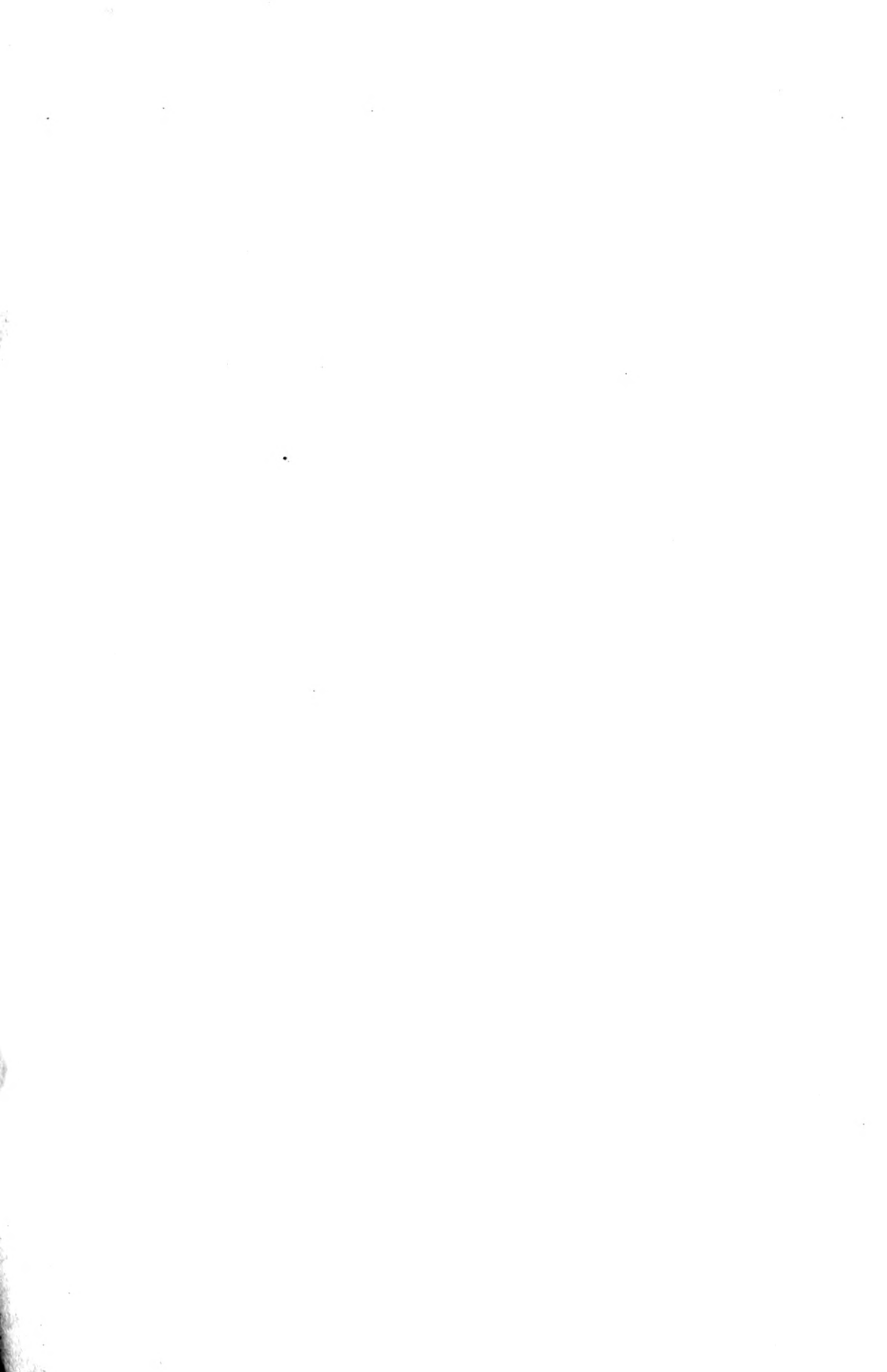


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THE NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST

THE TEXT CAREFULLY PRINTED FROM THE

MOST CORRECT COPIES OF THE PRESENT AUTHORIZED VERSION

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS,

WITH A

COMMENTARY AND CRITICAL NOTES.

DESIGNED AS A HELP TO A BETTER

UNDERSTANDING OF THE SACRED WRITINGS.

BY ADAM ✓ CLARKE, LL. D. F. S. A. M. R. I. A.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING; THAT WE THROUGH PATIENCE
AND COMFORT OF THE SCRIPTURES MIGHT HAVE HOPE.—*Epist. Rom.*

NEW EDITION, IMPROVED

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GENERAL VIEW OF THE CHARACTER AND DESIGN OF THIS WORK.

In my *General Preface* prefixed to *Genesis*, I gave a succinct account of the *Plan* I pursued in preparing this Work for the press: but as this plan became necessarily *extended*, and led to much farther reading, examination, and discussion, I judge it necessary to give my Readers a general *Summary* of the whole, that they may be in possession of my mode of proceeding, and be enabled more fully to comprehend the *reasons* why the Work has been so long in passing through the press.

My education and habits from early youth led me to read and study the Bible, not as a *text-book* to confirm the articles of a *preconceived creed*, but as a *revelation from God* to man, (of His will and purposes, in reference to the origin and designation of His human offspring,) which it was the duty and interest of all the inhabitants of the earth, deeply to study, and earnestly to endeavour to understand; as it concerned their peace and happiness, and the perfection of their being in reference to both worlds.

Conscious that Translators in general must have had a particular *creed*, as a reference to which they would naturally consider every text; and this reference, however honestly intended, might lead them to glosses not always fairly deducible from the original words; I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated, every word, *Hebrew and Chaldee*, in the Old Testament. And as I saw that it was possible, even while assisted by the best *translations* and best *lexicographers*, to mistake the import of a Hebrew term, and considering that the *cognate Asiatic languages* would be helps of great importance in such an enquiry, I collated every verse, where I was apprehensive of any difficulty, with the *Chaldee, Syriac, Arabic, and Persian*, and the *Ethiopic* in the Polyglott Translation, as far as the Sacred Writings are extant in these languages: and I did this with a constant reference to the *Various Readings* collected by *Houbigant, H. Michaelis, Kennicott, and De Rossi*, and to the best editions of the *Septuagint* and *Vulgate*, which are the earliest translations of the Hebrew Text which have reached our times.

Nor have I been satisfied with these collections of *Various Readings*: I have examined and collated several ancient *Hebrew MSS.* which preceding scholars had never seen, with many ancient *MSS.* of the *Vulgate* equally unknown to biblical critics. This work required much time and great pains, and necessarily occasioned much delay: and no wonder, when I have often, on my plan, been obliged to employ as much time in visiting many sources and sifting down their streams, in order to ascertain a genuine reading or fix the sense of a disputed verse, as would have been sufficient for some of my contemporaries to pass whole sheets of their work through the press. Had I not followed this method, which to me appeared absolutely necessary, I should have completed my Work, such as it would have been, in less than one half of the time.

These previous Readings, Collations, and Translations, produced an immense number of Notes and Observations on all parts of the Old Testament; which, by the advice and entreaty of several learned and judicious friends, I was induced to extend in the form of a *perpetual comment* on every Book in the Bible. This being ultimately revised and completed as far as the Book of *Judges*, which formed, in my purpose, the boundary of my proceedings on the Hebrew Scriptures, I was induced to commit it to press.

Though my friends in general wished me to go forward with the *Old Testament*; yet, as several of them were apprehensive, from the then infirm state of my health, that I might not live long enough to finish the whole, they advised me strongly to omit for the present the *Old Testament*, and begin with the *New*. This was in conformity with my own feelings on the subject; having wished simply to add the *four Gospels* and *Acts of the Apostles* to the *five Books of Moses* and the *Books of Joshua and Judges*; as these two parcels of Divine revelation, carefully illustrated, would give a full view of the *origin and final settlement of the church of the Old Covenant*, and the commencement and completion of *that of the New*. And thus I proceeded.

After having literally translated every word of the *New Testament*, that last best gift of God to man; comparing the whole with all the ancient *Versions*, and the most important of the modern; collating all with the *Various Readings*, and

Bengel, Mill, Wetstein, and Griesbach; actually examining many *MSS.* either cursorily or not at all examined by them; illustrating the whole by quotations from ancient authors, *Rabbinical, Grecian, Roman, and Asiatic*; I exceeded my previous design, and brought down the Work to the end of the *Apocalypse*; and passed the whole through the press.

I should mention here a *previous work*, (without which any man must be ill qualified to undertake the illustration of the *New Testament*), viz. a careful examination of the *Septuagint*. In this the phraseology of the *New Testament* is contained, and from this the import of that phraseology is alone to be derived. This I read carefully over to the end of the Book of *Psalms*, in the edition of *Dr. Grabe*, from the *Codex Alexandrinus*; collating it occasionally with editions taken from the *Vatican MS.*, and particularly that printed by *Field*, at Cambridge, 1665, 12mo. with the *Paranetic Preface* of the learned *Bishop Pearson*. Without this previous work, who did ever yet properly comprehend the *idion and phraseology* of the *Greek Testament*? Now, all these are parts of my labour which common readers cannot conceive; and which none can properly appreciate, as to the pains, difficulty, and time which must be expended, who have not themselves trodden this almost unfrequented path.

When the *New Testament* was thus prepared and finished at press, I was induced, though with great reluctance, to recommence the *Old*. I was already nearly worn down by my previous work, connected with other works and duties which I could not omit; and though I had gone through the most important parts of the Sacred Records, yet I could easily foresee that I had an ocean of difficulties to wade through in these parts that remained. The *Historical Books* above, in their *chronology, arrangement of facts, concise and often obscure phraseology*, presented not a few;—the books of *Salomon*, and those of the *Major and Minor Prophets*, a multitude. Notwithstanding all these, I hope I may say, that having obtained help of God, I am able with some success, to the conclusion: having aimed at nothing throughout the whole but the *glory of God, and the good of men*.

But still something remains to be said concerning the *modus operandi*, or particular plan of *proceeding*. In prosecuting this work I was led to attend, in the first instance, more to *words* than to *things*, in order to find their true ideal meaning; together with those different shades of *acceptation* to which they became subject, either in the circumstances of the speakers and those who were addressed, or in their application to matters which use, peculiarity of place and situation, and the lapse of time, had produced. It was my invariable plan to ascertain first, the *literal meaning* of every word and phrase; and where there was a *spiritual meaning*, or reference, to see how it was founded on the *literal sense*. He who assumes his spiritual meanings first, is never likely to interpret the words of God either to his own credit or to the profit of his readers; but in this track commentators have followed commentators, so that, in many cases, instead of a careful display of *God's words* and the *objects* of His providence and mercy, we have *issues of strange doctrines, human creeds, and confessions of faith*. As I have said in another place, I speak not against *compilations* of this kind; but let them be founded on the words of God, first properly understood.

As I proceeded in my work I met with other difficulties. I soon perceived an almost continual reference to the *Literature, Arts, and Sciences, of the Ancient World*, and of the *Asiatic nations* in particular; and was therefore obliged to make these my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge at least of their *jurisprudence, astronomy, architecture, chemistry, chirurgery, medicine, metallurgy, pneumatics, &c.* with their *military tactics*, and the *arts and trades* (as well *ornamental as necessary*) which are carried on in common life.

In the course of all this labour I have also paid particular attention to those *facts* mentioned in the Sacred Writings, which have been the subjects of *animadversion or ridicule* by *free-thinkers and infidels* of all classes and in all times; and I hope I may say that no such passage is either *designedly passed by or superficially considered*; that the strongest objections are fairly noticed and met;—that all such parts of these Divine writings are, in consequence, exhibited in their true light, and that the truth of the *Scriptures* is established.

rest and most formidable of its antagonists : and on all such disputed points, I humbly hope, that the Reader will never consult these volumes in vain. And if those grand doctrines which constitute what by some is called *orthodoxy* ; that prove that God is loving to every man ; that from His infinite, and eternal goodness, He *revels* and has made *provision* for the salvation of *every human soul*, be found to be those which alone have stood the rigid test of all the above sifting and examination ; it was not because these were sought for beyond all others, and the Scriptures *bent* in that way in order to favour them ; but because these doctrines are essentially contained in, and established by, the ORACLES of God.

I may add, that these doctrines, and all those connected with them, (such as the defection and sinfulness of man,—the incarnation and sacrificial death of Christ,—His infinite, unoriginated, and eternal Deity ; justification by faith in His blood ; and the complete sanctification of the soul by the inspiration of the Holy Spirit,) have not only been shown to be the *doctrines* of the Sacred Records, but have also been subjected to the strongest test of logical examination ; and, in the Notes, are supported by arguments, many of them new, applied in such a way as has not been done before in any similar or theological work.

In this arduous labour I have had no assistants ; not even a single week's help from an *amanuensis* ; no person to look for common places, or refer to an ancient author : to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation ;—the help excepted which I received in

the *chronological* department from my own nephew. I have laboured *alone* for nearly *twenty-five years* previously to the Work being sent to press ; and *fifteen years* have been employed in bringing it through the Press to the public ; and thus about *forty years* of my life have been consumed ; and from this the Reader will at once perceive, that the Work, *well or ill* executed, has not been done in a *careless or precipitate manner* ; nor have any means within my reach been neglected to make it in every respect, as far as possible, what the title-page promises.—A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

Thus, through the merciful help of God, my labour in this field terminates ; a labour, which were it yet to commence, with the knowledge I now have of its difficulty, and my (in many respects) *inadequate means*, millions, even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour ; I have had the testimony of many learned, pious, and judicious friends, relative to the execution and the usefulness of the Work. It has been admitted into the *very highest ranks* of society, and has lodged in the cottages of the poor. It has been the means of doing good to the *simple of heart* ; and the *wise man* and the *scribe*, the *learned* and the *philosopher*, according to their own generous acknowledgments, have not consulted its pages in vain.

For the, and all His other mercies to the Writer and Reader, may God, the Fountain of all good, be eternally praised !

ADAM CLARKE.

Eastcott, April 17, 1826.

INTRODUCTION TO THE FOUR GOSPELS AND ACTS OF THE APOSTLES.

This Introduction, so long promised, giving an account of the Manuscripts, Versions, &c. referred to in this Work, is at last before my readers ; and could not with any propriety, have been published sooner, as the *Gospel History* could not be considered complete till the Book of the *Acts* was finished. As the chronology of the New Testament ends with the two years' imprisonment of Paul at Rome, it may be thought needless to carry it any farther down ; but as there is some reason to believe, that he visited Rome a second time, and suffered martyrdom there about A. D. 64 or 65 ; and as learned men have agreed that the *Apocalypse*, which completes the canon of the New Testament, was not written till about the year 96 ; I have thought it necessary to carry down the Chronology through the whole of the *first century* of the Christian era ; that, if I should not have health or life to proceed any farther in this work, that important part should be left in a state of tolerable perfection. I have proceeded on the same plan with the *four Gospels*, and the *Book of the Acts*, as I have done with the *Pentateuch* and the *Book of Joshua* ; and have reason to thank God that he has spared me to go through (in the manner I first proposed) with these *two most important parts* of that Revelation, which his mercy has granted to man. In the *first*, (the *Pentateuch* and the *Book of Joshua*), the history of the world and its original inhabitants, and the history of the church, are brought down from the creation, to the final settlement of the Israelites in the Promised Land. In the *second*, (the *four Gospels* and *Book of Acts*), I have deduced the important events of the Christian dispensation from six years before the vulgar era, down to the year 100. This chronology is as rich in the necessary eras, as has that which is attached to the *Book of Deuteronomy* ; and has, I hope, left nothing unquoted that belongs to such a work. The account of MSS., Versions, &c. is necessarily *short* : I could not proceed farther in

this description, without involving much of that sort of *Biblical Criticism* which could not be advantageous to general readers. I have, therefore, only introduced what I deemed necessary for a proper understanding of the references to be found in the Commentary itself.

I have purposely avoided the question concerning the authenticity of the Sacred Writings in *general*. On a thorough conviction, I assume the fact, that they are a Divine record, a revelation from God. This has been so amply proved, that the Christian cause has had a complete triumph. I consider, therefore, the question to be for ever at rest. As to the particular books, scriptures, or scripture facts, to which objections have been made, I have carefully considered them as they occur in their respective places ; and I hope, I have fully removed every such objection, and have exhibited the doctrines of the Gospel, and the facts of the evangelical history, in their own certain and steady light : at least, I have carefully laboured to do it, and, like the woman in the Gospel, *I have done what I could*.

When the great difficulty of my work is considered, no one will suppose that *mistakes* were avoidable : general consistency and correctness are all that candour can require. I have met with difficulties in every part of my undertaking, such as a commentator only can feel and estimate. On the Acts of the Apostles *alone*, I have spent many months of almost incessant labour. Difficulties occurred in every page ; and I could not proceed till I had made the way plain before me, and left it open to those who might come after. This alone is sufficient to account for the *delay* in this part ; and for any casual mistakes into which I may have fallen : mistakes, if such there be, over which the candid reader will find little difficulty gently to draw the pen of correction : remembering, that it is much more easy to find faults than to mend them.

Inspiration of the Sacred Writers, Various Readings, and account of Manuscripts and Versions, etc. referred to in this work.

51. Concerning the manner in which Divine Inspiration was granted to the sacred writers.—The manner in which the Divine Inspiration has been granted to the sacred writers, is a question of more than mere *curiosity*. As every work of God is done in an orderly, rational manner, so must this also ; but we must take heed not to confine him to one particular form, and say, it must be *thus* and *thus*, or *not at all*. God is sovereign of his own ways ; and so does his wondrous works, that they may be had in everlasting remembrance. As he has spoken *at sundry times* to our fathers, and predecessors, by the prophets and other inspired men ; so has he done this *in diverse manners*, ever adapting the manner to time, place, circumstance, &c. Hence we are not to look for a *uniformity* in the manner of communicating his inspirations, any more than we are to look for *identity of time, place, and persons*. He has done great things ; and he has done all things *well*. On the inspiration of the Scriptures themselves, I must therefore refer my readers to those who have written professionally on the subject ; but on the *manner of communicating that inspiration*, I have been led to make a few extracts from Dr. Whately, who has written

excellently on this point. After asserting that the apostles and evangelists imitated these Scriptures by the *assistance* of the Holy Ghost, and that as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith, he proceeds to show,

1. How this assistance may fitly be explained.

2. For evocation of this divine assistance, let it be considered,

1. That prophecy is sometimes represented as the *word* of the Lord, and he is said to speak to the prophet ; and suitably to this metaphor, some illustration of the assistance of the Holy Spirit may be made from the analogy it bears to human conversation ; thus, that as we converse our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak, as give them an *idea* of the words we utter, and by them of the things which the words signify, and so it is, the impression made upon their brain, which does communicate our thoughts to them : so, when it pleases God to reveal his will to any person, it is equally necessary that he talk inwardly with the prophet, so that he may be able

tion on their brain as gives them a deep and clear idea of that which he intended to make known unto them : only the impression must then be made in such a manner and degree, and with such circumstances as may make it certain to the inspired person that it derives from God. Now seeing, when we hear the voice of any one, or receive a letter from him, we may be certain from the knowledge we have of his voice, or his hand writing, that it is he indeed who speaks or writes to us ; we may very well conceive, that God can easily give such distinctive marks of what he inwardly speaks to us, or writes upon the tablets of our hearts, as shall enable us to discern that he communicates to them, from any impression that shall otherwise be made upon them.

2. Sometimes the prophet is in Scripture styled a *seer*, and his word, a *vision* ; and then the *tabernacle*, or the *analogy*, runs thus : As we see, by virtue of a light reflecting the species of things upon the retina of the eye, and thence deriving a peculiar motion to, and making a distinct impression on, the brain ; so may the prophet be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning

it. And as it is as easy to propose a material object to the view, as to describe it by our words, so must it be as easy for God to dart such an impression or inward light upon the brain of the *prophet*, or spiritual man, as shall give him a more bright and sensible *idea* of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view, than we know it by a description of it without that view, so the *Jerem* say, that *prophets* *רַבִּינָה בְּשֵׁינָה*, is more excellent than that which comes only *בְּחֵזֶק בְּדֵמָה*, or in a dream, in which we seem to hear one talking with us.

"Now though this impression may be sufficient to convince the *prophet* and inspired person, that his revelation divine was indeed from God; yet, since this revelation was intended not for himself, but for the use of others, he, with the revelation, must be enabled, by some convincing proof, to evidence to those who were concerned to embrace it, that he was sent indeed by God with such a message to them. Now, of this, they could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge, viz. The miracles wrought for confirmation of his testimony, or some *propagated* prediction of something future and contingent, exactly verified in the event. And thus, saith the *apostle*, was their preaching confirmed to the world; 'God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will,' Heb. ii. 4.

The ways of *prophecy*, under the *Old Testament*, seem to be comprehended under these four heads, viz. either the *prophets* received their revelation in a *dream* or *vision*, or in a *vision*, or by a *voice* from heaven, or by the secret suggestions of the Holy Ghost.

Now some of the *apostles* had the visions, 1st, *visions*, as *Peter*; for, on an occasion, fell upon him, 'and he saw the heavens opened, and he heard a voice saying unto him, Arise, Peter, kill and eat,' Acts x. 11. And this is called *vision*, a *vision*, verse 17. And by this, saith he, God taught me to eat no man common, or unclean, verse 28. Or *visions*; thus a vision of the night was seen by *Paul*, and a man speaking to him, in the vision of the night, Acts xvi. 9. 2dly. They had a so the Spirit speaking to them; for the Spirit said to *Peter*, 'Beloved, three men seek thee: arise, therefore, and go with them, nothing doubting, for I have sent them,' Acts 20. 21. 3dly. And sometimes they had visions and revelations of the Lord, either by way of rapture to them, 2 Cor. xii. 2 or of conversation with them; as when *Christ* said to *St. Paul*, 'My grace is sufficient for thee,' 2 Cor. 12. 9. Here are three kinds of revelation granted to the *apostles*; but then these things were mostly occasional, and accidental to them, in respect of their *apostolical* functions.

"Only the case of the *apostle Paul* must here admit of an exception, in that he being necessary for an *apostle*, that is, a witness of *Christ's* resurrection, to have seen the Lord risen from the dead, according to those words, 'And I not an *apostle*? Have I not seen the Lord?' 1 Cor. ix. 1; 'and for an *apostle*, not of man, neither of man, but by *Jesus Christ*, Gal. i. 1, to receive his message, immediately from the Lord *Jesus*; *Christ* speaks thus to him: 'I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee,' Act. xvi. 16. Which words contain a promise of an immediate instruction from *Christ* in his *apostolical* function. Whence this *apostle* declares, confirming that his declaration with an oath, 'the Gospel which was preached by me was not of man, but by *Jesus Christ*,' Gal. i. 11, 12. He therefore had his message from *Christ*, as *Moses* had from God, *Christ* speaking to him *mouth to mouth*, &c. See Num. xii. 7.

"But yet, that which enabled them for the inducing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

"To proceed, then, to the consideration of the distinction made by some, viz. Of inspiration by suggestion, and inspiration of direction only, I say, then,

"First. Where there is no antecedent *idea* or knowledge of the things written for the good of others, to be obtained from reason, or a former revelation, there, an *inspiration of suggestion* must be conceded to the *apostles*, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should, either immediately, or by some special occasions, ex-

cite them to indite those things, and should so carefully preside over, and direct their minds, whilst writing, as to suggest, or bring into their memories, such things as his wisdom thought fit to be written; and should not suffer them to err in the delivery of what was thus indited in his name, or which they had written, as *apostles* of God the Father, and our Lord *Jesus Christ*.

"Secondly. In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion of the Holy Spirit. Hence, of these things the *apostle* says, negatively, that the 'natural man (who only judges of things by his natural reason) cannot know them, because they are spiritually discerned,' 1 Cor. ii. 14. i. e. they being mysteries, can only be discerned by the revelation of the Spirit; and positively, that 'they cannot know the wisdom of God in a mystery, even the wisdom hid from former ages, which eye hath not seen, nor ear heard, nor had it entered into the heart of man to conceive,' 1 Cor. ii. 7. And that because 'God had revealed these things to them by his Spirit,' 1 Cor. ii. 10. The Spirit of God, that they might know the things which are freely given to us of God,' verse 10. Thus was the mystery of the calling of the *Gentiles* into an equality of privileges with the believing *Israel*, made known unto them; for God, by revelation, saith *St. Paul*, 'made known to me the mystery of *Christ*, which in other ages was not made known, as it is now revealed to his holy *apostles* and prophets by the Spirit; that the *Gentiles* should be fellow-heirs and of the same body, and partakers of his inheritance by *Christ*, by the Gospel,' Eph. 3. 3, 4. 5 chap. i. 9. vi. 19. Col. i. 26, 27. ii. 2. Rev. 1. 3. So they knew the mystery of the revealing of the *Jerem*, Rom. xi. 25, 26. 'The mystery of the resurrection, i. e. the quality of the bodies to be raised, and the order of it, with all other miraculous circumstances mentioned,' 1 Cor. xv. 1 Thess. iv, and the *apostasy* of the latter times; 'for the Spirit speaketh expressly,' saith the *apostle*, that in the latter days men shall depart from the faith,' 1 Tim. iv. 1. This *inspiration of suggestion* must also be allowed to *St. John*, the author of the Revelation; for he, speaking only what was represented to him in visions, or by angelical discourses, or apparitions, must have that assistance which suggested these *ideas* to him.

"Thirdly. As for those things which they did know already, either by natural reason, or by antecedent revelation, they needed only such an assistance, or *direction* in them, as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the *Old Testament*; and, therefore, a *continuous suggestion* of the Holy Spirit was necessary for them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and, being so, we have reason to believe, that either the *Holy Ghost* suggested to their memory those *scriptures* which they used in these sacred writings to convince them; or else presided so over them, as not to suffer them to make any inferences from them which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not be able to discern the strength and clearness of the consequence.

"Fourthly. In writing the *historical parts* of the *New Testament*, or matters of fact relating to themselves, or others, it is only necessary, that what is there delivered as *matter of fact*, should be truly performed, as it is; and when done, as it is, it is not necessary that they should be related in that order of time in which they were performed, unless that also be affirmed of them; for this must be sufficient to assure us of the truth of what they thus delivered.

"Moreover, in writing the discourses contained in the books, it is not necessary that the *words* should be suggested, or recorded, in which they were first spoken, but only that the true intent and meaning of them should be related, though in diversity of words. Though the promise made to the *apostles* by the Lord, 'that the Holy Spirit should bring to their remembrance, *πάντα*, all things which he had said unto them,' John xiv. 26, doth fairly plead for this exactness in what they have delivered of our Saviour's sermons; it being scarcely imaginable that their memory, without divine assistance,

should exactly give us all that was spoken in such long discourses.

"And hence we may account for the objections against this Divine assistance, arising from the seventh of *Acts*, for, though I have showed in the note on verses 15, 16, that there is no real mistake in the words of the *Prophet*, yet were it granted, that there was an error in his account of the repurchases of the patriarch, that affects not the authority of *St. Luke* at all, provided he have exactly related what was then said by *St. Stephen*, who was not chosen to be a penman of the Holy Scriptures.

"Lastly, from what is thus discouraged, it may appear, that I content only for such an inspiration, or Divine assistance of the sacred writers of the *New Testament*, as will assure us of the truth of what they wrote, whether by inspiration of suggestion or direction only; but not for such an inspiration as implies, that even their words, and even their phrases suggested to them by the Holy Ghost; this, in some matters of great moment, might be so; *St. Paul* declaring, that they 'spoke the things which were given them of God in the words which the Holy Ghost teacheth,' 2 Cor. xii. 10. It is not to what the Holy Ghost had taught them out of the *Old Testament*. But that it was not always so, is evident, both from the consideration that they were *hagiographi*, who are supposed to be debt to the use of their own words, and from the variety of the style in which they write, and from the solecisms, which are sometimes visible in their compositions; and more especially from their own words, which manifestly show that, in some cases, they had no such suggestion from the Holy Ghost; and that, that he has dictated these words unto them. For instance, when *St. Paul* declares his will or purpose to do what he was hindered by the providence of God from doing; as, when he says to the Romans, 'When I go into Spain, I will come to you,' Rom. xv. 23. I come by you into Spain; verse 24. For though he might, after this enlargement, go into the west, where *St. Clement* (Ep. ad Cor. § 6) says he preached. And even into Spain, as *Cyril*, (Catech. 17. p. 294. C.) *Ephraïm*, (Hier. 27. p. 107. C.) and *Theodoret*, (in 2 Tim. iv. 17. and Præf. in Psal. cxvi.) say he did; yet it is certain he did not designly go to Rome, in order to an intended journey into Spain; and when he says to the Corinthians, 'I will come to you when I pass through Macedonia,' 1 Cor. xvi. 5. and yet confesses in his second epistle, 2 Cor. x. 15, that he intended to perform that journey; it is not to be thought the Holy Ghost should incite him to promise, or even to purpose, what he knew he would not perform. This also we learn from all those places in which they do express their ignorance, or doubtfulness of what they were saying or relating; as when *St. Paul* says, 'I know not whether I baptized any other,' 1 Cor. i. 16. And again, *ῥυπον μαλακον*, 'perhaps I will abide, yea, and winter with you,' 1 Cor. xvi. 6. And when *St. Peter* saith, 'By Sylvanus, a faithful brother, as I suppose, have I written to you,' 1 Pet. v. 12. for these words plainly show, that in all these things, they had no inspiration, or Divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that; as in these words, 'I hope to see you in my journey,' Rom. xv. 24. 'I will come unto you quickly, if the Lord will,' 1 Cor. iv. 19. 'I hope to stay some time with you, if the Lord permit,' 1 Cor. xvi. 7. 'I hope in the Lord *Jesus*, to send Timothy quickly to you,' 2 Tim. ii. 19, 23. 'And I myself also shall come quickly,' ver. 24. 'The things I write,' hoping to come to thee quickly, but if I should tarry, that thou mayst know how to behave thyself in the church of God,' 1 Tim. iii. 14, 15. 'I hope, by your prayers, to be given to you,' Phil. 1. 19, 20. 'This will we do, if the Lord permit,' 1 Thess. v. 13. 'I hope to come to you,' St. John. 2d Ep. ver. 12. 3d Ep. ver. 14. For, *spes est incerta vel nomen*, the word *hope*, implies an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inspire us to speak so uncertainly. And (2) There can be no necessity, or even use, of a Divine assistance to enable a man to express his *hopes*, seeing all men do, by natural reflection, know them.

"II. Having thus premised these things, for the right stating and explication of the controversy, I proceed to lay down the arguments which prove that in these writings the *apostles* were assisted and preserved from error by the Spirit of God; and, the before, were enabled to deliver to us an unerring rule of faith.

"And, 1st. I argue for the Divine assistance

of the inditers of these sacred records from what they do assert concerning their own writings; and what they say touching the declarations made, the doctrines delivered, and the directions given in them.

As for the writers of the Gospel, St. Luke declares he writes his Gospel to Theophilus, that 'he might know the certainty of those things in which he had been instructed'; and St. John declares, his Gospel was written 'that they might believe that Jesus was the Christ, the Son of God'; now, it is plain, that neither Theophilus could be certain of the truth of what he had been taught by any writing which was not absolutely certain in itself; nor could others be induced, by any writing, to believe that Jesus was the Christ, unless they could be certain that he spake the truth throughout his Gospel. Now, if we do consider how many things contained in the beginning of St. Luke's Gospel he must have by hearsay; and how many things which he heard from St. Matthew and St. John, delivered as spoken by our Lord and others; of which we can have no assurance after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of Divine faith upon the truth of what he had heard; then, even if we must be forced to conclude, that, upon this account, we cannot depend upon the very letter and minute circumstances of every discourse related by them; unless, according to Christ's promise, they had the assistance of the Holy Ghost, we cannot depend upon their *remembrance*, wherefore this promise is made to them in very general and comprehensive terms, viz. 'the Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto you,' John xiv. 26. And thus the beginning of the Gospel of St. Luke is the beginning of the remembrance of St. Luke, or St. Luke, or both, the certainty of all that is contained in them, must make us also certain of the truth of what St. Mark delivers in his Gospel. Moreover, the word spoken and intended by the apostle, 'that they might believe the Gospel,' could not but be believed the Gospel, unless they heard it preached to them; nor could they hear it preached, unless some were commissioned to preach the Gospel; for 'Faith comes by hearing, and hearing by the word of God,' Rom. x. 17. And, therefore, if we say, 'that we thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God,' 1 Thess. ii. 13. I am made a minister of Christ; I thank God, because I have received the commission (which is given to me) to fulfill, &c. fully to preach) the word of God,' Coloss. i. 25. It is called the *commandment of God*; 'for my Gospel,' says St. Paul, 'and the preaching of Jesus Christ, is made manifest, and, according to the promise of the Father, the Gospel of God, made known unto you for the obedience of faith,' Rom. xiv. 25. 25. which faith is always built on a divine testimony. And, again, 'If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the testimony of the Gospel,' 1 Cor. xiv. 37. 3. It is declared to be the *wisdom of God*, 1 Cor. i. 24. For, 'we preach Christ to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom of God in the mystery, that was hid from the wise and revealed to us by his Spirit,' 1 Cor. ii. 7. 10. 4. It is the *Testimony of God*, for 'I came not unto you,' saith he, 'in excellency of speech declaring to you the testimony,' 1 Cor. ii. 1. 5. It is the *Gospel of God*; for St. Paul styles himself, 'the minister of the Gospel of God to the Gentiles, ministering the Gospel of God to them,' Rom. xv. 16. 'We preach,' says he, 'the Gospel of God freely,' 2 Cor. xi. 7. 'We were bold to preach to you the Gospel of God as we were willing to have imparted to you, that we might have fellowship with you in your lives,' 1 Thess. ii. 2, 8. 9. even 'the glorious Gospel of the blessed God committed to my trust,' 1 Tim. i. 10. 6. It is the *Gospel of Christ*; for 'I came,' says he 'to Troas, to preach the Gospel of Christ, that I might have fellowship with you as fellow labourer in the Gospel of Christ,' 1 Thess. ii. 2. 7. It is the *mystery of his will*, Eph. i. 9. 'The mystery of God the Father, and of Christ,' Col. ii. 2. 'The mind of Christ, made known to the apostles,' Col. ii. 16. And, 'the things which we must all dwell richly in,' Col. iii. 15.

"Now, certainly, it cannot rationally be conceived, that the *apostles* should be ignorant of that assistance by which they were enabled to indite these records; if then they were assured of that assistance of the Holy Spirit, which they challenged, then must the Gospel, which they both preached and indited, be received as the *word of God and Christ, the indit of Christ, the Gospel of God*

and Christ, the mystery of God the Father, and of Christ, the commandment and the testimony of God, which is the thing I am concerned to make good: and then it highly must concern all persons, to be mindful of the commandments of the apostles of Christ, who were sent down from heaven. If they were not sent down from heaven, how could they have delivered only those doctrines which God required all men to believe, whose precepts he required them to do. they must be very confident in daring to make this the preface to some of their epistles, 'Paul, an apostle, according to the commandment of God, I write unto you, I, 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. 2 Tim. i. 1 and saying, with so much assurance, 'If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God, I, 1. to xvii. 37, and that he is sent down from heaven, and thus—We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; by this we know the spirit of truth and the spirit of error,' 1 John iv. 6. For this seems equal to what their *Master himself* said to the Jews, 'He that heareth the words of man, He that is of God heareth the words of God; you therefore hear them not, because ye are not of God,' John viii. 46, 47. They must be false witnesses of God, by saying when human writings the *word, the Gospel, the commandment, the testimony, the mystery, the word of God, and Christ*, and by requiring others to receive it, *not as the word of man, but as the word of God*, even that word 'by which they must be judged at the last day,' Rom. ii. 16, which again runs as high as, 'He that believeth that he believeth it not at the last day,' John xii. 48.

the Holy Spirit, who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of truth, indited these records by Divine assistance: for the things God spake to his servants the prophets, are styled the things which I commanded, *ἐν τῷ πνεύματι, by my Spirit*, Zach. 1. 6, but the apostles were thus assisted, that the things which they thus spake, were not by their own wisdom, but by the Spirit of God. For St. Peter says of them all, in general, that 'they preached the Gospel by the Holy Ghost sent down from heaven,' 1 Pet. 1. 12. And is not this as much as he said of the prophets of the Old Testament, when he declares they spake as they were moved by the Holy Ghost? 2 Pet. 1. 21. St. Paul also uses the same general expression, that those great things belonging to the Gospel, which neither 'eye had seen, nor ear had heard, nor heart was able to conceive,' God had revealed to them by the Spirit, 1 Cor. 1. 9, that they had 'received not the spirit of the world, but the Spirit which is of God, who searcheth all things, and hath freely given to Christians of God; and that these things they taught, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual,' verses 12, 13. In which place the very design of the apostle is to show that the things which he taught were unreasonable it was to reject the Gospel, because it came not in the way of demonstration to human reason, but by way of revelation from God; and so required faith, as of necessity it must do, since it contained such things concerning the design of Christ's death, which were not to be seen, nor felt, nor understood, and a future judgment at the general resurrection, which no natural man could know by the utmost improvement of his human reason; and such discoveries of the counsel of God, concerning man's justification, which depended upon his good pleasure: *which things were not seen, nor felt, nor understood, which searcheth all things, even the deep things of God*. It is this Spirit, says he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but *revelations of God*. And thus we see that the revelations made to us by the Spirit, with the revelations made to the prophets in the Old Testament, by the same Spirit; and finding that the revelations made to us do far exceed what was discovered to them; for, what the eyes of those prophets had not seen in vision, nor their hearts conceived, nor their hearts of heart of man conceive, without a revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the word of God in demonstration of the Spirit; whence he declares, that if any man despise their testimonies, he will despise him that sent them only; but God will have given them the Spirit, 2 Thess. iv. 8, they being not sufficient for this work of themselves, but that such

ciency was of God; who, by this ministration of the Spirit, had made them able ministers of the New Testament, 2 Cor. ii. 5, 6. And thus, says he, 'that God who commanded the light to shine out of darkness, (and who illuminated the prophets by shining upon their imagination and their understanding,) has also shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ,' 2 Cor. iv. 5. In his Epistle to the Ephesians, he declares, that the mystery of Christ was made known to him by immediate revelation, and *not* to him only, but to the rest of the apostles and prophets of the Church, 'that the mystery of Christ might be made known this revelation to us, the apostles and prophets, by the Spirit,' Eph. iii. 3, 5. And hence he speaks to the Corinthians in this language, 'If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God,' 1 Cor. xiv. 37. Here, then, the argument is, thus,

Thus they who had a like assistance to that of the prophets under the Old Testament, must have the direction of the Holy Ghost, *for holy men of old spake as they were moved by the Holy Ghost*; and the Scriptures they indited were of Divine inspiration; and their words are cited in the New Testament, as spoken by the Holy Ghost. But the apostles had a like assistance, for, in the words now cited, they style themselves apostles and prophets; they challenge a like illumination, *or, shining of God upon their hearts*, a like revelation by their Gospel by the Holy Spirit; and their present teaching to the members, was sealed by the Holy Ghost. In all which sayings, they must be guilty of a false testimony concerning God, and must impose upon the church of Christ, if no such assistance of the Holy Ghost was imparted to them.

303. These sacred records, which were indited to be a standing rule of faith to Christians throughout all ages of the world, have been made known to all nations for the obedience of faith, Rom. vi. 28. they must in all things propounded to them, for our faith, contain a divine testimony, or a revelation of the will of God, which is the only ground and basis of the testimony of man, so divine faith is that which depends upon the testimony of God. And as obedience to men consists in doing the will of men, so our obedience to God consists in doing the will of God. Again, if we must all be judged by this law of liberty, James ii. 12. if Christ at the last day will judge the secrets of men's hearts according to the Gospel, 1 Cor. ii. 8. and will give to every one a flaming fire, taking vengeance of all that obey not his Gospel, then must this Gospel, and this law of liberty, be a rule of faith until Christ's second coming; for, upon that account, it is necessary that it should be a dreadful penalty, to yield obedience to it, and be judged by it.

The whole of Dr. Whitby's important *General Preface*, from which the above is extracted, is well worth the attention of the reader.

§ II. Of Various Readings in the Scriptures, and the Sources whence they sprung.—Before I proceed to give an account of the principal Manuscripts, Ancient Versions, and Ecclesiastical Writers, frequently referred to in this work, it may be necessary to say a little on the Various Readings of the Old and New Testaments in general, and the manner in which they originated; as several of my readers may not have had the opportunity of acquainting themselves with that branch of *Biblical criticism*, in which this subject is particularly discussed.

By a **Various Reading**, I mean a word existing either in the *Ancient Versions*, or in *Ancient MSS.*, or in both, different from the word in the commonly received and *printed* text, whether of the Old or the New Testament. The sources whence these are derived, are those ancient *Versions* and *MSS.* the chief of which are enumerated and described in the following lists.

But, it may be asked, of what *authority* are these *Versions* and *Manuscripts*? And why appeal to them *from*, and sometimes *against*, the commonly received text?

2. If they existed originally by *Oral Tradition*, then they would have been passed on from that into a MS. or written form. 3. As these records were considered of general importance, being a *revelation from God to man*, concerning his salvation, *manuscripts* would be multiplied, as the people in

created, who professed to believe that these writings were *divinely inspired*. 4. Wherever the *Jews* were dispersed, they carried copies of the *Law* and the *Prophets* with them; and the *Christians* did the same with the *Gospels*, *Epistles*, &c. And as these copies were formed by *skilful* or *unskilful* hands, so they would be less or more accurate in reference to the *originals*, from which they were taken. 5. If a MS. which had been carelessly copied, became the *source* whence others were taken, they could not be expected to express a *better text* than was found in that from which they were copied. 6. When such a MS. was collated with others more carefully copied, *various readings* or *differences* between such MSS. would necessarily appear. 7. As some of these readings would appear *irreconcilable* or *contradictory*, subsequent scribes would alter or *amend* from *conjecture*, where they could not have access to the *original* MSS. and this would give birth to another class of various readings. 8. When, after the invention of *printing*, the Sacred Writings were multiplied by means of the press, the copy, thus prepared, must be one of those MSS. or one containing a *collation* of various MSS. and the *printed edition* must, of course, have the defect of one only; or a text formed from the various readings of several. 9. As, at the epoch of the invention of printing, great *ignorance* prevailed both in *literature* and *religion*, it was not likely that the best helps, even had they been at hand, would have been critically placed; and, therefore, those primitive editions must necessarily have been, in many respects, *imperfect*; and these imperfections could only be removed in subsequent editions, by a careful collation of the most ancient, most authentic, and most correctly written MSS. As such MSS. exist in different places, widely remote from each other, in various parts of Europe, Asia, and Africa, it must be a work of considerable time to find them out, collate, and extract their various readings; communicate them to the public in separate editions, or in a critical dissertation; and much time must necessarily elapse before the public would feel the necessity of having *one authentic edition* of the original texts formed from such separate editions and critical dissertations. 11. All *Versions*, or translations of the Scriptures, made by any of the different nations which had received the word of God as the rule of their faith and practice, must have been made, previously to the invention of printing, from a MS. or MSS. such as the translator had at hand; therefore, such *Versions* can be no more than a faithful translation of such MS. or MSS. 12. As the MSS. differ among themselves, from the reasons assigned above, so that different MSS. would exhibit different readings in certain cases, though the text, in the *main*, was the same in all; so the *Versions* must differ among themselves, in the same manner, from MSS. from which they were taken. Hence, both the MSS. and the Versions would necessarily contain *various readings*; and these readings must be important and valuable, in proportion to their agreement with the *autograph* from which they were originally derived; and, upon the whole, the most ancient and carefully written MS. might be considered as containing the purest text. 13. All the Versions of all countries differ, more or more, among themselves; which is a proof that they were formed from different MSS. and that those Versions exhibited the readings which were contained in those MSS. 14. And it may be added, that the most *ancient Versions* were likely to contain the purest text, because made from the most *ancient* MSS. which, we may presume, were the most accurate copies of the original; as, in that case, the stream could not be rendered turbid, by a long and circuitous flow from the fountain. This the reader may conceive to have been the origin of various readings, both in the *Manuscript* and *printed Versions*, previously to the invention of printing.

Most copies of the Hebrew Bible have been taken from the *same* MSS. as the subsequent editions have generally copied the *preceding* ones, with very little alteration in any thing that could be considered essential to the text. The first editions of the Greek Testament, viz. the *Complutensian*, and the first of *Erasmus*, were taken from different MSS.; but these sources were, in general, not the most pure and correct, as the text formed from them sufficiently proved; and hence, most succeeding editions have found it necessary to make a variety of alterations and amendments in the editions which they have published from such MSS. as they had the opportunity of collating. Hence, very few of these editions agree perfectly among themselves; consequently, the necessity of *general* and *critical editions*, from a careful, judicious, and conscientious collation of all the ancient MSS.

and Versions known to exist. Preparations for such an edition of the Hebrew Bible have been made by Knapp and De Rossi. For the Septuagint, by Wetzel, &c. in the edition printed by him; Lambert Bos, Dr. Holmes, and his present Continuator at Oxford. For the Greek Testament, by Robert Stephens, Bp. Fell, Dr. Mill, Bengel, Wetstein, Birch, All, Matthai, and Griesbach. We therefore possess, at present, materials from which nearly immaculate editions of the Sacred Writings may be formed; so that the *Hebrew* and *Greek Originals*, and, indeed, all Versions faithfully deduced from them, may appear in all their simplicity, energy, and splendour; so that these materials, as they exist in the above collections, that are included for the various readings of Hebrew and Greek MSS., supported by the ancient Versions, which I have introduced in these Notes.

Notwithstanding all the helps which the various MSS. and ancient Versions afford for the illustration of the Sacred Text, the reader must not imagine that in those MSS. and Versions which do contain the *whole* of the Sacred Text, there is any essential defect in matters that relate to the *faith* and *practice*, and, consequently, to the *salvation*, of the Christian. In this respect, all is perfect; and the way of the Most High is made so plain, even in the poorest copies, that the wayfaring man, though a fool, utterly destitute of deep learning and critical abilities, need not err therein.

All the *omissions* of the ancient *Manuscript* reader, who would not countenance the *omission* of one essential doctrine of the Gospel, relative to *faith* or *morals*; and all the *additions* contained by the whole mass of MSS. already collated, do not introduce a single point *essential* either to *faith* or *practice*. In this respect, all is perfect; and the way of the Most High is made so plain, even in the poorest copies, that the wayfaring man, though a fool, utterly destitute of deep learning and critical abilities, need not err therein.

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used where the *Latin* language was spoken; with this agree the *old Italia*, the Vulgate, and the quotations found in the *Latin Fathers*.

2. The *Alexandrian*, or *Egyptian* Edition; with this agree the quotations found in the works of *Origen*; and the *Coptic* Version.

3. The *Byzantine*, or *Eastern* Edition;—that in general use in Constantinople, after this city had become the capital of the Eastern Empire. The greater number of the many MSS. written by the monks on Mount Athos are evidently of this edition. To this edition may be referred the quotations found in St. Chrysostom, St. Theophylact, Bishop of Bulgaria, and the Slavonic or Russian Version. The readings of this edition, are those which are generally found in the printed text of the Greek Testament. All these *Recensions*, or *Editions*, belong to ages prior to the eighth century, according to Griesbach.

To these *Michaelis* adds a *fourth*, called, 4. The *Edessene* Edition, which comprehends those MSS. from which the *Peshito*, or old *Syriac* Version, was made, though no MS. of this edition now remains. The Philoxenian *Syriac* Version was corrected from MSS. found in the library at Alexandria. Any reading supported by the authority of these different editions, is, in the highest degree of probability; and may be considered, fairly taken for the word written by the inspired penman. This is a *general rule*, to which there will be found very few exceptions.

The propriety of this classification is questioned in a very able pamphlet just published by Dr. Richard Laurence, intitled, "Remarks on the Systematic Classification of MSS. adopted by Griesbach, in his Edition of the Greek Testament," 8vo. Oxford, 1816. To this pamphlet I must refer the critical reader.

I shall now proceed to give an account of the most ancient *Manuscripts* and *Versions* which have been collected for the four Gospels and Acts of the Apostles.

§ III. Account of MSS. in *Uncial* characters, referred to by the letters ABCD, &c. in this Work.—A. The *Codex Alexandrinus*, now in the British Museum, sent, in 1628, from Cyril Lucaris, Patriarch of Constantinople, by Sir Thomas Roe, as a present to Charles I. It is one of the most reputable MSS. known to exist; and is stated to have been written so early as the fourth century; though others assign it a much later date, and bring it so low as the seventh. Besides the New Testament, it contains the Septuagint Version of the Old, formerly edited by Dr. Græbe. A facsimile of the New Testament part has been published by Dr. Weide, London, 1766, fol. And lately, a fac-simile of the Psalms, by the Rev. H. B. Baber, of the British Museum, fol. 1812, who is now preparing the Pentateuch for the press.

It is worthy of remark, that this MS. follows, in the Gospels the *Byzantine* edition; in the Epistles of St. Paul, the *Alexandrian*; and in the Acts and Catholic Epistles, the *Hæstern* edition. With this MS. the *Syriac*, *Coptic*, and *Ethiopic* Versions, have a remarkable degree of agreement. B. The *Codex Vaticanus*, No. 1209, containing the Greek Version of the Septuagint, which was published at Rome by Cardinal Caraffa, fol. 1587. The second volume of this MS. contains the New Testament. It is a most ancient and valuable MS. and is supposed to be older than the *Codex Alexandrinus*; and to have been written some time in the fourth century, and before the time of St. Jerome: others refer it to the fifth or sixth century. It is now in the Royal Library at Paris. There is a remarkable agreement between this MS. and the *Alexandrian*, &c. and it is supposed, as a *whole*, to be the most correct MS. we have. *Michaelis* prefers it greatly to the *Codex Alexandrinus*.

C. The *Codex Ephraïm*. A MS. in the Royal Library in Paris, numbered formerly 1005, at present 1006, Vol. II. p. 28. The Greek Version of the Bible which it contains, is one of the smallest Greek works of St. Ephraïm Syrus, under which was originally written the whole of the Greek Bible. In the New Testament part, it is mutilated in a great variety of places, which may be seen in *Michaelis's* *Lection*, at the end of Vol. II. p. 28. The Greek Version of the Bible which it occupies the first part of this MS. has been, as far as was possible, wiped out with a sponge, to make way for Ephraïm's works: a frequent custom where parchment was scarce and dear. It is supposed by Wetstein to have been written *early* in the sixth century. It is an invaluable MS., but is, through its great age and bad preservation, almost illegible. See P.

D. The *Codex Beza*, or *Codex Cantabrigiæ*. It contains the Greek text of the four Gospels and Acts of the Apostles, with the *old Italia*, or *Anthebronian* Latin Version. Wetstein thinks that it is the very copy from

which Thomas Charkel, or Heraclius, under the auspices of Philoxenus, formed the *later Syriac* Version, commonly called the *Philoxenian*; but this is a groundless supposition. This MS. is supposed by Weistein to be of the fifth century; others think it two centuries earlier. A splendid and correct fac-simile of the MS. has been printed at Cambridge, by Dr. Kipling, 1793, 2 vols. royal folio.

The readings in this MS. frequently agree with the Latin Versions before the time of St. Jerome, and with the Vulgate. Some have argued that it has been altered from those Latin Versions; but Semler, Michaelis, Griesbach, and Dr. Herbert Marsh, have amply refuted all those arguments. It is one of the oldest MSS. extant; many of the readings by which it is distinguished are found in the Syriac, Coptic, Sahidic, and margin of the Philoxenian Syriac Version. In the main, this is the most important MS. we have of the Gospels and Acts; and though it has been written at different times, by different hands, yet the original parts may be safely supposed to exhibit the genuine readings of the apostolic and apostolic text, in a larger proportion than in any other MS. extant. I have myself examined this MS. in the public library at Cambridge; and am convinced not only of its very high antiquity, but of its great excellence. Every where in my Notes, I have endeavoured to pay particular attention to the readings of this MS. Whiston, in his primitive New Testament, Stamford and London, 8vo. 1745, has translated the four Gospels and Acts literally from the Codex Bezae.

(D) In St. Paul's Epistles, signifies the famous Codex Claromontanus; it was written in the sixth or seventh century, and has the *Itala* Version, as well as the Greek Text.

E. *Codex Basilienus*, Num. B. VI. A MS. of the ninth century: it contains the four Gospels.

(E) In the Acts of the Apostles, signifies the famous Laud MS. No. 3, preserved in the Ebolean library. It has both the Greek and Latin text; the Latin evidently altered to make it correspond to the Greek. This MS. was printed by Hearne, 8vo. Oxon. 1715. Weistein supposes it to have been written in Sardini, about the seventh century. The MS. is written in two columns; the Latin text first: each line is composed of one word, very rarely of two; and the Latin and Greek words are always opposite to each other, which shows that it was written for the use of a person little skilled in either language.

F. *Codex Boreell*. This MS., which contains the four Gospels, formerly belonged to Sir John Borell, Dutch Ambassador at the court of King James I. Where it now is cannot be ascertained.

(F) Is one of the *Constantinian* MSS. No. 1. It contains the Septuagint Version of the Octateuch; and verses 24 and 25 of Acts, chap. ix. It was written in the eighth century.

G. In the Epistles of St. Paul, denotes the *Codex Augustinus*, written about the ninth century, and now in the library of Trinity College, Cambridge.

H. *Codex Wolfius* A. This is *non* one of the Harleian MSS. in the British Museum; and is marked 584. It contains the four Evangelists, and was probably written before the tenth century. It is a correct and valuable MS.

G. *Codex Buergerianus* in the Electoral Library at Dresden. It has the *Itala* Version interlined with the Greek text.

(G) In the Acts, &c. signifies a MS. in the library of the Augustin Priars at Rome. It has been only partially collated by Blanchini and Birch.

H. *Codex Wolfius* B. This MS. is very similar to the preceding, and was probably written in the same century. It also contains the four Evangelists.

I. *Codex Constantianus*, No. 202, consists only of fifteen leaves, containing some fragments of St. Paul's Epistles. It was written in the fifth or sixth century.

J. *Codex Cottonianus*. This MS. contains only four leaves, in which a few fragments of Matthew and John are found. It is written on Egyptian paper of a purple colour; and is among the Cotton MSS. in the British Museum, and is marked Titus C. 15.

K. *Codex Cyprinus*, so called, because brought from the island of Cyprus. It is at present in the Royal Library at Paris. It contains the four Evangelists; agrees in its various readings with A. B. C. D. Montfaucon supposes it to be of the eighth century; Father Simon of the ninth.

L. *Codex Bezae*, No. 62. This very valuable MS. was one of those used by R. Stephens, for his edition of the Greek Testament, fol. 1559, in which it is marked 7. It is in the Royal Library at Paris, No. 62, and was probably written in the eighth or ninth century. The various readings of this MS. are of great

importance; and it is judged by Michaelis to be one of the most valuable MSS. we possess.

M. *Codex Regius*. This MS. contains the four Gospels; belongs to the Royal Library, Paris, numbered 48, and was written in the tenth century.

N. *Codex Vindobonensis*, 2. One of the Vienna MSS. It contains only fragments of the book of Genesis, and of Luke, chap. xxiv. v. 13—21, 39—49, and was written in the seventh century.

O. A small fragment of some other MS., and contains the parable of the Pharisee and Publican.

P. *Codex Guelpherbytanus*, A. One of the Duke of Wolfenbuttle's MSS. It is what is called a *Codex Rescriptus*, i. e. a book, the original writing of which has been sponged out, to make way for some other works; which, in this case, happen to be the works of *Isidorus Hispalensis*. It contains fragments of the four Evangelists, and was written about the sixth century. See under C.

Q. *Codex Guelpherbytanus*, B. Another of the Duke's MSS., containing fragments of Luke and John, written in the sixth century. It is a *Codex Rescriptus*, like the former; the original writing being sponged out, to make way for the works of *Isidorus Hispalensis*, as in Codex P.

R. *Tubingensis Fragmentum*. This MS., which is preserved at Tubing, contains only a fragment of the first chapter of John.

S. *Codex Vaticanus*, No. 354. One of the Vatican MSS., written in the year 949.

T. *Fragmentum Borgianum*. It consists of about twelve leaves; begins with John vi. 22. R. contains the Acts, divided into two columns; the first contains the Greek text, the second, the Coptic or Sahidic; and is supposed by Georgi, who has published a large quarto volume on it, to have been written in the fourth century. This fragment is a valuable specimen of the *Alexandrian* edition.

U. *Codex Equitis Nani Venetis*. This is one of the MSS. collated by Birch, for his edition of the Greek Testament. It was written in the tenth or eleventh century.

V. This MS. in the public library of Ingoistadt; this is in uncial characters, and has a commentary in small letters. It appears to have been written in the eleventh century.

These are all the Greek MSS. in square or uncial characters, which are referred to in Weistein's MS. in Griesbach; and which are quoted in these notes on the four Gospels and Acts. Where any of these letters appear with an asterisk, as C*, it signifies that the reading there quoted, exists not in the text, but in the margin, of that manuscript. The MSS. marked A. B. C. D. G. A. and L. are referred to upon the whole, and best of their readings, the most authentic of all the uncial MSS.

There are many other MSS. written in small letters, and quoted by Griesbach and others, viz. Arabic manuscripts, &c. &c. These MSS. are not generally ancient with several of those in uncial characters, are of great value and importance, and exhibit readings of equal worth with those in the preceding MSS. These, however, I have rarely mentioned by name in my notes, and only refer to them in this way: *e. g.* Acts viii. 28, "ABDE and more than forty others." Ib. xx. 24, "ABD. some others." &c. &c. I thought it was unnecessary to be more particular; as those who could profit most from such information, would naturally have Griesbach at hand; and, by referring to him, would be able to obtain much more satisfaction on the point, than the plan on which my notes were constructed could possibly afford. It is necessary just to state that both Weistein and Griesbach, by quoting *differe* MSS. in the same letter, in the four parts into which they have divided the New Testament, viz. the four Gospels, the Acts and Catholic Epistles, the Epistles of St. Paul, and the Apocalypse, have produced strange and needless confusion; in each of those parts making a distinct notation of MSS. On this subject Michaelis has justly observed, that "Weistein has made it very difficult to remember his notation of MSS. by not retaining the same marks throughout the whole work; for his letters and figures have a different meaning in the Epistles of St. Paul from that which they have in the four Evangelists; a still different meaning in the Catholic Epistles, and Acts of the Apostles; and, lastly, they are taken in a fourth sense, in the book of the Revelation."—L. c. i. c. 1. Vol. II. p. 135—6. This perplexity may appear evident, even in the *uncial* MSS., and much more in the others, *e. g.* D. which means the *Codex Bezae* in the Gospels and Acts, means the *Clermont* MS. in the Epistles of St. Paul; and B. the *Codex Vaticanus* 1259, in the Gospels, Acts, and Epistles, is the *Codex Montecassini*.

runi Sti. Basilii, No. 105, in the *Apocalypse*; and so of others.

Further information on this subject belongs, more properly, to the editor of a Greek Testament, than to the province of a commentator. Those who wish to examine this branch of biblical criticism at large, must consult Mil. Weistein, Griesbach, Michaelis, and Dr. Herbert Marsh.

A short account of the different Versions of the New Testament, cited in this work, viz. The *Æthiopic*, *Arabic*, *Armenian*, *Bulgarian*, *Coptic*, *Gothic*, *Itala*, *Persian*, *Sahidic*, *Saxon*, or *Anglo-Saxon*, *Slavonic*, or *Russian*, *Syriac*, and *Vulgate*; not in the order of the different ages in which these Versions were made, but in the order of the alphabet.

THE ÆTHIOPIC.

It is generally supposed that the Christian religion was planted in Ethiopia or Abyssinia, so early as the times of the apostles; but when the Scriptures were translated into the Æthiopic language, is not certainly ascertained. We have the whole of the New Testament in that language; and it is supposed that this version was made by Frumentius, a Christian Bishop, in the fourth century. It is, in every respect, an important version; and seems to have been made immediately from the Greek text. Its various readings agree with the (A.) the Codex Alexandrinus, and with Origen.

THE ARABIC.

There are several Arabic Versions of the New Testament, and these were probably, as Dr. Marsh conjectures, derived from those four sources—1. Some from the Syriac; 2. Some from the Coptic; 3. Some from the Greek; 4. And some from the Vulgate. When this version was made, cannot be ascertained; but it is generally allowed that there was no Arabic version of the New Testament before the time of Mohammed, i. e. A. D. 620; and that the oldest versions we have of that language, were made between the seventh and tenth centuries. But, if it is were really so, how can we account for the knowledge which Mohammed had of the Gospels, which he terms *al-Injil*, from *Evangelium*, in different parts of the Koran; see particularly *Surat* iii. v. 3, which *Injil*, he there mentions, as having come down from God, as well as the *Shari* *toor* *Ar* *la*, and his own *Koran*; and in this same *Surat*, and many others, he makes several quotations from the Gospels; and, though he models them, to cause them to suit his own purpose, yet his quotations afford a presumptive evidence that the Gospels did exist in Arabic before his time, and that he supposed he read them in Greek, Syriac, or Latin; and none, even of his own partial followers, have pretended that he understood those languages. As to the story of his having an apostate Christian Monk, called Sergius, with him, who made a translation of the Arabic such quotations, it remains yet to be proved. To me, it seems probable, that a version of the Gospels at least did exist before the time of Mohammed; as Christianity did undoubtedly make its way into Arabia, even in the days of the apostle, and the mention of the Acts of the Apostles, chap. ii. and from various other testimonies. Who-ever reads the Koran carefully over, in reference to this point, will probably find reason to draw the same conclusion.

There are three principal editions of the Arabic, to which reference is made by Griesbach, and in these notes: 1. That printed at Rome, fol. 1551, which was probably made from the Greek. 2. The version printed in the Paris and London Polyglots; but in the latter with additions and corrections. This also was made from the Greek; and not from the Syriac or Coptic, as some have supposed. 3. The edition printed by Erpen, Lucd. Bat. 1616, 4to. taken from two MSS. one of the Gospels, written about A. D. 1271, and another of the Acts, Epistles and Revelation, dated A. D. 1310. See Dr. Marsh's notes to Michaelis, Vol. III. p. 603. This version is supposed to have been formed immediately from the Greek; but interpolated in many places from the Syriac. This of Erpen is the most valuable and growing edition of the Arabic Testament. These three editions are quoted in Griesbach, and in the following notes. The first, *Ar. Rom.* the Arabic Gospels, printed at Rome, in 1591. 2. *Ar. Pol.* the Arabic, printed in the London Polyglot, 1657. 3. *Erp.* the Arabic New Testament, printed by Erpen, in 1616. When all these editions agree in the same reading, Griesbach signifies it by *Arr*, and I mean the same in these notes; when I say, *all the Arabic*.

THE ARMENIAN.

This version was probably made in the fifth century, or about the year 410; according to

the emperor's use is now before me; but such a version can be of no importance in Biblical criticism. The work of Xavier was published with a translation and notes by L. De Dieu.

Upper Egypt, of the part that lies between Cania and Assut, had a particular dialect, which in many respects differed from that spoken in Lower Egypt. As this Upper Egypt was called in Arabic *Sham el-Sa'el*, the dialect has been called *Sahelic*. See Michaelis. At a very early period, a translation of the New Testament was made into this dialect; but the remains of this venerable version have long been confined to perishing MSS. till Muntzer published some fragments of the Epistles of Paul to Timothy, 4to. 1788. At Rome, a fragment of the Gospel of John, in the same dialect, which the reader will find described under Codex T. in the account of the MSS. in uncial characters.

Dr. Woide, late of the British Museum, had prepared an edition of several fragments, containing about one third of the New Testament, which he did not live to finish: but the task has been fully executed by Dr. Ford, of Oxford, who has printed it at the Clarendon press, 1799, in an appendix to the *Collex Alexandrinus*, by Dr. Woide. This work, which is done with elegance and correctness, has three copper-plates, on which there are *nineteen facsimiles* of the MSS. from which Dr. Ford has printed these fragments. It is carefully considering this venerable version, there appear to be arguments to prove its very high antiquity, which Dr. Woide refers even to the beginning of the *second century*. The parts already published exhibit some invaluable readings; and these prove that it has a striking affinity to the Codex Bezae. It is doubtless one of the *oldest* versions in existence; and it is to be hoped that every fragment of it will be collected and published, till, if possible, we get the whole of the New Testament in this most ancient and invaluable version. It is a copy of the *old* and *new* Testament, both made from the Greek, and probably at different times; and both contain different readings. See Coptic.

THE SAXON, OR ANGLO-SAXON. It is said that Alfred the Great translated the greater part of the New Testament into the Anglo-Saxon. The four Gospels in this language were published under the direction of Archbishop Parker, with a dedication to Queen Elizabeth, by Mr. John Fox, the Martyrologist, 4to. London, 1571. William Lisle published for an edition of the Old and New Testament, London, 4to. 1688. Mr. F. Marshall published the Gospels with the Meso-Gothic version, Dordrecht, 4to. 1665, which was re-printed at Amsterdam in 1684. See Gothic. The Saxon version appears to have been made from a MSS. of the old Itala version, (see Itala,) some time in the fourth or fifth century. See the account in the General Preface to the Book of Genesis. From this version I have made many extracts, in these notes; as may be seen in different parts of the four Gospels. The use I had in mind of Thwaites's Octateuch, may be seen in the notes on the five Books of Moses. No part of the New Testament, besides the four Gospels, has been published in this language.

THE SLAVONIAN, OR RUSSIAN.

This version, the importance of which in the criticism of the New Testament, has been but lately known, was made in the ninth century, by two brothers, Methodius and Cyril, natives of Thessalonica, and apostles of the Slavonians. It was taken immediately from the Greek, of which it is a *literal* version, and first printed in 1581. In the Catholic epistles, and in the Apocalypse, it agrees generally with the Codex Alexandrinus. It is remarkable, that of the readings which Griesbach has adopted in his edition of the Greek Testament, the Slavonian version has at least three fourths. Hence the united evidence of ancient MSS. is against a *common* reading, the Slavonian agrees with these MSS. There is ample proof that it has not been altered from either the Vulgate, or any other version. The learned Dr. Prokopy has given an excellent description of the version, and extracts from which may be seen in Dr. Marsh's Notes to Michaelis, V. iii. p. 624. As it appears that this version has been taken from ancient and valuable Greek MSS. it deserves to be better known and more carefully colated.

THE SYRIAC.

There are two principal versions which go under this name. 1. The *Peshito*, which signifies *literal* or *correct*, and is the most *ancient*, and the most important. 2. That which is called *Pharasa*, from *Pharasa*, bishop of Hierapolis or Mabug, who employed Polyarp, his rural bishop, to make this version, which he finished A. D. 508.

The Peshito was first known in Europe by Moses of Mardin; who was sent by Ignatius,

patriarch of the Maronite Christians, in the year 1552, to Pope Julius III. to acknowledge, in the name of the Syrian church, the supremacy of the Roman pontiff; and to have the New Testament printed in Europe. The emperor Ferdinand I. bore the expense of the impression, and Albert Widmanstall, in conjunction with Moses and Postel, edited the work; which was printed at Vienna, 1555, 4to. This edition, from which all succeeding editions have been taken, contains the four Gospels, the Acts, all St. Paul's Epistles, the first Epistle of John, the first of Peter, and the Epistle of James. The second and third of John are wanting: the second of Peter, the Epistle of Jude, and the Revelation. None of these are acknowledged by any copy of the ancient Syriac version. This version was made probably between the second and third centuries.

The *Pharasa*, we have seen, was made in the beginning of the sixth century, by Polyarp, the rural bishop of Pharasa, near Xenias, bishop of Mabug; and we find that Theophylact of Charkel, or Heraclea, about the year 416, corrected this version and compared it with some principal MSS. in the Alexandrian library; hence it has been called the *Heraclea*, as well as the *Pharasa* version. This version has been printed from Dr. Ridley's MSS. by Dr. White of Oxford, 4to. 1778, &c. The *Pharasa* version contains all the canonical books of the New Testament, even those omitted by the Peshito version. From which it differs not only in the language, but in many other respects. Those who wish for further information on this point, must consult Michaelis's Lectures, Vol. ii. p. 1. &c. and the notes of his learned annotator, Dr. Hehrich Marsh.

We have already seen, under the article Itala, that in the earliest ages of Christianity, the New Testament had been translated into Latin. These translations were very numerous, and having been made by a variety of persons, some *correct*, and others *not so*; they not only differed among themselves, but appeared, in certain cases, to *contradict* each other. This induced Pope Damasus to employ St. Jerome, one of the most learned of the primitive Latin Fathers, to correct the ancient Itala. Though in the Latin Testament, he is supposed simply to have colated the Itala with the Hebrew, yet in the New he asserts, *Novum Testamentum Græce fidei reddidi*, "I have translated the New Testament according to the original Greek." However, it appears, that in many cases he altered the Itala for the purpose, as the remaining fragments of that version sufficiently testify. This important work, which, in process of time, supplanted the Itala, was finished A. D. 384, and was called *versio italicæ*, the Vulgate, or Common Version, because received into general use by the Western churches. This version was more generally received than this; and copies of it were multiplied beyond calculation. And perhaps scarcely any book has been more corrupted by frequent and careless transcription, than the Vulgate, from the year 400 to the present time, and during, almost the middle of the fifteenth century. The first edition of this version was printed by Gutenberg and Fust, at Mayence, in large folio, *sine titulo, et sine ulla nota*, somewhere between 1450 and 1457. By the order of Pope Sixtus Quintus, a complete edition of the Vulgate was printed at Rome in 1583, but not published till 1593. This, though stamped with the infallible authority of the pope, *apostolica nobis a Domino, tradita auctoritate*; to be the *authentic Vulgate*, which he styles *perpetuo ædificandæ constitutionem*, a decree that shall for ever remain in force; yet, on examination, it was found to be *so excessively erroneous and self-contradictory*, that another corrected edition was undertaken by the authority of Pope Clement VIII. widely differing from that of Sixtus. This version being so much in request, and so many persons being *copyists by trade*, in order to save time and villainy, they wrote the words in contractions wherever it was possible; and by this means the original reading, in various instances, was lost. All these errors conspired, with the ignorance of the original tongues, which almost universally prevailed in the middle ages, in the Latin church, to bring this venerable version into a state of great imperfection; from which it has not as yet wholly emerged. A few MSS. of this version, written from the twelfth to the fifteenth century, which are exceedingly discordant among themselves. Pope Clement VIII. has certainly done much to restore it to its primitive purity; but

much still remains to be done. The text should be settled by a further colation of the most *ancient* MSS. When this is done, the Latin church may be vindicated in that *boasting* in the Vulgate, which at present, is but incautiously quoted to this purpose.

I have often quoted this version, which I consider to be equal to a MS. of the fourth century. I must, however, add, that with all its imperfections, there is nothing essential to the *fidelity* or *practice* of a genuine Christian, that may not be proved by it; but it certainly can never come into competition with the original Greek text; nor, indeed, with several of the ancient versions.

An account of versions, as far as concerns the Old Testament, may be seen in the General Preface to the Book of Genesis. I have sometimes quoted these versions collectively, with VV. by which I mean the *versions in general*.

An Alphabetical List of the Primitive Fathers and Ecclesiastical Works referred to in the various Readings quoted occasionally in these Notes.

Ambrosius, Archbishop of Milan, born A. D. 340; died A. D. 387.—**Ambrosius**, deacon of Alexandria, and intimate friend of Origen, died A. D. 250.—**Ambrosiaster**: this writer is supposed to be author of a commentary on St. Paul's Epistles; and to have flourished about A. D. 354.—**Athanasius**, was bishop of Alexandria, A. D. 326; died in 375.—**Athanasius**, a Christian philosopher of Athens, flourished in A. D. 178.

Basil, the greatest bishop of Cesarea, born in Cappadocia, A. D. 329; died 379.—**Basil**, bishop of Seleucia, flourished in 450.—**Bede** the Venerable, born at Wernmouth, in the diocese of Durham, A. D. 673.—**Clement Alexandrinus**, Clement of Alexandria, the preceptor of Origen, died A. D. 215.—**Clement**, the companion of Rome, supposed to have been fellow-labourer with Peter and Paul, and bishop of Rome, A. D. 91.

Chromatius, bishop of Aquileia, and friend of St. Jerome, flourished about A. D. 370.—**Chrysostom Pseudo-Chrysostom**, a false Chronicle extends from the creation to the twentieth year of Heraclius, A. D. 630.—**Chrysostom**, bishop of Constantinople, born A. D. 344; died 407.—**Constitutions of the Apostles**, certain canons for the government of the Christian church, formed at different times, and certainly long posterior to the times of the apostles.—**Cyprian**, bishop of Carthage, in 248; was martyred A. D. 258.—**Cyrillus Alexandrinus**, This Cyril was patriarch of Alexandria A. D. 412; died 444.—**Cyrillus Hierosolymitanus**, Cyril, bishop of Jerusalem, was born A. D. 315; died 386.

Damasus Joannes, John of Damasus, born about A. D. 676.—**Dionysius Alexandrinus**, Dionysius, patriarch of Alexandria, flourished in 247.—**Dionysius Areopagita**, Dionysius, a disciple of St. Paul, falsely so called, flourished about A. D. 490.

Ephraim Syrus, Ephraim the Syrian, was deacon of Elessa, and died about A. D. 379.—**Epiphanius**, bishop of Salamis, born about A. D. 340.—**Eusebius**, bishop of Antioch, flourished in 324.—**Euthalius**, the writer of the Acts, about A. D. 350, and wrote a critical work on the Acts of the Apostles. He is supposed to have been bishop of Sulca, in Egypt.—**Euthymius Zigabenus**, a monk who flourished in the twelfth century.

Gracianus, bishop of Brescia, flourished in 410.—**Gregory the Great**, bishop of Rome, flourished in 590.—**Gregory Thaumaturgus**, was a disciple of Origen, and bishop of Neocaesarea in 240.—**Gregory Nazianzen**, born A. D. 328; died 389.—**Gregory Nyssen**, born in Cappadocia, A. D. 331; died 396.

Hieronymus.—See **Jerome**.—**Hilary Pictavensis**, Hilary, bishop of Poitiers, flourished A. D. 350.—**Hippolytus**, a Christian bishop, flourished A. D. 230.

Ignatius, bishop of Antioch, was martyred about A. D. 107.—**Irenæus**, a disciple of Polycarp; born in Greece about A. D. 150, martyred 202.—**Isidore**, of Pelusium, flourished in 431.

Jerome, one of the most eminent of the Latin Fathers; author of the translation of the Scriptures called the Vulgate; born about A. D. 340; and died 420.—**Justin Martyr**, a Christian philosopher, martyred A. D. 167.—**Juvencius**, one of the first Christian poets, flourished about A. D. 329.

Lucifer Calaritanus, Lucifer, bishop of Cagliari, in Sardinia, died A. D. 370.

Macarius, an Egyptian, a disciple of Polycarp; born in Greece about A. D. 150, martyred 202.—**Isidore**, of Pelusium, flourished in 431.

Marinus, flourished in A. D. 410, and wrote a narrative of St. John's Gospel, in Greek hexameters.

Opus Imperfectum, an ancient unfinished Commentary on St. Matthew's Gospel, written about A. D. 560.—**Origen**, one of the most

eminent of the Greek Fathers, born at Alexandria, A.D. 185.

Pachomius, bishop of Barca, died A.D. 399.—**Theodotus**, or *Phegagoras*, was of the province of Aquitain, of which he was bishop; he flourished about A.D. 359.—**Philostratus**, patriarch of Constantinople, A.D. 857.—**Prudentius** (Clement Aurelius) of Saragossa, in Spain, flourished about A.D. 405.

Rufinus, Presbyter of Aquileia, an eminent translator of Greek authors into Latin; he died A.D. 410.

Scholion, or *Scholaster*, marginal notes in some ancient MSS. &c.

Tertullian, a most eminent Latin Father, died about A.D. 216.—**Theophilus**, bishop of Antioch, flourished about A.D. 180.—**Theophylact**, archbishop of Acra, in Bulgaria, died A.D. 1100.—**Theophanes** *Craterinus*, bishop of Tauromine, in Sicily, flourished in the 11th century.—**Titus Boetius**; he was bishop of Bostrin some time in the fourth century.

Victor Antiochenus, flourished about A.D. 409; he wrote on St. Mark's Gospel, and on the Catholic Epistles.—**Victor Vinnianensis**, bishop of Tunis, in Africa, flourished about 555.—**Victorinus Afer**, (C. M.) was an African, and flourished A.D. 360.—**Abbas Trepseus**, bishop of Tapsus, in Africa, flourished about A.D. 484.

For farther information concerning these and other writers mentioned in the work, see *Cave's Historia Literaria*, and Dr. Lardner's works.

GENERAL OBSERVATIONS.

The above writers are only referred to for the quotations from the Sacred Writings found in their works. The Latin fathers, before the time of Jerome, i. e. before the fourth century, quote from the Itala version. These after his time, generally make their quotations from the Vulgate. The Greek Fathers quote from the different editions of the Greek text in their respective countries. Ephraim Syrus, and probably some others, from the ancient Syriac version.

Of the fathers, in general, it may be said, they often quote from memory; not giving

the exact words of the sacred writers, but the *sense*; and often rendering a word by another *equivalent* to it, in the same language. This sort of quotation has given rise to a vast number of various readings, which should never enter the margins of our critical editions of the Greek text; though many of them may be of use, as fixing the *sense* in which the writers understood the original text. These fathers who comment on the Sacred Writings are most valuable, such as Origen, Ambrosiaster, Euthymius, Chrysostom, Jerome, Theophylact, &c. because it may be always supposed they had the copies *before them*, in which they quoted; and that these copies were such as were held to be *authentic* in the churches to which they respectively belonged. But even here we find the same father inconsistent with himself in repeated quotations of the same words; which is perhaps not so much to be attributed to quoting from memory, as to mistakes made by successive copies of the works of these authors. The different MSS. of the Greek and Latin fathers, stand as much in need of collation as any other works, and some of them need this as much as the Greek text itself.

In quoting the Greek text, I have generally followed the second edition of Griesbach, occasionally consulting Mill, Wetstein, and Bengel; for the different versions, as far as they are extant in it, I have followed the London polyglott, occasionally consulting both the Complutensian and Antwerp editions. The Coptic, Gothic, Sclavonic, Philo-Babylonian, Syriac, and Anglo-Saxon, which are not in the polyglott, I have consulted the editions to which they are confined. The Vulgate I have frequently consulted in my own MSS. of that version. The Coptic Alexandrian, and the Coptic Beza, I have often quoted from the editions of Wobbe, and Kipping. I have taken a few readings from some fragments of St. Matthew's Gospel, engraven and published from a colex. rescriptum in Trinity College, Dublin, by the very learned Dr. Barrett, vice-provost and librarian of that university. This MS. written in uncial letters, and perhaps one

of the oldest extant, I have not mentioned among the MSS. described p. x. xi. because it has not been quoted by Griesbach, not being published when the first volume of his Testament went to the press. The work in which Dr. Barrett has described this, I have quoted largely in the notes on the genealogy of our Lord at the end of Luke, chap. iii.

Every biblical student, in consulting the sacred writings of the New Testament, should have at hand, if possible, the second edition of Griesbach; I mean that printed at Halle, two volumes svo 1796, &c. On the late London edition of that work, equal dependence cannot be placed.

Those who have not a polyglott, to refer to the Syriac version, will find Schaaf's edition to answer every purpose; it is generally very correct and very valuable. A new edition of the Syriac Testament is now in the press, at the expense of the British and Foreign Bible Society, under the direction of the Rev. Dr. Claudius Buchanan, who has made this text his particular study; and has brought from the east some valuable MSS. of this important and ancient version.

While the critical inquirer is availing himself of every help within his reach, let him not forget humbly and reverently to implore the help and teaching of Almighty God; without whom, nothing is wise, nothing strong. It is only when He opens our eyes that we behold wonders in his law. He who does not *pray*, is not *humble*; and an *unhumble* searcher after truth never yet found it to the salvation of his soul. In such a work, the following inimitable prayer cannot be used in vain: "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Amen. Collect for the second Sunday of Advent.

London, Feb. 21, 1811.

PREFACE TO THE GOSPEL OF ST. MATTHEW.

The general title of this latter collection of Sacred Books, which, as well as the former, all Christians acknowledge to have been given by immediate inspiration from God, is in the Greek Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, which we translate THE NEW TESTAMENT; but which should rather be translated THE NEW COVENANT; or, if it were lawful to use a periphrasis, The New Covenant, including a Testamentary Declaration and Bequest: for this is precisely the meaning of this system of justice, holiness, goodness, and truth. St. Paul, 2 Cor. iii. 14, calls the Sacred Books before the time of Christ, Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ, THE OLD COVENANT; which is a very proper and descriptive title of the grand subject of those Books. This apostle evidently connects the Old Testaments and the New, as two Covenants, Gal. iv. 24, and in comparing these two together, he calls one, παλαιὰ διαθήκη, the old covenant, the other *καὶν*, the new; one *παλαιά*, the first, the other *καιν*, that which is *recent*; in opposition to the old covenant, which was to terminate in the new, he calls this *σπεύρομαι*, better, more excellent, Heb. vii. 22, viii. 6, and *αἰώνιον*, everlasting, Heb. xiii. 21, because it is never to be changed, nor terminate in any other; and to endure endlessly itself. The word Covenant, from *con*, together, and *venio*, I come; signifies a contract or agreement, made between two parties; to fulfil the conditions of which, they are mutually bound. The Old Covenant, in its essential parts, was very simple. I WILL BE YOUR GOD: YE SHALL BE MY PEOPLE: the spirit of which was never changed. The people were to take Jehovah as the sole object of their religious worship, put their whole trust and confidence in Him; serve Him in his own way, according to the prescribed forms which He should lay before them. This was their *part*. On His side, God was to accept them as His people, give them His Spirit to guide them, His mercy to pardon them, His *procurance* to support them, and His grace to preserve them unto eternal life. But all this was connected with the strict observance of a great variety of rites and ceremonies, at once expressive of the holiness of God, the purity of the Divine Justice, and the exceeding selfishness and utter helpless state of man. A great part of the four latter Books of Moses, is employed in prescribing and illustrating these rites and ceremonies; and what is called the *Ancient Covenant*, is the complement and perfection of the whole.

The word *διαθήκη*, from *dia*, and *τίθημι*, I lay down, signifies not only a covenant agreement, but also that disposal which a man makes of his secular matters during his life, which is to take place after his death. It answers to the Hebrew *berith*, from *bar*, to purify, because in making covenants, a sacrifice was usually offered to God for the purification of the contracting parties; and hence the word *berith*, is frequently used to express not only the covenant itself, but also the sacrifice offered on the occasion. See below under GOSPEL; and see the notes on Gen. vi. 18. xv. 18. Exod.

xxix. 45. Lev. xxvi. 15, and Deut. xxix. 12, where every thing relative to this subject is largely handled.

The term New Covenant, as used here, seems to mean, that grand plan of agreement or reconciliation which God made between himself and mankind, by the death of Jesus Christ; in consequence of which, all those who truly repent, and unfeignedly believe in the great atoning sacrifice, are purified from their sins, and united to God. Christ is called *ἡς διαθήκης καινὴς μέσος*. The Mediator of the New Covenant, Heb. ix. 15. And referring to the ratification of this New Covenant, or agreement, by means of his own death, in the celebration of his last supper, Christ calls the cup, *το ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου*, This cup is the New Covenant in my blood; i. e. an emblem or representation of the New Covenant, ratified by his blood. See Luke xxii. 20. And from these expressions and the obvious meaning, the whole Christian Scriptures has obtained this title, THE NEW TESTAMENT, OR COVENANT, OF OUR LORD AND SAVIOUR JESUS CHRIST.

These writings, and the grand subject of them, which, previously to the New Testament times, were termed simply The Covenant; were, after the Incarnation, called The Old Covenant, as we have already seen, to distinguish them from the Christian Scriptures, and their grand subject, which were called The New Covenant; not so much because it was a new agreement, but rather a renewal of the old, in which the spirit, object, and design of that primitive Covenant were more clearly and fully manifested.

The particular title to each of the four following Books, in most Greek MSS. and printed editions, is ΕΥΑΓΓΕΛΙΟΝ κατὰ ΜΑΤΘΑΙΟΝ—ΜΑΡΚΟΝ—ΛΟΥΚΑΝ—ΙΩΑΝΝΗΝ, which we translate, The Gospel according to Matthew—Mark—Luke—John; i. e. the Gospel or history of our blessed Lord, as written and transmitted to posterity by each of these writers. Our word Gospel, which should always be written *godspeil* or *godspell*, comes from the Anglo-Saxon *gōdspell*, and is compounded of *gōd*, good, and *spell*, history, narrative, doctrine, mystery, or secret; and was applied by our ancestors, to signify the revelation of that glorious system of truth, which had been, in a great measure, hidden or kept secret from the foundation of the world.

Among Saxon scholars, the word GOSPEL has been variously explained. Mr. Somner, who writes it *gōd-spell*, explains it thus, *Sermo Dei mysticus; Dei historia*. "The mystic word of God; the history of God." But he supposes that it may be compounded of *gōd*, good, and *spell*, a message; and very properly observes, that *gōd-spellman*, signifies, not only to preach or proclaim the Gospel; but also to foretell, or predict; to prophesy, to divine; and in this latter sense, the word *spell*, *spell*, was anciently used among us, and still signifies an incantation, or a charm; which implies a peculiar

collocation, and repetition of certain words which were supposed to produce *supernatural effects* by means of *spiritual influence*, or *agency*: which agency was always *attracted and excited* by such words, through some supposed *correspondence* between the words, and the spiritual agency to be employed. The word in this sense occurs in King Alfred's Saxon translation of Boethius, *De Consolatione Philosophiæ*, chap. 33. *Ða ongunnum læge men pýpcan pspell, Then deceitful men began to practise incantations.* It is possible that our ancestors gave this title to the preaching of Christ crucified, from observing the astonishing effects produced by it, in changing the hearts and lives of sinners. And very innocently might they denigrate the pure powerful preaching of the death and resurrection of Christ, *God's charm*: that wonderful word, which, accompanied with the demonstration and power of the *Holy Ghost*, produced such miraculous effects among men.

As the word *pellian*, *spellian*, signifies to *teach or instruct*; hence our word to *spell*, i. e. to teach a person by uniting vowels and consonants to enunciate words; and thus learn to read. And hence the book out of which the first rudiments of language are learnt, is termed a *spelling-book*, exactly answering to the *pell-book*, *spell-book*, of our ancestors, which signified a *book of homilies, or plain discourses, for the instruction of the common people.* We have already seen, (note on Gen. i. 1.) that *god*, among our ancestors, not only signified God, the Supreme Being; but also *good or goodness*, which is his nature: *godypell*, *godspell*, therefore, is not only *God's history, doctrine, or plan of teaching*; but also the *good history, the good doctrine*; and hence *pellian*, to *preach or proclaim* this doctrine: *pell-boc*, the *sermons* that contained the rudiments of it, for the instruction of men; and *pell-boda*, *spell-boda*, the *orator, messenger, or ambassador*, that announced it.

The Greek word *Εὐαγγέλιον*, from *eu*, *good*, and *αγγελία*, a *message*, signifies *good news, or glad tidings* in general; and is evidently intended to point out, in this place, the good message, or the glad tidings of great joy, which God has sent to all mankind, preaching peace and reconciliation by Christ Jesus, who is Lord of all: proclaiming that He, as the promised Messiah, has, by the grace of God, tasted death for every man—for he has died for their offences, and risen again for their justification; and that through His grace, every sinner, under the whole heaven may turn to God and find mercy. This is *good news, glad tidings, a joyful message*; and it is such to all mankind, as in it every human spirit is interested.

But besides this general meaning, the word *Εὐαγγέλιον*, has other acceptations in the New Testament and in the Greek writers, which may be consulted here with great propriety and effect.

1. It signifies the *reward* given to those who brought good news. Thus Homer represents the disguised Ulysses claiming a reward, *εὐαγγελίον, a vest and mantle*, which he verily to Lameus, the glad tidings of his master's safety. *Εὐαγγέλιον δέ μοι ἔστω. Let me have a reward for my good news.* *Odys. xiv. v. 152.* To which Eumæus, who despaired of his master's return, replied,

Ω γέρον, οὐτ' ἀπ' ἐγὼν Εὐαγγέλιον τοῦδε τιώω,
Οὐδ' Ὀδυσσεὺς ἐτι οὐκὼν ἔλκεσται. Ib. v. 266.

Old friend! nor cloak nor vest thy gladness news

Will ever earn; Ulysses comes no more! COWPER.

And on the word, as thus used, *Eustathius* gives the following comment: *Εὐαγγέλιον, ὁμῶν νερὰ ἀγαθὴ εὐαγγελίας.* "Evangelion signifies the reward given for bringing good news."

St. Chrysostom, in his sixth Homily on the Acts, gives this as a common meaning of the word, "The Gospel is this: Thou shalt receive good things: as men are accustomed in their common conversation to say to each other, *τι ποῖ τον εὐαγγέλιον;* &c. It is used in the same sense by the Septuagint, 2 Sam. iv. 10. *When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took him and slew him in Ziklag, who thought ὡς εἰμι δόναι Εὐαγγέλιον, that I would have given him a reward for his tidings.*

CICERO uses it in the same sense, see his Epistles to Atticus, lib. 2. Ep. 3. *O suares Epistolæ tuas uero tempore mihi datas dicit: quibus Εὐαγγέλιον quæ reddam nescio, debere quidem, planè fateor.* "O how delightful are your Epistles! two of which I have received at one time, for which I know not what recompense to make: but that I am your debtor, I candidly confess."

2. It is used also to signify the *prayers, thanksgivings, and sacrifices*, offered on the arrival of good news. So Aristophanes, *Μοι δοκεῖ—Εὐαγγέλιον θύειν ἑκατον βοῶν, τῆθεο, I think I should sacrifice a hecatomb to the goddess for this intelligence.* ARISTOPH. in *Equit.* v. 653.

ISOCRATES (Areopag. initio) is supposed to use the word in the sense of *supplication*, *Ἐπὶ τούτοις ἀπαγγέλλει Εὐαγγέλιον ἡμῖν δὲ πᾶσι τὴν εὐχαριστίαν*—"relative to these transactions, we have purposed to make *supplication* twice." Xenophon uses it to denote an *eucharistic offering* made on account of receiving good news. *Ἐβλε τα Εὐαγγέλιον.* See Hist. Gr. I. 6, 27. It seems to be used in a similar sense by the Septuagint, in 2 Sam. xviii. 20, 27.

Other examples might be produced in which the word is used in all the above senses; but these may be deemed sufficient.

3. However illustrative the above acceptations of *Εὐαγγέλιον* among the Greek writers, may be of the word in relation

to the great doctrine of the new covenant; yet among the sacred writers, it is restricted to express the glad tidings of the coming of the Messiah, for the reasons mentioned above. See Luke ii. 10.

4. The whole doctrine of Jesus Christ, comprised in the history of his incarnation, preaching, miracles, sufferings, death, resurrection, ascension, and the mission of the Holy Spirit, by which salvation was procured for a lost world, is expressed by the word *Εὐαγγέλιον*, as well as by the general title; *Κατὰ Δαθῆκη*, Rom. i. 1, 3, 9. Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 14. But the sacred writers use it with a variety of epithets, which it may be necessary to mention.

1st. It is sometimes termed *The Gospel of God concerning his Son*, Rom. i. 1, 3. 2dly, *The Gospel of the Son of God*, Rom. i. 9. 3dly, *The Gospel of the kingdom of God*, Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 1. 4thly, Sometimes it is simply called *THE GOSPEL*, Mark xiii. 10. xvi. 15. 5thly, *The word or doctrine (λογος) of the Gospel*, Acts xv. 7. 6thly, *The Gospel of Peace*, Eph. vi. 15. 7thly, *The Gospel of Glory*, το *Εὐαγγέλιον τῆς δόξης*, 1 Tim. i. 11. 8thly, *The Gospel of Salvation*, το *Εὐαγγέλιον τῆς σωτηρίας*, Eph. i. 13.

5. In 1 Cor. ix. 23, it means the *blessings and privileges* promised in the New Testament.

6. It means the *public profession* of the doctrine taught by Christ, Mark vii. 35. x. 29. 2 Tim. i. 8. Philen. ver. 13.

7. But in Gal. i. 6, 8, 9, the word *Εὐαγγέλιον*, seems to mean any *new doctrine*, whether *true or false*.

Many MSS. have *Το κατὰ Ματθαίον αἰών Εὐαγγέλιον*, which is generally rendered, *The Gospel according to SAINT MATTHEW.* But the word *αἰών*, *saint or holy*, should be here applied to the *Gospel*, with which it properly agrees, and then the title would run, *The holy Gospel according to Matthew*; that is, the account of this Holy Dispensation according to the narrative composed by Matthew, an eyewitness of all the transactions he relates. But anciently the word *holy* was neither applied to the *narrative* nor to the *narrator*, the title being simply, *The Gospel according to Matthew.*

SOME ACCOUNT OF MATTHEW THE EVANGELIST.

MATTHEW, supposed to be the same who is also called Levi, son of Alphaeus, was by birth a Jew. As to his office, he appears to have been a tax-gatherer under the Romans. He was a native of Galilee, as the rest of Christ's apostles were; but of what city in that country, or of which tribe of the people of Israel, is not known.

As he sat at the custom-house, by the sea-side, in or near the city of Capernaum, Jesus called him; and as soon as he could make up his accounts with those by whom he had been employed and entrusted, he became a willing, faithful disciple of Christ. After this, St. Mark tells us, he made an entertainment in his own house, where Christ and several of his disciples were present, together with many tax-gatherers, and others, of no very respectable character, in the sight of the Pharisees.

It is probable, that Matthew took this occasion of calling together his relatives and acquaintances, that he might take a friendly farewell of them; and give them the opportunity of seeing and hearing that divine Person, whose words he had already found to be spirit and life to his own soul; and to whose service he had now solemnly dedicated himself.

He was placed by our Lord in the number of his Apostles, and continued with him during his life. After the ascension of Christ, he was at Jerusalem, and received the Holy Ghost with the rest of the disciples on the day of Pentecost.

Matthew, with Andrew, Peter, and the two sons of Zebedee, are the only disciples whose call is particularly mentioned. It is uncertain when, where, or how, he died. There does not appear to be any clear evidence in the writings of the primitive fathers, that he suffered martyrdom.

St. Matthew's Gospel is generally allowed to be the most ancient part of the writings of the New Covenant. Many modern critics contend that it was written about the year of our Lord 61, or between this and 65. Others, that it was written so early as 41, or about the eighth year after the Ascension; and this is supported by the subscriptions at the end of this Gospel in many MSS.; but it must be observed, that all these MSS. are posterior to the 10th century. Michaelis has adopted a middle way, which carries much of the appearance of probability with it, viz. that Matthew wrote his Gospel in Hebrew, about the 8th year after the Ascension of our Lord, or A. D. 53, and that the translation of it into Greek was made about A. D. 61, or later.

Whether this Gospel were written originally in Hebrew or Greek, is a question, by which the most eminent critics have been greatly puzzled and divided. The balance however, is clearly in favour of a Hebrew original. The present Greek text, was doubtless published at a very early period; who the translator was, cannot at this distance of time be determined; probably it was the evangelist himself.

As Matthew was one of the twelve disciples, his history is an account of what he *heard and saw*, giving a constant attendant on our blessed Lord. This consideration of itself would prove, that allowing him only to be a man of integrity, he would make no mistakes in his narrative. Add to this, the influence and superintendence of the Holy Spirit, under which he constantly acted, and which our Lord had promised to his disciples, to guide them unto all truth, and bring what soever he had spoken to them into remembrance, John xiv. 26. These two considerations stamp the narrative with the utmost degree of credibility.

THE GOSPEL ACCORDING TO ST. MATTHEW.

[For Chronological Eras, see at the end of the Acts.]

CHAPTER I.

The genealogy of Christ divided into three classes of fourteen generations each: The first fourteen, from Abraham to David, 2-6. The second fourteen, from Solomon to Jehonias, 7-10. The third fourteen, from Jehonias to Christ, 11-16. The sum of these generations, 17. Christ is conceived by the Holy Ghost, and born of the Virgin Mary, when she was espoused to Joseph, 18. Joseph's anxiety and doubts are removed by the ministry of an angel, 19, 20; by whom the child is named Jesus, 21. The fulfilment of the prophecy of Isaiah relative to this, 22, 23. Joseph takes home his wife Mary, and Christ is born, 24, 25. [A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4.]

THE book of the "generation of Jesus Christ," the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

a 1 k. 3. 23.—b Ps. 132. 11. Isa. 11. 1. Jr. 23. 5. Ch. 22. 2. Jo. 7. 42. Ar. 2. 70. & 1 J. 2. 1. 3.—c Gn. 12. 3. & 22. 18. Gl. 3. 16. d Gn. 21. 2, 3.

NOTES.—Verse 1. *The book of the generation of Jesus Christ.* I suppose these words to have been the original title to this Gospel; and that they signify, according to the Hebrew phraseology, not only the account of the genealogy of Christ, as detailed below, but the history of his birth, acts, sufferings, death, resurrection, and ascension.

The phrase, *book of the generation*, ספר הולדות *sepher toledoth*, is frequent in the Jewish writings, and is translated by the Septuagint βιβλος γενεας, as here, by the evangelist; and regularly conveys the meaning given to it above; e. g. *This is the book of the generations of Adam*, Gen. v. 1. That is, the account of the life of Adam, and certain of his immediate descendants. Again: *These are the generations of Jacob*, Gen. xxxvii. 2 that is, the account or history of Jacob, his son Joseph, and the other remarkable branches of the family. And again: *These are the generations of Aaron and Moses*, Num. iii. 1. That is, the history of the life and acts of these persons, and some of their immediate descendants. The same form of expression is also used, Gen. ii. 4. when giving the history of the creation of heaven and earth.

Some have translated βιβλος γενεας, *The book of the genealogy*; and consider it the title of this chapter only; but the former opin. on seems better founded.

Jesus Christ]. See on verses 16, and 21.

The son of David, the son of Abraham.] No person ever born, could boast, in a direct line, a more illustrious ancestry than Jesus Christ. Among his progenitors, the *regal, sacerdotal, and prophetic* offices, existed in all their glory and splendour. **DAVID**, the most renowned of sovereigns, was *king and prophet*: **ABRAHAM**, the most perfect character in all antiquity, whether sacred or profane, was *priest and prophet*: but the *three* offices were never united except in the person of Christ; he alone was *prophet, priest, and king*; and possessed and executed these offices in such a supereminent degree, as no human being ever did or ever could. As the principal business of the *prophet* was to make known the will of God to men according to certain partial communications received from heaven; so Jesus, who lay in the bosom of the Father, and who was intimately and thoroughly acquainted with all the mysteries of the eternal world, came to declare the Divine nature, and its counsels, to mankind.—See John i. 13. As the business of the *priest* was to offer sacrifices to God, to make atonement for the sins of the people; so Christ was constituted a high-priest, to make by the sacrifice of himself, an atonement for the sins of the whole world; see 1 John ii. 2. and the whole Epistle to the Hebrews. As the office of *king* was to *reign over, protect, and defend* the people committed to his care by the Divine Providence; so Christ is set as a king upon Sion, having the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psa. ii. 6, 8, &c. Of the righteousness, peace, and increase of whose government, there shall be no end, Isa. ix. 7. This *threefold* office, Christ executes not only in a general sense, in the world at large; but in a particular sense in every Christian soul. He is first a *prophet*, to teach the heart the will of God; to convict the conscience of sin, righteousness, and judgment; and fully to illustrate the way of salvation. He is next a *priest*, to apply that atonement to the guilty conscience, the necessity of which as a *prophet*, he had previously made known. And lastly, as a *king* he leads captivity captive, binds and casts out the strong man armed, spoils his goods, extends the sway of the sceptre of righteousness, subdues and destroys sin, and reigns Lord over all the powers and faculties of the human soul; so that as *sin reigns unto death, even so does grace reign through righteousness unto eternal life, by Jesus Christ our Lord*. Rom. v. 21.

It is remarkable, that the evangelist names *David* before *Abraham*, though the latter was many generations older; the reason seems to be this, that *David* was not only the most illustrious of our Lord's predecessors, as being both *king and prophet*; but because that promise, which at first was

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

e Gn. 25. 26.—f Gn. 29. 25.—g Gn. 38. 27.—h Ruth 4. 18. & c. 1 Chr. 2. 5, 9, & c. 1 Sa. 16. 1. & 17. 12.—k 2 Sa. 12. 24.—l Chr. 3. 10, & c.

given to Abraham, and afterward, through successive generations, confirmed to the Jewish people, was at last determined and restricted to the family of *David*. *Son of David*, was an epithet by which the Messiah was afterward known among the Jews; and under this title they were led to expect him by prophetic authority. See Ps. lxxxix. 3, 4. cxxxii. 10, 11. compared with Acts xiii. 23. and Isa. xi. 1. Jer. xxiii. 5. Christ was prophesied of under the very name of *David*. See Ezek. xxxiv. 23, 24. xxxvii. 24, 25.

2. *Abraham begat Isaac.*] In this genealogy, those persons only, among the ancestors of Christ, which formed the direct line, are specified; hence no mention is made of *Ishmael*, the son of Abraham, nor of *Esau*, the son of Isaac; and of all the twelve patriarchs, or sons of Jacob, *Judah* alone is mentioned. 3. *Phares and Zara*]. The remarkable history of these twins, may be seen Gen. xxxviii. Some of the ancients were of opinion, that the evangelist refers to the mystery of the *youngest being preferred to the eldest*, as prefiguring the exaltation of the Christian church over the synagogue. Concerning the *women* whose names are recorded in this genealogy, see the note at the end of the chapter.

8. *Joram begat Ozias*]. This is the Uzziah, king of Judah, who was struck with the leprosy for his presumption in entering the temple to offer incense before the Lord. See 2 Chr. xxvi. 16, &c. *Ozias* was not the immediate son of *Joram*: there were three kings between them, *Ahaziah, Joash, and Amaziah*, which swell the *fourteen* generations to *seventeen*: but it is observed, that omissions of this kind are not uncommon in the Jewish genealogies. In Ezra vii. 3, Azariah is called the son of *Merajoth*, although it is evident from 1 Chr. vi. 7-9, that there were *six* descendants between them.—This circumstance the evangelist was probably aware of; but did not see it proper to attempt to correct what he found in the public accredited genealogical tables; as he knew it to be of no consequence to his argument, which was merely to show that Jesus Christ as surely descended in an uninterrupted line from *David*, as *David* did from *Abraham*. And this he has done in the most satisfactory manner: nor did any person in those days pretend to detect any inaccuracy in his statement; though the account was published among those very people whose interest it was to expose the fallacy, in vindication of their own obstinate rejection of the Messiah, if any such fallacy could have been proved. But as they were silent, modern, and comparatively modern unbelievers, may forever hold their peace. The objections raised on this head are worthy of no regard.

St. Matthew took up the genealogies just as he found them in the public Jewish records, which, though they were in the main correct, yet were deficient in many particulars. The Jews themselves give us sufficient proof of this. The *Talmud*, title *Kiddushim*, mentions *ten* classes of persons who returned from the Babylonish captivity: I. COHANEY, priests. II. LEVEY, Levites. III. YISRAEL, Israelites, IV. CHEULEY, common persons, as to the priesthood; such whose fathers were priests, but their mothers were such as the priests should not marry. V. GREY, proselytes. VI. CHARTREY, freed-men, or servants who had been liberated by their masters. VII. MAMZREY, spurious, such as were born in unlawful wedlock. VIII. NETHINIM, Nethinims. IX. SHETUKEY, bastards, persons whose mothers, though well known, could not ascertain the fathers of their children, because of their connections with different men. X. ASUREY, such as were gathered up out of the streets, whose fathers and mothers were utterly unknown. Such was the heterogeneous mass brought up from Babylon to Jerusalem: and although we learn from the Jews, that great care was taken to separate the spurious from the true born Israelites, and canons were made for that purpose; yet it so happened, that sometimes a spurious family had got into high authority, and therefore must not be meddled with. See several cases in *Lightfoot*. On this account a faithful

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
10 And ^aEzekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11 And ^bJosias ^cbegat Jechonias and his brethren, about the time they were ^dcarried away to Babylon;
12 And after they were brought to Babylon, ^eJechonias begat Salathiel; and Salathiel begat Zorobabel;
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

^a 2 Ks. 20. 21. 1 Chr. 3. 13.—^b Some read, Josias begat Jakim, and Jakim begat Jechonias.—^c See 1 Chr. 3. 15, 16.—^d 2 Ks. 24. 14, 15, 16.—^e 2 Chr. 36. 10, 20.

genealogist would insert in his roll, such only as were indisputable. "It is, therefore, easy to guess," says Dr. Lightfoot, "whence Matthew took the last fourteen generations of this genealogy, and Luke the first forty names of his; namely, from the genealogical rolls at that time well known and laid up in the public, *κεφαλαια*, repositories, and in the private also. And it was necessary indeed, in so noble and sublime a subject, and a thing that would be so much inquired into by the Jewish people, as the lineage of the Messiah would be, that the evangelists should deliver a truth, not only that could not be gainsaid, but also might be proved and ascertained from certain and undoubted rolls of ancestors." See *Hora Talmudica*.

11. *Josias begat Jechonias, &c.*] There are three considerable difficulties in this verse. 1. Josias was not the father of Jechonias; he was only the grandfather of that prince: 1 Chr. iii. 14—16. 2. Jechonias had no brethren; at least none are on record. 3. Josias died 20 years before the Babylonish captivity took place, and therefore *Jechonias and his brethren* could not have been begotten about the time they were carried away to Babylon. To this may be added a fourth difficulty, viz.: there are only thirteen in this second class of generations; or forty-one, instead of forty-two in the whole. But all these difficulties disappear, by adopting a reading found in many MSS. *Ιωσίας δὲ ἐγέννησε τὸν Ιωακὴμ Ιωακὴμ δὲ ἐγέννησε τὸν Ιεχονίαν. And Josias begat Joachim, or Joakim, and Joakim begat Jechonias.* For this reading see the authorities in *Griesbach*. Josiah was the immediate father of *Jechonias*, (called also *Eliakim* and *Joakim*) and his brethren, who were *Johanan, Zedekiah, and Shallum*: see 1 Chr. iii. 15. Joakim was the father of *Joachim* or *Jechonias*, about the time of the first Babylonish captivity; for we may reckon three Babylonish captivities. The first happened in the fourth year of Joakim, son of Josiah, about A. M. 3393. In this year, Nebuchadnezzar having taken Jerusalem, led a great number of captives to Babylon. The second captivity happened under Jechoniah, son of Joakim; who having reigned three months, was taken prisoner in 3405, and was carried to Babylon, with a great number of the Jewish nobility. The third captivity took place under Zedekiah, A. M. 3416. And thus, says Calmet, the 11th verse should be read: *Josias begat Joakim and his brethren; and Joakim begat Jechonias about the time of the first Babylonish captivity; and Jechonias begat Salathiel, after they were brought to Babylon.* Thus, with the necessary addition of *Joakim*, the three classes, each containing fourteen generations, are complete. And to make this the more evident, I shall set down each of these three generations in a separate column, with the additional *Joakim*, that the reader may have them all at one view.

1 Abraham	1 Solomon	1 Jechonias
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abia	3 Zorobabel
4 Judah	4 Asa	4 Abiud
5 Pharez	5 Josaphat	5 Eliakim
6 Ezrom	6 Joram	6 Azor
7 Aram	7 Ozias	7 Sadoc
8 Ammidad	8 Joatham	8 Achim
9 Naasson	9 Achaz	9 Eliud
10 Salmon	10 Ezekias	10 Eleazar
11 Booz	11 Manasses	11 Matthian
12 Obad	12 Amon	12 Jacob
13 Jesse	13 Josias	13 Joseph
14 David	14 Joachim	14 JESUS

In all forty-two generations.

12. *Jechonias begat Salathiel.*] After Jechonias was brought to Babylon, he was put in prison, by Nebuchadnezzar, where he continued till the death of this prince, and the accession of *Evlmerodach*, who brought him out of prison, in which he had been detained thirty-seven years; and restored him to such favour that his throne (seat) was exalted above all the kings which were with him in Babylon: Jer. lii. 31, 32. But though he thus became a royal favourite, he was never restored to his kingdom. And according to the prophecy of Jeremiah, xlii. 20, no man of his seed sat upon the throne of David; yet the regal line was continued through his son *Salathiel*, who died in Babylon; but *Zorobabel*, his son, returned from captivity, and by him the race of David was continued according to Matthew, by *Abiud*; and, according to Luke, by *Athesa*. See on Luke iii. 23, &c.

The term, carrying away to Babylon, *μετακτα*, from *μετα*, to change a habitation or place of residence, would be more properly translated by the word *transportation*, which is here peculiarly appropriate: the change was not voluntary; they were forced away.

15 And Eliud begat Eleazar; ^e and Eleazar begat Matthian; and Matthian begat Jacob;

16 And ^fJacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon, unto Christ, are fourteen generations.

18^a Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child ^bof the Holy Ghost.

19 Then Joseph, her husband, being a just man, and not

16. *Jesus who is called Christ.*] As the word *Χριστος*, Christ, signifies the anointed or anointer, from *χρῆμα*, to anoint; it answers exactly to the Hebrew משיח *mashiah*, which we pronounce *Messiah* or *Messias*; this word comes from the root משיח *mashach*, signifying the same thing. As the same person is intended by both the Hebrew and Greek appellation, it should be regularly translated, The Messiah, or the Christ; whichever is preferred, the demonstrative article should never be omitted.

Priests, prophets, and kings, among the Jews, were anointed in order to the legitimate exercise of their respective offices. Hence the word *Χριστος*, Christ, or משיח *Mashiah*, became a name of dignity, and often signified the same as king. See Isa. xlv. 1. Ps. cv. 15. Lev. iv. 3. vi. 20. 1 Sa. ii. 10. The words משיח *Mashiah* and מלך *melec*, *Xaoros* and βασιλεύς, *Christ* and king, are frequently interchanged. 1 Sam. ii. 10. Ps. ii. 2. 6. Lk. xliii. 2. and see the Scholia of Rosenmüller on this place. The reason of this may be seen in the following note, which I extract from the comment on Ex. xxix. 7.

"It appears from Isa. lxi. 1. that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz.: the installation of *prophets, priests, and kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them, that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could foretell events, unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, induced, and directed by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him, only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the sacerdotal and regal; and in some countries, the priest and king are still consecrated by anointing. In the Hebrew language, משיח *mashiah* signifies to anoint; and משיח *mashiah*, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title *Mashiah*, the anointed one, but Jesus, The Christ. He alone is King of kings, and Lord of lords: the king who governs the universe, and rules in the hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high-priest, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word משיח *ha-mashiah*, the anointed one, in Hebrew; which gave birth to *Xaoros*, the *Christos*, which has precisely the same signification in Greek: of him, Melchisedech, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of the *Messiah* or the Anointed of God. This does, and ever will, belong exclusively to Jesus, The Christ."

17. *Fourteen generations.*] See the note on ver. 11. The Jews had a sort of technical method of summing up generations in this way. In *Synopsis Sohar*, p. 132, n. 18, we have the following words: "From Abraham to Solomon were fifteen generations; and then the moon was at the full. From Solomon to Zedekiah were other fifteen generations; the moon was then in the wane, and Zedekiah's eyes were put out." That is, the regal state came to its zenith of light and glory in the time of Solomon; but decreased gradually till it became nearly extinct in the days of Zedekiah. See Schoettgen.

18. *Espoused to Joseph.*] The word *μεγαλειον*, from *μεγαλυνω*, to contract, or betroth, refers to the previous marriage agreement, in which the parties mutually bound themselves to each other, without which no woman was ever married among the Jews.

Before they came together] The woman was espoused at her own, or her father's house; and generally, some time elapsed before she was taken home to the house of her husband; Deut. xx. 7. Judg. xiv. 7. 8. This custom has been immemorially observed among the inhabitants of Ireland, who have not only this, but many other Asiatic customs, which, added

will ^ato make her a public example, was minded to put her away privately.

^bBut while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

^cAnd she shall bring forth a son, and thou shalt call his name *JESUS: for he shall save his people from their sins.

^a De. 21, 1, 2.—b Lk. 1, 35.—c Gr. begotten.—d Lk. 1, 31, & 2, 21.—e That is, Saviour, Heb.

to various authentic historic proofs, are collateral evidences, that they received the Christian religion, not from the *popes of Rome*, but through the means of *Asiatic missionaries*.

Among the Jews, the *espousal*, though the marriage had not been consummated, was considered as perfectly legal and binding on both sides; and hence, a breach of this contract was considered as a case of adultery, and punished exactly in the same way. See Deut. xxii. 25, 28. Nor could a contract of this kind, though there was no cohabitation, be broken, but by a regular *divorce*, as Mr. Selden, in his *Uxor Hebraica*, has proved at large from the Jewish rabbins.

She was found with child. Her situation was the most distressing and humiliating that can be conceived. Nothing but the fullest consciousness of her own integrity, and the strongest confidence in God, could have supported her in such trying circumstances, where her reputation, her honour, and her life, were at stake. What conversation passed between her and Joseph, on this discovery, we are not informed; but the issue proves, that it was not satisfactory to him; nor could he resolve to consider her as his wife, till God had sent his angel to bear the most unequivocal testimony to the virgin's innocence. His whole conduct, on this occasion, was exceedingly benevolent and humane. He might at once have taken the advantage of the law, Deut. xxii. 23, 24, and had her stoned to death.

¹⁰ *To make her a public example.* Παράδειγμα, to expose her to public infamy; from *para*, near, and *deixnai*, I show, or expose.—Though Joseph was a righteous man, *δικαιος*, and knew that the law required that such persons as he supposed his wife to be, should be put to death; yet as righteousness is ever directed by *mercy*, he determined to put her away or divorce her *privately*, i. e. without assigning any cause, that her life might be saved; and as the offence was against himself, he had a right to pass it by if he chose. Some have supposed that the term *δικαιος* should be translated *merciful*, and it certainly often has this signification, but here it is not necessary.

²⁰ *That which is conceived (or formed) in her.* So I think *yemeh* should be translated in this place; as it appears that the human nature of Jesus Christ was a *real creation* in the womb of the virgin, by the power of the Holy Spirit. The angel of the Lord mentioned here, was probably the angel Gabriel, who, six months before, had been sent to Zacharias and Elizabeth, to announce the birth of Christ's forerunner, John the Baptist. See Luke i. 36.

²¹ *JESUS.* The same as Joshua, יהושע *Yehoshua*, from *yashu*, he saved, delivered, put in a state of safety. See on Exod. xiii. 9. Num. xiii. 16, and in the preface to Joshua.

He shall save his people from their sins. This shall be his great business in the world: the great errand on which he is come, viz. to make atonement for, and to destroy, sin; deliverance from all the *power*, *guilt*, and *pollution* of sin, is the privilege of every believer in Christ Jesus. Less than this, is not spoken of in the Gospel; and less than this, would be unbefitting the Gospel. The perfection of the Gospel system is, not that it makes *allowances* for sin, but that it makes *atonement* for it;—not that it *tolerates* sin, but that it *destroys* it. In ver. 1, he is called *Jesus Christ*, on which Dr. Lightfoot properly remarks, "That the name of *Jesus*, so often added to the name of *Christ* in the New Testament, is not only that Christ might be pointed out as the true *Christ*, or *Messiah*, against the imbeliefs of the Jews." This observation will be of great use in numberless places of the New Testament, see Acts i. 36, vii. 35, I Cor. vi. 21, 1 John ii. 22, iv. 15, &c.

²² *By the Prophet.* ISAIAH is added here by several MSS. Versions, and Fathers. The prophecy is taken from Isa. vii. 11, 23, *Behold, a virgin shall be with child.* We have already seen from the preceding verse, that this prophecy is taken from Isa. vii. 11, but it may be necessary to consider the circumstances of the original promise more particularly.

At the time referred to, the kingdom of Judah, under the government of Ahaz, was reduced very low. *Pekah*, king of Israel, had slain in Judea 120,000 persons in one day; and carried away captives 200,000, including women and children, together with much spoil. To add to their distress, *Rezin*, king of Syria, being confederate with *Pekah*, had taken *Elath*, a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical conjuncture, need we wonder that Ahaz was afraid that the enemies who were now united against him, must prevail, destroy Jerusalem, to the kingdom of Judah, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, swallowed up now both by sorrow and by unbelief, in order to assure him that the coun-

22 Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first born son: and he called his name JESUS.

^a Lk. 1, 31, & 2, 21, & 3, 23, 38.—g Isa. 7, 14.—h Gr. his name shall be called.—i Lk. 13, 2.—Lk. 2, 21.

sels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to ask a sign or miracle, which should be a pledge in hand, that God should, in due time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, *Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son; and shall call his name Emmanuel.* *Butter and honey shall he eat, &c.* But the divine and human nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist:—He shall be called *Emmanuel*; literally, *The strong God with us*; similar to those words in the New Testament—*The word which was God—was made flesh and dwelt among us, full of grace and truth*; John i. 1, 14. And, *God was manifested in the flesh*; 1 Tim. iii. 16. So that we are to understand, *God with us*, to imply, *God incarnate*—God in human nature. This seems further evident from the words of the prophet, ver. 15. *Butter and honey shall he eat*—he shall be truly man, grow up, and be nourished in a human, natural way; which refers to his being *verus*, i. e. incarnated. To which the prophet adds, *that he may know to refuse the evil and choose the good*; or rather, *According to his knowledge*, ידעא, *ledaato*, *reprobating the evil and choosing the good*:—this refers to him as God; and is the same idea given by this prophet, chap. liii. 11. *By (or in) his knowledge*, (the knowledge of Christ crucified, ידעא *ledaato*) shall my righteous servant justify many; for he shall bear their offences. Now this union of the divine and human nature, is termed a *sign* or *miracle*, מוֹפֵת, i. e. something which exceeds the power of nature to produce. And this *miraculous union* was to be brought about in a *miraculous way*. Behold, a virgin shall conceive: the word is very emphatic, הִנֵּה *ha-almah*, the virgin; the only one that ever was, or ever shall be, a mother in this way. But the Jews, and some called Christians, who have espoused their desperate cause, assert, that "the word *almah* does not signify a virgin only; for it is applied, Prov. xxx. 19, to signify a young married woman." I answer, that this latter text is no proof of the contrary doctrine: the words *הִנֵּה בְתוּלָה גֵּבֶר* *geber-he-almah*, the way of a man with a maid, cannot be proved to mean that for which it is produced; the way of a strong, or stout, man (גֵּבֶר *geber*) is his *virtutis*; and in this reading the *Syriac*, *Septuagint*, *Vulgate*, and *Arabic*, agree; which are followed by the first Version in the English language, as it stands in a MS. in my own possession—the wife of a man in his way of virginitas; so that this place, the only one that can with any probability of success be produced, were the interpretation contended for correct, which I am by no means disposed to admit, proves nothing. Besides, the consent of so many versions in the opposite meaning, deprives it of much of its influence in this question.

The word *הִנֵּה* *almah*, comes from *אָלַם* *alam*, to lie hid, be concealed; and we are told, that "virgins were so called, because they were concealed, or closely kept up in their father's houses, till the time of their marriage." This is not correct: see the case of Rebecca, Gen. xxiv. 43, and my note there; that of Rachel, Gen. xxix. 6, 9, and the note there also; and see the case of Miriam, the sister of Moses, Exod. ii. 8, and also the Chaldee paraphrase on Lam. i. 4, where the virgins are represented as going out in the dance. And see also the whole history of Ruth. This being concealed, or kept at home, on which so much stress is laid, is purely fanciful; for we find, that young unmarried women drew water, reaped, gleaned publicly in the fields, &c. &c., and the same works they perform among the Turcomans to the present day. This reason, therefore, does not account for the radical meaning of the word; and we must seek it elsewhere. Another well known and often used root in the Hebrew tongue, will cast light on this subject. This is *גָּלַה* *galah*, which signifies to reveal, make manifest, or uncover, and is often applied to matrimonial connections, in different parts of the Mosaic law; *אָלַם* *alam*, therefore, may be considered as implying the concealment of the virgin, as such, till lawful marriage had taken place. A virgin was not called *הִנֵּה* *almah*, because she was concealed by being kept at home in her father's house, which is not true, but literally and physically, because, as a woman, she had not been uncovered—she had not known man. This fully applies to the blessed virgin, see Luke i. 34. "How can this be, seeing, I know no man?" and this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, "The seed of the woman shall bruise the head of the serpent," Gen. iii. 15, for the person who was to destroy the

work of the devil was to be the progeny of the *woman* without any concurrence of the *man*. And hence the text in Genesis speaks as fully of the *virgin state* of the person, from whom *Christ*, according to the flesh, should come, as that in the *prophet*, or this in the *evangelist*. According to the original promise, there was to be a *seed*, a *human being*, who should destroy sin; but this *seed*, or *human being*, must come from the *woman ALONE*: and no *woman ALONE* could produce such a human being without being a *virgin*. Hence, *A virgin shall bear a son*, is the very spirit and meaning of the original text, independently of the *illustration* given by the prophet: and the fact recorded by the evangelist, is the proof of the whole. But how could that be a *sign* to *Ahaz*, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only *Rezin* and *Pekah* should be unsuccessful against Jerusalem at that time, which was the fact; but Jerusalem, Judea, and the house of David, should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come, when a *virgin should bear a son*. This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it; but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David, on the face of the earth? The prophecy could not fail—the kingdom and house of David have failed—the *virgin*, therefore, must have brought forth her son—and this son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew, concur; and facts the most unequivocal, have confirmed the whole! Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name *Immanuel* be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an angel or a mere man, and yet in the very beginning of the Gospel history, apply a character to him, which belongs only to the Most High God? Surely no. In what sense, then, is Christ God with us? Jesus is called *Immanuel*, or *God with us*, in his incarnation.—God united to our nature—*God with us*—God in man.—*God with us*, by his continual protection. *God with us*, by the influences of his Holy Spirit—in the holy sacrament—in the preaching of his word—in private prayer. And *God with us*, through every action of our life, that we begin, continue, and end, in his name. He is *God with us*, to comfort, enlighten, protect, and defend us in every time of temptation and trial, in the hour of death, in the day of judgment: and *God with us*, and in us, and we with and in him, to all eternity.

25. *Her first-born son.*] Τοῦ υἱοῦ αὐτοῦ τοῦ πρωτοτόκου. Literally, That son of her's, the first-born one. That Mary might

have had other children, any person may reasonably and piously believe; that she had others, many think exceedingly probable, and that this text is at least an indirect proof of it. However this may be, the *perpetual virginity* of Mary should not be made an article of faith. God has not made it one—in deed it can hardly bear the light of several texts in the Gospels.

He knew her not.] Had no matrimonial intercourse with her—TILL she had brought forth that son of her's, of whom the evangelist had been just speaking, the first-born, the eldest of the family, to whom the *birth-right* belonged, and who was miraculously born before she knew any man, being yet in a state of virginity. See on chap. xiii. 55. The virginity of Mary, previously to the birth of Christ, is an article of the utmost consequence to the Christian system: and therefore it is an article of faith: her *perpetual virginity* is of no consequence; and the learned labour spent to prove it, has produced a mere castle in the air. The thing is possible; but it never has been, and never can be proved.

He called his name JESUS.] This name was given by the command of God, see ver. 16, and was imposed on Christ when eight days old; for then, according to the Jewish law, he was circumcised: thus he had the name of *Saviour* given when he first began to shed that blood, without which there can be no remission of sins.

The goodness of God is manifested, not only in his giving his Son to save a lost world: but also in the choice of the persons, who were his progenitors: among whom we find, First, SAINTS, to excite our courage: Abraham, remarkable for his faith; Isaac, for his obedience; and Jacob, for his fervour and constancy.

Secondly, Penitent SINNERS, to excite our confidence: such as David, Manasses, &c.

Thirdly, Sinners, of whose repentance and salvation we hear nothing; to put us on our guard. Who can read the account of idolatrous Solomon, who from the whole evidence of the sacred history, died in his sins, without trembling!

Four women are mentioned in this genealogy: two of these were adulteresses, Tamar and Bathsheba; and two were Gentiles, Rahab and Ruth, and strangers to the covenant of promise; to teach us, that Jesus Christ came to save sinners: and that, though strangers to his people, we are not on that account excluded from a salvation which God has designed for all men. He is not the God of the Jews only; he is also the God of the Gentiles.

The state of the royal family of David, the circumstances of the holy virgin and her spouse Joseph, the very remarkable prophecy of Isaiah, the literal and circumstantial fulfilment of it, the names given to our blessed Lord, the genealogical scroll of the family, &c. &c. are all so many proofs of the wisdom, goodness, and providence of God. Every occurrence seems, at first view, to be abandoned to fortuitous influence, and yet the result of each shows that God managed the whole. These circumstances are of the greatest importance; nor can the Christian reader reflect on them without an increase of his faith and his piety.

CHAPTER II.

Wise men come from the east to worship Christ, 1, 2. Herod, hearing of the birth of our Lord, is greatly troubled, 3; and makes inquiry of the chief priests and scribes, where the Christ should be born, 4. They inform him of the prophecy relative to Bethlehem, 5, 6. The wise men, going to Bethlehem, are desired by Herod to bring him word when they have found the child, pretending that he wished to do him homage, 7, 8. The wise men are directed by a star to the place where the young child lay, adore him, and offer him gifts, 9–11. Being warned of God not to return to Herod, they depart into their own country another way, 12. Joseph and Mary are divinely warned to escape into Egypt, because Herod sought to destroy Jesus, 13, 14. They obey, and continue in Egypt till the death of Herod, 15. Herod, finding that the wise men did not return, is enraged, and orders all the young children in Bethlehem, under two years of age, to be massacred, 16–18. Herod dies, and Joseph is divinely warned to return to the land of Israel, 19–21. Finding that Archelaus reigned in Judaea in place of his father Herod, he goes to Galilee, and takes up his residence at Nazareth, 22, 23. [A. M. 4001. B. C. 4. An. Olymp. CXCIV. 1.]

NOW when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, °Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

a Luke 2:4,6,7.—b Gen. 19:7.—c 2:5,6. 1 Kings 4:30.—d Luke 2:11.

NOTES.—[Verse 1. Bethlehem of Judaea.] This city is mentioned in Judg. xvii. 7, and must be distinguished from another of the same name in the tribe of Zebulun, Josh. xix. 15. It is likewise called Ephrath, Gen. xlviii. 7, or Ephrath, Mic. v. 2, and its inhabitants Ephrathites, Ru. 1, 2. 8. So, xvii. 12. It is situated on the declivity of a hill, about six miles from Jerusalem. בֵּית לֶחֶם Beth-lechem, in Hebrew signifies the house of bread. And the name may be considered as very properly applied to that place where Jesus, the Messiah, the true bread that came down from heaven, was manifested, for to give life to the world. But בֵּית לֶחֶם also signifies flesh, and is applied to that part of the sacrifice which was burnt upon the altar. See Lev. iii. 11—16. xxi. 6. The word is also used to signify a carcass, Zeph. i. 17. The Arabic version has بَيْتُ لَحْمٍ Beet lehem, and the Persic اسم بيت اللحم Beet allehem: but لَحْم lehem, in Arabic, never signifies bread, but always means flesh. Hence it is more proper to consider the name as signifying the house of flesh, or, as some might suppose, the house of the incarnation, i. e. the place where God was manifested in the flesh for the salvation of a lost world.

3 ¶ When Herod the king had heard these things, ° he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the children of Israel, he said unto them, Where is born the Christ?

d Num. 24. 17. Isa. 60. 3.—e Prov. 21. 1, 2.—f 2 Chron. 36. 14.

In the days of Herod the king.] This was HEROD, improperly denominated the GREAT, the son of Antipater, an Idumean: he reigned 37 years in Judaea, reckoning from the time he was created king of that country by the Romans. Our blessed Lord was born in the last year of his reign; and at this time, the sceptre had literally departed from Judah, a foreigner being now upon the throne. As there are several prices of this name mentioned in the New Testament, it may be well to give a list of them here, together with their genealogy.

Herod the Great, married ten wives, by whom he had several children, Euseb. l. i. c. 9. p. 27. The first was DORIS, thought to be an Idumean, whom he married when but a private individual; by her he had Antipater, the eldest of all his sons; whom he caused to be executed five days before his own death.

His second wife was Mariamne, daughter to Hircanus, the sole surviving person of the Asmonean, or Maccabean race. Herod put her to death. She was the mother of Alexander and Aristobulus, whom Herod had executed at Sebastia, (Jos. Antiq. l. xvi. c. 13.—de Bello, l. i. c. 17.) on an accusation of

*scribes of the people together, ^bhe demanded of them where Christ should be born.

^b And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

^c 6 And thou Bethlehem, in the land of Juda, art not the least ^a 2 Chr. 34. 13. 1 Mac. 5. 42. & 7. 12.—^b Nal. 2. 7.—^c Mic. 5. 2. John 7. 42. Luke 2. 4.

having entered into a conspiracy against him. *Aristobulus* left three children, whom I shall notice hereafter.

His third wife was *Marianne*, the daughter of *Simon*, a person of some note in Jerusalem, whom Herod made high-priest in order to obtain his daughter. She was the mother of *Herod Philippus*, or Herod Philip, and *Salome*. Herod, or Philip, married *Herodias*, mother to *Salome*, the famous dancer, who demanded the head of John the Baptist, Mark vi. 22. *Salome* had been placed in the will of Herod the Great, as second heir after Antipater; but her name was erased, when it was discovered that *Marianne* her mother, was an accomplice in the crimes of Antipater, son of Herod the Great. Joseph. de Bello, lib. i. c. 18, 19, 20.

His fourth wife was *Malthaké*, a Samaritan, whose sons were *Archelaus* and *Philip*. The first enjoyed half his father's kingdom under the name of *tetrarch*, viz. Idumea, Judea, and Samaria: Joseph. Antiq. l. xvii. c. 11. He reigned nine years; but being accused and arraigned before the emperor Augustus, he was banished to Vienna, where he died: Jos. Antiq. l. xvii. c. xv. This is the Archelaus mentioned in verse 22.

His brother *Philip* married *Salome*, the famous dancer, the daughter of Herodias; he died without children, and she was afterward married to Aristobulus.

The fifth wife of Herod the Great was *Cleopatra* of Jerusalem. She was the mother of Herod, surnamed Antipas, who married Herodias, the wife of his brother Philip, while he was still living. Being reproved for this act by John the Baptist, Matt. xiv. 3. Mark vi. 17. Luke iii. 19. and having imprisoned this holy man, he caused him to be beheaded, agreeably to the promise he had rashly made to the daughter of his wife Herodias, who had pleased him with her dancing. He attempted to seize the person of Jesus Christ, and to put him to death. It was to this prince that Pilate sent our Lord, Luk. xiii. 31, 32. He was banished to Lyons, and then to Spain, where both he and his wife Herodias died. Joseph. Antiq. l. xv. c. 14.—de Bello, l. ii. c. 8.

The sixth wife of Herod the Great was *Pallas*, by whom he had Phasaelus; his history is no ways connected with the New Testament.

The seventh was named *Phædra*, the mother of *Rozana*, who married the son of *Phoradus*.

The eighth was *Elpida*, mother of *Salome*, who married another son of *Phoradus*.

With the names of two other wives of Herod we are not acquainted; but they are not connected with our history, any more than are *Pallas*, *Phædra*, and *Elpida*, whose names I merely notice, to avoid the accusation of inaccuracy.

Aristobulus, the son of Herod the Great, by *Marianne*, a descendant of the Asmoneans, left two sons and a daughter, viz. *Agrippa*, *Herod*, and *Herodias*, so famous for her incestuous marriage with *Antipas*, in the lifetime of his brother *Philip*.

AGRIFFA, otherwise named *Herod*, who was imprisoned by Tiberius for something he had inconsiderately said against him, was released from prison by Caligula, who made him king of Judea: Jos. Antiq. l. xviii. c. 8. It was this prince who put St. James to death, and imprisoned Peter, as mentioned in xii. of Acts. He died at Caesarea, in the way mentioned in the Acts, as well as by Joseph. Antiq. l. xix. c. 7. He left a son named *Agrippa*, who is mentioned below.

HEROD, the second son of *Aristobulus*, was king of Chalcis, and after the death of his brother, obtained permission of the emperor to keep the ornaments belonging to the high-priest, and to nominate whom he pleased to that office: Jos. Antiq. l. xx. c. 1. He had a son named *Aristobulus*, to whom Nero gave Armenia the lesser, and who married *Salome*, the famous dancer, daughter to Herodias.

AGRIFFA, son of Herod *Agrippa*, king of Judea, and grandson to *Aristobulus* and *Marianne*; he was at first king of Chalcis, and afterward tetrarch of Galilee, in the room of his uncle Philip: Jos. Antiq. l. xx. c. 5. It was before him, his sister *Berenice*, and *Felix*, who had married *Drusilla*, *Agrippa's* second daughter, that St. Paul pleaded his cause, as mentioned Acts xxvi.

HERODIAS, the daughter of *Marianne* and *Aristobulus*, is the person of whom we have already spoken, who married successively the two brothers *Philip* and *Antipas*, her uncles, and who occasioned the death of John the Baptist. By her first husband, she had *Salome*, the dancer, who was married to *Philip*, tetrarch of the Trachonitis, the son of Herod the Great. *Salome* having had no children by him, she was married to *Aristobulus*, her cousin-german, son of Herod, king of Chalcis, and brother to *Agrippa* and *Herodias*: she had by this husband several children.

This is nearly all that is necessary to be known relative to the race of the Herods, in order to distinguish the particular persons of this family mentioned in the New Testament. See *Barnage*, *Calmet*, and *Josephus*.

There came wise men from the east! Or, *Magi* came from the eastern countries. "The Jews believed that there were prophets in the kingdom of *Saba* and *Arabia*, who were of

among the princes of *Juda*: for out of thee shall come a Governor ^d that shall ^e rule my people Israel.

^f Then *Herod*, when he had privately called the wise men, inquired of them diligently, what time the star appeared.

^g And he sent them to Bethlehem, and said, Go and search

d Rev. 2. 27.—Or, feed.—f Ps. 2. 1, &c. Acts 4. 25, &c.

the posterity of *Abraham* by *Keturah*: and that they taught in the name of God, what they had received in tradition from the mouth of *Abraham*.^h—*Whitby*. That many Jews were mixed with this people there is little doubt; and that these eastern *Magi*, or philosophers, astrologers, or whatever else they were, might have been originally of that class, there is room to believe. These, knowing the promise of the Messiah, were now, probably, like other believing Jews, waiting for the consolation of Israel. The Persian translator renders the Greek *Magoi* by *مجنوسان mejonsean*, which properly signifies a worshipper of fire: and from which we have our word *magician*. It is very probable that the ancient Persians, who were considered as worshippers of fire, only honoured it as the symbolical representation of the Deity: and seeing this unusual appearance, might consider it as a sign, that the God they worshipped was about to manifest himself among men. Therefore they say, We have seen his star—and are come to worship him; but it is more likely, that the Greeks made their *Magoi*, *Magi*, which we translate wise men, from the Persian *مغ Mogh*, and *مغان Moghan*, which the *Kushuf ul Lughat*, a very eminent Persian lexicon, explains by *پرست پرست atash perest*, a worshipper of fire; which the Persians suppose all the inhabitants of *Ur* in Chaldaea were, among whom the prophet *Abraham* was brought up. The Mohammedans apply this title by way of derision to Christian monks in their associate capacity: and by a yet stronger catachresis, they apply it to a tavern, and the people that frequent it. Also, to ridicule in the most forcible manner the Christian priesthood, they call the tavern-keeper *پیر مغان peeri Moghan*, the priest, or chief of the idolaters. It is very probable, that the persons mentioned by the evangelist were a sort of astrologers, probably of Jewish extraction, that they lived in Arabia Felix, and for the reasons above given, came to worship their new-born Sovereign. It is worthy of remark, that the Anglo-Saxon translates the word *Magoi* by *tungol pitecan*, which signifies astrologers, from *tungol*, a star, or planet, and *piten*, to know or understand.

2. We have seen his star! Having discovered an unusual luminous appearance or meteor in the heavens, supposing these persons to have been Jews, and knowing the prophecies relative to the redemption of Israel, they probably considered this to be the star mentioned by *Balaam*, Num. xxiv. 17. See the note there.

In the east! *Εν τῇ ανατολῇ*, At its rise. *Ανατολή* and *δύση* are used in the New Testament for east and west.

To worship him! Or, *To do him homage*: *προσκύνησαι αὐτῷ*. The word *προσκύνησις*, which is compounded of *προσ*, to, and *κύνειν*, a dog, signifies to crouch and *faure*, like a dog at his master's feet. It means, to prostrate one's self to another, according to the eastern custom, which is still in use. In this act, the person kneels, and puts his head between his knees, his forehead at the same time touching the ground. It was used to express both civil and religious reverence. In Hindostan, religious homage is paid by prostrating the body at full length, so that the two knees, the two hands, forehead, nose, and cheeks, all touch the earth at the same time. This kind of homage is paid also to great men. *AYEN ARBEV*, vol. iii. p. 227.

As to what is here called a star, some make it a meteor, others a luminous appearance like an *Aurora Borealis*; others a comet! There is no doubt the appearance made was very striking: but it seems to have been a simple meteor provided for the occasion. See on ver. 9.

3. When Herod—heard these things, he was troubled! Herod's consternation was probably occasioned by the agreement of the account of the *Magi*, with an opinion predominant throughout the east, and particularly in Judea; that some great personage would soon make his appearance, for the deliverance of Israel from their enemies; and would take upon himself universal empire.

Suetonius and *Tacitus*, two Roman historians, mention this. Their words are very remarkable: *Percrebuit oriente toto, vetus et constans opinio, esse in futurum, eo tempore Judææ profecti rerum potiturum. Ad de imperatore Romano, quantum eventu postea predictum patuit, Judæi ut se trahentes, rebellarent*. *Sueton. Vesp.* "An ancient and settled persuasion prevailed throughout the east, that the Fates had decreed some to proceed from Judea, who should attain universal empire. This persuasion, which the event proved to respect the Roman emperor, the Jews applied to themselves, and therefore rebelled." The words of *Tacitus* are nearly similar: *Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judææ rerum potiturum. Quæ ambages Vespasianum ac Titum prædixerant*. "Many were persuaded, that it was contained in the ancient books of their priests, that at that very time the east should prevail; and that some should proceed from Judea, and possess the dominion. It was *Vespasian* and *Titus* that these ambiguous prophecies predicted." *Histor. v.*

diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 % When they had heard the king, they departed: and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 % And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be

1 Kings 19. 2. Ch. 21. 19. Job 5. 12. 12. 41. 55.—b Or, offered. Isa. 72. 10. Is. 60. 6.

4. *The chief priests*] Not only the high-priest for the time being, called כהן הגדול *cohen ha-gadol*, 2 Kings xxv. 18, and his deputy, called מִשְׁנֵה כהן *mishneh cohen*, with those who had formerly borne the high-priest's office; but also, the chiefs or heads of the twenty-four sacerdotal families, which David distributed into so many courses, 1 Chr. xxiv. These latter are styled סוֹדֵי הַכֹּהֲנִים *sodé ha-kohanim*, chief of the priests, 2 Chr. xxvii. 24. and רוֹשֵׁי הַכֹּהֲנִים *roshey ha-kohanim*, heads of the priests, Neh. xii. 7. Josephus calls them by the same name as the writers of the New Testament. In his life, sec. 8, he mentions πολλοὶ—ποὶ Ἀρχιερεῖς, many of the chief priests. The word is Acts xix. 4.

Scribes] The word γραμματεῖς, in the Septuagint, is used for a political officer, whose business it was to assist kings and civil magistrates, and to keep an account in writing of public acts and occurrences. Such an officer is called in Hebrew סֵפֶר הַמֶּלֶךְ *sepher ha-melech*, ὁ γραμματεὺς τοῦ βασιλέως, the king's scribe, or secretary. See LXX. 2 Kings xii. 10.

The word is often used by the LXX. for a man of learning, especially for one skilled in the Mosaic law: and in the same sense it is used by the New Testament writers. γραμματεὺς is therefore to be understood as always implying a man of letters, or learning, capable of instructing the people. The derivation of the name proves this to be the genuine meaning of the word γραμμα, a letter, or character, in writing: or γραμμα, letters, learning, erudition, and especially that gained from books. The Hebrew שֹׁפֵר שֹׁפֵר *sopher*, from *saphar*, to tell, count, cipher, signifies both a book, volume, roll, &c. and a notary, recorder, or historian; and always signifies a man of learning.

The word is used, Acts xix. 35, for a civil magistrate at Ephesus, probably such an one as we would term recorder. It appears that Herod at this time gathered the whole sanhedrim, in order to get the fullest information on a subject, by which all his jealous fears had been alarmed.

5. *In Bethlehem of Judea: for thus it is written by the prophet*] As there have been several confused notions among the Jews, relative not only to the Messiah, and his character, but also to the time of his birth; it may be necessary to add to what has already been said on this subject, the following extracts from the Talmudists and Gemarists, quoted by Lightfoot. At the close of a long dissertation on the year of our Lord's birth, (which he places in the 35th of the reign of Herod, not the last or 37th as above,) he says, "It will not be improper here to produce the Gemarists themselves openly confessing that the Messias had been born, a good while ago before their times. For so they write: *After this the children of Israel shall be converted, and shall inquire after the Lord their God, and David their king*: Hos. iii. 5. *Our Rabbins say, That is King Messias, if he be among the living, his name is David, or if dead, David is his name*. R. Tanchum said, *This I prove it*: He sheweth mercy to David his Messiah. (Ps. xlviii. 50.) R. Joshua ben Levi saith, *His name is Teneach*, a Branch. (Zech. iii. 8.) R. Juban bar Abhi saith, *His name is Menahem*. (That is, παρακαλος, the Comforter.) "And that which happened to a certain Jew, as he was ploughing, agreeth with this business. A certain Arabian travelling, and hearing the ox bellow, said to the Jew at plough, O Jew, loose thy oxen, and loose thy ploughs, for behold the temple is laid waste. The ox bellowed the second time; the Arabian saith to him, O Jew, Jrv, yoke thy oxen, and fit thy ploughs; רחמי לך משיח For, behold! King Messiah is born. But, saith the Jew, What is his name? Menahem, saith he, (i. e. the Comforter.) And what is the name of his father? Hezekiah, saith the Arabian. To whom the Jew, But whence is he? The other answered, From the palace of the king of Bethlehem Judah. Away he went, and sold his oxen and his ploughs, and became a seller of infant's swaddling clothes, going about from town to town. When he came to that city, (Bethlehem,) all the women bought of him, but the mother of Menahem bought nothing. He heard the voice of the women, saying, O thou mother of Menahem, thou mother of Menahem, carry thy son the things that are here sold. But she replied, May the enemies of Israel be strangled, because on the day that he was born, the temple was laid waste. To whom he said, But we hoped, that as it was laid waste at his feet, so at his feet it would be built again. She saith, I have no money. To

them there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, And out of Egypt have I called my son.

16 % Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremey the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

e Ch. 1. 50.—d Hos. 11. 1.—e Jer. 31. 15.

whom he replied, But why should this be prejudicial to him? Carry him what you buy here, and if you have no money to-day, after some days I will come back and receive it. After some days he returned to that city, and saith to her, How does the little infant? And she said, From the time you saw me last, spirits and tempests came, and snatched him away out of my hands." R. Bon saith, What need have we to learn from an Arabian? Is it not plainly written, And Lebanon shall fall before the powerful one? (Isa. x. 34.) And relict follow after? A branch shall come out of the root of Jesse. (Isa. xi. 1.)

"The Babylonian doctors yield us a confession not very unlike the former. R. Charinai saith: After four hundred years are past from the destruction of the temple, if any one shall say to you, Take to thyself, for one penny, a field worth a thousand pence, do not take it. And again, After four thousand two hundred thirty and one years from the creation of the world, if any shall say to you, Take, for a penny, a field worth a thousand pence, take it not. The gloss is, For that is the time of redemption, and you shall be brought to the holy mountain, to the inheritance of your fathers; why, therefore, should you misspend your penny?

"You may fetch the reason of this calculation, if you have leisure, out of the tract *sanhedrin*. The tradition of the school of Elias, the world is to last six thousand years, &c. And a little after, Elias said to Rabb Judah, The world shall last not less than eighty-five jubilees: and in the last jubilee shall the son of David come. He saith to him, Whether in the beginning of it, or in the end? He answered him, I know not. Whether is this whole time to be finished first, or not? He answered him, I know not. But Rabb Asher asserts, that he answered thus, Until then, expect him not, but from thence expect him. Hear your own countrymen, O Jew, how many centuries of years are past by and gone, from the eighty-fifth jubilee of the world, that is, the year MMMMCCI, and yet the Messias of your expectation is not yet come.

"Daniel's weeks had so clearly defined the time of the true Messias his coming, that the minds of the whole nation were raised into the expectation of him. Hence it was doubted of the Baptist, whether he were not the Messias. Luke iii. 15. Hence it was, that the Jews were gathered together from all countries unto Jerusalem, Acts ii. expecting, and coming to see, because, at that time, the term of revealing the Messias, that had been prefixed by Daniel, was come. Hence it was, that there was so great a number of false Christs, Mat. xxiv. 5, &c. taking the occasion of their impostures hence, that now the time of that great expectation was at hand, and fulfilled: and in one word, They thought the kingdom of God should presently appear: Luke xii. 11.

"But when those times of expectation were past, nor did such a Messias appear, as they expected, (for when they saw the true Messias, they would not see him,) their first broke out into various, and those wild, conjectures of the time; and at length, all those conjectures coming to nothing, all ended in this curse, (the just cause of their eternal blindness) רְיוּן שֶׁל מַחֲשָׁבֵי קִיּוֹן תּוֹמָה *May their soul be confounded, who compute the times*." They were fully aware, that the time foretold by the prophets must be long since fulfilled; and that their obstinacy must be confounded by their own history, and the chronology of their own Scriptures; and therefore they have pronounced an anathema on those who shall attempt to examine, by chronological computations, the prophecies that predict his coming. Who can conceive a state of wilful blindness or determined obstinacy superior to this?

6. And thou Bethlehem, in the land of Juda] To distinguish it from Bethlehem, in the tribe of Zebulun: Josh. xii. 15. See on ver. 1.

Art not the least? In Mic. v. 2, it is read, Though thou be little—יְהִי לְךָ יְהוָה יְהוָה *tsair lehayoth, little to be*. Houbigant, struck with the oddness of the construction of the Hebrew, by dividing the last word, and making a small change in two of the letters, makes the prophet agree with the evangelist, מְעַט יְהוָה *tsair lo hayita, thou art not the least*. Several learned men are of opinion, that the copy from which St. Matthew quoted, had the text in this way. However, some MSS. of very good note, among which is the *Codex Bezae*, have μη λαχοντες τι, for οὐδενος λαχοντες τι, Art thou not the least? This reconciles the prophet and evangelist without further trouble. See the authorities for this reading in Griesbach and Wetstein.

19. But when Herod¹ was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

20 Saying, Arise, and take the young child and his mother, and flee into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

* A. M. 4003. E. C. c. 2. An. Olym. 1704. 3. — a Ch. 3. 13. Luke 2. 30.

Among the *princes of Judah*.] In Mic. v. 2, it is, *the thousands of Judah*. There is much reason to believe, that each tribe was divided into small portions called *thousands*; as in England certain small divisions of counties are called *hundreds*. For the proof of the first, the reader is referred to Judg. vi. 15, where, instead of *my family is poor in Manasseh*; the Hebrew is, *my THOUSAND (258) is the meanest in Manasseh*; and to 1 Sam. x. 19, Present yourselves before the Lord by your *thousands*; and to 1 Chr. xli. 20, Captains of the *THOUSANDS* of Manasseh. Now these *THOUSANDS* being petty governments, Matthew renders them by the word *princes*, because the word *princes* or *governors* was more intelligible in the Greek tongue, than *thousands*, though in this case, they both signify the same. — See Wakefield.

That shall rule my people Israel.] *Ovis pascuus, Who shall feed my people?* That is, as a shepherd feeds his flock. Among the Greeks, kings are called, by *Homæ*, *λαοὺς ποιῶντες, shepherds of the people*. This appellation probably originated from the pastoral employment which kings and patriarchs did not blush to exercise in the times of primitive simplicity; and it might particularly refer to the case of David, the great type of Christ, who was a keeper of his father's sheep, before he was raised to the throne of Israel. As the government of a good king was similar to the care of a good shepherd, *haves of his flock*, hence *ποιῶντες*, signified both *shepherd and king*; and *ποιῶντες*, to feed and to rule, among the ancient Greeks.

8. *That I may come and worship him also.*] See v. 2, and on Gen. xvii. 3, and Ex. iv. 31. What exquisite hypocrisy was here! he only wished to find out the child that he might murder him—but see, how that God who searches the heart, prevents the designs of wicked men from being accomplished!

9. *In the east.* Or, *at its rise.* See ver. 2.

Stood over where the young child was.] *Super caput pueri*, Over the head of the child, as the *Opus Imperfectum*, on this place, has it. See Griesbach's Var. Lect. So it appears to have been a simple luminous meteor, in a star-like form, and at a very short distance from the ground, otherwise it could not have ascertained the place where the child lay. But the last quoted reading, from the *Opus Imperfectum*, justifies the opinion, that the luminous appearance which had hitherto directed them, now encompassed the head of the child: and probably this gave the first idea to the ancient painters, of representing Christ in the manger, with a glory surrounding his head.

11. *They presented unto him gifts.*] The people of the east never approach the presence of kings and great personages, without a *present* in their hands. This custom is often noticed in the Old Testament, and still prevails in the east, and in some of the newly discovered South-Sea Islands.

Gold, and frankincense, and myrrh.] Some will have these gifts to be emblematic of the Divinity, regal office, and manhood of Christ. They offered him *incense* as their *God's gold*, as their *king*; and *myrrh*, as united to a human body, subject to suffering and death. *2. Aurum, thus, myrrum, regique, oro, nominare, dona frunt. JUVENECUS.* Rather, they offered him the things which were in most esteem among themselves; and which were productions of their own country. The gold was probably a very providential supply, as on it, it is likely, they subsisted while in Egypt.

13. *Flee into Egypt.*] Many Jews had settled in Egypt, not only those who had fled thither in the time of Jeremia, see ch. xlviii. but many others who had settled there also, on account of the temple which *Onias IV.* had built at *Heliopolis*. Those who could speak the Greek tongue enjoyed many advantages in that country: besides, they had the Greek version of the Septuagint, which had been translated nearly 300 years before this time. Egypt was now a Roman province, and the rage of Herod could not pursue the holy family to this place. There is an apocryphal work in Arabic, called *the Gospel of the infancy*, which pretends to relate all the acts of Jesus and Mary while in Egypt. I have taken the pains to read this through, and have found it to be a piece of gross superstition, having nothing to entitle it to a shadow of credibility.

15. *Out of Egypt have I called my son.*] This is quoted from Hos. xi. 1, where the deliverance of Israel, and that only, is referred to. But as that deliverance was extraordinary, it is very likely that it had passed into a proverb, so that "Out of Egypt have I called my son," might have been used to express any signal deliverance. I confess, I can see no other reference it can have to the case in hand, unless we suppose, which is possible, that God might have referred to this future bringing up of his Son Jesus from Egypt, under the type of the past deliverance of Israel from the same land. *Midrash Tehillin*, on Ps. ii. 7, has these remarkable words: *I will publish a decree: this decree has been published in the Law, in the Prophets, and in the Hagiographia. In the Law, Israel is my first-born son: Ex. iv. 22. In the Prophets, Behold my servant shall deal prudently: Isa. lxi. 13. In the Hagiographia, The Lord said*

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside * into the parts of Galilee:

23 And he came and dwelt in a city called * Nazareth: that it might be fulfilled * which was spoken by the prophets, He shall be called a Nazarene.

b John I. 43.—c Judg. 13. 5. 1 Sam. I. 11.

unto my lord: Psa. cx. 1. All these passages the Jews refer to the Messiah. See Schoettgen.

16. *Sleeve all the children.*] This cruelty of Herod seems alluded to in very decisive terms by *Macrobios*, who flourished towards the conclusion of the fourth century. In his chapter *De Jovis Augusti in alios, et aliorum versus in ipsum*, he says, *Cum Audisset inter pueros, quos in Syria Herodes, rex Judeorum, intra bimumum fuisse interfecit, filium quoque ejus occisum, ait, Melius est Herodis vocem esse, quam ruam*. "When he heard that among those male infants about two years old, which Herod, the king of the Jews, ordered to be slain in Syria, one of his sons was also murdered, he said: 'It is better to be Herod's son than his son.'" Saturn, lib. ii. c. 4. The point of this saying consists in this: that Herod, professing Judaism, his religion forbade his killing *strangers*, or having any thing to do with their flesh; therefore, his *hog* would have been safe, where his son lost his life.

18. *In Rama was there a voice heard.*] These words, quoted from Jer. xxxi. 15, were originally spoken concerning the captivity of the ten tribes; but are here elegantly applied to the murder of the innocents at Bethlehem. As if he had said, Bethlehem at this time resembled Rama; for as Rachel might be said to weep over her children, which were slaughtered, or gone into captivity; so in Bethlehem the mothers lamented bitterly their children, because they were slain. The word *lamenta*, lamentation, is omitted by the Cod. *Vatic. Cypriac.* one of *Selden's MSS.* the *Syriac, Arabic, Persic, Ethiopic*, and the *Itala*, (except that in the Cod. *Babyl.* *Vulgate*, and *Saxon*, several of the fathers, and, above all, *Jeremiah*, chap. xxi. 15, from which it is quoted. Griesbach leaves it in the text with a note of doubtfulness.

20. *They are dead.*] Both Herod and Antipater his son; though some think that the plural is here used for the singular, and that the death of Herod alone is here intended. But as Herod's son Antipater was at this time heir apparent to the throne, and he had cleared his way to it by procuring the death of both his elder brothers; he is probably alluded to here, as doubtless he entered into his father's designs. They are dead—Antipater was put to death by his father's command, five days before this execrable tyrant went to his own place. See Jos. Antiq. xvi. 11. xvii. 9.

22. *When he heard that Archelaus did reign.*] Herod, having put Antipater his eldest son to death, altered his will, and thus disposed of his dominions: he gave the tetrarchy of Galilee and Petrea to his son Antipas; the tetrarchy of Galanitis, Trachonitis, Batanea, and Paneadis, to his son Philip; and left the kingdom of Judea, to his eldest remaining son, Archelaus. This son partook of the cruel and blood-thirsty disposition of his father; at one of the passovers, he caused three thousand of the people to be put to death in the temple and city. For his tyranny and cruelty, Augustus deprived him of the government, and banished him. His character considered, Joseph, with great propriety, forbore to settle under his jurisdiction.

He turned aside into the parts of Galilee.] Here Antipas governed, who is allowed to have been of a comparatively mild disposition; and being intent on building two cities, *Judas* and *Tiberias*, he endeavoured, by a mild carriage, and promises of considerable immunities, to entice people from other provinces to come and settle in them. He was, besides, in a state of amity with his brother Archelaus: this was a most favourable circumstance to the holy family; and though God did not permit them to go to any of the new cities, yet they dwelt in peace, safety, and comfort, at Nazareth.

23. *That it might be fulfilled which was spoken by the prophets.*] It is difficult to ascertain by what prophets this was spoken. The margin usually refers to Judg. xiii. 5, where the angel, foretelling the birth of Samson, says, *No razor shall come upon his head; for the child shall be a NAZARITE (נָזִיר) unto God from the womb*. The second passage usually referred to, is Is. xi. 1. *There shall come forth a rod from the stem of Jesse, and a BRANCH (נֶצֶם) shall grow out of his roots*. That this refers to Christ, there is no doubt: Jer. chap. xxiii. 5, is supposed to speak in the same language—*I will raise unto David a righteous BRANCH*; but here, the word is נֶצֶם (*isemach*, not נֶצֶם *netzer*); and it is the same in the parallel place, Zec. iii. 8. vi. 12. therefore, these two prophets cannot be referred to: but the passages in *Judges* and *Isaiah* may have been in the eye of the evangelists, as well as the whole institution relative to the *Nazarite*, (נֶצֶם *netzer*) delivered at large, Num. vi. where see the notes. As the *Nazarite* was the most pure and perfect institution under the law, it is possible, that God intended to point out by it, not only the perfection of our Lord, but also the purity of his followers. And it is likely, that before St. Matthew wrote this Gospel, those afterward called *Christians*, bore the appellation of *Nazarites*, or *Nazoreans*, for so the Greek word, Ναζωραῖος, should be rendered. Leaving the spiritual reference out of the

question, the *Nazarene*, or *Nazorean*, here, may mean simply an *inhabitant* or person of *Nazareth*; as *Galilean* does a *person*, or inhabitant of *Galilee*. The evangelist evidently designed to state, that neither the sojourning at Nazareth, nor our Lord being called a Nazarene, were *fortuitous* events, but were wisely determined and provided for in the providence of God, and therefore *foretold by inspired men*, or *fore-represented* by significant *institutions*.

But how shall we account for the manner in which St. Matthew and others apply this, and various other circumstances, to the fulfilment of ancient traditions? This question has greatly agitated divines and critics for more than a century. *Sulrenhusius*, Hebrew professor at Amsterdam, and editor of a very splendid and useful edition of the *Mishna*, in six vols. fol. published an express treatise on this subject, in 1713, full of deep research and sound criticism. He remarks great difference in the mode of quoting, used in the Sacred Writings; as, *It hath been said—it is written—that it might be fulfilled—which was spoken by the prophets—the Scripture says—see what is said—the Scripture foreseeing—he saith—is it not written?—the saying that is written, &c. &c.* With great pains and industry, he has collected ten rules out of the *Talmud* and the *Rabbins*, to explain and justify all the quotations made from the Old Testament in the New. **RULE I.** *Reading the words not according to the regular vowel points, but to others substituted for them.* He thinks this is done by *Peter*, Acts iii. 22, 23, by *Stephen*, Acts vii. 42, &c. and by *Paul*, 1 Cor. xv. 54, 2 Cor. viii. 15. **RULE II.** *Changing the letters, as done by St. Paul*, Rom. ix. 33, 1 Cor. ix. 9, &c. Heb. vi. 9, &c. Heb. x. 5. **RULE III.** *Changing both letters and vowel points, as he supposes is done by St. Paul*, Acts xiii. 40, 41, 2 Cor. viii. 15. **RULE IV.** *Adding some letters, and retrenching others.* **RULE V.** *Transposing words and letters.* **RULE VI.** *Dividing one word into two.* **RULE VII.** *Adding other words, to make the sense more clear.* **RULE VIII.** *Changing the original order of the words.* **RULE IX.** *Changing the original order, and adding other words.* **RULE X.** *Changing the original order, and adding and retrenching words, which he maintains is a method often used by St. Paul.*

Let it be observed, that although all these rules are used by the rabbins, yet, as far as they are employed by the sacred writers of the New Testament, they never, in any case, contradict what they quote from the Old, which cannot be said of the rabbins: they only *explain* what they quote, or *accommodate* the passage to the facts then in question. And who will venture to say, that the Holy Spirit has not a right, in any subsequent period, to *explain* and *illustrate* his own meaning, by showing that it had a *greater extension* in the Divine mind, than could have been then perceived by men? And has He not a right to *add* to what he has formerly said, if it seem right in his own sight? Is not the whole of the *New Testament* an *addition* to the *Old*, as the *Apostolic Epistles* are to the *Narrative* of our Lord's *Life* and *Acts*, as given by the *evangelists*?

Gusset, Wolf, Rosenmüller, and others, give four rules; according to which, the phrase, that *it might be fulfilled*, may be applied in the New Testament. **RULE I.** When the thing predicted, is *literally* accomplished. **RULE II.** When that is done, of which the Scripture has spoken, not in a *literal* sense, but in a *spiritual* sense. **RULE III.** When a thing is done neither in a *literal* nor *spiritual* sense, according to the fact referred to in the Scripture; but is *similar* to that fact. **RULE IV.** When that which has been mentioned in the Old Testament as formerly done, is accomplished in a *larger* or more *extensive* sense in the New Testament.

St. Matthew seems to quote according to all these rules; and it will be useful to the reader, to keep them constantly in view. I may add here, that the writers of the *New Testament* seem often to differ from those of the *Old*, because they appear uniformly to quote from some copy of the *Septuagint* version;

and most of their quotations agree verbally, and often even *literally*, with one or other of the *copies* of that version which *subsist to the present day*. Want of attention to the difference of *copies* in the *Septuagint* version, has led some divines and critics into strange and even ridiculous mistakes, as they have taken that for the *SEPTUAGINT*, which existed in the printed copy before them; which sometimes happened not to be the most correct.

On the birthplace of our Lord, a pious and sensible man has made the following observations:

"At first sight, it seems of little consequence to know the place of Christ's nativity; for we should consider him as our Redeemer, whatever the circumstances might be which attended his mortal life. But, seeing it has pleased God to announce, beforehand, the place where the Saviour of the world should be born, it became necessary that it should happen precisely in that place; and that this should be one of the characteristics whereby Jesus Christ should be known to be the true Messiah.

"It is also matter of small importance to us, where we may live, provided we find genuine happiness. There is no place on earth, however poor and despicable, but may have better and more happy inhabitants than many of those are, who dwell in the largest and most celebrated cities. Do we know a single place on the whole globe where the works of God do not appear under a thousand different forms, and where a person may not feel that blessed satisfaction which arises from a holy and Christian life? For an individual, that place is preferable to all others, where he can get and do most good. For a number of people, that place is best where they can find the greatest number of wise and pious men. Every nation declines, in proportion as virtue and religion lose their influence on the minds of the inhabitants. The place where a young man first beheld the dawn, and the beauty of renewed nature, and with most lively sensations of joy and gratitude adored his God with all the veneration and love his heart was capable of; the place where a virtuous couple first met, and got acquainted; or where two friends gave each other the noblest proofs of their most tender affection; the village where one may have given or seen, the most remarkable example of goodness, uprightness, and patience: such places, I say, must be dear to their hearts.

"Bethlehem was, according to this rule, notwithstanding its smallness, a most venerable place; seeing, that there, so many pious people had their abode; and that acts of peculiar piety had often been performed in it. First, the patriarch *Jacob* stopped some time in it, to erect a monument to his well-beloved *Rachel*. It was at Bethlehem that honest *Naomi*, and her modest daughter-in-law *Ruth*, gave such proofs of their faith and holiness; and in it *Boaz*, the generous benefactor, had his abode and his possessions. At Bethlehem the humble *Jesse* sojourned, the happy father of so many sons; the youngest of whom rose from the pastoral life to the throne of Israel. It was in this country that *David* formed the resolution of building a house for the Lord, and in which he showed himself the true shepherd and father of his subjects, when, at the sight of the destroying angel, whose sword spread consternation and death on all hands, he made intercession for his people. It was in Bethlehem that *Zerubbabel* the prince was born, this descendant of *David*, who was the type of that Ruler and Shepherd, under whose empire Israel is one day to assemble, in order to enjoy uninterrupted happiness. Lastly, in this city, the *Son of God* appeared; who, by his birth, laid the foundation of that salvation, which, as Redeemer, he was to purchase by his death for the whole world. Thus, in places which, from their smallness, are entitled to little notice, men sometimes spring, who become the benefactors of the human race. Often, an inconsiderable village has given birth to a man, who, by his wisdom, uprightness, and heroism, has been a blessing to whole kingdoms." *Sturm's Reflections*, translated by A. C. v. 4.

CHAPTER III.

John the Baptist begins to preach, 1. The subject of his preaching, 2, 3. Description of his clothing and food, 4. The success of his ministry, 5, 6. His exhortation to the Pharisees, 7—9. He denounces the judgments of God against the impenitent, 10. The design of his baptism, and that of Christ, 11, 12. He baptizes Christ in Jordan, 13—15; who is attested to be the Messiah by the Holy Spirit, and a voice from heaven, 16, 17. [A. M. 4030. A. D. 26. An. Olymp. CCI. 2.]

IN those days came * John the Baptist, preaching in the wilderness of Judea, 1. And saying, Repent ye: for the kingdom of heaven is at hand.

a Mark 1. 4, 15. Luke 3. 2, 3. John 1. 8—b Josh. 14. 10.—c Dan. 2. 44. Ch. 4. 17 & 10. 7.

NOTES.—Verse 1. *John the Baptist.* John, surnamed the Baptist, because he required those to be baptized, who professed to be contrite because of their sins, was the son of a priest named Zacharias, and his wife Elizabeth, and was born about A. M. 3999, and about six months before our blessed Lord. Of his almost miraculous conception and birth, we have a circumstantial account in the Gospel of Luke, ch. i. to which, and the notes there, the reader is requested to refer. For his fidelity in reproving Herod for his incest with his brother Philip's wife, he was cast into prison, no doubt at the suggestion of Herodias, the profligate woman in question. He was at last beheaded at her instigation, and his head given as a present to *Salome*, her daughter, who, by her elegant dancing, had highly gratified Herod, the paramour of her incestuous mother. His ministry was short: for he appears to have been put to death in the 27th or 28th year of the Christian era.

3 For this is he that was spoken of by the prophet Esayas, saying, 4 The voice of one crying in the wilderness, * Prepare ye the way of the Lord, make his paths straight.

d Isa. 40. 3. Mark 1. 3. Luke 3. 4. John 1. 23.—e Luke 1. 76.

Came—preaching. 1. *Κηρύσσων*, proclaiming as a herald, a matter of great and solemn importance to men; the subject not his own, nor of himself; but from that God from whom alone he had received his commission. See on the nature and importance of the *herald's* office, at the end of this chapter. *Κηρύσσων*, says Rosenmüller, *de iis dicitur, qui in flatibus, in campis, in aere aperto, a multis audiantur, vocem tollunt, &c.* "The verb *κηρύσσειν* is applied to those, who, in the streets, fields, and open air, lift up their voice, that they may be heard by many, and proclaim what has been committed to them by *regal* or *public authority*; as the *ΚΗΡΥΚΕΣ* among the *Greeks*, and the *PRECONES* among the *Romans*."

The wilderness of Judea. That is, the country parts, as distinguished from the city; for in this sense the word *wilderness*, מִדְבָּר *midbar*, מִדְבָּרִית *midbariath*, is used among the *Rabbins*. John's manner of life gives no countenance to the Ere-

4 And ^a the same John ^b had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was ^c locusts and ^d wild honey.

a Mark I. 6.—b 3 Kings i. 9. Zeck. 13. 1.—c Lev. 11. 22.

nite or hermit's life, so strongly recommended and applauded by the Roman church.

2. Repent! *Metanoeite*. This was the matter of the preaching. The verb *metanoeite*, is either compounded of *meta*, after, and *noeo*, to understand, which signifies, that after hearing such preaching, the sinner is led to understand, that the way he has walked in was the way of misery, death, and hell. Or the word may be derived from *meta*, after, and *anoia*, madness, which intimates, that the whole life of a sinner is no other than a continued course of madness and folly; and if to live in a constant opposition to all the dictates of true wisdom; to wage war with his own best interests in time and eternity; to provoke and insult the Living God; and, by habitual sin, to prepare himself only for a state of misery, be evidences of insanity, every sinner exhibits them plentifully. It was from this notion of the word, that the Latins termed repentance *resipiscencia*, a growing wise again, from *re* and *sapere*; or, according to Tertullian, *Resipiscencia quasi receptio mentis ad se*, restoring the mind to itself: *Contra Marcion*, lib. ii. Repentance then implies, that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions, and inclinations, are changed; and that, in consequence, there is a total change in his conduct. It need scarcely be remarked, that, in this state, a man feels deep anguish of soul, because he has sinned against God, unfitted himself for heaven, and exposed his soul to hell. Hence, a true penitent has that sorrow, whereby he forsakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God.

[The kingdom of heaven is at hand.] Referring to the prophecy of Daniel, ch. vii. 13, 14, where the reign of Christ among men is expressly foretold. This phrase, and the kingdom of God, mean the same thing, viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus: proclaiming the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its institutor and its object. But why is this called a kingdom? Because it has its laws, all the moral precepts of the Gospel: its subjects, all who believe in Christ Jesus; and its king, the Sovereign of heaven and earth. N. B. Jesus Christ never saved a soul which he did not govern; nor is this Christ precious or estimable to any man who does not feel a spirit of subjection to the Divine will.

But why is it called the kingdom of HEAVEN? Because God designed that his kingdom of grace here, should resemble the kingdom of glory above. And hence our Lord teaches us to pray, Thy will be done on earth, as it is in heaven. The kingdom of heaven is not meat and drink, says St. Paul, Rom. xiv. 17. does not consist in the gratification of sensual passions, or worldly ambition: but is righteousness, peace, and joy, in the Holy Ghost. Now what can there be more than this in glory? Righteousness, without mixture of sin; peace, without strife, or contention; joy in the Holy Ghost, spiritual joy, without mixture of misery! And all this, it is possible, by the grace of the Lord Jesus Christ, to enjoy here below. How then does heaven itself differ from this state? Answer. It makes the righteousness eternal, the peace eternal, and the joy eternal. This is the heaven of heavens! The phrase, kingdom of heaven, *ממלכת שמים*, with shame saying, is frequently used by the rabbinical writers, and always means the purity of the Divine worship, and the blessedness which a righteous man feels when employed in it.

It is further added, This kingdom is at hand. The dispensation of the glorious Gospel was now about to be fully opened, and the Jews were to have the first offers of salvation. This kingdom is also at hand to us, and wherever Christ crucified is preached, there is salvation to be found. JESUS is proclaimed to thee, O man! as infinitely able and willing to save. Believe in his name—cast thy soul upon his atonement, and enter into rest!

3. The voice of one crying in the wilderness. [Or, A voice of a crier in the wilderness. This is quoted from Isa. xl. 3, which clearly proves, that John the Baptist was the person of whom the prophet spoke.]

The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey through a desert country, sent harbingers before them, to prepare all things for their passage; and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations, were called by the Latins, *stratores*.

Diodorus's account of the march of Semiramis into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition. "In her march to Ecbatane, she came to the Zagreus mountain, which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without making a great compass about. Being, therefore, desirous of having an everlasting memorial of herself, as well as shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expense, she made a shorter and more expeditious road, which, to this day, is called from her, The Road of Semiramis."

5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins

d 1 Sam. 14. 25, 26.—e Mark i. 5. Luke 3. 7.—f Acts 13. 1, 18.

ramis. Afterward she went into Persia, and all the other countries of Asia, subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and, at a great expense, made the ways passable." *Diad. Sic. lib. ii. and Bp. Loeche.*

The Jewish church was that desert country, to which John was sent, to announce the coming of the Messiah. It was destitute at that time of all religious cultivation, and of the spirit and practice of piety; and John was sent to prepare the way of the Lord, by preaching the doctrine of repentance. The desert is therefore to be considered as affording a proper emblem of the rude state of the Jewish church, which was the true wilderness meant by the prophet, and in which John was to prepare the way of the promised Messiah. The awful importance of the matter, and the vehemence of the manner of the Baptist's preaching, probably acquired him the character of the crier, Booz.

For the meaning of the word *Joyns*, see the note on Mark i. 4.

4. His raiment of camel's hair. [A sort of coarse or rough covering, which, it appears, was common to the prophets, Zeck. xiii. 4. In such a garment we find Elijah clothed, 2 Kgs. i. 8. And as John had been designed under the name of this prophet, Mal. iv. 5. whose spirit and qualifications he was to possess, Luke i. 17. he took the same habit, and lived in the same state of self-denial.]

His meat was locusts. [Ακαιοι. *Ακαιοι* may either signify the insect called the locust, which makes still a part of the food in the land of Judea; or the top of a plant. Many eminent commentators are of the latter opinion; but the first is the most likely. The Saxon translator has *græppacpan*, grasshoppers.

Wild honey.] Such as he got in the rocks and hollows of trees, and which abounded in Judea: see 1 Sam. xiv. 26. It is most likely that the dried locusts, which are an article of food in Asiatic countries to the present day, were dried in the honey, or compounded in some manner with it. The Gospel according to the Hebrews, as quoted by Epiphanius, seems to have taken a similar view of the subject, as it adds here to the text, *Ὁν γενοῖς πρὸς τὸν παντα, ὡς καὶ ἐν εὐαγγ.* And its taste was like manna, as a sweet cake baked in oil.

6. In Jordan.] Many of the best MSS. and versions, with Mark i. 5, add *τοῦ ποταμοῦ*, the river Jordan; but the definitive article, with which the word is generally accompanied, both in the Hebrew and the Greek, is sufficient; and our article *the*, which should ever be used in the translation, expresses the force of the other.

6. Were baptized.] In what form baptism was originally administered, has been deemed a subject worthy of serious dispute. Were the people dipped or sprinkled? for it is certain βαπτω and βαπτισω mean both. They were all dipped, say some. Can any man suppose, that it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about the Jordan? Were both men and women dipped, for certainly both came to his baptism? This could never have comported either with safety or with decency. Were they dipped in their clothes? This would have endangered their lives, if they had not with them change of raiment; and as such a baptism as John's (however administered) was, in several respects, a new thing in Judea, it is not at all likely that the people would come thus provided. But suppose these were dipped, which I think it would be impossible to prove, does it follow, that in all regions of the world, men and women must be dipped, in order to be evangelically baptized? In the eastern countries, bathings were frequent, because of the heat of the climate, it being there so necessary to cleanliness and health; but could our climate, or a more northerly one, admit of this with safety, for at least three fourths of the year? We may rest assured that it could not. And may we not presume, that if John had opened his commission in the north of Great Britain, for many months of the year, he would have dipped neither man nor woman, unless he could have procured a tepid bath? Those who are dipped or immersed in water in the name of the Holy Trinity, I believe to be evangelically baptized. Those who are washed or sprinkled with water, in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so: and the repetition of such a baptism I believe to be profane. Others have a right to believe the contrary, if they see good. After all, it is the thing signified, and not the mode, which is the essential part of the sacrament. See the note on Mark x. 16.

Confessing their sins. Εὐκοδοῖς ὁμολογία, earnestly acknowledging that their sins were their own. And thus taking the whole blame upon themselves, and laying nothing to the charge of God or man. This is essential to true repentance; and till a man take the whole blame on himself, he cannot feel the absolute need he has of casting his soul on the mercy of God, that he may be saved.

7. Pharisees.] A very numerous sect among the Jews, who, in their origin, were, very probably, a pure and holy people. It is likely that they got the name of Pharisees, i. e. Separatists, (from φάρω pharoush, to separate,) from their separating themselves from the pollution of the Jewish national worship, and hence, the word in the English version is rendered

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, ^a O generation of vipers, who hath warned you to flee from the wrath to come? ^b Bring forth therefore fruits ^c meet for repentance:

8 And think not to say within yourselves, ^d We have Abraham to our father: for I say unto you, that he is able of these stones to raise up children unto Abraham.

^a Ch. 12, 34. & 23. Luke 3, 7, 9. & Rom. 9, 9. ^b There, 1, 10.—Or, *amenable to a reformation of life*—d John 8, 33, 39. Acts 13, 35. ^c Rom. 2, 1, 11, 15.

halgan, *holy persons who stand apart*, or by themselves; but, in process of time, like all religious sects and parties, they degenerated; they lost the spirit of their institution, they ceased to recur to first principles, and had only the form of godliness, when Jesus Christ preached in Judea; for he bore witness that they made the outside of the cup and platter clean—they observed the rules of their institution, but the spirit was gone.

Sadducees.] A sect who denied the existence of angels and spirits, consequently all divine influence and inspiration, and also the resurrection of the dead. The Sadducees of that time were the Materialists and Deists of the Jewish nation. When the sect of the Pharisees arose cannot be distinctly ascertained; but it is supposed to have been some time after the Babylonish captivity. The sect of the Sadducees were the followers of one Sadok, a disciple of Antigonus Sochus, who flourished about three centuries before Christ. There was a third sect among the Jews, called the *Essenes* or *Essenians*, of whom I shall have occasion to speak on chap. xix. 12.

Come to his baptism.] The Ethiopic version adds the word *privately* here, the translator probably having read *ladpa* in his copy, which gives a very remarkable turn to the passage. The multitudes who had no worldly interest to support, no character to maintain by living in their usual way, came publicly, and openly acknowledged that they were sinners; and stood in need of mercy. The others, who endeavoured to secure their worldly interests by making a fair show in the flesh, are supposed to have come privately, that they might not be exposed to reproach; and that they might not lose their reputation for wisdom and sanctity, which their consciences, under the preaching of the Baptist, told them, they had no right to. See below.

O generation of vipers.] Γεννηματα ἐχιδνῶν. A terribly expressive speech. A serpentine brood from a serpentine stock. As their fathers were, so were they, children of the wicked one. This is God's estimate of a sinner, whether he wade in wealth, or soar in fame. The Jews were the seed of the serpent, who should bruise the heel of the woman's seed, and whose head should be bruised by him.

Who hath warned you? Or, privately shewn you. Τίς νηδύζει—*from you, under, and discover, to show*. Does not this seem to allude to the reading of the Ethiopic, noticed above? They came privately; and John may be supposed to address them thus: "Did any person give you a private warning? No, you received your convictions under the public ministry of the word. The multitudes of the poor and wretched, who have been convinced of sin, have publicly acknowledged their crimes, and sought mercy—God will unmask you—you have deceived the people—you have deceived yourselves—you must appear just what you are; and, if you expect mercy from God, act like the penitent multitude, and bring forth FRUIT worthy of repentance. Do not begin to trifle with your convictions, by thinking, that because you are descendants of Abraham, therefore you are entitled to God's favour; God can, out of these stones, (pointing probably to those scattered about in the desert, which he appears to have considered as an emblem of the Gentiles,) raise up a faithful seed, who, though not natural descendants of your excellent patriarch, yet shall be his worthy children, as being partakers of his faith, and friends of his God." It should be added that the Greek word also signifies plain or ample information. See on Luke vi. 47.

The wrath to come? The desolation which was about to fall on the Jewish nation for their wickedness, and threatened in the last words of their own Scriptures. See Mal. iv. 6. *Let I come and smite the earth* (אֶרֶץ אֶתְּהָא אֶרֶץ) *this very land with a curse*. This wrath or curse was coming; they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth understand.

10. And now also the axe is laid, Or, Even now the axe lieth. As if he had said, There is not a moment to spare—God is about to cut off every impenitent soul—you must therefore either turn to God immediately, or be utterly and finally ruined. It was customary with the prophets to represent the kingdoms, nations, and individuals, whose ruin they predicted, under the notion of forests and trees, doomed to be cut down. See Jer. xli. 22, 23. Ezek. xxxi. 3, 11, 12. The Baptist follows the same metaphor: the Jewish nation is the tree, and the Romans, the axe, which, by the just judgment of God, was speedily to cut it down. It has been well observed, that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully; and that his work may be quickly performed. For about sixty years before the coming of Christ, this axe had been lying at the root of the Jewish tree; Judea having been made a province to the Roman empire, from the time that Pompey took the city of Jerusalem, during the contentions of the two bro-

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

11 ¶ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: ^e he shall baptize you with the Holy Ghost, and with fire:

^e Ch. 7, 19. Luke 13, 7, 9. John 15, 6.—Mark 1, 8. Luke 3, 16. John 1, 15, 26, 33. Acts 1, 5, & 11, 16, & 28, 4.—g Isai 44, & 44, 3. Mal. 3, 2. Acts 2, 3, 4. 1 Cor. 12, 13.

thers Hyrcanus and Aristobolus, which was about sixty-three years before the coming of Christ. See Joseph. Antiq. l. xiv. c. 1—5. But as the country might be still considered as in the hands of the Jews, though subject to the Romans, and God had waited on them now, nearly ninety years from the above time, expecting them to bring forth fruit, and none was yet produced; but he kept the Romans, as an axe lying at the root of this tree, who were ready to cut it down the moment God gave them the commission.

11. But he that cometh after me.] Or, Is coming after me, who is now on his way, and will shortly make his appearance. Jesus Christ began his ministry when he was thirty years of age, Luke iii. 23, which was the age appointed by the Law, Numb. iv. 3. John the Baptist was born about six months before Christ, and as he began his public ministry when thirty years of age, then this coming after refers to six months after the commencement of John's public preaching, at which time Christ entered upon his.

Whose shoes I am not worthy to bear.] This saying is expressive of the most profound humility and reverence. To put on, take off, and carry the shoes of their masters, was not only among the Jews, but also among the Greeks and Romans, the work of the vilest slaves. This is amply proved by Kypke, from Arrian, Plutarch, and the Babylonian Talmud.

With the Holy Ghost, and with fire.] That the influences of the Spirit of God, are here designed, needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the heart. Outward precepts, however excellent they might describe, could not produce inward spirituality. This was the province of the Spirit of God, and of it alone; therefore he is represented here under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory. See on John iii. 5.

With fire.—Καὶ πυρὶ. This is wanting in E. S. (two MSS. one of the ninth, the other of the tenth century), eight others, and many evangelistaria, and in some versions and printed editions; but it is found in the parallel place, Luke iii. 16, and in the most authentic MSS. and versions. It was probably the different interpretations given of it by the Fathers, that caused some transcribers to leave it out of their copies.

The baptism of fire has been differently understood among the primitive Fathers. Some say, it means the tribulations, crosses, and afflictions, which believers in Christ are called to pass through. Hence the author of the *Opus Imperfectum*, on Matthew, says, that there are three sorts of baptism, 1. That of water; 2. That of the Holy Ghost; and, 3. That of tribulations and afflictions, represented under the notion of fire. He observes further, that our blessed Lord went through these three baptisms; 1. That of water, he received from the hands of John. 2. That of the Holy Spirit, he received from the Father. And, 3. That of fire he had in his contest with Satan in the desert. St. Chrysostom says, it means the superabundant graces of the Spirit. Basil and Theophilus explain it of the fire of hell. Cyril, Jerome, and others, understand it of the descent of the Holy Spirit, on the day of Pentecost.

Hilary says, it means a fire that the righteous must pass through in the day of judgment, to purify them from such delinquencies as necessarily cleaved to them here, and with which they could not be admitted into glory.

Anbrose says, this baptism shall be administered at the gate of Paradise, by John Baptist; and he thinks, that this is what is meant by the flaming sword, Gen. iii. 21.

Origen and Lactantius conceive it to be a river of fire, at the gate of heaven, something similar to the Phlegethon of the heathens; but they observe, that when the righteous come to pass over, the liquid flames shall divide, and give them a free passage: that Christ shall stand on the brink of it, and receive through the flames all those and none but those, who have received in this world the baptism of water in his name; and that this baptism is for those who, having received the faith of Christ, have not, in every respect, lived conformably to it; for though they laid the good foundation, yet they built hay, straw, and stubble upon it, and this work of theirs must be tried, and destroyed by this fire. This, they think, is St. Paul's meaning, 1 Cor. iii. 13—15. If any man build on this foundation, (viz. Jesus Christ), gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest:—and the fire shall try every man's work, of what sort it is.—If any man's work be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire. From this fire, understood in this way, the Fathers of the following ages, and the schoolmen, formed the famous and lucrative doctrine of Purgatory. Some in the primitive church thought that fire should be, in some way or other, joined to the water in baptism; and it is supposed, that they administered it by causing the persons to pass between two fires, or to leap through the flame; or, by having a torch or lighted candle present. Thus have those

12 * Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 * Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now:

* Mat. 3. 3.—b Mat. 4. 1. Ch. 12. 30.—Mark 1. 9. Luke 3. 21.—a Ch. 3. 22.—e Mark 1. 10.—f Isa. 11. 3 & 42. 1. Luke 3. 22.—John 1. 24, 33.—John 12. 31.

called *Doctors of the Church*, trilled. The exposition which I have given, I believe to be the only genuine one.

12. *Whose fan is in his hand.* The Romans are hereterned *God's fan*, as in ver. 10. they were called his *are*, and in chap. xxii. 7, they are termed his *troops or armies*.

The floor. Does not this mean the *land of Judea*, which had been long, as it were, the *threshing-floor of the Lord*? God says, he will now, by the winnowing fan (viz. the Romans) *thoroughly cleanse this floor—the wheat, those who believe in the Lord Jesus, he will gather into his garner*, either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to *Pella in Cæsarea*, previously to the destruction of *Jerusalem*. *But he will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life.*

Unquenchable fire. That cannot be extinguished by man.

14. *John forbad him.* Earnestly and pressingly opposed him: this is the proper import of the words *ἀπεκάλειν αὐτόν*. I have observed that *αὐ*, in composition, most frequently, if not always, strengthens the signification in classic authors.—*Wakefield*.

15. *To fulfil all righteousness.* That is, every righteous ordinance: so I think *καὶ πάντα δικαιοσύνην* should be translated; and so our common version renders a similar word, Luke i. 6. The following passage, quoted from *Justin Martyr*, will doubtless appear a strong vindication of this translation. "Christ was circumcised, and observed all the other ordinances of the law of Moses, not with a view to his own justification; but to fulfill the disposition committed to him by the Lord, the God and Creator of all things."—*Wakefield*.

How remarkable are the following words of *Creshna*, (an Incarnation of the Supreme God, according to the *Hindoo* theology,) related in the *Bhagvat Gēta*, p. 47. Addressing his disciple *Arjoun*, he says, "I myself, *Arjoun*, have not in the three regions of the universe, any thing which is necessary for me to perform; nor any thing to obtain, which is not obtained; and yet I live in the exercise of the moral duties. If I were not vigilantly to attend to those duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duties: I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from a hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. The wise man, by industriously performing all the duties of life, should induce the vulgar to attend to them."

The Septuagint use this word often for the Hebrew *מִשְׁפָּט* *mishpat*, judgment, appointment. And in Ezek. xviii. 19, 21, the person who *δικαιοσύνην καὶ ἐλεος ποιεῖται*—*hath done righteousness and mercy*, is he who sacredly attended to the performance of all the religious ordinances, mentioned in that chapter, and performed them in the genuine spirit of *mercy*. *Δικαιοσύνη* is used 1 Mac. i. 13, 49. ii. 21. and in Heb. x. 1, 10, to denote religious ceremonies. *Michælic* supposes, that *κόλ* *kol* *chok*, all religious statutes or ordinances, were the words used in the Hebrew original of this Gospel.

But was this an ordinance? Undoubtedly: it was the *initiator* ordinance of the Baptist's dispensation: now as Christ had submitted to *circumcision*, which was the *initiator* ordinance of the Mosaic dispensation; it was necessary that he should submit to this, which was instituted by no less an authority, and was the introduction to his own dispensation of eternal mercy and truth. But it was necessary on another account: Our Lord represented the High-priest, and was to be the High-priest over the house of God:—now, as the High-priest was initiated into his office by *washing and anointing*, so must Christ; and hence he was baptized, washed, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of High-priest, and thus was prepared to make an atonement for the sins of mankind.

Then he suffered him. In the *Opus Imperfectum*, quoted by Griesbach, there is the following addition, which, at least, may serve to show the opinion of its author: *Et Johannes quidem baptizavit illum in aqua, ille autem Johannem cum spiritu.* "Then John baptized him with water, and he baptized John with the Spirit."

16. *The heavens were opened unto him.* That is, to John the Baptist—and he, John, saw the Spirit of God—*lighting upon him*, i. e. Jesus. There has been some controversy about the manner and form in which the Spirit of God rendered itself visible on this occasion. St. Luke iii. 22 says it was in a *bodily shape like a dove*; and this likeness to a dove, some refer to a hovering motion, like that of a dove, and not to the form of the dove itself; but the terms of the text are too precise to admit of this far fetched interpretation.

This passage affords no mean proof of the doctrine of the *Trinity*. That three distinct persons are here represented,

for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 * And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 * And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

* Ps. 2. 7. Isa. 42. 1. Ch. 12. 18. & 17. 5. Mark 1. 11. Luke 9. 35. Eph. 1. 6. Col. 1. 13. 2 Pet. 1. 17.

there can be no dispute. 1. The person of *Jesus Christ*, baptized by John in Jordan. 2. The person of the *Holy Ghost* in a *bodily shape* (*σώματι κατέειδεν*, Luke iii. 22.) like a dove. 3. The person of the *Father*; a voice came out of heaven, saying, This is my beloved Son, &c. The voice is here represented as proceeding from a different place to that in which the persons of the Son and Holy Spirit were manifested; and merely, I think, more forcibly to mark this divine personality.

17. *In whom I am well pleased.* *Εν ᾧ εὐδόκησα*, *In whom I have delighted*—though it is supposed that the *past tense* is here used for the *present*; but see the note on chap. xvii.

5. By this voice, and overshadowing of the Spirit, the mission of the Lord Jesus was publicly and solemnly accredited; God intimating that he had before delighted in him; the law in all its ordinances, having pointed him out, for they could not be pleasing to God, but as they were fulfilled in, and showed forth the Son of Man, till he came.

As the office of a *herald* is frequently alluded to in this chapter, and also in various other parts of the New Testament, I think it best to give a full account of it here, especially as the office of the ministers of the Gospel is represented by it. Such persons can best apply the different correspondences between their own and the herald's office.

At the Olympic and Isthmian games, heralds were persons of the utmost consequence and importance. Their office was, 1. To proclaim from a scaffold, or elevated place, the combat that was to be entered on. 2. To summon the *agonista*, or contenders, to make their appearance, and to announce their names. 3. To specify the prize for which they were to contend. 4. To admonish and animate, with appropriate discourses, the athlete, or combatants. 5. To set before them and explain, the laws of the *agones*, or contenders; that they might see, that even the conqueror could not receive the crown or prize, unless he had strove lawfully. 6. After the conflict was ended, to bring the business before the judges, and according to their determination, to proclaim the victor. 7. To deliver the prize to the conqueror, and to put the crown on his head, in the presence of the assembly. 8. They were the persons who convoked all solemn and religious assemblies, and brought forth, and often stole, the sacrifices offered on those occasions. 9. They frequently called the attention of the people during the sacrifice, to the subject of devotion, with *hoc age! vovete parate, mind what you are about; don't be idle; think of nothing else*. See PLUTARCH in *Coriolanus*.

The office and nearly the word itself, was in use among the ancient Babylonians, as appears from Dan. iii. 4. where the Chaldee word *קרוץ* *caroz*, is rendered by the Septuagint *κρούξ*, *kerux*, and by our translation very properly, *herald*. His business in the above place, was to call an assembly of the people, for the purpose of public worship; to describe the object and nature of that worship, and the punishment to be inflicted on those who did not join in the worship, and properly assist in the solemnities of the occasion.

Dan. iii. 4. is the only place in our translation, in which the word *herald* is used; but the word *κρούξ*, used by St. Paul, 1 Tim. ii. 7. 2 Tim. i. 11. and by St. Peter, 2 Epist. ii. 5. is found in the Septuagint, Gen. xli. 43. as well as in Dan. iii. 4. and the verb *κρούσσω*, is found in different places of that version, and in a great number of places in the New Testament.

It is worthy of remark, that the office of the *κρούξ*, *kerux* or *herald*, must have been anciently known, and indeed established, among the Egyptians: for in Gen. xli. 43. where an account is given of the promotion of Joseph to the second place in the kingdom, where we say, *And they cried before him, saying, Bow the knee*; the Septuagint has *καὶ ἐκύνθησαν ἐμπροσθεν κυρίου κρούξ*. And a *herald made proclamation before him*. As the Septuagint translated this for Ptolemy Philadelphus, the Egyptian king, and were in Egypt when they translated the Law, we may safely infer, that the office was not only known, but in use among the Egyptians, being denominated in their language *אַבְרֵק* *abrek*, which our translators, following the Vulgate, have rendered, *Bow the knee*; but which the Septuagint understood to be the title of an officer, who was the same among the Egyptians, as the *κρούξ* among the Greeks. This is a probable meaning of the word, which escaped me when I wrote the note on Gen. xli. 43.

As every kind of office had some peculiar badge or ensign, by which it was known among the ancients, so the heralds were known, by generally carrying a *caduceus*. This was a rod with two spread wings at the top, and about which two serpents were entwined. The poets fabled, that this rod was given by Apollo, the God of wisdom and music, to Mercury, the god of eloquence, and the messenger of the gods. To it wonderful properties are ascribed—especially that it produces sleep, and that it raises the dead. Who does not at once see, that the *caduceus* and its properties clearly point out the office, honour and influence of the herald! As persons of strong voice, and

ready speech, and copious eloquence, were always chosen for heralds, they were represented as endued with wisdom and eloquence from above. They lulled men to sleep, i. e. by their persuasive powers of speech, they calmed the turbulent dispositions of an inflamed populace, when proceeding to acts of rebellion and anarchy:—or they roused the dormant zeal of the community, who through long oppression despairing of succour or relief, seemed careless about their best interests; being stupidly resolved to sink under their burdens, and expect release only in death.

As to the caduceus itself, it was ever the emblem of peace among the ancients; the rod was the emblem of power, the two serpents of wisdom and prudence, and the two wings of diligence and dispatch. The first idea of this wonderful rod, seems to have been borrowed from the rod of Moses. See the note on Exod. iv. 17.

The word κηρυξ, *herald*, here used, is evidently derived from κηρύσσειν, to proclaim, call aloud; and this from κηρύω, the voice, because these persons were never employed in any business, but such only as could not be transacted but by the powers of speech, and the energy of ratiocination.

For the derivation of the word *herald*, we must look to the northern languages. Its meanings in Junius, Skinner, and Minshieu, are various, but not essentially different; they all seem to point out different parts of the herald's office. 1. In the *legic*, *her* signifies army. Hence *her-alt*, a senior officer, or general, in the army. 2. Or *her-held*, the hero of the army; he who has distinguished himself most in his country's behalf. 3. Or from the Gallo-Teutonic *her-haut*, the high lord, because their persons were so universally respected, as we have already seen. 4. Or from the simple Teutonic *her-hold*, he who is faithful to his lord. And lastly, according to Minshieu, from the verb *her-holden*, stop here; because, in proclaiming peace, they arrested bloodshed and death, and prevented the further progress of war.

These officers act an important part in all heroic history, and particularly in the *Iliad* and *Odyssey*, from which, as the subject is of so much importance, I shall make a few extracts.

1. Their character was sacred. Homer gives them the epithet of *divine*, θεῖοι.

—Δολον, Εὐμηδὸς υἱός,
Κηρύκος ὄνομα. *Iliad*. x. 315.

"Dolon, son of Eumedes, the divine herald." They were also termed *invulnerable*, ἀσπλοῖ; also, *great*, admirable, &c. In the first book of the *Iliad*, we have a proof of the respect paid to heralds, and the inviolability of their persons. Agamemnon commands the heralds, *Talthypius* and *Eurybates*, his faithful ministers, to go to the tent of Achilles, seize the young *Briseis*,

and bring her to him. They reluctantly obey; but when they come into the presence of Achilles, knowing the injustice of their master's cause, they are afraid to announce their mission. Achilles, guessing their errand, thus addresses them:—*Χαίρετε κηρύκες, Διὸς ἀγγελοὶ, ἧδ' καὶ ἀνδρῶν. κ. τ. λ.* "Hail, O ye heralds, messengers of God and of men! come forward. I cannot blame you—Agamemnon only is culpable, who has sent you for the beautiful Briseis. But come, O godlike *Patroclus*, bring forth the damsel, and deliver her to them, that they may lead her away," &c. *Iliad*. ii. 334, &c. 2. Their functions were numerous: they might enter without danger into besieged cities, or even into battles. 3. They convoked the assemblies of the leaders, according to the orders they received from the general or king. 4. They commanded silence, when kings were to address the assembly (*Iliad*. xviii. 503. *Κηρύκες δ' ἄρα λαὸν ἐπηρῶν*). See also *Iliad*. ii. 250, and delivered the sceptre into their hands, before they began their harangue.

Ἦν δ' ἄρα κηρυξ

Χρῆσι σκηπτρὸν εἶχε σιωπῆσαι τ' ἐκλεγεσθαι. *Iliad*. xiii. 567. 5. They were the carriers and executors of the royal commands, (*Iliad*. i. 320.) and went in search of those who were summoned to appear, or whose presence was desired. 6. They were entrusted with the most important missions; and accompanied princes in the most difficult circumstances. *Priam*, when he went to Achilles, took no person besides a herald with him. (*Iliad*. xxiv. 674, 689.) When *Ulysses* sent two of his companions to treat with the *Lestrygon*s, he sent a herald at the same time. (*Odys*. x. 102.) Agamemnon, when he wished to soften Achilles, joined Eurybates and Hodins, his heralds, to the deputation of the princes. (*Iliad*. ix. 170.) 7. Herald's were employed to proclaim and publish whatever was to be known by the people. (*Odys*. xx. 276.) 8. They declared war and proclaimed peace. (*Odys*. xviii. 334.) 9. They took part in all sacred ceremonies: they mingled the wine and water in the large bowls for the libations, which were made at the conclusion of treaties. They were the priests of the people in many cases; they led forth the victims, cut them in pieces, and divided them among those engaged in the sacrifices. (*Odys*. i. 109, &c.) 10. In *Odys*. lib. xvii. a herald presents a piece of flesh to Telemachus, and pours out his wine. 11. They sometimes waited on princes at table, and rendered them many other personal services. (*Iliad*. ii. 280. *Odys*. i. 143, &c. 146, 153. ii. 6, 38.) In the *Iliad*. lib. x. 3. *Eurybates* carries the clothes to Ulysses. And a herald of Alcinoüs conducts Demodocus, the singer, into the festive hall. (*Odys*. viii. 470.) Many others of their functions, services, and privileges, the reader may see, by consulting DAMN's *Homeric Lexicon*, under Κηρῶ.

CHAPTER IV.

Jesus, in the wilderness, is tempted by Satan, 1—11. He goes into Galilee, 12; and Capernaum, 13. The prophecy which was thus fulfilled, 14—16. He begins to preach publicly, 17. Calls Simon Peter, and his brother Andrew, 18—20. Calls also James and John, the sons of Zebedee, 21, 22. Preaches and works miracles throughout Galilee, 23. Becomes famous in Syria, and is followed by multitudes from various quarters, among whom he works a great variety of miracles, 24, 25. [A. M. 4031. A. D. 27. An. Olymp. CCL. 3.]

WHEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

a Mark 1. 13. &c. Luke 4. 1, &c.—b See 1 Kings 18. 12. Ezek. 3. 14. & S. 3. & 1. 1. 1. 1. & 4. 2. & 43. 9. Acts 8. 9.

NOTES.—Verse 1. *Then was Jesus led up of the Spirit.*] This transaction appears to have taken place immediately after Christ's baptism; and this bringing up of Christ was through the influence of the Spirit of God; that Spirit which had rested upon him in his baptism.

To be tempted.] The first act of the ministry of Jesus Christ, was a combat with Satan. Does not this receive light from Gen. iii. 17. *I will put enmity between the woman's seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel.*

2. *And when he had fasted forty days.*] It is remarkable that Moses, the great lawgiver of the Jews, previously to his receiving the law from God, fasted forty days in the mount: that Elijah, the chief of the prophets, fasted also forty days: and that Christ, the giver of the new covenant, should act in the same way. Was not all this intended to show, that God's kingdom on earth, was to be spiritual and divine? that it should not consist in meat and drink, but in righteousness, peace, and joy in the Holy Ghost? Rom. xiv. 17. Relative to the forty days fast of Moses, there is a beautiful saying in the Talmudists. "Is it possible that any man can fast forty days and forty nights? To which Rabbi Meir answered, When thou takest up thy abode in any particular city, thou must live according to its customs. Moses ascended to heaven, where they neither eat nor drink, therefore he became assimilated to them. We are accustomed to eat and drink, and when angels descend to us, they eat and drink also." Moses, Elijah, and our blessed Lord, could fast forty days and forty nights, because they were in communion with God, and living a heavenly life.

3. *And when the tempter.*] This onset of Satan was made (speaking after the manner of men) judiciously: he came when Jesus, after having fasted forty days and forty nights, was hungry: now as hunger naturally diminishes the strength

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down hither: for it is written, I will command my angels concerning thee, and they shall lift thee up, lest thou dash thy foot against a stone.

a Gen. 3. 2.—d Neh. 11. 1, 13. Isa. 45. 2. & 52. 1. Ch. 27. 53. Rev. 11. 2. Dan. 9. 16. Ch. 5. 25. & 37. 33.

of the body, the mind gets enfeebled, and becomes easily irritated: and if much watching and prayer be not employed, the uneasiness which is occasioned by a lack of food, may soon produce impatience, and in this state of mind the tempter has great advantages. The following advice of an Arabian philosopher to his son is worthy of attention. "My son, never go out of the house in the morning, till thou hast eaten something: by so doing, thy mind will be more firm; and shouldst thou be insulted by any person, thou wilt find thyself more disposed to suffer patiently: for hunger dries up, and disorders the brain." Bibliot. Orient. Suppl. p. 449. The state of our bodily health and worldly circumstances, may afford our adversary many opportunities of doing us immense mischief. In such cases, the sin to which we are tempted, may be justly termed, as in Heb. xii. 1. *τοῦ συνεγαγάρων ὑμᾶς, τὴν ὁλὴν περιεστῆσαν ἁμαρτίαν*, because all the circumstances of time, place, and state of body and mind, are favourable to it.

If thou be the Son of God.] Or, a son of God, υἱὸς τοῦ Θεοῦ. Υἱὸς is here, and in Luke iv. 3 written without the article; and therefore should u. be translated the Son, as if it were ὁ υἱός, which is a phrase that is applicable to Christ as the Messiah: but it is certain, whatever Satan might suspect, he did not fully know that the person he tempted was the true Messiah. Perhaps one grand object of his temptation was to find this out.

Command that these stones.] The meaning of this temptation is: "Distrust the Divine providence and support, and make use of illicit means to supply thy necessities."

4. *But by (or, upon, ἐπὶ) every word.*] Πᾶσα, in Greek, answers to דַּבָּר *dabar* in Hebrew, which means not only a word spoken, but also thing, purpose, appointment, &c. Our Lord's meaning seems to be this: God purposes the welfare of his creatures—all his appointments are calculated to promote this

down: for it is written, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

7 Jesus said unto him, It is written again, "Thou shalt not tempt the Lord thy God."

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it

a Psa. 91. 11, 12.—b Deu. 6, 16.—c Deu. 6, 13 & 10, 20. Josh. 24, 14. 1 Sam. 7, 2.

end. Some of them may appear to man to have a contrary tendency; but even *fasting* itself, when used in consequence of a divine injunction, becomes a mean of supporting that life which it seems naturally calculated to impair or destroy.

5 *Pinnacle of the temple.* It is very likely that this was what was called the *στέγαν βασιλικῆς*, the king's gallery; which, as Josephus says, "deserves to be mentioned among the most magnificent things under the sun;" for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height, from the top of which, if any looked down, he would grow dizzy, his eyes not being able to reach so vast a depth."—Ant. l. xv. c. 11. See Dr. Lightfoot on this place.

6. *Cast thyself down.* Our Lord had repelled the first temptation by an act of confidence in the power and goodness of God; and now Satan solicits him to make a trial of it. Through the unparalleled subtlety of Satan, the very means we make use of to repel one temptation, may be used by him as the ground work of another. This method he often uses, in order to confound us in our confidence.

He shall give his angels charge, &c. This is a mutilated quotation of Psa. xci. 11. The clause, *to keep thee in all thy ways*, Satan chose to leave out, as quite unsuitable to his design. That God has promised to protect and support his servants, admits of no dispute; but as the path of duty is the way of safety, they are entitled to no good, when they walk out of it.

In their hands they shall bear thee up. This quotation from Psa. xci. 11. is a metaphor taken from a nurse's management of her child: in teaching it to walk, she guides it along plain ground; but when stones or obstacles occur, she lifts up the child, and carries it over them, and then sets it down to walk again. Thus she keeps it in all its ways, watching over, and guarding every step it takes. To this St. Paul seems also to allude, 1 Thess. ii. 7. *We were gentle among you, even as a nurse cherisheth her children.* Thus the most merciful God deals with the children of men, ever guarding them by his eye, and defending them by his power.

7. *Thou shalt not tempt.* To expose myself to any danger needlessly destructive, with the vain presumption that God will protect and defend me from the ruinous consequences of my imprudent conduct, is to tempt God.

8. *An exceeding high mountain, and sheweth him.* If the words, *all the kingdoms of the world*, be taken in a literal sense, then this must have been a visionary representation, as the highest mountain on the face of the globe could not suffice to make evident even one hemisphere of the earth, and the other must of necessity be in darkness.

But if we take the *world* to mean only the land of Judea, and some of the surrounding nations, as it appears sometimes to signify, (see on Luke ii. 1.) then the mountain described by the Abbé Mariti (Travels through Cyprus, &c.) could have afforded the prospect in question. Speaking of it, he says, "Hence we enjoyed the most beautiful prospect imaginable. This part of the mountain overlooks the mountains of Arabia, the country of Gilead, the country of the Amorites, the plains of Moab, the plains of Jericho, the river Jordan, and the whole extent of the Dead Sea." It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.* Probably St. Matthew, in the Hebrew original, wrote *יְהוּדָא וְהָאֲרָמִי*, which signifies the world, the earth, and often the land of Judea only. What renders this more probable, is, that at this time Judea was divided into several kingdoms, or governments, under the three sons of Herod the Great, viz. Archelaus, Antipas, and Philip; which are not only called ethnarchs, and tetrarchs, in the Gospels, but also *Βασιλεις*, kings, and are said *Βασιλευν*, to reign, as Rosenmüller has properly remarked. See chap. ii. 22, xiv. 9.

9. *If thou wilt fall down and worship me.* As if he had said, "The whole of this land is now under my government, do me homage for it, and I will deliver it into thy hand."

10. *Get thee hence.* Or *behind me*, *σπισσον*. This is added by a multitude of the best MSS., VERSIONS, and FATHERS. This temptation, savouring of nothing but diabolic impudence, Jesus did not treat it as the others; but, with divine authority, commanded the tempter to return to his own place.

In the course of this trial, it appears that our blessed Lord was tempted, 1st, To distrust. *Command these stones to become bread.* 2dly, To presumption. *Cast thyself down.* 3dly, To worldly ambition. *All these will I give.* 4thly, To idolatry. *Fall down and worship me*, or, *do me homage*. There is probably not a temptation of Satan, but is reducible to one or other of these four articles. From the whole we may learn: First, No man, howsoever holy, is exempted from temptation:

is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 * Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthaliim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

d Heb. i. 11.—e Mark i. 14. Luke 3, 20. & 4, 14, 21. John 4, 43.—f Or, delivered up.

for God manifested in the flesh, was tempted by the devil. Secondly, That the best way to foil the adversary is by the sword of the Spirit, which is the word of God, Eph. vi. 17. Thirdly, That to be tempted even to the greatest abominations, (while the person resists,) is not sin: for Christ was tempted to worship the devil. Fourthly, That there is no temptation which is from its own nature, or favouring circumstances, irresistible. God has promised to bruise even Satan under our feet.

As I wish to speak what I think most necessary on every subject when I first meet it, and once for all, I would observe, first, That the fear of being tempted may become a most dangerous snare. Secondly, That when God permits a temptation or trial to come, he will give grace to bear or overcome it. Thirdly, That our spiritual interests shall be always advanced, in proportion to our trials and faithful resistance. Fourthly, That a more than ordinary measure of divine consolation shall be the consequence of every victory.

11. *Behold, angels came and ministered unto him.* That is, brought that food which was necessary to support nature.

The name given to Satan in the third verse is very euphatic, *ὁ πειρασμὸς*, the tempter or trier, from *πειρο*, to pierce through. To this import of the name, there seems to be an allusion, Eph. vi. 16. *The fiery darts of the wicked one.* This is the precise idea of the word in Deut. viii. 2. *To humble thee, and to prove thee, to know what was in thy heart:* *πειρασμοῖς*, *λεπτοῖς*, *πειρασμοῖς*, LXX. that he might bore thee through. The quality and goodness of many things are proved by piercing or boring through; for this shows what is in the heart. Perhaps nothing tends so much to discover what we are, as trials either from men or devils.

Shalt thou serve, or pay religious veneration, λατρεύεις. This is Mr. Wakenfield's translation, and I think cannot be mended. *Λατρεύει* comes from *λα*, very much, and *τρεφω*, I tremble. When a sinner approaches the presence of God, conscious of his infinite holiness and justice, and of his own wickedness, he will then fully comprehend what this word means. See this religious reverence exemplified in the case of Moses, when in the presence of God: *I exceedingly fear, said he, and tremble.* Heb. xii. 21. And yet this fear of God is the beginning of wisdom. See the observations at the end of the chapter.

13. *And leaving Nazareth.* Or, *entirely leaving Nazareth*, *καταλείπων τὴν Ναζαρέθ*, from *κατα*, intensive, and *λείπω*, I leave. It seems that, from this time, our blessed Lord made Capernaum his ordinary place of residence; and utterly forsook Nazareth, because they had wholly rejected his word, and even attempted to take away his life. See Luke iv. 29.

Galilee was bounded by mount Lebanon on the north, by the river Jordan, and the sea of Galilee on the east, by Chison on the south, and by the Mediterranean on the west.

Nazareth, a little city in the tribe of Zabulon in lower Galilee, with Tabor on the west, and Ptolemais on the east. It is supposed that this city was the usual residence of our Lord, for the first thirty years of his life. It was here he became incarnate, lived in subjection to Joseph and Mary, and from whence he took the name of a Nazorean.

Capernaum, a city famous in the New Testament, but never mentioned in the Old. Probably it was one of those cities which the Jews built after their return from Babylon. It stood on the sea-coast of Galilee, on the borders of Zabulon and Nephthaliim, as mentioned in the text. This was called his own city, ch. ix. 1, &c. and here, as a citizen, he paid the half-shekel, chap. xvii. 24. Among the Jews, if a man became a resident in any city, for twelve months, he thereby became a citizen, and paid his proportion of dues and taxes. See Lightfoot. Capernaum is well known to have been the principal scene of our Lord's miracles during the three years of his public ministry.

Zabulon, the country of this tribe in which Nazareth and Capernaum were situated, bordered on the lake of Genesareth, stretching to the frontiers of Sidon, Gen. xlix. 13. Nephthaliim was contiguous to it, and both were on the east side of Jordan, Josh. xix. 31.

15. *Galilee of the Gentiles.* Or of the nations. So called, because it was inhabited by Egyptians, Arabians, and Phœnicians, according to the testimony of Strabo and others. The Hebrew *גוֹיִם* *goyim*, and the Greek *ἐθνοῦς*, signify nations; and in the Old and New Testaments, mean those people who were not descendants of any of the twelve tribes. The word *Gentiles*, from *gens*, a nation, signifies the same. It is worthy of remark, that it was a regular tradition among the ancient Jews, that the Messiah should begin his ministry in Galilee. See the proofs in Schoettgen.

16. *The people which sat in darkness.* This is quoted from

15 ^a The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles :

16 ^b The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up.

17 ^c From that time Jesus began to preach, and to say, ^d Repent : for the kingdom of ^e heaven is at hand.

18 ^f * And Jesus walking by the sea of Galilee, saw two brethren, Simon ^g called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

^a Isa. 9, 1, 2.—^b Isa. 42, 7. ^c Luke 9, 32.—^d Mark 1, 14, 15.—^e Ch. 3, 2. & 10, 7.—^f Mark 1, 16, 17, 18. ^g Luke 5, 2.—^h John 1, 32.—ⁱ Luke 5, 10, 11.

Isa. ix. 2, where instead of *sitting*, the prophet used the word *walked*. The evangelist might on purpose *change* the term, to point out the *increased* misery of the state of these persons. *Sitting in darkness*, expresses a greater degree of intellectual blindness, than *walking in darkness* does. In the time of Christ's appearing, the people were in a much worse state than in the time of the prophet, which was nearly 700 years before ; as, during all this period, they were growing more ignorant and sinful.

The region and shadow of death. These words are amazingly descriptive. A region of death—DEATH'S country, where, in a peculiar manner, Death lived, reigned, and triumphed, subjecting all the people to his sway.

Shadow of death. Σκία θανάτου, used only here and in Luke i. 79, but often in the Old Covenant, where the Hebrew is כְּלִי מָוֶת *tsal mareth*. It is not easy to enter fully into the *dear* meaning of this term. As in the former clause, *Death is personified*, so here. A *shadow* is that darkness cast upon a place by a body raised between it and the light or sun. *Death* is here represented as standing between the land above-mentioned, and the *Light of Life*, or *Sun of Righteousness* : in consequence of which, all the inhabitants were involved in a continual cloud of intellectual darkness, misery, and sin. The heavenly Sun was continually *eclipsed* to them, till this glorious time, when Jesus Christ, the *true Light*, shone forth in the beauty of holiness and truth. Christ began his ministry in Galilee, and frequented this uncultivated place more than he did Jerusalem, and other parts of Judea : here his preaching was peculiarly needful ; and by this was the prophecy fulfilled.

17. *Jesus began to preach, and to say, Repent.* See on chap. iii. 1, 2. Every preacher commissioned by God to proclaim salvation to a lost world, begins his work with preaching the doctrine of *repentance*. This was the case with all the prophets, John the Baptist, Jesus Christ, all the apostles, and all their genuine successors in the Christian ministry. The reasons are evident in the notes already referred to : and for the explanation of the word *κηρυσσεν*, *preaching*, or *proclaiming* as a herald, see at the end of chap. iii.

18. *Simon called Peter, and Andrew his brother.* Why did not Jesus Christ call some of the eminent scribes or Pharisees, to publish his Gospel, and not poor unlearned fishermen, without credit or authority ? Because it was the kingdom of heaven they were to preach, and their teaching must come from above : besides, the conversion of sinners, though it be effected instrumentally by the preaching of the Gospel, yet the grand agent in it is the Spirit of God. As the instruments were comparatively *mean*, and the work which was accomplished by them was *grand and glorious*, the excellency of the power at once appeared to be of God, and not of man ; and thus the glory, due alone to his name, was secured, and the great Operator of all good had the deserved praise. *Seminaries of learning*, in the order of God's providence and grace, have great and important uses ; and in reference to such uses, they should be treated with great respect : but to make preachers of the Gospel is a matter to which they are utterly inadequate : it is a prerogative that God never did, and never will, delegate to man.

Where the seed of the kingdom of God is sowed, and a dispensation of the Gospel is committed to a man, a good education may be of great and general use : but it no more follows, because a man has had a good education, that therefore he is qualified to preach the Gospel, than it does, that because he has not had that, therefore he is unqualified : for there may be much ignorance of divine things where there is much human learning ; and a man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education.

Men-made ministers have almost ruined the heritage of God. To prevent this, our church requires that a man be *inwardly moved* to take upon himself this ministry, before he can be ordained to it. And he who cannot say that he *trusts* (has rational and scriptural conviction) that he is *moved by the Holy Ghost to take upon himself this office*, is an intruder into the heritage of God, and his ordination *ipso facto* vitiated and of none effect. See the truly apostolic Ordination service of the church of England.

Fishers. Persons employed in a lawful and profitable avocation, and faithfully discharging their duty in it. It was a tradition of the elders, that one of Joshua's ten precepts was, that all men should have an equal right to spread their nets and fish in the sea of Tiberias, or Galilee. The persons mentioned here, were doubtless men of pure morals : for the minister of God should have a good report from them that are without.

19 And he saith unto them, Follow me, and ^a I will make you fishers of men.

20 ^b And they straightway left their nets, and followed him.

21 ^c And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets : and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ^d And Jesus went about all Galilee, ^e teaching in their synagogues, and preaching ^f the Gospel of the kingdom, ^g and

^a Mark 10, 28. Luke 18, 38.—^b Mark 1, 19, 20. Luke 5, 10.—^c Ch. 9, 35. Mark 1, 21, 22. Luke 4, 15, 44.—^d Ch. 14, 34. Mark 1, 14.—^e Mark 1, 34.

19. *Follow me.* Come after me, δεῦτε ὁπίσω μου. Receive my doctrine, imitate me in my conduct—in every respect ha my disciples. We may observe, that most of the calls of God to man are expressed in a few solemn words, which alarm the conscience and deeply impress the heart.

Left make you fishers of men. Εὐαγγ. ch. xlvii. 8—10. casts much light on this place : and to this prophet our Lord probably alludes. To follow Christ, and be admitted into a partnership of his ministry, is a great honour ; but those only who are by himself fitted for it, God calls. Miserable are those who do not wait for this call—who presume to take the name of *fishers of men*, and know not how to cast the net of the divine word, because not brought to an acquaintance with the saving power of the God who bought them. Such persons have only their *secular* interest in view, study not to catch men, but to catch money ; and though, for charity's sake, it may be said of a pastor of this spirit, he does not enter the sheepfold as a thief, yet he certainly lives as a hireling. See Quessell. Following a person, in the Jewish phrase, signifies being his disciple or scholar. See a similar mode of speech, 2 Kgs. vi. 19.

20. *They straightway left their nets.* A change as far as it respected secular things, every way to their disadvantage. The proud and the profane may exult and say, "Such preachers as these cannot be much injured by their sacrifices of *secular* property—they have nothing but nets, &c. to leave." Let such carpers at the institution of Christ know, that he who has nothing but a net, and leaves that for the sake of doing good to the souls of men, leaves his ALL : besides, he lived comfortably by his net before ; but in becoming the servant of all for Christ's sake, he often exposes himself to the want of even a morsel of bread. See on chap. xiv. 27.

22. *Left the ship and their father.* By the ship, το πλοῖον, we are to understand the mere fishing-boat, used for extending their nets in the water, and bringing the halser or rope of the further end to shore, by which the net was pulled to land. But why should these be called to leave their employment and their father, probably now aged ? To this I answer, that to be obedient to, provide for, and comfort our parents, is the highest duty we owe or can discharge, except that to God. But when God calls to the work of the ministry, father, and mother, and all must be left. Were we necessary to their comfort and support before ? Then God, if he calls us into another work or state, will take care to supply to them our lack of service some other way ; and if this be not done, it is a proof we have mistaken our call. Again, were our parents necessary to us, and in leaving them for the sake of the Gospel, or in obedience to a divine command, do we deprive ourselves of the comforts of life ? No matter—we should prefer the honour of serving the Most High, even in poverty and humility, to all the comforts of a father's house. But what an honour was the vocation of James and John, to old Zebedee their father. His sons are called to be heralds of the God of heaven ! Allowing him to have been a pious man, this must have given him unutterable delight.

23. *Teaching in their synagogues.* Synagogue, συναγωγή, from συν, together, and αγω, I bring, a public assembly of persons, or the place where such persons publicly assembled. Synagogues among the Jews, were not probably older than the return from the Babylonish captivity. They were erected not only in cities and towns, but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings.

Not less than ten persons of respectability composed a synagogue, as the rabbins supposed that this number of persons, of independent property, and well skilled in the law, were necessary to conduct the affairs of the place, and keep up the divine worship. See *Lightfoot*. Therefore, where this number could not be found, no synagogue was built ; but there might be many synagogues in one city or town, provided it so. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public, either in a synagogue or in the temple.

The chief things belonging to a synagogue were : 1st, The ark or chest, made after the mode of the ark of the covenant, containing the Pentateuch. 2dly, The pulpit and desk, in the middle of the synagogue, on which he stood who read or expounded the law. 3dly, The seats or pews for the men below, and the galleries for the women above. 4thly, The lamps to give light in the evening service, and at the feast of the dedication. And 5thly, Apartments for the utensils and alms-chests.

The synagogue was governed by a council or assembly, over whom was a president, called in the Gospels, the ruler of the synagogue. These are sometimes called chiefs of the

hering all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils,

a Mark 3. 7. & 7. 31. Luke 5. 15.

Jews, the rulers, the priests, or elders, the governors, the overseers, the fathers of the synagogue. Service was performed in them three times a day—*morning, afternoon, and night.* Synagogue, among the Jews, had often the same meaning as *congregation* among us, or place of judicature; see James ii. 2.

Preaching the Gospel of the kingdom. Or, *proclaiming the glad tidings of the kingdom.* See the preceding notes. Behold here the perfect pattern of an evangelical preacher: 1. He goes about seeking sinners on every side, that he may show them the way to heaven. 2. He proclaims the glad tidings of the kingdom, with a freedom worthy of the King whom he serves. 3. He makes his reputation and the confidence of the people, subservient not to his own interest, but to the salvation of souls. 4. To his preaching he joins, as far as he has ability, all works of mercy, and temporal assistance to the bodies of men. 5. He takes care to inform men that diseases, and all kinds of temporal evils, are the effects of sin, and that their hatred to iniquity should increase in proportion to the evils they endure through it. 6. And that nothing but the power of God can save them from sin and its consequences.

For glad tidings, or Gospel, see chap. i. title : *Proclaiming*, see chap. iii. 1. and end, and for the meaning of *kingdom*, see chap. iii. 2.

All manner of sickness, and all manner of disease. There is a difference between *vovos*, translated here *sickness*, and *μαλακία*, translated *disease*. The first is thus defined; *vovos, την χρονίαν κακότητα*, a disease of some standing, a chronic disorder.

Infirmity, μαλακία, την προσωρινήν ανομίαν του σώματος, a temporary disorder of the body. *Theophylact.* This is a proper distinction, and is necessary to be observed.

24. *Sick people.* Τους κακώς έχοντας, those who felt ill—were afflicted with any species of malady.

And torments. Βασανίς, from βασανίζω, to examine by torture, such as colics, gouts, and rheumatisms, which racked every joint.

Possessed with devils. *Demoniacs.* Persons possessed by evil spirits. This is certainly the plain obvious meaning of *demoniac* in the Gospels.

Many eminent men think, that the sacred writers accommodated themselves to the unfounded prejudices of the common people, in attributing certain diseases to the influence of evil spirits, which were merely the effects of natural causes; but that this explanation can never comport with the accounts given of these persons, shall be proved as the places occur.

Our common version, which renders the word *those possessed by devils*, is not strictly correct, as the word *evil, διαβολος*, is not found in the plural in any part of the Sacred Writings, when speaking of evil spirits; for though there are multitudes of *demons*, Mark v. 9, yet it appears there is but one *DEVIL*, who seems to be *supreme, or head*, over all the rest. *Διαβολος*, signifies an *accuser or slanderer*, 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Perhaps Satan was called so, 1st. because he *accused or slandered* God in Paradise, as adverse, from the increase of man's knowledge and happiness, Gen. iii. 5. John viii. 44. and 2dly, because he is the *accuser of men*, Rev. xii. 9, 10. See also Job i. 2. The word comes from *δια, through, and βάλλω, to cast, or shoot*, because of the influence of his evil suggestions : compared, Eph. vi. 16. to *fiery darts*; and thus it is nearly of the same meaning with *ο πειραζων*, who pierces through. See on ver. 3.

Lunatic. Persons afflicted with *epileptic* or other disorders, which are always known to have a singular increase at the change and full of the moon. This undoubtedly proceeds from the superadded attractive influence of the sun and moon upon the earth's atmosphere; as in the periods mentioned above, these two luminaries are both in conjunction; and their united attractive power being exerted on the earth at the same time, not only causes the *flux and reflux* of the ocean, but occasions a variety of important changes in the bodies of infirm persons, or of animals in general, but more particularly of those who are more sensible of these variations. And is this any wonder, when it is well known, that a very slight alteration in the atmosphere causes the most uncomfortable sensations to a number of invalids? But sometimes even these diseases were caused by demons. See on chap. viii. 16, 34, and xvii. 15.

Palsy. Palsy is defined, a sudden loss of tone and vital power in a certain part of the human body. This may affect a limb, the whole side, the tongue, or the whole body. This disorder is in general incurable, except by the miraculous power of God, unless in its slighter stages.

He healed them. Either with a word or a touch; and thus proved, that all nature was under his control.

25. This verse is immediately connected with the 5th chapter, and should not be separated from it.

Great multitudes. This even according to the Jews, was one proof of the days of the Messiah; for they acknowledged that in his time there should be a great famine of the word of

and those which were lunatic, and those that had the palsy, and he healed them.

25 ^a And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

b Num. 22. 33. Luke 6. 17. Mark 5. 20.

God; and thus they understood, Amos viii. 11. *Behold the days come—that I will send a famine in the land, not a famine of bread—but of hearing the words of the Lord.*

And as the Messiah was to dispense this word, the bread of life, hence they believed that vast multitudes from all parts should be gathered together to him. See *Schoetgenius* on this place.

Decapolis. A small country situated between Syria and Galilee of the Nations. It was called *Decapolis*, Δεκαπολις, from *deka*, ten, and *polis*, a city, because it contained only ten cities, the metropolises, and most ancient of which, was *Damascus*.

From beyond Jordan.] Or, from the side of Jordan. Probably this was the country which was occupied anciently by the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh*; for the country of Decapolis lay on both sides of the river Jordan. See Num. xxxii. 5, 33.

The account of our Lord's temptation, as given by the evangelist, is acknowledged on all hands, to be extremely difficult. Two modes of interpretation have been generally resorted to, in order to make the whole plain and intelligible; viz. the *literal* and *allegorical*. In all cases where it can possibly apply, I prefer the first: the latter should never be used, unless obviously indicated in the text itself; or so imperiously necessary, that no other mode of interpretation can possibly apply. In the preceding observations, I have taken up the subject in a *literal* point of view; and it is hoped that most of the difficulties in the relation have been removed, or obviated by this plan. An ingenious correspondent has favoured me with some observations on the subject, which have much more than the merit of novelty to recommend them. I shall give an abstract of some of the most striking; and leave the whole to the reader's further consideration.

The thoughts in this communication proceed on this ground: "These temptations were addressed to Christ as a *public person*, and respected his conduct in the execution of his ministry; and are reported to his church as a forcible and practical instruction, concerning the proper method of promoting the kingdom of God upon earth. They are warnings against those Satanic illusions, by which the servants of Christ are liable to be hindered in their great work, and even stopped in the prosecution of it.

"As our Lord had, at his baptism, been declared to be the Son of God, i. e. the promised Messiah, this was probably well known to Satan, who did not mean to insinuate any thing to the contrary, when he endeavoured to engage him to put forth an act of that power which he possessed as the Messiah. The mysterious union of the divine with the human nature, in our Lord's state of humiliation, Satan might think possible to be broken, and therefore endeavoured in the first temptation, *Command these stones to be made bread*, to induce our Lord to put forth a separate independent act of power; which our Lord repelled, by showing his intimate union with the Divine Will, which he was come to fulfil—*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* This showing, as he did on another occasion, that it was his *meat and drink* to do the will of his Father.

"2. The ground of the temptation was then changed; and the fulfilment of the Divine Will, in the completion of a prophetic promise, was made the ostensible object of the next attack. *Cast thyself down—for it is written, He will give his angels charge concerning thee, and in their hands shall they bear thee up, &c.* This our Lord repelled with—*Thou shalt not tempt the Lord thy God*—as Satan had designed to induce him to seek this public miraculous confirmation of God's peculiar care over him as the promised Messiah; of his being which, according to the hypothesis above, Satan had no doubt. Moses being appointed to a great and important work, needed miraculous signs to strengthen his faith; but the sacred humanity of our blessed Lord needed them not; nor did his wisdom judge that such a sign from heaven was essential to the instruction of the people.

"3. The last temptation was the most subtle and the most powerful—*All these will I give unto thee, if thou wilt fall down and worship me.* To inherit all nations, had been repeatedly declared to be the brightlight of the Messiah. His right to universal empire could not be controverted; nor could Satan presume to make the investiture. What, then, was his purpose? Satan had hitherto opposed, and that with considerable success, the kingdom of God upon earth; and what he appears to propose here, were, *terms of peace and an honourable retreat.* The worship which he exacted was an act of homage, in return for his cession of that ascendancy which, through the sin of man, he had obtained in the world. Having long established his rule among men, it was not at first to be expected, that he would resign it without a combat; but the purpose of this last temptation appears to be an offer to decline any further contest; and yet more, if his terms were accepted, apparently to engage his influence to promote the kingdom of the Messiah. And as the condition of this proposed alliance, he required not *divine worship*, but such

an act of homage as implied *amity* and *obligation*; and if this construction be allowed, he may be supposed to have enforced the necessity of the measure, by every suggestion of the *consequences of a refusal*. The *sufferings* which would inevitably result from a provoked opposition, which would render the victory, though certain to Christ himself, dearly bought; added to which, the conflict he was prepared to carry on through succeeding ages, in which all his subtlety and powers should be employed to hinder the progress of Christ's cause in the earth, and that with a considerable degree of *anticipated success*. Here the devil seems to propose to make over to Christ the power and influence he possessed in this world, on *condition* that he would enter into terms of peace with him; and the inducement offered was, that thereby our Lord should *escape those sufferings* both in his *own person*, and in that of his adherents, which a provoked contest would insure. And we may suppose that a similar temptation lies hid in the desires excited even in some of the servants of Christ, who may feel themselves often induced to employ *worldly influence* and power for the promotion of his kingdom, even though, in so doing, an apparent communion of Christ and Belial is the result: for it will be found that neither worldly riches, nor power, can be employed in the service of Christ, till, like the spoils taken in war, *Deut. xxxi. 21-23*, they have passed through the fire and water; as, without a divine purification, they are not fit to be employed in the service of God and his church.

"Hence we may conclude, that the first temptation had for its professed object, 1st, our Lord's *personal relief and comfort*, through the inducement of performing a *separate and independent act of power*. The second temptation professed to have in view his *public acknowledgment by the people* as the Messiah: for should they see him work such a miracle as throwing himself down from the pinnacle of the temple without receiving any hurt, they would be led instantly to acknowledge his divine mission: and the *evil* of this temptation may be explained, as seeking to secure the success of his mission by other means than those which, as the Messiah, he had received from the Father. Compare John xiv. 31.—The *third*

temptation was a subtle attempt to induce Christ to acknowledge Satan as an *ally* in the establishment of his kingdom."—E. M. B.

The above is the substance of the ingenious theory of my correspondent, which may be considered as a *third mode of interpretation*, partaking equally of the *allegoric and literal*. I still, however, think, that the nearer we keep to the *letter* in all such difficult cases, the more tenable is our ground, especially where the subject itself does not obviously require the allegorical mode of interpretation. Among many things worthy of remark in the preceding theory, the following deserves most attention: That Satan is ever ready to tempt the governors and ministers of the Christian Church, to suppose, that *worldly means, human policy, secular interest and influence*, are all essentially necessary for the support and extension of that kingdom which is *not of this world*! Such persons can never long preserve *balanced hands*—they bring the *world* into the church; endeavour to sanctify the *bad* means they use, by the *good* end they aim at; and often, in the prosecution of their object, by means which are not of God's devising, are driven into straits and difficulties, and to extricate themselves, tell lies for God's sake. This human policy is from beneath—God will neither *sanction* nor *bless* it. It has been the bane of true religion in all ages of the world; and in every country where the cause of Christianity has been established, such schemers and plotters in the church of God are as dangerous to its interests, as a plague is to the health of society. The governors and ministers of the Christian church, should keep themselves pure, and ever do God's work in *his own way*. If the *stolish* servant should be cast out of the vineyard, he that *corrupts the good seed* of the divine field, or sows tares among the wheat, should be considered as an enemy to righteousness, and be expelled from the sacred pale as one who closes in with the temptation—"All these things, (the kingdoms of the world, and the glory of them,) will I give unto thee, if thou wilt fall down and worship me." However necessary the church may be to the state; and the state to the church, yet the latter is never in so much danger, as when the former smiles upon it.

CHAPTER V.

Christ begins his sermon on the mount, 1, 2. The beatitudes, 3-12. The disciples the salt of the earth, and light of the world, 13-16. Christ is not come to destroy, but confirm and fulfil the Law and the Prophets, 17-19. Of the righteousness of the scribes and Pharisees, 20. Interpretation of the precepts relative to murder, anger, and injurious speaking, 21, 22. Of reconciliation, 23-26. Of impure acts and propensities, and the necessity of mortification, 27-30. Of divorce, 31, 32. Of oaths and profane swearing, 33-37. Of bearing injuries and persecution, 38-41. Of borrowing and lending, 42. Of love and hatred, 43-46. Of civil respect, 47. Christ's disciples must resemble their heavenly Father, 48. [A. M. 4031. A. D. 27. An. Olymp. CCL. 3.]

AND seeing the multitudes, * he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying,

a Mk. 3. 13, 30—b Lk. 6. 20. See Ps. 51. 17. Pro. 16. 19. & 23. 15, 57. & 66. 2.

NOTES.—Verse 1. And seeing the multitudes. [Τὸν ὄχλον, these multitudes, viz. those mentioned in the preceding verse, which should make the first verse of this chapter.

He went up into a mountain.] That he might have the greater advantage of speaking, so as to be heard by that great concourse of people which followed him.

And when he was set.] The usual posture of public teachers among the Jews, and among many other people. Hence sitting was a synonymous term for teaching, among the rabbins.

His disciples.] The word μαθητῶν, signifies literally a scholar. Those who originally followed Christ, considered him in the light of a divine teacher, and conscious of their ignorance, and the importance of his teaching, they put themselves under his tuition, that they might be instructed in heavenly things. Having been taught the mysteries of the kingdom of God, they became closely attached to their divine Master, imitating his life and manners; and recommending his salvation to all the circle of their acquaintance. This is still the characteristic of a genuine disciple of Christ.

3. Blessed are the poor in spirit, &c.] Or, happy, μακάριοι, from μα, or μν, not, and κη, fate, or death; intimating, that such persons were endued with immortality, and consequently were not liable to the caprices of fate. Homer, *Iliad. i. 339*, calls the supreme gods, θεῶν μακάριον, the ever happy and immortal gods, and opposes them to θνητῶν ἀνθρώπων, mortal men.

Τὸ δ' αὐτὰ μαθηταὶ εἶπον

Πρὸς τὸ θεῶν μακάριον, πρὸς τὸ θνητῶν ἀνθρώπων.

"Be ye witnesses before the immortal gods, and before mortal men." From this definition we may learn, that the person whom Christ terms happy, is one who is not under the influence of fate or chance, but is governed by an all-wise Providence, having every step directed to the attainment of immortal glory, being transformed by the power into the likeness of the ever-blessed God. Though some of the persons, whose states are mentioned in these verses, cannot be said to be as yet blessed or happy, in being made partakers of the divine nature; yet they are termed happy by our Lord, because they are on the straight way to this blessedness. Taken in this light, the meaning is similar to that expressed by the poet, when describing a happy man.

Felix, qui potuit rectum cognoscere causas
Atque motus omnes et inexorabile fatum

3 ^b Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ^c Blessed are they that mourn: for they shall be comforted.

c Isa. 61. 2, 3. Luke 6. 21. John 16. 20. 2 Cor. 1. 7. Rev. 21. 4.

Subject pedibus; strepitumque Acherontis arari!

Virg. Geor. ii. v. 490.

Which may be thus paraphrased. "Happy is he who gains the knowledge of the first cause of all things! who can trample on every fear, and the doctrine of inexorable fate; and who is not terrified by death, nor by the threatened torments of the invisible world."

Poor in spirit.] One who is deeply sensible of his spiritual poverty and wretchedness. Πτωχός, a poor man, comes from πτωσθαι, to tremble, or shrink with fear. Being destitute of the true riches, he is tremblingly alive to the necessities of his soul, shrinking with fear lest he should perish without the salvation of God. Such Christ pronounces happy, because there is but a step between them and that kingdom which is here promised. Some contend, that μακάριοι should be referred to πτωχῶν, and the verse translated thus: Happy, or blessed in spirit are the poor. But our Lord seems to leave the humiliation of the spirit particularly in view.

Kingdom of heaven.] Or, τὸν οὐρανόν, of the heavens. A participation of all the blessings of the New Covenant here, and the blessings of glory above. See this phrase explained, chap. iii. 2. Blessed are the poor! this is God's word; but who believes it? Do we not say, Yea, rather, Blessed is the rich? The Jewish rabbins have many good sayings relative to that poverty and humility of spirit which Christ recommends in this verse. In the treatise called Bammidbar Raba, s. 20. we have these words: There were three (evils) in Balaam, the evil eye, (envy) the towering spirit, (pride) and the extensive mind, (avarice.) Tanchum, fol. 81. The law does not abide with those who have the extensive mind, (avarice) but with him only who has a contrite heart. Rabbi Chanina said, "Why are the words of the law compared to water? Because, as waters flow from heights, and settle in low places, so the words of the law rest only with him who is of an humble heart." See Schoettgen.

4. Blessed are they that mourn. That is, those who, feeling their spiritual poverty, mourn after God, lamenting the iniquity that separated them from the fountain of blessedness. Every one flies from sorrow, and seeks after joy; and yet true joy must necessarily be the fruit of sorrow. The whole need not (do not feel the need of) the physician; but they that are sick do; i. e. they who are sensible of their disease. Only such persons as are deeply convinced of the sinfulness of

5 • Blessed are the meek; for they shall inherit the earth.
6 • Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 • Blessed are the pure in heart: for they shall see God.
[Ps. 37. 11.—b See Rom. 4. 13.—1 Isa. 55. 1 & 55. 13.—a Ps. 41. 1. Ch. 6. 14. Mk. 11. 25. 2 Tim. 1. 10. Heb. 6. 10. James 2. 13. c Ps. 132. & 24. 4. Heb. 12. 14.]

sin, feel the plague of their own love, and turn with disgust from all worldly consolations, because of their insufficiency to render them happy, have God's promise of solid comfort. *They shall be comforted*, says Christ, *μακαριποιησονται*, from *μακα*, *happy*, and *αγω*, *I call*. He will call them to himself, and speak the words of *pardon*, *peace*, and *life eternal*, to their hearts. See this notion of the word expressed fully by our Lord, chap. xi. 25. *Come unto me, all ye who are weary and heavy laden, and I will give you rest*.

5. *Blessed are the meek*. [*ἡπάεις*, or *παῖσις*, from *παῖος*, *easy*, those who are of a *quiet, gentle spirit*, in opposition to the proud and supercilious scribes and Pharisees, and their disciples. We have a compound word in English, which *once* fully expressed the meaning of the original, viz. *gentleman*; but it has now almost wholly lost its original signification. Our word *meek*, comes from the old Anglo-Saxon *mece*, or *mececa*, a *companion*, or *equal*, because he who is of a *meek* or *gentle spirit*, is ever ready to associate with the meanest of those who fear God, feeling himself *superior* to none; and well knowing, that he has nothing of spiritual or temporal good, but what he has received from the mere bounty of God, having *never deserved any favour* from his hand.

For they shall inherit the earth. Or, *ταρτην γην, the land*. Under this expression, which was commonly used by the prophets to signify the *land of Canaan*, in which all temporal good abounded, Judg. xviii. 9, 10. Jesus Christ points out that abundance of spiritual good which was provided for men in the Gospel. Besides, Canaan was a *type* of the kingdom of God, and who is so likely to inherit *glory*, as the man in whom the *meekness* and *gentleness* of Jesus dwell? In some good MSS. and several ancient versions, the *fourth* and *fifth* verses are transposed: see the authorities in the various readings in Professor Griesbach's edition. The present arrangement certainly is most natural: 1. *Poverty*, to which the promise of the kingdom is made. 2. *Mourning*, or distress on account of this impoverished state, to which consolation is promised. And 3. *Meekness*, established in the heart by the consolations received.

6. *They which do hunger and thirst*.] As the body has its natural appetites of hunger and thirst for the food and drink suited to its nourishment, so has the soul. No being is *indestructible* or *unfailing* in its nature but God; no being is *independent* but Him: as the body *depends* for its nourishment, health, and strength, upon the earth, so does the soul upon heaven. Heavenly things cannot support the body; they are not suited to its nature; earthly things cannot support the soul, for the same reason. When the uneasy sensation, termed *hunger*, takes place in the stomach, we know we must get food, or perish. When the soul is awakened to a sense of its wants, and begins to *hunger* and *thirst* after righteousness or *holiness*, which is its proper food, we know that it must be purified by the Holy Spirit, and be made a partaker of that living bread, John viii. 48, or perish everlastingly. Now, as God never inspires a prayer but with the design to answer it, he who *hunger*s and *thirst*s after the full salvation of God, may depend on being speedily and effectually blessed or *satisfied*, well-fed, as the word *χορηγησονται*, implies. Strong and intense desire after any object has been, both by poets and orators, represented metaphorically by *hunger* and *thirst*. See the well known words of Virgil. *Æneid* iii. 55.

—Quid non mortalia pectora cogis,
Auri sacra fames!

"O cursed *hunger* after gold! what cannot then not influence the hearts of men to perpetrate?" How frequently do we find, *inextinguishis honorum fames*—*sitiens virtutis*—*famæ sitis*, the insatiable *hunger* after honour, a *thirst* for virtue, *thirst* after fame, and such like? Righteousness here is taken for all the blessings of the New Covenant—all the graces of a Messiah's kingdom—a full restoration to the image of God!

7. *The merciful*.] The word *mercy*, among the Jews, signified two things: the *pardon of injuries*, and *almsgiving*. Our Lord undoubtedly takes it in its fullest latitude here. To know the nature of mercy, we have only to consult the grammatical meaning of the Latin word *misericordia*, from which ours is derived. It is composed of two words; *misereans*, pitying, and *cor*, the heart; or *misericordia*, pain of heart. Mercy supposes two things: 1. A distressed object; and 2. A disposition of the heart, through which it is affected at the sight of such an object. This virtue, therefore, is no other than a lively emotion of the heart, which is excited by the discovery of any creature's misery; and such an emotion as manifests itself outwardly, by effects suited to its nature. The merciful man is here termed by our Lord *πλεμμεν*, from *ελεος*, which is generally derived from the Hebrew *רחם*, *to be in pain as a woman in travail*; or from *רחם*, *to cry, or lament grievously*; because a merciful man enters into the miseries of his neighbor, feels for, and mourns with him.

They shall obtain mercy.] Mercy is not purchased but at the

9. Blessed are the peace-makers: for they shall be called the children of God.

10 • Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 • Blessed are ye, when men shall revile you, and persecute you, and say, 'Because thou art a Christian, thou doest so.' [1 Cor. 13. 12. 1 John 3. 2, 3.—2 1 Cor. 4. 17. 2 Tim. 2. 12. 1 Pet. 3. 14.—b Luke 6. 22. 1 Pet. 4. 14.]

price of mercy itself; and even this *price* is a *gift* of the mercy of God. What mercy can those vindictive persons expect, who forgive nothing, and are always ready to improve every advantage they have of avenging themselves? Whatever mercy a man shows to another, God will take care to show the same to him. The following elegant and nervous saying of one of our best poets, is worthy of the reader's most serious attention.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him who gives, and him who takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown.
It is an attribute of God himself;
And earthly pow'r doth then show likest God's,
When mercy seasons justice.——
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should seek salvation. We do pray for mercy,
And that same prayer doth teach us all to render

The deeds of mercy.——
Why, all the souls that are, were forfeit once;
And he who might the vantage best have took
Found out the remedy. How would you be,
If He who is the top of judgment, should
But judge you as you are? Oh! think on that,
And mercy then will breathe within your lips,
Like man new made.——

How shalt thou hope for mercy, rend'ring none?"

In the Tract *Shabbath*, fol. 151. there is a saying very like this of our Lord. "He who shows mercy to men, God will show mercy to him; but to him who shows no mercy to man, God will show no mercy."

8. *Pure in heart*.] In opposition to the Pharisees, who affected outward purity, while their hearts were full of corruption and defilement. A principal part of the Jewish religion consisted in outward washings and cleansings: on this ground they expected to see God, to enjoy eternal glory; but Christ here shows, that a purification of the heart from all vile affections and desires, is essentially requisite in order to enter into the kingdom of God. He whose soul is not delivered from all sin, through the blood of the covenant, can have no Scriptural hope of ever being with God. There is a remarkable illustration of this passage, quoted by Mr. Wakefield from Origen, *Contra Cels.* lib. vi. "God has no body, and therefore is invisible, but men of contemplation can discern him with the heart and understanding. But a defiled heart cannot see God; but he must be pure who wishes to enjoy a profound view of a pure being."

Shall see God.] This is a Hebraism, which signifies *possess God, enjoy his felicity*; as *seeing* a thing was used among the Hebrews for possessing it. See Psal. xvi. 10. *Thou wilt not suffer thy Holy One to see corruption*, i. e. he shall not be corrupted. So John iii. 3. *Except a man be born again he cannot see the kingdom of God*, i. e. he cannot enjoy it. So John iii. 16. *He that believeth not the Son shall not see life*, i. e. shall not be put in possession of eternal glory.

Probably our Lord alludes to the advantages those had, who were legally *pure*, of entering into the sanctuary, into the presence of God, while those who had contracted any legal defilement, were excluded from it. This also was obviously typical.

9. *The peace-makers*.] *Εἰρην*, *peace*, is compounded of *εἰρεν* (eis) *in*, connecting into one; for as war distracts and divides nations, families, and individuals from each other, inducing them to pursue different objects and different interests: so *peace* restores them to a state of unity, giving them one object, and one interest. A *peace-maker* is a man who being endowed with a generous public spirit, labours for the public good; and feels his own interest promoted in promoting that of others; therefore, instead of fanning the fire of strife, he uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to a state of unity. As all men are represented to be in a state of hostility to God and each other, the Gospel is called the Gospel of *peace*, because it tends to reconcile men to God and to each other. Hence our Lord here terms *peace-makers* the children of God: for as he is the Father of *peace*, those who promote it are reputed his children. But whose children are they who foment divisions in the church, the state, or among families? Surely they are not of that God, who is the Father of *peace* and lover of concord; of that CHRIST, who is the sacrifice and mediator of it; of that SPIRIT, who is the nourisher and bond of peace; nor of that church of the Most High, which is the kingdom and family of peace.

St. Clement, Strom. lib. iv. s. 6. in *jin.* says, that "Some who transpose the Gospels, add this verse: *Happy they who are persecuted by justice, for they shall be perfect: happy they who are persecuted on my account, for they shall have a place where they shall not be persecuted.*"

cute you, and shall say all manner of ^aevil against you ^bfalsely, for my sake.

12 ^cRejoice, and be exceeding glad: for great ^dis your reward in heaven: for ^dso persecuted they the prophets which were before you.

13 ^eYe are the salt of the earth: ^e but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 ^fYe are the light of the world. A city that is set on a hill cannot be hid.

^a 1 Pet. 4. 14.—^b Gr. lying.—^c Luke 6. 23. Acts 5. 41. Rom. 5. 3. James 1. 9. 1 Pet. 4. 13.—^d Neh. 9. 35. 2 Chr. 36. 16. Ch. 23. 37. Acts 7. 52. 1 Thess. 2. 15.—^e Mark 9. 50. Luke 14. 35.—^f Fro. 4. 15. Phil. 2. 15.

10. *They which are persecuted.* [*Δεδιωμένοι*, they who are hard pressed upon, and pursued with repeated acts of enmity. *Parkhurst*. They are happy who suffer, seems a strange saying: and that the righteous should suffer, merely because they are such, seems as strange. But such is the enmity of the human heart to every thing of God and goodness, that all those who live godly in Christ Jesus shall suffer persecution in one form or other. As the religion of Christ gives no quarter to vice; so the vicious will give no quarter to this religion, or to its professors.

For theirs is the kingdom of heaven.] That spiritual kingdom, explained chap. iii. 2. and that kingdom of glory, which is its counterpart and consequence.

11. *When men shall revile you, and persecute.* The persecution mentioned in the preceding verse, comprehends all outward acts of violence—all that the *hand* can do. This comprehends all calumny, slander, &c. all that the *tongue* can effect. But as *διώκειν*, which we render to persecute, is a forensic term, and signifies legal persecutions and public accusations, which, though totally unsubstantiated, were the means of destroying multitudes of the primitive Christians, our Lord probably refers to such. No Protestant can think, without horror, of the great numbers burnt alive in this country, on such accusations, under the popish reign of her, who is emphatically called *Bloody Queen Mary*.

12. *Rejoice.*] In the testimony of a good conscience; for without this suffering has nothing but misery in it.

Be exceeding glad. [*Ἀλλὰ χαρὰν*, leap for joy. There are several cases on record, where this was literally done by the martyrs in Queen Mary's days.

Great is your reward in heaven.] In the Talmudical Tract *Pirkey Aboth*, are these words: "Rabbi Tarpon said, The day is short: the work is great: the labourers are slow: the REWARD is GREAT: and the father of the family is urgent."

The followers of Christ are encouraged to suffer joyfully on two considerations. 1. They are thereby conformed to the prophets who went before. 2. Their reward in heaven is a great one. God gives the grace to suffer, and then crowns that grace with glory; hence it is plain, the reward is not of debt, but of grace; Rom. vi. 23.

13. *Ye are the salt of the earth.*] Our Lord shows here what the preachers of the Gospel, and what all who profess to follow him, should be; the salt of the earth, to preserve the world from putrefaction and destruction. See the note on Lev. ii. 13.

But if the salt have lost his savour.] That this is possible in the land of Judea, we have proof from Mr. Maundrell, who, describing the *Valley of Salt*, speaks thus: "Along on one side of the valley, towards *Gibul*, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOUR: the inner part, which was connected to the rock, retained its savour; as I found by proof." See his Trav. 5th edit. last page. A preacher, or private Christian, who has lost the life of Christ, and the witness of his Spirit, out of his soul, may be likened to this salt. He may have the sparks and glittering particles of true wisdom, but without its unction or comfort. Only that which is connected with the rock, the soul that is in union with Christ Jesus by the Holy Spirit, can preserve its savour, and be instrumental of good to others.

To be trodden under foot.] There was a species of salt in Judea, which was generated at the Lake Asphaltitis, and hence called *bituminous salt*, easily rendered rapid, and of no other use but to be spread in a part of the temple, to prevent slipping in wet weather. This is probably what our Lord alludes to in this place. The existence of such a salt, and its application to such a use, *Schoettgen* has largely proved in his *Horæ Hebrææ*, vol. i. p. 18, &c.

14. *Ye are the light of the world.*] That is, the instruments which God chooses to make use of to illuminate the minds of men, as he uses the sun (to which probably he pointed) to enlighten the world. *Light of the world*, *נֵר לְעוֹלָם* *ner olam*, *yerak* a title applied to the most eminent rabbins. Christ transfers the title from these, and gives it to his own disciples, who, by the doctrines that he taught them, were to be the means of diffusing the light of life throughout the universe.

A city that is set on a hill.] This place may receive light from the following passage in Maundrell's Travels. "A few points towards the north (of *Tabur*) appears that which they call the *Mount of Beatitudes*, a small rising, from which our blessed Saviour delivered his sermon in the fifth, sixth, and

15 Neither do men ^elight a candle, and put it under ^ba bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, ⁱ that they may see your good works, and ^kglorify your Father which is in heaven.

17 ^lI think not that I am come to destroy the law, or the prophets; ^mI am not come to destroy, but to fulfil.

18 For, verily I say unto you, ⁿTill heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled.

^e Mark 4. 21. Luke 8. 16 & 11. 33.—^b The word in the original signifies a measure containing about a pint less than a peck.—ⁱ 1 Pet. 2. 12.—^k John 15. 8. 1 Cor. 11. 25.—^l Rom. 7. 12. & 10. 4. Gal. 3. 24.—^m Luke 16. 17.

seventh chapters of Matthew. Not far from this little hill is the city *Saphet*, supposed to be the ancient *Bethulia*. It stands upon a very eminent and conspicuous mountain, and is SEEN FAR AND NEAR. May we not suppose that Christ alludes to this city in these words of his, *A city set on a hill cannot be hid?* p. 115. Quesnel remarks here: "The Christian life is something very high and sublime, to which we cannot arrive without pains; whilst it withdraws us from the earth, and carries us nearer heaven, it places us *in vicis*, and as a mark to the notice of carnal men."

15. *Neither do men light a candle, and put it under a bushel.*] A bushel, *μωδῖος*—a measure both among the Greeks and Romans, containing a little more than a peck English. From some ancient writers we learn, that only those who had bad designs hid a candle under a bushel; that, in the dead of the night, when all were asleep, they might rise up, and have light at hand to help them to effect their horrid purposes of murder, &c. See *Wetstein*, *Kypke*, *Wolf*, &c.

16. *Let your light so shine.*] Or, more literally, *Thus let your light shine*, *Ὅτω λαμψάτω τὸ φῶς*. As the sun is lighted up in the firmament of heaven to diffuse its light and heat freely to every inhabitant of the earth; and as the lamp is not set under the bushel, but placed upon the lamp-stand, that it may give light to all in the house; thus let every follower of Christ, and especially every preacher of the Gospel, diffuse the light of heavenly knowledge, and the warmth of divine love, through the whole circle of his acquaintance.

That they may see your good works.] It is not sufficient to have light—we must walk in the light, and by the light. Our whole conduct should be a perpetual comment on the doctrine we have received, and a constant exemplification of its power and truth.

And glorify your Father.] The following curious saying is found in *Banmidbar Rabbâ*, s. 15. "The Israelites said to the holy blessed God, Thou commandest us to light lamps to thee; and yet thou art the Light of the world, and with thee the light dwelleth. The holy blessed God answered, I do not command this because I need light; but that you may reflect light upon me, as I have illuminated you;—that the people may say, Behold how the Israelites illustrate him, who illuminates them in the sight of the whole earth." See more in *Schoettgen*. Real Christians are the children of God—they are partakers of his holy and happy nature: they should ever be concerned for their Father's honour, and endeavour so to recommend him and his salvation, that others may be prevailed on to come to the light, and walk in it. Then God is said to be glorified, when the glorious power of his grace is manifested in the salvation of men.

17. *Think not that I am come to destroy the law.*] *Do not imagine that I am come to violate the law*—*καταργᾶν, from kato, and argo, I loose, violate, or dissolve*—I am not come to make the law of none effect—to dissolve the connexion which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts; nor am I come to dissolve the connecting reference it has to the good things promised. But I am come, *πληρῶσαι, to complete*—to perfect its connexion and reference, to accomplish every thing shadowed forth in the Mosaic ritual, to fill up its great design; and to give grace to all my followers, *πληρῶσαι, to fill up, or complete*, every moral duty. In a word, Christ completed the law: 1st. In itself, it was only the shadow, the typical representation of good things to come; and he added to it that which was necessary to make it perfect, his OWN SACRIFICE, without which it could neither satisfy God, nor sanctify men. 2dly. He completed it in himself, by submitting to its types with an exact obedience, and verifying them by his death upon the cross. 3dly. He completes this law, and the sayings of his prophets, in his members, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbour as themselves; for this is all the law and the prophets.

It is worthy of observation, that the word *נִכְח* *gamar*, among the rabbins, signifies not only to fulfil, but also to teach; and, consequently, we may infer that our Lord intimated, that the law and the prophets were still to be taught or inculcated by him and his disciples: and this he and they have done in the most pointed manner. See the Gospels and Epistles; and see especially this sermon on the mount, the Epistle of James, and the Epistle to the Hebrews. And this meaning of the word gives the clear sense of the apostle's words, Coloss. i. 25. *Whereof I am made a minister, πληρῶσαι τοὺς λόγους τοῦ Θεοῦ, to fulfil the word of God*, i. e. to teach the doctrine of God.

18. *For verily I say unto you, till heaven, &c.* In the very com-

19 * Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed ^{the} righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

a. James 2, 10.—b Rom. 9, 31. & 10, 3.—c Or, to them.—d Ex. 20, 13, Deu. 5, 17.

mentence of his ministry, Jesus Christ teaches the instability of all visible things. "The heaven which you see, and which is so glorious, and the earth which you inhabit and love, shall pass away; for the things which are seen are temporal, *παροχαια*, are for a time; but the things which are not seen, are eternal, *αιωνια*, ever-during;" 2 Cor. iv. 18. And the word of the Lord endureth for ever.

One jot or one tittle.] One *yod*, (י) the smallest letter in the Hebrew alphabet. One *tittle*, or *point*, *קטנה*, either meaning those *points* which serve for vowels in this language, if they then existed; or the *apices*, or points of certain letters, such as *resh*, or *daleth*, *ה* *he*, or *ח* *cheth*, (as the change of any of these into the other, would make a most essential alteration in the sense), or, as the rabbins say, destroy the world.)

That this saying, *one jot, or one tittle*, is a proverbial mode of expression among the Jews, and that it expressed the meaning given to it above, is amply proved by the extracts in *Lightfoot* and *Schoettgen*. The reader will not be displeased to find a few of them here, if he can bear with the allegorical and strongly figurative language of the rabbins.

"The book of Deuteronomy came and prostrated itself before the Lord, and said, 'O Lord of the world, thou hast written in me thy Law, but now a Testament defective in some parts is defective in all. Behold, Solomon endeavours to root the letter *yod* out of me;' in this text, Deut. xvii. 5. נִשְׁכָּח יוֹד מִיָּד יְיָ *ni-shkach yod min yad yeh*, *yrubeh nashim*, (he shall not multiply wives.) The holy blessed God answered, 'Solomon, and a thousand such as he, shall perish, but the least word shall not perish out of thee.'

In *Shir Hashirim Rabba*, are these words: "Should all the inhabitants of the earth gather together, in order to *whiten* one feather of a *crow*, they could not succeed: so, if all the inhabitants of the earth should unite to abolish one *yod*, which is the smallest letter in the whole Law, they should not be able to effect it."

In *Yayikra Rabba*, s. 19, it is said: "Should any person in the words of Deut. vi. 4. *Heor, O Israel, the Lord our God is one*, change the *resh* into a *resh*, he would ruin the world." [Because, in that case, the word *אחד* *achar*, would signify a strange, or false God.] "Should any one, in the words of Exod. xxxiv. 14. *Thou shalt worship no other*, change *resh* into *daleth*, he would ruin the world." [Because the command would then run, *Thou shalt not worship the only or true God*.] "Should any one, in the words of Levit. xxii. 32. *Neither shall ye profane*, change *he* into *he*, he would ruin the world." [Because the sense of the commandment would then be, *Neither shall ye praise my holy name*.] "Should any one, in the words of Psal. cl. 6. *Let every thing that hath breath praise*, change *he* into *cheth*, he would ruin the world." [Because the command would then run, *Let every thing that hath breath profane the Lord*.] "Should any one, in the words of Jerem. v. 10. *They lied against the Lord*, change *beth* into *caph*, he would ruin the world." [For then the words would run, *they lied like the Lord*.] "Should any one, in the words of Hosea v. 7. *They have dealt treacherously*, change *beth* into *caph*, he would ruin the world." [For then the words would run, *They have dealt treacherously like the Lord*.] "Should any one, in the words of 1 Sam. ii. 2. *There is none holy as the Lord*, change *caph* into *beth*, he would ruin the world." [For then the words would mean, *There is no holiness as the Lord*.]

These examples fully prove that the *יוד קטנה*, of our Lord refers to the *apices*, points, or corners, that distinguish *beth* from *caph*; *cheth* from *he*; and *resh* from *daleth*. For the reader will at once perceive, how easily a *caph* may be turned into a *beth*; a *he* into a *cheth*; and a *resh* into a *daleth*: and he will also see of what infinite consequence it is to write and print such letters correctly.

It'll all be fulfilled.] Or, accomplished. Though all earth and hell should join together to hinder the accomplishment of the great designs of the Most High; yet it shall be all in vain—even the sense of a single letter shall not be lost. The words of God which point out his designs, are as unchangeable as his nature itself. Every sinner who perseveres in his iniquity, shall surely be punished with separation from God and the glory of his power; and every soul that turns to God, through Christ, shall as surely be saved, as that Jesus himself hath died.

19. Whosoever—shall break one of these least commandments—The Pharisees were remarkable for making a distinction between weightier and lighter matters in the Law, and between what has been called, in a corrupt part of the Christian church, *moral* and *penal* sins. See on chap. xxii. 36.

Whosoever shall break.] What an awful consideration is this! He who, by his mode of acting, speaking, or explaining, the words of God, sets the holy precept aside, or explains

21 * Ye have heard that it was said ^a by them of old time, ^dThou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That ^ewhosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, ^fRaca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

e 1 John 3, 15.—f That is, vain fellow. 2 Sam. 6, 20.

away its force and meaning, shall be called least—shall have no place in the kingdom of Christ here, nor in the kingdom of glory above. That this is the meaning of these words, is evident enough from the following verse.

20. Except your righteousness shall exceed.] *περισσεύων*. Unless your righteousness abound more—unless it takes in not only the letter, but the spirit and design of the moral and ritual precept: the one directing you how to walk so as to please God; the other pointing out Christ, the great Atone-ment, through and by which a sinner is enabled to do so—more than that of the scribes and Pharisees, who only attended to the letter of the Law, and had indeed made even that of no effect by their traditions—ye shall not enter into the kingdom of heaven. This fully explains the meaning of the preceding verse. The old English word is *purproy*, righteousness, i. e. complete, thorough, excellent wisdom. For a full explanation of this verse, see Luke xviii. 10, &c.

21. Ye have heard that it was said by them of old time.] *τοις παλαισιν*, *to*, or *by the ancients*. By the ancients, we may understand those who lived before the Law, and those who lived under it; for murder was, in the most solemn manner, forbidden before, as well as under the law, Gen. ix. 5, 6.

But it is very likely that our Lord refers here merely to traditions and glosses relative to the ancient Mosaic ordinance: and such as, by their operation, rendered the primitive command of little or no effect. Murder, from the beginning, has been punished with death; and it is probably the only crime that should be punished with death. There is much reason to doubt, whether the punishment of death, inflicted for any other crime, is not in itself murder, whatever the authority may be that has instituted it. God, and the greatest legislators that have ever been in the universe, are of the same opinion. See *Montesquieu*, *Blackstone*, and the *Marquis Beccaria*, and the arguments and testimonies lately produced by Sir *Samuel Romilly*, in his motion for the amendment of the criminal laws of this kingdom. It is very remarkable, that the criminal code published by Joseph II. late emperor of Germany, though it consists of seventy-one capital crimes, has not death attached to any of them. Even murder with an intention to rob, is punished only with imprisonment for thirty years to lie on the floor, to have no nourishment but bread and water, to be closely chained, and to be publicly whipped once a year with less than one hundred lashes." See *Colquhoun* on the Police of the City of London, p. 272.

22. Whosoever is angry with his brother without a cause.] *ὁ ἀντιφρονων—εἰς*, who is vainly incensed. This translation is literal: and the very objectionable phrase, *without a cause*, is left out, *εἰς*, being more properly translated by that above. What our Lord seems here to prohibit, is not merely that miserable facility which some have of being angry at every trifle, continually taking offence against their best friends: but that anger which leads a man to commit outrages against another, thereby subjecting himself to that punishment which was to be inflicted on those who break the peace. *Εἰς*, vainly, or as in the common translation, *without a cause*, is wanting in the famous *Vatican MS.* and two others, the *Ethiopic*, latter *Arabic*, *Saxon*, *Vulgate*, two copies of the old *Itala*, *J. Martyr*, *Ptolomæus*, *Origen*, *Tertullian*, and by all the ancient copies quoted by St. Jerome. It was probably a marginal gloss originally, which in process of time crept into the text.

Shall be in danger of the judgment.] *ἐν ὧν ἐστὶν ὁ κριτὴς*, shall be liable to the judgment. That is, to have the matter brought before a senate, composed of twenty-three magistrates, whose business it was to judge in cases of murder and other capital crimes. It punished criminals by strangling or beheading; but Dr. Lightfoot supposes the judgment of God to be intended. See at the end of this chapter.

Raca, *רקה*, from the Hebrew *רקה* *raque*, to be empty. It signifies a vain, empty, worthless fellow, shallow brains, a term of great contempt. Such expressions were punished among the *Gentios* by a heavy fine. See all the cases, *Code of Gentio Laws*, chap. xv. sect. 2.

The council.] *Sanhedrim*, the famous council known among the Jews by the name of *sanhedrim*. It was composed of seventy-two elders, six chosen out of each tribe. This grand *sanhedrim* not only received appeals from the inferior *sanhedrims*, or court of twenty-three, mentioned above; but could alone take cognizance, in the first instance, of the highest crimes, and alone inflict the punishment of stoning.

Thou fool.] *Μωρη*, probably from *מר* *marah*, to rebel, a rebel against God, apostate from all good. This term implied, among the Jews, the highest enormity, and most aggravated guilt. Among the *Gentios*, such an expression was punished by cutting out the tongue, and thrusting a hot iron of ten fingers breadth, into the mouth of the person who used it. *Code of Gentio Laws*, chap. xv. sect. 2, p. 212.

23 Therefore ^a if thou bring thy gift to the altar, and there rememberest that thy brother hath against thee; ^b 24 ^b Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ^c 25 ^c Agree with thine adversary quickly, ^d 26 ^d whiles thou art in the way with him; lest at any time the adversary deliver thee

a Ch. 9, 4. & 23, 19.—b See Job 42, 8. Ch. 18, 19. 1 Tim. 2, 8. 1 Pet. 3, 7.

[*Shall be in danger of hell fire.*] Εὐνοίας εἶναι εἰς τὴν γέεναν τὸν πυρὸς, shall be liable to the hell of fire. Our Lord here alludes to the valley of the son of Hinnom, גֵּיהִן *Ghi hinom*. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Molech. A particular place in this valley was called *Tophet*, from תִּפְתֵּי *tophet*, the fire-store, in which, some suppose, they burnt their children alive to the above idol. See 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. From the circumstance of this valley having been the scene of those infernal sacrifices, the Jews, in our Saviour's time, used the word for *hell*, the place of the damned. See the word applied in this sense by the *Targum*, on Job vii. 12. Psal. cxl. 12. Gen. iii. 24. x. 17. It is very probable, that our Lord means no more here than this: If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (*burning alive*) which the other must have suffered, if the charge had been substantiated. There are three kinds of offences here, which exceed each other in their degrees of guilt. *Anger* against a man, accompanied with some injurious act. 2dly, *Contempt*, expressed by the opprobrious epithet *raka*, or *shallow brains*. 3dly, *Hatred and mortal enmity*, expressed by the term *moreh*, or *apostate*, where such apostasy could not be proved. Now, proportioned to these three offences were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. *The judgment*, the council of *twenty-three*, which could inflict the punishment of *strangling*. 2dly. *The sanhedrim*, or great council, which could inflict the punishment of *stoning*. And 3dly. the being *burnt alive* in the valley of the son of Hinnom. This appears to be the meaning of our Lord. Now, if the above offences were to be so severely punished, which did not immediately affect the life of another, how much sorer must the punishment of *murder* be! ver. 21. And as there could not be a greater punishment inflicted than *death*, in the above terrific forms, and this was to be inflicted for minor crimes; then the punishment of *murder* must not only have death here, but a hell of fire in the eternal world, attached to it. It seems that these different degrees of guilt, and the punishment attached to each, had not been properly distinguished among the Jews. Our Lord here calls their attention back to them, and gives them to understand, that in the coming world there are different degrees of punishment prepared for different degrees of vice; and that not only the outward act of iniquity should be judged and punished by the Lord, but that *injurious words*, and *evil passions*, should all meet their just recompense and reward. Murder is the most punishable of all crimes, according to the *written law*, in respect both of our neighbour and civil society. But He who sees the heart, and judges it, by the *eternal law*, punishes as much a *word*, or a *desire*, if the *hatred* whence they proceed be complete and perfected. Dr. Lightfoot has some curious observations on this passage in the preface to his Harmony of the Evangelists. See his works, Vol. II. and the conclusion of this chapter.

23. Therefore if thou bring thy gift.] Evil must be nipped in the bud. An unkind thought of another may be the foundation of that which leads to actual murder. A Christian, properly speaking, cannot be an enemy to any man: nor is he to consider any man his enemy, without the fullest evidence: for surmises to the prejudice of another, can never rest in the bosom of him who has the love of God in his heart, for to him all men are *brethren*. He sees all men as children of God, and members of Christ, or at least capable of becoming such. If a tender forgiving spirit was required, even in a Jew, how much more necessary is this in a man who professes to be a follower of the *Lamb of God*; especially when he receives the symbols of that Sacrifice which was offered for the life of the world, in what is commonly called the sacrament of the Lord's supper?

24. Leave there thy gift before the altar.] This is as much as to say, "Do not attempt to bring any offering to God whilst thou art in a spirit of enmity against any person, or hast any difference with thy neighbour which thou hast not used thy diligence to get adjusted." It is our duty and interest, both to bring our gift, and offer it too; but God will not accept of any act of religious worship from us, while any enmity subsists in our hearts towards any soul of man; or while any subsists in our neighbour's heart towards us, which we have not used the proper means to remove. A religion, the very essence of which is *love*, cannot suffer at its altars a heart that is revengeful and uncharitable, or which does not use its utmost endeavours to revive love in the heart of another. The original word, δῶρον, which we translate *gift*, is used by the rabbins in Hebrew letters דָּוָר *dawar*, which signifies not only a gift, but a sacrifice offered to God. See several proofs in Schoettgen.

to the judge, and the judge deliver thee to the officer, and thou shalt be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ^a Ye have heard that it was said by them of old time, ^b Thou shalt not commit adultery:

c Prov. 25, 8. Lk. 12, 58, 59.—d See Pa. 32, 6. Is. 55, 6.—e Ex. 20, 14. Deu. 5, 18.

[*Then come and offer thy gift.*] Then, when either thy brother is reconciled to thee, or thou hast done all in thy power to effect this reconciliation. My own obstinacy and uncharitableness must render me utterly unfit to receive any good from God's hand, or to worship him in an acceptable manner; but the wickedness of another can be no hindrance to me, when I have endeavoured earnestly to get it removed, though without effect.

25. Agree with thine adversary quickly.] *Adversary*, ἀντίδικος, properly a plaintiff in law—a perfect law term. Our Lord enforces the exhortation given in the preceding verses from the consideration of what was deemed prudent in ordinary law-suits. In such cases, men should make up matters with the utmost speed, as running through the whole course of a law-suit, must not only be vexatious, but be attended with great expense; and in the end, though the loser may be ruined, yet the *gainer* has nothing. A good use of this very prudential advice of our Lord is this: Thou art a sinner: God hath a controversy with thee. There is but a step between thee and death. Now is the accepted time. Thou art invited to return to God by Christ Jesus. Come immediately at his call, and he will save thy soul. Delay not! Eternity is at hand: and if thou die in thy sins, where God is thou shalt never come.

Those who make the *adversary*, God; the *judge*, Christ; the *officer*, Death; and the *prison*, Hell, abuse the passage, and highly dishonour God.

26. The utmost farthing.] Κοδωνταιρη. The rabbins have this Greek word corrupted into קורדיאס *kordiantes*, and קונטרין *kontarik*, and say, that two קונטרין *prutah*, make a *kontarik*, which is exactly the same with those words in Mark xii. 42. λεπτα δέ, ο ἓστὶ κοδωνταιρη, two mites, which are one farthing. Hence it appears, that the λεπτος, *lepton*, was the same as the *prutah*. The weight of the *prutah* was half a barley corn, and it was the smallest coin among the Jews, as the *kodrantēs*, or farthing, was the smallest coin among the Romans. If the matter issue in *law*, strict justice will be done, and your creditor be allowed the fullness of his just claim; but if, while you are on the way, going to the magistrate, you come to a friendly agreement with him, he will relax in his claims, take a part for the whole, and the composition be, in the end, both to his and your profit.

This text has been considered a proper foundation on which to build not only the doctrine of a purgatory, but also that of universal restoration. But the most unwarrantable violence must be used before it can be pressed into the service of either of the above antisciptural doctrines. At the most, the text can only be considered as a metaphorical representation of the procedure of the great Judge; and let it ever be remembered, that, by the general consent of all, (except the basely interested,) no metaphor is ever to be produced in proof of any doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls.

27. Ye have heard that it was said by them of old.] By the ancients, τοῖς ἀρχαίοις, is omitted by nearly a hundred MSS. and some of the in of the very greatest antiquity and authority; also by the *Coptic*, *Ethiopic*, *Armenian*, *Gothic*, and *Slavonian* versions; by four copies of the old *Itala*; and by *Origen*, *Cyril*, *Theophylact*, *Euthymius*, and *Itinerary*. On this authority, *Wetstein* and *Griesbach* have left it out of the text.

28. Whosoever looketh on a woman, to lust after her.] Εὐθενοῦναι ἀνδρὰ, earnestly to covet her. The verb εὐθενοῦναι, is undoubtedly used here by our Lord, in the sense of coveting through the influence of impure desire. The word is used in precisely the same sense, on the same subject, by *Levodus*, book the first, near the end. I will give the passage, but I dare not translate it. To the learned reader it will justify my translation, and the unlearned must take my word. Τῆς ΕΠΙΘΥΜΙΑΣ ἡγνάσκεις Μακάριος ἀνὴρ, ποιεῖται ἀδελφός. *Raphelius*, in this sense, says, εὐθενοῦναι, hoc loco, est turpi cupiditate mulieris patiunda flagrare. In all these cases our blessed Lord points out the spirituality of the law; which was a matter to which the Jews paid very little attention. Indeed it is the property of a Pharisee to abstain only from the outward crime. Men are very often less inquisitive to know how far the will of God extends, than they may please him in performing it, than they are to know how far they may satisfy their lusts without destroying their bodies and souls utterly, by an open violation of his law.

Thou committed adultery with her already in his heart.] It is the earnest wish or desire of the soul, which, in a variety of cases, constitutes the good or evil of an act. If a man earnestly wish to commit an evil, but cannot, because God puts time, place, and opportunity out of his power; he is fully chargeable with the iniquity of the act, by that God who searches and judges the heart. So, if a man earnestly wish to do some kindness, which it is out of his power to perform,

28 But I say unto you, That whosoever ^a looketh on a woman, to lust after her, hath committed adultery with her already in his heart.

29 ^b And if thy right eye ^c offend thee, ^d pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, ^e Whosoever shall put away his wife, let him give her a writing of divorcement:

^a Job 31. 1. Prov. 6. 25. See Gen. 34. 2. Sam. 11. 2.—^b Ch. 18. 8, 9. Mk. 9. 43—47. ^c Or, do cause thee to offend.—^d See Ch. 19. 12. Rom. 8. 13. 1 Cor. 9. 27. Col. 3. 5. ^e Deut. 24. 1. Jer. 3. 1. See Ch. 19. 3, &c. Mark 10. 2, &c.

the act is considered as his; because God, in this case, as in that above, takes the will for the deed. If voluntary and deliberate looks and desires make adulterers and adulteresses, how many persons are there whose whole life is one continued crime! whose eyes being full of adultery, they cannot cease from sin, 2 Pet. ii. 14. Many would abhor to commit one external act before the eyes of men, in a temple of stone; and yet they are not afraid to commit a multitude of such acts in the temple of their hearts, and in the sight of God!

29. And if thy right eye offend thee.] The right eye and the right hand are used here to point out those sins which appear most pleasing and profitable to us; from which we must be separated, if we desire ever to see the kingdom of God.

Offend thee.] *Σκανδαλίζεισθαι*. *Te faillir braver, cause thee to stumble*, French Bible. *Σκανδαλίζω*, is explained by *Suidas*, “that piece of wood in a trap or pit for wild beasts, which being trodden upon by them, causes them to fall into the trap or pit.” The word in *Suidas* appears to be compounded of *σκανδαλίζω*, a stumbling-block, or something that causes a man to trip, and *καθαία*, private or hidden. Thus, then, the right eye may be considered the darling idol; the right hand the profitable employment, pursued on sinful principles; these become snares and traps to the soul, by which it falls into the pit of perdition.

29, 30. Pluck it out—cut it off.] We must shut our senses against dangerous objects, to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us. In order to save our souls, when we find that these dear and profitable things, however innocent in themselves, cause us to sin against God.

It is profitable for thee that one of thy members.] Men often part with some members of the body, at the discretion of a surgeon, that they may preserve the trunk and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul. It is not enough to shut the eye, or stop the hand; the one must be plucked out, and the other cut off. Neither is this enough, we must cast them both from us. Not one moment's truce with an evil passion, or a sinful appetite. If you indulge them, they will gain strength, and you shall be ruined. The rabbins have a saying similar to this: “It is better for thee to be scorched with a little fire in this world, than to be burned with a devouring fire in the world to come.”

31. Whosoever shall put away his wife.] The Jewish doctors gave great license in the matter of divorce. Among them, a man might divorce his wife if she displeased him even in the dressing of his virtuous!

Rabbi Akiba said, “If any man saw a woman handsomer than his own wife, he might put his wife away; because it is said in the Law, *If she find not favour in his eyes*.” Deut. xxiv. 1.

Josephus, the celebrated Jewish historian, in his life tells us, with the utmost coolness and indifference, “About this time I put away my wife, who had borne me three children, not being pleased with her manners.”

These two cases are sufficient to show, to what a scandalous and criminal excess this matter was carried among the Jews. However, it was allowed by the school of *Shammai*, that no man was to put away his wife, unless for adultery. The school of *Hillel* gave much greater license.

A writing of divorcement.] The following is the common form of such a writing. See *Maimonides* and *Lightfoot*.

“On the day of the week A, in the month B, in the year C, from the beginning of the world, according to the common computation, in the province of D. I, N, the son of N, by whatever name I am called, of the city E, with entire consent of mind, and without any compulsion, have divorced, dismissed, and expelled thee—thou, I say, M, the daughter of M, by whatever name thou art called, of the city E, who wast heretofore my wife; but now I have dismissed thee—thou, I say, M, the daughter of M, by whatever name thou art called, of the city E, so as to be free and at thine own disposal, to marry whomsoever thou pleasest, without hindrance from any one, from this day for ever. Thou art therefore free for any man. Let this be thy bill of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel. REUBEN, son of Jacob, Witness. ELIEZER, son of Gilead, Witness.”

God permitted this evil to prevent a greater; and, perhaps, to typify his repudiating the Jews, who were his first spouse.

32. Saving for the cause of fornication.] *Λογὸν πορνείας*,

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that ^a it hath been said by them of old time, ^b Thou shalt not forswear thyself, but ^c shalt perform unto the Lord thine oaths:

34 But I say unto you, ^d Swear not at all; neither by heaven; for it is ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} 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37 * But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 † Ye have heard that it hath been said, † An eye for an eye, and a tooth for a tooth:

39 But I say unto you, † That ye resist not evil: † but whosoever shall smite thee on thy right cheek, turn to him the other also.

^a Col. 4. 6. James 5. 12.—^b Ex. 21. 24. Lev. 24. 20. Deu. 19. 21.—^c Pro. 20. 22 & 24. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 5. 7. 1 Thess. 5. 15. 1 Pet. 3. 9.

Whatsoever is more than these.] That is, more than a bare affirmation or negation, according to the requirements of Eternal Truth, cometh of evil; or, is of the wicked one—*ἐκ τοῦ πονηροῦ ἐστίν*, i. e. the devil, the father of superfluities and lies. One of Selden's MSS. and Gregory Nyssen, a commentator of the fourth century, have *ἐκ τοῦ διαβόλου ἐστίν*, is of the devil.

That the Jews were notoriously guilty of common swearing, for which our Lord particularly reprehends them, and warns his disciples against; and that they swore by heaven, by earth, by Jerusalem, by their head, &c. the following extracts, made by Dr. Lightfoot from their own writings, amply testify: "It was customary and usual among them to swear by the creatures. 'If any swear by heaven, by earth, by the sun, &c. although the mind of the swearer be, under these words, to swear by HIM who created them, yet this is not an oath. Or if any swear by some of the prophets, or by some of the books of the Scripture, although the sense of the swearer be to swear by HIM that sent that prophet, or that gave that book, nevertheless this is not an oath.' MAIMONIDES. If any adjure another by heaven or earth, he is not guilty. TALMUD. They swore by HEAVEN, *הַשָּׁמַיִם* *hashshamayim*, *en hu*, 'By heaven, so it is.' BAB. BERAC. They swore by the TEMPLE. 'When turtles and young pigeons were sometimes sold at Jerusalem for a penny of gold, Rabban Simeon ben Gamaliel said, *הַמִּטְעָן הַזֶּה* *By this habitation*, (that is, by this TEMPLE) *I will not rest this night unless they be sold for a penny of silver.'* CHERITHUTH, cap. i. R. Zechariah ben Ketsab said, *הַמִּטְעָן הַזֶּה* *By this TEMPLE, the hand of the woman departed not out of my hand.'*—R. Jochanan said, *בְּיָדֵינוּ* *By the TEMPLE, it is in our hand,* &c. KETUBOTH and BAB. KIDUSHIN. *Bara ben Bara* swore by the TEMPLE, in the end of the tract Cheriuth, and Rabban Simeon ben Gamaliel in the beginning, *וְהָיָה כְּמִשְׁכַּת בִּירְשָׁלַיִם*—*And so was the custom in Israel.* Note this, so was the custom. JUCAS. fol. 56. They swore by the city Jerusalem. Rab. Judah saith, 'He that saith, *By JERUSALEM*, saith nothing, unless with an intent purpose he shall run towards Jerusalem.' Where also, after two lines coming between those forms of swearing and vowing, are added, *יְרוּשָׁלַיִם יְרוּשָׁלַיִם הִכִּי הִכִּי לְיְרוּשָׁלַיִם* *Jerusalem, Jerusalem, For Jerusalem, By Jerusalem, The Temple, For the Temple, By the Temple, The Altar, For the Altar, By the Altar, The Lamb, For the Lamb, By the Lamb, The chambers of the Temple, For the chambers of the Temple, By the chambers of the Temple, The Word, For the Word, By the Word, The Sacrifices on fire, For the Sacrifices on fire, By the Sacrifices on fire, The Dishes, For the Dishes, By the Dishes, By all these things that I will do this to you.'*

TOSAPH. ad NEDARIM. They swore by their own heads. 'One is bound to swear to his neighbour, and he saith, *רִאשִׁי* *My head* *וְהָיָה כְּמִשְׁכַּת בִּירְשָׁלַיִם* *And so was the custom in Israel.* Note this, so was the custom. JUCAS. fol. 56. They swore by the city Jerusalem. Rab. Judah saith, 'He that saith, *By JERUSALEM*, saith nothing, unless with an intent purpose he shall run towards Jerusalem.' Where also, after two lines coming between those forms of swearing and vowing, are added, *יְרוּשָׁלַיִם יְרוּשָׁלַיִם הִכִּי הִכִּי לְיְרוּשָׁלַיִם* *Jerusalem, Jerusalem, For Jerusalem, By Jerusalem, The Temple, For the Temple, By the Temple, The Altar, For the Altar, By the Altar, The Lamb, For the Lamb, By the Lamb, The chambers of the Temple, For the chambers of the Temple, By the chambers of the Temple, The Word, For the Word, By the Word, The Sacrifices on fire, For the Sacrifices on fire, By the Sacrifices on fire, The Dishes, For the Dishes, By the Dishes, By all these things that I will do this to you.'*

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38. *An eye for an eye.* Our Lord refers here to the law of retaliation mentioned Ex. xxi. 24. (see the note there, and on Lev. xxiv. 20.) which obliged the offender to suffer the same injury he had committed. The Greeks and Romans had the same law. So strictly was it attended to at Athens, that if a man put out the eye of another who had but one, the offender was condemned to lose both his eyes, as the loss of one would not be an equivalent misfortune. It seems that the Jews had made this law (the execution of which belonged to the civil magistrate) a ground for authorizing private resentments, and all the excesses committed by a vindictive spirit. Revenge was often carried to the utmost extremity, and more evil returned than what had been received. This is often the case among those who are called Christians.

39. *Resist not evil.* Or, the evil person. So, I am fully persuaded, *τὸ πονηρὸν*, ought to be translated, 'Our Lord's meaning is, "Do not repel one outrage by another." He that does so, makes himself precisely what the other is, a wicked person.'

Turn to him the other also.] That is, rather than avenge thyself, be ready to suffer patiently a repetition of the same in-

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever † shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and † from him that would borrow of thee turn not thou away.

^a Isa. 50. 6. Luce. 3. 30.—^b Ex. 22. 32. Mark. 15. 21.—^c Deu. 15. 8, 10. Luke 6. 29, 32. Rom. 12. 17.

jury. But these exhortations belong to those principally who are persecuted for righteousness' sake. Let such leave the judgment of their cause to Him for whose sake they suffer. The Jews always thought that every outrage should be resented: and thus the spirit of hatred and strife was fostered.

40. *And if any man will sue thee at the law.* Every where our blessed Lord shows the utmost disapprobation of such litigations as tended to destroy brotherly-kindness and charity. It is evident he would have his followers to suffer rather the loss of all their property, than to have recourse to such modes of redress at so great a risk. Having the mind averse from contentions, and preferring peace and concord to temporal advantages, is most solemnly recommended to all Christians. We are great gainers when we lose only our money or other property, and risk not the loss of our souls by losing the love of God and man.

Coat.] *Χιτών*, upper garment.—*Cloak*, *ἡμῶν*, under garment. What we call strait coat, and great coat. See on Luke vi. 29.

41. *Shall compel thee to go a mile, go with him twain.* *Αγγαρεύει*. This word is said to be derived from the Persians, among whom the king's messengers or posts, were called *Αγγαροί*, or *Angari*. This definition is given both by Hesychius and Suidas.

The Persian messengers had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. These *Angari* are now termed *Chappars*, and serve to carry despatches between the court and the provinces. When a *chappar* sets out, the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that refuses to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable. See Sir J. Chardin's and Hanway's travels. For pressing post-horses, &c. the Persian term is *ساکه گریشان*, *Sakheh grishan*. I find no Persian word exactly of the sound and signification of *Αγγαροί*; but the Arabic *أغاريل*, *aghareil*, signifies spurring a horse, attacking, plundering, &c. The Greek word itself is preserved among the rabbins in Hebrew characters, *אנגאריא*, *angaria*, and it has precisely the same meaning; viz. to be compelled by violence to do any particular service, especially of the public kind, by the king's authority. Lightfoot gives several instances of this kind in his *Hore Talmudica*.

We are here exhorted to patience and forgiveness: First, when we receive in our persons all sorts of insults and affronts, ver. 39.

Secondly, When we are despoiled of our goods, ver. 40.

Thirdly, When our bodies are forced to undergo all kinds of toils, vexations, and torments, ver. 41. The way to improve the injustice of man to our own advantage, is to exercise under it meekness, gentleness, and long-suffering, without which disposition of mind, no man can either be happy here or hereafter: for he that avenges himself, must lose the mind of Christ, and thus suffer an injury ten thousand times greater than he can ever receive from man. *Revenge*, at such an expense, is dear indeed.

32. *Give to him that asketh thee, and from him that would borrow.* To give and lend freely to all who are in need, is a general precept from which we are only excused by our inability to perform it. Men are more or less obliged to it as they are more or less able, as the want is more or less pressing: as they are more or less burdened with common poor, or with necessitous relatives. In all these matters, both prudence and charity must be consulted. That God, who makes use of the beggar's hand to ask our charity, is the same from whom we ourselves beg our daily bread: and dare we refuse him? Let us show at least mildness and compassion, when we can do no more: and if we cannot or will not relieve a poor man, let us never give him an ill word nor an ill look. If we do not relieve him, we have no right to insult him.

To give and to lend, are two duties of charity which Christ joins together, and which he sets on equal footing. A rich man is one of God's stewards. God has given him money for the poor, and he cannot deny it without an act of injustice. But no man, from what is called a principle of charity or generosity, should give that in alms which belongs to his creditors. Generosity is godlike, but Justice has ever, both in Law and Gospel, the first claim.

A loan is often more beneficial than an absolute gift; first, because it flatters less the vanity of him who lends: secondly, it spares more the shame of him who is in real want: and thirdly, it gives less encouragement to the idleness of him who may not be very honest. However, no advantage should be taken of the necessities of the borrower: he who does so, is at least half a murderer. The lending which our Lord here inculcates, is that which requires no more than the restoration of the principal in a convenient time: otherwise to live upon trust is the sure way to pay double.

43 * Ye have heard that it hath been said, * Thou shalt love thy neighbour, & hate thine enemy.

44 But I say unto you, * Love your enemies; bless them that curse you; do good to them that hate you; and pray ^d for them which despitefully use you, and persecute you;

a Lev. 19. 18.—b Deu. 22. 6. Ps. 41. 10.—c Luke 6. 27, 28. Rom 12. 14, 20.

43. *Thou shalt love thy neighbour, and hate thine enemy.* Instead of *ἀγαπᾶν*, neighbour, the Codex Grævii, a MS. of the eleventh century, reads *φιλον*, friend. Thou shalt love thy friend, and hate thine enemy. This was certainly the meaning which the Jews put on it: for neighbour, with them, implied those of the Jewish race, and all others were considered by them as *natural enemies*. Besides, it is evident that *πληστον*, among the Hellenistic Jews, meant friend merely: Christ uses it precisely in this sense in Luke x. 36, in answer to the question asked by a certain lawyer, ver. 29. Who of the three was neighbour, (*πληστον*, friend) to him who fell among the thieves? He who showed him mercy: i.e. he who acted the friendly part. In Hebrew, *רֵעַ*, *reac*, signifies friend, which word is translated *πληστον* by the LXX. in more than one hundred places. Among the Greeks it was a very comprehensive term, and signified *very man*, not even an *enemy* excepted, as *Raphetus* on this verse has shown from *Polybius*. The Jews thought themselves authorized to kill any Jew who apostatized, and though they could not do injury to the Gentiles, in whose country they sojourned, yet they were bound to suffer them to perish, if they saw them in danger of death. Hear their own words: "A Jew sees a Gentile fall into the sea, let him by no means lift him up; for it is written, *Thou shalt not rise up against the blood of thy neighbour* :—but this is not thy neighbour?" Maimon. This shows, that by neighbour they understood a *Jew*; one who was of the same blood and religion with themselves.

44. *Love your enemies.* This is the most sublime piece of morality ever given to man. Has it appeared *unreasonable and absurd* to some? It has. And why? Because it is *natural* to man to avenge himself, and plague those who plague him; and he will ever find abundant excuse for his conduct in the repeated evils he receives from others; for men are naturally hostile to each other. Jesus Christ designs to make men *happy*. Now he is necessarily *miserable* who *hates* another. Our Lord prohibits that only, which, from its nature, is opposed to man's happiness. This is therefore one of the most *reasonable* precepts in the universe. But who can obey it? None but he who has the mind of Christ. But I have it not. Seek it from God; it is that *kingdom of heaven* which Christ came to establish upon earth. See on chap. iii. 2. This one precept is a sufficient proof of the holiness of the Gospel, and of the truth of the Christian religion. Every false religion *flatters* man, and *accommodates* itself to his *pride*, and his *passions*. None but God could have imposed a yoke so contrary to *self-love*; and nothing but the supreme eternal love can enable men to practise a precept so insupportable to corrupt nature.

Bless them that curse you. Εὐλογεῖτε, give them good words for their bad words. See the note on Gen. ii. 3.

Do good to them that hate you. Give your enemy every proof that you love him. We must not love in *tongue*, but in *deed* and in *truth*.

Pray for them which despitefully use you. Εὐχαριστοῦντε, from *εὐ*, against, and *ἀγος*, Mors, the heathen god of war. Those who are making *continual war* upon you, and constantly *harassing and calumniating* you. *Pray for them*—This is another exquisitely reasonable precept. I cannot change that wicked man's heart; and while it is unchanged he will continue to harass me: God alone can change it: then I must implore him to do that which will at once secure the poor man's salvation, and contribute so much to my own peace.

And persecute you. διωκόντων, those who *press hard on* and *pursue* you with hatred and malice, accompanied with repeated acts of enmity.

In this verse our Lord shows us that a man may be our enemy in three different ways. *First*, in his heart, by *hatred*. *Secondly*, in his words, by *cursing* or using direful imprecations (*κατὰ οὐρανόν*) against us. *Thirdly*, in his actions, by continually *harassing and abusing* us. He shows us also how we are to behave to those. *The hatred of the first*, we are to meet with *love*. *The curses or evil words of the second*, we are to meet with *good words and blessings*. And the repeated *injurious acts of the third*, we are to meet with *continual prayer* to God for the man's salvation.

45. *That ye may be the children of your Father.* Instead of *ἱσὶν*, children, some MSS. the later *Persic* version, and several of the primitive Fathers, read *ἱσὶν*, that ye may be like to or resemble your Father who is in heaven. This is certainly our Lord's meaning. As a man's child is called his, because a partaker of his own nature, so a holy person is said to be a child of God, because he is a partaker of the divine nature.

He maketh his sun to rise on the evil. "There is nothing greater than to *imitate* God in doing good to our enemies. All the creatures of God pronounce the sentence of condemnation on the revengeful: and this sentence is written by the *rays of the sun*, and with the *drops of rain*, and indeed by all the natural good things, the use of which God freely gives to his enemies." If God had not loved us while we were his ene-

45 That ye may be the children of your Father which is in heaven: for * he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.

46 [For if ye love them which love you, what reward have ye? do not even the publicans the same?]

d Lk. 23. 34. Acts 7. 60. 1 Cor. 4. 12, 13. 1 Pet. 2. 23. & 3. 9.—e Job 25. 3.—f Lk. 6. 32.

nies, we could never have become his children: and we shall cease to be such, as soon as we cease to imitate him.

46. *For if ye love them which love you.* He who loves only his friends, does nothing for God's sake. He who loves for the sake of *pleasure or interest*, pays himself. God has no enemy which he hates but *sin*; we should have no other.

The publicans. [That is, *tax-gatherers*, τελωναι, from τέλος, a tax, and οὐκωποι, buy or farm. A farmer or collector of the taxes or public revenues. Of these there were two classes; the superior, who were Romans of the equestrian order; and the inferior, those mentioned in the Gospels, who it appears were mostly Jews. This class of men was detestable among the Romans, the Greeks, and the Jews, for their intolerable rapacity and avarice. They were abhorred in an especial manner by the Jews, to whom the Roman government was odious; these assisting in collecting the Roman tribute, were considered as betrayers of the liberties of their country, and betrayers of those who enslaved it. They were something like the *tithe farmers* in a certain country—a principal cause of the public burthens and discontent. One quotation, of the many produced by *Kypke*, will amply show in what detestation they were held among the Greeks.

Theocritus being asked, Which of the wild beasts were the most cruel? answered, *Εὐ νεν τοῖς ὄρεσιν, ἀρκτοι καὶ λεόντες*: ἐν δὲ τοῖς πεδείοις ΤΕΛΩΝΑΙ καὶ σκυφάγαι. Bears and lions in the mountains; and TAX-GATHERERS and calumniators in cities.

47. *And if ye salute your brethren only.* Instead of ἀδελφούς, brethren, upwards of one hundred MSS., and several of them of great authority and antiquity, have φίλους, friends. The Armenian, Slavonic, and Gothic versions, with the latter Syriac, and some of the primitive Fathers, agree in this reading. I scarcely know which to prefer; as brother is more conformable to the Jewish mode of address, it should be retained in the text: the other reading, however, tends to confirm that of the *Codex Grævii* on ver. 43.

On the subject of giving and receiving salutations in Asiatic countries, Mr. Harmer, Obscrvat. vol. ii. p. 327, &c. edit. 1808, has collected much valuable information: the following extract will be sufficient to elucidate our Lord's meaning.

"Dr. Doddridge supposes that the *salutation* our Lord refers to, Matt. v. 47. *If ye salute your brethren only, what do ye more than others? do not even the publicans so?* means embracing, though it is a different word. I would observe, that it is made use of in the Septuagint to express that action of endearment; and which is made use of by an apocryphal writer, (Ecclus. xxx. 19.) whereas, the word we translate *salute*, is of a much more general nature: this, I apprehend, arose from his being struck with the thought, that it could never be necessary to caution his disciples, not to restrain the civilities of a common salutation to those of their own religious party. *Juvenal*, when he satirizes the Jews of the apostolic age for their religious opinions, and represents them as unfriendly, and even malevolent to other people; Sat. xiv. and when he mentions their refusing to show travellers the way, *Non monstrare vias*, &c. or to point out to them where they might find water to drink when thirsty with journeying, takes no notice of their not saluting those of another nation; yet there is reason to believe, from these words of Christ, that many of them at least would not, and that even a Jewish publican received no salutations from one of his own nation, excepting brother publicans.

"Nor shall we wonder at this, or think it requisite to suppose the word we translate *salute* (ἀσπάζεσθαι) and which certainly, sometimes at least, signifies nothing more than making use of some friendly words upon meeting with people, must here signify something more particular, since we find some of the present inhabitants of the east seem to want this admonition of our Lord. 'When the Arabs salute one another,' according to Niebuhr, 'it is generally in these terms, *Salâm aleikum*, Peace be with you; in speaking which words they lay the right hand on the heart. The answer is, *Aleikum es-salâm*, With you be peace. Aged people are inclined to add to these words, And the mercy and blessing of God. The Mohammedans of Egypt and Syria never salute a Christian in this manner; they content themselves with saying to them, *Good day to you*; or, *Friend, how do you do?* The Arabs of Yemen, who seldom see any Christians, are not so zealous but that sometimes they will give them the *Salâm aleikum*.

"Presently after he says: 'For a long time I thought the Mohammedan custom of saluting Christians in a different manner from that made use of to those of their own profession, was an effect of their pride and religious bigotry. I saluted them sometimes with the *Salâm aleikum*, and I had often only the common answer. At length I observed in *Natolia*, that the Christians themselves might probably be the cause that Mohammedans did not make the same return to their civilities that they did to those of their own religion. For the Greek merchants, with whom I travelled in that country, did not seem pleased with my saluting Mohammed-

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

a Gen. 17. 1. Lev. 11. 44, & 19. 2. Luke 6. 36. Col. 1. 25.

dans in the Mohammedan manner. And when they were not known to be Christians, by those Turks whom they met with in their journeying, (it being allowed Christian travellers, in those provinces, to wear a white turban, Christians in common being obliged to wear the sash of their turbans, white striped with blue, that banditti might take them at a distance for Turks and people of courage) they never answered those that addressed them with the compliment of *Salim aleikum*. One would not, perhaps, suspect that similar customs obtain in our times, among Europeans; but I find that the Roman Catholics of some provinces of Germany, never address the Protestants that live among them with the compliment, *JESUS CHRIST be praised*; and when such a thing happens by mistake, the Protestants do not return it after the manner in use among the Catholics, *For ever and ever, Amen*!

"After this the words of our Lord in the close of the fifth of Matthew, want no further commentary. The Jews would not address the usual compliment of *Peace be to you*, to either *heathens* or *publicans*; the publicans of the Jewish nation would use it to their countrymen that were publicans, but not to heathens; though the more rigid Jews would not do it to them, any more than to *heathens*; our Lord required his disciples to lay aside the moroseness of Jews, and express more extensive benevolence in their salutations. There seems to be nothing of embracing thought of in this case, though that, doubtless, was practised anciently among relations, and intimate friends, as it is among modern Asiatics."

If not to salute, be a heathenish indifference; to hide hatred under outward civilities, is a diabolic treachery. To pretend much love and affection for those for whom we have neither—to use towards them complimentary phrases, to which we affix no meaning, but that they mean nothing, is highly offensive in the sight of that God by whom actions are weighed and words judged.

Do not—*the publicans*. Τελωναι, but εθνικοι, *heathens*, is adopted by Griesbach, instead of τελωναι, on the authority of *Codd. Vatican*, and *Beza*, and several others; together with the *Coptic*, *Syriac*, and *Syriac Jerusalem*; two *Arabic*, *Perseic*, *Slavonic*; all the *Itala* but one; *Vulgate*, *Saxon*, and several of the *primitive Fathers*.

48. Be ye therefore perfect—as your Father! God himself is the grand law, sole giver, and only pattern of the perfection which he recommends to his children. The words are very emphatic, *εαθε ο υιος τελειω*, *Ye shall be therefore perfect*—ye shall be filled with the Spirit of that God whose name is *mercy*, and whose nature is *love*. God has many imitators of his *power*, *independence*, *justice*, &c. but few of his *love*, *condescension*, and *kindness*. He calls himself *love*, to teach us that in this consists that *perfection*, the attainment of which he has made both our *duty* and *privilege*; for these words of our Lord include both a *command* and a *promise*.

"Can we be fully saved from sin in this world?" is an important question, to which this text gives a satisfactory answer: "Ye shall be perfect as your Father who is in heaven is perfect." As in his infinite nature there is no sin, nothing but goodness and love; so in your finite nature there shall dwell no sin, for the law of the spirit of life in Christ Jesus, shall make you free from the law of sin and death, Rom. viii. 2. God shall live in, fill, and rule your hearts; and in what He fills and influences, neither Satan nor sin can have any part. If men, slighting their own mercies, cry out, *This is impossible*. Whom does this arguing reprove? God, who on this ground, has given a command, the fulfilment of which is *impossible*. "But who can bring a clean out of an unclean thing?" God Almighty—and however inveterate the disease of sin may be, the grace of the Lord Jesus can *fully cure* it; and who will say, that he who laid down his life for our souls, will not use his *power* completely to effect that salvation, which he has died to procure. "But where is the person thus saved?" Wherever he is found who loves God with all his heart, soul, mind, and strength; and his neighbour as himself: and for the honour of *Christianity* and its *Author*, may we not hope there are many such in the church of God, not known indeed by any profession of this kind which they make, but by a surer testimony, that of uniformly *holy tempers*, *piety* to God, and *benevolence* to man?

Dr. Lightfoot is not perfectly satisfied with the usual mode of interpreting the 22d verse of this chapter. I subjoin the substance of what he says. Having given a general exposition of the word brother, which the Jews understood as signifying none but an Israelite—*αδελφός*, which we translate *is in danger of*, and what he shows the Jews used to signify, *is exposed to, merits, or is guilty of*; and the word *gehenna*, *hell-fire*, which he explains as I have done above, he comes to the three offences, and their sentences.

The first is *causeless anger*, which he thinks too plain to require explanation: but into the two following he enters in considerable detail:

THE SECOND. Whosoever shall say to his brother, '*Racha*,' a nickname, or scornful title usual, which they disdainfully put one upon another, and very commonly; and therefore our Saviour has mentioned this word, the rather because it

48 1 2 Be ye therefore perfect, even as your Father, which is in heaven, is perfect.

& 4. 12. James 1. 4. 1 Pet. 1. 15, 16.—b Eph. 5. 1.

was of so common use among them. Take these few examples "A certain man sought to betake himself to repentance (and *restitution*.) His wife said to him, '*Rekah*, if thou make restitution, even thy *girdle* about thee is not thine own,' &c. *Tanchum*, fol. 5.

"Rabbi Jochanan was teaching concerning the building of Jerusalem with sapphires and diamonds, &c. One of his scholars laughed him to scorn. But afterward being convinced of the truth of the thing, he said to him, 'Rabbi, do thou expound, for it is fit for thee to expound: as thou saidst, so have I seen it.' He said to him, '*Rekah*, hadst thou not seen, thou wouldst not have believed,' &c. *Midras Tillin*, fol. 38. col. 4.

"To what is the thing like? To a king of flesh and blood, who took to wife a king's daughter: he said to her, 'Wait and fill me a cup;' but she would not, whereupon he was angry, and put her away; she went, and was married to a scold fellow; and he said to her, 'Wait and fill me a cup;' she said unto him, '*Rekah*, I am a king's daughter,' &c. *Idem* in Psalm cxxvii.

"A Gentle said to an Israelite, 'I have a choice dish for thee to eat of.' He said, 'What is it?' He answers, 'Swine's flesh.' He said to him, '*Rekah*, even what you kill of *clean beasts*, is forbidden us, much more this.' *Tanchum*, fol. 18. col. 4.

"The third offence is to say to a brother, 'Thou fool,' which how to distinguish from *Racha*, which signifies an empty fellow, were some difficulty, but that Solomon is a good dictionary here for us, who takes the term continually here for a wicked wretch and reprobate, and in opposition to spiritual wisdom, so that in the first clause, is conjoined *causeless anger*; in the second, *scornful taunting*, and *reproaching of a brother*; and in the last, *calling him a reprobate, and wicked*, or uncharitably censuring his spiritual and eternal estate. And this last does more especially hit the scribes and Pharisees, who arrogated to themselves only to be called *חכמים chochamin*, wise men, but of all others they had this scornful and uncharitable opinion. 'This people, that knoweth not the law, is cursed.' John vii. 49.

"And now for the penalties denounced upon these two offences, let us look upon them, taking notice of these two traditions of the Jews, which our Saviour seems to face, and to contradict.

"1st. That they accounted to command, *Thou shalt not kill*, to aim only at actual murder. So that in their collecting the six hundred and thirteen precepts out of the law, they understand that command to mean but this: 'That one should not kill an Israelite,' and accordingly they allotted this only violation of it to judgments. Against this wild gloss and practice, he speaks in the first clause: Ye have heard it said, *Thou shalt not kill*, and he that killeth or commiteth actual murder, is liable to judgment, and ye extend the violation of that command no further; but I say to you, that causeless anger against thy brother is a violation of that command, and even that maketh a man liable to judgment.

"2d. They allotted that murder only to be judged by the council or *sanhedrim*, that was committed by a man in *propria persona*, let them speak their own sense, &c. *Talm. in sanhedrim*, per. 9.

"Any one that kills his neighbour with his hand, as if he strike him with a sword, or with a stone, that kills him, or strangles him till he die, or burn him in the fire, seeing that he kills him any how in his own person, lo! such an one must be put to death by the *sanhedrim*; but he that hires another to kill his neighbour, or that sends his servants, and they kill him, or that violently thrusts him before a lion, or the like, and the beast kills him: any one of these is a *shedder of blood*, and the guilt of shedding of blood is upon him, and he is liable to death by the hand of *Heaven*, but he is not to be put to death by the *sanhedrim*. And whence is the proof that it must be thus? Because it is said, *He that sheddeth man's blood, by man shall his blood be shed*. This is he that slays a man himself, and not by the hand of another. *Your blood of your lives will I require*. This is he that slays himself. *At the hand of every beast will I require it*. This is he that delivers up his neighbour before a beast to be rent in pieces. *At the hand of man, even at the hand of every man's brother, will I require the life of man*. This is he that hires others to kill his neighbour: In this interpretation, requiring, is spoken of all the three, behold their judgment is delivered over to *Heaven* (or *God*). And all these manslayers and the like, who are not liable to death by the *sanhedrim*: if the king of Israel will slay them by the judgment of the kingdom, and the law of nations, he may,' &c. *Anyim*, ubi sup. per. 2.

"You may observe in these wretched traditions a twofold killing, and a twofold judgment: a man's killing another in his own person, and with his own hand, and such an one liable to the judgment of the *sanhedrim*, to be put to death by them, as a murderer: and a man that killed another by proxy; not with his own hand, but hiring another to kill him, or turning a beast or serpent upon him to kill him. This man is not to be judged and executed by the *sanhedrim*, but referred and reserved only to the judgment of God. So that we see plainly from hence, in what sense the word *judgment* is used in the latter end of the preceding verse, and the first clause of this, namely, not for the judgment of any one of the *sanhedrim*,

as it is commonly understood, but for the judgment of God. In the former verse, *Christ* speaks their sense, and in the first clause of this, his own, in application to it. Ye have heard it said, that any man that kills is liable to the judgment of God; but I say unto you, that he that is not angry with his brother without a cause, is liable to the judgment of God. You have heard it said, that he only that commits murder with his own hand, is liable to the council, or *sanhedrim*, as a murderer; but I say unto you, that he that but calls his brother *Racha*, as common a word as ye make it, and a thing of nothing, he is liable to be judged by the *sanhedrim*.

"Lastly, he that saith to his brother, *Thou fool*, wicked one, or cast-away, shall be in danger of hell-fire, *ενοχος ες γεενναν πυρος*. There are two observable things in the words. The first is the change of case from what was before; there it was said *τη γαρι, το σκεδωδο*, but here, *εις γεενναν*. It is but an emphatical raising of the sense, to make it the more feeling, and to speak home. He that saith to his brother, *Racha*, shall be in danger of the council; but he that says, *Thou fool*, shall be in danger of a penalty even to hell-fire. And thus our Saviour equals the sin and penalty in a very

just parable. Unjust anger, with God's just anger and judgment; public reproach, with public correction by the council; and censuring for a child of hell, to the fire of hell.

"2d. It is not said *εις δυο γεεννας*, To the fire of hell, but *εις γεενναν πυρος*, To a hell of fire; in which expression he sets the emphasis still higher. And besides the reference to the valley of *Hinnom*, he seems to refer to that penalty used by the *sanhedrim* of burning; the most bitter death that they used to put men to: the manner of which was thus: They set the malefactor in a dunghill up to the knees; and they put a towel about his neck, and one pulled one way, and another the opposite, till by thus strangling him, they forced him to open his mouth. Then they poured boiling lead into his mouth, which went down into his belly, and so burnt his bowels. *Talm. in sanhedrim, per. 7.*

"Now, having spoken in the clause before, of being judged by the *sanhedrim*, whose most terrible penalty was this burning, he doth in this clause raise the penalty higher; namely, of burning in hell: not with a little scalding lead, but even with a hell of fire." It is possible that our Lord might have reference to such customs as these.

CHAPTER VI.

Of alms-giving, 1-5. Of prayer, 6-8. The Lord's prayer, or model, according to which Christians should pray, 9-13. Of forgiveness, 14, 15. Of fasting, 16, 17. Of laying up treasures, 18-21. Of the single eye, 22, 23. The impossibility of serving two masters, 24. Of contentment and confidence in the divine providence, 25-32. Directions about seeking the kingdom of God, 33, 34. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

a Or, righteousness. Deu 24. 13. Ps 112. 9. Dan. 4. 27. 2 Cor. 9. 9, 10.—b Or, with.—c Rom. 12. 8.—d Or, cause that a trumpet to be sounded. Pro. 25. 6.

NOTES.—Verse 1. *That ye do not your alms.* Διδοσκειν τινα οφειλη, perform not your acts of righteousness—such as almsgiving, fasting, and prayer, mentioned immediately after. Instead of διδοσκειν, righteousness, or acts of righteousness, the reading in the text, that which has been commonly received, is ελεημοσυνη, alms. But the first reading has been inserted in several editions, and is supported by the *Codd. Vatican, and Beza*, some others, and several versions, all the *Itala* except one, and the *Vulgate*. The Latin Fathers have *justitiam*, a word of the same meaning. Mr. Gregory has amply proved, זקקה *tsidekah*, righteousness, was a common word for alms among the Jews. *Works*, 4to. p. 55. 1671. R. D. Kimchi says, זקקה *tsidekah*, Isa. lix. 14. means almsgiving: and the phrase נטות זקקה *nutan tsidekah*, is used by the Jews to signify the giving of alms. The following passage from Dr. Lightfoot shows that it was thus commonly used among the Jewish writers:

"It is questioned," says he, "whether *Mattheu* writ Ελεημοσυνην, alms, or Δικαιοσυνην, righteousness. I answer—

"1. That our Saviour certainly said זקקה *tsidekah*, righteousness, (or in Syriac זקקה *zidekatha*) I make no doubt at all; but that that word could not be otherwise understood by the common people than of alms, there is as little doubt to be made. For although the word זקקה *tsidekah*, according to the idiom of the Old Testament, signifies nothing else than righteousness: yet now, when our Saviour spoke these words, it signified nothing so much as alms.

"2. Christ used also the same word זקקה *zidekatha*, righteousness, in the three verses next following, and Matthew used the word ελεημοσυνην, alms: but by what right, I beseech you, should he call it δικαιοσυνην, righteousness, in the first verse, and ελεημοσυνην, alms, in the following: when Christ every where used one and the same word? Matthew might not change in Greek, where our Saviour had not changed in Syriac: therefore we must say that the Lord Jesus used the word זקקה *tsidekah*, or זקקה *zidekatha*, in these four first verses; but that, speaking in the dialect of common people, he was understood by the common people to speak of alms. Now they called alms by the name of righteousness, for the Fathers of the traditions taught, and the common people believed, that alms contributed very much to justification. Hear the Jewish chain in this matter—For one farthing given to a poor man in alms, a man is made partaker of the heavenly vision: where it renders these words, Psal. xvii. 15. I shall behold thy face in righteousness, after this manner, I shall behold thy face, BECAUSE OF ALMS. Bava Bathra. This money goeth for alms, that my sons may live, and that I may obtain the world to come. Bab. Rosh. Hashshanah. A man's table now expiates by alms, as heretofore the altar did by sacrifice. Beracoth. If you afford alms out of your purse, God will keep you from all damage and harm. Hileros. Peah. Monobazus the king bestowed his goods liberally upon the poor, and had these words spoken to him by his kinsmen and friends—Your ancestors increased both their own riches, and those that were left them by their fathers: but you waste both your own and those of your ancestors. To whom he an-

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

a 2 Kings 10. 16.—f Ps. 41. 21. 2 Cor. 9. 7.—g Luke 14. 14.—h 2 Kings 4. 33.—i Eccles. 5. 2. Ecclesi. 7. 14.—k 1 Kings 18. 26, 24.

sweared—My fathers laid up their wealth on earth: I lay up mine in heaven. As it is written, Truth shall flourish out of the earth, but Righteousness shall look down from heaven. My fathers laid up treasures that bear no fruit, but I lay up such as bear fruit. As it is said, It shall be well with the just, for they shall eat the fruit of their own works. My fathers treasured up when poorer men in their hands; but I where it is not. As it is said, Justice and Judgment is the habitation of his throne. My fathers heaped up for others: I for myself. As it is said, And this shall be to thee for righteousness. They scraped together for this world: I for the world to come. As it is said, Righteousness shall deliver from death: Ibid. these things are also recited in the Babylonian Talmud.

"You see plainly in what sense he understands righteousness, namely, in the sense of alms: and that sense, not so much framed in his own imagination, as in that of the whole nation, and which the Royal Catechumen had imbibed from the Pharisees his teachers.

"Behold the justifying and saving virtue of alms from the very work done according to the doctrine of the Pharisaical chair! And hence, the opinion of this efficacy of alms so far prevailed with the deceived people, that they pointed out alms by no other name (confined within one single word) than זקקה *tsidekah*, righteousness. Perhaps those words of our Saviour are spoken in derision of this doctrine: Yea, give those things which we have in alms, and behold, all things shall be clean to you, Luke xi. 41. With good reason indeed exhorting them to give alms; but yet withal striking at the covetousness of the Pharisees, and confuting their vain opinion of being clean by the washing of their hands from their own opinion of the efficacy of alms. As if he had said, Ye assert that alms justifies and saves, and therefore ye call it by the name of righteousness; why therefore do ye affect cleanness by the washing of hands; and not rather by the performance of charity." LIGHTFOOT'S Works, Vol. II. p. 153.

Before men.] Our Lord does not forbid public almsgiving, fasting, and prayer, but simply censures those vain and hypocritical persons who do these things publicly, that they may be seen of men, and receive from them the reputation of saints, &c.

2. *Therefore when thou doest thine alms.*] In this verse the exhortation is general; Take ye heed. In this verse the address is pointed—and THOU—man—woman—who readest—hearest.

Do not sound a trumpet.] It is very likely that this was literally practised among the Pharisees, who seemed to live on the public esteem, and were excessively self-righteous and vain. Having something to distribute by way of alms, it is very probable they caused this to be published by blowing a trumpet or horn, under pretence of collecting the poor: though with no other design than to gratify their own ambition. There is a custom in the east not much unlike this.

"The derveeshes carry horns with them which they frequently blow when any thing is given to them in honour of the donor. It is not impossible that some of the poor Jews who

8 Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

^a Ps. 33. 15. & 115. 3.

begged alms might be furnished like the Persian derveshes, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their almsgiving to those that they knew would pay them this honour." **HARNER'S** *Observat.* vol. i. p. 474.

It must be granted, that in the Jewish writing, there is no such practice referred to as that which I have supposed above, viz. blowing a trumpet to gather the poor, or the poor blowing a horn when relieved. Hence some learned men have thought that the word שופר *shopher* a trumpet, refers to the hole in the public almshouse, into which the money was dropped which was allotted for the service of the poor. Such holes, because they were wide at one end and grew gradually narrow towards the other, were called שופרות צריות *shopheroth tsaroth*, trumpet, by the rabbins; of this *Schoettgen* furnishes several examples. An ostentatious man, who wishes to attract the notice of those around him, would throw in his money with some force into these trumpet-resembling holes, and thus he might be said שופר *shopher*, צלצל, to sound the trumpet. The Jerusalem Gemara, Tract *Shekalim*, describes these שופרות *shopheroth*, thus—These trumpet holes were crooked, narrow above and wide below, in order to prevent fraud. As our Lord only said to the Jews, *Ye have heard that it hath been said, Thou shalt love thy neighbour as thyself, I say unto you, Love ye him that hateth you*, &c. *Ye have heard that it hath been said, Thou shalt not swear by heaven, by earth, or by any such thing, but ye shall swear by thy Lord, which is the true God*, &c. Do not make a public ostentatious jingle of that money which you give to public charities. Pride and hypocrisy are the things here reprehended. The Pharisees, no doubt, felt the weight of the reproof.

Works of charity and mercy should be done as much in private as is consistent with the advancement of the glory of God, and the effectual relief of the poor.

In the synagogues and in the streets.) That such chests or boxes for receiving the alms of well-disposed people, were placed in the synagogues, we may readily believe; but what were the streets? *Schottgen* supposes that courts and avenues in the temple and in the synagogues may be intended—places where the people were accustomed to walk, for air, amusement, &c. for it is not to be supposed that such chests were fixed in the public streets.

They have their reward. That is, the honour and esteem of men which they sought. God is under no obligation to them—they did nothing with an eye to his glory, and from HIM they can expect no recompense. They had their recompense in this life: and could expect none in the world to come.

3. *Let not thy left hand know.* In many cases, works of charity must be hidden from even our nearest relatives, who if they knew, would hinder us from doing what God has given us power and inclination to perform. We must go even further: and conceal them as far as is possible from ourselves, by not thinking of them, or eyeing them with complacency. That are given to thee, and should be hidden in thy

4. *Which seeth in secret.*] We should ever remember that the eye of the Lord is upon us, and that he sees not only the *act*, but also every motive that led to it.

Shall reward thee openly.] Will give thee the fullest proofs of his acceptance of thy work of faith and labour of love, by increasing that substance which, *for his sake*, thou sharest with the poor; and will *manifest* his approbation in thy own heart, by the witness of his Spirit.

5. *And when thou prayest*! Ὅταν προσέχῃς. Προσεύχῃς, prayer, is compounded of προσ, *with*, and εὐχῇ, a *voe*, because to pray right, a man *binds* himself to God as by a *voe*, to live to his glory, if he will grant him his grace, & Εὐχαριστῇς signifies to *pour out prayers or roars*, from εὐ, *well*, and χεῖν, *I pour out*; probably alluding to the *offerings or libations* which were *poured out* before, or on the altar. A proper idea of prayer is, a *pouring out of the soul unto God*, as a *free-will offering*, solemnly and eternally dedicated to him, accompanied with the most *earnest desire* that it may know, love, and serve him alone. He that comes thus to God will ever be heard and blessed. Prayer is the language of *dependence*; he who prays not, is endeavouring to live *independently* of God, and thus is *in the first degree* of the great curse of mankind. In the beginning Satan said, Eat this fruit; ye shall then be as God: i. e. ye shall be *independent*: the man hearkened to his voice, sin entered into the world, and notwithstanding the full manifestation of the deception, the ruinous system is still pursued; man will, if possible, live independently of God; hence he either prays not at all, or uses the *language* without the *spirit* of prayer.

Thou shalt not be as the hypocrite s. I Υποκριται. From *υπο*, under, and *κρυπτω*, to be judel, thought: properly a stage-player, who acts under a mask, personating a character different from his own; a *counterfeit*, a *dissembler*; one who would be *thought* to be different from what he really is. A person who wishes to be taken for a follower of God, but who has nothing of religion except the *outside*.

Love to pray standing in the synagogues, and in the corners of the streets. [The Jewish phylacterial prayers were long, and the canonical Jews obliged them to repeat these prayers wherever they happened to be; and the Pharisees, who were full of vain glory, contrived to be overtaken in the streets by the canonical hour, that they might be seen by the people, and applauded for their great and conscientious piety.]

9 After this manner therefore pray ye: ^a Our Father which art in heaven, Hallowed be thy name.

Luke 11. 2, &c. Rom. 8. 14, 15.

See Lightfoot. As they had no piety but that which was *outward*, they endeavoured to let it fully appear, that they might make the most of it among the people. It would not have answered their end to *kneel* before God, for then they might have been *unnoticed* by men; and consequently have lost that reward which they had in view: *viz.* the esteem and applause of the multitude.

But thou, when thou prayest.] This is a very impressive and emphatic address. But thou! Whosoever thou art, Jew, Pharisee, Christian—enter into thy closet. Prayer art, the most secret intercourse of the soul with God, and as it were the conversation of one heart with another. The world is too profane and treacherous to be of the secret. We must shut the door against it: endeavour to forget it, with all the affairs which busy and amuse it. Prayer requires retirement, at least of the heart; for this may be fitly termed the closet in the house of God, which may be the body of every real Christian is, I Cor. iii. 16. To this closet we ought to retire even in public prayer, and in the midst of company.

Reward thee openly. What goodness is there equal to this of God! to give not only what we ask, and more than we ask, but to reward even *prayer itself*! How great advantage is it to serve a prince who places prayers in the number of services, and reckons to his subjects' account, even their trust and confidence in begging all things of him!

7. *Use not vain repetitions.* Μη βαττολογαίησθε. Suidas explains this word well: "πολλοὶ αὖ, *much speaking*, from one Batus, who made very prolix hymns, in which the same idea frequently recurred." "A frequent repetition of *vain* and *striking* words may often be the result of *earnestness* and *zeal*." See Dan. ix. 3-20, but great length of prayer, which will of course involve much *earnestness* and *idle repetition*, naturally creates *fatigue* and *carelessness* in the recitation. "The Lord is weary of your prayers," says the Psalter; the Deity: a fault against which our Lord more particularly wishes to secure them." See ver. 8. This judicious note is from the late Mr. Gilbert Wakefield, who illustrates it with the following quotations from the *Heautontimorumenos* of Terence:

*Ohe! jam desine Deos, vxor, gratulando obtundere,
Tuam esse inventam gnatam: nisi illos ex tuo ingenio
judicas,*

Ut nil credas INTELLIGERE, nisi idem DICTUM SIT CENTIES.
 "Pray thee, wife, cease from STUNNING the gods with thanksgivings because thy child is in safety; unless thou judgest of them from *thysself*, that they cannot UNDERSTAND a thing, unless they are told of it a HUNDRED TIMES." *Heaut.* ver. 880.

Prayer requires more of the *heart* than of the *tongue*.¹³⁸ The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. The abundance of fine thoughts, studied and vehement motions, and the *order* and *politeness* of the expressions, are things which compose a mere *human* harangue, not an humble and Christian prayer. Our trust and confidence ought to proceed from that which God is *able* to do *in us*, and not from that which we can *say* to him. It is abominable, says the Ⲭⲉⲃⲁⲩⲁⲩ, that a person offering up prayers to God, should say, "I beseech thee, by the glory of thy heavenly throne, by the splendour of thy throne, or a simile of this nature would lead to suspect that the Almighty derived glory from the heavens: whereas the heavens are *created*, but God with all his attributes is eternal and imitable. Ⲭⲉⲃⲁⲩⲁⲩ, vol. iv. p. 121.

This is the sentiment of a Mohammedan; and yet for this vain repetition, the Mohammedans are peculiarly remarkable; they often use such words as the following:

يا الله يا الله يا الله يا الله يا رب يا رب يا رب
يا حي وحي وحي وحي وحي يا حي وحي وحي
يا بديع السموات والارض يا ذا الجلال والإكرام وغيره

O God, O God, O God, O God!—O Lord, O Lord, O Lord, O Lord!—O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal!—O Creator of the heavens and the earth!—O thou who art endowed with majesty and authority, O wonderful, &c. I have extracted the above from a form of prayer used by *Tippo Sahib*, which I met with in a book of devotion; in which there were several prayers written, with his own hand, and signed with his own name.

Or this vain repetition in civil matters among the Jews, many instances might be given, and not a few examples might be found among Christians. *The heathens* abounded with them; see several quoted by Lightfoot.—*Let the parricide be dragged!* *We beseech thee, Augustus, let the parricide be dragged!* *This is the thing we ask, let the parricide be dragged!* *Hear us, Cesar; let the false accusers be cast to the lion!* *Hear us, Cesar; let the false accusers be condemned to the lion!* *Hear us, Cesar, &c.* This was a maxim among the Jews, that “*he who multiplies prayer, multiplies his sin*.” This is correct, if it is to imply perjury, or fraud, in supplication:—This is correct, if it signify the multiplying of words, or even forms of prayer, it will necessarily produce the evil which our Lord reprehends: *Be not as the heathen—use not vain repetitions, &c.*

As the heathen.] The Vatican MS. reads ὑποκριται, like the hypocrites. Unmeaning words, useless repetitions, and com.

10 Thy kingdom come. ^a Thy will be done in earth, ^b as it is in heaven.

^a Ch. 26, 39, 42. Acts 21, 14—b Ps. 103, 20, 31.

plimentary phrases in prayer, are in general the result of *heathenism, hypocrisy, or ignorance.*

8. *Your Father knoweth what things ye have need of.* Prayer is not designed to inform God, but to give man a sight of his misery; to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven, and to put him in mind that *THERE is his Father, his country, and inheritance.*

In the preceding verses we may see three faults, which our Lord commands us to avoid in prayer: 1st. *HYPOCRISY.* *Be not as the hypocrites,* ver. 5. 2dly. *DISMISSAL.* *Enter into thy closet,* ver. 6. 3dly. *MUCH SPEAKING OF UNMEANING REPETITIONS.* *Be not like the heathens,* ver. 7.

9. *After this manner therefore pray ye.* Forms of prayer were frequent among the Jews; and every public teacher gave one to his disciples. Some forms were drawn out to a considerable length, and from these *abridgments* were made: to the latter sort the following prayer belongs, and consequently, besides its own very important use, it is a plan for a more extended devotion. What satisfaction is it to learn from God himself, with *what words*, and in *what manner* he would have us to pray to him, so as not to pray in vain! A king, who himself draws up the petition which he allows to be presented to himself, has doubtless the fullest determination to grant the request. We do not sufficiently consider the value of this prayer: the respect and attention which it requires, the preference to be given to it, its fullness and perfection, the frequent use we should make of it, and the spirit which we should bring with it. "Lord, teach us how to pray!" is a prayer necessary to prayer: for unless we are divinely instructed in the manner, and influenced by the spirit of true devotion, even the prayer taught us by Jesus Christ may be repeated without profit to our souls.

Our Father. It was a maxim of the Jews, that a man should not pray alone, but join with the church; by which they particularly meant that he should, whether alone or in the synagogue, use the plural number, as comprehending all the followers of God. Hence, they say, Let none pray the *short prayer*, i. e. as the gloss expounds it, the prayer in the singular, but in the plural number. See *Lightfoot* in this place.

This prayer was evidently made in a peculiar manner for the children of God. And hence we are taught to say, not *my Father*, but *our Father*. The heart, says one, of a child of God is a brotherly heart, in respect of all other Christians: it asks nothing but in the spirit of *unity, fellowship, and Christian charity*; desiring that for its brethren, which it desires for itself.

The word *Father*, placed here at the beginning of this prayer, includes two grand ideas, which should serve as a foundation to all our petitions. 1st. That tender and respectful love which we should feel for God, such as that which children feel for their fathers. 2dly. That strong confidence in God's love to us, such as fathers have for their children. Thus all the petitions in this prayer stand in the strictest reference to the word *father*; the first three referring to the love we have for God; and the three last, to that confidence which we have in the love he bears to us.

The relation we stand in to this first and best of beings, dictates to us reverence for his person, zeal for his honour, obedience to his will, submission to his dispensations and chastisements, and resemblance to his nature.

Which art in Heaven. The phrase אֱלֹהֵינוּ אֲבִינוּ *elohenu abinu shoboshemayim*, our Father who art in heaven, was very common among the ancient Jews; and was used by them precisely in the same sense as it is used here by our Lord.

This phrase in the Scriptures, seems used to express:

1st. HIS OMNIPRESENCE. *The heavens of heavens cannot contain thee,* 1 Kings viii, 27: that is, Thou fillest immensity.

2dly. HIS MAJESTY AND DOMINION over his creatures. *Art thou not God in heaven, and rulest thou not over all the kingdoms of the heathen?* 2 Chron. xvi, 6.

3dly. HIS POWER AND MIGHT. *Art thou not God in heaven, and in thy hand is there not power and might, so that no creature is able to withstand thee?* 2 Chron. xx, 6. *Our God is in heaven, and hath done whatsoever he pleased,* Psal. cxi, 3.

4thly. HIS OMNISCIENCE. *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men.* Psal. xi, 4. *The Lord looketh down from heaven, he beareth all the sons of man.* Psal. cxliii, 13—15.

5thly. His infinite purity and holiness. *Look down from thy holy habitation, O God.* Deut. xvi, 15. *Thou art the high and lofty One, who inhabiteth eternity, whose name is holy.* Isa. lviii, 15.

Hallowed. ἁγιασθῆναι *ayiasao* from a negative, and ἵνα *hina* the earth, a thing separated from the earth, or from earthly purposes and employments. As the word *sanctified, or hallowed*, in Scripture, is frequently used for the consecration of a thing or person to a holy use or office, as the *Levites, first-born, Tabernacle, Temple*, and their utensils, which were all set apart from every earthly, common, or profane use; and employed wholly in the service of God, so the Divine Majesty may be said to be sanctified by us, in analogy to those things, viz. When we separate him from, and in our conceptions and desires, exalt him above earth and all things.

Thy name. That is, God himself, with all the Attributes of his Divine Nature, his Power, Wisdom, Justice, Mercy, &c.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

^c See Job 23, 12. Prov. 30, 8.—d Ch. 18, 21, &c.

We hallow God's name, 1st. With our lips, when all our conversation is holy, and we speak of those things which are meet to minister grace to the hearers. 2dly. In our thoughts, when we suppress every rising evil, and have our tempers regulated by his grace and Spirit. 3dly. In our lives, when we begin, continue, and end our works to his glory. If we have an eye to God in all we perform, then every act of our common employment will be an act of religious worship. 4thly. In our families, when we endeavour to bring up our children in the discipline and admonition of the Lord; instructing also our servants in the way of righteousness. 5thly. In a particular calling or business, when we separate the falsity, deception, and lying, commonly practised, from it: buying and selling, as in the sight of the holy and just God.

10. *Thy kingdom come.* The ancient Jews scrupled not to say: *He prays not at all, in whose prayers there is no mention of the kingdom of God.* Hence, they were accustomed to say, "Let him cause his kingdom to reign, and his redemption to flourish; and let the Messiah speedily come and deliver his people."

The universal sway of the sceptre of Christ: God has promised that the kingdom of Christ shall be exalted above all kingdoms. Dan. vii, 14—27. That it shall overcome all others, and be at last the universal empire. Isa. ix, 7. Connect this with the explanation given of this phrase, ch. iii, 2.

Thy will be done. This petition is properly added to the preceding, for, when the kingdom of righteousness, peace, and joy, in the holy Spirit, is established in the heart, there is then an ample provision made for the fulfilment of the Divine will.

The will of God is infinitely good, wise, and holy: to have it fulfilled in and among men, is to have infinite goodness, wisdom, and holiness, diffused throughout the universe; and earth made the counterpart of heaven.

As it is in heaven.] The Jews maintained, that they were the angels of God upon earth, as those pure spirits were angels of God in heaven; hence they said, "As the angels sanctify the Divine name in heaven, so the Israelites sanctify the Divine name upon earth." See *Schoettgen*.

Observe, 1st. The salvation of the soul is the result of two wills conjoined; the will of God, and the will of man. If God will not the salvation of man, he cannot be saved: if man will not the salvation God has prepared for him, he cannot be delivered from his sins. 2dly. This petition certainly points out a deliverance from all sin; for nothing that is *unholy* can consist with the Divine will, and if this be fulfilled in man, surely sin shall be banished from his soul. 3dly. This is further evident from these words, *as it is in heaven*; i. e. as the angels do it: viz. with all *zeal, diligence, love, delight, and perseverance.* 4thly. Does not the petition plainly imply, we may live without sinning against God? Surely the holy angels never mingle iniquity with their loving obedience; and as our Lord teaches us to pray, that we do his will here, as they do it in heaven; can it be thought he would put a petition in our mouths, the fulfilment of which was impossible? 5thly. This certainly destroys the assertion: "There is no such state of purification to be attained here, in which it may be said the soul is redeemed from sinful passions and desires." for it is on earth, that we are commanded to pray that this will, which is our sanctification, may be done. 6thly. Our souls can never be truly happy, till our wills be entirely subjected to, and become one with the will of God. 7thly. How can any person offer this petition to his Maker, who thinks of nothing but the performance of the will of God, and of nothing more than doing his own?

Some see the mystery of the Trinity in the three preceding petitions. The first being addressed to the Father, as the source of all holiness. The second, to the Son, who establishes the kingdom of God upon earth. The third, to the Holy Spirit, who by his energy works in men to will and to perform.

To offer these three petitions with success at the Throne of God, three graces, essential to our salvation, must be brought into exercise; and, indeed, the petitions themselves necessarily suppose them. *Father, Our Father*—for he that cometh to God, must believe that he is.

Here, *Thy kingdom come*—for this grace has for its object good things to come.

Love, *Thy will be done*—for love is the incentive to, and principle of all obedience to God, and beneficence to man.

11. *Give us this day our daily bread.* The word τροφή *trophē* has greatly perplexed critics and commentators. I find upwards of thirty different explanations of it. It is found in no Greek writer before the evangelists, and *Origen* says expressly, that it was formed by them, ἀνακεῖται τροφήν ἡμεῖς τῶν ἐν ἡμῶν. The interpretation of *Theophylact*, one of the best of the Greek Fathers, has ever appeared to me to be the best, ἡμεῖς ἐκ τῆς οὐκίας καὶ ἀναγκαῖον ἡμῶν ἀναγκῆς, *Bread, sufficient for our substance or support.* i. e. The quantity of food which is necessary to support our health and strength, by being changed into the substance of our bodies. Its composition, is of *era* and *oreia*, proper or sufficient for support. Mr. Wakefield thinks it probable, that the word was originally written ἐκ οὐκίας, which condensed by degrees, till they be

13 ^a And lead us not into temptation, but ^b deliver us from evil: ^c For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ^d For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But ^e if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

a Ch. 35, 41. Luke 22, 40, 46. 1 Cor. 10, 13. 2 Pet. 2, 9. Rev. 3, 10.—b John 17, 15.—c 1 Chr. 29, 11.—d Ecclesi 23, 1, &c. Nlk 11, 25, 26. Eph. 4, 32. Col. 3, 13.

the *εὐαγγέλιον* of the MSS. There is probably an allusion here to the custom of travellers in the east, who were wont to reserve a part of the food given them the preceding evening to serve for their breakfast or dinner the next day. But as this was not sufficient for the whole day, they were therefore obliged to depend on the providence of God for the additional supply. In Luke xv. 12, 13, *οὐκ* signifies what a person has to live on; and nothing can be more natural than to understand the compound *εὐαγγέλιον*, of that additional supply which the traveller needs to complete the provision necessary for a day's eating over and above what he had then in his possession. See *Harmer*.

The word is so very peculiar and expressive, and seems to have been made on purpose by the evangelists, that more than merely *bodily* nourishment seems to be intended by it. Indeed, many of the primitive fathers understood it as comprehending that daily supply of *grace* which the soul requires to keep it in health and vigour: he who uses the petition would do well to keep both in view. Observe, 1. God is the Author and Dispenser of all temporal as well as spiritual good. 2. We have merited no kind of good from his hand, and therefore must receive it as a *free gift*: give us, &c. We must depend on him *daily* for support; we are not permitted to ask any thing for to-morrow: give us to-day. 4. That petition of the ancient Jews is excellent: "Lord, the necessities of thy people Israel are many, and their knowledge small, so that they know not how to disclose their necessities: Let it be thy good pleasure to give to every man what sufficeth for food!" Thus they expressed their dependance, and left it to God to determine what was best and most suitable. We must ask only that which is *essential* to our support, God having promised neither *luxuries* nor *superfluities*.

12. And *forgive us our debts*. [Sin is represented here under the notion of a *debt*, and as our sins are *many*, they are called *debts*. God made man that he might live to his glory, and gave him a law to walk by; and if, when he does any thing that tends not to glorify God, he contracts a debt with Divine Justice, how much more is he debtor when he breaks the law by actual transgression. It has been justly observed, "All the attributes of God are reasons of obedience to man; those attributes are infinite: every sin is an act of ingratitude, or rebellion, against all these attributes; therefore sin is infinitely sinful."

Forgive us.—Man has nothing to *pay*: if his debts are not *forgiven*, they must stand charged against him for ever: as he is absolutely *insolvent*. Forgiveness, therefore, must come from the free mercy of God in Christ: and how strange is it, we cannot have the *old* debt cancelled, without (by that very means) contracting a *new* one, as great as the *old*! but the *credit* is transferred from *Justice* to *Mercy*. While *sinners*, we are in debt to infinite *Justice*; when *pardoned*, in debt to endless *Mercy*: and, as a continuance in a state of grace necessarily implies a continual communication of mercy, so the debt goes on increasing, *ad infinitum*. Strange economy in the Divine procedure, which, by rendering a man an infinite debtor, keeps him eternally dependant on his Creator! How good is God! and what does this state of dependance imply? a union with, and participation of, the fountain of eternal goodness and felicity!

As we forgive our debtors.] It was a maxim among the ancient Jews, that no man should lie down in his bed without forgiving those who had offended him. That man condemns himself to suffer eternal punishment who makes use of this prayer with *revenge* and *hatred* in his heart. He who will not attend to a *condition* so advantageous to himself, (remitting a *hundred pence* to his debtor, that his own creditor may remit him 10,000 *talents*), is a madman, who, to oblige his neighbour to suffer an hour, is himself determined to suffer everlastingly! This condition of forgiving our neighbour, though it cannot possibly *merit* any thing; yet it is that condition without which God will pardon no man. See ver. 14 and 15.

13. And lead us not into temptation.] That is, bring us not into *sole trial*. *Πειρασμῶν*, which may be here rendered *sole trial*, comes from *πειρο*, to pierce through, as with a spear or spit, used so by some of the best Greek writers. Several of the primitive fathers understood it something in this way; and have therefore added *quam ferre non possumus*, "which we cannot bear." The word not only implies violent assaults from Satan, but also sorely afflictive circumstances, none of which we have as yet grace or fortitude sufficient to bear. Bring us not in, or lead us not in.—This is a mere Hebrewism: God is said to do a thing, which he only *permits* or *suffers* to be done.

The process of temptation is often as follows: 1st. A simple *evil thought*. 2dly. A strong *imagination*, or impression made on the imagination by the thing to which we are tempted. 3dly. *Delight* in viewing it. 4thly. *Consent* of the will to perform it. Thus lust is conceived, sin is finished, and death brought forth. James i. 15. See also on chap. iv. 1. A

16 Moreover ^f when ye fast, be not, as the hypocrites, of a ^g sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.

17 But thou ^h when thou fastest, ⁱ anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Fa-

a Ch. 13, 35. James 2, 13.—f 1 Kings 21, 27. 1s. 68, 5.—g Gen. 4, 4. Ps. 35, 13. Matt. 14, 15.—h Ruth 3, 3. 2 Sam. 12, 20. Eccl. 9, 8.—i Ruth 3, 3. Dan. 10, 3.

ther may be tempted without entering *into* the temptation: entering into it implies giving way, closing in with, and embracing it.

But deliver us from evil.] *Απο τον πονηρον*, from the wicked one. Satan is expressly called *ὁ πονηρος*, the wicked one. Matt. xiii. 19 and 38. compare with Mark iv. 15. Luke viii. 12. This epithet of Satan comes from *πονος*, labour, sorrow, misery, because of the drudgery which is found in the way of sin, the sorrow that accompanies the commission of it, and the misery which is entailed upon it, and in which it ends.

It is said in the *Mishna*, Tit. *Be'eroth*, that Rabbi Judah was wont to pray thus: "Let it be thy good pleasure to deliver us from impudent men, and from impudence; from an evil man, and an evil chance; from an evil affection, an evil companion, and an evil neighbour; from Satan the destroyer, from a hard judgment, and a hard adversary." See *Lightfoot*.

Deliver us.] *Ρῥῆσαι ἡμᾶς*—a very expressive word—break our chains, and loose our bands—snatch, pluck us from the evil, and its calamitous issue.

For thine is the kingdom, &c.] The whole of this doxology is rejected by *Welstein*, *Griesbach*, and the most eminent critics. The authorities on which it is rejected may be seen in *Griesbach*, and *Welstein*, particularly in the second edition of *Griesbach's Testament*, who is fully of opinion, that it *never made a part of the sacred text*. It is variously written in several MSS. and omitted by most of the Fathers, both Greek and Latin. As the doxology is at least very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not, in my opinion, be left out of the text, merely because some MSS. have omitted it, and it has been variously written in others. See various forms of this doxology taken from the ancient Jewish writers, in *Lightfoot* and *Schoetgen*. By the *kingdom*, we may understand that mentioned ver. 10. and explained chap. iii. 12. By *power*, that energy by which the kingdom is governed and maintained. *By glory*, the honour that shall redound to God in consequence of the maintenance of the kingdom of grace, in the salvation of men.

For ever and ever.] *Εἰς τοὺς αἰῶνας*, to the for ever. Well expressed by our common translation—*ever* in our ancient use of the word taking in the whole duration of *time*; the second *ever*, the whole of *eternity*. May thy name have the glory both in this world, and in that which is to come! The original word *αἰών*, comes from *αἶν*, always, and *ων*, being, or existence. This is Aristotle's definition of it. See the note on Gen. xxi. 33. There is no word in any language which more forcibly points out the grand characteristic of eternity—that which *always exists*. It is often used to signify a *limited time*, the end of which is not known, but this use of it is only an *accommodated* one; and it is the grammatical and proper sense of it, which must be resorted to in any controversy concerning the word. We sometimes use the phrase for *evermore*: i. e. for ever and more, which signifies the whole of *time*, and the *more*, or interminable duration beyond it. See on chap. xxv. 46.

Amen.] This word is Hebrew, אָמֵן and signifies *faithful* or *true*. Some suppose the word is formed from the initial letters of אֲדוֹנָי יְצִירָא *adonai yetsira*, *My lord the faithful king*. The word itself implies a confident resting of the soul in God, with the fullest assurance that all these petitions shall be fulfilled to every one who prays according to the directions given before by our blessed Lord.

The very learned Mr. Gregory has shown that our Lord collected this prayer out of the Jewish *Euchologies*, and gives us the whole form as follows:

Our Father who art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and in the earth here below! Let thy kingdom reign over us now, and for ever! The holy men of old said: remit and forgive unto all men whatsoever they have done against me! And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the kingdom, and thou shalt reign in glory for ever and for evermore." *Gregory's Works*, 4to. 1671, p. 162. See this proved at large in the collections of *Lightfoot* and *Schoetgenius*.

14. If ye forgive men.] He who shows mercy to men, receives mercy from God. For a king to forgive his subjects a hundred millions of treasons against his person and authority, on this one condition, that they will henceforth live peaceably with him and with each other, is what we shall never see; and yet this is but the *shadow* of that which Christ promises on his Father's part to all true penitents. A man can have little regard for his salvation who refuses to have it on such advantageous terms. See *Quesnel*.

15. But if ye forgive not.] He who does not awake at the sound of so loud a voice, is not *asleep* but *dead*. A vindictive

ther which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ^a Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 ^b But lay up for yourselves treasures in heaven, where

a Pro. 23. 4. 1 Tim. 6. 17. Heb. 13. 5. James 5. 1, &c.—Eccles. 29. 11.

man excludes himself from all hope of eternal life, and himself seals his own damnation.

Trespases.] Παράπτωματα, from *παρά* and *πτωω*, to fall off. What a remarkable difference there is between this word and *οφειλήματα*, debts, in verse 12! Men's sins against us are only their *stumbleings*, or *fallings off* from the duties they owe us; but ours are *debts* to God's justice, which we can never discharge. It can be no great difficulty to forgive those, especially when we consider that in many respects we have failed as much in certain duties which we owed to others, as they have done in those which they owed us. "But I have given him no provocation." Perhaps thou art *angry*, and art not a proper judge in the matter; but, however it may be, it is thy interest to forgive, if thou expectest forgiveness from God. On this important subject I will subjoin an extract from Mason's *Self knowledge*, page 248. 1755.

"*Athenodorus*, the philosopher, by reason of his old age, begged leave to retire from the court of *Augustus*, which the emperor granted. In his compliments of leave, he said, 'Remember, Cesar, whenever thou art angry, that thou say or do nothing, before thou hast distinctly repeated to thyself the twenty-four letters of the alphabet.' On which Cesar caught him by the hand, and said, 'I have need of thy presence still;' and kept him a year longer. This was excellent advice from a heathen; but a Christian may prescribe to himself a wiser rule. When thou art angry, answer not till thou hast repeated the fifth petition of our Lord's prayer—*Forgive us our debts as we forgive our debtors*; and our Lord's comment upon it—*For if ye forgive not men their trespases, neither will your heavenly Father forgive your trespases.*"

PRAYER to God, is considered among the *Mohammedans* in a very important point of view. It is declared by the *Muslim* doctors to be the *corner-stone* of *Religion*, and the *pillar* of *Faith*. It is not, say they, a thing of mere *form*, but requires that the heart and understanding should accompany it, without which they pronounce it to be of no avail. They direct prayer to be performed five times in the twenty-four hours. 1. Between day-break and sun-rise; 2. immediately after noon; 3. immediately before sun-set; 4. in the evening before dark; and 5. before the first watch of the night.

They hold the following points to be essentially requisite to the efficacy of prayer: 1. That the person be free from every species of defilement. 2. That all sumptuous and gaudy apparel be laid aside. 3. That the attention accompany the act, and be not suffered to wander to any other object. 4. That the prayer be performed with the face towards the temple of *Mecca*.—ΠΕΔΑΥΑΗ. Prel. Dis. p. 53, 54.

"There are few points here but the follower of Christ may seriously consider and profitably practice.

18. *When ye fast.*] A fast is termed by the Greeks *νηστis*, from *νη*, not, and *εσθей*, to eat; hence fast means, a total abstinence from food for a certain time. Abstaining from flesh, and living on fish, vegetables, &c. is no fast, or may be rather considered a burlesque on fasting. Many pretend to take the true definition of a fast from *Isaiah lvi. 3.* and say that it means a fast from sin. This is a mistake; there is no such term in the Bible as *fasting from sin*; the very idea is ridiculous and absurd, as if sin were a part of our daily food. In the fast mentioned by their prophet, the people were to divide their bread with the hungry, ver. 7. but could they eat the bread, and give it too? No man should save by a fast; he should give all the food he might have eaten to the poor. He who saves a day's expense by a fast, commits an abomination before the Lord. See more on chap. ix. 15.

As the hypocrites, of a sad countenance.] *Ευχόμενοι*, either from *εὐχόμενος*, sour, crabbed, and *οὐδ*, the countenance: or from *εὐχόμενος*, a Scythian, a morose, gloomy, austere phiz, like that of a Scythian or Tartar. A hypocrite has always a very difficult part to act: when he wishes to appear as a penitent, not having any godly sorrow at heart, he is obliged to counterfeit it the best way he can, by a gloomy and austere look.

17. Anoint thine head, and wash thy face.] These were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance, that they might appear to men to fast. Our Lord, therefore, cautions us against this: as if he had said: Affect nothing—dress in thy ordinary manner, and let the whole of thy deportment prove, that thou desirest to recommend thy soul to God, and not thy face to men. That factitious mourning which consists in putting on black clothes, crapes, &c. is utterly inconsistent with the simplicity of the Gospel of Christ; and if practised in reference to spiritual matters, is certainly forbidden here; but sin is so common, and so boldly persisted in, that not even a crape is put on as an evidence of deploring its influence, or of sorrow for having committed it.

18. Thy Father which seeth in secret.] Let us not be afraid that our hearts can be concealed from God: but let us fear lest he perceive them to be more desirous of the praise of men, than they are of that glory which comes from Him.

neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ^a The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of

Ch. 13, 21. Luke 12. 33, 34. & 18. 22. 1 Tim. 6. 19. 1 Pet. 1. 4.—c Luke 11. 34, 35.

Openly.] *Εν τῷ φανερῷ*. These words are omitted by nine MSS. in uncial letters, and by more than one hundred others, by most of the versions, and by several of the primitive fathers. As it is supported by no adequate authority, Bengel, Wetstein, Griesbach, and others, have left it out of the text.

19. Lay not up for yourselves treasures upon earth.] What blindness is it for a man to lay up that as a treasure which must necessarily perish! A heart designed for God and eternity is terribly degraded by being fixed on those things which are subject to corruption. "But may we not lay up treasure innocently?" Yes, 1st. If you can do it without setting your heart on it, which is almost impossible; and 2dly. If there be neither *widows* nor *orphans*, destitute nor distressed persons in the place where you live. "But there is a portion which belongs to my children, shall I distribute that among the poor?" If it belongs to your children, it is not *yours*, and therefore you have no right to dispose of it. "But I have a certain sum in stock, &c. shall I take that and divide it among the poor." By no means; for by doing so, you would put it out of your power to do good after the present division—keep your principal, and devote, if you can possibly spare it, the product to the poor, and thus you shall have the continual ability to do good. In the meantime, take care not to shunt up your bowels of compassion against a brother in distress; if you do, the love of God cannot dwell in you.

Rust.] Or *canker*, *βωσκis*, from *βωσκειν*, I eat, consume. This word cannot be properly applied to rust, but to any thing that consumes or cankers clothes or metals. There is a saying exactly similar to this in the Institutes of *Meno*, speaking of the presents made to Brahmins, he says, "It is a gem which neither thieves nor foes take away, and which never perishes." *Chapter of Government, Institute 83.*

Where thieves do not break through.] *Διανομέων*, literally dig through, i. e. the wall, in order to get into the house. 20. Lay up treasures in heaven.] "The only way to render perishing goods eternal, to secure stately furniture from moths, the richest metals from canker, and precious stones from thieves, is to transmit them to heaven by acts of charity. This is a kind of bill of exchange which cannot fail of acceptance, but through our own fault." *Quesnel.*

It is certain we have not the smallest portion of temporal good, but what we have received from the unmerited bounty of God; and if we give back to him all we have received, yet still there is no merit that can fairly attach to the act, as the goods were the Lord's: for I am not to suppose that I can purchase any thing from a man by his own property. On this ground the doctrine of human merit is one of the most absurd that ever was published among men, or credited by sinners. Yet he who supposes he can purchase heaven by giving that meat which was left at his own table, and that of his servants; or by giving a garment which he could no longer in decency wear, must have a base ignorant soul, and a very mean opinion of the heaven he hopes for. But shall not such works as these be rewarded? Yes, yes, God will take care to give you all that your cast victuals, refuse, and old clothes, are worth. Yet he who, through love to God and man, divides his bread with the hungry, and covers the naked with a garment, shall not lose his reward, a reward which the mercy of God appoints, but to which, in strict justice, he can lay no claim.

21. Buy your treasure is.] If God be the treasure of our souls, our hearts, i. e. our affections and desires will be placed on things above. An earthly-minded man proves that his treasure is below: a heavenly-minded man shows that his treasure is above.

22. The light of the body is the eye.] That is, the eye is to the body what the sun is to the universe in the day-time, or a lamp or candle to a house after night.

If—thine eye be single.] *Απλως*, simple, uncompounded:—i. e. so perfect in its structure as to see objects distinctly and clearly; and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye; one object appearing two or more—or else in a different situation, and of a different colour to what it really is. This state of the eye is termed, ver. 23, *νανος*, evil, i. e. diseased or defective. An evil eye, was a phrase in use among the ancient Jews, to denote an envious, covetous man or disposition: a man who repined at his neighbour's prosperity, loved his own money, and would do nothing in the way of charity for God's sake. Our blessed Lord, however, extends and sublines this meaning, and uses the sound eye as a metaphor, to point out that simplicity of intention, and purity of affection, with which men should pursue the supreme good. We cannot draw more than one straight line between two indivisible points. We aim at happiness, it is found only in one thing, the indivisible and eternal God. If the line or simple intention be drawn straight to him, and the soul walk by it, with purity of affection, the whole man shall be light in the Lord, the rays of that excellent glory shall irradiate the mind, and through the whole spirit shall the Divine nature be trans-

darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ^a No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^b Ye cannot serve God and mammon.

25 Therefore I say unto you, ^c Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

^a Luke 16, 13.—b Gal. 1, 10. 1 Tim. 6, 7. James 4, 4. 1 John 2, 15.—c Psal. 55, 22. Luke 12, 22; 23. Phil. 4, 6. 1 Pet. 5, 7.

fused. But if a person who enjoyed this heavenly treasure, permit his *simplicity of intention* to *deviate* from heaven to earthly good; and his *purity of affection* to be contaminated by worldly ambition, secular profits, and animal gratifications; then the *light which was in him becomes darkness*, i. e. his spiritual discernment departs, and his union with God is destroyed: all is only a *palpable obscurity*; and like a man who has totally lost his sight, he walks without *direction, certainty, or comfort*. This state is most forcibly intimated in our Lord's exclamation, *How great a darkness!* Who can adequately describe the misery and wretchedness of that soul, which has lost its union with the fountain of all good, and in losing this, has lost the *possibility of happiness till the simple eye be once more given, and the straight line once more drawn*.

24. *No man can serve two masters.*] The master of our heart may be fitly termed the *love* that reigns in it. We serve that only which we love supremely. A man cannot be in perfect indifference between two objects which are incompatible; he is inclined to despise and hate whatever he does not love supremely, when the *necessity of a choice* presents itself.

He will hate the one and love the other.] The word *hate* has the same sense here, as it has in many places of Scripture; it merely signifies to love *less*—so Jacob loved Rachel, but *hated* Leah; i. e. he loved Leah much less than he loved Rachel. God himself uses it precisely in the same sense, Jacob have I loved, but Esau have I *hated*; i. e. I have loved the posterity of Esau less than I have loved the posterity of Jacob: which means no more than that God, in the course of his providence, gave the Jews greater earthly privileges than he gave to the Edomites; and chose to make them the progenitors of the Messiah, though they ultimately, through their own obstinacy, derived no more benefit from this privilege than the Edomites did. How strange is it, that with such evidence before their eyes, men will apply this *loving and hating* to decrees of inclusion and exclusion, in which neither the justice nor mercy of God are honoured.

Ye cannot serve God and mammon. מָמוֹן *mamon*, is used for *money* in the *Targum of Onkelos*, Exod. xviii. 21, and in that of *Jonathan*, Judg. v. 19. 1 Sam. viii. 3. The Syriac word מַמְוֵנָא *mamonā*, is used in the same sense, Exod. xxi. 30. Dr. Castal deduces these words from the Hebrew מְאֵן *aman*, to *trust, confide*; because men are apt to trust in riches. *Mammon* may therefore be considered, as anything a man *confides in*. Augustin observes, "that *mammon* in the *Pavic*, or Carthaginian language, signified *gain*." *Lucerna Puvicæ mammon* dicitur. The word plainly denotes *riches*, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful mammon* (το ἀδικόν) but also of the *true* (το ἀληθινόν). St. Luke's phrase, μαμωνά ἀδικίας very exactly answers to the Chaldee מָמוֹן מַמְוֵנָא *mamon dispekar*, which is often used in the Targums. See more in *Wetstein* and *Parkhurst*.

Some suppose there was an *idol* of this name, and Kircher mentions such an one in his *Œdip. Ægyptiacus*. See *Castal*.

Our blessed Lord shows here the utter impossibility of loving the world and loving God at the same time; or, in other words, that a *man of the world* cannot be a truly religious character. He who gives his heart to the world, robs God of it, and in *snatching at the shadow* of earthly good, loses substantial and eternal blessedness. How dangerous is it, to set our hearts upon riches, seeing it is so easy to make them our god!

25. *Therefore.*] Διὰ τούτο, on this account; viz. that ye may not serve *mammon*, but have unshaken confidence in God, I say unto you:

Take no thought.] Be not anxiously careful, μη μεριμνᾶτε; this is the proper meaning of the word. Μεριμνα *anxious solicitude*, from μεριμνέω *to worry, dividing, or distracting the mind*. My old MS. Bible renders it, he not hyspō to pouhē. Prudent care is never forbidden by our Lord, but only that *anxious distracting solicitude* which by *dividing* the mind, and *drawing it different ways*, renders it utterly incapable of attending to any solemn or important concern. To be anxiously careful concerning the means of subsistence, is to lose all satisfaction and comfort in the things which God gives, and to act as a mere infidel. On the other hand, to rely so much upon providence as not to use the very powers and faculties with which the Divine Being has endowed us, is to tempt God. If we labour without placing our confidence in our labour, but expect all from the blessing of God, we obey his will, co-operate with his providence, set the springs of it a-going in our behalf, and thus imitate Christ and his followers by a *sedate care*, and an *industrious confidence*.

In this and the following verses, our Lord lays down several reasons why men should not disquiet themselves about the wants of life, or concerning the future.

The first is, the experience of greater benefits already received. *Is not the life more than meat, and the body than*

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory, was not arrayed like one of these.

^d Job 38, 41. & 39, 19. Psal. 137, 9. Luke 12, 24, &c.—e Luke 2, 52. & 12, 25, 35.—f Luke 12, 27.

raiment! Can he who gave us our body, and breathed into it the breath of life, before we could ask them from him, refuse us that which is necessary to preserve both, and when we ask it in humble confidence.

The clause *what ye must eat*, is omitted by two MSS, most of the ancient versions, and by many of the primitive Fathers. *Griesbach* has left it in the text with a note of doubtfulness. It occurs again in the 31st verse, and there is no variation in any of the MSS, in that place. Instead of *Is not the life more than*, &c. we should read of *more value*: so the word εἶδος, is used in Numb. xxii. 15, and by the best Greek writers: and in the same sense it is used in chap. xxi. 37. See the note there.

26. *Behold the fowls of the air.*] The second reason why we should not be anxiously concerned about the future, is the example of the smaller animals, which the providence of God feeds without their own labour; though he be not their father. We never knew an earthly father take care of his *foals*, and neglect his *children*; and shall we fear this from our heavenly Father? God forbid! That man is utterly unworthy to have God for his father, who depends less upon his goodness, wisdom, and power, than upon a crop of corn, which may be spoiled either in the field or in the barn. If our great Creator have made us capable of knowing, loving, and enjoying himself eternally, what may we not expect from him, after so great a gift?

They sow not, neither do they reap.] There is a saying among the Rabbins almost similar to this—"Hast thou ever seen a beast or a fowl that had a workshop? yet they are fed without labour and without anxiety. They were created for the service of man, and man was created that he might serve his Creator. Man also would have been supported without labour and anxiety, had he not corrupted his ways. Hast thou ever seen a *lion* carrying burthens, a *stag* gathering summer fruits, a *fox* selling merchandise, or a *wolf* selling oil! that they might thus gain their support: and yet they are fed without care or labour. Arguing, therefore, from the less to the greater, if they which were created that they might serve *me*, are nourished without labour and anxiety, how much more I, who have been created that I might serve my Maker. What therefore is the cause, why I should be obliged to labour in order to get my daily bread? Answer, *Sin*." This is a curious and important extract, and is highly worthy of the reader's attention. See *Schoettgen*.

27. *Which of you by taking thought can add one cubit unto his stature?*] The third reason against these carking cares, is the unprofitableness of human solicitude, unless God vouchsafe to bless it. What can our *uneasiness* do but render us still more unworthy of the divine care? The passage from distrust to apostasy is very short and easy: and a man is not far from murmuring against Providence, who is dissatisfied with its conduct. We should depend as fully upon God for the preservation of his gifts, as for the gifts themselves.

Cubit unto his stature?] I think ἑλκτιαν should be rendered *age* here, and so our translators have rendered the word in John ix. 21. αὐτός ἑλκτιαν ἔχει, *he is of age*. A very learned writer observes, that no difficulty can arise from applying πᾶν, a *cubit*, a measure of *extension, to time*, and the *age* of man, as *place* and *time* are both *quantities*, and capable of *increase and diminution*; and as no fixed material standard can be employed in the *measurement of the fleeting particles of time*; it was *natural and necessary* in the construction of language, to apply parallel terms to the discrimination of *time* and *place*. Accordingly, we find the same words indifferently used to denote *time* and *place* in every known tongue.

Lord, let me know the MEASURE of my days! Thou hast made my days HAND-BREADTHS. Psal. xxxix. 56. Many examples might be adduced from the *Greek* and *Roman* writers. Besides, it is evident, that the phrase of adding one cubit, is proverbial, denoting something *minute*; and is therefore applicable to the *smallest possible portion of time*; but in a *literal* acceptance, the *addition of a cubit to the stature* would be a *great and extraordinary accession of height*. See *Wakefield*.

28. *And why take ye thought for raiment?*] Or, *why are ye anxiously careful about raiment?*] The fourth reason against such inquietudes, is the example of inanimate creatures: The *herbs* and *flowers* of the field have their being, nourishment, exquisite flavours, and beautiful hues, from God himself. They are not only without anxious care, but also without care or thought of every kind. Your being, its excellence, and usefulness, do not depend on your anxious concern: they spring as truly from the beneficence and continual superintendence of God as the flowers of the field do: and were you brought into such a situation, as to be utterly incapable of contributing to your own preservation and support, as the *lilies* of the field are to theirs, your heavenly

30 Wherefore, * if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, ^b O ye of little faith!

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your ^a *all* Luke 12:28—b Ch. 14:31.—c See 1 Kings 3:13. Psa. 37:25. Mark 10:30. Luke 12:31. 1 Tim. 4:8.

Father could augment your substance, and preserve your being, when for his glory, and your own advantage.

Consider! Diligently consider this, *καταθερε, lay it earnestly to heart*, and let your confidence be unshaken in the God of infinite bounty and love.

29. Solomon in all his glory.] Some suppose, that as the robes of state worn by the eastern kings, were usually white, as were those of the nobles among the Jews; that therefore the lily was chosen for the comparison.

30. If God so clothe the grass of the field.] Christ confounds both the huxury of the rich in their superfluities, and the distrust of the poor as to the necessities of life. Let man, who is made for God and eternity, learn from a flower of the field how low the care of Providence stoops. All our inquietudes and distrusts proceed from lack of faith: that supplies all wants. The poor are not really such, but because they are destitute of faith.

To-morrow is cast into the oven.] The inhabitants of the east, to this day, make use of dry straw, withered herbs, and stubble, to heat their ovens. Some have translated the original word *καλῶν, a still*; and intimate, that our Lord alludes to the distillation of herbs for medicinal purposes; but this is certainly contrary to the scope of our Lord's argument, which runs thus: If God covers, with so much glory, things of no further value than to serve the meanest uses; will he not take care of his servants who are so precious in his sight, and designed for such important services in the world. See Harmer's Observations.

31. What shall we eat? or, What shall we drink?] These three inquiries engross the whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god; and these he worships in the lust of the flesh, and the lust of the eye, and in the pride of life.

32. For after all these things do the Gentiles seek.] The fifth reason against solicitude about the future, is, that to concern ourselves about these wants, with anxiety, as if there was no such thing as a providence in the world; with great affection towards earthly enjoyments, as if we expected no other; and without praying to God or consulting his will, as if we could do any thing without him; this is to imitate the worst kind of heathens, who live without hope, and without God in the world.

Seek.] *Ἑτάρετε, from ἐν, intensive, and ζητεῖτε, I seek, to seek intensely, earnestly, again and again.* The true characteristic of the worldly man: his soul is never satisfied—give! give! is the ceaseless language of his earth-born heart.

Your heavenly Father knoweth, &c.] The sixth reason against this anxiety about the future, is, because God, our heavenly Father, is infinite in wisdom, and knows all our wants. It is the property of a wise and tender Father to provide necessities, and not superfluities, for his children. Not to expect the former is an offence to his goodness; to expect the latter, is injurious to his wisdom.

33. But seek ye first the kingdom of God.] See on Mat. iii. 7. His righteousness.] That holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom mentioned above. See on chap. v. 20.

heavenly Father knoweth that ye have need of all these things.

33 But ^c seek ye first the kingdom of God, and his righteousness; ^d and all these things shall be added unto you.

34 Take, therefore, no thought for the ^e morrow: for the morrow shall take thought for the things of itself. ^f Sufficient unto the day is the evil thereof.

^a Mark 10:30. Luke 12:31. Rom. 14:17.—b Lev. 32:30. Pro. 27:1.—c Job 14:1. Luke 12:31.

The seventh reason against these worldly cares and fears, is, because the business of our salvation ought to engross us entirely: hither, all our desires, cares, and inquiries, ought to tend. Grace is the way to glory—holiness the way to happiness. If men be not righteous, there is no heaven to be had; if they be, they shall have heaven and earth too; for godliness has the promise of both lives. 1 Tim. vi. 3.

All these things shall be added unto you.] The very blunt note of old Mr. Trapp, on this passage, is worthy of serious attention. All things shall be added. "They shall be cast in as an overplus, or as small advantages to the main bargain: as paper and packthread are given where we buy spice and fruit, or an inch of measure to an ell of cloth." This was a very common saying among the Jews: "seek that to which other things are necessarily connected." "A king said to his particular friend, 'Ask what thou wilt, and I will give it unto thee.' He thought within himself, 'If I ask to be made a general, I shall readily obtain it. I will ask something to which all these things shall be added:' he therefore said, 'Give me thy daughter to wife.'—Thus he did, knowing that all the dignities of the kingdom should be added unto this gift." See in Schoettgen.

To this verse, probably, belong the following words, quoted often by Clement, Origen, and Eusebius, as the words of Christ: ἀνέτει τα μεγάλα, και τα μικρά ὑμῖν προσέθεσται: και αὐτὰς ταπεινωσάτω, και ταπεινὰ προσέθεσται ὑμῖν. "Ask great things, and little things shall be added unto you; ask heavenly things, and earthly things shall be added unto you."

34. Take, therefore, no thought.] That is, be not therefore anxiously careful.

The eighth and last reason, against this preposterous conduct, is, that carking care is not only useless in itself, but renders us miserable beforehand. The future falls under the cognizance of God alone: we encroach, therefore, upon his rights, when we would fain foresee all that may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized by those timorous forecass, of what may happen; and those faithless apprehensions concerning the future! Let us do now what God requires of us, and trust the consequences to him. The future time which God would have us foresee and provide for, is that of judgment and eternity: and it is about this alone that we are careless.

Sufficient unto the day is the evil thereof.] *Ἀρκούν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, Sufficient for each day is its own calamity.* Each day has its peculiar trials; we should meet them with confidence in God.—As we should live but a day at a time, so we should take care to snuff no more evils in one day than are necessarily attached to it. He who neglects the present for the future, is acting opposite to the order of God, his own interest, and to every dictate of sound wisdom. Let us live for eternity, and we shall secure all that is valuable in time.

There are many valuable reflections in the *Abbi Quesnel's* work, on this chapter; and from it several of the preceding have been derived.

CHAPTER VII.

Our Lord warns men against rash judgment and uncharitable censures, 1—5. Shows that holy things must not be profaned, 6; gives encouragement to fervent persevering prayer, 7—11. Shows how men should deal with each other, 12. Exhorts the people to enter in at the straight gate, 13, 14; to beware of false teachers, who are to be known by their fruits, 15—20. Shows that no man shall be saved by mere profession of Christianity, however specious, 21—23. The parable of the wise man who built his house upon a rock, 24, 25. Of the foolish man who built his house without a foundation, on the sand, 26, 27. Christ concludes his sermon, and the people are astonished at his doctrine, 28, 29. [A. M. 4051. A. D. 27. An. Olymp. CCL. 3.]

JUDGE ^a not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

^a Luke 6:7. Rom. 2:1. & 14:3, 4, 10, 13. 1 Cor. 4:3, 5. James 1:11, 12.

NOTE.—Verse 1. Judge not, that ye be not judged.] These exhortations are pointed against rash, harsh, and uncharitable judgments, the thinking evil, where no evil seems, and speaking of it accordingly. The Jews were highly criminal here, and yet had very excellent maxims against it, as may be seen in Schoettgen. This is one of the most important exhortations in the whole of this excellent sermon. By a secret and criminal disposition of nature, man endeavours to elevate himself above others, and to do it more effectually, depresses them. His jealous and envious heart wishes that there may be no good quality found but in himself, that he alone may be esteemed. Such is the state of every unconverted man; and it is from this criminal disposition, that evil surmises, rash judgments, precipitate decisions, and all other unjust procedures against our neighbour, flow.

3 ^c And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

^b Mark 4:24. Luke 6:78.—c Luke 6:41, 42.

2. For with what judgment.] He who is severe on others, will naturally excite their severity against himself. The censures and calumnies which we have suffered, are probably the just reward of those which we have dealt out to others.

3. And why beholdest thou the mote.] *Καρφός* might be translated the splinter: for splinter bears some analogy to beam, but mote does not. I should prefer this word (which has been adopted by some learned men) on the authority of *Hesychius*, who is a host in such matters; *Καρφός, κερία ὕλον ἄκρην, Karphos, is a thin piece of wood, a splinter.* It often happens, that the faults which we consider as of the first enormity in others, are, to our own iniquities, as a chip is when compared to a large beam. On one side, self-love blinds us to ourselves; and on the other, envy and malice give us piercing eyes in respect of others. When we shall have as much

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.

9 ¶ Or what man is there of whom if his son ask bread, will he give him a stone?

a Pro. 9, 7, 8, & 23, 9. Acts 13, 45, 46.—b Ch. 21, 22. Mark 11, 24. Luke 11, 9, 10, & 15, 1. John 14, 13, & 15, 7, & 16, 23, 24. James 1, 5, 6. 1 John 3, 22, & 5, 14, 15.—c Pro. 8, 17. Jer. 22, 12, 13.

zeal to correct ourselves, as we have inclination to reprove and correct others, we shall know our own defects better than now we know those of our neighbour. There is a caution very similar to this of our Lord given by a heathen:

Cum tua prævidetur oculis mala tippis inunctis; Cur in amicorum vitis tam cernis acutum, Quam aut equalis, aut serpens Epidaurius? Hor. Sat. lib. 1.

"When you can so readily overlook your own wickedness, why are you more clear-sighted than the eagle, or serpent of Epidaurus, in spying out the failings of your friends?" But the saying was very common among the Jews, as may be seen in *Lightfoot*.

4. *Or how wilt thou say?* That man is utterly unfit to show the way of life to others, who is himself walking in the way of death.

5. *Thou hypocrite!* A hypocrite, who professes to be what he is not, (viz. a true Christian,) is obliged, for the support of the character he has assumed, to imitate all the dispositions and actions of a Christian; consequently he must reprove sin, and endeavour to show an uncommon affection for the glory of God. Our Lord unmasks this vile pretender to saintship, and shows him that his hidden hypocrisy, covered with the garb of external sanctity, is more abominable in the sight of God, than the openly professed and practised iniquity of the profligate.

In after times, the Jews made a very bad use of this saying; "I wonder," said Rabbi Zaphon, "whether there be any in this age that will suffer reproach? If one say to another, *Cast out the mote out of thine eye*, he is immediately ready to answer, *Cast out the beam that is in thine own eye*." This proverbial mode of speech the Gloss interprets thus: "Cast out *ῥῖπ* *kisim*, the mote, that is, the little sin, that is in thy hand; to which he answered, *Cast out the great sin* that is in thine. So they could not reprove, because all were sinners." See *Lightfoot*.

6. *Give not that which is holy.* Το ἅγιον, the holy or sacred thing; i. e. any thing, especially of the sacrificial kind, which had been consecrated to God. The members of this sentence should be transposed thus: *Give not that which is holy unto the dogs, lest they turn again and rend you: neither cast ye your pearls before swine, lest they trample them under their feet.* The propriety of this transposition is self-evident. There are many such transpositions as these, both in *sacred* and *profane* writers. The following is very remarkable: "I am black but comely; as the tents of Kedar, as the curtains of Solomon." That is, "I am black as the tents of Kedar, comely as the curtains of Solomon." See many proofs of this sort of writing in Mr. WAKEFIELD'S *Commentary*.

As a general meaning of this passage, we may just say, "The sacrament of the Lord's Supper, and other holy ordinances which are only instituted for the genuine followers of Christ, are not to be dispensed to those who are continually returning like the *snarling ill-natured dog* to their easily predominant sins of rash judgment, barking at and tearing the characters of others by *evil-speaking, backbiting, and slandering*; nor to him, who, like the *swine*, is frequently returning to wallow in the mud of sensual gratifications and impurities."

7. *Ask—seek—knock!* These three words include the ideas of *want, loss, and earnestness*. *Ask*: turn beggar at the door of mercy: thou art *destitute* of all spiritual good, and it is God alone who can give it to thee; and thou hast no claim but what his *mercy* has given thee on *itself*.

Seek: Thou hast *lost* thy God, thy paradise, thy soul.—Look about thee, leave no stone unturned,—there is no peace, no final salvation for thee, till thou get thy soul restored to the favour and image of God.

Knock: Be in *earnest*—be *importunate*: Eternity is at hand! and if thou die in thy sins, where God is thou shalt never come. *Ask* with confidence and humility. *Seek* with care and application. *Knock* with earnestness and perseverance.

8. *For every one that asketh receiveth!* Prayer is always heard after one manner or other. No soul can pray in vain that prays as directed above. The truth and faithfulness of the Lord Jesus are pledged for it. YE SHALL receive—YE SHALL find—it SHALL be opened. These words are as strongly binding on the side of God, as *thou shalt do no murder* is on the side of man. Bring Christ's word, and Christ's sacrifice with thee, and not one of Heaven's blessings can be denied thee. See on Luke xi. 9.

9. *Or what man is there—whom if his son!* Men are exhorted to come unto God, with the persuasion that he is a most gracious and compassionate parent, who possesses all heaven—

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, ^c being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for ^d this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14 ¶ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

a Luke 11, 11, 12, 13.—c Gen. 6, 5, & 8, 21.—f Tob. 4, 15. Luke 6, 21.—g Lev. 19, 18. Ch. 22, 39, 40. Rom. 13, 5, 3, 10. Gal. 5, 14. 1 Tim. 1, 5.—h Luke 13, 31.—i Or, How.

ly and earthly good; *knows* what is necessary for each of his creatures, and is infinitely ready to communicate that which they need most.

Will he give him a stone? Will he not readily give him bread if he have it? This was a proverb in other countries; a benefit grudgingly given by an avaricious man, is called by *Seneca*, *panem lapidosum*, stony bread. Hence that saying in *Plautus*: *Alteri manu fert lapidem, panem orientat alteri*—in one hand he brings a stone, and stretches out bread in the other.

11. *If ye then, being evil!* Πονηροὶ υἱοί, who are radically and diabolically depraved, yet feel yourselves led by natural affection, to give those things to your children which are necessary to support their lives: how much more will your Father, who is in heaven, whose nature is infinite goodness, mercy, and grace, give good things—his grace and Spirit, (πνεῦμα ἁγίου, the Holy Ghost, Luke xi. 13.) to them who ask him? What a picture is here given of the goodness of God! Reader, ask thy soul, could this heavenly Father *reprobate* to unconditional eternal damnation, any creature he has made? He who can believe that he has, may believe any thing: but still God is LOVE.

12. *Therefore all things whatsoever ye would that men!* This is a most sublime precept, and highly worthy of the grandeur and beneficence of the just God who gave it. The general meaning of it is this: "Guided by justice and mercy, do unto all men as you would have them to do to you, were your circumstances and theirs reversed." Yet, this saying may be misunderstood; "If the prisoner should ask the judge, 'whether he would be content to be hanged, were he in his case,' he would answer, 'No.' Then, says the prisoner, *do as you would be done to*—neither of them must do as *private* men; but the judge must do by him, as they have publicly agreed; that is, both judge and prisoner have consented to a law, that if either of them steal, he shall be hanged."—*Selden*. None but he whose heart is filled with love to God and all mankind, can keep this precept, either in its spirit or letter. Self-love will feel itself sadly cramped when brought within the limits of this precept—but God hath spoken it: it is the spirit and design of the law and the prophets: the sum of all that is laid down in the Sacred Writings, relative to men's conduct towards each other. It seems as if God had written it upon the hearts of all men, for sayings of this kind may be found among all nations, Jewish, Christian, and Heathen. See many examples in *Wetstein's* notes.

13. *Enter ye in at the strait gate!* Our Saviour seems to allude here to the distinction between the public and private ways mentioned by the Jewish lawyers. The public roads were allowed to be sixteen cubits broad, the private ways only four. The words in the original are very emphatic: Enter in (to the kingdom of heaven) through this strait gate, δια τῆς στενῆς πύλης, i. e. of doing to every one as you would he should do unto you: for this alone seems to be the strait gate which our Lord alludes to.

For wide is the gate! And very broad, εὐρυχωρίας, from εὖρος, broad, and χωρός, a place, a spacious roomy place; that leadeth forward, ἀπαγὼν, into THAT destruction, εἰς τὴν ἀπώλειαν, meaning eternal misery; intimating, that it is much more congenial to the revenging, covetous heart of fallen man, to take every advantage of another, and to enrich himself at his expense, rather than to walk according to the rule laid down before by our blessed Lord, and that acting contrary to it, is the way to everlasting misery. With those who say it means repentance and forsaking sin, I can have no controversy. That is certainly a gate and a strait one too, through which every sinner must turn to God, in order to find salvation. But the doing to every one as we would they should do unto us, is a gate extremely strait, and very difficult to every unregenerate mind.

14. *Because strait is the gate!* Instead of *οτι*, because, I should prefer *τι*, how, which reading is supported by a great majority of the best MSS., versions, and fathers. How strait is that gate! This mode of expression more forcibly points out the difficulty of the way to the kingdom. How strange is it that men should be unwilling to give up their worldly interest to secure their everlasting salvation! and yet no interests need be abandoned, but that which is produced by *injustice and unkindness*. Reason, as well as God, says, such people should be excluded from a place of blessedness. He who shows no mercy (and much more he who shows no justice) shall have judgment without mercy. James i. 13.

Few there be that find it! The strait gate, στενὴ πύλη, sig.

15 ¶ ^a Beware of false prophets, ^b which come to you in sheep's clothing, but inwardly they are ^c ravening wolves.

16^d Ye shall know them by their fruits. ^e Do men gather grapes of thorns, or figs of thistles?

17 Even so f every good tree bringeth forth good fruit ; but
a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19th Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, ^b Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

a Den. 13. 3. Jer. 23. 16. Ch. 21. 4, 5, 11, 24. Mark 13. 22. Rom. 16. 17, 18. Eph. 5. 6. Col. 2. 8. 2 Pet. 2. 1, 2, 3. 1 John 4. 1.—b Mic. 3. 5. 2 Tim. 3. 5.—c Acts 20. 21, 30.—d Ver. 20. Ch. 12. 33.—e Luke 6. 43, 44.—f Jer. 11. 19. Ch. 12. 33.—g Ch. 3. 10. Luke 3. 9. John 5. 2, 6.

nifies literally what we call a *wicket*, i. e. a little door in a large gate. Gate, among the Jews, signifies metaphorically, the entrance, introduction or means of acquiring any thing. So they talk of the gate of repentance, the gate of prayers, and the gate of tears. When God, say they, shut the gate of paradise against Adam, He opened to him the gate of repentance. The way to the kingdom of God is made sufficiently manifest—the completest assistance is promised in the way, and the greatest encouragement to persevere to the end, is held out in the everlasting Gospel. But men are so wedded to their own passions, and so determined to follow the imaginations of their own hearts, that still it may be said: There are *few* who find the way to heaven: fewer yet who *abide* any time in it; fewer still who *walk* in it; and fewest of all who *persevere* unto the end. Nothing renders this way either *narrow* or *difficult* to any person, but *Sin*. Let all the world leave their sins, and all the world may walk *abroad* in this good way.

[5. *Beware of false prophets.*] By false prophets we are to understand teachers of erroneous doctrines, who come professing a commission from God, but whose aim is not to bring the heavenly treasure to the people, but rather to rob them of their earthly good. Teachers who preach for *hire*, having no motive to entering into the ministry but to get a *living*, as it is ominously called by some, however they may bear the garb and appearance of the innocent useful sheep, the true pastors commissioned by the Lord, these latter name and do not believe, are in the sight of the all-seeing God, no other than *ravening wolves*, whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus *ruin*, instead of *save* the flock.

in *Gal.* *ye shall know them by their fruits*). Fruit, in the Scripture, and Jewish phraseology, are taken for *works* of any kind. "A man's works," says one, "are the *tongue* of his heart, and tell honestly whether he is inwardly corrupt or pure." By these works you may *distinguish* (εἰς, vocable) these ravenous wolves from true pastors. The judgment formed of a man by his *general* conduct is a safe one: if the judgment be not favourable to the person, that is *his* fault, as you have your opinion of him from his works, i. e. *the confession of his own heart*.

17. So every good tree [As the thorn can only produce thorns, not grapes; and the thistle, not figs, but prickles: so an *unregenerate heart* will produce fruits of degeneracy. As we generally know that a *good tree* will not produce *bad fruit*, and the *bad tree* will not, cannot produce *good fruit*: so we may know that the *profession of godliness*, while the life is *ungodly*, is imposture, hypocrisy, and deceit. A man cannot be a *saint* and a *sinner* at the same time. Let us remember, that as the *good tree* means a *good heart*, and a *good heart* means a *naturally vicious*; so there is none but God who can pluck up the vicious tree, create a good heart, plant, cultivate, water, and make it continually fruitful in righteousness and true holiness.

18. *A good tree cannot bring forth evil fruit*—Love to God and man is the root of the good tree; and from this principle all its fruit is found. To teach as some have done, that a state of salvation may be consistent with the *greatest crimes*, (such as *murder* and *adultery* in David) or that the righteous necessarily sin in all their best works; is really to make the *good tree bring forth bad fruit*, and to give the lie to the Author of Eternal Truth.

19. *Every tree that bringeth not forth good fruit*] What a terrible sentence is this against Christless pastors, and Christless hearers! Every tree that produceth *not good fruit*, ἐκκομῆται, is to be now cut down, the *act of excision* is now taking place: the curse of the Lord is even *now* on the head and the heart of every *false teacher*, and *imminent hearer*.

20. *Wherefore by their fruits, &c.*] This truth is often repeated, because our eternal interests depend so much upon it. Not to have *good fruit*, is to have *evil*: there can be no innocent sterility in the invisible tree of the heart. He that brings forth *no fruit*, and he that brings forth *bad fruit*, are both only fit for the *fire*.

21. Not every one] Οὐκ ἅπας, a *Hebraism*, say some, for no person. It is a *Græcism* and a *Latinism* too: οὐ παντὶ θένω.

23 And ^k then will I profess unto them, I never knew you: ^ldepart from me, ye that work iniquity.

24 ¶ Therefore ^m whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings,
ⁿ the people were astonished at his doctrine :

29 ° For he taught them as *one* having authority, and not as the scribes.

h Hos. 8. 2. Ch. 25. 11, 12. Luke 6. 46. & 13. 25. Acts 19. 13. Rom. 2. 13. James 1. 22.—i Num. 24. 4. John 11. 51. 1 Cor. 13. 2.—k Ch. 25. 12. Luke 13. 25, 27. 2 Tim. 2. 19.—l Ps. 5. 5. & 6. 8. Ch. 25. 41.—m Luke 6. 47, & c.—n Ch. 13. 54. Mark 1. 22. & 6. 2. Luke 4. 32.—o John 7. 46.

not all of the gods, i. e. not any of the gods. HORN. *Odyssey*. Z. 240. S. TERENCE. *Sine omni periculo*, without all danger, i. e. without any danger. AND JUVENAL. *Sine omni laude*, without all imperfection, i. e. without any. See more in Mr. Wakefield. The sense of this verse seems to be this : No person, by merely acknowledging my authority, believing in the divinity of my nature, professing faith in the perfection of my righteousness, and infinite merit of my atonement, shall enter into the kingdom of heaven—shall have any part with God in glory ; but he who doeth the will of my Father—he who gets the bad tree rooted up, the good tree planted, and continues to bring forth fruit to the glory and praise of God. There is a good saying among the rabbins on this subject. “A man should be as vigorous as a panther, as swift as an eagle, as fleet as a stag, and as strong as a lion, to do the will of his Creator.”

22. *Many will say to me in that day*. ΕΞΕΙΝ ΤΗ ΗΜΕΡΑ, *in that very day*, viz. the day of judgment—*have ye not prophesied*, taught, publicly preached, *in thy name*; acknowledging thee to be the only Saviour, and proclaiming thee as such to others; *cast out devils*, impure spirits, who had taken possession of the bodies of men; *done many miracles*, being assisted by supernatural agency to invert even the course of nature, and thus prove the truth of the doctrine we preached.

23. *Will I profess?* Ὁμολογῶντα, *I will fully and plainly tell the truth, I never knew you—I never approved of you:* for so the word is used in many places, both in the Old and New Testaments. You held the truth in unrighteousness, which you preached your pure and holy doctrine: and for the sake of my own truth, and through my love to the souls of men, I blessed your preaching; but yourselves I could never esteem, because ye were destitute of the spirit of my Gospel, unholy in your hearts, and unrighteous in your conduct. Alas! alas! how many *preachers* are there who appear *prophets* in their pulpits; how many *writers*, and other evangelical workmen, the miracles of whose labour, learning and doctrine, we admire, who are *nothing*, and worse than nothing, before God; because they perform not *his will*, but their *own*! What an awful consideration, that a man of eminent gifts, whose talents are a source of public utility, should be only as a *zeal-mark* or *finger-post* in the way to eternal bliss, pointing out the road to others, without walking in it himself!

Depart from me! What a terrible word! What a dreadful separation! *Depart from ME!* from the very Jesus whom you have proclaimed, in *union* with whom alone eternal life is to be found. For, united to Christ, all is *heaven*; separated from him, all is *hell*.

24. *Therefore whosoever heareth these sayings of mine*—That is, the excellent doctrines laid down before in this and the two preceding chapters. There are several parables or similitudes like to this in the rabbins. I shall quote but the two following.

Rabbi Eleazar said, "The man whose knowledge exceeds his works, to whom is he like? He is like a tree which had many branches, and only a few roots; and when the stormy winds came it was plucked up and eradicated. But he whose good works are greater than his knowledge, to what is he like? He is like a tree which had few branches and many roots: so that all the winds of heaven could not move it from its place."—*Pirke Aboth*.

Elisha, the son of Abuja, said, "The man who studies much in the law, and maintains good works, is like to a man who built a house, laying stones at the foundation, and building brick upon them: and though many waters come against it, they cannot move it from its place. But the man who studies much in the law, and does not maintain good works, is like a man, who, in building his house, put brick at the foundation, and laid stones upon them, so that even gentle waters shall overthrow that house." Aboth. Rab. Nath.

Probably our Lord had this or some parable in his eye: but how amazingly improved in passing through his hands! In our Lord's parable there is dignity, majesty, and point, which we seek for in vain in the Jewish archetype.

I will liken him unto a wise man] To a prudent man—

avot *φάρμακον*, to a prudent man, man of sense and understanding, who, foreseeing the evil, hideth himself, who proposes to himself the best end, and makes use of the proper means to accomplish it. True wisdom consists in getting the building of our salvation completed: to this end, we must build on the Rock, CHRIST JESUS, and make the building firm, by keeping close to the maxims of his Gospel, and having our tempers and lives conformed to its word and spirit: and when, in order to this, we lean on nothing but the grace of Christ, we then build upon a solid Rock.

25. *And the rain descended—floods came—winds blew.* In Judea, and in all countries in the neighbourhood of the tropics, the rain sometimes falls in great torrents, producing rivers, which sweep away the soil from the rocky hills; and the houses, which are built of brick only dried in the sun, of which there are whole villages in the east, literally melt away before those rains, and the land-floods occasioned by them. There are three general kinds of trials to which the followers of God are exposed; and to which some think, our Lord alludes here: first, those of temporal afflictions, coming in the course of divine providence: these may be likened to the torrents of rain. Secondly, those which come from the passions of men, and which may be likened to the impetuous rivers. Thirdly, those which come from Satan and his angels, and which, like tempestuous whirlwinds, threaten to carry every thing before them. He alone, whose soul is built on the Rock of Ages, stands all these shocks; and not only stands in, but profits by them.

26. *And every one that heareth—and doeth them not.* Was there ever a stricter system of morality delivered by God to man, than in this sermon? He who reads or hears it, and does not look to God to conform his soul and life to it, and notwithstanding is hoping to enter into the kingdom of heaven, is like the fool who built his house on the sand.—When the rain, the rivers, and the winds come, his building must fall, and his soul be crushed into the narrowest pit by its ruins. Talking about Christ, his righteousness, merits, and atonement, while the person is not conformed to his word and spirit, is no other than solemn self-deception.

Let it be observed, that it is not the man who hears or believes these sayings of Christ, whose building shall stand when the earth and its works are burnt up; but the man who does them.

Many suppose that the law of Moses is abolished, merely

because it is too strict and impossible to be observed; and that the Gospel was brought in to liberate us from its obligations; but let all such know, that in the whole of the old covenant nothing can be found so exceedingly strict and holy as this sermon, which Christ lays down as the rule by which we are to walk. "Then, the fulfilling of these precepts is the purchase of glory." No, it is the way only to that glory which has already been purchased by the blood of the Lamb. To him that believes, all things are possible.

28. *The people were astonished.* Or *οἶοντο*, the multitudes; for vast crowds attended the ministry of this most popular and faithful of all preachers. They were astonished at his doctrine. They heard the law defined in such a manner as they had never thought of before; and this sacred system of morality urged home on their consciences with such clearness and authority, as they had never felt under the teaching of their scribes and Pharisees. Here is the grand difference between the teaching of scribes and Pharisees, the self-created or men-made ministers, and those whom God sends. The first may preach what is called very good and very sound doctrine; but it comes with no authority from God to the souls of the people; therefore, the unholy is unholy still: because preaching can only be effectual to the conversion of men, when the union of the Holy Spirit is in it; and as these are not sent by the Lord, therefore they shall not profit the people at all. Jer. xxiii. 32.

29. *Having authority.* They felt a commanding power and authority in his word, his doctrine. His statements were perspicuous, his exhortations persuasive, his doctrine sound and rational, and his arguments irresistible. These they never felt in the trifling teachings of their most celebrated doctors, who consumed their own time and that of their disciples and hearers, with frivolous cases of conscience, ridiculous distinctions, and puerile splittings of controversial hairs—questions not calculated to minister grace to the hearers.

Several excellent MSS. and almost all the ancient versions read *καὶ οἱ Φαρισαῖοι*, and the Pharisees. He taught them as one having authority, like the most eminent and distinguished teacher, and not as the scribes—and Pharisees, who had no part of that unction, which he in its plenitude possessed. Thus ends a sermon, the most strict, pure, holy, profound, and sublime, ever delivered to man; and yet so amazingly simple is the whole, that almost a child may apprehend it! Lord, write all these thy sayings upon our hearts, we beseech thee! Amen.

CHAPTER VIII.

Great multitudes follow Christ, 1. He heals a leper, 2-4. Heals the Centurion's servant, 5-13. Heals Peter's wife's mother, 14, 15, and several other diseased persons, 16, 17. Departs from that place, 18. Two persons offer to be his disciples, 19-22. He and his disciples are overtaken with a tempest, which he miraculously stills, 23-27. He cures Demoniaes, and the Demons which were cast out, enter into a herd of swine, which, rushing into the sea, perish, 28-32. The swine-herds announce the miracle to the Gergesenes, who request Christ to depart from their country, 33, 34. [A. M. 4031. A. D. 27. An. Olymp. CCL 3.]

WHEN he was come down from the ^a mountain, great multitudes followed him.

^b And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

^c And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

a Ch. 5. 1. Luke 7. 1.—b Mark 1. 45, &c. Luke 5. 12, &c.

NOTES.—Verse 1. *From the mountain.* That mountain on which he had delivered the preceding inimitable sermon.

Great multitudes followed him. Having been deeply impressed with the glorious doctrines which they had just heard.

2. *And behold there came a leper.* The leprosy, *λεπροα*, from *λεπς*, a scale, was an inveterate cutaneous disease, appearing in dry, thin, white scurfy scales or scabs, either on the whole body, or on some part of it, usually attended with violent itching, and often with great pain. The eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments, (Lev. xiii. 47, &c.) and houses, (Lev. xiv. 34, &c.) and was deemed incurable by any human means. Among the Jews, God alone was applied to for its removal; and the cure was ever attributed to his sovereign power.

The various symptoms of this dreadful disorder, which was a striking emblem of sin, may be seen in Lev. xiii. and xiv. where also may be read the legal ordinances concerning it; which, as on the one hand, they set forth how odious sin is to God, so, on the other, they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying and healing influences of the Holy Spirit.

The Greek name *λεπροα*, seems to have been given to this distemper, on account of the thin, white scales (*αἰνίδες*) with which the bodies of the leprons were sometimes so covered, as to give them the appearance of snow, Exod. iv. 6. Num. xii. 10. 2 Kings v. 27.

Herodotus, lib. 1. mentions this disorder as existing, in his time, among the Persians. He calls it *λεωκη*, the white scab; and says, that those who were affected with it, were prohibited from mingling with the other citizens; and so dreadful was this malady esteemed among them, that they considered it a punishment on the person, from their great god the Sun, for some evil committed against him. Dr. Mead mentions a remarkable case of this kind which came under his own observation. "A countryman whose whole body was so miserably seized with it that his skin was shining as covered with flakes

will; be thou clean. And immediately his leprosy was cleansed.

^d And Jesus saith unto him, ^e See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that ^f Moses commanded, for a testimony unto them.

c Ch. 9. 30. Mark 5. 43.—d Lev. 14. 3, 4, 10. Luke 5. 14.

of snow; and as the furfuraceous or bran-like scales were daily rubbed off, the flesh appeared quick or raw underneath." See the Doctor's *Medica Sacra*, chap. ii. It was probably on account of its tendency to produce this disorder in that warm climate, that God forbade the use of swine's flesh to the Jews. The use of this bad aliment, in union with ardent spirits, is in all likelihood, the grand cause of the scurvy, which is so common in the British nations, and which would probably assume the form and virulence of a leprosy, were our climate as hot as that of Judea. See the notes on Ex. iv. 6. and on Lev. xiii. and xiv.

Lord, if thou wilt, thou canst make me clean. As this leper may be considered as a fit emblem of the corruption of man by sin; so may his cure, of the redemption of the soul by Christ. A sinner truly penitent, seeks God with a resolute faith; approaches him in the spirit of contrition; humbles himself under his mighty hand, acknowledging the greatness of his fall, and the vileness of his sin; his prayer, like that of the leper, should be humble, plain, and full of confidence in that God, who can do all things, and of dependance upon his will or mercy from which all good must be derived. It is peculiar to God that he need only will what he intends to perform. His power is his will. The ability of God to do what is necessary to be done, and his willingness to make his creatures happy, should be deeply considered by all those who approach him in prayer. The leper had no doubt of the former, but he was far from being equally satisfied in respect of the latter.

3. *Jesus put forth his hand—I will; be thou clean.* The most sovereign authority is assumed in this speech of our blessed Lord—I WILL, there is here no supplication of any power superior to his own; and the event proved to the fullest conviction, and by the clearest demonstration, that his authority was absolute, and his power unlimited. *Be thou cleansed*, καθαρίσθητι; a single word is enough.

And immediately his leprosy was cleansed. What an astonishing sight! A man whose whole body was covered over

5 I * And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but * speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me :

* Luke 7, 1. &c.—b Luke 15, 19, 21—c Ps. 107, 21—d Gen. 12, 3. Isa. 40, 2, 3, 4, 5, 6. Mal. 1, 11. Luke 13, 25. Acts 19, 43, 5, 11, 18 & 14, 27. Rom. 13, 2, 3, &c.

with the most loathsome disease, cleansed from it in a moment of time ! Was it possible for any soul to resist the evidence of this fact ! This action of Christ is a representation of that *invisible hand*, which makes itself felt by the most *insensible heart* : of that *internal word* which makes itself heard by the most *deaf* : and of that *supreme will* which works every thing according to its own counsel.

4. *Jesus saith—see thou tell no man*]. Had our Lord at this early period, fully manifested himself as the Messiah, the people, in all likelihood, would have proclaimed him king ; this, however, refused by him, must have excited the hatred of the Jewish rulers, and the jealousy of the Roman government ; and, speaking after the manner of men, his further preachings and miracles must have been impeded. This alone seems to be the reason why he said to the leper, *see thou tell no man*.

Show thyself to the priest] This was, to conform to the law instituted in this case, Lev. xiv. 1, &c.

Offer the gift] This gift was *two living clean birds, some cedar wood, with scarlet, and hyssop*, Lev. xiv. 4, which were to be brought for his cleansing ; and *seven clean, two he-lambs, one ewe lamb, three tenth-deals of flour, and one log of oil*, ver. 10 ; but if the person was *poor*, then he was to bring *one lamb, one tenth-deal of flour, one log of oil, and two turtle doves, or young pigeons*, ver. 21, 22. See the notes on Lev. xiv.

Now all this was to be done for a testimony to them ; to prove that this leper, who was doubtless well known in the land, had been thoroughly cleansed ; and thus, in this *private way*, to give full proof to the *priesthood*, that Jesus was the true Messiah. The Jewish rabbins allowed, that curing the lepers should be a *characteristic* of the Messiah ; (see Bishop Chandler's Vindication) therefore the obstinacy of the priests, &c. in rejecting Christ, was utterly inexcusable.

5. *Capernaum*] See chap. iv. 13.

A *centurion*] Έκατονταρχος. A Roman military officer who had the command of one hundred men.

6. *Lord*] Rather *Sir*, for so the word *κυριε* should always be translated when a *Roman* is the speaker.

Lieth at home] Βεβηται, *lieth all along* : intimating that the disease had reduced him to a state of the utmost impotence, through the grievous torments with which it was accompanied.

Sick of the palsy] Or *paralytic*. See chap. iv. 24. This centurion did not act as many masters do when their servants are afflicted, have them immediately removed to an *infirmary*, often to a *work-house* : or sent home to friends or relatives. He probably either care nothing for them, or are unable to afford them any of the comforts of life. In case of a contagious disorder, it may be necessary to remove an infected person to such places as are best calculated to cure the distemper, and prevent the spread of the contagion. But in all common cases, the servant should be considered as a child, and receive the same friendly attention. If by a hasty, unkind, and unnecessary removal, the servant die, are not the master and mistress murderers before God ?

7. *I will come and heal him*] Εγω εδωκ' ην παρυσια αυτου. *I am coming, and will heal him*. This saying is worthy of observation. Jesus did not positively say, *I will come and heal him* ; this could not have been strictly true, because our Lord healed without going to the house, and the issue shows that the words ought to be taken in the most literal sense : thus understood, they contained a promise which it seems none of them distinctly comprehended. Foreseeing the exercise of the centurion's faith, he promises that while he is coming, ere he arrives at the house, he will heal him, and this was literally done, verse 13. There is much beauty in this passage.

8. *But speak the word only*] Or instead of ερε λογον, read ερε λογον, *Speak by word or command*. This reading is supported by the most extensive evidence from MSS., versions, and fathers. See here the pattern of that living faith and genuine humility which ought always to accompany the prayer of a sinner : Jesus can *will away the palsy, and speak away the most grievous torments*. The first degree of humility is to acknowledge the necessity of God's mercy, and our own inability to help ourselves : the second, to confess the freeness of his grace, and our own utter unworthiness. Ignorance, unbelief, and presumption, will ever retard our spiritual cure.

9. *For I am a man under authority*] That is, *under the authority of others*. This verse has given considerable embarrassment to commentators and critics. I believe the paraphrase given above to be the true meaning of the evangelist. To make this matter more plain, let it be observed, that the Roman foot was divided into three grand parts, *Hastati*, *Principes*, and *Triarii*. Each of these grand divisions was composed of thirty *manipuli* or *companies* ; and every ma-

and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. 10 When Jesus heard it he marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, that 4 many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But 6 the children of the kingdom 6 shall be cast 6 out into

Εφθ. 3, 6—e Ch. 21, 43—f Ch. 17, 42, 50, & 22, 13, & 24, 51, & 25, 30. Luke 13, 23, 2 Pet. 2, 17. Jude 13—g Ps. 49, 19. Rev. 16, 9, 11.

nipulus made two *centuries* or companies of one hundred men. Every *manipulus* had two *centurions*, but these were very far from being equal in rank and honour, though possessing the very same office. The *Triarii* and *Principes* were esteemed the most honourable, and had their *centurions* elected first : and these first elected *centurions*, took precedence of the *centurions* of the *Hastati*, who were elected last. The *centurion* in the text was probably one of this last order, he was under the authority of either the *Principes* or *Triarii*, and had none under him but the hundred men whom he commanded, and who appear to have been in a state of the most loving subjection to him. The argument of the centurion seems to run thus. If I who am a person subject to the control of others, yet have some so completely subject to myself, that I can say to one, Come, and he cometh, to another, Go, and he goeth, and to my slave (το δουλο μου) Do this, and he doeth it, how much more then canst thou accomplish whatsoever thou wilt, being under no control, and having all things under thy command. He makes a proper use of his authority, who by it raises his mind to the contemplation of the sovereign power of God, taking occasion from it to humble himself before him who has all power in heaven and earth ; and to expect all good from him.

There are two beautiful passages in *Arrian* that tend much to illustrate this speech of the centurion. Κατατα εις Αγαμεννον, λεγει μοι, πορευου προς τον Αχιλλευ, και αποστασον την Βρισην, πορευομαι. Ερχου, ερχομαι. "He who personates Agamemnon, says to me, Go to Achilles, and bring hither Briseis : I go. He says, Come hither ; I come." Dissert. l. i. c. 25, p. 97.

Οταν ο Θεος ειπη τοις φυτοις αυθει, αυθει. Οταν ειπη βλασανειν, βλασανει. Οταν εκθρην τον καρπον, εκθρει. Οταν πεπαινει, πεπαινει. Οταν παλιν αποβαλλειν, και φυλλοθρυσειν, και αυτα εις αυτα συνευθρονηα εφ' ησυχιας μινειν, και αναπαυεται, μινει και αναπαυεται. "When God commands the plants to blossom, they bear blossoms. When he commands them to bear seed, they bear seed. When he commands them to bring forth fruit, they put forth their fruits. When he commands them to ripen, they grow ripe. When he commands them to fade, and shed their leaves, and to remain inactive, involved in themselves, they thus remain, and are inactive." Cap. 21, p. 62. See *Raphellus*.

This mode of speech fully marks supreme and uncontrolled power, and that power put forth by a sovereign will to effect any purpose of justice or mercy. And God said, Let there be light, and there was light, is a similar expression. That is, I have not found so great a faith, no, not in Israel] That is, I have not found so great an instance of confidence and faith in my power, even among the *Jews*, as this *Roman*, a Gentile, has shown himself to possess.

From Luke vii. 5, where it is said of this centurion, "he loved our nation, and has built us a synagogue;" we may infer, that this man was like the centurion mentioned Acts x. 1. A devout Gentile, a *proslite* of the gate, one who believed in the God of Israel, without conforming to the Jewish ritual, or receiving circumcision. Though the military life is one of the most improper nurses for the Christian religion, yet in all nations there have been found several instances of genuine humility, and faith in God, even in soldiers ; and perhaps never more in the British military, than at the present. A. D. 1812.

11. *Many shall come from the east and west*] Men of every description, of all countries, and of all professions ; and shall sit down, that is, to *ment*, for this is the proper meaning of ανακλιθηναι, intimating the recumbent posture used by the easterns at their meals. The rabbins represent the blessedness of the kingdom of God under the notion of a banquet. See several proofs of this in Schoetgenius. This was spoken to soften the unreasonable prejudices of the Jews, which they entertained against the Gentiles, and to prepare them to receive their brethren of mankind into religious fellowship with themselves, under the Christian dispensation.

With Abraham, and Isaac, and Jacob] In the closest communion with the most eminent followers of God. But if we desire to inherit the promises, we must be followers of them who through faith and patience enjoy them. Let us therefore imitate Abraham, in his faith, Isaac, in his obedience unto death, and Jacob, in his hope, and expectation of good things to come, amidst all the evils of this life, if we desire to reign with them.

12. *Shall be cast out into outer darkness*] As the enjoyment of that salvation which Jesus Christ calls the kingdom of heaven, is here represented under the notion of a nuptial festival, at which the guests sat down in a reclining posture, with the master of the feast ; so the state of those who were excluded from the banquet is represented as *deep darkness* ; because the nuptial solemnities took place at night. Hence

outer darkness: there shall be weeping and gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way; * and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ^b And when Jesus was come into Peter's house, he saw * his wife's mother laid, and sick of a fever.

^a Mark 5. 34. Luke 7. 10, 50.—b Mark 1. 29, 31. Luke 4. 35, 39.

at those suppers, the house of reception was filled with lights called *dadoes*, *λαμπάδες*, *lampades*, *Torches, lamps, candles*, and *lanthorns*, by *Athenæus* and *Plutarch*: so they who were admitted to the banquet, had the benefit of the *light*; but they who were *shut out*, were in *darkness*, called here *outer darkness*, i. e. the darkness on the *outside* of the house, in which the guests were; which must appear more abundantly gloomy, when compared with the *profusion* of light *within* the guest-chamber. And because they who were *shut out*, were not only exposed to *shame*, but also to *hunger* and *cold*; therefore it is added, *there shall be weeping and gnashing of teeth*. As these feasts are often alluded to by the evangelists, I would observe once for all: that they who were invited to them, entered by a *gate* designed to receive them; whence Christ, by whom we enter into the marriage feast, compares himself to a *gate*, John x. 1, 2, 7, 9. *This gate* at the time the guests were to come, was made *narrow*, the *rickets* only being left open, and the porter standing there, that they who were not hidden to the marriage might not rush into it. Hence Christ exhorts the Jews to enter in at the strait gate, ch. vii. 13, &c. When all that were invited were once come, the door was presently shut, and was not to be opened to any who came too late, and stood knocking without: so after the *wise virgins* had entered with the bridegroom, the *gate was shut*, and was not opened to the *foolish virgins*, who stood knocking without, chap. xxv. 11. And in this sense we are to understand the words of Christ, Luke xiii. 24, 25. Many shall seek to enter in, but shall not be able. Why? because the *master of the house hath risen up and shut to the door*, they would not come unto him *when* they might, and now the day of probation is ended, and they must be judged according to the deeds done in the body. See *Whitby* on the place. How many of those who are called *Christians*, suffer the kingdom, the graces, and the salvation which they had in their hands, to be lost; while West-India Negroes, American Indians, Hindoo polytheists, and atheistic Hottentots obtain salvation! A *certainty* of darkness, fears and pains, for comparatively a moment of sensual gratification, how terrible the thought! What *outer darkness*, or *το σκοτος το εξωτερον*, that *darkness*, that *which is the outermost*, may refer to, in eternal damnation, is hard to say: what it alludes to I have already mentioned: but as the words *βουνος τον οδοτον*, *gnashing or CHATTERING of teeth*, convey the idea, not only of extreme anguish, but of extreme cold; some have imagined that the punishment of the damned consisted in sudden *transitions from extreme heat, to extreme cold*; the extremes of both, I have found to produce exactly the same sensation.

MILTON happily describes this in the following inimitable verses, which a man can scarcely read, even at *midsummer*, without *shivering*.

Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail—
—the parching air
Burns fore, and cold performs the effect of fire.
Thither by harpy-footed furies ha'd
At certain revolutions all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce
From beds of raging fire, to starve in ice,
—and there to pine
Immoveable, infix'd; and frozen round
Periods of time; thence hurried back to fire.

Parad. Lost, book ii. line 586.

There is a passage in the Vulgate, Job xxiv. 17, that might have helped Milton to this idea. *Ad nimum calorem transeat ab aquis nimum*. "Let him pass to excessive heat, from waters of snow." This reading, which is found only in this *form*, in the Vulgate, is vastly expressive. Every body knows that *snow-water* is colder than *snow* itself. Another of our poets has given us a most terrible description of perdition, on the same ground.

The once pamper'd spirit
To bathe in fiery floods, or to reside
In thrilling regions of the thick ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
This pendant world; or to be worse than worst
Of those, that lawless and uncertain thoughts
Imagine—

Similar to this is that dreadful description of the torments of the wicked given in the Institutes of Menu; "The wicked shall have a sensation of agony in *Tamisa*, or *utter darkness*, and in other seats of horror; in *Asipatraavana*, or the *sword-leaved forest*, and in different places, of *binding-fast*, and of *rending*: multifarious tortures await them: they shall be mangled by ravens and owls, and shall swallow cakes boiling hot; and shall walk over inflamed sands, and shall feel

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ 4 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by *Isaiah* the

c 1 Cor. 9. 5.—d Mark 1. 32, &c. Luke 1. 40, 41.

the pangs of being *baked* like the vessels of a potter: they shall assume the forms of beasts continually miserable, and suffer alternate afflictions from *extremities of cold and heat*; surrounded with terrors of various kinds. They shall have *old age* without resource; diseases attended with *anguish*; pangs of innumerable sorts, and lastly, *unconquerable death*.^b In *Institutes* of Menu, ch. xii. Inst. 75—80. In the *Zend Avesta*, the place of wicked spirits is termed "The *places of darkness*, the germs of the *thickest darkness*." An uncommonly significant expression: darkness has its *birth* there: there are its *seeds* and *buds*, there it *vegetates* everlastingly, and its eternal fruit is *darkness*! See *Zend Avesta*, vol. i. *Vendidad sadi Fargard*. xviii. p. 412. And is this, or any thing as *bad* as this, *HELL*? Yes, and *worse* than the *worst* of all that has already been mentioned. Hear Christ himself. *There their worm dieth not, and the fire is not quenched*. Great God! save the reader from this damnation!

13 As thou hast believed, so be it done.] Let the mercy thou requestest, be *equal* to the faith thou hast brought to receive it by. According to *thy faith be it done unto thee*, is a general measure of God's dealings with mankind. To get an increase of *faith*, is to get an increase of every grace which constitutes the mind that was in Jesus: and prepares *fully*, for the enjoyment of the kingdom of God. God is the *same* in the present time which he was in ancient days; and miracles of *healing* may be wrought on our own bodies and souls, and on those of *others* by the instrumentality of our faith. But, alas! *where* is faith to be found!

And his servant was healed in the self same hour.] *Εν τη ωρα εκείνη*, in that very hour. Faith is never exercised in the power and goodness of God till it is needed; and *when* it is exercised, God works the miracle of healing. Christ never says, believe *now* for a salvation which thou *now* needest, and I will give it to thee at some *future* time. That salvation which is expected through *works* or *sufferings*, must of necessity be *future*, as there must be time to *work* or *suffer* in: but the salvation which is by *faith*, must be for the *present moment*, for this simple reason, it is BY FAITH, that God may be *manifested and honoured*; and not by *works* or by *sufferings*, lest any man should *boast*. To say, that though it is of faith, yet it may, and must in many cases, be *delayed*, (though the person is coming in the most genuine humility, deepest contrition, and with the liveliest faith in the blood of the Lamb,) is to say that there is still something necessary to be *done*, either on the part of the *person*, or on the part of *God*, in order to procure it; neither of which positions has any truth in it.

14. Peter's house.] That Peter lived at Capernaum, and that Christ lodged with him, is fully evident from this verse compared with chap. xvii. 24.

Peter's wife's mother.] Learn hence, says Theophylact, that marriage is no hindrance to *virtue*, since the chief of the apostles had his wife. Marriage is one of the first of Divine institutions, and is a positive command of God. He says, the state of celibacy is not good, Gen. ii. 18. Those who pretend to say that the *single* state is more holy than the *other*, slander their Maker, and say in effect, "we are too holy to keep the commandments of God."

15. He touched her hand.] Can any thing on this side the unlimited power of God, effect such a cure with only a touch? If the Scriptures had not spoken of the divinity of Christ, these proofs of his power must have demonstrated it to the common sense of every man, whose *creed* had not previously blinded him.

Ministered unto them.] *Αρωα, them*, is the reading of most of the printed editions, but *αρωα, to him*, has the utmost evidence in its support from MSS., Versions, and Fathers. Serving Christ in his ordinances and in his members is the best proof we can give to others of our being soundly restored to spiritual health.

16. When the even was come.] The Jews kept their sabbath from evening to evening, according to the law, Lev. xxiii. 32. From evening to evening shall ye celebrate your sabbath. And the rabbins say, The sabbath doth not enter but when the sun is set. Hence it was that the sick were not brought out to our Lord till after sunset, because then the sabbath was ended.

Many that were possessed with devils.] Dr. Lightfoot gives two sound reasons why Judea, in our Lord's time, abounded with *demoniacs*. First, Because they were then advanced to the very height of impiety; see what Josephus, their own historian, says of them: There was not (says he) a nation under heaven more wicked than they were. See on Rom. i. 1. Secondly, Because they were then strongly addicted to *magic*, and so, as it were, invited evil spirits to be familiar with them. It seems strange to find men at this distance of time, questioning the truth of that which neither scribes nor Pharisees then doubted; nor did they ever object against the pretensions of Christ and his apostles to cast them out. And, if the whole business of *demonism* had been only a *vulgar*

prophet, saying, * Himself took our infirmities, and bare our sicknesses.

15 ^f Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

16 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 ^f And another of his disciples said unto him, Lord, ^g suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

a Isa. 53.4. 1 Pet. 2. 24.—b Luke 9. 57, 58.—c Luke 9. 59, 60.—d See 1 Kings 19.20.

error, (as wise men now tell us,) what a fine opportunity had the wise men then to handle the whole matter, and thus pour contempt on the pretensions of our blessed Lord and his followers, who held it to be one proof of their divine mission, *That demons were subject to them?*

And healed all that were sick.] Not a soul did our Lord Jesus ever reject, who came to him soliciting his aid. Need any sinner despair who comes to him, conscious of his spiritual malady, to be healed by his merciful hand?

17. *Himself took our infirmities.* The quotation is taken from Isa. liii. 4. where the verb נָשָׂא *nasa* signifies to bear sin, so as to make atonement for it. And the rabbins understand this place to speak of the sufferings of the Messiah, for the sins of Israel; and say that all the diseases, all the griefs, and all the punishments due to Israel, shall be borne by him. See *Synopsis Solar*. Christ fulfils the prophecies in all respects, and is himself the completion and truth of them, as being the *lamb* and *victim* of God, which *bears and takes away* the sin of the world. The text in Isaiah refers properly to the taking away of sin; and this in the Evangelist, to the removal of corporeal afflictions; but as the diseases of the body are the emblems of the sin of the soul, Matthew referring to the prediction of the prophet, considered the miraculous healing of the body, as an emblem of the soul's salvation by Christ Jesus.

13. *Unto the other side.* Viz. of the lake of Genesareth, whence he proceeded to the country of the *Gergesenes*, v. 23.

19. *A certain scribe.* Though εἰς *ypapareus*, one scribe, may be considered as a Hebraism; yet it is probable that the literal construction of it was intended to show that few of this class came to the Lord Jesus for instruction or salvation.

Master. Rather teacher, διδάσκαλε from διδάσκει, *Teach*, which itself seems to be derived from δέκω, *I shew*, and means the person who *shows* or *points out* a particular way or science.

I will follow thee whithersoever thou goest.] A man who is not illuminated by the Spirit of God, thinks himself capable of any thing; he alone who is divinely taught, knows he can do nothing but through Christ's strengthening him. Every teacher among the Jews had disciples, and some especially that followed or accompanied them wherever they went, that they might have some person at hand with whom they might converse concerning the divine law.

20. *The foxes have holes, &c.]* Reader! art thou a *poor man?* and dost thou fear God? Then, what a comfort must thou derive from the thought that thou so nearly resemblest the Lord Jesus! But how unlike is the *rich man*, who is the votary of pleasure and slave of sin, to this heavenly pattern.

Son of man. A Hebrew phrase, expressive of *humiliation*, and *debasement*; and on that account, applied emphatically to himself, by the meek and lowly Jesus. Besides, it seems here to be used to point out the incarnation of the Son of God, according to the predictions of the prophets, *Psa. viii. 5. Dan. vii. 13.* And as our Lord was now showing forth his eternal deity in the miracles he wrought, he seems studious to prove to them the certainty of his incarnation, because on this depended the atonement for sin. Indeed our Lord seems more intent on giving the proofs of his *humanity*, than of his *divinity*, the latter being necessarily manifested by the miracles which he was continually working.

21. *Another of his disciples.* This does not mean any of the twelve, but one of those who were constant hearers of our Lord's preaching; the name of *disciple* being common to all those who professed to believe in him, *John vi. 66. Bury my father.* probably his father was old, and apparently near death, but it was a maxim among the Jews, that if a man had any duty to perform to the dead, he was, for that time, free from the observance of any other precept or duty. The children of Adam are always in extremes; some will rush into the ministry of the Gospel without a call, others will delay long after they are called; the middle way is the only safe one; not to move a finger in the work till the call be given, and not to delay a moment after.

22. *Let the dead bury their dead.*] It was usual for the Jews to consider a man as dead who had departed from the precepts of the law; and on this ground, every transgressor was reputed a *dead man*. Our Lord's saying being in common use, had nothing difficult in it to a Jew. Natural death is the separation of the body and soul: spiritual death, the separation of God and the soul: men who live in sin are dead to God. Leave the spiritually dead to bury their natural dead. All the common offices of life may be performed by any

23 ^f And when he was entered into a ship, his disciples followed him.

24 ^f And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea: and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

23 ^f And when he was come to the other side, into the coun-

e Mk. 4. 37, &c. Lk. 8. 23, &c.—f Ps. 65.7. & 99.9. & 107.23.—g Mk. 5.1, &c. Lk. 8. 25, &c.

person; to preach the glad tidings of the kingdom of God is granted but to a few, and to these only by an *especial call*; these should immediately abandon worldly concerns and employments, and give themselves wholly up to the work of the ministry.

21. *Arose a great tempest in the sea.* Probably excited by Satan, the prince of the power of the air, who having got the Author and all the preachers of the Gospel together in a small vessel, thought by drowning it, to defeat the purposes of God, and thus to prevent the salvation of a ruined world. What a noble opportunity must this have appeared to the enemy of the human race!

25. *And his disciples.* The disciples. In the common printed editions, as well as in our translation, it is his disciples, but *arise, his*, is omitted by the very best MSS. and by Bengel, Wetstein, and Griesbach. This is a matter of very small importance, and need not be noticed, only every translator and commentator should aim, to the uttermost of his knowledge and power, to give every particle of the language of the inspired penman that can be expressed, and to insert no one word which he has reason to believe did not come by the inspiration of God.

Lord, save us: we perish.] One advantage of trials is to make us know our weakness, so as to oblige us to have recourse to God by faith in Christ. It is by faith alone that we may be said to approach him; by love we are united to him, and by prayer we awake him. All good perishes in us without Christ: without his grace there is not so much as one moment in which we are not in danger of utter ruin. How proper then is this short prayer for us, and how familiar should it be to us! Taken in the extensive Christian sense it is exceedingly expressive; it comprehends all the power of our Lord's might, all the merit of his atonement, and all the depth of our misery and danger. See *Quenel*.

26. *Why are ye fearful, O ye of little faith?*] Faith is ever bold—*incredulity* always timid. When faith fails in temptation, there is the utmost danger of shipwreck. Lord, increase our faith! is a necessary prayer for all who desire to be saved.

Then he arose and rebuked the winds, &c.] As the agitation of the sea was only the effect of the wind, it was necessary to remove the cause of the disturbance, that the effect might cease. Joshua did not say to the earth, *Earth, stand thou still*, because the earth is not the cause of its own motion; but, *sun, stand thou still*, דר שמש *shenesh dom*, Sun, be silent, or restrain thy influence, which is a proper cause of the revolutions of all the planets. When the solar influence was by the miraculous power of God suspended, the standing still of the earth was a necessary consequence. Both Christ and Joshua spoke with the strictest philosophical precision. See the notes on *Josh. x. 12—14*.

There was a great calm.] One word of Christ can change the face of nature, one word of his can restore calm and peace to the most troubled and disconsolate soul. Prayer and faith, if sincere, shall be heard, though they may be weak. 1. That our imperfections may not hinder us from praying to God. 2. That we may be persuaded it is not our merits which make our prayers effectual. 3. That we may offer them up with great humility; and 4. That we may be fully united to Christ without which union there is no salvation.

There was at first a great agitation, then a great calm. Thus God ever proportions the comfort to the affliction.

27. *The men marvelled.*] Every part of the creation, (man excepted,) hears and obeys the Creator's voice. Sinners have an ear for the world, the devil, and the flesh; till this ear is shut, God's voice is not discerned: for when it is shut to its enemies, it is open to its friends.

What manner of man is this? Πῶς οὖν εἰν ὁυτος. How great is this person! Here was God fully manifest, but it was in the flesh,—there were the hidings of his power.

23. *The country of the Gergesenes.*] This word is variously written in the MSS. and Versions; *Gergasenes*, *Gerasenes*, *Gadarenes*, *Gergesions*, and *Gersedonians*. The three first are supported by the greater authorities. They might have all been names of the same place or district; but if we depend on what *Origen* says, the people mentioned here could not have been the inhabitants of *Gerasa*, which, says he, is a city of Arabia, οὐτε θαλάσσαν, οὐτε λιμνὴν πλησίον ἔχοντα, which has neither sea nor lake nigh to it. "Gadara was, according to *Josephus*, the metropolis of *Perea*, or the region beyond *Jordan*: both the city and villages belonging to it, lay in the country of the *Gergesenes*; whence Christ going

try of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

a Mark 5. 7, 12. Luke 8. 30-33. Rev. 12. 12.

into the country of the *Gadarenes*, Mark v. 1. is said to go into the region of the *Gergasenes*, Matt. viii. 28. **WHITNEY.**

Two possessed with devils.] Persons possessed by evil demons. Mark and Luke mention only one demoniac, probably the fiercer of the two.

Coming out of the tombs.] It is pretty evident that cupolas were generally built over the graves among the Jews, and that these demoniacs had their dwellings under such: the evil spirits which were in them delighting more in these abodes of desolation and ruin, as being more congenial to their fierce and diabolic nature, and therefore would drive the possessed into them.

29. *What have we to do with thee.*] The literal translation of τι μὴ ἔχου με; is, *What is it to us and to thee?* which perhaps might be understood to imply their disclaiming any design to interfere with the work of Christ, and that he should not therefore meddle with them; for it appears they exceedingly dreaded his power.

What have we to do with thee, is a Jewish phrase, which often occurs in the Old Testament, signifying an abrupt refusal of some request, or a wish not to be troubled with the company or importunity of others. Jehu said to the messenger who was sent by Joram to meet him; *What hast thou to do with me?* David said, *What have I to do with you, ye sons of Zeruiah?* Compare Judg. xi. 12. 2 Sam. xvi. 10. 2 Kings ix. 13. Ezra iv. 3. John ii. 4. See the note on Mark i. 24.

Jesus, thou Son of God! Griesbach omits the word *Jesus*, on the authority of several MSS. of the greatest antiquity and respectability; besides some *Versions*, and several of the *Fathers*. I heartily concur with these MSS., &c. for this simple reason, among others, that the word *Jesus*, i. e. *Saviour*, was of too ominous an import to the Satanic interest, to be used freely in such a case, by any of his disciples or subalterns.

Art thou come hither to torment us before the time?] From this it appears that a greater degree of punishment awaited these demons than they at that time endured; and that they knew there was a time determined by the divine Judge, when they should be sent into greater torments.

30. *A herd of many swine.*] These were in all probability Jewish property, and kept and used in express violation of the law of God; and therefore their destruction, in the next verse, was no more than a proper manifestation of the justice of God.

31. *Suffer us to go away!* Εἰσιπείλον ἡμῖν ἀνέλθαι; this is the common reading, but ἀποστείλον ἡμᾶς, *send us away*, appears more genuine. This latter reading Griesbach has adopted on the authority of three ancient MSS. the *Coptic*, *Sahidic*, *Ethiopic*, *Syriac*, all the *Arabic*, *Saxon*, most of the *Itala*, and the *Vulgate*. *Send us away* seems to express more fully the absolute power Jesus Christ had over them,—*permission* alone was not sufficient; the very *power* by

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

b See Deu. 5. 25. 1 Kings 17. 13. Luke 5. 5. Acts 16. 39.

which they were to go away, must come from Christ himself! How vain was the boast of Satan, ch. iv. 9. when we find he could not possess the body of one of the vilest animals that God has made, without immediate authority from the Most High! Since a demon cannot enter even into a swine without being sent by God himself: how little is the power or malice of any of them to be dreaded by those who have God for their portion and protector!

32. *They went into the herd of swine!* Instead of τὴν ἀγέλην τῶν χοίρων, the herd of swine, Griesbach reads τοὺς χοίρους, the swine, on the authority of many MSS. and *Versions*.

The whole herd of swine! Τὼν χοίρων, of swine, is omitted by many MSS. and *Versions*. See Griesbach, and see on Luke viii. 26, &c.

Ran violently down a steep place, &c.] The prayer of these demons is heard and answered! Strange! but let it be noted, that God only hears demons and certain sinners when their prayer is the echo of his own justice. Here is an emblem of the final impenitence and ruin into which the swinish sinners, the habitually impure, more commonly fall than other sinners. Christ permits the demons to do that in the swine which he did not permit them to do in the possessed, on purpose to show us what rage they would exercise on us if left to their liberty and malice. Many are the divine favours which we do not consider, or know only in general. "But the owners of the swine lost their property." Yes, and learn from this, of how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through mercy; sometimes out of justice, to punish us for having acquired or preserved them either by covetousness or injustice.

33. *And they that kept them fled!* Terrified at what had happened to the swine.

34. *The whole city came out!* Probably with the intention to destroy Jesus for having destroyed their swine; but having seen him, they were awed by his presence, and only besought him to depart from their borders. Many rather choose to lose Jesus Christ than those temporal goods by which they gratify their passions, at the expense of their souls. They love even their swine better than their salvation. Certain doctors in both sciences, *dignity* and *physic*, gravely tell us, that these demoniacs were only common madmen, and that the disease was supposed, by the superstitious Jews, to be occasioned by demons. But with due deference to great characters, may not a plain man be permitted to ask by what figure of speech can it be said that "two diseases besought—went out—filled a herd of swine—rushed down a precipice," &c. What silly trifling is this! Some people's credulity will neither permit God nor the devil to work; and in several respects, hardly to exist. For he who denies divine inspiration, will scarcely acknowledge diabolic influence. See the note on ver. 16, and on Luke vii. 21.

CHAPTER IX.

Christ heals a paralytic person at Capernaum, 1.—8. Calls Matthew, 10. Eats with publicans and sinners, at which the Pharisees are offended, and he vindicates his conduct, 11, 12. The disciples of John come to him and inquire about fasting, 14—17. A ruler requests him to heal his daughter, 18, 19. On his road to the ruler's house, he heals a diseased woman, 20—22. Arriving at the ruler's house, he restores the young woman to life, 23—26. Heals two blind men, 27—31. Casts out a dumb demon, 32—34. Preaches and works miracles in all the cities and villages, 35. Is greatly affected at the desolate and dark state of the Jewish people, 36. Exhorts his disciples to pray to God to send them proper instructors, 37, 38. [A. M. 4031. A. D. 27. An. Olymp. CCL 3.]

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the

a Ch. 4. 13.—b Mark 2. 3. Luke 5. 18.

NOTES—Verse 1. *He came into his own city.*] Viz. *Capernaum*, where he seems to have had his common residence at the house of Peter. See chap. iv. 13. and viii. 13. This verse properly belongs to the preceding chapter.

2. *Sick of the palsy.*] See chap. iv. 21.

Lying on a bed ΚΑΙΝΩ, a couch or sofa such as they reclined on at meals.

Seeing their faith.] The faith of the paralytic person, and the faith of those who brought him; see on Mark ii. 4.

Be of good cheer! Οὐρατί τρυφών, *Son, take courage!* Probably he began to despond, and Christ spoke thus to support his faith.

Thy sins be forgiven thee.] Moral evil has been the cause of all the natural evil in the world. Christ goes to the source of the malady, which is sin; and to that as the procuring cause we should refer in all our afflictions. This probable

sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

c Chap. 8. 10.

that this paralytic person had, in the earnest desires of his heart entreated the cure of his soul, leaving his body to the care of others, as the first miracle of healing is wrought on his soul. In a state of helplessness, when we seek above all things to please God, by giving him our hearts, he often inspires others with the care of our temporal necessities. It may be necessary to be observed, that it was a maxim among the Jews, that no diseased person could be healed, till all his sins were blotted out. See *Nedarim*, fol. 41. Hence our Lord first forgives the sins, and then heals the body of the paralytic person. This appears to have been founded on Psal. ciii. 3. *Who forgiveth all thine iniquities, and healeth all thy diseases.* Here pardon precedes health. See also Psal. xli. 3. 4. It may be observed also, that most people are more in earnest about their souls when in sickness than in health; and therefore are most earnest in prayer for salvation.

4 And Jesus ^a knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*?

6 But that ye may know that the Son of man hath power on earth ^b to forgive sins, (then saith he to the sick of the palsy,) *Arise, take up thy bed, and go unto thine house.*

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

9 ^c And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ^d And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples:

^a Psa. 139. 2, Ch. 12. 15. Mark 12. 15. Luke 5. 22. & 6. 8. 9. 47. & 11. 17.—
^b Isa. 55. 6, John 5. 19—c Isa. 43. 35. Mic. 7. 18—d Mark 2. 14. Luke 5. 27.—
^e Mark 2. 15, &c. Luke 5. 29, &c.—f Ch. 11. 19. Luke 5. 30. & 15. 2

3. This man blasphemeth] *Βλασφημεῖ* comes either from *βλάπτειν* *τὴν φήμην*, to hurt or blast the reputation or credit of another; or from *βλάττειν τὰς φωνάς*, to speak with reports. When it is used in reference to God, it simply signifies, to speak impiously of his nature, or attributes, or works. *Injurious speaking* is its proper translation when referred to man.

The scribes were the literati of that time; and their learning, because not used in dependence on God, rendered them proud, envious, and obstinate. Unsantified knowledge has still the same effect: that light serves only to blind and lead men out of the way, which is not joined with uprightness of heart. The most sacred truths often become an occasion of delusion, where men are under the government of their evil passions.

4. Jesus knowing (ιδὼν, seeing) their thoughts] In telling them what the thoughts of their hearts were, (for they had expressed nothing publicly) he gave them the fullest proof of his power to forgive sins; because God only can forgive sins; and God only can search and know the heart. Jesus pronounced the man's sins forgiven—and gave the scribes the fullest proof of his power to do so, by telling them what in the secret of their souls, they thought on the subject.

God sounds the secrets of all hearts—no sin escapes his notice; how senseless then is a sinner to think he escapes securely when unseen by men. Let us take heed to our hearts, as well as to our conduct, for God searches out and condemns all that does not spring from, and leads not to himself.

5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? Both are equally easy and equally difficult: for both require unlimited power to produce them. And every thing is equally easy to that power which is unlimited. A universe can be as easily produced by a single act of the Divine will, as the smallest elementary part of matter.

The common punctuation of the above passage almost destroys the sense: the comma should be placed after *easier*, and to say, made the first part of the question.

6. But that ye may know, &c.] External miracles are the proofs of internal ones. Three miracles are wrought in this case—(1. mean, by miracle, something produced or known that no power is capable of, but that which is omnipotent; and no knowledge adequate to, but that which is omniscient.) The miracles are these: 1st. The remission of the poor man's sins.

2d. The discernment of the secret thoughts of the scribes. 3d. The restoring of the paralytic, in an instant, to perfect soundness. Thus, one miracle becomes the proof and establishment of another. Never was a clearer proof of omnipotent energy, and mercy, brought under the senses of man. Here is an absolutely perfect miracle wrought; and here are absolute incontestible proofs that the miracle was wrought: and the conclusion is the fullest demonstration of the divinity of the ever-blessed Jesus.

Arise, take up thy bed] Being enabled to obey this command, was the public proof that the man was made whole. Such a circumstance should not pass without improvement. A man gives proof of his conversion from sin to God, who imitates this paralytic person. He who does not rise, and stand upright, but either continues grovelling on the earth, or falls back as soon as he is got up, is not yet cured of his spiritual palsy. When we see a penitent enabled to rejoice in hope of God's glory, and to walk in the way of his commandments; he affords us all the proof which we can reasonably require, that his conversion is real; the proof sufficient to satisfy himself, is the witness of the Holy Spirit in his own heart: but this is a matter of which those who are without, cannot judge: they must form their opinion from his conduct, and judge of the tree by its fruits.

8. When the multitudes saw it, they marvelled] Instead of *ἐθαύμασαν*, *wondered*, the Codex Vaticanus and Cod. Beza, with several other MSS. and Versions, have *φοβήθηκαν*, *feared*. In the Gothic, and one copy of the *Itala*, both readings are conjoined thus: *And the multitudes saw it, wondered and feared, and glorified God. Wondered at the miracle; feared to offend against such power and goodness, and glorified God for the works of mercy which he had wrought.*

That which to the doctors of the law, the worldly wise and prudent, is a matter of scandal, is to the humble, an occasion of glorifying the Most High. Divine things make a deeper

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ^a Then came to him the disciples of John, saying, ^b Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can ^c the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and ^d then shall they fast.

16 No man putteth a piece of a new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

^e Gal. 2. 15—f Hos. 6. 6. Mic. 6. 7. 8. Ch. 12. 7—1 Tim. 1. 15—g Mark 2. 17—h Luke 5. 32, &c. & 15. 12—1 John 3. 12—i Acts 13. 2, & 14. 23. 1 Cor. 7. 5.—n Or, raw or unwrought cloth.

impression on the hearts of the simple multitude than on those of the doctors, which, puffed up with a sense of their own wisdom, refuse to receive the truth, as it is in Jesus. The conversion of one rebellious soul is a greater miracle, and more to be admired, than all that can be wrought on inanimate creatures. He who sees a sinner converted from the error of his way, sees a miracle wrought by eternal power and goodness. May such miracles be multiplied!

9. Named Matthew] Generally supposed to be the same who wrote this history of our blessed Lord.

The receipt of custom] The custom-house, *τελωνιον*—the place where the taxes levied by the Romans, of the Jews, were collected.

Follow me] That is, become my disciple.

And he arose, and followed him.] How blessed it is to be obedient to the first call of Christ—how much happiness and glory are lost by delays, though conversion at last may have taken place.

10. Sat at meat in the house] Viz. of Matthew, who it appears from Luke v. 29, made a great feast on the occasion, thus testifying his gratitude for the honour done him; and that his friends and acquaintances might profit by the teaching of his new master, he invites them to the entertainment that was honoured by the presence of Christ. His companions, it appears, were not of the most creditable kind. They were tax-gatherers (see chap. v. 27) and sinners, *ἁμαρτωλοί*, a word which I believe in general signifies heathens, throughout the gospels, and in several other parts of the New Testament.

See, among others, chap. xi. 19. xxvi. 45. Mark ii. 15—17. xiv. 41. Luke v. 30—32. vi. 32—34. vii. 34. 37. 39. xv. 1, 2, 7, 10. xix. 7. xxiv. 7. John ix. 16, 24, 25, 31. Rom. v. 8. Gal. ii. 15. Heb. vii. 26. 1 Pet. iv. 18. in most, if not all of which places, it evidently refers to the character or state of a Gentile or Heathen. See also the notes on these passages.

11. When the Pharisees saw it.] He who, like a Pharisee, never felt himself indebted to infinite mercy for his own salvation, is rarely solicitous about the salvation of others. The grace of Christ alone inspires the soul with true benevolence. The self-righteous Pharisees considered it equal to legal dilemma, to sit in company with tax-gatherers and heathens. It is certain that those who fear God should not associate, through choice, with the workers of iniquity; and should only be found with them when transacting their secular business requires it, or when they have the prospect of doing good to their souls.

12. They that be whole, need not a physician] A common proverb, which none could either misunderstand or misapply. Or it, the reader may make the following use:

1. Jesus Christ represents himself here as the Sovereign Physician of souls. 2. That all stand in need of his healing power. 3. That men must acknowledge their spiritual maladies, and the need they have of his mercy, in order to be healed by him. 4. That it is the most inveterate and dangerous disease the soul can be afflicted with, to imagine itself whole, when the sting of death, which is sin, has pierced it through in every part.

13. I will have mercy and not sacrifice] Quoted from 1 Sam. xv. 22. These are remarkable words. We may understand them as implying, 1st. That God prefers an act of mercy shown to the necessitous, to any act of religious worship to which the person might be called at that time.—Both are good; but the former is the greater good, and should be done in preference to the other. 2dly. That the whole sacrificial system was intended only to point out the infinite mercy of God to fallen man, in his redemption by the blood of the new covenant. And, 3dly. That we should not rest in the sacrifices, but look for the mercy and salvation prefigured by them. This saying was nervously translated by our ancestors, to *πύλλε μιλῆθεν μερῆν* *ἢ ὀψιανὰς θυσίας*, *I will mildearthedness, and not sacrifice.*

Go ye and learn] *ἴνατι ἄτις* *ye relimmed*, a form of speech in frequent use among the rabbins, when they referred to any fact or example in the Sacred Writings. Nothing tends more to humble pretenders to devotion, than to show them that they understand neither Scripture nor religion, when, relying on external performances, they neglect love to God and man, which is the very soul and substance of true religion. True holiness has ever consisted in faith working by love.

I am not come to call the righteous, but sinners] Most of

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

a Mark 5. 22, &c. Luke 8. 41, &c.

the common editions add, *εἰς μετανοίαν, unto repentance*; but this is omitted in the *Codex Vatican*, and *Beza*, sixteen others, both the *Syriac*, both the *Persic*, *Ethiopic*, *Armenic*, *Gothic*, *Anglo-Saxon*, all the *Itala* except three, the *Vulgate*, *Clemens*, *Roman*, *Origen*, *Basil*, *Jerome*, *Augustin*, *Ambrose*, and *Barnabas*. The omission is approved by *Mill* and *Beugel*.—*Griesbach* leaves it out of the text.

14. *Thy disciples fast not?* Probably meaning that they did not do so frequently as the others did, or for the same purposes, which is very likely, for the Pharisees had many superstitious fasts. They fasted in order to have lucky dreams—to obtain the interpretation of a dream, or to avert the evil import of a dream. They also fasted often, in order to obtain the things they wished for. The tract, *Taanith*, is full of these *fasts*, and of the wonders performed thus by the Jewish doctors.

15. *Can the children of the bride-chamber?* *Νυμφίους*. Or, *νυμφίον, bridegroom*, as the *Cod. Beza* and several *Versions* have it. These persons were the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring the bride to his own home. The marriage-feast, among the Jews, lasted seven days: but the new married woman was considered to be a bride for thirty days. Marriage feasts were times of extraordinary festivity, and even of riot, among several people of the East.

When the bridegroom shall be taken from them, &c.] There was only one annual fast observed in the primitive church, called by our ancestors, *lencten-fæsten*, the *spring fast*; and by us, *Lent*; by the Greeks *τεσσαράκωστη*, and by the Latins, *Quadragesima*. This fast is pretended to be kept by many in the present day, in commemoration of our Lord's forty days fast in the wilderness; but it does not appear that, in the purest ages of the primitive church, genuine Christians ever pretended that their *quadragesimal* fast was kept for the above purpose. Their fast was kept merely to commemorate the time during which Jesus Christ lay under the power of death; which was about FORTY HOURS: and it was in this sense they understood the words of this text: *the days will come, &c.* with them, the *bridegroom* meant Christ; the time in which he was taken away, his crucifixion, death, and the time he lay in the grave. Suppose him dying about 12 o'clock on what is called *Friday*, and that he rose about four on the morning of his own day (St. John says, *Early, while it was yet dark*, chap. xx. 1.) the interim makes *forty hours*, which was the true primitive *Lent*, or *quadragesimal fast*. It is true that many in the primitive church were not agreed on this subject, as *Socrates* in his *Church History*, book v. chap. 22. says, "Some thought they should fast one day; others two; others more."—Different churches also were divided concerning the length of the time: some keeping it three, others five, and others seven weeks: and the historian himself is puzzled to know why they all agreed in calling these fasts, differing so much in their duration, by the name of *Quadragesima*, or *forty days fast*: the plain obvious reason appears to me to have been simply this; they put rays in the place of hours; and this absurdity continues in some Christian churches to the present day. For more on *fasting*, see chap. vi. 16.

16. *No man putteth a piece of new cloth.* *Οὐδείς δε επιβάλλει ἐπιβλημα πακὸς ἀγναφὸν ἐπὶ ὡραῖο παλαιόν.* No man putteth a patch of unscoured cloth upon an old garment. This is the most literal translation I can give of this verse, to convey its meaning to those who cannot consult the original. *Πακὸς ἀγναφὸν* is that cloth which has not been scoured, or which has not passed under the hand of the fuller, who is called *ναφός* in Greek; and *ἐπιβλημα* signifies a piece put on, or what we commonly term a patch.

It—taketh from the garment.] Instead of closing up the rent, it makes a larger, by tearing away with it the whole breadth of the cloth, over which it was laid; *αἶψα γὰρ τὸ πλεοναυτὸν*,—it taketh its fullness or whole breadth from the garment; this I am persuaded is the meaning of the original, well expressed by the *Latin*, or *Itala* of the c. *BEZE*, *Tollit enim plenitudinem ejus de testamento*. "It takes away its fullness from the garment."

17. *New wine into old bottles*] It is still the custom in the eastern countries, to make their bottles of goat-skins; if these happened to be old, and new wine were put into them, the violence of the fermentation must necessarily burst them, and therefore newly made bottles were employed for the purpose of putting that wine in, which had not yet gone through its state of fermentation. The institutes of Christ, and those of the Pharisees, could never be brought to accord: an attempt to combine the two systems, would be as absurd as it would be destructive. The old covenant made way for the new, which was its completion and its end: but with that old covenant the new cannot be incorporated.

Christian prudence requires that the weak, and newly con-

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

b Mark 5. 25. Luke 8. 43.

verted, should be managed with care and tenderness. To impose such duties and mortifications as are not absolutely necessary to salvation, before God has properly prepared the heart by his grace for them, is a conduct as absurd and ruinous as putting a piece of raw unscoured cloth on an old garment; it is, in a word, requiring the person to do the work of a man, while as yet he is but a little child. Preachers of the Gospel, and especially those who are instruments in God's hand, of many conversions, have need of much heavenly wisdom, that they may know how to watch over, guide, and advise those who are brought to a sense of their sin and danger. How many auspicious beginnings have been ruined by men's proceeding too hastily, endeavouring to make their own designs take place, and to have the honour of that success themselves, which is due only to God.

18. *A certain ruler*] There were two officers in the synagogue, the *חזן* *chazan ha-ceneseth*, the bishop or overseer of the congregation; and *רוש* *rosh ha-ceneseth*, the head or ruler of the congregation. The *Chazan* takes the book of the law, and gives it to the *Rosh*, or ruler; and he appoints who shall read the different sections, &c. *Jairus*, who is the person intended here, was, in this latter sense, the ruler or governor of one of the synagogues, probably at *Capernaum*. See Mark v. 22. Luke viii. 41.

My daughter is even now dead] Or, my daughter was just now dying; *ἀρτι ἐκτελευτῶσα*, *or, is by this time dead*; i. e. as Mr. Wakefield properly observes, She was so ill when I left home that she must be dead by this time. This turn of the expression reconciles the account given here, with that in Mark and Luke. Michaelis conjectures, that in the Hebrew original, the words must have stood thus, *אֵת אִתָּחַמַּח*; which, without the points, may signify either *She is dead*, or, *She is dying*.

To be successful in our applications to God by prayer, four things are requisite, and this ruler teaches us what they are. First, a man should place himself in the presence of God—he came unto him. Secondly, He should humble himself sincerely before God—he fell down before him—at his feet. Mark v. 22. Thirdly, He should lay open his wants with a holy earnestness—he besought him greatly. Mark v. 23. Fourthly, He should have unbounded confidence in the power and goodness of Christ that his request shall be granted—put thy hand upon her, and she shall live. He who comes in this way to God for salvation, is sure to be heard. Imposition of hands was a rite anciently used by the servants of God, through which heavenly influences were conveyed to the bodies and souls of men. This rite is still used in certain churches; but as there is no Holy Ghost communicated by it, some suppose it may be as well omitted. But why is this? Is it not because there is an unfaithfulness in the person who lays on hands, or an unfitness in him on whom they are laid? Let the rite be restored to its primitive simplicity, and God will own it as he formerly did. But, however this may be, where is the man or number of men who have authority to abrogate a rite of God's own appointment? In the appointment of men to the sacred ministry it should never be omitted; even in these degenerate days, it may still serve as a sign of the necessity of the gifts and graces of that Holy Spirit, without which no man can fulfil the work of that ministry, or be the instrument of saving the souls of them that bear him. When the inventions of men are put in the place of the ordinances of God, the true church of Christ is in great danger.

19. *Jesus arose and followed him.*] Our blessed Lord could have acted as well at a distance, as present; but he goes to the place, to teach his ministers not to spare either their steps or their pains when the salvation of a soul is in question. Let them not think it sufficient to pray for the sick in their closets; but let them go to their bed sides, that they may instruct and comfort them. He can have little unction in private, who does not also give himself up to public duties.

20. *A woman which was diseased with an issue of blood*] *Γυνὼν ἀγναφὸν.* *Mulier sanguinis profusio laborans.* *Sig-nificatur hoc loco, fluxus mulieris, in sanguine, mens-truus; in hac, perpetuus.* It would be easy to explain the nature and properties of the disease here mentioned; but when it is said that prudence forbids it, the intimation itself may be thought sufficiently explanatory of the disorder in question. There are some remarkable circumstances relative to this case, mentioned by St. Mark, chap. v. 25, &c. which shall be properly noticed in the notes on that place.

The hem of his garment] *הַצֵּיט* *tsitsith*, or fringes, which the Jews were commanded to wear on their garments. See Num. xv. 38. and the note there.

21. *She said within herself, If I may but touch his garment*] Her disorder was of that delicate nature, that modesty forbade her to make any public acknowledgment of it: and therefore she endeavoured to transact the whole business in private. Beside, the touch of such a person was reputed unclean. By

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; ^a thy faith hath made thee whole. And the woman was made whole from that hour.

23 ^b And when Jesus came into the ruler's house, and saw ^c the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And ^d the fame hereof went abroad into all that land.

27 ^e And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David, have mercy on us.*

^a Luke 7: 50, 51, 52, & 17: 19, & 18: 42. ^b Mark 5: 23. ^c Luke 7: 31. ^d See Chap. Ch. 22—4. Acts 28: 10. ^e Cf. this fame—Ch. 15: 32 & 29: 30, 31. Mark 10: 47, 48.

faith in Christ Jesus, little things are often rendered efficacious to our salvation. What more simple than a morsel of bread, and a few drops of wine, in the Lord's Supper! and yet, they who receive them by faith in the sacrifice they represent, are made partakers of the blessings purchased by the crucified body, and spilt blood of the Lord Jesus!

22. *Daughter, be of good comfort!* Ουαρε θυγατερ, take courage, daughter. See on ver. 2. The reason of this kind speech was, Jesus finding that virtue had proceeded from him, made inquiry who had touched him. The woman finding that she could not be hid, came fearing and trembling, (Mark v. 33.) and confessed the truth; to dispel these fears, and to comfort her mind, Jesus said, *Daughter, take courage.*

Thy faith hath made thee whole! Η πίστις σου σέσωκε σε, *Thy faith hath saved thee;* i. e. thy faith in my power has interested that power in thy behalf, so that thou art saved from thy disorder, and from all its consequences. See on Luke viii. 46.

23. *Saw the minstrels and the people making a noise!* Αὐλῶντες, pipers; Anglo-Saxon hpyrcleap, the whistlers; Gothic haurungans haurungandans, the horn-blowers, blowing with their horns. Nearly the same as the pipulasara, pipe-blowers of the Icelandic, for among all those nations funeral lamentations, accompanied with such rude instruments, were made at the death of relatives. That pipes were in use among the Jews, in times of calamity or death, is evident from Jer. xlviii. 36. And among the Greeks and Romans, as well as among the Jews, persons were hired on purpose to follow the funeral procession with lamentations. See Jer. ix. 17—21. Amos v. 16. Even the poorest among the Jews, were required to have two pipers, and one mourning woman. At these funeral solemnities it was usual with them to drink considerably; even ten cups of wine each, where it could be got. See *Lightfoot*. This custom is observed among the native Irish to this day, in what is called their CAOINAN. The body of the deceased, dressed in grave clothes, and ornamented with flowers, is placed on some eminent place; the relations and caoiners range themselves in two divisions, one at the head, and the other at that feet of the corpse. Anciently, where the deceased was a great personage, the bards and croteries prepared the caoinan. The chief bard of the head chorus, began by singing the first stanza in a low doleful tone: which was softly accompanied by the harp. At the conclusion, the foot semichorus began the lamentation or ULLALOO, from the final note of the preceding stanza, in which they were answered by the head semichorus; then both united in one general chorus.

The chorus of the first stanza being ended, the chief bard of the foot semichorus sung the second stanza, the strain of which was taken from the concluding note of the preceding chorus, which ended, the head semichorus began the 3d, or lamentation, in which they were answered by that of the foot, and then, as before, they both united in the general full chorus. Thus alternately were the song and chorusses performed during the night. I have seen a number of women, sometimes fourteen, twenty-four, or more, accompany the deceased from his late house to the graveyard, divided into two parties on each side the corpse, singing the ULLALOO alternately all the way. That drinking, in what is called the reake, or watching with the body of the deceased, is practised, and often carried to a shameful excess, needs little proof. This kind of intemperance proceeded to such great lengths among the Jews, that the sanhedrim were obliged to make a decree, to restrain the drinking to ten cups each. I mention these things more particularly, because I have often observed that the customs of the aboriginal Irish bear a very striking resemblance to those of the ancient Jews, and other Asiatic nations. The application of these observations I leave to others.

It was a custom with the Greeks to make a great noise with brazen vessels; and the Romans made a general outcry, called *conclamatio*, hoping either to stop the soul which was now taking its flight, or to awaken the person, if only in a state of torpor. This they did for eight days together, calling the person incessantly by his name; at the expiration of which term the phrase, *conclamatum est, all is over, there is no hope*, was used. See the words used in this sense by *Tertullian*, EUSEB. I. 317. In all probability this was the (ὀδυνηντικὴν) making a violent outcry, mentioned here by the evangelist. How often, on the death of relatives, do men inumber and perplex themselves with vain, worldly, and tumultuous ceremonies, instead of making profitable reflections on death!

24. *The maid is not dead, but sleeth!* That is, she is not dead so as to continue under the power of death; but shall be raised from it as a person is from natural sleep.

They laughed him to scorn. Κατεγελων αυτον, they ridiculed him.

23 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, ^e See that no man know it.

31 ^b But they, when they were departed, spread abroad his fame in all that country.

32 ^c As they went out, behold they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitude wondered.

cited him: from *kata*, intensive, and *gelawon*, I laughed—they grinned a ghastly smile, expressive of the contempt they felt for his person and knowledge. People of the world generally laugh at those truths which they neither comprehend nor love, and deride those who publish them; but a faithful minister of God (copying the example of Christ) keeps on his way, and does the work of his Lord and Master.

25. *He—took her by the hand, and the maid arose!* The fountain of life thus communicating its vital energy to the dead body. Where death has already taken place, no power but that of the great God can restore to life; in such a case, vain is the help of man. So the soul that is dead in trespasses and sins, that is, sentenced to death because of transgression; and is thus dead in law, can only be restored to spiritual life by the mighty power of the Lord Jesus; because He alone has made the atonement, and He alone can pardon transgression. If the spiritually dead person be utterly unconcerned about the state and fate of his soul, let a converted relative either bring him to Christ by leading him to hear the undiluted Gospel of the kingdom; or bring Christ to him by fervent, faithful, and persevering prayer.

26. *And the fame hereof went abroad!* In this business Jesus himself scarcely appears, but the work effected by his sovereign power, is fully manifested; to teach us that it is the business of a successful preacher of the Gospel to conceal himself as much as possible, that God alone may have the glory of his own grace. This is a proper miracle, and a full exemplification of the unlimited power of Christ.

27. *Son of David!* This was the same as if they had called him Messiah. Two things here are worthy of remark: 1st. That it was a generally received opinion at this time in Judea, that the Messiah should be Son of David. (John vii. 47.) 2dly. That Jesus Christ was generally and incontestably acknowledged as coming from this stock. Matt. xii. 23.

Have mercy on us! That man has already a measure of heavenly light, who knows that he has no merit; that his cry should be a cry for mercy; that he must be fervent, and that in praying he must follow Jesus Christ as the true Messiah, the Son of David expected from heaven.

28. *When he was come into the house!* That is, the house of Peter at Capernaum, where he ordinarily lodged.

Believe ye that I am able to do this? Without faith Jesus does nothing to men's souls now, no more than he did to their bodies in the days of his flesh.

They said unto him, Yea, Lord! In our blindness we should have, 1st. A lively faith in the almighty grace of Christ. 2dly. A fervent incessant cry for the communication of this grace. 3dly. A proper view of his incarnation, because it is through his union with our nature, and by his sufferings and death, we are to expect salvation.

29. *According to your faith!* See on chap. viii. 13.

30. *Straitly charged them!* He charged them severely, ἐπιβουλευσας, from *ev*, and *bouleuomai*, to roar or storm with anger; he charged them on pain of his displeasure, not to make it as yet public. See the reasons, chap. viii. 4.

31. *But they—spread abroad his fame!* They should have held their peace; for to obey is better than sacrifice. 1 Sam. xv. 22. but man must always be wiser than God. However, it may be profitable to remark, 1st. That honour pursues those who fly from it. 2dly. He who is thoroughly sensible of God's mercy, cannot long contain his acknowledgments. 3dly. That God in general requires that what a man has received for his own salvation, shall become subservient to that of others—*Let your lights so shine, &c.* God chooses to help man by man, that all may be firmly knit together in brotherly love.

32. *A dumb man possessed with a devil!* Some demons rendered the persons they possessed paralytic, some blind, others dumb, &c. It was the interest of Satan to hide his influences under the appearance of natural disorders. A man who does not acknowledge his sin to God, prays not for salvation, who returns no praises for the mercies he is continually receiving, may well be said to be possessed with a dumb demon.

33. *And when the devil was cast out, the dumb spake!* The very miracle which was now wrought, was to be the demonstrative proof of the Messiah's being manifested in the flesh. See Isa. xxxv. 5, 6.

It was never so seen in Israel! The greatest of the prophets has never been able to do such miracles as these. This was the remark of the people; and thus we find, that the poor and the simple were more ready to acknowledge the hand of God, than the rich and the learned. Many miracles have been wrought in the course of this one day, and this excited their surprise.

multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, "He casteth out devils through the prince of the devils."

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

• Ch. 12, 24. Mark 3, 22. Luke 11, 15.—b Mark 6, 6. Luke 13, 22. Dan. 2, 44.—c Ch. 4, 23.—d Mark 6, 34.—e Or, were tired, and lay down.

34. *He casteth out devils through the prince of the devils.* This verse is wanting in both the Greek and Latin of the *C. Bezae*, in another copy of the *Itala*, and in *Hilary and Juvencus*. But see on chap. xii. 24.

It is a consummate piece of malice to attribute the works of God to the devil. *Envy* cannot suffer the approbation which is given to the excellencies of others. Those whose hearts are possessed by this vice, speak the very language of the devil. *Calumny* is but a little distance from *envy*. Though all persons may not have as much *envy* as the Pharisees; yet they should fear having some degree of it, as all have the principle from which it proceeds, viz. sin.

35. *Jesus went about all the cities and villages.* Of Galilee. See on chap. iv. 23, 24. A real minister of Jesus Christ, after his example, is neither detained in one place by a comfortable provision made by some; nor discouraged from pursuing his work by the calumny and persecution of others. It is proper to remark, that wherever Christ comes, the proofs of his presence evidently appear; he works none but salutary and beneficial miracles, because his ministry is a ministry of salvation.

Among the people. εν τω λαο. This clause is omitted by about fifty MSS., several of them of the first antiquity and authority; by the *Complutensian*, and by *Bengel*; by both the *Syrinc*, both the *Arabic*, both the *Persic*; the *Ethiopic*, *Gothic*, *Saxon*, and all the *Itala*, except four. *Griesbach* has left it out of the text.

36. *Moved with compassion.* Επλαγχνισθη, from πлагχυν, a bowel. The Jews esteemed the bowels to be the seat of sympathy and the tender passions, and so applied the organ to the sense.

Επλαγχνίζουσι signifies, says *Mintert*, "to be moved with pity from the very inmost bowels." It is an emphatic word, signifying a vehement affection of commiseration, by which the bowels, and especially the heart, is moved." Both this verb and the noun seem to be derived from πσσω, to draw; the whole intestinal canal, in the peristaltic motion of the bowels, being drawn, affected, and agitated with the sight of a distressed or miserable object. Pity increases this motion of the bowels, and produces considerable pain: hence πлагχνίζουσι, to have the bowels moved, signifies to feel pity or compassion, at seeing the miseries of others.

They fainted. Instead of εκκληνηται, fainted, all the best MSS., Versions and Fathers, read εκκληνηται, grieved, and melancholy. Κυπτε says σκληναι, properly signifies, to pluck off the hair, as persons do in extreme sorrow or distress. The margin says, *They were tired, and lay down.*

And were scattered abroad. Εσπριμνοι, thrown down, or all along. They were utterly neglected as to the interests of their souls, and rejected by the proud and disdainful Pharisees. This people οχλος, this mob that knoweth not the law, is accursed, John vii. 49. Thus, these execrable men spoke of the souls that God had made, and of whom they should have been the instructors.

Those teachers in name, have left their successors behind them: but as in the days of Christ, so now, God has in his mercy rescued the flock out of the hands of those who only fed upon their flesh, and clothed themselves with their wool. The days in which a man was obliged to give his property to what was called THE church, for the salvation of his soul, Christ being left out of the question, are, thank God, nearly over and gone. Jesus is the true Shepherd; without him there is nothing but fainting, fatigue, vexation, and dispersion. O that we may be led out and in by him, and find pasture!

37. *The harvest!* The souls who are ready to receive the truth, are very numerous; but the labourers are few. There are multitudes of scribes, Pharisees, and priests, of reverend and right reverend men; but there are few that work. Jesus wishes for labourers, not gentlemen, who are either idle drones, or slaves to pleasure and sin, and pati consumere fruges—"Born to consume the produce of the soil."

It was customary with the Jews to call their rabbins and students reapers; and their work of instruction the harvest. So in *Jdra Rabba*, s. 2. "The days are few; the creditor is urgent; the crier calls out incessantly; and the reapers are few." And in *Pirkey Aboth*; "The day is short, the work great, the workmen idle, the reward abundant, and the master of the household is urgent." In all worldly concerns, if there be the prospect of much gain, most men are willing enough to labour; but if it be to save their own souls, or the souls of others, what indolence, backwardness, and carelessness! while their adversary, the devil, is going about as a roaring lion, seeking whom he may devour; and a careless soul, and especially a careless minister, is his especial prey.

The place of the harvest is the whole earth; it signifies little where a man works, provided it be by the appointment, in the Spirit, and with the blessing of God.

36 "d But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, "The harvest truly is plenteous, but the labourers are few;

38 "b Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

[Num. 27, 17. 1 Kings 22, 17. Ezek. 34, 5. Zech. 10, 2.—g Luke 10, 2. John 4, 35.—h 2 Thess. 3, 1.]

38. *That he will send forth labourers.* Οπως εκβαλλη εργατας, that he would thrust forth labourers. Those who are fittest for the work, are generally most backward to the employment. The man who is forward to become a preacher, knows little of God, of human nature, or of his own heart. It is God's providence to thrust out such preachers as shall labour; and it is our duty to entreat him to do so. A minister of Christ is represented as a day-labourer: he comes into the harvest, not to become lord of it, not to live on the labour of others, but to work, and to labour his day. Though the work may be very severe, yet, to use a familiar expression, there is good wages in the harvest-home; and the day, though hot, is but a short one. How earnestly should the flock of Christ pray to the good Shepherd to send them pastors after his own heart, who will feed them with knowledge; and who shall be the means of spreading the knowledge of his truth, and the savour of his grace over the face of the whole earth.

The subject of fasting, already slightly noticed in the preceding notes, should be further considered.

In all countries, and under all religions, fasting has not only been considered a duty, but also of extraordinary virtue to procure blessings and to avert evils. Hence it has often been practised with extraordinary rigour, and abused to the most superstitious purposes. There are twelve kinds of fasts among the Hindoos: 1. The person neither eats nor drinks for a day and night. This fast is indispensable, and occurs twenty-nine times in the year. 2. The person fasts during the day, and eats at night. 3. The person eats nothing but fruits, and drinks milk or water. 4. He eats once during the day and night. 5. Eats one particular kind of food during the day and night, but as often as he pleases. 6. Called Chondaraym, which is, to eat on the first day only one mouthful, two on the second; and thus continue increasing one mouthful every day for a month, and then decreasing a mouthful every day, till he leaves off where he began. 7. The person neither eats nor drinks for twelve days. 8. Lasts twelve days: the first three days he eats a little once in the day; the next three, he eats only once in the night; the next three, he eats nothing, unless it be brought to him; and during the last three days, he neither eats nor drinks. 9. Lasts fifteen days. For three days and three nights, he eats only one handful at night; the next three days and nights, he eats one handful, if it be brought him, if not, he takes nothing. Then he eats nothing for three days and three nights. The next three days and nights he takes only a handful of warm water each day. The next three days and nights he takes a handful of warm milk each day. 10. For three days and nights he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath. 11. Lasts fifteen days. Three days and three nights he eats nothing but leaves; three days and three nights, nothing but the Indian fig; three days and three nights, nothing but the seed of the lotus; three days and three nights, nothing but peepul leaves; three days and three nights, the expressed juice of a particular kind of grass called doobah. 12. Lasts a week. First day he eats milk; second, milk-curd; third, ghee, i. e. clarified butter; fourth, cow's urine; fifth, cow's dung; sixth, water; seventh, nothing.

During every kind of fast, the person sleeps on the ground, plays at no game, has no connexion with woman, neither shaves nor anoints himself, and bestows alms each day.—AYEEN ARBERRY, vol. iii. p. 247—250. How much more simple and effectual is the way of salvation taught in the BIBLE! but because it is true, it is not credited by fallen man.

Fasting is considered by the Mohammedans as an essential part of piety. Their orthodox divines term it the gate of religion. With them it is of two kinds, voluntary, and incumbent; and is distinguished by the Muslimin doctors into three degrees: 1. The refraining from every kind of nourishment or carnal indulgence. 2. The restraining the various members from every thing which might excite sinful or corrupt desires. 3. The abstracting the mind wholly from worldly cares, and fixing it exclusively upon God. Their great annual fast is kept on the month Ramzan, or Ramadhan, beginning at the first new moon, and continuing until the appearance of the next; during which it is required to abstain from every kind of nourishment from day-break till after sun-set of each day. From this observance none are excused but the sick, the aged, and children. It is properly the Mohammedan Lent. See HEDAYAH, prel. Dis. p. LV. LVII.

It is worthy of remark, that these children of the Bridegroom, the disciples, did not mourn, were exposed to no persecution, while the Bridegroom, the Lord Jesus, was with them; but after he had been taken from them, by death and his ascension, they did fast and mourn; they were exposed to all manner of hardships, persecutions, and even death itself, in some of its worst forms.

CHAPTER X.

JESUS calls, commissions, and names his twelve disciples, 1-4. Gives them particular instructions relative to the objects of their ministry, 5, 6. Mode of preaching, &c. 7-15. Foretells the afflictions and persecutions they would have to endure, and the support they should receive, 16-25. Cautions them against betraying his cause, in order to procure their personal safety, 26-39. And gives special promises to those who should assist his faithful servants in the execution of their work, 40-42. [A. M. 4031. A. D. 27. An. Olymp. CCL 3.]

AND when he had called *unto him* his twelve disciples, he gave them power *against unclean spirits*, to cast them out, and to heal all manner of sickness, and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, ² who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddæus;

² Mark 3, 13, 14, & 6, 7. Luke 6, 13, & 9, 1.—Or over.— John 1, 42.— Luke 6, 13. Acts 1, 13.— John 12, 26.—f Ch. 4, 15.— Sec 2 Kings 17, 21. John 4, 9, 39.

NOTES.—Verse 1. *Twelve disciples*. Our Lord seems to have had the *twelve patriarchs*, heads of the congregation of Israel, in view in his choosing *twelve disciples*. That he had the plan of the ancient Jewish church in his eye, is sufficiently evident from chap. xii. 28, and from Luke x. 1. xii. 30. John xvii. 1, and Rev. xxi. 12-14.

He gave them power against unclean spirits. The word *kara*, against, which our translators have supplied in *Italic*, is found in many MSS. of good note, and in the principal Versions. Here we find the first call to the Christian ministry, and the end proposed by the commission given. To call persons to the ministry, belongs only to *Him* who can give them power to cast out unclean spirits. He whose ministry is not accompanied with healing to diseased souls, was never called of God. But let it be observed, that though the spiritual gifts requisite for the ministry must be supplied by God himself; yet this does not preclude the importance of human learning. No man can have his mind too well cultivated, to whom a dispensation of the Gospel is committed. The influence of the Spirit of God was no more designed to render human learning useless; than that learning should be considered as superseding the necessity of divine inspiration.

2. *Apostles*. This is the first place where the word is used. *Αποστολος*, an apostle, comes from *αποστέλλω*, *I send a message*. The word was anciently used to signify a person commissioned by a king to negotiate any affair between him and any other power or people. Hence *αποσδοι* and *κρυπτα*, apostles and heralds, are of the same import in *Herodotus*.—See the remarks at the end of chap. iii.

It is worthy of notice, that those who were Christ's apostles were first his disciples; to intimate, that men must be first taught of God, before they be sent of God. Jesus Christ never made an apostle of any man, who was not first his scholar, or disciple. These twelve apostles were chosen, 1. That they might be with our Lord to see and witness his miracles, and hear his doctrine. 2. That they might bear testimony of the former, and preach his truth to mankind.

The first, Simon, who is called Peter, and Andrew his brother, &c.] We are not to suppose that the word *παροις*, first, refers to any kind of dignity, as some have imagined; it merely signifies the first in order—the person first mentioned. A pious man remarks: "God here unites by grace those who were before united by nature." Though nature cannot be deemed a step towards grace, yet it is not to be considered as always a hindrance to it. Happy the brothers who are joint envoys of heaven, and the parents who have two or more children employed as ambassadors for God!

3. Bartholomew.] Many are of opinion that this was Nathanael, mentioned John i. 46, whose name was probably Nathanael Bar Talmi; Nathanael the son of Talmi; here, his own name is repressed, and he is called Bar Talmi, or Bartholomew, from his father.

Matthew the publican.] The writer of this history. See the Preface.

James the son of Alphaeus.] This person was also called Cleopas, or Cleopas, Luke xxiv. 18. John xix. 25. He had married Mary, sister to the blessed Virgin, John xix. 25.

4. Simon.] He was third son of Alphaeus and brother of James and Jude or Judas. Matt. xiii. 55.

The Canaanite.] This word is not put here to signify a particular people, as it is elsewhere used in the Sacred Writings; but it is formed from the Hebrew *קנא* *kana*, which signifies zealots, literally translated by Luke, chap. vi. 15. *Συνορις*, zelotes, or the zealots, probably from his great fervency in preaching the Gospel of his Master. But see Luke vi. 15.

Judas Iscariot.] Probably from the Hebrew *ישכר* *ish keriot*, a man of Keriot, which was a city in the tribe of Judah, Josh. xv. 25, where it is likely this man was born.

As *ישכר* *ishcara*, signifies the quinsy, or strangulation, and Judas having himself after he had betrayed our Lord, Dr. Lightfoot seems inclined to believe that he had his name from this circumstance, and that it was not given him till after his death.

Who also betrayed him.] Rather, even he who betrayed him, or delivered him up; for so, I think, ο καὶ παραδοὺς αὐτον, should be translated. The common translation, who also be-

trayed him, is very exceptionable, as it seems to imply, he was betrayed by some others as well as by Judas.

5. These twelve Jesus sent forth, and commanded.] To be properly qualified for a minister of Christ, a man must be, 1. filled with the Spirit of holiness; 2. called to this particular work; 3. instructed in its nature, &c. and 4. commissioned to go forth, and testify the Gospel of the grace of God. These are four different gifts which a man must receive from God by Christ Jesus. To these let him add all the human qualifications he can possibly attain; as in his arduous work he will require every gift and every grace.

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The Kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

1. 1. ch. 15, 21. Acts 1, 42. 1. ch. 53, 6. Jer. 50, 6, 17. Ezek. 34, 5, 6, 16. 1. Pet. 2, 25.—k Luke 9, 2.—1. ch. 3, 7. & 4, 17. Luke 10, 9.—m Acts 6, 13, 30.

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Go not into the way of the Gentiles.] Our Lord only intended that the first efforts of salvation should be made to the Jewish people; and that the heathen should not be noticed in this first mission, that no stumbling-block might be cast in the way of the Jews.

Into any city of the Samaritans enter ye not.] The Samaritans had afterwards the Gospel preached to them by Christ himself, John iv. 4, &c. for the reason assigned above. Such as God seems at first to pass by, are often those for whom he has designed his greatest benefits, (witness the Samaritans, and the Gentiles in general) but he has his own proper time to discover and reveal them.

The history of the Samaritans is sufficiently known from the Old Testament. Properly speaking, the inhabitants of the city of Samaria should be termed Samaritans; but this epithet belongs chiefly to the people sent into that part of the promised land by Sennacherib, king of Assyria, in the year of the world 3233, when he carried the Israelites that dwelt there captives beyond the Euphrates, and sent a mixed people, principally Cushites, to dwell in their place. These were altogether heathens at first; but they afterwards incorporated the worship of the true God with that of their idols. See the whole account, 2 Kings xvii. 5, &c. From this time they feared Jehovah, and served other gods till after the Babylonish captivity. From Alexander the Great, Sanballat, their governor, obtained permission to build a temple upon Mount Gerizim, which the Jews conceiving to be in opposition to their temple at Jerusalem, hated them with a perfect hatred, and would have no fellowship with them. The Samaritans acknowledge the divine authority of the Law of Moses, and carefully preserve it in their own characters, which are probably the genuine ancient Hebrew; the character which is now called Hebrew being that of the Chaldeans. The Samaritan Pentateuch is printed in the London Polyglott; and is an undeniable record. A poor remnant of this people is found still at Naplouse, the ancient Shechem; but they exist in a state of very great poverty and distress; and probably will soon become extinct.

6. But go rather to the lost sheep, &c.] The Jewish church was the ancient fold of God; but the sheep had wandered from their Shepherd, and were lost. Our blessed Lord sends these under-shepherds to seek, find, and bring them back to the Shepherd and Overseer of their souls.

7. And as ye go, preach.] *Προκηρυξάτε ὡς γνωρίζετε*, and as you proceed, proclaim like heralds—make this proclamation wherever ye go, and while ye are journeying. Preach and travel; and as ye travel, preach—proclaim salvation to all you meet. Wherever the ministers of Christ go, they find lost ruined souls; and wherever they find them, they should proclaim Jesus, and his power to save. For an explanation of the word *proclaim*, or *preach*, see on chap. iii. 1. From this commission we learn what the grand subject of apostolic preaching was—THE KINGDOM OF HEAVEN IS AT HAND! This was the great message. "They preached," says Quessel, "to establish the faith; the kingdom, to animate the hope; of heaven, to inspire the love of heavenly things, and the contempt of earthly; which is at hand, that men may prepare for it without delay."

8. Raise the dead.] This is wanting in the MSS. marked EKLMS of Grisebach, and in those marked BIV of Mothai, and in upwards of one hundred others. It is also wanting in the Syriac (Vienna edition) later Persic, Sahidic, Armenian, Slavonic, and in one copy of the Itala; also in Athanasius, Basil, and Chrysostom. There is no evidence that the disciples raised any dead person previously to the resurrection of

9^a Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: ^a for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy: and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

^a 1 Sam. 9. 7. Mk. 6. 8. Lk. 9. 3. & 10. 4. & 22. 36.—b Or, Get.—c See Mark 6. 8.—d Gr. a staff.—e Luke 10. 7. 1 Cor. 9. 7. &c. 1 Tim. 5. 13.—f Luke 10. 8.—g Luke 10. 5.—h Ps. 35. 13.

Christ. The words should certainly be omitted, unless we could suppose that the authority now given respected not only their present mission, but comprehended also their future conduct. But that our blessed Lord did not give this power to his disciples *at this time*, is, I think, pretty evident from ver. 1. and from Luke ix. 6, 10. x. 19, 20. where if any such power had been given, or exercised, it would doubtless have been mentioned. Wetstein has rejected it, and so did Griesbach in his first edition; but in the second (1796) he has left it in the text, with a note of doubtfulness.

Freely ye have received, freely give. A rule very necessary, and of great extent. A minister, or labourer in the Gospel vineyard, though worthy of his comfortable support while in the work, should never preach for hire, or make a secular traffic of a spiritual work. What a scandal is it for a man to traffic with gifts, which he pretends at least to have received from the Holy Ghost, of which he is not the master, but the dispenser. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.

9. *Provide neither gold, nor silver, nor brass in your purses.* Εἰς τὰς θύρας ὑμῶν, in your armour. It is supposed that the people of the East carry their money in a fold of their girdles. This is scarcely correct: they carry it in a purse in their bosom, under their girdles. This I have often observed.

In a thousand instances an apostolic preacher, who goes to the wilderness to seek the lost sheep, will be exposed to hunger and cold, and other inconveniences—he must therefore resign himself to God, depending on his providence for the necessities of life. If God have sent him, he is bound to support him, and will do it; anxiety therefore, in him, is a double crime, as it insinuates a bad opinion of the Master who has employed him. Every missionary should make himself master of this subject.

Have no money in your purse, is a command, obedience to which was secured by the narrow circumstances of most of the primitive, genuine preachers of the Gospel. Whole herds of friars mendicants have professed the same principle, and abandoned themselves to voluntary poverty; but if the money be in the heart it is a worse evil. In the former case it may be a temptation to sin; in the latter it must be ruinous.

10. *Nor scrip for your journey.* To carry provisions. This was called *ῥομφαία* formed, by the rabbins; it was a leathern pouch hung about their necks, in which they put their victuals. This was, properly, the shepherd's bag.

Neither two coats, &c. Nothing to encumber you.

Nor yet staves. Ραβδόν, a staff, as in the margin; but, instead of ραβδόν, staff, which is the common reading, all the following MSS. and Versions have ραβδόν, staves, and CEF GK LMP. V. ninety-three others, Coptic, Armenian, latter Syriac, one of the Itala, Chrysostom, and Theophylact. This reading is of great importance, as it reconciles this place with Luke ix. 3. and removes the seeming contradiction from Mark vi. 8. As if he had said, "Ye shall take nothing to defend yourselves with, because ye are the servants of the Lord, and are to be supported by his bounty, and defended by his power. In a word, be like men in haste, and eager to begin the important work of the ministry. The sheep are lost, ruined: Satan is devouring them:—give all diligence to pluck them out of the jaws of the destroyer."

The workman is worthy of his meat. Τὸς ῥηθὼς ἀρσεν, of his maintenance. It is a maintenance, and that only, which a minister of God is to expect; and that he has a divine right to; but not to make a fortune, or lay up wealth: besides, it is the workman, he that labours in the word and doctrine, that is to get even this. How contrary to Christ is it for a man to have vast revenues as a minister of the Gospel, who ministers no Gospel, and who spends the revenues of the church to its disgrace and ruin?

11. *Into whatsoever city or town ye shall enter* In the commencement of Christianity, Christ and his preachers were all Itinerant.

Inquire who in it is worthy That is, of a good character; for a preacher of the Gospel should be careful of his reputation, and lodge only with those who are of a regular life.

There abide till ye go thence. Go not about from house to house, Luke x. 7. Acting contrary to this precept has often brought great disgrace on the Gospel of God. Stay in your own lodging as much as possible, that you may have time for prayer and study. Seldom frequent the tables of the rich and great; if you do, it will unavoidably prove a snare to you. The unction of God will perish from your mind, and your preaching be only a dry barren repetition of old things; the bread of God in your hands will be like the dry, mouldy, Gibbeutish crusts, mentioned Josh. ix. 5. He who knows the value of time, and will redeem it from useless chit-chat, and trifling visits, will find enough for all the purposes of his own

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves.

^a Mark 6. 11. Luke 9. 5. & 10. 11.—b Neh. 5. 13. Acts 13. 51. & 13. 61.—c 11. 22, 24.—m Luke 10. 3.—n Rom. 16. 19. Eph. 5. 15.—o 1 Cor. 14. 30. Phil. 2. 15.—p Or, simple.

salvation, the cultivation of his mind, and the work of the ministry. He, to whom time is not precious, and who lives not by rule, never finds time sufficient for any thing;—is always embarrassed—always in a hurry, and never capable of bringing one good purpose to proper effect.

12. *Salute it* [Λειτουργίαν, εὐχην ἐν τῷ οἴκῳ ταύτῃ, saying "Peace be to this house."] This clause, which, as explanatory of the word ἀσπασαθε, is necessary to the connexion in which it now stands, is added by the MSS. D and L. and forty-three others, the Armenian, Ethiopic, Slavonic, Saxon, Vulgate, all the copies of the old Itala, Theophylact, and Hilary. The clause is also found in several modern versions. The modern Greek, has Λειτουργίαν: εὐχην εἰς τὴν οἰκίαν ταύτην. The Italian, by Matthew of Erberg, and of Diodati, renders it thus: Pace sia a questa casa, Peace be to this house.

It is found also in Wickliff, and in my old MS. Seynfage, *peace be to this hous*. Some suppose it is an addition taken from Luke, but there is nearly as much reason to believe he took it from Matthew.

Peace, Εἰρήνη among the Hebrews, had a very extensive meaning;—it comprehended all blessings, spiritual and temporal. Hence that saying of the rabbins, שָׁלוֹם הַגִּבּוֹרִים שָׁלוֹם הַיָּדָיִם Gadial Shalom, secol haberacoth cululoth bo. Great is PEACE, for all other blessings are comprehended in it. To wish peace to a family, in the name and by the authority of Christ, was in effect a positive promise on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand. Whoever receives the messengers of God into his house, confers the highest honour upon himself, and not upon the preacher, whose honour is from God, and who comes with the blessings of life eternal to that man and his family who receives him.

13. *If that house be worthy* If that family be proper for a preacher to lodge in, and the master be ready to embrace the message of salvation.

Your peace The blessings you have prayed for, shall come upon the family; God will prosper them in their bodies, souls, and substance.

But if it be not worthy As above explained.

Let your peace The blessings prayed for, return to you. Πόος τὴν εὐσπασίαν, it shall turn back upon yourselves. They shall get nothing, and you shall have an increase.

The trials, disappointments, insults, and wants of the followers of Christ, become in the hand of the all-wise God subservient to their best interests: hence, nothing can happen to them without their deriving profit from it, unless it be their own fault.

14. *Shake off the dust of your feet.* The Jews considered themselves defiled by the dust of a heathen country, which was represented by the prophets as a polluted land, Amos vii. 7. when compared with the land of Israel, which was considered as a holy land, Ezek. xlv. 1. therefore to shake the dust of any city of Israel from off one's clothes or feet, was an emblematical action, signifying a renunciation of all further connexion with them, and placing them on a level with the cities of the heathen. See Amos ix. 7.

15. *In the day of judgment* Or, punishment,—κρίσις. Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city, or on that person, for their crimes. So the day of judgment of Sodom and Gomorrah, was the time in which the Lord destroyed them by fire and brimstone from the Lord out of heaven.

If men are thus treated for not receiving the preachers of the Gospel, what will it be to despise the Gospel itself—to decry it—to preach the contrary—to hinder the preaching of it—to abuse those who do preach it in its purity—or to render it fruitless by calumnies and lies? Their punishment, our Lord intimates, shall be greater than that inflicted on the inhabitants of Sodom and Gomorrah!

16. *Behold, I send you forth as sheep in the midst of wolves* He who is called to preach the Gospel, is called to embrace a state of constant labour, and frequent suffering. He who gets ease and pleasure in consequence of embracing the ministerial office, neither preaches the Gospel, nor is sent of God. If he did the work of an evangelist, wicked men and demons would both oppose him.

Wise (σοφον, prudent) as serpents, and harmless as doves] This is a proverbial saying: so in Shir hashirim Rabba, fol. 16. "The holy blessed God said to the Israelites, Ye shall be towards me, as upright as the adores; but towards the Gentiles, as cunning as serpents."

There is a beauty in this saying which is seldom observed. The serpent is represented as prudent to excess, being full of cunning; Gen. iii. 1. 2 Cor. xi. 3. and the dove is simple, even

17 But beware of men: for ^a they will deliver you up to the councils, and b they will scourge you in their synagogues; 18 And ^c ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 ^d But when they deliver you up, take no thought how or what ye shall speak: for ^e it shall be given you in that same hour what ye shall speak: 20 ^f For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 ^g And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And he shall be hated of all men for my name's sake: but he that endureth to the end, shall be saved. 23 But ^h when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, ⁱ till the Son of man be come. 24 ^j The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and

to stupidity; Hos. vii. 11. but Jesus Christ corrects here the cunning of the serpent, by the simplicity of the dove; and the too great simplicity of the dove by the cunning of the serpent. For a fine illustration of this text, see the account of the Boiga:

"This species is remarkably beautiful, combining the richest colours of the finest gems, with the splendour of burnished gold, mingled with dark brown shades, which contrast and heighten its brilliant ornaments. The whole under surface of the head and body is of a silver white, separated from the changing blue of the back by a golden chain on each side, the whole length of the body. This fine blue and silver, ornamented with gold, by no means give a full idea of the beautiful embroidery of the Boiga. We must take in all the reflected tints of silver colour, golden yellow, red, blue, green, and black mingled, and changing in the most extraordinary and beautiful manner possible; so that, when about to change its skin, it seems studded with a mixt assemblage of diamonds, emeralds, topazes, sapphires, and rubies, under a thin transparent veil of bluish crystal. Thus, in the rich and torrid plains of India, where the most splendid gems abound, nature seems to have chosen to reunite them all, together with the noble metals, to adorn the brilliant robe of the Boiga. This is one of the most slender of serpents in proportion to its length. The specimens in the royal collection, which exceed three feet in length, are hardly a few lines in diameter. The tail is almost as long as the body, and at the end is like a needle for fineness; yet it is sometimes flattened above, below, and on the two sides, rendering it in some measure square. From the delicacy of its form, its movements are necessarily extremely agile: so that, doubling itself up several times, it can spring to a considerable distance with great swiftness. It can twine and twist itself, most readily, and nimbly, around trees or other such bodies; climbing, or descending, or suspending itself, with the utmost facility. The Boiga feeds on small birds, which it swallows very easily, notwithstanding the small diameter of its body, in consequence of the great distensibility of its jaws, throat, and stomach, common to it with other serpents. It conceals itself under the foliage of trees, on purpose to surprise the small birds; and is said to attract them by a peculiar kind of whistling, to which the term of *song* has been applied: but we must consider this as an exaggeration; as its long divided tongue, and the conformation of its other organs of sound, are only adapted for producing a hiss, or species of simple whistle, instead of forming a melodious assemblage of tones. Yet, if nature has not reckoned the Boiga among the songsters of the woods, it seems to possess a more perfect instinct than other serpents, joined to more agile movements, and more magnificent ornament. In the isle of Borneo, the children play with the Boiga, without the smallest dread. They carry it in their hands, as innocent as themselves, and twist it about their necks, arms, and bodies, in a thousand directions. This circumstance brings to recollection that fine emblem of Candour and Confidence imagined by the genius of the ancients; a child smiling on a snake, which holds him fast in his convolutions. But, in that beautiful allegory, the snake is supposed to conceal a deadly poison; while the Boiga returns careless for caress, to the Indian children who fondle it, and seems pleased to be twisted about their delicate hands. As the appearance of such nimble and innocent animals in the forests must be extremely beautiful, displaying their splendid colours, and gliding swiftly from branch to branch, without possessing the smallest noxious quality; we might regret that this species should require a degree of heat greatly superior to that of our regions, and that it can only subsist near the tropics in Asia, Africa, and America. It has usually a hundred and sixty-six large plates, and a hundred and twenty-eight pairs of small plates, but is subject to considerable variation.

"According to this representation, the Boiga is not merely to be praised for its beauty, but may be said to fulfil the old maxim of combining the wisdom of the serpent with the harmlessness of the dove." Copede's Hist. of oviparous Quadrupeds and Serpents.

Instead of ἀκατοι, harmless, or as the Etymol. Mag. defines it, without mixture of evil, the Cod. Beza reads ἀκατατοι, simple—uncompounded, so all the copies of the old Itala, the Vulgate, and the Latin fathers; but this curious and explanatory reading is found in no other Greek MS.

17. But beware of men! Or, be on your guard against men, τῶν ἀνθρώπων, these men; i. e. your countrymen; those from whom you might have reasonably expected comfort and support; and especially those in power, who will abuse that power to oppress you.

the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And he shall be hated of all men for my name's sake: but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, ^m till the Son of man be come.

24 ⁿ The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and

^g Nic. 7. 6. Ver. 35, 36. Luke 21. 16.—h Luke 21. 17.—i Dan. 12. 13. Ch. 24. 13. Mark 13. 13.—k Ch. 2. 13. & 4. 12. & 12. 13. Acts 3. 1. & 9. 35. & 14. 6.—l Or, end, or finish!—m Ch. 16. 23.—n Luke 6. 40. John 13. 16. & 15. 20.

[Councils] Συνοδοι, sanhedrims, and synagogues. See on chap. v. 22. "By synagogues we may understand here, not the places of public worship, but assemblies where three magistrates, chosen out of the principal members of the synagogue, presided to adjust differences among the people: these had power, in certain cases, to condemn to the scourge, but not to death. See Acts xxii. 19. 2 Cor. xi. 24. compared with Luke xii. 11." See Lightfoot.

16. Ye shall be brought before governors, &c.] "This affords a striking proof of the presence of Christ, who could have thought at that time, that these despised and illiterate men could excite so much attention, and be called upon to apologize for the profession of their faith, before the tribunals of the most illustrious personages of the earth?" Wakefield.

By governors and kings we may understand, the Roman procurators, governors of provinces, and the kings who were tributary to the Roman government, and the emperors themselves, before whom many of the primitive Christians were brought.

For a testimony against them and the Gentiles.] That is, to render testimony, both to Jews and Gentiles, of the truth and power of my Gospel.

19. Take no thought how or what ye shall speak.] Μη μετρίνιστε—Be not anxiously careful, because such anxiety argues distrust in God, and infallibly produces a confused mind. In such a state, no person is fit to proclaim or vindicate the truth. This promise, It shall be given you, &c. banishes all distrust and iniquitude on dangerous occasions: but without encouraging sloth and negligence, and without dispensing with the obligation we are under to prepare ourselves by the meditation of sacred truths, by the study of the Holy Scriptures, and by prayer.

It shall be given you in that same hour what.] This clause is wanting in the MSS. D. and L. and several others, some Versions, and several of the Fathers; but it is found in Mark xiii. 11. without any various reading: and in substance in Luke xi. 13.

20. For it is—the Spirit of your Father, &c.] This was an extraordinary promise, and was literally fulfilled to those first preachers of the Gospel; and to them it was essentially necessary; because the New Testament dispensation was to be fully opened by their extraordinary inspiration. In a certain measure, it may be truly said, that the Holy Spirit animates the true disciples of Christ, and enables them to speak. The Head speaks in his members, by his Spirit: and it is the province of the Spirit of God to speak for God.—Neither surprise, defect of talents, nor even ignorance itself, could hurt the cause of God, in the primitive times, when the hearts and minds of those divine men were influenced by the Holy Spirit.

Your Father.] This is added to excite and increase their confidence in God.

21. And the brother shall deliver up the brother, &c.] What an astonishing enmity is there in the soul of man against God and goodness; that men should think they did God service, in putting to death those who differ from them in their political or religious creed, is a thing that cannot be accounted for, but on the principle of an indescribable depravity.

O shame to men! devil with devil damn'd

Of firm concord holds, men only disagree

Of creatures rational: though under hope

Of heavenly grace; and God proclaiming peace,

Yet live in hatred, enmity and strife

Among themselves, and levy cruel wars,

Wasting the earth, each other to destroy!

PAR. LOST. b. ii. l. 496.

22. Ye shall be hated of all men for my name's sake.] Because ye are attached to me, and saved from the corruption that is in the world; therefore the world will hate you. "The laws of Christ condemn a vicious world, and call it to revenge." He that endureth to the end shall be saved.] He who holds fast faith and a good conscience to the end, till the punishment threatened against this wicked people be poured out, he shall be saved, preserved from the destruction that shall fall upon the workers of iniquity. This verse is commonly understood to refer to the destruction of Jerusalem. It is also true, that they who do not hold fast faith and a good conscience till death, have no room to hope for an admission into the kingdom of God.

23. But when they persecute you.] It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. To deprive those who are disposed to do evil, of the opportunities of doing it: to convey the grace which they despise to others; to accomplish God's designs of justice on the former, and of mercy on the latter, and a

the servant as his lord. If * they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: * for there is nothing covered, that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, that speak ye in light: and

* Ch. 12. 24. Mark 3. 22. Luke 11. 15. John 8. 48, 52.—Gr. Beelzebub.—Mark 3. 22. Luke 9. 17. & 12. 2, 3.—Mt. Luke 12. 4. 1 Pet. 3. 11.

consequences of the flight of a persecuted preacher. This flight is a precept to those who are highly necessary to the church of Christ, and advice to those who might imprudently draw upon themselves persecution, and of indulgence for those who are weak. But this flight is highly criminal in those mercenary preachers, who, through love to their flesh and their property, abandon the flock of Christ to the wolf. See *Questel*.

In this city, *see ye into another*. There is a remarkable repetition of this clause found in the MSS. DL and eight others; the Armenian, Saron, all the *Itala* except three; *Athan.* *Theodor.* *Tertul.* *August.* *Ambr.* *Hilar.* and *Jurenius.* *Bengel.* in his *Gnomon*, approves of this reading. On the above authorities, Griesbach has inserted it in the text. It probably made a portion of this Gospel as written by Matthew.

Ye shall not have gone over (ended or finished, margin) the cities, &c. The word *ῥησεν* here is generally understood as implying to go over or through, intimating that there should not be time for the disciples to travel over the cities of Judea, before the destruction predicted by Christ should take place. But this is very far from being the truth, as there were not less than 49 years after this was spoken, before Jerusalem was destroyed, *ῥησεν* καὶ πανθῶσαντων are used by the Septuagint, 1 Chr. xxv. 8. for those who teach, and those who learn. And *ῥησεν* is used by the apostle, 1 Cor. ii. 6. for those who are perfectly instructed in the things of God. Ovid has used the Latin *perficere*, which answers to the Greek *ῥησεν*, in exactly the same sense. *Phillyrides puerum alterum perficit Achillem.* "Chiron taught the young Achilles to play on the lute." For these reasons some contend that the passage should be translated, *ye shall not have INSTRUCTED*, i. e. preached the Gospel in the cities of Israel, till the Son of man be come. The Greek divines call baptism *ῥησεν* or initiation. See *Leigh. Crit. sacr.* Edit. Amst. p. 326. 328.

Dr. Lightfoot supposes the meaning to be, "ye shall not have travelled over the cities of Israel, preaching the Gospel, before the Son of man is revealed by his resurrection, Rom. i. 4. compare Acts iii. 19, 20, and v. 26. To you first God raising up his Son, sent him to bless you, &c. The epoch of the Messiah is dated from the resurrection of Christ." After all, the phrase may be understood literally; for *ῥησεν* *ταῖς πόλεις*, to finish the cities, is only a concise mode of speech for *ῥησεν* *διὰ τὰς πόλεις*, to complete the journey through the cities. To finish the survey, to preach in every one:—till the Son of man be come, may refer either to the outpouring of the Spirit on the day of Pentecost, or to the subversion of the Jewish state. See *Rosenmüller*.

24. *The disciple is not above his master* Or in plainer terms, *A scholar is not above his teacher.* The saying itself requires no comment, its truth and reasonableness are self-evident, but the spirit and design of it should be carefully attended to. Jesus is the great teacher, we profess to be his scholars. He who keeps the above saying in his heart, will never complain of what he suffers. How many irregular thoughts and affections is this maxim capable of restraining! A man is not a scholar of Christ unless he learn his doctrine; and he does not learn it as he ought, unless he put it in practice.

25. *It is enough for the disciple that he be as his master* Can any man who pretends to be a scholar or disciple of Jesus Christ, expect to be treated well by the world? Will not the world love its own, and them only? Why then so much impatience under sufferings, such an excessive sense of injuries, such delicacy: can you expect any thing from the world better than you receive? If you want the honour that comes from it, abandon Jesus Christ, and it will again receive you into its bosom. But you will, no doubt, count the cost before you do this. Take the converse, abandon the love of the world, &c. and God will receive you.

Beelzebub This name is variously written in the MSS. *Beelzeboul*, *Beelzeboun*, and *Beelzebub*, but there is a vast majority in favour of the reading *Beelzebub*, which should, by all means, be inserted in the text instead of *Beelzebub*. See the reasons below, and see the margin.

It is supposed that this idol was the same with *באל זבוב* *Baal zebub*, the god fly, worshipped at Ekron, 2 Kings i. 2, &c. who had his name changed afterward by the Jews to *באל זבלי* *Baal zebul*, the dung god, a title expressive of the utmost contempt. It seems probable that the worship of this vile idol continued even to the time of our Lord; and the title being applied by the Jews to our blessed Lord, affords the strongest proof of the inveteracy of their malice.

Dr. Lightfoot has some useful observations on this subject, which I shall take the liberty to subjoin.

"For the searching out the sense of this horrid blasphemy, these things are worthy observing.

"I. Among the *Jews* it was held, in a manner, for a matter of religion, to reproach idols, and to give them odious names. *R. Akiba* saith, idolatry pollutes, as it is said, 'Thou shalt cast away the (idol) as something that is abominable, and thou shalt say to it, Get thee hence.' (Isai. xxx. 22.)

what ye hear in the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

* It is in value half-penny farthing in the original, as being the tenth part of the Roman penny. See on Ch. 18. 23.

R. Lazar saith, thou shalt say to it, Get thee hence; that which they call the face of God, let them call the face of a dog, That which they call *בית עין* *ein cos*, the FOUNTAIN of a cup, let them call *בית עין* *ein kuts*, the FOUNTAIN of TOIL, (or of faults.) That which they call *גוד יחיה* *god yah*, FORTUNE, let them call *גוד יחיה* *godyah*, a STINK, &c. That town which sometimes was called Beth-el, was afterwards called Bethaven.—See also the *Tract Schabbath*.

"II. Among the ignominious names bestowed upon idols, the general and common one was *זבול* *Zebul*, dung, or a dunghill. 'Even to them that have stretched out their hands, *זבול* *bezebub*, in a dunghill, (that is, in an idol temple, or in idolatry) there is hope. Thou canst not bring them (into the church) because they have stretched forth their hands, *bezebub*, in a dunghill. But yet you cannot reject them, because they have repented.' And a little after, *He that sees them dunging, זבול* (that is, sacrificing) to an idol, let him say, *cursed be he that sacrifices to a strange god*. Let them, therefore, who dare, form this word in Matthew into *Beelzebub*. I am so far from doubting that the *Pharisees* pronounced the word *BEELZEBUL*, and that Matthew so wrote it, that I doubt not but the sense fails, if it be writ otherwise.

"III. Very many names of evil spirits, or devils, occur in the *Talmud*, which it is needless here to mention. Among all the devils, they esteemed that devil the worst, the foulest, as it were, the prince of the rest, who ruled over the idols, and by whom oracles and miracles were given forth among the heathens and idolaters. And they were of this opinion for this reason, because they held idolatry above all other things, chiefly wicked and abominable, and to be the prince and head of evil. This demon they called *באל זבול* *Baal zebul*, not so much by a proper name, as by one more general and common; as much as to say, the lord of idolatry, (the worst devil, and the worst thing; and they called him the prince of devils, because idolatry is the prince (or chief) of wickedness."

26. *Fear them not* A general direction to all the persecuted followers of Christ. Fear them not, for they can make you suffer nothing worse than they have made Christ suffer, and under all trials he has promised the most ample support.

For there is nothing covered, &c.] God sees every thing: this is consolation to the upright, and dismay to the wicked, and he will bring into judgment every work, and every secret thing, whether good or bad. Eccl. xii. 14.

27. *What I tell you in darkness* A man ought to preach that only, which he has learned from God's Spirit, and his testimonies, but let him not pretend to bring forth any thing new or mysterious. There is nothing that concerns our salvation that is *newer* than the new covenant; and in that there is, properly speaking, no mysteries: what was secret before, is now made manifest in the Gospel of the ever-blessed God. See Ephes. iii. 1—12.

What ye hear in the ear] The doctor who explained the law in Hebrew, had an interpreter always by him, in whose ears he softly whispered what he said; this interpreter spoke aloud what had been thus whispered to him. Lightfoot has clearly proved this in his *Horæ Talmudicæ*, and to this custom our Lord here evidently alludes. The spirit of our Lord's direction appears to be this: whatever I speak to you is for the benefit of mankind,—keep nothing from them, declare explicitly the whole counsel of God, preach ye (*κηρύσσετε*, proclaim) on the house tops. The houses in Judea were flat-roofed, with a balustrade round about, which were used for the purpose of taking the air, prayer, meditation, and, it seems from this place, for announcing things in the most public manner. As there are no bells among the Turks, a crier proclaims all times of public worship from the house-tops. Whoever will give himself the trouble to consult the following Scriptures, will find a variety of uses to these house-tops were assigned. Deut. xxii. 8. Josh. ii. 6. Judg. ix. 51. Neh. viii. 16. 2 Sam. xi. 2. 2 Kings xxiii. 12. Isa. xlv. 3. Jer. xxxii. 29, and Acts x. 9.

Lightfoot thinks that this may be an allusion to that custom, when the minister of the synagogue, on the Sabbath eve, sounded with a trumpet six times, upon the roof of a very high house, that from thence all might have notice of the coming in of the Sabbath. The first blast signified that they should leave off their work in the field; the second, that they should cease from theirs in the city; the third, that they should light the Sabbath candle, &c.

28. *Fear them not which kill the body*] *Τὸν ἀποκτείνουσιν*. Those who slay with acts of cruelty, alluding probably to the cruelties which persecutors should exercise on his followers in their martyrdom—But are not able to kill the soul. Hence we find that the body and the soul are distinct principles, for the body may be slain and the soul escape; and secondly, that the soul is immaterial, for the murderers of the body are not able, *μη δυναμένοι*, have it not in their power to injure it.

Fear him] *ὃν θεοὶ φοβούμεθα* we are to fear, but it is God; without the stroke of whose justice, hell itself would be no

30 * But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 * Whosoever therefore shall confess me before men, * him will I confess also before my Father which is in heaven.

33 * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 * Think not that I am come to send peace on earth: I came not to send peace but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And * a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross and followeth after me, is not worthy of me.

39 And he that loseth father or mother more than me, is not worthy of me.

40 And he that loseth son or daughter more than me, is not worthy of me.

41 And he that loseth brother or sister more than me, is not worthy of me.

42 And he that loseth wife or husband more than me, is not worthy of me.

43 And he that loseth child or children more than me, is not worthy of me.

44 And he that loseth friend or friends more than me, is not worthy of me.

45 And he that loseth neighbour or neighbours more than me, is not worthy of me.

46 And he that loseth country or countries more than me, is not worthy of me.

47 And he that loseth life or lives more than me, is not worthy of me.

48 And he that loseth soul or souls more than me, is not worthy of me.

49 And he that loseth kingdom or kingdoms more than me, is not worthy of me.

50 And he that loseth glory or glories more than me, is not worthy of me.

51 And he that loseth name or names more than me, is not worthy of me.

52 And he that loseth honour or honours more than me, is not worthy of me.

53 And he that loseth power or powers more than me, is not worthy of me.

54 And he that loseth wealth or wealths more than me, is not worthy of me.

55 And he that loseth goods or goods more than me, is not worthy of me.

56 And he that loseth friends or friends more than me, is not worthy of me.

57 And he that loseth neighbours or neighbours more than me, is not worthy of me.

58 And he that loseth country or countries more than me, is not worthy of me.

59 And he that loseth life or lives more than me, is not worthy of me.

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61 And he that loseth kingdom or kingdoms more than me, is not worthy of me.

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68 And he that loseth friends or friends more than me, is not worthy of me.

69 And he that loseth neighbours or neighbours more than me, is not worthy of me.

70 And he that loseth country or countries more than me, is not worthy of me.

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76 And he that loseth honour or honours more than me, is not worthy of me.

77 And he that loseth power or powers more than me, is not worthy of me.

78 And he that loseth wealth or wealths more than me, is not worthy of me.

79 And he that loseth goods or goods more than me, is not worthy of me.

80 And he that loseth friends or friends more than me, is not worthy of me.

81 And he that loseth neighbours or neighbours more than me, is not worthy of me.

82 And he that loseth country or countries more than me, is not worthy of me.

83 And he that loseth life or lives more than me, is not worthy of me.

84 And he that loseth soul or souls more than me, is not worthy of me.

85 And he that loseth kingdom or kingdoms more than me, is not worthy of me.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And * a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross and followeth after me, is not worthy of me.

39 And he that loseth father or mother more than me, is not worthy of me.

40 And he that loseth son or daughter more than me, is not worthy of me.

41 And he that loseth brother or sister more than me, is not worthy of me.

42 And he that loseth wife or husband more than me, is not worthy of me.

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83 And he that loseth life or lives more than me, is not worthy of me.

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86 And he that loseth glory or glories more than me, is not worthy of me.

87 And he that loseth name or names more than me, is not worthy of me.

88 And he that loseth honour or honours more than me, is not worthy of me.

89 And he that loseth power or powers more than me, is not worthy of me.

90 And he that loseth wealth or wealths more than me, is not worthy of me.

earthly than on heavenly things; and prefers the friendship of men to the approbation of God.

Let it be remembered, that to be renounced by Christ, is to have him neither for a Mediator nor Saviour. To appear before the tribunal of God without having Christ for our advocate, and, on the contrary, to have him there as our judge, and a witness against us,—how can a man think of this and not die with horror!

34. *Think not that I am come to send peace, &c.* The meaning of this difficult passage will be plain, when we consider the import of the word *peace*, and the *expectation* of the Jews. I have already had occasion to remark (ver. 12.) that the word *shalom*, rendered by the Greeks *eirenē*, was used among the Hebrews to express all possible blessings, temporal and spiritual; but especially the *former*. The *expectation* of the Jews was, that when the *Messiah* should come, all temporal *prosperity* should be accumulated on the land of Judea; therefore *ην ην*, in this verse, should not be translated *the earth*, but *this land*. The import of our Lord's teaching here, is this, Do not imagine, as the Jews in general vainly do, that I am come to *send forth* (*βαλλειν*) by *forcing* out the Roman power, that *temporal prosperity* which they long for; I am not come for this purpose, but to *send forth* (*βαλλειν*) the Roman *sword*, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. See also on Luke xii. 49. From the time they rejected the Messiah, they were a prey to the most cruel and destructive factions; they employed their time in butchering one another, till the Roman sword was unsheathed against them, and desolated the land.

35. *I am come to set a man at variance*] The Spirit of Christ can have no union with the spirit of the world. Even a father, while unconverted, will oppose a godly child. Thus the spirit that is in those who sin against God, is opposed to that spirit which is in the followers of the Most High. It is the *spirits* then that are in opposition, and not the *persons*.

36. *A man's foes shall be they of his own household.*] Our Lord refers here to their own traditions. So *Sota*, fol. 49. "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against her mother-in-law; and each man shall have his own household for his enemies." Again, in *sanhedrim*, fol. 97. it is said, "In the age in which the Messiah shall come, the young men shall turn the elders into ridicule: the elders shall rise up against the youth, the daughter against her mother, the daughter-in-law against her mother-in-law; and the men of that age shall be excessively impudent; nor shall the son reverence his father." These are most remarkable sayings, and by them our Lord shows them that he was the Messiah, for all these things literally took place shortly after their final rejection of Christ. See the terrible account, given by Josephus, relative to the desolations of those times. Through the just judgment of God, they who rejected the Lord that bought them, became abandoned to every species of iniquity; they rejected the salvation of God, and fell into the condemnation of the devil.

Father Guesnel's note on this place is worthy of deep attention. "The father (says he) is the *enemy* of his son, when, through a bad education, an irregular love, and a cruel indulgence, he leaves him to take a wrong bias, instructs him not in his duty, and fills his mind with ambitious views. The son is the *father's enemy* when he is the occasion of his doing injustice, in order to heap up an estate for him, and to make his fortune. The mother is the *daughter's enemy* when she instructs her to please the world, breeds her up in *excess* and *vanity*, and suffers any thing scandalous or unseemly in her dress. The daughter is the *mother's enemy* when she becomes her idol, when she engages her to comply with her own irregular inclinations, and to permit her to frequent balls and plays. The master is the *enemy* of his servant, and the servant that of his master, when the one takes no care of the others salvation, and the later is subservient to his master's passions."

37. *He that loveth father or mother more than me*] He whom we love the most, is he whom we study most to please, and whose will and interests we prefer in all cases. If, in order to please a father or mother who are opposed to vital godliness, we abandon God's ordinances and fellowers, we are unworthy of any thing but hell.

38. *He that taketh not his cross*] i. e. He who is not ready, after my example, to suffer death in the cause of my religion, is not worthy of me, does not deserve to be called my disciple.

This alludes to the custom of causing the criminal to bear his own cross to the place of execution, so *Plutarch*, *Exasys*

39 * He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 † He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 † He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a

a Ch. 16, 23. Luke 17, 33. John 12, 25.—b Ch. 13, 5. Luke 9, 48. & 10, 16. John 13, 20. Gal. 1, 14.

των κακοῦντων ἐκφέρει τὸν αὐτὸν σάρον. *Each of the malefactors carries on his own cross.* See John xix, 17.

39. *He that findeth his life, &c. i. e.* He who, for the sake of his temporal interest, abandons his spiritual concerns, shall lose his soul; and he who, in order to avoid martyrdom, abjures the pure religion of Christ, shall lose his soul, and perhaps his life too. *He that findeth his life shall lose it,* was literally fulfilled in Archbishop Cranmer. He confessed Christ against the devil, and his eldest son, the pope. He was ordered to be burnt; to save his life he recanted, and was, notwithstanding, burnt. Whatever a man sacrifices to God is never lost, for he finds it again in God.

There is a fine piece on this subject in *Juvenal*, Sat. viii. l. 60. which deserves to be recorded here.

Anibiquæ si quando citabere testis
Incertaque rei, Phalaris licet imperet ut sis
Falsus, et admoto dictet perjurii tauro,
Suavum crede nefas animam præferre pudori,
Et propter VITAM VIVENDI perdere causas.

If ever call'd

To give thy witness in a doubtful case,

Though Phalaris himself should bid thee lie,

On pain of torture in his flaming bull,

Disdain to barter innocence for life;

To which life owes its lustre and its worth.—Wakefield.

40. *He that receiveth you* Treats you kindly, *receiveth me*; I will consider the kindness as shown to myself, for he who receiveth me as the true Messiah, receiveth that God by whose counsels and through whose love I am come.

41. *He that receiveth a prophet* Προφήτην, a teacher, not a foreteller of future events, for this is not always the meaning of the word: but one commissioned by God to teach the doctrines of eternal life. It is no small honour to receive into one's house a minister of Jesus Christ. Every person is not admitted to exercise the sacred ministry: but none are excluded from partaking of its grace, its spirit, and its reward. If the teacher should be weak, or even if he should be found afterward to have been worthless; yet the person who has received him in the name, under the sacred character of an evangelist, shall not lose his reward; because what he did, he did for the sake of Christ, and through love for his church. Many sayings of this kind are found among the rab-

bin, and this one is common; "He who receives a learned man, or an elder, into his house, is the same as if he had received the *Shecinah*!" and again, "He who speaks against a faithful pastor, it is the same as if he had spoken against God himself." See Schoettgen.

42. *A cup of cold water* Υἱάρος is not in the common text, but it is found in the *Coder Bezae*, *Coptic*, *Armenian*, *Gothic*, *Anglo-Saxon*, *Slavonic*, all copies of the *Itala*, *Vulgate*, and *Origen*. It is necessarily understood, the ellipsis of the same substantive is frequent both in the Greek and Latin writers. See Wakefield.

Little ones My apparently mean, and generally despised disciples.

But a cup of water in the eastern countries was not a matter of small worth. In India, the Hindoos go sometimes a great way to fetch it, and then boil it that it may do the less hurt to travellers when they are hot; and after that they stand from morning to night in some great road, where there is neither pit nor rivulet, and offer it in honour of their god to be drunk by all passengers. This necessary work of charity, in these hot countries, seems to have been practised by the more pious and humane Jews; and our Lord assures them that if they do this in his name, they shall not lose their reward. See the Asiatic Miscellany, vol. ii. p. 142.

Verily—He shall in no wise lose his reward. The rabbins have a similar saying. "He that gives food to one that studies in the law, God will bless him in this world, and give him a lot in the world to come." *Syn. Schar.*

Love heightens the smallest actions, and gives a worth to them which they cannot possess without it. Under a just and merciful God, every sin is either punished or pardoned, and every good action rewarded. The most indigent may exercise the works of mercy and charity; seeing even a cup of cold water given in the name of Jesus, shall not lose its reward. How astonishing is God's kindness! it is not the rich merely which he calls on to be charitable; but even the poor, and the most impoverished of the poor! God gives the power and inclination to be charitable, and then rewards the work which, it may be truly said, *God himself hath wrought*. It is the name of Jesus that sanctifies every thing, and renders services, in themselves comparatively contemptible, of high worth in the sight of God. See Quésnel.

CHAPTER XI.

Christ having finished his instructions to his disciples, departs to preach in different cities, 1. John sends two of his disciples to him to inquire whether he were the Christ, 2—6. Christ's testimony concerning John, 7—15. He upbraids the Jews with their capriciousness, 16—19. The condemnation of Chorazin, and Bethsaida, and Capernaum, for their unbelief and impenitence, 20—24. Praises the divine wisdom for revealing the gospel to the simple-hearted, 25, 26. Shows that none can know God but by the revelation of the Son, 27. Invites the distressed to come unto him, and gives them the promise of rest for their souls, 28—30. [A. M. 4031. A. D. 27. An. Olymp. CCL. 3.]

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 * Now when John had heard b in the prison the works of Christ, he sent two of his disciples,

a Lk. 7, 18, 19, &c.—b Ch. 14, 3.—c Gen. 49, 10. Num. 24, 17. Dan. 9, 24. Jn. 6, 14.

NOTES.—Verse 1. This verse properly belongs to the preceding chapter, from which it should on no account be separated; as with that it has the strictest connexion, but with this it has none.

To teach and to preach.] To teach, to give private instructions to as many as came unto him; and to preach, to proclaim publicly, that the kingdom of God is at hand; two grand parts of the duty of a Gospel minister.

Their cities.] The cities of the Jews.

2. John had heard in the prison] John was cast into prison by order of Herod Antipas, chap. xiv. 3, &c. (where see the notes) a little after our Lord began his public ministry, chap. iv. 12, and after the first passover, John iii. 21.

3. Art thou he that should come] Ο ερχόμενος, he that cometh, seems to have been a proper name of the Messiah; to save or deliver, are necessarily implied. See on Luke vii. 19.

There is some difficulty in what is here spoken of John; some have thought he was utterly ignorant of our Lord's divine mission, and that he sent merely for his own information; but this is certainly inconsistent with his own declarations, Luke iii. 15, &c. John i. 15, 26, 33, iii. 28, &c. Others suppose, he sent the message merely for the instruction of his disciples; that as he saw his end approaching, he wished them to have the fullest conviction that Jesus was the Messiah, that they might attach themselves to him.

A third opinion takes a middle course between the two former, and states, that, though John was at first perfectly convinced that Jesus was the Christ; yet entertaining some hopes that he would erect a secular kingdom in Judea, wished to know whether this was likely to take speedy place. It is very

3 And said unto him, Art thou * he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 d The blind receive their sight, and the lame walk; the le-

d Is 29, 18. & 35, 4, 5, 6. & 42, 7. John 2, 22. & 3, 2. & 5, 36. & 10, 25, 28. & 14, 11.

probable that John now began, through the length of his confinement, to entertain doubts relative to this kingdom, which perplexed and harassed his mind; and he took the most reasonable way to get rid of them at once, viz. by applying to Christ himself.

Two of his disciples] Instead of δύο, two, several excellent MSS. with both the Syriac, Armenian, Gothic, and one copy of the Itala, have δια, by; he sent by his disciples.

4. Go and show John the things—ye do hear and see] Christ would have men to judge only of him and of others by their works. This is the only safe way of judging. A man is not to be credited because he professes to know such and such things: but because he demonstrates by his conduct that his pretensions are not vain.

5. The blind receive their sight, &c.] Αναβλεπωσι, look upwards, contemplating the heavens which their Lord hath made.

The lame walk] Περιπατωσι, they walk about: to give the fullest proof to the multitude that their cure was real. These miracles were not only the most convincing proofs of the supreme power of Christ; but were also emblematic of that work of salvation which he effects in the souls of men. 1. Sinners are blind; their understanding is so darkened by sin, that they see not the way of truth and salvation. 2. They are lame; not able to walk in the path of righteousness. 3. They are leprous; their souls are defiled with sin, the most loathsome and inveterate disease; deepening in themselves, and infecting others. 4. They are deaf; to the voice of God, his word, and their own conscience. 5. They are dead; in trespasses and sins; God, who is the life of the soul, being sepa-

pers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them:

6 And blessed is he, whosever shall not be offended in me.
7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.
9 But what went ye out for to see? A prophet? yea, I say unto you, more than a prophet:

10 For this is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: not-

a Isa. 41. 1. Lk. 4. 18. James 2. 5.—b Ch. 13. 57 & 21. 10 & 26. 31. Rom. 9. 29, 33. 1 Cor. 1. 23. Gal. 5. 11. 1 Pet. 2. 3.—c Luke 7. 24.—d Eph. 4. 14.—e Ch. 14. 5 & 21. 26. Luke 1. 76 & 7. 26.—f Mal. 3. 1. Mark 1. 2. Luke 1. 76 & 7. 27.

rate from it by iniquity. Nothing less than the power of Christ can redeem from all this; and, from all this, that power of Christ actually does redeem every penitent, believing soul.—Giving sight to the blind, and raising the dead; are allowed by the ancient rabbins, to be works which the Messiah should perform, when he should manifest himself in Israel.

The poor have the Gospel preached to them! And what was this Gospel? Why, the glad tidings that Jesus Christ came into the world to save sinners. That he opens the eyes of the blind; enables the lame to walk with an even, steady, and constant pace in the way of holiness; cleanses the lepers from all the defilement of their sins; opens the ears of the deaf, to hear his pardoning words; and raises those who were dead in trespasses and sins, to live in union with himself to all eternity.

6. Blessed is he, whosever shall not be offended in me.] Or, Happy is he who will not be stumbled at me: for the word *κατακλινθαι*, in its root, signifies to hit against or stumble over a thing, which one may meet with in the way. The Jews, as was before remarked, expected a temporal deliverer. Many might be tempted to reject Christ, because of his mean appearance, &c. and so lose the benefit of salvation through him. To instruct and caution such our blessed Lord spoke these words. By his poverty and meanness he condemns the pride and pomp of this world. He who will not humble himself, and become base, and poor, and vile in his own eyes, cannot enter into the kingdom of God. It is the poor in general who hear the Gospel; the rich and the great are either too busy, or too much gratified with temporal things, to pay any attention to the voice of God.

7. What went ye out into the wilderness to see? The purport of our Lord's design in this and the following verses, is to convince the scribes and Pharisees of the inconsistency of their conduct in acknowledging John Baptist for a divinely authorized teacher, and not believing in the very Christ which he pointed out to them. He also shows from the excellencies of John's character, that their confidence in him was not misplaced, and that this was a further argument why they should have believed in him whom the Baptist proclaimed, as being far superior to himself.

A reed shaken with the wind? An emblem of an irresolute, unsteady mind, which believes and speaks one thing to-day, and another to-morrow. Christ asks these Jews if they had ever found any thing in John like this: was he not ever steady and uniform in the testimony he bore to me? The first excellency which Christ notices in John was his steadiness; convinced once of the truth, he continued to believe and assert it. This is essentially necessary to every preacher, and to every private Christian. He who changes about from opinion to opinion, and from one sect or party to another, is never to be depended on: there is much reason to believe that such a person is either mentally weak, or has never been rationally and divinely convinced of the truth.

8. A man clothed in soft raiment? A second excellency in John was, his sober and mortified life. A preacher of the Gospel should have nothing about him which savours of effeminacy and worldly pomp: he is awfully mistaken, who thinks to prevail on the world to hear him and receive the truth, by conforming himself to its fashions and manners. Excepting the mere colour of his clothes, we can scarcely now distinguish a preacher of the Gospel, whether in the establishment of the country, or out of it, from the merest worldly man. Ruffles, powder, and frizzle, seem universally to prevail. Thus the church and the world begin to shake hands, the latter still retaining its enmity to God. How can those who profess to preach the doctrine of the cross act in this way? Is not a worldly-minded preacher, in the most peculiar sense, an abomination in the eyes of the Lord?

Are in king's houses? A third excellency in John was, he did not affect high things. He was contented to live in the desert, and to announce the solemn and severe truths of his doctrine to the simple inhabitants of the country. Let it be well observed, that the preacher who conforms to the world in his clothing, is never in his element but when he is frequenting the houses and tables of the rich and great.

9. A prophet? yea—and more than a prophet? That is, one more excellent (*περισσοτερον*) than a prophet; one greatly beyond all who had come before him, being the immediate forerunner of Christ; (see below) and who was especially commis-

sioning, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

g Luke 16. 16.—h Or, is grieved by force, and that they trust men.—i Mal. 4. 6.—k Mal. 4. 5. Ch. 17. 12. Luke 1. 17.—l Ch. 13. 9. Luke 2. 2. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22.—m Luke 7. 34.

sioned to prepare the way of the Lord. This was a fourth excellency; he was a prophet, a teacher, a man divinely commissioned to point out Jesus and his salvation; and more excellent than any of the old prophets; because he not only pointed out this Christ, but saw him, and had the honour of dying for that sacred truth which he steadily believed and boldly proclaimed.

10. Behold, I send my messenger] A fifth excellency of the Baptist was, his preparing the way of the Lord; being the instrument, in God's hand, of preparing the people's hearts to receive the Lord Jesus; and it was probably through his preaching that so many thousands attached themselves to Christ, immediately on his appearing as a public teacher.

11. A greater than John the Baptist? A sixth excellency of the Baptist, he was greater than any prophet from the beginning of the world till that time—1st. Because he was prophesied of by them, Isa. xl. 3. and Mal. iii. 1. where Jesus Christ himself seems to be the speaker. 2dly. Because he had the privilege of showing the fulfilment of their predictions, by pointing out that Christ as now come, which they foretold should come. And 3dly. Because he saw and enjoyed that salvation, which they could only foretell. See *Questuel*.

Notwithstanding, he that is least in the kingdom of heaven] By the kingdom of heaven in this verse, is meant the fulness of the blessings of the Gospel of peace; which fulness was not known till after Christ had been crucified, and had risen from the dead. Now the least in this kingdom, the meanest preacher of a crucified, risen, and glorified Saviour, was greater than John, who was not permitted to live to see the plenitude of Gospel grace, in the pouring out of the Holy Spirit. Let the reader observe, 1st. That the kingdom of heaven here does not mean the state of future glory—See chap. iii. 2. 2dly. That it is not in holiness or devotedness to God that the least in this kingdom is greater than John; but 3dly. That it is merely in the difference of the ministry. The prophets pointed out a Christ that was coming. John showed that that Christ was then among them; and the preachers of the Gospel prove that this Christ has suffered; and entered into his glory, and that repentance and remission of sins are proclaimed through his blood. There is a saying similar to this among the Jews. "Even the servant maid that passed through the Red Sea, saw what neither Ezekiel nor any other of the prophets had seen."

12. The kingdom of heaven suffereth violence] The tax-gatherers and heathens whom the scribes and Pharisees think have no right to the kingdom of the Messiah, filled with holy zeal and earnestness, seize at once on the proffered mercy of the Gospel, and so take the kingdom as by force from those learned doctors who claimed for themselves the chiefest places in that kingdom. Christ himself said, The tax-gatherers and harlots go before you into the kingdom of God. See the parallel place, Luke vii. 29, 30. He that will take, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest; all hell will oppose him in every step he takes; and if a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly.

13. All the prophets and the law prophesied until John.] I believe *προφητευσαν*, means here, they taught, or continued to instruct. They were the instructors concerning the Christ who was to come, till John came and showed that all the predictions of the one, and the types and ceremonies of the other, were now about to be fully and finally accomplished; for Christ was now revealed.

14. This is Elias, which was for to come.] This should always be written Elijah, that as strict a conformity as possible might be kept up between the names in the Old Testament and the New. The prophet Malachi, who predicted the coming of the Baptist in the spirit and power of Elijah, gave the three following distinct characteristics of him. First, That he should be the forerunner and messenger of the Messiah: Behold, I send my messenger before me, Mal. iii. 1. Secondly, That he should appear before the destruction of the second temple. Even the Lord, whom ye seek, shall suddenly come to his temple, *ibid*. Thirdly, That he should preach repentance to the Jews, and that some time after, the great and terrible day of the Lord should come, and the Jewish land be smitten with a curse, chap. iv. 5, 6. Now these three cha-

18 For John came neither eating nor drinking, and they say, ^a He hath a devil.

19 The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, ^b a friend of publicans and sinners. ^c But wisdom is justified of her children.

20 ^d Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in

^a John 8. 48.—b Ch. 9. 10.—c Luke 7. 35.—d Luke 10. 13, &c.

facters agree perfectly with the conduct of the Baptist, and what shortly followed his preaching, and have not been found in any one else; which is a convincing proof, that Jesus was the promised Messiah.

15. *He that hath ears to hear, let him hear.* As if our Lord had said, These things are so clear and manifest, that a man has only to hear them, to be convinced and fully satisfied of their truth. But neither the Jews of that time, nor of the succeeding times to the present day, have heard or considered these things. When spoken to on these subjects, their common custom is to stop their ears, spit out, and blaspheme; this shows not only a *bad* but a *ruined* cause. They are deeply and wilfully blind. They will not come unto the light lest their deeds should become manifest, that they are not wrought in God. They have ears but they will not hear.

16. *But whereunto shall I liken this generation?* That is, the Jewish people—*την γενεαν ταυτην, this race?* and so the word *γενεα* is often to be understood in the evangelists.

In the markets Or, places of concourse, *αγοραις* from *αγεινω, I gather together*: not a market-place only, but any place of public resort: probably meaning here, places of public amusement.

Calling unto their fellows Or, companions. Instead of *τραποις, companions*, many of the best MSS. have *εταροις, others*. The great similarity of the words might have easily produced this difference.

There are some to whom every thing is useful in leading them to God: others, to whom nothing is sufficient. Every thing is good to an upright mind, every thing bad to a vicious heart.

17. *We have piped unto you, and ye have not danced* They have begun the music, which should have been followed by the dance, but ye have not attended to it.

We have mourned—and ye have not lamented. Ye have not smote the breast: *οκ εκουαθε, from κορυται, to strike, or beat the breast with the hands, particularly in lamentation.* So used Nah. ii. 7. Luke xviii. 13. xxii. 43. and by the best Greek and Roman writers. There is an allusion here to those funeral lamentations explained, chap. ix. 23.

18. *For John came neither eating nor drinking* Leading a very austere and mortified life: and yet, ye did not receive him. A sinner will not be persuaded, that what he has no mind to imitate, can come from God. There are some who will rather blame holiness itself, than esteem it in those whom they do not like.

He hath a devil He is a vile hypocrite, influenced by a demon, to deceive and destroy the simple.

19. *The Son of man came eating and drinking* That is, went wheresoever he was invited to eat a morsel of bread, and observed no rigid fasts. how could he, who had no corrupt appetites to mortify or subdue?

They say, Behold a man gluttonous, &c. Whatever measures the followers of God may take, they will not escape the censure of the world: the best way is not to be concerned at them. Iniquity being always ready to oppose and contradict the Divine conduct, often contradicts and exposes itself.

But wisdom is justified of her children. Those who follow the dictates of true wisdom, ever justly, point out as excellent, the holy maxims by which they are guided, for they find the way, pleasantness, and the path, peace. Of, here and in many places of our translation, ought to be written *by*, in modern English.

Some suppose that our blessed Lord applies the epithet of *σοφια, that Wisdom*, to himself; as he does that of *Son of man*, in the first clause of the verse; and that this refers to the sublime description given of wisdom in Prov. viii. Others have supposed that by the *children, or sons (τεκνον) of wisdom*, our Lord means, John Baptist and himself, who came to preach the doctrines of true wisdom to the people, and who were known to be teachers come from God, by all those who seriously attended to their ministry; they recommending themselves by the purity of their doctrines, and the holiness of their lives, to every man's conscience in the sight of God. It is likely, however, that by *children* our Lord simply means the *fruits or effects* of wisdom, according to the Hebrew idiom, which denominates the fruits or effects of a thing, its *children*. So in Job, chap. v. 7. *sparks emitted by coals, are termed* בְּנֵי רֶשֶׁת *beney resheph, the children of the coal*. It was probably this well-known meaning of the word, which led the *Codez Vaticanus*, one of the most ancient MSS. in the world, together with the *Syriac, Persian, Coptic, and Ethiopic*, to read *εργων, works*, instead of *τεκνον, sons or children*. Wisdom is vindicated by her works, i. e. the good effects prove that the cause is excellent.

The children of true wisdom can justify all God's ways in their salvation as they know, that all the dispensations of

Tyre and Sidon, they would have repented long ago * in sackcloth and ashes.

22 But I say unto you, ^f It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, ^g which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, ^h That it shall be more tolerable for

^e Josh 2. 7. S.—f Ch. 10. 15. Ver. 24.—g See Isa. 14. 13. Lam. 21.—h Ch. 10. 15.

Providence work together for the good of those who love and fear God. See on Luke vii. 35.

20. *Then began he to upbraid the cities* The more God has done to draw men unto himself, the less excusable are they if they continue in iniquity. If our blessed Lord had not done every thing that was necessary for the salvation of these people, he could not have reproached them for their impenitence.

21. *Wo unto thee, Chorazin—Bethsaida!* It would be better to translate the word *ουαι σοι, alas for thee*, than *ωτοις thee*. The former is an exclamation of pity; the latter a denunciation of wrath. It is evident, that our Lord used it in the former sense. It is not known precisely where *Chorazin* was situated; but as Christ joins it in the same censure with *Bethsaida*, which was in upper Galilee, beyond the sea, Mark vi. 45. it is likely that *Chorazin* was in the same quarter. Though the people in these cities were generally impenitent, yet there is little doubt that several received the word of life. Indeed, *Bethsaida* itself furnished not less than three of the *twelve* apostles, Philip, Andrew, and Peter. See John i. 44.

Tyre and Sidon Were two heathen cities, situated on the shore of the Mediterranean Sea, into which it does not appear that Christ ever went, though he was often very nigh to them; see chap. xv. 21.

They would have repented long ago Παλαι, formerly, seems here to refer to the time of Ezekiel, who denounced destruction against Tyre and Sidon, Ezek. xxvi. xxvii. and xxviii. Our Lord then intimates, that if Ezekiel had done as many miracles in those cities, as himself had in Chorazin and Bethsaida, the inhabitants would have repented in sackcloth and ashes, with the deepest and most genuine sorrow.

22. *But—it shall be more tolerable* Every thing will help to overwhelm the impenitent at the tribunal of God—the benefits and favours which they have received, as well as the sins which they have committed.

23. *Thou Capernaum—exalted unto heaven* A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. This was properly spoken of this city, because that in it our Lord dwelt, and wrought many of his miraculous works.

Shall be brought down to hell Perhaps not meaning here the place of torment, but rather a state of desolation. The original word is *hades*, ᾅδης, from *a, nat*, and *idein*, to see—the invisible receptacle or mansion of the dead, answering to שְׁאוֹל *sheol*, in Hebrew; and implying often, 1st. *The grave*; 2dly. The state of *separate souls, or unseen world* of spirits, whether of torment, Luke xvi. 23. or, in general, Rev. i. 18. vi. 8. xx. 13, 14. The word *hell*, used in the common translation, conveys now an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But as the word *hell* comes from the Anglo-Saxon, he *lan*, to *cover* or *hide*, hence the *tiling* or *slating* of a house is called, in some parts of England, (particularly Cornwall) *he-ling*; to this day; and the *covers* of books (in Lancashire) by the same name; so the literal import of the original word ᾅδης was formerly well expressed by it. Here it means a state of the utmost woe and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of *Bethsaida, Chorazin*, or *Capernaum*. See BR. PEARCE.

24. *But—it shall be more tolerable for the land of Sodom* Ἡ Σοδομων, the land of the Sodomites; i. e. the ancient inhabitants of that city and its neighbourhood.

In Jude ver. 7. we are told that these persons are suffering the vengeance of eternal fire. The destruction of Sodom and Gomorrah happened A. M. 2107, which was 1897 years before the incarnation. What a terrible thought is this! It will be more tolerable for certain sinners who have already been damned nearly four thousand years, than for those who live and die infidels under the Gospel! There are various degrees of punishments in hell, answerable to various degrees of guilt; and the contempt manifested to, and the abuse made of, the preaching of the Gospel, will rank semi-infidel Christians in the highest list of transgressors, and purchase them the hottest place in hell! Great God! save the reader from this destruction!

Day of judgment May either refer to that particular time in which God visits for iniquity, or to that great day in which he will judge the world by the Lord Jesus Christ. The day of Sodom's judgment was that in which it was destroyed by fire and brimstone from heaven, Gen. xix. 24. and the day of judgment to *Chorazin, Bethsaida, and Capernaum*, was the time in which they were destroyed by the Romans, ver. 23. But there is a day of final judgment, when Hades itself (sinners in

the land of Sodom in the day of judgment, than for thee.
25 ^a At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, ^c and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 ^d All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; ^e neither knoweth any
a Luke 19 21.—b See Ps 9, 2. 1. 19, 27. & 2, 6. 2 Cor. 3, 14.—c Ch. 15, 17.—
d Ch. 28, 15. Luke 10, 22. John 3, 35. & 12, 3. & 17, 2. 1 Cor. 15, 27.

a state of partial punishment in the invisible world) shall be cast into the lake of fire and brimstone, which is the second death. See Rev. xx. 14.

25. *I thank thee* Εὐχαριστοῦμαι σε, *I fully agree with thee*, I am perfectly of the same mind. Thou hast acted in all things according to the strictest holiness, justice, mercy, and truth.

Wise and prudent) The scribes and Pharisees, vainly puffed up by their fleshy minds, and having their foolish hearts darkened, refusing to submit to the righteousness of God, (God's method of saving man by Christ) and going about to establish their own righteousness, (their own method of saving themselves) they rejected God's counsel, and God sent the peace and salvation of the Gospel to others, called here *babes*, (his disciples) simple-hearted persons, who submitted to be instructed and saved in God's own way. Let it be observed, that our Lord does not thank the Father that he had hidden these things from the wise and prudent, but that, seeing they were hidden from *them*, he had revealed them to the others.

There is a remarkable saying in the Talmudists, which casts light upon this: "Rab. Jochanan said, 'From the time in which the temple was destroyed, wisdom was taken away from the prophets, and given to fools and children.' *Bava Bathra*, fol. 12. Again, 'In the days of the Messiah, every species of wisdom, even the most profound, shall be revealed; and this even to children.'" *Synop. Sohar*, fol. 10.

26. *Even so, Father*) *Nai a Harpp*. An emphatical ratification of the preceding address.

It was right that the heavenly wisdom, despised, rejected, and persecuted by the scribes and Pharisees, should be offered to the simple people, and afterward to the foolish people, the Gentiles, who are the children of wisdom; and justify God in his ways, by bringing forth that fruit of the Gospel of which the Pharisees refused to receive even the seed.

27. *All things are delivered unto me of my Father*) This is a great truth, and the key of the science of salvation. The man Christ Jesus receives from the Father, and in consequence of his union with the Eternal Godhead, becomes the Lord and Sovereign Dispenser of all things. All the springs of the Divine favour are in the hands of Christ, as Priest of God, and atoning sacrifice for men: all good proceeds from him, as Saviour, Mediator, Head, Pattern, Pastor, and Sovereign Judge of the whole world.

No man knoweth the Son, but the Father; neither knoweth any man, &c.) None can fully comprehend the nature and attributes of God, but Christ; and none can fully comprehend the nature, incarnation, &c. of Christ, but the Father. The full comprehension and acknowledgment of the Godhead, and the mystery of the Trinity, belong to God alone.

23. *Come unto me*) This phrase in the New Testament implies simply, *believing in Christ*, and *becoming his disciple*, or *follower*.

All ye that labour and are heavy laden) The metaphor here appears to be taken from a man who has a great load laid upon him, which he must carry to a certain place: every step he takes reduces his strength, and renders his load the more oppressive. However, it must be carried on; and he labours, uses his utmost exertions, to reach the place where it is to be laid down. A kind person passing by, and seeing his distress, offers to ease him of his load, that he may enjoy rest.

The Jews, heavily laden with the burdensome rites of the Mosaic institution, rendered still more oppressive by the additions made by the scribes and Pharisees, who, our Lord says, (chap. xxiii. 4.) *bound on heavy burdens*; and labouring, by their observance of the law, to make themselves pleasing to God, are here invited to lay down their load, and receive the salvation procured for them by Christ. *Sinners*, wearied in the ways of iniquity, are also invited to come to this Christ, and find speedy relief. *Penitents*, burthened with the guilt of their crimes, may come to this Sacrifice, and find

man the Father, save the Son, and he to whomsoever the Son will reveal him.

23 ^f Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, ^g and learn of me; for I am meek and ^h lowly in heart; ⁱ and ye shall find rest unto your souls.

30 ^j For my yoke is easy, and my burden is light.

a John 1, 15. & 6, 45. & 10, 15.—f John 13, 15. Phil. 2, 5. 1 Pet. 2, 21. 1 John 2, 6.—g Zech. 9, 9. Phil. 2, 7, 8.—h Jer. 6, 16.—i 1 John 5, 3.

instant pardon. *Believers*, sorely tempted, and oppressed by the remains of the carnal mind, may come to this blood, that cleanseth from all unrighteousness; and purified from all sin, and powerfully succoured in every temptation, they shall find uninterrupted rest in this complete Saviour.

All are invited to come, and all are promised rest. *If few find rest from sin, and vile affections, it is because few come to Christ to receive it.*

29. *Take my yoke upon you*) Strange paradox! that a man already weary and overloaded, must take a new weight upon him in order to be eased and find rest! But this advice is similar to that saying, Psal. lv. 22. *Cast thy burden upon the Lord, and he will sustain thee*: i. e. trust thy soul and concerns to him, and he will carry both thyself and thy load.

I am meek and lowly in heart) Wherever pride and anger dwell, there is nothing but mental labour and agony; but where the meekness and humility of Christ dwell, all is smooth, even, peaceable, and quiet; for the work of righteousness is peace, and the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17.

30. *For my yoke is easy*) My Gospel imposes nothing that is difficult; on the contrary it provides for the complete removal of all that which oppresses and renders man miserable, viz. sin. The commandments of Christ are not grievous. Hear the whole: *Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself*. Can any thing be more congenial to the nature of man than love? such a love as is inspired by God, and in which the soul rests supremely satisfied and infinitely happy? Taste and know by experience how good the Lord is, and how worthy his yoke is to be taken, borne, and loved. This most tender invitation of the compassionate Jesus, is sufficient to inspire the most diffident soul with confidence. See on Mark vii. 34.

Creeshna, the incarnate god of the Hindoos, is represented in the Geeta addressing one of his beloved disciples thus: "I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom believe this, and worship me: their very hearts and minds are in me; they rejoice among themselves, and delight in speaking of my name, and teaching one another my doctrine. I gladly inspire those who are constantly employed in my service, with that use of reason by which they come unto me; and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom." *Bhagvat Geeta*, p. 84.

The word *yoke ával*, among the Jews, which we properly enough translate *yoke*, signifies not only that sort of *neck-harness* by which bullocks drew in wagons, carts, or in the plough; but also any kind of *bond*, or *obligation*, to do some particular thing, or to do some particular work. By them it is applied to the following things:—1. *The yoke of the kingdom of heaven*, עֲלֵי כְלִימָה שָׁמַיָּה—obedience to the revealed will of God. 2. *The yoke of the Law*, עֲלֵי תוֹרָה—the necessity of obeying all the rites, ceremonies, &c. of the Mosaic institution. 3. *The yoke of the precept*, עֲלֵי כְוִי—the necessity of performing that particular obligation, by which any person had bound himself, such as that of the *Nazarite*, &c. 4. *The yoke of repentance*, עֲלֵי שִׁיבָה—without which, they knew, they could not enter into the kingdom of heaven. With the Jews, *repentance* not only implied *forsaking sin*, but *fasting*, mortification, &c. 5. *The yoke of faith*, עֲלֵי אֱמוּנָה—the necessity of believing in the promised Messiah. 6. *The divine yoke*, עֲלֵי דְבֵי עֲלֵי—the obligation to live a spiritual life; a life of thanksgiving and gratitude unto God.

In *Shemoth Rabbah* it is said, "Because the ten tribes did not take the yoke of the holy and blessed God upon them; therefore Sennacherib led them into captivity."

CHRIST's yoke means, the obligation to receive him as the MESSIAH, to believe his doctrine, and to be in all things conformed to his Word and to his Spirit.

CHAPTER XII.

Jesus and his disciples go through the corn-fields on the sabbath, and the latter pluck and eat some of the ears, at which the Pharisees take offence, 1, 2. Our Lord vindicates them, 3—5. The man with the withered hand cured, 9—13. The Pharisees seek his destruction, 14. He heals the multitudes, and fulfils certain prophecies, 15—21. Heals the blind, and dumb demoniac, 22, 23. The malice of the Pharisees reproved by our Lord, 24—30. The sin against the Holy Ghost, 31, 32. Good and bad trees known by their fruits—evil and good men by their conduct, 33—37. Jonah a sign of Christ's death and resurrection, 38—40. The men of Nineveh and the queen of the south shall rise up in the judgment against the Jews, 41, 42. Of the unclean spirit, 43—45. A. M. 4031. A. D. 27. An. Olym. CCI. 3.

AT that time ^a Jesus went on the Sabbath-day, through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold,

a Deu. 23, 25. Mark 2, 23. Luke 6, 1.

NOTES.—Verse 1. *At that time Jesus went on the Sabbath-day, through the corn*) "The time is determined by Luke in

thy disciples do that which is not lawful to do upon the Sabbath-day.

3 But he said unto them, Have ye not read, what David did, when he was an hungred, and they that were with him;

b 1 Sam. 21, 6.

these words, εν καββάτω δευτερεμωρω, that is, on the sabbath from the second first.

4 How he entered into the house of God, and did eat ^a the show-bread, which was not lawful for him to eat, neither for them which were with him, ^b but only for the priests?

5 Or have ye not read in the ^c law, *how* that on the Sabbath-days, the priests in the temple, profane the Sabbath, and are blameless?

6 But I say unto you, That in this place, is ^d one greater than the temple.

7 But if ye had known what this meant, ^e I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the Sabbath-day.

^a Exod. 25. 30. Lev. 24. 5.—^b Exod. 29. 32, 33. Lev. 3. 31. & 24. 9.—^c Num. 23. 9. John 7. 22.—^d 2. Cor. 6. 15. Mat. 3. 1.

^a Provision was made by the *divine* law, that the sheaf of first-fruits should be offered on the *second* day of the Pass-over week, Levit. xxiii. 10, 11. *On the morrow after the Sabbath, the priest shall shake (or wave) it.* Not on the morrow after the ordinary Sabbath of the week, but the morrow after the first of the Pass-over week, which was a *sabbatic* day. Exod. xii. 16. Levit. xxiii. 7. Hence the *seventy, εναβιον της εβδομας, the morrow of the first day*; the Chaldee, *the morrow after the holy day*. The rabbins, *Solomon and Menachen*, have it, *On the morrow after the first day of the Pass-over feast*; of which mention had been made in the verses foregoing.

"But now, from the second day of the Pass-over solemnity, wherein the sheaf was offered, were numbered *seven weeks to Pentecost*: for the day of the sheaf, and the day of Pentecost, did mutually respect each other; for on this second day of the Pass-over, the offering of the sheaf was supplicatory, and by way of prayer, beseeching a blessing upon the new corn, and leave to eat it, and to put in the sickle into the standing corn. Now the offering of the first fruit *leaves*, on the day of Pentecost, (Levit. xxiii. 15, 16, 17) did respect the giving of thanks for the finishing and housing of the barley-harvest. Therefore, in regard of this relation, these two solemnities were linked together, that both might respect the harvest; that, the harvest beginning; *this*, the harvest ended: *this* depended on *that*, and was numbered *seven weeks* after it. Therefore, the computation of the time coming between, could not but carry with it the memory of that second day of the Pass-over week; and hence *Pentecost* is called the *feast of weeks*, Deut. xvi. 10. The true calculation of the time between, could not otherwise be retained as to *Sabbaths*, but by numbering thus: this is *σαββατον δευτερον, the first Sabbath after the second day of the Pass-over*. This is *δευτερον σαββατον, the second Sabbath after that second day*. And so of the rest. In the *Jerusalem Talmud*, the word שבת פרשת *shebeth protogamiya, the Sabbath, πρωταγιας, of the first marriage*, is a composition not very unlike." *Light-foot*.

[His disciples were *an* hungered] Were hungry. The former is a mode of expression totally obsolete. How near does the translation of this verse come to our ancient mother tongue, the Anglo-Saxon!—be ðælen ðon on þerðeðæg open ecegar, *public hyr leorning cnihtcar hingede, and hig ongunnum pluccan ða eap and ecan—The Healer went on rest-day over acres: truly his learning knights hungered, and they began to pluck the ear and eaten.* We may well wonder at the extreme poverty of Christ and his disciples. He was himself present with them, and yet permitted them to lack bread! A man, therefore, is not forsaken of God because he is in *want*. It is more honourable to suffer the want of all temporal things in fellowship with Christ and his followers, than to have all things in abundance in connexion with the world.

2. *Thy disciples do that which is not lawful to do*] The Jews were so superstitious concerning the observation of the Sabbath, that in their wars with *Antiochus Epiphanes*, and the *Romans*, they thought it a crime even to attempt to defend themselves on the Sabbath: when their enemies observed this, they deferred their operations to that day. It was through this, that *Pompey* was enabled to take Jerusalem. *Dion Cass. lib. xxxvi.*

Those who know not the spirit and design of the divine law, are often *superstitious to inhumanity, and indulgent to impiety*. An intolerant and censorious spirit in religion, is one of the greatest curses a man can well fall under.

3. *Have ye not read what David did*] The original history is in 1 Sam. xxi. 1—6.

[When he was *an* hungered] Here hearken to *Kimethi*, producing the opinion of the ancients concerning this story in these words: "Our rabbins of blessed memory say, that he gave him the show-bread, &c." The interpretation also of the clause, *Yea, though it were sanctified this day in the vessel, is this: It is a small thing to say, that it is lawful for us to eat these loaves taken from before the Lord, when we are hungry; for it would be lawful to eat this very loaf which is now set on, which is also sanctified in the vessel, (for the table sanctified it) it would be lawful to eat even this, when another loaf is not present with you to give us, and we are so hunger-bitten.* And a little after, *There is nothing which may hinder taking care of life, besides idolatry, adultery, and murder.* That is, a man, according to them, should do any thing but these, in order to preserve life." See *Lightfoot*.

[He entered into the house of God] Viz. the house of *Ahimel* the priest, who dwelt at *Nob*, with whom the tabernacle then was, in which the Divine presence was manifested.

9 "And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, ^e Is it lawful to heal on the Sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and ^b if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And ^c he stretched it out.

^a Hos. 6. 6. Mic. 6. 7, 8. Ch. 9. 13.—^b Mark 3. 1. Luke 6. 6.—^c Luke 13. 14. & 14. 3. John 9. 16.—^d See Exod. 23. 4, 5. Deut. 22. 4.

And did eat the show-bread] Τοῦς ἀποβιου της προθεσας—in Hebrew, *ḥalel panim—bread of the presence, or faces*, because this bread was to be set continually, *לפני יְהוָה* *Yehovah—before the face of Jehovah*. See the notes on Exod. xxv. 23, and 30.

"Since part of the frankincense put in the bread was to be burnt on the altar for a memorial, Lev. xxiv. 7. and since Aaron and his sons were to eat it in the holy place, it is evident that this bread typified Christ, first presented as a sacrifice to, or in the presence of Jehovah, and then becoming spiritual food to such as, in and through him, are spiritual priests to God. See Rev. i. 6. v. 10. xx. 6. also 1 Peter ii. 5." *Parkhurst*.

5. *The priests—profane the Sabbath*] Profane, i. e. put it to what might be called a common use, by slaying and offering up sacrifices, and by doing the services of the temple as on common days, Exod. xxix. 38. Numb. xxviii. 9.

6. *In this place, is one greater than the temple*] Does not our Lord refer here to Mat. iii. 1? Compare this with Heb. iii. 3. The Jews esteemed nothing greater than the temple, except that God who was worshipped in it. Christ, by asserting he was greater than the temple, asserts that he was God; and this he does, in still more direct terms, ver. 8. *The Son of man is Lord of the Sabbath*—is *Institutor and Governor* of it. Compare this with Gen. ii. 3. and see the notes there.

7. *I will have mercy, &c.*] See this explained, ch. ix. 13. There are four ways in which *positive laws* may cease to be obligatory. First, by the natural law of necessity. Secondly, by a particular law, which is superior. Thirdly, by the law of charity and mercy. Fourthly, by the dispensation and authority of the *Lawgiver*. These cases are all exemplified from verse 4. to verse 8.

8. *The Son of man is Lord even of the Sabbath-day*] The change of the Jewish into the Christian Sabbath, called the *Lord's day*, Rev. i. 10. shows that Christ is not only the Lord, but also the *truth and completion* of it. For it seems to have been by an especial providence that this change has been made, and acknowledged all over the Christian world.

10. *A man which had his hand withered*] Probably through a partial paralysis. The man's hand was withered; but God's mercy had still preserved to him the use of his feet; he uses them to bring him to the public worship of God, and Jesus meets and heals him there. How true is the proverb—*It is never so ill with us, but it might be much worse.*

11. *If it fall into a pit on the Sabbath-day, &c.*] It was a canon among the Jews, "We must take a tender care of the goods of an Israelite." Hence, "If a beast fall into a ditch, or into a pool of water, let (the owner) bring him food in that place if he can; but if he cannot, let him bring clothes and litter, and bear up the beast; whence if he can come up, let him come up." &c. "If a beast or its foal fall into a ditch on a holy day, R. Lazar saith, let him lift up the former to kill him, and let him kill him, but let him give fodder to the other lest he die in that place." R. Joshua saith, let him lift up the former with the intention of killing him, although he kill him not; let him lift up the other also, although it be not in his mind to kill him." To these canons our Lord seems here very properly to appeal, in vindication of his intention to heal the distressed man. See *Lightfoot*.

Self-interest is a very decisive casuist, and removes abundance of scruples in a moment. It is always the first consulted and the most readily obeyed. It is not sinful to hearken to it, but it must not govern nor determine by itself.

12. *How much then is a man better than a sheep?*] Our Lord's argument is what is called *argumentum ad hominem*: they are taken on their own ground, and confuted on their own maxims and conduct. There are many persons who call themselves *Christians*, who do more for a beast of burden or pleasure than they do for a man for whom Christ died! Many spend that on *courses, spaniels, and hounds*, of which multitudes of the followers of Christ are destitute—but this also shall come to judgment.

Wherefore, it is lawful to do well, &c.] This was allowed by a multitude of Jewish canons. See *Scheetgen*.

13. *Stretch forth thine hand*] The bare command of God is a sufficient reason of obedience. This man might have reasoned thus, "Lord, my hand is withered, how then can I stretch it out? Make it whole first, and afterward I will do as thou commandest." This may appear reasonable, but in his case it would have been foolishness. At the command of the Lord, he made the effort, and in making it, the cure was effected! Faith disregards apparent impossibilities, where there is a command and promise of God. The effort to believe, is often, that faith by which the soul is healed. A little before (verses

he stretched it forth; and it was restored whole, like as the other.

14^f Then ^athe Pharisees went out and ^bheld a council against him, how they might destroy him.

15 But when Jesus knew it, ^che withdrew himself from thence: ^dand great multitudes followed him, and he healed them all;

16 And ^echarged them that they should not make him known: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18^f Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ^gThen was brought unto him one possessed with a devil, ^ha Ch. 27. 1. Mark 3. 6. Luke 6. 11. John 5. 13. & 10. 4. & 11. 23.—h Or, convulsed.—i See Ch. 10. 25. Mark 3. 7.—d Ch. 19. 2.—e Ch. 9. 31.—f Isa. 42. 1.—g Ch. 2. 17. & 17. 5.—h See Chap. 9. 32. Mark 3. 11. Luke 11. 14.

6 and 8.) Jesus Christ had asserted his Godhead, in this verse he *proves* it. What but the Omnipotence of the living God would have, in a moment, restored this withered hand? There could be no collusion here; the man who had a *real* disease, was instantaneously, and therefore miraculously cured: and the mercy and power of God were both amply manifested in this business. It is worthy of remark, that as the man was healed with a *word*, without even a *touch*, the Sabbath was unbroken, even according to their most rigid interpretation of the letter of the law.

14. *Held a council against him*] Nothing sooner leads to utter blindness and hardness of heart than *envy*. There are many who abandon themselves to *pleasure-taking* and *debauchery* on the Sabbath, who condemn a poor man whom necessity obliges to *work* on what is termed a *holiday* or a *national fast*.

15. *Jesus—withdrew himself from thence*] It is the part of prudence and Christian charity not to provoke, if possible, the blind and the hardened; and to take from them the occasion of sin. A man of God is not afraid of persecution; but as his aim is only to do good, by proclaiming, every where, the grace of the Lord Jesus, he departs from any place, when he finds the obstacles to the accomplishment of his end are, humanly speaking, *invincible*; and that he cannot do good without being the means of much evil. Yield to the stream when you cannot stem it.

Great multitudes followed him, and he healed them all] The rejection of the Gospel in one place has often been the mean of sending it to and establishing it in another. Jesus *healed all that followed him*, i. e. all who had need of healing and who desired to be healed: for thus the passage must be understood:—and is he not still the same? No soul shall ever implore his healing power in vain; but let it be remembered, that only those who *follow* Christ, and apply to him, are healed of their spiritual maladies.

16. *Charged them that they should not make him known*] See chap. viii. 4. Jesus Christ, as God, could have easily concealed himself, but he chooses to do it as *man*, and to use no other than human means, as these were quite sufficient for the purpose, to teach us not to neglect them in our necessity. Indeed he always used his power less on his *own* account, than on that of *men*.

18. *Behold my servant*] This title was given to our blessed Lord in several prophecies. See Isa. xlii. 1. liii. 2. Christ assumes it, Psal. xl. 7—9. compare these with John xvii. 4. and Phil. ii. 7. God required an *acceptable* and *perfect service* from man; but man being *sinful*, could not perform it. Jesus taking upon him the nature of man, fully performed the whole will of God, and communicates grace to all his followers, to enable them perfectly to love, and worthily to magnify their Maker.

And he shall show judgment to the Gentiles.] That is, He will publish the Gospel to the heathens, for the word *show* here answers to the word מִשְׁפָּט *misphat* of the prophet, and it is used among the Hebrews to signify laws, precepts, and a whole system or body of doctrine. See Psal. xix. 19. exix. 30. 39. Isa. lviii. 2.

19. *He shall not strive, nor cry*] The Spirit of Christ is not a spirit of contention, murmuring, clamour, or litigiousness. He who loves these does not belong to him. Christ therefore fulfilled a prophecy by withdrawing this place on account of the rage of the Pharisees.

20. *A bruised reed shall he not break*] A *reed*, is in Scripture, the emblem of *weakness*, Ezek. xxix. 6. and a *bruised* reed must signify that state of weakness that borders on dissolution and death.

And smoking flax shall he not quench] Αἶνον τρυφονου. Αἶνος means the *wick* of a lamp, and τρυφονου is intended to point out its *expiring state*, when the oil has been all burnt away from it, and nothing is left but a mere *snuff*, emitting *smoke*. Some suppose the Jewish state, as to ecclesiastical matters, is here intended, the prophecy declaring that Christ would not destroy it, but leave it to expire of itself, as it already contained the principles of its own destruction. Others have considered it as implying that great tenderness with which the

blind, and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24^f But when the Pharisees heard it, they said, This *fel-lor* doth not cast out devils, but by ^gBeelzebub the prince of the devils.

25 And Jesus ^hknew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided: against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I ⁱby Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then ^mthe kingdom of God is come unto you.

29^o Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

i Ch. 3. 7. Mark 3. 22. Luke 11. 15.—h Gr. Teelzebub; and so ver. 27.—i Ch. 9. 4. John 8. 25. Acts 2. 23.—m Prov. 23. 4. & 7. 11. Luke 1. 33. & 11. 20. & 17. 21. n—o Isa. 29. 24. Luke 11. 21. 22. 23.

blessed Jesus should treat the weak and the ignorant, whose good desires must not be stifled, but encouraged. The *bruised reed* may recover itself, if permitted to vegetate under the genial influences of heaven, and the *life and light of the expiring lamp* may be supported by the addition of fresh oil. Jesus, therefore, quenches not faint desires after salvation, even in the worst and most undeserving of men; for even such desires may lead to the fulness of the blessing of the Gospel of peace.

Judgment unto victory.] See ver. 18. By *judgment*, understand the *Gospel*, and by *victory*, its *complete triumph* over Jewish opposition, and Gentile impiety. He will continue by these mild and gentle means to work till the whole world is Christianized, and the universe filled with his glory.

21. *And in his name shall the Gentiles trust*] Εἰς τὸν ὄνομα, they shall hope. Jesus Christ is the sole hope and trust of mankind; to trust and hope in his name Jesus, is to expect salvation and all things necessary from *him alone*, to despise, comparatively, all earthly promises, to esteem, love and desire heavenly things only, and to bear with patience and tranquillity all the losses and evils of this life, upon the prospect and hope of that felicity which he has purchased for us.

22. *One possessed with a devil, blind and dumb*] A person from whom the indwelling demon took away both *light* and *hearing*. Satan makes himself master of the *heart*, the *eyes*, and the *tongue* of the sinner. His *heart* he fills with the love of sin; his *eyes* he blinds that he may not see his guilt, and the perdition which awaits him; and his *tongue* he hinders from prayer and supplication, though he gives it increasing liberty in blasphemies, lies, slanders, &c. None but Jesus can redeem from this threefold captivity.

23. *Is not this the son of David?*] Is not this the true Messiah? Do not these miracles sufficiently prove it? See Isa. xxxv. 3. 24. Beelzebub.] See chap. x. 25.

25. *Every kingdom divided against itself is brought to desolation.*] Our Lord's argument runs thus, "The welfare of any kingdom, city, or family, depends on its *concord* and *unity*: Satan, like every other potentate, must wish to rule his empire in *peace* and *security*; how then can he be in league with me who *oppose* his authority, and am *destroying* his kingdom?"

The reasoning of the Pharisees, ver. 24. was not *expressed*, and Jesus *knowing their thoughts*, gave them ample proof of his *omniscience*. This, with our Lord's masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced these men; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbelieve every thing good, relative to Christ. How true the saying; *He came unto his own, and his own received him not!*

26. *If Satan cast out Satan*] A good cause will produce a good effect, and an evil cause an evil effect. Were I on Satan's side, I would act for his interest, and confirm his influence among you; but I oppose his maxims by my doctrine, and his influence by my power.

27. *By whom do your children cast them out?*] Children or sons of the prophets, means the *disciples* of the prophets; and children or sons of the Pharisees, *disciples of the Pharisees*. From Acts xix. 13, 14. it is evident there were *exorcists* among the Jews, and, from our Lord's saying here, it is also evident that the disciples of the Pharisees did cast out demons, or at least, those who educated them wished to have it believed that they had such a power. Our Lord's argument here is extremely conclusive; If the man who casts out demons, proves himself thereby to be in league with, and influenced by Satan, then *your disciples*, and *you* who taught them, are all of you in league with the devil: ye must either give up your assertion, that I cast out demons by Beelzebub, or else admit this conclusion in its fullest force and latitude, that *ye* are all children of the devil and leagued with him against God.

Envy causes persons often to condemn in one what they approve in another.

28. *But if I cast out devils by the Spirit of God*] Perhaps the *Spirit of God* is here mentioned by way of opposition to the

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, ^a All manner of sin and blasphemy shall be forgiven unto men: ^b but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever ^c speaketh a word against the Son of man, ^d it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

^a 1 Sam. 9. 25. Mark 3. 28. Luke 12. 10. Heb. 6. 4. &c. & 10. 26; 29. 1 John 5. 16-18. Acts 7. 31.

^b *magical incantations* of the Jews: for, it is well known, that by fomentations, and magical washings, they professed to cast out devils. See a case mentioned by *Schottgen* on this verse.

^c *Then (the kingdom of God)* For the destruction of the kingdom of Satan plainly implies the setting up of the kingdom of God.

^d *Is come unto you* Is come unexpectedly upon you. *Ephataci*, from *phavo*, to appear suddenly—unexpectedly.

They pretended to be in expectation of the kingdom of God, and consequently of the destruction of the kingdom of Satan. But by being not prepared to receive Christ in these proofs of his divine mission, they showed that their expectation was but pretended. They were too carnal to mind spiritual things.

29. *Else how can one enter into a strong man's house* Men, through sin, are become the very house and dwelling-place of Satan; having, of their own accord, surrendered themselves to this unjust possessor; for whoever gives up his soul to sin, gives it up to the devil. It is Jesus, and Jesus alone, who can deliver from the power of this bondage. When Satan is cast out, Jesus purifies and dwells in the heart.

30. *He that is not with me is against me* In vain do men seek for methods to reconcile God and man. There is no medium between loving the Lord and being his enemy; between belonging to Christ or to Satan. If we be on the side of the devil, we must expect to go to the devil's hell; if we be on the side of Christ, we may expect to go to his heaven. When Christ, his truth, and his servants are assaulted, he who does not espouse their cause is not on Christ's side, but incurs the guilt of deserting and betraying them. There are many (it is to be feared) in the world, who are really against Christ and scatter abroad, who flatter themselves that they are workers together with him, and of the number of his friends!

Scattereth abroad This seems to have been a proverbial form of speech, and may be a metaphor taken from shepherds. He who does not help the true shepherd to gather his flock into the fold, is, most likely, one who wishes to scatter them, that he may have the opportunity of stealing and destroying them. I do not find any parallel to this proverbial mode of speech in the Jewish rabbins, if it be one, nor have I met with it among the Greek or Roman writers.

31. *All manner of sin and blasphemy* Βλασφημία, injurious or iniquitous speaking, by ὀργισμός, mocking and deriding speech, Anglo-Saxon. See chap. ix. 3.

But the blasphemy against the Holy Ghost Even personal reproaches, revilings, persecutions against Christ, were permissible; but blasphemy, or impious speaking, against the Holy Spirit, was to have no forgiveness; i. e. when the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the sin against the Holy Spirit, is evident from the connexion in this place, and more particularly from Mark iii. 29, 29, 30. "All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, BECAUSE they said he hath an unclean spirit."

Here the matter is made clear beyond the smallest doubt—the unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God, to the Spirit of the devil. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed, that no man who believes the divine mission of Jesus Christ, ever can commit this sin: therefore, let no man's heart fail because of it, from henceforth and for ever, Amen. See below.

32. *Neither in this world, neither in the world to come* Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor in that which is to come, viz., the Christian. *לא יסלח להם* *lam-ha-ba*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. See below. The sin here spoken of, by our Lord, ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31. xxxv. 31. Lev. xx. 10. 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned, 1 John i. 7. called there the sin unto death; i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body was destroyed; therefore I think that though there was no such forgiveness to be extended to this crime, as to ab-

33 Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? ^a For out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

^a Ch. 11. 19. & 17. 55. John 7. 12, 52, & d 1 Tim. 1. 13.—e Ch. 7. 17. Luke 6. 43, 44—Ch. 9. 7. & 23. 33.—g Luke 6. 45.

solve the man from the punishment of temporal death, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the Gospel dispensation.

Dr. Lightfoot has sufficiently vindicated this passage from all false interpretation. "They that endeavour hence to prove the remissions of some sins after death, seem little to understand to what Christ had respect, when he spake these words. Weigh well this common and most known doctrine of the Jewish schools, and judge. He that transgresseth an affirmative precept, if he presently repent, is not moved until the Lord pardon him: and of such it is said, Be ye converted, O backsliding children, and I will heal your backslidings. He that transgresseth a negative precept, and repents, his repentance suspends judgment, and the day of expiation expiates him; as it is said, This day shall all your uncleanness be expiated to you. He that transgresses to cutting off, (by the stroke of God,) or to death by the sanhedrim, and repents, repentance and the day of expiation do suspend judgment, and the strokes that are laid upon him wipe off sin, as it is said, And I will visit their transgressions with a rod, and their iniquities with scourges. But he by whom the name of God is profaned, (or blasphemed,) repentance is of no avail to him to suspend judgment, nor the day of expiation to expiate it, nor scourges (or corrections inflicted) to wipe it off, but all suspend judgment, and death wipes it off. Thus the Babylonian Genara writes, but the Jerusalem thus:—Repentance and the day of expiation expiate as to the third part, and corrections as to the third part, and death wipes it off, as it is said, and now iniquities shall not be expiated to you until ye die; behold we learn that death wipes off. Note this, which Christ contradicts, concerning blasphemy against the Holy Ghost. It shall not be forgiven, saith he, neither in this world, nor in the world to come; that is, neither before death, nor as you dream, by death. Jerus. Sanhed. fol. 37. and Bab. Yoma, fol. 86.

"In the world to come.—I. Some phrases were received into common use, by which, in common speech, they opposed the heresy of the Sadducees, who denied immortality. Of that sort were *עולם הבא* *olam ha-ba*, *ὁ μέλλων*, *Paradise* the world to come. *גן עדן* *gan eden*, Παράδεισος, *Paradise*: *העולם הגי* *hinnom*, *עצרון*, *Hell*, &c.

"At the end of all the prayers in the temple, (as we observed before,) they said *עולם עד* *olam* for ever. But when the heretics (i. e. the Sadducees) brake in, and said there was no age but one; then it was appointed to be said for ever and ever. *עולם ועולם* *olam min olam*, read *ha-olam*. Bab. Beracoth, fol. 54. This distinction of *עולם* *olam* *hazeh*, this world, and of *עולם* *olam ha-ba*, the world to come, you may find almost in every page of the rabbins. The Lord recompense thee a good reward for this thy good work in this world, and let thy reward be perfected in the world to come. Targum on Ruth. II (that is, the history of the creation and of the Jews) therefore begins with the letter *ב* *beth*, (in the word *ברא* *bereshith*) because two worlds were created, this world, and a world to come. Baal Turim.

"II. The world to come hints two things especially, of which see *Rambam*, in Sanhed. cap. Chelek.) I. The times of the Messiah: 'Be mindful of the day wherein thou camest out of Egypt, all the days of thy life; the wise men say, by the days of thy life, is intimated this world, by all the days of thy life, the days of the Messiah are superinduced.' In this sense the apostle seems to speak, Heb. ii. 5. and vi. 5. II. The state after death, thus Rab. Tancum. The world to come, is when a man has departed out of this world."

33. *Either make the tree good* That is, the effect will be always similar to the cause—a bad tree will produce bad fruit, and a good tree, good fruit. The works will resemble the heart, nothing good can proceed from an evil spirit, no good fruit can proceed from a corrupt heart;—before the heart of man can produce any good, it must be renewed and influenced by the Spirit of God.

34. *O generation of vipers* These are apparently severe words, but they were extremely proper in reference to that execrable people to whom they were addressed; the whole verse is an inference from what was spoken before.

Out of the abundance (ὑπερβολῶς, the overflowings of the heart) Wicked words, and sinful actions, may be considered as the overflowings of a heart that is more than full of the spirit of wickedness; and holy words and righteous deeds may be considered as the overflowings of a heart that is filled with the Holy Spirit, and running over with love to God and man.

35. *A good man out of the good treasure of the heart* The καρίας, of his heart, is omitted by upwards of one hundred MSS., many of them of the greatest antiquity and authority. by all the Syriac, Arabic, and Persian; by the Slavonic, Saxon, Vulgate, and Italian, (except four); and by several of the pri-

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 * Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas :

40 * For as Jonas was three days and three nights in the whale's belly : so shall the Son of man be three days and three nights in the heart of the earth.

41 * The men of Nineveh shall rise in judgment with this

a Ch. 16. 1. Mark 8. 11. Luke 11. 16, 29. John 2. 18. 1 Cor. 1. 22.—b Isa. 57. 2. Ch. 16. 4. Mark 8. 38. John 4. 43.—c Jonah 1. 17.—d Luke 11. 32

mitive fathers. It seems to have been added here by some copyist, merely to explain. The good heart is the good *treasury*, and the treasure that is in it is the love of God, and of all mankind. The bad heart is the bad treasury, and its treasure is the *carnal mind*, which is *enmity* against God, and *ill will* to man.

36. *Every idle word* *ἅπαρ ὅτι*, a word that does nothing, that neither ministers *grace*, nor *instruction* to them who hear it. The word *ὅτι*, corresponds to the Hebrew *שׁוּב* *shav*, which signifies not only *vain* or *empty*, but also *wicked* and *injurious*, such as a *false testimony* against a neighbour, compare Deut. v. 11. and 20. Add to this that Symmachus translates *ἅπαρ* *ἡμι* *piet*, *polluted*, Lev. xix. 7. by the very Greek word in the text. It was to explain this ambiguous meaning of the word, that *ten MSS.* have changed *ὅτι* into *πονηρ*, *evil*. Our Lord must be understood here as condemning all false and injurious words: the scope of the place necessarily requires this meaning.

37. *By thy words thou shalt be justified* [That is, the whole tenor of thy conversation will be an evidence for or against thee, in the great day. How many are there who count words for nothing, and yet eternally depend on them. *Lord, put a watch before the door of my lips!* is a prayer proper for all men.

38. *We would see a sign from thee.*] That is, we wish now to see thee work a miracle. Pride, vain curiosity, and incredulity, have never proof sufficient of the truth: for they will not be satisfied.

39. *An evil and adulterous generation* Or, *race of people*; for so *γενεα* should be translated here, and in most other places in the Gospels; for our Lord, in general, uses it to point out the *Jewish people*. This translation is a key to unlock some very obscure passages in the evangelists.

Seeketh after a sign Or, *seeketh another sign*, (*αἰτεῖται*) so I think this word should be translated. Our Lord had already given the Jews several signs; and here they desire *sign upon sign*.

Our Lord terms the Jews an adulterous race. Under the Old Covenant, the Jewish nation was represented as in a *marriage contract* with the Lord of hosts; as believers, in the New Covenant, are represented as the *spouse of Christ*—all unfaithfulness and disobedience was considered as a *breach of this marriage contract*: hence the persons who were thus guilty, are denominated *adulterers* and *adulteresses*. But independently of this, there is the utmost proof from their own writings, that in the time of our Lord they were most literally an *adulterous* race of people: for, at this very time, R. Jochanan ben Zachai abrogated the trial by the bitter waters of jealousy, because so many were found to be thus criminal. See on John viii. 3.

40. *Three days and three nights* Our Lord rose from the grave on the day but one after his crucifixion; so that in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as an *entire day*; and this, no doubt, exactly corresponded to the time in which Jonah was in the belly of the fish. Our Lord says, As Jonas was, so shall the Son of man be, &c. *Evening and morning, of night and day*, is the Hebrew phrase for a *natural day*, which the Greeks termed *ὑμέτερον*, *nuchthemeron*. The very same quantity of time which is here termed three days and three nights, and which in reality was only one *whole day*, a part of two others, and two *whole nights*, is termed *three days and three nights*, in the book of Esther: *Go; neither eat nor drink THREE DAYS, NIGHT OR DAY, and so I will go in unto the king*: chap. iv. 16. Afterward it follows, chap. v. 1. *On the THIRD DAY, Esther stood in the inner court of the king's house*. Many examples might be produced from both the sacred and profane writers, in vindication of the propriety of the expression in the text. For further satisfaction, the reader, if he please, may consult *Whitby* and *Wakfield*, and take the following from *Lightfoot*.

“1. The Jewish writers extend that memorable station of the unmovable sun at Joshua's prayer, to six and thirty hours; for so *Kimchi* upon that place. *According to more exact interpretation, the sun and moon stood still for six and thirty hours: for when the fight was on the eve of the Sabbath, Joshua feared lest the Israelites might break the Sabbath, therefore he spread abroad his hands, that the sun might stand still on the sixth day, according to the measure of the day of the Sabbath, and the moon according to the measure of the night of the Sabbath, and of the going out of the Sabbath, which amounts to six and thirty hours.”

generation, and “shall condemn it:” because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 * The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 * When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none:

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spi-

a See Jer. 3. 11. Ezek. 16. 51, 52. Rom. 2. 27.—c Jonah 3. 5.—g 1 Kings 10. 1. 2 Ch. 9. 1. Luke 11. 31.—h Luke 11. 24.—i Job 1. 7. 1 Pet. 5. 8.

“11. If you number the hours that passed from our Saviour's giving up the ghost upon the cross to his resurrection, you shall find almost the same number of hours; and yet that space is called by him *three days and three nights*, whereas two nights only came between, and only one complete day. Nevertheless, while he speaks these words, he is not without the consent both of the *Jewish* schools and their computation. Weigh well that which is disputed in the tract *Seabbath*, concerning the separation of a woman for three days; where many things are discussed by the *Gemarists* concerning the computation of this space of *three days*. Among other things these words occur: *R. Ismael* saith, *Sometimes it contains four* *אֵלֶּם*, *another, sometimes five, sometimes six.* *But how much is the space of an* *אֵלֶּם* *onah?* *R. Jochanan* saith, *Either a day or a night.* And so also the *Jerusalem Talmud*: *‘R. Akiba* fixed a *day* for an *onah*, and a *night* for an *onah*.’ But the tradition is, that *R. Eliazar ben Azariah* said, *A day and a night make an onah, and a part of an onah is as the whole.* And a little after, *R. Ismael* computed a *part of the onah* for the *whole*.’ Thus, then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day; the whole of the following night; the next day and its night; and any part of the succeeding or third day.

In the whale's belly [That a fish of the *shark* kind, and not a *whale*, is here meant, *Bochari* has abundantly proved, vol. iii. col. 742, &c. edit. Leyd. 1692. It is well known, that the throat of a *whale* is capable of admitting little more than the arm of an ordinary man; but many of the *shark* species can swallow a man whole; and men have been found whole in the stomachs of several. Every natural history abounds with facts of this kind. Besides, the *shark* is a native of the *Mediterranean Sea*, in which *Jonah* was sailing, when swallowed by what the Hebrew terms *דָּג גדול*, *dag gadol*, a *great fish*; but every body knows that *whales* are no produce of the *Mediterranean Sea*, though some have been by accident found there, as in most other parts of the maritime world; but let them be found where they may, there is none of them capable of swallowing a man. Instead of either *whale* or *shark*, some have translated *דָּג גדול*, *dag gadol*, *Jonah* i. 17. by a *fishing cove*, or something of this nature; but this is merely to get rid of the miracle: for, according to some, the whole of Divine revelation is a forgery—or it is a system of metaphor or allegory, that has no miraculous interferences in it. But independently of all this, the criticism is contemptible. Others say that the *great fish* means a vessel so called, into which *Jonah* went, and into the *hold* of which he was thrown, where he continued three days and three nights. In short, it must be any thing but a real miracle, the existence of which, the wise men, so called, of the present day cannot admit. Perhaps these very men are not aware, that they have scarcely any belief even in the existence of God himself!

41. *The men of Nineveh shall rise in judgment* [The voice of God, threatening temporal judgments, caused a whole people to repent, who had neither Moses nor Christ, neither the law nor the prophets; and who perhaps never had but this one preacher among them. What judgment may not we expect, if we continue impenitent, after all that God has bestowed upon us?

A greater than Jonas is here.] *Πλεον*, for *τι πλεον*, something more. The evidence offered by *Jonah* sufficed to convince and lead the *Ninevites* to repentance; but here was more evidence, and a greater person; and yet so obstinate are the Jews, that all is ineffectual. 1. Christ, who preached to the Jews, was infinitely greater than *Jonah* in his nature, person, and mission. 2. *Jonah* preached repentance in *Nineveh* only *forty days*, and Christ preached among the Jews for several years. 3. *Jonah* wrought no miracles to authorize his preaching; but Christ wrought miracles every day, in every place, and of every kind. And 4. Notwithstanding all this, the people of *Judea* did not repent, though the people of *Nineveh* did.

42. *The queen of the south* [In 1 Kings x. 1. this queen is said to be of *Saba*, which was a city and province of Arabia Felix, to the south, or southeast, of *Judea*.

Uttermost parts of the earth] *Περιορ της γης*—a form of speech which merely signifies, a great distance. See Deut. xxxviii. 49.

43. *When the unclean spirit* [If there had been no reality in demoniacal possessions, our Lord would have scarcely appeared to a case of this kind here, to point out the real state of the Jewish people, and the desolation which was coming

rits more wicked than himself, and they enter in and dwell there: * and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46^b While he yet talked to the people, ^b behold, his mother and ^c his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

a Hebrews 6. 4. & 10. 26. 2 Peter 2. 20, 21, 22.—b Mark 3. 31. Luke 9. 13, 29, 31.

upon them. Had this been only a vulgar error, of the non-sense of which the learned scribes and the wise Pharisees must have been convinced, the case not being one in point, because not true, must have been treated by that very people with contempt, for whose correction it was alone designed.

[*He walketh through dry places*] Δι' ἀνὰ ὄρους ὁρώντων. There seems to be a reference here to the Orphic demonology, in which evil spirits were divided into various classes, according to the different regions of their abode, or places in which they delighted. These classes were five: 1. Δαιμόνες οὐρανοῦ, Celestial demons. 2. Δαιμόνες ἡερῶν, Aerial. 3. Δαιμόνες ἐπιγῶν, Aquatic. 4. Δαιμόνες ῥαβῶν, Terrestrial. 5. Καὶ δαιμόνες πύχθων, and subterranean demons. See Orph. ad Mus. ap. Schott. The Platonists, the followers of Zoroaster, and the primitive Jews, made nearly the same distinctions.

[*Seeking rest*] Or refreshment. Strange! a fallen corrupt spirit can have no rest but in the polluted human heart: the corruption of the one is suited to the pollution of the other, and thus like cleaves to like.

44. [*Into my house*] The soul of that person from whom he had been expelled by the power of Christ, and out of which he was to have been kept by continual prayer, faith, and watchfulness.

[*He findeth it empty*] Unoccupied, ἄρᾳζοντα, empty of the former inhabitant, and ready to receive a new one: denoting a soul that has lost the life and power of godliness, and the testimony of the Holy Spirit.

[*Sleep, and garnished*] As ἄρᾳζω signifies to be idle, or unemployed, it may refer here to the person, as well as to his state. His affections and desires are no longer busied with the things of God, but gad about like an idle person, among the vanities of a perishing world. *Sleep*, from love, meekness, and all the fruits of the Spirit; and *garnished*, or adorned, κεκοσμημένον, decorated, with the vain showy trifes of folly and fashion. This may comprise also smart speeches, cunning repartees, &c. for which, many who have lost the life of God are very remarkable.

45. *Seven other spirits more wicked*] Seven was a favourite number with the Jews, implying frequently with them, something perfect, completed, filled up, for such is the proper import of the Hebrew word שֶׁבַע *sheva* or *sheveng*: nearly allied in sound to our *seven*. And perhaps this meaning of it refers to the seventh day, when God rested from his work, having filled up, or completed the whole of his creative design. *Seven demons*—as many as could occupy his soul, harassing it with pride, anger, self-will, lust, &c. and torturing the body with disease.

[*The last state of that man is worse than the first*] His soul before, influenced by the Spirit of God, dilated and expanded

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren!

50 For ^a whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

c Ch. 13. 56. Mark 6. 3. John 2. 12. & 7. 3. 5. Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19.—d See John 13. 14. Gal. 5. 6. and 6. 15. Col. 3. 11. Heb. 2. 11.

under its heavenly influences, becomes more capable of refinement in iniquity, as its powers are more capacious than formerly. Evil habits are formed and strengthened by relapses: and relapses are multiplied and become more incurable through new habits.

[*So shall it be also unto this wicked generation.*] And so it was: for they grew worse and worse, as if totally abandoned to diabolic influence: till at last the besom of destruction swept them and their privileges, national and religious, utterly away. What a terrible description of a state of apostasy is contained in these verses! May he who readeth understand!

46. [*His mother and his brethren*] These are supposed to have been the *cousins* of our Lord, as the word *brother* is frequently used among the Hebrews in this sense. But there are others who believe Mary had other children besides our Lord, and that these were literally his *brothers*, who are spoken of here. And although it be possible, that these were the sons of Mary, the wife of Cleopas or Alphaeus, his mother's sister, called his *relations*, Mark iii. 21. yet it is as likely, that they were the children of Joseph and Mary, and *brethren of our Lord*, in the strictest sense of the word. See on chap. xiii. 55.

48. [*Who is my mother? and who are my brethren?*] The reason of this seeming disregard of his relatives was this: *they came to seize upon him, for they thought he was distracted.* See Mark iii. 21.

50. [*Whosoever shall do the will of my Father, &c.*] These are the best acknowledged relatives of Christ, who are united to him by spiritual ties, and who are become *one* with him, by the indwelling of his Spirit. We generally suppose that Christ's relative nature have shared much of his affectionate attention; and doubtless they did: but here we find that whosoever does the will of God is equally esteemed by Christ, as his *brother*, *sister*, or even his *virgin mother*. What an encouragement for fervent attachment to God!

1. From various facts related in this chapter, we see the nature and design of the revelation of God, and of all the ordinances and precepts contained in it—they are all calculated to do man good: to improve his understanding, to soften and change his nature, that he may love his neighbour as himself. That religion that does not inculcate and produce *humanity*, never came from heaven.

2. We have already seen what the sin against the Holy Ghost is: no soul that *fears* God can commit it: perhaps it would be impossible for any but *Jews* to be guilty of it, and they only in the circumstances mentioned in the text; and in such circumstances, it is impossible that any person should *now* be found.

CHAPTER XIII.

Christ teaches the multitudes out of a ship, they standing on the shore, 1, 2. The parable of the sower, 3—9. He gives his reasons for speaking in parables, 10—17. Explains the parable of the sower, 18—23. Parable of the tares and the wheat, 24—30. Of the grain of mustard seed, 31, 32. Of the leaven, 33. The prophecy fulfilled by this mode of teaching, 34, 35. He explains the parable of the tares and the wheat, 36—43. Parable of the treasure hid in a field, 44. Of the pearl-merchant, 45, 46. Of the drag-net, 47—50. His application of the whole, 51, 52. He teaches in his own country, and his neighbours take offence, 53—56. Our Lord's observations on this, 57. He works no miracle among them, because of their unbelief, 58. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

THE same day went Jesus out of the house, ^a and sat by the sea side.

2 ^b And great multitudes were gathered together unto him, so that ^c he went into a ship and sat; and the whole multitude stood on the shore.

a Mark 4. 1.—b Luke 21. 4.

NOTES.—Verse 1. *The same day*] Our Lord scarcely ever appears to take any rest—he is incessant in his labours; and instant in season and out of season: and in this he has left all his successors in the ministry an example, that they should follow his steps: for he who wishes to save souls, will find few opportunities to rest. As Satan is going about as a roaring lion seeking whom he may devour, the messenger of God should imitate his diligence, that he may counteract his work.

[*Went Jesus out of the house*] This was the house of Peter. See chap. xvii. 24.

[*Sat by the sea-side*] The sea of Galilee, on the borders of which the city of Capernaum was situated.

2. [*Into a ship*] Το πλοῖον, the vessel or boat. Mr. Wakefield supposes, (which is very likely,) that a particular vessel is uniformly specified, which seems to have been kept on the lake for the use of Christ and his apostles; it probably belonged to some of the fishermen: (see chap. iv. 22.) who, he thinks, occasionally at least, followed their former occupation. See John xxi. 3. The thought of pious Quesnel on this verse should not be neglected. We see here a representation of the church, which consists of the people united to their pastors.

3 And he spake many things unto them in parables, saying, ^d Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came, and devoured them up.

5 Some fell upon stony places, where they had not much

c Luke 5. 3.—d Luke 8. 5.

These being more exposed to violent tossings and storms, and, as it were, in a ship, while those continue at ease on the shore.

3. [*He spake many things unto them in parables*] Parable, from παρὰ, near, and βάλλω, I cast, or put. A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on an attentive mind. Or, a parable is a representation of any matter, accommodated, in the way of similitude, to the real subject, in order to delineate it with the greater force and perspicuity. See more on this subject at the conclusion of this chapter. No scheme, says Dr. Lightfoot, of Jewish rhetoric was more familiarly used, than that of parables: which, perhaps, creeping in from thence among the heathens, ended in fables.

It is said in the tract Sotah, chap. ix. "From the time that Rabbi Meri died, those that spake in parables ceased." Not that this figure of rhetoric perished in the nation from that time; but because he surpassed all others in these flowers, as the gloss there from the tract schalchidim speaks. "A third part of his discourses was tradition; a third part allegory,

earth: and forthwith they sprung up, because they had no deepness of earth.

6 And when the sun was up, they were scorched: and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some ^a a hundred-fold, some sixty-fold, some thirty-fold.

9 ^b Who hath ears to hear, let him hear.

10 ^c And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because ^c it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 ^d For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they see—

^a Genesis 25:12—b Chapter 11:15. Mark 4:9—c Chapter 11:25 & 16:17. Mark 4:11. 1 Corinthians 2:10. 1 John 2:27—d Ch. 24:23. Mark 4:25. Luke 8:18 & 19 & 26.

and a third part parable.” The Jewish books every where abound with these figures, the nation inclining by a kind of natural genius to this kind of rhetoric. Their very religion might be called parabolical, folded up within the coverings of ceremonies; and their oratory in their sermons was like to it. But is it not indeed a wonder that they who were so much given to, and delighted in parables, and so dexterous in unfolding them, should stick in the outward shell of ceremonies, and should not have brought out the parabolical and spiritual sense of them? Our Saviour, who always spoke with the common people, uses the same kind of speech, and very often, the same preface which they used, *To what is it likened?* See *Lightfoot* in loco. Though we find the basis of many of our Lord’s parables in the Jewish writings, yet not one of them comes through his hands, without being astonishingly improved. In this respect also, *Surely never man spoke like this man*. Under the parable of the sower, our Lord intimates, 1. That of all the multitudes then attending his ministry, few would bring forth fruit to perfection. And, 2. That this would be a general case in preaching the Gospel among men.

4. *Some seeds fell by the way-side*]. The hard beaten path where no plough had broken up the ground.

5. *Stony places*]. Where there was a thin surface of earth, and a rock at the bottom.

7. *Among thorns*]. Where the earth was ploughed up, but the brambles and weeds had not been cleared away.

8. *Good ground*]. Where the earth was deep, the field well ploughed, and the brambles and weeds all removed. See more on verse 18, &c. and see on Luke viii. 15.

9. *Who hath ears to hear, &c.*] Let every person who feels the necessity of being instructed in the things which concern his soul’s welfare, pay attention to what is spoken, and he shall become wise unto salvation.

11. *It is given unto you to know the mysteries, &c.*] By mysteries, here, we may understand not only things concerning the scheme of salvation, which had not yet been revealed: but also the prophetic declarations concerning the future state of the Christian church, expressed in the ensuing parables. *It is not given to them*, to know the purport and design of these things—they are gross of heart, earthly and sensual, and do not improve the light they have received; but to you it is given, because I have appointed you not only to be the first preachers of my Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the first instance, can be given only to a few; but when these faithfully write and publish what they have heard and seen, unto the world, then the science of salvation is revealed and addressed to all. From ver. 17 we learn, that many prophets and righteous men had desired to see and hear these things, but had not that privilege—to them it was not given; not because God designed to exclude them from salvation, but because He who knew all things, knew, either that they were not proper persons, or that that was not the proper time: for the choice of the seasons by whom, and the choice of the time in which it is most proper to reveal divine things, must ever rest with the all-wise God.

12. *Whosoever hath, to him shall be given*]. This is an allusion to a common custom in all countries: he who possesses much, or is rich, to such a person, presents are ordinarily given.

Whosoever hath not, from him shall be taken away even that he hath.]. That is, the poor man: he that has little may be easily made a prey of, and so lose his little. This is a proper sense of the word *ἐκείνῳ*, in sacred and profane writers. In 1 Cor. xi. 22. *ἑσὺ μὴ ἐκείνους, those who have not*, means simply the poor: and *Aristophanes* uses *τὸν ἐκείνους, those that have*, for the rich or opulent. See a variety of pertinent examples in *Kypke* on Luke viii. 13. There is one example in *Juvenal*, Sat. iii. l. 208, 209, that expresses the whole of our Lord’s meaning, and is a beautiful illustration of this apparently difficult passage.

Nil habuit, Codrus: quis enim negat? et tamen illud perdidit infelix totum Nil.

“This true poor Codrus nothing had to boast,

And yet poor Codrus ALL that NOTHING lost.”—*Dryden*.

ing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, ^e By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people’s heart is waxed gross, and their ears ^f are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But ^g blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, ^h That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ⁱ Hear ye therefore the parable of the sower.

19 When any one heareth the word ^k of the kingdom, and un—
^e Is 6:9. ^f Is 29:18. ^g Mk 4:12. ^h Lk 8:10. ⁱ Jn 12:40. ^k Acts 28:26. ² Cor. 2:14. ¹⁵ Heb. 5:11—^m Ch. 16:17. ¹⁶ Lk. 19:27. ¹⁷ John 20:29—ⁿ Heb. 11:13. ¹ Ps. 1:19. ¹¹—² Mark 4:11. ³ Luke 5:11—⁴ Ch. 23.

Now what was this nothing which the poet said Codrus had and lost? The five preceding lines tell you.

*Lectus erat Codro Proculi minor, arcuoli sex,
Ornamentum abaci; necnon et parvulus infans
Cantharus, et recubans sub eodem marmore Chiron;
Jamque vetus Græcos servabat cista libellos,
Et divina Opici rodebat carmina mures.*

He had one small bed, six little pitchers, the ornament of a sideboard; a small jug or tankard, the image of a centaur, and an old chest with some Greek books in it, on which the mice had already begun to make depredations. And all this he lost: probably by continuing, in spite of his destiny, to be a poet. So those who devote not the light and power which God has given them, to the purposes for which he has granted these gifts, from them shall be taken away these unemployed or prostituted blessings. This seems to have been a proverbial mode of speech, which our Lord here uses to inform his disciples, that he who does not improve the first operations of grace, howsoever small, is in danger of losing not only all the possible product, but even the principal; for God delights to heap benefits on those who properly improve them. See the note on Luke viii. 18.

13. *Therefore speak I to them in parables*]. On this account, viz. to lead them into a proper knowledge of God, I speak to them in parables, natural representations of spiritual truths, that they may be allured to inquire, and to find out the spirit, which is hidden under the letter: because seeing the miracles which I have wrought, they see not, i. e. the end for which I have wrought them: and hearing my doctrines, they hear not, so as to profit by what is spoken; neither do they understand, unde cognoverunt, they do not lay their hearts to it. Is not this obviously our Lord’s meaning? Who can suppose that he would employ his time in speaking enigmatically to them, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed to act otherwise, he might have saved his time and labour, and not spoken at all, which would have answered the same end, viz. to leave them in gross ignorance.

14. *In them is fulfilled*]. *Ἀναπρωτα, Is again fulfilled*: this proper meaning of the Greek word has been generally overlooked. The evangelist means, that as these words were fulfilled in the Jews in the time of the prophet Isaias, so they are now again fulfilled in these their posterity, who exactly copy their fathers’ example. These awful words may be again fulfilled in us, if we take not warning by the things which these disobedient people have suffered.

By hearing ye shall hear]. Jesus Christ shall be sent to you, his miracles ye shall fully see, and his doctrines ye shall distinctly hear, but ye shall not force you to receive the salvation which is offered.

15. *Hear ye waxed gross*]. *Ἐπαχύνθη, is become fat*—inattentive, stupid, insensible. They hear heavily with their ears—are half asleep while the salvation of God is preached unto them.

Their eyes they have closed]. Totally and obstinately resisted the truth of God, and shut their eyes against the light.

Lest—they should see, &c.]. Lest they should see their lost estate, and be obliged to turn unto God, and seek his salvation. His state is truly deplorable who is sick unto death, and yet is afraid of being cured. The fault is here totally in the people, and not at all in that God, whose name is mercy, and whose nature is love.

16. *But blessed are your eyes*]. Ye improve the light which God has given you; and you receive an increase of heavenly wisdom by every miracle and by every sermon.

17. *Many prophets and righteous men*]. These lived by, and died in the faith of the promised Messiah: the fullness of the time was not then come for his manifestation in the flesh. See also on ver. 11.

19. *When any one heareth the word of the kingdom*]. viz. the preaching of the Gospel of Christ.

And understandeth it not]. *Μη οὐκ ἐννοεῖς, perhaps more properly, regardeth it not, does not lay his heart to it.*

The wicked one]. *Ο πονηρος, from πονος, labour, toil, he who distresses and torments the soul.* Mark, chap. iv. 15. calls him *ὁ Σατανᾶς, the adversary or opposer*, because he resists

derstandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon ^a with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by ^b he is offended.

22 ^c He also that received seed ^d among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

^a Isa. 58. 2. Ezek. 33. 31. John 5. 35.—^b Ch. 11. 6. 2 Tim. 1. 15.—^c Ch. 19. 23. Mark 10. 23. Luke 18. 24. 1 Tim. 6. 9. 2 Tim. 4. 10.

men in all their purposes of amendment, and to the utmost of his power *opposes*, in order to frustrate the influences of divine grace upon the heart. In the parallel place in Luke chap. vii. 12 he is called *ὁ διάβολος, the devil*, from *διαβάλλειν, to shoot, or dart through*. In allusion to this meaning of the name, St. Paul, Ephes. vi. 16, speaks of the *fiery darts of the wicked one*. It is worthy of remark, that the three evangelists should use each a different appellation of this mortal enemy of mankind; probably to show, that the devil, with all his *powers and properties*, opposes every thing that tends to the salvation of the soul.

Catcheth away] Makes the utmost *haste* to pick up the good seed, lest it should take root in the heart.

A careless inattentive hearer is compared to the *way-side*—his heart is an *open road*, where evil affections, and foolish and hurtful desires continually *pass and repass*, without either notice or restraint. "A heart where Satan has," (as one terms it) "*ingress, egress, regress, and progress*": in a word, the devil's *thoroughfare*."

20. But he that receives the seed into stony places—is he] That is, is a fit emblem of that man, who hearing the Gospel, is affected with its beauty and excellency, and immediately receiveth it with joy—is glad to hear what God has done to make man happy.

21. Yet hath he not root in himself] His soul is not deeply convinced of its guilt and depravity; the fallow ground is not properly ploughed up, nor the rock broken. When persecution, &c. ariseth, which he did not expect, he is soon stumbled—seeks some pretext to abandon both the doctrine and followers of Christ. Having not felt his own sore, and the plague of his heart, he has not properly discovered that this salvation is the only remedy for his soul—thus he has no motive in his heart, strong enough to counteract the outward scandal of the cross—so he endureth only for the time in which there is no difficulty to encounter, no cross to bear.

22. He also that received seed among the thorns] In land ploughed, but not properly cleared and weeded. Is he—represents that person who heareth the word, but the cares, rather the anxiety, *ἡ μεριμνα*, the whole system of anxious carking cares. Lexicographers derive the word *μεριμνα*, from *μεριεῖν τοῦ νοῦ, dividing, or distracting the mind*. Thus a poet, *Tot me impeditur cura, quæ meum animum divorsit trabunt*. "So many cares hinder me, which draw my mind different ways." Terence.

The *deceitfulness of riches*] Which promise peace and pleasure, can never give them.

Choke the word] Or, together choke the word, *σπνγνιζει*, meaning, either that these grow up together, with the word, overtop, and choke it; or that these united together, viz. carking worldly cares, with the delusive hopes and promises of riches, cause the man to abandon the great concerns of his soul, and seek in their place, what he shall eat, drink, and wherewithal he shall be clothed. Dreadful stupidity of man, thus to barter spiritual for temporal good—a heavenly inheritance for an earthly portion! The seed of the kingdom can never produce much fruit in any heart, till the thorns and thistles of vicious affections and impure desires be plucked up by the roots and burned. The Persic translator renders it *استل كماله را كنه كند* *astle kalmè-ra khnè kund*, *chokes the root of the word*: for it appears the seed had taken root, and that these cares, &c. choked it in the root, before even the blade could show itself.

23. Good ground] That which had depth of mould, was well ploughed, and well weeded.

Is he that heareth] Who diligently attends the ministry of the word.

And understandeth it] Lays the subject to heart, deeply weighing its nature, design, and importance.

Which also beareth fruit] His fruitfulness being an almost necessary consequence of his thus laying the divine message to heart. Let it be observed, that to hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer. He who does not hear the word of wisdom, cannot understand what makes for his peace; and he who does not understand what the Gospel requires him to be and to perform, cannot bring forth fruit; and he who is not fruitful, very fruitful, cannot be a disciple of Christ: see John xv. 8. and he who is not Christ's disciple, cannot enter into the kingdom of God.

From the different portions of fruit produced by the good ground, a hundred, sixty, and thirty, we may learn that all sound believers are not equally fruitful—all hear, understand, and bring forth fruit, but not in the same degrees—occasionally, partly, by their situation and circumstances not allowing them

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, ^a some a hundred-fold, some sixty, some thirty.

24 ^b Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed ^c good seed in his field:

25 But while men slept, his enemy came and sowed ^d tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

^d Jer. 3.—^e Gen. 26. 12. John 15. 4, 5, 8. Gal. 5. 22.—^f Mark 4. 26.—^g Deu. 32. 9. Isa. 56. 9, 10. Wisd. 2. 24. 1 Tim. 4. 2.

such extensive opportunities of receiving and doing good; and partly, by lack of mental capacity—for every mind is not equally improvable. Let it be further observed, that the unfruitfulness of the different lands was not owing to bad seed, or an unskillful sower—the same sower sows the same seed in all, and with the same gracious design—but it is unfruitful in many, because they are careless, inattentive, and worldly-minded. But is not the ground naturally bad in every heart? Undoubtedly. And can any but God make it good? None. But it is your business, when you hear of the justice and mercy of God, to implore him to work in you that which is pleasing in his sight. No man shall be condemned because he did not change his own heart, but because he did not cry to God to change it; who gave him his Holy Spirit for this very purpose: and which he, by his worldly-mindedness and impiety, quenched. Whoso hath ears to hear, let him hear; and may the Lord save the reader from an impenitent and unfruitful heart!

24. The kingdom of heaven] God's method of managing the affairs of the world, and the concerns of his church. Is likened unto a man which sowed good seed in his field] In general, the world may be termed the field of God; and in particular, those who profess to believe in God through Christ, are his field or farm; among whom God sows nothing but the pure unadulterated word of his truth.

25. But while men slept] When the professors were lukewarm, and the pastors indolent; his enemy came and sowed tares, degenerate, or bastard wheat. The righteous and the wicked are often mingled in the visible church. Every Christian society, how pure soever its principles may be, has its bastard wheat—those who bear a resemblance to the good, but whose hearts are not right with God. If who sows this bastard wheat among God's people, is here styled God's enemy; and he may be considered also as a sower of them, who permits them to be sown and to spring up through his negligence. Wo to the indolent pastors, who permit the souls under their care to be corrupted by error or sin!

The word *ζιζανια, zizania*, which is here translated *tares*, should rather be translated *bastard*, or *degenerate wheat*. The word is certainly not pure Greek; nor can it be traced to any respectable Greek origin: but it may be found in the *Γλωσσητα*, or Greek writers, *De Re Rusticâ*: see the edition by Niclas, Vol. I. lib. ii. cap. 43. where *το ζιζανιον* is said to be the same which the Greeks call *απα, darnel*. And Florentinus the writer, says, *Το ζιζανιον, το λεγομενον απα οφειλεται τω εννοει του πυρρυσμου, εκουτος τος εσθιωντας*. "Zizanium, which is called *apa*, (darnel), injures the wheat; and, mixed in the bread, occasions dinness of sight to those who eat of it." The author might have added *verrigio, or giddiness of the head also*, which is a constant effect produced by eating this noxious grain. Sotion, one of these writers, says, that Zizania plucked up from the roots, when it has gained a considerable degree of maturity, and planted round the stem of a fruit-bearing tree, assists in perfecting the fruit, and prevents windfalls." Ibid. Vol III. lib. x. cap. 87. This is certainly not the vegetable to which our Lord refers. It is a Chaldee word, and its meaning must be sought in the rabbinical writers. In a treatise in the Mishna called *Kelayim*, which treats expressly on different kinds of seeds, the word *זיזון* *zizun*, or *זיזן* *zizun*, is used for *bastard or degenerate wheat*: that which was wholly a right seed in the beginning, but afterward became degenerate—the ear not being so large, nor the grains in such quantity as formerly, nor the corn so good in quality. In Psal. cxlv. 13. the words *זיזן וזן mizan al zan*, are translated, *all manner of store*; but they properly signify, *from species to species*: might not the Chaldee word *זיזן* *zizun*, and the Greek word *ζιζανια, zizania*, come from the Psalmist's *זיזן zanzan*, which might have signified a mixture of grain of any kind, and be here used to point out the mixing bastard or degenerate wheat, among good seed wheat? The Persic translator renders it *دلکە دانه* *elkè daneh*, bitter grain, but it seems to signify merely degenerate wheat. This interpretation throws much light on the scope and design of the whole passage. Christ seems to refer first to the origin of evil—God sowed good seed in his field; made man in his own image and likeness;—but the enemy, the devil, (ver. 39.) corrupted this good seed, and caused it to degenerate. Secondly, he seems to refer to the state of the Jewish people; God had sowed them at first, wholly a right seed, but now they were become utterly degenerate, and about to be plucked up and destroyed by the Roman armies, which were the angels or messengers of God's justice, whom he had commissioned to sweep these rebellious people from the face of the land. Thirdly, he seems to refer also to the state in which the world

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree,

a Exh. 7, 6-8; Luke 9, 54. 1 Pet. 1, 23-24; Ch. 3, 12-13; Isa. 2, 2, 3. Mic. 4, 1. Mark 4, 30. Luke 13, 18, 19.—Luke 13, 30-31. The word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.

shall be found, when he comes to judge it. The righteous and the wicked shall be permitted to grow together, till God comes to make a full and final separation.

25. When the blade was sprung up—then appeared the tares also.] Satan has a shoot of iniquity for every shoot of grace; and when God revives His work, Satan revives his also. No marvel, therefore, if we find scandals arising suddenly to discredit a work of grace, where God has begun to pour out his Spirit.

27. So the servants—said unto him, Sir, didst not thou sow? A faithful and vigilant minister of Christ fails not to discover the evil, to lament it, and to address himself to God by prayer, in order to find out the cause of it, and to receive from him proper information how to behave on this occasion.

28. An enemy hath done this.] It is the interest of Satan to introduce hypocrites and wicked persons into religious societies, in order to discredit the work of God, and to favour his own designs.

Will thou then that we go and gather them up? A zeal which is rash and precipitate, is as much to be feared as the total lack of strict discipline.

29. But he said, Nay.] God judges quite otherwise than men of this mixture of good and evil in the world: he knows the good which he intends to produce from it; and how far his patience towards the wicked should extend, in order to their conversion, or the further sanctification of the righteous. Men often persecute a true Christian, while they intend only to prosecute an impious person. "A zeal for the extirpation of heretics and wicked men," said a pious papist, "not regulated by these words of our blessed Saviour, allows no time for the one to grow strong in goodness, or to the other to forsake their evil courses. They are of a spirit very opposite to his, who care not if they root up the wheat, provided they can but gather up the tares." The zeal which leads persons to persecute others for religious opinions, is not less a seed of the devil than a bad opinion itself is.

30. Let both grow together.] Though every minister of God should separate from the church of Christ every incorrigible sinner, yet he should proceed no further—the man is not to be persecuted in his body or goods, because he is not sound in the faith—God tolerates him; so should men. False doctrines are against God—he alone is the judge and punisher of them—man has no right to interfere in this matter. They who burnt *Luther* for *athetism*, assumed the seat of judgment, and thus proved themselves to be not less a diabolic seed, than the person they thus, without God's leave, hurried into eternity.

Many, of execrable memory, and the inquisitorial tormentors she employed, were all of this diabolic sowing. See more on this parable at ver. 37, &c.

31. The kingdom of heaven is like to a grain of mustard seed.] This parable is a representation of the progress of the Gospel in the world; and of the growth of grace in the soul. That grace which leads the soul to the fulness of glory, may begin, and often does, in a single good desire—a wish to escape hell, or a desire to enjoy God in heaven.

32. Which indeed is the least of all seeds.] That is, of all those seeds which produce plants, whose stems and branches, according to the saying of the botanists, are apt *ἐνδεδίκεται*, *arhorcevte*, to grow into a liguous or woody substance.

Becometh a tree.] That is, is not only the largest of plants which are produced from such small seeds, but partakes, in its substance, the close woody texture, especially in warm climates, where we are informed it grows to an almost incredible size. The Jerusalem Talmud, tract *Peah*, fol. 20, says, "There was a stock of mustard in Sicily, from which sprang out three boughs; one of which being broken off, served to cover the tent of a potter, and produced three cubes of mustard-seed. Rabbi Simcon ben Chalapah said, A stalk of mustard-seed was in my field, into which I was wont to climb, as men are wont to climb into a fig-tree." See Lightfoot and Schoettgen. This may appear to be extravagant; and it is probable, that in the case of the three cubes of seed, there is considerable exaggeration; but if it had not been usual for this plant to grow to a very large size, such relations as these would not have appeared even in the Talmud; and the parable of our Lord sufficiently attests the fact. Some soils being more luxuriant than others, and the climate much

so that the birds of the air come and lodge in the branches thereof.

33. The another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36. Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of

g Mark 4, 33, 34.—b Psalms 78, 2.—Romans 16, 25, 26. 1 Corinthians 2, 7. Eph. 3, 9. Col. 1, 9.—c Chap. 21, 11, & 28, 19. Mark 16, 7, 8. Luke 24, 47. Romans 16, 18. Col. 1, 6.

warmier, raise the same plant to a size and perfection far beyond what a poorer soil, or a colder climate, can possibly do. Herodotus says, he has seen wheat and barley in the country about Babylon, which carried a blade full four fingers breadth: and that the *millet* and *salsum* grew to an incredible size. I have myself seen a field of common cabbages in one of the Norman isles, each of which was from seven to nine feet in height; and one in the garden of a friend, which grew beside an apple-tree, though the latitude of the place is only about 48°. 13' north, was fifteen feet high, the stem of which is yet remaining, (September, 1798.) These facts, and several others which might be added, confirm fully the possibility of what our Lord says of the *mustard tree*, however incredible such things may appear to those who are acquainted only with the productions of northern regions and cold climates.

33. The kingdom of heaven is like unto leaven.] On the nature and effects of leaven, see the note on Exod. xii. 8. As the property of leaven is to change or assimilate to its own nature, the meal or dough with which it is mixed; so the property of the grace of Christ is to change the whole soul into its own likeness; and God intends that this principle should continue in the soul till all is leavened, till the whole bear the image of the heavenly, as it were bore the image of the earthly. Both these parables are prophetic, and were intended to show, principally, how, from very small beginnings, the Gospel of Christ should pervade all the nations of the world, and fill them with righteousness and true holiness.

34. All these things spake Jesus in parables.] Christ descends from divine mysteries to parables, in order to excite us to raise our minds, from and through natural things, to the great God, and the operations of his grace and Spirit. Divine things cannot be taught to man but through the medium of earthly things. If God should speak to us in that language which is peculiar to heaven, clothing those ideas which angelic minds form, how little should we comprehend of the things thus described? How great is our privilege in being thus taught! Heavenly things, in the parables of Christ, assume to themselves a body, and thus render themselves palpable.

35. By the prophet.] As the quotation is taken from Psal. lxxvii. 2, which is attributed to Asaph, he must be the prophet who is meant in the text; and, indeed, he is expressly called a prophet, 1 Chron. xxi. 2. Several MSS. have *Heaon, Isath*; but this is a manifest error. Jerome supposes that Asaph was first in the text, and that some ignorant transcriber, not knowing who this Asaph was, inserted the word *Isath*; and thus, by attempting to remove an imaginary error, made a real one.

36. Jesus—went into the house; and his disciples came.] Circumstances of this kind should not pass unnoticed; they are instructive and important. Those who attend only to the public preaching of the Gospel of God, are not likely to understand fully the mysteries of the kingdom of heaven. To understand clearly the purport of the divine message, a man must come to God by frequent, fervent, secret prayer. It is thus that the word of God sinks into the heart, is watered and brings forth much fruit.

Declare unto us (ἀπαγορεύ, explain,) to us the parable of the tares of the field.] To what has already been spoken on this parable, the following general exposition may be deemed a necessary appendage:

1. What is the cause of evil in the world? 1. We must allow, that God, who is infinite in holiness, purity, and goodness, could not have done it. Nothing can produce what is not in itself. This is a maxim which every man subscribes to; God then could not have produced sin, inasmuch as his nature is infinite goodness and holiness. He made man at first in his own image, a transcript of his own purity; and since sin entered into the world, He has done every thing consistent with his own perfections, and the freedom of the human mind, to drive it out: and to make and keep man holy. 2. After a thousand volumes are written on the origin of evil, we shall just know as much of it as Christ has told us here—An enemy hath done it, and this enemy is the devil, verse 39. 1. This enemy is represented as a deceitful enemy; a friend in appearance, soliciting to sin, by pleasure, honour, riches, &c.

the kingdom; but the tares are * the children of the wicked one;

39 The enemy that sowed them is the devil; b the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, c and they shall gather out of his kingdom all d things that offend, and them which do iniquity;

42 e And shall cast them into a furnace of fire: f there shall be wailing and gnashing of teeth.

43 g Then shall the righteous shine forth as the sun in the kingdom. h Who hath ears to hear, let him hear.

a Gen. 3, 13. Jn. 8, 44. Acts 13, 10. 1 Jn. 3, 8.—b Joel 3, 13. Rev. 14, 15.—c Ch. 13, 41. 2 Pet. 2, 12.—d 1 Cor. 13, 12. Rev. 19, 20.—e Ch. 3, 12. Rev. 19, 20.—f Ch. 8, 12. V. 50.

2. A vigilant enemy. While men sleep, he watches, ver. 25. 3. A hidden or secret enemy. After having sown his seed, he disappears, ver. 25. Did he appear as himself, few would receive solicitations to sin; but he is seldom discovered in evil thoughts, unholily desires, flattering discourses, bad books, &c.

II. Why was evil permitted to enter into the world? 1. There are doubtless sufficient reasons in the Divine Mind for its permission; which connected with his infinite essence, and extending to eternity, are not only unfathomable by us, but also, from their nature, incommunicable to men. 2. But it may be justly said, that hereby many attributes of the Divine Nature become manifest, which otherwise could not have been known; such as *mercy, compassion, long-suffering, &c.* All of which endear the Deity to men, and perfect the felicity of those who are saved.

III. But why does he suffer this mixture of the good and bad seed now? 1. Because of the necessary dependance of one part of the creation on the other. Were the wicked all rooted up, society must fall—the earth be nearly desolated—noxious things greatly multiplied—and the small remnant of the godly, not being able to stand against the onsets of wild beasts, &c. must soon be extirpated, and then adieu to the economy of grace. 2. Did not the wicked exist, there would be no room for the exercise of many of the graces of the Spirit, on which our spiritual perfection greatly depends. 3. Nor could the grace of God be so manifest in supporting and saving the righteous; and consequently could not have that honour which now it justly claims. 4. Were not this evil tolerated, how could the wicked be converted? the *bastard wheat*, by being transplanted to a better soil, may become *good wheat*; so sinners may be engrafted in Christ, and become sons of God through faith in his name; for the *long-suffering* of God leads multitudes to repentance.

IV. Observe the end of the present state of things:

1. The wicked shall be punished, and the righteous rewarded. The wicked are termed *bastard wheat*—the children of the wicked one, ver. 38. the very seed of the serpent. Observe the place in which the wicked shall be punished.—A FURNACE. The instrument of this punishment, FIRE. This is an allusion to a punishment inflicted only on those supposed to be the very worst of criminals. See Dan. iii. 6. They were cast into a burning fiery furnace. The effect of it, DESPAIR; weeping, wailing, and gnashing of teeth, ver. 42. 2. Observe the character and state of the righteous. 1. They are the children of the kingdom, a seed of God's sowing, ver. 38. 2. As to their persons, they shall be like the sun. 3. The place of their felicity shall be the kingdom of heaven: and, 4. The object of it, God in the relation of FATHER, ver. 33. This is a reference to Dan. xii. 2, 3.

Some learned men are of opinion, that the whole of this parable refers to the Jewish state and people: and that the words *ovēvteia rōv aionōv*, which are commonly translated *the end of the world*, should be rendered *the end of the age*, viz. the end of the Jewish polity. That the words have this meaning in other places, there can be no doubt; and this may be their primary meaning here: but there are other matters in the parable which agree far better with the consummation of all things, than with the end of the Jewish dispensation and polity. See on Mark iv. 29.

44. The kingdom of heaven is like unto treasure hid in a field; θησαυρος κρυπτός, to a hidden treasure. We are not to imagine that the treasure here mentioned, and to which the Gospel salvation is likened, means a pot or chest of money hidden in the field, but rather a gold or silver mine, which he who found out, could not get at, or work, without turning up the field, and for this purpose he bought it. Mr. Wakefield's observation is very just; "There is no sense in the purchase of a field for a pot of money, which he might have carried away with him very readily, and as honestly too, as by overreaching the owner by an unjust purchase."

He hideth—I. e. he kept secret, told the discovery to no person, till he had bought the field. From this view of the subject, the translation of this verse, given above, will appear proper—a hidden treasure, when applied to a rich mine, is more proper than a treasure hid, which applies better to a pot of money deposited there, which I suppose was our translators' opinion:—and kept secret or concealed, will apply better to the subject of his discovery, till he made the purchase, than hideth, for which there could be no occasion, when the pot was already hidden, and the place known only to himself.

Our Lord's meaning seems to be this: The kingdom of hea-

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind;

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away.

a Daniel 12, 3. Wisd. 1, 7. 1 Cor. 15, 42, 43, 44.—b Ver. 9.—c Phil. 3, 7, 8.—k Isa. 55, 1. Rev. 13, 13.—l Prov. 2, 4. & 3, 14, 15. & 8, 16, 19.—m Ch. 12, 10.

ten,—the salvation provided by the Gospel—is like a treasure—something of inestimable worth—hidden in a field; it is a rich mine, the veins of which run in all directions in the Sacred Scriptures; therefore the field must be dug up, the records of salvation diligently and carefully turned over, and searched. Which, when a man hath found—when a sinner is convinced that the promise of life eternal is to him; he kept secret—pondered the matter deeply in his heart; he examines the preciousness of the treasure, and counts the cost of purchase; for joy thereof—finding that this salvation is just what his needy soul requires, and what will make him presently and eternally happy, went and sold all that he had—renounces his sins, abandons his evil companions, and relinquishes all hope of salvation, through his own righteousness; and purchased that field—not merely bought the book for the sake of the salvation it described, but by the blood of the covenant, buys gold tried in the fire, white raiment, &c.; in a word, pardon and purity, which he receives from God for the sake of Jesus. We should consider the salvation of God, 1. As our only treasure, and value it above all the riches in the world. 2. Search for it in the Scriptures, till we fully understand its worth and excellence. 3. Deeply ponder it in the secret of our souls. 4. Part with all we have in order to get it. 5. Place our whole joy and felicity in it; and, 6. Be always convinced that it must be bought, and that no price is accepted for it but the blood of the covenant; the sufferings and death of our only Lord and Saviour Jesus Christ.

45. A merchant man, seeking goodly pearls! A story very like this is found in the Talmudical Tract Shabbath: "Joseph who sanctified the Sabbath, had a very rich neighbour; the Chaldeans said, All the riches of this man shall come to Joseph, who sanctifies the Sabbath. To prevent this, the rich man went and sold all that he had, and bought a pearl, and went aboard of a ship: but the wind carried the pearl away, it fell into the sea, and was swallowed by a fish. This fish was caught, and the day before the Sabbath it was brought into the market, and they proclaimed, Who wishes to buy this fish? The people said, Carry it to Joseph, the sanctifier of the Sabbath, who is accustomed to buy things of great value. They carried it to him, and he bought it, and when he cut it up he found the pearl, and sold it for thirteen pounds weight of golden denarii!" From some tradition of this kind our Lord might have borrowed the simile in this parable.

The meaning of this parable is the same with the other; and both were spoken to impress more forcibly this great truth on the souls of the people; eternal salvation from sin and its consequences, is the supreme good of man, should be sought after above all things, and prized beyond all that God has made. Those merchants who compass sea and land for temporal gain, condemn the slothfulness of the majority of the so-called Christians, who, though they confess that this salvation is the most certain, and the most excellent, of all treasures, yet seek worldly possessions in preference to it! Alas for him who expects to find any thing more amiable than God, more worthy to fill his heart, and more capable of making him happy.

47. Is like unto a net! A drag-net. This is the proper meaning of Σάκην, which the Latins translate *verriculum*, a sweep-net, *Quod in aquam jacitur ad pisces comprehendendos; imprimis, cujus usus est extrahendis iis q. fundo.* MARTINUS. Which is cast into the water to catch fish, and the particular use of which is to drag them up from the bottom. As this is dragged along it keeps gathering all in its way, both good and bad, small and great; and when it is brought to the shore, those which are proper for use are preserved, and those which are not, are either destroyed or thrown back into the water.

By the net, may be understood the preaching of the Gospel of the kingdom, which keeps drawing men into the profession of Christianity, and into the fellowship of the visible church of Christ: by the sea, may be represented that abyss of sin, error, ignorance, and wickedness, in which men live, and out of which they are drawn by the truth and Spirit of God, who cordially close in with the offers of salvation made to them in the preaching of the Gospel.

By drawing to shore, may be represented the consummation of all things, see ver. 49. when a proper distinction shall be made between those who served God, and those who served him not: for many shall doubtless be found who shall bear the name without the nature of Christ. By picking out the good, and throwing away the bad, ver. 48. is meant that separation which God shall make between false and true pro-

49 So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, 50 ^b And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is instructed unto the kingdom of heaven*, is like unto a man that is a householder, which bringeth forth out of his treasure *c* things new and old.

53 ^a And it came to pass, that when Jesus had finished these parables, he departed thence,

54 ^d And when he was come into his own country, he taught

^a Ch. 23, 22—b Ver. 42—c Cant. 7, 12—d Ch. 2, 23. Mark 6, 1. Luke 4, 16, 23—^e Isa. 49, 7. Mark 6, 3. Luke 3, 23. John 6, 92.

fessors, casting the former into hell, and bringing the latter to heaven.

Instead of *κακα, the good*, the Cod. Bezae, and five copies of the old *antichristian*, or *Itala* version, read *καλλιστα, the best, the very best*—every reader would naturally hope that this is not the true reading, or that it is not to be understood literally, as it seems to intimate that only the *very best* shall at last be saved. It is probable that this parable also refers, in its primary meaning, to the Jewish state, and that when Christ should come to judge and destroy them by the Roman power, the genuine followers of Christ only should escape, and the rest be overwhelmed with the general destruction. See chap. xxiv. ver. 30, &c.

50. *Unto the furnace of fire* [See the note on chap. viii. ver. 12.]

51. *Have ye understood all these things?* Divine truths must not be lightly passed over.—Our Lord's question here, shows them to be matters of the utmost weight and importance; and that they should be considered again and again, till they be thoroughly understood.

52. *Every scribe* [Minister of Christ—who is instructed—taught of God: in the kingdom of heaven—in the mysteries of the Gospel of Christ;—out of his treasury—his granary, or storehouse, things new and old—a Jewish phrase for great plenty. A small degree of knowledge is not sufficient for a preacher of the Gospel. The Sacred Writings should be his treasure, and he should properly understand them. His knowledge does not consist in being furnished with a great variety of human learning, (though of this he should acquire as much as he can;) but his knowledge consists in being well instructed in the things concerning the kingdom of heaven, and the art of conducting men thither. Again, it is not enough for a man to have these advantages in possession: he must bring them forth, and distribute them abroad. A good pastor will not, like a miser, keep these things to himself to please his fancy; nor like a merchant, traffic with them, to enrich himself, but like a bountiful father or householder, distribute them with a liberal though judicious hand, for the comfort and support of the whole heavenly family.]

A preacher whose mind is well stored with Divine truths, and who has a sound judgment, will suit his discourses to the circumstances and states of his hearers. He who preaches the same sermon to every congregation, gives the fullest proof that however well he may speak, he is not a scribe, who is instructed in the kingdom of heaven. Some have thought that old and new things here, which imply the produce of the past, and the produce of the present year, may also refer to the old and new covenants—a proper knowledge of the Old Testament Scriptures, and of the doctrines of Christ as contained in the New. No man can properly understand the Old Testament but through the medium of the New, nor can the New be so forcibly or successfully applied to the conscience of a sinner, as through the medium of the Old. The law is still a school-master to lead men to Christ—by it is the knowledge of sin, and without it, there can be no conviction—where it ends, the Gospel begins, as by the Gospel alone is salvation from sin. See the whole of the comment on the Pentateuch.

54. *And when he was come into his own country* [Probably Nazareth, where his parents lived, and where he had continued till his thirtieth year, though it appears he had a lodging in Peter's house, at Capernaum.]

They were astonished [It appears hence, that our blessed Lord had lived in obscurity all the time above specified; for his countrymen appear not to have heard his doctrines, nor seen his miracles until now. It is a melancholy truth, that those who should know Christ best, are often the most ignorant, of himself, the doctrines of his word, and the operations of his Spirit.]

55. *Is not this the carpenter's son?* Seven copies of the old *Itala* have, *Is not this the son of Joseph the carpenter?* But it is likely our Lord, during the thirty years of his abode at Nazareth, wrought at the same trade with Joseph: and perhaps this is what is intended, Luke ii. 51. *He went down with them*, (his parents) to Nazareth, and was subject unto them. An honest trade is no discredit to any man.—He who spends his time in idleness, is fit for any business in which the devil chooses to employ him.

Is not his mother—Mary, and his brethren, James, &c. [This insulting question seems to intimate, that our Lord's family was a very obscure one; and that they were of small repute among their neighbours, except for their piety.]

them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 ^a Is not this the carpenter's son? is not his mother called Mary? and his brethren ^b James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they ^c were offended in him. But Jesus said unto them, ^d A prophet is not without honour, save in his own country, and in his own house.

58 And ^e he did not many mighty works there, because of their unbelief.

^f Chap. 12, 36—g Mark 15, 40—h Chap. 11, 6. Mark 6, 3, 4—i Luke 4, 24. John 1, 44—k Mark 6, 5, 6

It is possible that brethren and sisters may mean here near relations, as the words are used among the Hebrews in this latitude of meaning; but I confess it does not appear to me likely. Why should the children of another family be brought in here to share a reproach, which it is evident was designed for Joseph the carpenter, Mary his wife, Jesus their son, and their other children? Prejudice apart, would not any person of plain common sense suppose, from this account, that these were the children of Joseph and Mary, and the brothers and sisters of our Lord, according to the flesh. It seems odd that this should be doubted; but through an unaccountable prejudice, papists and Protestants are determined to maintain, as a doctrine, that on which the Scriptures are totally silent, viz. the perpetual virginity of the mother of our Lord. See ch. i. ver. 25.

57. *And they were offended in him* [They took offence at him, *εξουσιάζοντο εν αω, making the meanness of his family the reason why they would not receive him as a prophet, though they were astonished at his wisdom, and at his miracles, ver. 54. So their pride and their envy were the causes of their destruction.*

A prophet is not without honour [This seems to have been a proverbial mode of speech, generally true, but not without some exceptions. The apparent meanness of our Lord was one pretence why they rejected him; and yet, God manifested in the flesh, humbling himself to the condition of a servant, and to the death of the cross, is the only foundation for the salvation of a lost world. Perhaps our Lord means, by prophet, in this place, himself alone; as if he had said, My ministry is more generally reputed, and my doctrine better received, in any other part of the land, than in my own country, among my own relatives; because, knowing the obscurity of my birth, they can scarcely suppose that I have these things from heaven.]

58. *And he did not many mighty works there, because of their unbelief.* [Δυναμεις, miracles. So the word is used, ch. vii. 22. xi. 20. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. The Septuagint translates *ἐν τῇ πατρίδι αὐτοῦ οὐ πολλὰ σημεῖα ἐποίησεν ἐκ τῆς ἀπιστίας αὐτῶν* *niphleoth el, the miraculous works of God, by unbelief* *αὐτῶν*.

Unbelief and contempt drive Christ out of the heart, as they did out of his own country. Faith seems to put the almighty power of God into the hands of men; whereas unbelief appears to tie up even the hands of the Almighty. A man, generally speaking, can do but little good among his relatives, because it is difficult for them to look with the eyes of faith upon one whom they have been accustomed to behold with the eyes of the flesh.—QUESNEL.

A DISSERTATION ON THE NATURE AND USE OF PARABOLICAL WRITING.

As parables occupy so distinguished a place in the Old and New Testaments, especially in the latter, and as the most important information relative to the nature of God, the economy of heaven, the state of separate spirits, the punishment of the wicked, the beatification of the godly, and the doctrines of salvation, is conveyed to mankind in parables, it becomes a matter of the utmost importance, fully to understand their nature and their use.

The word parable we have from the Greek *Παραβολη*, which comes either from *παρα*, near, and *βαλλω*, I cast, or put, or *παπαβαλλειν*, to compare, properly different things together, so as to discover their relations and similarity; in order to which, the things to be compared are placed or put together, or near to each other, that by a close inspection of both, the relations and likenesses may be the more accurately ascertained.

Parable and proverb are called in Hebrew *משל* *mashal*, from *משל* *mashal*, to govern or rule, either because the parabolic and proverbial mode of instruction was of general use, and had a sort of universal precedency, which we know was the case among the Hebrews: or, because a parable or proverb was the chief or principal illustrative point in the discourse. Hence we may discover the proper meaning of a proverb—it is a word or saying, forming a maxim for the government and regulation of a man's conduct in domestic, civil, religious, or political life.

Parable has been generally defined, "A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind." This definition is pretty correct, especially in reference to the parables of our blessed Lord.—Or parable may be more generally defined, "A repre-

sensation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity." This definition is applicable to parables in their more general and extended sense.

The method of conveying instruction by parables or moral fictions, sometimes in the form of *similitude*, *allegories*, *fables*, or *apologues*, was very common, and in high esteem among all ancient nations: but the Asiatics used it most frequently, and brought it to a higher degree of perfection than any other people on the earth. The despotic and tyrannical nature of their government led them often to make use of this method. Reproof and censure, which it might not on many occasions be expedient or safe to deliver in explicit language, and which might exasperate, when too plainly spoken, rather than correct, could be conveyed with delicacy and success under the disguise of parable. Even to the present time, information concerning grievances, oppressive acts of government, &c. is conveyed to the despotic Asiatic rulers, under the guise of parable. An ancient instance of this we find in the reproof conveyed to the heart of David by the prophet Nathan, in the parable of the poor man's ewe lamb.

Persons thus addressed, not perceiving at first the relation under this artificial form, to be directed against themselves, lost sight of their selfishness and prejudices, and were frequently induced, by their unsuspecting replies, to acknowledge the justice of the reprehension, and to pronounce the condemnation of their conduct, from their own mouth; as in the case of David above referred to. This therefore was one important use of this mode of instruction.

Though *fable*, *similitude*, and *parable*, are nearly of the same nature, and have been indifferently applied to the same purposes; yet it may not be amiss to examine the meaning of each distinctly.

SIMILITUDE implies a proper resemblance between two subjects, the one well known, the other not at all, or less known; the leading properties of the one serving clearly to illustrate those of the other. Five rules have been given by the ancients, for the regulation of similitudes. 1. The first is, that the similitude must be clearer than the subject it is brought to illustrate. 2. That it be not in general derived from common or well known things, which are in themselves uninteresting; as it is well known, the more novelty a thing possesses, the more it is calculated to excite the attention and impress the mind. 3. It should not be false in itself, as in this case the mind revolts not only against the thing itself, but against the conclusion drawn from it. On this rule I shall take the liberty of making the following observations: Several of the ancients illustrated and endeavoured to prove the truth and certainty of the resurrection, by the history of the phoenix, a bird supposed to be produced in Arabia, once in one hundred years; there never being more than one at a time. It is reported, that when this bird finds its end approaching, it builds itself a nest of the most fragrant spices and aromatic plants, which being set on fire by the rays of the sun, the bird is consumed in it; but from its ashes a worm or grub is formed, out of which another phoenix, in process of time, arises: others say that it dies in the nest, and a grub is formed out of the marrow of its bones. Both these relations are equally untrue. Herodotus, Dion Cassius, Tacitus, and Pliny, mention this fabulous animal; and I have met with this account seriously produced by Clemens Alexandrinus, and other Christian fathers, to prove the resurrection of the body. Now it is well known no such bird ever did, or ever could exist; that the supposed fact is impossible, and that the conclusion drawn from it, is not only not solid and convincing, but absurd, because the premises are all false. The same objections would lie against a similitude which is *dubious* in its nature: because if it be brought to enforce conviction, and impress truth, this is impossible; as the conclusion must rest on the premises. If, then, the premises be *dubious*, the conclusion will be uncertain; and consequently, the hesitancy of the mind must necessarily continue. In like manner, the similitude must be useless if it be *absurd*; for as soon as the mind perceives this, it becomes armed both against the similitude and the subject it was intended to illustrate or prove. 4. A fourth rule of similitude is, that the mind should gain real information, and useful knowledge from it. Let the similitude be ever so true, clear, and correct; yet if it convey no more information than was before known, it is useless; and the time is lost which was employed in proposing it. 5. It should be calculated to make deep impressions on the mind, by leaving such images on the imagination as may become, in all cases to which they apply, motives of conduct. As many preachers and public speakers delight in the use of similitudes, I thought it necessary to make these observations on the subject, that we might be preserved from copying bad examples, or, that if we followed the custom at all, we might make it truly useful, by subjecting it to its proper rules.

FABLE is very nearly allied to *similitude* and *parable*, and has been applied exactly in the same way, to convey lessons of moral instruction by pleasing images and interesting dialogue. But fable, in its nature, differs widely from the others. Every subject of inanimate creation may be employed by similitude and parable; but the grand subjects in fable are borrowed from the animate and rational creation only. Of this sort, are the *Eteopades*, commonly called the Fables of *Pulpay*, written

originally in Sanscrit, the oldest fables, probably, in the world, and the fables of *Lockman*, the Arabian *Esop*. In all these, human actions, speech, and intelligence, are transferred to brute and irrational animals.

Though the former methods have been long, often, and successfully used to convey miscellaneous instruction; yet the *parabolic* method has been chiefly employed to illustrate divine subjects, and to convey instruction to the heart on those matters which concern the salvation of the soul.

The most important truths are by our Lord conveyed both to the disciples and to the multitude in parables: not that they might not be discovered, but that they might be sought earnestly after. In this, our Lord, who was well acquainted with all the springs and secret movements of human nature, consulted a well known propensity of the mind, which leads a person always to esteem that *most, which is, or appears to be, a discovery of his own*. Christ speaks a parable, and in it gives a clue by which we may discover the will of God. He that loves his soul's prosperity, takes up the thread, and guided by it through all the labyrinth of error, he safely arrives at the fountain of truth. We must not, however, suppose that the word *parable* always conveys the same meaning: I have taken some pains on this subject, and if I mistake not, I find the word has the ten following significations in Scripture:

1. It means a *simple comparison* (as I have already noted when defining the Greek word.) Which comparison is intended to show the relation between two dissimilar things; or, how one fact or circumstance may be fitly introduced to illustrate and explain another. Such is that comparison of our Lord, between the state of the Jewish nation, and that of the world in the days of Noah, mentioned Matt. xxiv. 32–33.

2. It signifies an *obscure similitude*, such as that mentioned Matt. xv. 13–15, where the whole system of Pharisaism, with all its secular and spiritual influence, is represented under the notion of a *plantation not planted by God*, and which was shortly to be rooted up.

3. A *simple allegory*, where one thing is represented by another, the leading circumstances and principal design of that one, being produced to illustrate and explain the design and leading circumstances of the other. Such is our Lord's parable concerning those invited to a marriage supper: of the sower—tares and wheat—grain of mustard-seed—leaven—hidden treasure—precious pearl—drag-net, &c. contained in the preceding chapter. Matt. xiii.

4. A *maxim, or wise sentence*, to direct and govern a man in civil or religious life. In this sense we have already seen the Hebrew word מִשְׁלָּה *meshal* employed. In 1 Kings iv. 32, we are informed, that Solomon spoke 3000 of this kind of parables or proverbs; and in this sense the original word is frequently used.

5. It means a *by-word*, or proverb of reproach; such God threatened to make the disobedient Jewish people.—2 Chron. vii. 20. *I will pluck them up by the roots out of my land—and this house I will cast out of my sight, and will make it a proverb and a by-word among all nations*, where the original word for proverb is מִשְׁלָּה *meshal*. Such we may conceive the following to be: *As rebellious as Corah—as covetous as Judas—as tricked as the Jews—as bad as the devil*. In all which parables or proverbs, respect should be paid to the similitude between the object of comparison, and the thing with which it is compared.—In this sense it is used Ps. xlv. 14. lxx. 11. Jerem. xxiv. 9.

6. As parables, proverbs, and useful maxims for the regulation of life, and instruction in righteousness, had, before the Babylonian captivity, lost all their power and influence among the wicked Jews; so they were generally disregarded, and those who made use of them, became objects of reproach and contempt; hence, parable, at that time at least, was used to signify a *frivolous, uninteresting discourse*. In this sense alone, I suppose the word to be used, Ezek. xx. 49. "Then I said, Ah, Lord God! They say of me, Both he not speak parables?" *i. e.* he delivers frivolous discourses, of no weight or importance.

7. It means a *simple proverb or adage*, where neither comparison nor similitude was intended; such as that mentioned by our Lord, Luke iv. 23. "And he said, Ye will surely say unto me this proverb, *καὶ παροβολὴν ταυτὴν*, this parable, *Physician, heal thyself*." In this, neither comparison nor likeness is intended. The same kind of a proverb is found, Luke vi. 39. "Can the blind lead the blind," &c.

8. It means a *type*, illustration, or representation. See Heb. ix. 9, where the first tabernacle is said to have been a figure, *παροβολὴν*, a parable, for the time then present; *i. e.* a thing which, from the peculiar use to which it was appropriated, shadowed forth or represented the human body of our Lord, and the Christian church which he should establish.

9. It means a *daring exploit*, an unusual and severe trial, or a case of imminent danger and jeopardy. In these senses, it is used by some of the best and most correct Greek writers, such as *Polybius* and *Xenophon*; and by the best Greek Lexicographers, such as *Hesychius* and *Suidas*; with whom *παροβολὴν*, signifies a *daring, bold, rash person*; and *παροβολὰ*, *things extremely dangerous*. In this sense the verb is evidently used, 2 Mac. xiv. 38, where it is said, that Razis, one of the Jewish elders, did "boldly jeopard (*παροβαθμεύσας*) his body and life with all vehemency, for the religion of the Jews." I know no place in the Sacred Writings, in which it has this

sense, unless it be in Heb. xi. 19. where, speaking of the intended sacrifice of Isaac, and his rescue, Abraham is said to have rescued him from the most imminent death, *ἐν παραβολῇ*, which we translate, *in a figure*. Now, if we may suppose that the death here referred to, is not that metaphorical death implied in the deadness of Sarah's womb, and the superannuation of Abraham, but the imminent death to which he was exposed when Abraham drew his knife to slay his son, Gen. xxii. 10. and was only prevented by the sudden and miraculous interposition of God; then it is probable, that the word here has the above meaning, which, I must own, I think likely; if so, the text may be read thus: "By faith Abraham, when he was tried, offered up Isaac: of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence he received him, *ἐν παραβολῇ*, he being in the most imminent danger of losing his life."

10. It signifies a very ancient and obscure prophecy, Psal. xli. 4. *I will incline mine ear to a parable: I will open my dark saying upon the harp.* Likewise in Psal. lxxviii. *I will open my mouth in a parable: I will utter dark sayings of old.* Probably this kind of dark, ancient, enigmatical prophecy, is what is spoken of, Prov. i. 6. *To understand a proverb (or parable) and the interpretation; the words of the wise and their dark sayings.* Now a proverb, in the common acceptance of that word, is neither dark, nor requires any particular interpretation: it being a plain maxim, easy to be understood by the mass of the people, for whose instruction it is chiefly designed. But *parable* in this sense, evidently refers to the ancient prophecies, which were delivered concerning Christ and the nature of his kingdom. And to this very subject, the words are applied and quoted by the evangelist Matthew in the preceding chapter. (xiii. 35.)

Having traced the word parable through its different meanings in the Sacred Writings, it may be now necessary to inquire for what purpose our blessed Lord used that mode of speech so frequently: as many have supposed from his own words, Matt. xlii. 11—13, that he addressed the people in parables, merely that they might not understand. *To you, said he, addressing his disciples, it is given to know the mysteries of the kingdom of heaven, but to them it is not given: therefore I speak to them in parables, &c.* Now, to do justice to this passage, we must observe, that by *mysteries* here, we are to understand not only things concerning the scheme of salvation which had not been as yet fully revealed; but also the prophetic declarations concerning the future state of the Christian church, as they are signified by the different parables mentioned in the succeeding parts of the chapter. It was not given to *them* to know the purport and design of these things; "They," said our Lord, "are gross of heart;" they are earthly and sensual, and do not improve the light they have received; so that when many of them might have been preachers of this truth to others, they are found destitute of salvation themselves, notwithstanding the means of it were all within their power: but, said he, "to you it is given;" because I have appointed you, not only to be the first preachers of the Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the first instance, could be given only to a few; but when these faithfully wrote and published what they had heard and seen unto the world, then the science of salvation being fully revealed, was addressed to all.

From ver. 17. of the same chapter we learn, that many pro-

phets and righteous men had desired to see and hear these things, but had not that privilege; to them it was not given: not because God designed to exclude them from salvation, but because *He* who knew all things, knew either that they were not proper persons; or, that that was not the proper time. For the choice of the persons by whom, and the choice of the time in which it is most proper to reveal divine things, must ever rest with the all-wise God.

But it is not intimated that our Lord spoke to the Jews in parables, that they might not understand: the very reverse, I think, is plainly intended. It was to lead them by a familiar and appropriate mode of instruction, into the knowledge of God, and the interests of their souls. I speak to them, said he, in parables, i. e. natural representations of spiritual truths: that they might be allured to inquire, and to find out the spirit which was hidden under the letter. Because, said he, seeing the miracles which I have wrought, they see not, i. e. the end for which I have wrought them. And hearing my doctrines, they hear not, so as to profit by what is spoken; neither do they understand, *οὐκ οὐνοῦσι*, they do not lay their hearts to it, so as to consider it with that deep attention which such momentous truths require. But that they might not continue in their ignorance, and die in their sins, he adds parable to parable, to make the whole science of salvation as plain and as intelligible as possible. Is not this obviously our Lord's meaning? Who that is not most miserably warped and begloomed by some Jewish exclusive system of salvation, can suppose that the wise, the holy, the benevolent Christ, would employ his time in speaking enigmatically to the people, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed that they should continue in darkness, he might have saved his time and labour, and not spoken at all, which would have as effectually answered the same purpose, viz. that of leaving them in destructive ignorance, as his speaking in such a way as should render his meaning incomprehensible.

On the whole I conclude, that the grand object of parabolical writing is not to conceal the truth, but to convey information to the hearts of the hearers, in the most concise, appropriate, impressive, and effectual manner.

In preaching on parables and similitudes, great care should be taken to discover their object and design; and those grand and leading circumstances, by which the author illustrates his subject. There are few, if any parables, whose every circumstance was designed to apply to the subject, in reference to which they were proposed. Maimonides, in his *Morah Nivuchim*, gives an excellent rule on this head: "Fix it as a principle," says he, "to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." This shows us that we should not attempt to find a spiritual meaning, or pointed reference in all the parts of the parable, to the subject, which it is intended to illustrate. And this maxim of Maimonides is the more to be regarded, because it comes from a person who is perfectly well acquainted with the subject; and who lived, if I might so term it, in the very country of parables, and was best qualified to decide on their use in the Sacred Writings, and the proper mode of interpretation. By not attending to this rule, many have disgraced both themselves and the Scriptures. The most dignified subjects in such hands, have been rendered contemptible by their judicious modes of elucidation. See the notes at the beginning of this chapter.

CHAPTER XIV.

Herod having heard the fame of Christ, supposes him to be John the Baptist risen from the dead, 1, 2. A circumstantial account of the beheading of John the Baptist, 3—12. Five thousand men, besides women and children, fed with five loaves and two fishes, 13—21. The disciples take ship, and Jesus stays behind, and goes privately into a mountain to pray, 22, 23. A violent storm arises, by which the lives of the disciples are endangered, 24. In their extremity, Jesus appears to them walking upon the water, 25—27. Peter, at the command of his master, leaves the ship, and walks on the water to meet Christ, 28—31. They both enter the ship, and the storm ceases, 32, 33. They come into the land of Gennesaret, and he heals many diseased people, 34—36. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

AT that time * Herod the tetrarch heard of the fame of Jesus, 2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

a Mark 6. 14. Luke 9. 7.—b Or, are wrought by him.

NOTES.—Verse 1. *Herod the tetrarch*] This was Herod Antipas, the son of Herod the Great. See the notes on chap. ii. 1. where an account is given of the Herod family. The word *tetrarch*, properly signifies a person who rules over the fourth part of a country; but it is taken in a more general sense by the Jewish writers, meaning sometimes a governor simply, or a king; see ver. 9. The estates of Herod the Great were not, at his death, divided into four tetrarchies, but only into three: one was given by the Emperor Augustus to Archelaus; the second to Herod Antipas, the person in the text; and the third to Philip; all three, sons of Herod the Great.

2. *This is John the Baptist*] *Ὁν ἔγω ἀπεκάλυψα*, Whom I beheaded. These words are added here by the Codex Bezae, and several others, by the Saxon, and five copies of the Itala. See the power of conscience! He is miserable, because he is guilty; being continually under the dominion of self-accusation, reproach, and remorse. No need for the Baptist now: conscience performs the office of ten thousand accusers! But

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias's sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her.

c Mark 6. 17. Luke 3. 19, 20.—d Lev. 18. 13. & 20. 21.

to complete the misery, a guilty conscience offers no relief from God—points out no salvation for sin.

He is risen from the dead] From this we may observe, 1. That the resurrection of the dead was a common opinion among the Jews; and, 2. That the materiality of the soul made no part of Herod's creed. Bad and profligate as he was, it was not deemed by him a thing impossible with God to raise the dead: and the spirit of the murdered Baptist and a permanent resurrection in his guilty conscience.

3. *For Herodias's sake.*] This infamous woman was the daughter of Aristobulus and Berenice, and grand-daughter of Herod the Great. Her first marriage was with Herod Philip, her uncle, by whom she had Salome: some time after she left her husband, and lived publicly with Herod Antipas her brother-in-law, who had been before married to the daughter of Aretas, king of Arabia Petrae. As soon as Aretas understood that Herod had determined to put away his daughter, he prepared to make war on him: the two armies met,

5 And when he would have put him to death, he feared the multitude, * because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel; and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

a Ch. 21. 25. Luke 20. 6.—b Gr. in the midst.—c Ch. 10. 53. & 12. 15. Mark 6. 2. Luke 9. 10. John 6. 1, 2.

and that of Herod was cut to pieces by the Arabians; and this, Josephus says, was supposed to be a judgment of God on him for the murder of John the Baptist. See the account in Josephus, Antiq. lib. xviii. c. 7.

4. For John said unto him, *It is not lawful for thee to have her.* Here is an instance of zeal, fidelity, and courage, highly worthy of imitation. Plainness, mildness, and modesty, are qualifications necessary to be observed when we reprove the great. The best service a subject can render his prince is, to lay before him, in the plainest but most respectful manner, what the law of God requires of him, and what it forbids. How unutterable must the punishment of those be, who are chaplains to princes, or great men, and who either flatter them in their vices, or wink at their sins!

5. He feared the multitude. Miserable prince! who fears more to offend his people, than to sin against his God, by shedding innocent blood. When a man resists sin only by the help of human motives, he cannot long defend himself.

6. Herod's birth-day. Either the day in which he was born, or the day on which he began to reign; for both were termed birth-days. See 1 Sam. xiii. 1. and Hos. vii. 5. The kings of Persia were accustomed to reject no petition that was preferred to them during the entertainment. See Herodotus in Calliope, and Esther v. 3.

The daughter—danced. This was Salome, mentioned before. Danced—by a literal rendering of the *saltarit* of the Vulgate in my own MS. of the English Bible, the whole of this business seems to be treated with sovereign contempt; for thus says the translator, *She leped in the myddle*.

8. Give me here John Baptist's head in a charger. The word charger formerly signified a large dish, bowl, or drinking cup; the Saxon has *dirce*, a dish, Tindall, a platter; any thing is better than charger, which never conveyed much meaning, and now conveys none. The evangelist says, she was instructed before by her mother, to ask the Baptist's head? What a most infernal mother, to give such instructions to her child! and what a promising daughter to receive them!—What a present for a young lady! the bloody head of the murdered forerunner of Jesus! and what a gratification for an adulterous wife, and incestuous mother! The disturber of her illicit pleasures, and the troubler of her brother-in-law's conscience, is no more! Short, however, was their glorying! See on ver. 3.

9. The king was sorry. He knew John to be a righteous man, and at first did many things gladly, which John told him it was his duty to perform: Mark vi. 20.

Nevertheless for the oath's sake. The oath's, *opress*,—he had probably sworn again and again—one sin begets many.

And them which sat with him at meat. Who were probably such as himself, and would have considered it a breach of honour if he had not fulfilled his sworn promise: he therefore commanded it to be given!

11. His head was—given to the damsel: and she brought it to her mother. There is no person so revengeful as a lascivious woman when reproved and blamed. A preacher of the Gospel has most to fear from this quarter:—the first of this profession lost his life for the sake of truth and chastity; and others, especially those who have any thing to do with men in power, who are profligates, may learn what they are to expect in return for a faithful discharge of their duty.

12. His disciples came and took up the body. The HEAD was in the possession of Herodias, who, it is probable, took a diabolic pleasure in viewing that speechless mouth, which had often been the cause of planting thorns in her criminal bed; and in offering indignities to that tongue from which she could no longer dread a reproof. Her character justifies every bad conjecture that can well be formed on this head: and St. Jerome positively says, that when she got it, she drew out the tongue, and thrust it through with her bodkin. On the whole we may observe,

That the diversions of the world, *feasting and dancing*, are but too commonly the occasions of sin. After so fatal an example as this, can we doubt whether balls are not snares for souls; destructive of chastity, modesty, and sometimes even of humanity itself; and a pernicious invention to excite the most criminal passions? How many on such occasions have sacrificed their chastity, and then, to hide their shame, have stifled the feelings of the human being and the parent, and by direct or indirect means, have put a period to the immo-

13. When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to

d Ch. 9. 52. Mark 6. 24.—e Mark 6. 35. Luke 9. 12. John 6. 5.—f John 6. 8, 9. 2 Kings 4. 43.

cent offspring of their criminal connexions! Unhappy mother, who exposes her daughter to the same shipwreck herself has suffered, and makes her own child the instrument of her lust and revenge! Behold here, ye professedly religious parents, the fruits of what was doubtless called in those times, *elegant breeding and accomplished dancing!* Fix your eyes on that vicious mother, that prostituted daughter, and especially on that murdered ambassador of God, and then send your children to genteel boarding-schools, to learn the accomplishment of DANCING! where the fear of God makes no part of the education.

13. When Jesus heard of it, he departed thence. Had the blessed Jesus continued in that place, it is probable the hand of this impure female murderer would have been stretched out against him also: he withdrew, therefore, not through fear, but to teach his messengers rather to yield to the storm, than expose themselves to destruction, where, from circumstances, the case is evidently hopeless.

The people—followed him on foot. *πεζην*, or, *by land*, which is a common acceptance of the word in the best Greek writers. See many examples in Kypke.

14. Jesus—was moved with compassion. *Εσπλαγχνισθη*, he was moved with tender compassion, so. I think the word should in general be translated: see the note on chap. ix. 36. As a verb, it does not appear to have been used by any but ecclesiastical writers. It always intimates, that motion of the bowels, accompanied with extreme tenderness and concern, which is felt at the sight of the miseries of another.

15. Send the multitude away, that they may go—and buy. The disciples of Christ are solicitous for the people's temporal as well as spiritual welfare: and he is not worthy to be called a minister of Christ, who does not endeavour to promote both, to the uttermost of his power. The preaching of Christ must have been accompanied with uncommon power to these people's souls, to have induced them to leave their homes, to follow him from village to village, for they could never hear enough; and to neglect to make use of any means for the support of their lives, so that they might still have the privilege of hearing him. When a soul is either well replenished with the bread of life, or hungry after it, the necessities of the body are, for the time, little regarded.

16. They need not depart. He that seeks first the kingdom of heaven, is sure to have every temporal requisite. When a man ensures the first, God always takes care to throw the other into the bargain. He who has an interest in Jesus, has in him an inexhaustible treasure of spiritual and temporal good. Though the means by which man may help his fellows, have failed, we are not to suppose that the bounty of God is exhausted. When we are about to give up all hope of further supply, the gracious word of Christ still holds good—*They need not depart; give ye them to eat.*

Give ye them to eat. Should we say, Lord, how shall thy poor feeble ministering servants feed so many hungry souls as attend thy word? Begin at the command of Jesus—make the attempt—divide what you have—and the bread of God shall be multiplied in your hands, and all shall eat and be satisfied.

17. We have here but five loaves and two fishes. When we are deeply conscious of our own necessities, we shall be led to depend on Jesus with a firmer faith. God often permits his servants to be brought low, that they may have repeated opportunities of proving the kindness and mercy of their gracious Lord and Master.

18. Bring them hither to me. No creature of God should be considered as good or safe without the blessing of God in it. If thou have but even a handful of meal and a few herbs, bring them to Christ by prayer and faith, and he will make them a sufficiency for thy body, and a sacrament to thy soul. Let the minister of the Gospel attend also to this—let him bring all his gifts and graces to his Maker—let him ever know that his word can be of no use, unless the blessing of Christ be in it.

19. And he took the five loaves, &c. This was the act of the father of a family among the Jews—his business it was to take the bread into his hands, and render thanks to God, before any of the family was permitted to taste of it.

Looking up to heaven. To teach us to acknowledge God as the supreme Good, and fountain of all excellence.

He blessed. The word God should. I think, be rather in-

heaven, ^a he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled; ^b and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ^c And straightway Jesus constrained his disciples to get into a ship, ^c and to go before him unto the other side, while he sent the multitudes away.

23 ^d And when he had sent the multitudes away, he went up into a mountain apart, to pray: ^e and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him ^f walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: for it is I; be not afraid.

serted here than the word *they*—which denotes that it does not appear that it was the *loaves* which Christ blessed, but that God who had provided them—and this indeed was the Jewish custom, not to bless the food, but the God who gave it. However, there are others who believe the *loaves* are meant, and that he blessed *them* in order to multiply them. The Jewish form of *blessing*, or what we term *grace* before and after meat, was as follows: BEFORE MEAT—ברוך אתה יהוה אלהינו המביא לחם היום הזה: *Baruc attah Elohinoo melec haalom, ha-moise lechem min haarets*: Blessed art thou, our God, king of the universe, who bringest bread out of the earth! AFTER MEAT: ברוך אתה יהוה אלהינו המביא לחם היום הזה: *Baruc Elohinoo melec haalom boré peri haqephen*: Blessed be our God, the king of the universe, the creator of the fruit of the vine!

And *brake*! We read often in the Scripture of breaking bread, never of cutting it: because the Jews made their bread broad and thin like cakes, and to divide such, being very brittle, there was no need of a knife.

20. *They did all eat, and were filled*! Little or much is the same in the hands of Jesus Christ. Here was an incontestable miracle—five thousand men, besides women and children, fed with five cakes and two fishes! here must have been a manifest creation of substance—the parts of the bread were not dilated to make them appear large, nor was there any delusion in the eating—for they all ate and were all filled. Here then is one miracle of our Lord attested by at least five thousand persons! But did not this creation of bread prove the unlimited power of Jesus? Undoubtedly; and nothing less than eternal power and Godhead could have effected it.

They took up—twelve baskets! It was customary for many of the Jews to carry a basket with them at all times: and Mr. Wakefield's conjecture here is very reasonable:—"By the number here particularized, it should seem, that each apostle filled his own bread basket." Some think that the Jews carried baskets in commemoration of their Egyptian bondage, when they were accustomed to carry the clay and stubble to make the bricks, in a basket that was hung about their necks. This seems to be what Hieronymus Apollinaris refers to in the following words, Epist. vii. 6. *Oratoris res est, ut, (dum in allegoria versumur Egypto) Pharaon incedat, cum diademate, Israelita cum cornibus*. These words of *Alcimus Avitus*, lib. v. ver. 30. are to the same effect: *Serritili longo lassatum pondere plebem, Oppressos cophinis humeros, attrituque collo*.

It appears that a basket about the neck, and a bunch of hay, were the general characteristics of this long enslaved and oppressed people, in the different countries where they sojourned.

Juvenal also mentions the basket and the hay: *Cum dedit ille locum, cophino fenoque relicto, Arcanum Iudæa tremens mendicant aurem*. Sat. vi. 542. A gypsy Jewess whispers in your ear—Her goods a basket, and old hay her bed, She strolls, and telling fortunes, gains her bread. *Dryden*.

And again, Sat. iii. 13. *Nunc sacri fontis nectus, et delubra locantur Judæis, quorum, cophinus, fanumque supplex*. Now the once hallowed fountain, grove, and fane, Are let to Jews, a wretched wandering train, Whose wealth is but a basket stuffed with hay. *Gifford*.

The simple reason why the Jews carried baskets with them appears to be this:—When they went into Gentile countries, they carried their own provision with them, as they were afraid of being polluted, by partaking of the meat of heathens. This also obliged them probably to carry hay with them to sleep on; and it is to this, in all likelihood, that Juvenal alludes.

After five thousand were fed, twelve times as much, at least, remained, as the whole multitude at first sat down to! See the note on Luke ix. 16.

22. *Jesus constrained his disciples to get into a ship*. Either they were afraid to return into the jurisdiction of Herod, or they were unwilling to embark without their Lord and Protector; and would not enter their boat till Christ had commanded them to embark. From this verse it appears that Christ gave some advice to the multitudes after the de-

23 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind ^g boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth ^h thou art the Son of God.

34 ⁱ And when they were gone over, they came into the land of Genesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, ^k and brought unto him all that were diseased;

36 And besought him that they might only touch ^l the hem of his garment: and ^m as many as touched were made perfectly whole.

John i. 49, & 6. 59, & 11. 27. Acts 9. 37. Rom. i. 4.—i. Mark 6. 53.—k Mark 6. 56.—l Numb. 15. 38, 39. Ch. 9. 20.—m Ch. 9. 93. Mark 3. 11. Luke 6. 19. Acts 15. 12.

parture of his disciples, which he did not wish them to hear. *Unto the other side*] Towards Capernaum, ver. 34. John vi. 16, 17, or Bethesda, see on Mark vi. 45.

23. *He went up into a mountain apart, to pray*] He whom God has employed in a work of mercy, had need to return, by prayer, as speedily, to his Maker, as he can, lest he should be tempted to value himself on account of that in which he has no merit—for the good that is done upon earth, the Lord doth it alone. Some make this part of our Lord's conduct emblematic of the spirit and practice of prayer: and observe, that the proper dispositions and circumstances for praying well, are: 1. Retirement from the world. 2. Elevation of the heart to God. 3. Solitude. 4. The silence and quiet of the night. It is certain that in this also Christ has left us an example, that we should follow his steps. Retirement from the world is often a means of animating, supporting, and spiritualizing prayer. Other society should be shut out, when a soul comes to converse with God.

24. *Tossed with waves*] *Gritosamente agitado*. This is the proper meaning of the word *βαρανίζουσαν*; but one MS. reads *βαριζουσαν*, plunged under the waves, frequently covered with them: the waves often breaking over the vessel.

25. *The fourth watch*] Anciently the Jews divided the night into three watches, consisting of four hours each. The first watch is mentioned, Lam. ii. 19, the second, Judges vii. 19, and the third, Exod. xiv. 24, but a fourth watch is not mentioned in any part of the Old Testament. This division the Romans had introduced into Judea, as also the custom of dividing the day into twelve hours; see John xi. 9. The first watch began at six o'clock in the evening, and continued till nine; the second began at nine, and continued till twelve. The third began at twelve, and continued till three next morning, and the fourth began at three, and continued till six. It was therefore between the hours of three and six in the morning, that Jesus made this appearance to his disciples.

Walking on the sea] Thus suspending the laws of gravitation, was a proper manifestation of unlimited power. Jesus did this by his own power; therefore Jesus showed forth his godhead. In this one miracle we may discover three: 1. Though at a distance from his disciples, he knew their distress. 2. He found them out on the lake, and probably in the midst of darkness. 3. He walked upon the water. Job, speaking of those things whereby the Omnipotence of God was demonstrated, says particularly, chap. ix. 8. *He walketh upon the waves of the sea*; intimating that this was impossible to any thing but Omnipotence.

26. *It is a spirit*] That the spirits of the dead might, and did appear, was a doctrine held by the greatest and holiest men that ever existed: and a doctrine which the cavillers, free-thinkers, and bound-thinkers, of different ages, have never been able to disprove.

27. *It is I; be not afraid*] Nothing but this voice of Christ could, in such circumstances, have given courage and comfort to his disciples: those who are grievously tossed with difficulties and temptations, require a similar manifestation of his power and goodness. When he proclaims himself in the soul, all sorrow, and fear, and sin, are at an end.

28. *Bid me come unto thee on the water*] A weak faith is always wishing for signs and miracles. To take Christ at his word, argues not only the perfection of faith; but also the highest exercise of sound reason; He is to be credited on his own word, because he is the TRUTH, and therefore can neither lie nor deceive.

29. *Peter—walked on the water*] However impossible the thing commanded by Christ may appear, it is certain he will give power to accomplish it, to those who receive his word by faith; but we must take care never to put Christ's power to the proof for the gratification of a vain curiosity; or even for the strengthening of our faith, when the ordinary means for doing that are within our reach.

30. *When he saw the wind boisterous, he was afraid*] It was by faith in the power of Christ he was upheld; when that faith failed, by which the laws of gravitation were suspended, no wonder that those laws returned to their wonted action, and that he began to sink. It was not the vis-

lence of the winds, nor the raging of the waves, which endangered his life; but his littleness of faith.

31. *Jesus stretched forth his hand* Every moment we stand in need of Christ—while we stand, we are upheld by his power only; and when we are falling or have fallen, we can be saved only by his mercy. Let us always take care that we do not consider so much the danger to which we are exposed, as the power of Christ by which we are to be upheld; and then our inmountain is likely to stand strong.

32. *The wind ceased* Jesus is the Prince of Peace, and all is peace and calm where he condescends to enter and abide.

33. *Thou art the son of God.* It is probable that these words were spoken either by the sailors or passengers, and not by the disciples. Critics have remarked, that when this phrase is used to denominate the MESSIAH, both the articles are used, *ὁ υἱὸς τοῦ Θεοῦ*, and that the words without the articles mean, in the common Jewish phrase, a divine person. It would have been a strange thing indeed, if the disciples, after all the miracles they had seen Jesus work—after their having left all to follow him, &c. were only now persuaded that he was the promised Messiah. That they had not as yet clear conceptions concerning his kingdom, is evident enough; but that they had any doubts concerning his being the promised Messiah, is far from being clear.

34. *The land of Gennesaret* It was from this country

that the sea or lake of Gennesaret had its name. In this district were the cities of Capernaum and Tiberias.

35. *The men of that place had knowledge of him* i. e. they knew him again. They had already seen his miracles; and now they collect all the diseased people they can find, that he may have the same opportunity of showing forth his marvellous power, and they of being the instruments of relieving their friends and neighbours.

They brought unto him all that were diseased And Jesus received and healed every man and woman of them. And is not the soul, in the sight of God, of more value than the body? and will he withhold his healing power from the former, and grant it so freely to the latter? this cannot be. Let a man come himself to Jesus, and he shall be saved; and afterward let him recommend this Christ to the whole circle of his acquaintance, and they, if they come, shall also find mercy.

36. *That they might only touch the hem of his garment* What mighty influence must the grace and spirit of Christ have in the soul, when even the border or hem of his garment produced such wonders in the bodies of those who touched it! Here is a man who has turned from sin to God through Christ, and the healing hand of Jesus is laid upon him.—Then, no wonder that he knows and feels his sins forgiven, his soul purified, and his heart filled with the fullness of his Maker. Lord, increase our faith! and we shall see greater manifestations of thy power and glory! Amen.

CHAPTER XV.

The Pharisees accuse the disciples of eating with unwashed hands, 1, 2. *Our Lord answers, and convicts them of gross hypocrisy*, 3—9. *Teaches the people and the disciples what it is that renders men unclean*, 10—20. *Heals the daughter of a Canaanitish woman*, 21—28. *Heals many diseased people on a mountain in Galilee*, 29—31. *With seven loaves, and a few little fishes, he feeds 4,000 men, besides women and children*, 32—33. *Having dismissed the multitudes he comes to the coast of Magdala*, 39. [A. M. 4032. A. D. 23. An. Olymp. CCI. 4.]

THEN * came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
2 Why do thy disciples transgress ^c the tradition of the elders? for they wash not their hands when they eat bread.
3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

* Mk. 7. 1.—b Mk. 7. 5.—c Col. 2. 8.—d Ez. 30. 12. Lev. 19. 3. Deu. 5. 16. Prov. 23. 2. Eph. 6. 2.

NOTES.—Verse 1. *The scribes and Pharisees of Jerusalem* Our Lord was now in Galilee, chap. XIV. 34.

2. *Elders* Rulers and magistrates among the Jews.

For they wash not their hands What frivolous nonsense! These Pharisees had nothing which their malice could fasten on in the conduct or doctrine of our blessed Lord and his disciples, and therefore they must dispute about washing of hands! All sorts of Pharisees are troublesome people in religious society; and the reason is, they take more pleasure in blaming others, than in amending themselves.

The tradition of the elders The word *nabadois*, tradition, has occupied a most distinguished place, both in the Jewish and Christian church. Man is ever fond of mending the work of his Maker; and hence he has been led to put his finishing hand even to Divine revelation! This supplementary matter has been called *nabadois*, from *nabadiopai*, to deliver from hand to hand; to transmit—and hence the Latin term *tradition* from *trado*, to deliver, especially from one to another:—to hand down. Among the Jews, tradition signifies what is also called the oral law, which they distinguish from the written law: this last contains the Mosaic precepts as found in the Pentateuch; the former the traditions of the elders, i. e. traditions or doctrines, that had been successively handed down from Moses through every generation, but not committed to writing. The Jews feign that when God gave Moses the written law, he gave him also the oral law, which is the interpretation of the former. This law, Moses at first delivered to Aaron; then to his sons Eleazar and Ithamar—and after these to the seventy-two Elders, who were six of the most eminent men chosen out of each of the twelve tribes. These seventy-two, with Moses and Aaron, delivered it again to all the heads of the people; and afterward to the congregation at large. They say also that before Moses died, he delivered this oral law, or system of traditions, to JOSHUA, and JOSHUA to the ELDERS, which succeeded him—THEY to the Prophets, and the Prophets to each other, till it came to JEREMIAH, who delivered it to BARUCH his scribe, who repeated it to EZRA, who delivered it to the men of the great synagogue, the last of whom was SIMON the just. By Simon the just it was delivered to ANTIGONUS of Socho; by him to JOSEF, the son of Jochanan; by him to JOSEF, the son of Jozer; by him to NATHAN the Arbelite, and JOSHUA the son of Perachiah, and by them to JUDAH the son of Tabhai, and Simeon the son of Shatah; and by them to SHEMAIAH and ABTALION; and by them to HILLEL; and by Hillel to SIMON his son, the same who took Christ in his arms when brought to the temple to be presented to the Lord: by SIMON it was delivered to GAMALIEL his son, the preceptor of St. Paul, who delivered it to SIMON his son, and he to RAB. JUDAH HAKHODESH, his son, who compiled and digested it into the book which is called the MISHNA; to explain which the two Talmuds, called the Jerusalem and Babylonish Talmuds, were compiled, which are also called the Genuara or complement, because by these the oral law, or Mishneh, is fully explained.

The Jerusalem Talmud was completed about A. D. 300;

4 For God commanded, saying, ^d Honour thy father and mother: and ^e He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, ^f It is a gift, by whatsoever thou mightest be profited by me; ^g And honour not his father or his mother, he shall be free.

^h Exod. 21. 17. Lev. 20. 9. Deut. 27. 16. Prov. 30. 20. & 29. 17.—f Mark 7. 11, 12. Prov. 21. 29. Ch. 23. 16, 13.

and the Babylonish Talmud about the beginning of the sixth century. This Talmud was printed at Amsterdam in 12 vols. folio. These contain the whole of the traditions of the Elders, and have so explained, or rather frittered away the words of God, that our Lord might well say, *ye have made the word of God of no effect by your traditions*. In what estimation these are held by the Jews, the following examples will prove: "The words of the scribes are lovely beyond the words of the law: for the words of the law are weighty and light, but the words of the scribes are all weighty." Hierus Berac. fol. 3. "He that shall say, there are no Phylacteries, though he thus transgress the words of the law, he is not guilty; but he that shall say, There are five Totaphot, thus adding to the words of the scribes, he is guilty."

"A prophet and an elder, to what are they likened? To a king sending two of his servants into a province; of one he writes thus: unless he show you my seal believe him not: for thus it is written of the prophet, *He shall show thee a sign*; but of the elders thus: *According to the law which they shall teach thee, for I will confirm their words*."—See Prideaux. Con. vol. 2. p. 465, and Lightfoot's Hor. Talmud.

They wash not their hands On washing of hands before and after meat the Jews laid great stress—they considered eating with unwashed hands to be no ordinary crime; and, therefore, to induce men to do it, they feigned that an evil spirit, called *Shitta* שִׁטָּה, who sits on the hands by night, has a right to sit on the food of him who eats without washing his hands, and make it hurtful to him! They consider the person who undervalues this rite to be no better than a heathen, and consequently excommunicate him. See many examples of this doctrine in Schoetgen and Lightfoot.

3. *Why do ye—transgress the commandment* Ye accuse my disciples of transgressing the traditions of the elders—I accuse you of transgressing the commands of God, and that too in favour of your own tradition; thus preferring the inventions of men to the positive precepts of God. Pretenders to zeal often prefer superstitious usages to the Divine law, and human inventions to the positive duties of Christianity.

4. *Honour thy father and mother* This word was taken in great latitude of meaning among the Jews: it not only meant respect and submission, but also to take care of a person, to nourish and support him, to enrich. See Num. xxii. 17. Judg. xiii. 17. 1 Tim. v. 17. And that this was the sense of the law, as it respected parents, see Deut. xxvii. 16. and see the note on Exod. xx. 12.

5. *It is a gift* קורבן *korban*, Mark vii. 11. an offering of approach; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker. This conduct was similar to the custom of certain persons who bequeath the inheritance of their children to churches or religious uses; either through terror of conscience, thus striving to purchase the kingdom of glory; or through the persuasions of interested hireling priests. It was in this way that, in the days of popish influence, the principal lands in the nation had fallen into the hands of the church. In these

Thus have we made the commandment of God of none effect by your tradition.

7 ^a Ye hypocrites, well did Esaias prophesy of you, saying, ^b This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, ^c teaching, *for* doctrines, the commandments of men.

10 ^d And he called the multitude, and said unto them, *Hear and understand:*

11 ^e Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

^a Mark 7. 6.—^b Isa. 29. 13. Ezek. 33. 31.—^c Isa. 29. 13. Col. 2. 16.—^d Tit. 1. 14.—^e Mark 7. 14.—^f Acts 10. 15. Rom. 14. 14, 17, 20. 1 Tim. 4. 4. Tit. 1. 15.—^g John 15. 2, 1 Cor. 3. 12, &c.

charters, multitudes of which have passed through my hands, a common form was *pro salute mea, et pro salute antecessorum meorum, et pro salute successorum meorum, et pro salute uxoris mee, &c. &c. do, et concedo Deo et Ecclesie, &c.* "For my salvation, and for the salvation of my predecessors, and for the salvation of my successors, and for the salvation of my wife, &c. &c. I give and bequeath to God and his church," &c.

Though a world of literature was destroyed, and fine buildings ruined, by the suppression of the monasteries in England, yet this step, with the *Stat. 23 Hen. VIII. c. 10.* together with the *Stat. 9 Geo. II. c. 36.* were the means of checking an evil that had arrived at a pitch of unparalleled magnitude; an evil that was supplanting the atonement made by the blood of the Covenant, and putting death-bed grants of land, &c. in the place of Jesus Christ, and throwing the whole secular power of the kingdom into the hands of the pope and the priests. No wonder then that they cried out when the monasteries were suppressed! It is sacrilege to dedicate that to God, which is taken away from the necessities of our *parents and children*; and the good man that this pretends to, will doubtless be found in the catalogue of that unnatural man's crimes in the judgment of the great day, who has thus deprived his own family of its due. To assist our *poor relatives*, is our first duty; and this is a work infinitely preferable to all *pious legacies and endowments.*

7. *Hypocrites, well did Esaias prophesy of you!* In every place where the proper names of the Old Testament occur, in the New the same mode of orthography should be followed: I therefore write *Isaiah*, with the Hebrew, not *Esaias*, with the Greek. This prophecy is found chap. xxix. 13. Our blessed Lord unmasks these hypocrites; and we may observe, that when a hypocrite is found out, he should be exposed to all; this may lead to his salvation; if he be permitted to retain his falsely acquired character, how can he escape perdition?

8. *Their heart is far from me.* The true worship of God consists in the union of the heart to him—where this exists not, a particle of the spirit of devotion cannot be found. *This people draweth nigh unto me with their mouth!* This clause, which is taken from Isa. chap. xxix. 13. is omitted by several excellent MSS. and by several Versions and Fathers. Erasmus, Mill, Drusius, and Bengel, approve of the omission, and Gesenius has left it out of the text: but as I find it in the prophet, the place from which it is quoted, I dare not omit it, howsoever respectable the above authorities may appear.

9. *In vain they do worship me, &c.* By the traditions of the Elders, not only the word of God was perverted, but his worship also was greatly corrupted. But the Jews were not the only people who have acted thus: whole Christian churches, as well as sects and parties, have acted in the same way. Men must not mould the worship of God according to their fancy—it is not *what* they think *will do*—is *proper, innocent, &c.* but what God himself has *prescribed*, that he will acknowledge as his worship. However *sincere* a man may be in a worship of his own invention, or, of *man's* commandment, yet it profits him nothing.—Christ himself says it is *in vain*: to condemn such, may appear to some illiberal; but whatever may be said in behalf of sincere heathens, and others who have not had the advantages of Divine Revelation, there is no excuse for the man who has the Bible before him.

19. *Hear, and understand!* A most important command—*Hear*—make it a point of conscience to attend to the ministry of the word. *Understand*—be not satisfied with attending places of public worship merely, see that the *teaching* be of God, and that you *lay it to heart.*

11. *Not that which goeth into the mouth defileth!* This is an answer to the carping question of the Pharisees, mentioned ver. 2. *Why do thy disciples eat with unwashed hands?* To which our Lord replies, *That which goes into the mouth defiles not the men*; i. e. that if, in eating with unwashed hands, any particles of dust, &c. cleaving to the hands, might happen to be taken into the mouth with the food, this did not *defile*, did not constitute a man a *sinner*; for it is on this alone the question hinges—*thy disciples eat with unwashed hands*, therefore they are *sinner*s, for they transgress the tradition of the elders, i. e. the *oral law*, which they considered equal in authority to the *written law*; and indeed often preferred the former to the latter, so as to make it of *none effect*, totally to destroy its nature and design, as we have often seen in the preceding notes.

That which cometh out of the mouth! That is, what springs

13 But he answered and said, ^f Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: ^g they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 ^h Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, ⁱ Are ye also yet without understanding?

17 Do not ye yet understand, that ^k whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But ^l those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 ^m For out of the heart proceed evil thoughts, murders,

ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

from a corrupt unregenerate heart—a perverse will and impure passions—these defile, i. e. make him a sinner.

12. *The Pharisees were offended!* None so liable to take offence as *formalists and hypocrites*, when you attempt to take away the false props from the one, and question the sincerity of the other. Besides, a Pharisee must never be suspected of *ignorance*, for they are the men, and wisdom must die with them!

13. *Every plant!* *Every plantation.* So I render *φύσις*, and so it is translated in the *Itala* version which accompanies the Greek text in the *Codex Bezae, omnis plantatio*, and so the word is rendered by Suidas. This gives a different turn to the text. The Pharisees, as a *religious body*, were *not* a *plantation* of trees which God did not plant, water, nor own; therefore they should be rooted up, not left to *wither and die*, but the *fellers*, and those who *root up*, (the Roman armies) should come against and destroy them, and the Christian church was to be planted in their place. Since the general dispersion of the Jews, this *sect*, I believe, has ceased to exist as a separate body, among the descendants of Jacob. The first of the apostolical constitutions begins thus; *ἡ ἐκκλησία ἡ καθολικὴ ἐκκλησία, καὶ ἀπὸ τῶν αὐτῶν ἐκλέκτος.* The Catholic church is the *plantation* of God, and his chosen *vineyard*.

14. *Let them alone!* *Ἀφετε αὐτοὺς, give them up, or leave them.* These words have been sadly misunderstood.—Some have quoted them to prove that blind and deceitful teachers should not be pointed out to the people, nor the people warned against them; and that men should abide in the communion of a corrupt church, because that church had once been the church of God, and in it they had been brought up; and to prove this they bring Scripture, *for*, in our present translation, the words are rendered *let them alone*: but the whole connexion of the place evidently proves that our blessed Lord meant, *give them up*, have no kind of religious connexion with them, and the strong reason for which, he immediately adds, because they are *blind leaders*. This passage does not at all mean that blind leaders should not be pointed out to the people, that they may avoid being deceived by them, for this our Lord does frequently; and warns his disciples, and the people in general, against all such false teachers as the scribes and Pharisees were; and though he bids men *do what they heard those say*, while they sat in the *chair of Moses*, yet he certainly meant no more than that they should be observant of the moral law when read to them out of the sacred book;—yet, neither does he tell them to *do all* these false teachers said: for he testifies, in the 6th verse, that they had put such false glosses on the law, that if followed, would endanger the salvation of their souls. The *Codex Bezae*, for *ἄφετε αὐτοὺς*, has *ἄφετε τοὺς τυφλοὺς, give up these blind men.* Amen! A literal attention to these words of our Lord produced the *Reformation*.

Probably the words may be understood as a sort of proverbial expression for *don't mind them: pay no regard to them.*—"They are altogether unworthy of notice."

And if the blind lead the blind! This was so self-evident a case, that an apter parallel could not be found—if *the blind lead the blind, both must fall into the ditch.* Alas for the blind teachers, who not only destroy their own souls, but those also of their flocks! Like priest, like people. If the minister be ignorant, he cannot teach what he does not know; and the people cannot become wise unto salvation under such a ministry—he is ignorant and wicked, and they are profligate. They who even wish such God speed, are partakers of their evil deeds. But shall not the poor deceived people escape? No: both shall fall into the pit of perdition together; for they should have searched the Scriptures, and not trusted to the ignorant sayings of corrupt men, no matter of what sect or party. He, who has the Bible in his hand, or within his reach, and can read it, has no excuse.

15. *Declare unto us this parable!* Is it not strange to hear the disciples asking for the explanation of such a parable as this? The true knowledge of the *spirit* of the Gospel is a thing more uncommon than we imagine, among the general-ity of Christians, and even of the learned.

16. *Are ye also yet without understanding?* The word *αὐτοὶ*, which we translate *yet*, should be here rendered *still*: are ye still void of understanding?—and the word is used in this sense by several Greek writers. The authorities which have induced me to prefer this translation, may be seen in *Kypke*.

adulteries, fornications, thefts, false witness, blasphemies : 20 These are the things which defile a man ; but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee ; and went up into a mountain, and sat down there.

¶ Mark 7. 24.—Chap. 10. 5. 6. Acts 8. 25. 95. & 19. 46. Rom. 15. 8.—Chap. 7. 6. Phil. 3. 2.—Mark 7. 31.—Chap. 4. 18.

17. Cast out into the draught] *Εἰς ἀφῆρωνα*, ἢ by δ on *ponzang arend*. Anglo-Saxon, and *beeth into the forth-going a sent*—what is not fit for nourishment is evacuated : is thrown into the sink. This I believe to be the meaning of this difficult and variously translated word, *ἀφῆρων*. Diodati translates it properly, *nella latrina, into the privy*. And the Persian translator has given a good paraphrase, and appears to have collected the general meaning *در دهن* *her tche der dehen* under *ayeed*, *az musheeb beeron rood*, *he ber zemeen afstid* ; “ whatsoever enters into the mouth, goes downward, and falls upon the ground.” Michaelis, and his annotator, Dr. Marsh, have been much perplexed with this perplexing passage.—See Michaelis's *Introduction*, vol. i. note 35. p. 453.

19. Out of the heart] In the heart of an unregenerate man, the principles and seeds of all sin are found. And iniquity is always conceived in the heart before it be spoken or acted. Is there any hope that a man can abstain from outward sin, till his heart, that abominable fountain of corruption, be thoroughly cleansed? *I trov not*.

Evil thoughts] *Διαλογισμοὶ πορνῆς*, wicked dialogues—for in all evil surmisings the heart holds a conversation, or dialogue, with itself. For *φόνος*, murders, two MSS. have *ἐθνοὶ*, envyings, and three others have both. *Envy* and murder are nearly allied ; the former has often led to the latter.

Blasphemies] I have already observed, chap. ix. 3. that the verb *βλασφημέω*, when applied to men, signifies to speak injuriously of their persons, characters, &c. and when applied to God, it means to speak injuriously of his nature, works, &c.

20. These—defile a man] Our Lord's argument is very plain.—What goes into the mouth, descends into the stomach and other intestines ; part is retained for the nourishment of the body, and part is ejected, as being improper to afford nourishment. Nothing of this kind defiles the soul, because it does not enter into it ; but the evil principles that are in it, producing evil thoughts, murders, &c. these defile the soul, because they have their seat and operation in it.

21. Departed into the coasts of Tyre and Sidon.] *Εἰς τὰ μέρη*, towards the coasts or confines. It is not clear that our Lord ever left the land of the Hebrews ; he was, as the apostle observes, Rom. xv. 8. the minister of the circumcision according to the truth of God. Tyre and Sidon are usually joined together, principally, because they are but a few miles distant from each other.

22. A woman of Canaan] Matthew gives her this name, because of the people from whom she sprung—the descendants of Canaan, Judg. i. 31, 32 ; but Mark calls her a *Syrophœnician*, because of the country where she dwelt. The *Canaanites* and *Phœnicians* have been often confounded. This is frequently the case in the Septuagint. Compare Gen. xlv. 10. with Exod. vi. 15. where the same person is called a *Phœnician* in the one place, and a *Canaanite* in the other. See also the same version in Exod. xvi. 35. Josh. v. 12.

The state of this woman is a proper emblem of the state of a sinner, deeply conscious of the misery of his soul.

Have mercy on me, &c.] How proper is this prayer for a penitent ! There are many excellencies contained in it : 1. It is short ; 2. Humble ; 3. Full of faith ; 4. Pervent ; 5. Modest ; 6. Respectful ; 7. Rational ; 8. Relying only on the mercy of God ; 9. Persevering. Can he who sees himself a slave of the devil, beg with too much earnestness to be delivered from his slavery?

Son of David] An essential character of the true Messiah. 23. He answered her not a word] Seemed to take time to consider her request, and to give her the opportunity of exercising her faith, and manifesting her fervour.

24. I am not sent but unto the lost sheep] By the Divine appointment, I am come to preach the Gospel to the Jews only.

30 ¶ And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them :

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat ; and I will not send them away fasting, lest they faint in the way.

33 ¶ And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled : and they took up of the broken meat that was left seven baskets full.

38 And that they did eat, were four thousand men, besides women and children.

39 ¶ And he sent away the multitude, and took ship, and came into the coasts of Magdala.

¶ Isa. 35. 5. 6. Ch. 11. 5. Luke 7. 22.—Mark 8. 1.—2 Kings 4. 42.—Chap. 14. 19.—k i Sam. 9. 13. Luke 22. 19.—1 Mark 8. 10.

There are certain preachers who should learn a lesson of important instruction from this part of our Lord's conduct. As soon as they hear of a lost sheep being found by other ministers, they give all diligence to get that one into their fold ; but display little earnestness in seeking in the wilderness for those that are lost. This conduct, perhaps, proceeds from a consciousness of their inability to perform the work of an evangelist ; and leads them to sit down in the labours of others, rather than submit to the reproach of presiding over empty chapels. Such persons should either dig or beg immediately, as they are a reproach to the pastoral office ; for not being sent of God, they cannot profit the people.

The wilderness of this world is sufficiently wide and uncultivated. Sinners abound every where ; and there is ample room for all truly religious people, who have zeal for God, and love for their perishing fellow-creatures, to put forth all their strength, employ all their time, and exercise all their talents, in proclaiming the Gospel of God ; not only to the lost sheep of the house of Israel, but to a lost world. Nor can such exertions be unsuccessful ; where the pure truth of God is preached, many will be converted. Where that truth is preached, though with a mixture of error, some will be converted, for God will bless his own truth. But where nothing but false doctrine is preached, no soul is converted ; for God will never sanction error by a miracle of his mercy.

25. Lord, help me.] Let me also share in the deliverance afforded to Israel.

26. The children's bread] The salvation provided for the Jews, who were termed the children of the kingdom. And cast it to the swains, little dogs—to the curs ; such the Gentiles were reputed by the Jewish people, and our Lord uses that form of speech which was common among his countrymen. What terrible repulses ! and yet she still perseveres !

27. Truth, Lord] *Ναι, Κύριε*, Yes, Lord. This appears to be not so much an assent, as a bold reply to our Lord's reason for apparently rejecting her suit. The little dogs share with the children, for they eat the crumbs which fall from their master's table. I do not desire what is provided for these highly favoured children, only what they leave—a single exertion of thy Almighty Power in the healing of my afflicted daughter, is all that I wish for ; and this the highly favoured Jews can well spare, without lessening the provision made for themselves. Is not this the sense of this noble woman's reply ?

28. O woman, great is thy faith] The hinderances thrown in this woman's way, only tended to increase her faith. Her faith resembles a river, which becomes enlarged by the dikes opposed to it, till at last it sweeps them entirely away with it.

Her daughter was made whole] Persevering faith and prayer are next to omnipotent. No person can thus pray and believe, without receiving all his soul requires. This is one of the finest lessons in the Book of God for a penitent, or for a discouraged believer. Look to Jesus ! As sure as God is in heaven, so surely will he hear and answer thee to the eternal salvation of thy soul ! Be not discouraged at a little delay ; when thou art properly prepared to receive the blessing, then thou shalt have it. Look up, thy salvation is at hand.—Jesus admires this faith, to the end that we may admire and imitate it, and may reap the same fruits and advantages from it.

29. Went up into a mountain] *Το ὄρος*, the mountain. “Meaning,” says Mr. Wakefield, “some particular mountain which he was accustomed to frequent ; for whenever it is spoken of at a time when Jesus is in Galilee, it is always discriminated by the article. Compare chap. iv. 18. with chap. v. 1. and chap. xiii. 54. with chap. xiv. 23. and xxviii. 16.” I suppose it was mount Tabor.

30. Those that were—maimed] *Κυλλῶνες*. Wetstein has fully proved, that those who had lost a hand, foot, &c. were termed *κυλλῶναι* by the Greeks. Kypke has shown from *Hippocrates*, that the word was also used to signify those who had distorted

or dislocated legs, knees, hands, &c. Mr. Wakefield is fully of opinion, that it means here those who *had lost a limb*, and brings an incontestable proof from Matt. xviii. 8. Mark ix. 43. "If thy hand cause thee to offend, cut it off: it is better for thee to enter into life (καὶ ζῆν) without A LIMB, than having thy two hands, to go away into hell." What an astonishing manifestation of *omnipotent and creative energy*, must the *re-production* of a hand, foot, &c. be, at the *word or touch* of Jesus! As this was a more act of *creative power*, like that of multiplying the bread: those who allow that the above is the meaning of the word, will hardly attempt to doubt the proper divinity of Christ. *Creation*, in any sense of the word, i. e. causing something to exist that had no existence before, can belong only to God; because it is an effect of an unlimited power; to say that such power could be delegated to a person, is to say, that the person to whom it is delegated, becomes, for the time being, the *omnipotent* God; and that God, who has thus clothed a creature with His Omnipotence, ceases to be Omnipotent himself; for there cannot be two Omnipotents, nor can the Supreme being *delegate* His Omnipotence to another, and *have it at the same time*. I confess, then, that this is to me an unanswerable argument for the Divinity of our blessed Lord. Others may doubt: I can't help believing.

31. *The multitude wondered*] And well they might, when they had such proofs of the miraculous power and love of God before their eyes.—Blessed be God; the same miracles are continued in their *spiritual* reference. All the disorders of the soul are still cured by the power of Jesus.

32. *I have compassion*, &c.] See a similar transaction explained, chap. xiv. 14—22.

33. *Whence should we have so much bread in the wilderness*, &c.] Human foresight, even in the followers of Christ, is very short. In a thousand instances, if we supply not its deficiency by *faith*, we shall be always embarrassed, and often miserable. This world is a *desert*, where nothing can be found to satisfy the soul of man, but the salvation which Christ has procured.

37. *They did all eat, and were filled*] *Ἐφαρμαρῆσαν*—they were satisfied. The lunks of worldly pleasures may fill the man, but cannot satisfy the soul. A man may eat, and not be satisfied; it is the interest, therefore, of every follower of Christ, to follow Him till he be fed, and to feed on Him till he be satisfied.

38. *Four thousand*] Let the poor learn from these miracles to trust in God for support. Whatever his ordinary Providence denies, his miraculous power will supply.

39. *He sent away the multitude*] But not before he had instructed their souls, and fed and healed their bodies.

The coasts of Magdala,] In the parallel place, Mark viii. 10, this place is called *Dalmanutha*. Either *Magdala* was formed by a transposition of letters from *Dalman*, to which the Syriac term *magdala* had been added, or the one of these names refers to the country, and the other to a town in that neighbourhood. Jesus went into the country, and proceeded till he came to the chief town or village in that district. Whitby says, "Magdala was a city and territory beyond Jordan, on the banks of *Gadara*. It reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts *Dalmanutha*." The MSS. and VV. read the name variously—*Magada*, *Mageda*, *Magdala*; and the

Syriac has *Magdū*. In Mark, *Dalmanutha* is read by many MSS. *Melagada*, *Magedada*, *Magada*, *Magidan*, and *Magedam*. *Magdala*, variously pronounced, seems to have been the place or country; *Dalmanutha*, the chief town or capital.

In this chapter a number of interesting and instructive particulars are contained.

1. We see the extreme superstition, envy, and incurable ill-nature of the Jews. While totally lost to a proper sense of the spirituality of God's law, they are ceremonious in the extreme. They will not eat without washing their hands, because this would be a transgression of one of the traditions of their elders; but they can harbour the worst tempers and passions, and thus break the law of God! The word of man weighs more with them than the testimony of Jehovah, and yet they pretend the highest respect for their God and sacred things, and will let their parents perish for lack of the necessities of life, that they may have goods to vow to the service of the sanctuary! Pride and envy blind the hearts of men, and cause them often to act not only the most wicked, but the most ridiculous parts. He who takes the book of God for the rule of his faith and practice, can never go astray; but to the mazes and perplexities produced by the traditions of elders, human creeds, and confessions of faith, there is no end. These evils existed in the Christian as well as in the Jewish church; but the Reformation, thank God! has liberated us from this endless system of uncertainty and absurdity, and the Sun of righteousness shines now unclouded! The plantation, which God did not plant, in the course of his judgments, has now swept nearly away from the face of the earth. Babylon is fallen!

2. We wonder at the dulness of the disciples, when we find that they did not fully understand our Lord's meaning, in the very obvious parable about the blind leading the blind. But should we not be equally struck with their prying inquisitive temper? They did not understand, but they could not rest till they did. They knew that their Lord could say nothing that had not the most important meaning in it; this meaning in the preceding parable, they had not apprehended, and therefore they wish to have it further explained by himself. Do we imitate their docility and eagerness to comprehend the truth of God? Christ presses every occurrence into a means of instruction.—The dulness of the disciples in the present case, has been the means of affording us the fullest instruction on a point of the utmost importance—the state of a sinful heart, and how the thoughts and passions conceived in it, defile and pollute it; and how necessary it is to have the fountain purified, that it may cease to send forth those streams of death.

3. The case of the Canaanitish woman is in itself a thousand sermons. Her faith—her prayers—her perseverance—her success—the honour she received from her Lord, &c. &c. How instructively, how powerfully do these speak and plead! What a profusion of light does this single case throw upon the manner in which Christ sometimes exercises the faith and patience of his followers! They that seek shall find, is the great lesson inculcated in this short history; God is ever the same. Reader, follow on after God—cry, pray, plead—all in Him is for thee!—Thou canst not perish, if thou continuest to believe and pray. The Lord will help THEE.

CHAPTER XVI.

The Pharisees insidiously require our Lord to give them a sign, 1. They are severely rebuked for their hypocrisy and wickedness, 2—5. The disciples are cautioned to beware of them and their destructive doctrine, 6—12. The different opinions formed by the people of Christ, 13, 14. Peter's confession, and our Lord's discourse on it, 15—20. He foretells his sufferings, and reproves Peter, 21—23. Teaches the necessity of self-denial, and shows the reasons on which it is founded, 24—26. Speaks of a future kingdom, 27. And promises the speedy opening of the glory of his own kingdom upon earth, 28. [A. M. 4032. A. D. 28. An. Olymp. CCI. 4.]

THE Pharisees also with the Sadducees came, and tempting, desired him that he would show them a sign from heaven.

ch. 12, 33. Mark S. 11. Luke 11. 16. & 12. 54—55. 1 Cor. 1. 22.

NOTES.—Versé 1. *The Pharisees also with the Sadducees*] Though a short account of these has been already given in the note on ch. iii. 7, yet as one more detailed may be judged necessary, I think it proper to introduce it in this place.

THE PHARISEES were the most considerable sect among the Jews, for they had not only the scribes and all the learned men of the law of their party, but they also drew after them the bulk of the people. When this sect arose is uncertain. Josephus, Antiq. B. V. ch. xiii. s. 9. speaks of them as existing about 144 years before the Christian era. They had their appellation of *Pharisees*, from פָּרִישׁ *parash*, to separate, and were probably in their rise, the most holy people among the Jews, having separated themselves from the national corruption, with a design to restore and practise the pure worship of the Most High. That they were greatly degenerated in our Lord's time, is sufficiently evident; but still we may learn from their external purity and exactness, that their principles in the beginning were holy. Our Lord testifies that they had cleansed the outside of the cup and platter, but within they were full of abomination. They still kept up the outward regulations of the institution, but they had utterly lost its spirit; and hypocrisy was the only substitute now in their

2 He answered and said unto them, When it is evening, ye say, "It will be fair weather: for the sky is red."

3 And in the morning, It will be foul weather to-day: for the

b John 6. 30. Ch. 12. 38. John 4. 42.—c Luke 12. 54. 55.

power, for that *spirit of piety*, which I suppose, and not unreasonably, characterized the origin of this sect.

As to their religious opinions, they still continued to credit the Being of a God, they received the *five books of Moses*, the writings of the *prophets*, and the *hagiographa*. The *hagiographa*, or *holy writings*, from *אִשְׁתֵּי סְפָרִים*, *holy*, and *שְׁבוּעַת*, *Iurite*, included the twelve following books.—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. These, among the Jews, occupied a middle place, between the *Law* and the *Prophets*, as divinely inspired. The Pharisees believed, in a confused way, in the resurrection, though they received the Pythagorean doctrine of the *metempsychosis*, or transmigration of souls. Those, however, who were notoriously wicked, they consigned, on their death, immediately to hell, without the benefit of transmigration, or the hope of future redemption. They held also the predestinarian doctrine of necessity, and the government of the world by fate; and yet, inconsistently allowed some degree of liberty to the human will. See *Prideaux*.

THE SADDUCEES had their origin and name from one *Sadoc*, a disciple of *Antigonus of Socho*, president of the sanhedrim,

sky is red and lowering. ^a O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 ^b A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ^c And ^c when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, ^d Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 *Which*, when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 ^e Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

^a Luke 12. 56.—^b Ch. 12. 29.—^c Mark 8. 14.—^d Luke 12. 1.—^e Ch. 14. 17. John 6. 9.—^f Ch. 13. 24.—^g Mark 8. 27. Luke 9. 15.

and teacher of the *law* in one of the great divinity schools in Jerusalem, about 264 years before the incarnation.

This *Antigonus* having often in his lectures informed his scholars, that they should not serve God through expectation of a *reward*, but through *love and filial reverence only*: *Sadoc* inferred from this teaching, that there were neither rewards nor punishments after this life, and by consequence that there was no resurrection of the dead, nor angel, nor spirit in the invisible world; and that man is to be rewarded or punished *here*, for the good or evil he does.

They received only the five books of Moses, and rejected all unwritten traditions. From every account we have of this sect, it plainly appears they were a kind of mongrel deists, and professed *materialists*. See *Prideaux*, and the authors he quotes, *Connect. vol. iii. p. 93, and 471, &c.* and see the note on ch. iii. 7.

In chap. xxii. 16, we shall meet with a third sect, called *HERODIANS*, of whom a few words may be spoken here. It is allowed on all hands, that these did not exist before the time of *Herod the Great*, who died only *three* years after the incarnation of our Lord. What the opinions of these were, is not agreed among the learned. Many of the primitive fathers believed that their distinguishing doctrine was, that they held *Herod* to be the *Messiah*; but it is not likely that such an opinion could prevail in our Saviour's time, *thirty* years after *Herod's death*, when not one characteristic of his Messiahship had appeared in him during his life. Others suppose that they were *Herod's courtiers*, who flattered the passions of their master; and being endowed with a *convenient* conscience, changed with the *times*; but as *Herod* was now dead upwards of thirty years, such a sect could not exist in reference to him, and yet all allow that they derived their origin from *Herod the Great*.

Our Lord says, Mark viii. 3, that they had the *leaven of Herod*, i. e. a bad doctrine which they received from him. What this was may be easily discovered: 1. *Herod* subjected himself and his people to the dominion of the Romans, in opposition to that law, Deut. xvii. 15. *Thou shalt not set a king over thee—which is not thy brother*, i. e. one out of the twelve tribes. 2. He built temples, set up images, and joined in heathenish worship, though he professed the Jewish religion; and this was in opposition to all the law and the prophets. From this we may learn, that the *Herodians* were such as, first, held it lawful to transfer the divine government to a heathen ruler; and, secondly, to conform occasionally to heathenish rites in their religious worship. In short, they appear to have been persons who *trimmed* between God and the world—who endeavoured to reconcile his service with that of mammon,—and who were religious just as far as it tended to secure their secular interests. It is probable, that this sect was at last so blended with that it became lost in the sect of the *Sadducees*; for the persons who are called *Herodians*, Mark viii. 15, are styled *Sadducees* in ver. 6. of this chapter. See *Prideaux*, *Con. vol. iii. p. 516, &c.* and *Josephus*, *Antiq. B. xv. c. viii. s. i. and x. s. iii.* But it is very likely that the *Herodians*, mentioned c. xxii. 10, were *courtiers or servants* of *Herod*, king of Galilee. See the note there.

Show them a sign! These sects, however opposed among themselves, most cordially unite in their opposition to Christ and his truth. That the kingdom of Satan may not fall, all his subjects must fight against the doctrines and maxims of the kingdom of Christ.

Tempting—him! Feigning a desire to have his doctrine fully proved to them, that they might credit it, and become his disciples; but having no other design than to betray and ruin him.

2. *When it is evening!* There are certain signs of fair and foul weather, which ye are in the constant habit of observing, and which do not fail.—*The signs of the times*—the doctrine which I preach, and the miracles which I work among you, are as sure signs that the day-spring from on high has visited you for your salvation; but if ye refuse to hear, and continue in darkness, the red and gloomy cloud of vindictive justice shall pour out such a storm of wrath upon you, as shall sweep you from the face of the earth.

3. *The sky is red and lowering.* The signs of fair and foul weather, were observed in a similar manner among the Romans, and indeed among most other people. Many treatises have been written on the subject: thus a *Poet*:

10 ^f Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ^g When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, ^h Whom do men say that I, the Son of man, am?

14 And they said, ⁱ Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, ^j I thou art the Christ, the Son of the living God.

^h Ch. 14. 2. Luke 9. 7, 8, 9.—ⁱ Ch. 14. 33. Mark 8. 29. John 6. 69. & 14. 27. Acts 9. 37. & 22. 1 John 4. 15. & 5. 5. Heb. 1. 2, 5.

Cæruleus pluvium denunciant, igneus curos,
Sin macule incipit rutilo immiserier igni,
Omnia tunc, pariter vento nimisque videbis
Fervere. VIRG. *Geor. i. l. 453.*

*"If fiery red his glowing globe descends,
High winds and furious tempests he portends;
But if his cheeks are swoln with livid blue,
He bodes wet weather, by his watery hue;
If dusky spots are varied on his brow,
And streak'd with red, a troubled colour show,*

*That sullen mixture shall at once declare,
Wind, rain, and storms, and elemental war."*—*DRYDEN.*

4. *Wicked and adulterous generation!* The Jewish people are represented in the Sacred Writings, as *married* to the most High; but like a disloyal wife, forsaking their true husband, and uniting themselves to Satan and sin.—*Seeketh after a sign, σημεῖον ἐπιτρέχει, seeketh sign upon sign, or, still another sign.* Our blessed Lord had already wrought miracles sufficient to demonstrate both his divine mission, and his divinity; only one was further necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion; and that was, his *resurrection from the dead*, which he here states, was typified in the case of *Jonah*.

5. *Come to the other side!* Viz. the coast of Bethsaida, by which our Lord passed, going to Cesarea, for he was now on his journey thither. See ver. 13. and Mark viii. 22, 27.

6. *Beware of the leaven!* What the leaven of Pharisees and Sadducees was, has been already explained, see ver. 1. Bad doctrines act in the soul, as leaven does in meal; they *assimilate* the whole spirit to their own nature. A man's particular creed has a greater influence on his *temper* and *conduct* than most are aware of. *Pride, hypocrisy, and worldly-mindedness*, which constituted the *leaven* of the Pharisees and Sadducees, ruin the major part of the world.

7. *They reasoned!* For as Lightfoot observes, the *term leaven* was very rarely used among the Jews to signify doctrine, and therefore the disciples did not immediately apprehend his meaning. In what a lamentable state of blindness is the human mind! Bodily wants are perceived with the utmost readiness, and a supply is sought with all speed. But the necessities of the soul are rarely discovered, though they are more pressing than those of the body, and the supply of them of infinitely more importance.

8. *When Jesus perceived, he said!* *Avrois, unto them, is wanting in ^a *Avrois*, and twenty others; one of the Syriac, the Armenian, Æthiopic, Vulgate, and most of the Itala; also in Origen, Theophylact, and Lucifer Calaritanus. Mill approves of the omission, and Griesbach has left it out of the text.*

O ye of little faith! There are degrees in faith, as well as in the other graces of the spirit. *Little faith* may be the seed of *great faith*, and therefore is not to be despised. But many who should be strong in faith, have but a small measure of it, because they either give way to sin, or are not careful to improve what God has already given.

9 and 10. *Do ye not yet understand—the five loaves—neither the seven.* See the notes on chap. xiv. 14, &c. How astonishing is it, that these men should have any fear of lacking bread, after having seen the two miracles which our blessed Lord alludes to above! Though men quickly perceive their bodily wants, and are querulous enough till they get them supplied, yet they as quickly forget the mercy which they had received, and thus God gets few returns of gratitude for his kindnesses. To make men, therefore, deeply sensible of his favours, he is induced to suffer them often to be in want, and then to supply them in such a way, as to prove that their supply has come immediately from the hand of their bountiful Father.

11. *How is it that ye do not understand!* We are not deficient in spiritual knowledge, because we have not had sufficient opportunities of acquainting ourselves with God; but because we did not improve the advantages we had. How deep and ruinous must our ignorance be, if God did not give line upon line, precept upon precept, here a little and there a little! They now perceived that he warned them against the superstition of the Pharisees, which produced hypocrisy, pride, envy, &c. and the false doctrine of the Sadducees, which denied the existence of a spiritual world, the immortality of the soul, the resurrection of the body, and the providence of God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : * for flesh and blood hath not revealed it unto thee, but [†] my Father which is in heaven.

18 And I say also unto thee, That [‡] thou art Peter, and [§] upon this rock I will build my church; and ^{||} the gates of hell shall not prevail against it.

19 And I will give unto thee the [¶] keys of the kingdom of ^{‡‡} heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 * From that time forth began Jesus : to show unto his disciples, how that he must go unto Jerusalem, and suffer many things, and be killed, and be raised again, and sit on the right hand of God.

22 And he said unto them, I will send you forth as sheep in the midst of wolves: so ye must be wise as serpents, and harmless as doves.

23 And he said unto them, Beware of men, for they will deliver you up to the synagogues, and to the rulers, that they may kill your body.

24 But ye shall not stand in fear of them, for he that shall kill the body, shall not touch the soul: but he that shall touch the soul, shall be damned of God. But the Son of Man shall so deliver you up.

25 And he said unto them, Whosoever will save his life, shall lose it: but whosoever will lose his life, shall save it.

26 For what shall a man give for his soul? for he shall give it, and shall give it for nothing. For the Son of Man shall so deliver you up.

27 And he said unto them, Whosoever will be first, shall be last: and whosoever will be last, shall be first.

28 And he said unto them, Whosoever will be great, shall be your servant.

29 And he said unto them, Whosoever will be the Son of Man, shall so deliver you up.

30 And he said unto them, Whosoever will be the Son of Man, shall so deliver you up.

31 And he said unto them, Whosoever will be the Son of Man, shall so deliver you up.

32 And he said unto them, Whosoever will be the Son of Man, shall so deliver you up.

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84 And he said unto them, Whosoever will be the Son of Man, shall so deliver you up.

85 And he said unto them, Whosoever will be the Son of Man, shall so deliver you up.

things of the elders, and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord, this shall not be unto thee."

23 But he turned, and said unto Peter, Get thee behind me, ^bSatan; ^cfor thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ^dThen said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

^a Gr. Pity thyself.—^b See 2 Sam. 19, 22.—^c Rom. 8, 7.—^d Ch. 10, 38. Mark 8, 34. Luke 9, 23. & 14, 27. Acts 14, 22. 1 Thess. 3, 3. 2 Tim. 3, 12.—^e Luke 17, 33. John 12, 25.—^f Ps. 49, 7, 9.—^g Ch. 26, 64. Mark 8, 38. Luke 9, 25.

things strangled, and of blood for a time, to the *Gentiles*; and that which they *bound on earth*, was *confirmed in heaven*. They *loosed*, that is, allowed purification to *Paul*, and to *four other brethren*, for the stunning of scandal, Acts xxi. 24. and, in a word, by these words of *Christ* it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the use or rejection of *Mosaic* rites and judgments, and that either for a time, or for ever.

"Let the words be applied by way of paraphrase to the matter that was transacted at present with Peter. 'I am about to build a *Gentile* church,' saith *Christ*, 'and to thee, O Peter, do I give the *keys* of the kingdom of heaven, that thou mayest first open the door of faith to them; but if thou askest by what rule that church is to be governed, when the *Mosaic* rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the Law of *Moses* thou shalt forbid them shall be *forbidden*; whatsoever thou *grantee*st them shall be *granted*, and that under a sanction made in heaven.' Hence, in that instant, when he should use his *keys*, that is, when he was now ready to open the gate of the Gospel to the *Gentiles*, Acts x. he was taught, from heaven, that the consorting of the *Jew* with the *Gentile*, which before had been *bound*, was now *loosed*: and the eating of any creature convenient for food, was now *loosed*, which before had been *bound*; and he in like manner *looses* both these."

"Those words of our Saviour, John xx. 23. *Whose sins ye remit, they are remitted to them*, for the most part are forced to the same sense with these before us, when they carry quite another sense. Here the business is of *doctrine* only, not of *persons*; that is, of *persons*, not of *doctrine*. Here, of *things* *lawful* or *unlawful* in religion, to be determined by the apostles; there of *persons* *obedient* or *not obedient*, to be punished by them, or *not* to be punished."

"As to *doctrine*, the apostles were doubly instructed. 1. So long sitting at the feet of their Master, they had imbibed the evangelical doctrine. 2. The Holy Spirit directing them, they were to determine concerning the legal doctrine and practice, being completely instructed and enabled in both by the Holy Spirit descending upon them. As to the *persons*, they were endowed with a peculiar gift, so that the same Spirit directing them if they would retain, and punish the sins of any, a power was delivered into their hands of *delivering to Satan*, of punishing with *diseases, plagues, yea, death* itself, which *Peter* did to *Ananias and Sapphira*; *Paul* to *Elymas, Hymeneus, and Philetus*," &c.

After all these evidences and proofs of the proper use of these terms, to attempt to press the words into the service long assigned them by the Church of Rome, would, to use the words of Dr. Lightfoot, be a "matter of laughter or of madness." No church can use them in the *sense* thus imposed upon them, which was done merely to serve secular ends; and least of all can that very church, that thus abuses them.

20 Then charged he his disciples] *Διατείλατο, he strictly charged them*. Some very good MSS. have *ἐπιτίθειναι, he severely charged—cominatus est—he threatened*. These are the readings of the Cod. Bezae, both in the Greek and Latin.

The Christ! The common text has *Jesus the Christ*, but the word *Jesus* is omitted by 54 MSS., some of which are not only of the greatest authority, but also of the greatest antiquity. It is omitted also by the *Syriac*, later *Persic*, later *Arabic*, *Slavonic*, six copies of the *Itala*, and several of the Fathers. The most eminent critics approve of this omission, and Griesbach has left it out of the text in both his editions. I believe the insertion of it here to be wholly superfluous and improper: for the question who is this *Jesus*? Peter answers, he is *ὁ Χριστός, the Messiah*. The word *Jesus* is obviously improper. What our Lord says here refers to Peter's testimony in ver. 16. "Thou art the *Christ—Jesus* here says, 'Tell no man that I am the *Christ*, i. e. the *MESSIAH*;' as the time for his full manifestation was not yet come—and he was not willing to provoke the Jewish malice or the Roman envy, by permitting his disciples to announce him as the Saviour of a lost world. He chose rather to wait till his resurrection and ascension had set this truth in the clearest light, and beyond the power of successful contradiction."

21. From that time forth began Jesus, &c.] Before this time our Lord had only spoken of his death in a *vague and obscure* manner, see chap. xii. 40. because he would not afflict his disciples with this matter sooner than necessity required: but now, as the time of his crucifixion drew nigh, he spoke of his sufferings and death in the most express and clear terms. Three sorts of persons, our Lord intimates, should be the cause of his death and passion; the *elders, the chief*

25 For ^awhosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For ^bthe Son of man shall come in the glory of his Father with his angels; and he shall reward every man according to his works.

28 Verily I say unto you, ^cThere be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

^d Dan. 7, 10. Zech. 14, 5. Ch. 23, 51. Jude 14.—^e Job 24, 11. Ps. 62, 12. Prov. 24, 12. Jer. 17, 10. & 32, 19. Rom. 2, 6. 1 Cor. 3, 8. 2 Cor. 5, 10. 1 Fel. 1, 17. Rev. 2, 23. & 22, 12.—^f Mark 9, 1. Luke 9, 23.

priests, and the scribes. Pious *Quesnel* takes occasion to observe from this, that *Christ* is generally persecuted by these three descriptions of men; *rich men*, who have their portion in this life; *ambitious and covetous ecclesiastics*, who seek their portion in this life; and *conceited scholars*, who set up their wisdom against the wisdom of God, being more intent on criticising words, than in providing for the salvation of their souls. The spirit of Christianity always enables a man to bear the ills of life with patience, to receive death with joy; and to expect, by faith, the resurrection of the body, and the life of the world to come.

22. Then Peter took him] *Προσλαβόμενος—took him up—suddenly interrupted him*, as it were calling him to order—See Wakefield. Some versions give *προσλαβόμενος* the sense of calling him aside. The word signifies also to receive in a friendly manner—to embrace; but Mr W.'s translation agrees better with the scope of the place. A man like Peter, who is of an impetuous spirit, and decides without consideration, upon every subject, must of necessity be often in the wrong.

Be it far from thee, Lord] *ἰλεως σοι κυριε, Be merciful to thyself, Lord: see the margin*. So I think the original should be rendered. Peter knew that Christ had power sufficient to preserve himself from all the power and malice of the Jews; and wished him to exert that in his own behalf, which he had often exerted in the behalf of others. Some critics of great note think the expression elliptical, and that the word *Θεος, God*, is necessarily understood, as if Peter had said, *God be merciful to thee!* but I think the marginal reading is the sense of the passage. The French, Italian, and Spanish, render it in the same way. Blind and ignorant man is ever finding fault with the conduct of God. Human reason cannot comprehend the incarnation of the Almighty's Fellow, (Zech. xiii. 7.) nor reconcile the belief of his divinity with his sufferings and death. How many *Peters* are there now in the world, who are in effect saying, *this cannot be done unto thee*—thou didst not give thy life for the sin of the world—it would be injustice to cause the innocent to suffer thus for the guilty—But what saith God? *His soul shall be made an offering for sin—he shall taste death for every man—the iniquities of us all were laid upon him—Glorious truth! may the God who published it have eternal praises!*

Get thee behind me, Satan] *Υπαγε οπισω μου, Σατανα. Get behind me, thou adversary*. This is the proper translation of the Hebrew word *שָׂטָן Satan*, from which the Greek word is taken. Our blessed Lord certainly never designed that men should believe he called Peter *DEVIL*, because he through erring affection had wished him to avoid that death which he predicted to himself. This translation which is literal, takes away that harshness which before appeared in our Lord's words.

Thou art an offence unto me—*Σκανδαλον μου εστι—Thou art a stumbling-block in my way, to impede me in the accomplishment of the great design*.

Thou savourest not] That is, *do not relish, οὐ φρονεῖς, or, thou dost not understand or discern* the things of God—thou art wholly taken up with the vain thought that my kingdom is of this world. He who opposes the doctrine of the *atonement* is an adversary and offence to Christ, though he be as sincere in his profession as *Peter* himself was. Let us beware of false friendships. Carnal relatives, when listened to, may prove the ruin of those whom, through their mistaken tenderness, they wish to save. When a man is intent on saving his own soul, his *adversaries* are often those of his own household.

24. Will come after me] i. e. to be my disciple. This discourse was intended to show Peter and the rest of the disciples the nature of his kingdom; and that the honour that cometh from the world, was not to be expected by those who followed Christ.

The principles of the Christian life are, First. To have a sincere desire to belong to Christ. If any man be willing to be my disciple, &c. Secondly. To renounce self-dependence, and selfish pursuits.—Let him deny himself. Thirdly. To embrace the condition which God has appointed, and bear the troubles and difficulties he may meet with in walking the Christian road.—Let him take up his cross. Fourthly. To imitate Jesus, and do and suffer all in his spirit.—Let him follow me.

Let him deny himself] *Ἀπαρνησάσθω, may well be interpreted, Let him deny, or renounce himself fully—in all respects perseveringly*. It is a compounded word, and the preposition *αὐτο* abundantly increases the meaning. A follower of Christ

will need to observe it in its utmost latitude of meaning, in order to be happy *here*, and glorious *hereafter*. A man's *self* is to him the prime cause of most of his miseries. See the note on Mark viii. 34.

25. *For whosoever will save his life* [That is, shall wish to save his life—at the expense of his conscience, and casting aside the cross, he shall lose it,—the very evil he wished to avoid, shall overtake him; and he shall lose his soul into the bargain. See then how necessary it is to renounce one's self! But whosoever a man loses in this world, for his steady attachment to Christ and his cause, he shall have amply made up to him in the eternal world.

26. *Lose his own soul* Or, *lose his life*, *την ψυχην αυτου*. On what authority many have translated the word *ψυχη*, in the 24th verse, *life*, and in this verse, *soul*, I know not; but an certain it means *life* in both places. If a man should gain the whole world, its riches, honours, and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed during *life*? But if the words be applied to the *soul*, they show the difficulty—the necessity—and importance of salvation. The world, the devil, and a man's own heart, are opposed to his salvation; therefore it is *difficult*. The soul was made for God, and can never be united to him, nor be happy till saved from sin; therefore it is *necessary*. He who is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy either in this, or the coming world; therefore, this salvation is *important*. See also the note on Luke ix. 25.

27. *For the Son of man shall come in the glory of his Father* [This seems to refer to Dan. vii. 13, 14. "Behold, one like the Son of man came—to the Ancient of days—and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him." This was the glorious mediatorial kingdom which Jesus Christ was now about to set up, by the destruction of the Jewish nation and polity, and the diffusion of his Gospel through the whole world. If the words be taken in this sense, the *angels* or messengers may signify the apostles and successors in the sacred ministry, preaching the Gospel in the power of the Holy Ghost. It is very likely that the words do not apply to the final judgment, to which they are generally referred; but to the wonderful display of God's grace and power after the day of Pentecost.

28. *There be some—which shall not taste of death* [This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the Christian church after the day of Pentecost, and its final triumph after the destruction of the Jewish polity; as if he had said, "Some of you, my disciples, shall continue to live until these things take place." The destruction of Jerusalem, and the Jewish economy, which our Lord here predicts, took place about forty-three years after this: and some of the persons now with him, doubtless survived that period, and witnessed the extension of the Messiah's kingdom; and our Lord told them these things before, that when they came to pass, they might be confirmed in the faith, and expect an exact fulfilment of all the other promises and prophecies which concerned the extension and support of the kingdom of Christ.

To his kingdom, or in his kingdom. Instead of βασιλεια, kingdom, for MSS. later Syriac, Coptic, Ethiopic, Saxon, and one copy of the *Itala*, with several of the primitive Fathers, read *εξου*, glory; and to this is added, *τω Πατρι αβδου*, of his Father, by three MSS. and the versions mentioned before. This makes the passage a little more conformable to the passage already quoted from Daniel; and it must appear very clearly, that the whole passage speaks not of a future judgment, but of the destruction of the Jewish polity; and the glorious spread of Christianity in the earth, (by the preaching of Christ crucified) by the apostles and their immediate successors in the Christian church.

1. The disciples, by being constantly with their Master, were not only guarded against error, but were taught the whole truth; we should neglect no opportunity of waiting upon God—while Jesus continues to teach, our ear and heart should be open to receive his instructions. That what we have already received may be effectual, we must continue to hear and pray on. Let us beware of the error of the Pharisees! they minded only external performances, and those things by which they might acquire esteem and reputation among men; thus humility and love, the very soul of religion, were neglected by them—they had their reward—the approbation of those who were as destitute of vital religion as themselves—Let us beware also of the error of the Sadducees, who, believing no other felicity but what depended on the good things of this world, became the flatterers and slaves of those who could bestow them, and so, like the Pharisees, had their portion only in this life. All false religions, and false principles, conduct to the same end, however contrary they appear to each other. No two sects could be more opposed to each other than the Sadducees and Pharisees, yet their doctrines lead to the same end—they are both wedded to this world, and separated from God in the next.

2. From the circumstance mentioned in the conclusion of this chapter, we may easily see the nature of the kingdom and reign of Christ, it is truly spiritual and divine; having for its object the present holiness and future happiness of mankind. Worldly pomp, as well as worldly maxims were to be

excluded from it. Christianity forbids all worldly expectations, and promises blessedness to those alone who bear the cross, leading a life of mortification and self-denial. Jesus Christ has left us an example that we should follow his steps. How did he live!—What views did he entertain? In what light did he view worldly pomp and splendour? These are questions which the most superficial reader may, without difficulty, answer to his immediate conviction. And has not Christ said that the *disciple is not above the Master*? If we humble himself, how can he look upon those, who, professing faith in his name, are *conformed to the world, and mind earthly things*? These disciples affect to be *above* their Lord; and as they neither bear his cross, nor follow him in the regeneration, they must look for another heaven than that in which he sits at the right-hand of God. This is an awful subject, but how few of those, called Christians lay it to heart!

3. The term *church*, in Greek, *εκκλησια*, occurs for the first time in ver. 18. of this chapter. The word simply means an *assembly or congregation*, the nature of which is to be understood from connecting circumstances; for the word *εκκλησια*, as well as the terms *congregation* and *assembly*, may be applied to any concourse of people, good or bad; gathered together for *lawful or unlawful* purposes. Hence it is used, Acts xix. 32. for the *mob or confused rabble*, gathered together against Paul. *εκκλησια αυ;* *κεκενηνη*, which the town-clerk distinguished, ver. 39. from a *lawful assembly*, *τενοτος εκκλησια*. The Greek word *εκκλησια* seems to be derived from *εκκαλεω*, to call out of, or from, i. e. an assembly gathered out of a multitude; and must have some other word joined to it, to determine its nature, viz. the church of God; the congregation collected by God, and devoted to his service. The church of Christ: the whole company of Christians wheresoever found; because by the preaching of the Gospel, they are called out of the spirit and maxims of the world, to live according to the precepts of the Christian religion. This is sometimes called the *catholic* or *universal* church, because constituted of all the professors of Christianity in the world, to whatever sects or parties they may belong; and hence the absurdity of applying the term *catholic*, which signifies *universal*, to that very small portion of it, the Church of Rome. In primitive times, before Christians had any stated buildings, they worshipped in private houses; the people that had been converted to God, meeting together in some one dwelling-house of a fellow-convert, more convenient and capacious than the rest; hence the church that was in the house of Aquila and Priscilla, Rom. xvi. 3, 5, and 1 Cor. xvi. 19. and the church that was in the house of Nymphas, Col. iv. 15. Now, as these houses were dedicated to the worship of God, each was termed *κυριου οικος*, *kurion oikos*, the house of the Lord; which word, in process of time, became contracted into *κυριακη*, *kuriale*, and *κυριακη*, *kuriale*; and hence *kirk* of our northern neighbours, and *cynic kirk*, of our Saxon ancestors, from which, by corruption, changing the hard Saxon *c* into *ch*, we have made the word *church*. This term, though it be generally used to signify the people worshipping in a particular place, yet by a metonymy, the container being put for the contained, we apply, as it was originally, to the building, which contains the worshipping people.

In the proper use of this word there can be no such thing as the church, exclusively—there may be a church, and the churches, signifying a particular congregation, or the different assemblies of religious people; and hence, the church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously as it does absurdly. Church is very properly defined in the 19th article of the Church of England, to be "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly ministered, according to Christ's ordinance."

I have received from Grenville Sharp, Esq. a short treatise, entitled *Remarks on an Important Text*, (viz. Matt. xvi. 18.) which has long been perverted by the Church of Rome in support of her vain and baneful pretensions to a superiority or supreme dominion over all other EPISCOPAL CHURCHES.

As I should feel it an honour to introduce the name of such a veteran in the cause of religion, liberty, and learning, into my works, so it gives me pleasure to insert the substance of his tract here, as forming a strong argument against a most antichristian doctrine.

"And I also say unto thee, That thou art PETER; and upon this ROCK I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

"The Greek word *πετρος*, (*Petros*, or *Peter*) does not mean a rock, though it has, indeed, a relative meaning to the word *πετρα*, a rock; for it signifies only a little piece of a rock, or a stone, that has been dug out of a rock; whereby the dignity of the real foundation intended by our Lord, which he expressed by the prophetic figure of *Petra*, (a rock) must necessarily be understood to bear a proportionate superiority of dignity and importance above the other preceding word, *Petros*; as *Petra*, a real rock, is comparatively superior to a mere stone, or particle from the rock; because a rock is the regular figurative expression in Holy Scripture for a Divine Protector! יהוראֵל *Jehorah* (is) my rock, (2 Sam. xxii. 2. and Psal. xxvii. 2.) Again, אֱלֹהֵי אֲדָמִי *God* (is) my rock, (2 Sam. xxii. 2. and Psal. xxvii. 2.) and again, אֱלֹהֵי אֲדָמִי *God* (is) a rock, except our God? 2 Sam. xxii. 32.

"Many other examples may be found throughout the Holy Scriptures; but these six alone are surely sufficient to establish the true meaning of the figurative expression, used by our Lord on this occasion; as they demonstrate that nothing of less importance was to be understood than that of our Lord's own divine dignity, as declared by St. Peter in the preceding context—*'Thou art the Christ, the Son of the living God.'*"

"That our Lord really referred to this declaration of Peter, relating to his own divine dignity, as being the true rock on which he would build his church, is established beyond contradiction by our Lord himself, in a clear distinction which he maintained between the stone, (πετρας, petras), and the rock, (πετρα, petra) by the accurate grammatical terms in which both these words are expressly recorded. (For whatsoever may have been the language in which they were really spoken, perhaps in Chaldee or Syriac, yet in this point the Greek record is our only authoritative instructor.) The first word, πετρας, being a masculine noun, signifies merely a stone; and the second word, πετρα, though it is a feminine noun, cannot signify any thing of less magnitude and importance than a rock, or strong mountain of defence. The true meaning of the name was at first declared by our Lord to be Cephas, a stone; and a learned commentator, Edward Leigh, Esq. asserts, that πετρος, doth always signify a stone, never a rock. Critica Sacra, p. 325.

"With respect to the first—The word πετρας, petras, in its highest figurative sense of a stone, when applied to Peter, can represent only one true believer, or faithful member of Christ's church; that is, one out of the great multitude of true believers in Christ, who, as figurative stones, form altogether the glorious spiritual building of Christ's church, and not the foundation on which that church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to God or to Christ alone, as I have already demonstrated by several undeniable texts of Holy Scripture. And though even Christ himself is sometimes, in Holy Scripture, called a stone, (Αβελ, but not πετρος) yet whenever this figurative expression is applied to him, it is always with such a clear distinction of superiority over all other figurative stones, as will not admit the least idea of any vicarious stone to be substituted in his place; as, for instance: He is called 'the head stone of the corner,' (Psal. cxviii. 22.)—in Zion a precious corner stone,' (Isaiah lxviii. 16.) by whom alone the other living stones of the spiritual house are rendered 'acceptable to God,' as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared in his address to the churches dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; wherein he manifestly explains that very text of Isaiah, as follows:—'Ye also, (says the apostle) as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by (or through) JESUS CHRIST.' (1 Pet. ii. 5.) Thus plainly acknowledging the true foundation, on which the other living stones of the primitive catholic church were built, in order to render them 'acceptable to God, as a holy priesthood.'

"And the apostle then proceeds (in the very next verse) to his citation of the above-mentioned text from Isaiah—'Wherefore also' (says he, ver. 6.) 'it is contained in the Scripture, Behold I lay in Zion a CHIEF CORNER STONE, elect, precious; and he that believeth on him,' (επι αὐτω, on him, that is, on JESUS CHRIST, the only CHIEF CORNER STONE) 'shall not be confounded. Unto you, therefore, which believe,' (they) 'is precious;' (or, an honour;) as rendered in the margin,) 'but unto them which be disobedient,' (he is,) 'also' 'the stone which the builders disallowed, the same' (αὐτος, for there is no other person that can be entitled to this supreme distinction in the church) 'is made the HEAD OF THE CORNER.'

"From this whole argument of St. Peter, it is manifest, that there cannot be any other true head of the church than Christ himself; so that the pretence for setting up a vicarious head on earth, is not only contrary to St. Peter's instruction to the eastern churches, long after Christ's ascent into heaven; but also (with respect to the inexpediency and impropriety of acknowledging such a vicar on earth as the Roman pretender) is equally contrary to our Lord's own instruction to his disciples, (and, of course, also contrary to the faith of the true primitive catholic church throughout the whole world) when he promised them, that 'Where two or three are gathered together in my name,' (said our Lord JESUS, the true rock of the church) 'there will I be in the midst of them.' Matt. xviii. 20.

"So that the appointment of any 'vicar on earth,' to represent that Rock, or eternal Head of the church, whose continual presence, even with the smallest congregations on earth, is so expressly promised, would be not only superfluous and vain, but must also be deemed a most ungrateful affront to the benevolent Promiser of his continual presence; such as must have been suggested by our spiritual enemies to promote an apostasy from the only sure foundation, on which the faith, hope, and confidence, of the true catholic church, can be built and supported!

"Thus, I trust, that the true sense of the first noun, πετρας, a stone, is here fairly stated; and also its relative meaning to the second noun, πετρα, a rock, as far as it can reasonably be deemed applicable to the apostle Peter.

"And a due consideration also of the second noun, πετρα, a rock, will produce exactly the same effect; that is, it will demonstrate that the supreme title of the rock, which, in other texts of Holy Scripture, is applied to Jehovah, or God,

alone, (as I have already shown,) most certainly was not intended by our Lord to be understood as applicable to his disciple Peter; but only to that true testimony which St. Peter had just before declared, concerning the divine dignity of the Messiah—*'Thou art the Christ, the Son of the living God.'*

"I have already remarked, that πετρα, (a rock,) is a feminine noun; and a clear distinction is maintained between πετρος, the masculine noun in this text, and the said feminine noun πετρα, the rock, by the grammatical terms in which the latter, in its relatives and articles, is expressed, which are all regularly feminine throughout the whole sentence; and thereby they demonstrate that our Lord did not intend that the new appellation, or nominal distinction, which he had just before given to Simon, (viz. πετρος, the masculine noun, in the beginning of the sentence,) should be construed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same masculine noun, πετρος, must necessarily have been repeated in the next part of the sentence with a masculine pronoun, viz. ἐν τούτω πετρος, instead of ἐν ταύτῃ τῇ πετρᾷ, the present text; wherein, on the contrary, not only the gender is changed from the masculine to the feminine, but also the figurative character itself, which is as much superior, in dignity, to the apostle Simon, and also to his new appellative πετρος, as a rock is superior to a mere stone. For the word πετρος, cannot signify any thing more than a stone; so that the popish application to Peter, (or πετρος), as the foundation of Christ's church, is not only inconsistent with the real meaning of the appellative, which Christ, at that very time, conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, πετρος, the rock; ἐν ταύτῃ τῇ πετρᾷ, 'upon this rock,' the declared foundation of the church, a title of dignity, which, (as I have already shown by several texts of Scripture,) is applicable only to God, or to Christ.

"And be pleased to observe further, that the application of this supreme title (the rock) to Peter, is inconsistent (above all) with the plain reference to the preceding context, made by our Lord in the beginning of this very verse—'AND I ALSO say unto thee'—which manifestly points out (both by the copulative 'and,' and the connective adverb 'also,') the inseparable connexion of this verse with the previous declaration of Peter, concerning our Lord's divine dignity in the preceding sentence—*'Thou art the Christ, the Son of the living God.'*—and thereby demonstrates that our Lord's immediate reply ('AND I ALSO say unto thee, &c.) did necessarily include this declaration of Peter, as being the principal object of the sentence—the true foundation or rock on which alone the catholic church can be properly built; because our faith in Christ (that he is truly 'the Son of the living God') is unquestionably the only security, or rock, of our salvation.

"And Christ was also the rock, even of the primitive church of Israel; for St. Paul testifies, that 'they' (i. e. the host of Israel) 'did all drink of that spiritual drink,' for they drank of that spiritual rock that followed them, and that rock was CHRIST,' 1 Cor. x. 4. And the apostle, in a preceding chapter (1 Cor. iii. 11), says, 'Other foundation can no man lay than that is laid, which is JESUS CHRIST.'

"In the margin of our English version of 1 Cor. x. 4. instead of 'followed them,' we find 'went with them;' which is not only the literal meaning of the Greek, 'followed them,' but it is also unquestionably true that Christ was, in a more particular manner, the rock of their defence, when he 'followed them,' then when he 'went before them,' as related in Exod. xiii. 21. 'And the Lord' (in the Hebrew, expressly, Jehovah,) 'WENT BEFORE THEM by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire, &c.' Yet afterward, a necessary change was made by the Protector of the hosts of Israel, in his military manœuvres with the two marching armies, as we are informed in the next chapter, xiv. 19. For though, at first, 'he went BEFORE the camp of Israel,' yet he afterward 'removed and went BEHIND them; and the pillar of the cloud removed from before them, and stood' (or rather was stationed in the order of marching) 'behind them.' Which is properly expressed by St. Paul, (in the above cited text, 1 Cor. x. 4.) as 'the rock that followed them.' For Christ was more particularly a rock of defence to Israel,' by this changed manœuvre in following them; because he thereby prevented the pursuit of their cruel enemies, the standing armies of the Egyptian tyrant.

"I must remark, however, that in the text, which is parallel to St. Paul's testimony that Christ was the rock which followed, viz. Exod. xiv. 19, 20. Christ is not mentioned under the supreme title of Jehovah, (as in the preceding chapter, ver. 21.) but only as 'an angel of God.' But the angel appointed to this most gracious and merciful purpose of the Almighty, was really of a supreme divine dignity, infinitely superior to all other angels. For (in another parallel text on the same subject, wherein the title of angel is also given, viz. Exod. xxxiii. 20 to 23.) God declared, saying, 'My name is in him' (viz. the name Jehovah, signifying all time, past, present, and future, or the eternal Being)—'Behold,' (said God to the hosts of Israel) 'I send AN ANGEL,' (or a messenger) 'before thee to keep thee in the way,' (the object of intention before described) 'and to bring thee into the place which I have prepared. Beware of him,' [or rather watch (thyself) or be respectful before him, יִשְׁמַר or in his presence] 'and

obey his voice; (i. e. the word of God, the true character of Christ, even before the creation;) 'provoke him not,' (or rather, *murmur not*, against him) 'for he will not pardon your transgressions, for my name is in him,' not placed upon him, as the outward tokens of mere temporary authority are given, to be exhibited like the insignia of nobility, or robes of magistracy, but really 'in him,' *בְּיָהוֹשֻׁעַ* *schlin him*, i. e. thoroughly included in his personal existence) 'But if thou shalt indeed obey his voice,' (i. e. 'the word of God') 'the true figurative character of the Son of God') 'and shalt do all that I speak,' (for it is *Jehovah*, the Lord God, that speaketh in Christ) 'then I will be an enemy to thine enemies,' &c. It is therefore unquestionably evident, from the examination of all these texts, that Christ, whom St. Paul has declared to be 'the rock that followed' the Israelites, was also the Lord, or *Jehovah*, (as he is expressly called in the first text here cited, Exod. xiii. 21.) that 'went before' the Israelites 'by day' in a pillar of a cloud, to lead them in 'the way, and by night in a pillar of fire,' &c. as expressly declared in the first text cited in this note: and therefore, an attempt to set up any mere mortal man, as the rock, or foundation, of the true catholic church, must be attributed either to extreme ignorance of the Holy Scriptures, or to extreme wickedness; but certainly, also, to the delusions of spiritual enemies."

That the power of the keys, or of binding and loosing belonged equally to all the apostles, the author goes on to prove.

"But there is a testimony of high authority, which renders it unquestionable that this declaration of our Lord, respecting the power of 'binding and loosing,' related 'to them,' (the other disciples) 'as well as to him.' Even another declaration, made by our Lord himself, 'to his disciples,' respecting the same identical power, which our Lord attributed equally to all the disciples then present.

"The particular discourse of our Lord, to which I now refer, seems to have been made at Capernaum, after the miracle of the fish, (bearing the tribute money in his mouth) which Peter was sent to catch: as related in the 17th chapter of St. Matthew. And in the beginning of the very next chapter (the 18th) we are informed as follows:—'At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?' Our Lord's answer to this question, (wherein he urges the necessity of a humiliation like that of little children, as the proper disposition to qualify mankind for the kingdom of heaven) is continued from the 21 verse to the 14th verse of this chapter; which shows that the disciples, in general, were still present, as they would certainly wait for the desired answer to their own question; and then our Lord immediately afterward proceeded to instruct them (from the 15th to the 17th verse) in the general duty of behaviour towards a brother that has transgressed against us. After which our Lord added, (in the 18th verse) 'Verily I say unto you,' (*ἰπὺν*, a plural pronoun, which must refer unto all the disciples that were then assembled) 'Whatsoever ye shall bind on earth,' (*ἐφ' ὧν*, a verb in the second person plural, plainly including all the disciples that were then present) 'shall be bound in heaven; and whatsoever ye shall loose on earth,' (*ἀνέγῃ*, another plural verb) 'shall be loosed in heaven.'

"This is exactly the power of the keys, which the Church of Rome has, most absurdly, attributed to St. Peter alone, in order to invest the Bishops of Rome (on the vain pretence of their being St. Peter's successors) with an exclusive claim to all these ecclesiastical privileges of binding and loosing, which

our Lord manifestly, in this parallel text, attributed to all his faithful apostles, without any partial distinction.

"But the importance of examining, not only parallel texts, but also more particularly the context of any difficult sentence in Holy Scripture, for a more easy comprehension of the true meaning, is clearly exemplified in the examination of the first text in question, viz. Matt. xvi. 18, 19, for we are informed in the very next verse, the 20th, that our Lord, 'then charged his disciples,' (*τότε*, then, that is, immediately after his discourse about the rock and keys) 'that they should tell no man that he was Jesus the Christ;' manifestly referring to the first circumstance of the context, concerning himself, viz. the declaration of Peter, 'Thou art the Christ,' &c. (Matt. xvi. 16.) in answer to his own question to all the disciples—'Whom say ye that I am?'

"That this question was not addressed to Peter alone, is manifest by the plural pronoun and verb (*ὑμεῖς ἄγετε*) 'Whom say ye that I am?' And therefore, St. Peter's answer must be considered as intended not merely for himself, but also for his brethren, the other faithful witnesses of Christ's miracles and doctrines: so that the substance of this answer, 'Thou art the Christ, the Son of the living God'—must necessarily be understood as the true foundation or rock, of the catholic church, revealed to Peter by our heavenly Father, as stated in the 17th and 18th verses.

"This declaration, therefore, that he was the Christ, was manifestly the subject of our Lord's charge to the disciples, that 'they should tell no man;' that is, not until after the time of his sufferings and death, which were the next topics in the continuation of his discourse. The declaration of Peter, therefore, demonstrated the true foundation, or rock, of the church, which (as Christ himself testified,) our heavenly Father had revealed to Peter. And it is also remarkable, that the very next discourse of our Lord to his disciples, recorded in the context (v. 21.) should produce that severe censure against Peter, which still further demonstrated that Peter could not be the rock on which Christ's church was to be built. (Matt. xvi. 21.) 'From that time forth,' (*ἀπο τότε*) 'began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed,' (all the predicated consequences of his being the Christ, the character which Peter himself had declared,) 'and,' (that he should) 'be raised again the third day.' Then Peter took him; (v. 22.) 'and began to rebuke him, saying, Be it far from thee, Lord,' (or rather, according to the Greek original, as rendered in the margin—'Pity thyself, Lord')—'this shall not be unto thee.' But he' (Christ, v. 23.) 'turned and said unto Peter,' (*ἄνθρωπε*, the same appellative (signifying a stone, or a small part of a rock,) which was given to Peter by our Lord, in the 18th verse)—'Get thee behind me, Satan,' (said our Lord,) 'thou art an offence unto me; for thou savourest not the things that be of God; but these that be of men.'

"Thus a false examination and comparison of the whole context, completely sets aside the vain supposition of the *Romish church*, that Peter was the rock of Christ's church! And I sincerely hope that a similar attention to this whole context, may prevent any future attempts, that might otherwise be prompted, by the prejudices of *Roman Catholics*, to bring forward again this long disputed question, on which they have vainly set up the pretended supremacy of the *Romish church*, above all other episcopal churches; and that it may be silenced, and set at rest, for ever hereafter."

CHAPTER XVII.

The transfiguration of Christ, 1—8. Christ's discourse with his disciples on the subject, 9—13. He heals a lunatic, 14—18. His discourse with his disciples on this subject also, 19—21. He foretells his own sufferings and death, 22, 23. He is required to pay tribute at Capernaum, 24—26; and provides the money by a miracle, 27. [A. M. 4032. A. D. 28. An. Olymp. CCL 4.]

AND * after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart.

2 And was transfigured before them: ^a and his face did shine as the sun, and his raiment was white as the light.

a Mark 9. 2. Luke 9. 28.—b Rev. 1. 16. Dan. 12. 6.

NOTES.—Verse 1. *After six days*] Mark ix. 2. has the same number; but Luke says, ix. 28. *after eight days*; the reason of this difference seems to be the following; Matthew and Mark reckon the days from the mention of the preceding chapter, to that mentioned in this. Luke includes both days, as well as the six intermediate; hence, the one makes eight, the other six, without any contradiction.

Peter, James, and John] He chose those, that they might be witnesses of his transfiguration: two or three witnesses being required by the Scripture to substantiate any fact. Eminent communications of the Divine favour prepare for, and entitle to, great services and great conflicts. The same three were made witnesses of his agony in the garden, chap. xxvi. 37.

A high mountain.] This was one of the mountains of Galilee, but whether mount Tabor or not, is uncertain. Some think it was mount Hermon. St. Luke says, Christ and his disciples went up into the mountain to pray, chap. ix. 23.

2. *Was transfigured*] That fulness of the Godhead, which dwelt bodily in Christ, now shone forth through the human nature, and manifested to his disciples not only that Divinity which Peter had before confessed, chap. xvi. but also the

3 And, behold, there appeared unto them ^a Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; ^b one for thee, and one for Moses, and one for Elias.

c Luke 9. 30. Rev. 11. 3.—d Luke 9. 23.

glorious resurrection body, in which they should exist in the presence of God to eternity.

White as the light] But the Cod. Bezae, some of the ancient Versions, and several of the Fathers, read *ὡς χιὼν*, as snow; and this is the reading in Mark ix. 3.

3. *Moses and Elias*] Elijah came from heaven in the same body which he had upon earth, for he was translated, and did not see death; 2 Kings ii. 11. And the body of Moses was probably raised again, as a pledge of the resurrection; and as Christ is to come to judge the quick and the dead, for we shall not all die, but all shall be changed, 1 Cor. xv. 51. He probably gave the full representation of this in the person of Moses, who died, and was thus raised to life, (or appeared now as he shall appear when raised from the dead in the last day;) and in the person of Elijah, who never tasted death. Both their bodies exhibit the same appearance, to show that the bodies of glorified saints are the same, whether the person had been translated, or whether he had died. It was a constant and prevalent tradition among the Jews, that both Moses and Elijah should appear in the times of the Messiah, and to this very tradition the disciples refer, ver. 10.

5 ^a While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, ^b This is my beloved Son, ^c in whom I am well pleased ; ^d hear ye him.

6 ^e And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came, and ^f touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, ^g Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

^a 1 Pet. 1. 17.—b Ch. 3. 17. Mark 1. 11. Luke 2. 32.—c Isa. 42. 1.—d Deut. 18. 15, 19. Acts 3. 22.—e 2 Pet. 1. 18.—f Dan. 9. 23. & 10. 13.—g Ch. 16. 29. Mark 8. 30. & 9. 9.

We may conceive that the *law* in the person of *Moses*, the great Jewish legislator ; and the *prophets*, in the person of *Elijah* the chief of the prophets, came now to do homage to Jesus Christ, and to render up their authority into his hands ; as he was the *exp* of the law, and the grand *subject* of the predictions of the prophets. This appears more particularly from what St. Luke says, chap. ix. 31. that *Moses and Elijah* conversed with our Lord on his death, which he was about to accomplish (*ἵνα πληρωθῇ*), because in it all the *rites*, *ceremonies*, and *sacrifices* of the law, as well as the *predictions* of the prophets, were fulfilled.

4. *Peter said—let us make, &c.* [That is, when he saw *Moses* and *Elijah* ready to depart from the mount, Luke ix. 33. he wished to detain them, that he might always enjoy their company with that of his Lord and Master, still supposing that Christ would set up a temporal kingdom upon earth.

5. *A bright cloud overshadowed them*] Or as six MSS. and *Ephraim* read it, *a cloud of light*, *νέφος φῶρος*; which reading *Griesbach* has admitted into the text. As a *bright cloud*, or a *cloud of light*, could not *overshadow*, or cast any kind of *shade*, the word *ἐκκαταεβ*, should be translated *surrounded* them. A *cloud* was frequently the symbol of the Divine presence ; but such a cloud had always something very remarkable in its appearance. *Ezekiel*, chap. i. 4. represents it as a *great cloud*, and a *fire unfolding itself*, and a *brightness* about it, and out of the midst thereof, *as the colour of amber* out of the midst of the *fire*; and in ver. 28. he tells us, that this was the *appearance of the likeness of the glory of the Lord*. See also *Exod.* xvi. 10. xl. 33, &c. *Pzek.* xliii. 2. and 1 *Chron.* v. 14. But it was generally in a *thick, dark cloud*, that God manifested himself under the law ; see *Exod.* xix. 9. and xx. 21. This might be designed as emblematical of the *Old Covenant*, which was but the *shadow* of the good things which were to come, *Heb.* x. 1. and the *cloud of light* mentioned here, the emblem of that *glorious display of God* in his gospel, by which life and immortality were brought to light, 2 *Tim.* i. 10.

This is my beloved Son] *Ὁ υἱός ἐστιν οὗς ποιοῦν ἡμεῖς ἀγαπῶντες, ἢ οὐκ ἀγαπῶντες*, This is my Son, the beloved one, in whom I have delighted, or, been well pleased. God adds his testimony of approbation to what was spoken of the sufferings of Christ by *Moses* and *Elijah*; thus showing that the sacrificial economy of the Old Covenant was in itself of no worth, but as it referred to the grand atonement which Jesus was about to make; therefore he says, *In him HAVE I delighted*, (*ἐνδοκῆσα*) intimating that it was in him alone, as typified by those sacrifices, that he *HAD delighted* through the whole course of the legal administration; and that it was only in *reference* to the death of his Son, that he accepted the offerings and oblations made to him under the Old Covenant. *Hear ye him*. The disciples wished to detain *Moses* and *Elijah*, that they might hear them; but God shows that the law, which had been in *force*, and the *prophets* which had *propheesied* until now, must all give place to Jesus, and he alone must now be attended to as the *Way*, the *Truth*, and the *Life*; for no man could now come unto the Father but through him. This voice seems also to refer to that prediction in *Deut.* xviii. 15. The Lord shall raise up a prophet like unto me, HIM SHALL YE HEAR. Go no more to the law, nor to the prophets, to seek for a coming Messiah; for behold he is come! hear and obey him, and him only.

This transfiguration may have greatly confirmed the disciples in the belief of a future state, and in the doctrine of the resurrection; they saw *Moses* and *Elijah* still existing, though the former had been gathered to his fathers upwards of 1400 years; and the latter had been translated near 900.

6. *Fell on their face*] Dismayed by the voice, and dazzled by the glory of the cloud. So *Daniel*, chap. vii. 17. and *Saul* of *Tarsus*, *Acts* ix. 4.

7. *Jesus came and touched them*] Exactly parallel to this account is *Dan.* viii. 18. *I was in a deep sleep*, i. e. (a trance) on my face towards the ground; but he touched me, and set me upright. From Jesus alone are we to expect divine communications, and by his power only are we able to hear and improve them. It is very likely that this transfiguration took place in the night, which was a more proper season to show forth its glory, than the day time, in which a part of the splendour must necessarily be lost by the presence of the solar light. Besides, St. Luke, chap. ix. 37. expressly says, that it was on the next day after the transfiguration, that our Lord came down from the mount.

9. *Tell the vision to no man*] See the note on chap. xvi. 20. and further observe, that as this transfiguration was intended

10 ^a And his disciples asked him, saying, ^b Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and ^c restore all things;

12 ^d But I say unto you, That Elias is come already, and they knew him not, but ^e I have done unto him whatsoever they listed: likewise ^f shall also the Son of man suffer of them.

13 ^g Then the disciples understood that he spake unto them of John the Baptist.

14 ^h And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

^a Mat. 4. 5. Chap. 11. 14. Mark 9. 11.—b Mat. 4. 6. Luke 1. 16. Acts 3. 21.—c Chap. 11. 14. Mark 9. 12, 13.—d Chap. 14. 3. 10.—e Chap. 16. 21.—f Ch. 11. 14.—g Mark 9. 14. & 9. 37.

to show forth the final abolition of the whole ceremonial law; it was necessary that a matter which could not fail to irritate the Jewish rulers and people, should be kept secret, till Jesus had accomplished vision and prophecy by his death and resurrection.

The whole of this emblematic transaction appears to me to be intended to prove, 1st. *The reality of the world of spirits*, and the *immortality of the soul*. 2dly. *The resurrection of the body*, and the doctrine of future rewards and punishments, see chap. xvi. 27. 3dly. *The abolition of the Mosaic institutions*, and the fulfilment of the predictions of the prophets relative to the person, nature, sufferings, death, and resurrection of Christ, and the glory that should follow. 4thly. The establishment of the *mild, light-bringing*, and *life-giving* Gospel of the Son of God. And 5thly. That as the Old Jewish Covenant and Mediatorship had ended, Jesus was now to be considered as the sole *Teacher*, the only availing offering for sin, and the grand Mediator between God and man.

10. *His disciples*] Instead of his disciples, some MSS. with the *Coptic*, *Armenian*, *Vulgate*, all the *Itala* except two, and *Origen*, read simply, *οἱ μαθηταί*, the disciples, i. e. those only who had been with him on the mount, *Peter*, *James*, and *John*.

Why then say the scribes that Elias must first come?] As the disciples saw that *Elijah* returned to heaven, knowing the tradition of the elders, and the prophecy on which the tradition was founded, *Mal.* iv. 5. *Behold I send you Elijah the prophet, before the great and terrible day of the Lord shall come; and he shall turn the hearts, &c.* it was natural enough for them to inquire what the meaning of the tradition, and the intention of the prophecy were.

11. *Elias—shall first come and restore all things.*] Or, *will reform*, *ἀνοκαταστήσει*; this word our Lord quotes from the Septuagint; who render the Hebrew *לְבַשׁ אֶת־בְּנֵי־אֲבֹתָיִם* *rehabesheb leb aboth al banim*, he will cause the heart of the fathers to turn to the children, by *οὗς ἀνοκαταστήσει καρδιὰν πατρὸς πρὸς υἱόν*, who will convert or restore the heart of the father to the son. We are not therefore to understand the version of the Septuagint quoted by our Lord, in any other sense than the Hebrew will allow. No fanciful restoration of all men, devils, and damned spirits, is spoken of as either being done, or begun by the ministry of John; but merely that he should preach a doctrine, tending to universal reformation of manners, and should be greatly successful: see *Matt.* iii. 1—7, and especially *Luke* iii. 3—15, where we find that a general reformation had taken place. 1. Among the common people; 2. Among the tax-gatherers; and, 3. Among the soldiers. And as John announced the coming Christ, who was to baptize with the Holy Ghost, i. e. to enlighten, change, and purify the heart, that the reform might be complete, both outward and inward, he may be said, in the strictest sense of the word, to have fulfilled the prophecy; and that he was the *Elijah* mentioned by Malachi, the words of *Gabriel* to the Virgin Mary prove; *Luke* i. 17. *And he (John) shall go before him (Christ) in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, &c.* and that his ministry was powerfully effectual for this purpose, we have already seen.

12. *Knew him not*] Or, *οὐκ ἐγινώσκον αὐτόν*. They have not acknowledged him. That is, the Jewish rulers have not acknowledged him, did not receive him as the forerunner of the Messiah. But it appears that all the rest acknowledged him as such; and some from the power and demonstration of his preaching, were inclined to think he was more, even the Messiah himself: see *Luke* xiii. 15.

13. *Then the disciples understood*] When he spoke of the sufferings of this prophetic *Elijah*, and also of his own, which had been the subject of the conversation on the mount, during the transfiguration; they clearly apprehended that he spoke of John the Baptist.

14. *When they were come to the multitude*] It appears that a congregation had been collected during our Lord's stay on the mount; how great must have been the desire of these people to hear the words of Christ! The assembly is self-collected, and no delay on the preacher's side discourages them—they continue to wait for him: in the present day how rare is this zeal! how few, by the most pathetic invitation can be brought together, even at the most convenient times, to hear the same doctrines, and to get their souls healed by the same wonder-working Christ!

Kneeling down to him] Or falling at his knees, *προσκύπτων*,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: * for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could we not cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

a Ch. 4, 24. Acts 10, 38.—b Mark 9, 19.—c Ch. 21, 21. Mark 11, 23. Luke 17, 6. 1 Cor. 12, 9. & 12, 2.—d Ch. 16, 21. & 21, 17. Mark 8, 31. & 9, 30, 31. & 10, 33. Lk. 9, 22, 41. & 15, 31. & 24, 4, 7.—e Mark 9, 33.—f Called in the original, Gadaiachin,

The ancients consecrated the EAR to Memory; the FOREHEAD to Genius; the RIGHT HAND to Faith, and the KNEES to Mercy; hence those who entreated favour, fell at and touched the knees of the person whose kindness they supplicated.—See Wakefield's Commentary, and see the note on Exod. ix. 29. where the subject is largely explained.

15. My son—is lunatic] Σελήνιζουσαι. One who was most affected with his disorder at the change and full of the moon. See on chap. iv. 24. But this lunacy was occasioned by a demon, see ver. 18, and Mark ix. 17. Luke ix. 38. In this case, the devil intended to hide himself under the appearance of a natural disorder, that no supernatural means might be resorted to for his expulsion.—See a remarkable account on Luke ix. 39.

Fulleth oftentimes into the fire, and oft into the water.] The paroxysms of his disorder frequently recurred, and among his numerous falls, some were into the fire and some into the water: so that on this account, his life was in continual danger. Those who are under the influence of the devil, are often driven to extremes in every thing. Such are often driven into the fire of presumption, or the waters of despair. Satan takes advantage of our natural temper, state of health, and outward circumstances, to plague and ruin our souls.

16. Thy disciples—could not cure him.] No wonder, when the cure must be effected by supernatural agency, and they had not faith enough to interest the power of God in their behalf, ver. 20. A spiritual disorder must have a spiritual remedy: natural means, in such cases, signify just—nothing.

17. O faithless and perverse generation!] These and the following words may be considered as spoken, 1. To the disciples, because of their unbelief, ver. 20. 2. To the father of the possessed, who should have brought his son to Christ. 3. To the whole multitude, who were slow of heart to believe in him as the Messiah, notwithstanding the miracles which he wrought.—See KYPEKE.

Perverse, ἐσθραμμενη, signifies, 1. Such as are influenced by perverse opinions, which hinder them from receiving the truth: and 2. Such as are profligate in their manners.—KYPEKE. This last expression could not have been addressed to the disciples, who were certainly saved from the corruption of the world; and whose minds had been lately divinely illuminated by what passed at and after the transfiguration: but at all times the expression was applicable to the Jewish people.

18. Jesus rebuked the devil!] Deprived him of all power to torment the child: and obliged him to abandon his present usurped habitation.

There are some souls whose cure God reserves to himself alone, and to whom all the applications of his ministers appear to be utterly ineffectual. He sometimes does all without them, that they may know they can never do any good without him. QUESSÉL.

19. Why could not we cast him out!] They were confounded at their want of success; but not at their want of faith, which was the cause of their miscarriage! When the ministers of the Gospel find their endeavours, with respect to some places or persons, ineffectual; they should come by private prayer to Christ, humble themselves before him, and beg to be informed whether some evil in themselves have not been the cause of the unfruitfulness of their labours.

20. Because of your unbelief!] Are we preachers of the Gospel? Do the things of God rest upon our minds with a deep and steady conviction? Can we expect that a doctrine which we do not, from conviction, credit ourselves, can be instrumental in our hands of begetting faith in others? So we preached, and so ye believed. The word preached, generally begets in the people the same spirit which the preacher possesses. Instead of ἀπιστία, unbelief; the famous Vatican MS. and Cod. Cyprian, six others, Coptic, Ethiopic, Armenian, and Arabic, Origen and Chrysostom, read ἀδύναμις, littleness of faith. The disciples had some faith, but not enough—they believed, but not fully.

As a grain of mustard seed!] Some eminent critics think this a proverbial expression, intimating a GREAT DEGREE of faith, because removing mountains, which St. Paul, 1 Cor. xiii. 2, attributes to ALL FAITH, i. e. the greatest possible de-

22 14 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 * And * when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth * take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

being in value fifteen pence. See Exod. 20, 13. & 35, 35.—g Exod. 30, 13. Gal. 4, 4. Heb. 1, 15. Neh. 10, 32.—h Rom. 13, 1. 1 Thess. 5, 22. 1 Cor. 8, 13.—i Or, a sester. It is half an ounce of silver, in value 2s. 6d. after 5s. the ounce.

gree of faith, is attributed here by our Lord, to that faith which is as a grain of mustard seed. However this may be, there can be no doubt that our Lord, means, as BISHOP PEARCE well remarks, a thriving and increasing faith: which like the grain of mustard-seed, from being the least of seeds, becomes the greatest of all herbs, even a tree in whose branches the fowls of the air take shelter.—See WAKEFIELD'S Comment, and the note on chap. xiii. 32.

21. This kind goeth not out but by prayer, &c.] Τὴν τοῦ γένους, this kind, some apply to the faith which may be exercised on the occasion, which goeth not out, doth not exert itself, but by prayer and fasting; but this interpretation is, in my opinion, far from solid. However, there is great difficulty in the text. The whole verse is wanting in the famous Vatican MS. one of the most ancient and most authentic perhaps in the world; and in another one of Colbert's, written in the 11th or 12th century. It is wanting also in the Coptic, Ethiopic, Syriac hieros., and in one copy of the Itala; but all the MSS. acknowledge it in the parallel place, Mark ix. 29, only the Vatican MS. leaves out νηστία, fasting. I strongly suspect it to be an interpolation; but if it be, it is very ancient, as Origen, Chrysostom, and others of the primitive Fathers, acknowledge it. But while candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them; I can give a sense to the passage, which all my readers will easily understand, viz. that there are certain evil propensities in some persons, which, pampering the flesh, tends to nourish and strengthen; and that self-denial and fasting, accompanied by prayer to God, are the most likely means not only to mortify such propensities, but also to destroy them. For other remarkable circumstances relative to this case, see the notes on Mark ix. 17, &c.

22. They abode in Galilee.] Lower Galilee, where the city of Capernaum was.

The son of man shall be betrayed into the hands of men;—Μελλει—παράδοσθαι εἰς χεῖρας, The Son of man is about to be delivered into the hands, &c. I am fully of the mind of two eminent critics, Grotius and Wakefield, that παράδοσθαι should be here translated, delivered, or delivered up, not betrayed; and that the agency in this case, should be referred to God, not to Judas. Jesus was delivered up, by the counsel of God, to be an atonement for the sin of the world. See Acts iv. 27 and 28. Against thy holy child Jesus, whom thou hast anointed, to do what thy hand and thy counsel determined before to be done. Herod and Pontius Pilate—were gathered together.

23. They were exceeding sorry.] Since the conversation on the mount with Moses and Elijah, Peter, James, and John, could have no doubt that their Lord and Master must suffer; and that it was for this end he came into the world; but while they submitted to the counsel of God, their affection for him caused them to feel exquisite distress.

24. They that received tribute.] This was not a tax to be paid to the Roman government; but a tax for the support of the temple. The law, Exod. xxx. 13, obliged every male among the Jews to pay half a shekel yearly, for the support of the temple; and this was continued by them wherever dispersed, till after the time of Vespasian, see Josephus, WAR, book vii. c. 6, who ordered it afterwards to be paid into the Roman treasury. The word in the text, which is generally translated tribute—τα δίδραχμα, signifies the didrachma, or two drachms. This piece of money was about the value of two Attic drachms, each equal to fifteen pence of our money. The didrachma of the Septuagint, mentioned Exod. xxx. 13, was twice as heavy as the Attic, for it was equal to a whole shekel, this being the value of that piece of money at Alexandria, and the place where the Septuagint translation was made; for the half-shekel mentioned in the above passage, they render ἡμιστον τοῦ δίδραχμου, the half of a didrachma.

25. He saith, Yes.] From this reply of Peter, it is evident that our Lord customarily paid all taxes, tributes, &c. which were common among the people wherever he came. The children of God are subject to all civil laws in the places where they live—and should pay the taxes levied on them by

public authority: and though any of these should be found unjust, *they rebel not*, as their business is not to *reform the politics* of nations, but the *morals of the world*.

25. *Then are the children free.*] As this money is levied for the support of that temple, of which I am Lord, then I am not obliged to pay the tax; and my disciples, like the priests that minister, should be exempted from the necessity of paying.

27. *Lest we offend them*] Be a stumbling-block to the priests, or rulers of the Jews, I will pay the tribute.—*go thou to the sea—cast a hook, and take the first fish—thou shalt find a piece of money, even now, a stater.* This piece of money was equal in value to four drachms, or two shekels, (five shillings of our money) and consequently was sufficient to pay the tribute for our Lord and Peter, which amounted to about half-a-crown each. If the stater was in the mouth or belly of the fish before, who can help admiring the wisdom of Christ that discovered it there? If it was not before in the mouth of the fish, who can help admiring the power of Christ, that impelled the fish to go where the stater had been lost in the bottom of the sea, take it up, come towards the shore where Peter was fishing, and, with the stater in its mouth or stomach, catch hold of the hook that was to draw it out of the water? But suppose there was no stater there, which is as likely as otherwise, then Jesus created it for the purpose, and here his Omnipotence was shown; for to make a thing exist that did not exist before, is an act of unlimited power, however small the thing itself may be.

The account of the *transfiguration*, the peculiar case of the *unnative*, with his cure, and the miracle wrought to pay the *tribute money*, render this one of the most interesting and instructive chapters in the New Testament.

1. To what has already been said on the subject of the *transfiguration*, nothing need be added: I have given that sense to it which the circumstances of the case, the construction of the words, and the analogy of faith, warrant. That others have understood the whole transaction differently, is readily granted.

Some of the foreign critics who are also called *Divines*, have stripped it by their mode of interpretation, of all its strength, use, and meaning. With them it is thus to be understood:—“Jesus, with his disciples Peter, James, and John, went by night into a mountain, for the purpose of prayer and meditation; while thus engaged, the animal spirits of the disciples were overcome by watching and fatigue, and they fell asleep—in this sleep they dreamed, or Peter only dreamed, that he saw his Master encompassed with a glorious light, and that Moses and Elijah were conversing with him. That early in the morning, just as the sun was rising, there happened some electric or thunder-like explosions, (a thing not unfrequently near some mountains) by which the disciples were suddenly awoke; that Peter, whose mind was strongly impressed with his dream, seeing the rising sun shine gloriously upon his Master, and his strongly impressed senses calling to remembrance his late vision, he for a moment imagined he saw, not only the glory of which he had dreamed, but the persons also—Moses and Elijah—still standing on the mount with Christ: that not being as yet sufficiently awake, finding the images impressed on his imagination fleeting away with his returning exercise of reason, he cried out before he was aware, *Lord! it is good for us to be here, let us make three tabernacles*, &c. but in a short time, having recovered the regular use of his senses, he perceived that it was a *dream*; and having

told it to our Lord and his brother disciples, lest the Jews might take occasion of jealousy from it, he was desired to tell the vision to no man.” This is the substance of that strange explanation given by those learned men, to this extraordinary transaction; a mode of interpretation only calculated to support that system, which makes it an important point to deny and decry all supernatural and miraculous influence, and to explain away all the spirituality of the New Testament. Whoever *ingeniously* may be in this pretended elucidation, every unprejudiced person must see that it can never be brought to accord with the *letter*, and *concomitant circumstances* of this most remarkable case.

2. The cure of the deaf and dumb lunatic, has been treated, by the same critics, in nearly the same way, and for the same obvious design, namely, to exclude from the world all supernatural agency; and could they succeed in this, of what *value*, or indeed, *utility*, could the whole New Testament be to mankind? We might be well astonished to find such a history, with such a great variety of curious, and apparently interesting circumstances:—a wondrous person, labouring, preaching, suffering, dying, &c. &c. without having scarcely any thing in view, but a sort of merely moral reformation of the outward man! Truly, this

“Is like an ocean into tempest tossed,”

To waft a feather, or to drown a fly.”

But the truth of God’s miraculous interpositions, the miracles of the New Testament, demoniacal possessions and influence, the atonement, the inspiration of the Holy Spirit, the regeneration of the corrupted human heart, &c. &c. must not be given up to please a certain description of persons, who have no commerce with God themselves, and cannot bear that others should either have or pretend to it.

3. The miracle wrought for the paying of the *temple-tribute money*, is exceedingly remarkable.

The note on ver. 27. brings this particularly to view. To what is there said, it may be added, that our Lord seems to have wrought this miracle for the following purposes: 1. More forcibly to impress the minds of his disciples, and his followers in general, with the necessity and propriety of being subject to all the laws of the different states, kingdoms, &c. whosoever the providence of God might cast their lot.

2. To show forth his own unlimited power and knowledge, that they might be fully convinced that he *knew* all things, even to the most minute, and *could do* whatsoever he pleased, and that both his wisdom and power were continually interested in behalf of his true disciples.

3. To teach all believers a firm trust and reliance on Divine Providence, the sources of which can never be exhausted; and which, directed by infinite wisdom and love, will make every provision essentially requisite for the comfort and support of life. How many of the poor followers of Christ have been enabled to discern his kind hand even in the means furnished them to discharge the *taxes* laid on them by the *state*! The profane and the unprincipled may deride, and mock on, but the people of God know it to be their duty and their interest to be subject to every ordinance of man for the Lord’s sake; and while his *grace* and *providence* render this obedience, in things both spiritual and secular, *possible*, his love, which their hearts feel, renders their *duty their delight*. The accomplishment of such ends as these, is worthy both of the wisdom and benevolence of Christ.

CHAPTER XVIII.

The disciples inquiring who should be greatest in Christ’s kingdom, 1. He takes occasion to recommend humility, simplicity, and disinterestedness, 2–6. Warns them against offences, 7. Recommends mortification and self denial, 8, 9. Charges them to avoid giving offence, 10, 11. Parable of him who has lost one sheep out of his flock consisting of one hundred, 12–14. How to deal with an offending brother, 15–18. A grievous promise to sororal prayer, 19, 20. How often an offending brother who expresses sorrow, and promises amendment, is to be forgiven, 21, 22. The parable of the king, who calls his servants to account, and finds one who owed him ten thousand talents, who, being unable to pay, and imploring mercy, is forgiven, 23–27. Of the same person, who treated his fellow servant unmercifully, who owed him but a small sum, 28–30. Of the punishment inflicted on this unmerciful servant, 31–35. [A. M. 4032. A. D. 28. An. Olymp. CCI. 4.]

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

a Mark 9. 33. Luke 9. 46. & 22. 34.—b Chap. 21. 47. Ch. 23. 29, &c. Mark 10. 37.

Acts 1. 6.

NOTES.—Verse 1. *At the same time* Or *hour*; but *opa* is frequently used to signify some particular time: however, instead of *opa*, three MSS. all the *Itala* but four, and *Origen*, read *metea, day*. *Origen* says both readings were extant in MSS. in his time.

Who is the greatest? Could these disciples have viewed the kingdom of Christ in any other light than that of a temporal one? Hence they wished to know whom he would make his prime minister,—whom his general—whom his chief chancellor—whom supreme judge, &c. &c. Is it he who first became thy disciple, or he who is thy nearest relative, or he who has most frequently entertained thee, or he who is the oldest, merely as to years? Could this inquiry have proceeded from any but the nine disciples, who had not witnessed our Lord’s transfiguration? Peter, James, and John, were surely more spiritual in their views! And yet how soon did even these forget that his kingdom was not of this world! See Mark x. 26, &c. John xviii. 10, &c. The disciples having lately seen

3 And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child

c Ps. 131. 2. Ch. 19. 14. Mark 10. 14. Luke 18. 16. 1 Cor. 14. 20. 1 Pet. 2. 2.—d Ch. 19. 27. & 23. 11.

the keys delivered to Peter, and found that he, with James and John, had been privileged with being present at the transfiguration, it is no wonder if a measure of jealousy and suspicion began to work in their minds. From this inquiry we may also learn that the disciples had no notion of *Peter’s supremacy*; nor did they understand, as the Roman Catholics will have it, that Christ had constituted him their head, either by the conversation mentioned chap. xvi. 18, 19, or by the act mentioned in the conclusion of the preceding chapter. Had they thought that any such superiority had been designed, their present question must have been extremely impertinent. *Let this be observed.*

2. *A little child*] But this child could *walk*, for he *called him to him*. *Nicephorus* says, this was *Ignatius*, who was afterwards bishop of *Antioch*, and suffered martyrdom under, and by command of, the Roman emperor *Trajan*, in the 107th year of our Lord. But this good father is not much to be depended on, being both weak and credulous.

the child, the same is greatest in the kingdom of heaven.

5 And ^a whose shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Wo unto the world because of offences! for ^c it must needs be that offences come; but ^d wo to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

^a Ch. 10. 42. Luke 9. 48.—^b Mark 9. 42. Luke 17. 1, 2.—^c Luke 17. 1. 1 Cor. 11. 19.—^d Ch. 26. 24.—^e Ch. 5. 23, 30. Mark 9. 43, 45.

3. *Except ye be converted*) Unless ye be saved from those prejudices which are at present so baneful to your nation, (seeking a temporal and not a spiritual kingdom) unless ye be clothed with the spirit of humility ye cannot enter into the spirit, design, and privileges of my spiritual and eternal kingdom. The name of this kingdom shall put you in mind of its nature.—1. The king is heavenly; 2. His subjects are heavenly-minded; 3. Their country is heavenly, for they are strangers and pilgrims upon earth; 4. The government of this kingdom is wholly spiritual and divine. See on ch. iii. 2.

And become *as little children*) i. e. Be as truly without worldly ambition, and the lust of power, as little children are, who act among themselves as if all were equal.

4. *Whosoever therefore shall humble himself*) So great is the disparity between the kingdom of Christ, and the kingdom of this world, that there is no way of rising to honours in the former, but by humility of mind, and continual self-abasement.

The same is greatest) Thus our Lord shows them, that they were all equal, and that there could be no superiority among them, but what must come from the deepest humility: he intimates also, that wherever this principle should be found, it would save its possessor from seeking worldly honours or earthly profits, and from seeking to be a ruler over his brethren, or a lord in God's heritage.

5. *One such little child*) As our Lord in the preceding verses considers a little child an emblem of a genuine disciple, so by the term in this verse, he means a disciple only. "Whosoever will receive, i. e. show unto such a childlike, unambitious disciple of mine, any act of kindness for my sake, I will consider it as done to myself."

6. *But whoso shall offend one of these little ones*) But on the contrary, whosoever shall cause one of the least of those who believe in me to be stumbled—to go into the spirit of the world, or give way to sin,—such an one shall meet with the most exemplary punishment.

Let those who act the part of the devil, in tempting others to sin, hear this declaration of our Lord, and tremble.

A millstone] *Molos onkos*, an ass's millstone, because in ancient times, before the invention of wind and water mills, the stones were turned sometimes by asses, but commonly by asses or mules.

Drowned in the depth of the sea] It is supposed that in Syria, as well as in Greece, this mode of punishing criminals was practised; especially in cases of parricide, and when a person was devoted to destruction for the public safety, as in cases of plague, famine, &c. That this was the custom in Greece, we learn from the Scholiast on the *Equites* of Aristophanes. *Oray gar katapontoun tinas, baros ay tou trapylou krasmon*. When a person was drowned, they hung a weight, (*περβολον λιθου*, *Suidas*) a vast stone about his neck. See the ancient Scholia upon the *Equites*, lin. 1360. and *Suidas*, in *περβολον λιθου*. We find also that it was a positive institute of the ancient Hindoo law. "If a woman," says the precept, "cause any person to take poison, sets fire to any person's house, or murders a man, then the magistrate, having bound a stone to her neck, shall drown her."—Hallhead's Code of Gentoo laws, 4th edition, page 306.

7. *Wo! or, alas! ova*. It is the opinion of some eminent critics, that this word is ever used by our Lord to express sympathy and concern.

Because of offences] Scandals, stumbling-blocks, persecutions, &c.

For it must needs be that offences come] *Avaykē gar ēstiv chdein ta skandala*, for the coming of offences is unavoidable. Such is the wickedness of men, such their obstinacy, that they will not come unto Christ that they may have life, but desperately continue deceiving and being deceived. In such a state of things, offences, stumbling-blocks, persecutions, &c. are unavoidable.

Wo to that man] He who gives the offence, and he who receives it are both exposed to ruin.

8 and 9. *If thy hand, &c.*] See the notes on chap. v. 29, 30.

10. *One of these little ones*] One of my simple, loving, humble disciples.

Their angels—always behold] Our Lord here not only alludes to, but in my opinion establishes the notion received by almost all nations, viz. That every person has a guardian angel, and that these have always access to God, to receive orders relative to the management of their charge. See *Psal. xxxiv. 8*. Heb. i. 14.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ^a their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray.

[*Psa. 34. 7. Zech. 13. 7. Heb. 1. 14.—^a Esth. 1. 11. Luke 1. 12.—^b Luke 9. 56. s. 19. 10. John 9. 17. & 12. 47.—^c Luke 15. 4.*]

Always behold the face] Hence, among the Jews, the angels were styled *malakey panim*, angels of the face, and Michael is said to be *sur ha-panim*, the prince of the face. This is an allusion to the privilege granted by eastern monarchs to their chief favourites; a privilege which others were never permitted to enjoy. The seven princes of Media and Persia, who were the chief favourites and privy counsellors of *Ishassuerus*, are said to see the king's face. *Esth. i. 14*. see also 2 Kings xxv. 19. and *Jerem. li. 25*. Our Lord's words give us to understand, that humble-hearted, childlike disciples, are objects of his peculiar care, and constant attention. The clause *οι οπαυοις, in the heavens*, is wanting in several MSS., Versions, and Fathers.

11. *For the son of man, &c.*] This is added, as a second reason, why no injury should be done to his followers. The Son of man has so loved them, as to come into the world to lay down his life for them."

That which was lost] *Απολλωλος*. In Rev. ix. 11. Satan is called *Απολλωλος*, *Apolluon*, the destroyer, or, him who lays waste. This name bears a near relation to that state in which our Lord tells us he finds all mankind,—lost, desolated, ruined.—So it appears that Satan and men have the nearest affinity to each other—as, the destroyer and the destroyed,—the desolator and the desolated,—the loser and the lost. But the Son of man came to save the lost. Glorious news! may every lost soul feel it! This verse is omitted by five MSS., two Versions, and three of the Fathers; but of its authenticity there can be no doubt, as it is found in the parallel place, *Luke xix. 10*. on which verse there is not a single various reading found in any of the MSS. that have ever been discovered, nor in any of the ancient Versions.

12. *Doth he not leave the ninety and nine, and goeth into the mountains*] So our common translation reads the verse; others, *Doth he not leave the ninety and nine upon the mountains, and go, &c.* This latter reading appears to me to be the best; because in *Luke xv. 4*, it is said, *he leaveth the ninety and nine in the desert*. The allusion, therefore, is to a shepherd feeding his sheep on the mountains, in the desert; not seeking the lost one on the mountains.

Leaving the ninety and nine, and seeking the one strayed sheep]—This was a very common form of speech among the Jews, and includes no mystery, though there are some who imagine that our Lord refers to the angels who kept not their first estate, and that they are in number to men as NINETY-NINE are to ONE. But it is likely that our Lord in this place only alludes to his constant solicitude to instruct, heal, and save those simple people of the sea-coasts, country villages, &c. who were scattered abroad, as sheep without a shepherd, (*ch. ix. 36*.) the scribes and Pharisees paying no attention to their present or eternal well-being. This may be also considered as a lesson of instruction and comfort to backsliders.—How hardly does Christ give them up!

13. *He rejoiceth more*] It is justly observed by one on this verse, that it is natural for a person to express unusual joy at the fortunate accomplishment of an unexpected event.

14. *It is not the will of your Father*] If any soul be finally lost, it is not because God's will or counsel was against its salvation, or that a proper provision had not been made for it; but that though light came into the world, it preferred darkness to light, because of its attachment to its evil deeds.

15. *If thy brother*] Any who is a member of the same religious society, *sin against thee*. 1. *Go and reprove him alone*—it may be in person; if that cannot be so well done, by thy messenger; or in writing (which in many cases is likely to be the most effectual.) Observe, our Lord gives no liberty to omit this, or to exchange it for either of the following steps. If this do not succeed,

16. 2. *Take with thee one or two more*] Men whom he esteems, who may then confirm and enforce what thou sayest; and afterward, if need require, bear witness of what was spoken.

17. 3. *Tell it unto the church*] Lay the whole matter before a congregation of Christian believers, in that place of which he is a member, or, before the minister and elders, as the representatives of the church or assembly; if all this avail not, then,

Let him be unto thee as a heathen man and a publican] To whom thou art, as a Christian, to owe earnest and persevering good will, and acts of kindness; but have no religious communion with him, till, if he have been convicted, he acknowledge his fault. Whosoever follows this threefold rule,

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

a. Lev. 17. Feclous 19. 13. Luke 17 2-b James 5 29. 1 Pet. 3. 1.-c. Den. 17. 6 & 19. 13. John 8. 17. 2 Cor. 13. 1. Heb. 19 22.-d. Rom. 16. 17. 1 Cor. 5. 9. 2 Thess. 3. 6, 14. 2 John 10.-e. Ch. 16. 15. John 30. 23. 1 Cor. 5. 4.

will seldom offend others, and never be offended himself. J. WESLEY.

Reproving a brother who had sinned, was a positive command under the law. See Lev. xix. 17. And the Jews have a saying, that one of the causes of the ruin of their nation was, "No man reproved another."—On the word *Church*—see at the end of chap. xvi.

18. *Whatsoever ye shall bind, &c.* Whatever determinations ye make in conformity to these directions for your conduct to an offending brother, will be accounted just, and ratified by the Lord. See on ch. xvi. 19. and to what is there said, the following observations may be profitably added.

ὅσα ἐνθάδε—καὶ ὅσα ἐν οὐρανῷ. *Binding and loosing*, in this place, and in Matt. xvi. 19. is generally restrained by Christian interpreters, to matters of discipline and authority. But it is as plain as the sun, by what occurs in numberless places dispersed throughout the *Mishna*, and from thence commonly used by the later rabbins, when they treat of ritual subjects, that *binding* signified, and was commonly understood by the Jews at that time to be a declaration that any thing was unlawful to be done; and *loosing* signified on the contrary, a declaration that any thing may be lawfully done. Our Saviour spoke to his disciples in a language which they understood, so that they were not in the least at a loss to comprehend his meaning; and its being obsolete to us, is no manner of reason why we should conclude that it was so obscure to them. The words *bind* and *loose*, are used in both places, in a declaratory sense, of things, not of persons. It is ἄνδρα, and ὅσα, in the neuter gender, both in chap. xvi. and here in this: i. e. *Whatsoever thing or things ye shall bind or loose*. Consequently, the same commission which was given at first to St. Peter alone, (chap. xvi. 19) was afterward enlarged to all the apostles. St. Peter had made a confession, that Jesus was the Christ, the Son of God. His confession of the divinity of our Lord, was the first that ever was made by man; to him, therefore, were given the keys of the kingdom of heaven, i. e. God made choice of him among all the apostles, that the *Gentiles* should first, by his mouth, hear the word of the Gospel, and believe. He first opened the kingdom of heaven to the *Gentiles*, when he preached to *Cornelius*. It was open to the Jews all along before; but if we should suppose that it was not, yet to them also did St. Peter open the kingdom of heaven in his sermon at the great Pentecost. Thence St. Peter exercised his two keys; that for the Jews at the great Pentecost; and that for the *Gentiles*, when he admitted *Cornelius* into the church. And this was the reward of his first confession, in which he owned Jesus to be the promised Messiah. And what St. Peter loosed, i. e. declared as necessary to be believed and practised by the disciples here, was ratified above. And what he declared unlawful to be believed and practised, (i. e. what he bound,) was actually forbidden by God himself.

"I own myself obliged to Dr. Lightfoot for this interpretation of the true notion of *binding* and *loosing*. It is a noble one, and perfectly agrees with the ways of speaking then in use among the Jews. It is observable, that these phrases of *binding* and *loosing* occur no where in the New Testament, but in St. Matthew, who is supposed to have written his Gospel first in Hebrew, from whence it was translated into Greek, and then the force and use of the expression will better appear." Dr. Wotton's Miscell. Discourses, vol. i. p. 309, &c. &c.

"The phrases to *bind* and to *loose*, were Jewish, and most frequent in their writers. It belonged only to the teachers among the Jews, to *bind* and to *loose*. When the Jews set any apart to be a preacher, they used these words, *Take thou liberty to teach what is bound, and what is loose*." Strype's Preface to the Posthumous Remains of Dr. Lightfoot, page 38.

19. *Again I say unto you* The word *ampli*, verily, is added here, in ninety-eight MSS. (many of which are of the greatest antiquity and importance) seven editions, all the Arabic, the Slavonic, and several of the *Itala*. The taking in or leaving out such a word, may appear to some a matter of indifference; but as I am fully convinced Jesus Christ never spoke a useless or a needless word, my maxim is, to omit not one syllable that I am convinced (from such authority as the above) he has ever used, and to take in nothing that he did not speak. It makes the passage much more emphatic—Again, VERILY, I say unto you, &c.

[If two of you shall agree] Συμφωνήσωσιν, symphonize, or harmonize. It is a metaphor taken from a number of musi-

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded

f. Ch. 5. 24.—g. 1 John 3. 22.—h. 14.—i. Dan. 2. 17, 19. John 14. 12.—j. & 16. 23. Acts 3. 16, & 4. 7. 1 Cor. 5. 4.—k. Luke 17. 4.—l. Ch. 5. 14. Mark 11. 25. Col. 3. 13.—1 A talent is 750 ounces of silver, which, after five shillings the ounce, is 457l. 10s.

cal instruments set to the same key, and playing the same tune: here, it means a perfect agreement of the hearts, desires, wishes, and voices, of two or more persons praying to God. It also intimates that as a number of musical instruments, skillfully played, in a good concert, are pleasing to the ears of men, so a number of persons united together in warm, earnest, cordial prayer, is highly pleasing in the sight and ears of the Lord. Now this conjoint prayer refers, in all probability, to the *binding* and *loosing* in the preceding verse; and thus we see what power faithful prayer has with God!

It shall be done for them What an encouragement to pray! even to two, if there be no more disposed to join in this heavenly work.

20. *For where two—are gathered together in my name* There are many sayings among the Jews almost exactly similar to this, such as, *Wherever even two persons are sitting in discourse concerning the law, the Divine presence is among them*.—See much more in Schoettgen. And the following, among the ancient Hindoos, is like unto it: "When Brahma, the Lord of creation, had formed mankind, and at the same time appointed his worship, he spoke and said, 'With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. With this remember God, that God may remember you. Remember one another, and ye shall obtain supreme happiness. God being remembered in worship will grant you the enjoyment of your wishes: he who enjoyeth what hath been given unto him by God, and offereth not a portion unto him, is even as a thief. Know that good works come from Brahma, whose nature is incorruptible; wherefore, the omnipresent Brahma, is present in the worship.'—See the Bhagvat Geeta, p. 45, 46.

In my name Seems to refer particularly to a public profession of Christ and his Gospel.

There am I in the midst None but God could say these words, to say them with truth, because God alone is every where present, and these words refer to his omnipresence. *Wherever*—suppose millions of assemblies were collected in the same moment, in different places of the creation, (which is a very possible case,) this promise states, that Jesus is in each of them. Can any, therefore, say these words, except that God who fills both heaven and earth? But Jesus says these words: ergo—Jesus is God. Let it be observed, that Jesus is not among them to spy out their sins, or to mark down the imperfections of their worship; but to enlighten, strengthen, comfort, and save them.

21. *Till seven times?* Though seven was a number of perfection among the Hebrews, and often meant much more than the units in it imply; yet it is evident that Peter uses it here in its plain literal sense, as our Lord's words sufficiently testify. It was a maxim among the Jews, never to forgive more than three times: Peter enlarges this charity more than one half; and our Lord makes even his enlargement septuple, see ver. 22. *Revenge* is natural to man, i. e. man is naturally a vindictive being, and, in consequence, nothing is more difficult to him than forgiveness of injuries.

22. *Seventy times seven.* There is something very remarkable in these words, especially if collated with Gen. iv. 24. where the very same words are used—"If any man kill Lamech, he shall be avenged seventy times seven." The just God punishes sin in an exemplary manner. Sinful man, who is exposed to the stroke of divine justice, should be abundant in forgiveness, especially as the merciful only shall find mercy. See the note on chap. v. 7. and on vi. 14, 15. The sum seventy times seven makes four hundred and ninety. Now an offence, properly such, is that which is given wantonly, maliciously, and without any provocation. It is my opinion, that let a man search ever so accurately, he will not find that he has received, during the whole course of his life, four hundred and ninety such offences. If the man who receives the offence, has given any cause for it, in that case, the half of the offence, at least, towards his brother, ceases.

23. *Therefore is the kingdom* In respect to sin, cruelty, and oppression, God will proceed in the kingdom of heaven (the dispensation of the Gospel) as he did in former times; and every person shall give an account of himself to God. Every sin is a debt contracted with the justice of God; men are all God's own servants, and the day is at hand in which their Master will settle accounts with them, inquire into their

him *to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and *worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him a hundred *pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: *but went and cast him into prison, till he should pay the debt.

a 2 Ks 4. 1. Neh. 5. 8.—b Or, besought him.—c The Roman penny is the eighth part of an ounce, which, after 50th the ounce, is *seventence half-penny*. Ch. 29. 2—

work, and pay them their wages. Great Judge! what an awful time must this be, when with multitudes nothing shall be found but *sin and insolvency*!

By *servant* in the text we are to understand, a petty king, or tributary prince; for no *hired* servant could possibly owe such a sum as is here mentioned.

21. *Ten thousand talents.*] *Μηρίον χιλιάδων*, a myriad of talents, the highest number known in Greek arithmetical notation. An immense sum, which, if the *silver* talent be designed, amounts to 4,500,000 sterling; but if the gold talent be meant, which is by far the most likely, then the amount is 67,500,000 sterling, a sum equal to the annual revenue of the British empire! See the note on Exod. xxv. 34. The *margin* above is incorrect.

25. *He had not to pay*] That is, *not being able to pay*. As there could not be the smallest probability that a servant, wholly *dependant* on his master, who was now absolutely insolvent, could ever pay a debt he had contracted of more than 67 millions! so it is impossible for a sinner, infinitely indebted to Divine Justice, ever to pay a mite out of the talent.

Command him to be sold—his wife—children, &c.] Our Lord here alludes to an ancient custom among the Hebrews, of selling a man and his family, to make payment of contracted debts. See Exod. xxii. 3. Lev. xxv. 39, 47. 2 Kings iv. 1. This custom passed from among the *Jews* to the *Greeks* and *Romans*.

26. *Fell down and worshipped him*] *Προσκύνησε αὐτόν*, *crouched as a dog before him*, with the greatest deference, submission, and anxiety.

Have patience with me] *Μακροθυμήσον ἐπ' ἐμοί*, *be long minded towards me*—give me longer space.

The means which a sinner should use to be saved, are, 1. Deep *humiliation* of heart—he *fell down*. 2. *Fervent prayer*. 3. *Confidence in the mercy of God—have patience*. 4. A *firm purpose* to devote his soul and body to his Maker—I *will pay thee all*. A sinner may be said, according to the economy of grace, to *pay all*, when he brings the sacrifice of the Lord Jesus to the throne of justice, by faith; thus offering an *equivalent* for the pardon he seeks, and *paying all he owes* to Divine justice, by presenting the blood of the Lamb.

27. *Moved with compassion*] Or, *with tender pity*. This is the source of salvation to a lost world, the tender pity, the eternal mercy of God.

28. *A hundred pence*] Rather *denarii*. The *denarius* was a Roman coin, worth about *seventence half-penny* English. The original word should be retained, as our word *penny* does not convey the *seventh part* of the meaning. A hundred *denarii* would amount to about 3*l.* 2*s.* 6*d.* British, or, if reckoned as *some do*, at *seventence three farthings*, the sum would be 3*l.* 4*s.* 7*d.*

Took him by the throat] *Κρατῶνς αὐτόν ἐν τρυίᾳ*. There is no word I am acquainted with, which so fully expresses the meaning of the original *τρυίᾳ*, as the Anglo-Saxon term *throatle*; it signified (like the Greek) to *choke*—a person, by seizing his throat.

29. *Fell down at his feet*] This clause is wanting in several ancient MSS., Versions, and Fathers. Several printed editions also have omitted it; and Griesbach has left it out of the text.

Pay thee all] *Ἄλλα*, *all*, is omitted by a multitude of MSS., Versions, and Fathers.

30. *And he would not, &c.*] To the *unmerciful*, God will show *no mercy*; this is an eternal purpose of the Lord which never can be changed. God teaches us what to do to a *fellow sinner*, by what he does to us. Our fellow-servant's debt to us, and ours to God, are as one hundred *denarii*, to ten thousand talents! When we humble ourselves before him, God freely forgives us all this mighty sum! and shall we exact from our brother recompense for the most trifling faults? Reader, if thou art of this unmerciful, unforgiving cast, read out the chapter.

"All the souls that are, were forfeit once,
And he who might the vantage best have took,
Found out the remedy. How would you be,
If He, who is the top of Judgment, should
But judge you as you are? Oh! think on that,
And mercy then will breathe through your lips,
Like man new made."

Tho' justice be thy plea, consider this,
That in the course of justice, none of us
Should seek *salvation*: we do pray for *mercy*;

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, *till he should pay all that was due unto him.

35^b So likewise shall my heavenly Father do also unto you, if ye from your hearts *forgive not every one his brother their trespasses.

d Ps. 22. 1. & 78. 38.—e Jas. 2. 13.—f Luk. 6. 26.—g Ch. 5. 27, 28 & 6. 19.—h Ps. 91. 13. Ch. 6. 12. Mk. 11. 35. Jas. 2. 13.—i Mk. 11. 35. Lev. 19. 15. Eph. 1. 2. Col. 3. 13. Jas. 2. 13.

And that same prayer, doth teach us all to render The deeds of mercy."

31. *His fellow-servants saw what was done*] An act of this kind is so dishonourable to all the followers of Christ, and to the spirit of his Gospel; that through the respect they owe to their Lord and Master, and through the concern they feel for the prosperity of his cause, they are obliged to plead against it, at the throne of God.

32. *His lord, after that he had called him*] Alas! how shall he appear?—*Confounded*. What shall he answer?—*He is speechless*!

33. *Shouldest not thou also have had compassion*] *Οὐκ εἶπες καὶ σὺ, Δὶδὶ ἢ τίς ἐγένετο καὶ σὺ;* Did it not become thee also? What a cutting reproach! It became ME to show mercy, when thou didst earnestly entreat me, because I am *MERCIFUL*. It became thee also to have *shown mercy*, because thou wert so deep in debt thyself, and hadst obtained mercy.

34. *Delivered him to the tormentors*] Not only continued captivity is here intended, but the tortures to be endured in it. If a person was suspected of fraud, as there was reason for in such a case as that mentioned here, he was put to very cruel tortures among the Asiatics, to induce him to confess. In the punishments of China, a great variety of these appear; and probably there is an allusion to such tortments in this place. Before, he and all that he had were only to be *sold*. Now, as he has increased his debt, so he has increased his punishment; he is delivered to the tormentors, to the horrors of a guilty conscience, and to a fearful looking for of fiery indignation, which shall devour the adversaries. But if this refers to the day of judgment, then the *worm* that *dieth not*, and the *fire* that is *not quenched*, are the tormentors.

35. *So likewise shall my heavenly Father do also unto you*] The goodness and indulgence of God towards us, is the pattern we should follow in our dealings with others. If we take man for our exemplar we shall err, because our copy is a bad one; and our lives are not likely to be better than the copy we imitate. Follow Christ, be merciful as your Father who is in heaven is merciful. You cannot complain of the *fairness* of your copy. Reader, hast thou a *child* or *servant* who has *offended* thee, and humbly asks forgiveness! Hast thou a *debtor*, or a *tenant* who is *insolvent*, and asks for a *little longer time*? And hast thou *not forgiven* that child or servant! Hast thou *not given time* to that *debtor* or *tenant*? Now, then, canst thou ever expect to see the face of the *just* and *merciful* God? Thy child is *banished*, or kept at a *distance*; thy debtor is thrown into *prison*, or thy *tenant* *sold up*; yet the child offered to *fall at thy feet*: and the *debtor* or *tenant*, utterly insolvent, prayed for a *little longer time*: hoping God would enable him to *pay thee all*; but to these things thy *stony* heart and *scared* conscience paid no regard! O monster of ingratitude! Scandal to human nature! reproach to God! If thou canst, go hide thyself—even in *hell*, from the face of the Lord!

Their trespasses.] These words are properly left out by GRIESBACH, and other eminent critics, because they are wanting in some of the *very best* MSS., most of the Versions, and by some of the chief of the Fathers. The words are evidently an interpolation; the construction of them is utterly improper; and the concord false.

In our common method of dealing with insolvent debtors, we in some sort imitate the Asiatic customs; we put them in prison, and all their circumstances there are so many *tormentors*; the *place*, the *air*, the *company*, the *provision*, the *accommodations*, all, all destructive to comfort, to peace, to health, and to every thing that *humanity* can devise. If the person be *poor*, or *comparatively poor*, is his imprisonment likely to lead him to discharge his debt? His creditor may rest assured that he is now further from his object than ever; the man had no other way of discharging the debt, but by his *labour*; that is now impossible, through his *confinement*, and the creditor is put to a *certain* expense towards his maintenance. How foolish is this policy! And how much do such laws stand in need of *revision* and *amendment*. Imprisonment for debt, in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge, or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. Dr. Doddridge feebly inquires here, "Whether rigour in exacting temporal debts, in treating without mercy such as are *unable* to satisfy them—whether this can be allowed to a *Christian*, who is bound to imitate his God

and Father? To a debtor, who can expect forgiveness only on the condition of forgiving others? To a servant, who should obey his Master? and to a criminal, who is in daily expectation of his Judge and final sentence?" Little did he think, when he wrote this sentence, that himself should be a melancholy proof, not only of human weakness, but of the relentless nature of those laws by which property, or rather money, is guarded. The unfortunate Dr. Dodd was hanged

for forgery, in 1777, and the above note was written only seven years before.

The unbridled and extravagant appetites of men, sometimes require a rigour even beyond the law, to suppress them. While then we learn lessons of humanity from what is before us, let us also learn lessons of prudence, sobriety, and moderation. The parable of the two debtors is blessedly calculated to give this information.

CHAPTER XIX.

Jesus leaves Galilee, and comes into the coasts of Judea, and is followed by great multitudes, whom he heals, i, 2. The question of the Pharisees concerning divorce answered, and the doctrine of marriage explained, 3-9. The inquiry of the disciples on this subject, 10. Our Lord's answer, explaining the case of eunuchs, 11, 12. Little children brought to Christ for his blessing, 13-15. The case of the young man who wished to obtain eternal life, 16-22. Our Lord's reflections on this case, in which he shows the difficulty of a rich man's salvation, 23-26. What they shall possess who have left all for Christ's sake and the Gospel, 27-29. How many of the first shall be last, and the last first, 30. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND it came to pass, * that, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:

2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read,

* Mark 1. i. John 10. 40.—b Ch. 12. 15.—c Gen. 1. 27, & 2. 2. Mal. 2. 15.—Gen. 2. 24. Mark 10. 5-9. Ephes. 5. 31.

NOTES.—Verse 1. *Beyond Jordan*]. Or, by the side of Jordan. Matthew begins here to give an account of Christ's journey, (the only one he mentions) to Jerusalem, a little before the passover, at which he was crucified. See Mark x. 1. Luke ix. 51.

Jesus came from Galilee (which lay to the north of Judea) into the coasts of Judea; and from thence in his way to Jerusalem, he went through Jericho, (chap. xx. 17, 29) which lay at the distance of sixty furlongs or seven miles and a half from Jordan to the western side of it. See Joseph. WAR. book iv. chap. 8. sect. 3. It seems, therefore, most probable, that the course of Christ's journey led him by the side of the river Jordan, not beyond it. That the Greek word *παρὰ*, especially with a genitive case as here, has sometimes this signification: see on John vi. 22. see also Bp. Pearce.

2. *Great multitudes followed him*]. Some to be instructed—some to be healed—some through curiosity—and some to ensnare him.

3. *Tempting him*]. Trying what answer he would give to a question which however decided by him, would expose him to censure.

Is it lawful for every cause?]. Instead of *αἰτίας*, fault, cause, reason, three MSS. and the Coptic version read *αἰμαρ*, sin or transgression: this was probably the original reading—the first syllable being lost. *αἰμαρ* alone would remain, which a subsequent transcriber would suppose to be a mistake for *αἰτίας*, and so wrote it: hence this various reading. What made our Lord's situation at present so critical in respect to this question was: At this time there were two famous divinity and philosophical schools among the Jews, that of SHAMMAI, and that of HILLEL. On the question of divorce, the school of Shammai maintained, that a man could not legally put away his wife, except for *ichoredom*. The school of Hillel taught, that a man might put away his wife for a multitude of other causes, and when she did not find grace in his sight; i. e. when he saw any other woman that pleased him better. See the case of Josephus, mentioned in the note on chap. v. 30. and Calmer's Comment. Vol. I. part ii. p. 379. By answering the question, not from Shammai or Hillel, but from Moses, our blessed Lord defeated their malice and confounded their devices.

4. *He which made them at the beginning*]. When Adam and Eve were the first of human kind.

Made them male and female]. Merely through the design of matrimonial union, that the earth might be thus peopled. To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into divine ordinances, but go back to the original will, purpose, and institution of God. Christ will never accommodate his morality to the times, nor to the inclinations of men. What was done at the beginning, is what God judged most worthy of his glory, most profitable for man, and most suitable to nature.

5. *For this cause*]. Being created for this very purpose, that they might glorify their Maker in a matrimonial connexion. A man shall leave (*καταλείψει*, wholly give up) both father and mother—the matrimonial union being more intimate and binding than even paternal or filial affection:—and shall be closely united, *συνελευσεται*, shall be firmly cemented to his wife. A beautiful metaphor, which most forcibly intimates that nothing but death can separate them: as a well glued board will break sooner in the whole wood, than in the glued joint. So also the Hebrew word *דבק* *debek* implies.

And they twain shall be one flesh?]. Not only meaning that they should be considered as one body; but also as two souls in one body, with a complete union of interests, and an indissoluble partnership of life and fortune, comfort and support, desires and inclinations, joys and sorrows. Further, it appears

that he which made them at the beginning, made them male and female.

5 And said, 4 For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

* 1 Corinthians 6. 15. & 7. 2.—d Deuteronomy 24. 1. Chapter 5. 31. Mark 10. 4. Luke 16. 18.

to me, that the words in Gen. ii. 24. *אחד ודבדו* *lebasar achad*, for one flesh, which our Lord literally translates, mean also, that children, compounded as it were of both, should be the product of the matrimonial connexion. Thus, they too (man and woman) shall be for the producing of one flesh, the very same kind of human creature with themselves. See the note on Gen. ii. 24.

6. *What therefore God hath joined together*]. *Συνελευσεν*, yoked together, as oxen in the plough, where each must pull equally, in order to bring it on. Among the ancients, when persons were newly married, they put a yoke upon their necks, or chains upon their arms, to show that they were to be one, closely united, and pulling equally together in all the concerns of life. See KYPKE in loco.

The finest allegorical representation of the marriage union I have met with, is that antique gem representing the marriage of Cupid and Psyche, in the collection of the duke of Marlborough; it may be seen also among Baron Stoch's gems, and casts or copies of it in various other collections. 1. Both are represented as winged, to show the alacrity with which the husband and wife should help, comfort, and support each other; prefiguring as much as possible the expressing of a wish or want on either side, by fulfilling it before it can be expressed. 2. Both are reined, to show that modesty is an inseparable attendant on pure matrimonial connexions. 3. Hymen or Marriage goes before them with a lighted torch, leading them by a chain, of which each has a hold, to show that they are united together, and are bound to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them. 4. This chain is not iron nor brass (to intimate that the marriage union is a state of thralldom or slavery) but it is a chain of pearls; to show that the union is precious, beautiful, and delightful. 5. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely through duty, but by affection, and that this fidelity contributes to the happiness of their lives. 6. A winged Cupid, or love, is represented as having gone before them, preparing the nuptial feast; to intimate that active affections, warm and cordial love, are to be to them a continual source of comfort and enjoyment; and that this is the entertainment they are to meet with at every step of their affectionate lives. 7. Another Cupid, or genius of love, comes behind, and places on their heads a basket of ripe fruits; to intimate that a matrimonial union of this kind, will generally be blest with children, who shall be as pleasing to all their senses, as ripe and delicious fruits to the smell and taste. 8. The genius of love that follows them, has his wings skirted up, or the feathers all curled, so as to render them utterly unfit for flight; to intimate, that love is to abide with them, that there is to be no separation in affection, but that they are to continue to love one another with pure hearts fervently. Thus love begins and continues this sacred union; as to end, there can be none, for God hath yoked them together.

A finer or more expressive set of emblems has never, I believe, been produced, even by modern refined taste and ingenuity. This group of emblematical figures is engraved upon an onyx by Tryphon, an ancient Grecian artist. A fine drawing was made of this by Cypriani, and was engraved both by Bartolozzi and Sherwin. See one of these plates in the second volume of Bryant's Analysis of Ancient Mythology, page 392.

7. *Why did Moses then command to give a writing of divorcement?*]. It is not an unusual case for the impure and unholiness to seek for a justification of their conduct from the law of God itself, and to wrest Scripture to their own destruction. I knew a gentleman, so called, who professed deep reverence for the Sacred Writings, and, strange as it may appear

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from a Ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 13, 14.—Gen. 2. 15. Prov. 21. 9, 19. 1 Cor. 7. 30, 40.—1 Cor. 7. 2, 7, 9, 17.

was outwardly irreproachable in every respect but one; that was, he kept more women than his wife. This man frequently read the Bible, and was particularly conversant with those places that spoke of, or seemed to legalize the polygamy of the patriarchs!

A writing of divorcement] See the form of it in the note on chap. v. 31.

8. Moses, because of the hardness of your hearts] It is dangerous to tolerate the least evil, though prudence itself may require it, because toleration, in this case, raises itself insensibly into permission, and permission soon sets up for command. Moses perceived that if divorce were not permitted, in many cases, the women would be exposed to great hardships through the cruelty of their husbands: for so the word *weakness*, is understood in this place by some learned men.

From the beginning it was not so.] The Jews named the books of the Law from the first word in each. *Genesis* they always term *Bereshith* בְּרֵשִׁית which is the first word in it, and signifies, In the beginning. It is probable that our Lord speaks in this way here, in *Bereshith* it was not so, intimating that the account given in *Genesis* is widely different. There was no divorce between Eve and Adam; nor did he or his family practise polygamy. But our Lord, by the beginning, may mean the original intention or design.

9. Except it be for fornication] See on chap. v. 33. The decision of our Lord must be very unpleasant to these men: the reason why they wished to put away their wives was, that they might take others whom they liked better; but our Lord here declares that they could not be remarried while the divorced person was alive; and that those who did marry during the life of the divorced person, were adulterers; and heavy judgments were denounced. In their law, against such: and as the question was not settled by the schools of *Shammai* and *Hillel*, so as to ground national practice on it: therefore they were obliged to abide by the positive declaration of the law, as it was popularly understood, till these eminent schools had proved the word had another meaning. The grand subject of dispute between the two schools, mentioned above, was the word, in Dent. xxiv. 1. When a man hath taken a wife—and she find no grace in his sight, because of some uncleanness, *any* *ervath*—this the school of *Shammai* held to mean *unchastity* or *adultery*; but the school of *Hillel* maintained that it signified any corporal defect, which rendered the person deformed, or any bad temper which made the husband's life uncomfortable. Any of the latter a good man might bear with; but it appears that *Moses* permitted the offended husband to put away the wife on these accounts, merely to save her from cruel usage.

In this discourse, our Lord shows that marriage (except in one case) is indissoluble, and should be so. 1st. By Divine institution, ver. 4. 2dly. By express commandment, ver. 5. 3dly. Because the married couple become one and the same person, ver. 6. 4thly. By the example of the first pair, ver. 8; and, 5thly. Because of the evil consequent on separation, ver. 9. The importance of this subject will, I hope, vindicate, or excuse, the length of these notes.

10. If the case of the man] *rov avdporov*, of a husband, so I think the word should be translated here. The *Codex Bezae*, *Armenian*, and most of the *Itala*, have *rov avdpor*, which perhaps more properly signifies a husband, though both words are used in this sense.

Our word husband, comes from the Anglo-Saxon, *hus* and *band*: the band of the house, anciently signifieth household, so in my old MS. Bible. It is a lamentable case when the husband, instead of being the band and union of the family, scatters and ruins it, by dissipation, riot, and excess.

It is not good to marry.] That is, if a man have not the liberty to put away his wife when she is displeasing to him. God has said, Gen. ii. 18. it is not good for man to be alone, i. e. unmarried. The disciples seem to say, that if the husband have not the power to divorce his wife when she is displeasing to him, it is not good for him to marry. Here was a flat contradiction to the decision of the Creator. There are difficulties and trials in all states; but let marriage and celibacy be weighed fairly, and I am persuaded the former will be found to have fewer than the latter. However, before we enter into an engagement, which nothing but death can dissolve, we had need to act cautiously; carefully consulting the will and word of God. Where an unbridled passion, or a base love of money, lead the way, marriage is sure to be miserable.

11. All—cannot receive this saying] A very wise answer, and well suited to the present circumstances of the disciples.

their mother's womb: and there are some eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 ¶ And behold one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

1 Cor. 7. 32, 34. & 9. 5, 15.—Mark 10. 13. Luke 15. 15.—Ch. 15. 3.—g. Mark 10. 17. Luke 15. 15.—b. Luke 13. 25.

Neither of the states is condemned. If thou marry, thou dost well—this is according to the order, will, and commandment of God. But if thou do not marry (because of the present necessity, persecution, worldly embarrassments, or bodily infirmity) thou dost better. See 1 Cor. vii. 25.

12. Eunuchs] *Euvnouchos*, from *euvn* *euvin*, to have the care of the bed, or bedchamber; this being the principal employment of eunuchs in the Eastern countries, particularly in the apartments of queens and princesses. These are they whom our Lord says are made eunuchs by men, merely for the above purpose.

So born from their mother's womb] Such as are naturally incapable of marriage, and consequently should not contract any.

For the kingdom of heaven's sake.] I believe our Lord here alludes to the case of the *Essenes*, one of the most holy and pure sects among the Jews. These abstained from all commerce with women, hoping thereby to acquire a greater degree of purity, and be better fitted for the kingdom of God; children they had none of their own, but constantly adopted those of poor people, and brought them up in their own way. *PHILO*, *JOSEPHUS*, and *PLINY*, have largely described this very singular sect; and *DEAN PUGH*, with his usual fidelity and perspicuity, has given the substance of what each has said. Connect. vol. iii. p. 453, &c. Edit. 1725. The account is very interesting, and well worthy the attention of every Christian. Among the rabbins we find these different kinds of eunuchs, not only mentioned, but circumstantially described. *הַיָּדָה שָׂרִיס* *saris chamah*, eunuchs of the sun, i. e. eunuchs by the hand of God; men born impotent. *בְּיָדָה שָׂרִיס* *saris Adam*, eunuchs of men, those who were castrated. And they add a third sort: those who make themselves eunuchs, abstain from marriage, &c. that they may give themselves up to the study of the Divine law. See many examples in *Schoettgen*.

He that is able to receive] *ὁ σὺν χωρεῖν*. These words are variously translated: he who can take, let him take it; comprehend, let him comprehend it; admit, let him admit it. The meaning seems to be, let the man who feels himself capable of embracing this way of life, embrace it, but none can do it but he to whom it is given, who has it as a gift from his mother's womb.

The great *ORIGEN*, understanding the latter clause of this verse (which I have applied to the *Essenes*) literally, O human weakness! went, and literally fulfilled it on himself!

13. Then were there brought unto him little children] These are termed by Luke, chap. xviii. 15. *ra βρέφη*, infants, very young children; and it was on this account, probably, that the disciples rebuked the parents, thinking them too young to receive good. See on Mark x. 16.

That he should put his hands] It was a common custom among the Jews to lay their hands on the heads of those whom they blessed, or for whom they prayed. This seems to have been done by the way of dedication or consecration to God—the person being considered as the sacred property of God ever after. Often God added a testimony of his approbation, by communicating some extraordinary influence of the Holy Spirit. This rite has been long practised among Christians, when persons are appointed to any sacred office. But this consecration of children to God seems to have grown out of use. It is no wonder that the great mass of children are so wicked, when so few are put under the care of Christ, by humble, praying, believing parents. Let every parent that fears God, bring up his children in that fear; and by baptism, let each be dedicated to the Holy Trinity. Whatever is solemnly consecrated to God, abides under his protection and blessing.

14. Of such is the kingdom of heaven] Or, the kingdom of heaven is composed of such. This appears to be the best sense of the passage, and utterly ruins the whole inhuman diabolic system of what is called non-elect infant's damnation; a doctrine which must have sprung from Moloch, and can only be defended by a heart in which he dwells. A great part of God's kingdom is composed of such, literally; and those only who resemble little children shall be received into it; see on chap. xviii. 3. Christ loves little children, because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the Holy Jesus was once a little child.

15. He—departed thence.] That is, from that part of Judea which was beyond Jordan, ver. 1. and then went to Jericho, see chap. xx. 29.

16. One came] Instead of *eis*, one, several MSS., the Slavonic Version, and *Hilary*, read, *νεανίσκος τις*, a certain young man.

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, 'Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, *go and sell* that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

^e Exod. 20, 13. ^f Lev. 5, 17—h Ch. 15, 4—c Lev. 19, 18. Ch. 22, 29. Rom. 13, 9. Gal. 5, 14. James 2, 8—d Ch. 6, 20. Luke 12, 33. & 16, 9. Acts 2, 45. & 4, 31, 35. 1 Tim. 6, 18, 19.

Good, &c.] Much instruction may be had from seriously attending to the *conduct, spirit, and question* of this person.

1. He came running, (Mark x. 17.) for he was deeply convinced of the importance of his business, and seriously determined to seek so as to find. 2. He *kneeled*, or caught him by the knees, thus evidencing his *humility*, and addressing himself only to *Mercy*. See chap. xvii. 14. 3. He came in the spirit of a *disciple*, or *scholar*, desiring to be taught a matter of the utmost importance to him—*good Teacher*. 4. He came in the spirit of *obedience*; he had worked hard to no purpose, and he is still willing to work, provided he can have a prospect of succeeding—*What good shall I do?* 5. His question was the most interesting and important that any soul can ask of God—*How shall I be saved?*

17. Why callest thou me good? Or, Why dost thou question me concerning that good thing? *τί με ερωτάς περὶ τὸν ἀγαθόν.* This important reading is found in BDL three others, the *Coptic, Sahidic, Armenian, Æthiopic*, latter *Syriac, Vulgate, Saxon*; all the *Itala* but one. *Origen, Eusebius, Cyril, Dionysius, Areop. Antiochus, Novatian, Jerom, Augustin, and Juvenius. Erasmus, Grotius, Mill, and Bengel*, approve of this reading. This authority appears so decisive to *Griesbach*, that he has received this reading into the text of his second edition, which in the first he had *interlined*. And instead of *None is good but the one God*, he goes on to read, on nearly the same respectable authorities, *as εἷς ὁ ἀγαθός. There is one who is good.* Let it be observed also that in the 16th verse, instead of *δίδασκαλε ἀγαθὲ, good Teacher*, *διδάκαλε*, only, is read by BDL—one other, one *Evangelistarium*, the *Æthiopic*, three of the *Itala*, *Origen*, and *Illyric*. The whole passage, therefore, may be read thus: *O Teacher! what good thing shall I do that I may have eternal life? And he said unto him, Why dost thou question me concerning that good thing? There is one that is good. (Or, he who is good is one.) But if thou art willing to enter into that life, keep the commandments.* This passage, as it stood, in the common editions, has been considered by some writers as an incontrovertible proof against the Divinity or godhead of Christ. A very learned person, in his note on this place, thus concludes concerning it: "Therefore our Saviour cannot be God: and the notion of, I know not what, a *Trinity in Unity*, THREE Gods in one, is here proved, beyond all controversy, by the unequivocal declaration of JESUS CHRIST HIMSELF, to be ERRONEOUS and IMPOSSIBLE." Not so. One of the greatest critics in Europe, not at all partial to the *God-head* of Christ, has admitted the above readings into his text, on evidence which he judged to be unexceptionable. If they be the true readings, they destroy the whole doctrine built on this text: and indeed the utmost that the enemies of the Trinitarian doctrine can now expect from their formidable opponents, concerning this text, is to leave it *neutral*.

Keep the commandments.] From this we may learn that God's great design in giving his law to the Jews was to lead them to the expectation and enjoyment of eternal life. But as all the law referred to Christ, and he became the end of the law for righteousness, (justification) to all that believe, so he is to be received, in order to have the end accomplished, which the law proposed.

18. *Thou shalt do no murder, &c.]* But some say these commandments are not binding on us—vain deceived men! Can a murderer, an adulterer, a thief, and a liar, enter into eternal life? No. The God of purity and justice has forbidden it. But we are not to keep these commandments in order to purchase eternal life. Right. Neither Jesus Christ nor his genuine messengers say, you are. To save your souls, Christ must save you from your sins, and enable you to walk before him in newness of life.

19. *Honour thy father and thy mother.]* *Σὺν, ἡ, is omitted* by almost every MS. of respectability.

Thou shalt love thy neighbour as thyself.] *Self-love*, as it is generally called, has been grievously declaimed against, even by religious people, as a most pernicious and dreadful evil. But they have not understood the subject on which they spoke. They have denominated that *intense propensity* which unregenerate men feel to gratify their carnal appetites and vicious passions *self-love*: whereas it might be more properly termed *self-hatred*, or *self-murder*. If I am to love my neighbour as myself, and this "love worketh no ill to its neighbour," then *self-love*, in the sense in which our Lord uses it, is something excellent. It is properly a disposition *essential* to our nature, and inseparable from our being, by

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, I have

^e Ch. 13, 22. Mark 10, 24. 1 Cor. 1, 26. 1 Tim. 6, 9, 10—f Gen. 15, 14. Job 42, 2. Jer. 32, 17. Zech. 8, 6. Luke 1, 37. & 19, 27—g Mark 10, 25. Luke 18, 25—h Deut. 23, 9. Ch. 4, 20. Luke 5, 11.

which we *desire* to be happy, by which we *seek* the happiness we have not, and rejoice in it when we possess it. In a word, it is a uniform wish of the soul to avoid all evil, and to enjoy all good. Therefore, he who is wholly governed by *self-love*, properly and scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation in the enjoyment of God. But *self-love* cannot make me happy. I am only the *subject* which receives the happiness, but am not the *object* that constitutes this happiness: for it is that *object*, properly speaking, that I love, and love not only for its own sake, but also for the sake of the happiness which I enjoy through it. "No man," saith the apostle "ever hated his own flesh." But he that sinneth against God wrongeth his own soul, both of present and eternal salvation; and is so far from being governed by *self-love*, that he is the implacable enemy of his best and dearest interests in both worlds.

20. *All these have I kept.]* I have made these precepts the rule of my life. There is a difference worthy of notice between this and our Lord's word. He says, ver. 17. *ῥησάτω, keep*, earnestly, diligently, as with watch and ward; probably referring not only to the *letter* but to the *spirit*. The young man modestly says, all these (*ἐφωκῶσα*) have I *observed*; I have paid attention to, and endeavoured to regulate my conduct by them. I have kept them in *custody*.

From my youth.] Several MSS., Versions, and Fathers, leave out these words. *Grotius* and *Mill* approve of the omission, and *Griesbach* leaves them in the text with a note of suspicion. Perhaps the young man meant no more than that he had in general observed them, and considered them of continual obligation.

What lack I yet?] He felt a troubled conscience, and a mind unassured of the approbation of God; and he clearly perceived that something was wanting to make him truly happy.

21. *If thou wilt be perfect.]* *Τέλειος εἶναι, to be complete*; to have the business *finished*, and all *hindrances* to thy salvation removed, *go and sell that thou hast—go* and dispose of thy possessions, to which it is evident his heart was too much attached, and *give to the poor—for thy goods will be a continual snare to thee if thou keep them, and thou shalt have treasure in heaven—the loss, if it can be called such, shall be made amply up to thee in that eternal life about which thou inquirest—and come and follow me—be my disciple, and I will appoint thee to preach the kingdom of God to others.* This was the usual call which Christ gave to his disciples. See Matt. iv. 19. viii. 22. ix. 9. Mark ii. 14. and it is pretty evident from this, that he intended to make him a preacher of his salvation. How many, by their attachment to filthy lucre, have lost the honour of becoming or continuing ambassadors for the Most High. See on Mark x. 21.

22. *Went away sorrowful.]* Men undergo great agony of mind while they are in suspense, between the love of the world and the love of their souls. When the first absolutely predominates, then they enjoy a factitious rest through a false peace: when the latter has the upper hand, then they possess true tranquillity of mind, through that peace of God that passeth knowledge.

He had great possessions.] And what were these in comparison of peace of conscience, and mental rest—besides he had unequivocal proof that these contributed nothing to his comfort, for he is now miserable even while he possesses them! And so will every soul be, who puts worldly good in the place of the supreme God. See on Mark x. 22.

23. *A rich man shall hardly enter.]* That is, into the *spirit* and *privileges* of the Gospel in this world, and through them into the kingdom of glory. Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them, and not to set the heart upon them—and they who love the world, have not the love of the Father in them. 1 John ii. 15. To be rich, therefore, is in general a great misfortune: but what rich man can be convinced of this? It is only God himself who, by a miracle of mercy, can do this. Christ himself affirms the difficulty of the salvation of a rich man, with an oath, *verily*, but who of the rich either hears or believes him!

24. *A camel.]* Instead of *καμήλον, camel*, six MSS. read *καμύλον, cable*, a mere gloss inserted by some who did not know that the other was a proverb common enough among the people of the East.

There is an expression similar to this in the *Koran* "Tha

have forsaken all, and followed thee; what shall we have therefore?

23 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory,* ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

a Ch. 20. 21. Luke 22. 23, 29, 30. 1 Cor 6. 2, 3. Rev. 2. 26.—h Mark 10. 29, 30.

impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut: nor shall he enter there till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked."—**AL KORAN.** *Surat vii.* ver. 37.

It was also a mode of expression common among the Jews, and signified a thing impossible. Hence this proverb. *A camel in Media dances in a kabe*: a measure which held about three pints. Again, *No man sees a palm tree of gold, nor an elephant passing through the eye of a needle.* Because these are impossible things. "Rabbi Sheheth answered Rabbi Amram, who had advanced an absurdity, *Perhaps thou art one of the Pambidithians who can make an elephant pass through the eye of a needle*: that is, says the *Aruch*, 'who speak things impossible.'" See *Lightfoot* and *Schoettgen* on this place.

Go through] But instead of *διελθὲν*, about eighty MSS., with several Versions and Fathers, have *εἰσελθὲν*, to enter in, but the difference is of little importance in an English translation; though of some consequence to the elegance of the Greek text.

25. *Who then can be saved?* The question of the disciples seemed to intimate that most people were rich, and that therefore scarcely any could be saved. They certainly must have attached a different meaning to what constitutes a rich man, to what we in general do. Who is a rich man in our Lord's sense of the word? This is a very important question, and has not, that I know of, been explicitly answered. A rich man, in my opinion, is not one who has so many hundreds or thousands more than some of his neighbours; but is one who gets more than is necessary to supply all his own wants, and those of his household, and keeps the residue still to himself; though the poor are starving through lack of the necessities of life. In a word, he is a man who gets all he can, saves all he can, and keeps all he has gotten. Speak, reason! speak, conscience! (for God has already spoken) Can such a person enter into the kingdom of God? **ALL NO!!!**

26. *With men this is impossible.* God alone can take the love of the world out of the human heart. Therefore the salvation of the rich is represented as possible only to him: and indeed the words seem to intimate, that it requires more than common exertions of Omnipotence to save a rich man.

27. *We have forsaken all*] "A poor all," says one, "a parcel of rotten nets." No matter—they were their **ALL**, whether rotten or sound—besides, they were the **all** they got their bread by; and such an all as was quite sufficient for that purpose: and let it be observed, that that man forsakes much who reserves nothing to himself, and renounces all expectations from this world, taking God alone for his portion. See chap. iv. 20.

To forsake all, without following Christ, is the virtue of a philosopher. To follow Christ in profession, without forsaking all, is the state of the generality of Christians. But to follow Christ and forsake all, is the perfection of a Christian.

What shall we have therefore?] *Τι ἀποσται πῦνι*, what reward shall we get? This *Kypke* proves to be the meaning of the words from some of the best Greek writers.

28. *Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, &c.]* The punctuation which I have observed here, is that which is followed by the most eminent critics: the regeneration is thus

29^b And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30^c But many that are first shall be last; and the last shall be first.

Luke 18. 29, 30.—c Ch. 20. 16. & 21. 31, 32. Mark 10. 31. Luke 13. 30.

referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper.

The regeneration, *παλιγγενεσία*. Some refer this to the time in which the new heavens and the new earth shall be created, and the soul and body united. The Pythagoreans termed that *παλιγγενεσία*, when, according to their doctrine of the transmigration or metempsychosis, the soul entered into a new body, and got into a new state of being. Clement, in his Epistle to the Corinthians, calls the restoration of the world, after the deluge, by the same name.

Judging the twelve tribes] From the parallel place, Luke xxii. 28—30, it is evident that sitting on thrones, and judging the twelve tribes, means simply obtaining eternal salvation, and the distinguishing privileges of the kingdom of glory, by those who continue faithful to Christ in his sufferings and death.

Judging, *κρινόντες*, *Kypke* has shown that *κρίνεσθαι*, is to be understood in the sense of governing, presiding, holding the first or most distinguished place. Thus, Gen. xlix. 16. *Dan shall judge his people*, i. e. shall preside in, or rule over them; shall occupy a chief place among the tribes. It is well known that the Judges among the Jews were moderators, captains, chief, or head men. The sense therefore of our Lord's words appears to be, that these disciples should have those distinguished seats in glory, which seem to belong particularly to the first confessors and martyrs. See 1 Thess. iv. 14, and 16, and particularly Rev. xx. 4—6. The last quoted passage brings into view the doctrine of the Millennium, when Jesus, after having formed the new heavens, and the new earth, shall reign here gloriously among his ancient 365,000 years; for the thousand years referred to above, are certainly prophetic years, in which, it is well known, each day stands for a year. Others of no mean note, are of opinion that the regeneration means the conversion of men by the preaching of the Gospel—that sitting on twelve thrones signifies the state of eminent dignity to which the apostles should be raised—and that judging the twelve tribes of Israel, means no more than exercising authority in the church, and dispensing laws to the people of God. But I confess I do not see the propriety of this application of the term, as the following verse seems to fix the meaning mentioned above.

29. *Shall receive an hundred fold*] Viz. in this life, in value, though perhaps not in kind: and in the world to come, everlasting life. A glorious portion for a persevering believer! The fulness of GRACE here, and the fulness of GLORY hereafter! See on Mark x. 30.

30. *But many that are first, &c.]* The Jews who had been the first and most distinguished people of God, will in general reject the Gospel of my grace, and be consequently rejected by me. The Gentiles who have had no name among the living, shall be brought to the knowledge of the truth, and become the first, the chief and most exalted people of God. That this prediction of our Lord has been literally fulfilled, the present state of the Christian and Jewish churches sufficiently proves. To illustrate this fully, and to demonstrate that the Jews and Gentiles were now put on an equal footing by the Gospel, our Lord speaks the following parable, which has been unhappily divided from its connexion by making it the beginning of a new chapter.

CHAPTER XX.

The similitude of the householder hiring labourers into his vineyard, to show that the Gentiles should be preferred to the Jews, according to what was hinted at the close of the last chapter, 1—16. On the way going up to Jerusalem, he predicts his sufferings and death, 17—19. The mother of Zebedee's children requests dignities for her sons, 20, 21. Christ by his answer, shows that sufferings, not worldly honours, are to be the lot of his most faithful followers, and that seats in glory can be given only to those who are prepared for them, 22, 23. From this our Lord takes occasion to teach the necessity of humility, and to show that those who wished to be chief, must be servants of all, 24—28. On his coming to Jericho, he restored sight to two blind men, who being restored, follow him, 29—34. [A. M. 4033. A. D. 29. An. Olymp. CCII. i.]

FOR the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

a [Chap. 13. 27. & 18. 23. & 21. 28. John 15. 1—7. Jeremiah 2. 21.—b The Roman penny is the eighth part of an ounce, which after 5s. the ounce is 2s.

NOTES.—Verse 1. *For the kingdom of heaven is like unto a man—a householder*] The very commencement of this chapter shows it to be connected with the preceding. The manner of God's proceeding under the Gospel dispensation resembles a householder, who went out at day break, *quærit, together with the morning*: as the light began to go out of its chambers in the east, so he went out of his bed-room to employ labourers, that they might cultivate his vineyard. This was what was called among the Jews and Romans, the first hour; answering to six o'clock in the morning.

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 He saith unto them, I will give you, ye also, what is right. They say unto him, Sir, we have been idle all day, and have not received anything.

8 He saith unto them, I will give you, ye also, what is right. They say unto him, Sir, we have been idle all day, and have not received anything.

9 He saith unto them, I will give you, ye also, what is right. They say unto him, Sir, we have been idle all day, and have not received anything.

10 He saith unto them, I will give you, ye also, what is right. They say unto him, Sir, we have been idle all day, and have not received anything.

11 He saith unto them, I will give you, ye also, what is right. They say unto him, Sir, we have been idle all day, and have not received anything.

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

a Or, have continued one hour only.—b Rom. 9. 21.—c Deu. 15. 9. Prov. 23. 6.

out meat, drink, or other courtesy demanded," were to have *one penny* per day! In 1314 the pay of a *chaplain* to the Scotch bishops, who were then prisoners in England, was *three halfpence* per day. See *Fleetwood's Chronicon Precios.* p. 123, 129. This was miserable wages, though things at that time were so cheap that 24 eggs were sold for a penny, p. 72. a pair of shoes for *four pence*, p. 71. a *fat goose* for *two pence halfpenny*, p. 72. a hen for a penny, p. 72. *eight bushels* of wheat for *two shillings*, and a *fat ox* for *six shillings and eight pence*! Ibid. In 1336, wheat per quarter, 2s. a fat sheep 6d. fat goose 2d. and a pig 1d. page 75.

3. The third hour] Nine o'clock in the morning.

Market-place] Where labourers usually stood till they were hired. I have often seen labourers standing in the market-places of large towns in these countries, waiting to be employed.

5. The sixth hour] Twelve o'clock. Ninth hour—three o'clock in the afternoon.

6. Eleventh] Five o'clock in the evening, when there was only one hour before the end of the Jewish day, which, in matters of labour, closed at six.

7. No man hath hired us] This was the reason why they were all the day idle.

And whatsoever is right, that shall ye receive] Ye may expect payment in proportion to your labour, and the time ye spend in it; but this clause is wanting in some of the best MSS. Versions and Fathers.

8. When the even was come] Six o'clock, the time they ceased from labour, and the workmen came to receive their wages.

Steward] *Επιτροπος*. A manager of the household concerns under the master. The rabbinical writers use the very same word in Hebrew letters, for the same office, *אפטרופוס* *epitropos*. See *Kypke*.

11. They murmured] The Jews made the preaching of the Gospel to the Gentiles a pretence why they should reject that Gospel; as they fondly imagined they were, and should be the sole objects of the Divine approbation. How they murmured because the Gentiles were made partakers of the kingdom of God, see Acts xi. 1, &c. and xv. 1, &c.

There are many similitudes of this kind among the Jews, where the principal part even of the phraseology of our Lord's parable may be found. Several of them may be seen in *Schottgen*. Our Lord, however, as in all other cases, has greatly improved the language, scope, design, and point of the similitude. He was, in all cases, an eminent master of the sentences.

13. Friend, I do thee no wrong] The salvation of the Gentiles can in itself become no impediment to the Jews: there is the same Jesus both for the Jew and for the Greek. Eternal life is offered to both through the blood of the cross; and there is room enough in heaven for all.

15. Is it not lawful for me] As eternal life is the free gift of God, he has a right to give it in whatever proportions, at whatever times, and on whatever conditions he pleases.

Is thine eye evil] An evil eye among the Jews meant a malicious, covetous, or envious person. Most commentators have different methods of interpreting this parable. Something was undoubtedly designed by its principal parts, besides the scope and design mentioned at the conclusion of the last chapter. The following, which is taken principally from the very pious *Quesnel*, may render it as useful to the reader, as any thing else that has been written on it.

The church is a vineyard, because it is a place of labour, where no man should be idle. Each of us is engaged to labour in this vineyard—to work out our salvation through him who worketh in us to will and to perform. Life is but a day, whereof childhood, or the first use of reason, is the day-break or first hour, verse 1, in which we receive the first call. The promise of the kingdom of glory is given to all those who are workers together with him, ver. 2. The second call is in the time of youth, which is most commonly idle, or only employed in dissipation and worldly cares, ver. 3. The third call is at the age of manhood. The fourth, in the decline of life, ver. 5. The fifth, when sickness and the infirmities of life press upon us. How many are there in the world who are just ready to leave it, before they properly consider for what end they were brought into it. Still idle, still unemployed in the things which concern their souls; though eternal life is offered to them, and hell moving from beneath to meet them! ver. 6.

Others consider the morning the first dawn of the Gospel;

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Ch. 6. 23.—d Ch. 19. 30.—e Ch. 22. 14.—f Mark 10. 32. Luke 19. 31. John 12. 12.

and the first call to be the preaching of John Baptist. The second call, the public preaching of our Lord: and that of the apostles when they got an especial commission to the Jews, chap. x. 5, 6, together with that of the seventy disciples mentioned, Luke x. 1. The third call, which was at mid-day, represents the preaching of the fullness of the Gospel after the ascension of Christ, which was the meridian of evangelic glory and excellence. The fourth call, represents the mission of the apostles to the various Synagogues of the Jews in every part of the world where they were scattered; the history of which is particularly given in the Acts of the Apostles. The fifth call, or eleventh hour, represents the general call of the Gentiles into the church of Christ, when the unbelieving Jews were finally rejected. What makes this interpretation the more likely is, that the persons who are addressed at ver. 7, say, No man hath hired us, i. e. We never heard the voice of a prophet announcing the true God, nor of an apostle preaching the Lord Jesus, until now. The Jews could not use this as an argument for their carelessness about their eternal interests.

16. So the last shall be first, and the first last] The Gentiles, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also hath rejected them.

Many are called, &c.] This clause is wanting in BL. one other: and in the Coptic and Sahidic Versions. Bishop PEARCE thinks it an interpolation from chap. xxii. 14. The simple meaning seems to be: As those who did not come at the invitation of the householder to work in the vineyard, did not receive the denarius or wages; so those who do not obey the call of the Gospel, and believe in Christ Jesus, shall not inherit eternal life.

This place seems to refer to the ancient Roman custom of recruiting their armies. Among this celebrated people, no one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed almost from their cradle, in military exercises. The *Campus Martius* was the grand field in which they were disciplined: there they accustomed themselves to leaping, running, wrestling, bearing burdens, fencing, throwing the javeline, &c. and when, through these violent exercises, they were all besmeared with dust and sweat, in order to refresh themselves, they swam twice or thrice across the Tiber! Rome might at any time have recruited her armies by volunteers from such a mass of the well educated hardy soldiers; but she thought proper, to use the words of the *Abbé Mably*, that the honour of being chosen to serve in the wars, should be the reward of the accomplishments shown by the citizens in the *Campus Martius*, that the soldier should have a reputation to save; and that the reward paid him, in choosing him to serve, should be the pledge of his fidelity and zeal to discharge his duty. The age of serving in the army, was from seventeen to forty-five, and the manner in which they were chosen, was the following:

After the creation of consuls, they every year named twenty-four military tribunes, part of whom must have served five years at least, and the rest eleven. When they had divided among them the command of the four legions to be formed, the consuls summoned to the capitol, or *Campus Martius*, all the citizens who, by their age, were obliged to bear arms. They drew up by tribes, and lots were drawn to determine in what order every tribe should present its soldiers. That which was the first in order, chose the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion, chose one of these four, whom they liked best. The tribunes of the second and third legions likewise made their choice one after another; and he that remained, entered into the fourth legion. A new tribe presented other four soldiers, and the second legion chose first. The third and fourth legions had the same advantage in their turns. In this manner, each tribe successively chose four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been called, but not chosen, returned to their respective employments, and served their country in other capacities. None can suppose that these were deemed useless, or that because not now chosen to serve their country in the field, they were proscribed from the rights and privi-

18 * Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 * And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 * Then came to him the mother of 4 Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant, that these my two sons * may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of ¹ the cup that I shall drink of, and to be baptized with ² the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, ³ Ye shall drink indeed of my

¹ Ch. 16. 21—b Chap. 27. 2. Mark 15. 1, 16, &c. Luke 23. 1. John 19. 28, &c. Acts 3. 13—c Mark 10. 35—d Chap. 4. 21—e Chap. 19. 28—f Ch. 26. 29, 42. Mark 14. 36. Luke 22. 42. John 18. 11—g Luke 12. 50—h Acts 12. 2. Romans 8. 17. 2 Cor. 1. 7. Rev. 1. 9.

leges of citizens, much less *destroyed*, because others were found better qualified to serve their country at the post of honour and danger. Thus many are called by the preaching of the Gospel, but few are found who use their advantages in such a way as to become extensively useful in the church—and many in the church *militant* behave so ill, as never to be admitted into the church *triumphant*. But what a mercy that those who appear now to be rejected may be called in another muster, enrolled, serve in the field, or work in the vineyard. How many millions does the *long-suffering* of God lead to repentance!

17. And Jesus going up] From Jericho to Jerusalem, chap. xix. 15.

18. The Son of man shall be betrayed] Or, will be delivered up. This is the third time that our Lord informed his disciples of his approaching sufferings and death. This was a subject of the utmost importance, and it was necessary they should be well prepared for such an awful event.

19. Deliver him to the Gentiles to mock] This was done by Herod and his Roman soldiers. See Luke xxiii. 11.

To scourge and to crucify] This was done by Pilate the Roman governor. The punishment of the cross was Roman, not Jewish: but the chief priests condemned him to it, and the Romans executed the sentence. How little did they know that they were, by this process, jointly offering up that sacrifice which was to make an atonement for the Gentiles and for the Jews; an atonement for the sin of the whole world. How often may it be literally said, *The wrath of man shall praise thee!*

20. The mother of Zebedee's children] This was Salome.

21. Grant that these my two sons] James and John. See Mark xv. 40. In the preceding chapter, ver. 28. our Lord had promised his disciples, that they should sit on *twelve thrones*, judging the twelve tribes. *Salome* probably hearing of this, and understanding it literally, came to request the chief dignities in this new government for her sons; and it appears it was at their instigation that she made this request, for Mark, chap. x. 35. informs us, that these brethren themselves made the request, i. e. they made it through the medium of their mother.

One on thy right hand, and the other on (thy) left] I have added the pronoun in the latter clause on the authority of almost every MS. and version of repute.

That the sons of Zebedee wished for ecclesiastical, rather than secular honours, may be thought probable, from the allusion that is made here to the supreme dignities in the great sanhedrim. The prince of the sanhedrim (HANASI) sat in the midst of two rows of senators or elders; on his right hand sat the person termed Ab, (the father of the sanhedrim:) and on his left hand the CAACHAM, or sage. These persons transacted all business in the absence of the president. The authority of this council was at some periods very great, and extended to a multitude of matters, both ecclesiastical and civil. These appear to have been the honours which James and John sought. They seem to have strangely forgot the lesson they had learnt from the transfiguration.

22. Ye know not what ye ask.] How strange is the infatuation in some parents, which leads them to desire *worldly or ecclesiastical* honours for their children. He must be much in love with the cross, who wishes to have his child a minister of the Gospel; for if he be such as God approves of in the work, his life will be a life of toil and suffering; he will be obliged to *sip*, at least, if not to drink largely of the cup of Christ. We know not what ye ask, when, in getting our children into the church, we take upon ourselves to answer for their call to the sacred office, and for the salvation of the souls that are put under their care. Blind parents! rather let your children beg their bread, than thrust them into an office to which God has not called them; and in which they will not only ruin their own souls, but be the means of damnation to hundreds; for if God has not sent them, they shall not profit the people at all.

And to be baptized with the baptism that I am baptized, &c.] This clause in this and the next verse, is wanting in BDL, two others (7 more in ver. 23.) Coptic, Sahidic, Ethiopic, Mr. WISELOCK's Persic, Vulgate, Saxon, and all the Itala,

cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

23 * And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But ¹ it shall not be so among you: but ² whosoever will be great among you, let him be your minister;

27 * And whosoever will be chief among you, let him be your servant:

28 * Even as the Son of man came not to be ministered unto, ³ but to minister, and ⁴ to give his life a ransom ⁵ for many.

29 * And as they departed from Jericho, a great multitude followed him.

¹ Ch. 25. 34—k Mark 10. 41. Luke 22. 24, 25—l Pet. 5. 3—m Ch. 23. 11. Mark 9. 35, & 10. 43—n Ch. 12. 4—o John 13. 4—p Phil. 2. 7—q Luke 22. 27. John 13. 14—r 15. 23. 10. 11. 1 Pan. 9. 24. 35. John 11. 54. 52. 1 Tim. 2. 6. Tit. 2. 14. 1 Pet. 1. 19—s Ch. 26. 28. Rom. 5. 15. 10. Heb. 9. 28—t Mark 10. 45. Luke 19. 35.

except two. Grotius, Mill, and Bengel, think it should be omitted, and Griesbach has left it out of the text in both his editions. It is omitted also by Origen, Epiphanius, Hilary, Jerom, Ambrose, and Juvenius. According to the rules laid down by critics, to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text. It may be asked, does not, *drink of my cup*, convey the same idea? Does the clause add any thing to the pendency of the passage? And though found in many good MSS. is not the balance of evidence in point of antiquity against it? Baptism among the Jews, as it was performed in the coldest weather, and the persons were kept under water for some time, was used not only to express death, but the most cruel kind of death. See *Lightfoot*. As to the term *cup*, it was a common figure, by which they expressed calamities, judgments, desolation, &c.

They say unto him, We are able.] Strange blindness! you can? No, one drop of this cup would sink you into utter ruin, unless upheld by the power of God. However, the man whom God has appointed to the work he will preserve in it.

23. Is not mine to give, but it shall be given to them for whom it is prepared of my Father.] The common translation, in which the words, it shall be given to them, are interpolated by our translators, utterly changes, and destroys the meaning of the passage. It represents Christ (in opposition to the whole Scriptures) as having nothing to do in the dispensing of rewards and punishments; whereas, our Lord only intimates, that, however partial he may be to these two brethren, yet seats in glory can only be given to those who are fitted for them. No favour can prevail here; the elevated seat is for him who is filled with the fulness of God. The true construction of the words is this—*to sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father*. According to the prediction of Christ, these brethren did partake of his afflictions: James was martyred by Herod, Acts xii. 2. and John was banished to Patmos, for the testimony of Christ, Rev. i. 9.

24. When the ten heard it, they were moved] The ambition which leads to spiritual lordship, is one great cause of murmurings and animosities in religious societies; and has proved the ruin of the most flourishing churches in the universe.

25. Exercise dominion—and—exercise authority upon them.] They tyrannized and exercised arbitrary power over the people. This was certainly true of the governments in our Lord's time, both in the east and in the west. I have endeavoured to express, as nearly as possible, the meaning of the two Greek verbs, *κατακυριονεύειν* and *κατεξουσιάζειν*, and those who understand the genius of the language will perceive, that I have not exhausted their sense, however some may think that no emphasis was intended, and that these compound verbs are used for the simple *κυριονεύειν* and *εξουσιάζειν*. See *Wakefield* and *Rosenmüller*.

The government of the church of Christ is widely different from secular governments. It is founded on humility and brotherly love: it is derived from Christ, the great Head of the church, and is ever conducted by his maxims and Spirit. When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the state; the state has often corrupted the church: it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be, over the whole world, wherever the church and state are united in secular matters.

26. It shall not be so among you] Every kind of lordship and spiritual domination over the church of Christ, like that exercised by the church of Rome, is destructive and anti-christian.

Your minister] Or, deacon, *διακονος*: I know no other word which could at once convey the meaning of the original, and make a proper distinction between it and *δουλος*, or servant, in ver. 27. The office of a deacon, in the primitive church, was to serve in the *agape*, or love feasts, to distribute the bread and wine to the communicants; to proclaim different parts and times of worship in the churches; and to take care of the widows, orphans, prisoners, and sick,

30 And, behold, ^a two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

a Ch. 9. 27.—b Mark 10. 42. Luke 18. 40. Psa. 65. 2.—c Ch. 9. 30.

who were provided for out of the revenues of the church. Thus we find it was the very *lowest* ecclesiastical office. *Deacons* were first appointed by the apostles, Acts vi. 1—6. they had the care of the poor, and preached occasionally.

27. *Your servant*] *Δουλος*, the *lowest* secular office, as *deacon* was the *lowest* ecclesiastical office: *δουλος*, is often put for *slave*.

From these directions of our Lord, we may easily discern what sort of a spirit his ministers should be of. 1. A minister of Christ is not to consider himself a *lord* over Christ's flock. 2. He is not to conduct the concerns of the church with an imperious spirit. 3. He is to reform the weak after Christ's example, more by *loving instruction*, than by *reproof or censure*. 4. He should consider that true apostolic greatness consists in *serving* the followers of Christ with all the powers and talents he possesses. 5. That he should be ready, if required, to *give up his life unto death*, to promote the salvation of men.

28. *A ransom for many.*] *Λυτρον* αντι πολλων, or, a *ransom* instead of *many*,—one ransom, or atonement *instead* of the *many* prescribed in the Jewish law. Mr. Wakefield contends for the above translation, and with considerable show of reason and probability.

The word *λυτρον* is used by the *Septuagint*, for the Hebrew *pidion*, the ransom paid for a man's life, see Exod. xxi. 30. Num. iii. 49, 51, and *λυτρα* is used Num. xxv. 31. where a *satisfaction* (Hebrew *soffer*, an atonement,) for the life of a murderer is refused. The original word is used by Lucian in exactly the same sense, who represents Gany-mede promising to sacrifice a ram to Jupiter, *λυτρον* υπερ ερον, as a *ransom* for himself, provided he would dismiss him.

The whole Gentile world, as well as the Jews, believed in vicarious sacrifices. Virgil, *Æn. v. 85*. has nearly the same words as those in the text. “*Unum pro multis dabitur caput*,”—One man must be given for many. Jesus Christ laid down his life as a ransom for the lives and souls of the children of men. In the *Codex Bezae*, and in most of the *Itala*, the *Saxan*, and one of the *Syriac*, *Hilary*, *Leo*, *Magnus*, and *Juvencus*, the following remarkable addition is found:—“But seek ye to increase from a little, and to be lessened from that which is great. Moreover, when ye enter into a house, and are invited to sup, do not recline in the most eminent places, lest a more honourable than thou come after, and he who invited thee to supper, come up to thee and say, Get down yet lower; and thou be put to confusion. But if thou sit down in the lowest place, and one inferior to thee come after, he who invited thee to supper, will say unto thee, Go and sit higher: now this will be advantageous to thee.” This is the largest addition found in any of the MSS. and contains not less than *sixty* words in the original, and eighty-three in the Anglo-Saxon. It may be necessary to remark, that Mr. Marshall, in his edition of the Gothic and Saxon Gospels, does not insert these words in the text, but gives it p. 496 of his observations. This edition is at least as ancient as the fourth century, for it is quoted by *Hilary*, who did not die till about A. D. 367.

30. *Two blind men*] Mark, chap. x. 46. and Luke xviii. 35. mention only one blind man, *Bartimeus*. Probably he was mentioned by the other evangelists, as being a person well known before and after his cure. *Blindness* of heart is a disorder of which men seldom complain, or from which they

42 And Jesus ^b stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, ^c Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: ^d and immediately their eyes received sight, ^e and they followed him.

d Mark 8. 22—25 & 10. 52. Ch. 11. 5.—e Psa. 116. 1.

desire to be delivered; and it is one property of this blindness, to keep the person from *perceiving* it, and to persuade him that his sight is good.

Sitting by the way-side] In the likeliest place to receive alms, because of the multitudes going and coming between Jerusalem and Jericho.

Cried out] In the midst of judgments God remembers mercy. Though God had deprived them, for wise reasons, of their eyes, he left them the use of their speech. It is never so *ill* with us, but it might be much *worse*: let us, therefore, be submissive and thankful.

Have mercy on us] Hearing that Jesus passed by, and not knowing whether they should ever again have so good an opportunity of addressing him, they are determined to call, and call earnestly. They ask for *mercy*, conscious that they *deserve* nothing, and they ask with *faith*—*Son of David*, acknowledging him as the promised *Messiah*.

31. *The multitude rebuked them*] Whenever a soul begins to cry after Jesus for *light and salvation*, the world and the devil join together to drown its cries, or force it to be silent. But let all such remember, Jesus is now passing by: that their souls must perish everlastingly, if not saved by him, and they may never have so good an opportunity again. While there is a broken and a contrite heart, let it sigh its complaints to God, till he hear and answer.

They cried the more] When the world and the devil begin to rebuke in this case, it is a proof that the salvation of God is *nigh*, therefore, let such *cry out a great deal* the more.

32. *Jesus stood*] “The cry of a believing penitent,” says one, “is sufficient to stop the most merciful Jesus, were he going to make a new heaven and a new earth: for what is all the *irrational* part of God's creation in worth, when compared with the value of one immortal soul?” See on Mark x. 50.

What will ye that I shall do] Christ is at all times infinitely willing to save sinners: when the desire of the heart is turned towards him, there can be little delay in the salvation. *What is thy wish?* If it be a good one, God will surely fulfil it.

33. *That our eyes may be opened.*] He who feels his own sore, and the plague of his heart, has no great need of a *prompter* in prayer. A hungry man can easily ask bread; he has no need to go to a book to get expressions to state his wants in; his hunger tells him he wants food, and he tells this to the person from whom he expects relief. Helps to devotion, in all ordinary cases may be of great use; in extraordinary cases they can be of little importance; the afflicted heart alone can tell its own sorrows with appropriate pleadings.

34. *So Jesus had compassion on them*] *Σπλαγχνισθεis*, he was moved with tender pity. The tender pity of Christ met the earnest cry of the blind men, and their immediate cure was the result.

They followed him] As a proof of the *miracle* that was wrought, and of the *gratitude* which they felt to their benefactor. For other particulars of this miraculous cure, see the notes on Mark x. 46, &c.

Reader, whosoever thou art, act in behalf of thy soul as these blind men did in behalf of their sight, and thy salvation is sure. Apply to the Son of David, lose not a moment, he is *passing by*, and thou art *passing into eternity*, and probably wilt never have a more favourable opportunity than the present. Lord increase thy earnestness and faith!

CHAPTER XXI.

Christ rides into Jerusalem upon an ass, and the multitude receive him joyfully, 1—11. He enters the temple, and expels the money changers, &c. 12, 13. The blind and the lame come to him and are healed, 14. The chief priests and scribes are offended, 15. Our Lord confounds them, and goes to Bethany, 16, 17. The barren fig-tree blasted, 18—22. While teaching in the temple, the chief priests and elders question his authority; he answers and confutes them, 23—27. The parable of the man and his two sons, 28—32. The parable of a vineyard let out to husbandmen, 33—42. applied to the priests and Pharisees, 43—45. who wish to kill him, but are restrained by the fear of the people, who acknowledge Christ for a prophet, 46. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND ^a when they drew nigh unto Jerusalem, and were come to Bethphage, unto ^b the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

a Mark 11. 1. Luke 19. 29.—b Zech. 14. 4.

NOTES.—Verse 1. *Bethphage*] A place on the west declivity of mount *Olivet*, from which it is thought the whole declivity and part of the valley took their name. It is supposed to have derived its name from the *fig-trees* which grew there; *βηθ פאג*, signifying a region as well as a house, and *פאג*, a green fig.

2. *Ye shall find an ass tied, and a colt*] *Asses and mules* were in common use in Palestine: horses were seldom to be

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 ^c Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 ^d And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and ^e put on them their clothes, and they set him thereon.

c Isa. 62. 11. Zech. 9. 9. John 12. 15.—d Mark 11. 4.—e 2 Kings 9. 13.

met with. Our blessed Lord takes every opportunity to convince his disciples that nothing was *hidden* from him: he informs them of the most minute occurrence, and manifested his power over the heart, in disposing the owner to permit the ass to be taken away.

3. *The Lord*, (the proprietor of all things) *hath need of them*] Jesus is continually humbling himself, to show us how odious pride is, in the sight of God: but in his humility he is ever

8 And a very great multitude spread their garments in the way; * others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, ^bHosanna to the son of David: ^cBlessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 ^dAnd when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus ^e the prophet of Nazareth of Galilee.

12 ^fAnd Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the

^a See Lev. 23, 40. 1 Macc. 13, 51, &c. 2 Macc. 10, 7. John 12, 13.—^b Psa. 118, 25.—^c Psa. 118, 25.—^d Mark 11, 15. Luke 19, 45. John 2, 13, 15.

giving proofs of his Almighty power, that the belief of his divinity may be established.

4 All this was done.] The word *all*, in this clause, is omitted by some MSS., Versions, and Fathers.

Which was spoken.] The Spirit of God, which predicted those things that concerned the Messiah, took care to have them literally fulfilled: 1. To show the truth of prophecy in general; and, 2. To designate Christ as the person intended by that prophecy. See the note on chap. ii. 23.

5 Tell ye the daughter of Sion.] The quotation is taken from Zech. ix. 9, but not in the precise words of the prophet.

This entry into Jerusalem has been termed the triumph of Christ. It was, indeed, the triumph of humility over pride and worldly grandeur; of poverty over affluence; and of meekness and gentleness over rage and malice.

He is coming now meek, full of kindness and compassion to those who were plotting his destruction! He comes to deliver up himself into their hands; their king comes to be murdered by his subjects, and to make his death a ransom price for their souls!

7 And put on them their clothes.] Thus acknowledging him to be their king, for this was a custom observed by the people when they found that God had appointed a man to the kingdom. When Jehu sat with the captains of the army, and Elisha the prophet came, by the order of God, to anoint him king over Israel, as soon as he came out of the inner chamber into which the prophet had taken him to anoint him, and they knew what was done, every man took his garment, and spread it under him on the top of the steps, and blew the trumpets, saying, "Jehu is king!" 2 Kings ix. 13.

And they set him thereon.] Καὶ ἐπεκαθίσαν ἐπ' αὐτὸν αὐτοὶ, and he sat upon them: but instead of ἐπ' αὐτοὶ, upon them, the Codex Bezae, seven copies of the *Itala*, some copies of the *Vulgate*, and some others, read ἐπ' αὐτὸν, upon him, i. e. the colt. This is most likely to be the true reading; for we can scarcely suppose that he rode upon both by turns, this would appear childish; or that he rode upon both at once, for this would be absurd. Some say he sat on both; for "the ass that was tied up, was an emblem of the Jews bound under the yoke of the law; and the colt that had not been tied, represented the Gentiles who were not under the law; and that Jesus Christ's sitting, on both, represented his subjecting the Jews and the Gentiles to the sway of his evangelical sceptre." He who can receive this saying, let him receive it.

8 Cut down branches from the trees.] Carrying palm and other branches, was emblematical of victory and success. See 1 Macc. xiii. 51. 2 Macc. x. 7. and Rev. vii. 9.

The rabbins acknowledge that the prophecy in Zechariah refers to the Messiah; so Rab. Tanhum, and Yalcut Rubeni, has a strange story about the ass. "This ass is the colt of that ass which was created in the twilight of the sixth day. This is the ass which Abraham found when he went to sacrifice his son. This is the ass on which Moses rode when he went to Egypt; and this is the ass on which the Messiah shall ride." Some of the Jews seem to think that the Zebra is intended; for according to *Bab. Sanhedr.* fol. 98, when Shapur, king of Persia, said to Rabbi Samuel:—"You say your Messiah will come upon an ass: I will send him a noble horse." To which the rabbi replied, "You have not a horse with a hundred spots (query streaks) like his ass." See *Light-foot* and *Schoettgen*.

9. Hosanna to the Son of David.] When persons applied to the king for help, or for a redress of grievances, they used the word *hosanna*, or rather from the Hebrew הוֹשִׁיעָה נָא, *hoshi'ahna*! Save now, or save, we beseech thee; redress our grievances, and give us help from oppression! Thus, both the words and actions of the people prove that they acknowledged Christ as their king, and looked to him for deliverance. How easily might he have assumed the sovereignty at this time, had he been so disposed! For instances of the use of this form of speech, see 2 Sam. xiv. 4. 2 Kings vi. 26. Psal. cxviii. 25.

Son of David.] A well known epithet of the Messiah. He who cometh in the name, &c. He who comes in the name and authority of the Most High.

Hosanna in the highest.] Either meaning, let the heavenly hosts join with us in magnifying this august Being, or, let the utmost degrees of hosannas, of salvation, and deliverance, be communicated to thy people! Probably there is an allusion here to the custom of the Jews in the feast of tabernacles. During the first seven days of that feast, they went once round the altar each day, with palm and other branches

tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, ^bMy house shall be called the house of prayer; ^cbut ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 ^dAnd when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, ^eOut of the

^a Ch 2, 22; Lk. 7, 36. Jn. 6, 14 & 7, 40 & 9, 17.—^b Mt. 11, 11. Lk. 19, 45. John 2, 15.—^c Gen. 14, 25.—^d Jer. 7, 11. Mark 11, 17. Luke 19, 45.—^e Psa. 118, 25.

in their hands, singing *HOSANNA*: but on the eighth day of that feast, they walked seven times round the altar, singing the *hosanna*, and this was termed the *hosanna rabba*; the GREAT *hosanna*, i. e. assist with the greatest succour. Probably answering to the *rois ψαλμοις* of the evangelist, for on this day they beg the most speedy and powerful help against their enemies, and likewise pray for a prosperous and fruitful year. See STEINUS's *Jewish Traditions*, vol. ii. p. 322.

10. All the city was moved.] Or, the whole city was in motion. *Ecce homo*, was in a tumult—they saw and heard plainly that the multitude had proclaimed Christ king and Messiah. Who is this? Who is accounted-worthy of this honour?

11. This is Jesus the prophet.] Ο ἰσχυρὸς, that prophet whom Moses spoke of, Deut. xviii. 18. I will raise them up a prophet—like unto thee, &c. Every expression of the multitude plainly intimated that they fully received our blessed Lord as the promised Messiah.—How strange is it that these same people (if the creatures of the high-priest be not only intended) should, about five days after, change their hosannas for, Away with him! crucify him! crucify him! How fickle is the multitude! Even when they get right, there is but little hope that they will continue so long.

12. Jesus went into the temple of God, &c.] "Avarice," says one, "covered with the veil of religion, is one of those things on which Christ looks with the greatest indignation in his church. Merchandise of holy things, simoniacal presentations, fraudulent exchanges, a mercenary spirit in sacred functions: ecclesiastical employments obtained by flattery, service, or attendance, or by any thing which is instead of money: collations, nominations, and elections made through any other motive than the glory of God; these are all fatal and damnable profanations, of which those in the temple were only a shadow." (QUESEL.)

Money-changers.] Persons who furnished the Jews and proselytes who came from other countries, with the current coin of Judea, in exchange for their own.

13. My house shall be called the house of prayer.] This is taken from Isai. lvi. 7.

But ye have made it a den of thieves.] This is taken from Jerem. vii. 11. Our Lord alludes here to those dens and caves in Judea, in which the public robbers either hid or kept themselves fortified. They who are placed in the church of Christ to serve souls, and do it not, and they who enjoy the revenues of the church, and neglect the service of it, are thieves and robbers in more senses than one.

Our Lord is represented here as purifying his temple; and this we may judge he did in reference to his true temple, the church, to show that nothing that was worldly or wholly should have any place among his followers, or in that heart in which he should condescend to dwell. It is marvellous that these interested vile men did not raise a mob against him: but it is probable they were overawed by the divine power, or seeing the multitudes on the side of Christ, they were afraid to molest him. I knew a case something similar to this, which did not succeed so well. A very pious clergyman of my acquaintance, observing a woman keeping a public standing to sell nuts, gingerbread, &c. at the very porch of his church, on the Lord's day, "desired her to remove thence, and not defile the house of God, while she profaned the Sabbath of the Lord." She paid no attention to him. He warned her the next Sabbath, but still to no purpose. "Going in one Lord's day to preach, and finding her still in the very entrance, with her stall, he overthrew the stall, and scattered the stuff into the street." He was shortly after summoned to appear before the royal court, which, to its eternal reproach, condemned the action, and fined the man of God in a considerable sum of money!

14. The blind and the lame came.] Having condemned the profane use of the temple, he now shows the proper use of it. It is a house of prayer, where God is to manifest his goodness and power in giving sight to the spiritually blind, and feet to the lame. The church or chapel in which the blind and the lame are not healed, has no Christ in it, and is not worthy of attendance.

15. The chief priests—were sore displeased.] Or, were incensed. Incensed at what? At the purification of the profaned temple. This was a work they should have done themselves; but for which they had neither grace nor influence, and their pride and jealousy will not suffer them to permit others to do it. Strange as it may appear, the priesthood itself, in all corrupt times, has been ever the most forward to prevent a reform in the church. Was it because they were conscious that a reformer would find them no better than mag-

mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into ^a Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw ^a a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, ^f If ye have faith, and ^g doubt not, ye shall not only do this which is done to the fig-tree, ^h but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And ⁱ all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ^k And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and ^l said, By what authority doest thou these things? and who gave thee this authority?

^a Mark 11. 11. John 11. 18.—^b Mark 11. 12.—^c Mark 11. 13.—^d Gr. one fig-tree.—^e Mark 11. 20.—^f Ch. 17. 20. Lk. 17. 6.—^g Jsa. 1. 6.—^h Ch. 13. 2.—ⁱ Ch. 7. 7. Mk 11.

ney-changers in, and profaners of the house of God, and that they and their system must be overturned, if the true worship of God were restored? Let him who is concerned, answer this to his conscience.

16. *Out of the mouth of babes*] The eighth Psalm, out of which these words are quoted, is applied to Jesus Christ in three other places in the New Covenant, 1 Cor. xv. 27. Ephes. i. 22. Heb. ii. 6. Which proves it to be merely a prophetic psalm, relating to the Messiah.

It was a common thing among the Jews for the children to be employed in public acclamations; and thus they were accustomed to hail their celebrated rabbins. This shouting of the children was therefore no strange thing in the land; only they were exasperated because a person was celebrated, against whom they had a rooted hatred. As to the prophecy, that foretold this, they regarded it not. Some imagine that babes and sucklings in the prophecy have a much more extensive meaning, and refer also to the first preachers of the Gospel of Christ.

17. *And he left them* (καταλιπον, finally leaving them,) and went into Bethany; and he lodged there.] Bethany was a village about two miles distant from Jerusalem, by Mount Olivet, John xi. 18, and it is remarkable that from this day till his death, which happened about six days after, he spent not one night in Jerusalem, but went every evening to Bethany, and returned to the city each morning. See Luke xxi. 7. xxi. 39. John viii. 1, 2. They were about to murder the Lord of glory, and the true light, which they had rejected, is now departing from them.

Lodged there.] Not merely to avoid the snares laid for him by those bad men, but to take away all suspicion of his affecting the regal power. To the end of this verse is added by the Saxon, And læpde hi ðan be Froðe rice, And taught them of the kingdom of God. This same reading is found in some MSS., Missals, and one copy of the Itala. It appears also in Wickliff, and my old folio English MS. Bible, and taught them of the kingdom of God; and in two MS. copies of the Vulgate, in my possession; one, duodecimo, very fairly written, in 1300, the other a large folio, probably written in the 11th or 12th century, in which the words are, tunc predicabat eis de regno Dei. And there he taught them concerning the kingdom of God.

18. *Now in the morning, as he returned into the city*] Which was his custom from the time he wholly left Jerusalem, spending only the day time teaching in the temple; see ver. 17. This was probably on Thursday, the 12th day of the month Nisan. He hungered—Probably neither he, nor his disciples, had any thing but what they got from public charity; and the hand of that, seems to have been cold at this time.

19. *He saw a fig-tree in the way*] Ερι της οδου, By the road side. As this fig-tree was by the wayside, it was no private property; and on this account our Lord, or any other traveller, had a right to take of its fruit. For a full explanation of this difficult passage, relative to this emblematic fig-tree, see on Mark xi. 13, &c.

Let no fruit grow on thee] Can a professor who affords Christ nothing but barren words and wishes, expect any thing but his malediction? When the soul continues in unfruitfulness, the influences of grace are removed, and then the tree speedily withers from the very root.

20. *How soon is the fig-tree withered away?*] We often say to our neighbours, "How suddenly this man died! Why could have expected it so soon?" But who takes warning by these examples? What we say to-day of others, may be said to-morrow of ourselves. Be ye also ready! Lord, increase our faith!

21. *If ye have faith, and doubt not*] See on chap. xvii. 20. Removing mountains, and rooting up of mountains, are phrases very generally used to signify the removing or conquering great difficulties; getting through perplexities. So many of the rabbins are termed rooters up of mountains, because they were dexterous in removing difficulties, solving cases of conscience, &c. In this sense our Lord's words are to be understood. He that has faith, will get through every

21 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise, will tell you by what authority I do these things.

22 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

23 But if we shall say, Of men; we fear the people; ^m for all hold John as a prophet.

24 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

25 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

26 He answered and said, I will not; but afterward he repented, and went.

27 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

28 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

^a Lk. 11. 9. James 5. 16. 1 Jon. 3. 22. & 5. 14.—^b Mk 11. 27. Lk. 20. 1.—^c Ex. 24. Acts 4. 7. & 7. 27.—^d Ch. 14. 5. Mk. 6. 30. Lk. 20. 6.—^e Eccles. 19. 21.—^f Lk. 7. 22, 25.

difficulty and perplexity; mountains shall become mole-hills or plains before him. The saying is neither to be taken in its literal sense, nor is it hyperbolical: it is a proverbial form of speech, which no Jew could misunderstand, and with which no Christian ought to be puzzled.

22. *All things—ye shall ask in prayer, believing*] In order to get salvation, there must be, 1. A conviction of the want of it: this begets, 2. Prayer, or warm desires, in the heart: then, 3. The person asks, &c. makes use of words expressive of his wants and wishes: 4. Delivers the word of promise, relative to the fulfilment of his wants; and, 5. Receives, according to the merciful promise of God, the salvation which his soul requires.

23. *By what authority doest thou these things?*] The things which the chief priests allude to, were his receiving the acclamations of the people as the promised Messiah, his casting the traders out of the temple, and his teaching the people publicly in it.

Who gave thee this authority?] Not them: for, like many of their successors, they were neither teachers nor cleansers; though they had the name and the profits of the place.

24. *I also will ask you one thing*] Our Lord was certainly under no obligation to answer their question: he had already given them such proofs of his divine mission, as could not possibly be exceeded, in the miracles which he wrought before their eyes, and before all Judea; and as they would not credit him on this evidence, it would have been in vain to have expected their acknowledgment of him, on any profession he would make.

25. *The baptism of John*] Had John a divine commission or not, for his baptism and preaching? Our Lord here takes the wise in their own cunning. He knew the estimation John was in among the people; and he plainly saw, that if they gave any answer at all, they must convict themselves: and so they saw, when they came to examine the question. See ver. 25, 26.

27. *He cannot tell*] Simplicity gives a wonderful confidence and peace of mind; but double dealing causes a thousand inquietudes and trouble. Let a man do his utmost to conceal in his own heart the evidence he has of truth and innocence, to countenance his not yielding to it; God, who sees the heart, will, in the light of the last day, produce it as a witness against him, and make it his judge.

We cannot tell, said they; which, in the words of truth, should have been, We will not tell, for we will not have this man for the Messiah; because, if we acknowledge John as his forerunner, we must, of necessity, receive Jesus as the Christ. They who are engaged against the truth, are abandoned to the spirit of falsity, and scruple not at a lie. Pharisaical pride, according to its different interests, either pretends to know every thing, or affects to know nothing. Among such, we may meet with numerous instances of arrogance and affected humility. God often hides from the wise and prudent, what he reveals unto babes: for when they use their wisdom only to invent the most plausible excuses for rejecting the truth when it comes to them, it is but just that they should be punished with that ignorance, to which, in their own defence, they are obliged to have recourse.

28. *A certain man had two sons*] Under the emblem of these two sons, one of whom was a libertine, disobedient and insolent, but who afterward thought on his ways and returned to his duty; and the second, a hypocrite, who promised all, and did nothing: our Lord points out on the one hand, the tax-gatherers and sinners of all descriptions, who, convicted by the preaching of John and that of Christ, turned away from their iniquities and embraced the Gospel; and on the other hand, the scribes, Pharisees, and self-righteous people, who, pretending a zeal for the law, would not receive the salvation of the Gospel.

29. *I will not*] This is the general reply of every sinner to the invitations of God: and in it, the Most High is treated without ceremony or respect. They only are safe who persist not in the denial.

30. *I go, sir*] This is all respect, complaisance, and pro-

32 For ^a John came unto you in the way of righteousness, and ye believed him not; ^b but the publicans and the harlots believed him; and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ^c Hear another parable: There was a certain householder, ^c which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and ^d went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, ^e that they might receive the fruits of it.

35 ^f And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

^a Ch. 34. ^b &c.—b Luke 3. 19, 13.—c Ps. 80. 9. Cant. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.—d Ch. 35. 14, 15.—e Cant. 5. 11, 12.—f Ch. 21. 21. &c. 36. Noh. 3. 25. Ch. 6. 12 & 23. 34. 37. Acts 7. 52. 1 Thess. 2. 15. Heb. 11. 35. 37.—g Ps. 2. 8. Heb. 1. 2.

fessed obedience; but he went not: he promised well, but did not perform. What a multitude of such are in the world! professing to know God, but denying him in their works. Alas! what will such professions avail, when God comes to take away the soul?

31 ^a The publicans and the harlots.] In all their former conduct they had said no. Now they yield to the voice of truth when they hear it, and enter into the kingdom, embracing the salvation brought to them in the Gospel. The others, who had been always professing the most ready and willing obedience, and who pretended to be waiting for the kingdom of God, did not receive it when it came, but rather chose, while making the best professions, to continue members of the synagogue of Satan.

32 John came unto you in the way of righteousness.] Profclaiming the truth, and living agreeably to it. Or, John came unto you who are in the way of righteousness. This seems rather to be the true meaning and construction of this passage. The Jews are here distinguished from the Gentiles. The former were in the way of righteousness, had the revelation of God, and the ordinances of justice established among them: the latter were in the way of unrighteousness, without the divine revelation, and iniquitous in all their conduct: John came to both, preaching the doctrine of repentance, and proclaiming Jesus the Christ. To say that it was John who came in the way of righteousness, and that to him the words refer, is in my opinion, saying nothing; for this was necessarily implied: as he professed to come from God, he must not only preach righteousness, but walk in it.

It is very difficult to get a worldly-minded and self-righteous man brought to Christ. Examples signify little to him. Urge the example of an eminent saint, he is discouraged at it. Show him a profligate sinner converted to God, him he is ashamed to own and follow: and as to the conduct of the generality of the followers of Christ, it is not striking enough to impress him. John and Christ, and the apostles preach: but to multitudes, all is in vain.

33. There was a certain householder.] Let us endeavour to find out a general and practical meaning for this parable. A householder—the Supreme Being. The family—the Jewish nation. The vineyard—the city of Jerusalem. The fence—the divine protection. The wine-press—the law, and sacrificial rites. The tower—the temple, in which the divine presence was manifested. The husbandmen—the priests and doctors of the law. Went from home—entrusted the cultivation of the vineyard to the priests, &c. with the utmost confidence; as a man would do, who had the most trusty servants, and was obliged to absent himself from home for a certain time. Our Lord takes this parable from Isa. v. 1, &c. but whether our blessed Redeemer quote from the law, the prophets, or the rabbis, he reserves the liberty to himself, to beautify the whole, and render it more pertinent.

Some apply this parable also to Christianity, thus: The master or father—our blessed Lord. The family—professing Christians in general. The vineyard—the true church, or assembly of the faithful. The hedge—the true faith, which keeps the sacred assembly enclosed and defended from the errors of heathenism and false Christianity. The wine-press—the atonement made by the sacrifice of Christ, typified by the sacrifices under the law. The tower—the promises of the divine presence and protection. The husbandmen—the apostles and all their successors in the ministry. The going from home—the ascension to heaven. But this parable cannot go on all fours in the Christian cause, as any one may see. In the case of the husbandmen especially, it is inapplicable; unless we suppose our Lord intended such as those inquisitorial Bonners, who always persecuted the true ministers of Christ, and consequently Christ himself in his members: and to these may be added the whole train of St. Bartholomew's massacre, and all the fire and fagot men of a certain church, who think they do God service by murdering his saints. But let the persecuted take courage, Jesus Christ will come back shortly, and then he will miserably destroy those wicked men: indeed he has done so already to several, and let out his vineyard to more faithful husbandmen.

Digged a wine-press.] ὠνέχθησαν. St. Mark has ποτληνιον, the pit under the press, into which the liquor ran, when squeezed out of the fruit by the press.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, ^a This is the heir; ^b come, let us kill him, and let us seize on his inheritance.

39 ^c And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 ^d And they say unto him, ^d He will miserably destroy those wicked men, ^e and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, ^f Did ye never read in the Scriptures, The stone which the builders rejected, shall be to

^a Ps. 2. 9. Ch. 95. 3. & 27. 1. John 11. 53. Acts 4. 27.—i Ch. 25. 50. &c. Mark 14. 30. &c. Luke 22. 54. &c. John 19. 13. &c. Acts 2. 23.—k See Luke 20. 16.—l Luke 21. 24. Heb. 12. 25. Acts 13. 45. & 15. 7. & 18. 6. & 28. 23. Rom. 9. 4. & 11.—m Ps. 118. 22. Is. 28. 16. Mk. 12. 10. Lk. 20. 17. Acts 1. 11. Eph. 2. 20. 1 Pet. 2. 6, 7.

34. He sent his servants.] Prophets which from time to time, he sent to the Jewish nation to call both priests and people back to the purity of his holy religion.

Receive the fruits of it.] Alluding to the ancient custom of paying the rent of a farm in kind; that is, by a part of the produce of the farm. This custom anciently prevailed in most nations; and still prevails in the highlands of Scotland, and in some other places. The Bolland book, a survey made of the state of the bishoprick of Durham, in 1333, shows how much of the rents was paid in cows, sheep, pigs, fowls, eggs, &c. the remaining part being made up chiefly by manual labour.

35. Beat one.] Εδωκεν, took his skin off, flayed him: probably alluding to some who had been excessively scourged.

Killed another, &c.] Rid themselves of the true witnesses of God by a variety of persecutions.

26. Other servants.] There is not a moment in which God does not shower down his gifts upon men, and require the fruit of them: various instruments are used to bring sinners to God. There are prophets, apostles, pastors, teachers, some with his gift after this manner, and some after that. The true disciples of Christ have been persecuted in all ages, and the greatest share of the persecution has fallen upon the ministers of his religion; for there have always been good and bad husbandmen, and the latter have persecuted the former.

More than the first.] Or, more honourable, so I think πλειονας should be translated; for as the fulness of the time approached, each prophet more clearly and fully pointed out the coming of Christ.

Our translation, which says, more than the first, conveys no meaning at all. Πλειον, has the meaning I have given it above, in chap. vi. 25. πλειον της τροφης, of more value than food, and in Numb. xxii. 15. πλειον και εντιμοτερος, persons higher in dignity and office.

37. Last of all he sent—his son.] This requires no comment. Our Lord plainly means himself.

They will reverence.] Ευραπαριστοι, they will reflect upon their conduct, and blush for shame, because of it, when they see my son. So the Syriac and Persian.

38. Said among themselves.] Alluding to the conspiracies which were then forming against the life of our blessed Lord, in the councils of the Jewish elders and chief priests. See chap. xxvii. 1.

39. Cast him out of the vineyard.] Utterly rejected the counsel of God against themselves; and would neither acknowledge the authority of Christ, nor submit to his teaching. What a strange and unaccountable case is this; a sinner, to enjoy a little longer his false peace, and the gratification of his sinful appetites, rejects Jesus, and persecutes that Gospel which troubles his sinful repose.

41. He will miserably destroy those wicked men.] So, according to this evangelist, our Lord caused them to pass that sentence of destruction upon themselves, which was literally executed about forty years after. But Luke relates it differently: according to him they said, μη γενητο, God forbid. The Codex Bezae Cantabrigiae omits α λεγουσιν, they say; so that the following words appear to be spoken by our Lord. Michaelis supposes, that in the Hebrew original, the words were וצאנו רעומנו, he said; for which the Greek translator might have read וצאנו רעומנו, they said.

42. The stone.] R. Solom. Jarchi, on Micah v. says this stone means the Messiah, אבן משיח. Abarbanel is of the same opinion. This seems to have been originally spoken of David, who was at first rejected by the Jewish rulers, but was afterward chosen by the Lord to be the great ruler of his people Israel. The quotation is taken from Psal. cxviii. 22.

As the church is represented in Scripture under the name of the temple and house of God, in allusion to the temple of Jerusalem, which was a type of it, 1 Cor. iii. 16. Heb. iii. 6. 1 Pet. ii. 5. so Jesus Christ is represented as the foundation on which this edifice is laid, 1 Cor. iii. 11. Eph. ii. 20, 21.

The builders.] The chief priests and elders of the people, with the doctors of the law.

Rejected.] An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner.

come the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, ^a The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever ^b shall fall on this stone shall be broken:

^c Ch. 8, 12.—^d Isa. 51, 14, 15. Zech. 12, 3. Luke 20, 18. Rom. 9, 33. 1 Pet. 2, 8.—^e Isa. 60, 12. Dan. 2, 44.

This passage, as applied by our Lord to himself, contains an abridgement of the whole doctrine of the Gospel.

1. The Lord's peculiar work is astonishingly manifested in the mission of Jesus Christ.

2. He, being rejected and crucified by the Jews, became an atonement for the sin of the world.

3. He was raised again from the dead, a proof of his conquest over death and sin, and a pledge of immortality to his followers.

4. He was constituted the foundation on which the salvation of mankind rests, and the corner stone which unites Jews and Gentiles, beautifies, strengthens, and completes the whole building, as the head stone, or uppermost stone in the corner, does the whole edifice.

5. He is hereby rendered the object of the joy and admiration of all his followers, and the glory of man. This was done by the Lord, and is marvellous in our eyes.

44.—The 44th verse should certainly come before ver. 43. otherwise the narration is not consecutive. Verse 42. The stone which the builders rejected, is become the head of the corner, &c. Verse 44. Whosoever shall fall on this stone shall be broken, &c. This is an allusion to the punishment of stoning among the Jews. The place of stoning was twice as high as a man; while standing on this, one of the witnesses struck the culprit on the loins, so that he fell over this scaffold; if he died by the stroke and fall, well; if not, the other witness threw a stone upon his heart, and despatched him. The stone thrown on the culprit was, in some cases, as much as two men could lift up. Tract Sanhed. and Bab. Gemara, and Lightfoot. See also the note on John viii. 7.

He, whether Jew or Gentile, who shall not believe in the Son of God, shall suffer grievously in consequence; but on whomsoever the stone (Jesus Christ) falls in the way of judgment, he shall be ground to powder, *ἀκύνῃ αὐτοῦ*—it shall make him so small, as to render him capable of being dispersed as chaff by the wind. This seems to allude, not only to the dreadful crushing of the Jewish state by the Romans, but also to that general dispersion of the Jews through all the nations of the world, which continues to the present day. This whole verse is wanting in the Codex Bezae, one other, five copies of the Itala, and Origen; but it is found in the parallel place, Luke xx. 18, and seems to have been quoted from Isa. viii. 14, 15. *He shall be for a stone of stumbling, and for a rock of offence to both the houses of Israel—and many among them shall stumble, and fall, and be broken.*

43. Therefore say I] Thus showing them, that to them alone the parable belonged.—The kingdom of God shall be taken from you—the Gospel shall be taken from you, and given to the Gentiles who will receive it, and bring forth fruit to the glory of God.

Bringing forth the fruits] As in verse 34. an allusion is made to paying the landlord in kind, so here the Gentiles are represented as paying God thus. The returns which he expects for his grace, are, the fruits of grace; nothing can ever be acceptable in the sight of God, that does not spring from himself.

45. The chief priests—perceived that he spake of them] The most wholesome advice passes for an affront with those who have shut their hearts against the truth. When that which should lead to repentance, only kindles the flame of malice and revenge, there is but little hope of the salvation of such persons.

46. They sought to lay hands on him, they feared the multitude] Restraining and preventing grace is an excellent blessing, particularly where it leads to repentance and salvation; but he who abstains from certain evils only through fear of scandal or punishment, has already committed them in his heart, and is guilty before God. The intrepidity of our Lord is worthy of admiration and imitation; in the very face of his most inveterate enemies, he bears a noble testimony to the truth, reproves their iniquities, denounces the divine judgments, and, in the very teeth of destruction, braves danger and death! A true minister of Christ fears nothing but God, when his glory is concerned; a hireling fears every thing, except Him, whom he ought to fear.

This last journey of our Lord to Jerusalem, is a subject of a great importance; it is mentioned by all the four evangelists, and has been a subject of criticism and cavil to some

but on whomsoever it shall fall, ^a it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, ^d they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because ^e they took him for a prophet.

^d Luke 20, 19. John 7, 25. Rom. 2, 15.—^e Ver. 11. Mark 11, 18. & 12, 12. Luke 7, 16. John 7, 40.

unsanctified minds. He has been accused of "attempting by this method to feel how far the populace were disposed to favour his pretensions in establishing himself as a king in the land, or at least, by his conduct in this business, he gave much cause for popular seditions." Every circumstance in the case refutes this calumny. 1. His whole conduct had proved that his kingdom was not of this world, and that he sought not the honour that cometh from man. 2. He had in a very explicit manner foretold his own premature death, and particularly at this time. 3. It is evident from what he had said to his disciples, that he went up to Jerusalem at this time, for the express purpose of being sacrificed, and not of erecting a secular kingdom. 4. All the time he spent now in Jerusalem, which was about five days, he spent in teaching, precisely the same way he had done for three years past; nor do we find that he uttered one maxim dissimilar to what he formerly taught, or said a word calculated to produce any sensation on the hearts of the populace, but that of piety towards God: and in the parable of the man and his two sons, the husbandmen and the vineyard, he spoke in such a way to the rulers of the people, as to show that he knew they were plotting his destruction; and that far from fleeing from the face of danger, or strengthening his party against his enemies, he was come to wait at the foot of the altar till his blood should be poured out for the sin of the world! 5. Had he affected any thing of a secular kind, he had now the fairest opportunity to accomplish his designs. The people had already received him as Jesus the prophet: now they acknowledge him as the Christ or MESSIAH, and sing the hosanna to him, as immediately appointed by heaven to be their deliverer.

6. Though with the character of the Messiah, the Jews had connected that of secular royalty, and they now, by spreading their clothes in the way, strewing branches, &c. treat him as a royal person, and one appointed to govern the kingdom; yet of this he appears to take no notice, further than to show that an important prophecy was thus fulfilled: he went as usual into the temple, taught the people pure and spiritual truths, withdrew at night from the city, lodged in private at mount Olivet, and thus most studiously and unequivocally showed, that his sole aim was to call the people back to purity and holiness, and prepare them for that kingdom of righteousness, peace, and joy in the Holy Ghost, which he was about, by his passion, death, resurrection, ascension, and the mission of the Holy Spirit, to set up in the earth. 7. Could a person who worked such miracles as he was in the daily habit of working—miracles which proved he possessed unlimited power and unerring wisdom—need subterfuges, or a limited power for any design he wished to accomplish? He had colouring for any design he wished to accomplish? He had only to put forth that power essentially resident in himself, and all resistance to his will must be annihilated. In short, every circumstance of the case shows at once the calumny and absurdity of the charge. But, instead of lessening, or rendering suspicious this or any other part of our Lord's conduct, it shows the whole in a more luminous and glorious point of view; and thus the wrath of man praises him. 8. That he was a king, that he was born of a woman, and came into the world for this very purpose, he took every occasion to declare; but all these declarations showed that his kingdom was spiritual: he would not even interfere with the duty of the civil magistrate to induce an avaricious brother to do justice to the rest of the family, Luke xii. 13. when, probably, a few words from such an authority, would have been sufficient to have settled the business; yet, to prevent all suspicion, and to remove every cause for offence, he absolutely refused to interfere, and took occasion from the very circumstance to declare, claim against secular views, covetousness, and worldly ambition! O how groundless does every part of his conduct prove this charge of secular ambition to be!

Such was the spirit of the Master, such must be the spirit of the disciple. He that will reign with Christ must be humbled and suffer with him. This is the royal road. The love of the world, in its power and honours, is as inconsistent with the spirit of the Gospel, as the love of the grossest vice. If any man love the world, the love of the Father is not in him. Reader, take occasion from this refuted calumny, to imitate thy Lord in the spirituality of his life, to pass through things temporal so as not to lose those that are eternal, that thou mayest reign with him in the glory of his kingdom. Amen.

CHAPTER XXII.

The parable of the marriage of a king's son, 1—14. Concerning the lawfulness of paying tribute to Cesar, 15—22. Concerning the resurrection, 23—33. A lawyer questions him concerning the greatest commandment in the Law, 34—40. He asks them their opinion of the Christ, and confounds them, 41—46. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND Jesus answered ^a and spake unto them again by parables, and said,

^a Luke 14, 16.

NOTES.—Verse 2. The kingdom of heaven] In Bereshith Rabba, sect. 62. fol. 60. there is a parable very similar to

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Rev. 19, 7, 9.

this, and another still more so in Sohar. Levit. fol. 40. But these rabbinical parables are vastly ennobled by passing

3 And * sent forth his servants to call them that were bidden to the wedding : and they would not come.

4 Again he sent forth other servants, saying, ^b Tell them which are bidden, Behold, I have prepared my dinner : ^c my oxen and my fattings are killed, and all things are ready ; come unto the marriage.

5 But they made light of it, ^d and went their ways, one to his farm, another to his merchandise :

6 And the remnant took his servants, ^e and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth : and he sent forth ^f his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not ^g worthy.

^a Mark 6. 12. Luke 3. 3. & 9. 2. 6. b Prov. 9. 2. 3. c Prov. 9. 2. fsa 25. 6. — 1 Lk. 14. 15—20. 1 Tim. 6. 3. 2. 3. — e Acts 5. 40. — f Dan. 9. 6. Luke 19. 27. — g Ch. 10. 11, 13. Acts 13. 46.

through the hands of our Lord. It appears from Luke, chap. xiv. 15, &c. that it was at an *entertainment* that this parable was originally spoken. It was a constant practice of our Lord to take the *subjects* of his discourses from the persons present, or from the *circumstances of times, persons, and places*. See chap. xvi. 6. John iv. 7—10. vi. 26, 27. vii. 37. A preacher that can do so, can never be at a loss for text or sermon.

A marriage for his son] A marriage feast, so the word *yagwos*, properly means. Or a feast of inauguration when his son was put in possession of the government, and thus he and his new subjects became married together. See 1 Kings i. 5—9, 19, 25, &c. where such a feast is mentioned.

From this parable it appears plain, 1. That the KING, means the great God. 2. His SON, the Lord Jesus. 3. The MARRIAGE, his incarnation, or *espousing human nature*, by taking it into union with himself. 4. THE MARRIAGE FEAST, the economy of the Gospel, during which men are invited to partake of the *blessings* purchased by, and consequent on, the incarnation, and death of our blessed Lord. 5. By those who HAD BEEN bidden, or invited, ver. 3. are meant the *Jews* in general, who had this union of Christ with human nature, and his sacrifice for sin, pointed out by various rites, ceremonies, and sacrifices under the law ; and who, by all the prophets, had been constantly invited to believe in, and receive the promised Messiah. 6. By the *servants*, we are to understand the *first preachers* of the Gospel, proclaiming salvation to the Jews. JOHN the Baptist, and the seventy disciples, (Luke x. 1.) may be here particularly intended. 7. By the OTHER SERVANTS, ver. 4. the *apostles* seem to be meant, who, though they were to preach the Gospel to the whole world, yet were to begin at JERUSALEM, (Luke xxiv. 47.) with the first offers of mercy. 8. By their making light of it, &c. ver. 5. is pointed out their neglect of this salvation, and their preferring *secular enjoyments*, &c. to the kingdom of Christ. 9. By *injuriouly using* some, and *slaying* others of his servants, ver. 6. is pointed out the persecution raised against the apostles by the *Jews*, in which some of them were martyred. 10. By *sending forth his troops*, ver. 7. is meant the *commission* given to the Romans against Judea ; and *burning up their city*, the total destruction of Jerusalem by Titus, the son of Vespasian, which happened about forty-one years after.

On this parable it is necessary to remark, 1. That man was made at first in union with God. 2. That sin entered in, and separated between God and man. 3. That as there can be no holiness but in union with God, and no heaven without holiness, therefore he provided a way to reconcile and reunite man to himself. 4. This was effected by Christ's uniting himself to human nature, and giving his Spirit to those who believe. 5. That as the marriage union is the closest, the most intimate, solemn, and excellent of all the connexions formed among mortals, and that they who are thus united in the Lord are one flesh ; so, that mystical union which is formed between God and the soul through Jesus Christ, by the Eternal Spirit, is the closest, most intimate, solemn, and excellent, that can be conceived : for he who is thus joined unto the Lord is one spirit. 6. This contract is made freely : no man can be forced to it, for it is a union of will to will, heart to heart ; and it is by willing and consenting, that we come unto God through his Son. 7. That if this marriage do not take place here, an eternal separation from God, and from the glory of his presence, shall be the fearful consequence. 8. That there are three states in which men run the risk of living without God, and losing their souls. 1st. That of a soft, idle, voluptuous life, wherein a man thinks of nothing but quietly to enjoy life, conveniences, riches, private pleasures, and public diversions. They made light of it. 2dly. That of a man wholly taken up with agricultural or commercial employments, in which the love of riches, and application to the means of acquiring them, generally stifle all thoughts of salvation. One went to his own field, and another to his trade. 3dly. That of a man who is openly unjust, violent, and outrageously wicked, who is a sinner by profession, and not only neglects his salvation, but injuriouly treats all those who bring him the Gospel of reconciliation. Seizing his servants, they treated them injuriouly, &c. 4. Fattings] Ta arisa properly, fattened rams, or weathers, 2 Sam. vi. 13. 1 Chron. xv. 26.

7. But when the king] himself : or, this very king. I have

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good : and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man ⁱ which had not on a wedding garment :

12 And he saith unto him, Friend, how earnest thou in hither, not having a wedding garment ? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him ^k into outer darkness ; there shall he weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ^m Then went the Pharisees, and took counsel how they might entangle him in his talk.

^h Chap. 13. 36, 47. Isaiah 48. 22. & 63. 3, 4. — 1 Cor. 5. 3. Eph. 4. 24. Col. 2. 19. 12. Rev. 3. 4. & 15. 15. & 19. 5. — k Chap. 9. 12. — m Chap. 29. 15. — n Mark 12. 13. Luke 20. 30.

added *ecceas* on the authority of nine of the most ancient MSS. and nearly one hundred others ; the later *Syrjac*, six copies of the *Itala*, and some of the *Fathers*. Several printed editions have it, and *Crisbach* has received it into the text.

8. Were not worthy.] Because they made light of it, and would not come ; preferring earthly things to heavenly blessings. Among the *Mohammedans*, refusal to come to a marriage feast, when invited, is considered a breach of the law of God. HEDAYA, vol. iv. p. 91. It was probably considered in this light among all the oriental nations. This observation is necessary, in order to point out more forcibly, the iniquity of the refusal mentioned in the text. A man may be said to be worthy of, or fit for, this marriage feast, when feeling his wretchedness and misery, he comes to God in the way appointed, to get an entrance into the holiest, by the blood of Jesus.

9. Go ye therefore into the highways] *Διεσδόντες τὸν ὁδὼν*, cross or by-paths : the places where two or more roads met in one, leading into the city, where people were coming together from various quarters of the country. St. Luke adds *hedges*, to point out the people to whom the apostles were sent, as either miserable vagabonds, or the most indigent poor, who were wandering about the country, or sitting by the sides of the ways and hedges, imploring relief. This verse points out the final rejection of the *Jews*, and the calling of the *Gentiles*. It was a custom among the Jews, when a rich man made a feast, to go out and invite in all destitute travellers. See in *Rab. Beraeth*, fol. 43.

As many as ye shall find, bid to the marriage.] God sends his salvation to every soul, that all may believe and be saved.

10. Gathered together all—both bad and good.] By the preaching of the Gospel multitudes of souls are gathered into what it generally termed the *visible church* of Christ. This church is the floor, where the wheat and the chaff are often mingled, chap. iii. 12. THE FIELD, where the *bastard wheat* and the *true grain* grow together, chap. xiii. 26, 27. THE NET, which collects of all kinds both good and bad, chap. xiii. 48. THE HOUSE, in which the *wise* and *foolish* are found, chap. xxv. 1, &c. AND THE FOLD, in which there are both *sheep* and *goats*, chap. xxv. 33, &c.

11. When the king came] When God shall come to judge the world.

Wedding garment] Among the Orientals, long white robea were worn at public festivals ; and those who appeared on such occasions with any other garments, were esteemed not only highly culpable, but worthy of punishment. Our Lord seems here to allude to Zeph. i. 7. 8. The Lord hath prepared a sacrifice, he hath bidden his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. The person who invited the guests, prepared such a garment for each, for the time being ; and with which he was furnished on his application to the ruler of the feast. It was this which made the conduct of the person mentioned in the text inexcusable ; he might have had a proper marriage garment, if he had applied for it.

To afford accidental guests clothing suitable to a marriage feast, was a custom among the ancient Greeks. Homer relates, that Telemachus and the son of Nestor, arriving at Lacedaemon when Menelaus was making a marriage feast for his son and daughter, were accommodated with garments suited to the occasion, after having been bathed and anointed.

Τὸν δ' ἐντὶ οὐν θορύβῳ λουτρὰ καὶ χρυσὸν λατοῖ
Ἀμφὶ δ' ἀπ' ἡλκας οὐλὰς βάλον δὲ χρύσεον,
Ἐς παρθένου ἑξορτο παρ' Ἀρτεμίδου Μενέλαου.

Olyss. i. iv. ver. 49—51.

They entered each a bath, and by the hands
Of maidens lav'd, and oil'd, and cloth'd again
With shaggy mantles and resplendent vests,
Sat both enthroned at Menelaus' side.—COWPER.

Among the Asiatics, garments called *caftans*, great numbers of which each nobleman has ordinarily ready in his wardrobe, are given to persons whom he wishes to honour : to refuse to accept or wear such a dress, would be deemed the highest insult.

This marriage feast or dinner (the communication of the graces of the Gospel in this life) prepares for the marriage supper of the Lamb, Rev. xix. 7, 8, 9. the enjoyment of eternal blessedness in the kingdom of glory. Now, as without ha-

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men;
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute ^a unto Cesar, or not?

^a Luke 2. 1. John 8. 23. Acts 5. 37.—b Ch. 17. 31. Mark 12. 15, 16.

liness no man can see the Lord, we may at once perceive what our Lord means by the *marriage garment*—it is holiness of heart and life: the text last quoted asserts, that the *fine white and clean linen* (alluding to the marriage garment above mentioned) was an emblem of the RIGHTEOUSNESS of the SAINTS. Mark this expression: the *righteousness*, the whole external conduct, regulated according to the will and word of God. Of the SAINTS, the *holy persons*, whose souls were purified by the blood of the Lamb.

12. *He saith unto him, Friend!* Rather, companion: so *crisp* should be translated. As this man represents the state of a person in the visible church, who neglects to come unto the master of the feast for a marriage garment, for the salvation which Christ has procured; he cannot be with any propriety called a *friend*, but may be well termed a *companion*, as being a member of the visible church, and present at all those ordinances where Christ's presence and blessing are found, by all those who sincerely wait upon him for salvation.

How comest thou in hither? Why profess to be called by my name, while living without a preparation for my kingdom?

He was speechless! Εἰρημώθη, he was muzzled, or gagged. He had nothing to say in vindication of his neglect. There was a garment provided, but he neither put it on, nor applied for it. His conduct, therefore, was in the highest degree insulting and indecorous. As this man is the emblem, by general consent, of those who shall perish in the last day, may we not ask without offence, Where does the doctrine of absolute reprobation or preterition appear in this case? If Christ had *never died for him*; or, if he had *applied for the garment* and was *refused*, might he not well have alleged this in behalf of his soul? and would not the just God have listened to it? But there is not the smallest excuse for him; Christ died, the sacrifice was offered for him, the ministers of the Gospel invited him, the Holy Spirit strove with him, he might have been saved, but he was not; and the fault lies so absolutely at his own door, that the just God is vindicated in his conduct, while he sends him to hell; not for the lack of what he could not get, but for the lack of what he might have had, but either neglected or refused it.

13. *Then said the king to the servants!* To the ministering angels, executors of the divine will.

Cast him into outer darkness! The Jewish marriages were performed in the night season, and the hall where the feast was made, was superbly illuminated; the outer darkness means, therefore, the darkness on the outside of this festal hall; rendered still more gloomy to the person who was suddenly thrust out into it, from such a profusion of light. See all this largely treated of on chap. viii. 12.

14. *Many are called, &c.* This verse is wanting in one of Colbert's MSS. marked 33. in *Griesbach*. See the note on chap. xx. 16. Many are called by the preaching of the Gospel into the outward communion of the church of Christ; but few, comparatively, are chosen to dwell with God in glory, because they do not come to the master of the feast for a marriage garment, for that holiness without which none can see the Lord. This is an allusion to the Roman custom of raising their militia; all were mustered, but only those were chosen to serve, who were found proper. See the note on chap. xx. 16. Reader! examine thy soul, and make sure work for eternity!

15. *In his talk!* Εν λόγῳ, by discourse: intending to ask him subtle and ensnaring questions; his answers to which might involve him either with the Roman government, or with the great sanhedrim.

16. *The Herodians!* For an account of this sect, see the note on chap. xvi. 1. The preceding parable had covered the Pharisees with confusion: when it was ended they went out, not to humble themselves before God, and deprecate the judgments with which they were threatened; but to plot afresh the destruction of their Teacher. The depth of their malice appears, 1. In their mode of attack. They had often questioned our Lord on matters concerning religion; and his answers only served to increase his reputation, and their confusion. They now shift their ground, and question him concerning state affairs, and the question is such as must be answered; and yet the answer, to all human appearance, can be none other than what may be construed into a crime against the people, or against the Roman government. 2. Their profound malice appears further in the choice of their companions in this business, viz. the Herodians. Herod was at this very time at Jerusalem, whither he had come to hold the pass-over. Jesus, being of Nazareth, which was in Herod's jurisdiction, was considered as his subject. Herod himself was extremely attached to the Roman empire, and made a public profession of it: all these considerations engaged the Pharisees to unite the Herodians, who, as the Syriac intimates, were the domestics of Herod, in this infernal plot. 3. Their profound malice appears further, in the praises they gave our Lord. Teacher, we know thou art true, and teachest the way of

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

^c In value sevenpence half-penny: Ch. 20. 2.—d Or, inscription.

God. This was indeed the real character of our blessed Lord; and now they bear testimony to the truth, merely with the design to make it subserve their bloody purposes. Those whose hearts are influenced by the spirit of the wicked one, never do good, but when they hope to accomplish evil by it. Men who praise you to your face, are ever to be suspected. The Italians have a very expressive proverb on this subject.

Chè ti fa carezze più che non suole,

O t'ha ingannato, o ingannar ti vuole.

He who caresses thee more than he was wont to do, has either deceived thee, or is about to do it.

I have never known the sentiment in this proverb to fail; and it was notoriously exemplified in the present instance. Flatterers, though they speak the truth, ever carry about with them a base or malicious soul. 4. Their malice appears still further in the question they propose. Is it lawful to give tribute to Cesar, or not? ver. 17. The constitution of the Jewish republic, the expectations which they had of future glory and excellence, and the diversity of opinions which divided the Jews on this subject, rendered an answer to this question extremely difficult.

1. In the presence of the people, who professed to have no other king but God; and looked on their independence as an essential point of their religion. 2. In the presence of the Pharisees, who were ready to stir up the people against him, if his decision could be at all construed to be contrary to their prejudices, or to their religious rights. 3. In the presence of the Herodians, who, if the answer should appear to be against Cesar's rights, were ready to inflame their master to avenge, by the death of our Lord, the affront offered to his master the emperor. 4. The answer was difficult, because of the different sentiments of the Jews on this subject; some maintaining that they could not lawfully pay tribute to a heathen governor: while others held, that as they were now under this strange government, and had no power to free themselves from it, it was lawful for them to pay what they had not power to refuse. 5. The answer was difficult, when it is considered that multitudes of the people had begun now to receive Jesus as the promised Messiah, who was to be the deliverer of their nation from spiritual and temporal oppression, and therefore had lately sung to him the Hosanna Rabbi; see chap. xxi. 9. If then he should decide the question in Cesar's favour, what idea must the people have of him, either as zealous for the law, or as the expected Messiah? If against Cesar, he is ruined. Who that loved Jesus, and was not convinced of his sovereign wisdom, could help trembling for him in these circumstances?

Jesus opposes the depth of his wisdom, to the depth of their malice, and manifests it. 1. By unmasking them, and showing that he knew the very secrets of their hearts. Ye hypocrites! why tempt ye me? i. e. why do ye try me thus? This must cover them with confusion, when they saw their motives thus discovered; and tend much to lessen their influence in the sight of the people, when it was manifest that they acted not through a desire to receive information, by which to regulate their conduct, but merely to ensnare and ruin him.

2. Christ shows his profound wisdom in not attempting to discuss the question at large; but settled the business by seizing a maxim that was common among all people, and acknowledged among the Jews. That the prince who causes his image and titles to be stamped on the current coin of a country, is virtually acknowledged thereby as the governor. See Maimon. Gezel. c. v. in Wetstein. When Sultan MAHMUD, king of Maveralnahar, Turkestan, and the Indies, wished to seize on the dominions of SEIDEH, queen of Persia, who governed in the place of her young son Megeed-edde-vlet, about A. D. 999, he sent an ambassador to her with the following order: You must acknowledge me for your king, cause the kootbah to be read, i. e. pray for me in all the mosques of the kingdom, and GET YOUR MONEY recoined with the IMPRESSION THAT IS ON MINE: thus denoting that she must become absolutely subject to him. See Bibliot. Orient. de Galand. p. 453. Esau Afghan carried his conquest into Blatty, in the viceroyalty of Bengal, and caused the kootbah to be read, and coin to be struck in the name of the emperor Akbar. Ayeen Akbery, vol. ii. p. 5. See also p. 38, 92, 94, 130, 139, 187.

19. *They brought unto him a penny!* A denarius: probably the ordinary capitation tax, though the poll-tax in the law, Exod. xxx. 13, 14, was half a shekel, about twice as much as the denarius. The Roman denarius had the emperor's image with a proper legend stamped on one side of it. It was not therefore the sacred shekel, which was to be paid for the repairs of the temple, which was now demanded, but the regular tribute required by the Roman government.

20. *Whose is this image and superscription?* He knew well enough whose they were: but he showed the excellency of his wisdom, 4thly, in making them answer to their own confusion. They came to ensnare our Lord in his discourse, and now they are ensnared in their own. He who digs a pit for his neighbour, ordinarily falls into it himself.

21 They say unto him, Cesar's. Then saith he unto them, ^a Render therefore unto Cesar, the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ^b The same day came to him the Sadducees, ^c which say that there is no resurrection, and asked him,

24 Saying, Master, ^d Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 ^e Now there were with us seven brethren: and the first, when he had married a wife, deceased: and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh:

27 And last of all, the woman died also:

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

^a Ch 17, 25. Rom. 13, 7.—b Mark 12, 18. Luke 20, 27.—c Acts 23, 8.—d Mat. 25, 5.—e Tob. 3, 8.—f Jer. xxv.—g John 20, 9.—h 1 John 3, 2.—i Exod. 3, 6, 16. Mark

21. They say unto him, Cesar's^a]. The image was the head of the emperor; the superscription, his titles. JULIUS CESAR was the first who caused his image to be struck on the Roman coin. Tiberius was emperor at this time.

Render therefore unto Cesar]. The conclusion is drawn from their own premises. You acknowledge this to be Cesar's coin; this coin is current in your land; the currency of this coin shows the country to be under the Roman government; and your acknowledgment that it is Cesar's, proves you have submitted. Don't therefore be unjust, but render to Cesar the things which you acknowledge to be his: at the same time, be not impious, but render unto God the things which belong to God.

This answer is full of consummate wisdom. It establishes the limits, regulates the rights, and distinguishes the jurisdiction of the two empires of heaven and earth. The image of princes stamped upon their coin denotes, that temporal things belong all to their government. The image of God stamped on the soul denotes, that all its faculties and powers belong to the Most High, and should be employed in his service.

But while the earth is agitated and distracted with the question of political rights and wrongs; the reader will naturally ask, What does a man owe to Cesar? to the civil government under which he lives? Our Lord has answered the question. That which is Cesar's. But what is it that is Cesar's? 1. Honour. 2. Obedience. And, 3. Tribute. 1. The civil government under which a man lives, and by which he is protected, demands his honour and reverence. 2. The laws which are made for the suppression of evil doers, and the maintenance of good order, which are calculated to promote the benefit of the whole, and the comfort of the individual, should be religiously obeyed. 3. The government that charges itself with the support and defence of the whole, should have its unavoidable expenses, however great, repaid by the people, in whose behalf they are incurred: therefore we should pay tribute. But remember, if Cesar should intrude into the things of God, coin a new creed, or broach a new Gospel, and affect to rule the conscience, while he rules the state; in these things Cesar is not to be obeyed; he is taking the things of God, and he must not get them. Give not therefore God's things to Cesar, and give not Cesar's things to God. That which belongs to the commonwealth, should, on no account whatever, be devoted to religious uses; and let no man think he has pleased God, by giving that to charitable or sacred uses which he has purloined from the state. The tribute of half a shekel, which the law, (Exod. xxx. 13, 14) required every person above twenty years of age to pay to the temple, was, after the destruction of the temple, in the time of Vespasian, paid into the emperor's exchequer. This sum, Melancthon supposes, amounted annually to THREE TONS OF GOLD.

22. When they had heard these words they marvelled] and well they might—never man spake like this man. By this decision, CESAR is satisfied—he gets his own to the uttermost farthing. God is glorified—his honour is in every respect secured. And the PEOPLE are edified—one of the most difficult questions that could possibly come before them, is answered in such a way, as to relieve their consciences, and direct their conduct.

23. The same day] Malice is ever active, let it be defeated ever so often, it returns to the charge. Jesus and his Gospel give no quarter to vice: the vicious will give no quarter to him or it.

The Sadducees] For an account of these see on chap. xvi. 1. 24. Raise up seed unto his brother] This law is mentioned Deut. xxv. 5. The meaning of the expression is, that the children produced by this marriage should be reckoned in the genealogy of the deceased brother, and enjoy his estates. The word seed should be always translated children, or posterity.

25. Seven brethren] It is very likely the Sadducees increased the number, merely to make the question the more difficult.

28. Whose wife shall she be of the seven?] The rabbins have said, That if a woman have two husbands in this world, she shall have the first only restored to her in the world to come. Sohar Genes. fol. 24. The question put by these bad men is well suited to the mouth of a libertine. Those who live without God in the world have no other God than the

29 Jesus answered and said unto them, Ye do err, ^a not knowing the Scriptures, nor the power of God.

30 For in the resurrection, they neither marry, nor are given in marriage, but ^b are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, ^c they were astonished at his doctrine.

34 ^d But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* ^e a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, ^f Thou shalt love the LORD thy God

12, 35. Luke 20, 37. Acts 7, 32. Heb. 11, 16.—b Ch. 7, 28.—c Mark 12, 35.—d Loh. 10, 35.—e Deut. 6, 5 & 10, 16 & 30, 5. Lk. 10, 37. 1 Sam. 7, 3 & 2 Kings 19, 31. Ps. 119, 2.

world—and those who have not that happiness which comes from the enjoyment of God, have no other pleasure than that which comes from the gratification of sensual appetites. The strain cannot rise higher than the spring: these men, and their younger brethren, atheists, deists, and libertines of all sorts, can form no idea of heaven as a place of blessedness, unless they can hope to find in it the gratification of their sensual desires. On this very ground, Mohammed built his paradise.

29. Ye do err]. Or, Ye are deceived—by your impure passions: not knowing the Scriptures, which assert the resurrection: nor the miraculous power of God, (τοῦ δυνατοῦ τοῦ Θεοῦ) by which it is to be effected. In Aroda Sara, fol. 18. Sanhedrim, fol. 90. it is said, "These are they which shall have no part in the world to come: Those who say, the Lord did not come from heaven: and those who say, the resurrection cannot be proved out of the law."

Their deception appeared in their supposing, that if there were a resurrection, men and women were to marry and be given in marriage as in this life; which our Lord shows is not the case: for men and women there, shall be like the angels of God, immortal, and free from all human passions; and from those propensities which were to continue with them only during this present state of existence. There shall be no death; and consequently no need of marriage to maintain the population of the spiritual world.

31. Have ye not read? This quotation is taken from Exod. iii. 6, 16, and as the five books of Moses were the only part of Scripture which the Sadducees acknowledged as divine; our Lord, by confuting them from these books, proved the second part of his assertion, "Ye are ignorant of these very Scriptures, which ye profess to hold sacred."

32. I am the God of Abraham] Let it be observed that Abraham was dead upwards of 300 years before these words were spoken to Moses: yet still God calls himself the God of Abraham, &c. Now Christ properly observes, that God is not the God of the dead, (that word being equal, in the sense of the Sadducees, to an eternal annihilation) but of the living: it therefore follows, that if he be the God of Abraham, Isaac, and Jacob, these are not dead, but alive: alive with God, though they had ceased, for some hundreds of years, to exist among mortals. We may see from this, that our Lord combats and confutes another opinion of the Sadducees, viz. that there is neither angel nor spirit; by showing that the soul is not only immortal, but lives with God, even while the body is detained in the dust of the earth, which body is afterward to be raised to life, and united with its soul, by the miraculous power of God, of which power they showed themselves to be ignorant, when they denied the possibility of a resurrection.

33. The multitude—were astonished at his doctrine.] God uses the infidelity of some, for the edification of others. Had no false doctrine been broached in the world, we had not seen the full evidence of the true teaching. The opposition of deists and infidels has only served to raise up men in behalf of the truth of God, who not only have refuted them, but shown at the same time, that the sacred testimonies are infinitely amiable in themselves, and worthy of all acceptance. Truth always gains by being opposed.

34. They were gathered together] Ἐντὶ τοῦ αὐτοῦ—they came together with one accord, or for the same purpose; i. e. of ensnaring him in his discourse, as the Sadducees had done, ver. 16. The Codex Bezae and several of the Itala have ἐντὶ αὐτοῦ against him. Came together into room—Old MS. Eng. Bib.

35. A lawyer] Νομικός, a teacher of the law. What is called lawyer in the common translation, conveys a wrong idea to most readers: my old MS. renders the word in the same way I have done. These teachers of the law were the same as the scribes, or what Dr. Wotton calls letter men, whom he supposes to be the same as the Karaites, a sect of the Jews, who rejected all the traditions of the elders, and admitted nothing but the written word. See Wotton's Mishna, vol. 1. p. 78. These are allowed to have kept more closely to the spiritual meaning of the law and prophets, than the Pharisees did; and hence the question proposed by the lawyer, (Mark xii. 28, calls him one of the scribes) or Karaites, was of a more spiritual or refined nature than any of the preceding.

36. Which is the great commandment] We see here three

* with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, 'Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 * While the Pharisees were gathered together, Jesus asked them,

a 1 John 4:7, 8, 17, 18, 20, 21—b 1 Tim. 1:5—c Lev. 19:13, Ch. 19:19, Mark 12:31, Luke 10:27, Rom. 13:9, Gal. 5:14, James 2:8—d Ch. 2:12, 1 Tim. 1:5.

kinds of *enemies* and false accusers of Christ and his disciples; and three sorts of *accusations* brought against them. 1. The *Herodians*, or politicians and courtiers, who form their questions and accusations on the *rights of the prince*, and matters of state, ver. 16. 2. The *Sadducees*, or libertines, who found theirs upon matters of *religion and articles of faith*, which they did not credit, ver. 23. 3. The *Pharisees*, *lawyers*, *scribes*, or *Karaites*, hypocritical pretenders to devotion, who found theirs on that *vital and practical godliness*, (the love of God and man,) of which they wished themselves to be thought the sole proprietors, ver. 36.

37. *Thou shalt love the Lord* [This is a subject of the greatest importance, and should be well understood, as our Lord shows that the whole of *true religion* is comprised in thus loving God and our neighbour.

It may not be unnecessary to inquire into the literal meaning of the word *love*. *Αγαπᾶν*, from *ἀγαπᾶω*, *I love*, is supposed to be compounded either of *αγα* and *παίειν*, to act vehemently or intensely, or, from *αγα* and *παύω*, because *love* is always active, and will act in every possible way: for he who loves, is with all his affection and desire carried forward to the beloved object, in order to possess and enjoy it. Some derive it from *αγα* and *παραβαίω*, to be completely at rest, or to be intensely satisfied: because he who loves is supremely contented with, and rests completely satisfied in, that which he loves. Others, from *αγα*, and *πᾶω*, because a person eagerly embraces, and vigorously holds fast that which is the object of his love. Lastly, others suppose it to be compounded of *αγα*, *I admire*, and *πᾶω*, *I rest*, because that which a man loves intensely, he rests in, with fixed admiration and contemplation. So that genuine love changes not, but always abides steadily attached to that which is loved.

Whatever may be thought of these *etymologies*, as being either just or probable; one thing will be evident to all those who know what *love* means, that they throw much light upon the subject, and manifest it in a variety of striking points of view. The ancient author of a MS. Lexicon in the late French king's library, under the word *ἀγάπη*, has the following definition:—*Ἀγάπης πρόθεσις ἐπὶ τῇ φιλίᾳ τοῦ φιλονημένου Συμφύγιστα*. "A pleasing surrender of friendship to a friend:—an identity or sameness of soul." A sovereign preference given to one above all others, present or absent: a concentration of all the thoughts and desires in a single object, which a man prefers to all others. Apply this definition to the love which God requires of his creatures, and you will have the most correct view of the subject. Hence it appears, that by this love, the soul eagerly cleaves to, affectionately admires, and constantly rests in God, supremely pleased and satisfied with him as his portion; that it acts from him, as its author: for him, as its master; and to him, as its end. That by it, all the powers and faculties of the mind are concentrated in the Lord of the universe. That by it, the whole man is willingly surrendered to the Most High; and that through it, an identity or sameness of spirit with the Lord is acquired—the man being made a partaker of the divine nature, having the mind in him which was in Christ, and thus dwelling in God, and God in him.

But what is implied in loving God with all the heart, soul, mind, strength, &c. and when may a man be said to do this? 1. He loves God with all his heart, who loves nothing in comparison of him, and nothing but in reference to him:—who is ready to give up, do, or suffer any thing in order to please and glorify him:—who has in his heart neither love nor hatred, hope nor fear, inclination nor aversion, desire nor delight, but as they relate to God, and are regulated by him.

2. He loves God with all his soul, or rather, *ἐν ὅλῃ τῇ ψυχῇ*, with all his life, who is ready to give up life for his sake:—to endure all sorts of torments, and to be deprived of all kinds of comforts, rather than dishonour God; who employs life, with all its comforts and conveniences, to glorify God, in, by, and through all; to whom life and death are nothing, but as they come from, and lead to God. From this divine principle sprang the blood of the martyrs, which became the seed of the church. They overcame through the blood of the Lamb, and loved not their lives unto the death. See Rev. xii. 11.

3. He loves God with all his strength, (Mark xii. 30. Luke x. 27.) who exerts all the powers of his body and soul in the service of God: who, for the glory of his Maker, spares neither labour nor cost—who sacrifices his time, body, health, ease, for the honour of God his divine Master:—who employs in his service all his goods, his talents, his power, credit, authority and influence.

4. He loves God with all his mind (intellect—*διανοία*), who applies himself only to know God and his holy will:—who receives with submission, gratitude, and pleasure, the sacred truths which God has revealed to man:—who studies no art

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 'The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?'

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

a Mark 12:35, Luke 20:41, 44—b Eccles. 51, 10—c Ps. 110:1, Acts 2:34, 1 Cor. 15:25, Heb. 1:13, & 10:12, 13—d Luke 14:6—e Mark 12:34, Luke 20:40.

nor science, but as far as it is necessary for the service of God; and uses it at all times to promote his glory:—who forms no projects nor designs, but in reference to God, and the interest of mankind:—who banishes from his understanding and memory, every useless, foolish, and dangerous thought, together with every idea, which has any tendency to defile his soul, or turn it for a moment from the centre of eternal repose. In a word, he who sees God in all things—thinks of him at all times—having his mind continually fixed upon God, acknowledging him in all his ways: who begins, continues, and ends all his thoughts, words, and works, to the glory of his name—this is the person who loves God with all his heart, life, strength, and intellect. He is crucified to the world and the world to him:—he lives, yet not he, but Christ lives in him. He beholds as in a glass the glory of the Lord, and is changed into the same image from glory to glory. Simply and constantly looking unto Jesus, the author and perfecter of his faith, he receives continual supplies of enlightening and sanctifying grace, and is thus fitted for every good word and work. O glorious state! far, far beyond this description! which comprises an ineffable communion between the ever-blessed Trinity and the soul of man!

38. *This is the first and great commandment*. [It is so, 1. In its antiquity: being as old as the world, and engraven originally on our very nature. 2. In dignity; as directly and immediately proceeding from, and referring to God. 3. In excellence; being the commandment of the New Covenant, and the very spirit of the divine adoption. 4. In justice; because it alone renders to God his due, prefers him before all things, and secures to him his proper rank in relation to them. 5. In sufficiency; being in itself capable of making men holy in this life, and happy in the other. 6. In fruitfulness; because it is the root of all commandments, and the fulfilling of the law. 7. In virtue and efficacy; because by this alone, God reigns in the heart of man, and man is united to God. 8. In extent; leaving nothing to the creature, which it does not refer to the Creator. 9. In necessity; being absolutely indispensable. 10. In duration; being ever to be continued on earth, and never to be discontinued in heaven.

39. *Thou shalt love thy neighbour*. [The love of our neighbour springs from the love of God as its source; is found in the love of God as its principle, pattern, and end; and the love of God is found in the love of our neighbour as its effect, representation, and infallible mark. This love of our neighbour is a love of equity, charity, succour, and benevolence. We owe to our neighbour what we have a right to expect from him—"Do unto all men as ye would they should do unto you," is a positive command of our blessed Saviour. By this rule, therefore, we should think, speak, and write, concerning every soul of man:—put the best construction upon all the words and actions of our neighbour, that they can possibly bear. By this rule we are taught to bear with, love, and forgive him; to rejoice in his felicity, mourn in his adversity, desire and delight in his prosperity, and promote it to the utmost of our power: instruct his ignorance, help him in his weakness, and risk even our life for his sake, and for the public good. In a word, we must do every thing in our power, through all the possible varieties of circumstances, for our neighbours, which we would wish them to do for us, were our situations reversed.

This is the religion of Jesus! how happy would society be, were these two plain rational precepts properly observed! Love me, and love thy fellows! Be unutterably happy in me, and be in perfect peace, unanimity, and love, among yourselves. Great Fountain and Dispenser of love! fill thy creation with this sacred principle for His sake who died for the salvation of mankind! On the nature of self-love, see chap. xix. 19.

40. *On these two—hang all the law and the prophets*. [They are like the first and last links of a chain, all the intermediate ones depend on them. True religion begins and ends in love to God and man. These are the two grand links that unite God to man, man to his fellows, and men again to God.

Love is the fulfilling of the law, says St. Paul, Rom. xiii. 10. for he who has the love of God in him, delights to obey the divine precepts, and to do all manner of kindness to men for God's sake.

41. While the Pharisees were gathered together, Jesus asks a question in his turn, utterly to confound them, and to show the people, that the source of all the captious questions of his opponents, was their ignorance of the prophecies relative to the Messiah.

42. *What think ye of Christ?* Or, What are your thoughts concerning the Christ—the Messiah: for to this title, the emphatic article should always be added.

Whose son is he? From what family is he to spring?

They say unto him, The son of David. [This was a thing well known among the Jews, and universally acknowledged:

see John vii. 42. and is a most powerful proof against them, that the Messiah is come. Their families are now so perfectly confounded, that they cannot trace back any of their genealogies with any degree of certainty; nor have they been capable of ascertaining the different families of their tribes, for more than sixteen hundred years. Why then should the spirit of prophecy assert so often and in such express terms, that Jesus was to come from the family of David: if he should only make his appearance *when* the public registers were all demolished, and it would be impossible to ascertain the family? Is it not evident that God designed that the Messiah should come at a time when the public genealogies might be inspected, to prove that it was he who was prophesied of, and that no other was to be expected? The evangelists Matthew and Luke, were so fully convinced of the conclusiveness of this proof, that they had recourse to the public registers; and thus proved to the Jews from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially subverted their cause, could they have done it. But as this has not been done, we may fairly conclude it was impossible to do it.

43. *How then doth David sit in spirit (or, by the spirit)—by the inspiration of the Spirit of God) call him Lord?* saying,

44. *The Lord (κύριε or יהוה) said unto my Lord, Adni or Adonai, my prop, stay, master, support) Sit thou on my right hand. Take the place of the greatest eminence and authority. Till I make thine enemies thy footstool—till I subdue both Jews and Gentiles under thee, and cause them to acknowledge thee as their sovereign and Lord.* This quotation is taken from Psal. ex. 1. and from it these two points are clear, 1. That David wrote it by the inspiration of God; and, 2. That it is a prophetic declaration of the Messiah.

45. *How is he his son?* As the Jews did not attempt to deny the conclusion of our Lord's question, which was, the Messiah is not only the son of David according to the flesh, but he is the *Lord*, of David according to his divine nature,

then it is evident they could not. Indeed there was no other way of invalidating the argument, but by denying that the prophecy in question related to Christ: but it seems, the prophecy was so fully and so generally understood to belong to the Messiah, that they did not attempt to do this: for it is immediately added, *No man was able to answer him a word—they were completely nonplused and confounded.*

46. *Neither durst any—ask him any more questions.* [“Thus,” says Dr. Wotton, “our Lord put the four great sects of the Jews to silence in one day, successively. The Herodians and Pharisees wanted to know, whether they might lawfully pay tribute to Cesar or not? The Sadducees were inquisitive to know, whose wife the woman should be of the seven brethren, in the resurrection, who had her to wife? Then comes the Scribe, (or Karaites,) who owned no authority beyond or besides the written law, and asked which was the great commandment in the law? This lawyer deserves to be mentioned here, because he not only acquiesced in, but commended what our Lord had said in answer to his question.” Wotton's Miscellaneous Discourses, vol. i. p. 78.]

The Pharisees and Herodians were defeated, ver. 15—22. The Sadducees were confounded, ver. 29—33. The lawyers or Karaites nonplused, ver. 37—40. And the Pharisees, &c. finally routed, ver. 41—46. Thus did the wisdom of God triumph over the cunning of men.

From this time, we do not find that our Lord was any more troubled with their curious questions: their whole stock, it appears, was expended, and now they coolly deliberate on the most effectual way to get him murdered. He that resists the truth of God, is capable of effecting the worst purpose of Satan.

The very important subjects of this chapter, have been so amply discussed in the notes, and applied so particularly to their spiritual uses, that it does not appear necessary to add any thing by way of practical improvement. The explanation of the great command of the law, is particularly recommended to the reader's notice. See on verses 36—40.

CHAPTER XXIII.

The character of the scribes and Pharisees, and directions to the people and the disciples to receive the love from them, but not to follow their bad example, 1—7. The disciples exhorted to humility, 8—12. Different woes pronounced against the scribes and Pharisees for their intolerance, 13. rapacity, 14. false zeal, 15. superstition in oaths and tithes, 16—23. Hypocrisy, 24—25. Their cruelty, 26—32. Their persecution of the apostles, &c. Their destruction foretold, 33—36. Christ's lamentation over Jerusalem, 37—39. [A. M. 4033. A. D. 29. An. Olym. CCII. 1.]

WHEN spake Jesus to the multitude, and to his disciples, 2 Saying, “The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not.

• Ne 9. 4, 8. Mat. 2. 7. Mk. 12. 38. Lk. 20. 45.—b Ro. 2. 19, &c.—c Luke 11. 46. Acts

NOTES.—Verse 2. *The scribes and the Pharisees sit in Moses' seat.* Εκαθάρ.—They sat there formerly by divine appointment: they sit there now by divine permission. What our Lord says here, refers to their expounding the Scriptures, for it was the custom of the Jewish doctors to sit while they expounded the law and prophets, (chap. v. 1. Luke iv. 20—22.) and to stand up when they read them.

By the seat of Moses, we are to understand authority to teach the law.—Moses was the great teacher of the Jewish people; and the scribes, &c. are here represented as his successors.

3. *All therefore whatsoever* That is, all those things which they read out of the law and prophets, and all things which they teach consistently with them. This must be our Lord's meaning; he could not have desired them to do every thing without restriction, which the Jewish doctors taught; because himself warns his disciples against their false teaching, and testifies that they have made the word of God of none effect by their traditions. See chap. xv. 6, &c. Besides, our Lord speaks here in the past tense—*whatsoever they have commanded*, *bea ερωαυ*, he may refer to the teaching of a former period, when they taught the way of God in truth; or were much less corrupted than they were now.

4. *They bind heavy burdens* They are now so corrupt, that they have added to the ceremonies of the law, others of their own invention, which are not only burdensome and oppressive, but have neither reason, expediency, nor revelation to countenance them. In a word, like all their successors in spirit to the present day, they were severe to others, but very indulgent to themselves.

5. *All their works they do for to be seen of men* In pointing out the corruptions of these men, our Lord gives us the distinguishing characteristics of all false teachers, whether Jewish or Christian. 1. They live not according to the truths they preach: they say and do not, ver. 3. 2. They are severe to others, point out the narrowest road to heaven, and walk in the broad road themselves.—*They bind on burdens*, &c. ver. 4. 3. They affect to appear righteous, and are strict observers of certain rites, &c. while destitute of the power of godliness. *They make broad their phylacteries*, &c. ver. 5. 4. They love worldly entertainments, go to feast wherever they are asked, and seek church preferments. *They love the chief places at feasts, and chief seats in the synagogues*, ver. 6. 5. They love and seek public respect and high titles; salute

4 “For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

15. 10. Gal. 6. 13.—d Ch. 6. 1, 2, 5, 16.—e Nu. 15. 38. Deu. 6. 8. & 22. 12. Prov. 3. 3.

tions in the market-place, for they are sedulous in their studies) and to be called of men, Rabbi—eminent teacher, though they have no title to it, either from the excellence or fruit of their teaching. When these marks are found in a man who professes to be a minister of Christ, charity itself will assert, *he is a thief and a robber—he has climbed over the wall of the sheepfold, or broken it down, in order to get in.*

Phylacteries) φυλακτρία, from φυλάσσω, to keep or preserve. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms, for three different purposes—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And, 3. To act as amulets or charms to drive away evil spirits.

The first use of these phylacteries, is evident from their name.

The second use appears from what is said on the subject from the Gemara, Beracoth, chap. i. quoted by Kypke. “Whence is it proved that phylacteries (תפילין tephilin) are the strength of Israel?—Ans. From what is written, Deut. xxviii. 10. *All the people of the earth shall say that thou art called by the name [of יהוה Jehovah:] and they shall be afraid of thee.*”

The third use of them appears from the Targum, on Cant. viii. 3. *His left hand is under my head, &c.* “The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand, and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to INJURE me.”

An original phylactery lies now before me. It is a piece of fine vellum, about eighteen inches long, and an inch and a quarter broad. It is divided into four unequal compartments: in the first is written, in a very fair character, with many apices, after the mode of the German Jews, the first ten verses of Exod. xiii.; in the second compartment is written, from the eleventh to the sixteenth verse of the same chapter, inclusive; in the third, from the fourth to the ninth verse, inclusive, of Deut. vi. beginning with, *Hear, O Israel*, &c.; in the fourth, from the thirteenth to the twenty-first verse, inclusive, of Deut. xi.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader will see on consulting

6 * And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men,
Rabbi, Rabbi.

S^t But be not ye called Rabbi; for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth; ^e for one is your Father, which is in heaven.

10 Neither be ye called masters : for one is your Master, *even*
Christ.

11 But ^d he that is greatest among you shall be your servant.
a Mark 12, 38, 39. Luke 11, 43 & 20, 46. 3 John 9.—b James 3, 1. See 2 Cor 1, 24.

1 Pet. 5. 3.—c Mal. 1. 6.—d Chap. 20. 26, 27.—e Job 22. 29. Prov. 15. 33. & 29. 23.

them: bind them for a SIGN upon thy HANDS—and for FRAGMENTS between thy EYES—write them upon the posts of thy HOUSE, and upon thy GATES; all which commands the Jews took in the most *literal* sense.

When the *phylactery* became an important appendage to a Pharisee's character, inasmuch that some of them wore them very broad, either that they might have the more written on them, or, that the characters being *larger*, they might be the more *visible*, and that they might hereby acquire greater esteem among the common people, as being more than ordinarily religious.—For the same reason, they wore the *fringes* of their garments of an unusual length. Moses had commanded (Numb. xv. 38. and 39.) the children of Israel to put *fringes* to the borders of their garments, that when they *looked upon* even these *distinct threads*, they might remember not only the *law* in general, but also the very *minute*, or smaller parts of all the *precepts, rites, and ceremonies*, belonging to it. As these hypocrites were destitute of all the life and power of religion *within*, they endeavoured to supply its place by *phylacteries and fringes without*. See the note on Exod. xiii. 9.

7. To be called of men, *Rabbi, Rabbi.*] רַבִּי רַבִּי i. e. *my Teacher! my Teacher!* The second *Rabbi* is omitted by several excellent MSS., by most of the ancient Versions, and by some of the Fathers. *Griesbach* has left it in the text with the note of doubtfulness.

There are three words used among the Jews as titles of dignity, which they apply to their doctors—*Rabbi*, *Rabbi*, and *Rabban*; each of these terms has its particular meaning: *Rabban* implies much more than *Rabbi*, and *Rabbi* much more than *Rabbi*. They may be considered as three degrees of comparison; *Rabbi*, great, *Rabbi*, greater, and *Rabban*, greatest. These Rabbins were looked up to as infallible oracles in religious matters, and usurped, not only the place of the law, but of God himself.

8. *But be not ye called Rabbi*] As our Lord probably spoke in Hebrew, the latter word Rabbi in this verse, must have been in the plural; but as the contracted form of the plural sounds almost exactly like the singular, the Greek writer would naturally express them both in the same letters.

None of the prophets had ever received this title, nor any of the Jewish doctors before the time of *Hillel* and *Shammai*, which was about the time of our Lord; and as disputes on several subjects had run high between these two schools, the people were of course divided; some acknowledging *Hillel* as Rabbi,—infallible teacher, and others giving this title to *Shammai*. The Pharisees, who always sought the honour that comes from men, assumed the title, and got their followers to address them by it. See on chap. xix. 3.

(One is *your master*). Instead of *kalyōns, guide, or leader*, (the common reading here, and which occurs in verse 10), the famous Vatican MS., upwards of fifty others, and most of the ancient Versions, read *διδάσκαλος, master*. The most eminent critics approve of this reading; and independently of the very respectable authority by which it is supported, it is evident that this reading is more consistent with the context than the other.—*Be ye not called MASTERS, for one is your MASTER.*

Even Christ! Griesbach has left this out of the text, because it is wanting in many of the most excellent MSSs., Versions, and Fathers. Mill and Bengel approve of the omission. It might have been brought into this verse, from verse 10. Our Lord probably alludes to Isa. liv. 13. *All thy children shall be taught of the Lord.*

Ye are brethren] No one among you is *higher* than another, or can possibly have from me any jurisdiction over the rest. Ye are, in this respect, perfectly *equal*.

9. *Call no man your FATHER*. Our Lord probably alludes to the *AE*, or father of the sanhedrim, who was the *next* after the *Nasi*, or president. See on chap. xx. 21. By which he gives his disciples to understand, that he would have no second after himself, established in his church, of which he alone was the *head*; and that a perfect equality must subsist among them.

10. *Neither be ye called masters*] Καθηγηται, *leaders*. God is in all these respects jealous of his honour. To him alone it belongs to guide and *lead* his church, as well as to govern and defend it. Jesus is the sole teacher of righteousness. It is he alone (who is the word, light, and eternal truth); that can illuminate every created mind; and who, as Saviour and Redeemer, speaks to every heart by his Spirit.

Though the title of Rabbi, mentioned above, was comparatively recent in the time of our Lord, yet it was in great vogue, as were the others—*father* and *master*, mentioned in this and the following verse; some had all *three* titles, for thus in *Bab. Maccoth*, fol. 24. "It is feigned," says Dr. Lightfoot, "that

12 * And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

13 ¶ But I wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! ^ε for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is

Luke 14. 11. & 18. 14. James 4. 6. 1 Pet. 5. 5.—f Luke 11. 52.—g Mark 12. 40. Luke 20. 47. 2 Tim. 3. 6. Tit. 1. 11.

when king Jehoshaphat saw a disciple of the wise men, he rose up out of his throne, and embraced him, and said, אבִי מוֹרֵי אַבִּי מוֹרֵי *Abbi Abbi, Rabbi Rabbi, Mori Mori, Father Father! Rabbi Rabbi! Master Master!* ¶ Here then are the three titles, which in the 7th, 9th, and 10th verses, our blessed Lord condemns; and these were titles that the Jewish doctors greatly affected.

11. *Your servant* | Διакonos, *deakon*. See on chap. xx, 26.

12. *Your servant*. *ὑπάκοος, υἰακούς*. See on *1 Cor. 15: 23*. The way to arrive at the highest degree of dignity in the sight of God, is, by being willing to become the servant of all. Nothing is more hateful in his sight than *pride*: to bring it into everlasting contempt, God was manifest in the flesh. He who was in the likeness of God, took upon him the form of a servant, and was made in the likeness of man, and humbled himself unto death. After this, can God look upon a *proud* man, and a man who is full of *pride*, and *domination*? ecclesiastical *luxury, pomp, and pride*, must be an abhorrence in the sight of that God who gave the above advices to his followers.

Another lesson, which our blessed Lord teaches here, is, that no man is *implicitly* to receive the *sayings, doctrines, and decisions* of any man, or number of men, in the things which concern the interests of his immortal soul. Christ, his Spirit, and his word, are the only infallible teachers. Every man who wishes to save his soul, must search the Scriptures by prayer and faith.—Reader, take counsel with the pious; hear the discourses of the wise and holy; but let the book of God ultimately fix thy creed.

the last of the 13. *W. unto you, scribes*) I think the *fourteenth* and *thirteenth* verses should be transposed. This transposition is authorised by some of the best MSS., Versions, and Fathers. The *fourteenth* is wanting in the BDL. and in many others of inferior note, as well as in several of the *Versions*. *Griesbach* had left it out of the text in his first edition; I hesitated, and left it in, thus transposed. I am happy to find that some of the *editors* have extended the *text* to the *end* of the *chapter*, and have decided in favour of the *emendation* which it should be restored to its place. In his *second* edition, he has transposed the two, just as I have done. The *fifteenth* reads best after the *thirteenth*.

11. Ye devour widows' houses] On this subject I am in possession of nothing better than the following note of Dr. Whitby.

"This sect," says Josephus, (Ant. l. xvii. ch. 3.) "pretended to have a more exact knowledge of the law, on which account the women were subject to them, as pretending to be dear to God. And when *Alexandra* obtained the government, (Jewish war, b. i. ch. 4.) they insinuated themselves into her favour, as being the exactest sect of the Jews, and the most exact interpreters of the law, and abusing her simplicity, did as they listed, *remove and dispose, bind and loose, and even cut off men*. They were in vogue for their long prayers, which they continued sometimes *three hours*; that perhaps they sold them, as do the Roman priests their masses, or pretended others should be more acceptable to God for them: and so might spoil devout widows by the gifts or salaries they expected from them. Now, this being only a hypocritical pretence of piety, must be hateful to God, and so deserve a greater condemnation."

Long prayer. For proofs of long prayers and vain repetitions among Jews, Mohammedans, and heathens, see the notes on chap. vi. 7.

[13. *Ye shut up the kingdom*] As a key by opening a *lock* gives entrance into a house, &c. so *knowledge* of the sacred testimonies, manifested in *expounding* them to the people, may be said to *open* the way into the kingdom of heaven. But where men who are termed *teachers* are destitute of this *knowledge* themselves, they may be said to *shut* this kingdom; because they occupy the place of those who *should teach*, and thus *prevent* the people from acquiring heavenly knowledge.

In ancient times the rabbins carried a *key*, which was the symbol or emblem of knowledge. Hence it is written in *Semacoth*, ch. viii. "When Rab. Samuel the little died, his key and his tablets were hung on his tomb, because he died childless." See *Schoettgen*.

The kingdom of heaven here means the Gospel of Christ; the Pharisees would not receive it themselves, and hindered the common people as far as they could.

15. *Compass sea and land*] A proverbial expression, similar to ours, *You leave no stone unturned*; intimating that they did all in their power to gain converts, not to God, but to their sect. These we may suppose were principally sought for among the *Gentiles*, for the bulk of the Jewish nation was already on the side of the Pharisees.

Proselyte } Προσηλυτος, a stranger, or foreigner; one who

made, ye make him twofold more the child of hell than yourselves.

16 Wo unto you ^a ye blind guides, which say, ^b Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind; for whether is greater, the gold, ^c or the temple that sanctifieth the gold!

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ^d guilty.

19 Ye fools and blind: for whether *is* greater, the gift, ^e or ^f the altar that sanctifieth the gift!

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by ^g the throne of God, and by him that sitteth thereon.

23 Wo unto you scribes, and Pharisees, hypocrites! ^h for ye pay tithes of mint, and ⁱ tansie, and cummin, and ^k have omitted.

^a Ch. 15. 14. Ver. 34.—^b Ch. 5. 33. 34.—^c Ex. 30. 29.—^d Or, debtor, or bound.—^e Ex. 30. 29.—^f 1 Ks. 8. 13. 2 Chr. 6. 2. Ps. 36. 5. & 132. 14.—^g Ch. 5. 34. Ps. 11. 4. Acts 7. 49.

is come from his own people and country, to sojourn with another. See the different kinds of proselytes explained in the note on Exod. xii. 43.

The child of hell! A Hebraism for an excessively wicked person, such as might claim hell for his mother, and the devil for his father.

Twofold—the child of! The Greek word *διπλοτον*, which has generally been translated *twofold*, *Kypke* has demonstrated to mean *more deceitful*. *Απλοτος*, is used by the best Greek writers for *simple*, *sincere*, *απλως*, for *simplicity*, *sincerity*, *κα διπλοτος*, *deceitful*, *dissembling*, and *διπλον*, *hypocritical*, *fraudulence*, and *διπλοτον*, *more fraudulent*, *more deceitful*, *more hypocritical*. See also *Suidas* in *Διπλον*.

Dr. Lightfoot and others observe, that the proselytes were considered by the Jewish nation, as the *seeds of the church*, and hindered the coming of the Messiah; and *Justin Martyr* observes, that “the proselytes did not only disbelieve Christ’s doctrine, but were *abundantly more blasphemous* against him than the Jews themselves, endeavouring to torment and cut off the Christians wherever they could, they being in this the instruments of the scribes and Pharisees.”

Whosoever shall swear by the gold! The covetous man, says one, still gives preference to the object of his lust; *gold* has still the first place in his heart. A man is to be suspected when he recommends those good works most, from which he receives most advantage.

Is bound thereby, i. e. to fulfil his oath.

20. *Whoso—shall swear by the altar!* As an oath always supposes a person who witnesses it, and will punish perjury; therefore whether they swore by the temple or the gold, (ver. 16.) or by the altar, or the gifts laid on it, (ver. 18.) the oath necessarily supposed the God of the temple—of the altar, and of the gift, who witnessed the oaths, and would even, in their exempt cases, punish the perjury.

21. *Whoso shall swear by the temple!* Perhaps it is to this custom of swearing by the temple, that Martini alludes, lib. xi. epist. 95.

Ecce negas, jurasque mihi per templa Tonantis;

Non credo: jura, Verpe, per Anchilum.

“Behold thou deniest and swearest to me, by the temples of Jupiter; I will not credit thee; swear, O Jew, by the temple of Jehovah.” This word probably comes from יהוה יכיל *heikal Yah, the temple of Jehovah*. This seems a better derivation than יהוה יכיל *im chat Elohim, as God lieth*, though the sound of the latter is nearer to the Latin.

By him that dwelleth therein. The common reading is *κατακοιτω*, *dwelleth* or *inhabiteth*, but *κατακοιτω*, *dwelt* or *did inhabit*, is the reading of CIEFGHIKLM, eighty-six others: this reading has been adopted in the editions of *Complutum*, *Colineus*, *Bengel*, and *Griesbach*. The importance of this reading may be perceived by the following considerations. In the first Jewish temple God had graciously condescended to manifest himself—he is constantly represented as dwelling between the cherubim, the two figures that stood at each end of the ark of the covenant; between whom, on the mercy-seat, the lid of the ark, a splendour or glory was exhibited, which was the symbol and proof of the divine presence. This the Jews called שכנה *Shekinah*, the habitation of Jehovah. Now the Jews unanimously acknowledge that five things were wanting in the second temple, which were found in the first, viz. 1. The ark; 2. The Holy Spirit of prophecy; 3. The Urim and Thummim; 4. The sacred fire; and, 5. The שכנה *Shekinah*. As the Lord had long before this time abandoned the Jewish temple, and had now made the human nature of Jesus the *Shekinah*, (see John i. 14. the Logos was made flesh, *εσθνησεν*, and made his tabernacle—made the *Shekinah*—among us) our Lord could not, with any propriety, say that the Supreme Being did *not inhabit* the temple; and therefore used a word that hinted to them that God had forsaken their temple, and consequently the whole of that service which was performed in it; and had now opened the new and living way to the holiest by the Messiah. But all this was common swearing; and whether the subject was *true or false*, the oath was unlawful. A common swearer is worthy of no credit, when even in the most solemn manner, he takes an oath before a magistrate:

ted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.

21 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is within* the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

30 And say, If we had been in the days of our fathers, we

^a 1 K. 11. 42.—^b 1 Cr. 4. 17. ^c 1 Sam. 15. 22. ^d Hos. 6. 6. ^e Ch. 13. 4. & 12. 7.—^f Mark 7. 4. ^g Luke 11. 32.—^h Luke 11. 44. ⁱ Acts 23. 3.—^j Luke 11. 47.

he is so accustomed to stake his truth, perhaps even his soul, to things whether true or false, that an oath cannot bind him; and indeed is as little respected by himself, as by his neighbour. Common swearing, and the shocking frequency and multiplication of oaths in civil cases, have destroyed all respect for an oath; so that men seldom feel themselves bound by it: and thus it is useless in many cases to require it as a confirmation, in order to end strife or ascertain truth. See the note on ch. v. 37.

23. *Ye pay tithes of mint, &c.* They were remarkably scrupulous in the performance of all the rites and ceremonies of religion, but totally neglected the soul, spirit, and practice of godliness.

Judgment! Acting according to justice and equity towards all mankind. *Mercy*—to the distressed and miserable. And *faith* in God, as the foundation of all righteousness, mercy, and truth. The scribes and Pharisees neither begun nor ended their works in God; nor had they any respect unto his name in doing them. They did them to be seen of men, and they had their reward—human applause.

These ought ye to have done, Our Lord did not object to their paying tithes even of common pot-herbs—this did not affect the spirit of religion; but while they did this and such like to the utter neglect of justice, mercy, and faith, they showed that they had no religion, and knew nothing of its nature.

24. *Blind guides, which strain at a gnat, and swallow a camel.* This clause should be thus translated, *Ye strain out the gnat, but ye swallow down the camel*. In the common translation, *Ye strain at a gnat*, conveys no sense. Indeed it is likely to have been at first an error of the press, at for out, which, on examination, I find escaped in the edition of 1611: and has been regularly continued since. There is now before me, “The new Testament, (both in English and in Latin) of Mayster Erasmus translation, imprinted by Wyllyam Powell, dwyngye in Flete strete: the yere of our Lorde M.CCCC.XLVII. the fyrste yere of the kynges (Edw. VI.) most gracious reygne:” in which the verse stands thus: *Ye blinde guides, which strayne out a gnat, and swallowe a camel*. It is the same also in Edmund Becke’s Bible, printed in London 1549, and in several others.—*Clenspunge a gnatte*, —MS. Eng. Bib. so *Wicklif*.

25. *Ye make clean the outside!* The Pharisees were exceedingly exact in observing all the washings and purifications prescribed by the law: but paid no attention to that inward purity which was typified by them. A man may appear clean without, who is unclean within; but outward purity will not avail in the sight of God, where inward holiness is wanting.

Extortion and excess! *Απαρτας και ακαριας*, *rapine and intemperance*; but instead of *ακαριας*, *intemperance*, many of the best MSS., CIEFGHKS, and more than a hundred others, the Syriac, Arabic, Ethiopic, Slavonic, with Chrysostom, Euthym., and Theophylact, have *αδικια*, *injustice*, which Griesbach has admitted into the text instead of *ακαριας*. The latter Syriac has both. Several MSS. and Versions have *ακαβαριας*, *uncleanliness*; others have *πλεουξιας*, *covetousness*: some have *νομισμα*, *wickedness*; and two of the ancients have *iniquitate*, *iniquity*. Suppose we put them all together, the character of the Pharisee will not be over charged. They were full of rapine and intemperance, injustice, and uncleanliness, covetousness, wickedness, and iniquity.

27. *For ye are like!* *Παρομοιαστε*, ye exactly resemble—the parallel is complete.

Whitened sepulchres! *White-washed tombs*. As the law considered those unclean who had touched any thing belonging to the dead, the Jews took care to have their tombs white-washed every year, that being easily discovered, they might be consecratedly avoided.

28. *Even so ye also—appear righteous unto men!* But what will this appearance avail a man, when God sits in judgment upon his soul! Will the fair reputation which he had acquired among men while his heart was the seat of unrighteousness, screen him from the stroke of that justice, which impartially sends all impurity and unholiness into the pit of destruction? No. In the sin that he hath sinned, and in which he hath died, and according to that, shall he be judged and punished; and his profession of holiness only tends to

would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that * ye are the children of them which killed the prophets.

32 ^b Fill ye up then the measure of your fathers.

33 Ye serpents, ye ^c generation of vipers, how can ye escape the damnation of hell?

34 ^d Wherefore, behold, I send unto you prophets, and wise men, and scribes: and ^e some of them ye shall kill and crucify; and ^f some of them shall ye scourge in your synagogues, and persecute them from city to city.

35 ^g That upon you may come all the righteous blood shed up-
a Acts 7. 51, 52. b Thess. 2. 15—h Gen. 15. 16. i 1 Thess. 2. 16—c Ch. 3. 7, & 12. 34—d Ch. 11. 34, 35. Luke 11. 49—e Acts 5. 40, & 7. 58, 59, & 22. 19—f Ch. 10. 17. 2 Cor. 11. 34, 25—g Rev. 18. 24.

sink him deeper into the lake which burns with unquenchable fire. Reader! see that thy heart be right with God.

29. Ye build the tombs of the prophets! It appears, that through respect to their memory, they often repaired, and sometimes beautified the tombs of the prophets. M. De la Vallée, in his journey to the Holy Land, says, that when he visited the cave of Machpelah, he saw some Jews honouring a sepulchre, for which they have a great veneration, with lighting at its was candles, and burning perfumes. See Harmer, vol. iii. p. 416. And in ditto, p. 424. we are informed that building tombs over those reputed saints, or beautifying those already built, is a frequent custom among the Mohammedans.

30. We would not have been partakers! They imagined themselves much better than their ancestors; but our Lord, who knew what they would do, uncovers their hearts, and shows them that they are about to be more abundantly vile than all who had ever preceded them.

31. Ye be witnesses! Ye acknowledge that ye are the children of those murderers, and ye are about to give full proof that ye are not degenerated.

There are many who think, that had they lived in the time of our Lord, they would not have acted towards him as the Jews did. But we can scarcely believe, that they who reject his Gospel, trample under foot his precepts, do despite to the Spirit of his grace, love sin, and hate his followers, would have acted otherwise to him than the murdering Jews, had they lived in the same times.

32. Fill ye up then! Notwithstanding the profession you make, ye will fill up the measure of your fathers—will continue to walk in their way, accomplish the fullness of every evil purpose, by murdering me; and then, when the measure of your iniquity is full, vengeance shall come upon you to the uttermost, as it did on your rebellious ancestors. The 31st verse should be read in a parenthesis, and then the 32d will appear to be what it is, an inference from the 30th.

Ye will fill up, or fill ye up—*ληροποιεῖτε*: but it is manifest that the imperative is put here for the future, a thing quite consistent with the Hebrew idiom, and frequent in the Scriptures. So John ii. 19. Destroy this temple, &c. i. e. Ye will destroy or pull down this temple, and I will rebuild it in three days—ye will crucify me, and I will rise again the third day. Two good MSS. have the word in the future tense: and my old i. s. Bible has it in the present—*Ερεε* (ye) fulfillet the measure of goutre (your) fathers.

33. Ye serpents, ye generation of vipers! What a terrible stroke—Ye are serpents, and the offspring of serpents. This refers to ver. 31.; they confessed that they were the children of those who murdered the prophets; and they are now going to murder Christ and his followers, to show that they have not degenerated—an accursed seed, of an accursed breed. My old MS. translates this place oddly—*Ερεε* serpents, fructifis of burrowings of edoris that sicut her modis. There seems to be here an allusion to a common opinion, that the young of the adder or viper which are brought forth alive, eat their way through the womb of their mothers. Hence that ancient enigma attributed to LACTANTIUS:

Non possum nasci, si non occidero matrem.

Occidi matrem: sed me manet exitus idem.

Id mea mors faciet, quod jam mea fecit origo.

Cæli Firm. Symposium, N. xv.

I never can be born, nor see the day,

Till through my parent's womb I eat my way.

Her I have slain; like her must yield my breath,

For that which gave me life, shall cause my death.

Every person must see, with what propriety this was applied to the Jews, who were about to murder the very person who gave them their being and all their blessings.

34. Therefore! To show how my prediction, Ye will fill up the measure of your fathers, shall be verified, Behold, I send (am just going to commission them) prophets, &c. and some ye will kill, with (legal process) and some ye will crucify, pretend to try and find guilty, and deliver them into the hands of the Romans, who shall, through you, thus put them to death. See on Luke xi. 49. By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, &c. who should be employed in proclaiming his Gospel: men who should equal the ancient prophets, their wise men, and scribes, in all the gifts and graces of the Holy Spirit.

35. Upon the earth! *Εν τῇ γῇ*, upon this land, meaning probably the land of Judea; for thus the word is often to be understood. The national punishment of all the innocent blood which had been shed in the land, shall speedily come

on the earth, * from the blood of righteous Abel, unto ^b the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would ^c I have gathered thy children together, even as a hen gathereth her chickens ^d under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, ^e Blessed is he that cometh in the name of the Lord.

^a Gen. 4. 8. ^b 1 John 3. 12—^c 2 Chron. 24. 20, 21—^d Luke 13. 34—^e 2 Chron. 24. 21—^f Deut. 32. 11, 12. ^g 2 Esdras 1. 30—^h Psalms 117. 8. & 91. 4.—ⁱ Psalm 118. 25. Chapter 29.

upon you; from the blood of Abel the just, first prophet and preacher of righteousness, Heb. xi. 4. 2 Pet. ii. 5. to the blood of Zachariah, the son of Barachiah. It is likely that our Lord refers to the murder of Zachariah, mentioned 2 Chron. xxiv. 20. who said to the people, Why transgress ye the commandments of God, so that ye cannot prosper? Because you have forsaken the Lord, he hath forsaken you. And they conspired against him and stoned him—at the commandment of the king, in the court of the house of the Lord. And when he died, he said, The Lord look upon and require it: ver. 21, 22.

But it is objected, that this Zachariah was called the son of Jehoiada, and our Lord calls this one the son of Barachiah. Let it be observed, 1. That double names were frequent among the Jews, and sometimes the person was called by one, sometimes by the other. Compare 1 Sam. ix. 1. with 1 Chron. viii. 33. where it appears that the father of Kish had two names, Abiel and Ner. So Matthew is called Levi, compare Matt. ix. 9. with Mark iii. 14. So Peter was also called Simon, and Lebbeus was called Thaddeus, Matt. x. 2, 3. 2. That Jerome says, that in the Gospel of the Nazarenes it was Jehoiada, instead of Barachiah. 3. That Jehoiada and Barachiah, have the very same meaning, the praise or blessing of Jehovah. 4. That as the Lord required the blood of Zachariah so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and Joash, who commanded the murder, slain by his own servants, 2 Chron. xxiv. 23—25. and their state grew worse and worse, till at last the temple was burned, and the people carried into captivity by Nebuzaradan—so it should be with the present race. The Lord would, after the crucifixion of Christ, visit upon them the murder of all those righteous men, that their state should grow worse and worse, till at last the temple should be destroyed, and they finally ruined by the Romans. See this prediction in the next chapter; and see Dr. Whitby concerning Zachariah, the son of Barachiah.

Some think that our Lord refers, in the spirit of prophecy, to the murder of Zacharias, son of Baruch, a rich Jew, who was judged, condemned, and massacred in the temple by the Idumean zealots, because he was rich, a lover of liberty, and a hater of wickedness. They gave him a mock trial, and when no evidence could be brought against him, of his being guilty of the crime they laid to his charge, viz. a design to betray the city to the Romans, and his judges had pronounced him innocent, two of the stoutest of the zealots fell upon him and slew him in the middle of the temple. See Josephus, war, b. iv. chap. v. s. 5. See Crevier, vol. vi. p. 172. History of the Roman Emperors. Others imagine, that Zachariah, one of the minor prophets, is meant, who might have been massacred by the Jews: for though the account is not come down to us, our Lord might have it from a well-known tradition in those times. But the former opinion is every way the most probable.

Between the temple and the altar! That is, between the sanctuary and the altar of burnt-offerings.

36. Shall come upon this generation.] *Εν τῇ γενεᾷ ταύτῃ*, upon this race of men, viz. the Jews. This phrase often occurs in this sense in the evangelists.

37. O Jerusalem, Jerusalem! I. It is evident that our blessed Lord seriously and earnestly wished the salvation of the Jews. 2. That he did every thing that could be done consistently with his own perfections, and the liberty of his creatures, to effect this. 3. That his tears over the city, Luke xix. 41. sufficiently evince his sincerity. 4. That these persons nevertheless perished. And 5. That the reason was, they would not be gathered together under his protection: therefore *εραθῆναι*, i. e. punishment, came upon them to the uttermost. From this it is evident, that there have been persons whom Christ wished to save, and bled to save, who notwithstanding perished, because they would not come unto him, John v. 40. The metaphor which our Lord uses here is a very beautiful one. When the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman eagle is about to fall upon the Jewish state—nothing can prevent this but their conversion to God through Christ—Jesus cries throughout the land, publishing the Gospel of reconciliation—they would not assemble, and the Roman eagle came and destroyed them. The hen's affection to her brood is so very strong as to become proverbial. The following beautiful Greek epigram taken from the Anthologia, affords a very fine illustration of this text.

Συμπεριεῖς νηράδεσσι παλιννομήνα πύλας ὀρεῖς

Τεκνοὶς εὐναίας ἀμφέχει πτερυγία.
Μεσφα μὲν οὐρανῶν κρυός ὡλεσεν ἢ γὰρ εἰμὲν
Ἀδερφὸς οὐρανῶν ἀντιπαλὸς νεφελῶν.
Προκλή και Μεδεία, κατ' αἶθος αἰδεσθῆτε,
Μήτερες, ορθῶν ἐργὰ διδάσκουσα.

Anthol. lib. i. Tit. lxxxvii. edit. Boschl. p. 343.

Beneath her fostering wing the *NEB* defends
Her darling offspring while the snow descends;
Throughout the winter's day 'an'now'd defies
The chilling fleeces and inclement skies.
Till vanquish'd by the cold and piercing blast,
True to her charge, she perishes at last!
O Fame! to hell this fowl's affection bear;
Tell it to *Pragut* and *Medea* there—
To mothers such as those, the tale unfold,
And let them blush to hear the story told! *T. Green.*

This epigram contains a happy illustration not only of our Lord's simile, but also of his own conduct. How long had these thankless and unholly people been the objects of his tenderest cares! For more than two thousand years, they engrossed the most peculiar regards of the most beneficent Providence; and during the three years of our Lord's public ministry, his preaching and miracles had but one object and aim, the instruction and salvation of this thoughtless and disobedient people. For their sakes he who was rich became poor, that they through his poverty might be rich—for their sakes, he made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross! He died, that they might not perish, but have everlasting life. Thus, to save their life, he freely abandoned his own.

33. Behold your house! Ο αὐτός, ἡ τῆς τοῦ:—this is certainly what is meant. It was once the Lord's temple, God's own house—but now he says, your temple or house—to intimate that God had abandoned it. See the note on ver. 21. See also on Luke xiii. 35.

39. Ye shall not see me. I will remove my Gospel from you, and withdraw my protection.

Till, ye shall say, blessed! Till after the fulness of the Gentiles is brought in, when the word of life shall again be sent unto you, then will ye rejoice, and bless, and praise him that cometh in the name of the Lord, with full and final salvation for the lost sheep of the house of Israel. See Rom. xi. 26, 27.

Our Lord plainly foresaw, that in process of time, a spiritual domination would arise in his church; and to prevent its evil influence, he leaves the strong warnings against it which are contained in the former part of this chapter. As the religion of Christ is completely spiritual, and the influence by which it is produced and maintained, must come from heaven; therefore, there could be no master or head but himself; for as the church (the assemblage of true believers) is his body, all its intelligence, light, and life, must proceed from him alone. Our forefathers noted this well; and this was one of the grand arguments by which they overturned the papal pretensions to supremacy in this country. In a note on verse 9, in a Bible published by Edmund Becke in 1549, the 4th of Edward VI. we find the following words: *Call no man your father upon the earth. Here is the Bishoppe of Rome declared a plaine Antichriste, in that he woulde be called the most holie father; and that all Christian men shoulde acknowledge him for no lesse then their spiritual*

father notwithstanding these playne wordes of Christe. It is true, nothing can be plainer; and yet, in the face of these commands, the pope has claimed the honour; and millions of men have been so stupid as to concede it. May those days of darkness, tyranny, and disgrace, never return.

From the 13th to the 39th verse, our Lord pronounces eight woes, or rather pathetic declarations, against the scribes and Pharisees. 1. For their unwillingness to let the common people enjoy the pure word of God, or its right explanation: *Ye shut up the kingdom, &c.* ver. 13. 2. For their rapacity and pretended sanctity in order to secure their secular ends: *Ye devour widow's houses, &c.* ver. 14. 3. For their pretended zeal to spread the kingdom of God, by making proselytes, when they had no other end in view than forming instruments for the purposes of their oppression and cruelty: *Ye compass sea and land, &c.* ver. 15. 4. For their bad doctrine, and false interpretations of the Scriptures, and their dispensing with the most solemn oaths and vows at pleasure: *Ye blind guides, which say, Whosoever shall swear by the temple, it is nothing, &c.* ver. 16–22. 5. For their superstition in scrupulously attending to little things, and things not commanded, and omitting matters of great importance, the practice of which God had especially enjoined: *Ye pay tithe of mint and cummin, &c.* ver. 23, 24. 6. For their hypocrisy, pretending saintship, and endeavouring to maintain decency in their outward conduct, while they had no other object in view than to deceive the people, and make them acquiesce in their oppressive measures: *Ye make clean the outside of the cup, &c.* ver. 25, 26. 7. For the depth of their inward depravity and abomination, having nothing good, fair, or supportable, but the mere outside.—Most hypocrites and wicked men have some good; but these were radically and totally evil: *Ye are like unto white sepulchres—within full of all uncleanness, &c.* ver. 27, 28. 8. For their pretended concern for the holiness of the people, which proceeded no further than to keep them free from such pollutions as they might accidentally and innocently contract by casually stepping on the place where a person had been buried: and for their affected regret that their fathers had killed the prophets, while themselves possessed and cultivated the same murderous inclinations: *Ye—garnish the sepulchres of the righteous, and say, if ye had been, &c.* ver. 29, 30.

It is amazing with what power and authority our blessed Lord reproves this bad people. This was the last discourse they ever heard from him: and it is surprising, considering their wickedness, that they waited even for a mock trial, and did not rise up at once and destroy him. But the time was not yet come, in which he was to lay down his life, for no man could take it from him.

While he appears in this last discourse with all the authority of a lawgiver and judge, he at the same time shows the tenderness and compassion of a friend and a father; he holds their awful state—his eye affects his heart, and he weeps over them! Were not the present hardness and final perdition of these ungodly men entirely of themselves? Could Jesus, as the Supreme God, have fixed their reprobation from all eternity by any necessitating decree: and yet weep over the unavoidable consequences of his own sovereign determinations? How absurd as well as shocking is the thought! This is Jewish exclusion: *Credat Judæus Apella—non ego.*

CHAPTER XXIV.

Christ foretells the destruction of the temple, 1, 2. His disciples inquire when and what shall be the signs of this destruction, 3. Our Lord answers, and enumerates them—false Christs, 5. Wars, famines, pestilences, and earthquakes, 6–8. Persecution of his followers, 9. Apostasy from the truth, 10–13. General spread of the Gospel, 14. He foretells the investment of the city by the Romans, 15–18. The calamities of those times, 19–22. Warns them against seduction by false prophets, 23–26. The suddenness of these calamities, 27, 28. Total destruction of the Jewish polity, 29–31. The whole illustrated by the parable of a fig-tree, 32, 33. The certainty of the event, though the time is concealed, 34–36. Careless state of the people, 37–41. The necessity of watchfulness and fidelity, illustrated by the parable of the two servants, one faithful, the other wicked, 42–51. [A. M. 4033. A. D. 29. An. Olymp. CCL. i.]

AND Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

a Ch. 21, 23. Mat. 2, 9. Mat. 2, 1. Mark 13, 21. Luke 1, 5.

NOTES.—This chapter contains a prediction of the utter destruction of the city and temple of Jerusalem, and the subversion of the whole political constitution of the Jews; and is one of the most valuable portions of the New Covenant Scriptures, with respect to the evidence which it furnishes of the truth of Christianity. Every thing which our Lord foretold should come on the temple, city, and people of the Jews, has been fulfilled in the most correct and astonishing manner; and witnessed by a writer who was present during the whole, who was himself a Jew, and is acknowledged to be a historian of indisputable veracity in all those transactions which concern the destruction of Jerusalem. Without having designed it, he has written a commentary on our Lord's words, and shown how every title was punctually fulfilled, though he knew nothing of the Scripture which contained this remarkable prophecy. His account will be frequently referred to in the course of these notes; as also the admirable work of Bishop Newton on the Prophecies.

Verse 1. And Jesus went out, and departed from the temple. Or, And Jesus going out of the temple, was going away.

2 And Jesus said unto them, b See ye not all these things? Verily I say unto you, c There shall not be left here one stone upon another, that shall not be thrown down.

b Mic. 3, 12. Lk. 21, 5, &c.—e 1 Kings 9, 7. Jer. 26, 18. Mic. 3, 12. Luke 19, 44.

This is the arrangement of the words, in several eminent manuscripts, versions, and fathers; and is much clearer than that in the common translation. The Jews say the temple was builded of white and green spotted marble. See Lightfoot. Josephus says, the stones were white and strong; fifty feet long, twenty-four broad, and sixteen thick. Antiq. b. 15. c. xi. See Mark xiii. 1.

2. See ye not all these things? The common text, and many manuscripts, have *οὐ βλέπετε, do ye not see, or consider.* But the negative particle is omitted by several excellent manuscripts, by the Coptic, Sahidic, Armenian, Ethiopic, Slavonic, Vulgate, and Itala versions, and by some of the primitive fathers, who all read it thus, *See or consider all these things.*

There shall not be left here one stone. These seem to have been the last words he spoke as he left the temple, into which he never afterward entered: and when he got to the mount of Olives he renewed the discourse. From this mount, on which our Lord and his disciples now sat, the whole of the city, and particularly the temple, were clearly seen. This

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

Mark 13. 3.—1 Thess. 5. 1.—Eph. 5. 6. Col. 2. 8, 18. 2 Thessalonians 2. 3. 1 John 4. 1.

part of our Lord's prediction was fulfilled in the most literal manner. Josephus says, War, book vii. c. 1. "Cesar gave orders that they should now demolish the whole city and temple, *τὸ πᾶν τὸν ναὸν καὶ τὴν πόλιν καταρρέναι*, except the three towers, *Phasaelus, Hippicus, and Mariamne*, and a part of the western wall, and these were spared; but for all the rest of the wall, it was laid so completely even with the ground, by those who dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited." Maimonides, a Jewish rabbin, in Tract. *Taanith*, c. 4. says, "That the very foundations of the temple were dug up, according to the Roman custom." His words are these, "On that ninth day of the month Ab, fatal for vengeance, the wicked Turnus Rufus, of the children of Edom, ploughed up the temple, and the places round about it, that the saying might be fulfilled, *Zion shall be ploughed as a field*." This Turnus, or rather Terentius Rufus, was left general of the army by Titus, with commission, as the Jews suppose, to destroy the city and the temple, as Josephus observes.

The temple was destroyed, 1st. *Justly*; because of the sins of the Jews. 2dly. *Mercifully*; to take away from them the occasion of continuing in Judaism; and, 3dly. *Mysteriously*; to show that the ancient sacrifices were abolished, and that the whole Jewish economy was brought to an end, and the Christian dispensation introduced.

3. *Tell us, when shall these things be?* There appear to be three questions asked here by the disciples. 1st. *When shall these things be?* viz. the destruction of the city, temple, and Jewish state. 2dly. *What shall be the sign of thy coming?* viz. to execute these judgments upon them, and to establish thy own church: and, 3dly. *When shall this world end?* when wilt thou come to judge the quick and the dead? But there are some who maintain that these are but three parts of the same question, and that our Lord's answers only refer to the destruction of the Jewish state, and that nothing is spoken here concerning the last or judgment day.

End of the world! *Τὸ τέλος αἰῶνος*; or, of the age: viz. the Jewish economy, which is a frequent accommodated meaning of the word *αἰών*, the proper meaning of which is, as *Aristotle* (De Celo) observes, *ETERNAL*. *Αἰών, quasi ævi æterni*, being, and no words can more forcibly point out eternally than these. See the note on Gen. xxi. 33.

4. *Take heed that no man deceive you.* The world is full of deceivers, and it is only by taking heed to the counsel of Christ, that even his followers can escape being ruined by them. From this to ver. 31. our Lord mentions the signs which should precede his coming.

The first sign is false Christs.

5. *For many shall come in my name* Josephus says, (War, b. ii. c. 13.) that there were many, who, pretending to divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty, meaning redemption from the Roman power; and that an Egyptian false prophet led 30,000 men into the desert, who were almost all cut off by *Felix*. See Acts xxi. 38. It was a just judgment for God to deliver up that people into the hands of false Christs, who had rejected the true one. Soon after our Lord's crucifixion, Simon Magnus appeared, and persuaded the people of Samaria that he was the great power of God, viii. 9, 10. and boasted among the Jews that he was the son of God.

2. Of the same stamp and character was also *Dositheus*, the Samaritan, who pretended that he was the Christ foretold by Moses.

3. About twelve years after the death of our Lord, when *Cuspius Fadus* was procurator of Judea, arose an impostor of the name of *Theudas*, who said he was a prophet, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; and saying these things, says Josephus, he deceived many: almost the very words of our Lord.

4. A few years afterward, under the reign of Nero, while *Felix* was procurator of Judea, impostors of this stamp were so frequent, that some were taken and killed almost every day. Jos. Ant. b. xx. c. 4 and 7.

The second sign, wars and commotions.

6. The next signs given by our Lord are wars and rumours of wars, &c. These may be seen in Josephus, Ant. b. xviii. c. 9. War, b. ii. c. 10. especially as to the rumours of wars, when Caligula ordered his statue to be set up in the temple of God, which the Jews having refused, had every reason to expect a war with the Romans: and were in such consternation on the occasion, that they even neglected to till their land.

7. *Nation shall rise against nation* This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Cesarea, where the Jews and Syrians contended about the right of the city, which ended there

5 For 4 many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For 1 nation shall rise against nation, and kingdom against kingdom. Jer. 14, 15, & 23, 21, 25, Ver. 34. John 5. 43.—e Ver. 11.—f 2 Chron. 15. 6. Isa. 12. 2. Hag. 2. 22. Zech. 14. 13.

in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of the Syrians, making an immense slaughter of the people. The Syrians, in return, destroyed not a less number of the Jews. At *Scythopolis* they murdered upwards of 13,000. At *Ascalon* they killed 2,500. At *Ptolemais* they slew 2,000, and made many prisoners. The Tyrians also put many Jews to death, and imprisoned more: the people of *Gadara* did likewise, and all the other cities of Syria in proportion, as they hated or feared the Jews. At *Alexandria* the Jews and heathen fought, and 50,000 of the former were slain. The people of *Damascus* conspired against the Jews of that city, and assaulting them unarmed, killed 10,000 of them. See Bishop Newton, and Dr. Lardner.

Kingdom against kingdom] This portended the open wars of different tetrarchies and provinces against each other. 1st. That of the Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast of Jerusalem, while *Cumanus* was procurator. 2dly. That of the whole nation of the Jews against the Romans and Agrippa, and other allies of the Roman empire; which began when *Gessius Florus* was procurator. 3dly. That of the civil war in Italy, while *Octo* and *Vitellius* were contending for the empire. It is worthy of remark, that the Jews themselves say, "In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city." *Sohar Kadush*. "Again, Rab. Eleasar, the son of Abina, said, When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah." *Bereshith Rabba*, sect. 42.

The third sign, pestilence and famine.

It is further added, that, *There shall be famines and pestilences*] There was a famine foretold by Agabus, (Acts xi. 28.) which is mentioned by *Suetonius*, *Tacitus*, and *Eusebius*; which came to pass in the days of Claudius Cesar; and was so severe at Jerusalem, that Josephus says (Ant. b. xx. c. 2.) many died for lack of food. *Pestilences* are the usual attendants of famines; as the scarcity and badness of provisions generally produce epidemic disorders.

The fourth sign, earthquakes, or popular commotions.

Earthquakes in divers places] If we take the word *εσάτα* from *αἶω* to shake, in the first sense, then it means particularly those popular commotions and insurrections which have already been noted: and this I think to be the true meaning of the word: but if we confine it to earthquakes, there were several in those times to which our Lord refers; particularly one at *Crete* in the reign of Claudius: one at *Smyrna*, *Miletus*, *Chios*, *Samos*. See *Geoffrey*. One at *Rome*, mentioned by *Tacitus*; and one at *Laodicea* in the reign of Nero, in which the city was overthrown, as were likewise *Hierapolis* and *Colosse*. See *Tacit. Annal* lib. xii. and lib. xiv. one at *Campania*, mentioned by *Seneca*; and one at *Rome* in the reign of *Galba*, mentioned by *Suetonius* in the life of that emperor. Add to all these, a dreadful one in Judea, mentioned by Josephus, (War, b. iv. c. 4.) accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightnings and thunders; which led many to believe that these things portended some uncommon calamity.

The fifth sign, fearful portents.

To these St. Luke adds that there shall be fearful sights and great signs from heaven. (chap. xxi. 11.) Josephus, in his preface to the Jewish War, enumerates these. 1st. A star hung over the city like a sword; and a comet continued a whole year. 2d. The people being assembled at the feast of unleavened bread, at the ninth hour of the night, a great light shone about the altar and the temple, and this continued for half an hour. 3d. At the same feast, a cow led to sacrifice brought forth a lamb in the midst of the temple! 4th. The eastern gate of the temple, which was of solid brass, and very heavy, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! 5th. Before sun-setting there were seen over all the country, chariots and armies fighting in the clouds, and besieging cities. 6th. At the feast of pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, LET US DEPART HENCE. 7th. What Josephus reckons one of the most terrible signs of all was, that one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegrooms and the brides! and a voice against all the people!" Though the magistrates endeavoured by stripes and tortures to restrain him, yet he still cried with a mournful voice, "Wo, wo to Jerusalem!" And this he continued to do

kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 * Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

10 And then shall many ^b be offended, and shall betray one another, and shall hate one another.

11 And ^c many false prophets shall rise, and ^d shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 ^e But he that shall endure unto the end, the same shall be saved.

14 And this ^f Gospel of the kingdom ^g shall be preached in all

a Ch. 10. 17. Mark 13. 9. Luke 21. 12. John 15. 20. & 16. 2. Acts 4. 2, 3 & 7. 59. & 12. 1, &c. 1 Pet. 4. 16. Rev. 2. 10. 13—b Ch. 11. 6. & 13. 57. 2 Tim. 1. 15. & 4. 10. 16—c Ch. 7. 15. Acts 23. 59. 2 Pet. 2. 1.

for several years together, going about the walls and crying with a loud voice; "Wo, wo to the city, and to the people, and to the temple;" and as he added "wo, wo, to myself!" a stone from some sling or engine struck him dead on the spot! It is worthy of remark, that Josephus appeals to the testimony of others, who saw and heard these fearful things. *Tacitus*, a Roman historian, gives very nearly the same account with that of Josephus. Hist. lib. v.

8. All these are the beginning of sorrows.] *Ἐξέωον, travelling pains*. The whole land of Judea is represented under the notion of a woman in grievous travail; but our Lord intimates that all that had already been mentioned, were only the first pangs and throes, and nothing in comparison of that hard and death-bringing labour, which should afterward take place.

From the calamities of the nation in general, our Lord passes to those of the Christians; and indeed the sufferings of his followers were often occasioned by the judgments sent upon the land, as the poor Christians were charged with being the cause of these national calamities; and were cruelly persecuted on that account.

9. Then shall they deliver you up to be afflicted, *εἰς θλίψιν*. By a bold figure of speech, affliction is here personified. They are to be delivered into affliction's own hand, to be harassed by all the modes of inventive torture.

Ye shall be hated of all nations.] Both Jew and Gentile will unite in persecuting and tormenting you. Perhaps *παρὰ πάντων ἐθνῶν* means all the Gentiles, as in the parallel places in Mark xiii. 9—11, and in Luke xxi. 12—15, the Jewish persecution is mentioned distinctly. Ye shall be delivered up to COUNCILS, and be beaten in SYNAGOGUES, and ye shall stand before governors and kings for my name's sake—be not anxiously careful beforehand what ye shall speak—for ye are not the speakers, but the Holy Spirit will speak by you—I will give you utterance and wisdom, which all your adversaries shall not be able to contradict or resist. We need go no further than the Acts of the Apostles for the completion of these particulars. Some were delivered to councils, as Peter and John, Acts iv. 5. Some were brought before rulers and kings, as Paul before Gallio, chap. xviii. 12, before Felix, xxiv. before Festus and Agrippa, xxv. Some had utterance and wisdom which their adversaries were not able to resist; so Stephen, chap. vi. 10, and Paul, who made even Felix himself tremble, chap. xxiv. 25. Some were imprisoned, as Peter and John, chap. iv. 3. Some were beaten, as Paul and Silas, chap. xvi. 23. Some were put to death, as Stephen, chap. vii. 59, and James the brother of John, chap. xii. 2. But if we look beyond the book of the Acts of the Apostles, to the bloody persecutions under Nero, we shall find these predictions still more amply fulfilled; in these, numberless Christians fell, besides those two champions of the faith, Peter and Paul. And it was, as says Tertullian, *nominis pretium*, a war against the very name of Christ; for he who was called Christian, had committed crime enough in bearing the name, to be put to death. So true were our Saviour's words that they should be hated of all men for his name's sake.

But they were not only to be hated by the Gentiles, but they were to be betrayed by apostates:

10. Then shall many ^b be offended, and shall betray one another.] To illustrate this point, one sentence out of *Tacitus* (Annal. l. xv.) will be sufficient, who speaking of the persecution under Nero, says, *At first several were seized, who confessed, and then, by their discovery, a great multitude of others were convicted and executed.*

11. False prophets] Also were to be raised up; such as Simon Magus and his followers; and the false apostles complained of by St. Paul, 2 Cor. xi. 13, who were deceitful workers, transforming themselves into the apostles of Christ. Such also were Hymeneus and Philetus, 2 Tim. ii. 17, 18.

12. The love of many shall wax cold.] By reason of these trials and persecutions from without, and those apostacies and false prophets from within, the love of many to Christ and his doctrine, and to one another, shall grow cold. Some openly deserting the faith, as ver. 10, others corrupting it, as ver. 11, and others growing indifferent about it, as ver. 12. Even at this early period there seems to have been a very considerable defection in several Christian churches; see Gal. iii. 1—4 2 Thess. iii. 1, &c. 2 Tim. i. 15.

the world for a witness unto all nations; and then shall the end come.

15 ^h When ye therefore shall see the abomination of desolation, spoken of by ⁱ Daniel the prophet, stand in the holy place, (^k whose readeth, let him understand.)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And ^l wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day.

21 For ^m then shall be great tribulation, such as was not since

d 1 Tim. 4. 1. Ver. 5. 21—e Ch. 10. 22. Mark 13. 13. Heb. 3. 6, 14. Rev. 2. 10—f Ch. 4. 23 & 9. 35—g Rom. 10. 15. Col. 1. 6, 23—h Mark 13. 14. Luke 21. 30—i Dan. 9. 27. & 12. 11—k Dan. 9. 25, 28—l Lk. 23. 29—m Dan. 9. 26 & 12. 1. Joel 2. 2.

13. But he that shall endure.] The persecutions that shall come—unto the end; to the destruction of the Jewish polity; without growing cold or apostatizing—shall be saved, shall be delivered in all imminent dangers, and have his soul at last brought to an eternal glory. It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when *Cestius Gallus* invested the city; and had he persevered in the siege, he would soon have rendered himself master of it; but when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape. See *Eusebius*, Hist. Eccl. lib. iii. c. 5, and Mr. Reading's note there; and see the note here on ver. 20.

14. And this Gospel of the kingdom shall be preached in all the world.] But notwithstanding these persecutions, there should be an universal publication of the glad tidings of the kingdom, for a testimony to all nations. God would have the iniquity of the Jews published every where, before the heavy strokes of his judgments should fall upon them; that all mankind, as it were, might be brought as witnesses against their cruelty and obstinacy in crucifying and rejecting the Lord Jesus.

In all the world, *ἐν ὅλῃ τῇ οἰκουμένῃ*. Perhaps no more is meant here than the Roman empire; for it is beyond controversy that *παρὰ πάντων ἐθνῶν*, Luke ii. 1, means no more than the whole Roman empire; as a decree for taxation or enrolment from Augustus Cæsar, could have no influence but in the Roman dominions; but see on Luke ii. 1. *Tacitus* informs us, Annal. l. xv. that as early as the reign of Nero, the Christians were grown so numerous at Rome, as to excite the jealousy of the government; and in other parts they were in proportion. However, we are under no necessity to restrain the phrase to the Roman empire, as previously to the destruction of Jerusalem, the Gospel was not only preached in the lesser Asia, and Greece, and Italy, the greatest theatres of action then in the world; but was likewise propagated as far north as SCYTHIA; as far south as ETHIOPIA; as far east as PARTHIA and INDIA; and as far west as SPAIN and BRITAIN. On this point Bishop Newton goes on to say, That there is some probability that the Gospel was preached in the British nations by St. Simon the apostle; that there is much greater probability that it was preached here by St. Paul; and that there is an absolute certainty that it was planted here in the times of the apostles, before the destruction of Jerusalem. See his Proofs, Dissert. vol. ii. p. 235, 236, edit. 1753. St. Paul himself speaks, Col. i. 6, 23, of the Gospel's being come into ALL THE WORLD, and preached to EVERY CREATURE under heaven. And in his Epistle to the Romans, chap. x. 15, very elegantly applies to the lights of the church, what the Psalmist said of the lights of heaven, *Their sound went into all this earth, and their words unto the end of the world*. What but the wisdom of God could foretell this? and what but the power of God could accomplish it?

Then shall the end come.] When this general publication of the Gospel shall have taken place, then a period shall be put to the whole Jewish economy, by the utter destruction of their city and temple.

15. The abomination of desolation, spoken of by Daniel.] This abomination of desolation, St. Luke (chap. xxi. 20, 21.) refers to the Roman army; and this abomination standing in the holy place, is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them; and in reference to this very event, they are understood by the rabbins. The Roman army is called an abomination for its ensigns and images, which were so to the Jews. Josephus says (War, b. vi. c. 6.) the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman army is therefore fitly called the abomination, and the abomination which maketh desolate, as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem, is called by St. Mark, chap. xiii. 14, standing where it ought not, that is, as in the text here, the holy place; as not only the city, but a considerable compass of ground about it was deemed holy, and consequently no profane persons should stand on it.

16. Then let them which be in Judea flee into the mountains.] This counsel was remembered, and wisely followed by the

the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: * but for the elect's sake those days shall be shortened.

23 b Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For c there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that d if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 f For as the lightning cometh out of the east, and shineth even unto the west, so shall also the Son of man be: for whosoever shall be ashamed of me and of my words, of him will I be ashamed, and of him that cometh with me, when I shall come in glory and with the angels.

17. Let him which is on the house-top] The houses of the Jews, as well as those of the ancient Greeks and Romans, were flat-roofed, and had stairs on the outside, by which persons might ascend and descend without coming into the house. In the eastern walled cities, these flat-roofed houses usually formed continued terraces from one end of the city to the other; which terraces terminated at the gates. He therefore who is walking on the house-top, let him not come down to take any thing out of his house: but let him instantly pursue his course along the tops of the houses, and escape out at the city gate as fast as he can.

Any thing] Instead of τι, any thing, we should read τα, the things; which reading is supported by all the best MSS., Versions, and Fathers.

18. Neither let him which is in the field return back] Because when once the army of the Romans sits down before the city, there shall be no more any possibility of escape, as they shall never remove till Jerusalem be destroyed.

19. And ye unto them (alas! for them) that are with child, &c.] For such persons are not in a condition to make their escape; neither can they bear the miseries of the siege. Josephus says the houses were full of women and children that perished by the famine; and that the mothers snatched the food even out of their own children's mouths. See WAR, b. v. c. 10. But he relates a more horrid story than this, of one Mary, the daughter of Eliezar, illustrious for her family and riches, who being stripped and plundered of all her goods and provisions by the soldiers, in hunger, rage, and despair, killed and boiled her own sucking child, and had eaten one-half of him before it was discovered. This shocking story is told, WAR, book vi. c. 3. with several circumstances of aggravation.

20. But pray ye that your flight be not in the winter] For the hardness of the season, the badness of the roads, the shortness of the days, and the length of the nights, will all be great impediments to your flight. Rabbi Tanchum observes, "that the favour of God was particularly manifested in the destruction of the first temple, in not obliging the Jews to go out in the winter, but in the summer." See the place in Lightfoot.

Neither on the sabbath-day] That you may not raise the indignation of the Jews by travelling on that day, and so suffer that death out of the city, which you had endeavoured to escape from within. Besides, on the sabbath-days, the Jews not only kept within doors, but the gates of all the cities and towns in every place were kept shut and barred, so that if their flight should be on a sabbath, they could not expect admission into any place of security in the land.

Our Lord had ordered his followers to make their escape from Jerusalem when they should see it encompassed with armies; but how could this be done? God took care to provide amply for this. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, says Joseph. WAR, book ii. c. 19. have assaulted and taken the city, and thereby put an end to the war: but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks, that after Cestius Gallus had raised the siege, "many of the principal Jewish people, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, forsook the city as men do a sinking ship." Vespasian was deputed in the room of Cestius Gallus, who having subdued all the country, prepared to besiege Jerusalem, and invested it on every side. But the news of Nero's death, and soon after, that of Galba, and the disturbances that followed, and the civil wars between Otho and Vitellius, held Vespasian and his son Titus in suspense. Thus the city was not actually besieged in form, till after Vespasian was confirmed in the empire, and Titus was appointed to command the forces in Judea. It was in those incidental delays, that the Christians, and indeed several others, provided for their own safety by flight. In Luke xix. 43. our Lord says of Jerusalem, *thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Accordingly, Titus, having made several assaults without success, resolved to surround the city with a wall, which was, with incredible speed, completed in three days! The wall was thirty-nine furlongs in length, and was strengthened with thirteen forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it. See Josephus, WAR, book v. c. 12.

21. For then shall be great tribulation] No history can fur-

shall show great signs and wonders: insomuch that d if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 f For as the lightning cometh out of the east, and shineth even unto the west, so shall also the Son of man be: for whosoever shall be ashamed of me and of my words, of him will I be ashamed, and of him that cometh with me, when I shall come in glory and with the angels.

d John 6. 37. & 10. 25, 29. Romans 8. 25, 29, 30. 2 Timothy 2. 19. — Luke 17. 24.

nish us with a parallel to the calamities and miseries of the Jews: rapine, murder, famine, and pestilence within, fire and sword, and all the horrors of war without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also. St. Luke, chap. xxi. 22. calls these the days of vengeance, that all things which were written might be fulfilled. 1. These were the days in which all the calamities, predicted by Moses, Joel, Daniel, and other prophets, as well as those predicted by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. 2. These were the days of vengeance in another sense, as if God's judgments had certain periods and revolutions: for it is remarkable that the temple was burnt by the Romans on the same month, and on the same day of the month, on which it had been burned by the Babylonians. See Josephus, WAR, book vi. c. 4.

22. Except those days should be shortened] Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, WAR, book vi. c. 9; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely exterminated: but for the sake of the elect, the Jews, that they might not be utterly destroyed, and for the Christians particularly, the days were shortened. These, partly through the fury of the Zealots on one hand, and the hatred of the Romans on the other; and partly through the difficulty of subsisting in the mountains, without houses or provisions, would in all probability have been all destroyed, either by the sword or famine, if the days had not been shortened. The besieged themselves helped to shorten those days by their divisions and mutual slaughters; and by fatally deserting their strong holds, where they never could have been subdued, but by famine alone. So well fortified was Jerusalem, and so well provided to stand a siege, that the enemy without could not have prevailed, had it not been for the factions and seditions within. When Titus was viewing the fortifications after the taking of the city, he could not help ascribing his success to God. "We have fought," said he, "with God on our side; and it is God who pulled the Jews out of these strong holds, for what could machines, or the hands of men, avail against such towers as these?" WAR, book vi. c. 9.

23. Then if any man shall say unto you, Lo, here is Christ] Our Lord had cautioned his disciples against false Christs and prophets before, ver. 11.; but he seems here to intimate that there would be especial need to attend to this caution about the time of the siege. And in fact many such impostors did arise about that time, promising deliverance from God; and the lower the Jews were reduced, the more disposed they were to listen to such deceivers. Like a man drowning, they were willing to catch even at a straw, while there was any prospect of being saved. But as it was to little purpose for a man to take upon him the character of the Christ, without miracles to avouch his divine mission, so it was the common artifice of these impostors to show signs and wonders, *σημεῖα καὶ τέρατα*; the very words used by Christ in his prophecy, and by Josephus in his history: ANT. book xx. c. 7. Among these, Simon Magus and Dositheus, mentioned before; and Barcoab, who, St. Jerom says, pretended to vomit flames. And it is certain these and some others were so dexterous in imitating miraculous works, that they deceived many, and such were their works, that if the elect, the chosen persons, the Christians, had not had the fullest evidence of the truth of Christ's mission and miracles, they must have been deceived too: but having had these proofs they could not possibly be deceived by these impostors. This is simply the meaning of this place; and it is truly astonishing that it should be brought as a proof for the doctrine (whether true or false is at present out of the question) of the necessary and eternal perseverance of the saints! How abundant the Jews were in magic, divination, sorcery, incantation, &c. see proved by Dr. Lightfoot on this place.

25. Behold, I have told you before] That is, I have forewarned you.

26. If they shall say unto you, Behold, he is in the desert] Is it not worthy of remark, that our Lord not only foretold the appearance of these impostors, but also the manner and circumstances of their conduct? Sure he mentions as appearing in the desert, Josephus says, ANT. b. xx. c. 7. and WAR. b. ii. c. 13.—That many impostors and cheats persuaded the people to follow them to the desert, promising to show them signs and wonders done by the providence of God. An Egyptian false prophet, mentioned by Josephus, ANT. b. xx. c. 7. and in the Acts, chap. xxi. 38. led out into the desert four thousand men, who were murderers, but these were all taken or destroyed by Felix. Another promised salvation to the people, if they would follow him to the desert,

unto the west; so shall also the coming of the Son of man be. 25^a For whosoever the carcass is, there will the eagles be gathered together.

29^b Immediately after the tribulation of those days, ^c shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

a Job 39. 30. Luke 17. 37.—Dan. 7. 11, 12.—Isa. 13. 10. Ezek. 32. 7. Joel 2. 10, 31. & 3. 15. Am. 5. 20, & 8. 9. Mk. 13. 24. Lk. 21. 25. Act. 2. 21. Rev. 6. 12, and he was destroyed by Festus, ANT. b. xx. c. 7. Also one Jonathan, a weaver, persuaded a number to follow him to the desert, but he was taken and burnt alive by Vespasian. See WAR. b. vii. c. 11.

As some conducted their deluded followers to the desert, so did others to the *secret chambers*. Josephus mentions a false prophet, WAR. b. vi. c. 5, who declared to the people in the city, that God commanded them to go up into the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly; but instead of deliverance, the place was set on fire by the Romans, and 6,000 perished miserably in the flames, or in attempting to escape them.

27. For as the lightning cometh out of the east, and shineth even unto the west! It is worthy of remark, that our Lord, in the most particular manner, points out the very march of the Roman army; they entered into Judea on the east, and carried on their conquests westward, as if not only the extensiveness of the ruin, but the very route which the army would take, were intended in the comparison of the lightning issuing from the east, and shining to the west.

23. For whosoever the carcass is! *Iroqna, the dead carcass*. The Jewish nation, which was morally and judicially dead.

There will be eagles! The Roman armies, called so partly from their strength and fierceness, and partly from the figure of these animals, which was always wrought on their ensigns. It is remarkable that the Roman fury pursued these wretched men whosoever they were found. They were a dead carcass doomed to be devoured; and the Roman eagles were the commissions of devoursers. See the pitiful account in Josephus WAR. b. vii. c. 2, 3, 6, 9, 10, and 11.

23. Immediately after the tribulation, &c.] Commentators generally understand this and what follows, of the end of the world, and Christ's coming to judgment; but the word immediately shows that our Lord is not speaking of any distant event, but of something immediately consequent on calamities already predicted; and that must be the destruction of Jerusalem. "The Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened—brought to nothing. The sun is the religion of the church: the moon is the government of the state: and the stars are the judges and doctors of both. Compare Isa. xiii. 10. Ezek. xxxii. 7, 8, &c. Lightfoot.

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens: The fall of Babylon is represented by the stars and constellations of heaven withdrawing their light; and the sun and moon being darkened. See Isa. xiii. 9, 10. The destruction of Egypt, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezek. xxxii. 7, 8. The destruction of the Jews, by Antiochus Epiphanes, is represented by casting down some of the host of heaven, and the stars to the ground. See Dan. viii. 10. And this very destruction of Jerusalem is represented by the prophet Joel, chap. ii. 30, 31, by showing wonders in heaven and in earth—darkening the sun, and turning the moon into blood. This general mode of describing these judgments, leaves no room to doubt the propriety of its application in the present case.

The falling of stars, i. e. those meteors which are called falling stars, by the common people, was deemed an omen of evil times. The heathens have marked this:

*Nepe etiam stellæ, vento impendente videlias
Præcipites cælo labi, noctisque per umbram
Flammæum longos à tergo abessere tractus.*

Ving. Geor. l. ver. 365.

And oft before tempestuous winds arise

The seeming stars fall headlong from the skies,

And shooting through the darkness, gild the night

With sweeping glories, and long trails of light. Dryden.

Again, the same poet thus sings:

Sol, tibi signa dabit: solcin quis dicere falsum

Audent? Ille etiam cæcos instare tumultus

Sæpe monet: fraudemque et operta timescere bella.

Ille etiam extincto miseratus Cæsare Romam,

Cum caput obscurâ nitidum ferrugine texit,

Impiæque æternam timeverunt sæcula noctem. Ibid. v. 462.

The sun reveals the secrets of the sky,

And who dares give the source of light the lie?

The change of empires often he declares,

Fierce tumults, hidden treasons, open wars,

He first the fate of Cesar did foretell,

And pitied Rome, when Rome in Cesar fell:

In iron clouds conceal'd the public light,

And inipious mortals found eternal night. Dryden.

30. Then shall appear the sign of the Son of man! The plain meaning of this is, that the destruction of Jerusalem

30^d And then shall appear the sign of the Son of man in heaven: ^e and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31^f And he shall send his angels ^h with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

d Dan. 7. 13.—e Zech. 12. 12.—f Ch. 16. 27. Mark 13. 26. Rev. 1. 7.—g Ch. 13. 11. 1 Cor. 15. 52. 1 Thess. 4. 16.—h Or, with a trumpet, and a great voice.

will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By *τὰς γῆς, of the land*, in the text, is evidently meant here, as in several other places, the land of Judea and its tribes, either its then inhabitants, or the Jewish people wherever found.

31. He shall send his angels! *Τὸν ἀγγέλους, his messengers, the apostles, and their successors in the Christian ministry.*

With a great sound of a trumpet! Or, a loud-sounding trumpet—the earnest affectionate call of the Gospel of peace, life, and salvation.

Shall gather together his elect! The Gentiles, who were now chosen or elected, in place of the rebellious obstinate Jews, according to our Lord's prediction, Matt. viii. 11, 12, and Luke xiii. 28, 29. For the children of the kingdom (the Jews, who were born with a legal right to it, but had now finally forfeited that right by their iniquities) should be thrust out. It is worth serious observation, that the Christian religion spread and prevailed mightily after this period; and nothing contributed more to the success of the Gospel, than the destruction of Jerusalem happening in the very time and manner, and with the very circumstances so particularly foretold by our Lord. It was after this period that the kingdom of Christ began, and his reign was established in almost every part of the world.

To St. Matthew's account, St. Luke adds, chap. xxi. 24. They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled. The number of those who fell by the sword was very great. ELEVEN HUNDRED THOUSAND perished during the siege. Many were slain at other places, and at other times. By the command of Florus, the first author of the war, there were slain at Jerusalem 3,600, Jos. WAR. b. ii. c. 14. By the inhabitants of Cesarea, above 20,000, At Scythopolis, above 13,000. At Ascalon, 2,500. At Ptolemais, 2,000. At Alexandria, 50,000. At Joppa, when taken by Cestius Gallus, 8,400. In a mountain called Asamon, near Sepphoris, above 2,000. At Damascus, 10,000. In a battle with the Romans at Ascalon, 10,000. In an ambuscade near the same place, 8,000. At Japha, 15,000. Of the Samaritians on mount Gerizim, 11,600. At Jotapa, 40,000. At Joppa, when taken by Vespasian, 4,200. At Taricheæ, 6,500. And after the city was taken, 1,200. At Gamala, 4,000, besides 5,000 who threw themselves down a precipice. Of those who fled with John of Gischala, 6,000. Of the Gadarenes, 15,000 slain, besides countless multitudes drowned. In the village of Idumea, above 10,000 slain. At Gerasa, 1,000. At Macharus, 1,700. In the wood of Jarden, 3,000. In the castle of Masada, 900. In Cyrene, by Catullus, the governor, 3,000. Besides these, many of every age, sex, and condition, were slain in the war, who are not reckoned; but of those who are reckoned, the number amounts to upwards of 1,357,660, which would have appeared incredible, if their own historian had not so particularly enumerated them. See Josephus, WAR, book ii. c. 18, 20. book iii. c. 2, 7, 8, 9. book iv. c. 1, 2, 7, 8, 9. book vii. c. 6, 9, 11, and Bp. Newton, vol. ii. p. 288—290.

Many also were led away captives into all nations. There were taken at Japha 2,130. At Jotapa, 1,200. At Taricheæ, 6,000 chosen young men, who were sent to Nero; others sold to the number of 30,400, besides those who were given to Agrippa. Of the Gadarenes were taken 2,200. In Idumea, above 1,000. Many besides these were taken in Jerusalem, so that, as Josephus says, the number of the captives taken in the whole war, amounted to 97,000. Those above seventeen years of age, were sent to the works in Egypt, but most were distributed through the Roman provinces, to be destroyed in their theatres by the sword, and by the wild beasts; and those under seventeen years of age were sold for slaves. Eleven thousand in one place perished for want. At Cesarea, Titus, like a thorough-paced infernal savage, murdered 2,500 Jews in honour of his brother's birth-day; and a greater number at Berytus, in honour of his father's. See Josephus, WAR. b. vii. c. 3. s. 1. Some he caused to kill each other: some were thrown to the wild beasts, and others burnt alive. And all this was done by a man who was styled *The darling of mankind*! Thus were the Jews miserably tormented, and distributed over the Roman provinces: and continue to be distressed and dispersed over all the nations of the world to the present day. Jerusalem also was, according to the prediction of our Lord, to be trodden down by the Gentiles. Accordingly it has never since been in the possession of the Jews. It was first in subjection to the Romans, afterwards to the Saracens, then to the Franks, after the Mamalukes, and now to the Turks. Thus has the pro-

32 ¹ Now learn ^a a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh;

33 So likewise ye, when ye shall see all these things, know that it is ^c near, even at the doors.

34 Verily I say unto you, ^d This generation shall not pass, till all these things be fulfilled.

35 ^e Heaven and earth shall pass away, but my words shall not pass away.

36 ^f But of that day and hour knoweth no man, no, not the angels of heaven, ^g but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 ^h For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

ⁱ Luke 21. 29.—b James 5. 9.—c Or, he.—d Ch. 17. 28; & 27. 37. Mark 13. 30. Lk. 21. 32.—e Ps. 102. 26. Isa. 51. 6. Jer. 31. 35. Ch. 5. 18. Mark 13. 31. Lk. 21. 33. Heb. 1. 11.—f Mark 13. 32. Acts 1. 7. 1 Thess. 5. 2. 2 Pet. 3. 10.—g Zech. 14. 7.

phocy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion. See more in Bp. Newton's Dissert. vol. ii. p. 291, &c.

32. *Learn a parable of the fig-tree*] That is, These signs which I have given you will be as infallible a proof of the approaching ruin of the Jewish state, as the budding of the trees is a proof of the coming summer.

34. *This generation shall not pass*] *Ἡ γέννη αὐτῆς, this race*; i. e. the Jews shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be fulfilled. Some translate *ἡ γέννη αὐτῆς, this generation*, meaning the persons who were then living, that they should not die before these signs, &c. took place: but though this was true, as to the calamities that fell upon the Jews, and the destruction of their government, temple, &c. yet as our Lord mentions Jerusalem's continuing to be under the power of the Gentiles, till the fulness of the Gentiles should come in, i. e. till all the nations of the world should receive the Gospel of Christ, after which the Jews themselves should be converted unto God, Rom. xi. 25. I think it more proper not to restrain its meaning to the few years which preceded the destruction of Jerusalem; but to understand it of the care taken by divine providence, to preserve them as a distinct people, and yet to keep them out of their own land, and from their temple service. See on Mark xiii. 30. But still it is literally true in reference to the destruction of Jerusalem. John probably lived to see these things come to pass; compare Matt. xvi. 28. with John xxi. 22. and there were some rabbins alive at the time when Christ spoke these words, who lived till the city was destroyed, viz.: *Rabban Simeon*, who perished with the city; *R. Johanan*, *ben Zaccai*, who outlived it; *R. Zadach*, *R. Ismael*, and others. See *Light-foot*.

The war began, as Josephus says, Ant. b. xx. c. 11. s. 1. in the second year of the government of *Gessius Florus*, who succeeded *Albinus*, successor of *Porcius Festus*, mentioned Acts xxiv. 27. in the month of *May*, in the twelfth year of *Nero*, and the seventeenth of *Agrippa*, mentioned Acts xxv. and xxvi. that is, in May, A. D. 66. The temple was burnt August 10, A. D. 70, the same day and month on which it had been burnt by the king of Babylon: Josephus, Ant. b. xx. c. 11. s. 8. The city was taken September 8, in the second year of the reign of *Vespasian*, or the year of Christ 70. Ant. b. vi. c. 10. That was the end of the siege of Jerusalem, which began, as Josephus several times observes, about the fourteenth day of the month *Nisan*, or our April. See War, b. v. c. 3. s. 1. c. 13. s. 7. b. vi. c. 9. s. 3.

Dr. Lardner further remarks, There is also an ancient inscription to the honour of *Titus*, "who by his father's directions and counsels, had subdued the Jewish nation and destroyed Jerusalem, which had never been destroyed by any generals, kings, or people before." The inscription may be seen in *GRUTER*, vol. i. p. 244. It is as follows:

IMP. TITO. CESARI. DIVI. VESPASIANI. F.
VESPASIANO. AUG. PONTIFICI. MAXIMO
TRIB. POT. X. IMP. XVII. COS. VIII. P. P.
PRINCIPI. SVO. S. P. Q. R.

QUOD. PRECEPTIS. PATRIS. CONSILISQUE. ET
AUSPICIS. GENTEM. JUDEORUM. DOMUIT. ET
URBEM. HIERSOLYMA. OMNIBUS. ANTE SE
DUCIBUS. REGIBUS. GENTIBUSQUE. AUT FRUSTRA.

PERTINAM. AUT. OMNINO. INTENTAM. DELEVIT.

For this complete conquest of Jerusalem, *Titus* had a triumphal arch erected to his honour, which still exists. It stands on the *Via Sacra*, leading from the Forum to the Amphitheatre. On it are represented the spoils of the temple of God, such as the golden table of the show-bread, the golden candlestick with its seven branches, the ark of the covenant, the two golden trumpets, &c. &c. for a particular account, see the note on Exodus xxv. 31. On this arch, a correct model of which, taken on the spot, now stands before me, is the following inscription:

SENATUS
POPULUSQUE ROMANUS
DIVO TITO DIVI VESPASIANI. F.
VESPASIANO. AUGUSTO.

39 And knew not until the flood came, and took them all away so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken and the other left.

41 Two women shall be grinding at the mill; the one shall be taken and the other left.

42 ^k Watch therefore: for ye know not what hour your Lord doth come.

43 ^l But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 ^m Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.

45 ⁿ Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

^h Gen. 6. 3, 4, 5. & 7. 5. Luke 17. 35. 1 Pet. 3. 20.—i Luke 17. 34, &c.—k Ch. 25. 13. Mark 13. 33. &c. Luke 21. 36.—l Luke 12. 39. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.—m Ch. 25. 13. 1 Thes. 5. 6.—n Luke 12. 42. Acts 20. 23. 1 Cor. 4. 2. Heb. 3. 5.

"The Senate and People of Rome, to the Divine *Titus* son of the Divine *Vespasian*: and to *Vespasian* the Emperor."

On this occasion, a medal was struck with the following inscription round a laureated head of the emperor:—IMP. ERATOR JULIUS CAESAR VESPASIANUS AUGUSTUS. PONTIFEX MAXIMUS. TRIBUNITIA POTESATE PATER PATRIAE CONSUL VII.—On the obverse, are represented a palm-tree, the emblem of the land of Judea; the emperor with a trophy standing on the left; *Judea* under the figure of a distressed woman, sitting at the foot of the tree weeping, with her head bowed down, supported by her left hand, with the legend *JUDAEA CAPTA*. *S. senatus Consultus*, at the bottom. This is not only an extraordinary fulfilment of our Lord's prediction, but a literal accomplishment of a prophecy delivered about 500 years before, Isa. iii. 26. *And she, desolate, shall sit upon the ground*.

36. *But of that day and hour*] *Ὅρα* here is translated season by many eminent critics, and is used in this sense by both sacred and profane authors. As the day was not known in which Jerusalem should be invested by the Romans, therefore our Lord advised his disciples to pray that it might not be on a sabbath; and as the season was not known, therefore they were to pray that it might not be in the winter; ver. 20. See on Mark xiii. 32.

37, 38. *As the days of Noah—they were eating and drinking*] That is, they spent their time in rapine, luxury, and riot. The design of these verses seems to be, that the desolation should be as general as it should be unexpected.

39. *And knew not*] *They considered not*—did not lay Noah's warning to heart, till it was too late to profit by it: so shall it be—and so it was in this coming of the Son of man.

40, 41. *Then shall two men—two women—one shall be taken, and the other left*] The meaning seems to be, that so general should these calamities be, that no two persons, wheresoever found, or about whatsoever employed, should be both able to effect their escape; and that captivity and the sword should have a complete triumph over this unhappy people.

Two women shall be grinding] Women alone are still employed in grinding the corn in the east; and it is only when despatch is required, or the uppermost millstone is heavy, that a second woman is added. See Wakefield, and Harmer, Obs. vol. i. 253. That they were formerly thus employed, see Exodus xi. 5. and the note there. See also Isa. xlvii. 2.

42. *Watch therefore*] Be always on your guard, that you may not be taken unawares, and that you may be properly prepared to meet God in the way either of judgment or mercy, whencesoever he may come. This advice the followers of Christ took, and therefore they escaped; the miserable Jews rejected it, and were destroyed. Let us learn wisdom by the things which they suffered.

43. *If the good man of the house had known*] "As a master of a family, who expected a thief at any time of the night, would take care to be awake, and ready to protect his house; so do ye, who know that the Son of man will come. Though the day and hour be uncertain, continue always in a state of watchfulness, that he may not come upon you unawares." WAKEFIELD.

45. *Who then is a faithful and wise servant*] All should live in the same expectation of the coming of Christ, which a servant has with respect to the return of his master, who, in departing for a season, left the management of his affairs to him; and of which management he is to give an exact account on his master's return.

Here is an abstract of the duties of a minister of Christ. 1. He is appointed not by himself, but by the vocation and mission of his master. 2. He must look on himself not as the master of the family, but as the servant. 3. He must be scrupulously faithful and exact, in fulfilling the commands of his master. 4. His fidelity must be ever accompanied by wisdom and prudence. 5. He must give the domestics—the sacred family, their food; and this food must be such as to afford them true nourishment. And, 6. This must be done in its season. There are certain portions of the bread of life, which lose their effect by being administered out of proper season, or to improper persons.

46 * Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But, and if that evil servant shall say in his heart, My lord delayeth his coming;

a Rev. 16. 15.—b Ch. 25. 21, 23. Luke 22. 29.

46. *Blessed is that servant*] His blessedness consists in his master's approbation.

47. *He shall make him ruler over all his goods.* O heavenly privilege of a faithful minister of Christ! He shall receive from God a power to dispense all the blessings of the New Covenant; and his word shall ever be accompanied with the demonstration of the Holy Ghost to the hearts of all that hear it. Much of a preacher's usefulness may be lost by his unfaithfulness.

48. *But, and if that evil servant*] Here are three characters of a bad minister. 1. He has little or no faith in the speedy coming of Christ, either to punish for wickedness, or to pardon and sanctify those who believe. It may be, he does not outwardly profess this, but he says it in his heart, and God searches his heart, and knows that he professes to teach what he does not believe. 2. He governs with an absolute dominion, oppressing his colleagues, and doing violence to the followers of Christ. And shall begin to smite, &c.

3. He leads an irregular life—does not love the company of the children of God, but eats and drinks with the drunkards, preferring the tables of the great and the rich, whose god is their belly, and thus feeds himself without fear. Great God! save thine inheritance from being ravaged by such wolves!

50. *The Lord of that servant*] Here are three punishments which answer to the three characteristics of the bad minister. 1. A sudden death, and the weight of God's judgments falling upon him, without a moment to avert it; this answers to his infidelity and forgetfulness. He shall come in a day in which he looketh not for him. 2. A separation from the communion of saints, and from all the gifts which he has abused; this answers to the abuse of his authority in the church of Christ. 3. He shall have tears and eternal pains in company with all such hypocrites as himself; and this answers to his voluptuous life, pampering the flesh at the expense of the soul.

51. *Cut him asunder*] This refers to an ancient mode of punishment used in several countries. Isaiah is reported to have been *sauced asunder*. That it was an ancient mode of punishment is evident from what Herodotus says; that Sabaacus, king of Ethiopia, had a vision, in which he commanded, *peruv daravay, to cut in two* all the Egyptian priests, lib. ii. And in lib. vii. where Xerxes ordered one of the sons of Pythius *peruv daravay, to be cut in two*, and one half placed on each side of the way, that his army might pass through between them. See Rapiusius also in his notes from Herodotus and Polybius. This kind of punishment was used among the Persians; see Dan. ii. 5. iii. 29. Story of Susannah, ver. 55. 59. See also 2 Sam. xii. 31. and 1 Chron. xii. 3. It may also have reference to that mode of punishment, in which the different members were chopped off seriatim, first the feet, then the hands, next the legs, then the arms, and lastly the head. This mode of punishment is still in use among the Chinese.

The reader has no doubt observed in the preceding chapter, a series of the most striking and solemn predictions, fulfilled in the most literal, awful, and dreadful manner. Christ has

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: & there shall be weeping and gnashing of teeth.

c Or, cut him off.—d Ch. 9. 12. & 25. 30.

foretold the ruin of the Jewish people, and the destruction of their polity; and in such a circumstantial manner, as none else could do, but He, under whose eye are all events, and in whose hands are the government and direction of all things. Indeed he rather declared what he would do, than predicted what should come to pass. And the fulfilment has been as circumstantial as the prediction. Does it not appear that the predicted point was so literally referred to by the occurring fact, by which it was to have its accomplishment, as to leave no room to doubt the truth of the prediction, or the certainty of the event by which it was fulfilled? Thus the wisdom of God, as also his justice and providence, have had a plenary manifestation.

But this wisdom appears further, in preserving such a record of the prediction, and such evidence of its accomplishment, as cannot possibly be doubted. The New Testament, given by the inspiration of God, and handed down uncorrupted from father to son, by both friends and enemies, perfect in its credibility and truth, inexpressible in its evidences, and astonishingly circumstantial in details of future occurrences, which the wisdom of God alone could foreknow—that New Testament is the record of these predictions. The history of the Romans, written by so many hands; the history of the Jews, written by one of themselves; triumphal arches, coins, medals, and public monuments of different kinds, are the evidence by which the fulfilment of the record is demonstrated. Add to this, the preservation of the Jewish people; a people scattered through all nations, yet subsisting as a distinct body, without temple, sacrifices, or political government; and who, while they attempt to suppress the truth, yet reluctantly stand forth as an unimpeachable collateral evidence, that the solemn record already alluded to, is strictly and literally true! Who that has ever consulted the Roman historians of the reigns of Vespasian and Titus; the history of Josephus, and the 24th chapter of St. Matthew's Gospel, and who knows any thing of the present state of the Jews under the face of the earth, or even of those who sojourn in England, can doubt for a moment the truth of this Gospel, or the infinite and all-comprehensive knowledge of Him who is its author! Here then is one portion of Divine Revelation that is incontrovertibly and absolutely proved to be the truth of God. Reader! if He, who, while he predicted the ruin of this disobedient and refractory people, kept over their city and its inhabitants, has so minutely fulfilled the threatenings of his justice on the unbelieving and disobedient, will he not as circumstantially fulfil the promises of his grace to all them that believe? The existence of his revelation, the continuance of a Christian church upon earth, the certainty that there is one individual saved from his sins by the grace of the Gospel, and walking worthy of his vocation, are continued proofs and evidences that he is still the same; that he will fulfil every jot and tittle of that word on which he has caused thee to trust; and save to the uttermost all that come unto the Father by Him. The word of the Lord endureth forever; and they who trust in him shall never be confounded.

CHAPTER XXV.

The parable of the ten virgins, five of whom were wise, and five foolish, 1—12. The necessity of being constantly prepared to appear before God, 13. The parable of the talents, 14—30. The manner in which God shall deal with the righteous and the wicked in the judgment of the great day, 31—46. [A. M. 4033. A. D. 29. An. Olynp. CCH. 1.]

WHEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

a Lev. 21. 14. Psal. 45. 9—11. 2 Cor. 11. 2. Rev. 14. 5.

NOTES.—Verse 1. *Then shall the kingdom of heaven*] The state of Jews and professing Christians—or the state of the visible church at the time of the destruction of Jerusalem, and in the day of judgment: for the parable appears to relate to both those periods. And particularly at the time in which Christ shall come to judge the world, it shall appear what kind of reception his Gospel has met with. This parable, or something very like it, is found in the Jewish records; so in a treatise entitled RESHITH CHOCMAH, the beginning of wisdom, we read thus: "Our wise men of blessed memory say, Repent, whilst thou hast strength to do it, whilst thy lampburns, and thy oil is not extinguished: for if thy lamp be gone out, thy oil will profit thee nothing." Our doctors add in Mishnah: "The holy blessed God said to Israel, My sons, repent whilst the gates of repentance stand open: for I receive a gift at present, but when I shall sit in judgment in the age to come, I will receive none." Another parable mentioned by Kimchi on Isa. lxx. 13. "Rabbi Yuchanan, the son of Zachai, spoke a parable concerning a king who invited his servants, but set them no time to come: the prudent and wary among them adorned themselves, and standing at the door of the king's house, said, Is any thing wanting in the house

2 ° And five of them were wise, and five were foolish.

3 They that were foolish, took their lamps, and took no oil with them:

b Eph. 5. 22, 30. Rev. 19. 7. & 21. 2, 9.—c Ch. 13. 47. & 22. 10.

of the king? (i. e. Is there any work to be done?) But the foolish ones that were among them went away, and working said, When shall the feast be in which there is no labour? Suddenly the king sought out his servants: those who were adorned entered in, and they who were still polluted entered in also. The king was glad when he met the prudent, but he was angry when he met the foolish: he said, Let the prudent sit down and eat—let the others stand and look on." Rabbi Eliezer said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God to-day, perhaps you may die to-morrow; thus every day will be employed in returning." See Kimchi on Isa. lxx. 13.

Virgins] Denoting the purity of the Christian doctrine and character. In this parable the bridegroom is generally understood to mean Jesus Christ. The feast, that state of felicity to which he has promised to raise his genuine followers. The wise or prudent, and foolish virgins, those who truly enjoy, and those who only profess the purity and holiness of his religion. The oil, the grace and salvation of God, or that faith which works by love. The vessel, the heart in which.

4 But the wise took oil in their vessels with their lamps.
 5 While the bridegroom tarried, ^a they all slumbered and slept.
 6 And at midnight ^b there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
 7 Then all those virgins arose, and ^c trimmed their lamps.
 8 And the foolish said unto the wise, Give us of your oil; for our lamps are ^d gone out.
 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: ^e but go ye rather to them that sell, and buy for yourselves.

^a 1 Th. 5: 6.—^b Ch. 24: 31. 1 Th. 4: 16.—^c Lk. 12: 35.—^d Or, going out.—^e Is. 55: 1. Hab. 2: 4. Ro. 1: 17. Gal. 6: 4.—^f Lk. 13: 25, & 19: 42, & 12: 35, 36.—^g Lk. 13: 25.—^h Ch. 21: 22, 23.

this oil is contained. The lamp, the profession of enjoying the burning and shining light of the Gospel of Christ. *Going forth*, the whole of their sojourning upon earth.

2. *They were wise*] Or, *prudent*, *φρονιμοι*—they took care to make a proper provision beforehand, and left nothing to be done in the last moment.

Fire were foolish] *Μαροι* which might be translated *careless*, is generally rendered *foolish*; but this does not agree so well with *φρονιμοι*, *prudent* or *prudent*, in the first clause, which is the proper meaning of the word. *Μαροι*, in the Etymologicon, is thus defined—*αφ' οπαρο δειν, he who sees not what is proper or necessary*. These did not see that it was necessary to have oil in their vessels (the salvation of God in their souls) as well as a burning lamp of religious profession, ver. 3, 4.

4. *Took oil in their vessels*] They not only had a sufficiency of oil in their lamps, but they carried a vessel with oil to recruit their lamps, when it should be found expedient. This the *foolish* or *imprudent* neglected to do: hence, when the oil that was in their lamps burned out, they had none to pour into the lamp to maintain the flame.

5. *The bridegroom tarried*] The coming of the bridegroom to an individual may imply his death: his coming to the world—the final judgment. *The delay*—the time from a man's birth till his death in the first case; in the second, the time from the beginning to the end of the world.

Slumbered and slept] Or, *ενυστασαν και εκαθενον, they became drowsy and fell asleep*. As sleep is frequently used in the Sacred Writings for death, so *drowsiness*, which *precedes* sleep, may be considered as pointing out the *decays* of the constitution, and the *sicknesses* which precede death. The other explanations which are given of this place must be unsatisfactory to every man who is not warped by some point in his creed, which must be supported at every expense. Carelessness disposed them to drowsiness, drowsiness to sleep, deep sleep, which rendered them as unconscious of their danger, as they were before inattentive to their duty. The Anglo-Saxon has hit the meaning of the original well—*sa hnappudon hig ealle and plepun*; of which my old MS. Bible gives a literal version in the English of the 14th century. *forsothe—alle nappeden and slecþen*.

6. *At midnight there was a cry*] The Jewish weddings were generally celebrated in the night; yet they usually began at the rising of the evening star: but in this case, there was a more than ordinary delay.

Behold the bridegroom cometh] What an awful thing to be summoned to appear before the Judge of quick and dead! The following is an affecting relation, and *fus est ab hoste decerit*. "When Rabbi Jochanan ben Zachai was sick, his disciples came to visit him: and when he saw them, he began to weep. They say to him, Rabbi! the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep? He answered them, If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could sooth with words, or bribe with riches: yet even in these circumstances I should weep. But now I am going before the King of kings, the holy and the blessed God, who liveth and endureth for ever and for ever: who, if he be angry with me, his anger will last for ever; if he put me in prison, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot sooth with words nor bribe with riches; when, further, there are before me *two ways*, the one to hell and the other to paradise, and I know not in which they are carrying me, shall I not weep?" Targum Pseudo-jonathan, fol. 28.

7. *Trimmed their lamps*] *Εκοσμησαν*, adorned them. I have seen some of the eastern lamps or lanterns, the body of which was a skeleton of wood and threads, covered with a very thin transparent membrane, or very fine gauze, and decorated with flowers painted on it. It is probable that the nuptial lamps were highly decorated in this way; though the act mentioned here may mean no more than preparing the lamps for burning.

The following account of the celebration of a wedding in Persia, taken from the *Zend Avesta*, vol. ii. p. 553, &c. may cast some light on this place.

"The day appointed for the marriage, about 5 o'clock in the evening, the bridegroom comes to the house of the bride, where the *mohed*, or priest, pronounces for the first time, the nuptial benediction. He then brings her to his own house, gives her some refreshment, and afterward the assembly of her relatives and friends reconduct her to her father's house.

10 And while they went to buy, the bridegroom came; ^f and they that were ready went in with him to the marriage: and ^g the door was shut.

11 Afterward came also the other virgins, saying, ^h Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, ⁱ I know you not.

13 ^k Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ^l For the kingdom of heaven is ^m as a man travelling into ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw}

When she arrives, the *mohed* repeats the nuptial benediction, which is generally done about MIDNIGHT; immediately after, the bride, accompanied with a part of her attending troop, (the rest having returned to their own homes) is reconducted to the house of her husband, where she generally arrives about three o'clock in the morning. Nothing can be more brilliant than these nuptial solemnities in India. Sometimes the assembly consists of not less than 2000 persons, all richly dressed in gold and silver tissue; the friends and relatives of the bride, encompassed with their domestics, are all mounted on horses richly harnessed. The goods, wardrobe, and even the bed of the bride, are carried in triumph. The husband, richly mounted and magnificently dressed, is accompanied by his friends and relatives, the friends of the bride following him in covered carriages. At intervals during the procession, guns and rockets are fired, and the spectacle is rendered grand beyond description, by a prodigious number of lighted torches, and by the sound of a multitude of musical instruments.

There are certain preparations which most persons believe they must make at the approach of death: but alas! it is often too late. The lamp is *defiled*, the light almost out, and the oil expended—and what *adornings* is a wretched sinner, struggling in the agonies of death, capable of preparing for his guilty soul!

8. *Our lamps are gone out*] *Σβεννυσται, are going out*. So then it is evident that they were once lighted. They had once hearts illuminated and warmed by faith and love, but they had *backslidden* from the salvation of God, and now they are excluded from heaven, because through their *carelessness*, they have let the light that was in them become *darkness*, and have not applied in time for a fresh supply of the salvation of God.

A Jewish rabbin supposes God addressing man thus: *I give thee my lamp, give thou me thy lamp; if thou keep my lamp, I will keep thy lamp; but if thou extinguish my lamp, I will extinguish thy lamp*. That is, I give thee my word and testimonies to be a light unto thy feet, and a lantern to thy steps, to guide thee safely through life: give me thy soul and all its concerns, that I may defend and save thee from all evil: keep my word, walk in my ways, and I will keep thy soul that nothing shall injure it; but if thou *trample* under foot my laws, I will cast thy soul into *outer darkness*.

9. *Lest there be not enough for us and you*] These had all been companions in the Christian course, and there was a time when they might have been *helpful* to each other, but that time is now *past* for ever—none has a particle of grace to spare, not even to help the soul of the dearest relative! The grace which every man receives is just enough to save his *own soul*; he has no merits to bequeath to the church; no work of *supererogation*, which can be placed to the account of another.

Go ye rather to them that sell, and buy] By leaving out the particle *de*, but, (on the indisputable authority of ABDGHIKS. and IIV. of Matthai, with sixteen others, the Armenian, Targate, and all the *Itala* but one) and transposing a very little the members of the sentence, the sense is more advantageously represented and the reading smoother: *Rather go to them that sell, and buy for yourselves, lest there be not enough for us and you*. Beza, Mill, Bengel, and Griesbach, approve of the omission of the particle *de*.

10. *While they went to buy, the bridegroom came*] What a dismal thing it is, not to discover the emptiness of one's heart of all that is good, till it is too late to make any successful application for relief! God alone knows how many are thus deceived.

And they that were ready] *They who were prepared*—who had not only a burning lamp of an evangelical profession, but had oil in their vessel, the faith that works by love in their hearts, and their lives adorned with all the fruits of the Spirit.

The door was shut] Sinners on a death-bed too often meet with those deceitful merchants, who promise them salvation for a price which is of no value in the sight of God. *Come unto me*, says Jesus, and *buy*—there is no salvation but through his blood—no hope for the sinner but that which is founded upon his sacrifice and death. *The door was shut*—dreadful and fatal words! no hope remains. Nothing but death can shut this door—but death may surprise us in our sins, and then despair is our only portion.

11. *Afterward came also the other virgins, saying, Lord, Lord*] Earnest prayer, when used in time, may do much good, but it appears from this parable, that there may come a time, when prayer, even to Jesus, may be too late! viz. when the door is shut—when death has separated the body and the soul.

a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five ^a talents, to another two, and to another one; ^b to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received two*, he also gained other two.

18 But he that had received one, went, and digged in the earth, and hid his lord's money.

19 After a long time ^c the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, ^d Lord, thou deliverdest unto me five talents: behold, I have gained, beside them, five talents more. 21 His lord said unto him, well done, *thou good and faithful servant*: thou hast been faithful over a few things, ^e I will make thee ruler over many things: enter thou into the joy of thy lord.

^a A talent is 127½ lbs. sterling. Chap. 13, 21.—b Rom. 12, 6. 1 Cor. 12, 7, 11, 29. Eph. 4, 11.—c Hab. 2, 3. Luke 16, 2. Heb. 10, 37.—d 1 Cor. 15, 10. 2 Tim. 4, 7, 8.

12. *I know you not.* As if he had said, Ye are not of my company—ye were neither with the bride nor the bridegroom: ye slept while the others were in procession. I do not acknowledge you for my disciples—ye are not like him who is *loved*—ye refused to receive his grace—ye sinned it away when ye had it; now ye are necessarily excluded from that kingdom where nothing but *love* and *purity* can dwell.

Watch therefore! If to *watch* be to employ ourselves chiefly about the business of our salvation, alas! how few of those who are called *Christians* are there, who do *watch*? How many who *slumber*? How many who are *asleep*? How many seized with a *lethargy*? How many *quite dead*?

Wherein the Son of man cometh! These words are omitted by many excellent MSS., most of the Versions, and several of the Fathers. Griesbach has left them out of the text: Grotius, Hammond, Mill, and Bengel, approve of the omission.

14. *Called his own servants!* God never makes the children of men *proprietors* of his goods. They are formed by his power, and upheld by his bounty, and they hold their lives and their goods, as in many of our ancient tenures, *quandiu domino placuerit—at the will of our lord.*

15. *Unto one he gave five talents—to every man according to his several ability.* The duties men are called to perform, are suited to their *situations*, and the *talents* they receive. The good that any man has, he has *received from God*, as also the *ability to improve* that good. God's graces and temporal mercies are *suited to the power* which a man has of *improving* them. To give eminent gifts to persons incapable of properly improving them, would be only to lead them into a snare. The talent which each man has suits his *own state* best; and it is only *pride* and *insanity* which leads him to *desire* and *envy* the graces and talents of another. Five talents would be *too much* for some men; one talent would be *too little*. He who receives *much*, must make *proportionate* improvement; and from him who has received *little*, the improvement only of that *little* will be required. As *five talents* in one case, are sufficient to answer the *purpose* for which they were given: so also are *two and one*.

The man who improves the grace he has received, however *small*, will as surely get to the kingdom of God, as he who has received *much* from his master, and improved *all*.

There is a parable something like this in *Sohar Chadash*. fol. 47. "A certain king gave a deposit to three of his servants: the first kept it; the second lost it; the third spoiled one part of it, and gave the rest to another to keep. After some time, the king came and demanded the deposit. Him who had preserved it, the king praised, and made him governor of his house. Him who had lost it, he delivered to utter destruction, so that both his name and his possessions were blotted out. To the third, who had spoiled a part and given the rest to another to keep, the king said, Keep him, and let him not go out of my house, till we see what the other shall do, to whom he has entrusted a part; as if he shall make a proper use of it, this man shall be restored to liberty; if not, he also shall be punished." See Schoettgen. I have had already occasion to remark, how greatly every Jewish parable is improved, that comes through the hands of Christ.

In this parable of our Lord, four things may be considered. I. *The master who distributes the talents.* II. *The servants who improved their talents.* III. *The servant who buried his talent.* And, IV. *His punishment.*

1. The master's *kindness*. The servants *had nothing—deserved nothing*—had no claim on their master, yet he, in his *kindness*, *delivers unto them his goods*, not for their *advantage*, but for their *comfort and salvation*. 2. The master distributes these goods *diversely*;—giving to one *five*, another *two*, and to another *one*. No person can complain that he has been *forgotten*; the master gives to *each*. None can complain of the diversity of the gifts; it is the *master* who has done it. The master has an absolute right over his own goods, and the servants cannot find fault with the distribution. He who has *little*, should not *envy* him who has received *much*; for he has the *greater labour*, and the *greater account* to give. He who has *much*, should not despise him who has *little*, for the sovereign Master has made the distinction; and his *little*, suited to the

22 He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, ^e Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, *Thou wicked and slothful servant*, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents:

29 ^b For unto every one that hath shall be given, and he shall

^e Ch. 24, 47. Ver. 34, 45. Luke 12, 44. & 22, 29, 30.—f Heb. 12, 2. 2 Tim. 2, 12. 1 Pet. 1, 8.—g Ver. 21.—h Ch. 13, 12. Mark 4, 25. Lk. 8, 18. & 19, 26. John 15, 2.

ability which God has given him, and fitted to the place in which God's providence has fixed him, is sufficiently calculated to answer the *purpose of the master*, in the salvation of the servant's soul. 3. The master distributes his talents with wisdom. He gave to each according to his *several ability*, i. e. to the *power* he had to *improve* what was given. It would not be *just* to make a servant *responsible* for what he is *naturally incapable of managing*; and it would not be *proper* to give *more* than could be *improved*. The powers which men have, God has given; and as he best knows the extent of these powers, so he suits his graces and blessings to them in the most wise and effectual way. Though he may make one *recess for honour* (i. e. more honourable place or office) and another for *dishonour* (a less honourable office) yet both are for the *master's use*—both are appointed and capacitated to *show forth his glory*.

II. The servants who *improved* their talents. These persons were termed *servants*, *slaves*, such as were the property of the master, who might dispose of them as he pleased. Then he that had received the five talents went and traded, ver. 16.

1. The work was *speedily begun*—as soon as the master gave the talents, and departed, so soon they began to labour. There is not a moment to be lost—every moment has its grace, and every grace has its employment, and every thing is to be done for eternity. 2. The work was *perseveringly* carried on; after a long time the lord of those servants cometh, ver. 19. The master was long before he returned, but they did not relax. The longer time, the greater improvement. God gives every man just time enough to live in this world, to glorify his Maker, and to get his soul saved. Many begin well, and continue faithful for a time—but how few persevere to the end! Are there none who seem to have outlived their glory, their character, their usefulness? 3. Their work was crowned with success. They doubled the sum which they had received—Every grace of God is capable of great improvement. Jesus himself, the pure, immaculate Jesus, grew in wisdom and favour with God, Luke ii. 52. 4. They were ready to give in a joyful account when their master came and called for them.

1st. They came without delay, they expected his coming; and it was with an eye to this, that they continued their labour; they endured as seeing him who is invisible. 2dly. They came without fear; the master before whom they appear has always loved them, and given them the fullest proofs of his affection for them: his love to them has begotten in them love to him; and their obedience to his orders sprung from the love they bore to him. He that loveth me, says Jesus, will keep my words. 3d. They render up their accounts without confusion.—He who received five brought five others; and he who had received two brought two more; nothing was to be done when their master called; all their business was fully prepared. 4th. They gave up everything to their master without attempting to appropriate any thing. Their ability was *his*, the talents *his*, and the continued power to improve them *his*. All is of God, and all must be returned to him. 5. Their recompense from their gracious master. 1st. They receive praise. Well done, good and faithful servants, ver. 21. What a glorious thing to have the approbation of God, and the testimony of a good conscience! They were good, pure and upright within—faithful, using to God's glory the blessing he had given them. 2d. They receive gracious promises, Ye have been faithful over a little, I will set you over much. These promises refer not only to a future glory, but to an increase of God's grace and mercy here; for the more faithfully a man improves what God has already given him, the more he shall have from his gracious Master; for he giveth more grace, till he fills the faithful soul with his own fulness. 3. They receive glory. Enter into the joy of your Lord. As ye were partakers of my nature on earth, be ye sharers of my glory in heaven. The joy, the happiness, wherewith I am happy, shall be your eternal portion! Oh, what is all we can do, all we can suffer, even the most lingering, and cruel martyrdom, in comparison of this unbounded eternal joy.

III. Of the servant who buried his talent. He that had received one, went and digged in the earth, and hid his lord's

have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And east ye the unprofitable servant ^a into outer darkness: there shall be weeping and gnashing of teeth.

31 ^b When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And ^c before him shall be gathered all nations: and ^d he shall separate them one from another, as a shepherd divideth his sheep from the goats:

^a Chap. 5, 12, & 23, 31.—Zech. 14, 5. Chap. 16, 27, & 19, 28. Mark 6, 32. A. 9, 1, 11. 1 Thess. 4, 16. 2 Thess. 1, 7. Jude 1, 14. Rev. 1, 7.—Rom. 14, 10. 2 Cor. 5, 10. Rev. 20, 12.

money, ver. 18. 1. See the ingratitude of this servant.—His master gave him a talent, capable of being improved to his own present and eternal advantage: but he slights the mercy of his lord. 2. See his idleness. Rather than exert himself to improve what he has received, he goes and hides it. 3. See his gross error. He dies to hide it—puts himself to more trouble to render the mercy of God to him of none effect, than he should have had in combating and conquering the world, the devil, and the flesh. 4. See his injustice. He takes his master's money, and neither improves nor designs to improve it, even while he is living on, and consuming that bounty which would have been sufficient for a faithful servant. How much of this useless lumber is to be found in the church of Christ! But suppose the man be a preacher—what a terrible account will he have to give to God! consuming the provision made for a faithful pastor, and so burying, or misusing his talent, as to do no good to immortal souls! 5. Hear the absurdity of his reasoning. Lord, I knew thee that thou art a hard (or avaricious) man, reaping where thou hast not sown, &c. ver. 24. See this meaning of κληπος, proved by Kypke. The wicked excuse of this faithless servant confuted itself, and condemned him. Nevertheless, it is on this very model that sinners in general seek to justify themselves; and the conclusion turns always against them. I knew thee to be a hard man—How awfully deceived, and deeply depraved must that person be, who not only attempts to excuse his follies, but to charge his crimes on GOD himself! Ideas of fraud—why? Because thou wert an enemy to thy soul, and to thy God—I was afraid of what? that he would require more than he did give. How could this be? Did he not give thee the talent freely, to show thee his benevolence? and did he not suit it to thy ability, that he might show thee his wisdom, justice, and goodness, in not making thee responsible for more than thou couldst improve?

IV. Behold the awful punishment of this faithless servant. 1. He is reproached. Thou wicked and slothful servant! Wicked—in thy heart: slothful—in thy work. Thou knowest that I reap where I sowed not! Thou art condemned by thy own mouth—whose is the unemployed talent? Did I not give thee this? And did I require the improvement of two when I gave thee but one?—Thou knowest I did not.

2. He is stripped of what he possessed. Take—the talent from him. O terrible word—Remove the candlestick from that slothful worldly-minded church—Take away the inspirations of the Holy Spirit, from that lukewarm, Christless Christian; who only lives to resist them and render them of none effect. Dispossess that base, man-pleasing minister of his ministerial gifts; let his silver become brass, and his fine gold dross.—He loved the present world more than the eternal world, and the praise of men more than the approbation of God. Take away the talent from him! 3. He is punished with an everlasting separation from God and the glory of his power. Cast forth the unprofitable servant, ver. 30. Let him live nothing but darkness, who refused to walk in the light: let him have nothing but misery—weeping and gnashing of teeth: who has refused the happiness which God provided for him.

Reader, if the careless virgins, and the unprofitable servant against whom no flagrant iniquity is charged, be punished with an outer darkness, with a hell of fire: of what sorer punishment must he be judged worthy, who is a murderer, an adulterer, a fornicator, a blasphemer, a thief, a liar, or in any respect an open violator of the laws of God? The careless virgins, and the unprofitable servants were saints in comparison of millions, who are, notwithstanding, dreaming of an endless heaven when fitted only for an endless hell! v. 27. With usury.] Εὐ τοκο, with its produce—not usury; for that is unlawful interest, more than the money can properly produce.

29. Unto every one that hath shall be given] See on ch. xii. 12. 30. Weeping and gnashing of teeth.] See on chap. viii. 12. a note necessary for the illustration of this, and the foregoing parable.

31. When the Son of man shall come] This must be understood of Christ's coming at the last day, to judge mankind; though all the preceding part of the chapter may be applied also to the destruction of Jerusalem.

Holy angels] The word αγγελοι, is omitted by many excellent Manuscripts, Versions, and Fathers. Mill and Bengel approve of the omission, and Griesbach has left it out of the text. It is supposed by some that our Lord will have other angels (messengers) with him in that day, besides the holy ones. The evil angels may be in attendance to take as their prey, those who shall be found on his left hand.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

^a Ezek. 30, 38 & 34, 17, 20. Ch. 13, 49.—Rom. 8, 17. 1 Pet. 1, 4, 9, & 3, 9. Rev. 21, 7.—Ch. 20, 25. Mark 10, 40. 1 Cor. 2, 9. Heb. 11, 16.—Gen. 18, 58, 7. Ezek. 16, 7. James 1, 27.—Heb. 13, 2. 3 John 5, 15, 16.—k 5 Tim. 1, 16.

The throne of his glory] That glorious throne on which his glorified human nature is seated, at the right hand of the Father.

32. All nations] Literally, all the nations—all the Gentile world—the Jews are necessarily included, but they were spoken of in a particular manner, in the preceding chapter.

He shall separate them] Set each kind apart by themselves.

As a shepherd divideth, &c.] It does not appear that sheep and goats were ever penned or housed together, though they might feed in the same pasture; yet even this was not done, but in separate flocks: so Virgil, Eclog. vii. v. 2. Computantque greges Corydon et Thyrsis unum; Thyrsis oves, Corydon disjunctas lacte capellas. "Thyrsis and Corydon drove their flocks together. Thyrsis his sheep, and Corydon his goats, their udders distended with milk." These two shepherds had distinct flocks which fed in the same pasture, but separately; and they are only now driven together, for the convenience of the two shepherds, during the time of their musical contest.

33. He shall set the sheep, &c.] The right hand signifies, among the rabbins, approbation and eminence; the left hand, rejection and disapprobation. Hence in Sohar Chadash it is said, "The right hand is given, the left also is given—to the Israelites and the Gentiles are given paradise and hell—this world and the world to come." The right and left were emblematical of endless blessedness and endless misery among the Romans. Hence Virgil:

Ille locus est, partes ubi se riva findit in ambas,
Dextera, quæ Ditis magni sub mœnia tendit;
Ille Ite Elysium nobis; ad læva malum.
Exercet pœnas, et adimplere Tartara mittit. Æn. vi. 540.
Here in two ample roads the way divides,
The right direct our destin'd journey guides
By Pluto's palace, to the Elysian plains;

The left to Tartarus, where bound in chains
Loud howl the damn'd in everlasting pains. Pitt.

Of the good and faithful servants he approves, and therefore exalts them to his glory: of the slothful and wicked he disapproves, and casts them into hell. SHEEP, which have ever been considered as the emblems of mildness, simplicity, patience, and usefulness, represent here the genuine disciples of Christ. GOATS, which are naturally quarrelsome, insatiable, and excessively ill-scented, were considered as the symbols of riotous, profane, and impure men. They here represent all who have lived and died in their sins. See Ezek. xxxiv. 17. and Zech. x. 3.

34. Ye blessed of my Father] This is the king's address to his followers; and contains the reason why they were found in the practice of all righteousness, and were now brought to this state of glory—they were blessed—came as children, and received the benediction of the Father, and became, and continued to be, members of the heavenly family.

Inherit] The inheritance is only for the children of the family—if sons, then heirs, Gal. iv. 7. but not otherwise. The sons only shall enjoy the Father's estate.

Prepared for you] That is, the kingdom of glory is designed for such as you—you who have received the blessing of the Father, and were holy, harmless, undefiled, and separated from sinners.

From the foundation of the world] It was God's purpose and determination to admit none into his heaven, but those who were made partakers of his holiness. Heb. xii. 14. The rabbins say, Seven things were created before the foundation of the world. 1. The law. 2. Repentance. 3. Paradise. 4. Hell. 5. The throne of God. 6. The temple; and 7. The name of the Messiah.

35. I was an hungred and ye gave me meat] Every thing which was done to a follower of Christ, whether it be good or evil, he considers as done to himself, see ver. 40. Acts ix. 4, 5. Heb. vi. 10. Of all the fruits of the Spirit, none are mentioned here but those that spring from love or mercy; because these give men the nearest conformity to God. Jesus had said, Blessed are the merciful, for they shall obtain mercy; and he here shows how this promise shall be fulfilled. The rabbins say, "as often as a poor man presents himself at thy door, the holy blessed God stands at his right hand: if thou give him alms, know that he who stands at his right hand will give thee a reward. But if thou give him not alms, he who stands at his right hand will punish thee." Yaiyikra Rabba, s. 34, fol. 178.

A stranger, and ye took me in] Συμπαγερε ut, ye entertained me: Kypke has fully proved that this is the meaning of the original. Literally, συναγερε, signifies to gather together. Strangers are sometimes so destitute as to be ready to perish for lack of food and raiment: a supply of these things keeps

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, ^a Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, ^b Depart from me, ye cursed, ^c into everlasting fire, prepared for the devil and his angels:

^a Prov. 14. 31. & 19. 17. Ch. 10. 42. Mark 9. 41. Heb. 6. 10.—^b Psa. 6. 9. Ch. 7. 33. Luke 13. 27.—^c Ch. 13. 30, 42.

their souls and bodies *together*, which were about to be separated through lack of the necessities of life. The word may also allude to a provision made for a *poor family*, which were scattered abroad, perhaps begging their bread, and who by the ministry of benevolent people are collected, relieved, and put in a way of getting their bread. O blessed work! to be the instruments of preserving human life, and bringing comfort and peace into the habitations of the wretched!

While writing this, I hear the bells loudly ringing in commemoration of the birth-day (Nov. 13, 1795) of *B. Colson*, Esq. a native of this city, (Bristol) who spent a long life, and an immense fortune, in relieving the miseries of the distressed. His works still praise him in the gates; his name is revered, and his birth-day held sacred among the inhabitants. Who has heard the bells ring in commemoration of the birth of any deceased hero or king? Of so much more value, in the sight even of the multitude, is a life of public usefulness, than one of worldly glory, or secular state. But how high must such a person rank in the sight of God, who, when Christ in his representatives was hungry, gave him food, when thirsty, gave him drink, when naked, clothed him, when sick and in prison, visited him? Thou blessed of my Father! come. Thou hast been faithful in the unrighteous mammon, and now thou shalt eternally enjoy the true riches.

The Supreme God is represented in the *Bhagrat Geeta* as addressing mankind when he had just formed them, thus: "Those who dress their meat *but for themselves*, eat the bread of sin." *Geeta*, p. 46.

36. *I was sick, and ye visited me*. Relieving the strangers, and visiting the sick, were in high estimation among the Jews. One of their sayings on this head, is worthy of notice: "he who neglects to visit the sick, is like him who has shed blood." That is, as he has neglected when it was in his power, to preserve life, he is as guilty in the sight of the Lord, as he is who has committed murder. See *Kypke* in loco.

37. *Lord, when saw we thee an hungered*, &c.] This barbarous expression *an hungered*, should be banished out of the text, whosoever it occurs, and the simple word *hungry* substituted for it. Whatever is done for Christ's sake, is done through Christ's grace; and he who does the work, attributes to Jesus both the *will* and the *power* by which the work was done; and seeks and expects the kingdom of heaven, not as a reward, but as a gift of pure unmerited mercy. Yet while workers together with his grace, God attributes to them that which they do through his influence; as if they had done it independently of him. God has a right to form what estimate he pleases of the works wrought through himself: but man is never safe except when he attributes all to his Maker.

40. *Inasmuch as ye have done it unto one of the least of these my brethren*] The meanest follower of Christ is acknowledged by him as his brother! What infinite condescension! Those, whom many would scorn to set with the dogs of their flock, are brothers and sisters of the blessed Jesus, and shall soon be set among the *princes* of his people.

41. *Depart from me, ye cursed*] Or, *Ye cursed! depart*—These words are the address of the King to the sinners; and contain the reason why they are to be separated from blessedness: *Ye are cursed*, because ye have *sinned*, and *would not come unto me that ye might have life*.—No work of piety has proceeded from your hand, because the carnal mind, which is enmity against me, reigned in your heart; and ye would not have me to reign over you. *Depart!* This includes what some have termed the punishment of loss or privation. Ye cannot, ye shall not be united to me—*Depart!* O terrible word! and yet a worse is to come.

Into everlasting fire] This is the punishment of sense. Ye shall not only be separated from me, but ye shall be tormented, awfully, everlastingly tormented in that place of separation.

Prepared for the devil and his angels] The devil and his angels sinned before the creation of the world, and the place of torment was then prepared for them: it never was designed for human souls: but as the wicked are *partakers* with the devil and his angels in their iniquities, in their rebellion against God, so it is right that they should be *sharers* with them in their punishment. We see here plainly, *why* sinners are destroyed, not because there was no salvation for them, but because they neglected to receive good, and do good. As they received not the Christ who was offered to them, so they

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, ^a Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And ^b these shall go away into everlasting punishment: but the righteous go into eternal life.

^a 2 Pet. 2. 4. Jude 6.—^b Prov. 14. 31. & 17. 5. Zech. 2. 5. Acts 9. 5.—^c Dan. 12. 2. John 5. 29. Psa. 2. 7, &c.

could not do the work of righteousness which was required of them. They are *cursed*, because they *refused* to be *blessed*, and they are *damm'd*, because they *refused* to be *saved*.

42. *I was an hungered, and ye gave me no meat*] I put it in your power to do good, and ye would not. A variety of occasions offered themselves to you, but ye neglected them all, so that my blessings in your hands, not being improved, according to my order, became a curse to you.

43. *I was a stranger*] If men were sure that Jesus Christ was actually somewhere in the land, in great personal distress, hungry, thirsty, naked, and confined; they would doubtless run unto and relieve him. Now Christ assures us, that a man who is hungry, thirsty, naked, &c. is his representative, and that whatever we do to such a one, he will consider as done to himself; yet this testimony of Christ is not regarded! Well, he will be just when he judges, and righteous when he punishes.

44. *Lord, when saw we thee an hungered*, &c.] It is want of faith, which in general produces *hardheartedness* to the poor. The man who only sees with eyes of flesh, is never likely to discover Christ in the person of a man destitute of the necessities of life. Some pretend not to know the distressed, because they have no desire to relieve them; but we find that this ignorance will not avail them at the bar of God.

46. *And these shall go away into everlasting punishment*] No appeal, no remedy, to all eternity! No end to the punishment of those, whose final impenitence manifests in them an eternal will and desire to sin. By dying in a settled opposition to God, they cast themselves into a necessity of continuing in an eternal aversion from him.

But some are of opinion that this punishment shall have an end: this is as likely as that the glory of the righteous shall have an end: for the same word is used to express the duration of the punishment. *καλασιν αιωνιον*, as is used to express the duration of the state of glory: *ζων αιωνιον*. I have seen the best things that have been written in favour of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *αιων*, is certainly to be taken here in its proper grammatical sense, continued being, *αιων ον*, NEVER ENDING. Some have gone a middle way, and think that the wicked shall be annihilated. This, I think, is contrary to the text: if they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer. See the note on Genesis xxi. 33. where the whole subject is explained.

From what our Lord has here said, we may see, that God indispensably requires of every man to bring forth good fruit; and that a fruitless tree shall be inevitably cut down, and cast into the fire. Let it be also remarked, that God does not here impute to his own children the good works which Jesus Christ did for them. No! Christ's feeding the multitudes in Judea, will not be imputed to them, while persons in their own neighbourhood are perishing through want, and they have wherewithal to relieve them. He gives them a power that they may glorify his name by it, and have, in their own souls, the continued satisfaction which arises from succouring the distressed. Let it be further remarked, that Christ does not say here that they have purchased the eternal life by these good deeds. No! for the power to work, and the means of working, came both from God. They first had redemption through his blood, and then his Spirit worked in them to will and to do. They were therefore only workers together with him, and could not be said, in any sense of the word, to purchase God's glory with his own property. But though God works in them, and by them, he does not obey for them. The works of piety and mercy they perform under the influence, and by the aid of his grace. Thus God preserves the freedom of the human soul, and secures his own glory at the same time. Let it be remarked, further, that the punishment inflicted on the foolish virgins, the slothful servant, and the cursed who are separated from God, was not because of their personal crimes; but because they were not good, and were not useful in the world. Their lives do not appear to have been stained with crimes,—but they were not adorned with virtues. They are sent to hell because they did no good. They were not renewed in the image of God; and hence did not bring forth fruit to his glory. If these harmless people are sent to perdition; what must the end be of the wicked and profligate!

CHAPTER XXVI.

Christ predicts his being betrayed and crucified, 1, 2. The chief priests, scribes, and elders, consult about his death, 3—5. A woman anoints his head at Bethany, at which the disciples are offended, but Christ vindicates her conduct, 6—13. Judas, for thirty pieces of silver, engages with the chief priests to betray him, 14—16. He eats a pass-over with his disciples, and assures them of his approaching death, and that one of them would betray him, 17—21. On each asking, is it I? Christ asserts that Judas is the traitor, 22—25. Having eaten his last supper, he institutes the eucharist to be observed in his church as a memorial of his sacrificial death, 26—29. They sing a hymn, go to the mount of Olives, and he again announces his approaching death and resurrection, 30—32. Peter asserts his resolution to be faithful to his master, and Christ foretells his denial and apostacy, 33—35. He goes to Gethsemane; the transactions there, 36—46. Judas comes with the high-priest's mob, and betrays him with a kiss, 47—50. Peter cuts off the ear of the high-priest's servant; Christ discourses with the multitude, 51—55. The disciples flee, and he is led to Caiaphas, 56, 57. Peter follows at a distance, 58. They seek false witnesses, and question our Lord, who declares himself to be the Christ, 59—64. They accuse him of blasphemy, and abuse him, 65—68. Peter's denial and repentance, 69—75. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 * Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 * Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 * Now when Jesus was in ⁴ Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

a Mark 14. 1. Luke 22. 1. John 13. 1.—b Psa. 2. 2. John 11. 47. Acts 4. 25. &c.—c Mk. 14. 3. John 11. 1, 2. & 12. 3.—d Ch. 21. 17.—e Jn. 12. 4.—f Deu. 15. 11. Jn. 12. 8.

NOTES.—Verse 1. When Jesus had finished all these sayings] He began these sayings on Mount Olivet, chap. xxiv. 1. and continued them till he entered into Bethany, whither he was going.

2. The pass-over] A feast instituted in Egypt, to commemorate the destroying angel's passing over the houses of the Israelites, when he slew the first-born of the Egyptians. See the whole of this business largely explained in the notes on Exod. xii. 1—27. This feast began on the fourteenth day of the first moon, in the first month Nisan, and it lasted only one day, but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the pass-over, and sometimes the feast of days of unleavened bread. See Luke xxii. 1—7. The three most signal benefits vouchsafed to the Israelites were, 1. The deliverance from the slavery of Egypt; to commemorate which, they kept the feast of unleavened bread, and the pass-over. 2. The giving of the law; to commemorate which they kept the feast of weeks. 3. Their sojourning in the wilderness, and entrance into the promised land; to commemorate which, they kept the feast of tabernacles. See these largely explained Exod. xxiii. 14. Lev. xxiii. 2—40.

The Son of man is betrayed (rather delivered up) to be crucified] With what amazing calmness and precision does our blessed Lord speak of this awful event! What a proof does he here give of his prescience in so correctly predicting it; and of his love in so cheerfully undergoing it? Having instructed his disciples and the Jews by his discourses, edified them by his example, convinced them by his miracles: he now prepares to redeem them by his blood! These two verses have no proper connexion with this chapter, and should be joined to the preceding.

3. Then assembled together the chief priests] That is, during the two days that preceded the pass-over.

The high-priest who was called Caiaphas] Caiaphas succeeded Simon, son of Camith, about A. D. 16, or as Calmet thinks 25. He married the daughter of Annas, and was joined with him in the priesthood. About two years after our Lord's crucifixion, Caiaphas and Pilate were both deposed by VITELLIUS, then governor of Syria, and afterward emperor. Caiaphas, unable to bear this disgrace, and the stings of his conscience for the murder of Christ, killed himself about A. D. 35. See Joseph. Ant. b. xviii. c. 2—4.

4. And consulted that they might take Jesus by subtlety] The providence of God frustrated their artful machinations, and that event which they wished to conduct with the greatest privacy and silence, was transacted with all possible publicity amidst the thousands who resorted to Jerusalem at this season, for the keeping of the pass-over. It was, doubtless, of the very first importance, that the crucifixion of Christ, which was preparatory to the most essential achievement of Christianity, viz. his resurrection from the grave, should be exhibited before many witnesses, and in the most open manner, that infidelity might not attempt, in future, to invalidate the evidences of the Christian religion, by alleging that these things were done in a corner. See WAKES in loco.

5. Not on the feast day, lest there be an uproar] It was usual for the Jews to punish criminals at the public festivals; but in this case they were afraid of an insurrection, as our Lord had become very popular. The providence of God directed it thus, for the reason given in the preceding note.

He who observes a festival on motives purely human, violates it in his heart, and is a hypocrite before God. It is likely

8 * But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 * For ye have the poor always with you; but ^e me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, ^k What will ye give me, and I will

g See Ch. 18. 30. & 28. 29. John 13. 33. & 14. 19. & 15. 5, 28. & 17. 11.—h Mark 14. 10. Luke 22. 3. John 13. 29.—i Ch. 10. 4.—k Zech. 11. 12. Ch. 27. 3.

they feared the Galileans, as being the countrymen of our Lord, more than they feared the people of Jerusalem.

6. In Bethany] For a solution of the difficulties in this verse about the time of the anointing, see the observations at the end of this chapter.

Simon the LEPER] This was probably no more than a surname, as SIMON the CAANAANITE, chap. x. 4. and BARSABBAS JUSTUS, Acts i. 23. and several others. Yet it might have been some person that Christ had healed of this disease. See chap. xi. 5.

7. There came unto him a woman] There is much contention among commentators about the transaction mentioned here, and in John xii. 14. some supposing them to be different, others to be the same. Bishop Newcome's view of the subject I have placed at the end of the chapter.

Some think that the woman mentioned here was Mary, the sister of Lazarus; others, Mary Magdalene; but against the former opinion it is argued, that it is not likely, had this been Mary, the sister of Lazarus, that Matthew and Mark would have suppressed her name. Besides, say they, we should not confound the repast which is mentioned here, with that mentioned by John, chap. xii. 3. This one was made only two days before the pass-over, and that one six days before: the one was made at the house of Simon the leper, the other at the house of Lazarus, John xii. 1, 2. At this, the woman poured the oil on the head of Christ, at the other, Mary anointed Christ's feet with it. See on Mark xiv. 3. and see the notes on the end of this chapter.

8. His disciples] One of them, viz. Judas. This mode of speaking was common among the Hebrews. So chap. xxvii. 44. the thieves also, i. e. one of them. So chap. xxviii. 17. some doubted, i. e. one, Thomas. See also Gen. viii. 4. Judges, xii. 7. Neh. vi. 7, &c. By a figure called among rhetoricians *Enallage*, the plural is put for the singular; it is, however, possible that Judas, who made the objection, was followed in the sentiment by the rest of the disciples.

9. And given to the poor] How often does charity serve as a cloak for covetousness! God is sometimes robbed of his right, under the pretence of devoting what is withheld to some charitable purpose, to which there was no intention ever to give it.

10. Why trouble ye the woman? Or, Why do ye put the woman to pain? See this sense of *koros tapechein*, established by *Kypke* in loco. A generous mind is ever pained when it is denied the opportunity of doing good, or when its proffered kindness is refused.

11. Ye have the poor always with you] And consequently, have the opportunity of doing them good at any time; but me ye have not always, my bodily presence is about to be removed from you for ever. The woman, under a presentiment of my death, is preparing me for my burial.

12. She did it for my burial] Or, She hath done it to embalm me—*εραφαιον ηε*. The Septuagint use *εραφαιον*, for the person whose office it was to embalm. Gen. i. 2. and *εραφακαω*, for the Hebrew *עָרַף* which signifies to prepare with spices or aromatics, ver. 3. Our Lord took this opportunity to tell them once more, that he was shortly to die.

13. Whosoever this Gospel shall be preached] Another remarkable proof of the prescience of Christ. Such a matter in this, humanly speaking, depended on mere fortuitous circumstances, yet so has God disposed matters, that the thing has continued hitherto, as firm and regular as the ordinances of heaven.

For a memorial of her.] As embalming preserves the body

deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 * Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 * Now when the even was come, he sat down with the twelve.

Exod. 12, 6, 18. Mark 14, 12. Luke 22, 7—8. Luke 22, 10—12. John 13, 11. Heb. 11, 28. 1 Cor. 11, 23—26. 1 Pet. 1, 17—21. Luke 22, 14. John 13, 21—24. Psa. 41, 9. 1 Ki. 22, 23. John 13, 18—19. Psa. 22, 18a, 53. Dan. 9, 25. Mark 9, 12. Luke 24, 26, 46.

from corruption, and she has done this good work to embalm and preserve this body; so will I order every thing concerning this transaction to be carefully recorded, to preserve her memory to the latest ages. The actions which the world blames through the spirit of envy, covetousness, or malice, God takes delight to distinguish and record.

14. Then—[Judas] After this supper at Bethany, Judas returned to Jerusalem, and made his contract with the chief priests.

15. Thirty pieces of silver? Τριακοντα αργυρια, thirty silver-pieces; but *stateras*, *stateris*, is the reading of the Codex Bezae, three copies of the *Itala*, Eusebius and Origen, sometimes; and *stateras* αργυριον, silver stateres, is the reading of the famous Basil MS. No. 1, in Griesbach, and one copy of the *Itala*.

A *stater* was the same as the shekel, and worth about 3s. English money, according to Dean Prideaux: a goodly price for the Saviour of the world! thirty stateres, about 4l. 10s. the common price for the meanest slave! See Exod. xxi. 32. The Rabbins say, thirty *selahs* of pure silver was the standard price for a slave, whether good or bad, male or female. See Tract *Eruclin*, fol. 14, and *Shekalim*, cap. 1. Each *Selah* weighed 3-1 barley corns, the same number was contained in a shekel, and therefore the *shekel* and the *selah* were the same. See the notes on Gen. xx. 16. and Exod. xxxviii. 24.

16. He sought opportunity. Εγκαταρ, a convenient or fit opportunity. Men seldom leave a crime imperfect: when once sin is conceived, it meets, in general, with few obstacles, till it brings forth death. How deceitful, how deeply damning is the love of money! Well might a heathen exclaim, while contemplating the grave of a person who was murdered for the sake of his wealth, *Quid non mortalia pectora cogis ATRI SACRA FAMES?* VIRG. *Æn.* iii. 56. "O! cursed lust of gold! what wilt thou not compel the human heart to perpetrate?" Judas is deservedly considered as one of the most infamous of men, his conduct base beyond description, and his motives vile. But how many, since his time, have walked in the same way! How many, for the sake of worldly wealth, have renounced the religion of their Lord and Master, and sold Jesus, and their interest in heaven, for a short-lived portion of secular good! From John xii. 6, we learn that Judas, who was treasurer to our Lord and his disciples, (for he carried the bag,) was a thief, and frequently purloining a portion of what was given for the support of this holy family. Being disappointed of the prey he hoped to have from the sale of the precious ointment, ver. 9, he sold his Master to make up the sum. A thorough Jew.

17. Now the first day of the feast of unleavened bread! As the feast of unleavened bread did not begin till the day after the pass-over, the fifteenth day of the month, Lev. xxiii. 5, 6. Num. xxviii. 16, 17, this could not have been, properly, the first day of that feast; but as the Jews began to eat unleavened bread on the fourteenth, Exod. xii. 18, this day was often termed the first of unleavened bread. The evangelists use it in this sense, and call even the paschal day by this name. See Mark xiv. 12. Luke xxii. 7.

Where wilt thou that we prepare? How astonishing is this, that HE who created all things, whether visible or invisible, and by whom all things were upheld, should so empty himself as not to be proprietor of a single house in his whole creation, to eat the last pass-over with his disciples! This is certainly a mystery, and so, less or more, is every thing that God does. But how inveterate and destructive must the nature of sin be, when such emptying and humiliation were necessary to its destruction! It is worthy of note what the Taludists say, that the inhabitants of Jerusalem did not let out their houses to those who came to the annual feasts; but afforded all accommodations of this kind gratis. A man might therefore go and request the use of any room, on such an occasion, which was as yet unoccupied. The earthen jug, and the skin of the sacrifice, were left with the host. See *Light-foot*, vol. ii. p. 21.

18. Go—to such a man? Τον δευα. It is probable that this means some person with whom Christ was well acquainted, and who was known to the disciples. *Grælius* observes that the Greeks use this form, when they mean some particular person, who is so well known that there is no need to specify him by name. The circumstances are more particularly marked in Luke xxii. 8, &c.

My time is at hand! That is, the time of my crucifixion—

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, * as it is written of him; but I go unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 * And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; * this is my body.

Act. 17, 2, 3 & 27, 28, 29. 1 Cor. 10, 13—16. John 17, 12—26. Mark 14, 22. Luke 22, 19—20. 1 Cor. 11, 23—26. Many Greek copies, upwards of 100, have, gave thanks. See Mark 9, 41.—K 1 Cor. 10, 16.

Kypke has largely shown that *καυπος*, is often used among the Greeks for affliction and calamity. It might be rendered here the time of my crucifixion is at hand.

19. And the disciples did! The disciples that were sent on this errand were Peter and John. See Luke xxii. 9.

They made ready the pass-over! That is, they provided the lamb, &c. which were appointed by the law for this solemnity. Mr. Wakefield justly observes, "that the Jews considered the pass-over as a sacrificial rite; Josephus calls it *θεσπια*, a SACRIFICE; and Trypho, in *Justin Martyr*, speaks of *σφαπατον του πασχα θυτη*, SACRIFICING the paschal lamb. But what comes nearer to the point is this, that *Macnemides*, one of the most eminent of the Jewish rabbins, has a particular treatise on the paschal sacrifice; and throughout that piece, speaks of the lamb as a victim, and of the solemnity itself as a sacrifice. And R. Bechai, in his commentary on Lev. ii. 11, says, that the paschal sacrifice was of a *paschal* nature, in order to expiate the guilt contracted by the idolatrous practices of the Israelites in 23rd of 2. It was highly necessary that this should be considered as an expiatory sacrifice, as it typified that Lamb of God who takes away the sin of the world. For much more on this important subject than can, with propriety, be introduced into these notes, see a Discourse on the Eucharist, lately published by the author of this work.

20. Now when the even was come, he sat down with the twelve! It is a common opinion that our Lord ate the pass-over some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the end of the fourteenth day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at sunset, we at midnight. Thus Christ ate the pass-over on the same day with the Jews, but not on the same hour. Christ kept this pass-over the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first pass-over in Egypt. See Exod. xii. 6—12. And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, viz. between the two evenings, about the *midah* hour, or 3 o'clock, Jesus Christ, our pass-over, was sacrificed for us: for it was at this hour that he yielded up his last breath; and then it was, that the sacrifice being completed, Jesus said, it is finished. See Exod. xii. 6, &c. and Deut. xvi. 6, &c. See on John xviii. 2, and the Discourse on the Eucharist, referred to on ver. 19, and see the notes on the 26th and following verses.

21. One of you shall betray me! Or will deliver me up. Judas had already betrayed him, ver. 15, and he was now about to deliver him into the hands of the chief priests, according to the agreement he had made with them.

22. They were exceeding sorrowful! That is, the eleven were innocent; and the hypocritical traitor, Judas, endeavoured to put on the same appearance of sorrow. Strange! Did he not know that Christ knew the secrets of his soul? Or had his love of money so far blinded him, as to render him incapable of discerning even this, with which he had been before so well acquainted?

23. He that dippeth his hand! As the Jews ate the pass-over, a whole family together, it was not convenient for each all to dip their bread in the same dish; they therefore had several little dishes or plates in which was the juice of the bitter herbs mentioned Exod. xii. 8, on different parts of the table; and those who were high one of these, dipped their bread in it. As Judas is represented as dipping in the same dish with Christ, it shows he was either near or opposite to him. If this man's heart had not been hardened, and his conscience seared beyond all pre-learn, by the deceitfulness of his sin, would he have showed his face in this sacred assembly, or have thus put the seal to his own perdition, by eating of this sacrificial lamb? Is it possible that he could feel no compunction? Abs! having delivered himself up into the hands of the devil, he was capable of delivering up his Master into the hands of the chief priests; and thus when men are completely hardened by the deceitfulness of sin, they can outwardly perform the most solemn acts of devotion, without feeling any sort of inward concern about the matter.

24. The Son of man goeth! That is, is about to die. Going, going away, departing, &c. are frequently used in the best Greek and Latin writers, for death, or dying. The same words are often used in the Scriptures in the same sense.

It had been good for that man! Can this be said of any

sinner if there be any redemption from hell's torments? If a sinner should suffer millions of millions of years in them, and get out at last to the enjoyment of heaven; then it was well for him that he had been born, for still he has an eternity of blessedness before him. Can the doctrine of the non-eternity of hell's torments stand in the presence of this saying? Or can the doctrine of the annihilation of the wicked consist with this declaration? It would have been well for that man if he had never been born; then he must be in some state of conscious existence, as non-existence is said to be better than that state in which he is now found. It was common for the Jews to say of any flagrant transgressor, *It would have been better for him had he never been born.* See several examples in Schoettgen.

25. *Judas—said, Master, is it I?* What excessive impudence! He knew, in his conscience, that he had already betrayed his Master, and was waiting now for the servants of the chief priests, that he might deliver him into their hands, and yet he says, (hoping that he had transacted his business so privately that it had not yet transpired) *Master, is it I?* It is worthy of remark, that each of the other disciples said *kups, Lord, is it I?* But *Judas dares* not, or will not use this august title, but simply says, *παῖς, Teacher, is it I?* *Thou hast said.* *Ἐν αἰσ, or ἔμπροσθεν αἰσ, amaranum,* 'Ye have said,' was a common form of expression for YES. It is so. "When the Zipporenes inquired whether Rabbi Judas was dead? The son of Kaphra answered, *Ye have said,*" i. e. he is dead. See Schoettgen, Hor. Hebr. p. 225.

26. *Jesus took bread* This is the first institution of what is termed the Lord's SUPPER. To every part of this ceremony, as here mentioned, the utmost attention should be paid.

To do this in the most effectual manner, I think it necessary to set down the text of the three evangelists, who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians, which speaks of the same subject, and which, he assures us, he received by divine revelation. It may seem strange that although John (chap. xiii. 1—35) mentions all the circumstances preceding the holy supper, and, from chap. xvi. 1—36, the circumstances which succeeded the breaking of the bread, and in chapters xv. xvi. and xvii. the discourse which followed the administration of the cup; yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction, that their relation was true, and needed no additional confirmation, as the matter was simply established by the conjoint testimony of three such respectable witnesses.

MATT. xxvi. Mark xiv. LUKE xxii. 1 Cor. xi. V. 26. And as V. 22. And as V. 19. And he V. 23. The they were eat, they did eat, Je took bread and Lord Jesus, the ing, Jesus took sus took bread gave thanks, same night in bread and bless- and blessed (ευχαριστας, i. which he was sed it (ευχαριστας, bless- e. to God) and betrayed, took as, and bless- ed God) and brake it, and gave to them V. 24. And ed God) and brake it, and gave to them when he had given thanks (καὶ ευχαριστη- cas, i. e. to God) he brake it, and said, Take, ye all of it, and they all say, Take, eat; body. This is my body.

This is my eat; this is my body, which is body, which is given for you: broken for you: This do in re- this do in remembrance of remembrance of me. me.

After giving the bread, the discourse related (John xiv. 1—31. inclusive) is supposed by Bishop Newcome to have been delivered by our Lord, for the comfort and support of his disciples under their present and approaching trials.

V. 27. And he V. 23. And he V. 20. Like V. 25. After took the cup, took the cup: wise also the the same man- and gave it, and when he cup after sup- ner also, he took thanks, (ευχα- had given per, saying: the cup, when he had supped, ριστας,) and thanks, (ευχα- gave it to them, ριστας,) he saying: Drink gave it to them; ye all of it, and they all say: I will drink of this fruit of the more of the vine, until that fruit of the day when I vine, until that drink it new day: I drink with you in my it new in the Father's king- kingdom of dom. God.

V. 23. For this drank of it. This cup is the This cup is the New Testa- New Testa- ment, which is shed for ma- blood of the New Testa- ny, for the re- ment, which is shed for you. mission of sins. shed for you. ye, as oft as ye drink it, in remembrance of me.

V. 29. But I say unto you, V. 25. Verily I will not drink of this fruit of the more of the vine, until that fruit of the day when I vine, until that drink it new day: I drink with you in my it new in the Father's king- kingdom of dom. God.

After this our Lord resumes that discourse which is found in the 15th, 16th, and 17th chapters of John, beginning with the last verse of chap. xiv. Arise, let us go hence. Then succeed the following words, which conclude the whole ceremony.

JOHN xiv. V. 30. And V. 26. And V. 29. And he V. 1. When when they had when they had came out, and Jesus had sup- posing a hymn, sung a hymn, went as he was ken these they went out they went out went to the words, he went into the Mount into the Mount Mount of O. forth with his of Olives, of Olives. lives. And his disciples over disciples also the brook Ke- followed him. dron.

From the preceding harmonized view of this important transaction, as described by three EVANGELISTS and one APOSTLE, we see the first institution, nature, and design of what has been since called THE LORD'S SUPPER. To every circum- stance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

26. *As they were eating* Either an ordinary supper, or the paschal lamb, as some kind.—See the observations at the end of this chapter.

Jesus took bread Of what kind? *Unleavened bread*, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, (ver. 17.) i. e. the 14th of the month Nisan, when the Jews, according to the command of God, (Exod. xii. 15—20. xlii. 15. and xxix. 25) were to purge away all leaven from their houses; for he who sacrificed the pass-over, having leaven in his dwelling, was considered to be such a transgressor of the divine law as could no longer be tolerated among the people of God; and therefore was to be cut off from the congregation of Israel. Leo of Modena, who has written a very sensible treatise on the customs of the Jews, observes, "That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the pass-over, and never brought out on any other occasion."

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8. *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our pass-over, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED bread of sincerity and truth.*

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then, *unleavened, unyeasted*, bread should be used. In every sign or type, the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as expressive as possible of the thing signified. Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the antitype and the type: and this the apostle explains to be sincerity and truth, the reverse of malice and wickedness. The very taste of the bread was instructive; it pointed out to every communicant, that he who came to the table of God with malice or ill-will against any soul of man, or with wickedness, a profligate or sinful life, might expect to eat and drink judgment to himself, as not discerning that the Lord's body was sacrificed for this very purpose, that all sin might be destroyed: and that sincerity, εὐκρίνεια, such purity as the clearest light can discern no stain in, might be diffused through the whole soul; and that truth, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread used on these occasions been of the common kind, it would have been perfectly unfit, or improper, to have communicated these uncommon significations: and as it was seldom used, its rare occurrence would make the emblematical representation more deeply impressive; and the sign, and the thing signified, have their due correspondence and influence.

These circumstances considered, will it not appear that the use of common bread in the sacrament of the Lord's supper is highly improper? He who can say, "This is a matter of no importance," may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, "neither the bread nor wine is any thing, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless." Thus we may, through affected spirituality, re- fuse away the whole ordinance of God; and with the letter and form of religion, abolish religion itself. Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that man shall live by every word which proceeds from the mouth of God, and who are conscientiously solicitous that each divine institution

be not only preserved, but observed in all its original integrity, attend to this circumstance. The *Lutheran* church makes use of unleavened bread to the present day.

And blessed it! Both *St. Matthew* and *St. Mark* use the word *eulogias*, blessed, instead of *eucharistas*, gave thanks, which is the word used by *St. Luke* and *St. Paul*. But instead of *eulogias*, blessed, *eucharistas*, gave thanks, is the reading of ten MSS. in uncial characters, of the *Dublin Codex rescriptus* published by Dr. Barrett, and of more than one hundred others, of the greatest respectability. This is the reading also of the *Syriac* and *Arabic*, and is confirmed by several of the primitive Fathers. The terms in this case are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But what is it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word *it*, which is improperly supplied in our version. In all the four places referred to above, whether the word *blessed* or *gave thanks* is used, it refers not to the bread, but to God, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz. of acknowledging God as the author of every good and perfect gift, by giving thanks on taking the bread and taking the cup, at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures, without rendering him thanks; and he who acted contrary to this command, was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace, (*gratias*, thanks) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here, though it has been mentioned once before: on taking the bread, they say, *ברוך אתה יהוה אלהינו מלך העולם הכהן אלמנה ואלתם מן הארץ*. *Baruch attu Elohim, Melech haolam, ha moise Lechem min haaretz*. Blessed be thou our God, King of the universe, who bringest forth bread out of the earth! Likewise on taking the cup, they say: *ברוך אתה יהוה אלהינו מלך העולם המלך המציל*. *Baruch Elohim, Melech, haolam, Boré pncey laagephen*. Blessed be our God, King of the universe, the Creator of the fruit of the vine!

The Mohammedans copy their example, constantly saying before and after meat: *بسم الله الرحمن الرحيم*. *Bismillahi ar-Rahmani ar-Rahim*. In the name of God, the most merciful, the most compassionate.

No blessing therefore of the elements is here intended; they were already blessed, in being sent as a gift of mercy from the bountiful Lord; but God the sender is blessed, because of the liberal provision he has made for his wordless creatures. Blessing and touching the bread, are merely popish ceremonies, unauthorized either by Scripture, or the practice of the pure church of God; necessary of course to them who pretend to transmute, by a kind of spiritual incantation, the bread and wine into the real body and blood of Jesus Christ; a measure, the grossest in folly, and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man.

And brake it! We often read in the Scriptures of breaking bread, but never of cutting it. The Jewish people had nothing similar to our high-raised loaf; their bread was made broad and thin, and was consequently very brittle, and to divide it there was no need of a knife.

The breaking of the bread, I consider essential to the proper performance of this solemn and significant ceremony; because this act was designed by our Lord to show forth the crowning, piercing, and breaking of his body upon the cross; and as all this was essentially necessary to the making a full atonement for the sin of the world; so it is of vast importance that this apparently little circumstance, the breaking of the bread, should be carefully attended to, that the gaily communicant may have every necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all God's ordinances. But who does not see that one small cube of fermented, i. e. leavened bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never answer the end of the institution, either as to the matter of the bread, or the mode of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his senses, in dealing with these expressive rites and ceremonies which the Holy Scripture, not tradition, has sanctioned, in order to enable him to arrive at spiritual things through the medium of earthly similitudes.

And gave it to the disciples! Not only the breaking, but also the distribution of the bread, are necessary parts of this rite.

In the Roman church, the bread is not broken, nor delivered to the people, that they may take and eat, but the consecrated wafer is put upon their tongue by the priest, and it is generally understood by the communicants, that they should not masticate, but swallow it whole.

"That the breaking of this bread, to be distributed," says Dr. Whitby, "is a necessary part of this rite, is evident, i. e. By the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2dly. Christ says, Take, eat, this is my body, broken for you, 1 Cor. xi. 24. But when the elements are not broken, it can be no more said, This is my body broken for you, than where the elements are not given. 3dly. Our Lord said, Do this in remembrance of me,

i. e. 'Eat this bread broken, in remembrance of my body broken on the cross;' now, where no body broken is distributed, there, nothing can be eaten in memorial of his broken body. Lastly, the apostle by saying, 'The bread which we break, is it not the communion of the body of Christ?' suitably informs us, that the eating of his broken body is necessary to that end, 1 Cor. x. 10. Hence it was, that this rite of distributing bread broken, continued for a thousand years; and was, as Humbertus testifies, observed in the Roman church in the eleventh century." Whiter in loco. At present the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

This is my body! Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz. that the bread which he was now breaking represented his body, which in the course of a few hours was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unwarped by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. "But," says a false and absurd creed, "Jesus meant, when he said hoc est corpus meum, this is my body, and hoc est calix sanguinis mei, this is the chalice of my blood, that the bread and wine were substantially changed into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity and adorable divinity?" And for denying this, what rivers of righteous blood have been shed by state persecutions and by religious wars! Well it may be asked, "Can any man of sense believe, that when Christ took up that bread and broke it, that it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?" He who can believe such a congeries of absurdities, cannot be said to be a volunteer in faith; for it is evident, the man can have neither faith nor reason, as to this subject.

Let it be observed, if any thing further is necessary on this point, that the Paschal Lamb, is called the Pass-over, because it represented the destroying angel's passing over the children of Israel, while he slew the first-born of the Egyptians; and our Lord and his disciples call this lamb the Pass-over, several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a memorial of and represented the means used for the preservation of the Israelites from the blast of the destroying angel.

Besides, our Lord did not say, hoc est corpus meum (this is my body) as he did not speak in the Latin tongue; though as much stress has been laid upon this quotation from the Vulgate, as if the original of the three evangelists had been written in the Latin language. Had he spoken in Latin, following the idiom of the Vulgate, he would have said, *Panis hic corpus meum significat*, or, *symbolum est corporis mei*;—hoc poculum sanguinem meum representat, or, *symbolum est sanguinis mei*;—this bread signifies my body: this cup represents my blood. But let it be observed, that in the Hebrew, Chaldee, and Chaldeo-Syriac languages, there is no term which expresses to mean, signify, denote, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for, *it signifies*. So Gen. xli. 26, 27. The seven kne are (i. e. represent) seven years. This is (represents) the bread of affliction which our fathers ate in the land of Egypt. Dan. vii. 24. The ten horns are (i. e. signify) ten kings. They drank of the spiritual Rock which followed them, and the Rock was (represented) Christ. 1 Cor. x. 4. And following this Hebrew idiom, though the work is written in Greek, we find in Rev. i. 20. The seven stars are (represent) the angels of the seven churches: and the seven candlesticks are (represent) the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. Matt. xiii. 23, 39. The field is (represents) the world: the good seed are (represent or signify) the children of the kingdom: the tares are (signify) the children of the wicked one. The enemy is (signifies) the devil: the harvest is (represents) the end of the world: the reapers are (i. e. signify) the angels. Luke viii. 9. What might this parable be? Τις ειν η αναβολη αρα; what does this parable signify? John vii. 36. Τις εστιν οςτος ομοιος; What is the signification of this saying? John x. 6. They understood not what things they were, τινα ην, what was the signification of the things he had spoken to them. Acts x. 17. Τις ειν το παπα, what this vision might be? properly rendered by our translators, what this vision should mean. Gal. iv. 24. For these are the two covenants, αυταις ειναι α δυ διαθηκαι, these signify the two covenants. Luke xxi. 26. He asked, τι ειναι οςτος, what these things meant. See also chap. xviii. 36. After such unambiguous testimony from the Sacred Writings, can any person doubt that, This bread is my body, has any other meaning than, This bread represents my body?

The Latins use the verb *sum*, in all its forms, with a similar latitude of meaning. SO, ESSE ONERI ferendo, he is ABLE to bear the burden; LENI ESSE, to LIVE sumptuously; MALE ESSE, to LIVE miserably; RECTE ESSE, to ENJOY good health: EST mihi fistula, I POSSESS a flute: EST hodie in domo, he NOW ENJOYS a plentiful fortune; EST mihi namque domus par-

27 And he took the cup, and gave thanks, and gave it to them, saying, • Drink ye all of it;

a Mark 14.23.—b See Exod 24.8. Lev 17.11.

ter, I HAVE a father at home, &c. ESSE *survendo*, to be ABLE to pay; FUMUS *Troes*, *fuit illum*; the Trojans are EXTINCT, Troy is NO MORE. In Greek also, and Hebrew, it often signifies to live, to die, to be killed. OUK EIMI, I am DEAD, or a dead man. Matt. ii. 18. Rachel weeping for her children, *οτι ουκ ΕΙΜΙ*, because they were MURDERED. Gen. xlii. 36. Joseph is not, *ουκ ΕΙΜΙ* Joseph *εινευεν*, Joseph *ουκ ΕΣΤΙΝ*, Sep. Joseph is DEVoured by a WILD BEAST. Rom. iv. 17. Calling the things that ARE *not*, as if they were ALIVE. So Plutarch in Lacoemius: "This shield thy father always preserved; preserve thou it, or may thou not BE." *Π η ην ΕΣΟ*, may thou PERISH. OΥK ΟΝΤΕΣ *υποτ*, ARGUED *lares*. EIMI *εγχοι*, I POSSESS a sound understanding, *εις πατερα νυν ΕΣΟΜΙ*, I will PERFORM the part of a father to you. EIMI *της παλειος της δε*, I AM AN INHABITANT of that city. 1 Tim. i. 7. Desiring to BE teachers of the law, *θυλοντες ΕΙΝΑΙ νομοδιδασκαλοι*, desiring to BE REPUTED teachers of the law, i. e. AZLE divines. TA ΟΝΤΑ, the things that ARE, i. e. NOBLE and HONOURABLE MEN: TA ΟΥΚ ΟΝΤΑ, the things that are *not*, viz. the VULGAR or those of IGNORABLE BIRTH.

Tertullian seems to have had a correct notion of those words of our Lord, *Acceptum panem, et distributum discipulis, corpus illius suum fecit hoc EST CORPUS MEUM dicens, id est FIGURA corporis mei.* Advers. Marc. l. v. c. 40. "Having taken the bread, and distributed that body to his disciples, he made it his body by saying, *This is my body*, i. e. a FIGURE of my body."

That our Lord neither spoke in Greek nor Latin, on this occasion, needs no proof. It was, most probably, in what was formerly called the *Chaldaic*, now the *Syriac*, that our Lord conversed with his disciples. Through the providence of God, we have complete versions of the Gospels in this language; and in them it is likely we have the precise words spoken by our Lord on this occasion. In Matt. xxvi. 26, and 27, the words in the Syriac version are, *האנא פאגריע* *hanau pagree*, *this is my body*, *האנא דעמיע*, *this is my blood*, of which forms of speech the Greek is a verbal translation; nor would any man, even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms than the above to express, *This represents my body*, and *this represents my blood*.

But this form of speech is common, even in our own language, though we have terms enough to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and on inquiring what they are, he learns, this is Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cesar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture, between which and the originals there is as essentially a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. When, therefore, Christ took up a piece of bread, brake it, and said, *This is my body*, who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the man Christ Jesus, and the piece of bread, as between the block of marble and the philosopher it represented, in the case referred to above? The truth is, there is scarcely a more common form of speech in any language, than *this is*, for *this represents or signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the pass-over, we may consider him as saying, "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the Old: Exod. xxiv. Heb. ix. That is, The paschal lamb and the sprinkling of blood, represented my sacrifice to the present time: this bread and this wine shall represent my body and blood through all future ages; therefore, *Do this in remembrance of me*."

St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, *this is my body*, the former adds, *which is given for you*; the latter, *which is broken for you*: the sense of which is, "As God has in his bountiful providence given you bread for the sustenance of your lives, so in his infinite grace, he has given you my body to save your souls unto life eternal. But as this bread must be broken and masticated, in order to its becoming proper nourishment, so my body must be broken, i. e. crucified for you, before it can be the bread of life to your souls. As therefore your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls. Besides, there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (the life of the beast) was poured out for, or in behalf of the person who brought it. Thus Christ says, alluding to the sacrifice of the paschal lamb, *This is my body*, *το υπερωαν*

28 For this is my blood of the New Testament, which is shed for many, for the remission of sins.

c Jer. 31.31.—d Ch. 9.23. Rom. 5.15. Heb. 9.22.

δωμενον, which is GIVEN in your stead, or in your behalf; a free gift from God's endless mercy for the salvation of your souls. *This is my body*, *το υπερωαν κλωμεν*. (1 Cor. xi. 24.) which is broken—sacrificed in your stead; as without the breaking (piercing) of the body and spilling of the blood, there was no remission.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v. 2. *Christ hath loved us, and given himself, υπερωαν, on our account, or in our stead, an offering and a sacrifice (θυσια) to God for a sweet smelling savour*, that, as in the sacrifice offered by Noah, Gen. viii. 21. (to which the apostle evidently alludes) from which it is said, *The Lord smelled a sweet savour*, *ריח חניכו* *hanielach*, a savour of rest, so that he became appeased towards the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ for us, God is appeased towards the human race; and has in consequence decreed, that *whosoever believeth in him shall not perish but have everlasting life*.

27. And he took the cup *Μετα το δεσπναυ*, after having supped, Luke xxii. 20. and 1 Cor. xi. 25. Whether the supper was on the paschal lamb, or whether it was a common or ordinary meal, I shall not wait here to inquire: see at the end of this chapter. In the parallel place in Luke xxii. we find our Lord taking the cup, ver. 17. and again ver. 19. by the former of which was probably meant the cup of blessing, *ברכה* *kos haberechah*, which the master of a family took, and after blessing God, gave to each of his guests by way of welcome; but this second taking the cup, is to be understood as belonging peculiarly to the very important rite which he was now instituting, and on which he lays a very remarkable stress. With respect to the bread, he had before simply said, *Take, eat, this is my body*; but concerning the cup, he says, *Drink ye all of this*: for as this pointed out the very essence of the institution, viz. the blood of atonement, it was necessary that each should have a particular application of it, therefore he says, *Drink ye ALL of THIS*. By this we are taught that the cup is essential to the sacrament of the Lord's supper; so that they who deny the cup to the people, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice, be omitted, it might be the bread; but the cup, as pointing out the blood poured out, i. e. the life, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable that there is not a priest under heaven, who denies the cup to the people, that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretensions to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied. How strange it is, that the very men who plead so much for the bare literal meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink ye ALL of this cup*, in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! Oh! what a thing is man! a constant contradiction to reason and to himself.

I have just said, that our blessed Lord lays remarkable stress on the administration of the cup, and on that which himself assures us, is represented by it. As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine: *Τουτο γαρ εστι το αιμα μου το της καινης διαθηκης, το περι πολλων εκχωμενον εις αφεσιν αμαρτιων*. The following literal translation and paraphrase do not exceed its meaning.

For, THIS is THAT blood of mine, which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb. THAT blood of the sacrifice slain for the ratification of the new covenant. THE blood ready to be poured out for the multitudes, the whole Gentile world as well as the Jews, for the taking away of sins: sin, whether original or actual, in all its power and guilt, in all its internal energy and pollution. And gave thanks! See the form used on this occasion on ver. 26, and see the Mishna, *טראַק ברעכע* *Berachoth*.

28. For this is my blood of the New Testament! This is the reading both here and in St. Mark: but St. Luke and St. Paul say, *This cup is the New Testament in my blood*. This passage has been strangely mistaken: by New Testament, many understand nothing more than the book commonly known by this name, containing the Gospels, Acts of the Apostles, apostolical Epistles, and book of the Revelation; and they think that the cup of the New Testament, means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's supper. As this is the case, it is highly necessary that this term should be explained. The original *Η καινη διαθηκη*, which we translate *The New Testament*, and which is the general title of all the contents of the book already described, simply means the new COVENANT. Covenant, from *con*, together, and *venio*, I come, signifies an agreement, contract, or compact between two

29 But * I say unto you, I will not drink henceforth of this fruit of the vine, ^buntil that day when I drink it new with you in my Father's kingdom.

a Mark 14:25. Luke 22:18.—b Acts 10:11.—c Mark 14:25.

parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew בְּרִית *berith*, which often signifies not only the *covenant* or *agreement*, but also the *sacrifice* which was slain on the occasion, by the blood of which the covenant was ratified, and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their engagements. An oath of this kind on slaying the covenant sacrifice, was usual in ancient times: so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of *adjuration* was used by the contracting parties:

Ζεν κούρισε, μετ' ἵσε καὶ ἀθανάτοι θεοὶ ἅλλοι,
Ὅπποτερον πρότερον ὑπὲρ ῥηκία πλημηνέει,
Ἰδὲ σφ' ἐγκέφαλιν χερσὶν ὡς οὐδ' οἶνος,
Ἀντοῖν, καὶ τέκεον ἄλοχον ἢ ἀλλοτρίῳ μιν εἶναι!
All glorious Jove, and ye, the powers of heaven!
Whoso shall violate this covenant first,
So be their blood, their children's and their own,
Poured out as this libation, on the ground!
And let their wives bring forth to other men!

IIAD. I. iii. v. 293—301.

Our blessed Saviour is evidently called the Διαθήκη, בְּרִית *berith*, or covenant sacrifice, Isai. xlii. 6. xlix. 8. Zech. ix. 11. And to those Scriptures he appears to allude, as in them the Lord promises to *give him for a covenant (sacrifice) to the Gentiles, and to send forth by the blood of this covenant (victim) the prisoners out of the pit.* The passages in the Sacred Writings, which allude to this grand sacrificial and atoning act, are almost innumerable. See the *Preface* to Matthew.

In this place, our Lord terms his blood, the blood of the *new covenant*: by which he means that grand plan of *agreement* or *reconciliation*, which God was now establishing between himself and mankind, by the passion and death of his Son; through whom alone men could draw nigh to God; and this *new covenant* is mentioned in contradistinction from the *old covenant*, ἡ παλαιὰ Διαθήκη, 2 Cor. iii. 14, by which appellation all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the *various victims* slain under the law: but *now*, as the *Lamb of God, which taketh away the sin of the world*, was about to be offered up, a *new and living* way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence all the books of the New Testament which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus, are termed ἡ καινὴ Διαθήκη, *The new covenant.* See the *Preface*.

Dr. Lightfoot's observations on this are worthy of serious notice. "This is my blood of the New Testament. Not only the seal of the covenant, but the sanction of the new covenant. The end of the *Mosaic economy*, and the confirming of a new one. The confirmation of the *old covenant* was by the blood of bulls and goats, Exod. xxiv. Heb. ix. because blood was still to be shed: the confirmation of the *new* was by a *cup of wine*, because under the new covenant there is no further shedding of blood. As it is here said of the cup, *This cup is the New Testament in my blood*: so it might be said of the cup of blood, Exod. xxiv. *That cup was the old Testament in the blood of Christ*: there, all the articles of that covenant being read over, *Moses sprinkled* all the people with blood, and said, *This is the blood of the covenant which God hath made with you*; and thus that *old covenant*, or testimony, was confirmed. In like manner, *Christ*, having published all the articles of the new covenant, he takes the cup of wine, and gives them to drink, and saith, *This is the New Testament in my blood*, and thus the *new* covenant was established."—*Works*, vol. ii. p. 260.

Which is shed, (ἐκχυνόμενον, poured out) for many) Ἐκχεος, and εκχυνω, to pour out, are often used in a sacrificial sense in the Septuagint, and signify to pour out, or sprinkle the blood of the sacrifice, before the altar of the Lord by way of atonement. See 2 Kings xvi. 15. Lev. viii. 15. ix. 9. Exod. xxix. 12. Lev. iv. 7, 14, 17, 30, 31, and in various other places. Our Lord, by this very remarkable mode of expression, teaches us, that as his body was to be broken or crucified, *σπαραγμῶν, in our stead*, so here the blood was to be poured out to make an atonement, as the words remission of sins sufficiently prove; for without shedding of blood there was no remission, Heb. ix. 22. nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and on ver. 36.

The whole of this passage will receive additional light when collated with Isa. lii. 11, 12. *By his knowledge shall my righteous servant justify many, for he shall bear their iniquities—because he hath poured out his soul unto death, and he bare the sin of many. The pouring out of the soul unto death*, in the prophet, answers to, *this is the blood of the new covenant which is poured out for you*, in the evangelists: and the רַבְּרִים *rabbim*, multitudes, in Isaiah, corresponds to the ΜΑΝΤΟΙ, πολλοί, of Matthew and Mark. The passage will soon appear plain, when we consider that two distinct classes of persons are mentioned by the prophet. 1. The Jews.—Ver. 4.

30 * And when they had sung a ^dhymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, * All ye shall ^fbe offended
d Or, psalm.—e Mark 14:27. John 16:32.—f Ch 11.6.

*Surely he hath borne our griefs, and carried our sorrows.—Ver. 5. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him.—Ver. 6. All we like sheep have gone astray, and the Lord hath laid upon him the iniquity of us all. 2. The GENTILES.—Ver. 11. By his knowledge בְּרִיתוֹ *beritho*, i. e. by his being made known, published as Christ crucified among the Gentiles, he shall justify רַבְּרִים *rabbim*, the multitudes, (the GENTILES) for he shall (also) bear their offences, as well as ours, the Jews, ver. 4, &c. It is well known that the Jewish dispensation, termed by the apostle as above, ἡ παλαιὰ διαθήκη, the old covenant, was partial and exclusive. None were particularly interested in it, save the descendants of the twelve sons of Jacob: whereas the Christian dispensation, ἡ καινὴ διαθήκη, the new covenant referred to by our Lord in this place, was universal: for as Jesus Christ by the grace of God tasted death for EVERY man, Heb. xi. 9, and is that Lamb of God that taketh away the sin of the world, John 1:29, who would have ALL MEN to be saved, and come to the knowledge of the truth, 1 Tim. ii. 4, even that knowledge of Christ crucified, by which they are to be justified, Isa. liii. 11, therefore he has commanded his disciples to go into all the world, and preach the Gospel to EVERY CREATURE, Mark xvi. 15. The acrobate race, those who were no people, and not beloved, were to be called in; for the Gospel was to be preached to all the world, though it was to begin at Jerusalem, Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the multitudes, that there might be but one fold, as there is but one shepherd: and that God might be ALL and in ALL.*

For the remission of sins] Εἰς ἀφεσιν ἀμαρτιῶν, for (or, in reference to) the taking away of sins. For, although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent, he returns to God; and feeling his utter incapacity to save himself, believes in Christ Jesus, who is the justifier of the ungodly.

The phrase, ἀφεσιν τῶν ἀμαρτιῶν, remission of sins, (frequently used by the Septuagint) being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the pardon of sins as it is generally understood, but the removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms justification and sanctification. For the use and meaning of the phrase, ἀφεσιν ἀμαρτιῶν, see Mark 1:4. Luke 1:77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Coloss. i. 14. Heb. x. 18.

Both St. Luke and St. Paul add, that after giving the bread our Lord said, *Do this in remembrance of me.* And after giving the cup, St. Paul alone adds, *This do ye, as oft as ye drink it, in remembrance of me.* The account, as given by St. Paul, should be carefully followed, being fuller; and received, according to his own declaration, by special revelation from God. See 1 Cor. xi. 23. *For I have received of the Lord that which also I delivered unto you, &c.* See the harmonized view above.

23. I will not drink henceforth of this fruit of the vine] These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together, as in a few hours my crucifixion shall take place.

Until that day when I drink it new with you] That is, I shall no more drink of the produce of the vine with you; but shall drink new wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. The term *new* in Scripture, is often taken in this sense. So the *new heaven*, the *new earth*, the *new covenant*, the *new man*—mean a heaven, earth, covenant, man, of a very different nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth: and to make that which had *last* been the subject of conversation the means of doing it. Thus he uses *vine* here, of which they had lately drunk, and on which he had led the preceding discourse, to point out the supreme blessedness of the kingdom of God. But however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be to the soul in the holy sacrament: yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, will be infinitely more precious and useful. From what our Lord says here, we learn that the sacrament of his supper is a type of, and a pledge to, genuine Christians, of the felicity they shall enjoy with Christ in the kingdom of glory.

30. And when they had sung a hymn] Ὑμνοῦσας, means, probably, no more than a kind of recitative reading or chanting. As to the hymn itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms 113, 114, 115, 116, 117, and 118, termed by the Jews הלל *halel*, from הלל *halelu-yah*, the first word in Psalm 113. These six Psalms were always sung at every paschal solemnity. They sung this great hallel on account of the five great benefits referred to in it; viz 1. The Exodus from Egypt, Psal. xiv. 1.—When Israel went out of Egypt, &c. 2. The mil-

because of me this night : for it is written, * I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. 36 ¶ 4 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

^a Zech. 13:7.—b Ch. 23:7, 10, 16. Mark 14:23 & 16:7.—c Mark 14:30. Luke 22:34. John 13:38.—d Mark 14:28—35. Luke 22:39. John 18:1.—e Ch. 4:21.—f John 12:27.

raculous division of the Red Sea, ver. 3. *The sea saw it and fled.* 3. The promulgation of the Law, ver. 4. *The mountains skipped like lambs.* 4. The resurrection of the dead, Psal. cxvi. 9. *I will walk before the Lord in the land of the living.* 5. The passion of the Messiah, Psal. cxv. 1. *Not unto us, O Lord, not unto us, &c.* See Schoettgen, *Hör. Hebr.* p. 231. and my *Discourse on the Nature and Design of the Eucharist*, 8vo. Lond. 1803.

31. *All ye shall be offended*] Or rather, *Ye will all be stumbled*—*πίπτειν υμεις ακαιδολογησθε*—Ye will all forsake me, and lose in a great measure your confidence in me.

This night] The time of trial is just at hand. *I will smite the shepherd*] It will happen to you as to a flock of sheep, whose shepherd has been slain—the leader and guardian being removed, the whole flock shall be scattered, and be on the point of becoming a prey to ravenous beasts.

32. *But after I am risen again*] Don't lose your confidence, for though I shall appear for a time to be wholly left to wicked men, and be brought under the power of death; yet I will rise again, and triumph over all your enemies and mine.

I will go before you] Still alluding to the case of the shepherd and his sheep. Though the shepherd have been smitten, and the sheep scattered, the shepherd shall revive again, collect the scattered flock, and go before them, and lead them to peace, security, and happiness.

33. *Peter said unto him, Though all men shall be offended—yet will I never*] The presumptuous person imagines he can do every thing, and can do nothing: thinks he can excel all, and excels in nothing: promises every thing, and performs nothing. The humble man acts a quite contrary part. There is nothing we know so little of, as ourselves—noting we see less of, than our own weakness and poverty. The strength of pride is only for a moment. Peter, though vainly confident, was certainly sincere—he had never been put to a sore trial, and did not know his own strength. Had this resolution of his been formed in the strength of God, he would have been enabled to maintain it against earth and hell.

34. *Jesus said*] Our Lord's answer to Peter is very emphatic and impressive. *Verily—I speak a solemn weighty truth—thou wilt not only be stumbled, fall off, and forsake thy Master, but thou wilt even deny that thou hast or ever had any knowledge of, or connexion with me; and this thou wilt do, not by little and little, through a long process of time, till the apostasy, daily gathering strength, shall be complete; but thou wilt do it this very night, and that not once only, but thrice: and this thou wilt do also in the earlier part of the night, before even a cock shall crow.* Was not this warning enough to him not to trust in his own strength, but to depend on God?

35. *Though I should die with thee, yet will I not deny thee.*] He does not take the warning which his Lord gave him—he trusts in the warm sincere attachment to Christ which he now feels, not considering that this must speedily fail, unless supported by the power of God.

36. *A place called Gethsemane*] A garden at the foot of the mount of Olives. The name seems to be formed from *gath*, a press, and *שמנים*, oil; probably the place where the produce of the mount of Olives was prepared for use. The garden of the oil-press, or olive-press.

Sit ye here] Or, stay in this place, while I go and pray yonder: and employ ye the time, as I shall employ it—in watching unto prayer.

37. *And he took with him Peter and the two sons of Zebedee*] That is, James and John; the same persons who had beheld his transfiguration on the mount—that they might contemplate this agony in the light of that glory which they had there seen; and so be kept from being stumbled by a view of his present humiliation.

Begin to be sorrowful] *Λυπεῖσθαι*, from *λυω*, to dissolve—exquisite sorrow, such as dissolves the natural vigour, and threatens to separate soul and body.

And very heavy] *Οερεχνηλὸν* with anguish—*ἀδμονειν*. This word is used by the Greeks to denote the most extreme anguish which the soul can feel—*excruciating anxiety and torture of spirit*.

38. *Then saith he*] Then saith—Jesus:—I have added the word *Jesus*, & *logos*, on the authority of a multitude of eminent MSS. See them in *Crisostom*.

My soul is exceeding sorrowful (or, *is surrounded with exceeding sorrow*) even unto death] This latter word explains the two former: My soul is so dissolved in sorrow, my spirit

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, as thou wilt, be it as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, couldst thou not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

^g Mark 14:35. Luke 22:42. Heb. 5:7.—h John 12:27.—i Ch. 20:22.—k John 5:30 & 6:38. Phil. 2:8.—l Mark 13:33 & 14:38. Luke 22:40, 46. Eph. 6:18.

is filled with such agony and anguish, that if speedy succour be not given to my body, death must be the immediate consequence.

Now, the grand expiatory sacrifice begins to be offered: in this garden Jesus enters fully into the sacerdotal office; and now on the altar of his immaculate divinity, begins to offer his own body—his own life—a lamb without spot, for the sin of the world. St. Luke observes, chap. xxii. 43, 44. that there appeared unto him an angel from heaven strengthening him: and that being in an agony, his sweat was like great drops of blood falling to the ground. How exquisite must this anguish have been, when it forced the very blood through the coats of the veins, and enlarged the pores in such a preternatural manner, as to cause them to empty it out in large successive drops! In my opinion, the principal part of the redemption-price was paid in this unprecedented and indescribable agony.

Bloody sweats are mentioned by many authors: but none was ever such as this—where a person in perfect health, having never had any predisposing sickness to induce a debility of the system) and in the full rigour of life, about thirty-three years of age, suddenly, through mental pressure, without any fear of death, sweat great drops of blood; and these continued, during his wrestling with God, to fall to the ground.

To say that all this was occasioned by the fear he had of the ignominious death which he was about to die, confutes itself—for this would not only rob him of his divinity, for which purpose it is brought, but it deprives him of all excellency, and even of manhood itself. The prospect of death could not cause him to suffer thus, when he knew that in less than three days he was to be restored to life, and be brought into an eternity of blessedness. His agony and distress can receive no consistent explication but on this ground—*He suffered, the just for the unjust, that he might bring us to God.* O glorious truth! O infinitely meritorious suffering! And O! above all, the eternal love, that caused him to undergo such sufferings for the sake of sinners!

39. *Fell on his face*] See the note on Luke xxii. 44. This was the ordinary posture of the suppliant when the favour was great which was asked, and deep humiliation required. The head was put between the knees, and the forehead brought to touch the earth—this was not only a humiliating, but a very painful posture also.

This cup] The word *cup* is frequently used in the Sacred Writings to point out sorrow, anguish, terror, death. It seems to be an allusion to a very ancient method of punishing criminals. A cup of poison was put into their hands, and they were obliged to drink it. Socrates was killed thus, being obliged by the magistrates of Athens, to drink a cup of the juice of hemlock. To death by the poisoned cup, there seems an allusion in Heb. ii. 9. *Jesus Christ by the grace of God, tasted death for every man.* The whole world are here represented as standing guilty and condemned before the tribunal of God: into every man's hand the deadly cup is put, and he is required to drink off the poison—Jesus enters, takes every man's cup out of his hand, and drinks off the poison, and thus tastes or suffers the death which every man otherwise must have undergone.

Pass from me] Perhaps there is an allusion here to several criminals standing in a row, who are all to drink of the same cup, but the judge extending favour to a certain one, the cup passes by him to the next.

Instead of *προελθων μικρον, going a little forward*, many eminent MSS. have *προελθων, coming a little forward*—but the variation is of the least moment. At the close of this verse several MSS. add the clause in Luke xxii. 43. *There appeared an angel, &c.*

40. *He saith unto Peter*] He addressed himself more particularly to this apostle, because of the profession he had made, ver. 33. as if he had said, "Is this the way you testify your affectionate attachment to me? Ye all said you were ready to die with me; what then, cannot you watch one hour?"

Instead of *οκ ἰσχυρα, could ye not*; the *Codex Alexandrinus*, the later *Syriac* in the margin, three of the *Itala*, and *Jurenius*, read *οκ ἰσχυρα, couldst thou not*—referring the reproach immediately to Peter, who had made the promise mentioned before.

41. *That ye enter not into temptation*] If ye cannot endure a little fatigue when there is no suffering, how will ye do when the temptation, the great trial of your fidelity and courage, cometh? Watch, that ye be not taken unawares; and pray—that when it comes ye may be enabled to bear it.

The spirit—is willing, but the flesh is weak] Your inclina-

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going; behold, he is at hand that doth betray me.

47 * And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, c Friend, wherefore art thou

a Mark 11 17, Luke 22 7. John 18 3. Acts 1 61—b 2 Sam 21 9—c Ps 41 9 & 53 12—d John 18 10—e 1 Peter 9 6. Rev 12 10—f 2 Kings 21 17. Dan 7 17

tions are good—ye are truly sincere; but your good purposes will be overpowered by your timidity. Ye wish to continue steadfast in your adherence to your Master; but your fears will lead you to desert him.

42. O my father, if this cup may not pass away from me] If it be not possible—to redeem fallen man, unless I drink this cup, unless I suffer death for them: thy will be done, I am content to suffer whatever may be requisite to accomplish the great design. In this address the humanity of Christ most evidently appears; for it was his humanity alone that could suffer; and if it did not appear that he had felt these sufferings, it would have been a presumption that he had not suffered, and consequently made no atonement. And had he not appeared to have been perfectly resigned in these sufferings, his sacrifice could not have been a free-will but a constrained offering, and therefore of no use to the salvation of mankind.

43. Their eyes were heavy] That is, they could not keep them open. Was there nothing preternatural in this? Was there no influence here from the powers of darkness?

44. Prayed the third time] So St. Paul—I brought the Lord thence that it might depart from me, 2 Cor. xii. 8. This thrice repeating the same petition argues deep earnestness of soul.

45. Sleep on now, and take your rest] Perhaps it might be better to read these words interrogatively, and paraphrase them thus: Do ye sleep on still? Will no warnings avail? Will no danger excite you to watchfulness and prayer? My hour—in which I am to be delivered up, is at hand: therefore now think of your own personal safety.

The Son of man is betrayed into the hands of sinners.] Ἀμαρτωλῶν, viz. the Gentiles or heathens, who were generally distinguished by this appellation, from the Jews. Here it probably means the Roman cohort that was stationed on festivals, for the defence of the temple. By the Romans he was adjudged to death; for the Jews acknowledge that they had no power in capital cases. See the note on chap. ix. 10.

46. Rise, let us be going] That is, to meet them, whereby the fullest proof that I know all their designs, and might have by night, or otherwise, provided for my own safety: but I go willingly to meet that death which their malice designs me; and through it, provide for the life of the world.

47. Judas, one of the twelve] More deeply to mark his base ingratitude and desperate wickedness—He was one of the twelve—and he is a traitor, and one of the vilest too that ever disgraced human nature.

A great multitude with swords and staves] They did not come as officers of justice, but as a desperate mob. Justice had nothing to do in this business. He who a little before had been one of the leaders of the flock of Christ, is now become the leader of ruffians and murderers! What a terrible fall.

48. Gave them a sign] How coolly deliberate is this dire apostate! the man whom I shall kiss—how deeply hypocritical!—that is he, hold him fast, seize him—how diabolically malicious!

49. Hail, Master] A usual compliment among the Jews. Judas pretends to wish our Lord continued health while he is meditating his destruction! How many compliments of this kind are there in the world! Judas had a pattern in Job, who while he pretends to inquire tenderly for the health of Amalek, thrusts him through with his sword: but the disciple here vastly outdoes his master, and through a motive, if possible, still more base. I call those who use meaning or insidious compliments, rank for ever with Job and Judas.

And kissed him] And tenderly kissed him—this is the proper meaning of the original word κατεφιλάειν, he kissed him again and again—still pretending the most affectionate attachment to him, though our Lord had before unmasked him.

50. Jesus said—Friend] Rather, companion, crump, (not friend) therefore, rather, against whom (ἐφ' ὃν, the reading of all the best MSS.) art thou come? How must these words have cut his very soul, if he had had any sensibility left! Surely thou who hast so long been my companion, art not come against me, thy Lord, Teacher, and Friend! What is the human heart not capable of, when abandoned by God, and influenced by Satan, and the love of money!

Laid hands on Jesus] But not before they had felt that

come! Then came they, and laid hands on Jesus, and took him. 51 * And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: * for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, * that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 * And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

g Isa 53 7, &c. Ver 24. Luke 24 26, 41, 46—h Lam. 4 20. Ver 51—i See John 18. 5—k Mark 14 53. Luke 22 54. John 18 12, 13, 24

proof of his sovereign power, by which they had all been struck down to the earth, John xviii. 6. It is strange that after this, they should dare to approach him; but the Scriptures must be fulfilled.

51. One of them which were with Jesus] This was Peter—struck a servant of the high priest's, the servant's name was Malchus, John xviii. 10. and smote off his ear. In Luke xxii. 51. it is said, Jesus touched and healed it—Here was another miracle, and striking proof of the divinity of Christ. Peter did not cut the ear merely, he cut it off, ἀπέκοψε. Now to heal it, Jesus must either take up the ear and put it on again, or else create a new one—either of these was a miracle, which nothing less than unlimited power could produce. See the note on John xviii. 10.

52. Put up again thy sword into his place] Neither Christ nor his religion is to be defended by the secular arm. God is sufficiently able to support his ark, Uzzah need not stretch out his hand on the occasion. Even the shadow of public justice is not to be resisted by a private person, when coming from those in public authority. The cause of a Christian is the cause of God; sufferings belong to one, and vengeance to the other. Let the cause therefore rest in his hands, who will do it ample justice.

Shall perish with the sword] Instead of ἀπολυνται, shall perish, many excellent MSS., Versions, and Fathers, have ἀποβαλυνται, shall die. The general meaning of this verse is, they who contend in battle, are likely on both sides to become the sacrifices of their mutual animosities. But it is probably a prophetic declaration of the Jewish and Roman states. The Jews put our Lord to death under the sanction of the Romans—both took the sword against Christ, and both perished by it. The Jews by the sword of the Romans, and the Romans by that of the Goths, Vandals, &c. The event has verified the prediction—the Jewish government has been destroyed upwards of 1700 years, and the Roman upwards of 1000. Confer with this passage, Ps. ii. 4, 9. and ex. i. 5, 6. But how came Peter to have a sword? Judea was at this time so infested with robbers and cut throats, that it was not deemed safe for any person to go unarmed. He probably carried one for his own personal safety.

53. More than twelve legions of angels?] As if he had said, Instead of you twelve, one of whom is a traitor, my Father can give me more than twelve legions of angels to defend me. A legion at different times, contained different numbers; 4200, 5000, and frequently 6000 men; and from this saying, taking the latter number, which is the common rate, may we not safely believe that the angels of God amount to more than 72000?

54. But how then] Had I such a defence—shall the Scriptures be fulfilled, which say, that thus it must be? That is, that I am to suffer and die for the sin of the world. Probably the Scriptures to which our Lord principally refers are Ps. xxii. lix. and especially Isa. liii. and Dan. ix. 24—27. Christ shows that they had no power against him but what he permitted: and that he willingly gave up himself into their hands.

55. Are ye come out as against a thief?] At this time Judea was much infested by robbers, so that armed men were obliged to be employed against them—to this our Lord seems to allude. See on ver. 52.

I sat daily with you] Why come in this hostile manner? Every day for four days past, ye might have met with me in the temple, whither I went to teach you the way of salvation. See on chap. xxi. 17.

56. But all this was done] This is probably the observation of the evangelist. See on chap. ii. 23.

Then all the disciples forsook him and fled.] O what is man! how little is even his utmost sincerity to be depended on! Jesus is abandoned by all!—even zealous Peter, and loving John, are among the fugitives! Was ever master so served by his scholars? Was ever parent so treated by his children? Is there not as much zeal and love among them all, as might make one martyr for God and truth! Alas! no. He had but twelve who professed inviolable attachment to him, one of these betrayed him, another denied him with oaths, and the rest run away and utterly abandon him to his implacable enemies! Are there not found among his disciples still,

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

a Psal. 72. 16, & 75. 11. Mark 14. 65. So Acts 6. 13.—b Deut. 19. 15.—c Ch. 27. 10. John 2. 19.—d Mark 14. 60.—e Lev. 24. 14.—f Lev. 24. 15.—g Lev. 24. 16.—h Lev. 24. 17.—i Lev. 24. 18.—j Lev. 24. 19.—k Lev. 24. 20.—l Lev. 24. 21.—m Lev. 24. 22.—n Lev. 24. 23.—o Lev. 24. 24.—p Lev. 24. 25.—q Lev. 24. 26.—r Lev. 24. 27.—s Lev. 24. 28.—t Lev. 24. 29.—u Lev. 24. 30.—v Lev. 24. 31.—w Lev. 24. 32.—x Lev. 24. 33.—y Lev. 24. 34.—z Lev. 24. 35.—aa Lev. 24. 36.—ab Lev. 24. 37.—ac Lev. 24. 38.—ad Lev. 24. 39.—ae Lev. 24. 40.—af Lev. 24. 41.—ag Lev. 24. 42.—ah Lev. 24. 43.—ai Lev. 24. 44.—aj Lev. 24. 45.—ak Lev. 24. 46.—al Lev. 24. 47.—am Lev. 24. 48.—an Lev. 24. 49.—ao Lev. 24. 50.—ap Lev. 24. 51.—aq Lev. 24. 52.—ar Lev. 24. 53.—as Lev. 24. 54.—at Lev. 24. 55.—au Lev. 24. 56.—av Lev. 24. 57.—aw Lev. 24. 58.—ax Lev. 24. 59.—ay Lev. 24. 60.—az Lev. 24. 61.—ba Lev. 24. 62.—bb Lev. 24. 63.—bc Lev. 24. 64.—bd Lev. 24. 65.—be Lev. 24. 66.—bf Lev. 24. 67.—bg Lev. 24. 68.—bh Lev. 24. 69.—bi Lev. 24. 70.—bj Lev. 24. 71.—bk Lev. 24. 72.—bl Lev. 24. 73.—bm Lev. 24. 74.—bn Lev. 24. 75.—bo 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72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

a Luke 22. 69.—b Mark 14. 71.

placing of the point after *εκε* instead of after *αυτου* would naturally follow, as, placed after *του*, it would make no sense. *Griesbach* approves of this reading.

72. And again he denied with an oath] This is a third gradation of his iniquity. He has told a lie, and he swears to support it. A liar has always some suspicion that his testimony is not credited, for he is conscious of his own falsity, and is therefore naturally led to support his assertions by oaths.

73. Thy speech] *Thy manner of speech*, *η γαλαζ σου, that dialect of thine—his accent being different from that of Jerusalem.* From various examples given by *Lightfoot* and *Schoettgen*, we find, that the Galileans had a very corrupt pronunciation, frequently interchanging *κ, γ, π*, and *ψ*, and so blending or dividing words as to render them unintelligible, or cause them to convey a contrary sense.

Bewrayeth thee.] *Αποκατα παυ, maketh thee manifest, from the Anglo Saxon beppegan, to accuse, betray; a word long since lost from our language.*

73. Then began he to curse and to swear] Rather, *Then he began positively to affirm—καταβεβαιων, from kata intensive, and bebaion, I lay down, place, affirm.* But the common reading is *καταβεβαιωσεν*, which signifies *to wish curses on himself.* The former reading is supported by almost every MS. of value, and is, beyond dispute, the true reading, and has been received by *Griesbach* into the text. The business is bad enough, but the common reading makes it worse. In ver. 72. Peter is said to deny with an oath: here, he positively affirms and swears, probably by the name of God, for this is the import of the word *ορκω*. This makes the fourth and final gradation in the climax of Peter's fall. From these awful beginnings it is not unfair to conclude that Peter might have gone almost as far as Judas himself, had not the traitorous business been effected before. Yet all this evil sprung simply from the fear of man. How many denials of Christ and his truth have sprung since from the same cause!

The cock crew.] This animal becomes, in the hand of God, the instrument of awaking the fallen apostle at last, to a sense of his fall, danger, and duty. When abandoned of God, the smallest thing may become the occasion of a fall; and when in the hand of God, the smallest matter may become the instrument of our restoration. Let us never think lightly of what are termed little sins: the smallest one has the seed of eternal ruin in it. Let us never think contemptively of the feeblest means of grace: each may have the seed of eternal salvation in it. Let us ever remember that the great apostle Peter fell through fear of a servant maid, and rose through the crowing of a cock.

75. Peter remembered the word of Jesus] St. Luke says, chap. xxi. 61. the Lord turned and looked upon Peter. So it appears he was high to our Lord, either at the time when the cock crew, or shortly after. The delicacy of this reproof was great—he must be reproofed and alarmed, otherwise he will proceed yet further in his iniquity; Christ is in bonds, and cannot go and speak to him; if he call aloud, the disciple is discovered, and falls a victim to Jewish malice and Roman jealousy; he therefore does the whole by a look. In the hand of Omnipotence every thing is easy, and he can save by a few, as well as by many.

He went out] He left the place where he had sinned, and the company which had been the occasion of his transgression. And wept bitterly.] Felt bitter anguish of soul, which evidenced itself by the tears of contrition which flowed plentifully from his eyes. Let him that standeth take heed lest he fall! Where the mighty have been slain, what shall support the feeble? Only the grace of the ALMIGHTY God.

This transaction is recorded by the inspired penman, 1st. That all may watch unto prayer, and shun the occasions of sin. 2dly. That if a man be unhappily overtaken in a fault, he may not despair, but cast himself immediately with a contrite heart on the infinite tenderness and compassion of God. See the notes on Luke xviii. 27.

I have touched on the subject of our Lord's anointing but slightly in the preceding notes, because the controversy upon this point is not yet settled; and, except to harmonists, it is a matter of comparatively little importance. Bishop Newcome has written largely on this fact, and I insert an extract from his notes.

BISHOP NEWCOME'S ACCOUNT OF THE ANOINTING OF OUR LORD. "The histories of Jesus's unction, in Matthew, Mark, and John, are accounts of the same fact. Hoc factum maneat, eandem ab omnibus historiam referri. Calv. Harm. p. 375.

"The following objections to this position occur in *Lightfoot*, *Whiston*, *Whitby*, and *Macknight*.

1st. "The unction recorded by St. John happened six days before the Pass-over; but the other unction is fixed to the second day before that feast.

"Ans. The day of the entertainment related John xii. 2. is not restrained to the sixth day before the pass-over. Quod factum illi fuerit contrivum, in quo a Maria unctus est, Johannes non exprimit. Cal. Harm. Johann. p. 144. Ver. 12,

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly.

c Ver. 34. Mark 14. 30. Luke 22. 61, 62. John 13. 30.

13. much people are said to meet Jesus on the day after his arrival at Bethany, not on the day after his unction. See ver. 9. St. John has recorded events on the sixth and on the fifth day before the Pass-over; and then, ch. xiii. 1. he proceeds to the evening on which the Pass-over was eaten. On this account he anticipates the history of Jesus's unction; and he naturally anticipates it on mentioning the place where it happened.

2dly. The scene in St. John is the house of Martha, or of Lazarus; in the other evangelists, that of Simon the leper.

"Ans. St. John lays the scene in general at Bethany. It seems probable, that Lazarus would not have been called *εξ του διακελευσιν*, if he had been the host. Martha, the sister of Lazarus, might show Jesus honour by ministering to him, in any house as well as her own. 'She was Simon's neighbour, and perhaps his relation.' Dr. Priestley, *Harm.* p. 102. Our Lord's affection for Lazarus and his sister, and the recent miracle wrought on Lazarus, were very sufficient reasons for Simon's invitation of such neighbouring guests.

3dly. "St. John mentions the feet of Jesus as anointed by Mary, and wiped with her hair; the other evangelists say, that the ointment was poured on Jesus's head.

"Ans. It is nowhere asserted that the unction was of Jesus's head only: or of his feet only; both actions are consistent; and St. John in his supplemental history, may very well have added the respectful conduct of Mary, that after having anointed Jesus's head, she proceeded to anoint his feet, and even to wipe them with her hair.

4thly. "In St. John, Judas alone murmurs: In St. Matthew, the disciples have indignation; or, as St. Mark expresses it, some have indignation among themselves.

"Ans. Dr. Lardner says, *Serm.* vol. II. p. 316. 'It is well known to be very common with all writers to use the plural number when one person only is intended; nor is it impossible that others might have some uneasiness about it, though they were far from being so disgusted at it as Judas was. And their concern for the poor was sincere: his was self-interested and mere pretence.' Grotius's words are: *Reprehensa est hoc nomine mulier ab uno discipulorum; nam ita pluralis accipi solet.*

5thly. "The vindications of the woman by our Lord differ so much, as to show that the occasions were different.

"Ans. St. John's words are indeed thus misinterpreted by Baronius: *Let her alone, that she may keep it against the day of my burial*, alluding to Mark xvi. 1. See *Lightfoot*, *Harm.* p. 27. See also *Lightfoot*, ib. l. 251. 'She hath kept it yet, and not spent all; that she may bestow it on a charitable use, the anointing of my body to its burial.'

"Whiston also, *Harm.* 129. gives a wrong sense to the words. *She hath spent but little of it now; she hath reserved the main part of it for a fitter time, the day before my delivery to the Jews*; making this a prediction of what passed, Matt. xxvii. 6—23. Mark xiv. 3—9. It must be observed that, John xii. 7. there is a remarkable various reading: *τας τιμης αυτης εναντιον μου την ημεραν αυτην.* See *Heistern*, and add *Codd. Vercell.* and *Veron* in *Blanchini*. Of this reading we have a sound interpretation in *Mill*, proleg. xlv. *Sine eam ut opportune usa hoc unguento, velut ad sepulchrum meum, jamjam occidendi, illud servasse ostendatur.* And likewise in *Bengelius*, ad loc. who observes, that the common reading is *Facilioris sensus causa*; and adds, *Verbum τηνον, servaret, pendet ex praterito, cujus vis latet in αφης αντην, i. e. Noli reprehendere hanc, quæ unguentum ideo nec vendidit, nec pauperibus dedit, ut, &c.* And the common reading is thus rightly explained by *Lightfoot*, 2. 588. [If Baronius's exposition do not take, then add this clause—*Let her alone, for this may be an argument and sign that she hath not done this vainly, luxuriously, or upon any delicacy spent so costly an ointment upon me; because she hath reserved it for this time, wherein I am so near my grave and funeral, and poured it not on me before.* Lardner's comment, *ubi supra*, p. 312. is applicable to the three evangelists. *If this ointment were laid out upon a dead body, you would not think it too much. You may consider this anointing as an embalming of me.* The words are a prediction of Christ's death, which was to happen on the third day after; and they are a prediction beautifully taken from the occasion. *She has done this to embalm me, Matt. She has anticipated the embalming of me, Mark. She has not sold this ointment, and given it to the poor, that she might reserve it to this day, which is, as it were, the day of my embalmment, so soon is my burial to follow, John.*

"Dr. Scott, on Matthew, quotes the following passage from Theophylact: *εθος ην τοις Ιουδαϊς μετὰ μύρον ενταφιαζειν τα σωματα, ως και οι Αιγυπτιοι εποιου, δια τα ανεματα της οσμης, και απο βρωδίας.* It was a custom among the Jews, as well as among the Egyptians, to embalm the bodies of the dead, as well to keep them from putrefaction, as to prevent offensive smells.

"The expressions therefore of the three evangelists agree in sense and substance. I have explained the more difficult

in St. John; leaving every one to his own judgment whether it be the true one or not; though I incline to think that the unusual phrase ought generally to be admitted into the text.

"6thly. In St. John, Mary anoints Jesus; in Matthew and Mark, a woman, not named.

"Ans. Lardner says, *ubi supra*, p. 315. 'St. John having before given the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done.' But the two former evangelists having never mentioned Lazarus or his sisters in their Gospels, when they came to relate this action forbear to mention any name, and speak only of *a certain woman*. Luke x. 38-42. has an account of our Lord's being entertained at the house of Martha. But he says nothing of this anointing. If he had related it, I make no question that he, like St. John, would have said by whom it was done.' Upon the whole, there is no solid objection to the hypothesis that we have *three accounts* of the same transaction. But it is incredible that there should be two unctions of Jesus, in Bethany, within four days, not plainly distinguished from each other; that the kind and price of the ointment should be the same; that the two actions should be censured in the same manner; and that words to the same effect should be used in defence of the woman who anointed Jesus, within so short a time, in the same place, and among the same persons. See Doddridge on John xii. 1. As to the precise time of this transaction, it is natural to conclude from the accounts of Matthew and Mark, that it happened two days before the pass-over. I had much pleasure in observing that Mr. Jebb, in his *Harmony*, assigns it the same order as I do. I likewise find in Ward's *Dissertations*, p. 112. the following remark. 'John only mentions the day when Jesus came to Bethany, without specifying the time when he was entertained there by Simon the leper; whereas the other two evangelists acquaint us with the day when that was done, and what followed upon it, with relation to Judas.' And again, *Wall* says, *Critical Notes*, v. 3. p. 52. 'Wednesday he seems to have staid at Bethany, and supped there. At which supper Mary, sister of Lazarus, poured that ointment on his body, which he interpreted to be for his burial.' And on John xii. 2. 'This seems to be the same supper which Matthew and Mark do say was at the house of Simon the leper; for there it was that Mary anointed him. But then we must not take it to be the same night that he came to Bethany, but two days before the pass-over.'

"That Judas went to the high-priests on the evening or night of our Wednesday, may be collected from Matt. xxvi. 14-17. and the parallel places in this Harmony; and he seems to have acted partly in disgust at what had passed. This is a good argument for fixing the unction for Wednesday. As it will appear that the other apostles did not suspect his treachery, we may suppose that Judas withdrew himself clandestinely, probably after our Lord had retired to privacy and devotion. Our Lord's words, Matt. xvi. 2. *may* have led Mary to show this respect to Jesus, lest no future opportunity should offer. See Lardner, *ubi supra*, p. 327. Dr. Priestley thinks, that 'if the verses that contain this story in Matt. xvi. 6-13. be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a contention among the Jews about putting Jesus to death.' Harm. p. 100. But it seems to me, that the story has a remarkably apt connexion with the preceding and subsequent history. The Jewish rulers consult how they may take Jesus by craft, and without raising a tumult among the people. An accident happens which offends one of Jesus's familiar attendants; who immediately repairs to Jesus's enemies, and receives from them a bribe to betray him in the absence of the multitude." *Newcome's Harmony*, Notes, p. 39, &c.

I have added the above, not from a conviction that the point is so elucidated as to settle the controversy, but merely to place before the reader both sides of the question. Still *sub judice lis est*, and any man may doubt, consistently with the most genuine piety, whether the relations given by the evangelists concerning the *anointing of our Lord*, should be understood of *two different unctions*, at *two different times*, in *two different places*, by *two different persons*; or whether they are not different accounts, with some varying circumstances, of *one and the same transaction*. I incline, at present, to the former opinion; but it would be rash to decide where so many eminently learned and wise men have disagreed.

The question considered, whether our Lord ate the pass-over with his disciples, before he suffered?

Every candid person must allow that there are great difficulties relative to the *time* in which our Lord ate the last pass-over with his disciples. In the *Introduction* to my Discourse on the Nature and Design of the Holy Eucharist, I have examined this subject at large, and considered the four following opinions, viz. I. Our Lord did not eat the pass-over on the last day of his ministry. II. Our Lord did eat it that year; and at the same time with the Jews. III. He did eat it that year, but not at the same time with the Jews. IV. He did eat a pass-over of his own instituting, but widely differing from that eaten by the Jews. The two first opinions do not appear to be solidly supported. The two last are of the most importance, are the most likely, and may be harmonized. I shall introduce a few observations on each in this place. And, I.

On the opinion that "Our Lord did eat the pass-over this year, but not at the same time with the Jews."

Dr. Cudworth, who of all others, has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the pass-overs as the other feasts, upon the *ferias next before and after the Sabbaths*. And, that as the Jews in ancient times reckoned the *new moons*, not according to astronomical exactness, but according to the *phases*, or moon's appearance; and, as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *phases*, or appearance of the new moon. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

"In the great or outer court there was a house called *Beth Yazeq*, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried *מקדדאש! mekuddash, it is sanctified*; and the people standing by caught the word from him, and cried, *mekuddash! mekuddash!* But if, when the consistory had sat all the day, and there came no approved witnesses of the *phases*, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. But, if after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

"As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterward made a statute to this effect:—*That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.*" Thus, Dr. Cudworth supposes, actually took place in the time of our Lord, and "as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true *phases*, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the pass-over on that day; but the Jews, following the pertinacious decree of the sanhedrim, did not eat it till the day following." Dr. C. further shows from Epiphanius, that there was a *contention*, *ἁγοριος, a tumult*, among the Jews about the pass-over, that very year. Hence it is likely, that what was the real paschal day to our Lord, his disciples, and many other pious Jews, who adopted the true *phases*, phases, was only the *preparation*, or antecedent evening to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the *Karaites*, who do not acknowledge the authority of the sanhedrim, but also the rabbins themselves grant, that where the case is doubtful, the pass-over should be celebrated with the same ceremonies, two days together; and it was always doubtful, when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time, between the evening of Thursday, and that of Friday; and, that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose; as in one year, there were not fewer than 256,500 lambs offered. See Josephus, War. b. vii. c. 9. sect. 3. In Matt. xxvi. ver. 17, it is said, *Now the first day of the feast of unleavened bread, (ἡ δὲ πρώτη αἰνέου) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?* As the feast of unleavened bread did not begin till the day after the pass-over, the fifteenth day of the month, Lev. xxiii. 5, 6. Numb. xxviii. 16, 17. this could not have been properly the first day of that feast: but as the Jews began to eat unleavened bread on the fourteenth day, Exod. xii. 18. this day was often termed the first of unleavened bread. Now it appears that the evangelists use it in this sense, and call even the paschal day by this name, see Mark xiv. 12. Luke xxii. 7.

At first view, this third opinion, which states that Christ did eat the pass-over with his disciples that year, but not in the same hour with the Jews; and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For it appears, from what has already been remarked, that our Lord and his disciples ate the pass-over some hours before the Jews ate theirs; for they, according to custom, ate theirs at the end of the fourteenth day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at sun-setting, we at midnight. Thus Christ ate the pass-over the same day with the Jews, but not on the same hour. Christ, therefore, kept this pass-over the beginning of the fourteenth day, the precise day in which the Jews had eaten their first pass-over in Egypt; see Exod. xii. 6-12. And in the same part of the

same day in which they had sacrificed their first paschal lamb, viz. *between the two evenings*, i. e. between the sun's declining west and his setting, Jesus, our pass-over, was sacrificed for us. For it was the *third hour*, in the course of between 9 and 12, Mark xv. 25, that Christ was nailed to the cross; and in the course of the *ninth hour*, between 12 and 3 in the afternoon, Matt. xxvii. 46. Mark xv. 34. Jesus knowing that the antetype had accomplished every thing shadowed forth by the type, said, "It is finished," *τετέλεσται, completed, perfected*; and having thus said, he bowed his head and dismissed his spirit. See on John xix. 11, 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his pass-over *some hours* before the Jews in general ate theirs; which is, that if our Lord did eat the pass-over the evening before the Jews, in general, at *theirs*, it could not have been sacrificed according to the law; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood was not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it is answered—First, we have already seen, that in consequence of the immense number of sacrifices to be offered on the paschal solemnity, it is highly probable the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but that one altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen, that in cases of doubt relative to the time of the appearance of the new moon, the Jews were permitted to hold the pass-over both days, and that it is probable such a dubious case existed at the time in question. In any of these cases, the lamb might have been killed, and its Jewish sprinkled according to the rules and ceremonies of the Jewish church.

Thirdly, as our Lord was the true paschal lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own institution in this, as he had done before, in the case of the *Nabthah*. At any rate, as it seems probable that he ate the pass-over at this time, and that he died about the time the Jews offered theirs; it may be fully presumed that he left nothing undone towards a due performance of the rite, which the present necessity required, or the law of God could demand.

The objection, that our Lord and his disciples appear to have sat or reclined at table all the time they ate, what is suggested above to have been the pass-over, contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it; for, though the terms *arcetera*, Matt. xxvi. 20, and *anexera*, Luke xxii. 14, are used in reference to their eating that evening, these words signify *reclining at table*, or on a couch, as is the custom of the Orientals, it does not follow that they must necessarily be restrained to that meaning; nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish church.

The second opinion which we have to examine is this:—Our Lord did eat a pass-over of his own instituting, but widely different from that eaten by the Jews.

Mr. Toimard, in his Greek Harmony of the Gospels, strongly contends, that our Lord did not eat what is commonly called the pass-over this year, but another of a mystical kind. His chief arguments are the following:

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the pass-over; but the *preceeding evening*, on which the pass-over could not be legally offered. The conclusion is evident from the following passages:—John xiii. 1. *Nine before the feast of the pass-over, Jesus knowing, &c.* Ver. 2. *And supper (not the paschal, but an ordinary supper) being ended, &c.* Ver. 27. *That thou dost, do quickly.* Ver. 28. *Now we are at the table know for what intent he spake this.* Ver. 29. *For some thought, because Judas had the bag, what Jesus had said unto him: They what we have need of against the feast, &c.* Chap. xvi. 28. *Then led they Jesus from Capharna to the hall of judgment, and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the pass-over.* Chap. xix. 14. *And it was the preparation of the pass-over, and about the sixth hour.* Now as it appears, that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the pass-over, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the pass-over. These words are plain, and can be taken in no other sense, without offering them the greatest violence.

Mr. Toimard, having found that our Lord was crucified on the sixth day of the week, (Friday,) during the paschal solemnity, in the thirty-third year of the vulgar era, and that

the paschal moon of that year was not in conjunction with the sun till the *afternoon* of Thursday the 19th of March, and that the *new moon* could not be seen in Judea until the following day, (Friday,) concluded, that the intelligence of the *pharis*, or appearance of the *new moon*, could not be made by the witnesses to the *beth din*, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month *Nisan*, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and consequently, that Friday, April 3d, on which Christ died, was the 14th of *Nisan*, (not the 15th,) the day appointed by the law for the celebration of the pass-over. All these points he took care to have ascertained, by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Hullahius (Mr. Bouilleau.)

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject, deserve consideration, may be brought to harmonize. That Jesus ate the pass-over with his disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is assumed there, to make the whole consistent, is, that the Jews that year held the pass-over both on the 13th and 14th of *Nisan*, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our Lord could not have eaten the pass-over that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the pass-over; how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease, by substituting a pass-over, for the pass-over, and simply assuming, that our Lord at this time instituted the holy Eucharist, in place of the paschal lamb; and thus it will appear, he ate a pass-over with his disciples the evening before his death, viz. the *mystical* pass-over, or sacrament of his body and blood: and that this was the pass-over which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toimard, and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass: Our Lord did eat a pass-over with his disciples some short time before he died:—the question is, *what* pass-over did he eat—the regular legal pass-over, or a *mystical* one?—That he ate a pass-over, is, I think, demonstrated; but whether the *literal* or *mystical* one, is a matter of doubt. On this point, good and learned men may innocently hesitate and differ: but on either hypothesis, the text of the evangelists is unimpeachable, and all shadow of contradiction done away; for the question then rests on the peculiar meaning of *names* and *words*. On this hypothesis, the *preparation* of the *pass-over* must be considered as implying no more than—1. *Providing a convenient room.* 2. *Bringing water for the baking on the following day, because on that day the bringing of the water would have been unlawful.* 3. *Making inquisition for the leaven, that every thing of this kind might be removed from the house where the pass-over was to be eaten, according to the very strict and awful command of God, Exod. xii. 15—20, xiii. 15, xxxiv. 25.* These, it is probable, were the *acts of preparation* which the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxi. 8—11, and which, on their arrival at the city, they punctually executed. See Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and the holy sacrament instituted, which should, in the Christian church, take place of the Jewish pass-over, and continue to be a memorial of the sacrifice which Christ was about to make, by his death on the cross; for as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is therefore very likely, that he did not *literally* eat the pass-over this year; and may I not add, that it is more than probable that the pass-over was not eaten in the whole land of Judea on this occasion. The rending of the veil of the temple, Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45, the terrible earthquake, Matt. xxvii. 51—54, the dismal and unnatural darkness, which was over the whole land of Judea, from the sixth hour (twelve o'clock) to the ninth hour, (i. e. three o'clock in the afternoon) with all the other prodigies which took place on this awful occasion, we may naturally conclude were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices, and sprinkling the blood of the lambs, should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose, that under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My readers will probably be surprised to see the preceding opinions so dissentient among themselves, and the plausible

reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge; nevertheless, I think the plan of reconciling the texts of the evangelists, particularly St. Luke and St. John, which I have adopted above, is natural; and I am in hopes will not appear altogether unsatisfactory to my readers. On the subject, circumstanced as it is, *hypothesis* alone can prevail: for indubitable evidence and certainly cannot be obtained. The morning of the resurrection is probably the nearest period in which accurate information on this point can be expected. *Je suis trompé*, says Bouilleau, *si cette question peut être jamais*

bien éclaircie. "If I be not mistaken, this question will never be thoroughly understood." It would be presumptuous to say, Christ *did eat* the pass-over this last year of his ministry: it would be as hazardous to say *he did not eat it*. The middle way is the safest; and it is that which is adopted above. One thing is sufficiently evident, that Christ, our paschal Lamb, has been sacrificed for us; and that he has instituted the holy eucharist, to be a perpetual memorial of that his precious death until his coming again: and they who with a sincere heart, and true faith in his passion and death, partake of it, shall be made partakers of his most blessed body and blood. Reader, praise God for the atonement, and rest not without an application of it to thy own soul.

CHAPTER XXVII.

In the morning, Christ is bound and delivered to Pontius Pilate, 1, 2. Judas, seeing his Master condemned, repents, acknowledges his transgression to the chief priests, attests Christ's innocence, throws down the money, and goes and hangs himself, 3-5. They buy the potter's field with the money, 6-10. Christ questioned by Pilate, refuses to answer, 11-14. Pilate, while inquiring of the Jews whether they would have Jesus or Barabbas released, receives a message from his wife to have nothing to do in this wicked business, 15-19. The multitude, influenced by the chief priests and elders, desire Barabbas to be released, and Jesus to be crucified, 20-25. Pilate attests his innocence, and the people make themselves and their posterity responsible for his blood, 24, 25. Barabbas is released, and Christ is scourged, 26. The soldiers strip him, clothe him with a scarlet robe, crown him with thorns, mock, and revile him, 27-31. Simon compelled to bear his cross, 32. They bring him to Golgotha, give him vinegar mingled with gall to drink, crucify him, and cast lots for his raiment, 33-36. His accusation, 37. Two thieves are crucified with him, 38. He is mocked and insulted while hanging on the cross, 39-44. The awful darkness, 45. Jesus calls upon God, is offered vinegar to drink, expires, 46-50. Prophecies that accompanied and followed his death, 51-53. He is acknowledged by the centurion, 54. Several women behold the crucifixion, 55, 56. Joseph of Arimathea begs the body of Pilate, and deposits it in his own new tomb, 57-60. The women watch the sepulchre, 61. The Jews consult with Pilate how they may prevent the resurrection of Christ, 62-64. He grants them a guard for the sepulchre, and they seal the stone that stopped the mouth of the tomb where he was laid, 65, 66. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

WHEN the morning was come, *all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

a Psa. 22. Mark 15:1. Luke 22:66 & 22:1. John 18:28.—b Ch. 20:19. Acts 3:13.

NOTES.—Verse 1. *When the morning was come*] As soon as it was light—took counsel against Jesus. They had begun this counsel the preceding evening, see chap. xxvi. 59. But as it was contrary to all forms of law to proceed against a person's life by night, they seem to have separated for a few hours, and then, at the break of day, came together again, pretending to conduct the business according to the forms of law.

To put him to death] They had already determined his death, and pronounced the sentence of death on him. Chap. xxvi. 66. And now they assembled under the pretence of reconsidering the evidence, and deliberating on it, to give the greater appearance of justice to their conduct. They wished to make it appear, that "they had taken ample time to consider it, and from the fullest conviction, by the most satisfactory and conclusive evidence, they had now delivered him into the hands of the Romans, to meet that death to which they had adjudged him."

2. *They delivered him to Pontius Pilate*] The sanhedrim had the power of life and death in their own hands in every thing that concerned religion; but as they had not evidence to put Christ to death, because of false doctrine, they wished to give countenance to their conduct by bringing in the civil power, and therefore they delivered him up to Pilate as one who aspired to regal dignities, and whom he must put to death, if he professed to be Cesar's friend. Pontius Pilate governed Judea ten years under the emperor Tiberius, but having exercised great cruelties against the Samaritans, they complained of him to the emperor, in consequence of which he was deposed, and sent in exile to Vienna, in Dauphiny, where he killed himself two years after.

3. *Judas—when he saw he was condemned, repented*] There is much of the wisdom and goodness of God to be seen in this part of Judas's conduct. Had our Lord been condemned to death on the evidence of one of his own disciples, it would have furnished infidels with a strong argument against Christ, and the Christian religion. "One of his own disciples, knowing the whole imposture, declared it to the Jewish rulers, in consequence of which he was put to death as an impostor and deceiver." But the traitor, being stung with remorse, came and acknowledged his crime, and solemnly declared the innocence of his Master, threw back the money which they gave him to induce him to do this villainous act;—and to establish the evidence which he now gave against them and himself, in behalf of the innocence of Christ, hanged himself, or died through excessive grief and contrition. Thus the character of Christ was rescued from all reproach; infidelity deprived of the power to cry "imposture!" and the Jewish rulers overwhelmed with eternal infamy. If it should ever be said, "One who knew him best delivered him up as an impostor"—to this it may be immediately answered, "The same person, struck with remorse, came and declared his own guilt, and Christ's innocence; accused and convicted the

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury because it is the price of blood.

7 And they took counsel, and bought with them the potter's field to bury strangers in.

8 Wherefore that field was called ¶ The field of blood unto this day.

9 Then was fulfilled that which was spoken by Jeremy the

c Ch. 26:14, 15.—d 2 Sam 17:13. Acts 1:15.—e Acts 1:19.

Jewish rulers, in the open council, of having hired him to do this iniquitous action, threw them back the bribe they had given him, and then hanged himself through distress and despair; concluding his iniquity in this business, was too great to be forgiven. Let him who chooses, after this plenary evidence to the innocence of Christ, to continue the objection, and cry out *imposture!* take heed that he go not and do likewise. Caiaphas, Pilate, and Judas, have done so already, and I have known several who have called Christ an impostor, who have cut their own throats, shot, drowned, or hanged themselves. God is a jealous God, and highly resents every thing that is done and said against that eternal truth that came to man through Jesus Christ, by the Holy Spirit. Indeed there is one class of Deists, viz. those who are vicious in their lives, and virulent in their opposition to Christianity, who generally bring themselves to an untimely end.

4. *Innocent blood*] *Agia above*, a Hebraism for an innocent man. But instead of *agion*, innocent, two ancient MSS., Syriac, Vulgate, Salmadic, Armenian, and all the Itala; Origen, Cyprian, Lucifer, Ambrose, Leo, read *δικαιον*, righteous, or just.

What is that to us?] What is it?—A great deal. You should immediately go and reverse the sentence you have pronounced, and liberate the innocent person. But this would have been justice, and that would have been a stranger to their tribunal.

5. *In the temple*] *Nas* signifies, properly, the temple itself, into which none but the priests were permitted to enter; therefore *en to nas* must signify, near the temple, by the temple door, where the boxes stood to receive the free-will offerings of the people, for the support and repairs of the sacred edifice. See this amply proved by Kypke.

Hanged himself] Or was strangled—*ἀνὰ λάρω*. Some eminent critics believe that he was only suffocated by excessive grief, and thus they think the account here given, will agree with that in Acts i. 13. Mr. Wakefield supports this meaning of the word with great learning and ingenuity. I have my doubts—the old method of reconciling the two accounts appears to me quite plausible, he went and strangled himself, and the rope breaking, he fell down, and by the violence of the fall his body was burst, and his bowels gushed out. I have thought proper, on a matter of such difficulty, to use the word strangled, as possessing a middle meaning between choking or suffocation by excessive grief, and hanging as an act of suicide. See the note on chap. x. ver. 4. Dr. Lightfoot is of opinion that the devil caught him up into the air, strangled him, and threw him down on the ground with violence, so that his body was burst, and his guts gushed out! This was an ancient tradition.

6. *The treasury*] *Koßavay*—the place whither the people brought their free-will offerings for the service of the temple, so called from the Hebrew *קרבן* *korban*, AN OFFERING, from *קרב* *karab*, he drew nigh, because the person who brought the gift

prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potters' field, as the Lord appointed me.

11 "And Jesus stood before the governor: "And the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, "Thou sayest.

12 And when he was accused of the chief priests and elders, "he answered nothing.

13 Then said Pilate unto him, "Hearst thou not how many things they witness against thee?

14 And he answered him to never a word: insomuch that the governor marvelled greatly.

15 "Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner whom they called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

^a Zech. 11, 12, 13.—Or, when they bought of the children of Israel.—^c Mark 15, 2.—^b Luke 23, 3. John 18, 33.—^d John 18, 37. 1 Tim. 5, 13.—^e 1 Th. 5, 63. John 19, 9.—^f Ch. 26, 62. John 19, 10.—^g Mark 15, 6. Luke 23, 17. John 18, 39.

came nigh to that place where God manifested his glory between the cherubim, over the mercy-seat in the most holy place. It is from this idea that the phrase to draw nigh to God is taken, which is so frequently used in the Sacred Writings.

Because it is the price of blood! "What hypocrites! as one justly excludes, to adjudge an innocent man to death, and break the eternal laws of justice and mercy without scruple, and to be at the same time, so very nice in their attention to a ceremonial direction of the law of Moses! Thus it is that the devil often deludes many, even among the priests, by a false and superstitious tenderness of conscience in things indifferent, while calumny, envy, oppression of the innocent, and a conformity to the world, give them no manner of trouble or disturbance." See *Questus*.

7. *Tubury strangers in*—*Sunt gentes, the strangers, probably meaning, as some learned in conjecture, the Jewish strangers who might have come to Jerusalem, either to worship, or on some other business, and died there during their stay.* See here, the very money for which the blessed Jesus was sold, becomes subservient to the purpose of mercy and kindness! The bodies of strangers have a place of rest in the field, purchased by the price at which his life was valued, and the souls of strangers and foreigners have a place of rest and refuge in his blood, which was shed as a ransom price for the salvation of the whole world.

8. *The field of blood*! In vain do the wicked attempt to conceal themselves; God makes them instrumental in discovering their own wickedness. Judas, by returning the money, and the priests, by laying it out, raise to themselves an eternal monument, the one of his treachery, the others of their perfidiousness, and both of the innocence of Jesus Christ. As long as the Jewish polity continued, it might be said, this is the field that was bought from the potter with the money which Judas got from the high priests for betraying his Master: which he, in deep compunction of spirit brought back to them, and they bought this ground for a burial-place for strangers: for as it was the price of the blood of an innocent man, they did not think proper to let it rest in the treasury of the temple where the traitor had thrown it, who afterward, in despair, went and hanged himself. What a standing proof must this have been of the innocence of Christ, and of their perfidy!

9. *Jeremy the prophet*! The words quoted here are not found in the prophet Jeremiah, but in Zech. xi. 13. But St. Jerome says, that a Hebrew of the sect of the Nazarenes showed him this prophecy in a Hebrew apocryphal copy of Jeremiah; but probably they were inserted there, only to countenance the quotation here.

One of Colbert's, a MS. of the eleventh century, has *Zacharia, Zachariah*, so has the later Syriac in the margin, and a copy of the Arabic quoted by Bengel. In a very elegant and correct MS. of the Vulgate, in my possession, written in the fourteenth century, *Zachariam* is in the margin, and *Jeremiam* in the text, but the former is written by a later hand. *Jeremiah* is wanting in two MSS., the *Syriac*, later *Persic*, two of the *Itala*, and in some other Latin copies. It is very likely that the original reading was *dia tou poudonou*, and the name of no prophet mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations. See chap. i. 22. ii. 5, 15. xiii. 35. xxi. 4. Bengel approves of the omission.

It was an ancient custom among the Jews, says Dr. Lightfoot, to divide the Old Testament into three parts, the first beginning with the Law was called the LAW; the second beginning with the Psalms was called the PSALMS; the third beginning with the prophet in question was called JEREMIAH; thus then the writings of Zechariah, and the other prophets being included in that division that began with Jeremiah, all quotations from it would go under the name of this prophet. If this be admitted, it solves the difficulty at once. Dr. Lightfoot quotes *Baba Bathra*, and Rabbi David Kimchi's preface to the prophet Jeremiah, as his authorities; and insists that the

19 " (When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.)

20 " But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 " Then the soldiers of the governor took Jesus into the

^b Mark 15, 11. Luke 23, 13. John 18, 40. Acts 3, 14.—^c Deu. 21, 6.—^d Deu. 19, 12. Josh. 2, 19. 1 Kings 2, 32. 2 Sam. 1, 16. Acts 5, 28.—^e Isa. 53, 5. Mark 15, 15. Luke 23, 16, 23, 25. John 19, 16.—^f Gen. 15, 16. John 19, 12.

word *Jeremiah* is perfectly correct as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest.

11. *Before the Governor*! My old MS. English Bible translates *πρὸ τοῦ ἡγερέ, chief justice, President*.

Art thou the King of the Jews? The Jews had undoubtedly delivered him to Pilate as one who was rising up against the imperial authority, and assuming the regal office. See on ver. 2.

12. *He answered nothing*! An answer to such accusations was not necessary, they sufficiently confuted themselves.

13. *Marrelled greatly*! Silence under calumny manifests the utmost magnanimity. The chief priests did not admire this because it confounded them; but Pilate, who had no interest to serve by it, was deeply affected. This very silence was predicted, Isa. liii. 7.

15. *The governor was wont to release*! Whence this custom originated among the Jews is not known.—Probably it was introduced by the Romans themselves, or by Pilate, merely to oblige the Jews, by showing them this public token of respect; but if it originated with him, he must have had the authority of Augustus; for the Roman laws never gave such discretionary power to any governor.

16. *A notable prisoner—Barabbas*! This person had, a short time before, raised an insurrection in Jerusalem, in which it appears, from Mark xv. 7. some lives were lost. In some MSS. and in the Armenian and Syriac Hieros., this man has the surname of *Jesus*. Professor Birch has discovered this reading in a Vatican MS. written in 949, and numbered 354, in which is a marginal note which has been attributed to Anastasius, Bp. of Antioch, and to Chrysostom, which asserts, that in the most ancient MSS. the passage was as follows: *Τὴν ἑκέρη αὐτοῦ τὸν ἀνδρῶνα ὡν, ἔν τῳ βαρὰββᾶ, ἢ ἰς τὸν λεγομένον ΧΝ; Which of the two do ye wish me to release unto you, Jesus Barabbas, or Jesus who is called Christ! as Jesus or Joshua was a very common name among the Jews, and as the name of the father was often joined to that of the son, as Simon Barjonah, Simon, son of Jonah; so it is probable it was the case here, Jesus Barabbas, Jesus son of Abba, or Abbiah. If this name were originally written as above, which I am inclined to believe, the general omission of JESUS in the MSS. may be accounted for, from the over zealous scrupulosity of Christian copyists, who were unwilling that a murderer should, in the same verse, be honoured with the name of the Redeemer of the world. See Birch in New Test.*

18. *For envy*! *Διὰ φθόνου, through malice*. Then it was his business, as an upright judge, to have dispersed this mob, and immediately released Jesus.

Seeing malice is capable of putting even Christ himself to death, how careful should we be, not to let the least spark of it harbour in our breast. Let it be remembered that malice as often originates from envy as it does from anger.

19. *I have suffered many things—in a dream*! There is no doubt but God had appeared unto this woman, testifying the innocence of Christ, and showing the evils which should pursue Pilate, if this innocent blood should be shed by his authority. See on ver. 2.

20. *Ask Barabbas*! Who had raised an insurrection and committed murder—and to destroy Jesus, whose voice was never heard in their streets, and who had, during the space of three years and a half, gone about unweariedly from village to village, instructing the ignorant, healing the diseased, and raising the dead.

21. *They said, Barabbas*! What a fickle crowd! A little before they all hailed him as the Son of David, and acknowledged him as a gift from God; now they prefer a murderer to him! But this it appears they did at the instigation of the chief priests. We see here how dangerous wicked priests are in the church of Christ: when pastors are corrupt, they are capable of inducing their flock to prefer Barabbas to Jesus, the world to God, and the pleasures of sense to the salvation of their souls. The invidious epithet which a certain statesman gave to the people at large, was, in its utmost lati-

* common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

Or, governor's house.—h Luke 23. 11.—c Psa 69. 19. Isa. 53. 3.—d Isa. 50. 6. Ch. 26.—e Isa. 53. 7.—f Num. 15. 35. 1 Kings 21. 13. Acts 7. 59. Heb. 13. 12.

tude, applicable to these Jews,—they were a SWINISH MULTITUDE.

22. What shall I do then with Jesus? Showing hereby, that it was his wish to release him.

23. What evil hath he done? Pilate plainly saw that there was nothing laid to his charge, for which, consistently with the Roman laws, he could condemn him.

But they cried out the more! What strange fury and injustice! They could not answer Pilate's question, What evil hath he done? He had done none, and they knew he had done none; but they are determined on his death.

24. Pilate—look water and washed his hands! Thus signifying his innocence. It was a custom among the Hebrews, Greeks, and Latins, to wash the hands in token of innocence, and to show that they were pure from any imputed guilt. In case of an undiscovered murder, the elders of that city which was nearest to the place where the dead body was found, were required by the law, Deut. xxi. 1—10, to wash their hands over the victim which was offered to expiate the crime, and make thus public protestation of their own innocence. David says, I will wash my hands in innocence, so shall I compass thine altar, Psal. xvi. 6. As Pilate knew Christ was innocent, he should have prevented his death: he had the armed force at his command, and should have dispersed this infamous mob. Had he been charged with countenancing a seditious person, he could have easily cleared himself, had the matter been brought before the emperor. He therefore was inexcusable.

25. His blood be on us, and on our children. If this man be innocent, and we put him to death as a guilty person, may the punishment due to such a crime be visited upon us, and upon our children after us! What a dreadful imprecation! and how literally fulfilled! The notes on chap. xxiv. will show how they fell victims to their own imprecation, being visited with a series of calamities unexampled in the history of the world. They were visited with the same kind of punishment; for the Romans crucified them in such numbers when Jerusalem was taken, that there was found a deficiency of crosses for the condemned, and of places for the crosses. Their children or descendants have had the same curse entailed upon them, and continue to this day a proof of the innocence of Christ, the truth of his religion, and of the justice of God.

26. Scourged Jesus! This is allowed to have been a very severe punishment of itself among the Romans, the flesh being generally cut by the whips used for this purpose; so the poet—Horribile sceleris flagello. "To be cut by the horrible whip." Hor. Sat. l. 3. 119. And sometimes, it seems, they were whipped to death. See the same poet, Sat. l. 2. 41. Ille flagellis ad mortem cecus. See also HORAT. Epod. od. iv. v. 11.

It has been thought that Pilate might have spared this additional cruelty of whipping; but it appears that it was a common custom to scourge those criminals which were to be crucified; (see Josephus De Bello, lib. ii. c. 25.) and lenity in Christ's case is not to be allowed: he must take all the misery in full tale.

Delivered him to be crucified. Tacitus, the Roman historian, mentions the death of Christ in very remarkable terms: Nero—quodissimum genus affecit, quos vulgus CHRISTIANOS appellat. Auctor nominis ejus CHRISTUS, qui Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat.—Nero put those who commonly went by the name of Christians to the most exquisite tortures. The author of this name was CHRIST, who was capitally punished in the reign of TIBERIUS by PONTIUS PILATE the PROCURATOR.

27. The common hall! Or, prætorium. Called so from the prætor, a principal magistrate among the Romans, whose business it was to administer justice in the absence of the consul. This place might be termed in English the court-house, or common hall.

28. Stripped him! Took off his mantle, or upper garment. A scarlet robe. Or, according to Mark and John, a purple robe, such as emperors and kings wore.

29. A crown of thorns! Στέφανον ἐξ ακανθῶν. It does not appear that this crown was intended to be an instrument of punishment or torture to his head, but rather, to render him ridiculous; for which cause also they put a reed in his hand, by way of sceptre, and bowed their knees, pretending to do him homage. The crown was not probably of thorns, in our sense of the word: there are eminently learned men, who think that the crown was formed of the herb acanthus; and Bishop Pearce and Michaelis are of this opinion. Mark, chap. xv. 17. and John, chap. xix. 5. term it στεφανὸν ακανθῶν, which may very well be translated an acanthine crown, or wreath formed out of the branches of the herb acanthus,

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

Mark 15. 23. Luke 23. 36.—h Mark 15. 22. Luke 23. 33. John 19. 17.—i Psa. 69. 21. See Verse 35.

or bear's foot. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word. Many Christians have gone astray in magnifying the sufferings of Christ from this circumstance; and painters, the worst of all commentators, frequently represent Christ with a crown of long thorns, which one standing by is striking into his head with a stick. These representations engender ideas both false and absurd.

There is a passage produced from Philo by Dr. Lardner, which casts much light on these indignities offered to our blessed Lord.

"Caligula, the successor of Tiberius, gave Agrippa the tetrarchy of his uncle Philip, with the right of wearing a diadem or crown. When he came to Alexandria, on his way to his tetrarchy, the inhabitants of that place, filled with envy at the thoughts of a Jew having the title of king, showed their indignation in the following way. They brought one Carabas (a sort of an idiot) into the theatre; and having placed him on a lofty seat, that he might be seen by all, they put a diadem upon his head, made of the herb hyblos, (the ancient papyrus, or paper flag;) his body they covered with a mat or carpet, instead of a royal cloak. One seeing a piece of reed, τρυγών, (the stem probably of the aforesaid herb) lying on the ground, picked it up, and put it in his hand in place of a sceptre. Having thus given him a mock royal dress, several young fellows, with poles on their shoulders, came and stood on each side of him as his guards. Then there came people, some to pay their homage to him, some to ask justice, and some to consult him on affairs of state: and the crowd that stood round about, made a confused noise, crying Marito, that being, as they say, the Syriac word for LORD: thereby showing, that they intended to ridicule Agrippa, who was a Syrian." See Philo, Flacc. p. 970. and Dr. Lardner, Works, vol. I. p. 159.

There is the most remarkable coincidence between this account and that given by the evangelists; and the conjecture concerning the acanthus, will probably find no inconsiderable support from the hyblos and papyrus of Philo. This plant, Pliny says, grows to ten cubits long in the stem; and the flowers were used ad deos coronandos, for CROWNING THE gods. See Hist. Nat. lib. xiii. c. 11.

The reflections of pious Quesnel on these insults offered to our blessed Lord are worthy of serious attention. "Let the crown of thorns make those Christians blush, who throw away so much time, pains, and money, in beautifying and adorning a sinful head. Let the world do what it will to render the royalty and mysteries of Christ contemptible, it is my glory to serve a King thus debased; my salvation, to adore that which the world despises; and my redemption, to go unto God through the merits of him who was crowned with thorns."

30. And they spit upon him! "Let us pay our adoration," says the same pious writer, "and humble ourselves in silence at the sight of a spectacle which faith alone renders credible, and which our senses would hardly endure. Jesus Christ, in this condition, preaches to the kings of the earth this truth: that their sceptres are but reeds, with which themselves shall be smitten, bruised and crushed at his tribunal, if they do not use them here to the advancement of his kingdom."

32. A man of Cyrene—him they compelled to bear his cross. In John, chap. xix. 16, 17, we are told Christ himself bore the cross, and this, it is likely, he did for a part of the way; but being exhausted with the scourging and other cruel usage which he had received, he was found incapable of bearing it alone; therefore they obliged Simon, not, I think, to bear it entirely, but to assist Christ by bearing a part of it. It was a constant practice among the Romans, to oblige criminals to bear their cross to the place of execution; inasmuch that Plutarch makes use of it as an illustration of the misery of vice. "Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross." See Lardner's Credib. Vol. I. p. 160.

33. A place called Golgotha! From the Hebrew גולגתא גולגתא, a place called Golgotha, a skull, probably so called from the many skulls of those who had suffered crucifixion and other capital punishments, scattered up and down in the place. It is the same as Calvary, Calvaria, i. e. calvi capitis area, the place of bare skulls. Some think the place was thus called, because it was in the form of a human skull. It is likely that it was the place of public execution, similar to the Genomia Scala at Rome.

34. They gave him vinegar—mingled with gall! Perhaps the word χολα, commonly translated gall, signifies no more than a bitter of any kind. It was a common custom to administer a stupefying potion compounded of sour wine, which is the same as vinegar, from the French vinaigre, frankincense, and myrrh, to condemned persons; to help to alleviate their sufferings, or so disturb their intellect, that they might not

35 * And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, ^b They parted my garments among them, and upon my vesture did they cast lots.

36 * And sitting down, they watched him there;

37 And ^c set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

^a Mark 15:24. Luke 23:34. John 19:24.—^b Psal. 22:18.—^c Verse 54.—^d Mark 15:26. Luke 23:33. John 19:19.

be sensible of them. The rabbins say, that they put a grain of frankincense into a cup of strong wine; and they ground this on Prov. xxxi. 6. *Give strong drink unto him that is ready to perish*, i. e. who is condemned to death. Some person, out of kindness, appears to have administered this to our blessed Lord; but he, as in all other cases, determining to endure the fulness of pain, refused to take what was thus offered to him, choosing to tread the wine-press alone. Instead of *osos*, vinegar, several excellent MSS. and Versions have *ovos*, wine; but as *sour wine* is said to have been a general drink of the common people, and Roman soldiers, it being the same as vinegar, it is of little consequence which reading is here adopted. This custom of giving stupefying potions to condemned malefactors, is alluded to in Prov. xxxi. 6. *Give strong drink*, שֶׁכָּר *shekar*, inebriating drink, to him who is ready to perish; and wine to him who is BITTER of soul—because he is just going to suffer the punishment of death. And thus the rabbins, as we have seen above, understand it. See *Lightfoot* and *Schoettgen*.

Michaelis offers an ingenious exposition of this place. "Immediately after Christ was fastened to the cross, they gave him, according to Matt. xxviii. 34. *vinegar mingled with gall*: but according to Mark xv. 23, they offered him *wine mingled with myrrh*." That St. Mark's account is the right one, is probable from this circumstance, that Christ refused to drink what was offered him, as appears from both evangelists. *Wine mingled with myrrh* was given to malefactors at the place of execution, to intoxicate them, and make them less sensible to pain. Christ, therefore, with great propriety, refused the aid of such remedies. But if vinegar was offered to him, which was taken merely to assuage thirst, there could be no reason for his rejecting it. Besides, he tasted it before he rejected it: and therefore he must have found it different from that which, if offered to him, he was ready to receive. To solve this difficulty, we must suppose that the words used in the Hebrew Gospel of St. Matthew, were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put on them by St. Matthew's Greek translator. Suppose St. Matthew wrote במריה חלצה (chaleca bemirra) which signifies *sweet wine with bitters*, or *sweet wine and myrrh*, as we find it in Mark; and Matthew's translator overlooked the *yod* י in חלצה (chaleca) he took it for חלץ (chale) which signifies *vinegar*; and *bitter*, he translated by *chol*, as it is often used in the Septuagint. Nay, St. Matthew may have written חלץ and have still meant to express *sweet wine*; if so, the difference only consisted in the points; for the same word which, when pronounced *chale*, signifies *sweet*, denotes *vinegar* as soon as it is pronounced *chale*."

With this conjecture Dr. Marsh (Michaelis's translator) is not satisfied; and therefore finds a Chaldee word for *osos*, wine, which may easily be mistaken for one that denotes *osos*, vinegar; and likewise a Chaldee word which signifies *amara*, (myrrh) which may be easily mistaken for one that denotes *chol*, (gall). "Now," says he, "חמר (chamar) or חמרה (chamera) really denotes *osos*, (wine) and חמרת (chamets) or חמצה (chametsa) really denotes *osos*, (vinegar)." Again, מירה (mura) really signifies *amara*, (myrrh) and מיררה (murera) really signifies *chol*, (gall). If, then, we suppose that the original Chaldee text was מיררה חלצה (chamera haleet bemura) wine mingled with myrrh, which is not at all improbable, as it is the reading of the Syriac version, at Mark xv. 23, it might easily have been mistaken for במריה חלצה (chametsa haleet bemurera) vinegar mingled with gall." This is a more ingenious conjecture than that of Michaelis. See Marsh's notes to Michaelis, Vol. III. part 2d. p. 127, 128. But as that kind of *sour wine*, which was used by the Roman soldiers and common people, appears to have been termed *ovos*, and vinegar (*vin aigre*) is *sour wine*, it is not difficult to reconcile the two accounts in what is most material to the facts here recorded.

35. And they crucified him] Crucifixion properly means the act of nailing or tying to a cross. The cross was made of two beams, either crossing at the top, at right angles, like a T, or in the middle of their length like an X. There was besides a piece on the centre of the transverse beam, to which the accusation or statement of the crime of the culprit was attached, and a piece of wood which projected from the middle, on which the person sat, as on a sort of saddle: and by which the whole body was supported. Tertullian mentions this particularly: *Nobis, says he, tota crux imputatur, cum antenna scilicet sua, et eua illo sedulis excrescit*. Advers. Nationes, lib. ii. Justin Martyr, in his dialogue with Trypho the Jew, gives precisely the same description of the cross; and it is worthy of observation, that both he and Tertullian flourished before the punishment of the cross had been abolished. The cross on which our Lord suffered was of the former kind; being thus represented in all old monuments, coins and crosses. St. Jerom compares it to a bird flying, a

35 * Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 * And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

^a Isa. 57:12. Mark 15:27. Luke 23:32, 33. John 19:12.—^b Psal. 22:7 & 109:25. Mark 15:29. Luke 24:35.—^c Ch. 26:61. John 2:19.—^d Ch. 25:63.

man swimming, or praying with his arms extended. The punishment of the cross was inflicted among the ancient Hindoos from time immemorial for various species of theft; see Hallhead's Code of Gentoo Laws, p. 248, and was common among the Syrians, Egyptians, Persians, Africans, Greeks, and Romans; it is also still in use among the Chinese, who do not nail, but tie the criminal to it. It was probably the Romans who introduced it among the Jews. Before they became subject to the Romans, they used hanging or gibbeting, but not the cross. This punishment was the most dreadful of all others, both for the shame and pain of it: and so scandalous, that it was inflicted as the last mark of detestation, upon the vilest of the people. It was the punishment of robbers and murderers, provided they were slaves; but if they were free, it was thought too infamous a punishment for such, let their crimes be what they might.

The body of the criminal was fastened to the upright beam by nailing or tying the feet to it, and on the transverse piece by nailing and sometimes tying the hands to it. As the hands and feet are the grand instruments of motion, they are provided with a greater quantity of nerves: and the nerves in those places, especially the hands, are peculiarly sensible. Now as the nerves are the instruments of all sensation or feeling, wounds in the parts where they abound, must be peculiarly painful; especially when inflicted with such rude instruments as large nails, forced through the places by the violence of a hammer; thus tearing asunder the nervous fibrillæ, delicate tendons, and small bones of those parts. This punishment will appear dreadful enough, when it is considered, that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and the projecting piece which passed between the thighs) till he perished through agony and lack of food. Some, we are informed, have lived three whole days in this state. It is true that, in some cases, there was a kind of mercy shown to the sufferer, which will appear sufficiently horrid, when it is known that it consisted in breaking the bones of their legs and thighs to pieces with a large hammer, in order to put them the sooner out of pain! Such a *coup de grace* as this, could only spring from those tender mercies of the wicked, which God represents as cruelty itself. Some were permitted to hang on the cross, till eaten up by birds of prey, which often began to tear them before life was extinct. Horace alludes to this punishment, and from what he says, it seems to have been inflicted on slaves, &c. not on trifling occasions, but for the most horrible crimes.

Si quis exservum patinam qui tollere jussus

Semosis pisces tepidumque liburrit jure

In crucem suffigat—Hor. Satir. l. i. s. 3. v. 60.

If a poor slave who takes away your plate,

Lick the warm sauce, or half cold fragments eat,

Yet should you crucify the wretch.—FRANCIS.

Non hominem occidi: non pasci in cruce corvos. "I have not committed murder: Then thou shalt not be nailed to the cross, to feed the ravens." Hor. Epist. l. i. e. 16. v. 48.

The anguish occasioned by crucifixion, was so intense, that *crucio*, (a *cruce*) among the Romans, was the common word by which they expressed suffering and torment in general.

And parted his garments, casting lots] These were the Roman soldiers, who had crucified him: and it appears from this circumstance, that in those ancient times, the spoils of the criminal were claimed by the executioners, as they are to the present day. It appears that they divided a part, and cast lots for the rest: viz. for his seamless coat, John xix. 23, 24.

That it might be fulfilled, which was spoken by the prophet, saying, They parted my garments among them, and upon my vesture did they cast lots.] The whole of this quotation should be omitted, as making no part originally of the genuine text of this evangelist. It is omitted by almost every MS. of worth and importance, by almost all the versions, and the most reputable of the primitive Fathers, who have written or commented on the place. The words are plainly an interpolation, borrowed from John xix. 24. in which place they will be properly noticed.

36. They watched him.] To prevent his disciples, or relatives from taking away the body, or affording any relief to the sufferer.

37. His accusation] It was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered. This is still the case in China, when a person is crucified. Sometimes a person was employed to carry this before the criminal, while going to the place of punishment.

It is with much propriety, that Matthew calls this *aria*, accusation; for it was false that ever Christ pretended to be KING OF THE JEWS, in the sense the inscription held forth:

41 Likewise also the chief priests mocking him, with the scribes and elders, said.

42 He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

a Psal. 22. 8. Wisd. 2. 15, 17, 13.—b Mark 15. 32. Luke 23. 39.

he was accused of this, but there was no proof of the accusation; however it was affixed to the cross. From John xix. 21, we find that the Jews wished this to be a little altered: Write, said they, that he said, *I am king of the Jews*; thus endeavouring by the addition of a vile lie, to counterveil their own conduct, in putting him to death. But this Pilate refused to do. Both Luke, chap. xxiii. 33. and John, chap. xix. 20, say, that this accusation was written in Greek, Latin, and Hebrew. In those three languages, we may conceive the label to stand thus, according to the account given by St. John; the Hebrew being the mixed dialect then spoken.

In Hebrew—עֲשָׂה לָנוּ
סֵמֶן בְּלָשׁוֹן יְהוֹשֻׁעַ

In Greek—ΕΛΛΗΝΙΣΤΙ:

ΙΗΣΟΥΣ ΟΝΑΣΤΑΡΧΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

In Latin—PAPA S:

IESUS NAZARENUS REX IUDAEORUM

It is only necessary to observe, that all the letters both of the Greek and Roman alphabets, were those now called square or uncial, similar to those above.

43. *Two thieves*] *Angar, robbers, or cut-throats*: men who had committed robbery and murder; for it does not appear that persons were crucified for robbery only. Thus was our Lord numbered (his name enrolled, placed as it were in the death warrant) *with transgressors*, according to the prophetic declaration, Isa. liii. 12. and the Jews placed him between these two, perhaps to intimate that he was the *worst* felon of the three.

39. *Wagging their heads*] In token of contempt.

40. *Thou that destroyest*] Who didst pretend that thou couldst have destroyed the temple, and built it up again in three days—This malicious torturing of our Lord's words, has been noticed before. Cruelty is obliged to take refuge in lies, in order to vindicate its infamous proceedings.

If thou be the Son of God] Or rather, *Υἱὸς τοῦ Θεοῦ, a son of God*, i. e. a peculiar favourite of the Most High; not 'O Υἱὸς τοῦ Θεοῦ, the son of God. "It is not to be conceived," says a learned man, "that every passenger who was going to the city, had a competent knowledge of Christ's supernatural conception by the Holy Spirit, or an adequate comprehension of his character as the Messiah (καὶ ἐξ ὧν), THE SON OF GOD. There is not a single passage, where *Jesus* is designed to be pointed out as the MESSIAH, THE SON OF GOD, where the article is omitted: nor, on the other hand, is this designation ever specified *without* the article, thus, O Υἱὸς τοῦ Θεοῦ. See chap. xvi. 16. xvi. 63. xviii. 19."

41. *Chief priests—scribes and elders*] To these, several ancient MSS. and Versions add, καὶ Φαρισαίων, and Pharisees. But though the authority for this reading is respectable, yet it does not appear that the Pharisees joined in with the others in the condemnation of our Lord. Probably his discourses and parables, related in some of the preceding chapters, which were spoken directly to them, had so far convinced them, that they would at least have no hand in putting him to death. All the infamy of this seems to fall upon the PRIESTS, scribes, and elders.

42. *He saved others; himself he cannot save*] Or, *Cannot he save himself?* Several MSS. read this with the mark of interrogation as above; and this makes the sarcasm still more keen.

A high-priest who designs to destroy the temple of God; a villain who saves not himself; and the Son of God crucified; these are the contradictions which give offence to Jews and libertines. But a high-priest who dispels the types and shadows, only that he may disclose the substance of religion, and become the minister of a heavenly sanctuary; a saviour who dies only to be the victim of salvation; and the Son of God who confines his power within the bounds of the cross, to establish the righteousness of faith: this is what a Christian adores, this is the foundation of his hope, and the fountain of his present comfort and final blessedness. See *Questnel*.

We will believe him] Instead of *αὐτοῦ, him*, many excellent MSS. have *καὶ αὐτοῦ, in him*; this is a reading which *Griesbach* and other eminent critics have adopted.

43. *If he will have him*] Or, *if he delight in him—αἱ θέλει αὐτον*. The verbs *θέλω*, and *ἐθέλω*, are used by the Septuagint in more than forty places for the Hebrew *חָפֵץ* *chaphets*, which signifies, earnestly to desire, or delight in. Now as this is a quotation from Psal. xxii. 9. *He trusted in the Lord, that he would deliver him*; let him deliver him, (כִּי יִחְפֶּזְךָ לִּי *ki chaphets bo*) for he HATH DELIGHTED IN HIM: αἱ θέλει αὐτον, Sept. This will sufficiently vindicate the above translation; as the evangelist quotes the words from that version, with the simple change of *αἱ, if, for αὐτον, because*.

44. *The thieves also—cast the same in his teeth.*] That is, one of the robbers; for one, we find, was a penitent, Luke

41 b The thieves also which were crucified with him, cast the same in his teeth.

45 f Now from the sixth hour, there was darkness over all the land, unto the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

c Amos 8. 9. Mark 15. 33. Luke 23. 44.—d Heb. 5. 7.—e Psal. 22. 1

xxiii. 39, 40. See this form of expression adopted for, on chap. xxvi. 8.

45. *There was darkness over all the land*] I am of opinion, that *σαῶν τὴν γῆν* does not mean all the world, but only the land of Judea. So the word is used chap. xxiv. 30. Luke iv. 25. and in other places. Several eminent critics are of this opinion: *Beza* defends this meaning of the word, and translates the Greek *super universam REGIONEM, over the whole country*. Besides, it is evident that the evangelists speak of things that happened in Judea, the place of their residence. It is plain enough there was a darkness in Jerusalem, and over all Judea; and probably over all the people among whom Christ had for more than three years preached the everlasting Gospel; and that this darkness was supernatural, is evident from this, that it happened during the *pass-over*, which was celebrated only at the full moon, a time in which it was impossible for the sun to be eclipsed. But many suppose the darkness was over the whole world, and think there is sufficient evidence of this in ancient authors. *Phlegon* and *Thallus*, who flourished in the beginning of the second century, are supposed to speak of this. The former says, "In the fourth year of the 202d Olympiad, there was an extraordinary eclipse of the sun: at the sixth hour, the day was turned into dark night, so that the stars in heaven were seen; and there was an earthquake in Bithynia, which overthrew many houses in the city of Nice." This is the substance of what *Phlegon* is reputed to have said on this subject;—but, 1. All the authors who quote him differ, and often very materially, in what they say was found in him. 2. *Phlegon* says nothing of Judea: what he says is, *that in such an Olympiad* (some say the 102d, others the 202d) *there was an eclipse in Bithynia, and an earthquake at Nice*. 3. *Phlegon* does not say, that the earthquake happened at the time of the eclipse. 4. *Phlegon* does not intimate that this darkness was extraordinary, or that the eclipse happened at the full of the moon, or that it lasted three hours. These circumstances could not have been omitted by him, if he had known them. 5. *Phlegon* speaks merely of an ordinary, though perhaps total eclipse of the sun, and cannot mean the darkness mentioned by the evangelists. 6. *Phlegon* speaks of an eclipse that happened in some year of the 102d or 202d Olympiad; and therefore little stress can be laid on what he says, as applying to this event.

The quotation from *Thallus*, made by *Africanus*, found in the Chronicle of *Synceus*, of the eighth century, is allowed by eminent critics to be of little importance. This speaks, of a darkness over all the world, and an earthquake which threw down many houses in Judea, and in other parts of the earth." It may be necessary to observe, that *Thallus* is quoted by several of the ancient ecclesiastical writers, for other matters, but never for this; and that the time in which he lived is so very uncertain, that Dr. Lardner supposes there is room to think, he lived rather before than after Christ.

Dionysius the Areopagite, is supposed to have mentioned this event in the most decided manner; for being at Heliopolis in Egypt with his friend *Apollophanes*, when our Saviour suffered, they there saw a wonderful eclipse of the sun, whereupon *Dionysius* said to his friend, "Either God himself suffers, or sympathises with the sufferer." It is enough to say of this man, that all the writings attributed to him are known to be spurious, and are proved to be forgeries of the fifth or sixth century. Whoever desires to see more on this subject, may consult Dr. Lardner, (vol. vii. page 371. edit. 1788.) a man whose name should never be mentioned but with respect, notwithstanding the peculiarities of his religious creed; who has done more in the service of divine revelation than most divines in Christendom; and who has raised a monument to the perpetuity of the Christian religion, which all the infidels in creation shall never be able to pull down or deface. This miraculous darkness should have caused the enemies of Christ to understand, that he was the light of the world, and that because they did not walk in it, it was now taken away from them.

46. *My God, my God, why hast thou forsaken me?*] These words are quoted by our Lord from Psal. xxii. 1. they are of very great importance, and should be carefully considered. Some suppose "that the divinity had now departed from Christ, and that his human nature was left unsupported to bear the punishment due to men for their sins." But this is by no means to be admitted, as it would deprive his sacrifice of its infinite merit, and consequently leave the sin of the world without an atonement. Take deity away from any redeeming act of Christ, and redemption is ruined. Others imagine, that our Lord spoke these words to the Jews only, to prove to them that he was the Messiah. "The Jews," say they, "believed this psalm to speak of the Messiah: they quoted the eighth verse of it against Christ—He trusted in God that he would deliver him, let him deliver him, seeing he de-

47 Some of them that stood there, when they heard *that*, said, This man calleth for Elias.

48 And straightway one of them ran and took a sponge, ^a and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

^a Psalm 69. 21. Mark 15. 36. Luke 23. 36. John 19. 29.—b Mark 15. 37. Luke 23. 46.

Lighted in him. (See this chap. ver. 43.) To which our Lord immediately answers, *My God! my God! &c.* Thus showing that he was the person of whom the Psalmist prophesied.² I have doubts concerning the propriety of this interpretation.

It has been asked, What language is it that our Lord spoke? *Eli, Eli, lama sabachthani*, some say it is *Hebrew*—others *Syriac*. I say, as the evangelists quote it, it is *neither*. St. Matthew comes nearest the Hebrew, וְאֵלֵי אֵלֵי לָמָּה שָׁבָחְתָּנִי *Eli, Eli, lama zabachthani*, in the words Ἠλὲ Ἠλὲ, λὰμα σάββαχθάνι, *Eli, Eli, lama sabachthani*. And St. Mark comes nearest the Syriac, chap. xv. 43. ܐܠܝ ܐܠܝ ܠܡܐ ܫܒܚܬܢܝ *Alhii, Alhii, Lmoma shebachtheni*, in the words Ἠλὲ, Ἠλὲ, λὰμα σάββαχθάνι, *Eloii, Eloii, lamma sabachthani*. It is worthy of note, that a Hebrew MS. of the twelfth century, instead of *forsook me*, forsaken *me*, reads *shebachthani*, *FORGOTTEN me*. This word makes a very good sense, and comes nearer to the *sabachthani* of the evangelists. It may be observed also, that the words, *Why hast thou FORGOTTEN me?* are often used by David and others, in times of oppression and distress. See Psal. xlii. 9.

Some have taken occasion from these words, to depreciate the character of our blessed Lord. "They are unworthy," say they, "of a man who suffers, conscious of his innocence, and argue infelicity, impotence, and despair?" This is by no means fairly deducible from the passage. However, some think that the words, as they stand in the *Hebrew* and *Syriac*, are capable of a translation which destroys all objections, and obviates every difficulty. The particle *lama*, may be translated to *what*—to *whom*—to *what kind* or *sort*—to *what purpose* or *profit*: Gen. xxv. 32. xxxii. 29. xxxiii. 15. Job ix. 23. Jer. vi. 20. xix. 18. Amos v. 18. and the verb *zab* *ab* signifies to *leave*—to *deposit*—to *commit* to the *care* of. See Gen. xxxix. 6. Job xxxix. 11. Psal. x. 14. and Jer. xlix. 11. The words taken in this way, might be thus translated: *My God! my God! to what sort of persons hast thou left me!* The words thus understood are rather to be referred to the wicked Jews, than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who *stealed* their hearts against every operation of the Spirit and power of God. See *Ling. Brit. Reform.* by B. Martin, p. 36.

Through the whole of the Sacred Writings, God is represented as *doing* those things, which, in the course of his providence, he only *permits* to be *done*; therefore, the words, *to whom hast thou left or given me up*, are only a *form* of expression for, *How astonishing is the wickedness of those persons into whose hands I am fallen!* If this interpretation be admitted, it will free this celebrated passage from much embarrassment, and make it speak a sense consistent with itself, and with the dignity of the Son of God.

The words of St. Mark, chap. xv. 34, agree pretty nearly with this translation of the Hebrew: *Εἰς τι με εγκατέλειπες; To what [sort of persons, understood] hast thou left me?* A literal translation of the passage in the Syriac Testament, gives a similar sense: *Ad quid dereliquisti me?* "To what hast thou abandoned me?" And an ancient copy of the old Itala version, a Latin translation before the time of St. Jerom, renders the words thus: *Quare me in opprobrium dedisti?* "Why hast thou abandoned me to reproach?"

It may be objected, that this can never agree with the *ivari*, *echy*, of Matthew. To this it is answered, *ivari* must have the same meaning as *eis ti*—as the translation of *lama*; and that if the meaning be at all different, we must follow that evangelist who expresses most *literally* the meaning of the original: and let it be observed, that the Septuagint often translate *כִּי* by *ivari*, instead of *eis ti*, which evidently proves that it often had the same meaning. Of this criticism I say, *Valeat quod valeat*. Let it pass for no more than it is worth: the question is difficult—but whatever may be thought of the above words could not be used by our Lord, in the sense in which they are generally understood. This is sufficiently evident; for he well knew *echy* was come *unto that hour*; nor could he be forsaken of God, in whom dwelt all the fullness of the Godhead bodily. The Deity however, might restrain so much of its consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion; and thus was necessary to make his sufferings meritorious. And it is probable, that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation.

47. This man calleth for Elias.] Probably these were *hellenistic* Jews, who did not fully understand the meaning of our Lord's words. Elijah was daily expected to appear as the forerunner

51 % And behold ^e the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened: and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 ^f Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that ^e Exod 23. 31. 2 Chron 3. 14. Mark 15. 33. Luke 23. 45.—f 1 Ch. 35. 53. Acts 19. 41.—e Ver. 36. Mark 15. 29. Luke 23. 47.

runner of the Messiah; whose arrival, under the character of an mighty prince, was generally supposed to be at hand throughout the East. See Mat. iii. 23. Matt. ii. 2—4. xvii. 10—12.

48. *Take a sponge.* This being the most convenient way to reach a liquid to his mouth, *tied it on a reed*, that they might be able to reach his lips with it. This reed, as we learn from St. John, was a stalk of *hyssop*, which, in that country, must have grown to a considerable magnitude. This appears also to have been done in *mercy*, to alleviate his sufferings. See ver. 31.

49. After this verse, B.C.L. and five others add, *another taking a spear, pierced his side, and there came out blood and water.* Several of the Fathers add the same words here: they appear, however, to be an interpolation from John xix. 34.

50. *Yielded up the ghost.* Ἀφῆκε το πνεῦμα, *he dismissed the spirit.* He himself willingly gave up that life which it was impossible for man to take away. It is not said that he *hung on the cross till he died* through pain and agony; nor is it said that his bones were broken, the sooner to put him out of pain, and to hasten his death; but that himself *dismissed the soul*, that he might thus become, not a forced sacrifice, but a free-will offering for sin.

Now, as our English word *ghost*, from the Anglo-Saxon, *gæst*, *ghost*, an inmate, inhabitant, *ghost*, (a casual visitant) also a *spirit*, is now restricted among us to the latter meaning, always signifying the *immortal spirit* or *soul* of man, the *ghost* of the body; and as *giving up the spirit*, *ghost*, or *soul*, is an act not proper to man, though *commending it to God*, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case.

Every man since the fall, has not only been *liable* to death, but has *deserved* it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life; and therefore may be considered as naturally and properly immortal. No man, says he, *taketh it, my life, from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I might take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50. ἀφῆκε το πνεῦμα, *he gave up the ghost*; i. e. *he dismissed his spirit*, that he might die for the sin of the world. The evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way: *παρέδωκε το πνεῦμα, he delivered up his spirit*. We translate Mark xv. 37. and Luke xiii. 46. *he gave up the ghost*, but not correctly, because the word in both these places is very different—ἐξέπνευσε, *he breathed his last*, or *expired*; though in the latter place, Luke xxiii. 46. there is an equivalent expression—Ὁ Πατήρ, *into thy hands, παρὰ τοῦ πατρός μου, I commit my spirit*; i. e. I place my soul in thy hand; proving that the act was his own; that no man could take his life away from him; that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HE LAID DOWN HIS LIFE for the sheep. Of Ananias and Sapphira, Acts v. 5, 10, and of Herod, Acts xii. 23. our translation says they *gave up the ghost*; but the word in both places is ἐξέπνευσε, which simply means to *breathe out*, to *expire*, or *die*; but in no case, either by the Septuagint in the Old, or any of the sacred writers in the *New Testament*, is ἀφῆκε το πνεῦμα, or παρέδωκε το πνεῦμα, *he dismissed his spirit*, or *delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but now, Jesus Christ excepted, *gave up the ghost*, *dismissed*, *delivered up his own spirit*, and was consequently *free among the dead*. Of the patriarchs, &c. the Septuagint use the word ἐκέλευον, *fading*, or *waning*, he *ceased*, or *rested*.

53. *The vail of the temple was rent*.] That is, the vail which separated the holy place where the priests ministered, from the holy of holies, into which the high-priest only entered, and that once a year, to make a general expiation for the sins of the people. This rending of the vail was emblematical, and pointed out, that the separation between Jews and Gentiles was now abolished, and that the privilege of the high-priest was now communicated to all mankind: ALL might henceforth have access to the throne of grace, through the one great atonement and mediator, the Lord Jesus. See this beautifully illustrated in Heb. x. 19, 20, 21, 22.

52. *And the graves were opened.* By the earthquake; and many bodies of saints which slept, i. e. were dead, sleep being a common expression for death in the Scriptures.

53. *And came out of the graves after his resurrection.* Not BEFORE, as some have thought, for Christ was himself the FIRST FRUITS of them who slept, 1 Cor. v. 20. The *graves*

were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off,* which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

57[†] When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

^a Luke 8. 2, 3.—^b Mark 15. 40.—^c Mark 15. 42. Luke 23. 50. John 19. 35. ^d Isa. 53. 9.

were opened at his death, by the earthquake, and the bodies came out at his resurrection.

And appeared unto many. Thus establishing the truth of our Lord's resurrection in particular, and of the resurrection of the body in general, by many witnesses. *Quesnel's* reflections on these passages may be very useful. 1. "*The veil being rent*, shows, that his death is to put an end to the figurative worship, and to establish the true religion. 2. *The earthquake*; that this dispensation of the Gospel is to make known through the earth the judgments of God against sin and sinners. 3. *The rocks being rent*, declare that the sacrifice of Christ is to make way for the grace of repentance. 4. *The graves being opened*, that it is to destroy the death of sin, and confer the life of grace on sinners. 5. *The rising of the bodies of the saints*, shows that this death of Christ is to merit, and His Gospel publish the eternal happiness of body and soul for all that believe in his name."

It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the Gospel of the Nazarenes; others think that the simple meaning is this: By the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should be opened on Friday, and the bodies not be raised to life till the following Sunday, is difficult to be conceived. The place is extremely obscure.

54. *The centurion*. The Roman officer who superintended the execution, called *centurio*, from *centum*, a hundred, because he had the command of one hundred men.

Truly this was the Son of God. An innocent, holy, and divine person; and God thus shows his disapprobation of this bloody tragedy. It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and did not use the words in this sense. A son of God, as the Romans used the term, would signify no more than a very eminent or divine person; a hero.

55. *Mary women*. To their everlasting honour, these women evidenced more courage, and affectionate attachment to their Lord and master, than the disciples did, who had promised to die with him rather than forsake him.

Beholding afar off. At a distance—*ἀπὸ μακρόθεν*, though this expression may be understood to refer, rather to the distance from which they came, (viz. from Galilee) than the distance they stood from the cross; yet as all malefactors were crucified naked, perhaps this may account for the distance at which these modest women stood.

56. *Mary Magdalene*. She probably had her name from *Magdala*, a village or district in Lower Galilee. See chap. xv. 39. Some think she was called Magdalene from מגדל *magdala*, which signifies a *platter of hair*. See Lightfoot.

Mary the mother of James. She was mother of him called James the lesser, or junior, who was son of Alphaeus or Cleopas. See chap. x. 3. Mark xv. 40. John xix. 25. and she was sister to the Holy Virgin. Thus it appears that there were four remarkable Marys mentioned in the Gospels. 1. Mary the Virgin, wife of JOSEPH. 2. MARY SALOME, her sister, wife of Cleopas, John xix. 25. 3. MARY MAGDALENE, or MARY of Magdala; and, 4. MARY, the sister of Martha and Lazarus, John xi. 1. Though Baronius asserts, and Lightfoot is of the same opinion, that Mary Magdalene, and Mary, the sister of Martha and Lazarus, was one and the same person. It is difficult to ascertain and distinguish these women where their names occur in the Gospels, so many being called by the name of Mary.

Joseph. Several MSS. and Versions read Joseph. 57. *When the even*. This must have been about three o'clock, or a little after; for our Lord having expired about three o'clock, ver. 46. and the Jewish pass-over beginning about four, it was necessary that Joseph, who would not fail to eat the pass-over at the usual time, should have obtained and buried the body of Christ sometime before four o'clock. But such was the general consternation occasioned by the prodigies that took place on this most awful occasion, that we may safely conjecture, that nothing was done in order, and perhaps the pass-over itself was not eaten at the usual hour, if at all, that day. See at the end of the preceding chapter.

A rich man. He was a counsellor of the great sanhedrim, Luke xxiii. 50. and from the accounts given of him by the evangelists, we learn that he was a man of the greatest respectability. He now acted a more honourable part than all the disciples of our Lord. He was of *Arimathea*, or *Retama*, in the tribe of Benjamin, Matt. ii. 17. but lived ordinarily in Jerusalem, as being a member of the great council.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And ^dlaid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62^e Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, "After three days I will rise again.

^e Ch. 16. 29. & 17. 23. & 27. 13. & 36. 64. Mark. 9. 31. & 10. 34. Luke 9. 22. & 13. 33. & 24. 6. 7. John 2. 19.

58. *Begged the body*. That he might bury it honourably; otherwise, by the Jewish customs, it would have either been burnt, or buried in the common place appointed for executed criminals.

59. *Wrapped it in a clean linen cloth*. The Jews, as well as the Egyptians, added spices to keep the body from putrefaction, and the linen was wrapped about every part to keep the aromatics in contact with the flesh. From John xix. 39, 40. we learn that a mixture of myrrh and aloes of one hundred pounds weight, had been applied to the body of Jesus when he was buried. And that a second embalming was intended, we learn from Luke xxiii. 56. and xxiv. 1. as the hurry to get the body interred before the Sabbath, did not permit them to complete the embalming in the first instance. See an account of the mode of embalming among the Egyptians in the note on Gen. 1. 2, 26.

60. *Laid it in his own new tomb*. To all human appearance the body of Christ must have had the same burial place with those of the two robbers, as he was numbered with the transgressors, and suffered with them; for then he was a sacrifice, bearing the sin of the world in his own body on the tree;—but *note* the sacrifice is offered, the atonement made and accepted, he is no longer to be enrolled with the transgressors, and according to a prophecy delivered nearly seven hundred years before that time, he is to have the burying place of a rich man. See Isa. liii. 9, 10. Had our Lord been buried in the common burial ground of the malefactors, his resurrection could not have been so distinctly marked, as the chief priests would never have thought of sending the stone there, or setting a watch; but now that the body is got into the hands of a friend, they judge it necessary to make use of these precautions, in order, as they said, to prevent imposture; and from this very circumstance the resurrection of Christ had its fullest evidence, and was put beyond the power of successful contradiction. What a number of objections would not human prudence have made to Joseph's conduct, had he consulted it on this occasion? It would have represented to him, that "this was to expose himself, to bring himself into trouble, to render himself suspected, to put himself out of all capacity of doing good, to ruin himself irrecoverably, and now it could do no good to his teacher, he is now dead, and needs no longer any office of kindness from men." There is, sometimes in our whole life, and no opportunity in which God designs signally to employ us; and through our general backwardness to every good work, we are for reserving ourselves to other opportunities, in which God neither requires nor will accept our services.

Roll'd a great stone to the door. Some are of opinion that this tomb was cut down into the rock, perpendicularly from the surface; and that the great stone spoken of here, covered over the entrance to it. The stone, no doubt, was intended to secure the place as much as possible.

61. *Mary Magdalene, and the other Mary*. The mother of James and Joseph, ver. 56. The mother of our Lord had probably, by this time, been taken home to the house of John. See John xix. 26, 27.

Sitting over against the sepulchre. These holy women, filled with that love to their Lord which death cannot destroy, cleaved to him in life, and in death were not divided. They came to the grave to see the end, and overwhelmed with sorrow and anguish, sat down to mourn.

Verse 62. *The next day*. This was the seventh, or Saturday, and might be what we should term the evening of the sixth or Friday, because the Jews always ended their day, when the sun set, and then began the next.

That followed the day of the preparation. That is, of the Sabbath. The victuals, &c. which were to be used on the Sabbath by the Jews, were always prepared the preceding evening before the sun set. It is of this preparation that the evangelist speaks here; and it is the same which is mentioned by Mark, chap. xv. 42 by Luke, chap. xxiii. 54. and by John, chap. xix. 31. But there was another preparation which happened in the same day: viz. The preparation of the pass-over; this began about twelve o'clock, and continued till four, the time in which they ate the paschal lamb, see John xix. 14.

Verse 63. *Sir, we remember*. While these wicked men are fulfilling their own vicious councils, they are subverting the great cause of Christianity. Every thing depended on the resurrection of Christ; if it did not appear that he rose from the dead, then the whole system was false, and no atonement was made. It was necessary therefore that the chief priests, &c. should make use of every precaution to prevent an imposture, that the resurrection of Christ might have the fullest evidence to support it. See on ver. 60.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, ^aHe is risen from the dead: so the last error shall be worse than the first.

a John 11:43, &c. & 12:32. 2 Thes., 2:11.

The word *Kyphe*, is here very properly translated *Sir*, which in many other places, is as improperly translated *Lord*. When a Roman is the speaker, or the person addressed, *Kyphe* should always be translated *Sir*: when strangers address our Lord, the word is a title of civil respect; and should, in general, be translated in the same way.

After three days I will rise again.] This they probably took from his saying, *Destroy this temple, and in three days I will build it up*. If so, they destroyed, by their own words, the false accusation they brought against him to put him to death; then they perverted the meaning, now they declare it. Thus the wise are taken in their own craftiness. Neither the devil nor his servants ever speak truth, but when they expect to accomplish some bad purpose by it.

64. Lest his disciples come by night] *Nuktos*, by night, is wanting in ten of the uncial MSS. and in several others, and in most of the Versions. *Erasmus*, *Aldus*, *Beugell*, and *Boghard*, with *Griesbach*, leave it out of the text.

65. Ye have a watch] The Jews had a corps of Roman troops consisting of several companies, as a guard for the temple, Acts iv. 1. These companies mounted guard by turns, see Luke xxii. 4. Some of these companies which were not then on duty, Pilate gave them leave to employ to watch the tomb.

66. Made the sepulchre sure, sealing the stone, and setting a watch.] Or rather, made the tomb secure by the guard, and by sealing the stone. I follow *Kyphe* in construing *μετα τοῦ σφραγίσματος*, with *τηρητοῦ*. The guard was to take care that the disciples should not steal him away; and the seal, which was probably the seal of the governor, was to prevent the guards from being corrupted so as to permit the theft. So every thing was done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish. How wonderful are the wisdom and goodness of

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

b Dan. 6:17.

God! and how true is it, that there is neither might nor counsel against him.

1. The death of Christ was ordered so as to be witnessed by thousands; and if his resurrection take place, it must be demonstrated; and it cannot take place without being incontrovertible, such are the precautions used here to prevent all imposture.

2. The more the circumstances of the death of Christ are examined, the more astonishing the whole will appear. The death is uncommon—the person uncommon—and the object uncommon; and the whole is grand, majestic, and awful. Nature itself is thrown into unusual action, and by means and causes wholly supernatural. In every part, the finger of God most evidently appears.

3. How glorious does Christ appear in his death! were it not for his thirst, his exclamation on the cross, and the piercing of his side, we should have found it difficult to believe that such a person could ever have entered the empire of death; but the divinity and the manhood equally appear, and thus the certainty of the atonement is indubitably established.

4. But who can reflect on the state of the poor disciples, during the whole of the time in which our blessed Lord lay under the empire of death, without sharing their sorrows! When he expired on the cross, their expectation was cut off; and when his body was laid in the grave, their hopes were buried; and nothing but the resurrection of Christ from the dead, could have given a resurrection to their hopes. It is true they had heard him say, that he would rise again the third day; but in this it is evident their faith was very imperfect; and the uncertainty, perplexity, anxiety, and distress, which they, in consequence, must have suffered, can neither be described nor imagined. Though we know the glorious result, yet who can help sympathizing with the pious father, the virgin mother, and the disconsolate disciples!

CHAPTER XXVIII.

The resurrection of Christ declared by an angel to the two Marys at the sepulchre, 1—6. They are commissioned to announce this to the disciples, 7. They go, and are met by Christ himself, who promises to meet the disciples in Galilee, 8—10. The watch go into the city, and report to the chief priests what had taken place, 11. They give them money, to say that his disciples had stolen the body by night, while they slept, 12—15. Christ meets the eleven disciples in a mountain in Galilee, 16, 17. He gives them a commission to preach the Gospel throughout the earth; to baptize in the name of the Father, and of the Son, and of the Holy Ghost, and promises to be with them to the end of the world, 18—20. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

IN the ^aend of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, ^band the other Mary, to see the sepulchre.

2 And, behold, there ^cwas a great earthquake: for ^dthe angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 ^eHis countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

a Mark 16:1. Luke 24:1. John 20:1.—b Ch. 27:56.—c Or, had been.—d See Mark 15:5. Luke 24:4. John 20:12.

NOTES—Verse 1. In the end of the Sabbath] *Ὁς ἐξ ἐσθ-βατον*. After the end of the week; this is the translation given by several eminent critics; and in this way the word *ὅς* is used by the most eminent Greek writers. Thucydides, lib. iv. chap. 93. *ἡς ἡμέρας ὅς*: *ἡ*—the day was ended. Plutarch, *ὅς*: *τὸν βασιλεὺς ἔχοντα*—after the times of the king. Philostratus, *ὅς*: *τὸν Τροϊκόν*—after the Trojan war. See Rosenmüller. In general, the Jews divided their natural day which consisted of twenty-four hours, into day and night. Their artificial day began at the rising of the sun, and ended at the setting of the sun; all the rest of the time, from the setting to the rising of the sun, they termed *night*; hence the same word in Hebrew, signifies both evening and night. Gen. i. 5. Mark vi. 47. Matthew has employed the word in this extensive sense here, pointing out the latter part of the Jewish night, that which immediately preceded the rising of the sun, and not that first part which we call the evening. The transaction mentioned here, evidently took place early on the morning of the third day after our Lord's crucifixion; what is called our Sunday morning, or first day of the next week.

Came—to see the sepulchre.] That is, they set out at this time in order to visit the tomb of our Lord, and also to weep there, John xi. 31. and to embalm the body of our Lord, Luke xxiv. 1. St. Matthew omits Mary Salome, mentioned by Mark; and Joanna, the wife of Chuza, Herod's steward, mentioned by Luke. The other Mary was the wife of Cleopas, and mother of James and Joseph, mentioned before, chap. xvii. 56.

2. Were not Mary and Salome two distinct persons? 3. A great earthquake] *Σεισμός*; a shaking or commotion of any kind; probably the word means no more than the confusion arising among the guards by the angel's appearance: all this had taken place before the women reached the sepulchre.

5 And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, who has been crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, ^ahe goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ^bAnd as they went to tell his disciples, behold, ^cJesus met them: so that they were amazed, saying, ^dWhy stand ye here looking on? seek ye Jesus, who was crucified.

a Daniel in 6.—b Ch. 12:40 & 16:23 & 17:23 & 20:12.—c Ch. 20:16. Mark 16:7.—d See Mark 16:9, John 20:14.

The angel of the Lord descended from heaven] Matthew is very particular in this, to show that the word *angel* is not to be taken in the sense of an ordinary messenger, who might have come from Joseph of Arimathea, or from any other: but in the sense of an extraordinary messenger, who descended from God, out of heaven, for this very purpose. It is likely that the angel had descended, rolled away the stone, and was sitting on it, before the women reached the tomb.

3. His countenance] His appearance, *ἡ εἰς αὐτοῦ*; or, his face, for so the word is used in some of the best Greek writers. It seems from Mark xvi. 5, that this angel had assumed the appearance of a young man.

Like lightning] Consecrations of glory continually flaming from his face. This might produce the confusion mentioned ver. 2.

His raiment white as snow] He was clothed in garments emblematical of the glad tidings which he came to announce. It would have been inconsistent with the message he brought, had the angel appeared in black robes, such as those preposterously wear, who call themselves his successors in the ministry of a once suffering, but now risen and highly exalted Saviour. But the world is as full of nonsense as of sin; and who can correct and bring it to reason and piety?

4. The keepers—became as dead men] God can by one and the same means, comfort his servants and terrify his enemies. The resurrection of Christ is a subject of terror to the servants of sin, and a subject of consolation to the sons of God; because it is a proof of the resurrection of both, the one to shame and everlasting contempt; the other to eternal glory and joy.

5. I know that ye seek Jesus] Speaking after the manner of men, these women deserved to be the first witnesses of the resurrection of Christ: during life they ministered to him, and in death they were not denied. They attended him to the

them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell ^a my brethren that they go into Galilee, and there shall they see me.

11 ^a (Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.)

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and ^a a See In. 30. 17. Rom. 8. 29. Heb. 2. 11.—Ch. 26. 39. Ver. 7.—Dan. 7. 13, 14. Ch. 11. 27 & 16. 28. Luke 1. 32 & 10. 22. John 3. 35, & 5. 22 & 13. 3 & 17. 2. Acts 2. 36. Rom. 8. 9. 1 Cor. 13. 27. Eph. 1. 10, 21. Phil. 2. 9, 10. Heb. 1. 2 & 2. 8. 1 Pet. 3. 22. Rev. 17. 14.

cross, notwithstanding their attachment to him exposed them to the most imminent danger; and now they come to watch and weep at his tomb. The common opinion is, that women are more *fickle* and less *courageous* than men. The *reverse* of this I believe to be the truth, in those who are thoroughly converted to God; and who previously to conversion, whether *man* or *woman*, can be trusted in any case?

6. *Come, see the place* [The tomb in which our Lord was laid, no doubt like the rest of the Jewish burying places, a receptacle for the several dead of a whole family, divided into separate *niches*, where each had his *place*. *Come and see the place*—was tantamount to, come and see the niche in which he was laid—it is now empty—nor was there any other body in the place, for the tomb was a new one, in which no man had ever been laid, John xix. 41. so there could be no deception in the case.]

7. *Go quickly and tell his disciples* [Thus these faithful women proclaim the Gospel to those, who were afterward to be the *teachers* of the whole human race! Behold what honour God puts upon those who *persevere* in his truth, and continue to acknowledge him before men!]

That he is risen from the dead [There is a remarkable saying of R. Judah Hakkedosh, which some critics quote on this subject. "After THREE DAYS the SOUL of the Messiah shall RETURN to its body, and he shall go out of that stone in which he shall be BURIED."]

Goeth before you into Galilee [As himself promised, chap. xxvi. 32.]

8. *They departed quickly from the sepulchre* [At the desire of the angel they went into the tomb, to have the fullest certainty of the resurrection.]

Fear and great joy [Fear, produced by the appearance of this glorious messenger of G. d.; and great joy occasioned by the glad tidings of the resurrection of their Lord and Master. At the mention of unexpected good news, fear and joy are generally intermingled.]

—*Ille cum apud me, ita animus commotus est metu,*

Spe, gaudio, mirando hoc tanto, tam repentino bono.

TERRENT. And. v. 945

"I am almost beside myself, my mind is so agitated with fear, hope, and joy, at this unexpected good news."

9. *And as they went to tell his disciples* [This clause is wanting in the *Codex Vaticanus*, and *Codex Bezae*, and in twenty others, and in most of the *Versions*. The omission is approved by *Mill*, *Bengel* and *Schm'id*. *Griesbach* leaves it in the text with a note of doubtfulness. It appears to be superfluous. To connect this with the next clause, the particle *and*, and, is obliged to be suppressed in all the translations. I think the verse should begin with, *And behold he goeth, &c.* and the former clause be suppressed. *Prothabiter delenda*, says Professor White, in his *Crisceus Griesbachianus*, speaking of the preceding words.]

Jesus met them [Christ bestows his graces and consolations by degrees, first by his angels, and then by himself. He does not reveal himself to incredulous and disobedient souls; he appears not even to those women till he has tried their faith and obedience by his ministering angels.]

All hail! Hale peye ge, health be to you! Anglo-Saxon,—*Xa-gere, be ye safe, rejoice.*

10. *Be not afraid* [They were seized with fear at the sight of the angel; and this was now renewed by the unexpected appearance of Christ. See the note on ver. 8.]

Go tell my brethren [This is the first time our Lord called his disciples by this endearing name: they no doubt thought that their Lord would reproach them with their past cowardice and infidelity; but in speaking thus, he gives them a full assurance in the most tender terms, that all that was past, was as buried for ever.]

11. *Some of the watch* [Or *guards*. Probably the rest still remained at the tomb, waiting for orders to depart; and had sent these, to intimate to their employers the things that had taken place.]

12. *With the elders* [That is, the *senators* of the great *sanhedrin*, or Jewish council of state; elsewhere called the *elders of the people*; they could now meet, as the Sabbath was over.]

13. *His disciples came by night* [This was as *observed* as it was *felt*. On one hand the terror of the disciples, the smallness of their number (only eleven) and their almost total want of faith. On the other, the great danger of such a bold enterprise, the number of armed men who guarded the tomb,

this saying is commonly reported among the Jews until this day.)

16 ^a Then the eleven disciples went away into Galilee, into a mountain ^b where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 ^a And Jesus came and spake unto them, saying, ^c All power is given unto me in heaven and in earth.

19 ^d Go ye therefore, and ^e teach ^f all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

20 ^g Teaching them to observe all things whatsoever I have commanded you: ^h and, lo, I am with you always, even unto the end of the world. ⁱ Amen.

^a Mark 16. 15.—^b Isa. 52. 10. Luke 24. 47. Acts 2. 33, 39. Rom. 10. 19. Col. 1. 23.—^c 1 Cor. 15. 25.—^d John 14. 14—15. Acts 2. 42. 1 Tim. 6. 14.—^e Ch. 13. 39 & 23. 3. 2 Tim. 2. 23.—^f 1 Cor. 15. 16.

the authority of Pilate, and of the sanhedrim, must render such an imposture as this utterly devoid of credit.

Stole him away while we slept [Here is a whole heap of absurdities. 1st. Is it likely that so many men would all fall asleep in the open air, at once? 2dly. Is it at all probable that a *Roman guard* should be found off their watch, much less asleep, when it was instant *death* according to the Roman military laws, to be found in this state? 3dly. Could they be so sound asleep as not to awake with all the noise which must be necessarily made by removing the great stone, and taking away the body? 4thly. Is it at all likely that these disciples could have had time sufficient to do all this, and to come and return without being perceived by any person? And, 5thly. If they were asleep, how could they possibly know that it was the *disciples* that stole him, or indeed that any person or persons stole him! for being *asleep*, they could see no person. From their own *testimony*, therefore, the *resurrection* may be as *fully proved* as the *theft*.]

14. *If this come to the governor's ears* [Pilate—*we will persuade him* that it is for his own interest and honour to join in the deception—and we will *render you secure*—we will take care that you shall not suffer that punishment for this pretended breach of duty which otherwise you might expect.]

15. *Until this day* [That is to say, the time in which Matthew wrote his Gospel; which is supposed by some to have been *eight*, by others *eighteen*, and by others *thirty* years after our Lord's resurrection.]

16. *Then the eleven disciples went* [When the women went and told them that they had seen the Lord, and that he had promised to meet them in Galilee. From the *sixteenth* to the *fifteenth* verse inclusive, should be read in a parenthesis, as the *sixteenth* verse is the continuation of the subject mentioned in the *text*.]

17. *But some doubted* [That is, *Thomas* only at first doubted. The expression simply intimates, that they did not all believe at that time. See the same form noticed on chap. xxvi. 8. and chap. xxvii. 44.]

18. *And Jesus came and spake unto them* [It is supposed by some, that the reason why any doubted, was, that when they saw Jesus at first, he was at a *distance*; but when he came up, drew near to them, they were fully persuaded of the identity of his person.]

All power is given unto me [Or, *All authority in heaven and upon earth is given unto me*. One fruit of the sufferings and resurrection of Christ is represented to be, his having *authority* or *right* in *heaven* to send down the Holy Spirit—to raise up his followers thither—and to crown them in the kingdom of an endless glory. *In earth*, to convert sinners—to sanctify, protect, and perfect his church; to subdue all nations to himself; and finally to judge all mankind. If Jesus Christ were not equal with the Father, could he have claimed this equality of power, without being guilty of impiety and blasphemy? Surely not; and does he not, in the fullest manner, assert his Godhead, and his equality with the Father, by claiming and possessing all the authority in heaven and earth? i. e. all the power and authority by which both empires are governed?]

19. *Go ye therefore* [Because I have the authority aforesaid, and can send *whosoever* I will, to do *whatsoever* I please:—*teach, baptize, make disciples of all nations*, bring them to an acquaintance with God, who bought them, and then baptize them in the name of the Father. It is natural to suppose, that *adults* were the first subjects of baptism; for as the Gospel was in a peculiar manner sent to the Gentiles, they must hear and receive it, before they could be expected to renounce their old prejudices and idolatries, and come into the bonds of the Christian covenant. But certainly no argument can be drawn from this concession against the baptism of *children*. When the Gentiles and Jews had received the faith and blessings of the Gospel, it is natural enough to suppose they should wish to get their children incorporated with the visible church of Christ; especially if, as many pious and learned men have believed, baptism succeeded to circumcision, which I think has never yet been disproved. The apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them, and as they now received a commission to teach and proselyte all the nations, and baptize them in the name of the Holy Trinity, they must necessarily understand that infants were included; nor could they, the custom of the country being considered, have under-

stood our Lord differently, unless he had, in the most express terms, said, that they were *not* to baptize children, which neither he nor his apostles ever did. And as to the objection, that the baptized were obliged to profess their faith, and that, therefore, only *adults* should be baptized, there is no weight at all in it; because, what is spoken of such, refers to those who, only at that period of life, heard the Gospel, and were not born of parents who had been Christians; therefore they could not have been baptized in the Christian faith, forasmuch as no such faith was, at their infancy, preached in the world. That the children and even infants of proselytes, were baptized among the Jews, and reputed in consequence *clean*, and partakers of the blessings of the covenants, see proved at large by Wetstein, in his note on Matt. iii. 16. See the note on chap. iii. 6. and particularly on Mark xvi. 16.

In the name of the Father, &c.] Baptism, properly speaking, whether administered by dipping or sprinkling, signifies a full and eternal consecration of the person to the service and honour of that Being in whose name it is administered; but this consecration can never be made to a creature; therefore the Father, and the Son, and the Holy Spirit, are not creatures. Again, baptism is not made in the name of a quality or attribute of the Divine Nature; therefore the Father, and the Son, and the Holy Spirit, are not qualities or attributes of the Divine Nature. The *orthodox*, as they are termed, have generally considered this text a decisive proof of the doctrine of the Holy Trinity; and what else can they draw from it? Is it possible, for words to convey a plainer sense than these do? And do they not direct every reader to consider the Father, the Son, and the Holy Spirit, as three distinct Persons? "But this I can never believe." I cannot help that—you shall not be persecuted by me for differing from my opinion. I cannot go over to you: I must abide by what I believe to be the meaning of the Scriptures. Dr. Lightfoot has some good thoughts on this commission given to the apostles:

"I. Christ commands them to go and baptize the nations: but how much time was past before such a journey was taken! And when the time was come that this work should be begun, Peter doth not enter upon it without a previous admonition given him from heaven. And this was occasioned hereby, that according to the command of Christ, the Gospel was first to be preached to Judea, Samaria, and Galilee.

"II. He commands them to baptize in the name of the Father, and of the Son, and of the Holy Ghost; but among the Jews they baptized only in the name of Jesus, see Acts. ii. 38. and viii. 16. and xix. 5. For this reason, that thus the baptizers might assert, and the baptized confess, Jesus to be the true Messiah; which was chiefly controverted by the Jews. Of the same nature is that apostolic blessing, *Grace and peace from God the Father, and from our Lord Jesus Christ*. Where then is the Holy Ghost? He is not excluded, however he be not named. The Jews did more easily consent to the Spirit of the Messiah, which they very much celebrate, than to the person of the Messiah. Above all others they deny and abjure Jesus of Nazareth. It belonged to the Apostles therefore, the more earnestly to assert Jesus (to be the Messiah) by how much the more vehemently they opposed him: which being once cleared, the acknowledging of the Spirit of Christ would be introduced, without delay or scruple. Moses (in Exod. vi. 14.) going about to reckon up all the tribes of Israel, goes no further than the tribe of Levi; and takes up with that to which his business and story at that present related. In like manner the apostles, for the present, baptize in the name of Jesus, and bless in the name of the Father and of Jesus, that thereby they might more firmly establish the doctrine of Jesus which met with such sharp and virulent opposition; which doctrine being established among them, they would soon agree about the Holy Ghost.

"III. Among the Jews, the controversy was about the true Messiah; among the Gentiles, about the true God. It was therefore proper among the Jews to baptize in the name of Jesus, that he might be vindicated to be the true Messiah. Among the Gentiles, in the name of the Father, and of the Son, and of the Holy Ghost; that they might be hereby instructed in the doctrine of the true God.—Let this be particularly noted.

"IV. The Jews baptized proselytes, into the name of the Father, that is, into the profession of God, whom they called by the name of Father. The apostles baptize the *Jews* into the name of Jesus the Son, and the Gentiles into the name of the Father, and of the Son, and of the Holy Ghost.

"V. The Father hath revealed himself in the Old Covenant; the Son in the New; in human flesh by his miracles, doctrine, resurrection, and ascension; the Holy Ghost in his gifts and miracles. Thus the doctrine of the ever blessed Trinity grew by degrees to full maturity. For the arriving to the acknowledgment of which, it was incumbent upon all who professed the true God to be three in one, to be baptized into his name." Lightfoot's Works, vol. II. p. 274.

20. Teaching them to observe all things.] Men are ignorant of divine things, and must be taught. Only those can be considered as proper teachers of the ignorant, who are thoroughly instructed in whatsoever Christ has commanded. Persons who are entrusted with the public ministry of the word, should take care that they teach not human creeds and

confessions of faith, in place of the Sacred Writings; but those things, and those only, which Jesus has commanded. And, lo, I am with you alway! Kai idw eyo meθ' υμῶν εἰς πάντας τὰς ἡμέρας—literally, Behold I am with you every day. A minister of Christ should consider, that while his soul simply and uniformly follows Jesus, he shall be made a constant instrument of bringing many sons and daughters to glory. The dark, it is true, must be enlightened, the ignorant instructed, the profligate reclaimed, the guilty justified, and the unholy sanctified; and who is sufficient for this work? He, with whom the Son of God is EVERY DAY, and none other.

Unto the end of the world] Some translate, εἰς τὴν αἰῶνα ἔως τὸν αἰῶνα, to the end of this age: meaning the apostolic age, or Jewish dispensation, and then they refer the promise of Christ's presence to the working of miracles, and explain this by Mark xvi. 17—19. By my name they shall cast out demons, &c. &c. But though the words are used in this sense in several places, see chap. xiii. 39, 40, 49, and xxiv. 3. yet it is certain they were repeatedly used among the primitive ecclesiastical writers, to denote the consummation of all things; and it is likely that this is the sense in which they are used here, which the Anglo-Saxon here happily expressed: And he beo wið eowre ealle dagas oððe ge-ænigne—And I, be with you all days, until world ending; and this is indispensably necessary, because the presence and influence of Jesus Christ are essentially requisite in every age of the world, to enlighten, instruct, and save the lost. The promise takes in not only the primitive apostles, but also all their successors in the Christian ministry, as long as the earth shall endure.

Amen.] This word is omitted by some of the oldest and most authentic MSS. and by some Versions and Fathers. When it is considered, that the word amen simply means so be it! we may at once perceive that it could not be added by our Lord. For our Lord could not pray that his own will might be done, or his own promise fulfilled. The word is, therefore, utterly impertinent as a part of the sacred text, and could neither have been added by our Lord, nor by the evangelist. The *amens* at the end of the sacred books, have no other authority than what they derive from the transcribers of copies; and at best are only to be considered as the pious wish of the writer, or of the church, that the promises contained in the sacred volume may be accomplished.

In the MSS. and Versions there are various subscriptions, or epigraphs, to this Gospel: the following are the principal. "The Gospel according to Matthew—written by him in Jerusalem—in Palestine—in the East—in the Hebrew dialect—in Hebrew—eight years after the ascension of Christ—interpreted by John—by James the brother of the Lord."

The subscription in some copies of the Arabic version is very full: "The end of the copy of the Gospel of Matthew the apostle. He wrote it in the land of Palestine, by inspiration of the Holy Spirit, in the Hebrew tongue, eight years after the bodily ascension of Jesus the Messiah into heaven, in the first year of the reign of Claudius Cæsar, king of Rome."

These are sufficient to show how little credit should be attached to the subscriptions found at the end of the sacred books, either in the MSS. or in the Versions.

I. In concluding my notes on this evangelist, I cannot express myself better than in the words of the late Mr. Wakefield, to whom this commentary has been in many instances indebted. "I have now finished my observations on the Gospel of Matthew: a piece of history, it must be acknowledged, the most singular in its composition, the most wonderful in its contents, and the most important in its object, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of internal marks of credibility this Gospel certainly has no parallel among human productions."

2. One thing the pious and intelligent reader has, no doubt, already noticed; there is not one truth, or doctrine, in the whole oracles of God, which is not taught in this evangelist. The outlines of the whole spiritual system are here correctly laid down: even Paul himself has added nothing; he has amplified and illustrated the truths contained in this Gospel: but even under the direct inspiration of the Holy Ghost, neither he nor any other of the apostles have brought to light any one truth, the prototype of which has not been found in the words or acts of our blessed Lord, as related by Matthew, in the work which has already passed under review. The Gospel by St. Matthew is the grand text-book of Christianity; the other Gospels are collateral evidences of its truth, and the Apostolic Epistles are comments on the text. In the commencement of this work, I stated my wish, "to assist my fellow labourers in the vineyard to lead men to him who is the fountain of all excellence, goodness, truth, and happiness:—to magnify his LAW, and make it honourable;"—to show the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world—to prove that God's great design is to make his creatures happy; and that such a salvation as it becomes God to give, and such as man needs to receive, is within the grasp of every human soul." See General Preface, before Genesis. And having thus far done what I could, in reference to these great and important pur-

poses, here I register my thanks to the ever-blessed God, Father, Word, and Holy Spirit, that he has permitted me to cast my mite into this sacred treasury, to add my feeble testimony to His Eternal Truth: and has spared me, in the midst of many infirmities and oppressive labours, to see the conclusion of this Gospel, a consummation which I had long devoutly wished, but which I had scarcely hoped ever to see realized.

May the divine Author of this sacred book give the reader a heart-fee experience of all the truths it contains, make and keep him wise unto salvation, build him up in this most holy faith, and give him an inheritance among the blessed, through Christ Jesus, the Friend of mankind, and the Saviour of sin-

ners; who is the *Object* and *End* of this glorious system of truth. And to Him, with the Father and Eternal Spirit, be glory and dominion, thanksgiving and obedience, for ever and ever. Amen and amen!

For an explanation of the *Chronological Notes*, the reader is referred to the *Tables* at the end of the *Acts*. This will explain the reason why the crucifixion of our Lord *appears*, by the notes at the head of the chapters, to have taken place in this, *twenty-ninth year of his age*; because the *vulgar* or *common reckoning is four years short*; these *four years* being added, will bring our Lord's death to the true time, viz. thirty-three years from his birth. This note the reader will have the goodness to bear in mind.

END OF THE NOTES ON THE GOSPEL OF ST. MATTHEW.

PREFACE TO ST. MARK.

For an explication of the word *Gospel*, and the title *SAINT*, the reader is referred to the Preface to Matt. p. ii.—v.

MARK. This person is the second in the commonly received order of the four evangelists, was named JOHN MARK, and was the son of a pious woman called Mary, who dwelt at Jerusalem: she was an early believer, and the disciples used to meet at her house. Peter, having been delivered out of prison by an angel, came to the house of Mary, mother of John whose surname was Mark, where many were gathered together, praying, Acts xii. 12. This very first mention of John Mark, assures us of Peter's intimacy in that family: it is almost universally allowed, that Mark, mentioned by Peter, 1 Epist. chap. v. 13. is this evangelist, and that he is the same with him who is called *sister's son to Barnabas*, Col. iv. 10. and is supposed to have been converted by Peter to the Christian faith. He travelled from Jerusalem to Antioch with Paul and Barnabas, Acts xii. 25. and some short time after, he accompanied them to other countries as their *minister*, Acts xiii. 5. When they returned to the continent, and came on shore at Perga in Pamphylia, he departed from them and returned to Jerusalem, ver. 13. Afterward, he would have gone with Paul and Barnabas, but the former refused to take him, because of his having left them at Pamphylia: Paul and Barnabas then separated, and Mark accompanied his uncle Barnabas to Cyprus, Acts xv. 36—41. Afterward Paul and he were fully reconciled, as evidently appears from 2 Tim. iv. 11. *Take Mark and bring him with thee; for he is profitable to me for the ministry.* This appears also from Philemon, ver. 24, where Mark is styled Paul's *fellow-labourer*; and from Col. iv. 10, where we find the apostle recommending him in a particular manner to the church of God at that place. He is generally supposed to have been particularly intimate with St. Peter, to have written his Gospel at Rome, A. D. 64. and to have died at Alexandria in Egypt, in the eighth year of the reign of Nero. Dr. LARDNER has fully proved that *Mark the evangelist*, and *John Mark* nephew to *Barnabas*, were one and the same person. See his Works, vol. vi. p. 77, &c.

How Mark composed his Gospel, is a question not yet decided among learned men. Many of the primitive fathers, such as Papias, Clemens Alexandrinus, Irenæus, Tertullian, Origen, Eusebius, &c. believed that he was only the amanuensis of St. Peter; that this apostle, through modesty, would not put his name to the work, but dictated the whole

account, and Mark wrote it down from his mouth. St. Augustine appears to have been the first who maintained that Mark abridged St. Matthew's Gospel; and that it not to be considered as an *original work*—on this opinion, several remarks will be made in the course of these notes. Others suppose that Mark compiled it, partly out of Matthew's Gospel, and partly out of the Gospel of Luke. But most of these are conjectures which appear to have very little foundation. Critics are also divided, concerning the *language* in which it was written, and the *people* to whom it was sent. Some have contended for a *Latin* original, because of several Latin words found in it, such as *σπένδυλατορ*, chap. vi. 27. *κεντυριον*, xv. 39, 44, 45. *σασαρον*, xiv. 44. But such words are better accounted for, by supposing that his Gospel was written for the use of the *Roman* people; and that it is on this account, that he wholly passes by the genealogy of our Lord, as being a point of no consequence to Gentile converts, though very necessary for the *Jews*, and especially the *Jews of Palestine*. That it was originally written in *Greek*, is a point now acknowledged by almost all learned men.

It may be necessary to state the things omitted by Mark in the beginning of his Gospel, which are mentioned by Matthew and Luke.

1. THE PREFACE, found in Luke and John, chap. i. 2. THE CONCEPTION of Elizabeth, Luke i. 5—25. 3. THE SALVATION of Mary, Luke i. 26—38. 4. Mary's visit to Elizabeth, Luke i. 39—56. 5. John Baptist's birth, Luke i. 57—79. 6. THE ANGEL'S APPEARANCE to Joseph, Matt. i. 18—25. 7. THE BIRTH of CHRIST, Matt. i. 25. Luke ii. 1—7. 8. THE GENEALOGY of CHRIST, Matt. i. 1—17. Luke iii. 1—76. 9. THE APPEARANCE of the Angel to the SHEPHERDS, Luke ii. 8—20. 10. THE CIRCUMCISION of CHRIST, Matt. i. 25. Luke ii. 21. 11. THE PRESENTATION of Christ in the temple, Luke ii. 22—38. 12. THE coming of the MAGI, Matt. ii. 1—12. 13. THE FLIGHT into Egypt, Matt. ii. 13—15. 14. HEROD'S MURDER of the INNOCENTS, Matt. ii. 16—18. 15. THE RETURN of the holy family from Egypt, Matt. ii. 19—23. Luke ii. 39. 16. Christ's JOURNEY to Jerusalem when twelve years of age, Luke ii. 40—43.

From the particulars enumerated here, it appears, that the things omitted by Mark, are also omitted by John, except the Preface; and that St. Luke is the most circumstantial.

For other particulars relative to this Gospel, see at the end of the last chapter.

THE GOSPEL ACCORDING TO ST. MARK.

[For Chronological Aeras, see at the end of the Acts.]

CHAPTER I.

The mission, preaching, and success of John Baptist, 1—5. His manner of life, 6. Proclaims Christ, and baptizes him in Jordan, 7—11. The temptation of Christ, 12, 13. John being put in prison, Christ begins to preach, 14, 15. He calls Andrew and Simon, 16—18. James and John, 19, 20. Teaches in Capernaum, 21, 22. Casts out a demon, 23—28. Goes into the house of Simon, and heals his mother-in-law, 29—31. Heals many diseased persons, 32—34. Goes to the desert, and is followed by his disciples, 35—37. Preaches in different towns and synagogues of Galilee, and casts out devils, 38, 39. Cleanses a leper, who publishes abroad his miraculous cure, 40—45. [A. M. 4030. A. D. 26. An. Olymp. CCi. 2.]

THE beginning of the Gospel of Jesus Christ, * the Son of God :

2 As it is written in the prophets, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

a Matthew 14. 33. Luke 1. 75. John 1. 31.—b Malachi 3. 1. Matthew 11. 10. Luke 7. 27.

NOTES.—Verse 1. *The beginning of the Gospel* It is with the utmost propriety, that Mark begins the Gospel dispensation by the preaching of John the Baptist, he being the forerunner of Jesus Christ, and the first proclaimer of the incarnated Messiah. *Gospel*—for the meaning of the word, see the preface to Matthew.

[*Son of God*] To point out his divine origin; and thus glancing at his miraculous conception. This was an essential character of the Messiah. See Matt. xvi. 16. xxvi. 63. Luke xxii. 67, &c.

3 * The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 * John did baptize ye in the wilderness, and preach the baptism of repentance * for the remission of sins.

c Isa. 40. 3. Matt. 3. 3. Luke 3. 4. John 1. 15, 23.—d Matt. 3. 1. Luke 3. 3. John 3. 23.—e Jer. 1. 3, and

2. As it is written in the prophets] Rather, as it is written by Isaiah the prophet. I think this reading should be adopted, instead of that in the common text. It is the reading of the *Codex Bezae*, *Vatican*, and several other MSS. of great repute. It is found also in the *Syriac*, *Persic*, *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and *Itala* versions, and in several of the *Fathers*. As this prophecy is found both in *Isaiah* and *Malachi*, probably the reading was changed to *ταῖς προφηταῖς*, the prophets, that it might comprehend both. In one of ASSEMAN'S Syriac copies, both *Isaiah* and *Malachi* are men-

5 * And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

7 And preached, saying, ^d There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 * I indeed have baptized you with water: but he shall baptize you ^e with the Holy Ghost.

9 * And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 ^b And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, ^k Thou art my beloved Son, in whom I am well pleased.

12 * And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; ^m and the angels ministered unto him.

14 * Now when John was put in prison, Jesus came into Galilee, ⁿ preaching the Gospel of the Kingdom of God.

15 And saying, ^p The time is fulfilled, and ^q the kingdom of God is at hand: repent ye, and believe the Gospel.

16 * Now as he walked by the sea of Galilee, he saw Simon

a Matt. 3:5.—b Matt. 3:1.—c Lev. 11:22.—d Matt. 3:11. John 1:27. Acts 13:25.—e Acts 1:5, 6, 11, 16 & 19:4.—f Isa. 41:3. John 1:23. Acts 2:4 & 10:43, 45, 47, 48.—g 1 Cor. 12:13.—h Matt. 3:13. Luke 3:21.—i Matt. 3:16. John 1:32.—j Or, cloven, or, rent.—k Isa. 42:7. Matt. 3:17. 1 Th. 9:7.

tioned. See all the authorities in *Griesbach*, 2d ed. t. and see the *parallel* place in Matthew, chap. iii. 3, where the prophet *Isaiah* is mentioned, which seems fully to establish the authority of this reading.

3. *The voice of one crying.* See on Matt. iii. 1—3.

4. *John.* The original name is nearly lost in the Greek *Joannes*, and in the Latin *Johannes*, and almost totally so in the English *John*. The original name is יהושע *Yehoshua*, compounded of יהוה *Yehovah* *chavan*, the *grace* or *mercy* of *Jehovah*: a most proper and significant name for the forerunner of the God of all grace. It was John's business to proclaim the *Gospel of the grace of God*, and to point out that *Lamb or sacrifice of God, which takes away the sin of the world*.

For the remission of sins. Or, *toward the remission*—*is adverb*. They were to repent, and be baptized in *reference* to the remission of sins. REPENTANCE prepared the soul for it, and BAPTISM was the type or pledge of it. See on Matt. iii. 2.

5. *All the land.* See on Matt. iii. 4—6.

Confessing their sins. It was an invariable custom among the Jews, to admit no proselyte to baptism, till he had, in the most solemn manner, declared that he forever had renounced all idolatrous worship, all heathenish superstitions; and promised an entire and unreserved submission to the law of Moses. This was necessary for a *proselyte adult*—a child dedicated to God by baptism, must be brought up in this faith.

6. *John was clothed, &c.* See the note on Matt. iii. 4.

7. *The latchet of whose shoes.* The shoe of the ancients, was properly only a *sole* tied round the foot and ankle with *strings or thongs*. See on Matt. iii. 11.

8. *I indeed have baptized you with water.* As if he had said, This baptism is not to be rested in; it is only an emblem of that which you must receive from him who is mightier than I. It is he only who can communicate the Holy Spirit; and water baptism is nothing, but as it points out, and leads to, the baptism of the Holy Ghost. The subject of these two verses is not found in Matthew nor John: but is mentioned with some varying circumstances by Luke, chap. iii. 16.

9—11. See the subject of these verses, which contain the account of our Lord's baptism, explained, Matt. iii. 13—17.

12. *The Spirit driveth him.* Εξαλει, *putteth him forth*. St. Matthew says, chap. iv. 1. *αποθῆκε*, *was brought up*. See this important subject of our Lord's temptation explained at large, Matt. iv. 1—11.

13. *With the wild beasts.* This is a curious circumstance, which is mentioned by none of the other evangelists; and seems to intimate, that he was in the most remote, unfrequented, and savage part of the desert; which, together with the diabolic influence, tended to render the whole scene the more horrid. Perhaps this very circumstance is mentioned, as emblematical of that *savage and brutal cruelty*, with which he was persecuted to death by the Jews and Gentiles, instigated thereto by the malice of Satan.

14. *Preaching the Gospel of the kingdom.* See the notes on Matt. iii. 2, and on the office of the *preacher* or *herald*, at the end of that chapter.

15. *The time is fulfilled.* That is, the time appointed for sending the *Messiah*; and particularly the time specified by Daniel, chap. ix. 24—27. Here are *four* points worthy of deep attention, in the preaching of the Son of God. 1. Every thing that is done, is according to a plan laid by the divine Wisdom, and never performed till the time appointed was filled up. 2. That the kingdom and reign of sin are to be destroyed, and the kingdom of grace and heaven, established in

and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become Fishers of men.

18 And straightway² they forsook their nets, and followed him.

19 ^a And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship, mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 ^b And they went into Capernaum; and straightway on the Sabbath-day he entered into the synagogue, and taught.

22 ^c And they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes.

23 ^d * And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; ^e what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit ^f had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

1 Matt. 4:1. Luke 4:1.—m Matt. 4:12.—n Matt. 4:21.—p Dan. 9:26. Gal. 4:4. Ephes. 1:10.—q Matt. 3:9 & 4:17.—r Matthew 4:18. Luke 6:1.—s Matt. 10:22. Luke 5:11.—t Matt. 4:21.—u Matt. 4:18. Luke 4:31.—v Matt. 7:28.—w Luke 4:33.—x Matt. 8:29.—y Ver. 31.—z Ch. 9:30.

their place. 3. That the kingdom of God, and his reign by grace, begins with *repentance* for past sins. 4. That this reign of grace is *at hand*; and that nothing but an obstinate perseverance in sin and impenitence, can keep any soul out of it; and that now is the accepted time to enter in.

16. *As he walked by the sea, &c.* See on Matt. iv. 18—22. *Andrew his brother.* Instead of the common reading, ἀδελφὸν αὐτοῦ, *his brother*, the best MSS. and versions have ἀδελφὸν τοῦ Σίμωνος, *the brother of Simon*, which should be received into the text. The most eminent critics approve of this reading.

21. *Capernaum.* See Matt. iv. 13.

He entered into the synagogue. Their synagogues—*ἱεραὶ συναγωγαὶ αὐτοῦ*, according to the *Syriac*, which has the word in the plural.

22. *As one that had authority.* From God, to do what he was doing; and to teach a pure and beneficent system of truth. *And not as the scribes.* Who had no such authority, and whose teaching was not accompanied by the power of God to the souls of the people; 1. Because the *matter* of the teaching did not come from God; and, 2. Because the teachers themselves were not commissioned by the Most High. See the note on Matt. vii. 28.

23. *A man with an unclean spirit.* This demoniac is only mentioned by Mark and Luke, chap. iv. 31. It seems the man had lucid intervals; else he could not have been admitted into the synagogue. *Unclean or impure spirit*—a common epithet for those fallen spirits; but here it may mean one who filled the heart of him he possessed, with lascivious thoughts, images, desires, and propensities. By giving way to the first attacks of such a spirit, he may soon get in and take full possession of the whole soul.

24. *What have we to do with thee?* Or, *What is it to us and to thee?* or, *What business hast thou with us?* That this is the meaning of the original, *τι νὰν καὶ σοὶ*; Kypke has sufficiently shown. There is a phrase exactly like it in 2 Sam. xvi. 10. *What have I to do with you, ye sons of Zeruiah?* צרויה בן דבֿי שֶׁ נֶרַץ מִי וְלֹאֲנִי בִנְיָמִן *Tseruiah, What business have ye with me, or. Why do ye trouble me, ye sons of Tseruiah?* The Septuagint translate the Hebrew, just as the evangelist does here, *τι νὰν καὶ σοὶ*; it is the same idiom in both places; as there can be no doubt but the demoniac spoke in *Hebrew*, or in the *Chaldeo-Syriac* dialect of that language, which was then common in Judæa. See on Matt. viii. 29.

Art thou come to destroy us? We may suppose this spirit to have felt and spoken thus: "Is this the time of which it hath been predicted, that in it the Messiah should destroy all that power which we have usurped and exercised over the bodies and souls of men? Alas! it is so: I now plainly see *who thou art*—the *Holy one of God*, who art come to destroy that *unholiness*, in which we have our *residence*, and through which we have our *reign* in the souls of men." An unholiness is the only place where Satan can have his full operation, and show forth the plenitude of his destroying power.

25. *And Jesus rebuked him.* A spirit of this cast will only yield to the sovereign power of the Son of God. *All watchings, fastings, and mortifications*, considered in themselves, will do little or no good. Uncleanliness of every description, will only give to the rebuke of God.

26. *And when the unclean spirit had torn him.* And had thrown him down in the midst, Luke iv. 35. καὶ ἐκράσεν, and convulsed him. Never was there a person possessed by an unclean spirit, who did not suffer a convulsion, perhaps a total ruin of nature by it. Sins of uncleanliness, as the apostle intimates, are *against the body*; they sap the foundation

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ^f And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ^g And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and ^h suffered not the devils ⁱ to speak, because they knew him.

35 ^j And ^k in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him, followed after him.

^g Matt. 8. 14. Luke 4. 38—b Matt. 8. 16. Luke 4. 40—c Ch. 3. 12. Luke 4. 41. See Acts 16. 17, 18.—ⁱ Or, to say that they knew him.—^j Luke 4. 42.—^k Luke 4. 43.

of life, so that there are very few of this class, whether male or female, that live out half their days: they generally die *martyrs* to their lusts. When the propensities of the flesh are *most violent* in a person who is determined to serve God, it is often a proof that these are the *last efforts* of the impure spirit, who has great rage, because he knows his time is but *short*.

27. *What thing is this?*] Words of surprise and astonishment.

And *what new doctrine!*] I have added the participle *And*, from the *Syriac*, as it helps the better to distinguish the members of the sentence; but there is a vast diversity in the MSS. on this verse. See *Griesbach*.

For *with authority*] They had never heard such a gracious doctrine, and never saw any teaching supported by miracles before. How much must this person be superior to *men!* they are brought into subjection by unclean spirits; this person subjects unclean spirits to himself.

28. And *immediately his fame spread abroad*] The miracle which he had performed was, 1. Great; 2. Evidenced much *benevolence* in the worker of it; and 3. Was very *public*; being wrought in the synagogue. The *many* who saw it, published it wherever they went; and thus the fame of Christ, as an incomparable teacher, and unparalleled worker of miracles, became soon spread abroad through the land.

The word *eubos*, *immediately*, occurs more frequently in this evangelist, than in any other writer of the New Covenant; it is very often superfluous, and may often be omitted in the translation, without any prejudice to the sense of the passage in which it is found. It seems to be used by St. Mark, as our ancient writers used *forsooth*, and such like words.

29. See this account of the healing of Peter's mother-in-law, explained at large, Matt. viii. 14—17.

32. *When the sun did set*] See on Matt. viii. 14.

34. *Because they knew him.*] *To be the Christ*, is added here by several ancient and respectable MSS. and Versions; but it appears to be only a gloss.

35. *In the morning—a great while before day*] By *πρωτ*, the morning, is to be understood the whole space of three hours, which finished the fourth watch of the night.

And *there prayed*] Not that he needed any thing, for in him dwelt all the fulness of the Godhead bodily; but that he might be a pattern to us. Every thing that our blessed Lord did, he performed either as our *pattern*, or as our *sacrifice*.

36. And *Simon—followed after him.*] *Κατέδιωξεν*, followed him eagerly. They had now begun to taste the good word of God; and thought they could never hear too much of it. Many possess this spirit when first converted to God: Oh! what a pity that they should ever lose it! The soul that *relishes* God's word, is ever growing in grace by it.

37. *All men seek for thee.*] Some to hear, some to be healed; some to be saved; and some, perhaps, through no good motive. There are all sorts of followers in the train of Christ—but how few walk steadily, and persevere unto the end!

38. *The next towns*] *Κωμπολεις* properly signifies such towns as resembled cities for magnitude and number of inhabitants, but which were not walled as were cities. The *Codex Bezae*, most of the Versions, and all the *Itala* read, *Let us go into the neighbouring villages and into the cities*.

For *therefore came I forth.*] *Εἰς τοῦτο*, for this purpose am I come forth—to preach the Gospel to every creature, that all might hear, and fear, and return unto the Lord. The towns and the villages will not come to the preacher—the preacher must go to them, if he desires their salvation. In this also, Jesus has left his ministering servants an *example*, that they

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for ^e therefore came I forth.

39 ^h And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ⁱ And there came a leprosy to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And said unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things ^k which Moses commanded, for a testimony unto them.

45 ^l But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: ^m and they came to him from every quarter.

^e Isa. 41.1. John 16.28 & 17.4.—^h Matt. 4.23. Lk. 4.41.—ⁱ Matt. 8.2. Luke 5.12.—^k Lev. 14.3, 4, 10. Luke 5.14.—^l Luke 5.15.—^m Ch. 2.13.

should follow his steps. Let no minister of God think he has delivered his own soul, till he has made an offer of salvation to every city and village within his reach.

39. And he preached] *He continued preaching*—*His knowledge*: this is the proper meaning of the words—he never slackened his pace—he continued proclaiming the glad tidings of salvation to all—there was no time to be lost—innomortal souls were perishing for lack of knowledge; and the grand adversary was prowling about, seeking whom he might devour. This zealous, affectionate, and persevering diligence of Christ, should be copied by all his servants in the ministry: it is not less necessary *now* than it was *then*. Thousands, thousands of *Christians*, so called, are perishing for lack of knowledge. O God, send forth more and more faithful labourers into thy vineyard!

40. *There came a leper*] See the notes on Matt. viii. 2, &c. Should any be inclined to preach on this cleansing of the leper, Mark is the best evangelist to take the account from, because he is more circumstantial than either Matthew or Luke.

1. Consider this leper. 1. He heard of Jesus and his miracles. 2. He came to him for a cure, conscious of his disease. 3. He earnestly besought him to grant the mercy he needed. 4. He fell down on his knees, (with his face to the earth, Luke v. 12) thus showing his humble state, and the distress of his soul. 5. He appealed to his love—if thou wilt; with a full conviction of his ability—thou canst; in order to get healed. 6. Consider Jesus. 1. He is moved with tender compassion towards him; this is the alone source of all human salvation. 2. He stretches forth his hand, showing thus his readiness to relieve him. 3. He touches him; though this was prohibited by the law, and rendered him who did it in any common case, legally unclean. 4. He proves at once his infinite love and unlimited power, by his word and by his act: I will; be thou cleansed; and immediately his leprosy was removed. But see on Matt. viii. 2.

43. *Straitly charged*] See the reason for this, Matt. viii. 4. This verse is wanting in two copies of the *Itala*.

45. *Began to publish it much*] Began to publish, πολλὰ, many things; probably all that he had heard about our Lord's miraculous works.

And to blaze abroad the matter] That is, his own healing: thinking he could never speak too much, nor too well, of him who had thus mercifully and miraculously cleansed him.

Jesus could no more openly enter into the city] A city of Galilee, probably Chorazin or Bethsaida, in which he did not appear, for fear of exciting the jealousy of the secular government; or the envy and malice of the Jewish rulers.

And they came to him from every quarter.] So generally had the poor man, who was cleansed of his leprosy, spread abroad his fame. And can we suppose, that all of these people who came to him from all parts, and to whom he preached the glad tidings of the kingdom, by the power and authority of God, few or none were saved? This is a common opinion; but every person who seriously considers it, must see that it is unfounded. Without doubt, Christ had thousands that were brought to God by his ministry; though in general, only those are mentioned, who were constant attendants on his person. It would be strange, if while God manifested in the flesh, was preacher, there should be few brought to the knowledge of themselves, and of the truth! In this respect he does not permit his faithful ministers to labour in vain. The Son of man sowed the seed of the kingdom; and it afterward produced a plentiful harvest. Multitudes of Jews were converted by the preaching of the Gospel, and the first Christian church was founded at Jerusalem.

CHAPTER II.

Christ preaches in Capernaum, 1, 2. A paralytic person is brought to him, whose sins are pronounced forgiven, 3-5. The scribes accuse him of blasphemy, 6, 7. He vindicates himself, and proves his power to forgive sins, by healing the man's disease, 8-11. The people are astonished and edified, 12. He calls Levi from the receipt of custom, 13, 14. Eats in his house with publicans and sinners, at which the Pharisees murmur, 15, 16. He vindicates his conduct, 17. Vindicates his disciples, who are accused of not fasting, 18-22; and for plucking the ears of corn on the Sabbath day, 23-26; and teaches the right use of the Sabbath, 27, 28. [A. M. 4931. A. D. 27. An. Olymp. CCL. 3.]

AND again ^a he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway ^b many were gathered together, insomuch that there was no room to receive them; no, not so much as about the door: and he preached the word unto them.

3 ¶ And they came unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? ^c who can forgive sins but God only?

8 And immediately ^d when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 ¶ Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, *Arise, and take up thy bed, and go thy way into thine own house.*

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, *We never saw it on this fashion.*

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 ¶ And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus

^a Matt. 9:1. Luke 5:13-14. Prov. 8:24. Matt. 13:20. Luke 5:17 & 11:28. Acts 17:11. Job 14:1. Isa. 43:25. & Matt. 9:4. & Matt. 9:9. & Matt. 9:9. Lk. 5:27. 1. Or, at the place where the custom was received.—Matt. 9:10.—Lk. 5:27. 12. Luke 5:31. & 22 & 19. 10. 1 Tim. 1:15.

NOTES.—Verse 1. *In the house.* The house of Peter, with whom Christ lodged when at Capernaum. See the notes on Matt. ix. 13. viii. 13.

2. *No much as about the door.* Meaning the yard or court before the house.

Preached the word. Τοῦ λόγου. The doctrine of the kingdom of God; for so ὁ λόγος, is repeatedly used.

3. *One sick of the palsy.* A paralytic person. See on Matt. ix. 1, &c.

Borne of four. Four men, one at each corner of the sofa or couch on which he lay—this sick man appears to have been too feeble to come himself, and too weak to be carried in any other way.

4. *They uncovered the roof.* The houses in the East are generally made flat-roofed, that the inhabitants may have the benefit of taking the air on them; they are also furnished with battlements round about, Deut. xxii. 8. Judg. xvi. 27. and 2 Sam. xl. 2. to prevent persons from falling off; and have a trap door by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch; so they uncovered the roof, removed a part of the tiles, and having broken it up, taking away the lathes or timber, to which the tiles had been attached, they then had room to let down the afflicted man. See Luke v. 19. and on Matt. x. 27. xxiv. 17.

7. *Why doth this man thus speak blasphemies?* See this explained Matt. ix. 3. &c.

12. *He—took up the bed.* The words of PROSPER on this place are worthy of notice. "What is sin, but a deplorable fall, a grovelling on the earth, a repose in the creature, often followed by an universal palsy of the soul; namely, an utter inability to help itself, to break off its evil habits, to walk in the ways of God, to rise, or to take one good step towards him? Grace can repair all in a moment: because it is nothing but the almighty will of God, who commands, and does whatever he commands."

14. *Levi.* The same as *Mattheus*; he appears to have been a Jew, though employed in the odious office of a tax-gatherer. For an account of his call, see his Gospel, chap. ix. 9, &c.

16. *Sinners.* By ἀμαρτωλοῖ, the Gentiles or heathens are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves. See the note on Matt. ix. 10.

How is it that he eateth. Some very good MSS., several Versions, with Chrysostom and Augustin read, *why doth your MASTER eat?*

17. *To repentance.* This is omitted by ABDKL, twenty-seven others: both the Syriac, Persian, Coptic, Æthiopic, Ar. Vol. V.

and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, ¶ They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

18 ¶ And the disciples of John, and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ^a new cloth on an old garment: else the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn fields on the Sabbath-day; and his disciples began, as they went, ^b to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath-day, that which is not lawful?

25 And he said unto them, Have ye never read? what David did when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high-priest, and did eat the shewbread, ^c which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, ¶ The Sabbath was made for man, and not man for the Sabbath:

28 Therefore ^d the Son of man is Lord also of the Sabbath.

1 Matthew 9:14. Luke 5:33.—m Or, raw, or, unweaved.—n Matthew 12:1. Lk. 6:1.—o Deuteronomy 23:25.—p 1 Samuel 21:6.—q 1 Kings 2:25. 28. 32. Leviticus 24:3-7. Exodus 23:12. Deuteronomy 9:14. 1 Cor. 3:12, 22.—r Matthew 11:27. & 12:8. Luke 6:5.

menian, Gothic, Vulgate; six copies of the Itala; Euthymius and Augustin, Griesbach has left it out of the text; Grotius, Mill, and Bengel approve of the omission. See on Matt. ix. 13. I leave it as in the parallel place above quoted. Properly speaking, the righteous cannot be called to repentance. They have already forsaken sin, mourned for it, and turned to God. In the other parallel place, Luke v. 32. all the MSS. and Versions retain μετανοειν, repentance.

18. *Why do the disciples of John and of the Pharisees fast?* See this largely explained on Matt. ix. 14, &c. The following vices are very common to Pharisees. 1. They are more busied in censuring the conduct of others, than in rectifying their own. 2. They desire that every one should regulate his piety by theirs; and embrace their particular customs, and forms of devotion. 3. They speak of, and compare themselves with other people, only that they may have an opportunity of distinguishing and exalting themselves.

On the nature, times, and duration of fasting, see Matt. vi. 16. and ix. 15.

20. *In those days.* But instead of ἐν ταῖς ταῖς ἡμέραις, many of the best MSS. and Versions read, *το ἐξ ἡμέρας, in that day*; viz. the day in which Jesus Christ should be delivered up to the Jews and Gentiles. Mill and Bengel approve of this reading, and Griesbach adopts it. The former part of the verse seems to vindicate the common reading.

21. *No man—seweth.* See Matt. ix. 16. *No man seweth a piece of unscoured cloth upon an old garment.* In the common editions, this verse begins with καὶ, and, but this is omitted by almost every MS. and Version of note. The construction of the whole verse is various in the MSS. the translation given here, and in Matt. ix. 16. is intelligible, and speaks for itself.

23. *Went through the corn-fields.* See on Matt. xii. 1.

26. *The days of Abiathar the high-priest.* It appears from 1 Sam. xxi. 1. which is the place referred to here, that Ahimelech was then high-priest at Nob; and from 1 Sam. xxii. 20. xxiii. 6. and 1 Chron. xiii. 16. it appears, that Abiathar was the son of Ahimelech. The Persic reads Ahimelech instead of Abiathar. Theophylact supposes that Abiathar was the priest, and Ahimelech or Ahimelech the high-priest, and thus endeavours to reconcile both the Sacred historians. Others reconcile the accounts thus, Ahimelech was called Ahimelech Abiathar, 28. ah, father, understood; and Abiathar was called Abiathar Ahimelech, (2. ben, son, understood. Probably they both officiated in the high-priesthood; and the name of the office was indifferently applied to either.

Shewbread. See Matt. xii. 4.

27. *The Sabbath was made for man.* That he might have

the seventh part of his whole time to devote to the purposes of bodily rest, and spiritual exercises. And in these respects it is of infinite use to mankind. Where no Sabbath is observed, there disease, poverty, and profligacy generally prevail. Had we no Sabbath, we should soon have no religion. This whole verse is wanting in the *Codex Bezae*, and in five of the *Itala*.

28. *The Son of man is Lord* See on Matt. xii. 7, 8. Some have understood this as applying to *men in general*, and not to Christ. *The Son of man*, any man, is *Lord of the Sabbath*; i. e. it was made for him, for his ease, comfort, and use, and to these purposes he is to apply it. But this is a very harsh, and at the same time a very *late* mode of interpretation; for it seems to say that a man may make what use he pleases of the Sabbath; and were this true, the moral obligation of the Sabbath would soon be annihilated.

God ordained the Sabbath not only to be a type of that rest which remains for the people of God, but to be also a mean of promoting the welfare of men in general.

The ordinances of religion should be regulated according to their end, which is the honour of God, and the salvation of men. It is the property of the *true religion* to contain nothing in it but what is beneficial to man. Hereby God plainly shows, that it is neither out of indigence or interest, that he requires men to worship and obey him; but only out of goodness, and to make them happy. God prohibited work on the Sabbath-day, lest servants should be oppressed by their masters, that the labouring beasts might have necessary rest, and that men might have a proper opportunity to attend upon his ordinances, and get their souls saved. To the Sabbath, under God, we owe much of what is requisite and necessary as well for the body as the soul.

CHAPTER III.

The man with the withered hand healed, 1—5. The Pharisees plot our Lord's destruction, 6. Christ withdraws, and is followed by a great multitude, 7—9. He heals many, and goes to a mountain to pray, 10—13. He ordains twelve disciples, and gives them power to preach, and work miracles, 14, 15. Their names, 16—19. The multitudes throng him, and the scribes attribute his miracles to Beelzebub, 20—22. He vindicates himself by a parable, 23—27. Of the blasphemy against the Holy Ghost, 28—30. His mother and brethren send for him, 31, 32. And he takes occasion from this to show, that they who do the will of God are to him as brother, sister, and mother, 33—35. [A. M. 4031. A. D. 27. An. Olymp. CC1. 3.]

AND ^a he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the Sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, b Stand forth:

4 And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 ^c And the Pharisees went forth, and straightway took counsel with ^d the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, ^e and from Judea.

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait

^a Matthew 12. 9. Luke 6. 6. — b Or, Arise, stand forth in the midst. — c Or, blind-ness. — d Matt. 12. 14. — e Matt. 22. 16. — f Luke 6. 17. — g Or, rushed.

NOTES.—Verse 1. *A man there which had a withered hand.* See this explained on Matt. xii. 10, &c. and on Luke vi. 6, 10.

2. *They watched him* ἵνα σκοποῦν αὐτὸν, they maliciously watched him. See on Luke xiv. 1.

4. *To do good—or—evil? to save life, or to kill?* It was a maxim with the Jews, as it should be with all men, that he who neglected to preserve life when it was in his power; was to be reputed a murderer. Every principle of sound justice requires that he should be considered in this light. But if this be the case, how many murderers are there against whom there is no law but the law of God?

To kill—but instead of *ἀποκτεῖναι*, several MSS. and Versions have *ἀνολεῖν*, to destroy. Wetstein, and Griesbach quote *Theophylact* for this reading: but it is not in my copy. Paris Edit. 1655.

5. *With anger, being grieved for the hardness of their hearts* These words are not found in any of the other evangelists. For *καρπότης*, hardness, or rather callousness, the *Codex Bezae*, and four of the *Itala*, read *νεκροῦται*, deadness; the Vulgate and some of the *Itala*, *cæcitate*, blindness. Join all these together, and they will scarcely express the fulness of this people's wretchedness. By a long resistance to the grace and Spirit of God, their hearts had become callous, they were past feeling. By a long opposition to the light of God, they became dark in their understanding, were blinded by the deceitfulness of sin; and thus were past seeing. By a long continuance in the practice of every evil work, they were cut off from all union with God, the fountain of spiritual life; and become dead in trespasses and sins, they were incapable of any resurrection but through a miraculous power of God.

With anger—What was the anger which our Lord felt? That which proceeded from excessive grief, which was occasioned by their obstinate stupidity and blindness: therefore it was no uneasy passion, but an excess of generous grief.

Whole as the other. This is omitted by the best MSS. and Versions. *Gratius*, *Mill*, and *Beigel*, approve of the omission, and *Griesbach* leaves it out of the text.

6. *Herodians* For an account of these, see the note on Matt. xvi. 1. xxii. 16.

7. *Galilee* See Matt. iv. 13, 15.

8. *Tyre—Sidon, &c.* See Matt. xi. 21.

When they had heard what great things he did, came unto him So, if Christ be persecuted and abandoned by the wicked, there are a multitude of pious souls who earnestly seek and follow him. He who labours for God, will always find more than he loses, in the midst of all his contradictions and persecutions.

on him, because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they ^f pressed upon him for to touch him, as many as had plagues.

11 ^h And unclean spirits, when they saw him, fell down before him, and cried, saying, ⁱ Thou art the Son of God.

12 And ^k he straitly charged them, that they should not make him known.

13 ^l And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon ^m he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went ⁿ into a house.

20 ^o And the multitude cometh together again, ^o so that they could not so much as eat bread.

^h Ch. 1. 23. 24. Luke 4. 41. — i Matt. 14. 33. Ch. 1. 1. — k Ch. 1. 25. 34. Matt. 12. 16. — l Matt. 10. 1. Luke 6. 12. & 9. 1. — m John 1. 42. — n Or, home. — o Ch. 6. 31.

9. *A small ship* ἡλιόβοτον. *The little boat*, Old English MS. It was doubtless something of the boat kind, which probably belonged to some of the disciples. Our Lord was, at this time, teaching by the sea of Galilee. The word *ship* is utterly improper in many places of our translation: and tends to mislead the people.

10. *They pressed upon him* ἑκπαύον αὐτὸν, Rushed upon him, ἐκπαύον—through eagerness to have their spiritual and bodily maladies immediately removed.

Plagues. Rather disorders, μαρτίαι; properly such disorders as were inflicted by the Lord. The word *plague* also tends to mislead.

11. *Thou art the Son of God.* Two MSS. and the latter Syriac have, *Thou art the Christ, the Son of God*. One of Stephen's MSS. has, *Thou art the Holy one of God*. A MS. in the library of Leicester has *οὗτος ὁ Θεὸς υἱός*, *Thou art God, the Son*. This is an uncommon reading, which is not confirmed by any MS. yet discovered.

14. *He ordained twelve* Ἐποίησεν, he made twelve. Here is nothing of what we call ordaining. Christ simply appointed them to be with him; and that he might send them occasionally to preach, &c.

To preach ἡλιόβοτον, the *Codex Bezae*, *Saxon*, and all the *Itala*, except one, add *ὁ ἐκπαύον αὐτὸν*, the Gospel.

15. *To have power to heal—and to cast out devils* The business of a minister of Christ is, 1st. To preach the Gospel; 2dly. To be the physician of souls; and, 3dly. To wage war with the devil, and destroy his kingdom.

16. *Simon, &c.* See on Matt. x. 2, &c.

17. *Sons of thunder* ἡλιόβοτον A Hebrewism for *thunders*: probably so named because of their zeal and power in preaching the Gospel.

The term *Boanerges* is neither Hebrew nor Syriac. Calmet and others think that there is reason to believe, that the Greek transcribers have not copied it exactly. ὁ ἐκπαύον αὐτὸν, which the ancient Greeks would pronounce *Beneregem*, and which means, *sons of thunder*, was probably the appellative used by our Lord: or ὁ ἐκπαύον αὐτὸν, *Beneregem*, sons of tempest, which comes nearest to the *Boanerges* of the evangelist.

St. Jeron. on Dan. i. gives בְּנֵי רָעָם (which he writes *Beneregem*, softening the sound of the *ר* into an *a*) as the more likely reading; and Luther, supposing our Lord spoke in Hebrew, gives the proper Hebrew term above mentioned, which he writes *Beneregem*. Some think, that the reason why our Lord gave this appellative to the sons of Zebedee was, their desire to bring fire down from heaven, i. e. a storm of thunder and lightning, to overturn and consume a certain Samaritan village, the inhabitants of which would not receive their

21 And when his ^a friends heard of it, they went out to lay hold on him: ^b for they said, He is beside himself.

22 ^c And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 ^d And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 ^e No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

^a Or, kinsmen.—b John 7. 5, & 10. 20.—c Matt. 9. 34. & 10. 25. Luke 11. 15. John 7. 32. & 8. 48, 52. & 10. 22.—d Matt. 12. 23.

Master. See the account in Luke ix. 53, 54. It was a very usual thing among the Jews to give surnames, which signified some particular quality or excellence, to their rabbins. See *Introductory* in Schoettgen.

19. *Into a house.*] As Christ was now returned to Capernaum, this was probably the house of Peter, mentioned chap. ii. 1.

20. *Eat bread.*] Had no time to take any necessary refreshment.

21. *His friends.*] Or, *relations*. On this verse several MSS. differ considerably. I have followed the reading of the Syriac, because I think it the best; *oi tan' avrou* signify merely *his relatives, his brethren*, &c. see ver. 31. and the phrase is used by the best writers to signify *relatives, companions, and domestics*. See *Kypke* in loco.

They said, He is beside himself.] It was the enemies of Christ that raised this report; and his relatives, probably thinking that it was true, went to confine him. Let a Christian but neglect the care of his body for a time, in striving to enter in at the strait gate; let a minister of Christ but impair his health by his pastoral labours, presently "he is distracted;" he has "not the least conduct nor discretion." But let a man forget his soul, let him destroy his health by detachments, let him expose his life through ambition, and he may, notwithstanding, pass for a very prudent and sensible man.

Schoettgen contends, that the *multitude*, and not *Christ*, is here intended. Christ was in the house; the multitude, *οχλος*, ver. 20. pressed upon him so that he could not eat bread. His disciples, or friends, went out, *καρπαται αυτου*, (*scil.* *οχλου*) to restrain it, viz. the multitude, to prevent them from rushing into the house, and disturbing their Master, who was now

25 (Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme.)

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ^f There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

^e Isa. 42. 29. Matt. 12. 29.—f Matt. 12. 31. Luke 12. 10. 1 John 5. 16.—g Matt. 12. 46. Luke 8. 19.

taking some refreshment. This conjecture should not be lightly regarded.

22. *He hath Beelzebub.*] See on Matt. xii. 24—26.

27—30. *No man, &c.*] For an explanation of these verses, and a definition of the *sin against the Holy Ghost*, see Matt. xii. 29—33.

25. *Wherewith soever they shall blaspheme.*] This clause is wanting in six copies of the *Itala*, and in *Cyprian* and *Ambrosius*.

29. *Never.*] *Εἰς παντα*. This is wanting in the *Codex Bezae*, two others, five of the *Itala*, and in *Athanasius* and *Cyprian*.

Eternal damnation.] Or, *everlasting judgment*. *αἰωνιον κωστος*. But instead of *κωστος*, BL. and two others read *απαρναρος*, *sin*. The *Codex Bezae*, two others, and some of the Fathers, read *αγαπιας*, a word of the same import. *Grotius*, *Mill*, and *Bengel*, prefer this latter reading; and *Griesbach* has queried the common reading, and put *απαρναρος*, in the margin. *Sin* or *trespass* is the reading of the *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and all the *Itala* but two. *βρ. lastyngc trespas*, is the translation in my old MS. Eng. Bib.

31. *His brethren and his mother.*] Or, rather, *his mother and his brethren*. This is the arrangement of the best and most ancient MSS. and this clause, *καὶ αὐτῆς αὐτῶν, and thy sisters*, ver. 32. should be added, on the authority of AD-EFGMSUV, fifty-five others, some editions, the margin of the latter *Syriac*, *Slavonic*, *Gothic*, and all the *Itala* except four. *Griesbach* has received this reading into the text.

Calling him.] This clause is wanting in one copy of the *Itala*. The *Codex Alexandrinus* has *ζητοῦντες αυτου, seeking him*.

33. *Who is my mother?*] See on Matt. xii. 46—50.

CHAPTER IV.

The parable of the sower, 1—9. Its interpretation, 10—20. The use we should make of the instructions we receive, 21—25. The parable of the progressively growing seed, 26—29. Of the mustard-seed, 30—34. Christ and his disciples are overtaken by a storm, 35—38. He rebukes the wind and the sea, and produces fair weather, 39—41. [A. M. 4031. A. D. 27. An. Olymp. CCL 3.]

AND ^a he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, ^b and said unto them in his doctrine,

3 Harken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, ^c and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

^a Matt. 13. 1. Luke 8. 4.—b Ch. 12. 28.—c John 15. 5. Col. 1. 6.—d Matt. 13. 10. Luke 8. 9.—e 1 Cor. 5. 12. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.

NOTES.—Ver. 2. *He taught them many things by parables.*] See every part of this parable of the sower explained on Matt. xiii. 1, &c.

4. *The fowls.*] *τοις ορνιθιν*, of the air, is the common reading; but it should be omitted, on the authority of nine uncial MSS. upwards of one hundred others, and almost all the Versions. *Bengel* and *Griesbach* have left it out of the text. It seems to have been inserted in Mark, from Luke viii. 5.

9. *And he said—he that hath ears to hear, let him hear.*] The *Codex Bezae*, later Syriac in the margin, and seven copies of the *Itala*, add, *καὶ οὐκ οὐκινεν εννοειν, and who so understandeth, let him understand*.

10. *They that were about him.*] None of the other evangelists intimate that there were any besides the twelve with him: but it appears there were several others present; and though they were not styled *disciples*, yet they appear to have seriously attended to his public and private instructions.

11. *Unto you it is given to know.*] *Γινωαι*, to know, is omitted by ABKL ten others, the *Coptic*, and one of the *Itala*. The omission of this word makes a material alteration in the

9 And he said unto them, He that hath ears to hear let him hear.

10 ^d And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 [That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.]

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ^e The sower soweth the word.

15 And these are they by the way side, where the word is sown: but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

^f Isaiah 6. 9. Matt. 13. 14. Luke 8. 10. John 12. 40. Acts 28. 25. Romans 11. 8.—g Matt. 13. 19.

sense; for without it, the passage may be read thus—*To you the mystery of the kingdom of God is given; but all these things are transacted in parables to those without.* *Griesbach* leaves it doubtful. And *Professor White* says, *probabiliter delendum*. I should be inclined to omit it, were it not found in the parallel passages in *Matthew* and *Luke*, in neither of whom it is omitted by any MS. or Version. See the dissertation on *parabolic writing* at the end of Matt. chap. xiii.

13. *Know ye not this parable?*] The scope and design of which is so very obvious.

How then will ye know all parables?] Of which mode of teaching ye should be perfect masters, in order that ye may be able successfully to teach others. This verse is not found in any of the other evangelists.

15. *These are they.*] Probably our Lord here refers to the people to whom he had just now preached, and who, it is likely, did not profit by the word spoken.

Where the word is sown.] Instead of this clause, four copies of the *Itala* read the place thus—*They who are sown by the way side, are they who receive the word negligently.* There

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the world's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21 ^a And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 ^d For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 ^e If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: for whatev^r measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 ^f For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ^g And he said, ^h So is the kingdom of God, as if a man should cast seed into the ground;

^a 1 Tim. 6, 9, 17.—^b Matt. 5, 15. Luke 8, 16, & 11, 33.—^c The word in the original is *grain*, a less measure, as Matt. 5, 15.—^d Matt. 10, 26. Luke 12, 2.—^e Matt. 11, 15. Ver. 9.—^f Matt. 7, 2. Luke 6, 38.

are thousands of this stamp in the Christian world. Reader, art thou one of them?

19. *The deceitfulness of riches*] This is variously expressed in different copies of the *Itala*: the errors—delights of the world—completely alienated (abalienati) by the pleasures of the world. The lusts of other things—which have not been included in the anxious cares of the world—and the deceitfulness of riches. All, all, choke the word!

21. *Is a candle—put under a bushel?*] The design of my preaching is to enlighten men; my parables not being designed to hide the truth, but to make it more manifest.

22. *For there is nothing hid, &c.*] Probably our Lord means, that all that had hitherto been secret, relative to the salvation of a lost world, or only obscurely pointed out by types and sacrifices, shall now be uncovered and made plain by the everlasting Gospel. See on Matt. v. 15, x. 26.

24. *And unto you that hear shall more be given.*] This clause is wanting in DG, Coptic, and four copies of the *Itala*; and in others where it is extant, it is variously written. *Griesbach* has left it out of the text, and supposes it to be a gloss on, *Whosoever hath to him shall be given*.

25. *He that hath*] See on Matt. xiii. 12.

26. *So is the kingdom of God*] This parable is mentioned only by Mark, a proof that Mark did not abridge Matthew. Whitby supposes it to refer to the good ground spoken of before, and paraphrases it thus: "What I have said of the seed sown upon good ground, may be illustrated by this parable. The doctrine of the kingdom received in a good and honest heart, is like seed sown by a man in his ground, properly prepared to receive it; for when he hath sown it, he sleeps and wakes day after day, and looking on it, he sees it spring and grow up, through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the sown seed. So is it here: the seed sown in the good and honest heart brings forth fruit with patience; and this fruit daily increaseth, though we know not how the Word and Spirit work that increase; and then Christ the husbandman at the time of the harvest, gathers in this good seed into the kingdom of heaven." I see no necessity of inquiring how Christ may be said to sleep, and rise night and day; Christ being like to this husbandman only in sowing and reaping the seed.

27. *And should sleep, and rise night and day*] That is, he should sleep by night, and rise by day; for so the words are obviously to be understood.

He knoweth not how] How a plant grows is a mystery in nature, which the wisest philosopher in the universe cannot fully explain.

28. *Bringeth forth—of herself*] *Αυτοαγαρν*. By its own energy, without either the influence or industry of man. Similar to this is the expression of the poet: *Namque alia, nullis hominum cogentibus impie, sponte sua renunt.* Virg. *Geor.* l. ii. v. 10. "Some (trees) grow of their own accord, without the labour of man." All the endlessly varied herbage of the field is produced in this way.

The full corn] *Πληρον σιτων*, full wheat; the perfect, full-grown, or ripe corn. Lucian uses *κενός καρος*, empty fruit: for imperfect, or unripe fruit. See *Kypke*.

The kingdom of God, which is generated in the soul by the word of life, under the influence of the Holy Spirit, is first very small; there is only a blade, but this is full of promise, for a good blade shows there is a good seed at bottom; and that the soil in which it is sown is good also. Then the ear, the strong stalk grows up, and the ear is formed at the top; the faith and love of the believing soul increase abundantly, it is justified freely through the redemption that is in Christ; it has the ear which is shortly to be filled with the ripe grain, the outlines of the whole image of God. Then the full corn. The soul is purified from all unrighteousness, and having

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ^a And he said, ^b Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 ^c It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 ^d And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ^e And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow.

^a Matt. 13, 12, & 25, 39. Luke 8, 18, & 19, 95.—^b Matt. 13, 24.—^c Or, ripe.—^d Rev. 14, 15.—^e Matt. 13, 31. Luke 13, 18. Acts 2, 41, & 4, 5 & 19, 50.—^f Matt. 13, 34. John 16, 12.—^g Matt. 8, 15, 23. Luke 8, 22.

escaped the corruption that is in the world, it is made a partaker of the divine nature, and is filled with all the fulness of God.

29. *He putteth in the sickle*] *Αροατελλαι*, he sendeth out the sickle, i. e. the reapers, the instrument, by a metonymy, being put for the persons who use it. This is a common figure. It has been supposed that our Lord intimates here, that as soon as a soul is made completely holy, it is taken into the kingdom of God. But certainly the parable does not say so. When the corn is ripe, it is reaped for the benefit of him who sowed it; for it can be of little or no use till it be ripe; so when a soul is saved from all sin, it is capable of being fully employed in the work of the Lord: it is then, and not till then, fully fitted for the master's use. God saves men to the uttermost, that they may here perfectly love him, and worthily magnify his name. To take them away the moment they are capable of doing this, would be, so far, to deprive the world and the church of the manifestation of the glory of his grace.

30. *But the text says, immediately he sendeth out the sickle, and this means that the person dies, and is taken into glory as soon as he is filled for it.* No, for there may be millions of cases, where, though to die would be gain, yet to live may be far better for the church; and for an increase of the life of Christ to the soul. See Phil. i. 21, 24. Besides, if we attempt to make the parable speak here, what seems to be implied in the latter; then we may say with equal propriety, that Christ sleeps and wakes alternately; and that his own grace grows, he knows not how, in the heart in which he has planted it. Ver. 27.

On these two parables we may remark: 1. That a preacher is a person employed by God, and sent out to sow the good seed of his kingdom in the souls of men. 2. That it is a sin against God to stay in the field and not sow. 3. That it is a sin to pretend to sow, when a man is not furnished by the keeper of the granary with any more seed. 4. That it is a high offence against God to change the master's seed, to mix it, or to sow bad seed in the place of it. 5. That he is not a seedsman of God who desires to sow by the way-side, &c. and not on the proper ground; i. e. he who loves to preach only to gentile congregations, to people of sense and fashion, and feels it a pain and a cross to labour among the poor and the ignorant. 6. That he who sows with a simple, upright heart, the seed of his Master, shall (though some may be unfruitful) see the seed take deep root, and notwithstanding the unfaithfulness and sloth of many of his hearers, he shall doubtless come forth rejoicing, bringing forth sheaves with him. See *Quæren*.

30. *Whereunto shall we liken the kingdom of God?*] How amiable is this carefulness of Jesus! How instructive to the preachers of his word! He is not solicitous to seek fine turns of eloquence to charm the minds of his auditors, nor to draw such descriptions and comparisons as may surprise them; but studies only to make himself understood; to instruct to advantage; to give true ideas of faith and holiness, and to find out such expressions as may render necessary truths easy and intelligible to the meanest capacities. The very wisdom of God seems to be at a loss to find out expressions low enough for the slow apprehensions of men. How dull and stupid is the creature! How wise and good the Creator! And how foolish the preacher who uses fine and hard words in his preaching, which, though admired by the shallow, convey no instruction to the multitude.

31. *A grain of mustard seed*] See on Matt. xiii. 31, 32.

33. *With many such parables*] *Ἰαλας*, many, is omitted by L, sixteen others; by the *Syriac*, both the *Persic*, one *Arabic*, *Coptic*, *Armenian*, *Ethiopic*, and two of the *Itala*. *Mill* approves of the omission, and *Griesbach* leaves it doubtful. "His probably an interpolation: the text reads better without it. As they were able to hear" *Ακουον*, or to understand, always suiting his teaching to the capacities of his hearers. I have

low: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

always found that preacher most useful, who could adapt his phrase to that of the people to whom he preached. Studying different dialects, and forms of speech among the common people, is a more difficult, and a more useful work, than the study of dead languages.—The one a man should do, and the other he need not leave undone.

34. He expounded all things to his disciples. That they might be capable of instructing others. Outside hearers, these who do not come into close fellowship with the true disciples of Christ, have seldom more than a superficial knowledge of divine things. In the fellowship of the saints, where Jesus the teacher is always to be found, every thing is made plain,—for the secret of the Lord is with them who fear him.

35. Let us pass over unto the other side. Our Lord was now by the Sea of Galilee.

36. They took him even as he was in the ship. That is, the disciples; he was now to go down in the boat, i. e. his own boat, which usually waited on him, and out of which it appears he was then teaching the people. There were several others there which he might have gone in, had this one not been in the place. The construction of this verse is exceedingly difficult, the meaning appears to be this: the disciples sailed off with him just as he was in the boat, out of which he had been teaching the people; and they did not wait to provide any accommodations for the passage. This I believe to be the meaning of the inspired penman.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

37. A great storm of wind. See on Matt. viii. 24.

38. On a pillow. *Ἰπποκράσιον* probably means a little bed or hammock, such as are common in small vessels. I have seen several in small packets, or passage boats, not a great deal larger than a bolster.

39. Peace, be still. Be silent! Be still! There is uncommon majesty and authority in these words. Who but God could act thus? Perhaps this salvation of his disciples in the boat might be designed to show forth that protection and deliverance which Christ will give to his followers, however violently they may be persecuted by earth or hell. At least this is a legitimate use which may be made of this transaction.

40. Why are ye so fearful? Having already had such proofs of my unlimited power and goodness.

41. What manner of man is this? They were astonished at such power proceeding from a person who appeared to be only like one of themselves. It is often profitable to entertain each other with the succour and support which we receive from God, in times of temptation and distress; and to adore, with respectful awe, that sovereign power and goodness by which we have been delivered.

Having spoken so largely of the spiritual and practical uses to be made of these transactions, where the parallel places occur in the preceding evangelist, I do not think it necessary to repeat those things here, and must refer the reader to the places marked in the margin.

CHAPTER V.

The man possessed with a legion of demons cured, 1—20. He raises Jairus's daughter to life, and cures the woman who had an issue of blood, 21—43. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

c. Matt. 8, 23. Luke 8, 26.—Acts 16, 17. Matt. 8, 29.

NOTES.—Verse 1. *The Gadarenes*.] Some of the MSS. have *Gergesenes*, and some of them *Gerasenes*. *Griesbach* seems to prefer the latter. See the note on Matt. viii. 28.

The Gadarenes were included within the limits of the Gergesenes. Dr. Lightfoot supposes that of the two demoniacs mentioned here, one was of Gadara, and consequently a heathen, the other was a Gergesene, and consequently a Jew; and he thinks that Mark and Luke mention the Gadarene demoniac, because his case was a singular one, being the only heathen cured by our Lord, except the daughter of the Syrophenician woman.

2. A man with an unclean spirit. There are two mentioned by Matthew, who are termed demoniacs. See on chap. i. 23.

3. Who had his dwelling among the tombs. See Matt. viii. 28.

4. With fetters and chains. His strength, it appears, was supernatural, no kind of chains being strong enough to confine him. With several, this man would have passed for an outrageous madman; and diabolic influence be entirely left out of the question; but it is the prerogative of the inspired penman only, to enter into the nature and causes of things, and how strange is it, that because men cannot see as far as the Spirit of God does, therefore they deny his testimony. "There was no devil, there can be none?" why? "Because we have never seen one, and we think the doctrine absurd." Excellent reason! And do you think that any man who conscientiously believes his Bible will give any credit to you? Not sent from God to bear witness to the truth, tell us there were demoniacs in their time; you say, "No, they were only diseases." Whom shall we credit? The man sent from God, or you?

5. Crying and cutting himself with stones. In this person's case we see a specimen of what Satan could do in all the wicked, if God should permit him; but even the devil himself has his chain; and he who often binds others, is always bound himself.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them, how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

c. Luke 8, 30.—d. Matt. 8, 34. Acts 16, 22.—e. Luke 8, 33.

6. Worshipped him. Did him homage; compelled thereto by the power of God. How humiliating to Satan, thus to be obliged to acknowledge the superiority of Christ!

7. What have I to do with thee? Or, What is it to thee and me, or why dost thou trouble thyself with me? See on chap. i. 24, and Matt. viii. 29, where the idiom and meaning are explained.

Jesus. This is omitted by four MSS. and by several in Luke viii. 28, and by many of the first authority in Matt. viii. 29. See the note on this latter place.

9. Legion: for we are many. Could a disease have spoken so? "No, there was no devil in the case; the man spoke according to the prejudice of his countrymen." And do you think that the Spirit of God could employ himself in retailing such ridiculous and nonsensical prejudices? "But the evangelist gives these as this madman's words, and it was necessary, that as a faithful historian, he should mention these circumstances." But this objection is destroyed by the parallel place in Luke, chap. viii. 30, where the inspired writer himself observes, that the demoniac was called Legion, because many demons had entered into him.

10. Out of the country. Strange, that these accursed spirits should find it any mitigation of their misery to be permitted to exercise their malice in a particular district! But as this is supposed to have been a heathen district, therefore the demons might consider themselves in their own territories; and probably they could act there with less restraint than they could do in a country where the worship of God was established. See on ver. 1.

11. A great herd of swine. See the notes on Matt. viii. 30. 12. All the devils. *Ἰαῶνες*, all, is omitted by many MSS. and Versions: *Griesbach* leaves it out of the text. *ὁ ἄκατος*, is omitted also by several: *Griesbach* leaves it doubtful. Probably it should be read thus, And they besought him, saying.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
21 * And when Jesus was passed over again by the ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 * And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed: and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 * And a certain woman, * which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about, to see whether he had done this thing.

a Matt. 9. 1. Luke 8. 49.—b Matt. 9. 18. Luke 8. 41.—c Lev. 15. 25. Matt. 9. 20.—d Luke 6. 19. & 9. 44.—e Matt. 9. 22. Ch. 10. 52. Acts 14. 9.—f Luke 8. 49.

13. Gave them leave.] For ἐπερὶψεν, DH. three others, and three copies of the *Itala* have ἐπερὶψεν, sent them.

14. The swine.] Instead of τοὺς χοίρους, BCDL. three others, *Syriac*, *Coptic*, *Æthiopic*, *Vulgate*, and *Itala*, read αὐτοὺς, them—And they that fed them fed. Griesbach has adopted this reading.

15. That—had the legion.] This is omitted by D. and two others; *Æthiopic*, *Persic*, *Vulgate*, and all the *Itala* but one. Mill, Bengel, and Griesbach, think it should be omitted.

19. Suffered him not.] Οὐκ ἔλαβον, hocbeit Jesus, is omitted by ABKLM. twenty-seven others, both the *Syriac*, both the *Persic*, *Coptic*, *Gothic*, *Vulgate*, and one of the *Itala*. Mill and Bengel approve of the omission, and Griesbach leaves it out of the text.

Go home to thy friends, &c.] This was the cause why Jesus would not permit him to follow him now, because he would not have the happiness of his relatives deferred, who must exceedingly rejoice at seeing the wonders which the Lord had wrought.

20. Decapolis.] See on Matt. iv. 25.

23. My little daughter.] Τοῦτο γὰρ πρὸς σου, that little daughter of mine. The words express much tenderness and concern. Luke observes, chap. viii. 42. that she was his only daughter, and was about twelve years of age.

At the point of death] Ἐσχάτως ἐστίν, in the last extremity, the last gasp. See on Matt. ix. 18.

25. A certain woman.] See on Matt. ix. 20.

26. Had suffered many things of many physicians,—and was nothing bettered, but rather grew worse.] No person will wonder at this account, when he considers the therapeutics of the Jewish physicians, in reference to hemorrhages, especially of the kind with which this woman was afflicted. Robbi Jochanan says, "Take of gum Alexandria, of alum and of crocus horientis, the weight of a zuzze each; let them be bruised together, and given in wine to the woman that hath an issue of blood. But if this fails, Take of Persian onions nine loaves, boil them in wine, and give it her to drink: and say, Arise from thy flux. But should this fail, Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and affright her, and say, Arise from thy flux. But should this do no good, Take a handful of cummin, and a handful of crocus, and a handful of fœnu-greek; let these be boiled, and given to her to drink, and say, Arise from thy flux. But should this also fail, Dig seven trenches, and burn in them some cuttings of vines not yet circumcised (vines not four years old); and let her take in her hand a cup of wine, and let her be led from this trench, and sit down over that; and let her be removed from that, and set down over another: and in each removal say unto her, Arise from thy flux." Dr. Lightfoot gives these as a sample, out of many others extracted from *Bab. Shabb.* fol. 110.

And from some of these nostrums it is evident the woman could not be bettered, and from some others it is evident that she must be made worse; and from all together it is indubitably certain, that she must have suffered many things;—and from the persons employed, the expense of the medicaments, and the number of years she was afflicted, as she was not a person of great opulence, it is most perfectly creditable that she spent all that she had. She was therefore a fit patient for the Great Physician.

The case of this woman was a very afflicting one. 1. Because of the nature of her malady; it was such as could not be made public, without exposing her to shame and contempt. 2. It was an inveterate disorder; it had lasted twelve years. 3. It was continual; she appears to have had no interval of

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, * thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 † While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but * sleeept.

40 And they laughed him to scorn. b But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And i he charged them straitly that no man should know it; and commanded that something should be given her to eat.

f Jn. 11. 11.—h Acts 9. 40.—i Matt. 8. 4 & 9. 30. & 12. 16. & 17. 9. Ch. 3. 12. Lk. 5. 14.

health. 4. Her disorder was aggravated by the medicines she used—she suffered much, &c. 5. Her malady was ruinous both to her health and circumstances—she spent all that she had. 6. She was now brought to the last point of wretchedness, want, and despair; she was growing worse, and had neither money nor goods to make another experiment to procure her health. 7. She was brought so low by her disorder, as to be incapable of earning any thing to support her wretched life a little longer. It has been said, and the saying is a good one, "Man's extremity is God's opportunity." Never could the power and goodness of God be shown in a more difficult and distressful case. And now Jesus comes, and she is healed.

27. Came in the press behind.] She had formed her resolution in faith, she executes it notwithstanding her weakness, &c. with courage; and now she finds it crowned with success.

31. Thou seest the multitude thronging thee, &c.] Many touch Jesus, who are not healed by him: the reason is, they do it not by faith, through a sense of their wants, and a conviction of his ability and willingness to save them. Faith conveys the virtue of Christ into the soul, and spiritual health is the immediate consequence of this received virtue.

33. Fearing and trembling.] See Matt. ix. 22.

34. Be whole of thy plague.] Rather, continue whole, not be whole, for she was already healed; but this contains a promise necessary to her encouragement, that her disorder should afflict her no more.

35. Why troublest thou the Master.] These people seem to have had no other notion of our Lord than that of an eminent physician, who might be useful while there was life, but afterward could do nothing.

36. Jesus—saith.] These words were spoken by our Lord to the afflicted father, immediately on his hearing of the death of his child, to prevent that distress which he otherwise must have felt on finding that the case was now, humanly speaking, hopeless.

38. He cometh.] But, ἐρχομαι, they came, is the reading of ABCDF. four others, and several Versions.

Wept and wailed.] See on Matt. ix. 23.

40. The father and the mother.] Prudence required that they should be present, and be witnesses of the miracle.

And them that were with him.] That is, Peter, James, and John, ver. 37. It is remarkable, that our Lord gave a particular preference to these three disciples, beyond all the rest, on three very important occasions: 1. They were present at the transfiguration. 2. At the raising of Jairus's daughter. 3. At his agony in the garden of Gethsemane.

Where the damsel was lying.] Ἀνακειμένην, lying. This word is very doubtful. BDL one other, *Coptic*, and latter *Arabic*, with five of the *Itala*, omit it. Other MSS. express the same idea in five different words: Griesbach leaves it out of the text. See his Testament.

41. Talitha cumi.] *ܬܠܝܬܐ ܩܡܝ* This is mere *Syriac*, the proper translation of which the evangelist has given. The Codex Beza has a very odd and unaccountable reading here, παῖσι. ὁδοῖρα κομῖ, my master, damsel, arise. Suidas quotes this place under the word Ἀββακομῖ, thus, ραλῆρα κομῖ. Κομῖ is the reading of several ancient MSS. but it is certainly a faulty one.

43. Something should be given her to eat.] For though he had employed an extraordinary power to bring her to life, he wills that she should be continued in existence by the use of ordinary means. The advice of the heathen is a good one. Nec Deus interit, nisi dignus vindice nodus incidit. HORAT. "When the miraculous power of God is necessary, let

it be resorted to: when it is not necessary, let the ordinary means be used,"—to act otherwise would be to tempt God.

While Christ teaches men the knowledge of the true God, and the way of salvation, he at the same time teaches them

lessons of prudence, economy, and common sense. And it is worthy of remark, that all who are taught of him, are not only saved, but their understandings are much improved. *This religion, civilization, mental improvement, common sense, and orderly behaviour; go hand in hand.*

CHAPTER VI.

Our Lord's countrymen are astonished at his wisdom and mighty works, and are offended at him, 1—4. He works few miracles there, because of their unbelief, 5, 6. He sends forth his disciples by two and two to preach, &c. 7—11. They depart, preach, and work miracles, 12, 13. Different opinions of Christ, 14—16. Account of the beheading of John Baptist, 17—23. The disciples return, and give an account of their mission, 30. He departs with them to a place of privacy, but the people follow him, 31—33. He has compassion on them, and miraculously feeds five thousand with five loaves and two fishes, 34—44. He sends the disciples by sea to Bethsaida, and himself goes into a mountain to pray, 45, 46. The disciples meet with a storm, and he comes to them walking upon the water, and appeases the winds and the sea, 47—52. They come into the land of Gennesaret, and he works many miracles, 53—56. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

AND ^a he went out from thence, and came into his own country, and his disciples follow him.

2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, ^b From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, ^c the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, ^d A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And ^e he marvelled because of their unbelief. ^f And he went round about the villages, teaching.

7 ^g And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no ^h money in their purse:

9 But ⁱ be shod with sandals; and not put on two coats.

10 ^j And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, ^k shake off the dust under your feet

^a Matt. 13. 54. Luke 4. 16.—^b John 6. 42.—^c See Matt. 13. 46. Gal. 1. 19.—^d Matt. 13. 57. John 4. 44.—^e See Gen. 19. 22.—^f Matt. 13. 58. Ch. 9. 23.—^g Isa. 52. 16.—^h Matt. 9. 35. Luke 13. 22.—ⁱ Matt. 10. 1. Chap. 3. 13, 14. Luke 9. 1.—^k The word signifieth a piece of brass money, in value somewhat less than a farthing, Matt. 10. 5. but here it is taken in general for money. Luke 9. 3.

NOTES.—Verse 1. *And he went out from thence*] That is, from Capernaum. See on Matt. xiii. 54.

2. *Were astonished*] *Ἐν τῇ συναγωγῇ αὐτοῦ, at his doctrine or teaching.* This is added by the *Codex Bezae* and *eight others*, latter *Syriac*, *Armenian*, *Vulgate*, and all the *Itala*.

3. *Is not this the carpenter*] Among the ancient Jews, every father was bound to do four things for his son. 1. To circumcise him. 2. To redeem him. 3. To teach him the law. 4. To teach him a trade. And this was founded on the following just maxim: "He who teaches not his son to do some work, is as if he taught him robbery!" It is therefore likely that Joseph brought up our Lord to his own trade.

James] Several good MSS. read *Isaac*, *Joseph*, and one, with several Versions, read *Joseph*.

4.—6. See this curious subject explained, Matt. xiii. 55—58.

7. *By two and two*] That they might encourage and support each other; and to show, that union among the ministers of the Gospel is essential to the promotion of the cause of truth. See on Luke x. 1.

8. *A staff only*] It is likely he desired them to take only one with every two, merely for the purpose of carrying any part of their clothes on, when they should be obliged to strip them off by reason of the heat; for walking staves, or things of this kind, were forbidden, see Matt. x. 10. But probably no more is designed than simply to state, that they must not wait to make any provision for the journey, but go off just as they were, leaving the provision necessary in the present case, to the care of Divine Providence. St. James is represented in ancient paintings, as carrying a gourd bottle on a staff across his shoulder.

9. *Shod with sandals*] The sandal seems to have been similar to the Roman *sola*, which covered only the sole of the foot, and was fastened about the foot and ankle with straps. The sandal was originally a part of the woman's dress; ancient authors represent them as worn only by women. In Matt. x. 10. the disciples are commanded to take no shoes, *ὑποδήματα*, which word is nearly of the same import with *sandalia*, sandals; but as our Lord intimates to them that they should be free from all useless incumbrances, that they might fulfil his orders with the utmost diligence and despatch, so we may suppose that the sandal was a lighter kind of wear than the shoe: and indeed the word *sandal*, which is more Chaldee, כְּסָל might be properly translated a light shoe; as it is compounded of כָּס, a shoe, (see Targum, Deut. xxv. 9, 10.) and סָל, thin, slender, or mean, as being made not only lighter than the hypodema, or shoe, but (probably) also of meaner materials. See many excellent observations on this subject in *Martinus's Etym. Lex.* under the word *Sandalium*.

11. *And whosoever shall not receive you*] Or, *αὐτοῖς μὴ*

for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom ^a and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent. ^b And they cast out many devils, ^c and anointed with oil many that were sick, and healed them.

13 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

14 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

15 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

16 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias's sake, his brother Philip's wife; for he had married her.

17 For John had said unto Herod, ^d It is not lawful for thee to have thy brother's wife.

18 Therefore Herodias had ^e a quarrel against him, and would have killed him; but she could not;

19 For Herod ^f feared John, knowing that he was a just man and a holy, and ^g observed him; and when he heard him, he did many things, and heard him gladly.

20 And when a convenient day was come, that Herod ^h on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

21 And when the daughter of the said Herodias came in, and danced, and pleased the king and the guests, the king said unto the damsel, ⁱ Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. ^j And she went forth, and said unto her mother, ^k Whatsoever I shall say to thee, thou must give it me. ^l And she came in, and said, Give me here John the Baptist.

22 And the king was sorry: but for the oath, and for the guests, he would not break his word.

23 And he sent, and commanded his chamberlains, ^m saying, Bring hither that man. And they brought him. ⁿ And he said, Stand by.

24 And he commanded, and they cut off his head, and brought it in upon a platter, and gave it to the damsel. And she gave it to her mother.

25 And when his disciples heard of it, they came together, and took up his bones, and buried them in a tomb.

26 And he departed thence, and came down unto Caesarea Philippi: and he said unto his disciples, ^o What say ye that I am? And they answered him, saying, Some say that thou art Jesus the Son of David. ^p And he saith unto them, But whom say ye that I am? And they answered him, saying, Thou art Christ the Son of the living God.

27 And he answered them, and said, Thou art Jesus Christ the Son of the living God. ^q And he said unto them, Whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

28 For what shall a man give in exchange for his soul? ^r For the Son of man shall be delivered up, and shall be killed: and after three days he shall rise again. ^s And whosoever will be my disciple, let him take up his cross, and follow me. ^t For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

29 For what shall a man give in exchange for his soul? ^u For the Son of man shall be delivered up, and shall be killed: and after three days he shall rise again. ^v And whosoever will be my disciple, let him take up his cross, and follow me. ^w For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

30 And he said unto them, ^x Whosoever will be my disciple, let him take up his cross, and follow me. ^y For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

31 And he said unto them, ^z Whosoever will be my disciple, let him take up his cross, and follow me. ^{aa} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

32 And he said unto them, ^{ab} Whosoever will be my disciple, let him take up his cross, and follow me. ^{ac} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

33 And he said unto them, ^{ad} Whosoever will be my disciple, let him take up his cross, and follow me. ^{ae} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

34 And he said unto them, ^{af} Whosoever will be my disciple, let him take up his cross, and follow me. ^{ag} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

35 And he said unto them, ^{ah} Whosoever will be my disciple, let him take up his cross, and follow me. ^{ai} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

36 And he said unto them, ^{aj} Whosoever will be my disciple, let him take up his cross, and follow me. ^{ak} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

37 And he said unto them, ^{al} Whosoever will be my disciple, let him take up his cross, and follow me. ^{am} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

38 And he said unto them, ^{an} Whosoever will be my disciple, let him take up his cross, and follow me. ^{ao} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

39 And he said unto them, ^{ap} Whosoever will be my disciple, let him take up his cross, and follow me. ^{aq} For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall save it.

danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, * Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 * And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse and laid it in a tomb.

30 * And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 * And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 * And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 * And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 * And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, * Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, * Five, and two fishes.

a. Esch. 5, 2, 6, & 7, 2.—b. Matthew 14, 9.—c. Or, one of his guard.—d. Luke 9, 10.—e. Matt. 14, 13.—f. Ch. 3, 21.—g. Matt. 14, 13.—h. Matt. 9, 26, & 14, 14.—i. Luke 9, 11.—k. Matt. 14, 15. Luke 9, 12.—l. Numbers 11, 13, 22. 2 Kings 1, 43.—m. The Roman penny is sevenpence half-penny.—n. Matt. 13, 28.

light on this passage; "That the dancer Laal-koner gained such a complete ascendancy over the Mogul Emperor Maazeddin that he made her joint governess of the empire with himself."

26. For their sakes which sat with him. Probably these persons joined in with the request, and were glad of this opportunity to get this Light of Israel extinguished; he being a public reprover of all their vices.

30. The apostles gathered themselves together. For they went different ways before, by two and two, ver. 7. and now they return and meet Christ at Capernaum.

31. Rest awhile. Rest is necessary for those who labour; and a zealous preacher of the Gospel will as often stand in need of it as a galley slave.

33. The people. Or, οχλοι, the multitudes. This is wanting in many MSS. but it seems necessary to make the sense clear. There is scarcely a verse in the whole New Testament that has suffered so much from transcribers as this verse. Amidst the abundance of various readings, one can scarcely tell what its original state was. The various readings may be seen in Griesbach.

34. Much people. See this miracle explained on Matt. xiv. 14. By hundreds, and by fifties. "That is," says Mr. Wesley, "a fifty in a rank, and a hundred in file. So a 100 multiplied by 50 made just 5000." But if they sat 50 deep, how could the disciples conveniently serve them with the bread and fish?

41. And blessed. I think the word God should be inserted here, as in Mat. xiv. 19. See the note there. The food we receive from God is already blest, and does not stand in need of being blessed by man: but God, who gives it, deserves our warmest thanksgivings, as frequently as we are called to partake of his bounty.

43. Twelve baskets. These were either the baskets used by the disciples, see on Matt. xiv. 20. or baskets belonging to some of the multitude, who might have brought some with them to carry provisions, or other things necessary for the sick, whom they brought to Christ to be healed.

39 And he commanded them to make all sit down by companies unto the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 * And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 * And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer; it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 * And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that he might touch if it were but the border of his garment: and as many as touched * him were made whole.

n. Matt. 14, 17. Luke 9, 13. John 6, 9. See Matt. 15, 24. Ch. 8, 5.—o. 1 Sam. 9, 13. Matthew 26, 26.—p. Matt. 14, 22. John 6, 17.—q. Or, over against Bethsaida.—r. Matt. 15, 23. John 6, 16.—s. See Luke 9, 28.—t. Ch. 8, 17, 18.—u. Ch. 3, 5, & 16, 14.—v. Matt. 14, 24.—w. Matt. 9, 20. Ch. 5, 27, 28. Acts 19, 12.—x. Or, it.

44. Were about five thousand. Sicut, about, is omitted by a great majority of the best MSS. and by the principal Versions. It is wanting in several editions: Bengel, Wetstein, and Griesbach, leave it out of the text. It is omitted by some in the parallel place, Matt. xiv. 21. But it stands without any variation in Luke ix. 14. and John vi. 10. This miracle is mentioned by all the four evangelists. It is one of the most astonishing that Christ has wrought. It is a miracle which could not be counterfeited, and a full proof of the divinity of Christ.

45. To the other side before unto Bethsaida. John says, ch. vi. 17, to Capernaum. It is probable our Lord ordered them to steer to one or other of these two places, which were about four miles distant, and on the same side of the sea of Galilee.

47. The ship was in the midst of the sea. See all the parts of this wonderful transaction considered, on Matt. xiv. 22—33.

49. They supposed it had been a spirit. That is, by whom the storm raised.

52. Their heart was hardened. See on Matt. xiv. 33.

53. The land of Gennesaret. This country lay on the coast of the sea of Galilee: it is described by Josephus as being exceedingly pleasant and fertile. It had its name of Gennesaret from πηγεν, a garden, and πριンス, a prince, either because the king had a garden there, or because of its great fertility.

54. They knew him. Εγινωκοντες, they recollected him; for he had before preached and wrought miracles in different places of the same country.

56. Villages. Probably small towns near cities. Country. Villages at a distance from cities and large public towns. See on Matt. xiv. 34—36.

Christ went about doing good.—he confined his ministry and miracles to no place.—wherever he went, they stood in need of his help; and whenever they required his assistance, they had it granted immediately. Our Lord's conduct in these respects, is a perfect pattern for every preacher of his Gospel.

CHAPTER VII.

The Pharisees find fault with the disciples for eating with unwashen hands, 1—5. Christ exposes their hypocrisy, 6—13. He shows what things defile men, 14—16. And teaches his disciples in private, that the sin of the heart alone, leading to vicious practices, defiles the man, 17—23. The account of the Syrophenician woman, 24—30. He heals a man who was deaf, and had an impediment in his speech, 31—37. [A. M. 4032. A. D. 28. An. Olymp. CCI. 4.]

THEN * came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

a. Matt. 15, 1.

NOTES.—Verse 1. Came from Jerusalem. Probably for the express purpose of disputing with Christ, that they might entangle him in his talk. Malice and envy are never idle—

2 And when they saw some of his disciples eat bread with undefiled, (that is to say, with unwashen hands), they found fault,

b. Or, common,

they incessantly hunt the person they intend to make their prey. 2. They found fault. This is wanting in ABEHLV. nineteen others, and several Versions. Mill and Bengel approve

3 (For the Pharisees, and all the Jews, except they wash *their hands* * oft, eat not, holding the tradition of the elders.

4 And *when they come from the market*, except they wash, they eat not. And many other things there be, which they have received to hold, *as the washing of cups, and pots, brazen vessels, and of tables.*)

5 ¶ Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, * This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, * Honour thy father and thy mother; and, *h* Whoso curseth father or mother, let him die the death;

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 ¶ If any man have ears to hear, let him hear.

17 ¶ And when he was entered into the house, he said to his disciples, ¶ *O* Or, diligently; in the original, with the fast: Theophylact, up to the elbow—*S* Sotarius is about a pint and a half—*O* Or, betw—*d* Matt. 15: 2—*e* Isaiah 29: 13. Matt. 15: 8—*O* Or, frustate—*e* Exod. 30: 12. Deu. 5: 16. Matt. 15: 4—*h* Exod. 21:

the omission, and *Griesbach* rejects the word. If the 3d and 4th verses be read in a *parenthesis*, the 2d and 5th verses will appear to be properly connected, without the above clause.

3. *Except they wash their hands* Πυνυη, the hand to the wrist—*Unless they wash the hand up to the wrist, eat not.* Several translations are given of this word—that above is from Dr. Lightfoot, who quotes a tradition from the rabbins, stating that the hands were to be thus washed. This sort of *washing* was, and still continues to be an act of religion in the eastern countries. It is particularly commanded in the Koran, Surat. v. ver. 7. “O believers, when ye wish to pray, wash your faces, and your hands up to the elbows,—and your feet up to the ankles.” Which custom it is likely Mohammed borrowed from the Jews. The Jewish doctrine is this. “If a man neglect the washing, he shall be eradicated from this world.” But instead of *πυνυη*, the *first or hand*, the Codex Bezae has *πικνη*, frequently: and several of the *Itala* have words of the same signification.

4. *And when they come*] This clause is added by our translations, to fill up the sense; but it was probably a part of the original: for *εαν ελθωσι* is the reading of the *Codex Bezae*, *Vulgate*, *Armenian*, and most of the *Itala*. The clause in my old MS. Bible is read thus: *And they turning again to chépinge*. The words seem essentially necessary to a proper understanding of the text; and if not admitted on the above authority, they must be supplied in *Italics*, as in our common translation.

Except they wash] Or *dip*: for βαπτίζονται may mean either. But instead of the word in the text, the famous *Codex Vaticanus*, (B) eight others, and *Euthymius*, have *παρσύνονται*, sprinkle. However, the Jews sometimes washed their hands previously to their eating: at other times, they simply dipped or plunged them into the water.

Of cups] Ποτήριον; any kind of earthen vessels.

Pots] Μεasures—*μεasures*, from the singular μέτρον, a measure for liquids, formed from the Latin *sextarius*, equal to a pint and a half English. See this proved by *Weistain*, on this place. My old MS. renders it *crucifix*.

Washed vessels] Χαλκίον—these, if polluted, were only to be washed, or passed through the fire; whereas the earthen vessels were to be broken.

And of tables] Beds, couches—καὶ κλινόν. This is wanting in BL, two others, and the *Coptic*. It is likely it means no more than the *forms or seats*, on which they sat to eat. A bed or couch was defiled, if any unclean person sat or leaned on it—a man with an issue—a leper—a woman with child, &c. As the word βαπτίζω, baptism, is applied to all these; and as it is contended, that this word and the verb whence it is derived, signifying dipping or immersion alone, its use in the above cases refutes that opinion; and shows that it was used, not only to express dipping or immersion, but also sprinkling and washing. The cups and pots were washed; the beds and forms perhaps sprinkled; and the hands dipped up to the wrist.

5. *Why walk not thy disciples*] See on Matt. xv. 2—9.

6. *Honoureth me*] Με τιμά—*but the Codex Bezae and three*

people, his disciples asked him concerning the *parable*.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 ¶ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, * covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a * Greek, a Syrophœnician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And * they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

17. Lev. 31. 9. Prov. 20. 20—*k* Matt. 15: 5 & 23, 18—*k* Matt. 15: 17—*l* Matt. 11. 15, 17. Lev. 15. 15—*n* Gen. 9: 5 & 21. Matt. 13. 12. *e* covetousness, wickedness—*p* Matt. 15: 21—*q* Or, Gentile—*r* Matt. 15: 29—*s* Matt. 9: 32. Luke 11. 14.

copies of the *Itala*, have *με αγαπα; loveth me*:—the *Æthiopic* has both readings.

8. *Washing of pots and cups, &c.*] This whole clause is wanting in BL, five others, and the *Coptic*: one MS. omits this and the whole of the ninth verse. The eighth verse is not found in the parallel place of Matt. xv.

9. *Full well*] Καλώς—a strong irony. How noble is your conduct! from conscientious attachment to your own traditions, ye have annihilated the commandments of God!

That ye may keep] But *εμμενη*, that ye may establish, is the reading of D. three others, *Syriac*, all the *Itala*, with *Cyprian*, *Jerom*, and *Zeno*. *Griesbach* thinks it should be received instead of the other. God's law was nothing to these men, in comparison of their own: hear a case in point. “Rabba said, How foolish are most men! they observe the precepts of the divine law, and neglect the statutes of the rabbins!” *Maccoth*, fol. 22.

10. *For Moses said, &c.*] See all these verses, from this to the 23d, explained Matt. xv. 3—20.

13. *Your tradition*] D. latter *Syriac*, in the margin *Saxon*, and all the *Itala* but one, add *τη ποσα, by your foolish tradition*: *Coptic* *peunian laze, your foolish law.* Anglo-Saxon.

14. *When he had called all the people*] But instead of *τατα, all, τατα, again*, is the reading of BDL, latter *Syriac*, in the margin, *Coptic*, *Æthiopic*, *Saxon*, *Vulgate*, all the *Itala* but one. *Mill* and *Griesbach* approve of this reading.

19. *Into the draught*] See on Matt. xv. 17.

Purging all meats] For what is separated from the different aliments taken into the stomach, and thrown out of the body, is the innutritious parts of all the meats that are eaten; and thus they are purged, nothing being left behind, but what is proper for the support of the body.

24. *Into the borders of Tyre and Sidon*] Or, *into the country between Tyre and Sidon*. I have adopted this translation from *Kypke*, who proves that this is the meaning of the word *μελοπια*, in the best Greek writers.

25. *A certain woman*] See this account of the Syrophœnician woman explained at large, Matt. xv. 21—28.

26. *The woman was a Greek*] Rosenmüller has well observed that all heathens or idolaters were called *Ἕλληνες, Greeks*, by the Jews; whether they were Parthians, Medes, Arabs, Indians, or *Æthiopians*. Jews and Greeks divided the whole world at this period.

30. *Laid upon the bed*] The demon having tormented her, so that her bodily strength was exhausted, and she was now laid upon the couch to take a little rest. The *Æthiopic*, has a remarkable reading here, which gives a very different, and I think a better sense. *And she found her daughter clothed, sitting upon the couch, and the demon gone out.*

32. *They bring him one that was deaf, and had an impediment in his speech*] Though from the letter of the text, it does not appear that this man was absolutely deprived of speech: for *μωβιλας* literally signifies, one that cannot speak plainly—a stammerer: yet it is certain also, that the word means a dumb person; and it is likely that the person in question was dumb, because he was deaf; and it is generally found that he who is totally deaf is dumb also. Almost all the Versions un-

33 And he took him aside from the multitude, and put his fingers into his ears, and ^ahe spit, and touched his tongue :
 34 And ^blooking up to heaven, ^che sighed, and saith unto him, Ephphatha, that is, Be opened.

35 ^dAnd straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

^a Ch. 8. 23. John 9. 6.—^b Ch. 6. 41. John 11. 41. & 17. 1.

derstand the word thus : and the concluding words seem to confirm this—*He maketh both the deaf to hear, and the dumb, woful, to speak.*

33. *And he spit, and touched his tongue*] This place is exceedingly difficult. There is scarcely an action of our Lord's life but one can see an *evident reason* for, except this. Various interpretations are given of it—none of them satisfies my mind. The Abbé Girardeau spiritualizes it thus : 1. *He took him aside from the multitude*—When Christ saves a sinner, he separates him from all his old evil companions, and from the spirit and maxims of an ungodly world. 2. *He put his fingers in his ears*—to show that they could be opened only by the finger, i.e. the power of God, and that they should be shut to every word and voice, but what came from him. 3. *Spitting out, he touched his tongue*—to show that his mental taste and relish should be entirely changed ; that he should detest those things which he before esteemed, and esteem those which he before hated. 4. *Looking up to heaven*—to signify that all help comes from God, and to teach the new convert to keep continually looking to, and depending upon him. 5. *He groaned*—to show the wretched state of man by sin, and how tenderly concerned God is for his present and eternal welfare ; and to intimate, that men should seek the salvation of God in the spirit of genuine repentance, with strong crying and tears. 6. *He said, Be opened*—Sin is a shutting of the ears against the words of God ; and a tying of the tongue, to render it incapable of giving God due praise. But when the all-powerful grace of Christ reaches the heart, the ear is unstopped, and the man hears distinctly—the tongue is unloosed, and the man speaks correctly.

After all, it is possible that what is attributed here to Christ, belongs to the person who was cured. I will give my sense of the place in a short paraphrase.


And Jesus took him aside from the multitude : and [the deaf man] put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could not hear ; and having spit out, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, he touched his tongue, showing to Christ that it was so bound, that he could not speak ; and he looked up to heaven, as if to implore assistance from above ; and he groaned, being distressed because of his present affliction, and thus implored relief : for not being able to speak, he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then

36 And ^ahe charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ;

37 And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

^c John 11. 33, 38.—^d Isa. 35. 5, 6. Matt. 11. 5.—^e Ch. 5. 43.

Jesus, having compassion upon him, said, *Be opened ; and immediately his ears were opened*, so that he could hear distinctly ; and the impediment to his speaking was removed, so that he spake properly. The original will admit of this interpretation ; and this, I am inclined to believe, is the true meaning of this otherwise (to me and many others) unaccountable passage.

34. *Ephphatha*. *Ethphathach*,  Syriac. It is likely that it was in this language that our Lord spoke to this poor man : and because he had pronounced the word *Ephphathach*, with peculiar and authoritative emphasis, the evangelist thought proper to retain the original word ; though the last letter in it could not be expressed by any letter in the Greek alphabet.

35. *He spake plain*.] *Opheos*, distinctly, without stammering. One MS. has, *And he spake praising God*. There is no doubt of this : but the evangelist, I think, did not write these words.

36. *Tell no man*] See on Matt. viii. 4. This miracle is not mentioned by any other of the evangelists. Another proof that Mark did not abridge Matthew. For a practical review of the different important subjects of this chapter, see Matt. xv. &c. and particularly the observations at the end.

37. *He hath done all things well*] This has been, and ever will be, true of every part of our Lord's conduct. In creation, providence, and redemption, he hath done all things well. The wisest philosophers are agreed, that considering Creation as a whole, it would be impossible to improve it. Every thing has been made in number, weight, and measure ; there really is nothing deficient, nothing redundant ; and the good of the creature seems evidently more consulted than the glory of the Creator. The creature's good is every where apparent ; but to find out how the Creator is glorified by these works, requires the eye of the philosopher. And as he has done all things well in creation, so has he in providence : here also every thing is in number, weight, measure, and time. As creation shows his majesty, so providence shows his bounty. He preserves every thing he has made, all depend on him ; and by him are all things supported. But how glorious does he appear in the work of redemption ! how magnificent, ample, and adequate the provision made for the salvation of a lost world ! Here, as in providence, is enough for all, a sufficiency for each, and an abundance for eternity. He loves every man, and hates nothing that he has made ; nor can the God of all grace be less beneficent than the Creator and Preserver of the universe.

CHAPTER VIII.

Four thousand persons fed with seven loaves and a few small fishes, 1—3. Christ refuses to give any further sign to the importunate Pharisees, 10—12. Warns his disciples against the corrupt doctrine of the Pharisees and of Herod, 13—21. He restores sight to a blind man, 22—26. Asks his disciples what the public thought of him, 27—30. Acknowledges himself to be the Christ, and that he must suffer, 31—32. And shows that all his genuine disciples must take up their cross, suffer in his cause, and confess him before men, 34—38. [A. M. 4032. A. D. 28. An. Olymp. CCI. 4.]

IN those days ^a the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way : (for divers of them came from far.)

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ?

5 ^b And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people.

7 And they had a few small fishes ; and ^che blessed, and commanded to set them also before them.

8 So they did eat and were filled ; and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand : and he sent them away.

^a Matt. 15. 32. Mark 6. 34.—^b Isa. 63. 4. Matt. 9. 36.—^c Matt. 15. 34. See Chap. 6. 38.—^d Matt. 14. 19. Ch. 6. 41.—^e Matt. 15. 39.

NOTES.—Verse 1. *The multitude being very great*. Or, rather, *There was again a great multitude*. Instead of *ταυ- πολλου, very great*, I read *ταλιν πολλου, again a great*, which is the reading of BDGLM. fourteen others, all the Arabic, Coptic, Ethiopic, Armenian, Gothic, Vulgate, and Itala, and of many Evangelistaria. Griesbach approves of this reading. There had been such a multitude gathered together once before, who were fed in the same way. See chap. vi. 34, &c.

2. *Having nothing to eat*] If they had brought any provisions with them, they were now entirely expended ; and they stood in immediate need of a supply.

10 ^a And ^b straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ^c And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ^d Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 ^e And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is ^f because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread ? ^g perceive ye not yet, neither understand ? have ye your heart yet hardened ?

18 Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember,

19 ^h When I brake the five loaves among five thousand, how ⁱ many were in the ship with them more than one loaf.

—^j Matt. 12. 38, & 16. 1. John 6. 30.—^k Matt. 16. 5.—^l Matt. 16. 6. Luke 12. 1.—^m Matt. 16. 7.—ⁿ Ch. 6. 32.—^o Matt. 14. 30. Ch. 6. 43. Luke 9. 17. John 6. 13.

3. *For divers of them came from far*.] They could not possibly reach their respective homes without perishing, unless they got food.

4, &c.] See on Matt. xiv. 14. and xv. 33.

7. *And they had a few small fishes*] This is not noticed in the parallel place, Matt. xv. 36.

10. *Dalmanutha*] See the note on Matt. xv. 39.

12. *And he sighed deeply in his spirit*] Or, *having deeply groaned*—so the word *αἰνεῖν* properly means. He was exceedingly affected at their obstinacy and hardness of heart. See Matt. xvi. 1—4.

14. *Now the disciples had forgotten to take bread*] See all

many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when s^e had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 * And Jesus went out, and his disciples, into the town of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

^a Matt. 15. 37. Ver. 8.—b Ch. 6. 52. Ver. 10.—c Ch. 7. 37.—d Matt. 9. 4. Ch. 5. 47.—^e Matt. 16. 13. Luke 9. 18.—f Matt. 14. 4.—g Matt. 16. 6. John 6. 9 & 11. 27.—h Matt. 16.

this to ver. 21. explained at large on Matt. xvi. 4.—32. In the above chapter, an account is given of the Pharisees, Sadducees, and Herodians.

22. They bring a blind man unto him.] Christ went about to do good; and wherever he came, he found some good to be done: and so should we, if we had a proper measure of the same zeal and love for the welfare of the bodies and souls of men.

23. And he took the blind man by the hand.] Giving him a proof of his readiness to help him, and thus preparing him for the cure which he was about to work.

Led him out of the town.] Thus showing the inhabitants, that he considered them unworthy of having another miracle wrought among them. He had already deeply deplored their ingratitude and obstinacy: see on Matt. xi. 21. When a people do not make a proper improvement of the light and grace which they receive from God, their candlestick is removed, even the visible church becomes there extinct; and the candle is put out—no more means of spiritual illumination are afforded to the unfaithful inhabitants. Rev. ii. 5.

When he had spit on his eyes.] There is a similar transaction to this mentioned by John, chap. ix. 6. It is likely this was done merely to separate the eyelids; as in certain cases of blindness, they are found always gummed together. It required a miracle to restore the sight, and this was done in consequence of Christ having laid his hands upon the blind man: it required no miracle to separate the eyelids, and therefore natural means only were employed—this was done by rubbing them with spittle; but whether by Christ or by the blind man, is not absolutely certain. See on chap. vii. 33. It has always been evident, that false miracles have been wrought without reason or necessity, and without any obvious advantage; and they have thereby been detected: on the contrary, true miracles have always vindicated themselves by their obvious utility and importance, nothing ever being effected by them that could be performed by natural means.

If he saw aught.] *Ei*, if, is wanting in the Syriac, all the Persian and Arabic, and in the Æthiopic; and *si* βλαπται; dost thou see any thing? is the reading of CD. Coptic, Æthiopic, all the Arabic and Persian.

I see men as trees, walking.] His sight was so imperfect, that he could not distinguish between men and trees, only by the motion of the former.

25. And saw every man clearly.] But instead of *anavras*, all men, several excellent MSS. and the principal Versions, have *anavra*, all things, every object; for the view he had of them before was indistinct and confused. Our Lord could have restored this man to sight in a moment, but he chose to do it in the way mentioned in the text, to show that he is sovereign of his own graces; and to point out, that however insignificant means may appear in themselves, they are divinely efficacious when he chooses to work by them; and that however small the first manifestations of mercy may be, they are nevertheless the beginnings of the fullness of the blessings of the Gospel of peace. Reader, art thou in this man's state? Art thou blind? Then come to Jesus, that he may restore thee. Hast thou a measure of light? Then pray that he may lay his hands again on thee, that thou mayest be enabled to read thy title clear, to the heavenly inheritance.

26. He sent him away to his house.] So it appears that this person did not belong to Bethsaida, for in going to his house he was not to enter into the village. This miracle is not mentioned by any other of the evangelists. It affords another proof that Mark did not abridge Matthew's Gospel.

And Jesus went out, &c.] See on Matt. xvi. 13.—20.

29. Thou art the Christ.] Three MSS. and some Versions add, the Son of the living God.

32. And he spake that saying.] Concerning the certainty and necessity of his sufferings—openly; with great plainness, supposita, confidence or emphasis, so that the disciples

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

36 For what shall it profit a man if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

^a Matt. 16. 21. & 17. 22. Luke 9. 22.—b Matt. 10. 38 & 16. 24. Luke 9. 23 & 14. 27.—c 1 John 12. 25.—d Matt. 10. 33. Luke 9. 23 & 12. 9.—e See Rom. 1. 16. 2 Tim. 1. 8 & 9. 12.

now began fully to understand him. This is an additional observation of St. Mark. For Peter's reproof, see on Matt. xvi. 22, &c.

34. Whosoever will come after me.] It seems that Christ formed, on the proselytism of the Jews, the principal qualities which he required in the proselytes of his covenant.

The first condition of proselytism among the Jews was, that he that came to embrace their religion, should come voluntarily, and that neither force nor influence should be employed in this business. This is also the first condition required by Jesus Christ, and which he considers as the foundation of all the rest; if a man be willing to come after me.

The second condition required in the Jewish proselyte was, that he should perfectly renounce all his prejudices, his errors, his idolatry, and every thing that concerned his false religion; and that he should entirely separate himself from his most intimate friends and acquaintances. It was on this ground that the Jews called proselytism a new birth; and proselytes new-born, and new men, and our Lord requires men to be born again, not only of water, but by the Holy Ghost. See John iii. 5. All this our Lord includes in this word, Let him renounce himself. To this the following scriptures refer; Matt. x. 33. John iii. 3. and 5. 2 Cor. v. 17.

The third condition on which a person was admitted into the Jewish church as a proselyte was, that he should submit to the yoke of the Jewish law, and bear patiently the inconveniences and sufferings with which a profession of the Mosaic religion might be accompanied. Christ requires the same condition, but instead of the yoke of the law, he brings in his own doctrine, which he calls his yoke, Matt. xi. 29; and his cross, the taking up of which, not only implies a bold profession of Christ crucified, but also a cheerful submitting to all the sufferings and persecutions to which he might be exposed, and even to death itself.

The fourth condition was, that they should solemnly engage to continue in the Jewish religion, faithful even unto death. This condition Christ also requires; and it is comprised in this word, Let him follow me. See the following verses, and see on the subject of proselytism, Ruth i. 16, 17.

35. For whosoever will save his life.] On this and the following verses, see Matt. xvi. 24, &c.

38. Whosoever shall be ashamed of me.] Our Lord hints here at one of the principal reasons of the incredulity of the Jews—they saw nothing in the person of Jesus Christ which corresponded to the pompous notions which they had formed of the Messiah. If Jesus Christ had come into the world as a mighty and opulent man, clothed with earthly glories and honours, he would have had a multitude of partizans, and most of them hypocrites.

And of my words.] This was another subject of offence to the Jews; the doctrine of the cross must be believed; a suffering Messiah must be acknowledged; and poverty and affliction must be borne; and death, perhaps, suffered in consequence of becoming his disciples. Of him, and of his words, in this sense, the world is, to this day, ashamed.

Of him also shall the Son of man be ashamed.] As he refused to acknowledge me before men, so will I refuse to acknowledge him before God, and his angels. Terrible consequence of the rejection of Christ! And who can help him whom the only Saviour eternally disowns? Reader! Lay this subject seriously to heart; and see the notes on Matt. xvi. 24, &c. and at the end of that chapter.

All the subjects contained in this chapter are very interesting; but particularly, 1. The miraculous feeding of the multitudes, which is a full unequivocal proof of the supreme divinity of Jesus Christ: in this miracle he truly appears in his creative energy, with which he has associated the tenderest benevolence and humanity. The subject of such a prince must ever be safe: the servants of such a master must ever have kind usage; the follower of such a teacher can never want nor go astray.

2. The necessity of keeping the doctrine of the Gospel uncorrupt is strongly inculcated in the caution to avoid the leaven of the Pharisees and of Herod: the doctrine of the cross must not only be observed and held inviolate, but that

doctrine must never be mixed with worldly politics. *Time-serving* is abominable in the sight of God: it shows that the person has either no fixed principle of religion, or that he is not under the influence of any.

CHAPTER IX.

The transfiguration of Christ, and the discourse occasioned by it, 1—13. He casts out a dumb spirit which his disciples could not, 14—20. He foretells his death, 30—32. The disciples dispute about supremacy, and Christ corrects them, 33—37. Of the person who cast out demons in Christ's name, but did not follow him, 38—40. Every kind office done to the disciples of Christ shall be rewarded by him, and all injuries done to them shall be punished, 41, 42. The necessity of mortification and self-denial, 43—48. Of the sowing of sacrifices, 49, and the necessity of having union among the disciples of Christ, 50. [A. M. 4032. A. D. 28. An. Olymp. CCL 4.]

AND he said unto them, ^a Verily I say unto you, That there shall be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power. ^b And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding ^c white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 ^a And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ^b And they asked him, saying, Why say the scribes ^c that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things: and ^d how is it written of the Son of man, that he must suffer many things, and ^e be set at nought.

13 But I say unto you, That ^f Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ^g ^h And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye ⁱ with them?

^a Matt. 16: 28. Luke 9: 27. — ^b Matt. 21: 30, & 25: 31. Luke 22: 15. — ^c Matt. 17: 1. Luke 9: 28. — ^d Dan. 7: 9. Matt. 28: 3. — ^e Matt. 17: 9. — ^f Mal. 4: 5. Matt. 17: 10. — ^g Psal. 22: 6. — ^h Is. 51: 2, &c. — ⁱ Dan. 9: 21. — ^j Luke 22: 11. Phil. 2: 7. — ^k Matt. 11: 14, & 17.

NOTE 3.—Verse 1. *There be some* This verse properly belongs to the preceding chapter, and to the preceding discourse. It is in this connexion in Matt. xvi. 27, 28. See the notes there.

2. *And after six days Jesus taketh with him Peter, &c.* For a full account of the nature and design of the transfiguration, see on Matt. xvii. 1, &c.

A high mountain I have conjectured, Matt. xvii. 1, that this was one of the mountains of Galilee, some say Hermon, some Tabor; but Dr. Lightfoot thinks a mountain near Cesarea Philippi to be more likely.

Was transfigured Four good MSS. and Origen add here, AND WHILE THEY WERE PRAYING he was transfigured; but this appears to be added from Luke ix. 29.

10. *And they kept that saying* This verse is wanting in two MSS. and one of the *Itala*.

What the rising from the dead should mean. "Οὐαί ἐκ νεκρῶν ἀναστῆναι, When he should arise from the dead, is the reading of D., six others, *Syriac*, all the *Persic*, *Vulgate*, all the *Itala*, and *Jerom*. Griesbach approves of it. There is nothing that answers to this verse either in Matthew or Luke.

12. *And how it is written* Rather, as also it is written. Instead of καὶ ὅπως it is written, I read καθὼς, AS ALSO it is written of the Son of man, &c. This reading is supported by AKM. seventeen others, the latter *Syriac* in the margin, *Slavonic*, and *Armenian*. Some think the propriety of adopting this reading is self-evident.

15. *Were greatly amazed* Probably, because he came so unexpectedly; and the cause of this amazement is not very evident.

17. *A dumb spirit* That is, a demon who afflicted those in whom it dwelt, with an incapacity of speaking. The spirit itself could not be either deaf or dumb. These are accidents that belong only to organized animate bodies. See this case explained, Matt. xvii. 14, &c.

18. *Pineeth away* By these continual torments; so he was not only deaf and dumb, but sorely tortured besides.

20. *When he saw him—the spirit tare him; and he fell on the ground, &c.* When this demon saw Jesus, he had great rage, knowing that his time was short; and hence the extraordinary convulsions mentioned above.

22. *If thou canst do any thing* I have already tried thy disciples, and find they can do nothing in this case; but if thou hast any power, in mercy use it on their behalf.

17. And ^m one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he ⁿ teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and ^o when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, ^p If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 ^q And when he came into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ^r And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 ^s For he taught his disciples, and said unto them, The Son

12. Luke 1: 17. — ^t Matt. 17: 14. Luke 9: 37. — ^u Or, among yourselves — ^v Matt. 17: 14. Luke 9: 38. — ^w Or, dasheth him — ^x Ch. 1: 15. Luke 9: 42. — ^y Matt. 17: 15. Ch. 14: 23. Luke 17: 6. John 11: 40. — ^z Matt. 17: 15. — ^{aa} Matt. 17: 22. Luke 9: 44.

23. *IF THOU CANST BELIEVE* This was an answer to the inquiry above. I can furnish a sufficiency of power, if thou canst but bring faith to receive it. Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, lust, anger, peevishness, with all the other bad tempers and dispositions which constitute the mind of Satan, entirely destroyed? Alas! it is because we do not believe; Jesus is able; more, Jesus is willing; but we are not willing to give up our idols, we give not credence to his word; therefore hath sin a being in us, and dominion over us.

24. *Lord, I believe* The word Lord is omitted by ABCDL, both the *Syriac*, both the *Arabic*, latter *Persic*, *Ethiopic*, *Gothic*, and three copies of the *Itala*. Griesbach leaves it out: the omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that authority, which he doubted whether he possessed, unless we grant that he used the word *xpiste*, after the Roman custom, for *sir*.

Help thou mine unbelief That is, assist me against it. Give me a power to believe.

25. *I charge thee* Considerable emphasis should be laid on the pronoun—thou didst resist the command of my disciples, now I command thee to come out. If this had been only a natural disease, for instance the *epilepsy*, as some have argued, could our Lord have addressed it, with any propriety, as he has done here; *Thou deaf and dumb spirit, come out of him, and enter no more into him!* Is the doctrine of demoniacal influence false? If so, Jesus took the most direct method to perpetuate the belief of that falsity, by accommodating himself so completely to the deceived vulgar. But this was impossible, therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support.

29. *Prayer and fasting* See on Matt. xvii. 21. This demon may be considered as an emblem of deeply rooted vices, and inveterate habits, over which the conquest is not generally obtained but through extraordinary humiliations. This case is related by both Matthew and Luke, but it is greatly amplified in Mark's account, and many new circumstances related—Another proof that Mark did not abridge Matthew.

30. *They—passed through Galilee* See on Matthew xvii. 22—27.

of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be the greatest*.

35 And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For who he that is not against us, is on our part.

32. But they understood not] This whole verse is wanting in two MSS., in the first edition of *Erasmus*, and in that of *Aldus*. *Mitt* approves of the omission. It does not appear likely, from Matthew's account, that three of the disciples, Peter, James, and John, could be ignorant of the reasons of Christ's death and resurrection, after the transfiguration: on the contrary, from the circumstances there related, it is very probable, that from that time they must have had at least a general understanding of this important subject; but the other nine might have been ignorant of this matter: who were not present at the transfiguration; and probably it is of these that the evangelist speaks here. See the observations on the transfiguration, Matt. xvii. 9, &c. and xviii. 1.

33. And being in the house] That is, Peter's house, where he ordinarily lodged. This has been often observed before.

34. Who should be the greatest? See on Matt. xviii. 1-5.

35. We saw one casting out devils in thy name] It can scarcely be supposed, that a man, who knew nothing of Christ, or who was only a common exorcist, could be able to work a miracle in Christ's name: we may therefore safely imagine, that this was either one of John the Baptist's disciples, who, at his master's command had believed in Jesus, or one of the seventy, whom Christ had sent out, Luke x. 1-7, who, after he had fulfilled his commission, had retired from accompanying the other disciples; but as he still held fast his faith in Christ, and walked in good conscience, the influence of his Master still continued with him, so that he could cast out demons as well as the other disciples.

He followeth not us] This first clause is omitted by BCL. three others, *Syriac*, *Armenian*, *Persic*, *Coptic*, and one of the *Itala*. Some of the MSS. and Versions leave out the first, some the second clause: only one of them is necessary. *Griesbach* leaves out the first.

We forbade him] I do not see that we have any right to attribute any other motive to John, than that which he himself owns—because he followed not us—because he did not attach himself constantly to thee as we do, we thought he could not be in a proper spirit.

33. Forbid him not] If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed and religious system, that they would rather let sinners perish, than suffer those who differ from them, to become the instruments of their salvation. Even the good that is done they either deny or suspect, because the person does not follow them. This also is vanity and an evil disease.

40. He that is not against us, is on our part] Or rather Whosoever is not against you, is for you. Instead of *non, us*, I would read *non, you*, on the authority of *MSH*. upwards of forty others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Ethiopic*, *Gothic*, *Slavonic*, *Vulgate*, *Itala*, *Victor*, and *Opt*. This reading is more consistent with the context—He followed not us,—well, he is not against you; and he who is not against you in such a work, may be fairly presumed to be on your side.

There is a parallel case to this mentioned in Numb. xi. 26-29, which, for the elucidation of this passage, I will transcribe. "The Spirit rested upon Eldad and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua—the servant of Moses—said, My Lord Moses forbid them. And Moses said unto him, Enviest thou? we will see it. Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them. The reader will easily observe, that Joshua and John were of the same bigoted spirit; and that Jesus and Moses acted from the spirit of candour and benevolence. See the notes on Numb. xi. 23-29.

41 ¶ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 ¶ And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 ¶ And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 ¶ Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter into life lame, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 ¶ Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 ¶ Where their worm dieth not, and the fire is not quenched.

49 ¶ For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? ¶ Have salt in yourselves, and have peace one with another.

41. A cup of water to drink] See the notes on Matt. x. 42. xviii. 6-8.

43. The fire that never shall be quenched] That is, the *extinguishable* fire. This clause is wanting in *L*, three others, the *Syriac*, and latter *Persic*. Some eminent critics suppose it to be a spurious reading; but the authorities which are for it, are by no means counterbalanced by those which are against it. The same clause in ver. 45. is omitted in BCL. seven others, *Syriac*, latter *Persic*, *Coptic*, and one *Itala*. *Eternal* fire is the expression of Matthew.

44. Where their worm dieth not] The bitter reflection, "I might have avoided sin, but I did not; I might have been saved, but I would not," must be equal to ten thousand tormentors. What intolerable anguish must this produce in a damned soul!

Their worm—It seems every one has his worm, his peculiar punishment for the evils he did, and for the grace he rejected; while the fire, the state of excruciating torment, is common to all—Reader! may the living God save thee from this worm, and from this fire! Amen.

The fire is not quenched] The state of punishment is continual; there is no respite, alleviation, nor end.

43-48. Thy hand—foot—eye—cause thee to offend] See the notes on Matt. v. 29, 30.

49. For every one shall be salted with fire] Every one of those who shall live and die in sin; but there is great difficulty in this verse. The *Codex Bezae*, and some other MSS. have omitted the first clause; and several MSS. keep the first, and omit the last clause—and every sacrifice shall be salted with salt. This appears to be an allusion to Isa. lvi. 24. It is generally supposed that our Lord means, that as salt preserves the flesh with which it is connected, from corruption: so this everlasting fire, το πυρ το αβυσσον, this unconsumable fire, will have the property not only of assimilating all things cast into it to its own nature; but of making them unconsumable like itself.

Scaglier supposes, that instead of *πας πυρ, πασα πικρα*, every sacrifice (of flour) should be read, "Every sacrifice (of flour) shall be salted, and every burnt-offering shall be salted." This, I fear, is taking the text by storm. Some take the whole in a good sense, as referring to the influence of the Spirit of God in the hearts of believers, which shall answer the same end to the soul in preserving it from the contagion that is in the world, as salt did in the sacrifices offered to God to preserve them from putrefaction. Old Trapp's note on the place pleases me as much as any I have seen: "The Spirit, as salt, must dry up those bad humors in us, which breed the never-dying worm; and as, for fire must waste our corruptions, which else will carry us on to the unquenchable fire. Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary. Probably the following may be considered as a parallel text: Every thing that may abide the fire, ye shall make go through the fire, and it shall be clean: and all that chideheth not the fire, ye shall make go through the water. Num. xxxi. 23. Ye, disciples, are the Lord's sacrifice: ye shall go through much tribulation, in order to enter into my kingdom; but ye are salted, ye are influenced by the Spirit of God, and are immortal till your work is done; and should ye be offered up, martyred, this shall be a means of establishing more fully the glad tidings of the kingdom: and this spirit shall preserve all who believe on me from the corruption of sin, and from eternal perdition. That converts to God are represented as his offering, see Isa. lvi. 20. the very place which our Lord appears to have here in view.

If this passage be taken according to the common meaning, it is avowed indeed! Here may be seen the greatness, multiplicity, and eternity, of the pains of the damned. They suffer without being able to die; they are burned, without being consumed; they are sacrificed, without being sanctified; are salted with the fire of hell, as eternal victims of the Divine justice.

We must of necessity be sacrificed to God, after one way or other, in eternity; and we have now the choice either of the unquenchable fire of his justice, or of the everlasting flame of his love. *Quesnel*.

50. *If the salt have lost his saltiness* See on Matt. v. 13.

Have salt in yourselves See that ye have at all times the preserving principle of divine grace in your hearts, and give

that proof of it which will satisfy your own minds, and convince or silence the world: live in brotherly kindness and peace with each other: thus shall all men see that you are free from ambition, (see ver. 34.) and that you are my disciples indeed. That it is possible for the salt to lose its savour, and yet retain its appearance, in the most perfect manner, see proved in the note on Matt. v. 13.

CHAPTER X.

The Pharisees question our Lord concerning divorce, 1—12. Little children are brought to him, 13—16. The person who inquired how he might inherit eternal life, 17—22. How difficult it is for a rich man to be saved, 23—27. What they shall receive who have left all for Christ and his Gospel, 28—31. He foretells his death, 32—34. James and John desire places of pre-eminence, 35—41. Christ shows them the necessity of humility, 42—45. Blind Bartimeus healed, 46—52. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND ^a he arose from thence, and cometh into the coasts of ^b Judea by the further side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ^b And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, ^c Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation ^d God made them male and female.

7 ^e For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, ^f Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ^g And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw ^h it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them: for ⁱ of such is the kingdom of God.

15 Verily I say unto you, ^j Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ^k And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

^a Matt. 19. 1. John 10. 40. & 11. 7.—^b Gen. 2. 24. 1 Cor. 6. 16. Ephes. 5. 31.—^c Matt. 5. 32. & 19. 9. Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10, 11.—^d Matt. 19. 13. Luke 18. 15.—^e 1 Cor. 14. 30. 1 Pet. 2. 2.

NOTES.—Verse 1. *He arose* [*Καθεὶν ἀναστὰς* may be translated, *he departed thence*. The verb *ἀναίρειν* has this sense in some of the purest Greek writers. See *Kypke*. Many transactions took place between those mentioned in the preceding chapter, and these that follow, which are omitted by Matthew and Mark; but they are related both by Luke and John. See *Lightfoot*, and *Bishop Newcome*.

2. *Is it lawful for a man to put away his wife?* See this question about divorce, largely explained on Matt. xix. 3—12.

12. *And if a woman shall put away her husband* From this it appears that in some cases, the wife assumed the very same right of divorcing her husband, that the husband had of divorcing his wife; and yet this is not recorded any where in the Jewish laws, as far as I can find, that the woman had such a right. Indeed where the law which gives the permission all on one side, it would be unjust and oppressive, but where it is equally balanced, the right being the same on each side, it must serve as a mutual check, and prevent those evils it is intended to cure. Among the Jews there are several instances of the women having taken other men, even during the life of their own husbands. Nor do we find any law by which they were punished. Divorce never should be permitted but on this ground, "The parties are miserable together, and they are both perfectly willing to be separated." Then, if every thing else be proper, let them go different ways, that they may not ruin both themselves and their hapless offspring.

13. *And they brought young children* See on Matt. xix. 13—15.

16. *And he took them up in his arms* One of the *Itala* reads *in sinu suo*—"in his bosom." Jesus Christ loves little children, and they are objects of his most peculiar care. Who can account for their continual preservation and support while exposed to so many dangers, but on the ground of a peculiar and extraordinary providence?

And blessed them Then, though little children, they were capable of receiving Christ's blessing. If Christ embraced them, why should not his church embrace them? Why not dedicate them to God by baptism? whether that be performed by sprinkling, washing, or immersion; for we need not to dispute about the mode: on this point let every one be fully persuaded in his own mind. I confess it appears to me grossly

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is, God.

19 Thou knowest the commandments, 1 Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ^m treasure in heaven, and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ⁿ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them ^o that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men ^p it is impossible, but not with God; for ^q with God all things are possible.

28 ^r Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's;

30 ^s But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, eternal life.

^a Matt. 18. 3.—^b Matt. 19. 15. Luke 18. 18.—^c Exod. 20. 14. Rom. 13. 9.—^d Matt. 6. 19. 20. 19. 31. Luke 12. 33. & 16. 9.—^e Matt. 18. 23. Luke 18. 24.—^f Job 31. 24. Psa. 52. 7. & 62. 10. 1 Tim. 6. 17.—^g Jer. 32. 17. Matt. 19. 28. Luke 1. 37.—^h Matt. 19. 27. Luke 18. 28.—ⁱ 2 Chron. 25. 9. Luke 18. 30.

heathenish and barbarous, to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant baptism, depriving their children of an ordinance by which no soul can prove that they cannot be profited; and through an unaccountable bigotry or carelessness withhold from them the privilege of even a nominal dedication to God; and yet these very persons are ready enough to fly for a minister to baptize their child when they suppose it to be at the point of death! It would be no crime to pray, that such persons should never have the privilege of hearing my father! or my mother! from the lips of their own child. See on Matt. iii. 6. and on Mark xvi. 16.

17. *There came one running* See the case of this rich young man largely explained on Matt. xix. 16, &c.

21. *Then Jesus beholding him* Looking earnestly, *εὐθεὺς*, or affectionately upon him, loved him, because of his youth, his earnestness, and his sincerity.

One thing thou lackest What was that? A heart disengaged from the world, and a complete renunciation of it and its concerns; that he might become a proper and successful labourer in the Lord's vineyard. See Matt. xix. 21. To say that it was something else he lacked, when Christ explains here his own meaning, is to be wise above what is written.

22. *And he was sad at that saying* This young man had perhaps been a saint, and an eminent apostle, had he been poor! From this and a multitude of other cases, we may learn, that it is oftentimes a misfortune to be rich—but who is aware of this? and who believes it?

29. *And the Gospel's* Read, for the sake of the Gospel. I have with Griesbach adopted *εὐαγγ.* for the sake, on the authority of BCDEGHKMS. V. sixty others, and almost all the Versions.

30. *In this time* *Εν τω καιρῷ τούτῳ*, in this very time. Though Jews and Gentiles have conspired together to destroy both me and you; my providence shall so work that nothing shall be lacking, while any thing is necessary.

And Father's This is added by K. upwards of sixty others, *Ethiopic, Gothic, Slavonic, Saxon, Armenian, Coptic*, and in one of my own MSS. of the *Vulgate*.

Some have been greatly embarrassed to find out the literal truth of these promises, and some in flat opposition to

31 * But many that are first shall be last; and the last first.

32 * And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. * And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests; and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 * And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

41 * And when the ten heard it, they began to be much displeased with James and John.

* Matt. 19. 30. & 20. 16. Luke 13. 30.—* Matt. 20. 17. Luke 19. 31.—* Ch. 8. 31, & 9. 51. Luke 9. 22. & 13. 31.—* Matt. 20. 20.—* Matt. 20. 21.—* Luke 22. 25.—* Or, think good.

the text. These and his, they are all to be understood *spiritually*. But thus far is plain, that though those who have left all for the sake of Christ, do find among genuine Christians, *spiritual relatives*, which are as dear to them as fathers, mothers, &c. yet they have the promise of receiving a hundred fold, often literally fulfilled: for wherever a Christian travels among Christians, the shelter of their houses, and the product of their lands, are at his service as far as they are requisite. Besides, these words were spoken primarily to the disciples, and pointed out their *itinerant* manner of life; and how, travelling about from house to house, preaching the Gospel of the grace of God, they should, among the followers of Christ, be provided with every thing necessary in all places, as if the whole were their own. I have often remarked that the genuine messengers of God in the present day, have, as noted above, this promise literally fulfilled.

[With persecutions.] For while you meet with nothing but kindness from true Christians, you shall be despised, and often afflicted by those who are enemies to God and goodness—but for your comfort ye shall have in the world to come, *αὐτοὶ τοῦ ἐρχομένου, the coming world*, (that world which is *on its way* to meet you) eternal life.

32. And he took again the twelve] Or thus: For having again taken the twelve, &c. I translate *καὶ*, for, which signification it often bears, see Luke i. 22. John xii. 35, and elsewhere. This gives the reason of the wonder and fear of the disciples, for he began to tell them on the way, what was to befall him. This sense of *καὶ* I find is also noticed by Rosenmüller. See on Matt. x. 17—19.

35. And James and John—come unto him] The request here mentioned, Matthew says, chap. xx. 20, was made by Salome, their mother: the two places may be easily reconciled thus. The mother introduced them, and made the request as if from herself; Jesus knowing whence it had come, immediately addressed himself to James and John, who were standing by; and the mother is no further concerned in the business. See the note on Matt. x. 20.

37. In thy glory.] In the kingdom of thy glory—three MSS. Which kingdom they expected to be established on earth.

38. And be baptized] or be baptized. Instead of *καὶ*, and, *ἢ* or, is the reading of BCDL, five others, Coptic, Armenian, latter Syriac in the margin, Vulgate, all the *Itala*, and Origen. See the note on Matt. xx. 22.

40. Is not mine to give] See on Matt. x. 23.

41. When the ten heard it] See on Matt. xx. 24—28.

46. Blind Bartimeus] *ἄρα*, in Syriac, signifies son. It appears that he was thus named because Timæus, *Talmæus*, or *Talmai*, was the name of his father, and thus the son would be called Bar-talmæus, or *Bartholomew*. Some suppose *υἱὸς Τιμαίου, the son of Timæus*, to be an interpolation. Bartimeus the son of Timæus, ο *τιφλός, the blind man*. It was because he was the most remarkable, that this evangelist mentions him by name as a person probably well known in those parts.

50. And he, casting away his garment] He cast off his outward covering, a blanket, or something of the kind, which kept him from the inclemency of the weather; that he might have nothing to hinder him from getting speedily to Christ. If every penitent were as ready to throw aside his *self-righteousness*, and *sinful incumbrances*, as this blind man was to throw aside his garment, we should have fewer delays in

42 But Jesus called them to him, and saith unto them, I know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 * But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 * And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me!

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me!

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he call-th thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

* Matt. 20. 25, 28. Ch. 9. 25. Luke 9. 48.—* John 13. 14. Phil. 2. 7.—* Matt. 20. 28. 1 Tim. 2.—* Tit. 2. 11.—* Matt. 20. 29. Luke 18. 35.—* Matt. 20. 22, 24. Luke 7. 22.—* Matt. 9. 22. Ch. 5. 34.—* Or, saved thee.

conscious than we now have: and all that have been convinced of sin would have been brought to the knowledge of the truth. The reader will at least pardon the introduction of the following anecdote, which may appear to some as illustrative of the doctrine grounded on this text.

A great revival of religion took place in some of the American states, about the year 1773, by the instrumentality of some itinerant preachers sent from England. Many, both *whites* and *blacks*, were brought to an acquaintance with God, who bought them. Two of these, a *white man* and a *negro*, meeting together, began to speak concerning the goodness of God to their souls, (a custom which has ever been common among truly religious people.) Among other things, they were led to inquire how long each had known the salvation of God; and how long it was *after* they were convinced of their sin and danger; before each got a satisfactory evidence of pardoning mercy. The *white man* said, "I was three months in deep distress of soul, before God spoke peace to my troubled, guilty conscience." "But it was only a fortnight," replied the *negro*, "from the time I first heard of Jesus, and felt that I was a sinner, till I received the knowledge of salvation by the remission of sins." "But what was the reason," said the *white man*, "that you found salvation sooner than I did?" "This is the reason," replied the other, "you *white men* have much clothing upon you, and when Christ calls, you cannot run to him; but we poor negroes have only this, (pointing to the *mat* or cloth which was tied round his waist,) and when we hear the call, we throw it off instantly, and run to him."

Thus the poor son of *Ham* illustrated the text without intending it, as well as any doctor in the universe. People who have been educated in the principles of the Christian religion, imagine themselves, on this account, *Christians*; and when convinced of sin, they find great difficulty to come as mere sinners to God, to be saved only through the merits of Christ. Others, such as the negro in question, have nothing to plead but this, *we have never heard of thee, and could not believe in thee of whom we had not heard*; but this excuse will not avail now, as the true light is come—therefore they cast off this covering, and come to Jesus. See this miraculous cure explained at large on Matt. xx. 29—34.

51. Lord, that I might, &c.] The *Codex Bezae*, and some copies of the *Itala*, have *Κύριε παῖδι, O Lord, my teacher*.

52. Followed Jesus in the way.] Instead of *ἠκολούθησεν, Jesus*, several eminent critics read *αὐτῷ, him*. This is the reading of ABCDL, fourteen others; Coptic, *Æthiopic, Armenian*, latter Syriac in the margin, two *Persic*, *Vulgate*, all the *Itala*, and Origen, once. Jesus is the common reading, but this sacred name having occurred so immediately before, there could be no necessity for repeating it here, nor would the repetition have been elegant.

This very remarkable cure gives us another proof, not only of the sovereign power, but of the *benevolence* of Christ; nor do we ever see that sovereign power used, but in the way of *benevolence*. How slow is God to punish! how prone to spare. To his infinite benevolence can it be any gratification to destroy any of the children of men? No! We must take great heed not to attribute to his *sovereignty*, acts which are inconsistent with his *benevolence* and *mercy*. I am afraid this is a prevailing error; and that it is not confined to any religious party exclusively.

CHAPTER XI.

Christ rides triumphantly into Jerusalem, 1—11. The barren fig-tree cursed, 12—14. He cleanses the temple, 15—17. The scribes and chief priests are enraged, 18. Reflections on the withered fig-tree, 19—23. Directions concerning prayer and forgiveness, 24—26. The chief priests, &c. question him by what authority he did his works, 27, 28. He answers, and confounds them, 29—33. [A. M. 4033. A. D. 29. An. Olym. CCII. 1.]

AND ^a when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, ^b Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And ^c they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there said unto them, ^d What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 ^e And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: ^f Hosanna in the highest!

11 ^g And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ^h And on the morrow, when they were come from Bethany, he was hungry:

13 ⁱ And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples hear it.

^a Matt. 21. 1. Luke 19. 29. John 12. 14.—^b Matt. 21. 3. 6.—^c Luke 19. 33.—^d Luke 19. 33.—^e Matt. 21. 2. 3.—^f Psal. 118. 25.—^g Psal. 118. 1.—^h Matt. 21. 12.—ⁱ Matt. 21. 18.—^k Matt. 21. 19.—^l Matt. 21. 12. Luke 19. 45.—^m Isa. 56. 7.—ⁿ O., a house of prayer for all nations?—^o Jer. 7. 11.

NOTES.—Verse 1. *He sendeth—two of his disciples*] This was done but a few days before the pass-over. See our Lord's entry into Jerusalem illustrated, on Matt. xxi. 1—17.

2. *Whereon never man sat*] No animal was allowed to be employed in sacred uses, even among the heathen, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked, were considered as sacred. See several proofs of this in the note on Num. xix. 2. and add this from Ovid, Met. lib. iii. v. 10.

*Bos tibi, Phœbus ait, solis occurrit in arvis,
Nullum passa jugum curvique immunis aratri.*

The Delphic oracles this answer give:

Behold among the fields a lonely cow,
Unworn with yokes, unbroken to the plough.

3. *And straightway he will send him hither.*] From the text, I think it is exceedingly plain, that our Lord did not beg, but borrow the colt; therefore the latter clause of this verse should be understood as the promise of returning him. Is not the proper translation the following? *And if any one say to you, Why do ye this? Say; The Lord hath need of him, and will speedily send him back hither—καὶ ἐνὸς αὐτοῦ ἀποστέλλει αὐτόν.* Some eminent critics take the same view of the passage.

6. *And they let them go*] Having a full assurance that the beast should be safely and speedily restored.

10. *In the name of the Lord*] Omitted by BCDLU, some others, and several Versions. Griesbach leaves it out.

Hosanna in the highest] See on Matt. xxi. 9.

11. *When he had looked round about upon all things*] He examined every thing—to see if the matters pertaining to the divine worship were properly conducted, to see that nothing was wanting—notwithstanding superfluities.

And now the eventide was come] The time in which he usually left Jerusalem to go to Bethany.

13. *For the time of figs was not yet*] Rather, *For it was not the season of gathering figs yet.* This I am fully persuaded is the true sense of this passage, οὐ γὰρ ἦν καιρὸς συγκοῦν. For a proof that καιρὸς here signifies the time of gathering the figs, see the LXX. in Psal. i. 3. *He bringeth forth his fruit in καιρὸν αὐτοῦ*, in his season; i. e. in the time in which the fruits should be ripe, and fit for gathering. See also Mark xii. 2. And at the season, τὸν καιρὸν, the time of gathering the fruits of the vineyard. Matt. xxi. 34. *When the time of the fruit drew near; ὁ καιρὸς ἤνεν καρπῶν*, the time in which the fruits were to be gathered, for it was then that the Lord of the vineyard sent his servants to receive the fruits; i. e. so much of them as the holder of the vineyard was to pay to the owner by way of rent; for in those times rent was paid in kind. To the above may be added, Job v. 26. *Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season; κατὰ καιρὸν*, in the time in which it should be reaped.

When our Lord saw this fig-tree by the way-side, apparently

15 ¹ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^m My house shall be called ⁿ of all nations, the house of prayer? but ^o ye have made it a den of thieves.

18 And ^p the scribes and the chief priests heard it, and sought how they might destroy him; for they feared him, because ^q all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ^r And in the morning as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, ^s Have faith in God.

23 For I verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, ^t What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, ^v forgive if ye have ought against any: that your father also which is in heaven may forgive you your trespasses.

26 But ^w if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ^x And they come again to Jerusalem: ^y and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

^a Matt. 21. 45. Luke 19. 47.—^b Matt. 7. 28. Ch. 1. 22. Luke 4. 32.—^c Matt. 21. 19.—^d O., Have the faith of God.—^e Matt. 17. 20 & 21. 21. Luke 17. 6.—^f Matt. 7. 2. Luke 11. 3. John 14. 13 & 15. 7. & 16. 24. James 1. 5, 6.—^g Matt. 6. 14. Col. 3. 13.—^h Matt. 18. 25.—ⁱ Matt. 21. 23. Luke 20. 1.

flourishing, he went to it to gather some of the figs—being on the way-side it was not private, but public property: and any traveller had an equal right to its fruit. As it was not yet the time for gathering in the fruits, and yet about the time when they were ready to be gathered, our Lord with propriety expected to find some. But as this happened about five days before that pass-over on which Christ suffered, and the pass-over that year fell on the beginning of April, it has been asked, “how could our Lord expect to find ripe figs in the end of March?” Answer, because figs were ripe in Judea as early as the pass-over. Besides, the fig-tree puts forth its fruit first, and afterward its leaves. Indeed this tree, in the climate which is proper for it, has fruit on it all the year round, as I have often seen. All the difficulty in the text may be easily removed by considering that the climate of Judea is widely different from that of Great Britain. The summer begins there in March, and the harvest at the pass-over, as all travellers into those countries testify: therefore as our Lord met with this tree five days before the pass-over, it is evident, 1st. That it was the time of ripe figs; and 2dly, That it was not the time of gathering them, because this did not begin till the pass-over, and the transaction here mentioned took place five days before.

For further satisfaction on this point, let us suppose, 1. That this tree was intended to point out the state of the Jewish people. 1. They made a profession of the true religion. 2. They considered themselves the peculiar people of God, and despised and reproached all others. 3. They were only hypocrites, having nothing of religion but the profession, leaves, and no fruit.

II. That our Lord's conduct toward this tree is to be considered as emblematical of the treatment and final perdition which was to come upon this hypocritical and ungodly nation. 1. It was a proper time for them to have borne fruit: Jesus had been preaching the doctrine of repentance and salvation among them for more than three years: the choicest influences of heaven had descended upon them, and every thing was done in this vineyard that ought to be done, in order to make it fruitful. 2. The time was now at hand in which God would require fruit, good fruit, and if it did not produce such, the tree should be hewn down by the Roman axe. Therefore, 1. The tree is properly the Jewish nation. 2. Christ's curse, the sentence of destruction which had now gone out against it; and 3. Its withering away, the final and total ruin of the Jewish state by the Romans. His cursing the fig-tree was not occasioned by any resentment at being disappointed at not finding fruit on it, but to point out unto his disciples the wrath which was coming upon a people who had now nearly filled up the measure of their iniquity.

A fruitless soul that has had much cultivation bestowed on it, may expect to be dealt with as God did with this unrighteous nation. See on Matt. xxi. 19, &c.

28 And say unto him, By what authority best thou these things? and who gave thee this authority to do these things?
29 And Jesus answered, and said unto him, I will also ask of you one question; and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was it from heaven, or of men? answer me

a Or, thing.

15. And they come.] Several MSS. and Versions have *παύειν, again*. This was the next day after our Lord's triumphal entry into Jerusalem, for on the evening of that day he went to Bethany, and lodged there, ver. 11. and Matt. xxi. 17. and returned the next morning to Jerusalem.

16. Should carry any vessel? Among the Jews the word *κελί, vessel*, had a vast latitude of meaning, it signified arms, Jer. xxi. 1. Ezek. ix. 1. *clothes*, Dent. xxii. 5. and *instruments of music*, Psal. lxxi. 22. It is likely that the evangelist uses the Greek word *κενος* in the same sense, and by it points out any of the things which were bought and sold in the temple.

17. And he taught—them.] See on Matt. xxi. 12.

19. He went out of the city.] To go to Bethany.

22. Have faith in God.] *Εχετε πίστη Θεού* is a mere Hebraism; *have the faith of God*, i. e. have strong faith or the strongest faith, for thus the Hebrews expressed the superlative degree; so the mountains of God, mean exceeding great mountains, the hail of God, exceeding great hail, &c.

25. When ye stand praying.] This expression may mean no more than, *When ye are disposed, or have a mind to pray*, i. e. whenever ye perform that duty. And it is thus used and explained in the Koran, Surai v. ver. 7. See on Matt. xxi. 20.—22. But the Pharisees loved to pray standing, that they might be seen of men.

26. At the end of this verse, the 7th and 8th verses of Matt. vii. Ask and ye shall receive, &c. are added by M. and sixteen other MSS.

The 26th verse is wanting in B.L.S. seven others, some editions, the *Coptic*, one *Itala*, and *Theophylact*.

27—33. See on Matt. xxi. 23—27.

32. They feared the people? Or rather, *We fear, &c.* Instead of *φοβούντο, they feared*; the *Codex Bezae*, seven others, later *Syriac*, *Arabic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and all the *Itala*, read *φοβόμεν, or, φοβόμεθα*. The common reading appears to me quite improper.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

b Matt. 2. 5, 6. 14. 5. Ch. 6. 23.

We fear the people.] *Εὰν, if, before ὑπομὲν, we shall say*, is omitted by ABCFGHLS. and more than fifty others. Bengel leaves it out of the text, and puts a note of interrogation after *Ἐξ αὐθροῦ*; and then the whole passage reads thus: *But shall we say of men? They feared the people, &c.* This change renders the adoption of *φοβόμεν, we fear*, unnecessary. Several critics prefer this mode of distinguishing the text. However the critics may be puzzled with the text, the scribes, chief priests, and elders, were worse puzzled with our Lord's question. They must convict themselves, or tell a most palpable falsehood. They told the lie, and so escaped for the present.

1. Envy, malice, and double-dealing have always a difficult part to act, and are ultimately confounded by their own projects, and ruined by their own operations. On the other hand, simplicity and sincerity are not obliged to use a mask, but always walk in a plain way.

2. The case of the barren fig-tree, which our Lord cursed, has been pitifully misunderstood and misapplied. The whole account of this transaction, as stated above, I believe to be correct: it is so much in our Lord's usual manner, that the propriety of it will scarcely be doubted. He was ever acting the part of the philosopher, moralist, and divine, as well as that of the Saviour of sinners. In his hand every providential occurrence, and every object of nature, became a means of instruction: the *stones* of the desert, the *lilies* of the field, the *foals* of heaven, the *beasts* of the forest, *fruitful* and *unfruitful* trees, with every ordinary occurrence, were so many grand texts, from which he preached the most illuminating and impressive sermons, for the instruction and salvation of his audience. This wisdom and condescension cannot be sufficiently admired. But shall the example of the *fruitless fig-tree*, be lost on us, as well as on the *Jews*? God forbid! Let us therefore take heed, lest having been so long unfruitful, God should say, *Let no fruit appear on thee hereafter for ever!* and in consequence of this, we wither and die away!

CHAPTER XII.

The parable of the vineyard let out to wicked husbandmen, 1—12. The Pharisees and Herodians question him about paying tribute to Caesar, 13—17. The Sadducees question him about the resurrection, 18—27. A scribe questions him concerning the chief commandment of the law, 28—34. Christ asks the Scribes, why the Messiah is called David's son, 35—37. He warns his disciples against the Scribes, 38—40. Of the widow that cast two mites into the treasury, 41—44. [A. M. 4033. A. D. 29. An. Olymp. CCH. 1.]

AND he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? ^b The stone which the builders rejected is become the head of the corner:

^a Matt. 21. 33. Luke 22. 9.—^b Psal. 118. 22.—^c Matt. 21. 45, 46. Ch. 11. 15. John 7. 26, 30, 34.—^d Matt. 22. 15. Luke 30. 20.

NOTES.—Verse 1. A certain man *planted a vineyard* [See this parable explained, Matt. xxi. 33—41.]

Or, *at him they cast stones, and wounded him in the head* [O, rather, as most learned men agree, *they made short work of it, ἐκράδαυον*. We have followed the Vulgate, *illum in capite vulneraverunt*, in translating the original, *wounded him in the head*, in which signification I believe the word is found in no Greek writer. *Ἀνακαταλίσσει* signifies to *sum up, to comprise*, and is used in this sense by St. Paul, Rom. xii. 9. From the parable we learn, that these people were determined to hear no reason, to do no justice, and to keep the fulfilled their purpose and the produce by violence; therefore they fulfilled their purpose in the fullest and speediest manner, which seems to be what the evangelist intended to express by the word in question. Mr. Wakefield translates, *they speedily sent him away*; others think the meaning is, *they shaved their heads, and made them look ridiculously*; this is much

11 This was the Lord's doing, and it is marvellous in our eyes.]

12 ^a And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ^b And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's; and to God the things that are God's. And they marvelled at him.

18 ^c Then come unto him the Sadducees, ^d which say there is no resurrection; and they asked him, saying,

19 Master, ^e Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

^f Valuing of our money reverence half-penny, as Matt. 18. 28.—^g Matt. 22. 23. Luke 20. 27.—^h Acts 23. 5.—ⁱ Deu. 25. 5.

to the same purpose, but I prefer, *They made short work of it*. Dr. Lightfoot, De Dieu, and others, agree in the sense given above; and this will appear the more probable, if the word *ἐκράδαυαντες, they cast stones*, be omitted, as it is by B.L., the *Coptic*, *Vulgate*, and all the *Itala*.

7. *This is the heir* [So they appear to have acknowledged in their consciences that this was the Messiah, *the heir of all things*. The inheritance shall be ours.] By saying him we shall maintain our authority, and keep possession of our revenues.

9. *And will give the vineyard unto others.*] The vineyard must not perish with the husbandmen; it is still capable of producing much fruit, if it be properly cultivated. I will give it into the care of new vine-dressers, the evangelists and apostles. And under their ministry, multitudes were brought to God before the destruction of Jerusalem.

13. *And they sent unto him* [See this and to ver. 17. largely explained on Matt. xxi. 13—22.]

20 Now there were seven brethren : and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed : and the third likewise.

22 And the seven had her, and left no seed : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God ?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage ; but ^a are as the angels which are in heaven.

26 And as touching the dead, that they rise : have ye not read in the book of Moses, how in the bush God spake unto him, saying, ^b I am the God of Abraham, and the God of Isaac, and the God of Jacob ?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

28 ^c ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29 And Jesus answered him, The first of all the commandments is, ^d Hear, O Israel : The Lord our God is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; this is the first commandment.

31 And the second is like, *namely* this, ^e Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said

^a Cor. 15. 42, 49, 52.—^b Exod. 3. 6.—^c Matt. 22. 35.—^d Deu. 6. 4. Luke 10. 27.—^e Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.—^f Deu. 4. 39. Isa. 45. 6, 14, & 46. 9.—^g 1 Sam. 12. 22. Hos. 6. 6. Mic. 6. 6, 7, 8.—^h Matt. 22. 46.—ⁱ Matt. 22. 41. Luke 20. 41.

15. Shall we give, or shall we not give ?] This is wanting in the Codex Bezae, and in several Versions.

18. See this question concerning the resurrection explained in detail on Matt. xxii. 23—32.

23. When they shall rise] This clause is wanting in BCDL. four others, *Syrjac*, latter *Arabic*, latter *Persic*, *Saxon*, and two of the *Italae*. *Griesbach* leaves it doubtful.

27. But the God of the living] *Ocas*, *God*, is left out by ABCDKL, and in more than forty others, *Syrjac*, *one Arabic*, *one Persic*, *Coptic*, *Armenian*, *Gothic*, *Saxon*, *Vulgate*, *Itala*, and *Origen*. *Griesbach* has omitted it.

30. Thou shalt love the Lord] On the nature and properties of the love of God and man, and the way in which this commandment is fulfilled ; see the notes on Matthew xxii. 37, &c.

32. And the scribe said] The answer of the scribe contained in verses 32, 33, 34. is not found either in Matthew or Luke. This is another proof against Mark's supposed abridgment.

34. Thou art not far from the kingdom of God.] This scribe appears to have been a prudent, sensible, and pious man ; almost a Christian, so near the kingdom of God, that he might have easily stepped in. It is very probable that he did at last believe in and confess Jesus.

35. How say the scribes] See Matt. xxii. 41, &c.

37. The common people heard him gladly.] And were doubtless many of them brought to believe and receive the truth. By the comparatively poor the Gospel is still best received.

38. Beware of the scribes] See on Matt. xxiii. 1, &c.

41. Cast money into the treasury] It is worthy of observation, that the money put into the treasury, even by the rich, is termed by the evangelist *πρωτα*, *brass money*, probably that species of small brass coin which was called *πρωτα* among the Jews, two of which make a farthing, and twenty-four an Italian *assarius*, which *assarius* is the twenty-fourth part of a silver penny. We call this *mite*, from the French *mieste*, which signifies a crumb, or very small morsel. The *prutah* was the smallest coin in use among the Jews : and there is a canon among the rabbins that no person shall put less than two *prutahs* into the treasury. This poor widow would not give less, and her poverty prevented her from giving more. And whereas it is said that many rich persons cast in much, *πολλά* (many,) this may only refer to the number of the *prutahs* which they threw in, and not to the value. What opinion should we form of a rich man, who, in a collection for a public charity, only threw in a handful of halfpence ? See Luke xxi. 1 and see the note on Matt. v. 26. The whole of this account is lacking in Matthew. Another proof that Mark did not abridge him.

Let us examine this subject a little more closely ; Jesus prefers the widow's two mites to all the offerings made by the rich.

In the preceding account, ver. 41. it is said, Jesus beheld how the people cast money into the treasury. To make this relation the more profitable, let us consider Christ the observer and judge of human actions. 1. Christ observes all men and all things, all our actions are before his eyes ; what we do in public and what we do in private are equally known unto him. 2. He observes the state and situation we are in ; his eye was upon the abundance of the rich who had given

the truth : for there is one God ; and there is none other but he. 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, ^f is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. ^h And no man after that durst ask him any question.

35 ⁱ ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David ?

36 For David himself said ^k by the Holy Ghost, ^l The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord ; and whence is he then his son ? And the common people heard him gladly.

38 ^m ¶ And he said unto them in his doctrine, ⁿ Beware of the scribes, which love to go in long clothing, and ^o love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts :

40 ^p ¶ Which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast ^q money ^r into the treasury : and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ^s mites which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That ^t this poor widow hath cast more in, than all they which have cast into the treasury :

44 For all they did cast in of their abundance ; but she of her want did cast in all that she had, ^v even all her living.

^k 2 Sam. 22. 2.—^l Psa. 110. 1.—^m Chap. 4. 2.—ⁿ Matt. 23. 1, &c. Luke 20. 46.—^o Luke 11. 43.—^p Matt. 23. 14.—^q Luke 21. 1.—^r A piece of brass money : See Matt. 19. 5.—^s 2 Kings 15. 9.—^t It is the seventh part of one piece of that brass money.—^u 2 Cor. 8. 12.—^v Deu. 34. 6. 1 John 3. 17.

much ; and he was well acquainted with the poverty and desolate state of the widow who had given her all, though that was but little in itself. What an awful thought for the rich !

“ God sees every penny I possess, and constantly observes how I lay it out.” What a comfortable thought for the poor and desolate ! The eye of the most merciful and bountiful Jesus continually regards his poverty and distress, and will cause them to work for my good.

3. Christ sees all the motives which lead men to perform their respective actions ; and the different motives which lead them to perform the same action : he knows whether they act through vanity, self-love, interest, ambition, hypocrisy, or whether through love, charity, zeal for his glory, and a hearty desire to please him. 4. He observes the circumstances which accompany our actions ; whether we act with care or negligence, with a ready mind or with reluctance. 5. He observes the judgment which we form of that which we do in his name ; whether we esteem ourselves more on account of what we have done, speak of it to others, dwell on our labours, sufferings, expenses, success, &c. or whether we humble ourselves because we have done so little good, and even that little in so imperfect a way.

¶ See the judgment Christ forms of our actions. 1. He appears surprised that so much piety should be found with so much poverty in this poor widow. 2. He shows that works of charity, &c. should be estimated, not by their appearance, but by the spirit which produces them. 3. He shows by this that as men are properly in a state of equality ; for though there is, and ought to be, a difference in outward things, yet God looks upon the heart, and the poorest person has it in his power to make his mite as acceptable to the Lord, by simplicity of intention and purity of affection, as the millions given by the affluent. It is just in God to rate the value of an action by the spirit in which it is done. 4. He shows that men should judge impartially in cases of this kind, and not permit themselves to be carried away to decide for a person by the largeness of the gift on the one hand, or against him by the smallness of the bounty on the other. Of the poor widow, it is said, she has cast in more than all the rich. Because, 1. She gave more—she gave her all, and they gave only a part. 2. She did this in a better spirit, having a simple desire to please God. Never did any king come near the liberality of this widow—she gave all that she had, *διὰ ὅλην τὴν βίαν*, her whole life, i. e. all that she had to provide for one day's sustenance, and could have no more, till by her labour she had acquired it. What trust must there be in the Divine Providence to perform such an act as this !

Two important lessons may be learnt from her conduct. 1. A lesson of humiliation to the rich, who, by reason of covetousness on the one hand, and luxury on the other, give but little to God and the poor. 2. A lesson of reproof to the poor, who, through distrust of God's providence, give nothing at all. Our possessions can only be sanctified by giving a portion to God. There will be infallibly a blessing in the remainder, when a part has been given to God and the poor. If the rich and the poor reflect seriously on this, the one will learn pity, the other liberality, and both be blessed in their deed. He must be a poor man indeed, who cannot find one poorer than himself.

CHAPTER XIII.

Jesus predicts the destruction of the temple, 1, 2. His disciples inquire when this shall be, and what previous sign there shall be of this calamity, 3, 4, which questions he answers very solemnly and minutely, 5-27; illustrates the whole by a parable, 28, 29; asserts the absolute certainty of the events, 30, 31; shows, that the precise time cannot be known by man, 32; and inculcates the necessity of watchfulness and prayer, 33-37. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND^a as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, ¶ Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And when the Gospel must first be published among all nations,

11 I but when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 ¶ And ye shall be hated of all men for my name's sake: but ye shall stand endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is in the house-top not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

^a Matt. 24. 1. Luke 21. 5. — Luke 19. 44. — Matt. 24. 3. Luke 21. 7. — Jer. 29. 9. Job. 5. 6. 1 Thess. 2. 3. — Matt. 24. 8. — The word in the original importeth the parts of a woman in travail. — Matt. 10. 17. 19. & 24. 9. Rev. 2. 10. — Matt. 24. 14. — Matt. 10. 19. Luke 12. 11. & 21. 14. — Acts 2. 4. & 8. 31. — 1 Mic. 7. 6. Matt. 10. 12. & 24. 10. Luke 21. 16. — Matt. 24. 9. Luke 21. 17. — Dan. 12. 12. Matt. 10. 22. & 24. 13. Rev. 2. 10. — Matt. 24. 15. — Dan. 9. 27. — Luke 21. 21.

NOTES.—Verse 1. See what manner of stones [Josephus says, ANT. B. xv. ch. xi. "That these stones were white and strong, fifty feet long, twenty-four broad, and sixteen in thickness." If this account can be relied on, well might the disciples be struck with wonder at such a superb edifice, and formed by such immense stones! The principal contents of this chapter are largely explained in the notes on Matt. xiv. and to these the reader is requested to refer.

6. Saying, I am] The Christ, is added by eight MSS. Coptic, Armenian, Saxon, and four of the Itala.

8. The beginnings] For apxai, many MSS. and Versions have apxn, the beginning, singular.

9. Councils] Synedria, Sanhedrims. The grand sanhedrim consisted of twenty-two elders, six chosen out of each tribe; this was the national council of state; and the small sanhedrims, which were composed of twenty-three counsellors.

Synagogues] Courts of justice for villages, &c. consisting of three magistrates, chosen out of the principal directors of the synagogue in that place.

Rulers] Or governors. The Roman deputies, such as Pontius Pilate, &c.

Kings] The Tetrarchs of Judea and Galilee, who bore this name. See chap. vi. 27.

10. And the Gospel must first be published among all nations.] Many of the Etangelistaria omit this verse. Its proper place seems to be after verse the thirtieth.

11. Neither—premeditate] This is wanting in BDL five others, Coptic, Ethiopic, Vulgate, Itala. Griesbach leaves it doubtful. On this verse see Matt. x. 19.

14. Let him that readeth understand] What he readeth, is added by D. and three of the Itala, perhaps needlessly.

15. House-top] See on Matt. xiv. 17.

20. Had shortened those days] Because of his chosen, added by D. Armenian, and five of the Itala. See Matt. xxiv. 22.

30. This generation] H yeva avrn, this very race of men. It is certain that this word has two meanings in the Scriptures; that given in the text, and that above. Generation signifies a period of a certain number of years, sometimes more, sometimes less. In Deut. i. 35. and ii. 14. Moses uses the word to point out a term of thirty-eight years, which was

17 ¶ But wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 ¶ For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 ¶ And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light;

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 ¶ And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven.

28 ¶ Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 ¶ Take ye heed, watch and pray: for ye know not when the time is.

34 ¶ For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 ¶ Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

^a Luke 21. 23. & 27. 29. — Dan. 9. 26. & 12. 1. Joel 2. 2. Matt. 24. 21. — 4. Matt. 24. 21. Luke 21. 23. & 27. 29. — 2 Pet. 3. 17. — Dan. 7. 19. Zeph. 1. 15. Matt. 24. 29. &c. Luke 21. 23. — Dan. 7. 13. 14. Matt. 16. 27. & 24. 31. Ch. 11. 62. Arc. 1. 11. 1 Thess. 4. 16. 2 Thess. 1. 7. 10. Rev. 1. 7. — Matt. 24. 32. Luke 21. 29. — 1 Pet. 4. 40. — Matt. 24. 32. & 23. 13. Luke 12. 40. & 21. 34. Rom. 13. 11. 1 Thess. 5. 6. — Matt. 24. 43. & 25. 14. — 40. Matt. 24. 42. 44. — Matt. 25. 13. 1 Cor. 15. 13.

precisely the number in the present case; and for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But as there are other events in this chapter which certainly look beyond the destruction of Jerusalem, and which were to take place before the Jews should cease to be a distinct people, I should therefore prefer the translation given above. See on Matt. xxiv. 34.

32. Neither the Son] This clause is not found either in Matthew or Luke, and Ambrose says it was wanting in some Greek copies in his time. To me it is utterly unaccountable, how Jesus, who knew so correctly all the particulars which he here lays down, and which were to a jot and tittle verified by the event—how he who knew that not one stone should be left on another, should be ignorant of the day and hour when this should be done, though Daniel, chap. ix. 24, &c. could fix the very year, not less than five hundred years before it happened—how he in whom the fulness of the Godhead dwelt bodily, and all the treasures of wisdom and knowledge, should not know this small matter, I cannot comprehend, but on this ground, that the Deity which dwelt in the Man Christ Jesus, might, at one time, communicate less of his knowledge of futurity to him, than at another. However, I strongly suspect that the clause was not originally in this Gospel. It is not being found in the parallel places in the other evangelists, is, in my opinion, a strange presumption against it. But Mr. McKnight and others, solve this difficulty in the following manner. They suppose the verb *oude*, to have the force of the Hebrew conjugation *Hiphil*, in which verbs are taken in a causative, declarative, or permissive sense; and that it means here make known, or promulge, as it is to be understood in 1 Cor. ii. 2. This intimates that this secret was not to be made known, either by men or angels, no, not even by the Son of man himself, but it should be made known by the Father only, in the execution of the purposes of his justice. I am afraid this only cuts the knot, but does not untie it.

34. Left his house] Oukia, family. Our blessed Lord and Master, when he ascended to heaven, commanded his servants to be faithful and watchful. This fidelity, to which he exhorts his servants, consists in doing every thing well which is to be done in the heart or in the family, according to the ful-

extent of the duty. The *watchfulness*, consists in suffering no *stranger nor enemy* to enter in by the *senses*, which are the *gates of the soul*; in permitting nothing which belongs to the master to go out without his consent; and in carefully observing all commerce and correspondence which the heart may have abroad in the world, to the prejudice of the master's service. See *Quesnel*.

35. *Watch ye therefore* [The more the master is expected, the more diligent ought the servants to be in working, watching, and keeping themselves in readiness. Can one who has received the sentence of his death, and has no right to live a moment, need any admonition to prepare to die? does not a prisoner who expects his deliverance hold himself in continual readiness to leave his dungeon?

36. *He find you sleeping*.] A *porter asleep*, exposes the house to be robbed, and well deserves punishment. No wonder that the man is constantly suffering loss who is frequently off his guard.

Our Lord shows us in this parable, 1. That himself, ascend-

ed to heaven, is the man gone from home. 2. That *believers* collectively are his *family*. 3. That his *servants* are those who are employed in the work of faith and labour of love. 4. That the *porter* represents the *ministers* of his Gospel, who should continually watch for the safety and welfare of the whole flock. 5. That every one has *his own work*,—that which belongs to himself and to none other; and for the accomplishment of which, he receives sufficient strength from his Lord. 6. That these *servants* and *porters* shall give an account to their Lord, how they have exercised themselves in their respective departments. 7. And that as the master of the family will certainly come to require this account at a time when men are *not aware*, therefore they should be always *watchful and faithful*. And, 8. That this is a duty incumbent on every soul of man, *What I say unto you, I say unto ALL, WATCH!* If after all these warnings, the followers of God be found *careless*, their misery and condemnation must be great.

CHAPTER XIV.

The Jews conspire against Christ, 1, 2. He is anointed in the house of Simon the leper, 3—9. Judas Iscariot sells him to the chief priests for thirty pieces of money, 10, 11. He orders his disciples to prepare the pass-over, 12—16. Predicts his approaching death, 17—21. Institutes the holy Eucharist, 22—26. Foretells the unfaithfulness of his disciples in general, 27, 28, and Peter's denial, 29—31. His agony in the garden, 32—36. The disciples overcome by sleep, 37—42. Judas comes with a mob from the chief priests, and betrays him with a kiss; they seize him, 43—49. The disciples flee, 50. A young man following, and about to be apprehended, makes his escape, 51, 52. Jesus is brought before the chief priests, and Peter follows at a distance, 53, 54. He is examined, insulted, and abused, and condemned on false evidence, 55—65. Peter thrice denies him, reflects on his wickedness, and repents of his sin, 66—72. [A. M. 4033. A. D. 29. An. Olymp. CCH. 1.]

AFTER a two days was the feast of the pass-over, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment, of a spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

a Matt. 26. 2. Luke 22. 1. John 11. 55. & 13. 1. b Matt. 26. 6. John 12. 1. 3. See Luke 7. 37. c Or, pure nard, or, liquid nard. d See Matt. 18. 23. e Deu. 15. 11.

NOTES.—Verse 1. *Unleavened bread*] After they began to eat unleavened bread: see on Matt. xxvi. 2.

3. *Alabaster box*] Among critics and learned men there are various conjectures concerning the alabaster mentioned by the evangelists: some think it means a glass phial; others, that it signifies a small vessel without a handle, from α, negative, and λαβη, a handle: and others imagine, that it merely signifies a perfume, or essence bottle. There are several species of the soft calcareous stone called alabaster, which are enumerated and described in different chymical works.

Spikenard] Or *nard*. An Indian plant whose root is very small and slender. It puts forth a long and small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*; the taste is bitter, acrid, and aromatic, and the smell agreeable. CALMET.

Very precious] Or rather, *unadulterated*: this I think is the proper meaning of μακρὰν. Theophylact gives this interpretation to the passage: “unadulterated nard, and prepared with fidelity.” Some think that μακρὰν is a contraction of the Latin *spicate*, and that it signifies the *spicated* nard, or what we commonly call the *spikenard*. But Dr. Lightfoot gives a different interpretation. Μακρὰν he supposes to come from the Syriac פִּסְתִּיקֵה pistike, which signifies the *acorn*: he would therefore have it to signify an aromatic confection of nard, mastic, or myrobalsam. See his *Hebrew and Talmudical Exercitation*s; and see Scheuchzer's *Physica Sacra*.

She brake the box] Rather, *she broke the seal*. This is the best translation I can give of the place; and I give it for these reasons: 1. That it is not likely that a box exceedingly precious in itself, should be broken to get out its contents. 2. That the broken pieces would be very inconvenient if not injurious to the head of our Lord, and to the hands of the woman. 3. That it would not be easy effectually to separate the oil from the broken pieces. And, 4. That it was a custom in the eastern countries, to seal the bottles with wax that held the perfumes; so that to come at their contents no more was necessary than to break the seal, which this woman appears to have done: and when the seal was thus broken, she had no more to do than to pour out the liquid ointment, which she could not have done had she broken the bottle. The bottles

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the pass-over, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the pass-over?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the pass-over with my disciples?

15 And he will show you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the pass-over.

17 ¶ And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippest with me in the dish.

21 ¶ The Son of man indeed goeth, as it is written of him; but

f Matt. 26. 14. Luke 22. 3. 4. g Matt. 26. 17. Luke 22. 7. h Or, sacrificed. i Matt. 26. 20. &c. k Matt. 26. 24. Luke 22. 22.

which contain the *pas* or attyr of roses, which come from the East, are sealed in this manner. See a number of proofs relative to this point in HARMER'S *Observations*, vol. iv. 469.

5. It might have been sold] To μωρον, this ointment, is added by ABCDKL thirty-five others, *Ethiopic, Armenian, Gothic, all the Itala* except one. Griesbach has received it into the text. The sum mentioned here would amount to nearly 100 sterling.

8. To anoint my body to the burying] Εἰς τὸν ἐνταφίον, against, or in reference to its embalmment, thus pointing out my death and the embalmment of my body; for the bodies of persons of distinction were wrapped up in aromatics to preserve them from putrefaction. See on Matt. xxvi. 12.

9. For a memorial of her] See on Matt. xxvi. 13.

11. They were glad] The joy that arises from the opportunity of murdering an innocent person, must be completely infernal.

13. Carrying a pitcher of water] How correct is the foreknowledge of Jesus Christ! even the minutest circumstances are comprehended by it! An honest employment, howsoever mean, is worthy of the attention of God: and even a man bearing a pitcher of water, is marked in all his steps, and is an object of the merciful regards of the Most High. This man was employed in carrying home the water which was to be used for baking the unleavened bread on the following day; for on that day it was not lawful to carry any: hence they were obliged to fetch it on the preceding evening.

15. Furnished] Spread with carpets—καρπωμένον—so this word is often used. See WAKEFIELD. But it may also signify the couches on which the guests reclined when eating. It does not appear that the Jews ate the pass-over now, as their fathers did formerly, standing with their shoes on, and their staves in their hands.

19. And another said, Is it I? This clause is wanting in BCLP. seventeen others, *Syriac, Persian, Arabic, Coptic, Ethiopic, Vulgate*, and four of the *Itala*. Griesbach leaves it doubtful: others leave it out.

21. Goeth] That is to die. See on Matt. xxvi. 24.

22. Eat] This is omitted by many MSS. and Versions, but I think without reason. It is found in the parallel places,

wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ^a * And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ^b And when they had sung a hymn, they went out into the mount of Olives.

27 ^a And Jesus saith unto them, All ye shall be offended, because of me this night: for it is written, ^c I will smite the shepherd, and the sheep shall be scattered.

28 But (after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ^d And they came to a place, which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he took with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, ^e Abba, Father, all things are possible unto thee: take away this cup from me: ^f nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. ^g The spirit truly is ready; but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, ^h the hour is come; but lo, the Son of man is betrayed into the hands of sinners.

42 I rise up, and let us go: he, that betrayeth me, is at hand.

43 ⁱ And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whosoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 ^j And Peter, who had followed him, also drew his sword, and smote the servant of the high-priest, and cut off his ear.

49 ^k And Peter, who had followed him, also drew his sword, and smote the servant of the high-priest, and cut off his ear.

50 ^l And Peter, who had followed him, also drew his sword, and smote the servant of the high-priest, and cut off his ear.

51 ^m And Peter, who had followed him, also drew his sword, and smote the servant of the high-priest, and cut off his ear.

52 ⁿ And Peter, who had followed him, also drew his sword, and smote the servant of the high-priest, and cut off his ear.

53 ^o And Peter, who had followed him, also drew his sword, and smote the servant of the high-priest, and cut off his ear.

48 ^a And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49 I was built with you in the temple teaching, and ye took me not: but ^b the Scriptures must be fulfilled.

50 ^c And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth east about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ^d And they led Jesus away to the high-priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55 ^e And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, ^f I will destroy this temple that is made with hands, and within three days, I will build another made without hands.

59 But neither so did their witness agree together.

60 ^g And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But ^h he held his peace, and answered nothing. ⁱ Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: ^j and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard his blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ^k And as Peter was beneath in the palace, there cometh one of the maids of the high-priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 ^l And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. ^m And a little after that they stood by said again to Peter, Surely thou art one of them: ⁿ for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 ^o And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^p when he thought thereon, he wept.

73 ^q And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^r when he thought thereon, he wept.

74 ^s And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^t when he thought thereon, he wept.

75 ^u And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^v when he thought thereon, he wept.

76 ^w And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^x when he thought thereon, he wept.

77 ^y And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^z when he thought thereon, he wept.

78 ^{aa} And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^{ab} when he thought thereon, he wept.

79 ^{ac} And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^{ad} when he thought thereon, he wept.

80 ^{ae} And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^{af} when he thought thereon, he wept.

81 ^{ag} And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^{ah} when he thought thereon, he wept.

82 ^{ai} And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^{aj} when he thought thereon, he wept.

CHAPTER XV.

Jesus is brought before Pilate, examined and accused, but makes no answer, 1—5. The multitude clamour for the release of Barabbas, and the crucifixion of Christ, 6—14. Pilate consents, and he is led away, mocked, insulted, and nailed to the cross, 15—26. Two thieves are crucified with him, 27, 28. While hanging on the cross, he is mocked and insulted, 29—32. The miraculous darkness, and our Lord's death, 33—37. The rending of the veil, and the confession of the centurion, 38, 39. Several women attend and behold his death, 40, 41. Joseph of Arimathea begs the body from Pilate, and buries it, 42—46. Mary Magdalene, and Mary the mother of Jesus, note the place of his burial, 47. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND ^a straightway in the morning, the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 ^b And Pilate asked him, Art thou the king of the Jews ? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things : but he answered nothing.

4 ^c And Pilate asked him again, saying, Answerest thou nothing ? behold how many things they witness against thee.

5 ^d But Jesus yet answered nothing ; so that Pilate marvelled. 6 ^e Now ^f at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, *which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.*

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews ?

10 For he knew that the chief priests had delivered him for envy.

11 But ^g the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews ?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done ? And they cried out, more exceedingly, Crucify him.

15 ^h And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

^a Ps. 2, 2. Matt. 27, 1. Luke 22, 65 & 23, 1. John 18, 28. Acts 3, 13, & 4, 36—b Matt. 27, 11—c Matt. 27, 13—d Isa. 53, 7. John 19, 9—e Matt. 27, 15. Luke 23, 17. John 18, 39—f Matt. 27, 20. Acts 3, 14—g Matthew 27, 26. John 19, 1, 16—h Matt. 27, 27—i Matt. 27, 32. Luke 23, 25.

NOTES.—Verse 1. *In the morning*] See Matt. xxvii, 1, &c. 8. *The multitude crying aloud*] *Ἀναβόνας*. The word itself strongly marks the vociferations, or to come nearer the original word, the *bellowing* of the multitude. It signifies properly a loud and long cry, such as Christ emitted on the cross. See the whole history of these proceedings against our Lord treated at large on Matt. xxvii.

17. *And platted a crown of thorns*] In the note on Matt. xxvii, 29. I have ventured to express a doubt whether our Lord was crowned with *thorns*, in our sense of the word ; this crown being designed as an instrument of torture. I am still of the same opinion, having considered the subject more closely since writing that note. As there I have referred to Bishop Pearce, a man whose merit as a commentator is far beyond my praise ; and who, it is to be regretted, did not complete his work on the New Testament, I think it right to insert the whole of his note here.

“The word *καύων* may as well be the plural genitive case of the word *καύθος*, as of *καύθη*; if of the latter, it is rightly translated of *thorns*, but the former would signify what we call *bears-foot*, and the French *branche ursine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus*, *Ecl. iii. 45*. *Geor. iv. 137*. So does *Pliny*, *sec. Epist. ver. 6*. And *Pliny* the elder, in his *Nat. Hist. xxii. 22. p. 277*. edit. *Hard.* says that it is *lævis, smooth*; and that it is one of those plants that is cultivated in gardens. I have somewhere read, but cannot at present recollect where, that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was of *thorns*, and intended, as is usually supposed, to put him to pain. The *reed* put into his hand, and the *scarlet robe* on his back, were only meant as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to *plait* this crown, that it was not composed of such twigs and leaves as were of a thorny nature. I do not find that it is mentioned by any of the primitive Christian writers as an instance of the cruelty used towards our Saviour, before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death at the distance of above 160 years. He indeed seems to have understood *καύων* in the sense of *thorns* ; and says *De Corona Militis*, *sect. xiv.* edit. *Pamel. Franck. 1597. quale orate, Jesus Christus sertum pro utroque sexu subit ? Ex spinis, opinor et tribulis*. The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think, that this crown was not platted with *thorns*. But as this is a point on which we have not sufficient evidence, I leave it almost in the

16 ⁱ And the soldiers led him away unto the hall, called Prætorium ; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, Hail, King of the Jews !

19 And they stoote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 ^j And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 ^k And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 ^l And they gave him to drink wine mingled with myrrh : but he received it not.

24 ^m And when they had crucified him, ⁿ they parted his garments, casting lots upon them, what every man should take.

25 And ^o it was the third hour, and they crucified him.

26 And ^p the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And ^q with him they crucify two thieves : the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith, ^r And he was numbered with the transgressors.

29 ^s And ^t they that passed by rallied on him, wagging their heads, and saying, Ah, ^u thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others ; himself he cannot save.

^k Matt. 27, 33. Luke 23, 33. John 19, 17—l Matt. 27, 34—m Psalm 22, 18. Luke 23, 34. John 19, 23—n See Matt. 27, 45. Luke 23, 44. John 19, 14—o Matt. 27, 37. John 19, 19—p Matt. 27, 38—q Isa. 53, 12. Luke 22, 37.—r Ps. 22, 7.—s Ch. 14, 53. John 2, 19.

same state of uncertainty in which I found it. The reader may see a satisfactory account of *acanthus*, bears-foot, in Quincy's English Dispensatory, part ii. sect. 3. edit. 8. 1742.”

This is the whole of the learned and judicious prelate's note ; on which I have only to observe, that the species of *acanthus* described by *Virgil*, and the two *Plinys*, as *mollis* and *lævis*, soft and smooth, is no doubt the same as that formerly used in medicine, and described by Quincy and other pharmacopœists ; but there are other species of the same plant that are *prickly*, and particularly those called the *acanthus spinosus*, and the *hieifolius* ; the latter of which is common in both the Indies ; this has leaves something like our common holly, the jagged edges of which are armed with *prickles* ; but I do not conceive that this kind was used, nor indeed any other plant of a thorny nature, as the Roman soldiers who platted the crown, could have no interest in adding to our Lord's sufferings ; though they smote him with the rod, yet their chief object was to render him *ridiculous*, for pretending, as they imagined, to regal authority.

21. *A Cyrenian*] One of *Cyrene*, a celebrated city in the *Pentapolis* of *Libya*.

The father of Alexander and Rufus] It appears that these two persons were well known among the first disciples of our Lord. It is not unlikely that this is the same *Alexander*, who is mentioned Acts xix. 33. and that the other is the *Rufus*, spoken of by St. Paul, Rom. xvi. 13.

25. *The third hour*] It has been before observed, that the Jews divided their night into *four watches*, of *three hours* each. They also divided the *day* into four general parts. The first began at sunrise. The second three hours after. The third at mid-day. The fourth three hours after, and continued till sun-set. Christ having been nailed to the cross a little after *mid-day*, John xix. 14—16, 17, and having expired about *three o'clock*, Mark xv. 33, the whole business of the crucifixion was finished within the space of this *third division* of the day, which Mark calls here the *third hour*. Commentators and critics have found it very difficult to reconcile this *third hour* of Mark, with the *sixth* hour of John, chap. xix. 14. It is supposed that the true reading in John xix. 14. should be *τρίτην*, the *third*, instead of *εκτην*, the *sixth* ; a mistake which might have readily taken place in ancient times, when the character *ς gamma*, which was put for *τρίτην*, *three*, might have been mistaken for *ς episena*, or *sigma tau*, which signifies *six*. And *τρίτην*, the *third*, instead of *εκτην*, the *sixth*, is the reading of some very eminent MSS. in the place in question, John xix. 14. See *Bengel*, *Newcome*, *M'Knight*, *Lightfoot*, *Rosenmuller*, &c. on this perplexing point.

27. *Two thieves*] A copy of the *Itala* tells their names : *One on the right hand*—named *Zozan* ; and *one on the left hand*, named *Chammatha*.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour, Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among

a Matt. 27: 44. Luke 23: 49—b Matt. 27: 45. Luke 23: 44—c Ps. 31: 1. Matt. 27: 46—d Matt. 27: 48. John 19: 25—e Ps. 69: 21.—f Matt. 27: 50. Luke 23: 46. John 19: 30—g Matt. 27: 51. Luke 23: 45.

28. The Scripture was fulfilled. All this verse is wanting in many MSS., some Versions, and several of the Fathers.

32. And believe. In him is added by DFGHP BIV, and upwards of sixty others; as also the Armenians, Slavonic, and four Itals.

34. My God, My God, &c.] See on Matt. xxvii. 46.

37. Gave up the ghost.] This was about 3 o'clock, or what was termed by the Jews the ninth hour; about the time that the paschal lamb was usually sacrificed. The darkness mentioned here must have endured about two hours and a half. Concerning this eclipse, see on Matt. xxvii. 45.

40. Joses.] Some MSS. and Versions read Joses, others Joseph. See on Matt. xxvii. 56.

42. The day before the sabbath.] What we would call Friday evening. As the law of Moses had ordered, that no criminal should continue hanging on a tree or gibbet till the setting of the sun, and Joseph fearing that the body of our Lord might be taken down and thrown into the common grave with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb. See on Matt. xxvii. 56 and 60.

43. Went in boldly unto Pilate.] He who was a coward before, now acts a more open, fearless part, than any of the disciples of our Lord! This the Holy Spirit has thought

worthy of especial notice. It needed no small measure of courage, to declare now for Jesus, who had been a few hours ago condemned as a blasphemer by the Jews, and as a seditious person by the Romans; and this was the more remarkable in Joseph, because hitherto, for fear of the Jews, he had been only a secret disciple of our Lord; see John xix. 38.

The apostle says, We have boldness to enter into the holiest through his blood. Strange as it may appear, the death of Jesus is the grand cause of confidence and courage to a believing soul.

47. Beheld where he was laid.] The courage and affection of these holy women cannot be too much admired. The strength of the Lord is perfected in weakness; for here a timid man, and a few weak women, acknowledge Jesus in death, when the strong and the mighty utterly forsook him.

Human strength and human weakness are only names in religion. The mightiest man in the hour of trial, can do nothing without the strength of God; and the weakest woman can do all things, if Christ strengthens her. These truths are sufficiently exemplified in the case of Peter and all his brother disciples, on the one hand; and Joseph of Arimathea and the two Marys, on the other. And all this is recorded, equally to prevent both presumption and despair. Reader, let not these examples be produced before thee in vain.

49. And when he knew it of the centurion, he gave the body to Joseph.

50. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

51. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

h Matt. 27: 54. Luke 23: 47.—i Matt. 27: 55. Luke 23: 49.—m Ps. 38: 11.—n Luke 8: 3, 4.—o Matt. 27: 57. Luke 23: 50. John 19: 38.—p Luke 2: 25, 38.—q Matt. 27: 59, 60. Luke 23: 53. John 19: 40.

CHAPTER XVI.

Early in the morning after the sabbath the three Marys come to the sepulchre, bringing sweet spices to embalm the body, 1

4. They see an angel, who announces the resurrection of our Lord, 5—8. Jesus appears to Mary Magdalene, who goes and tells the disciples, 9—11. He appears also to the two disciples who were going into the country, who also tell it to the rest, 12, 13. Afterwards he appears unto the eleven, and commissions them to preach the gospel to all mankind, 14—16. And promises to endue them with power to work miracles, 17, 18. He is received up into heaven, 19. And they go forth to preach and work miracles, 20. [A. M. 4033. A. D. 29. An. Olymp. CCH. I.]

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

a Matt. 28: 1. Luke 24: 1. John 20: 1.—b Luke 23: 56.—c Luke 24: 1. John 20: 1.

NOTES.—Verse 1. And anoint him.] Rather to embalm him. This is a proof that they had not properly understood what Christ had so frequently spoken, viz. that he would rise again the third day. And this inattention or unbelief of theirs, is a proof of the truth of the resurrection.

2. Very early in the morning.] This was the time they left their own houses, and by the rising of the sun they got to the tomb. As the preceding day was the Sabbath, they could not, consistently with the observances of that day, approach the tomb. See the concluding notes at the end of John.

The following observations from Lightfoot will serve to illustrate this subject. "The distinction of the twilight among the rabbins was this: I. אורחא שחרית The hindle of the morning—the first appearance. R. Chaita Rab and R. Simeon ben Chalaptha, travelling together on a certain morning in the valley of Arbel, saw the hindle of the morning, that its light spread the sky. R. Chaita said, such shall be the redemption of Israel. First, it goes forward by degrees, and by little and little; but by how much the more it shall go forward, by so much the more it shall increase. It was at that time that Christ arose, namely, in the first morning, as may be gathered from the words of St. Matthew. And to this the title of the 22d Psalm seems to have respect—יְהִי אֱלֹהִים לִי עֵת צָרָה See also Rev. xxii. 16. I am the bright and morning star. And now you may imagine, the women went out of their houses towards the sepulchre. II. מְשִׁיחָא בֵּין הַלֵּיל לְלֶגֶן When one may distinguish between purple colour and white.—From what time do they recite their psalterial prayers in the morning? From that time that one may distinguish between

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

d Luke 24: 3. John 20: 11, 12.—e Matt. 28: 5, 6, 7.—f Matt. 26: 32. Ch. 14: 28.

purple colour and white. R. Eliezar saith, between purple colour and green. Before this time was obscurum adhuc capite lucis, the obscurity of the begun light, as Tacitus's expression is. III. מְשִׁיחָא שְׁמֵי שָׁמַיָא When the east begins to lighten. IV. מְשִׁיחָא בֵּין הַלֵּיל לְלֶגֶן From the hindle of the morning going forth, until the east begins to lighten; and from the time the east begins to lighten, until sun-rise, &c.

"According to these four parts of time, one might not improperly suit the four phrases of the evangelists. According to the first, Matthew's, Τῇ εὐφροσύνῃ, As it began to dawn. According to the second, John's, Ἠτοιμασθε εἰς τὴν ὥραν, Early in the morning when it was yet dark. To the third, Luke's, Ὁρθρῶς βαθεῖα, Very early in the morning. To the fourth, Mark's, Ἀπὸ πρωῒ, Very early in the morning. And yet, Ἀνατῆλτος ἦν ἡ ἡμέρα, at the rising of the sun. For the women came to the sepulchre, as St. John teaches, by whom the other evangelists are to be explained; which being well considered, the reconciling them together is very easy."

4. For it was very great.] This clause should be read immediately after the third verse, according to D, three copies of the Itals, Syriac, Hier. and Uesibius. "Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away." They knew that the stone was too heavy for them to roll away; and unless they got access to the body, they could not apply the aromatics which they had brought to finish the embalming.

6. Jesus of Nazareth.] The Jews had given this name to Christ by way of reproach, Matt. ii. 23, but as it was under

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: ^a neither said they any thing to any man; for they were afraid.

9 ^b Now when Jesus was risen early the first day of the week, ^b he appeared first to Mary Magdalene, ^c out of whom he had cast seven devils.

10 ^d And she went and told them that had been with him, as they mourned and wept.

11 ^e And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ^f After that he appeared in another form ^f unto two of them, as they walked and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ^g Afterward he appeared unto the eleven as they sat ^h at meat, and upbraided them with their unbelief and hardness of

^a See Matt. 28:5. Luke 24:4. John 20:11. Luke 8:2. Luke 24:10. John 20:18. Luke 24:11. Luke 24:13. Luke 24:36. John 20:19. 1 Cor. 15:5. H. Or. together. Matt. 28:19. John 15:16. Col. 1:25. John 2:15, 26. Acts 2:35. 16:30, 31, 32. Rom. 10:9. 1 Pet. 3:21. John 12:45.

this name that he was crucified, John xix. 19. the angel here, and the apostles after, have given him the same name, Acts iv. 10, &c. Names, which the world, in derision, fixes on the followers of God, often become the general appellatives of religious bodies: thus Quakers, Puritans, Pelagians, and Methodists, have, in their respective times, been the nicknames given in derision by the world to those who separated themselves from its corruptions. Our Lord, by continuing to bear the name of the Nazarene, teaches us not to be too nice or scrupulous in fixing our own appellation. No matter what the name may be, as long as it implies no particular evil, and serves sufficiently to mark us out. Let us be contented to bear it, and thus carry about with us the reproach of Christ: always taking care to keep our garments unspotted from the world.

7. Tell his disciples and Peter? Why is not Peter included among the disciples? For this plain reason, he had forfeited his discipleship, and all right to the honour and privileges of an apostle, by denying his Lord and Master. However, he is now a penitent—tell him that Jesus is risen from the dead, and is ready to heal his backsliding, and love him freely; so that after being converted, he may strengthen his brethren.

9. Note when Jesus was risen, &c.] This to the conclusion of the Gospel, is wanting in the famous Codex Vaticanus, and has anciently been wanting in many others. See Westcott and Hort's edition. In the margin of the latter Syriac version, there is a remarkable addition after this verse; it is as follows: And they declared briefly all that was commanded, to them that were with Peter. Afterward Jesus himself published by them from east to west, the holy and incorruptible preaching of eternal salvation. Amen.

Mary Magdalene] It seems likely, that after this woman had carried the news of Christ's resurrection to the disciples, that she returned alone to the tomb; and that it was then that Christ appeared to her, John xx. 1—11, 12, and a little after he appeared to all the women together, Matt. xxviii. 9. Luke xxiv. 10.

10. Them that had been with him] Not only the eleven disciples, but several others who had been the occasional companions of Christ and the apostles.

Mourned and wept] Because they had lost their Lord and Master, and had basely abandoned him in his extremity.

12. He appeared—unto two of them] These were the two who were going to Emmaus. The whole account is given by Luke, chap. xxiv. 13—34, where see the notes.

Dr. Lightfoot's criticism upon this passage is worthy of notice.

That in the verses immediately going before, the discourse is of the two disciples going to Emmaus, is without all controversy. And then how do these things consist with that relation in Luke, who saith, That they two returning to Jerusalem, found the eleven gathered together, and they that were with them; who said, the Lord is risen indeed, and has appeared to Simon? Luke xxiv. 34. The word *Agoraz*, saying, evidently makes those to be the words *raus evnaka*, of the eleven, and of those that were gathered together with them: which, when you read the Versions, you would scarcely suspect. For when that word is rendered by the SYRIAC, *cad amrin*; by the ARABIC, *وَقَالُوا بِمَنْ هُوَ يَكُولُون*; by the VULGATE, *dicens*; by the ITALIAN, *dicendo*; by the FRENCH, *disans*; by the ENGLISH, *saying*; who, I pray, would take it in another sense, than that those two that returned from Emmaus, said, The Lord is risen indeed, &c. But in the original Greek, when it is the accusative case, it is plainly to be referred to the eleven disciples, and those that were together with them: as if they had discoursed among themselves of the appearance made to Peter, either before, or now in the very access of those two coming from Emmaus. And yet, says this our evangelist, that when those two had related the whole business, they gave no credit to them: so that, according to Luke, they believed Christ was risen, and had appeared to Simon, before they told their story; but according to Mark, they believed it not, no, not when they had told it. The reconciling, therefore, of the evangelists, is to be fetched thence, that those words pronounced by the eleven, *Οτι ηγερθη ο Χριστος ωτως*, &c. The Lord is risen indeed, &c. do not manifest their absolute confession of the resurrection of Christ, but a conjectural reasoning of the sud-

den, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth, and is baptized shall be saved; ^m but he that believeth not shall be damned.

17 And these signs shall follow them that believe: ⁿ In my name shall they cast out devils; ^o they shall speak with new tongues;

18 ^p They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ^q they shall lay hands on the sick, and they shall recover.

19 ^r So then, ^r after the Lord had spoken unto them, he was ^s received up into heaven, and ^t sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, ^u and confirming the word with signs following. Amen.

ⁿ Luke 10:17. Acts 5:16 & 9:7 & 16:18, & 19:12. Acts 2:4 & 10:46 & 19:6. 1 Cor. 12:10, 28. Luke 10:19. Acts 28:5. Acts 5:15, 16, & 9:17 & 28:8. James 5:14, 15. Acts 3:1. Acts 3:9. Acts 24:51. Psalms 110:1. Acts 7:55. Acts 5:12 & 14:3. 1 Cor. 2:4, 5. Heb. 2:4.

den and unexpected return of Peter. I believe that Peter was going with Cleophas into Galilee, and that being moved with the words of Christ, told him by the women, Say to his disciples and Peter, I go before you into Galilee—think with yourself how doubtful Peter was, and how he fluctuated within himself after his three-fold denial, and how he gasped to see the Lord again, if he were risen; and to east himself an humble suppliant at his feet. When, therefore, he heard these things from the women, (and he had heard it indeed from Christ himself, while he was yet alive, that when he arose he would go before them into Galilee,) and when the rest were very little moved with the report of his resurrection, nor as yet stirred from that place, he will try a journey into Galilee, and Alpheus with him; which, when it was well known to the rest, and they saw him return so soon and so unexpectedly—Certainly, say they, the Lord is risen, and hath appeared to Peter, otherwise he had not so soon come back again. And yet, when he and Cleophas open the whole matter, they do not yet believe even then.

14. And upbraided them with their unbelief] Never were there a people so difficult to be persuaded of the truth of spiritual things as the disciples. It may be justly asserted, that people of so sceptical a turn of mind, would never credit any thing till they had the fullest evidence of its truth. The unbelief of the disciples is a strong proof of the truth of the Gospel of God. See the addition at the end.

15. Go ye into all the world] See on Matt. xxviii. 19.

And preach the Gospel to every creature] Proclaim the glad tidings—of Christ crucified, and raised from the dead—to all the creation *σαντη κτίσει*—to the Gentile world; for in this sense *πανς βερθη*, is often understood among the rabbins; because *βερθη*, through the grace of God, hath tasted death for every man, Heb. ii. 9. And on the rejection of the Gospel by the Jews, it was sent to the whole Gentile world.

16. He that believeth] He that credits this Gospel as a revelation from God: and is baptized—takes upon him the profession of it, obliging himself to walk according to its precepts, he shall be saved—redeemed from sin here, and brought at last to the enjoyment of my eternal glory. But he that believeth not shall be damned—because he rejects the only provision that could be effectual to his soul's salvation.

17. These signs shall follow] Or rather, *accompany*; this is the proper import of the original word *παρὰκολουθεῖ*, from *παρὰ*, with, and *ακολουθεῖ*, I follow.

Them that believe] The believers, as we express it; i. e. the apostles, and all those who, in those primitive times, were endued with miraculous powers, for the confirmation of the doctrines they preached.

In my name] That is, by the authority and influence of the Almighty Jesus.

Cast out devils] Whose kingdom Jesus Christ was manifested to destroy.

Speak with new tongues] This was most literally fulfilled on the day of Pentecost, Acts ii. 4—12.

18. Take up serpents] Several MSS. add *εν ταις χειρῶν, in their hands*—shall be enabled to give, when such a proof may be serviceable to the cause of truth, this evidence of their being continually under the power and protection of God, and that all nature is subject to him. This also was literally fulfilled in the case of Paul, Acts xxviii. 5.

If they drink any deadly thing] *Θανατικον, (dapanakon)* being understood—if they should through mistake or accident, drink any poisonous matter, their constant Preserver will take care that it shall not injure them. See a similar promise, Isa. xliii. 2.

They shall lay hands on the sick] And I will convey a healing power by their hands, so that the sick shall recover, and men shall see that these are sent and acknowledged by the most High. Several instances of this kind are found in the Acts of the Apostles.

That the apostles of our Lord should not lose their lives by poison, is most fully asserted in this verse, and there is neither record nor tradition to disprove this. But it is worthy of remark, that Mohammed, who styled himself THE APOSTLE of God, lost his life by poison: and had he been a true apostle of God, he could not have fallen by it. Al Kodat, Abul Fedat, and Al Janabi, give the following account.

When Mohammed in the seventh year of the Hira, A. D. 623, had taken the city of *Kheibar* from the Arab Jews, he took up his lodgings at the house of *Hareth*, the father of *Marhab*, the Jewish general, who had been slain at the taking of the city by *Alee*, the son-in-law of *Mohammed*. *Zeenab*, the daughter of *Hareth*, who was appointed to dress the prophet's dinner, to avenge the fall of her people, and the death of her brother, put poison in a roasted lamb which was provided for the occasion. *Bashar*, one of his companions, falling on too hastily, fell dead on the spot. *Mohammed* had only chewed one mouthful, but had not swallowed it; though on perceiving that it was poisoned, he immediately spat it out, yet he had swallowed a sufficiency of the juice to lay the foundation of his death, though this did not take place till about three years after; but that it was the cause of his death then, his dying words related by *Al Janabi*, and others, sufficiently testify. When the mother of *Bashar* came to see him in his dying agonies, he thus addressed her: "O mother of *Bashar*, I now feel the veins of my heart bursting through the poison of that morsel, which I ate with thy son at *Kheibar*."

Abul Feda, Elnul Athir, and Eln Phares, say, that the prophet acknowledged on his death-bed, that the poison which he had taken at Kheibar, had tormented him from that time until then, notwithstanding blisters were applied to his shoulders, and every thing done in the beginning to prevent its effects. At Kodai, and At Janabi relate, that when Zeenab was questioned why she did this, she answered to this effect: "I said in my heart, if he be a king, we shall hereby be freed from his tyranny; and if he be a prophet, he will easily perceive it, and consequently receive no injury." To support his credit, he pretended that the lamb spoke to him, and said that it was infected with poison! Vide *Elnuakin*, p. 8. It was there-fore a prophetic sign, that Zeenab was to die. It has pleased God, that this fact should be acknowledged by the dying breath of this scourge of the earth; and that several of even the most partial Mohammedan historians should relate it! And thus attested, it stands for the complete and everlasting refutation of his pretensions to the prophetic spirit and mission. Vide *Sperimen Hist. Arabum*, a Pécockio, p. 139, 190. Le Coran traduit par SAVARY, vol. i. p. 135, and 212. See also, *The Life of Mohammed* by PRIDEAUX, 93, 101.

19. *After the Lord had spoken*] These things, and conversed with them for *forty days, he was taken up into heaven*, there to appear in the presence of God for us.

(2) *The Lord working with them*. This *co-operation* was two-fold, *internal* and *external*. *Internal*, illuminating their minds, convincing them of the truth, and establishing them in it. *External*, conveying their word to the souls that heard it, by the demonstration of the Holy Ghost; convincing them of sin, righteousness, and judgment; justifying them by his blood, and sanctifying them by his spirit. Though miraculous powers are not *now* requisite, because the truth of the Gospel has been sufficiently confirmed; yet this *co-operation* of God is indispensably necessary, without which no man can be a successful preacher; and without which no soul can be saved.

With signs following.] *Επακολουθωντων σημειων*, the accompanying signs: viz. those mentioned in the 17th and 18th verses, and those others just now spoken of, which still continue to be produced by the energy of God, accompanying the faithful preaching of his unadulterated word.

Amen.] This is added here by many M^ss. and Versions; but it is supposed not to have made a part of the text originally. *Griesbach, Bengel*, and others, leave it out.

St. Jerome mentions that the Greek copies, which have the following remarkable addition to verse 28, were "written and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up; Et illi satisfaciebant dicentes: *seculum istud iniquitatis et incredulitatis substantia est, que non sinit per immundos spiritus rerum Dei apprehendi virtutem Meiro, jam nunc revela iustitiam tuam.*" And they confessed the charge, saying: This age is the substance of iniquity and unbelief, which through the *influence* of impure spirits, does not permit the true influence of God to be apprehended. Therefore, even now reveal thy righteousness."

There are various subscriptions to this book in the MSS. and Versions; the principal are the following. "*The holy Gospel according to Mark is ended—written by him—in Egypt—in Rome—in the Latin tongue—directed by Peter—the 10th—12th year after the ascension of Christ—preached in Alexandria and all its coasts.*" Dr. Lardner supposes this Gospel to have been composed A. D. 64 or 65, and published before the end of the last mentioned year. See the Preface.

The Gospel according to St. Mark, it is not an *abridgement* of the Gospel according to *Matthew*, contains a neat perspicuous abridgment of the *history of our Lord*; and taken in this point of view, is very satisfactory; and is the most proper of all the four Gospels to be put into the hands of *young persons* in order to bring them to an acquaintance with the *great facts* of evangelical history. But as a *substitute* for the Gospel by *Matthew*, it should never be used. It is very likely that it was written originally for the *Gentiles*, and probably for the *Romans*. Of this there seem to be many traces in the work itself. Of the other Gospels it is not only a grand corroborating evidence, but contains many valuable hints for completing the history of our Lord, which have been omitted

by the others, and thus in the mouths of **FOUR witnesses**, all these glorious and interesting facts are established

One thing may be observed, that this Gospel has suffered more by the carelessness and inaccuracy of transcribers, than any of the others; and hence the *various readings* in the MSS. are much more numerous in proportion, than in the other evangelists. Every thing of this description, which I judged to be of real importance, I have carefully noted.

Though the *matter* of St. Mark's work came from the inspiration of the Holy Spirit, yet the *language* seems to be entirely *his own*; it is very plain, simple, and unadorned; and sometimes appears to approach to a degree of rusticity or ill-egance. Whoever reads the original, must be struck with the very frequent, and often pleonastic occurrence of *eubois, immediately, and xale, again*, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it, may be naturally expected from a native of Palestine, writing in Greek. The *Latinisms* which frequently occur, are accounted for on the ground of this Gospel being written for the *Gentiles*; and particularly for the *Roman* people; this, it must be confessed, is *only the-ory*, but it is a theory which stands supported by many arguments, and highly presumptive facts. However this may be, the *Gospel according to Mark* is a very important portion of divine revelation, which God has preserved by a chain of providences, from the time of its promulgation until now; and for which no truly pious reader will hesitate to render due praise to that God, whose work is ever *perfect*. Amen.

SOME OBSERVATIONS ON THE NATURE AND IMPORTANCE OF BAPTISM. .

On the subject of baptism, several observations have been made in the course of the preceding notes : and its great importance to the Christian religion, carefully noted. Dr. Lightfoot has spoken well on the subject; and I have reserved his observations for this place, and earnestly recommend them to the notice of every unprejudiced reader. On the *mode* of administering baptism, there need be no dispute among Christians : both *dipping* and *sprinkling* are legitimate forms ; and *either* may be used as the consciences or religious prejudices of the parties may direct ; but the thing itself, and its *signification*, are of the most important nature. Baptism is a standing proof of the Divine authenticity of the Christian religion ; and, as Dr. Lightfoot well argues, a seal of the truth of the doctrine of justification by faith, through the blood of the Covenant.

"It is no unfit or unprofitable question," he observes, "Whence it came to pass that there was so great a conflux of men to John the Baptist, and so ready a reception of his baptism?"

"I. The reason is, because the manifestation of the Messiah was then expected, the weeks of *Daniel* being now spent to the last four years; and therefore the people were stirred up to prepare for his appearing.

11. Another reason of its origin is this. The institution of **baptism** for an evangelical sacrament, was first in the hand of the Baptist; who, *the word of the Lord coming to him*, (Luke xiii. 11) went forth, backed with the same authority, as the chiefest prophets had in time past. But yet the first use of baptism was not exhibited at that time. For baptism, very many *centuries* back, had been both known and received in most frequent use among the *Jews*; and for the very same end as it now obtains among *Christians*, namely, thereby to proselyte the Gentiles, and to cleanse them from uncleanness. See the Hebrew **בִּטְוִי** baptism for proselytism; and was distinct from **בִּטְוִי** baptism or washing from uncleanness. See the *Babylonian Talmud* in *Jeremoth*.

“All the *Jews* assert, as it were with one mouth, that all the nation of *Israel* were brought into the covenant, among other things, by baptism. *Israel* (saith *Maimonides*, the great interpreter of the *Jewish* law) was admitted into the covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in *Egypt*, as it is said, None uncircumcised shall eat of the pass-over. Baptism was in the wilderness, before the giving of the law, as it is said, Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.

III. They assert, that an infinite number of proselytes, in the days of *David*, and *Solomon*, were admitted by baptism. *The sanhedrim received not proselytes in the days of David and Solomon; not in the days of David, lest they should beake themselves to proselytism out of a FEAR of the kingdom of Israel; not in the days of Solomon, lest they might do the same by reason of the GLORY of the kingdom. And yet abundance of proselytes were made in the days of David and Solomon before private men: and the great sanhedrim was full of care about this business; for they would not cast them out of the church, because they were baptized.* Maimonides, *Issure Biah*, c. 13.

"IV. Whosoever any heathen will betake himself, and be
 joined to the covenant of Israel, and place himself under
 the wings of the Divine Majesty, and take the yoke of the law upon
 him, voluntary circumcision, baptism, and oblation are re-
 quired: but if it be a woman, baptism and oblation. *ibid.* That
 was a common axiom, אִין עַר עַר שִׁמְעִי וַיִּשְׂרִי No man is a pro-
 selete until he be circumcised. JEYANTON. fol. 46.

"You see baptism inseparably joined to the circumcision of proselytes. There was indeed some little distance of time; for they were not baptized till the pain of circumcision was healed, because water might be injurious to the wound: but certainly baptism ever followed. We acknowledge indeed, that circumcision was plainly of divine institution; but by whom baptism, which was inseparable from it was instituted, is doubtful. And yet it is worthy of observation, our Saviour rejected circumcision, and retained the appendix baptism; and when all the Gentiles were now to be introduced into the true religion, he preferred this proselytical introductory, (parado the expression) unto the sacrament of entrance into the Gospel. One might observe the same almost in the *Eucharist*. The lamb in the pass-over was of divine institution, and so indeed was the bread; but whence was the wine? But yet, rejecting the lamb, Christ instituted the sacrament in the bread and wine. Secondly, Observing from these things which have been spoken, how very known and frequent the use of baptism was among the Jews, the reason appears very easy, why the sanhedrim by their messengers inquired not of John concerning the reason of baptism, but concerning the authority of the baptizer; not what baptism meant, but whence he had a license so to baptize: John i. 25. Thirdly, Hence also the reason appears, why the New Testament does not prescribe by some more accurate rule, who the persons are to be baptized.

"It appears clear enough by what has been already said, in what sense this is to be taken in the New Testament, which we sometimes meet with, namely, that the master of the family was baptized with his whole family, Acts xvi. 33, &c. Nor is it of any strength what some contend for, that it cannot be proved there were infants in those families; for the inquiry is not so proper, whether there were infants in those families, as it is concluded truly and deservedly, that if there were they had all been to be baptized. Nor do I believe these people that flocked to John's baptism, were so forgetful of the manner and custom of the nation, that they brought not their little children also with them to be baptized.

"I. If you compare the washing of polluted persons prescribed by the law, with the baptism of proselytes, both that and this implies uncleanness, however something different; that implies legal uncleanness, this heathen, but both polluting. But a proselyte was baptized not only into the washing away of that Gentile pollution, nor only thereby to be transplanted into the religion of the Jews; but that, by the most accurate rite of translation that could possibly be, he might so pass into an Israelite, that being married to an Israelite woman, he might produce a free and legitimate seed, and an undefiled offspring. Hence, servants that were taken into a family were baptized, and servants also that were to be made free: not so much because they were defiled with heathen uncleanness, as that by that rite they might more fitly match with Israelites, and their children be accounted as Israelites. And hence the sons of proselytes, in following generations, were circumcised indeed, but not baptized. They were circumcised that they might take upon themselves the obligations of the law, but they needed not baptism, because they were already Israelites.

"II. The baptism of proselytes was the bringing over of Gentiles into the Jewish religion: the baptism of John, was the bringing over of Jews into another religion: and hence it is the more to be wondered at, that the people so readily flocked to him when he introduced a baptism so different from the known proselytical baptism. The reason of which is to be fetched from hence, that at the coming of the Messias, they thought, not without cause, that the state of things was plainly to be changed; and that from the oracles of the prophets, who with one mouth described the times of the Messias for a new world.

"III. The baptism of proselytes, was an obligation to perform the law; that of John, was an obligation to repentance: for although proselytical baptism admitted of some ends, and circumcision of others, yet a traditional and erroneous doctrine at that time, had joined this to both, that the proselyte covenanted in both, and obliged himself to perform the law; to which that of the apostle relates; Gal. v. 3. *Justify again to every man that is circumcised, that he is a debtor to do the whole law.* But the baptism of John was a baptism of repentance, Mark i. 4. which being undertaken, they who were baptized, professed to renounce their own legal righteousness, and on the contrary, acknowledged themselves to be obliged to repentance and faith in the Messias to come.

"IV. That the baptism of John was by plunging the body, (after the same manner as the washing of unclean persons, and the baptism of proselytes, was) seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there; and that Christ, being baptized, came up out of the water: to which that seems to be parallel, Acts viii. 38. *Philip and the eunuch went down into the water, &c.* Some complain that this rite is not retained in the Christian church, as though it something derogated from the truth of baptism; or as though it were to be called an innovation, when the sprinkling of water is used instead of plunging.

"1. That the notion of washing in John's baptism differs from ours, in that he baptized none who were not brought

over from one religion, and that an irreligious one too, into another, and that a true one. But there is no place for this among us, who are born Christians; the condition therefore being varied, the rite is not only lawfully, but deservedly varied also. Our baptism argues defilement indeed, and uncleanness; and demonstrates this doctrinally, that we being polluted, have need of washing; but this is to be understood of our natural and sinful stain, to be washed away by the blood of Christ and the grace of God: with which stain indeed they were defiled, who were baptized by John. But to denote this washing by a sacramental sign, the sprinkling of water is as sufficient, as the dipping into water, when in truth this argues washing and purification, as well as that.

"2. Since dipping was a rite used only in the Jewish nation, and proper to it, it were something hard, if all nations should be subjected under it; but especially, when it is neither necessary to be esteemed of the essence of baptism, and is moreover so harsh and dangerous, that in regard of these things, it scarcely gave place to circumcision. We read that some leavened with Judaism to the highest degree, yet wished that dipping in purification might be taken away; because it was accompanied with so much severity. In the days of R. Joshua ben Levi, some endeavoured to abolish this dipping, for the sake of the women of Galilee; because by reason of the cold they became barren. Surely it is hard to lay this yoke upon all nations, which seemed too rough for the Jews themselves, and not to be borne by them—men too much given to such kind of severe rites. And if it be demanded of them who went about to take away that dipping, Would you have no purification at all by water? It is probable that they would have allowed of the sprinkling of water, which is less harsh, and not less agreeable to the thing itself.

"3. The following ages, with good reason, and by divine precept, administered a baptism differing in a greater matter from the baptism of John; and therefore it was less to differ in a less matter. The application of water was necessarily of the essence of baptism; but the application of it in this or that manner speaks but a circumstance: the adding also of the word, was of the nature of the sacrament; but the changing of the word into this or that form, would you not call this a circumstance also? And yet we read the form of baptism so changed, that you may observe it to be threefold in the history of the New Testament.

"Further, In reference to the form of John's baptism, which thing we have proposed to consider in the second place; it is not at all to be doubted that he baptized in the name of the Messias now ready to come; that they might be the readier to receive the Messias, when he should manifest himself. The apostles baptizing the Jews, baptized them in the name of Jesus; (because Jesus of Nazareth had not been revealed for the Messias;) and that they did, when it had been before commanded them by Christ, baptize all nations in the name of the Father, of the Son, and of the Holy Ghost. So you must understand that which is spoken, John iii. 23. and iv. 2. concerning the disciples of Christ baptizing; namely, that they baptized in the name of Jesus; that thence it might be known that Jesus of Nazareth was the Messias, in the name of whom, suddenly to come, John had baptized. That of St. Peter is plain, Acts ii. 38. *Be baptized every one of you in the name of Jesus Christ:* and that Acts viii. 16. *They were baptized in the name of Jesus.*

"But the apostles baptized the Gentiles according to the precept of our Lord, in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. For since it was very much controverted among the Jews, about the true Messias, it was not without cause, yea, nor without necessity, that they baptized in the name of Jesus; that by that seal might be confirmed this most principal truth in the Gospel, and that those that were baptized, might profess it: that Jesus of Nazareth was the true Messias. But among the Gentiles the controversy was not concerning the true Messias, but concerning the true God. Among them, therefore, it was needful that baptism should be conferred in the name of the true God, Father, Son, and Holy Spirit.

"We suppose, therefore, that men, women, and children, came to John's baptism, according to the manner of the nation in the reception of proselytes; namely, that they, standing in Jordan, were taught by John, that they were baptized into the name of the Messias, who was now immediately to come; and into the profession of the doctrine of the Gospel concerning faith and repentance; that they plunged themselves into the river, and so came out. And that which is said of them, that they were baptized by him, confessing their sins, is to be understood according to the tenor of the Baptist's preaching; not that they did this man by man, or by some particular confession made to John, or by openly declaring some particular sins; but when the doctrine of John exhorted them to repentance and faith in the Messias, they renounced and disowned the doctrine and opinion of justification by their own works, wherewith they had been beforetime leavened; and acknowledged and confessed themselves sinners."

It is worthy of remark, that neither priest nor Levite dipped the persons who were baptized: the persons stood in the water; three persons ordinarily stood to instruct them and witness the fact; when the instruction was ended, the person himself who was to be baptized, put himself under the water, and then came out. In the case of a woman, the disciples of

the wise men turned their backs, while she plunged herself and came out of the water: for I suppose the whole Jewish practice will not afford a single instance, where a priest or any other man put the woman under the water when she was baptized. From this we learn that the act of baptism was performed by the person himself; but the instruction relative to its end, obligation, &c. came from another.

"They baptized also young children (for the most part with their parents.) They baptize a little proselyte according to the judgment of the sanhedrim; that is, as the gloss renders it, If he be deprived of his father, and his mother brings him to be made a proselyte, they baptize him (because none becomes a proselyte without circumcision and baptism) according to the judgment, or rite, of the sanhedrim; that is, that three men be present at the baptism, who are now instead of a father to him. And the Gemara, a little after says, If with a proselyte, his sons and his daughters are made proselytes also, that which is done by their father redounds to their good.

"R. Joseph saith, When they grow into years, they may retract: where the gloss writes thus, This is to be understood of little children, who are made proselytes together with their father. BAB. CHERUB. fol. 11.

"A heathen woman, if she is made a proselyte when she is now big with child, the child needs not baptism: for the baptism of his mother serves him for baptism. Otherwise he were to be baptized. JEVAM. fol. 78.

"If an Israelite take a Gentile child, or find a Gentile infant, and baptize him in the name of a proselyte, behold, he is a proselyte. MAIM. in Aradim, c. 8.

"We cannot pass over that which is indeed worthy to be remembered. Any one's servant is to be circumcised, though he be unwilling; but any one's son is not to be circumcised, if he be unwilling. R. Hezekiah saith, Behold, a man finds an infant cast out, and he baptizeth him in the name of a servant: in the name of a freeman, do you also circumcise him in the name of a freeman. HIEROS. JEVAM. fol. 8.

"Our Lord says to his disciples, Matt. xxviii. 19. Go therefore unto all nations, baptizing them, &c. μαρτυρεῖτε—that is, Make disciples:—bring them in by baptism, that they may be taught. They are very much out, who, from these words, cry down infant-baptism: and assert that it is necessary for those that are to be baptized to be taught before they are baptized. 1. Observe the words here: μαρτυρεῖτε, make disciples: and then after, διδάσκοντες, teaching, in the 20th verse. 2. Among the Jews, and also with us, and in all nations, those are made disciples that they may be taught. A certain heathen came to the great Hillel, and said, Make me a proselyte that thou mayest teach me; Bab. Shab. fol. 31. He was first to be proselyted, and then taught. Thus, first, Make them disciples (μαρτυρεῖτε) by baptism; and then, Teach them to observe all things, &c. διδάσκοντες αὐτοὺς ὅλην νόμον. κ. τ. λ.

"**Μαρτυρεῖτε, baptizing.**—There are various ends of baptism: 1. According to the nature of a sacrament, it visibly teaches invisible things: that is, the washing us from all our pollutions by the blood of Christ, and by the cleansing of grace: Ezek. xxxvi. 25. 2. According to the nature of a sacrament, it is a seal of divine truth. So circumcision is called, Rom. iv. 11. And he received the sign of circumcision, the SEAL of the righteousness of faith, &c. So the Jews, when they circumcised their children, gave this very title to circumcision. The words used when a child was circumcised you have in their Talmud. Among other things, he who is to bless the action, says thus: 'Blessed be he, who sanctified him that was beloved from the womb, and set a sign in his flesh, and sealed his children with the sign of the Holy Covenant,' &c. HIEROS. BERAC. fol. 13. But in what sense are sacraments to be called seals? Not that they seal (or confirm) to the receiver his righteousness; but that they seal the divine truth of the covenant and promise. Thus the apostle calls circumcision, the seal of the righteousness of faith; that is, it is the seal of this truth and doctrine, that justification is by faith, which justice Abraham had, when he was yet uncircumcised. And this is the way whereby sacraments confirm faith; namely, because they doctrinally exhibit the invisible things of the covenant; and like seals, so by divine appointment, sign the doctrine and truth of the covenant. 3. According to the nature of a sacrament, it obliges the receivers to the terms of the covenant: for as the covenant itself is of mutual obligation between God and man, so the sacraments, the seals of the covenant, are of like obligation. 4. According to its nature, it is introductory to the visible church. 5. It is a distinguishing sign between a Christian and no Christian, namely, between those who acknowledge and profess Christ, and Jews, Turks, and Pagans, who do not acknowledge him. Μαρτυρεῖτε πάντα τὰ ἔθνη βαπτίζοντες. Disciple all nations, baptizing, &c. When they are under baptism, they are no longer under heathenism; and this sacrament puts a difference between those who are under the discipleship of Christ, and those who are not. And, 6. Baptism also brings its privileges along with it, while it opens the way to a partaking of holy things in the church, and places the baptized within the church, over which God exercises a more singular providence, than over those who are out of the church.

"And now, from what has been said, let us argue a little further in behalf of infant baptism.

"To the objection, It is not commanded to baptize infants,

therefore they are not to be baptized:—I answer, It is not forbidden to baptize infants, therefore they are to be baptized. And the reason is plain: for when *pædo-baptism* in the Jewish church was so known, usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent; there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his hands, and into evangelical use, as he found it; this only added, that he might promote it to a worthier end, and a larger use. The whole nation knew well enough that little children used to be baptized: there was no need of a precept for that, which had ever by common use prevailed. If a royal proclamation should now issue forth in these words—*Let every one resort on the Lord's day to the public assembly in the church; certainly he would be mad who in times to come should argue hence, that prayers, sermons, and singing of psalms, were not to be celebrated on the Lord's day in the public assemblies, because there is no mention of them in the proclamation.* For the proclamation provided for the celebration of the Lord's day in the public assemblies in general: but there was no need to make mention of the particular kinds of the divine worship to be celebrated there, when they were always and every where well known, and in daily use, before the publishing of the proclamation, and when it was published. The case is the very same in baptism. On the other hand, therefore, there was need of a plain and open prohibition that infants and little children should not be baptized, if our Lord would have had them baptized. For since it was most common in all preceding ages, that little children should be baptized; if Christ had minded to have that custom abolished, he would have openly forbidden it. Therefore his silence, and the silence of the Scripture, in this matter, confirms *pædo-baptism*, and continues it to all ages.

"I. BAPTISM, as a sacrament, is a seal of the covenant. And why, I pray, may not this seal be set on infants? The seal of divine truth has sometimes been set upon inanimate things, and that by God's appointment. The bar in the cloud, is a seal of the covenant. The law engraven on the altar, Josh. viii. was a seal of the covenant. The blood sprinkled on the twelve pillars, which were set up to represent the twelve tribes, was a seal and bond of the covenant, 1Exod. xxiv. And now tell me, Why are not infants capable in like manner of such a sealing? They were capable heretofore of circumcision, and our infants have an equal capacity. The sacrament does not lose this end, through the indisposition of the receiver: Peter and Paul, apostles, were baptized.—Their baptism, according to its nature, sealed to them the truth of God in his promises, concerning the washing away of sins, &c. and they, from this doctrinal virtue of the sacrament, received confirmation of their faith. So also Judas and Simon Magus, hypocrites, wicked men, were baptized. Did not their baptism, according to the nature of it, seal this doctrine and truth, that there was a washing away of sins? It did not, indeed, seal the thing itself to them, nor was it at all a sign to them of the washing away of their sins: but baptism does of itself seal this doctrine. You will grant that this axiom is most true—*Abraham received the sign of circumcision, the seal of the righteousness of faith.* And is not this equally true—*Esau, Ahab, Ahoz, received the sign of circumcision, the seal of the righteousness of faith?* Is not circumcision the same to all? Did not circumcision, to whomsoever it was administered, sign and seal this truth, that there was a righteousness of faith? The sacrament has a sealing virtue in itself, which does not depend on the disposition of the receiver.

"II. BAPTISM, as a sacrament, is an obligation. But now, infants are capable of being obliged. Heirs are sometimes obliged by their parents, though they are not yet born: see Deut. xxix. 11, 15. For that to which any one is obliged, obtains a right to oblige: *ex equitate rei*, from the equity of the thing, and not *ex capite obligati*, from the apprehension of the person obliged. The law is imposed upon all; under this penalty, 'Cursed be every one that doth not continue in all,' &c. It is arguing from hence, that a man has power to perform the law; but the equity of the thing itself is very well argued hence. Our duty obliges us to do every thing which the law commands, but we cannot (without divine help) perform the least title of it.

"III. An infant is capable of privileges, as well as an old man, (and baptism is privileged.) An infant has been crowned king in his cradle—an infant may be made free, who is born a slave. The Gemarists speak very well in this matter. Rab. Honna says, They baptize an infant proselyte by the command of the bench. Upon what is this grounded? On this, that baptism becomes a privilege to him. And they may endow an absent person with a privilege; or they may bestow a privilege upon one, though he be ignorant of it. Bab. Chetub. fol. 11. Tell me then, why an infant is not capable of being brought into the visible church, and receiving the distinguishing sign between a Christian and a heathen, as well as a grown person? See *Lightfoot's* Horæ Hebraicæ, in Matt. iii. and xxviii.

While this sheet was at press, I received the following observations on the subject, from a highly intelligent and learned friend, whose name would do my work honour, were I permitted to make it public. He says:

"I presume the substance of the argument respecting infant baptism, *pro* and *con.* is fairly epitomised by Doddridge in his lectures, ciii. iv. v. Doubtless, much can be said for it on the principles he has laid down: and he has, of course, given all which had been adduced on the subject. Yet after all, he himself seems scarcely satisfied. His corollary is remarkable: 'Since there is so great an obscurity on the question, and so many considerable things may be advanced on both sides, it is certainly very reasonable that Christians, whose persuasions relating to infant baptism are different, should maintain mutual candour towards each other, and avoid all severe and unkind censures on account of such difference.'

"This was, at all events, good advice; and worthy of the amiable man who gave it. But it would be most desirable, that this long agitated question could be brought to a more certain issue. Constituted as man is, dissonance of mind will ever, more or less, obstruct coalescence of affection. To investigate truth, therefore, even in its most speculative forms, provided it be done soberly and dispassionately, is at least to *subserve* the cause of charity.

"In addition to the arguments which Doddridge has enumerated on the side of infant baptism, I would put this question: If infant baptism had not been in use in those churches over which Timothy and Titus presided: must there not have existed, by the time at which the epistles to those two pastors were written, a considerable class of persons, neither wholly out of, nor yet properly in the church—a class, whose very peculiar and very important circumstances and characters would have demanded distinct recognition? They would have been eminently the *apes gregis*, and by necessary consequence, would have needed to be watched over with special superintendence.

"When, therefore, amid the recognitions of *old men, old women, young women, young men, children, parents, servants, masters*; the rich, the friendly, the unfriendly, the heretical; there is not the most shadowy intimation of such a class, as deferred baptism necessarily supposes, (that is, of young aspirants, already bound to the church in affection, and entitled to more tender care than even the actually initiated,) what stronger evidence could we have, that no such class existed? If it had existed, self-evidently it must have been adverted to: it is not adverted to; therefore it did not exist.

"But this is not all. They who must have composed this class, had it existed, are expressly and repeatedly mentioned. But where? In the *actual survey of the church*. As the vigilant eye of the apostle of the Gentiles passes along the line of the faithful, both at Ephesus and Colosse, he finds and addresses the infant members of the body. There is no shade of difference indicated. They come in as complete conpeers, with the classes which precede and follow. Included *thus in the church*, without the slightest note of distinction, what can be more evident, than that they made a part of the church in the mind of the includer?

"Once more. Let the address of St. Paul to the Ephesian children be specially noted. *Children*, says he, *obey your parents, εν Κυριω*. How could they obey *εν Κυριω*, if they themselves were not *εν Κυριω*? In every instance, this expression marks incorporation into the Christian body. For example, when St. Paul distinguishes those of the family of Narcissus, who were Christians, his language is: *τους οντας εν Κυριω*. In like manner, Onesimus, the reconciled servant of Philemon, was, in consequence of his conversion, to be doubly dear to his master, *εν σαρκι και εν Κυριω*: *εν σαρκι*, from having been formerly domesticated with Philemon; *εν Κυριω*, as being now his fellow Christian. The equivalent expression, *εν Χριστω*, occurs in the same sense, in St. Paul's salutation of Andronicus and Ireneus, (Rom. xvi. 7.) *Οι και προ σου γενομενοι εν Χριστω*, who also were in Christ before me.

"Respecting the age of the persons designated (Ephes. vi. 1.) by the term *τα τεκνα*, there can be no question; as a subsequent verse distinctly states them to be such children as were

subjects of discipline and mental instruction—*παιδεια και νομοσκησια*. But it must not escape attention, how exactly the sequel of the apostle's address accords with the commencement; the injunction being given as to those in express covenant: 'Honour thy father and thy mother—for this is the first commandment with promise.' Had those addressed been out of the Christian pale, this language would have been inapplicable. In that case, they would have been *απληροματοι της πολιτειας του Ισραελ*—therefore not within the range of the divine commandment; and *ενωι των δαδων των ενανγελιας*—consequently not warranted to assume an interest in the promise. As then, even the pressing of the sacred injunction, supposes the persons on whom it is urged to be *συνπολιται των αγιων*, fellow citizens with the saints, their acknowledged interest in the promise proves them *οικειοι τον Θεω, of the household of God*. I cannot therefore but conclude, that this single passage, if even it stood alone, ought to set the tedious and troublesome controversy, respecting infant baptism, for ever at rest.

"There is another point relative to this long agitated question, which also I think the Scripture has anticipated and settled—I mean IMMERSION. Some think baptism by SPRINKLING a contradiction. St. Paul, however, 1 Cor. x. 1, 2, did not think so. After telling us, *οτι οι πατερες—παντες υπο την νεβλην ησαν και παντες δια της θαλασσης διηλθον*, all our fathers were under the cloud, and all passed through the sea; he adds, *και παντες εν βαπτισματι εβαπτισθησαν*, all were baptized in baptism; with equal reference to the former as to the latter, *και παντες εν τω Μωυση εβαπτισθησαν εν τη νεφελι και εν τη θαλασση*, and were all baptized unto Moses in the cloud and in the sea. The question then is, How were they baptized in the cloud? Not, surely, by immersion; for they were *ΥΠΟ την νεβλην*, UNDER the cloud. It could therefore be only by aspersion; and this, and this alone, being the natural action of a cloud. All clouds are condensations of vapour; and that the mysterious cloud here referred to, had the natural properties of a common cloud, appears from the specified purpose to which it was applied; 'He spread a cloud for a covering,'—*ab estu sive ardore solis*, says Pool. St. Paul therefore clearly spoke of 'being baptized in the cloud,' with a direct eye to the moisture which it contained. In this view, the thought is strictly just: in any other view it would be unintelligible. It follows then, that St. Paul being the judge, to be sprinkled is to be baptized, no less than to be immersed is to be baptized.

"Why should we doubt, that this was said by St. Paul, for the express purpose of providing means for terminating, in its proper time, a vexatious dispute? I am persuaded that when the apostle was taken to the third heaven, he saw from that elevation, the whole series of the church's progress, from his own time until the glorious *ανακαταλινσις*, of which he himself speaks, (Ephes. i. 10.) and that unless we take this extension of view into the account, we cannot fully, perhaps not at all, fathom the depth of his writings."

"It is easy to carry things into extremes on the right hand and on the left. In the controversy, to which there is a very gentle reference in the preceding observations, there has been much asperity on all sides. It is high time this were ended. To say that *water baptism is nothing*, because a *baptism of the Spirit* is promised, is not correct. Baptism, howsoever administered, is a most important rite in the church of Christ. To say that *sprinkling or aspersion is no Gospel baptism*, is as incorrect as to say, *immersion is none*. Such assertions are as *unchristian* as they are *uncharitable*; and should be carefully avoided, by all those who wish to promote the great design of the Gospel—*glory to God, and peace and good will among men*. Lastly, to assert that *infant baptism is unscriptural*, is as rash and reprehensible as any of the rest. Myriads of conscientious people choose to dedicate their infants to God by public baptism. They are in the right! and by acting thus, follow the general practice both of the Jewish and Christian church—a practice, from which it is as needless as it is dangerous to depart.

London, Nov. 22, 1812.

END OF THE NOTES ON THE GOSPEL OF ST. MARK.

PREFACE TO ST. LUKE.

There is little certain known of this evangelist: from what is spoken in the Scriptures, and by the best informed of the Primitive Fathers, the following probable account is collected.

Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity, but Michaelis thinks he was a Gentile, and brings Colos. iv. 10, 11, in proof, where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas, and Demas, who were of the circumcision, i. e. Jews. Some think he was one of our Lord's seventy disciples. It is worthy of remark, that he is the only evangelist who mentions the commission given by Christ to the seventy, chap. x. 1—20. It is likely he is the Lucius mentioned Rom. xvi. 21. and if so, he was related to the apostle Paul, and that it is the same Lucius of Cyrene, who is mentioned Acts xiii. 1. and in general with others, Acts xi. 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the

two whom our Lord met on the way to Emmaus on the day of his resurrection, as related Luke xiii. 35—35. one of these was called Cleopas, ver. 18. the other is not mentioned, the evangelist himself being the person and the relator.

St. Paul styles him his fellow-labourer, Philem. ver. 24. It is barely probable that he is the person mentioned Colos. iv. 14. Luke, the beloved Physician. All the ancients of repute, such as Eusebius, Gregory Nyssen, Jeron, Paulinus, Euthalius, Euthymius, and others, agree that he was a physician, but where he was born, and where he exercised the duties of his profession, are not known. Many moderns have attributed to him the most profound skill in the science of painting, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this science attributed to him by any writer, previously to Nicephorus Callisti, in the fourteenth century, an author who scarcely deserves any credit, especially in relations not confirmed by others.

He accompanied St. Paul when he first went into Macedonia, Acts xvi. 8—40, xx. xxvii. and xxviii. Whether he went with him *constantly* afterward is not certain; but it is evident he accompanied him from Greece through Macedonia and Asia to Jerusalem, where he is supposed to have collected many particulars of the evangelic history: from Jerusalem he went with Paul to Rome, where he staid with him the two years of his imprisonment in that city. This alone makes out the space of five years and upwards. It is probable that he left St. Paul when he was set at liberty, and that he then went into Greece, where he finished and published this Gospel, and the book of the Acts, which he dedicated to Theophilus, an honourable Christian friend of his in that country. It is supposed that he died in peace about the eightieth, or eighty-fourth year of his age. Some suppose he published this Gospel fifteen, others twenty-two years after the ascension of Christ.

See much on this subject in Jardner, Works, vol. vi. p. 104, &c. and in Michaelis's Introduction to the New Testament.

Some learned men think that Luke has borrowed considerably from St. Matthew: collate chap. iii. 7, 8, 9, 16, 17. with Matt. iii. 7—12. also chap. v. 20—33, with Matt. ix. 2—17. also chap. vi. 1—5. with Matt. xii. 1—5. Luke vi. 22—28 with Matt. xi. 4—11. also chap. xii. 22—31. with Matt. vi. 25—33. It is allowed that there is considerable diversity in the order of time, between St. Matthew and St. Luke, which is accounted for thus; Matthew deduces the facts related in his history in *chronological order*. Luke, on the contrary, appears to have paid little attention to this order, because he proposed to make a *classification* of events, referring each to its proper class, without paying any attention to chronological arrangement. Some critics divide this history into five distinct classes or sections, in the following manner.

CLASS I. Comprehends all the details relative to the birth of Christ; with the preceding, concomitant, and immediately succeeding circumstances, from chap. i. and ii. 1—40.

CLASS II. Contains a description of our Lord's infancy and bringing up; his visit to the temple when twelve years of age; and his going down to Nazareth, and continuing under the government of his parents. Chap. ii. 41—52.

CLASS III. Contains the account of the preaching of John Baptist, and his success; the baptism of Christ and his genealogy. Chap. iii.

CLASS IV. Comprehends the account of all our Lord's transactions in Galilee, for the whole *three years* of his ministry, from chap. iv. to chap. ix. 1—50. This seems evident: for as soon as Luke had given the account of our Lord's temptation in the desert, chap. iv. 1—13. he represents him as immediately returning in the power of the Spirit into Galilee, ver. 14; mentions Nazareth, ver. 16; Capernaum, ver. 31; and the lake of Galilee, chap. v. ver. 1; and thus to chap. ix. 50. goes on to describe the preaching, miracles, &c. of our Lord in Galilee.

CLASS V. and last, commences at chap. ix. ver. 51. where the evangelist gives an account of our Lord's last journey to Jerusalem: therefore this class contains not only all the transactions of our Lord from that time to his crucifixion, but also the account of his resurrection, his commission to his apostles, and his ascension to heaven. Chap. ix. 51. to chap. xxiv. 53. inclusive.

A plan similar to this has been followed by *Suetonius*, in his life of *Augustus*: he does not produce his facts in chronological order, but *classifies* them, as he himself professes, cap. 12. giving an account of all his *Wars, honours, legislative acts, discipline, domestic life*, &c. &c. MATTHEW, therefore, is to be consulted for the correct arrangement of facts in *chronological order*: LUKE, for a *classification* of facts and events, without any attention to the order of time in which they occurred. Many eminent historians have conducted their narratives in the same way. See *Rosenmüller*. It must not, however, be forgotten, that this evangelist gives us some very valuable chronological *data* in several parts of the three first chapters. These shall be noticed in their proper places.

THE GOSPEL ACCORDING TO ST. LUKE.

[For Chronological Aeras, see at the end of the Acts.]

CHAPTER I.

The preface, or St. Luke's private epistle to Theophilus, 1—4. The conception and birth of John Baptist foretold by the angel Gabriel, 5, 17. Zacharias doubts, 18. And the angel declares he shall be dumb, till the accomplishment of the prediction, 19—25. Six months after, the angel Gabriel appears to the Virgin Mary, and predicts the miraculous conception and birth of Christ, 26—38. Mary visits her cousin Elisabeth, 39—45. Mary's song of exultation and praise, 46—56. John the Baptist is born, 57—66. The prophetic song of his father Zacharias, 67—79. John is educated in the desert, 80. [A. M. cir. 4051. A. D. cir. 47. cir. Olymp. CCVI.]

FORASMUCH as many have taken in hand to set forth in order ^a a declaration of those things which are most surely believed among us,

^b Even as they delivered them unto us, which ^c from the beginning were eye-witnesses, and ministers of the word;

^a Acts 1. 3. 1 Thessa. 1. 5. 1 Pet. 2. 12—h Heb. 2. 3. 1 Peter 5. 1. 2 Peter 1. 16 1 John 1. 1.

NOTES.—Verse 1. *Many have taken in hand*] Great and remarkable characters have always many biographers. So it appears it was with our Lord: but as most of these accounts were inaccurate, recording as *facts*, things which had not happened; and through *ignorance or design*, mistaking others, especially in the place where St. Luke wrote; it seemed good to the Holy Spirit to inspire this holy man with the most correct knowledge of the whole history of our Lord's birth, preaching, miracles, sufferings, death, resurrection, and ascension, that the sincere upright followers of God, might have a sure foundation, on which they might safely build their faith. See the note on chap. ix. 10.

Most surely believed among us] *Facts confirmed by the fullest evidence*—των πληθυντομενων πραγμων. Every thing that had been done or said by Jesus Christ, was so public, so plain, and so accredited by thousands of witnesses, who could have had no interest in supporting an imposture, as to carry the *fullest conviction* to the hearts of those who heard and saw him, of the divinity of his doctrine, and the truth of his miracles.

2. *Even as they delivered them unto us, which from the beginning were eye witnesses*] Probably this alludes to the Gospels of *Matthew* and *Mark*, which it is likely were written before St. Luke wrote his; and on the models of which he professes to write his own: and απ' αρχης, *from the beginning*, must mean from the time that Christ first began to proclaim the glad tidings of the kingdom; and αυρωται, *eye-witnesses*, must necessarily signify, those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact.

Ministers of the word] Του λογου. Some suppose that our blessed Lord is meant by this phrase: ο Λογος, the Word, or Logos, is his essential character in John i. 1, &c. but it does not appear that any of the inspired penmen ever use the word in this sense except John himself; for here it certainly means

3 ^d It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee ^e in order, ^f most excellent Theophilus,

4 ^g That thou mightest know the certainty of those things wherein thou hast been instructed.

^c Mark 1. 1. John 15. 27.—^d Acts 15. 19, 25, 28. 1 Cor. 7. 40.—^e Acts 11. 4.—^f Acts 1. 1.—^g John 20. 31.

the doctrine of Christ; and in this sense, λογος is frequently used both by the evangelists and apostles.

3. *Having had perfect understanding*] Παρηκολουθησας αυωτη, *having accurately traced up*—entered into the very spirit of the work, and examined every thing to the bottom; in consequence of which investigation, I am completely convinced of the truth of the whole. Though God gives his Holy Spirit to all them who ask him, yet this gift was never designed to set aside the use of those faculties with which he has already endued the soul, and which are as truly his gifts, as the Holy Spirit itself is. The nature of inspiration in the case of St. Luke, we at once discover: he set himself by impartial inquiry, and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over, and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error.

From the very first] Αυωτη, *from their origin*. Some think αυωτη should, in this place, be translated *from above*: and that it refers to the inspiration by which St. Luke wrote. I prefer our translation, or, *from the origin*, which several good critics contend for, and which meaning it has in some of the best Greek writers. See *Kypke*.

Theophilus] As the literal import of this word is *friend of God*, Θεωφιλος, some have supposed that under this name Luke comprised all the followers of Christ, to whom, as *friends of God*, he dedicated this faithful history of the life, doctrine, death, and resurrection of our Lord. But this interpretation appears to have little solidity in it: for if all the followers of Christ are addressed, why is the singular number used? and what good end could there be accomplished by using a *feigned name*? Besides, *spartus*, *most excellent*, could never be applied in this way, for it evidently designates a particular person, and one probably distinguished by his situation in life; though this does not necessarily follow from the title, which was often given in the way of *friendship*.

5 **T**HERE was, * in the days of * Herod, the king of Judea, a certain priest named Zacharias, ^b of the course of Abiah; and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both * righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

^a Matt. 2. 1.—^a A. M. 3920 B. C. 6. An. Olymp. CXCIII. 3.—^b 1 Chron. 24. 10, 19. Neh. 12. 4, 17.—^c Gen. 7. 1. & 17. 1. 1 Kings 9. 4. 2 Kings 20. 3. Job 1. 1. Acts 23. 1. & 24. 16. 1 Th. 1. 3. 6.

Theophilus appears to have been some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses seem a private *epistle*, sent by the evangelist with this history, which having been carefully preserved by Theophilus, was afterward found and published with this Gospel.

4. *Wherein thou has been instructed*] *Katechisms*—in which thou hast been catechised. It appears that Theophilus had already received the *first elements* of the Christian doctrine, but had not as yet been completely grounded in them. That he might know the certainty of the things in which he had been thus catechised, by having all the facts and their proofs brought before him *in order*, the evangelist sent him this faithful and divinely inspired narrative. Those who content themselves with that knowledge of the doctrines of Christ, which they receive from *catechisms* and *schoolmasters*, however important these elementary instructions may be, are never likely to arrive at such a knowledge of the truth, as will make them wise unto salvation, or fortify them against the attacks of infidelity and irreligion. Every man should labour to acquire the most correct knowledge, and indubitable certainty of those doctrines, on which he stakes his eternal salvation. Some suppose that St. Luke refers here to the imperfect instruction which Theophilus had received from the defective Gospels to which he refers in verse 1.

5. *In the days of Herod the king*] This was Herod, surnamed the Great, the son of Antipater, an Idumean by birth, who had professed himself a proselyte to the Jewish religion, but regarded no religion further than it promoted his secular interests and ambition. Thus, for the first time the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman government. Hence it appears plain, that the prophecy of Jacob, Gen. xlix. 10. was now fulfilled; for the sceptre had departed from Judah: and now was the time, according to another prophecy, to look for the governor from Bethlehem, who should rule and feed the people of Israel: Mic. v. 1, 2. See a large account of the family of the Herods in the note on Matthew i. 1.

The course of Abiah] When the sacerdotal families grew very numerous, so that all could not officiate together at the tabernacle, David divided them into *twenty-four* classes, that they might minister by turns. 1 Chron. xxiv. 1, &c. each family serving a whole week, 2 Kings xi. 7. 2 Chron. xxiii. 8. Abiah was the eighth in the order in which they had been originally established: 1 Chron. xxiv. 10. These *dates* and *persons* are particularly mentioned as a full confirmation of the truth of the facts themselves; because any person at the time this Gospel was written, might have satisfied himself by applying to the family of John the Baptist, the family of our Lord, or the surrounding neighbours. What a full proof of the Gospel history! It was published immediately after the time in which these facts took place; and among the very people, thousands of whom had been eye-witnesses of them; and among those too, whose essential interest it was to have discredited them if they could; and yet, in all that age, in which only they could have been contradicted with advantage, no man ever arose to call them in question! What an absolute proof was this that the thing was impossible; and that the truth of the Gospel history was acknowledged by all who paid any attention to the evidence it produced!

Of the daughters of Aaron] That is, she was of one of the sacerdotal families. This shows that John was most nobly descended; his father was a priest, and his mother the daughter of a priest: and thus both by father and mother, he descended from the family of Amram, of whom came Moses, Aaron, and Miriam, the most illustrious characters in the whole Jewish history.

6. *They were both righteous*] Upright and holy in all their outward conduct in civil life.

Before God] Possessing the spirit of the religion they professed; exercising themselves constantly in the presence of their Maker, whose eye they knew was upon all their conduct, and who examined all their motives.

Walking in all the commandments and ordinances of the Lord blameless.] None being able to lay any evil to their charge. They were as exemplary and conscientious in the discharge of their religious duties, as they were in the discharge of the offices of civil life. What a sacred pair! they made their duty to God, to their neighbour, and to themselves, walk constantly hand in hand. See the note on Matt. iii. 15. Perhaps *ἐντολάς*, *commandments*, may here mean the *decalogue*; and *δικαιώματα*, *ordinances*, the ceremonial and judicial laws which were delivered after the decalogue: as all the precepts delivered from Exod. xxi. to xxiv. are termed *δικαιώματα*, *judgments* or *ordinances*.

8 And it came to pass, that while he executed the priest's office before God, ^d in the order of his course,

9 According to the custom of the priest's office, his lot was ^e to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of ^f the altar of incense.

^d 1 Chronicles 24. 19. 2 Chronicles 8. 14. & 31. 2.—^e Exodus 30. 7, 8. 1 Sam. 2. 29. 1 Chronicles 23. 13. 2 Chronicles 29. 11.—^f Leviticus 16. 17. Revelations 8. 3, 4.—^g Exodus 30. 1.

7. *Both were now well stricken in years*] By the order of God, sterility and old age both met in the person of Elisabeth, to render the birth of a son (humanly speaking) impossible. This was an exact parallel to the case of Sarah and Abraham. Gen. xi. 30. xvii. 17. Christ must (by the miraculous power of God) be born of a virgin; whatever was connected with, or referred to his incarnation, must be miraculous and impressive. Isaac was his grand type, and therefore must be born miraculously—contrary to the common course and rule of nature. Abraham was a hundred years of age. Sarah was ninety, Gen. xvii. 17. and it had ceased to be with Sarah AFTER TRUE MANNER OF WOMEN, Gen. xviii. 11. and therefore, from her age and state, the birth of a child must, according to nature, have been impossible; and it was thus, that it might be miraculous. John the Baptist was to be the forerunner of Christ; his birth, like that of Isaac, must be miraculous, because, like the other, it was to be a representation of the birth of Christ; therefore his parents were both far advanced in years, and besides, Elisabeth was *naturally* barren. The birth of these three extraordinary persons was announced nearly in the same way. God himself foretells the birth of Isaac, Gen. xvii. 16. The angel of the Lord announces the birth of John the Baptist, Luke i. 13. and six months after, the angel Gabriel, the same angel, proclaims to Mary the birth of Christ! Man is naturally an *inconsiderate* and *incredulous* creature: he must have extraordinary things to arrest and fix his attention; and he requires well attested miracles from God, to bespeak and confirm his faith. Every person who has properly considered the nature of man, must see that the whole of *natural* religion, so termed, is little else than a disbelief of all religion.

8. *Before God*] In the temple, where God used to manifest his presence, though long before this time, he had forsaken it; yet on this important occasion, the angel of his presence had visited it.

9. *His lot was, &c.*] We are informed in the *Talmud*, that it was the custom of the priests to divide the different functions of the sacerdotal office, among themselves, by lot: and in this case the decision of the lot was, that Zacharias should at that time burn the incense before the Lord in the holy place.

10. *The whole multitude were praying*] The incense was itself an emblem of the prayers and praises of the people of God; see Psal. cxli. 2. Rev. viii. 1. While therefore the rite is performing by the Priest, the people are employed in the thing signified. Happy the people who attend to the spirit as well as the letter of every divine institution! Incense was burnt twice a day in the temple, in the morning and in the evening, Exod. xxx. 7, 8. but the evangelist does not specify the time of day in which this transaction took place. It was probably in the morning.

11. *There appeared—an angel of the Lord*.] There had been neither prophecy nor angelic ministry vouchsafed to this people for about 400 years. But now, as the Sun of righteousness is about to rise upon them, the day-spring from on high visits them, that they may be prepared for that kingdom of God which was at hand. Every circumstance here is worthy of remark: 1. That an angel should *now* appear, as such a favour had not been granted for 400 years. 2. The person to whom this angel was sent—one of the priests. The sacerdotal office itself pointed out the Son of God: till he came; by him it was to be completed, and in him it was to be eternally established. *Thou art a priest forever*, Psal. cx. 4. 3. The place in which the angel appeared—Jerusalem, out of which the word of the Lord should go forth, Isaiah ii. 3. and not at Hebron, in the hill country of Judea, where Zacharias lived, ver. 39, which was the ordinary residence of the priest, Josh. xxi. 11. where there could have been few witnesses of this interposition of God, and the effects produced by it. 4. The place where he was when the angel appeared to him—in the temple; which was the place where God was to be sought; the place of his residence, and a type of the human nature of the blessed Jesus, John ii. 21. 5. The time in which this was done—the solemn hour of public prayer. God has always promised to be present with those who call upon him. When the people and the priest go hand in hand, and heart with heart, to the house of God, the angel of his presence shall surely accompany them, and God shall appear among them. 6. The employment of Zacharias when the angel appeared—he was burning incense, one of the most sacred and mysterious functions of the Levitical priesthood, and which typified the intercession of Christ; confer Heb. vii. 25. with chap. ix. 24. 7. The long continued and publicly known dumbness of the priest, who doubted the word thus miraculously sent to him from the Lord: a solemn intimation of what God would do to all those who would not believe in the Lord Jesus. Every mouth shall be stopped.

12 And when Zacharias saw him, ^a he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and ^b thou shalt call his name John.

14 And thou shalt have joy and gladness; and ^c many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ^d shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, ^e even from his mother's womb.

16 ^f And many of the children of Israel shall he turn to the Lord their God.

17 ^g And he shall go before him in the spirit and power of Elias, ^h to turn the hearts of the fathers to the children, and the disobedient ⁱ to the wisdom of the just; to make ready a people prepared for the Lord.

^a Judges 6:22 & 13:22. Dan. 10:8. Ver. 29. Ch. 2:9. Acts 10:4. Rev. 1:17.—^b Ver. 69, 91.—^c Ver. 58.—^d Num. 6:3. Judges 13:4. Ch. 7:33.—^e Jer. 1:5. Gal. 1:15.—^f Mal. 4:5, 6.

12. *Zacharias—was troubled*] Or, *confounded* at his sudden and unexpected appearance, and *fear fell upon him*, lest this heavenly messenger were come to denounce the judgments of God against a faithless and disobedient people, who had too long and too well merited them.

13. *Thy prayer is heard*] This probably refers, 1st. To the frequent prayers which he had offered to God for a son; and, 2dly. To those which he had offered for the deliverance and consolation of Israel. *They are all heard—thou shalt have a son, and Israel shall be saved.* If fervent, faithful prayers be not immediately answered, they should not be considered as *lost*; all such are *heard by the Lord, are registered in heaven*, and shall be answered in the most effectual way, and in the best time. Answers to prayer are to be received by *faith*; but faith should not only accompany prayer while offered on earth, but follow it all its way to the throne of grace, and stay with it before the throne till dismissed with its answer to the waiting soul.

Thou shalt call his name John.] For the proper exposition of this name, see on Mark i. 4.

14. *Thou shalt have joy, &c.*] Εκαί χαρά σου, *He will be joy and gladness to thee.* A child of prayer and faith is likely to be a source of comfort to his parents. Were proper attention paid to this point, there would be fewer *disobedient* children in the world; and the number of *broken-hearted* parents would be lessened. But what can be expected from the majority of matrimonial connexions *begun* without the *fear* of God, and *carried on* without his love.

Many shall rejoice at his birth.] He shall be the minister of God for good to multitudes, who shall, through his preaching, be turned from the error of their ways, and converted to God their Saviour.

15. *He shall be great in the sight of the Lord*] That is, before Jesus Christ, whose forerunner he shall be, or he shall be a *truly great person*, for so this form of speech may imply.

Neither wine nor strong drink] Σικερα, i. e. all fermented liquors which have the property of intoxicating, or producing drunkenness. The original word σικερα, *sikera*, comes from the Hebrew שִׁכָר *shakar*, to *inebriate*. "Any inebriating liquor," says St. Jerom, (Epist. ad Nepot.) "is called *sikera*, whether made of corn, apples, honey, dates, or any other fruits." One of the four prohibited liquors among the East-Indians *Muslimans*, is called *sikkar*. "Sikkar is made by steeping fresh dates in water till they take effect in sweetening it; this liquor is abominable and unlawful." HEDAYA, vol. iv. p. 153. Probably this is the very liquor referred to in the text. In the Institutes of Menu it is said, "inebriating liquor may be considered as of three principal sorts: that extracted from the *dregs of sugar*, that extracted from *bruised rice*, and that extracted from the *flowers of the madhuka*: as one, so are all: they shall not be tasted by the chief of the *twice-born*," chap. xi. Inst. 95. *Twice-born* is used by the Brahmins in the same sense as being *born again* is used by Christians. It signifies a *spiritual regeneration*. From this word comes our English term *cider*, or *sider*, a beverage made of the fermented juice of apples. See the note on Lev. x. 9.

Shall be filled with the Holy Ghost] Shall be divinely designated to this particular office, and qualified for it *from his mother's womb*, from the instant of his birth. One MS. two Versions, and four of the primitive Fathers read εν τη κοιλια, *in the womb of his mother*—intimating that even before he should be born into the world, the Holy Spirit should be communicated to him. Did not this take place on the salutation of the Virgin Mary; and is not this what is intended ver. 44? To be filled with the Holy Ghost, implies having the soul influenced in all its powers, with the illuminating, strengthening, and sanctifying energy of the Spirit.

16. *Many of the children of Israel shall he turn*] See this prediction fulfilled, chap. iii. ver. 10—18.

17. *He shall go before him*] Jesus Christ, in the spirit and power of *Elijah*; he shall resemble Elijah in his retired and austere manner of life, and in his zeal for the truth, reprimanding even princes for their crimes; compare 1 Kings xxi. 17—24, with Matt. xiv. 4. It was on these accounts that the prophet Malachi, chap. iv. 6. had likened John to this prophet. See also Isa. xl. 3. and Mal. iv. 5, 6.

To turn the hearts of the fathers] Gross ignorance had taken place in the hearts of the Jewish people, they needed a

18 ^h And Zacharias said unto the angel, ^k Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am ^l Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, ^m thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as ⁿ the days of his ministration were accomplished, he departed to his own house.

^g Mal. 4:5. ^h Mat. 11:14. ⁱ Mark 9:12—^j Ezech. 48:10.—^k Or, by.—^l Gen. 17:1.—^m 1 Dan. 8:16. & 9:21, 22, 23. ⁿ Mat. 13:10. Heb. 1:14.—^o Ezek. 3:5. & 34:27.—^p See 2 Kings 11:5. 1 Chron. 9:25.

divine instructor: John is announced as such; by his preaching, and manner of life, all classes among the people should be taught the nature of their several places, and the duties respectively incumbent upon them. See chap. iii. 10, &c. In these things the *greatness* of John, mentioned verse 15, is pointed out. Nothing is truly *great* but what is so in the sight of God: John's greatness arose, 1st. From the plenitude of God's Spirit which dwelt in him. 2. From his continual self-denial, and taking up his cross. 3. From his ardent zeal to make Christ known. 4. From his fidelity and courage in rebuking vice. 5. From the reformation which he was the instrument of effecting among the people; reviving among them the spirit of the patriarchs, and preparing their hearts to receive the Lord Jesus. *To turn the hearts of the fathers to their children.* By a very expressive figure of speech, Abraham, Isaac, and Jacob, and the rest of the patriarchs, are represented here as having their hearts alienated from the Jews, their children, because of their unbelief and disobedience; but that the Baptist should so far succeed in converting them to the Lord their God, that these holy men should again look upon them with delight, and acknowledge them for their children. Some think that by the *children the Gentiles* are meant, and by the *fathers, the Jews*.

The disobedient] Or *unbelieving*, ἀπισθεis, the persons who would no longer credit the predictions of the prophets, relative to the manifestation of the Messiah. *Unbelief and disobedience* are so intimately connected, that the same word in the Sacred Writings often serves for both.

18. *Whereby shall I know this?*] All things are possible to God: no natural impediment can have any power when God has declared he will accomplish his purpose. He has a right to be believed on his own word alone; and it is impious, when we are convinced that it is his word, to demand a sign or pledge for its fulfilment.

19. *I am Gabriel*] This angel is mentioned, Dan. vii. 16. ix. 21. The original גַּבְרִיֵּאל is exceedingly expressive: it is compounded of גְּבוּרָה *geburah*, and אֵל *el*, the *might of the strong God*. An angel with such a name was exceedingly proper for the occasion; as it pointed out that *all-prevalent power* by which the *strong God* could accomplish every purpose, and *subdue* all things to himself.

That stand in the presence of God] This is in allusion to the case of the prime minister of an eastern monarch, who alone has access to his master at all times: and is therefore said, in the eastern phrase, *to see the presence, or to be in the presence*. From the allusion we may conceive the angel Gabriel to be in a state of high favour and trust before God.

20. *Thou shalt be dumb*] Σιωπητός, *silent*; this translation is literal; the angel immediately explains it, *thou shalt not be able to speak*. Dumbness ordinarily proceeds from a natural imperfection or defect of the organs of speech; in this case there was no natural weakness or unfitness in those organs; but for his rash and unbelieving speech, *silence* is imposed upon him by the Lord, and he shall not be able to break it till the power that has silenced him gives him again the permission to speak! Let those who are intemperate in the use of their tongues, behold here the severity and mercy of the Lord; *nine months' silence* for one intemperate speech! Many, by giving way to the language of *unbelief*, have lost the language of *praise* and *thanksgiving* for months, if not years!

21. *The people waited*] The time spent in burning the incense was probably about *half an hour*, during which there was a profound *silence*, as the people stood without engaged in mere prayer; to this there is an allusion in Rev. viii. 1—5. Zacharias had spent, not only the time necessary for burning the incense, but also that which the discourse between him and the angel took up.

22. *They perceived that he had seen a vision*] As the sanctuary was separated from the court by a great veil, the people could not see what passed; but they understood this from Zacharias himself, who, η διασκευη, *made signs, or nodded* unto them to that purpose. *Signs* are the only means by which a dumb man can convey his ideas to others.

23. *As soon as the days of his ministration were accomplished*] Each family of the priesthood officiated one whole week, 2 Kings xi. 17.

There is something very instructive in the conduct of this

24 ¶ And after those days, his wife Elisabeth conceived, and hid herself five months, saying,
25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, for the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

a Gen. 30.23. Isa. 4.1 & 54.1.4.—Matt. 1.18. Ch. 2.4, 5.—c Dan. 9.23 & 10.19.—d Or, graciously accepted, or much graced. See Ver. 30.—e Jude 6.12.—f Ver. 12.—g Isa. 7.14. Matt. 1.23.—A. M. 40.0. B.C. 5. An. Olym. CXCIII.3.

priest; had he not loved the service he was engaged in, he might have made the loss of his speech a pretext for immediately quitting it. But as he was not thereby disabled from fulfilling the sacerdotal function, so he saw he was bound to continue till his ministry was ended; or till God had given him a positive dismissal. Preachers who give up their labour in the vineyard because of some trifling bodily disorder by which they are afflicted, or through some inconvenience in outward circumstances, which the follower of a cross-bearing, crucified Lord should not mention, show that they either never had a proper concern for the honour of their Master or for the salvation of men; or else that they have lost the spirit of their Master, and the spirit of their work. Again, Zacharias did not hasten to his house to tell his wife the good news that he had received from heaven, in which she was certainly very much interested: the angel had promised that all his words should be fulfilled in their season, and for this season he patiently waited in, the path of duty. He had engaged in the work of the Lord, and must pay no attention to any thing that was likely to mar or interrupt his religious service. Preachers who profess to be called of God to labour in the word and doctrine, and who abandon their work for filthy lucre's sake, are the most contemptible of mortals, and traitors to their God.

24. *hid herself five months*] That she might have the fullest proof of the accomplishment of God's promise, before she appeared in public, or spoke of her mercies.

25. *To take away my reproach*] As fruitfulness was a part of the promise of God to his people, Gen. xii. 6. and children, on this account, being considered as a particular blessing from heaven, Exod. xxiii. 26. Lev. xxvi. 9. Psal. cxviii. 3. so barrenness was considered among the Jews as a reproach, and a token of the disapprobation of the Lord. 1 Sam. i. 6. But see ver. 36.

26. *A city of Galilee*] As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city, and not in Nazareth; for we find that even after the return from the captivity, the several families went to reside in those cities, to which they originally belonged. See Neh. xi. 3. but it is probable that the holy family removed to Galilee, for fear of exciting the jealousy of Herod, who had usurped that throne to which they had an indisputable right. See on chap. ii. 39. thus by keeping out of the way, they avoided the effects of his jealousy.

27. *To a virgin espoused, &c.]* See on Matt. i. 18. and 23. The reflections of pious father Quessel on this subject are worthy of serious regard. At length the moment is come which is to give a son to a virgin, a saviour to the world, a pattern to mankind, a sacrifice to sinners, a temple to the divinity, and a new principle to the new world. This angel is sent from God, not to the palaces of the great, but to a poor maid, the wife of a carpenter. The Son of God comes to humble the proud, and to honour poverty, weakness, and contempt. He chooses an obscure place for the mystery which is most glorious to his humanity, its union with the Divinity, and for that which is most degrading [his sufferings and death] he will choose the greatest city! How far are men from such a conduct as this.

28. *And the angel came in unto her*] Some think that all this business was transacted in a vision; and that there was no personal appearance of the angel. When divine visions were given, they are announced as such, in the sacred writings; nor can we with safety attribute any thing to a vision, where a divine communication is made; unless it be specified as such in the text.

Hail!] Analogous to *Peace be to thee*—May thou enjoy all possible blessings!

Highly favoured] As being chosen in preference to all the women upon earth, to be the mother of the Messiah.

The Lord is with thee] Thou art about to receive the most convincing proofs of God's peculiar favour towards thee.

Blessed art thou among women.] That is, thou art favoured beyond all others.

29. *She was troubled at his saying*] The glorious appearance of the heavenly messenger, filled her with amazement; and she was puzzled to find out the purport of his speech.

31. *Thou—shalt call his name JESUS.*] See on Matt. i. 20, 21. and here on chap. ii. 21.

32. *He shall be great*] Behold the greatness of the Man Christ Jesus: 1st. Because that human nature that should be

30 And the angel said unto her, Fear not, Mary, for thou hast found favour with God.

31 ¶ And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall

h Ch. 2.21.—i Mark 5.7.—k 2 Sam 7.11, 12. Isa. 9.6, 7 & 46.5. Jer. 23.5. Ps 132.11. Rev. 3.7.—Dan. 2.44. & 7.14, 27. Obad.21. Mic. 4.7. John 12.34. Heb. 1.8.—m Matt. 1.23.

born of the Virgin, was to be united with the divine nature. 2dly. In consequence of this, that human nature should be called in a peculiar sense, the Son of the most high God; because God would produce it in her womb, without the intervention of man. 3. He shall be the everlasting Head and Sovereign of his church. 4. His government and kingdom shall be eternal. Revolutions may destroy the kingdoms of the earth, but the powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. His is the only dominion that shall never have an end. The angels seem here to refer to Isa. ix. 7. xvi. 5. Jer. xxiii. 5. Dan. ii. 44. vii. 14. All which prophecies speak of the glory, extent, and perpetuity of the evangelical kingdom. The kingdom of grace, and the kingdom of glory, form the endless government of Christ.

33. *The house of Jacob*] All who belong to the twelve tribes, the whole Israelitish people.

34. *Seeing I know not a man*] Or, husband. As she was only contracted to Joseph, and not as yet married, she knew that this conception could not have yet taken place; and she modestly inquires by what means the promise of the angel is to be fulfilled, in order to regulate her conduct accordingly.

35. *The Holy Ghost shall come upon thee*] This conception shall take place suddenly, and the Holy Spirit himself shall be the grand operator. The power, *dyuavis*, the miracle working power, of the Most High shall overshadow thee, to accomplish this purpose, and to protect thee from danger. As there is a plain allusion to the Spirit of God brooding over the face of the waters, to render them prolific, Gen. i. 2. I am the more firmly established in the opinion advanced on Matt. i. 20. that the rudiments of the human nature of Christ was a real creation in the womb of the Virgin; by the energy of the Spirit of God.

Therefore also that holy thing (or person) shall be called the Son of God.] We may plainly perceive here, that the angel does not give the appellation of Son of God to the divine nature of Christ; but to that holy person or thing, *to ayion*, which was to be born of the Virgin, by the energy of the Holy Spirit. The divine nature could not be born of the Virgin; the human nature was born of her. The divine nature had no beginning; it was God manifested in the flesh, 1 Tim. iii. 16. it was that Word which being in the beginning (from eternity) with God, John i. 2. was afterward made flesh, (became manifest in human nature) and tabernacled among us, John i. 14. Of this divine nature the angel does not particularly speak here, but of the tabernacle or shrine, which God was now preparing for it, viz. the holy thing, that was to be born of the Virgin. Two natures must ever be distinguished in Christ: the human nature, in reference to which he is the Son of God, and inferior to him, Mark xiii. 32. John v. 19. xiv. 28. and the divine nature, which was from eternity, and equal to God, John i. x. 30. Rom. ix. 5. Col. i. 16.—18. It is true, that to Jesus the Christ, as he appeared among men, every characteristic of the divine nature is sometimes attributed, without appearing to make any distinction between the divine and human natures; but is there any part of the Scriptures in which it is plainly said that the divine nature of Jesus was the Son of God? Here I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the eternal Sonship of Christ is, in my opinion, anti-scriptural, and highly dangerous; this doctrine I reject for the following reasons:

1st. I have not been able to find any express declaration in the Scriptures concerning it.

2dly. If Christ be the Son of God as to his divine nature, then he cannot be eternal: for son implies a father; and father implies, in reference to son, precedence in time, if not in nature too.—Father and son, imply the idea of generation; and generation implies a time in which it was effected, and time also antecedent to such generation.

3dly. If Christ be the Son of God, as to his divine nature, then the Father is of necessity prior, consequently superior to him.

4thly. Again, if this divine nature were begotten of the Father, then it must be in time; i. e. there was a period in which it did not exist, and a period when it began to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead.

5thly. To say that he was begotten from all eternity, is in my opinion absurd; and the phrase eternal Son, is a positive self-contradiction. ETERNITY is that which has had no beginning, nor stands in any reference to time. Son supposes time, generation, and father; and time also antecedent to

overshadow thee; therefore also that holy thing which shall be born of thee, shall be called * the Son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For ^bwith God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ^cAnd Mary arose in those days, and went into the hill country with haste, ^cinto a city of Judah;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, ^dBlessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she ^ethat believeth; for there shall be a performance of those things which were told her from the Lord.

^a Mat. 14:33. & 26:63. Mark 11:1. John 13:4 & 20:13. Acts 5:37. Rom. 1:4—5. Gen 15:11. Jer. 32:17. Jer. 33:16. Matt. 19:25. Mark 10:27. Ch. 19:7. Rom. 4:21.—^b Josh. 21:9, 10, 11.—^c Ver. 25. Jud. 5:24.—^d Or, which believed that there.—1 Sam. 2:1. Ps. 34:2, 3. & 35:9. Hab. 3:15.—1 Sam. 1:11. Ps. 135:6.

such generation. Therefore the conjunction of these two terms *Son* and *eternity* is absolutely impossible, as they imply essentially different and opposite ideas.

The enemies of Christ's divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on *this ground*, have ever had the advantage of the defenders of the godhead of Christ. This doctrine of the *eternal Sonship* destroys the *deity* of Christ; now, if his deity be taken away, the whole Gospel scheme of redemption is ruined. On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently could not purchase pardon for the offences of mankind, nor give any right to, or possession of, an *eternal* glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and *their salvation* abide by the *Scriptures*.

36. *Thy cousin Elisabeth*] *Thy kinswoman, σνγγενς.* As Elisabeth was of the tribe of *Levi*, ver. 5. and Mary of the tribe of *Judah*, they could not be relatives but by the mother's side.

She hath also conceived] And this is wrought by the same power and energy through which thou shalt conceive. Thus God has given thee a proof and pledge in what he has done for Elisabeth, of what he will do for thyself; therefore, have faith in God.

Who was called barren] It is probable that Elisabeth got this appellation by way of reproach; or to distinguish her from some other Elisabeth, also well known, who had been blessed with children. Perhaps this is the *reproach* which Elisabeth speaks of, verse 25, her common name *among men*, among the people who knew her, being *Elisabeth the barren*.

37. *For with God nothing shall be impossible.*] Words of the very same import with those spoken by the Lord to Sarah, when he foretold the birth of Isaac, Gen. xliii. 14. *Is any thing too hard for the Lord?* As there can be no doubt that Mary perceived this allusion to the promise and birth of Isaac, so she must have had her faith considerably strengthened by reflecting on the intervention of God in that case.

38. *Behold the handmaid of the Lord*] I fully credit what thou sayest, and am perfectly ready to obey thy commands, and to accomplish all the purposes of thy grace concerning me. It appears, that at the *instant* of this act of faith and purposed obedience, the *conception* of the immaculate humanity of Jesus took place; and it was *done unto her according to his word*. See ver. 35.

39. *In those days*] As soon as she could conveniently fit herself out for the journey.

Hill country] *Hebron*, the city of the priests, Josh. xxi. 11, which was situated in the tribe of Judah, about forty miles south of Jerusalem, and upwards of seventy from Nazareth.

With haste] This probably refers to nothing else than the earnestness of her mind to visit her relative Elisabeth, and to see what the Lord had wrought for her.

41. *Elisabeth was filled with the Holy Ghost*] This seems to have been the accomplishment of the promise made by the angel, ver. 15. *He shall be filled with the Holy Ghost, even from his mother's womb.* The mother is filled with the Holy Spirit, and the child in her womb becomes sensible of the divine influence.

42. *Blessed art thou among women*] Repeating the words of the angel, ver. 28, of which she had probably been informed by the Holy Virgin, in the present interview.

43. *The mother of my Lord*] The prophetic spirit which appears to have overshadowed Elisabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah.

45. *Blessed is she that believeth; for there shall be, &c.*] Or, *Blessed is she who hath believed that there shall be, &c.* This I believe to be the proper arrangement of the passage, and is thus noticed in the marginal reading. Faith is here represented as the foundation of true happiness, because it re-

46 ^f And Mary said, ^f My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For ^g he hath regarded the low estate of his hand-maiden; for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and ^h holy is his name.

50 And ⁱ this mercy is on them that fear him, from generation to generation.

51 ^m He hath showed strength with his arm; ⁿ he hath scattered the proud in the imagination of their hearts.

52 ^o He hath put down the mighty from their seats, and exalted them of low degree.

53 ^p He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath helped his servant Israel, ^q in remembrance of his mercy;

55 ^r As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ^s Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord

^t Mat. 3:12. Ch. 11:27.—^u Ps. 71:19 & 135:2, 3.—^v Ps. 111:9.—^w Gen. 17:7. Exod. 20:5. Ps. 103:17, 18.—^x Ps. 26:1 & 135:15.—^y Job 40:10 & 51:5. & 36:10.—^z Ps. 33:10. 1 Pet. 5:5.—1 Sam. 1:6. &c. Job 5:11. Ps. 113:6.—1 Sam. 2:5. Ps. 24:10.—^{aa} Ps. 95:3. Jer. 31:3, 20.—^{ab} Gen. 17:19. Ps. 132:11. Rom. 11:25. Gal. 3:16.

ceives the fulfilment of God's promises. Whatever God has promised, he intends to perform. We should believe whatever he has spoken—his own authority is a sufficient reason why we should believe. Let us only be convinced that God has given the promise, and then implicit faith becomes an indispensable duty—in this case, not to believe implicitly would be absurd and unreasonable—God will perform his promise, for *he cannot lie*.

46. *And Mary said*] Two copies of the *Itala*, and some books mentioned by *Origen*, give this song to *Elisabeth*. It is a counterpart of the song of Hannah, as related in 1 Sam. ii. 1—10.

This is allowed by many to be the first piece of *poetry* in the New Testament: but the address of the angel to Zacharias, ver. 13—17, is delivered in the same way: so is that to the Virgin, ver. 30—33, and so also is Elisabeth's answer to Mary, ver. 42—45. All these portions are easily reducible to the *hemistich* form in which the Hebrew poetry of the Old Testament is found in many MSS., and in which Dr. Kennicott has arranged the Psalms, and other poetical parts of the Sacred Writings. See his Hebrew Bible.

My soul doth magnify the Lord] The verb μεγαλυνειν, *Kypke* has proved, signifies to *celebrate with words, to extol with praises*. This is the only way in which God can be *magnified*, or made *great*: for strictly speaking, nothing can be added to God, for he is infinite and eternal; therefore the way to magnify him, is to show forth and celebrate those acts in which he has manifested his *greatness*.

47. *My spirit hath rejoiced*] *Exulted*. These words are uncommonly euphuistic—they show that Mary's whole soul was filled with the divine influence, and wrapt up in God.

48. *He hath regarded*] *Looked favourably, &c. εὐσέβηκεν.* In the most tender and compassionate manner he has visited me in my humiliation, drawing the reasons of his conduct, not from any excellence in me, but from his own eternal kindness and love.

All generations shall call me blessed] This was the character by which alone she wished to be known; viz. *The blessed or happy virgin*. What dishonour do those do to this holy woman, who give her names and characters which her pure soul would abhor; and which properly belong to *GOD her Saviour*! By her votaries she is addressed as *Queen of heaven*, *Mother of God*, &c. titles both absurd and blasphemous.

49. *He that is mighty hath done to me great things*] Or, *miracles, μεγάλα.* As God fills her with his goodness, she empties herself to him in praises; and sinking into her own nothingness, she ever confesses, that God alone is all in all.

Holy is his name] Probably the word which Mary used was ἁγιόχερος, which though we sometimes translate *holy*, see Psal. lxxvii. 2. xlv. 17, yet the proper meaning is *abundant goodness, exuberant kindness*, and this well agrees with the following clause.

50. *His mercy is on them that fear him*] His exuberant kindness manifests itself in acts of mercy to all those who fear or reverence his name; and this is continued from *generation to generation*, because he is *abundant* in goodness, and because he delighteth in mercy. This is a noble, becoming, and just character of the God of the Christians: a being who delights in the salvation and happiness of *all* his creatures, because his name is *mercy*, and his nature, *love*.

51. *He hath showed strength*] Or, *He hath gained the victory, εὐνοίας κπας.* The word κπας is used for *victory*, by *Homer*, *Hesiod*, *Sophocles*, *Euripides*, and others.

With his arm] Grotius has well observed that *God's efficacy* is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of lice was the *finger* of God, Exod. vii. 18. The plagues in general were wrought by his *hand*, Exod. iii. 20. And the destruction of Pharaoh's host in the Red Sea, which was effected by the *omnipotence* of God, is called the *act* of his *arm*, Exod. xv. 16.

had showed great mercy upon her; and they rejoiced with her.
 69 And it came to pass, that upon the eighth day they came to
 circumcise the child: and they called him *Zachariah* after the
 name of his father.

40 And his mother answered and said, ' Not so ; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

53 And he asked for a writing table, and wrote, saying, ^d His name is John. And they marvelled all.

a. Var 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 85

*He hath scattered] Δυσσπέρην, hath scattered abroad ;
as a whirlwind scatters dust and chaff.*

The proud } or haughty, overbearing; from *orgo*, above, and *gaveo*, I show—the haughty men, who wish to be noticed, in preference by all others; and feel every thing contempt for all but themselves. These God rears abroad—instead of being in his sight, as in their own, the most excellent of the earth, he treats them as mere, humble, chaff, and dust.

In the imagination of their hearts. While they are forming their insolent, proud, and oppressive projects—laying their plans, and imagining that accomplishment and success are waiting at their right hand, the whirlwind of God's displeasure blows, and they and their machinations are dissipated together.

52. *He hath put down the mighty from their seats. Or, He hath taken down potentates from their thrones.* This probably alludes to the removal of Sennacherib from the throne of Israel, and the establishment of the kingdom in the person and family of David. And as Mary spoke prophetically, this saying may also allude to the destruction of the kingdom of Satan and his allies, and the final prevalence of the kingdom of Christ.

53. *Filled the hungry - the rich he hath sent empty away* | God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at his *gate*. The poor and the rich are equally dependant upon

him; to the one he gives his *affluence* for a season, and to the other his *daily bread*. The *poor man* *comes* through a *series* of his want, to get his *daily support*, and God feeds him; the *rich man* *comes* through the *lust* of gain, to get *more* added to his abundance, and God sends him *empty away* — and only gives him *nothing more*, but often deprives him of that which he has, because he has not improved it to the honour of the giver. There is an allusion here, as in several other parts of this *song*, to the case of Hannah and Penmanah, as related 1 Sam. i. 2. &c. i. 10.

3. *And he hath helped [supported uprightly] his servant Israel* Israel is here represented as *falling*, and the Lord comes speedily in and *props* him up. The house of David was now ready to fall and rise no more; Jesus being born of the very last branch of the royal line, revived the family, and restored the dominion.

In remembrance of his mercy. By mercy, the covenant which God made with Abraham, Gen. xv. 18, is intended, which covenant proceeded from God's eternal mercy, as in it salvation was promised to all the fathers of the earth. See Gen. xvi. 19 and xxi. 12, and this promise was, in one form or other, given to all the fathers, viz. 75.

1. In the *first* part Mary praises God for what he had done for herself, ver. 46-50)

2. In the *second*, she praised him for what he had done, and would do against the oppressors of her people, ver. 51-53

3. In the *third*, she prunes him for what he had done, and would do for his church, ver. 53-56

35. *And Mary abode with her about three months* | According to some, the departure of Mary from Hebron must have been but a few days before the birth of John; on *some* months had now elapsed since Elizabeth's conception: see ver. 35. Hence it immediately follows:

57. *Now Elizabeth's full time came, &c.*] But according to others, we are to understand the three months of Mary's visit as preceding the birth of John, which would complete the time of Elizabeth's pregnancy, according to ver. 26 and the only difficulty is to ascertain whether Mary went immediately to Hebron after her salutation; or whether she tarried nearly three months before she took the journey.

¶ *And her singleness and her counting—rejoiced with her!* Because sterility was a reproach, and they now rejoiced with their relative, from whom that reproach was now called away. To rejoice with those whom God has favoured, and to congratulate them on the advantages which he has granted to them, is a duty which humanity, civility, and religion, call up on us to fulfil.

It is a duty of humanity which should be punctually performed. We are all members of each other, and should co-operate in the welfare of the whole. He who repels in his neighbour's prosperity, increases his neighbour's happiness, and gets an addition to his own.

2. It is a duty which *charity* or *brotherly love* requires us to perform with *sincerity*. In the polite world, there is no duty better fulfilled in word, than this in *deed*; but *sincerity* is utterly banished, and the giver and receiver are both convinced that *compliments* and *good wishes* mean *nothing*. — Why does

64 * And his mouth was opened immediately, and his tongue loosed, and he spake, and prained God.

65 And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all ^{the} hill country of Judea.

And all they that heard *them*² *told them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67. And his father Zacharias ^k was filled with the Holy Ghost, and prophesied, saying,

as I Blessed be the Lord God of Israel; for ^{wt} he hath visited
and redeemed his people,

Per 11 1/4 Cu 2 1/2

not endeavour to take a sincere part in his neighbour's prosperity, will soon feel ample punishment in the spirit of jealousy and envy.

3 It is a duty of religion which should be fulfilled with piety. These twighthearts and relatives saw that God had magnified his mercy towards Elizabeth, and they acknowledged his hand in the work. God is the dispenser of all good, he distributes his favours according to his judgment, and justice.

Let us honour him in his gifts : and honour those for his sake, who are objects of his favour. The society of believers are but one body ; the talents, &c. of every individual are profitable to the whole community ; at least none are deprived of a share in the general welfare, but those who through jealousy or envy refuse to rejoice with him towards whom God hath magnified his mercy

54. *On the eighth day they came to circumcise*] See an account of this institution in the note on Gen. xvii 10-14. Had circumcision been essential to an infant's salvation, God would not have ordered it to be delayed to the eighth day, because in all countries, multitudes die before they arrive at that age. *Baphan*, which is generally allowed to have been

substituted for circumcision, it is no more necessary to the salvation of an infant, than circumcision was. *Bath* are signs of the covenant; *circumcision*, of the *putting away* the impurity of the flesh; and *baptism*, of the *washing of regeneration*, and *renewing of the Holy Ghost*, producing the answer of a good conscience towards God. Confer 1 Pet. iii. 2, with Tit. in 5. This should never be neglected: it is a *sign and token* of the spiritual grace.

They called him Zacharias.] Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first born son.

וְהָיָה אֵלָיו יְהוֹנָתָן; *but he shall be called John*]. This is the same
 which the angel desired should be given him, ver. 13, and of
 which Zacharias by writing had informed his wife. There is
 something very remarkable in the names of this family. *Za-*
chariah זַכְרְיָהוּ the *memory*, or *memorial* of *Yehovah*; יְהוֹנָתָן,
John, at the end of the word, being contracted for יְהוֹנָתָן *Yeho-*
nath, as in many other names. *Elizabeth*, אֵלִישֶׁבֶת the *Sabb-*
ath, or *rest* of *my strong God*: names probably given them
 by their parents to point out some remarkable circumstances
 in their conception or birth. And *John*, which would always
 be written *Yehonatan*, or *Yehonathan*, the *grace*, or
gift of *God*, being named, because he was to go before
 and proclaim the *God of all grace*, and the *mercy* granted
 through him to a lost world. See *John* i. 29, see also chap. iii.
 16, and *Mark* i. 4.

[61. *None of thy kindred*] As the Jewish tribes and families were kept *hereditarily distinct*, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables, which, for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbours and relatives objected to a name, which had not before existed in any branch of the family.

62. *They made upon to his father* | Who, it appears from this, was deaf as well as dumb; otherwise they might have asked him, and obtained his answer in this way.

under the name *little book* (*Hebräisch, a tablet, a diminutive of *mev*, a table*). The boys in Hushary are taught to write upon a smooth thin board, slightly doubled over with whitening, which may be rubbed off or renewed at pleasure. (Such probably for the Jewish children used the name) was the *little board or writing table*, as we render it, Luke 1: 63, that was called for by Zachariah's "Show's travels, p. 191 My old MS. considers the word as meaning the instrument of writing rather than the *tablet* on which he wrote and be as fine a pointed, wood setting, *Donn* is his name.

A thin board, made out of the *pear* tree, mounted over with wax, was used among the ancients; and to thin the Anglo-Saxon version seems to refer, as it translates *περιχρίδιον*, *peribolus*, a *pear board* or cloth.

64. The latter clause of the preceding verse should be joined with the beginning of this, as follows: *And they marvelled all, for his mouth was opened, &c.* Every person must see the propriety of putting this clause, *And they marvelled all*, to the beginning of the 64th verse, instead of leaving it at the end of the 63d, as in the common version. The people did not wonder because Zacharias said, *He shall be called John*, but because he himself was that *instant* restored to the use of his speech.

And he spake and praised God } In his nine months' ex-

69 * And hath raised up a horn of salvation for us, in the house of his servant David;

70 * As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 * To perform the mercy promised to our fathers, and to remember his holy covenant;

^a Ex. 12:17, 24-26; 23:8 & 29:10; Dan. 9:24; Acts 2:21; Rom. 1:25; 1 Cor. 1:31; 2 Cor. 1:20; Gal. 3:16; 1 Pet. 1:10; 1 John 1:16; 1 John 2:12; 1 John 2:17; 1 John 2:26; 1 John 2:27; Heb. 6:13-17.

lence, he had learnt the proper use of his tongue; and God, whose power was *discredited* by it, is now *magnified*. Happy they, who, in religious matters, only break silence in order to speak of the loving kindness of the Lord!

65. *And fear came*. Seeing what they might have thought a paralytic affection, so suddenly and effectually healed. *ἡ δόξα*—This word certainly means in several places, *religious fear*, or *reverence*; and in this sense it is used Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 17. The meaning of it here is plainly this: The inhabitants of Hebron and its environs, who were well acquainted with the circumstances of Zacharias and Elisabeth, perceived that God had in a remarkable manner visited them; and this begot in their minds a more than ordinary *reverence* for the *Supreme Being*. Thus the salvation of one often becomes an instrument of good to the souls of many. The inhabitants of this hill country, seem to have been an open, honest hearted, generous people; who were easily led to acknowledge the interposition of God, and to rejoice in the comfort and welfare of each other. The people of the country are more remarkable for these qualities, than those in towns and cities.—The latter, through that evil communication which corrupts good manners, are generally profligate, selfish, regardless of God, and inattentive to the operation of his hands.

66. *What manner of child shall this be?* As there have been so many extraordinary things in his conception and birth, surely God has designed him for some extraordinary purpose.—These things they laid up in their heart, patiently waiting to see what God would work.

The hand of the Lord was with him. God defended and prospered him in all things, and the prophetic spirit began to rest upon him.

67. *Zacharias prophesied*. The word *prophecy* is to be taken here in its proper acceptance, for the predicting or foretelling future events. Zacharias speaks, not only of what God had already done, but also of what he was about to do, in order to save a lost world.

68. *Blessed be the Lord God of Israel: for, &c.* Zacharias praises God for two grand benefits, which he had granted to his people.—1. He has visited them. 2. He has ransomed them. 1. He speaks by the spirit of prophecy, which calls things that are *not*, as though they were; because they are absolutely determined by the Most High, and shall be all fulfilled in their season. God visits his people in the incarnation of Jesus Christ; therefore this Christ is called by him, *Κυριος ο Θεος, Jehovah the God of Israel*. Here the highest and most glorious character of the *Supreme Being* is given to Christ. 2. This God redeems his people: it is for this end that he visits them. His soul is about to be made a sacrifice for sin; he becomes *flesh*, that he may suffer and die for the sin of the world. God, by taking upon him the nature of man, has redeemed that nature from eternal ruin.

He hath—redeemed. *ἔξαυτος ἑαυτον*, he hath made a ransom—laid down the ransom price.—*ἑαυτον* signifies particularly to ransom a captive from the enemy, by paying a price. The following remarkable passage from Josephus, Ant. b. xiv. c. 14. sect. 1, fully illustrates this meaning of the original. "Herod not knowing what had happened to his brother, hastened *ἑαυτον ἑαυτον*, to ransom him from the enemy; and was willing to pay *ἑαυτον ἑαυτον* a ransom for him, to the amount of three hundred talents." Sinners are fallen into the hands of their enemies, and are captives to sin and death. Jesus ransoms them by his own blood, and restores them to life, liberty, and happiness. This truth the whole Bible teaches: thus truth God has shown in certain measures, even to those nations who have not been favoured with the light of his written word: for Christ is that true light, which enlightens every man that cometh into the world.

How astonishing is the following invocation of the Supreme Being, (translated from the original Sanscrit by Dr. C. Winkler,) still existing on a stone, in a cave near the ancient city of Gya, in the East Indies.

"The Deity, who is the Lord, the possessor of all, appeared in this ocean of natural beings, at the beginning of the *Kalae Yuga*, (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored, *ἈΡΧΑΝΗ* here with a portion of his DIVINE NATURE. Reverence be unto thee in the form of * *Rôdâ dâ*! Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal One! Reverence be unto thee, O God, in the form of the God of Mercy; the dispenser of pain and trouble, the Lord of all things, the Deity who overcometh the sins of the *Kalae Yuga*; the guardian of the universe, the emblem of mercy towards those who serve thee—O M! the possessor of all things in VIFAL.

73 * The oath which he swore to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

75 * In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

^a Rom. 6:15, 22; Heb. 9:11—(Jer. 32:34, 41; Eph. 4:21; 2 Thess. 2:13; 2 Tim. 1:9; Gal. 3:12; 1 Pet. 1:15; 2 Pet. 1:4—2; Isa. 40:3; Mal. 3:1 & 4, 5; Matt. 11:10; Acts 12).

FORM! Thou art * *Brâhmâ*, *Vesnoom*, and *Maheśa*! Thou art Lord of the universe! Thou art under the form of all things, movable and immovable, the possessor of the whole! and thus I adore thee. Reverence be unto the BESTOWER OF SALVATION, and the Ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O Damodara! show me favour! I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of *Rôdâ dâ*, the God of MERCY! Be propitious, O Most High God!"—*Assaure BASSARNEUS*, vol. i. p. 281, 285.

69. *And hath raised up a horn of salvation*. That is, a mighty and glorious Saviour: a quotation from Psal. cxviii. 2. *Horns* are the well known emblems of strength, glory, and power, both in the sacred and profane writers, because the strength and beauty of horned animals consist in their horns. *Horns* have also been considered as emblems of light; therefore the heathen god *Apollo*, is represented with horns, to point out the power, glory, and excellence of the solar light. The Chaldee paraphrast sometimes translates *יָדָן כֶּרֶן*, horn, by *מַלְאֲכָא מַלְאֲכָא*, *mal'uth, or mal'utha*, 1 Sam. ii. 10. Jerem. xlviii. 25, which signify a kingdom; but it is likely, that the allusion is here made to the horns of the altar; and as the altar was a place of refuge and safety, and those who laid hold on its horns were considered to be under the protection of the Lord; so, according to the expression of Zacharias, Jesus Christ is a new altar, to which, whosoever flees, shall find refuge.

Some imagine that this form of speech is taken from the custom of ancient warriors, who had a horn of steel on the top of their helmets, which ordinarily lay flat, till the person came victorious from battle, and then it was erected, as emblematical of the victory gained. Such a horn as this is represented on the helmet of the Abyssinian kings and warriors: see the plates in *Birkbeck's Travels*. To this custom of wearing or lifting up the horn, the following Scriptures are thought to allude; 1 Sam. ii. 10. Psal. cxviii. 2. xlviii. 4. Lam. ii. 17. In ancient *corne* and *corns*, this form of the horn on helmets, is easily discernible sometimes flat, sometimes erected. A horn filled with various fruits, was also the emblem of abundance among the ancients; hence their *cornu copia*, or horn of plenty. From all this we may learn, that the Lord Jesus gives a luminous, powerful, prelatent, glorious, and abundant salvation or refuge to mankind.

In the house of his servant David! Or, in the family; so the word *oikos*, house, is often used in the Sacred writings. In ver. 32 the angel states that Mary was of the family of David; and Zacharias, who, from the nature of his office, must have been well acquainted with the public genealogical tables, attests the same thing. This is a matter of considerable importance; because it shows forth the truth of all the prophetic declarations, which uniformly state that the Messiah should come from the family, and sit on the throne of David.

71. *That we should be saved* (literally, a salvation) from our enemies! As Zacharias spoke by the inspiration of the Holy Spirit, the salvation which he mentions here, must necessarily be understood in a spiritual sense. *Satan*, *death*, and *sin*, are the enemies from which Jesus came to deliver us. *Sin* is the most dangerous of all, and is properly the only enemy we have to fear. *Satan* is without us, and can have no power over us, but what he gets through *sin*. *Death* is only in our flesh, and shall be finally destroyed as it affects us on the morning of the resurrection. Jesus redeems from sin; this is the grand, the glorious, the important victory. Let us get sin cast out, and then we need fear neither *death* nor the devil.

72. *His holy covenant*! See the note on ver. 54.

74. *They being delivered, &c.* The salvation brought by Jesus Christ, consists in the following things: 1. We are to be delivered out of the hands of our enemies, and from all that hate us; so that sin shall neither have dominion over us, nor

* *Rôdâ dâ*. The name of the Deity, as author of happiness.

^b O M. A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the Sanscrit letters *â*, *b*, *d*, which in composition coalesce, and make *â* and the nasal consonant *m*. The first letter stands for the Creator. The second for the Preserver, and the third for the Destroyer. It is the same among the Hindus, as *ॐ* *Yehovah* is among the Hebrews.

^c *Brâhmâ*, the Deity in his creative quality. *Vesnoom*, he who dwells in space, the Deity in his preserving quality. *Maheśa*, the Deity in his destroying quality. This is properly the Hindu Trinity; for these three names belong to the same Being. See the notes to the *Rhâsvat Gêta*.

^d *Damodara* or *Darmadara*, the Indian god of virtue.

77 To give knowledge of salvation unto his people * by b the remission of their sins,
78 Through the c tender mercy of our God; whereby the d day-spring from on high hath visited us.

* Mark 1. 4. Ch. 3. 2.—b Or, bowels of the mercy.—d Or, sun-rising, or, branch. Num. 24. 17. Isa. 11. 1. Zech. 3. 8. & 6. 12. Mal. 4. 2.

existence in us. 2. We are to worship God, *λατρεύειν*, to render him that service and adoration which the letter and spirit of his religion require. 3. We are to live in holiness, a strict inward conformity to the mind of Christ—and righteousness, a full outward conformity to the precepts of the Gospel. 4. This is to be done before God, under the continual influence and support of his grace, and with a constant evidence of his presence and approbation. 5. This state is a state of true happiness—it is without fear. Sin is all cast out, holiness is brought in; God's power upholds, and his approbation cheers and comforts the believing heart. Thus misery is precluded, and happiness established. 6. This blessedness is to continue as long as we exist—all the days of our life, in all ages, in all situations, and in all circumstances. What a pity to have lived so long without God in the world! when so much happiness and glory are to be enjoyed in union with him!

The *song*, in the last clause, is omitted by many MSS., Versions and Fathers. Griesbach has left it out of the text; however, it is but of small importance whether we read *all our days*, or, *all the days of our life*.

76. And thou, child, &c.) Zacharias proclaims the dignity, employment, doctrine, and success of his son; and the ruin and recovery of the Jews and the Gentiles.

1. His dignity. Thou shalt be called (constituted) a prophet of the Most High. Prophet has two acceptations: 1st, a person who foretells future events; and, 2dly, A teacher of men in the things of God, 1 Cor. xiv. 3. John was a prophet in both senses: he proclaimed the mercy which should be communicated; announced the baptism of the Holy Spirit; and taught men how to leave their sins, and how to find the salvation of God. See chap. iii. 5–14. His very name, *Jehochanan*, the grace or mercy of Jehovah, (see ver. 60.) was a constant prediction of the salvation of God. Our Lord terms him the greatest prophet which had ever appeared in the world. He had the honour of being the last and clearest prophet of the Old Covenant, and the first of the New.

2. His employment. Thou shalt go before the face of the Lord to prepare his ways. He should be the immediate forerunner of Jesus Christ, none being capable of succeeding him in his ministry but Christ himself. He was to prepare his ways, to be the honoured instrument in the hands of God, of disposing the hearts of multitudes of the Israelites to believe in and follow the Lord Jesus.

3. Zacharias points out the doctrine or teaching of John. It should be *young man's* *corruption*, the science of salvation. Men are ignorant, and they must be instructed. Human sciences may be profitable in earthly matters, but cannot profit the soul. The science that teaches God, must come from God. No science is of any avail to the soul, that does not bring salvation with it: this is the excellence of heavenly science, and an excellence that is peculiar to itself. No science but that which comes from God can ever save a soul from the power, the guilt, and the pollution of sin.

4. Zacharias predicts the success of his son's ministry. Under his preaching, the people should be directed to that tender mercy of God, through which they might obtain the remission of their sins, ver. 77, 78. Those who are sent by God, and preach his truth, and his only, shall always be success-

ful in their work: for it is for this very purpose that God has sent them; and it would be a marvellous thing indeed, should they labour in vain. But there never was such a case since God made man, in which a preacher was divinely commissioned to preach Jesus, and his salvation, and yet had no fruit of his labour.

5. Zacharias points out the wretched state in which the inhabitants of Judea and the Gentile world were then found. 1. Their feet had wandered out of the way of peace, (ver. 79.) of temporal and spiritual prosperity. 2. They had got into a state of darkness—they were blind concerning the things of God, and the things which belonged to their salvation. 3. They had become contented inhabitants of this land of intellectual darkness—they had sat down in it, and were not concerned to get out of it. 4. They were about to perish in it—death had his dominion there; and his swift approach to them was now manifested to the prophet by seeing his shadow cast upon them. Ignorance of God and salvation is the shadow of death; and the substance, eternal ruin, is essentially connected with the projected shadow. See these phrases explained at large, on Matt. iv. 16.

6. Zacharias proclaims the recovery of a lost world. As the removal of this darkness, and redemption from this death, were now at hand, John is represented as being a day-spring from on high, a morning-star, that foretold the speedy approach of the day, and the rising of the Sun of righteousness. That these words should be applied to John, and not to Christ, I am fully satisfied; and cannot give my reasons better for the arrangement I have made in the preceding notes, than in the words of an eminent critic, who, I find, has adopted nearly the same plan with myself. The passage as I read it, is as follows: *Through the tender mercy of our God, by which he hath visited us: a day-spring from on high, to give light to them that sit in darkness and in the shadow of death, &c.* "Let the reader judge, whether my arrangement of this passage, which much better suits the original, be not far more elegant, and in all respects superior to the old translation? *Thou child! wilt be a teacher—Thou wilt as a day-spring from the sky. And with what beauty and propriety is John, the forerunner of our Lord, styled the dawn of day, that ushers in the rising of the Sun of righteousness! And the concluding words—to guide our feet into the way of peace—is a comprehensive clause, after the manner of Hebrew poetry, belonging equally to the former sentence, beginning at—And thou, child! and the latter, beginning at—A day spring from the sky: for the people spoken of in the former, are the Jews; and in the latter, the Gentiles.*"—WAKEFIELD.

80. The child grew Increased in stature and bodily vigour. And waxed strong in spirit—had his understanding divinely illuminated, and confirmed in the truths of God. And was in the deserts—the city of Hebron, the circumjacent hill country, and in or near Nazareth. Till the time of his showing or manifestation—till he was thirty years of age, before which time the law did not permit a man to enter into the public ministry, Numb. iv. 3. See also chap. iii. 23.

So much has already been said by way of practical improvement of the different subjects in this important chapter, as to preclude the necessity of any addition here.

CHAPTER II.

The decree of Augustus to enrol all the Roman empire, 1, 2. Joseph and Mary go to their own city to be enrolled, 3–5. Christ is born, 6, 7. His birth is announced to the shepherds, 8–14. They go to Bethlehem, and find Joseph, Mary, and Christ, 15–20. Christ is circumcised, 21. His parents go to present him in the temple, 22–24. Simeon receives him: his song, 25–35. Anna the prophetess, 36–38. The holy family return to Nazareth, 39, 40. They go to Jerusalem at the Feast of the pass-over, and leave Jesus behind in Jerusalem, 41–44. They return seeking him, and find him, in the midst of the doctors, 45–47. His mother chides him, 48. His defence of his conduct, 49, 50. They all return to Nazareth, 51, 52. [A. M. 4000. B. C. 5. An. Olymp. CXIII. 4.]

AND it came to pass in those days, when there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (b) And this taxing was first made when Cyrenius was governor of Syria.)

■ Or, enrolled.—b Acts 5. 37.

NOTES.—Verse 1. *Cesar Augustus*] This was *Caius Cesar Octavianus Augustus*, who was proclaimed emperor of Rome in the 29th year before our Lord, and died A. D. 14.

That all the world should be taxed] *Πασαντν οικουμηνν*, the whole of that empire. It is agreed on all hands, that this cannot mean the whole world, as in the common translation; for this very sufficient reason, that the Romans had not the dominion of the whole earth, and therefore could have no right to raise levies or taxes in those places to which their dominion did not extend. *Οικουμηνν* signifies properly the inhabited part of the earth, from *οικω*, to dwell or inhabit. Polybius makes use of the very words in this text, to point out the extent of the Roman government, lib. vi. c. 48. and Plutarch uses the word in exactly the same sense, *Pomp.* p. 635. See the passages in *Weisteln*. Therefore the whole that could be

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David; which is called Bethlehem; (d) because he was of the house and lineage of David:)

■ Sam. 16. 1. 4. John 7. 42.—d Matt. 1. 16. Ch. 1. 27.

meant here, can be no other than that a general census of the inhabitants, and their effects had been made in the reign of Augustus, through all the Roman dominions.

But as there is no general census mentioned in any historian as having taken place at this time, the meaning of *οικουμηνν* must be further restrained, and applied solely to the land of Judea. This signification it certainly has in this same evangelist, chap. xxi. ver. 26. *Men's hearts failing them for fear, and for looking after those things which are coming on the earth, η οικουμηνν, this land.* The whole discourse relates to the calamities that were coming, not upon the whole world, nor the whole of the Roman empire, but on the land of Judea, see ver. 21. *Then let them that are in Judea flee to the mountains.* Out of Judea, therefore, there would be safety; and only those who should be with child, or giving suck, in those

5 To be taxed with *Mary his espoused wife, being great with child.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered.

7 ¶ And she brought forth her first-born son, and wrapped

a Matt. i. 18. Ch. i. 27.—b Matt. i. 25.

days, are considered as peculiarly unhappy, because they could not flee away from that land on which the scourge was to fall: for the wrath, or punishment, shall be, says our Lord, *en to laud rovra*, on this very people, viz. the Jews, ver. 23. It appears that Saint Luke used this word in this sense in conformity to the Septuagint, who have applied it in precisely the same way, Isa. xiii. 11, xiv. 26, xxiv. 1. And from this we may learn, that the word *okanewra* had been long used as a term by which the land of Judea was commonly expressed. It *yn*, which signifies the earth, or world in general, is frequently restrained to this sense, being often used by the evangelists and others for *all the country of Judea*. See Luke iv. 25. Josh. ii. 3.

It is probable, that the reason why this enrolment or census is said to have been throughout the whole Jewish nation, was to distinguish it from that partial one, made ten years after, mentioned Acts v. 37. which does not appear to have extended beyond the estates of Archelaus, and which gave birth to the insurrection excited by Judas of Galilee. See Josephus, Ant. book xx. c. 3.

2. This taxing was first made when Cyrenius, &c.] The next difficulty in this text is found in this verse, which may be translated, *Now this first enrolment was made when Quirinus was governor of Syria*.

It is easily proved, and has been proved often, that Caius Sulpicius Quirinus, the person mentioned in the text, was not governor of Syria, till ten or twelve years after the birth of our Lord.

St. Matthew says, that our Lord was born in the reign of Herod, chap. ii. l. at which time Quintilius Varus was president of Syria, (Joseph. Ant. book xvii. c. 5. sect. 2.) who was preceded in that office by Sentius Saturninus. Cyrenius or Quirinus, was not sent into Syria till Archelaus was removed from the government of Judea; and Archelaus had reigned there between nine and ten years after the death of Herod; so that it is impossible that the census mentioned by the evangelist could have been made in the presidency of Quirinus.

Several learned men have produced solutions of this difficulty; and, indeed, there are various ways of solving it, which may be seen at length in Lardner, vol. i. p. 248—329. One or other of the two following, appears to me to be the true meaning of the text.

1. When Augustus published this decree, it is supposed that Quirinus, who was a very active man, and a person in whom the emperor confided, was sent into Syria and Judea with extraordinary powers, to make the census here mentioned: though, at that time, he was not governor of Syria, for Quintilius Varus was then president; and that when he came, ten or twelve years after, into the presidency of Syria, there was another census made, to both of which St. Luke alludes, when he says, *This was the first assessment of Cyrenius governor of Syria*; for so Dr. Lardner translates the words. The passage thus translated, does not say that this assessment was made when Cyrenius was governor of Syria, which would not have been the truth; but that this was the first assessment which Cyrenius, who was (i. e. afterward) governor of Syria, made; for after he became governor, he made a second. Lardner defends this opinion in a very satisfactory and masterly manner. See vol. i. p. 317, &c.

2. The second way of solving this difficulty is by translating the words thus: *This enrolment was made before Cyrenius was governor of Syria; or before that of Cyrenius*. This sense the word *πρωτος* appears to have, John i. 30. *οτι πρωτος ην ην, for he was before me*, xv. 18. *The world hated me before (πρωτον) it hated you*. See also 2 Sam. xix. 43. Instead of *πρωτον*, some critics read *πρωτης*, *This enrolment was made before that of Cyrenius*. Michaelis, and some other eminent and learned men, have been of this opinion; but their conjecture is not supported by any MS. yet discovered; nor, indeed, is there any occasion for it. As the words in the evangelist are very ambiguous, the second solution appears to me to be the best.

3. And all went to be taxed, every one into his own city.] The Roman census was an institution of Servius Tullius, sixth king of Rome. From the account which Dionysius of Halicarnassus gives of it, we may at once see its nature.

"He ordered all the citizens of Rome to register their estates according to their value in money, taking an oath, in a form he prescribed, to deliver a faithful account according to the best of their knowledge, specifying the names of their parents, their own age, the names of their wives and children, adding also what quarter of the city, or what town in the country, they lived in." Ant. Rom. l. iv. c. 15. p. 212. Edit. Hude.

A Roman census appears to have consisted of these two parts: 1. The account which the people were obliged to give in of their names, quality, employments, wives, children, servants, and estates; and, 2. The value set upon the estates by the censors, and the proportion in which they adjudged them

bin in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the

c Or, the night-watches.

to contribute to the defence and support of the state, either in men or money, or both: and this seems to have been the design of the census or enrolment in the text. This census was probably similar to that made in England in the reign of William the Conqueror, which is contained in what is termed Domesday Book, now in the Chapter House, Westminster, and dated 1086.

5. With Mary his espoused wife.] There was no necessity for Mary to have gone to Bethlehem, as Joseph's presence could have answered the end proposed in the census as well without Mary as with her; but God so ordered it that the prophecy of Micah should be thus fulfilled, and that Jesus should be born in the city of David, Mic. v. 2.

7. Laid him in a manger.] Weistain has shown from a multitude of instances, that *manger* means not merely the manger but the whole stable, and this I think is its proper meaning in this place. The Latins use *præseppe*, a manger, in the same sense. So Virgil, Æn. vii. p. 275. "*Stabant tercentum nitidi in præsepibus altis*." "Three hundred sleek horses stood in lofty stables."

Many have thought that this was a full proof of the meanness and poverty of the holy family; that they were obliged to take up their lodging in a stable: but such people overlook the reason given by the inspired penman, because there was no room for them in the inn. As multitudes were going now to be enrolled, all the lodgings in the inn had been occupied before Joseph and Mary arrived. An honest man who had worked diligently at his business, under the peculiar blessing of God, as Joseph undoubtedly had, could not have been so destitute of money, as not to be able to procure himself and wife a comfortable lodging for a night: and had he been so ill fitted for the journey as some unwarrantably imagine, we may take it for granted he would not have brought his wife with him, who was in such a state, as not to be exposed to any inconveniences of this kind without imminent danger.

There was no room for them in the inn.] In ancient times, inns were as respectable as they were useful: being fitted up for the reception of travellers alone.—now, they are frequently haunts for the idle and the profligate, the drunkard and the infidel; in short, for any kind of guests except Jesus and his genuine followers. To this day there is little room for such in most inns; nor indeed have they, in general, any business in such places.

8. There were shepherds abiding in the field.] There is no intimation here that these shepherds were exposed to the open air. They dwelt in the fields where they had their sheep penned up; but they undoubtedly had tents or booths under which they dwelt.

Keeping watch—by night.] Or, as in the margin, *keeping the watches of the night*, i. e. each one keeping a watch (which ordinarily consisted of three hours) in his turn. The reason why they watched them in the fields, appears to have been either to preserve the sheep from beasts of prey, such as wolves, foxes, &c. or from freebooting banditti, with which all the land of Judea was at that time much infested. It was a custom among the Jews, to send out their sheep to the deserts, about the pass-over, and bring them home at the commencement of the first rain: during the time they were out, the shepherds watched them night and day. As the pass-over occurred in the spring, and the first rain began early in the month of Marchesvan, which answers to part of our October and November, we find that the sheep were kept out in the open country during the whole of the summer. And as these shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that consequently, our Lord was not born on the 25th December, when no flocks were out in the fields, nor could he have been born later than September, as the flocks were still in the fields by night. On this very ground the nativity in December should be given up. The feeding of the flocks by night in the fields is a chronological fact, which casts considerable light upon this disputed point. See the quotations from the Talmudists in Lightfoot.

The time in which Christ was born has been considered as a subject of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the evangelists; as not one hint is dropped on the subject by which it might be possible even to guess nearly to the time, except the chronological fact, mentioned above. A late writer makes the following remarks: "The first Christians placed the baptism of Christ about the beginning of the fifteenth year of Tiberius; and thence reckoned back thirty years, they place his birth in the forty-third year of the Julian period, the forty-second of Augustus, and the twenty-eighth after the victory at Actium." This opinion obtained till A. D. 527, when Dionysius Exiguus invented the vulgar account. Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit by his silence has plainly informed them is of none. Fabricius gives a catalogue of no less than 136 different opinions

glory of the Lord shone round about them: * and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David ^a a Saviour, * which is Christ the Lord.

12 And this shall he a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

a Ch. i. 12.—b Gen. 12: 2. Matt. 28: 19. Mark 1: 15. Ver. 31, 32. Ch. 2: 47. Col. 1: 23.—c Isa. 9: 6.—d Matt. 1: 21.—e Matt. 1: 18; & 16, 16. Ch. 1: 45. Acts 2: 36. & 10: 36. Phil. 2: 11.—f Gen. 28: 12; & 32: 1, 2. Psa. 103: 39, 21; & 148: 2. Dan. 7: 10.

concerning the YEAR of Christ's birth: and as to his birth-DAY, that has been placed by Christian sects and learned men, in every month in the year. The Egyptians placed it in *January*—Wagenseil, in *February*—Bochart, in *March*—some mentioned by Clemens Alexandrinus, in *April*—others in *May*—Epiphanius speaks of some who placed it in *June*—and of others who supposed it to have been in *July*—Wagenseil, who was not sure of *February*, fixed it *probably* in *August*—Lightfoot, on the 15th *September*—Scaliger, Causaubon, and Calvisius, in *October*—others, in *November*—but the Latin church, *supreme in power, and infallible in judgment*, placed it on the 25th of *December*, the very day on which the ancient Romans celebrated the feast of their goddess *Bona*. See more in Robinson's Notes on Claude's Essay, vol. i. p. 275, &c. Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of Righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.

9. The angel of the Lord came upon them | Or, stood over them, eternum. It is likely that the angel appeared in the air at some little distance above them, and that from him the rays of the glory of the Lord shone round about them, as the rays of light are projected from the sun.

They were sore afraid | Terrified with the appearance of so glorious a being, and probably fearing that he was a messenger of justice coming to denounce divine judgments, or punish them immediately, for sins with which their consciences would not fail on such an occasion to reproach them.

10. Behold, I bring you good tidings | I am not come to declare the judgments of the Lord, but his merciful loving-kindness, the subject being a matter of great joy. He then declares his message. Unto you—to the Jews first, and then to the human race. Some modern MSS. with the utmost impropriety read *unto us*, as if angels were included in this glorious work of redemption; but St. Paul says, *he took not upon him the nature of angels but the seed of Abraham*, i. e. the nature of Abraham and his posterity, the human nature; therefore the good news is to *you*, and not to yourselves exclusively, for it is to *all people*, to all the inhabitants of this land, and to the inhabitants of the whole earth.

11. A Saviour, which is Christ the Lord | A Saviour, *cornp.* the same as *Jesus*, from *salvare*, to *make safe*, to *deliver*, *preserve*, to *make alive*, thus used by the Septuagint for *יהיה* *hecheiah*, to cause to escape, used by the same for *לפס* to *confide in*, to *hope*. See the extensive acceptations of the verb in *Mintert*, who adds under *salvare*: "The word properly denotes such a Saviour as perfectly frees us from all evil and danger, and is the author of perpetual salvation." On the word *Jesus*, see John i. 29.

Which is Christ | *Xpistos*, the anointed, from *xpto*, to anoint, the same as *Messiah*, from *משח* *mashoch*. This name points out the Saviour of the world in his prophetic, regal, and sacerdotal offices: as in ancient times *prophets, kings, and priests*, were anointed with oil, when installed into their respective offices. Anointing was the same with them as consecration is with us. Oil is still used in the consecration of kings.

It appears from Isa. li. 1. that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz. the installation of *prophets, priests, and kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them, that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could *fortel* events, unless inspired by the spirit of God. And therefore the prophet was anointed to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice, and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the sacerdotal and regal; and in some countries

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Heb. 1: 14. Rev. 5: 11.—c Ch. 19: 38. Eph. 1: 6; & 3: 1, 21. Rev. 5: 13.—h Isa. 52: 19. Ch. 1: 79. Rom. 8: 1. Eph. 2: 17. Col. 1: 50.—i John 3: 16. Eph. 2: 4, 7. 2 Thess. 2: 16. 1 John 4: 2, 10.—k Gr. the men, the shepherds.

the priest and king are still consecrated by anointing. In the Hebrew language, *משח* *mashach*, signifies to anoint; and *משיח* *mashiach*, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title *mashiach*, the anointed one, but Jesus the Christ. He alone is King of kings, and Lord of lords: the king who governs the universe, and rules in the hearts of his followers; the prophet to instruct men in the way wherein they should go; and the great high-priest to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word *משיח* *mashiach*, the anointed one, in Hebrew; which gave birth to *ὁ Χριστός*, *ho Christos*, which has precisely the same signification in Greek; of him, Melchisedech, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of THE MESSIAH, or the ANOINTED of God. This does, and ever will, belong exclusively to JESUS the Christ.

The Lord | *Κυριος*, the supreme, eternal Being, the ruler of the heavens and the earth. The Septuagint generally translate *יהוה* *Yehorah*, by *Κυριος*. This Hebrew word, from *יהי* *hayah*, he was, properly points out the eternity and self-existence of the Supreme Being; and if we may rely on the authority of *Hesychius*, which no scholar will call in question, *Κυριος* is a proper translation of *יהי* *Yehorah*, as it comes from *κυρος*, *κυριεύω*, *I am, I exist*. Others derive it from *κυρος*, *authority, legislative power*. It is certain that the lordship of Christ must be considered in a mere spiritual sense, as he never set up any secular government upon earth, nor commanded any to be established in his name; and there is certainly no spiritual government but that of God: and indeed the word *Lord*, in the text, appears to be properly understood, when applied to the deity of Christ. Jesus is a Prophet to reveal the will of God and instruct men in it. He is a Priest to offer up sacrifice, and make atonement for the sin of the world. He is Lord to rule over, and rule in the souls of the children of men: in a word, he is *Jesus the Saviour to deliver from the power, guilt, and pollution of sin; to enlarge and vivify*, by the influence of his Spirit to preserve in the possession of the salvation which he has communicated, to seal those who believe, heirs of glory, and at last to receive them into the fullness of beatitude in his eternal joy.

12 This shall be a sign (or token) unto you | You shall find this glorious person, however strange it may appear, wrapped in swaddling clothes, lying in a stable! It is by humility that Christ comes to reign, and this is the only way into his kingdom! Pride is the character of all the children of Adam; humility the mark of the Son of God, and of all his followers. Christ came in the way of humility to destroy that pride which is the root of evil in the souls of men. And thus, according to the old medical aphorism, "Opposites are destroyed by their opposites."

13 Suddenly there was with the angel, &c. | This multitude of the heavenly host had just now descended from on high, to honour the new born Prince of Peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds who were about to be the first proclaimers of the Gospel, what to think, and what to speak of him, who, while he appeared as a helpless infant, was the object of worship to the angels of God.

14 Glory to God in the highest | The design of God in the incarnation, was to manifest the hidden glories of his nature, and to reconcile men to each other and to himself. The angels therefore declare that this incarnation shall manifest and promote the glory of God, *ἐν υψιστοις*, not only in the highest heavens, among the highest orders of beings, but in the highest and most exalted degrees. For in this astonishing display of God's mercy, attributes of the divine nature which had not been and could not be known in any other way, should be now exhibited in the fulness of their glory, that even the angels should have fresh objects to contemplate, and new glories to exult in. These things the angels desire to look into, 1 Pet. i. 12, and they desire it because they feel they are thus interested in it. The incarnation of Jesus Christ is an infinite and eternal benefit. Heaven and earth both partake of the fruits of it, and through it angels and men become one family, Ephes. iii. 15.

Peace, good will towards men | Men are in a state of hostility with heaven and with each other. The carnal mind is enmity against God. He who sins was against his Maker, and a "Foe to God, was ne'er true friend to man."

When men become reconciled to God through the death of his Son, they love one another. They have peace with God; peace in their own consciences; and peace with their neighbours: good will dwells among them, speaks in them, and works by them. Well might this state of salvation be represented under the notion of the incarnation of God, a counterpart of eternal felicity. See on Matt. iii. 2.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 * But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ^b And when eight days were accomplished for the circumcising of the child, his name was called ^c JESUS, which was so named of the angel, before he was conceived in the womb.

^a Gen. 37:11. Ch. 1:66. Ver. 51.—^b Gen. 17:12. Ch. 1:59.—^c Matt. 1:21, 25:Cb. 1:31.—^d Lev. 12:2, 3, 4, 6.

13. *Let us now go even unto Bethlehem!* Διὰ βόθραν, let us go across the country at the nearest, that we may lose no time, that we may speedily see this glorious reconciler of God and man. All delays are dangerous: but he who delays to seek Jesus, when the angels, the messengers of God, bring him the glad tidings of salvation, risks his present safety and his eternal happiness. O! what would the damned in hell give for those moments in which the living hear of salvation, had they the same possibility of receiving it! Reader, be wise. Acquaint thyself *now* with God, and be at *peace*; and thereby good will come unto thee. Amen.

17. *They made known abroad the saying*] These shepherds were the first preachers of the Gospel of Christ: and what was their text? *Why, glory to God in the highest heavens, and on earth, peace, and good will among men.* This is the elegant and energetic saying, which comprises the sum and substance of the Gospel of God. This, and this only, is the message which all Christ's true *pastors* or *shepherds* bring to men. He who while he professes the religion of Christ, disturbs society by his *preachings* or *writings*, who excludes from the salvation of God all who hold not his *religious* or *political* creed, never knew the nature of the Gospel, and never felt its power or influence. How can *religious contentions*, *civil broils*, or *open wars*, look that Gospel in the face, which publishes nothing but *glory to God, and peace and good will among men*? *Crusades* for the recovery of a *holy land*, so called, (by the way, latterly, the most unholiest in the map of the world,) and *wars* for the *support of religion*, are an insult to the Gospel, and blasphemy against God!

19. *And pondered them in her heart!* Εὐχαρίστων, *weighing them in her heart.* *Weighing* is an English translation of our word *pondering*, from the Latin *ponderare*. Every circumstance relative to her Son's birth Mary *treasured up* in her memory: and every new circumstance she *weighed* or *compared*, with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her Son.

20. *The shepherds returned, glorifying and praising*—These simple men, having satisfactory evidence of the truth of the *good tidings*, and feeling a divine influence upon their own minds, returned to the care of their flocks, glorifying God for what he had shewn them, and for the blessedness which they felt. * Jesus Christ, born of a woman, laid in a stable, proclaimed and ministered to by the heavenly host, should be a subject of frequent contemplation to the *pastors* of his church. After having compared the predictions of the prophets with the facts stated in the evangetic history, their own souls being hereby *condemned* in these sacred truths, they will *return to their flocks glorifying and praising God* for what they had seen and heard in the Gospel history, just as it *had been told them* in the writings of the prophets; and preaching these mysteries with the fullest conviction of their truth, they become instruments in the hands of God, of begetting the same faith in their hearers, and thus the glory of God, and the happiness of His people, are both promoted.^b What subjects for contemplation! what matter for praise.

21. *When eight days were accomplished*] The law had appointed, that every male should be circumcised at eight days old, or on the eighth day after its birth, Gen. xvii. 12, and our blessed Lord received circumcision in token of his subjection to the law, Gal. iv. 4. v. 3.

His name was called JESUS] See on Matt. i. 21. and John i. 29.

22. *Days of her purification*] That is, *thirty-three days* after what was termed the seven days of her uncleanness—*forty* days in all: for that was the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

The MSS. and Versions differ much in the *pronoun* in this place: some reading *avns*, *her purification*; others *avrov*, *his purification*; others *avrov* *their purification*; and others *αυτων*, *the purification of them both*. Two Versions and two of the Fathers omit the article. *Avrov*, *their*, and *avrov*, *his*, have the greatest authorities in their support, and the former is received into most of the modern editions. A needless scrupulosity was, in my opinion, the origin of these various readings. Some would not allow that *both* needed purification, and referred the matter to *Mary* alone. Others thought *either* could be supposed to be legally impure, and therefore omitted the article entirely, leaving the meaning indeterminate. As there could be no moral delinquency in the case, and what was done, being for the performance of a legal ceremony,

22 * And when ^d the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

23 (As it is written in the law of the Lord, * Every male that openeth the womb shall be called holy to the Lord:)

24 And to offer a sacrifice, according to (that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 * And behold, there was a man in Jerusalem, whose name was Simeon: and the same man *was* just and devout, ^e waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not ^f see death, before he had ^g seen the Lord's Christ.

27 And he came ^h by the Spirit into the temple: and when ⁱ he had said these things, he departed, blessed of God.

^a Exod. 12:2 & 22:29 & 34:19. Num. 3:11 & 5:17 & 18:15.—^b Lev. 12:2, 6, 8.—^c Isa. 40:1. Mark 12:43. Ver. 34.—^d Ps. 45:45. Heb. 11:5.—^e Matt. 4:1.

ny, it is of little consequence which of the readings is received into the text.

The purification of every mother and child, which the law enjoined, is a powerful argument in proof of that original corruption and depravity, which every human being brings into the world. The woman to be purified, was placed in the east gate of the court, called *Nicanor's gate*, and was there sprinkled with blood; thus she received the *atonement*. See *Light-foot*.

24. *And to offer a sacrifice*] Neither mother nor child was considered as in the Lord's covenant, or under the divine protection, till these ceremonies prescribed by the law, had been performed.

A pair of turtle doves, &c. One was for a burnt offering, and the other for a sin-offering; see Lev. xii. 8. The rich were required to bring a *lamb*: but the *poor* and middling classes were required to bring either *two turtle doves*, or *two pigeons*. This is a proof that the holy family were not in affluence. Jesus sanctified the state of *poverty*, which is the *general state* of man, by passing through it. Therefore the *poor* have the Gospel preached unto them; and the *poor* are they who principally receive it.

Though neither Mary nor her Son needed any of these purifications, for she was *immaculate*, and He was the *Holy One*; yet had she not gone through the days of purification according to the law, she could not have appeared in the public worship of the Most High, and would have been considered as an apostate from the faith of the Israel of God: and had not He been circumcised and publicly presented in the temple, he could not have been permitted to enter either synagogue or temple: and no Jew would have heard him preach, or had any intercourse or connexion with him. These reasons are sufficient to account for the purification of the *holy Virgin*, and for the *circumcision of the most holy Jesus*.

25. *And behold, there was a man in Jerusalem*] This man is distinguished because of his singular piety. There can be no doubt, that there were many persons in Jerusalem named *Simeon*, besides this man; but there was none of the name who merited the attention of God so much as he in the text. Such persevering exemplary piety was very rare, and therefore the inspired penman ushers in the account with *behold!* Several learned men are of the opinion, that he was son to the famous *Hillel*, one of the most celebrated doctors and philosophers which had ever appeared in the Jewish nation since the time of Moses. Simeon is supposed also to have been the *Ab* or president of the grand sanhedrim.

The same man was just] He steadily regulated all his conduct by the law of his God; and *devout*—he had fully consecrated himself to God, so that he added a *pious heart* to a *righteous conduct*. The original word *εὐλαβής*, signifies also a person of *good report*—one *well received* among the people, or one cautious and circumspect in matters of religion; from *eu*, *well*, and *λαβω*, *I take*: it properly denotes, one who takes any thing that is held out to him, *well* and *carefully*. He so professed and practised the religion of his fathers, that he gave no cause for a friend to mourn on his account or an enemy to triumph.

Several excellent MSS. read *πῶς, pious* or *godly*, from *eu*, *well*, and *εὐλαβία*, *I worship*; one who worships God *well* i. e. in spirit and in truth.

Waiting for the consolation of Israel] That is, the Messiah, who was known among the pious Jews by this character: he was to be the *consolation of Israel*, because he was to be its *redemption*. This consolation of Israel was so universally expected, that the Jews swore by it: *So let me see the Consolation, if such a thing be not so, or so.* See the *forms* in *Light-foot*.

The Holy Ghost was upon him] He was a man divinely inspired, overshadowed, and protected by the power and influence of the most High.

26. *It was revealed unto him*] He was divinely informed, *καταρτισμένος*—he had an *express communication* from God concerning the subject. The secret of the Lord is with them that fear him. The soul of a righteous and devout man is a proper habitation for the Holy Spirit.

He should not see death] They that *seek shall find*; it is impossible that a man who is earnestly seeking the salvation of God, should be permitted to die without finding it.

The Lord's Christ] Rather, *the Lord's anointed*:—that prophet, priest, and king, who was typified by so many *anointed* persons under the Old Covenant; and who was ap.

the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,
29 Lord, * now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes ^b have seen thy salvation,
31 Which thou hast prepared before the face of all people;
32 ^c A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the ^d fall and rising again

of many in Israel; and for ^e a sign which shall be spoken against;

35 (Yea, ^f a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 ^g And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she ^h was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers ⁱ night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that ^k looked for redemption in Jerusalem.

pointed to come in the fulness of time, to accomplish all that was written in the Law, in the Prophets, and in the Psalms, concerning him. See the note on ver. 11.

27. *He came by the Spirit into the temple* [Probably he had in view the prophecy of Malachi, chap. iii. 1. *The Lord, whom ye seek, shall suddenly come to his temple. In this messenger of the covenant, the soul of Simeon delighted. Now the prophecy was just going to be fulfilled, and the Holy Spirit who dwelt in the soul of this righteous man, directed him to go and see its accomplishment. Those who come, under the influence of God's Spirit, to places of public worship, will undoubtedly meet with Him, who is the comfort and salvation of Israel.*

After the custom of the law [To present him to the Lord, and then redeem him by paying five shekels, Numb. xviii. 15, 16, and to offer those sacrifices appointed by the law. See ver. 24.

28. *Then took he him up in his arms* [What must the holy soul of this man have felt in this moment! O inestimable privilege! and yet ours need not be inferior: If a man love me, says Christ, he will keep my word; and I and the Father will come in unto him, and make our abode with him. And indeed even Christ in the arms could not avail a man, if he were not formed in his heart.

29. *Lord, now lettest thou thy servant depart in peace* [None thou dismisses, ἀπολύεις—loosest him from life; having lived long enough to have the grand end of life accomplished.

According to thy word [It was promised to him, that he should not die till he had seen the Lord's anointed, ver. 26. and now, having seen him, he expects to be immediately dismissed in peace into the eternal world; having a full assurance and enjoyment of the salvation of God. Though Simeon means his death, yet the thing itself is not mentioned: for death has not only lost its sting, but its name also, to those who have, even by faith, seen the Lord's anointed.

30. *Thy salvation* [That Saviour, which it became the goodness of God to bestow upon man; and which the necessities of the human race required. Christ is called our salvation, as he is called our life, our peace, our hope; i. e. he is the author of all these, to them who believe.

31. *Which thou hast prepared* [ὁ προπαρασκευάσας—which thou hast made ready before the face, in the presence of all people. Here salvation is represented under the notion of a feast, which God himself has provided for the whole world; and to partake of which he has invited all the nations of the earth. There seems a direct allusion here to Isa. xxv. 6, &c. "In this mountain shall the Lord of hosts make unto all people a feast of fat things," &c. Salvation is properly the food of the soul, by which it is nourished unto eternal life: he that receiveth not this, must perish for ever.

32. *A light to lighten the Gentiles* [Φῶς εἰς ἀποκλύψαι ἔθνη—a light of the Gentiles for revelation. By Moses and the prophets, a light of revelation was given to the Jews, in the blessedness of which the Gentiles did not partake. By Christ and his apostles, a luminous revelation is about to be given unto the Gentiles, from the blessedness of which, the Jews in general, by their obstinacy and unbelief, shall be long excluded. But to all true Israelites it shall be a glory, an evident fulfilment of all the predictions of the prophets, relative to the salvation of a lost world: and the first offers of it shall be made to the Jewish people, who may see in it the truth of their own Scriptures indisputably evinced.

33. *Joseph and his mother marvelled* [For they did not as yet fully know the counsels of God, relative to the salvation which Christ was to procure; nor the way in which the purchase was to be made:—but to this Simeon refers in the following verses.

34. *This child is set for the fall* [This seems an allusion to Isa. viii. 14, 15. *Jehorah, God of hosts, shall be—for a stone of stumbling and rock of offence to both houses of Israel; and many among them shall stumble and fall, &c.* As Christ did not come as a temporal deliverer, in which character alone the Jews expected him, the consequence should be, they would reject him, and so fall by the Romans. See Rom. xi. 11, 12, and Matt. xxiv. But in the fulness of time, there shall be a rising again of many in Israel. See Rom. xi. 26.

And for a sign [A mark or butt to shoot at—a metaphor taken from archers. Or perhaps Simeon refers to Isa. xi. 10—12. *There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek:—intimating that the Jews would reject it, while the Gentiles should flock to it as their ensign of honour, under which they were to enjoy a glorious rest.*

That the thoughts (or reasonings) of many hearts may be revealed. [I have transposed this clause, to the place to which I believe it belongs. The meaning appears to me to be this:

The rejection of the Messiah by the Jewish rulers, will sufficiently prove, that they sought the honour which comes from the world, and not that honour which comes from God: because they rejected Jesus, merely for the reason that he did not bring them a temporal deliverance. So the very Pharisees, who were loud in their professions of sanctity and devotedness to God, rejected Jesus, and got him crucified, because his kingdom was not of this world. Thus the reasonings of many hearts were revealed.

35. *Yea, a sword shall pierce through thy own soul also* [Probably meaning, Thou also, as well as thy son, shalt die a martyr for the truth. But as this is a metaphor used by the most respectable Greek writers, to express the most pungent sorrow, it may here refer to the anguish Mary must have felt, when standing beside the cross of her tortured son: John xix. 25.

36. *Anna, a prophetess* [It does not appear that this person was a prophetess in the strict sense of the word, i. e. one who could foretell future events; but rather a holy woman, who, from her extensive knowledge and deep experience in divine things, was capable of instructing others; according to the use of the word προφητεύω, 1 Cor. xiv. 3. *He that prophesieth, speaketh unto men to edification, and to exhortation, and to comfort.* So we find this holy widow proclaiming Jesus to all who looked for redemption in Jerusalem, ver. 38.

The tribe of Asher [This was one of the ten tribes of the kingdom of Israel, several families of which had returned from their idolatry unto God, in the time that Hezekiah proclaimed the pass-over in Jerusalem, which is mentioned 2 Chron. xxx. 1—11. Though her family might have been a distinguished one in Jerusalem, yet we find that it was her very exemplary piety that entitled her to be thus honourably mentioned in the sacred history. It is an honourable thing indeed, to have one's name written in the sacred records; but to be written in the book of life, is of infinitely greater moment.

Seven years [She was a pure virgin when married, was favoured with her husband but seven years, and was now in all, taking in the time of her virginity, marriage, and widowhood, eighty-four years of age. At such an age, it might be supposed she was reasonably exempted from performing the severer duties of religion: but her spirit of piety continued still to burn, with a steady and undiminished flame.

37. *Departed not from the temple* [Attended constantly at the hours of prayer, which were nine in the morning and three in the afternoon. See Acts ii. 15. iii. 1. It does not appear that women had any other functions to perform in that holy place.

With fastings [She accompanied her devotion with frequent fastings, probably not oftener than twice in the week; for this was the custom of the most rigid Pharisees: see chap. xviii. 12.

38. *Coming in that instant* [Αὐτὴν ἔρχομα, at that very time; while Simeon held the blessed Redeemer in his arms, and was singing his departing and triumphal song.

Gave thanks likewise [She, as well as Simeon, returned God public thanks, for having sent this Saviour to Israel.

Spoke of him [Of the nature and design of his mission; and the glory that should take place in the land.

To all them that looked for redemption [As Daniel's seventy weeks were known to be now completed, the more pious Jews were in constant expectation of the promised Messiah. They were expecting redemption, λύτρωσις; such a redemption as was to be brought about by an atonement, or expiatory victim, or ransom price. See on chap. i. 63.

In Jerusalem. [It is probable she went about from house to house, testifying the Gospel of the grace of God. In the margin of our common version, Israel is put instead of Jerusalem, which the translators thought was nearly as eligible as the word they received into the text. This marginal reading is supported by several MSS., all the Arabic and Persian versions, the Vulgate, and most copies of the Itala. Were this reading to be received, it would make a very essential alteration in the meaning of the text; as it would intimate that this excellent woman travelled over the land of Israel, proclaiming the advent of Christ. At all events, it appears that this widow was one of the first publishers of the Gospel of Christ, and it is likely that she travelled with it from house to house, through the city of Jerusalem, where she knew they dwelt who were expecting the salvation of God.

39 ⁹ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 ¹⁰ And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 ¹¹ Now his parents went to Jerusalem every year at the feast of the pass-over.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

^a Ver. 32. Ch. I. 80.—^b M. 4:12. A. D. 8. An. Olym. CXXVI.—^c E. Pe. 27. 15. 17. & 34. 23. Deut. 16. 1. 16.—^d Matt. 2. 18. Mark 1. 2. Ch. 22. 32. John 7. 15. 46.

39. They returned into Galilee But not immediately; for the coming of the wise men, and the retreat of Joseph with his family into Egypt, happened between this period of time, and his going to Nazareth in Galilee.—Bishop Pearce. But it is very likely, that as soon as the presentation of the temple, and the ceremonies relative to it, had been accomplished, that the holy family did return to Galilee, as St. Luke's statement; and that they continued at there, till the child's bloody sweat was discovered to them by the Lord, who probably took some time to bring it to its murderous crime, after the departure of the Magi. After which, they fled into Egypt, where they continued till the death of Herod; and it is probable, that it is of a second return to Nazareth that St. Matthew speaks, chap. ii. 23.

40. The child grew As to his body—being in perfect health. Waxed strong in spirit His rational soul became strong and vigorous.

Filled with wisdom The divinity continuing to communicate itself more and more, in proportion to the increase of the rational principle. The reader should never forget, that Jesus was perfect man, as well as God.

And the grace of God was upon him. The word *grace*, not only means *grace* in the common acceptance of the word, (some blessing granted by God's mercy to those who are sinners, or have no merit) but it means also *favour*, or *approbation*; and this sense I think the most proper for it here, when applied to the human nature of our blessed Lord; and thus our translators render the same word, ver. 32. Even Christ himself, who knew no sin, *grew in the favour of God*; and as to his human nature, *increased in the graces of the Holy Spirit*. From this we learn, that if a man were as pure and as perfect as the man Jesus Christ himself was, yet he might nevertheless, *increase in the image*, and consequently in the *favour of God*. God loves every thing and person, in proportion to the nearness of the approaches made to his own perfections.

41. His parents went—every year This was their constant custom, probably enjoined by the law, Exod. xxiii. 17. But it does not appear, that infants were obliged to be present; and yet all the men-children are positively ordered to make their appearance at Jerusalem *thrice* in the year, Exod. xxiv. 23. And our Lord being now *twelve* years old, ver. 42. accompanies his parents to the feast. Probably this was the *very age* at which the male-children were obliged to appear before the Lord at the three public festivals—the feast of unleavened bread, of weeks, and of tabernacles. According to the Jewish canons, it was the age at which they were obliged to begin to learn a trade.

43. Had fulfilled the days Eight days in the whole: one was the pass-over, and the other seven, the days of unleavened bread. See on Matt. xxvi. 2.

44. Supposing him to have been in the company Some have supposed that the men and women marched in separate companies on these occasions, which is very likely; and that sometimes the children kept company with the men; sometimes with the women. This might have led to what otherwise seems to have been inexcusable carelessness in Joseph and Mary. Joseph not seeing Jesus in the men's company, might suppose he was with his mother in the women's company; and Mary, not seeing him with her, might imagine he was with Joseph.

Went a day's journey Knowing what a treasure they possessed, how could they be so long without looking on it? Where were the bowels and tender solicitude of the mother? Let them answer this question who can.

And they sought him) *Αναζητων, they earnestly sought him.* They are now both duly affected with a sense of their great loss and great negligence.

Kinsfolk and acquaintance. Those of the same family and neighbourhood went up to Jerusalem together, on such occasions.

45. Seeking him) *Ζητουσας αυτον*—or rather *seeking him diligently*, *αναζητουσας*. This is the reading of B.C.M. *sir* others, *Vulgate*, and nine copies of the *Itala*. If they sought earnestly when they first found him missing, there is little doubt that their *solicitude and diligence* must be greatly increased during his three days' absence: therefore the word which I have adopted on the above authority, is more likely to be the true reading, than the *ζητουσας*, of the common text,

16. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him, were astonished at his understanding and answers.

48. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favour with God and man.

^a Ch. 16. 15.—^b Ch. 9. 15. & 18. 3.—^c Ver. 13. Dan. 7. 27.—^d 1. 8. & 2. 35. Ver. 43.—^e Ch. 9.

which simply signifies *seeking*; who reads the other, strongly marks their *solicitude*, and *diligence*.

46. Sitting in the midst of the doctors The rabbins; who were maintaining the law and the customs of the Jewish religion.—*their disciples*.

Ask them questions. Not as a scholar asks his teacher, to be informed; but as a teacher, who proposes questions to his scholars, in order to take an occasion to instruct them.

In the time of Josephus, the Jewish teachers were either very ignorant or very humble; for he tells us, that "when he was about fourteen years of age, the chief priests, and the principal men of the city, were constantly coming to him, to be more accurately instructed in matters relative to the law." See his life, sect. ii. If this were true, it is no wonder to find them now, listening, with the deepest attention, to such teaching as they never before heard.

47. Answers. The word *answers*, here seems not to mean *answers* only, but what Jesus said by way of question to the doctors, ver. 46. So in Rev. vii. 13, one of the elders is said to have answered, saying—when he only asked a question. *Re. PEARCE.*

48. If thy hast thou thus dealt with us? It certainly was not his fault, but theirs. Men are very apt to lay on others the blame of their own misconduct.

49. How is it that ye sought me? Is not this intended as a gentle reproof? Why had ye me to seek? Ye should not have left my company, when ye knew I am constantly employed in performing the will of the Most High.

My Father's business. *Εν ταις ταις πατρὶς μου, my Father's concerns.* Some think that these words should be translated, *In my Father's house*; which was a reason that they should have sought him in the temple only. As if he had said, Where should a child be found, but in his father's house? This translation is defended by *Grotius*, *Peacock*, and others; and is the reading of the *Syriac*, *later Peshito*, and *Armenian* versions. Our Lord took this opportunity to instruct Joseph and Mary concerning his *divine nature*, and *mission*. *My Father's concerns.* This saying, one would think, could not have been easily misunderstood. It shows at once that he came down from heaven, Joseph had no concerns in the temple; and yet we find they did not fully comprehend it. How slow of heart is man to credit any thing that comes from God!

51. Was subject unto them Behaved towards them with all dutiful submission. Probably his working with his hands at his reputed father's business, is here also implied: see on ver. 41. No child among the Jews was ever brought up in idleness. I not this the carpenter? was a saying of those Jews, who appear to have had a proper knowledge of his employment, while in Joseph's house. See note on Matt. xiii. 55.

52. Jesus increased in wisdom See on ver. 40.

The following remarks, taken chiefly from *M. Claude*, on the foregoing subject, are well worth the reader's attention.

1. The birth of Christ is announced to the shepherds. 1. God causes his grace to descend not only on the great and powerful of the world, but also upon the most simple and inconsiderable; just as the heavens diffuse their influence not only on great trees, but also on the smallest herbs. 2. God seems to take more delight in bestowing his favours on the most abject, than in distributing them among persons of elevated rank. Here is an example:—for while he sent the wise men of the east to Herod, he sent an angel of heaven to the shepherds, and conducted them to the cradle of the Saviour of the world. 3. In this meeting of the angels and shepherds, you see a perpetual characteristic of the economy of Jesus Christ; wherein the highest and most sublime things are joined with the meanest and lowest. In his person, the eternal word is united to a creature, the divine nature to the human, infinity to infirmity, in a word, the Lord of glory to mean flesh and blood. On his cross, though he appears naked, crowned with thorns, and exposed to sorrows, yet at the same time he shakes the earth, and eclipses the sun. Here, in like manner, are angels familiar with shepherds: angels to mark his majesty, shepherds his humility. 4. This mission of angels relates to the end for which the Son of God came into the world; for he came to establish a communion between God and men, and to make peace between men and angels: to this must be referred what St. Paul says, Col. i. 20. *Et*

pleased the Father, by him to reconcile all things to himself. 5. However simple and plain the employments of men may be, it is always very pleasing to God, when they discharge them with a good conscience. While these shepherds were busy in their *calling*, God sent his angels to them. 6. God does in regard to men, what these shepherds did in regard to their sheep. He is the great Shepherd of mankind, continually watching over them by his providence.

II. The glory of the Lord shone round the shepherds. 1. When angels borrow human forms, in order to appear to men, they have always some ensigns of grandeur and majesty to show that they are not men but angels. 2. The appearance of this light to the shepherds in the night may very well be taken for a mystical symbol. *Night* represents the corrupt state of mankind when Jesus came into the world; a state of *ignorance and error*. *Light* fitly represents the salutary grace of Christ, which dissipates obscurity, and gives us the true knowledge of God.

III. The shepherds were filled with great fear. 1. This was the effect of their great surprise. When grand objects suddenly present themselves to us, they must needs fill us with astonishment and fear; for the mind, on these occasions, is not at liberty to exert its force; on the contrary, its strength is dissipated, and during this dissipation it is impossible not to fear. 2. This fear may also arise from emotions of *conscience*. Man is by nature a sinner, and consequently an object of the justice of God. While God does not manifest himself to him, he remains insensible of his sin; but when God discovers himself to him, he awakes to feeling, and draws nigh to God as a trembling criminal approaches his judge. See this exemplified in the case of Adam, and in that of the Israelites when God appeared on the mountain: hence that proverbial saying, *Ifc shall die, for we have seen God*. 3. The shepherds had just reason to fear, when they saw before them an angel of heaven surrounded with the ensigns of majesty, for angels had been formerly the ministers of God's vengeance. On this occasion, the sad examples of divine vengeance, recorded in Scripture, and performed by the ministry of angels, might, in a moment rise to view, and incline them to think that this angel had received a like order to destroy them.

IV. Observe the angel's discourse to the shepherds. 1. The angel says to them, *fear not*. This preface was necessary to gain their attention, which fear, no doubt, had dissipated. The disposition which the angel wishes to awaken in them, comports with the news which he intended to announce: for what has fear to do with the birth of the Saviour of the world? 2. The angel describes, 1st. *The person of whom he speaks, a saviour, Christ the Lord*; see before on ver. 11. See, 2dly. *What he speaks of him; he is born unto you*. 3dly. *He marks the time; this day*. 4thly. *He describes the place; in the city of David*. 5thly. *He specifies the nature of this important news; a great joy which shall be unto all people*. See Claude's Essay, by Robinson, vol. i. p. 266, &c.

Concerning Simeon, three things deserve to be especially noted: 1. His *faith*. 2. His *song*. And, 3. His *prophecy*. I. His faith. 1. He expected the promised Redeemer, in virtue of the promises which God had made; and to show that his faith was of the operation of God's Spirit, he lived a life of *righteousness and devotedness* to God. Many profess to expect the salvation which God has promised only to those who believe, while living in conformity to the world, under the influence of its spirit, and in the general breach of the righteous law of God. 2. The faith of Simeon led him only to wish for life that he might see him who was promised, and be properly prepared for an inheritance among the sanctified. They who make not this use of life are much to be lamented. It would have been better for them had they never been born. 3. The faith of Simeon was crowned with success. Jesus came; he saw, he felt, he adored him! and with a heart filled with the love of God, he breathed out his holy soul, and probably the last drops of his life, in praise to the fountain of all good.

II. Simeon's song. By it he shows forth, 1. *The joy of his own heart*. Lord, now thou dismiss thy servant; as if he had said, "Yes, O my God, I am going to quit this earth! I feel that thou callest me! and I quit it without regret. Thou hast fulfilled all my desires, and completed my wishes, and I desire to be detained no longer from the full enjoyment of thyself." O! how sweet is death after such an enjoyment and discovery of eternal life! 2. Simeon shows forth the *glory of Christ*. He is the Sun of righteousness, rising on a dark and ruined world with light and salvation. He is the *light* that shall manifest the infinite kindness of God to the *Gentile people*: proving, that God is good to all, and that his tender mercies are over all his works. He is the *glory of Israel*. It is by him that the Gentiles have been led to acknowledge the Jews as the *peculiar people of God*; their books as the *word of God*; and their teaching as the *revelation of God*. What an honour for these people, had they known how to profit by it! 3. He astonishes Joseph and Mary with his sublime account of the Redeemer of the world. They hear him glorified, and their hearts exult in it. From this divine song they learn that this miraculous son of theirs is the *sum and sub-*

stance of all the promises made unto the fathers, and of all the predictions of the prophets.

III. Simeon's prophecy. 1. He addresses *Christ*, and foretells that he should be for the ruin and recovery of many in Israel. How astonishing is the folly and perverseness of man, to turn that into poison which God has made the choicest medicine; and thus to kill themselves with the cure he has appointed for them in the infinity of his love! Those who speak against Jesus, his ways, his doctrine, his cross, his sacrifice, are likely to stumble, and fall, and rise no more for ever! May the God of mercy save the reader from this condemnation! 2. He addresses *Mary*, and foretells the agonies she must go through. What must this holy woman have endured when she saw her son crowned with thorns, scourged, buffeted, spit upon—when she saw his hands and his feet nailed to the cross! and his side pierced with a spear! What a sword through her own soul, must each of these have been! But this is not all. These sufferings of Jesus are predicted thirty years before they were to take place! What a martyrdom was this! while he is nourished in her bosom, she cannot help considering him as a lamb who is growing up to be sacrificed. The older he grows, the nearer the bloody scene approaches! Thus her sufferings must increase with his years, and only end with his life. 3. He foretells the effects which should be produced by the persecutions raised against Christ and his followers. The sword of persecution shall lay open the hearts of many, and discover their secret motives and designs. When the doctrine of the cross is preached, and persecution raised because of it, then the precious are easily distinguished from the vile. Those whose hearts are not established by grace, nor right with God, will turn aside from the way of righteousness, and deny the Lord who brought them. On the other hand, those whose faith stands not in the wisdom of man but in the power of God, will continue faithful unto death, glorify God in the fire, and thus show forth the excellency of his salvation, and the sincerity of the profession which they had before made. Thus the thoughts of many hearts are still revealed.

The design of our blessed Lord in staying behind in the temple seems to have been twofold. 1st. To prepare the Jews to acknowledge in him a *divine and supernatural wisdom*: and, 2dly. To impress the minds of Joseph and Mary with a proper idea of his *independence and divinity*. Their conduct in this business may be a lasting lesson and profitable warning to all the disciples of Christ.

1st. It is possible (by not carefully watching the heart, and by not keeping sacredly and constantly in view the *spirituality of every duty*) to lose the presence and power of Christ, even in religious ordinances. Joseph and Mary were at the feast of the pass-over when they lost Jesus! 2dly. Many who have sustained loss in their souls, are kept from making speedy application to God for help and salvation, through the foolish supposition that their state is not so bad as it really is; and in the things of salvation, many content themselves with the persuasion that the religious people with whom they associate, are the *peculiar favourites of heaven*, and that they are in a state of complete safety while connected with them. They suppose him to be in the company, even a day's journey. 3dly. Deep sorrow and self-reproach must be the consequence of the discovery of so great a loss as that of the presence and power of Christ. Joseph and Mary sought him sorrowing. 4thly. When people are convinced by the light of the Lord, that their souls are not in a safe state, and that unless they find the Redeemer of the world they must perish; they are naturally led to inquire among their kinsfolk and acquaintance for him who saves sinners. But this often proves fruitless: they know not Jesus themselves, and they cannot tell others where to find him. They sought him among their kinsfolk and acquaintance, and found him not. 5thly. When people perceive that they have proceeded in a certain course of life for a considerable time, without that salvation which God promises in his word, they should first stop and inquire into their state, and when they find that they have been posting into eternity, not only without a preparation for glory, but with an immense load of guilt upon their souls; they should turn back, and as their time may be but short, they should seek diligently. They turned back to Jerusalem, earnestly seeking him. 6thly. The likeliest place to find Jesus and his salvation, is, the temple. The place where his pure unadulterated Gospel is preached, the sanctuary where the power and glory of God are seen in the conviction, conversion, and salvation of sinners. They found him in the temple, among the doctors. 7thly. Trials, persecutions, and afflictions, are all nothing, when the presence and power of Christ are felt: but when a testimony of his approbation lives no longer in the heart, every thing is grievous and insupportable. The fatigue of the journey to Bethlehem, the flight from the cruelty of Herod, and the unavoidable trials in Egypt, were cheerfully supported by Joseph and Mary; because in all they had Jesus with them; but now they are in distress and misery, because he is behind in Jerusalem. Reader, if thou have lost Jesus, take no rest of body or soul till thou have found him! without him, all is confusion and ruin: with him, all is joy and peace.

CHAPTER III.

The time in which John the Baptist began to preach, 1—3. The prophecies which were fulfilled in him, 4—6. The matter and success of his preaching, 7—9, among the people, 10, 11. Among the publicans, 12, 13. Among the soldiers, 14. His testimony concerning Christ, 15—18. The reason why Herod put him in prison, 19, 20. He baptizes Christ, on whom the Spirit of God descends, 21, 22. Our Lord's genealogy, 23—28. [A. M. 4030. A. D. 26. An. Olymp. CCI. 2.]

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 And Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins:

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight:

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

a Matt 27. 21, 11—b Ver. 19. Ch 23. 7. Matt. 2. 1, 22—c Matt. 23. 57. Mark 1. 1—d John 11. 49, 51 & 18. 13. Acts 4. 6—e Matt. 3. 1. Mark 1. 4—f Ch. 1. 77—g Lsa. 40. 3. Matt. 3. 3. Mark 1. 2. John 1. 23—g Psa. 95. 2. Isa. 40. 3. Ch. 2. 10.

NOTES.—Verse 1. *Fifteenth year* This was the *fifteenth* of his *principality* and *thirteenth* of his *monarchy*: for he was *two years* joint emperor, previously to the death of Augustus. [See the end of this chapter.]

Tiberius Cesar This emperor succeeded Augustus, in whose reign Christ was born. He began his reign August 19, A. D. 14. reigned twenty-three years, and died March 16, A. D. 37, aged seventy-eight years. He was a most infamous character. During the latter part of his reign especially, he did all the mischief he possibly could: and that his tyranny might not end with his life, he chose *Caius Caligula* for his successor, merely on account of his bad qualities; and of whom he was accustomed to say, *This young prince will be a serpent to the Roman people, and a PHAETON to the rest of mankind.*

Herod This was *Herod Antipas*, the son of *Herod the Great* who murdered the innocents. It was the same Herod who beheaded John Baptist, and to whom our Lord was sent by Pilate. See the account of the Herod family in the notes on Matt. ii. 1. [*Iturea and Trachonitis*] Two provinces of Syria, on the confines of Judea.

Abilene Another province of Syria which had its name from *Abila* its chief city. These estates were left to *Herod Antipas* and his brother *Philip*, by the will of their father, *Herod the Great*; and were confirmed to them by the decree of *Augustus*. That *Philip* was tetrarch of *Trachonitis* in the fifteenth year of *Tiberius*, after he had governed *Trachonitis, Balanea and Gaulonitis, thirty-seven years*. Antiq. B. xviii. c. 5. s. 6. And *Herod continued* tetrarch of *Galilee*, till he was removed by *Caligula*, the successor of *Tiberius*. Antiq. B. xviii. c. 8. s. 2. That *Lysanias* was tetrarch of *Abilene*, is also evident from *Josephus*. He continued in this government till the emperor *Claudius* took it from him, A. D. 42. and made a present of it to *Agrippa*. See Antiq. B. xix. c. 5. s. 1. *Tetrarch* signifies the ruler of the fourth part of a country. See on Matt. xiv. 1.

2. *Annas and Caiaphas being the high-priests* Caiaphas was the son-in-law of Annas, or Ananias, and it is supposed that they exercised the high-priest's office by turns. It is likely that Annas only was considered as high-priest; and that Caiaphas was what the Hebrews termed כהן משינה, or, כהן סגן *sagan cohanim*, the high-priest's deputy, or ruler of the temple. See the note on Matt. ix. 4. and on John xviii. 13. The facts which St. Luke mentions here, tend much to confirm the truth of the evangelic history. Christianity differs widely from *philosophic system*; it is founded in the goodness and authority of God; and attested by historic facts. It differs also from *popular tradition*, which either has no pure origin, or which is lost in unknown or fabulous antiquity. It differs also from *pagan and Mohammedan* revelations, which were fabricated in a corner, and had no witnesses. In the above verses, we find the persons, the places, and the times, marked with the utmost exactness. It was under the first *Cesars* that the preaching of the Gospel took place; and in their time, the facts on which the whole of Christianity is founded, made their appearance: an age the most enlightened, and best known from the multitude of its historic records. It was in Judea, where every thing that professed to come from God, was scrutinized with the most exact and unmerciful criticism. In writing the history of Christianity, the evangelists appeal to certain facts which were publicly transacted in such places, under the government and inspection of such and such persons, and in such particular times. A thousand persons could have confronted the falsehood, had it been one! These appeals are made—a challenge is offered to the Roman government, and to the Jewish rulers and people—a new religion has been introduced in such a place, at such a time—this has been accompanied with such and

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, No violence to no man, neither accuse any falsely; and be content with your wages.

a Matt. 3. 7—i Or, meet for—k Matt. 7. 19—l Acts 2. 37—m Ch. 11. 41. 2 Cor. 9. 14. James 2. 15, 16—n John 3. 17, 64, 29—o Matt. 23. 32. Ch. 7. 29—p Or, put up man in fear—q Exod. 23. 1. Lev. 13. 11—r Or, allowance.

such facts! and miracles! who can disprove this? All are silent. None appears to offer even an objection. The cause of infidelity and irreligion is at stake! If these facts cannot be disproved, the religion of Christ must triumph. None appears—because—none could appear. Now let it be observed, that the persons of that time only could confute these things; had they been false—they never attempted it: therefore these facts are absolute and incontrovertible truths: this conclusion is necessary. Shall a man then give up his faith in such attested facts as these, because more than a thousand years after, an infidel creeps out, and ventures publicly to sneer at what his iniquitous soul hopes is not true?

The word of God came unto John That is, the Holy Spirit that revealed to him this doctrine of salvation. This came upon him in the desert, where he was living in such a state of austerity as gave him full right to preach all the rigours of penitence to others. Thus we find that the first preachers, historians, and followers of the doctrines of the Gospel, were men eminent for the austerity of their lives, the simplicity of their manners, and the sanctity of their conduct; they were authorized by God, and filled with the most precious gifts of his Spirit. And what are the apostles which the new philosophy sends us? Philosophers full of themselves, not guided by the love of truth or wisdom, but ever seeking their own glory, in constant hostility against themselves, because of their separate pretensions to particular discoveries, of the honour of which they would almost as soon lose life and unblameable conversation! No—they are poets and poetasters, composers of romances, novels, intrigues, farces, comedies, &c. full of extravagance and impurity. They are pretended moralists, that preach up pleasure and sensual gratification, and dissolve, as far as they can, the sacred and civil ties that unite and support society. They are men whose guilt is heightened by their assuming the sacred name of philosophers, and dignifying their impure system with a name at which philosophy herself blushes and bleeds.

3. *The baptism of repentance* See on Matt. iii. 4—6. and Mark i. 1, &c. and xvi. at the end.

5. *Every valley shall be filled* All hindrances shall be taken out of the way: a quotation from the Greek version of Isa. xl. 4. containing an allusion to the preparations made in rough countries to facilitate the march of mighty kings and conquerors. See the instance produced on Matt. iii. 3.

7—9. On this account of the Baptist's mode of preaching, see the notes on Matt. iii. 7—11.

10. [What shall we do then?] The preaching of the Baptist had been accompanied with an uncommon effusion of that Spirit which convinces of sin, righteousness, and judgment. The people who heard him now earnestly begin to inquire what they must do to be saved? They are conscious that they are exposed to the judgments of the Lord, and they wish to escape from the coming wrath.

11. *He that hath two coats, &c.* He first teaches the great mass of the people their duty to each other. They were uncharitable and oppressive, and he taught them not to expect any mercy from the hand of God, while they acted towards others in opposition to its dictates. If men be unkind and uncharitable towards each other, how can they expect the mercy of the Lord to be extended towards themselves?

12. *Then came also publicans* He next instructs the tax-gatherers in the proper discharge of their duty: though it was an office detested by the Jews at large, yet the Baptist does not condemn it. It is only the abuse of it that he speaks against. If taxes be necessary for the support of a state, there must be collectors of them; and the collector, if he properly discharge his duty, is not only a useful, but also a respectable officer. But it seems the Jewish tax-gatherers

15 ^f And as the people were ^a in expectation, and all men ^b mused in their hearts of John, whether he were the Christ, or not? 16 John answered, saying unto them *all*, ^c I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and ^d will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

13 And many other things, in his exhortation, preached he
un'to the people.

19 ¹ ^c But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, ^f it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be ^ε about thirty years of age, being (as was supposed) ^δ the son of Joseph, which was the son of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph.

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa,
 a Or, in suspense.—b Or, reasoned, or, debated.—c Matt. 3. 11.—d Micah 4. 12.
 e Matt. 13. 30.—e Matt. 14. 3. Mark 6. 17.—f Matt. 3. 13. John 1. 32.—g See Numb.
 4. 35. 20. 42.

exacted much more from the people than government authorized them to do, ver. 13. and the surplus they pocketed. This, I am inclined to think, is too common an evil; and the executive government is often the *people's scape-goat*, to bear the crimes of its officers—crimes in which it has no concern. For an account of the *publicans*, see the note on Matt. v. 46.

14. *The soldiers likewise demanded of him* **He** *thirdly instructs those among the military. They were either Roman soldiers, or the soldiers of Herod or Philip. Use no violence to any, οὐδένα διασπέντες, do not extort money or goods by force or violence from any. This is the import of the words neminem concute, used here by the Vulgate, and points out a crime, of which the Roman soldiers were notoriously guilty, their own writers being witnesses. Concussio has the above meaning in the Roman law. See RAPHELIUS in loco.*

Neither accuse any falsely [Or, on a frivolous pretence—*μηδ' ἀποφθάρσαντες, be not sycophants*, like those who are base flatterers of their masters, who, to ingratiate themselves into their esteem, malign, accuse, and impeach the innocent. Bishop PEARCE observes, that when the *conscio* above referred to, did not produce the effect they wished, they often *falsely accused* the persons, which is the reason why this advice is added. See the note on chap. xix. 7.

Be content with your wages] Ὠφειλοίς. The word signifies not only the money which was allotted to a Roman soldier, which was *two oboli*, about three half-pence per day, but also the necessary supply of *wheat, barley, &c.* See *Raphelius*.

15. *Whether he were the Christ*] So general was the reformation which was produced by the Baptist's preaching, that the people were ready to consider *him* as the promised Messiah. Thus John came in the spirit and power of Elijah, and *reformed all things*; showed the *people*, the *tax-gatherers*, and the *soldiers*, their respective duties; and persuaded them to put away the evil of their doings. See on Matt. xvii. 11.

16, 17. On these verses see Matt. iii. 11, 12. and Mark i. 7, 8. and particularly the note on John iii. 5.

19. *Herod the Tetrarch*] See this subject explained at large, Matt. xiv. 1, &c. and Mark vi. 21, 23.

23. *Thirty years of age*] This was the age required by the

law, to which the priests must arrive before they could be installed in their office. See Numb. iv. 3.

Being (as was supposed) the son of Joseph] This same phrase is used by *Herodotus* to signify one who was only reputed to be the son of a particular person: *τοῦτον παῖς νομίζε-
ται, he was supposed to be this man's son.*

Much learned labour has been used to reconcile this genealogy with that in St. Matthew, chap. i. and there are several ways of doing it : the following, which appears to me to be the *best*, is also the most *simple* and *easy*. For a more elaborate discussion of the subject, the reader is referred to the *additional observations* at the end of the chapter.

MATTHEW in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of sons *properly*, such, by way of natural generation: *Abraham begat Isaac, and Isaac begat Jacob*, &c. But LUKE, in ascending from the Saviour of the world, to God himself, speaks of sons either *properly* or *improperly* such: on this account he uses an *indeterminate* mode of expression, which may be applied to sons either *privatively*, or really such. *And, Jesus himself began to be*

which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri.

23 Which was the son of Melchi, which was the son of Addi,
which was the son of Cosam, which was the son of Elnodam,
which was the son of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was the son of Simeon, which was the son of Juda,
which was the son of Joseph, which was the son of Jonan,
which was the son of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan,
which was *the son* of Mattatha, which was *the son* of ⁱ Nathan,
^k which was *the son* of David,

32 ¹ Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, ^mwhich was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 ⁿ Which was the son of Cainan, which was the son of Arphaxad, ^o which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth,
which was *the son* of Adam, ^P which was *the son* of God.

h Matthew 18. 55. John 6. 42.—i Zech. 12. 12.—k 2 Samuel 5. 14. 1 Chron. 3. 5.—l Ruth 4. 18, &c. 1 Chron. 2. 10, &c.—m Gen. 11. 24, 26.—n See Gen. 11. 12.—o Gen. 5. 6, &c. & 11. 10, &c.—p Gen. 5. 1, 2.

about thirty years of age, being, as was SUPPOSED, the son of Joseph—of Heli—of Mathath, &c. This receives considerable support from *Raphaël's* method of reading the original *οὐκ ἐγενήθη υἱὸς Ἰωσήφ* *rov HAI, being (when reputed the son of Joseph) the son of Heli, &c.* That St. Luke does not always speak of sons *properly* such, is evident from the first and last person which he names : *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary; and *Adam*, who is said to be the *son of God*, is not properly such, but only so reputed. This observation is it next necessary to consider, that in the genealogy described by St. Luke, there are two sons *improperly* such : i. e. *two sons-in-law*, instead of two sons.

As the Hebrews never permitted *women* to enter into their genealogical tables, whenever a family happened to end with a *daughter*, instead of naming *her* in the genealogy, they inserted *her husband* as the *son* of him, who was in reality *but* *his father-in-law*. This import, Bishop Pearce has fully shown *vou(εσθαι* bears, in a variety of places—Jesus was *considered according to law, or allowed custom*, to be the son of Joseph, as *he* was of Heli.

The two *sons-in-law* who are to be noticed in this genealogy are *Joseph* the son-in-law of *Heli*; whose *own* father was *Jacob*, Matt. i. 16. and *Salathiel*, the son-in-law of *Neri*; whose *own* father was *Jeconias*, 1 Chron. iii. 17 and Matt. i. 12. This remark alone, is sufficient to remove every difficulty. Thus it appears that *Joseph* son of *Jacob*, according to St. Matthew, was *son-in-law of Heli*, according to St. Luke. And *Salathiel*, son of *Jeconias*, according to the former, was *son-in-law of Neri*, according to the latter.

Mary therefore appears to have been the daughter of Heli, so called by abbreviation for *Heliachim*, which is the same in Hebrew with *Joachim*.

Joseph son of Jacob, and Mary daughter of Heli, were of the same family; both came from *Zerubbabel*; Joseph from *Abiud*, his eldest son, Matt. i. 13. and Mary by *Rhesa*, the youngest. See ver. 27.

Salathiel and Zerubbabel, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from: *Solomon* in a direct line: and though St. Luke says that *Salathiel* was son of *Neri*, who was descended from *Nathan*, *Solomon's* eldest brother, 1 Chron. iii. 5. this is only to be understood of his having espoused *Nathan's daughter*, and that *Neri* dying, probably without male issue, the two branches of the family of David, that of *Nathan*, and that of *Solomon*, were united in the person of *Zerubbabel* by the marriage of *Salathiel*, chief of the regal family of *Solomon*, with the daughter of *Neri*, chief and heretrix of the family of *Nathan*. Thus it appears, that Jesus son of Mary reunited in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called *The Son of David*. It is worthy of being remarked, that St. Matthew, who wrote principally for the *Jews*, extends his genealogy to *Abraham*, through whom the promise of the Messiah was given; and St. Luke, who wrote principally for the *Gentiles*, extends his instruction to the *Gentiles*, extends his genealogy to *Adam*, to whom the promise of the Redeemer was given in behalf of himself, and of all his posterity. See the notes on Matt. i. 1, &c.

36. *Of Cainan*] This Cainan, the son of *Arphaxad*, and

father of *Sala*, is not found in any other Scripture genealogy. See Gen. x. 24. xl. 12. 1 Chron. i. 18, 24. where *Arphaxad* is made the father of *Sala*, and no mention at all made of *Cainan*. Some suppose that *Cainan* was a surname of *Sala*; and that the names should be read together thus, *The son of Herod, the son of Sala-cainan, the son of Arphaxad*, &c. If this does not untie the knot, it certainly cuts it: and the reader may pass on without any great scruple or embarrassment. There are many sensible observations on this genealogy, in the notes at the end of Bishop Newcome's Harmony.

ADDITIONAL OBSERVATIONS ON LUKE III.

Chronologers are generally agreed that our Lord was born four years before the commencement of what is termed the *VULGAR ERA* of his Nativity; that is, in the 749th year from the building of Rome, according to *Varro*. Herod the Great died about the 751st year of Rome, two years before the vulgar era, according to the most accurate chronologers; therefore, our common computation must be four years too late. It is universally agreed that Augustus reigned till A. D. 14. according to the common reckoning; therefore, the 30th year of Christ's age must correspond to the 12th year after the death of Augustus; or, which is the same, to the 12th year of the sole reign of Tiberius Cesar; and as, according to the general custom of the Jews, a person was not deemed qualified to enter on the public work of the ministry before he was 30 years of age, (though some did at 25,) it may be safely stated, that the 15th year of the reign of Tiberius coincided with the 30th year of the Baptist's age; and therefore it must have coincided also with the 30th year of our Lord's age, as the latter was born only six months after the former.

But here a question of great importance, and apparent difficulty, arises: if, as the greatest chronologers agree, Christ's 30th year was the same with the 12th year after the death of Augustus, how then can A. D. 26. which appears in these Notes in the margin of Luke, chap. iii. 1. be called both the 12th and 15th year of the reign of Tiberius? There are several ways of solving this difficulty: but I need refer only to the following, which is sufficiently obvious: on August 25, A. D. 11. Augustus associated Tiberius with himself, in the full government of the empire; or, as Velleius Paterculus expresses it, *ut æquum ei ius in omnibus provincis exercitibusque esset, quam erat ipsi*; "that he might have equal power with himself in all the provinces, and in all the armies of the empire." Now this accounts exactly for the three years of difference which appear to exist between the statement of St. Luke, and the computation of modern chronologists; the former reckoning from the time in which Tiberius was associated in the empire with Augustus; the latter from the death of Augustus, when Tiberius became sole emperor. For, as Tiberius was associated with Augustus on August 23, A. D. 11. and Augustus died August 19, A. D. 14. it appears that the time in which the two emperors reigned conjointly, was exactly two years and 355 days, or three years all but nine days.

That St. Luke reckoned the years of Tiberius from the above period, as many others certainly did, and not from the death of Augustus, is exceedingly probable; because, taken thus, all his dates agree: and a person who has been so careful as St. Luke evidently was, to fix the dates of the most important transactions he relates, by several chronological data, (as I have had occasion, more than once, to remark on the Notes on his Gospel, and the Acts,) could not be guilty of such an oversight as this would be, had he dated from the death of Augustus, every candid reader must allow. Besides, he uses a term which may be fairly thus explained, Luke lii. 1. *Evcreti tetrarchæ decessit tunc hyponovus Tiberio*; *In the fifteenth year of the government of Tiberius*; a term which is applied not only by the Sacred Writers, but also by the best Greek authors, to signify government in general, whether administered by king, emperor, deputy, toparch, prætor, or any other; and that the word should be understood of government in this general way, and not of that which is restricted to *abasileus*, *imperator*, or *monarch*, who reigns alone, not dividing the empire with any, and consequently being accountable to none, is rendered extremely probable by this use of the term in the very next word in this sentence; *Pontius Pilate being governor, hyponovovros*, (executing the office of governor,) of Judea; who certainly was not monarch of Judea, but a deputy of the Roman emperor. As Pilate, therefore, governed by the authority of Augustus, so Tiberius reigned in conjoint power with Augustus himself: and therefore, the term *hyponovia*, government; and *hyponovovros*, to exercise, or, execute the office of a governor, is with equal propriety attributed both to Tiberius, in his conjoint authority with Augustus; and to Pontius Pilate, or any other governor acting under the imperial authority. It would be easy to multiply examples here, and show that the word may be as well understood of a conjoint or deputy governor, as of an emperor or monarch. To all this might be added, the consideration that Tiberius must be reputed and called emperor by all the Roman people, as well during the time he was associated with Augustus, as after he became sole monarch. And would it not be natural for them, in speaking on the subject, to say, Tiberius is now in the first, second, or third year of his reign, even while Augustus was yet living? Nor could they speak any other language with propriety. It is true that, after the death of Augustus, the Roman historians generally attribute the whole forty-four years of the reign of Augustus, (the latter three of which he

had reigned conjointly with Tiberius,) to Augustus himself; and date the reign of Tiberius from the death of his predecessor; and this they do merely for distinction's sake: but we may safely state, that no man, who lived in the time of the conjoint reign of these emperors, as Luke did, would write in any other way concerning the reign of the surviving emperor, than Luke has done.

The chronology of very few facts in the whole compass of ancient history, can be ascertained with greater accuracy than that of Herod's death. Josephus, in his Jewish Antiquities, lib. xiv. cap. 14. s. 5. has fixed the time when Herod was named king by the Romans, with so great precision, as to inform us who were the Roman consuls that were in office at the period of this monarch's accession to the throne. His words are: *Ὁ μὲν πρῶτος τῆς βασιλείας παραλαβάνει, τυχὼν αὐτῆς ἐπὶ τῆς ἑκατοστῆς καὶ οὐδὲκῃς καὶ τεταρτῆς Ἀντωνίου, ὑπαγενοῦς Γαῖου Δομετίου Καλβινὸς καὶ Γαῖου Ἀσινίου Πωλλίωνος*. "And thus he (Herod) received the kingdom, having obtained it in the one hundred and eighty-fourth Olympiad, when Caius Domitius Calvins was consul the second time, and Caius Asinius Pollio the first time." Now it is certain, that these consuls were in office A. U. C. 714, according to the computation of Varro, which was that used by the Romans in the celebration of their secular games; and, consequently, this year must have been the same with the thirty-ninth, before the commencement of the vulgar era of Christ's nativity, according to the chronological table of Arch-bishop Usher, unquestionably one of the most accurate chronologers in modern times. Therefore, as Josephus, Antiq. lib. xvii. cap. 6. s. 1. and Bell. lib. i. cap. 33. s. 8. as well as other historians, has assigned the length of the reign of Herod the Great to be 37 years, it is certain, that the death of this king must have happened about the 751st year of Rome, that is to say, about two years after Christ's birth, and in the 2d year of the reign of Augustus Cesar, if we reckon the years of his reign from the battle of Actium, at which time the government of the triumviri was abolished, and that of emperors properly commenced. It is also certain, from most indisputable evidence, collected from the whole body of the Roman and Greek historians, that Augustus Cesar died 41 years after the battle of Actium, and, consequently, the 12th year of Tiberius's sole reign, must have been 28 years after the death of Herod; for 16, the years that Augustus reigned after Herod's death +12=28. It therefore follows, from the tables of Roman consuls, which have been carefully preserved in the Chronicle of Eusebius, that there was an interval of 65 years between the commencement of Herod's reign and that of Christ's public ministry; consequently, there is every evidence necessary to prove, that St. Luke did reckon the years of Tiberius's reign from the time that this monarch was associated with Augustus in the empire.

By all this it appears, that the time of which Luke speaks, was properly the fifteenth year of the reign of Tiberius, though only the twelfth after the death of Augustus. And that as Herod did not die, as chronologers generally agree, till the 751st year of Rome, which was the second year of our Lord; therefore, the whole account of the murder of the Innocents, as given by St. Matthew, chap. ii. is perfectly consistent. This being the real state of the case, it seems exceedingly strange, that learned men should have made objections to the verity of St. Luke's history on this account; and that some, to the disgrace of criticism, should have had the weakness or bigotry to pronounce, on such untenable ground, the evangelical history of the genealogy of our Lord to be spurious! But wisdom is justified of her children.

Further considerations on the best mode of reconciling and explaining the GENEALOGY of OUR LORD, as given by St. Matthew and St. Luke, chiefly extracted from the publications of the Rev. Dr. Barrett's fac-simile of a fragment of the Gospel of St. Matthew, from a MS. in Trinity College, Dublin.

Perhaps few questions have occasioned more trouble and perplexity to the learned, than that which concerns the genealogy of our blessed Lord, as it is given by the evangelists St. Matthew and St. Luke. The tables found in these writers are extremely different, and as some think, contradictory. Allowing the Divine inspiration of the authors, we must grant that they could make no mistakes in any point, and especially on a subject where the truth of the Gospel history, and the fulfilment of the ancient prophecies, are so nearly concerned. The expression of Le Clerc, however, *Universam antiquitatem exercitum habuerit*, is not strictly true. In later times, the difficulty has certainly excited much discussion; but it is worthy of remark, that while the archives of the Jews remained entire, the accuracy of the evangelists was never called in question. Hence it follows, either that some corrupt copies have since that time crept into the text, or that the true method of reconciling the seeming inconsistencies was then better understood. The silence of the enemies of the Gospel, both heathen and Jewish, during even the first century, is itself a sufficient proof that neither inconsistency nor corruption could be then alleged against this part of the evangelical history. If a charge of this nature could have been supported, it unquestionably would have been made. The Jews and heathens, who agreed in their hostility to the religion of Christ, were equally interested in this subject; and could they have proved

that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord and his disciples: for if the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messiah, nor any right to the Jewish throne. If his title, in this respect, were even questionable, it is impossible to suppose that the Jews would have withheld an allegation which must fully vindicate them in denying his Messiahship, and in putting him to death as an impostor. We may confidently assert, therefore, that his regular lineal descent from David could not be disproved, since it was not even disputed, at a time when alone it could have been done successfully, and by those persons who were so deeply interested in the event. The sincere believer may consequently be assured that whatever difficulties appear at present, had formerly no existence, and are even now of such a nature as cannot be allowed to shake the faith of any reasonable man. I would not, however, be understood to intimate that those difficulties are now insuperable: on the contrary, I am satisfied that the real difficulties are few, and that these have, for the most part, been satisfactorily explained by most of the evangelical harmonists.

Among those who have written on this difficult question, few seem to have studied it so deeply as Dr. Barrett; who, in his edition of a Fragment of St. Matthew's Gospel, has brought a unusual measure of general knowledge, correct criticism, and sound learning, to bear upon this point; and though it should not be admitted, that he has entirely cleared away the obscurities of the subject, yet by his criticisms, and even his conjectures, he has cast much light upon it generally, and certainly has lessened the difficulties which some of his predecessors in the discussion, had either left as they found them, or endeavoured to account for in a manner that could yield little satisfaction to the intelligent inquirer. As the subject is important, and Dr. Barrett's work is not likely to come into the hands of many readers, and is written in a language which but few can understand, I shall lay before them the substance of his elaborate dissertation; abstract his principal arguments and illustrations; transcribe his various corrected tables; and freely interperse such observations and explanations as the different branches of his reasoning may suggest.

The opinion of *Africanus* in his Epistle to Aristides (preserved by Eusebius, *Hist. Eccl.* l. i. c. 7.) which was received by the church for many centuries as the only legitimate mode of reconciling the evangelists St. Matthew and St. Luke, is the following:

"The names of kindred among the Jews, were reckoned in two ways. 1. According to nature, as in the case of natural generation. 2. According to law, as when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy, some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus, neither of the Gospels is false; the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers—him whose natural issue they were, though they did not bear his name; and him, to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name. If we reckon the generations according to Matthew, from David by Solomon, Matthew will be found the *third* from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi—Matthew and Melchi having each successively married the same wife, the latter begat children, who were begotten by the mother. Matthew descending from Solomon, begat Jacob of Estha.—After the death of Matthew, Melchi, who descended from Nathan, being of the same tribe, but of another race, took his widow to wife, and begat Heli; thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow, and begat Joseph, who by the law was accounted the son of Heli, because the law required the seed to be raised up to the deceased brother. Matthew therefore properly says, *Jacob begat Joseph*, but Luke says, *he was the son of Heli*, and it is worthy of remark, that this evangelist never uses the term *begot*, or *begetting*, because he traces up this genealogy by *putative*, and not by *natural* sons."

This is the substance of *Africanus's* account, which he says he received from the relatives of our Lord, who because of their consanguinity to him, were called *επαγγελοι*. Dr. Barrett notices the difficulties of this hypothesis (pp. 18, 19) and gives it up on the following principle, among others, which I think decisive:—that it refers wholly to the descent of Joseph from David, without attempting to prove that the son of Mary was the son of David.

Dr. B. then states his own hypothesis, viz. that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence appears a sufficient reason, that after *Matthew* had given his genealogical table, another should be added by *Luke*, fully to prove that Christ, according to the flesh, derived his descent from *David*, not only by his supposed father Joseph, but also by his *real* mother *Mary*. The writers who agree in

this opinion, Dr. B. divides into two classes. 1. Those who affirm that the families of Solomon and Nathan coalesced in *Salathiel* and *Zerubbabel*, after which they became divaricated, till they were at last reunited in the marriage of *Joseph* and *Mary*. 2. Those who assert, that *Salathiel* and *Zerubbabel* were distinct individuals, and deny that any coalition took place between the families previously to the marriage of *Joseph* and *Mary*. Dr. B. rejects this latter opinion, because it appears to contradict the divine promise, 2 Sam. vii. 12—16, for according to this hypothesis it would be evident, that *Mary*, and consequently *Christ*, did not descend from *David* by *Solomon*; he therefore proposes to support the other hypothesis, and to clear away its difficulties.

As *Iræneus*, *Africanus*, and *Ambrosius* assert, that *Luke* has some names interpolated: to detect this error, Dr. B. divides the genealogy into four classes. 1. From *God* to *Abraham*. 2. From *Abraham* to *David*. 3. From *David* to *Salathiel*. 4. From *Salathiel* to *Christ*. From *Abraham* to *Christ*, *Ambrosius* reckons fifty generations, i. e. fifty-one names; *Africanus* reckons from *Abraham* to *Joseph* fifty persons, i. e. to *Christ*, fifty-one names; but the present text contains fifty-six names. Hence it is probable, five names are interpolated, unless we suppose the name of *Abraham* to be excluded, and then there are four names in the three succeeding classes to be expunged. In the first division therefore there is no interpolation. As to the second division, from *Abraham* to *David*, it is evident, from the consent of the Fathers, from the consent of MSS. and Versions, and from the books of the Old Testament. *Ruth* iv. 18. 1 Chron. ii. 9, 12, that neither of the evangelists had suffered any interpolation in this part of the genealogy; though in *Luke* iii. 33, some MSS. and Versions insert another name between *Aram* and *Esrom*. Thus the Coptic: *σα Ανωδαδ, σα Αδιν, σα Αρι, σα Εσρου*. Having accounted for this error, and finding no evidence, in the received text, of an interpolation in this second part of the genealogy, Dr. B. examines whether the four names be not found in the two parts of the genealogy between *David* and *Christ*, or, which is more likely, in that which follows the *Babylonish* captivity; as previously the Jews were both punctual and correct, in keeping their genealogical records.

Recent interpreters have asserted, that two names, *Matthai* and *Leri*, have been interpolated, ver. 24, because *Africanus*, endeavouring to reconcile the evangelists, places *Melchi* the *third* from the end, and making him the father of *Heli*, leaves no room for *Matthai* and *Leri*. This method of reconciling the evangelists is followed by *Ambrose*, lib. 3. in *Luc*. *Hieron.* Com. in *Matthew*, *Nazianzen* in his genealogical verses, and *Augustin*, *Retr.* ii. 7. But on the other hand, it is objected, 1. That the testimony of these Fathers is worthy of little credit, because inconsistent with itself. *Austin* himself mentions forty-three generations from *David* to *Christ*, seventy-seven persons in the whole genealogy: he therefore could omit none. 2. Though *Africanus* does omit some, it is not certain which they are; it is possible he transposed *Matthai* and *Leri*; for it does not appear when he makes the father of *Melchi*. *Damasceus*, who endeavours to reconcile *Africanus*, transposes these names, and makes *Levi* the father of *Melchi*, not his son; as does also *Epiphanius* in a hitherto inedited fragment, produced by Dr. B. in this publication, p. 46. In the Cod. A. of *Matthai*, instead of *Matthai* the son of *Leri*, the son of *Melchi*, the son of *Janna*; we read *Melchi*, the son of *Matthai*—of *Janna*—of *Leri*: it does not follow, therefore, that *Africanus* omitted *Matthai* and *Leri*. 3. These names are not omitted in any of the ancient Versions, nor in any MS. yet discovered.

In order to give a satisfactory view of this part of the subject, Dr. B. introduces a synopsis of the principal various readings of MSS., Versions, &c. on *Luke* iii. 24—31; from which I judge it necessary to make the following extract.

24. *Μελχι* is omitted by the Cod. Vaticanus—Instead of *Μαθαρ, του Αδιν, του Μελχι, του Ιαννα*, one of the *Bodleian* MSS. reads *Μελχι, του Μαθαρ, του Ιαννα, του Αδιν*.

—*Μαθαρ*, many MSS. read *Μαθαρ*, and the Antehieronymian versions read, some *Matthias*—*Mathei*—*Matthi*—*Matai*—*Mathe*—and *Matthias*.

—Instead of *Ιωσeph, Ιωαννα*, is read in one of *Matthai's* MSS.

25. *Ματθαίος*, is omitted by several of the Antehieronymian versions, and by the Vulgate. —*Αυωσ*, omitted also by the same. —*Ναυω*, is read *Ναυωμ* by some, and *Ανωμ* by others. —*Ελχι* is read *Ελχιμ, Εσσα*, and *Ελρι*, in different MSS. and *Seri* by four of the Antehieronymian. —*Ναγγαι*, in many MSS. *Αγγαι*, in the Vulgate *Μαγγε*, and in the Cod. Vercellensis, *Nancee*; instead of *Ναγγαι*, one of *Matthai's* MSS. has *Ζακωω*.

26. *Μααδ*, is omitted by the Vulgate, and some of the Antehieronymian versions. The Cod. Forjulensis has *Mandat*. —*Ματθαίω*, the Cod. Leicester. reads *Μαθιω*, and some of the Antehier. *Matthiani*, *Matthia*, and *Matthath*; and one adds *Jae* after *Ματθαίω*. —*Σεμει*, in one of *Matthai's* MSS. *Αεμ*. —*Semeja* and *Semein* in the Vercell. and Veronesis. —*Ιωσeph*, the Cod. Vatic. and Cod. L. in Griesbach read *Ιωσeph*; several others agree in the same reading, and with them the Coptic and Armenian versions, and Greg. Nazianzen. Some also read *Oserh, Osche, Joseth, and Joseph Osse*. —*Ιωδα*, read *Ιωδα*, in Cod. Vat. L. Cod. Leicester. and *Ιωδα* and *Joad* by some Latin MSS.

27. *Ioaava* read *Iouavar*, by the Cod. Alexandr. Vatic. and several others, *Iavav*, and *Jana* by some others.

30, 31. *Elaeazra*, *Melea*, *Maava*, are omitted in some of the Latin MSS. *Mela* only is omitted in one of the Antehieronymian.

From this collation of authorities, Dr. B. concludes, 1. That the omission of *Melchi*, in the Codex Vaticanus is an error, as it contradicts Africanus, and all the Fathers, Versions, and MSS. 2. That three names have been omitted in the Antehieronymian versions by Sabatier; and also in the Cod. Verell. and Cod. Veron. viz. ver. 25. *Mattathias* and *Amos*; and in ver. 26. *Maath*.

Of these two, viz. *Mattathias*, ver. 25. and *Maath*, ver. 26. are omitted in Dr. B.'s MS. Z. which contains a copy of the Antehieronymian version; and which also reads *Mattathias* for *Matthai*. Hence arises a suspicion that *Maath* is an interpolation, and should be omitted, and that *Mattathias*, ver. 26. although omitted in many MSS. is that which occurs ver. 25. As to the names *Melea* and *Mainan*, both appear to be interpolated. Excluding these four names, *Mattathias*, *Maath*, *Melen*, and *Mainan*, (unless for one of these, *Amos* should be rejected) the genealogy will consist of seventy-two generations.

These generations Dr. B., following Irenæus, thinks, should be laid down in the following order.

1. Jesus. 2. Joseph, (or Mary the daughter of Heli.) 3. Heli, the grandfather of Christ. 4. Mathath. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Mattathias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge. 14. Semei. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zerubbabel. 20. Salathiel. 21. Nuri. 22. Melchi. 23. Adhi. 24. Cosam. 25. Elmodum. 26. Er. 27. Jose. 28. Elizear. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattathia. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naasson. 45. Amiadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Judah. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nabor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Cainan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Methusala. 66. Enoch. 67. Jona. 68. Mahalaleel. 69. Cainan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty-one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now let thirty years be reckoned to each generation between Christ and David; Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David, in fact, was born 1055, B. C. whence there appears an error of fifty-five years, or about the twentieth part of the whole time in so many generations. But according to the received text of Luke, Salathiel must be born B. C. 650, and David 1200; this would be an error of 175 years, or one sixth part of the whole interval.

Dr. B. endeavours to solve the principal difficulty by adopting the genealogy of David as delivered in 1 Chron. iii. In this chapter, and in the book of Kings, the whole is laid down in the most accurate manner, till the reign of Jeconias; after which, he supposes, some errors have been admitted into the text.

1st. Because what is recorded ver. 19. is repugnant to other parts of Scripture: viz. *Pedaiah* is said to be the father of *Zerubbabel*, whereas *Salathiel* is reckoned to be the father of *Zerubbabel* according to Ezra iii. v. 2. Neh. xii. i. Hagai i. 1, 12. 14. ii. 23. 1 Esdr. v. 5. see also Josephus, *Ant. book* xi. 4.

2dly. Although the obvious design of the writer is to bring down the regal family through *Zerubbabel*, yet the names which he mentions in the 22d, 23d, and 24th verses cannot be connected (by the assistance of the 21st verse) with *Zerubbabel*, mentioned in the 19th verse. The breach in the connexion renders it impossible to construct the genealogical tree downward from *Jeconias*; for although some copies mention the sons of *Rephaiah*, yet it no where appears who was his father.

3dly. Many names occur in these verses, such as *Delaiiah*, *Pelaiiah*, *Rephaiah*, *Pedaiah*, or *Pheraiah*, which very nearly resemble each other, not only in the sound, but also in their constituent letters. This very similitude is a ground of suspicion, as in such names it was impossible to prevent confusion.

4thly. Nor is the opinion of the rabbins exempt from similar chronological difficulties: they assert that *Salathiel*, the son of *Jeconias*, was the father of *Pedaiah*, and grandfather of *Zerubbabel*. This will appear to be impossible, when it is considered that *Jeconias* and his queen were both led into captivity, B. C. 699. (Jer. xix. 20, 21.) and none of his children are recorded, whence it is inferred that then he had none; *Salathiel*, therefore, could not be born before the year 598. Supposing him to have been born at this time, and at the age of twenty to have had a son born, *Pedaiah*, who also shall be supposed at the same age to have had a son born; even then *Zerubbabel* could not have been born before 558; and yet he was superintendent of the Israelites on their return from the Babylonish captivity in 536; i. e. when he would be only twenty-two years old. On the contrary, it is evident, from 1 Esdr. v. 5, that he had a son named *Joachim*, who was one of the chief men that conducted the returning Israelites; therefore he must be more than twenty-two years old. Besides, it will be manifest that only two generations had intervened, if we compare the sacerdotal with the regal line. *Jeconias* was contemporary with *Seraiah*; their sons were

Salathiel and *Josedek*, therefore *Salathiel* and *Josedek* were contemporaries. *Jeshua*, the son of *Josedek*, was coeval with *Zerubbabel*; who was therefore the son, not the grandson, of *Salathiel*. 8. Jeron himself, while he endeavours to prove that *Salathiel* and *Pedaiah* were the same person (*Quæst. Heb. in Lib. Paral.*) evidently grants that he considered *Zerubbabel* as the grandson of *Jeconias*, and that only two generations had intervened.

5thly. There are manifest errors in verses 13–22, for there are only five sons of *Sheamaiah* numbered in ver. 22. and yet there are said to be six.

6thly. The enumeration of the children of *Zerubbabel*, 1 Chron. iii. 19, 20, is imperfect, as it is evident, from 1 Esdr. v. 5, that *Zerubbabel* had a son named *Joachim*, of whom no mention is made. 1 Chron. iii. 19, 20, but *Jechamiah*, a name very similar to this, is found in verse 15. Nor are *Rhesa* or *Abiud* mentioned among his children, although Luke mentions the former, and Matthew the latter.

7thly. If we have recourse to the hypothesis of St. Jerom, which supposes that those who are mentioned, 1 Chron. iii. 15, are the children of *Jeconias*, and that *Pedaiah*, one of them, is the same with *Salathiel*; and that *Zerubbabel* was the grandson of *Jeconias*, and the son of *Salathiel*, alias *Pedaiah*—it may be objected, that it is not at all likely that he was called *Salathiel*, ver. 17, should be called by a different name, ver. 18, nor will the difficulty be removed if it be granted that *Salathiel* and *Pedaiah* were brothers, and that *Zerubbabel* was the actual son of the one, and the legal son of the other, according to the law. (Deut. xxv. 6.) Let it be supposed that one of these, e. g. *Pedaiah*, died childless, and that his brother took his wife; from this marriage *Zerubbabel* and *Shimei* are mentioned as sons of *Pedaiah*; but according to the law, the first-born only succeeded in the name of the deceased, and was accounted the legal child. Let *Zerubbabel* be the first-born; as *Shimei*, therefore, was not the legal son of *Pedaiah*, he may have been his real son; therefore *Pedaiah* did not die childless,—which is contrary to the hypothesis.

8thly. The versions do not agree in the name of the father of *Zerubbabel*: instead of *Pedaiah*, the Arabic and Syriac bring in *Nedabiah*, and some MSS. of the LXX read *Salathiel*, in the place of *Pedaiah*; and those which agree in making *Pedaiah* the father of *Zerubbabel*, express the name differently. For instance, Kennicott's MS. No. 1, both in ver. 15. and 19. reads *Peraiah* for *Pedaiah*, which is the reading of the Syriac and Arabic, in ver. 15. This is worthy of remark, because the name of *Rephaiah* occurs, ver. 21, which, by the transposition of the two first letters, might be easily converted into *Peraiah*, or *Pedaiah* פֶּדַיָּה or פֶּרַיָּה *Rephaiah*; and it is further necessary to remark, that the father of this *Rephaiah* is not mentioned. As the names of the posterity of *Jeconias*, the son of *Zerubbabel*, are mentioned, ver. 21, with the names of *Rephaiah* and his posterity, (i. e. ver. 20.) abundant, we read פֶּרַיָּה בְּנוֹ, his son, for פֶּרַיָּה בְּנוֹ, sons, it will not appear improbable, that this *Rephaiah* was the son of *Zerubbabel*. Among those who were employed in repairing *Jerusalem*, *Rephaiah*, the son of *Hur*, who is said to have been prince of the half part of the city, is mentioned, Nehem. iii. 9. "Hur," Dr. B. thinks, "was probably the same with *Zerubbabel*;" the Septuagint call him *Soro*, and one of the Kennicott MSS. פֶּרַיָּה. In this place it is difficult to comprehend Dr. B.'s meaning: *Pagaia vios Soro* is certainly found in the Codex Vaticanus of the LXX, but in the Codex Alexandrinus *vios Soro* is omitted. No MS. of Kennicott's has פֶּרַיָּה *ben sar*, for *vios Soro*. Two MSS. omit the whole verse; and the word פֶּרַיָּה *Hur*; and one the following word פֶּרַיָּה *sar*: this last word cannot possibly be put in the place of פֶּרַיָּה *Hur*, for it is properly the first word of the following clause: פֶּרַיָּה בְּנוֹ פֶּרַיָּה *sar chatsi pelce yerushalam*, prince of the half part (or, the region) of *Jerusalem*. Among those who were employed in repairing the city, in Neh. iii. 12, is *Shallum*, the son of *Hillopesh*, perhaps *Meshullum*, the son of the eloquent, 1 Chron. iii. 12, viz. *Zerubbabel*, whose eloquence and doctrine are celebrated, 1 Esdr. iii. 4. Jos. Ant. xi. 4. It must, however, be acknowledged, that the Syriac verse reads it differently, Neh. iii. 9. and *Jeremiah* the son of *Hur*, ver. 12. And *Shallum* the son of *Hatash*.

From these considerations Dr. B. concludes, that those who are mentioned, ver. 15, were not the sons of *Jeconias* (Obs. 7.) nor the sons of *Salathiel*, (Obs. 4.) and that consequently they must be sons of *Zerubbabel*, as seems tolerably well ascertained by a collation of the 3d, 6th, and 8th observations—that *Pedaiah* or *Peraiah* is the same, who, in ver. 21, is called *Raphaiah*, and who is mentioned, Neh. iii. 9. and that *Jechamiah* is no other than *Joachim*, who, according to Esdr. v. 5, was the son of *Zerubbabel*. Both these names, *Pedaiah* or *Peraiah*, and *Jechamiah*, occur, 1 Chron. iii. 15. consequently a verse is transposed, a thing not unfrequent in the Sacred Writings. The text, therefore, of 1 Chron. iii. 15–22, should be read, as Dr. B. contends, in the following order:

15. And the sons of *Salathiel*, *Zerubbabel*, and *Shimei*, and the sons of *Zerubbabel*, *Meshullum*, *Hananiah*; and *Shelomith* his sister.

16. *Hathashah*, and *Ohel*, and *Berechiah*, and *Hasadiah*, *Josubabed*.

17. And *Malchiram*, and *Rephaiah*, and *Shenazar*, *Jechamiah*, *H-shamah*, and *Nedabiah*; six.

18. And the sons of *Hananiah*, *Pelataiah*, and *Jesiah*; the

sons of Rephaiah; Arnan his son; Obadiah his son: Shechaniah his son: (reading according to Houbigant, רב, beno, for בני beui.)

22. The sons of Shechaniah; Shemaiah—the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat; five.

On the propriety of the substitution of רב beno, his son, for בני beui, sons, in ver. 21. I cannot but agree with Dr. B. That the latter is a corruption, appears to me self-evident; the mistake might easily be made, from the great similarity between רב and בני; and numerous mistakes of this kind in the sacred text, have long been the perplexity and the complaint of critics. Houbigant's note on this verse is worthy of serious regard: "Il est évident quod hoc versu quater legitur, quater esse legendum רב filius ejus, docet ipsa per se pagina sacra. Nec aliter legunt omnes Veteres, sed in fine post רב addendum רב filius ejus, quod etiam legebant Veteres, et quod scriba omisit deceptus similitudine ejus רב quod sequitur initio versus 22." Houbigant in loco.

From these observations, Dr. B. concludes, that by an error of the transcriber, Pedaiiah is put for Rephaiah, or Peraiah in ver. 18. whilst in ver. 21. the proper name Rephaiah is retained: hence those whose names are mentioned in ver. 18. were supposed not to be the sons of Zerubbabel, and so the whole verse in which they were contained, was transposed, and put before the 19th verse, where the name of Zerubbabel occurs; and as the last word of this verse, viz. Nebudiah, or נבדiah, according to the Septuagint, (who omitted the word sir in this place, and added it to ver. 22.) contains almost all the letters of the words בני פדiah Pedaiiah; this word, by a mistake of the transcriber, was changed into בני פדiah beui Peraiah, and thus it was supposed that a mistake in a name twice written was corrected; hence it was that Zerubbabel was called the son of Pedaiiah, whose name occurred in the preceding verse. Many examples of similar permutations occur in the Sacred Writings, see Job xl. 1—15. which ought to be placed, as both Kennicott and Heath have observed, between what is related chap. xl. 2, 6, and 7. see also Exod. xxx. 1, 10. also Job xxxi. 38, 39, 40. which should follow chap. xxxi. 25. A similar transposition may be seen 1 Chron. ii. 2, 17. where the whole clause appears to be taken from Neh. ii. 19. Many other instances appear in Kennicott's *Disquisitions on the state of the printed Hebrew text.*

Dr. Barrett having thus far made his way plain, proceeds to lay down a table of the regal line, taken from 1 Chron. iii. on each side of which he places the genealogy as given by the evangelists St. Matthew and St. Luke, that the general agreement may be the more easily discerned.

Matthew, chap. 1.	1 Chron. chap. iii.	Luke, chap. iii.
Salathiel	Salathiel	Salathiel
Zerubbabel	Zerubbabel	Zerubbabel
<i>First generation</i>		
omitted	Rephaiah	Rhesa
<i>Another generation</i>		
omitted	Arnan, or Onan	Joanna or Jonan
Abiud	Obadiah	Juda
Eliakim	Shechaniah	Joseph or Joseph
<i>A third generation</i>		
omitted	Shemiah	Semei
<i>No corresponding generation</i>		
<i>No corresponding generation</i>		
<i>Maath</i>		
<i>Fourth generation</i>		
omitted	Neariah	Nagge
Azor who is also	Azrikam who is	Eshi (from whom
descends Joseph	Elioena	descended Mary)
who espoused	Joanan Joanam	Naum or Anum.
Mary		

Dr. Barrett then proceeds to lay down the two following propositions.

1. That Salathiel in Matthew is the same with Salathiel in 1 Chron. iii. This admits of no doubt, and therefore he dispatches it in a single sentence; both were descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.

2. That Salathiel in Luke is the same with Salathiel in 1 Chron. iii. 17. the same as in Matthew i. and consequently that Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon, as Dr. B. asserts, "if Christ has no descended from a Solomon, he cannot be the Messiah." Having taken for granted that Salathiel in Matthew is the same with Salathiel in 1 Chron. he proceeds to deduce the following consequences from his hypothesis: 1. Zerubbabel in 1 Chron. is the same with Zerubbabel in Luke; they agree in name, the time also is the same, and they had the same father. 2. Rephaiah in 1 Chron. is the same with Rhesa in Luke, where a notable coincidence occurs in the names. 3. Arnan in 1 Chron. is the same with Joanna in Luke; and here it is worthy of notice, that in one of Kennicott's MSS. the name was originally written פנה Onan, a name being used instead of רב Rhesa. It is well known that the MSS. in Luke write the name in a great diversity of forms, viz. Iava, Iovar, Iovay, Iovva, Iova, and some Iovar, be-

tween which and Onan there is but little difference. 4. Obadiah in 1 Chron. is the same as Judah in Luke. In this name may be found that of Abiud mentioned Matt. i. 13. who is the third from Zerubbabel; whence it is evident, that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name: some write it Iovada, which answers to the Hebrew Joida, or even יבדיה Yadiiah. Obadiah was one of the priests who signed and sealed the same covenant, Neh. x. 3. and seems to be the same with Iddo, Neh. xii. 4. who returned with Zerubbabel. See Newton, Chronol. p. 361. 5. Shechaniah in 1 Chron. is the same with Joseph, or Osech, between which names there is a considerable similitude. 6. Shemaiah in 1 Chron. is the same with Semei in Luke. In this place the names perfectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct; and that Salathiel in Luke is the same with Salathiel in 1 Chron. iii. especially, when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them, was divided into two almost equal parts by Salathiel. The two generations which occur after Semei in Luke, Matthisias and Maath, of which no trace is found in 1 Chron. iii. are already rejected from the text of Luke, as interpolations, according to the proofs advanced in Dr. Barrett's second section. Immediately after Shemaiah, the writer of 1 Chron. iii. subjoins Neariah, in which Dr. B. supposes he has found the person called Nagge in Luke iii. 23. as he thinks the names do not differ widely, for the LXX. whom Luke generally follows, often express the Hebrew נא, by the Greek Ν, gamma; and even in this chapter, for the נא of the Hebrew text, they write Ναγγε.

To this Neariah, says Dr. B. the book of Chronicles gives three children; in Azrikam, the first of these, we discover the Azor of St. Matthew, the son of Eliakim. But, according to the opinion of some critics, Azor should be inserted between Eliakim and Azor: (See Le Clerc in Hammond, vol. i. p. 6.) or according to others, between Abiud and Eliakim (Drusius. Crit. sac. in Matt.) However this may be, Dr. B. thinks he can discover Shechaniah in Eliakim, and either Shemaiah, or Neariah, in Azor. Another son of Neariah was Elioena, the same probably which Luke calls Eshi or Es-lin; nor can they be considered as different persons, though their names in Greek and Hebrew do not perfectly correspond. He thinks also that Elioena in 1 Chron. iii. and Elisthean in the LXX. are different, although they certainly may be names of the same person differently written, and signify the same son of Neariah. As Elioena and Azrikam are different, the same may be said of Eshi and Azor; hence the family of Salathiel became branched out into two families, one of which is traced by Matthew, the other by Luke. It is not therefore surprising if the subsequent names, as far as Joseph, should differ, as a different line of descent is described. Luke gives to him Eshi, a son called Naum, or Anum; and in 1 Chron. iii. among the sons of Elioena, we meet with Joanan sometimes written Joanan—names which have a considerable similitude to that recorded by Luke.

Having thus fixed the genealogy, by proving that Salathiel in Matthew and Luke is the same with Salathiel in 1 Chron. iii. 17. Dr. Barrett proceeds to inquire whether chronology will support him in the times of those generations, the correlative succession of which he has endeavoured to ascertain. In the year 445 B. C. Nehemiah returned to Jerusalem, at which time both Shemaiah, the son of Shechaniah, and Rephaiah, who preceded him four generations, were employed in building the walls of the city. At this time, therefore, Shemaiah must have been very young, Dr. B. supposes about twenty years old; he also considers that each of the generations consists of the same number of years; that Rephaiah must consequently be about a hundred years old, to have been born in the year before Christ 545; his father Zerubbabel to have been born about the year 570, and Salathiel in 590 or 595; there is, consequently, no place for the suppositione Pedaiiah, because Elioena had not at that time been born. Salathiel, Matt. i. 12, as he is not led away captive till the year 599. Shemaiah, above mentioned, had a brother called Hattush, the son of Shechaniah, who is mentioned Ezr. viii. 2, 3. and 1 Esdr. viii. 29, as returning to Jerusalem with Ezra; and as Shemaiah had more sons, the last but one of whom was Neariah; this Neariah may be considered as having been born in 420, when Shemaiah was about forty-five years old. We may also suppose, says Dr. B. that in the fortieth year of Neariah, or before Christ 330, Elioena the youngest son, was born. Now as Elioena begat several sons, the youngest of whom was Joanan or Naum, it will not appear improbable, if we consider Naum to have been begotten in the year 340, or the fortieth year of Elioena. The line of Naum is carried no further in the book of Chronicles, whence we may suppose he had reared no children in the time of Simon, sur-named the Just, who was high-priest from 242 to 253, and is thought to have put the finishing hand to this book. It is probable, therefore, that Naum begat Amos in 240, when he himself was in the fiftieth year of his age. After Amos, let thirty years be computed for each generation, or a hundred years for three, and the dates of these generations will appear as under.

MATTHEW.	LUKE.	A. a. C.
Azor born before Christ 380	Elioenai, or Esli, born	380
A generation omitted	Naum	340
Another generation omitted	Amos	290
Sadoc	Matthias	260
Achih	Joseph	230
Eliod	Anna	300
Elezar	Melchi	165
Matthan	Levi	130
Jacob	Matthat	100
Joseph, the husband of Mary	Heli	65

Dr. B. now proceeds to inquire, whether by the proposition it appears, that *Salathiel* in *Luke*, and *Salathiel* in *1 Chron.* are the same person, provided the generations be traced up to David. This inquiry, he acknowledges, is pressed with many and great difficulties; and the utmost that can be expected from it is, to show that the objections advanced against it are destitute of force.

Matthew states that *Jechonias* was the father of *Salathiel*; but Luke says that *Neri* was his father. These two accounts, however, may be reconciled by the hypothesis, that *Neri* was the maternal grandfather of *Salathiel*, and hence, according to the custom of the Hebrews, put down for his father; so we read, *Ezra* ii. 61. *Who took a wife of the daughters of Barzillai, and was called after their name.* The truth of this hypothesis is next examined.

It is a received opinion among the Jews that *Susanna* was wife of *Jechonias*, and mother of *Salathiel*, which is confirmed by *Biblioth. Clement. Vatic. tom. i. page 490.* where it is said, "that *Joachim*, the husband of *Susanna*, was supposed to have been the king whom *Nebuchadnezzar* shut up in prison, whence he was liberated, on the death of that monarch, by his son and successor, *Evil-merodach*. Of *Susanna* was born *Salathiel*; because he was of the royal line, the elders of the people sat in judgment in his house, as in the palace of the king." That *Susanna* was nearly allied to the throne, will be readily credited, if it is considered that when she came to the tribunal, she was accompanied by fifty servants: (see the Septuag. version of *Daniel*, fol. Romæ, 1772.) this was a proof of the regal state; for when *Absalom* and *Adonijah* affected the throne, they prepared fifty men to run before them, (*2 Sam. xv. 1. 1 Kings i. 5.*) The Jews also affirm that she was of the tribe of *Judah*.

Dr. B. next inquires into the genealogy of *Neri*, whom he supposes to be the same with *Neria*, mentioned so frequently by *Jeremiah*, ch. xxxii. 12, 16. xxxvi. 4, 8, 14, 32. xliii. 3, 6. xlv. 1, 41, 59, and who was the father of *Baruch* and *Seriaiah*. *Baruch* was certainly of an illustrious family, as we learn from *Josephus*, (*Ant. x. 11.*) who calls him the son of *Neri*. This Dr. B. further establishes by the following considerations. 1. The title of *prince* is given to his brother *Seriaiah*, *Jer. xli. 59.* 2. When the Jews were conquered by the Chaldeans, *Jolanan*, the son of *Kareah*, took the remnant of *Judah*, and all the nobility and persons of distinction, and carried them down into Egypt; and among these were *Jeremiah* the prophet, and *Baruch*, the son of *Neria*, *Jer. xliii. 5-7.* 3. The words of *Jer. xlv. 4, 5.* "The Lord saith, Behold, that which I have built I will break down, and that which I have planted will I pluck up; and ye seeketh thou great things for thyself, seek them not. I will bring evil upon all flesh," &c. Here it is evident the threatening is directed against the house of *David*; (*2 Sam. vii. 16. 1 Chron. xvii. 25.*) and the great things which *Baruch* sought for himself, were certainly a share in the government of the land, as being nearly allied to the throne, or even the throne itself. 4. Add to this, that the Jews alleged as a charge against *Baruch*, that by his instigation, *Jeremiah* exhorted them rather to continue under the power of the Chaldeans, than escape to Egypt, *Jer. xliii. 3.* which seems strongly to intimate that he expected to exercise the regal power over the remaining Jews, by the assistance of the Chaldeans, which he could not expect to maintain in Egypt. From all these considerations, Dr. B. infers, that *Baruch*, and consequently *Neria*, sprang from *Nathan*, the son of *David*.

As nothing is related of the ancestors of *Neria*, Dr. B. is obliged to recur to conjectures, the chief of which are the following. "Maaseiah or Melchi, the father of *Neria*, was probably the same who, during the reign of *Josiah*, was governor of the city, *2 Chron. xxxiv. 8.* whom the Syrian calls the scribe, and the Arabic the teacher of the city. Probably, also, *Simone* the son of *Juda*, (*Luke* iii. 30) is the same as is called *Maaseiah*, the son of *Adaiah*, *2 Chron. xxiii. 1.* *Simone* and *Maaseiah*, (Dr. B. observes,) are written in nearly the same letters, and differ scarcely, except in their situation. As to the names of *Adaiah* and *Juda*, the difference is nearly the same with that already observed between *Obadiah* and *Judah*, *Luke* iii. 26." That the names in the Old Testament have been extremely corrupted, not only in the different translations through which the Sacred writings have passed, but also in various copies of the original, is well known to every biblical critic, and has been continually deplored, from the days of *St. Jerom* to the present hour. The complaint of this father, in his comment on *Ezekiel* xl. 7. is as follows:—*Stim mensus est limen porte quod LXX. Græc. nominant, pro quo in Hebræo scriptum est Seph; et diligenter et studiosum lectorem admonendum puto—ut sciat omnia pro-*

pè verba Hebraica et nomina quæ in Græca et Latina translatione sunt posita, nimia vetustate corrupta scriptorūque vitio depravata, et dum de inemendatis scribuntur inemendatiora de verbis Hebraicis facta esse sarmatica imò nullius gentis, dum et Hebræ esse desierint, et aliena esse non ceperint. Hieron. Opera, vol. iii. col. 981. edit. Martinav.

Dr. B. thinks, that if the above hypothesis be allowed as probable, it will follow, that the family of *Nathan* was concealed in an humble and obscure situation, until almost the whole race of *Solomon* was destroyed by the treachery of *Athaliah*. *Maaseiah* or *Simone*, the prince of this family, fearing a similar destruction, and being moved with pity towards his relative *Joash*, and having, by the assistance of *Jehoiada* the priest, removed *Athaliah* out of the way, set *Joash* at his throne, according to the particular account in *2 Chron. xxii. 23.* From that time the wealth and dignity of this family increased, till the whole line of *Solomon* becoming extinct, *Jechonias*, his only remaining heir, took *Susanna*, the daughter of *Neria*, to wife; to which circumstance, Dr. B. thinks, the author of *Psalm cxxxii. 17.* probably alludes: "There will I make the horn of *David* to bud; I have ordained a lamp, (that is, *Neri*) for mine anointed." Here Dr. B. plays a little on the original word נֵר, *ner*, a lamp; and as נֵר, *Neri*, signifies my lamp, and נֵרִי, *Neria*, the lamp of the Lord, he seems to think this a prophetic declaration of the preservation of the seed royal in the person of *Neria*, the direct ancestor of Christ. Supposing this hypothesis to be true, Dr. B. constructs his genealogical table in the following manner, beginning at the division of the line of *Solomon*, and omitting *Melea* and *Mainai*, for reasons that have been already assigned.

1 Solomon.	1 NATHAN.
2 Rehoboam	2 Matthatia
3 Abiah	3 Eliakim
4 Asa	4 Jonan
5 Jehoshaphat	5 Joseph
6 Jehoram	6 Judah or Adaiah
7 Ahaziah	7 Simeon or Maaseiah
8 Joash	8 Levi
9 Amaziah	9 Matthat
10 Uzziah	10 Jorim
11 Jotham	11 Eliezer
12 Ahaz	12 Jose
13 Hezekiah	13 Er
14 Manasses	14 Elmodam
15 Amon	15 Cosam
16 Josias	16 Addi
17 Jehoiakim	17 Melchi or Maaseias
18 Jehoiachin or Jechonias	18 Neri
	19 Susanna

On the ancestors of *Mary*, and the consanguinity between her and *Joseph*, Dr. B. shows that the Virgin descended, not from the tribe of *Levi*, (an opinion which some of the ancients embraced,) but from the family of *David*; and brings several additional arguments, to prove that *St. Luke's* professed object was to trace out the genealogy of *Mary*, and *St. Matthew's* that of *Joseph*.

According to the universal voice of antiquity, the father and the mother of the Virgin were called *Joachim* and *Anna*. Dr. B. thinks it indisputable that *Joachim* is the same name with *Eli*, *Luke* iii. 23, or *Eliakim*, *2 Chron. xxxvi. 4.* To give a greater probability to the opinion that *Luke* delivers the genealogy of *Mary*, Dr. B. refers to those Jewish writings quoted by *Lightfoot*, in which the mother of our Lord is called מְרִיָּה *Mary* the daughter of *Eli*; and though the latter word is written מְרִיָּה instead of מְרִיָּה this does not, in his opinion, tend to invalidate the argument, as מ and י are frequently interchanged. It may, therefore, be taken for granted, that *Eli* was the father of *Mary*, and maternal grandfather of Christ, and that he is considered by *St. Luke* as the real father of Christ, while *Joseph* was only the putative father; and thus Dr. B. thinks, his own exposition is not only confirmed, but *Luke* is represented to be consistent with himself through the whole of his account: for in the same way as *Neri* is said to be the father of *Salathiel*, though it is evident he was no more than his maternal grandfather, so *Eli* would appear to be the maternal grandfather of Christ, although he is called his father. On the contrary, if the hypothesis of *Africanus* be adopted, the genealogy by *St. Luke* is self-contradictory. Dr. B. next takes into consideration the family of *Anna*, the mother of *Mary*. It is generally agreed, that the father of *Anna* was named *Matthan*; who this person was, is not easy to be known. Some suppose him to have been a priest; and as it was lawful for the daughters of the priests to marry into any tribe, (*Lev. xxi. 12.*) we may perceive how *Mary* could be the cousin (אֲרָמְיָה) of *Elisabeth*, (who was really of the tribe of *Levi*) though her father *Joachim*, or *Eli*, was a descendant of the tribe of *Judah*.

From considering the family of *Anna*, the Virgin's mother, Dr. B. proceeds to the family of *Joachim*; but in this examination, he finds very few documents to guide his inquiries. Ancient writers, in order to prove that *Mary* sprang from *David*, invented two names, *Panther* and *Barpanther*, as the grandfather and father of *Joachim*. Concerning this fabulous *Panther*, there are two hypotheses: one is, that *Panther* was the surname of *Jacob*, the father of *Joseph*; and this was the opinion of *Epiphanius*. Others have maintained that he was

of the family of Nathan, and brother of Melchî: this hypothesis is delivered by Dnascenus, who appears to have found it in Epiphanius. Leaving all these precarious and forged authorities, Dr. B. thinks that the family of Joachim is more likely to be ascertained, by inquiring among the *brethren of our Lord*, mentioned Matt. xiii. 55. and Mark vi. 3.—James, Joseph, Simon, and Judas. Concerning these, there have been two opinions: 1. That they were the sons of Joseph by a former wife, which Origen, Epiphanius, and Theophylact, seem to have believed, and Jerom has opposed with considerable asperity. (See his books *De viris illustribus* et *adversus Helvidium*.) Jerom's hypothesis, on the contrary, is that James, Joseph, Simon, and Judas, were *cousins* of our Lord, being the sons of Mary, the wife of Alpheus, and sister to the Virgin, who is called *Martha η του Κλωδα*, John xix. 25. Dr. B. asserts, after Baronius and others, that James the Just, the first bishop of the church at Jerusalem, was the same who is called the *brother of our Lord*, and the son of Alpheus.

Concerning Cleopas or Klopas, there are various opinions, both among ancient and modern writers. Hegesippus, as quoted by Eusebius (Hist. Eccl. l. iii. c. 2.) calls him the *brother of Joseph*. Epiphanius, on the contrary, calls him the *brother of Joachim*: Chrysostom is of the same opinion. Others make Cleopas and Alpheus the same person: and Grotius, following the Arabic version, understands by η του Κλωδα, the daughter, not the wife of Cleopas. Calmet, in his comment on John xix. 25. gives it as the most plausible opinion, that Cleopas was husband of that Mary, who was sister to the blessed Virgin, and father of James the less. Dr. B. thinks that these apparently discordant systems may be harmonized by the following scheme:

MATTHAI	JACOB
Cleopas died without issue; from the marriage of his widow with his brother Joachim sprang Mary η του Κλωδα.	Joachim, or Eli, married the second time to Anna, from whom sprang Mary η του Κλωδα.
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p>— Joseph —</p> <p>Alpheus or Cleopas, married Mary η του Κλωδα</p> <p>JESUS</p> <p>Κλωδα whence sprang James, Joseph, Simon, and Judas.</p> </div> </div>	

By this hypothesis it would appear, that there were two persons of the name of Cleopas, one the *brother of Joachim*, the other the *brother of Joseph*; one the legal father, the other the husband of Mary. Hence James and the others are properly termed the *brethren of our Lord*, being connected with him by a twofold tie of consanguinity—on their mother's side, and on the side of their putative father. Secondly, by this hypothesis, the difficulty of regarding these four brothers, as the sons of Joseph, is quite removed: if this indeed were true, they would not be the sons of Mary η του Κλωδα, for Joseph would then have been the husband of the two sisters, contrary to the law, Lev. xviii. 18. Cleopas or Alpheus, according to Grotius and Lucas Brungensis, is the same with Κλωδα (John xix. 25.) who was alive when Christ was crucified. Hence it is improbable that James, Joseph, Simon, and Judas, could have been born of his wife, by any marriage of her with Joseph. We have already seen from Hegesippus, that the grandchildren of this very Jude who was called our Lord's brother, were alive in the time of Domitian: he expressly says, that "Simon, the son of Cleopas, who was *uncle* to our Lord, was crucified in the 120th year of his age, under the reign of Trajan, when Atticus, of the consular order, was president of Syria." See Euseb. Hist. Eccl. l. iii. c. 32. Simon must, therefore, have been born before Christ, for Trajan, whose reign he suffered, died A. D. 117. If, therefore, Joseph had ever married Mary η του Κλωδα, it must have been before he espoused the mother of our Lord, and then, as both these sisters were alive at the crucifixion, (John xix. 25.) he must have been illicitly the husband of both at the same time.

Dr. Barret having thus finished his laborious investigation of this difficult subject, concludes his work by observing, that his prime object was to prove, by the agreement of the evangelists, that Christ descended from David by the line of Solomon; that on this subject he has not assumed that the explanation given of one or other of these genealogies is the true one, and that the other should be corrected according to it; but that in the first place, he has considered the *number of the generations*, and then by assistance derived from the books of the Old Testament, the rules of sound and temperate criticism, and the collation of MSS., has constructed a genealogical table of the family of David; (see the preceding pages;) and having compared with this table the genealogies extant in the evangelists, he finds that they agree with it in the main, and consequently that they agree with each other. It cannot be objected against his argument, that he takes for granted what he should have proved, viz. that one or other of the genealogies is true: this he has not asserted, but he infers that both are authentic, from their agreement with that which he has constructed from the best existing authorities: and although he considers the hypothesis of the moderns, which states that Luke sets down the genealogy of Mary, to be the most probable, yet he has not assumed it as true; neither do his conclusions against the hypothesis of Africanus, in the second and third sections, rest on any such assumption, but solely on the

authority of the Old Testament and a collation of MSS. unconnected with any hypothesis whatever.

All subjects of *one* kind, both in sacred and profane history, are entangled with difficulties peculiar to themselves, partly through the remoteness of the times to which they refer, and partly through the peculiar manners that prevailed in different nations, of reckoning and recording their genealogical successions. I may venture to affirm, that similar difficulties, and even greater, are to be found in profane histories of the first importance; the general accuracy and universal authenticity of which no man who regards his credit will ever call in question.

Dr. B. has certainly proved his main points without recurring to the *discreditable shifts*, which some will adopt who cut the knots they cannot unite; and because they find it impracticable to reconcile certain seeming difficulties in the sacred history, first affect to doubt the authenticity of those histories, and afterwards put forth their criminal hands, and lop off whole branches from the tree of life: a text is too small a portion; difficulties (to them) still remain, another text must follow, and another still, till at last whole chapters are tossed away into the limbo of vanity. Then, to be sure, all is fair and clear; for by this species of criticism any thing may be proved or denied: but God never appointed such a method to discover truth, and sound criticism should hold it disgraceful to resort to it.

I have said that the *peculiar manner* used by some of the eastern nations in recording their genealogies, is one cause of their present obscurity: on this subject the late ingenious Mr. Harmer refers to a case in point, which I shall give in his own words:

"Genealogical tables were kept among the Jews with great exactness. Every person of learning, however, knows, that the great difference in this point between St. Matthew and St. Luke, who have each of them given us a genealogy of our Lord, has greatly embarrassed the curious, and did so early; (see Aug. Retract. l. ii. c. 7.) but as in other cases, what was at first thought an objection against the sacred writer, has turned out in his favour; so doubly will this, when it shall be thoroughly cleared up. Time may, perhaps, do it: all I would attempt to show here is, that there has been lately discovered an inscription at Palmyra, which has just the same difficulty. He that clears up the Syrian difficulty, will, I presume, clear up the Sacred. To which I would add, that it is to be remembered, that Palmyra was in the neighborhood of Judea, and the inscriptions that are found there, are about the apostolic age. As to the inscription, I refer to Mr. Wood, the ingenious editor of those ruins, who has observed, that it was more difficult to understand than translate it. This, says he, will appear by rendering it literally, which is easiest done into Latin, thus. *Senatus populusque Alalamenens, Pami filium, Mocimi nepotem, Aronis pronepotem, Matha abnepotem, et Eravem patrem ejus, viros pios et patrie amicos, et omni modo placentes patrie patriisque diis, honoris gratia. Anno 450, Mense Aprili.* Our difficulty is, continues he, that Eranes is called the father of Alalamenes, who is himself called the son of Pami, just in the same manner as St. Matthew tells us that Jacob begat Joseph; and St. Luke calls Joseph the son of Heh. There is something without doubt in these affairs peculiar to the east, which, however unknown to us, was common to the Jews and the people of Palmyra; and will, when properly explained, be a proof of the authenticity of these genealogies, instead of an objection." HARMER'S Observations.

To several of my readers it will probably appear that Dr. B. has carried his *critical conjectures* too far, particularly in respect of several names which occur in these genealogies. Those only will make this objection, who from a want of acquaintance with ancient MSS. suppose that those names, as they occur in our present copies, are to be considered as invariably genuine and original. But the specimen I have already given in the preceding pages, of the different reading of the same name in ancient MSS. will serve to remove this misapprehension. From a very particular acquaintance with this subject, I think I have sufficient ground to state, that through the ignorance and carelessness of transcribers, innumerable mistakes have been made in ancient names. These also have suffered very greatly in their transference from one language to another, till at last the original name is almost totally lost. Examples might be multiplied without end: a very few will suffice: the Hebrew *Yehoshua* (according to the Masoretic punctuation) of the Hebrew Bible, is changed into *Joshua* and *Jesus*; יֵשׁוּעַ Yesh'yahoo into *Isaiah* and *Esaias*; אֵלִיָּהוּ Eliyahoo into *Elijah* and *Elias*; the Persian *Darab* into *Darius*; *Ardsheer* into *Ahasuerus*; *Artachshasta* into *Artaxerxes*, and even *Darius*; and יוֹחָנָן Yohchanan into *Joannēs*, *Johannes*, and *John*! Besides, neither the Greeks nor Romans could pronounce either the Hebrew or Persian names; and when engaged in the task of transcribing, they did it according to their own manner of pronunciation. It is notorious that all the Greek and Latin historians have committed innumerable blunders of this kind, in their accounts of foreign nations. St. Jerom loudly complains of the ridicule, which those Christians, who were accustomed only to a Greek or Latin mode of pronunciation, endured continually from the Jews, because they could not pronounce the Hebrew proper names, particularly the gutturals: "Solent, (says he) irridere nos imperitia maxime in aspirationibus et quibusdam cum rasura gutta litteris proferendis;—si igitur à nobis hæc

*nominum lingue idiomata ut videlicet barbara non ita fuerint expressa ut exprimerentur ab Hebrais, solent cachinnum attollere, et jurare se penitus nescire quod dictumus.*¹ Com. in Epist. ad Tit. c. iii. v. 9. This learned father excuses himself and his brethren on the consideration, that the Hebrews had both sounds and letters, which were wholly unknown to the Greeks and Latins; and particularly instances *ת* *cheth*, and *ו* *ayin*, the double aspiration of which (as he terms it) the Septuagint not being able to express, were obliged to represent by the use of additional letters, *quia cum duplici aspiratione in Græcam linguam transferre non poterant, aliis litteris additis expresserunt*: he adds, that, whereas the Greeks and Romans had only one *s*, the Hebrews had three, *ס* *samech*, *צ* *sade*, and *ש* *sin*, each of which had a different

sound. (*Ubi supra.*) From these examples, the reader will see the indubitable evidence of corruption in many proper names, and the great probability of it in others.

On the whole of this genealogy a pious writer makes the following reflections:

Jesus, the author and principle of the new creation, and the repairer of the world, disdains not to be reckoned among ordinary creatures, and among the children of sinful Adam. He designed hereby to secure us from having the least doubt of his human nature; and to assure us, that we have a *Victim*, a *Saviour*, and a *High-priest*, capable of compassionate our infirmities and miseries, and making atonement for our sins; and thus reconciling us to God. Thanks be to God for his unspeakable gift!

CHAPTER IV.

Christ's temptation, 1.—13. Teaches in the synagogues of Galilee, 14, 15. He preaches in a synagogue at Nazareth, 16.—29. They attempt to kill him, 29, 30. He preaches in Capernaum, 31, 32, and casts out a demon, 33.—37. Heals Peter's mother-in-law, and various others, 38—41. He goes to the desert, and preaches afterward in the synagogues of Galilee, 42—41. [A. M. 4031. A. D. 27. An. Olymp. CCL. 3.]

AND ^a Jesus being full of the Holy Ghost returned from Jordan, and ^b was led by the Spirit into the wilderness.

² Being forty days tempted of the devil. And ^c in those days he did eat nothing: and when they were ended, he afterward hungered.

³ And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

⁴ And Jesus answered him, saying, ^d It is written, That man shall not live by bread alone, but by every word of God.

⁵ And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

⁶ And the devil said unto him, All this power will I give thee, and the glory of them: for ^e that is delivered unto me; and to whomsoever I will I give it.

⁷ If thou therefore wilt ^f worship me, all shall be thine.

⁸ And Jesus answered and said unto him, Get thee behind me, Satan: for ^g it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

⁹ And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

^a Matt. 4. 1. Mark 1. 12.—^b Ver. 14. Ch. 2. 2.—^c Exod. 34. 28. 1 Kings 19. 9.—^d Matt. 8. 3.—^e John 12. 31. & 14. 30. Rev. 13. 2.—^f Or, fall down before me.—^g Deut. 6. 13. & 10. 20.

NOTES.—Verse 1. *Was led by the Spirit*] Or, *And was carried about, yero.* Matthew says, ἀνέχθη, *he was brought up.* Mark says, the Spirit driveth him, ἐκβάλλει—*putteth him forth.* But each of the evangelists attribute this to the Holy Ghost, not to Satan.

It may be useful to remark here, that during the forty days and forty nights in which he is said to have been tempted by the devil, he is *carried about* continually sustained and supported by the Holy Ghost. Let those who are tempted by Satan, *look for*, and in virtue of the power and intercession of Christ, *claim* the same support; and it matters little how many days they may be *assaulted by the devil*, while they are *carried about by the Spirit of God.*

⁷ *If thou wilt worship me*] This temptation is the last in order, as related by Matthew; and it is not reasonable to suppose that any other succeeded to it. Luke has here told the particulars, but not in the order in which they took place. See every circumstance of this temptation considered and explained in the notes on Matt. iv. 1.—11.

¹¹ *Returned in the power of the Spirit*] ἐν τῇ δυνάμει τοῦ πνεύματος, *in the mighty power of the Spirit.* Having now conquered the grand adversary, he comes in the miracle-working energy of the Spirit to show forth his power, God-head, and love to the people, that they might believe and be saved. He who, through the grace of God, resists and overcomes temptation, is always *bettered* by it. This is one of the wonders of God's grace, that those very things which are designed for our utter ruin, he makes the instruments of our greatest good. Thus Satan is ever duped by his own proceedings, and caught in his own craft.

¹⁵ *And he taught in their synagogues*] We do not find that even the persecuting Jews ever hindered Christ or his disciples from preaching in their synagogues. Is it the same in every place where even the Christian religion is established by law? Would Jesus, or his apostles, or their most scriptural representatives, be permitted to preach in one out of a thousand churches, in certain countries, unless they were strictly conformed to their external ecclesiastical customs? Nor even then, unless their doctrine were according to the taste of the managers and of the times.

Glorified of all.] All felt the power of his preaching, and acknowledged the divinity of his mission. The scandal of the cross had not yet taken place.

¹⁶ *To Nazareth, where he had been brought up*] It is likely that our Lord lived principally in this city, till the 30th year of his age; but after he entered on his public ministry, his usual place of residence was at the house of Peter, in Capernaum.

As his custom was] Our Lord regularly attended the public worship of God in the synagogues; for there the Scriptures were read—other parts of the worship were very corrupt;

¹⁰ For it is written, He shall give his angels charge over thee, to keep thee:

¹¹ And they shall lift thee up, lest at any time thou dash thy foot against a stone.

¹² And Jesus answering said unto him, ^h It is said, Thou shalt not tempt the Lord thy God.

¹³ And when the devil had ended all the temptation, he departed from him ⁱ for a season.

¹⁴ ^m And Jesus returned ⁿ in the power of the Spirit into ^o Galilee: and there went out a fame of him through all the region round about.

¹⁵ And he taught in their synagogues, being glorified of all.

¹⁶ ^p And he came to ^q Nazareth, where he had been brought up: and, as his custom was, ^r he went into the synagogue on the sabbath-day, and stood up for to read.

¹⁷ And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

¹⁸ ^s The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives,

^t h. Matt. 4. 5.—^u Psal. 91. 11.—^v Deut. 6. 16.—^w John 14. 30. Hebrews 4. 15.—^x Matt. 4. 12. John 1. 14.—^y Ver. 15.—^z Acts 10. 37.—^a Matt. 2. 23. & 13. 54. Mark 6. 1.—^b Acts 13. 14. & 17. 2.—^c Isa. 61. 1.

but it was the best at that time to be found in the land. To worship God *publicly* is the duty of every man; and no man can be guiltless who neglects it. If a person cannot get such public worship as he *likes*, let him frequent such as he *can get*. Better to attend the most indifferent, than to stay at home, especially on the *Lord's day*. The place and the time are set apart for the worship of the true God: if others do not conduct themselves well in it, that is not your fault, and need not be any hindrance to you. You come to worship God—don't forget your errand—and God will supply the lack in the service by the teachings of his Spirit. Hear the saying of old Mr. Herbert.

The worst speaking something good: should all want sense, God takes the text, and preacheth peace—*peace*.

A man may always profit where the word of God is read.

Stood up for to read] The Jews, in general, sat while they taught or commented on the Sacred Writings, or the traditions of the elders; but when they *read* either the law or the prophets, they invariably *stood up*: it was not lawful for them even to *lean* against any thing while employed in reading.

¹⁷ *And when he had opened the book*] Ἀναρτήσας, *when he had unrolled it.* The Sacred Writings used to this day, in all the Jewish synagogues, are written on skins of *basil*, parchment or vellum, pasted end to end, and rolled on two rollers, beginning at each end; so that in reading from right to left, they roll off with the left while they roll on with the right. Probably the place in the prophet Isaiah here referred to, was the lesson for that day; and Jesus unrolled the manuscript till he came to the place; then, after having read, he rolled it up again, and returned it to the officer, ver. 20. the ruler of the synagogue, or his servant, whose business it was to take care of it. The place that he opened was probably the section for the day. See the Table at the end of *Deuteronomy*, and the note at the end of that table.

¹⁸ *The Spirit of the Lord*] This is found in Isaiah lxi. i. but our Lord immediately adds to it ver. 7. of chap. xlii. The proclaiming of liberty to the captives, and the acceptable year (or year of acceptance) of the Lord, is a manifest allusion to the proclaiming of the year of Jubilee by sound of trumpet, see Lev. xxv. 9, &c. and the notes there. This was a year of general release of debts and obligations; of bondmen and women; of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, a text so manifestly relating to the institution above-mentioned, plainly declares the typical design of that institution.—Lowth.

He hath anointed me] I have been designed and set apart for this very purpose: my sole business among men is, to proclaim glad tidings to the poor, &c. All the functions of this new prophet are exercised on the hearts of men; and the grace by which he works in the heart is a grace of healing,

and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in this country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and

^a Psa. 45. 2. Matt. 12. 54. Mark 6. 3. Ch. 2. 47.—b John 6. 42.—c Matt. 4. 13 & 11. 23.—d Matt. 13. 54. Mark 6. 1.—e Matt. 13. 57. Mark 6. 4. John 4. 44.—f 1 Kings 17. 9.

delicance and illumination; which, by an admirable virtue, causes them to pass from sickness to health, from slavery to liberty, from darkness to light, and from the lowest degrees of misery to supreme eternal happiness. See Quessel. To those who feel their spiritual poverty; whose hearts are broken through a sense of their sins; who see themselves tied and bound with the chains of many evil habits; who sit in the darkness of guilt and misery, without a friendly hand to lead them in the way in which they should go—to these, the Gospel of the grace of Christ is a pleasing sound, because a present and full salvation is proclaimed by it; and the present is shown to be the *acceptable year of the Lord*; the year, the time, in which he saves to the uttermost all who come unto him in the name of his son Jesus. Reader! what dost thou feel? *Sin—wretchedness—misery* of every description? Then come to Jesus—He will save thee—he came into the world for this very purpose. Cast thy soul upon him, and thou shalt not perish, but have everlasting life.

20. *Were fastened on him* ^Were attentively fixed on him. The proper import of ἀπεσπόμενοι αὐτόν.

22. *All the gracious words* ^To the words of grace, ἐν τοῖς λόγοις τῆς χάριτος, or the doctrines of grace, which he then preached. It is very strange, that none of the evangelists give us any account of this sermon! There was certainly more of it than is related in the 21st verse. *To-day is this scripture fulfilled in your ears*; which seems to have been no more than the first sentence he spoke on the occasion. Had it been necessary for our salvation, it would have been recorded. It was a demonstration to those Jews, that Jesus, who preached to them, was the person of whom the prophet there spoke: it was not designed for general edification. Let us make a good use of what we have got, and we shall not regret that this sermon is lost. The ear is never satisfied with hearing; we wish for another and another revelation, while easily unacquainted with the nature and design of that which God's mercy has already given us.

23. *Physician, heal thyself* ^That is, heal the broken hearted in *thy own country*, as the latter clause of the verse explains it: but they were far from being in a proper spirit to receive the salvation which he was ready to communicate; and therefore they were not healed.

24. *No prophet is accepted* ^See on Matt. xiii. 55—57.

25. *In the days of Elias* ^See this history, 1 Kings xvii. 1—9, compared with chap. xviii. 1—45. This was evidently a miraculous interference, as no rain fell for three years and six months, even in the rainy seasons. There were two of these in Judea, called the *first* and the *latter* rains: the *first* fell in *October*, the *latter* in *April*; the first prepared the ground for the seed; the latter ripened the harvest. As both these rains were withheld, consequently *there was a great famine throughout all the land*.

26. *Unto none of them was Elias sent, save unto Sarepta* ^The sentence is elliptical, and means this: To none of them was Elias sent; he was not sent except to Sarepta; for the widow at Sarepta was a *Sidonian*, not a *widow of Israel*. *PEACE*.—Sarepta was a Pagan city in the country of Sidon, in the vicinity of Galilee.

27. *None of them was cleansed* ^This verse is to be understood as the 26th; for Naaman being a Syrian, was no leper in Israel.

The meaning of the verses is, God dispenses his benefits *when, where, and to whom* he pleases. No person can complain of his conduct in these respects, because no person *deserves* any good from his hand. God never *punishes* any but those who *deserve* it; but he blesses incessantly those who *deserve* it not. The reason is evident: *justice depends on certain rules*; but *benevolence is free*. Benevolence can bless both the good and the evil; *justice can punish the latter only*. Those who do not make this distinction, must have a very confused notion of the conduct of Divine Providence among men.

28. *Were filled with wrath* ^They seem to have drawn the following conclusion from what our Lord spoke; “The Gentiles are more precious in the sight of God than the Jews; and to them his miracles of mercy and kindness shall be principally confined.” This was pretty near the truth, as the event proved. Those who profit not by the light of God, while it is among them, shall have their candle extinguished.

six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

^a & 18. 1. James 5. 17.—b 2 Kings 5. 14.—c Or, edge.—d John 8. 59. & 10. 20.—e Mark 4. 13. Mark 1. 12.—f Matt. 6. 28, 29. Tit. 2. 13.—g Mark 1. 23.

The kingdom of God was taken from the Jews, and given to the Gentiles; not because the Gentiles were better than they were, but because, 1st. The Jews had forfeited their privileges; and, 2dly. Because Christ saw that the Gentiles would bring forth the fruits of the kingdom.

29. *The brow of the hill* ^Mr. Maundrell tells us, that this is still called “the Mountain of the Precipitation, and is half a league southward of Nazareth. In going to it, you cross first over the vale in which Nazareth stands; and then going down two or three furlongs, in a narrow cleft between the rocks, you there clamber up a short but difficult way on the right-hand; at the top of which you find a great stone standing on the brink of a precipice, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours.” *Maundrell's Journey*, p. 116, edit. 5th. 1732.

30. *Passing through the midst of them* ^Either he shut their eyes so that they could not see him; or he so overawed them by his power, as to leave them no strength to perform their murderous purpose. The man Christ Jesus was immortal till his time came; and all his messengers are immortal till their work is done.

The following relation of a fact presents a scene something similar to what I suppose passed on this occasion. A missionary, who had been sent to a *strange land* to proclaim the Gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most savage purposes. Some of them were within, shut the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises, scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him) presented it at him, and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crow's and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect: “These outrageous people seek not you, but me; if I continue in the house, they will soon pull it down, and we shall be all buried in its ruins; I will therefore, in the name of God, go out to them, and you will be safe.” He then went towards the door: the poor people got round him, and entreated him not to venture out, as he might be slain. Some that were within, reassured him. He went calmly forward, opened the door, at which a whole volley of stones and dirt was cast that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled it a road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward; and they divided to the right and to the left, leaving a passage of about four feet wide for himself, and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say: “This was one of the most affecting spectacles I ever witnessed: an infuriated mob, without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction: they stared and stood speechless; and after they had fallen back to the right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he passing through the midst of them went his way. Was not the God of missionaries in this work? The

34 Saying, ^a Let us alone; what have we to do with thee, *thou Jesus of Nazareth?* art thou come to destroy us? ^b I know thee who thou art: ^c the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ^d And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

^a Or, Away.—b Verse 41.—c Psal. 16. 10. Dan. 9. 24. Chap. 1. 35.—d Matt. 8. 14. Mark 1. 35.—e Matt. 9. 16. Mark 1. 32.

next Lord's day, the missionary went to the same place, and again proclaimed the Lamb of God who taketh away the sin of the world!"

31. *Came down to Capernaum*] Which it is likely he made his ordinary place of residence from this time. See on Matt. iv. 13.

32. *His word was with power*] *Εν ἰσχύϊ, with authority.* He assumed the tone and manner of a new Lawgiver; and uttered all his doctrines, not in the way of exhortation or advice, but in the form of precepts and commands; the action of the Holy Spirit accompanying all he said. See on Mark i. 22.

33. *A spirit of an unclean devil*] *As demon* was used both in a good and bad sense before and after the time of the evangelists; the word *unclean* may have been added here by St. Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word *δαιμόνιον, demon*, in a good sense. See the whole of this case explained, Mark i. 23, &c.

34. *And hurt him not*] Though he convulsed him, Mark i. 26, and threw him down in the midst of them, probably with the design to take away his life, yet our Lord permitted it not; and this appears to be the meaning of the place. The spirit was not permitted essentially to injure him at that time.

37. *The fame*] *Ἦχος, the sound.* This is a very elegant metaphor. The people are represented as struck with astonishment, and the sound goes out through all the coasts; in allusion to the propagation of sound, by a smart stroke upon any substance, by which the air is suddenly agitated, and conveys the report made by the stroke to distant places. So this miracle was told to others by those who saw it, and they to others still, till it was heard through all the coasts of Galilee, Mark i. 28.

Simon's wife's mother] See on Matt. viii. 14—17. As soon as Peter began to follow Christ, his family began to benefit by it.

It is always profitable to contract an acquaintance with good men. One person full of faith and prayer may be the means of drawing down innumerable blessings on his family and acquaintance. Every person who knows the virtue and authority of Christ, should earnestly seek his grace in behalf of all the spiritually diseased in his household, nor can he seek the aid of Christ in vain.

40. *When the sun was setting*] And consequently the Sabbath ended, for before this it would have been unlawful to have brought their sick to be healed.

42. *And the people sought him*] Rather, *Sought him earnestly.* Instead of *ἐζητοῦν, sought*, I read *ἐκζητοῦν, earnestly sought*. This reading is supported by ABCDEFLMS—V. and

39 And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 ¶ And he preached in the synagogues of Galilee.

^f Mark 1. 34 & 31.—g Mark 1. 55, 34. Verse 34, 35.—h Or, to say that they knew him to be Christ.—i Mark 1. 45.—k Mark 1. 39.

more than seventy others. *Weiststein* and *Griesbach* have both received it into the text. The people had tasted the good word of God, and now they cleave to Christ with their whole heart. *Hearing* the words of Christ, and *feeling* the influence of his Spirit upon the soul, will attract and influence the heart; and indeed nothing else can do it.

And stayed him] *Strove to detain him*; *κατέχον αὐτόν, they caught hold of him.* Thus showing their great earnestness to be further instructed.

43. *I must preach the kingdom of God to other cities*] To proclaim the kingdom of God was the Messiah's great work; healing the diseases of the people was only an emblematic and secondary work, a work that was to be the proof of his goodness, and the demonstration of his authority to preach the Gospel, and open the kingdom of heaven to all believers.

Some have found both a difficulty and a mystery in the shutting up of heaven in the time of the prophet Elijah. It was no doubt emblematic of the hardened and impenitent state of the Israelites, and of the judgments of God in withholding those divine influences which they had so often abused. As to the difficulty of the *six months*, which both our Lord here, and St. James, ch. v. 17, mention, and which are not mentioned in the book of Kings, whence the account is taken, it may be easily understood thus. The rains, we have already seen, fell in Judea, twice in the year, about April, and about October. At this latter period, when the rain was expected, the prophet prayed that it might not rain; the rain therefore of Marchesvan, or October, &c. was then restrained: this restraint continued for three full years, but six months had elapsed from Nisan, April, &c. when they had their last rain; add these six months to the three fall years that the rain was restrained at the prayer of Elijah, and then we have the period of three years and six months, according to our Lord and Saint James. By this the justice of God was shown: but behold his mercy in that rain of grace which fell so abundantly by the preaching of Christ during the three years and six months of his public ministry! Thus the difficulty is solved, and the mystery explained. Reader, the most awful famine is a famine of the word of God: thou art not yet tried in this way; behold the goodness and severity of God! While thou hast the light, walk as a child of the light; and let it not be thy curse and condemnation, that while others, by reading and hearing the word of God, are plentifully watered, thy fleece alone should be found dry. How unutterable must the woe of those be, who live and die infidels under the preaching of the Gospel of Christ! Let him that readeth, understand.

CHAPTER V.

The miraculous draught of fishes at the lake of Gennesaret, 1—11. Christ heals a leper, 12—14. His fame being published abroad, he withdraws to the desert, 15, 16. He heals a paralytic person, at which the scribes and Pharisees murmur, but the people glorify God, 17—26. He calls the publican Levi, who makes a feast for Christ, to which he invites a great number of publicans and others, at which the scribes and Pharisees murmur, and our Lord vindicates his conduct, 27—32. The question about fasting answered, 33—35. The parable of the new piece of cloth put on the old garment, and the new wine put in old bottles, 36—39. [A. M. 4031. A. D. 27. An Olymp. CCI. 3.]

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's,

^a Matt. 4. 18. Mark 1. 16.

NOTES.—Verse 1. *The people pressed upon him*] There was a glorious prospect of a plentiful harvest, but how few of these blades came to full corn in the ear! To hear with diligence and affection is well, but a preacher of the Gospel may expect that out of crowds of hearers, only a few, comparatively, will fully receive the truth, and hold out to the end.

To hear the word of God] *Τὸν λόγον ὁυ θεοῦ, the doctrine of God, or, the heavenly doctrine.*

The lake of Gennesaret] Called also the sea of Galilee, Matt. iv. 18 and Mark i. 16, and the sea of Tiberias, John v. 1. It was, according to *Josephus*, forty furlongs in breadth, and one hundred and forty in length. No synagogue could have contained the multitudes who attended our Lord's ministry; and therefore he was obliged to preach in the open air, but this also some of the most eminent rabbins were in the habit of doing; though among some of their brethren it was not deemed reputable.

2 *Two ships*] *Δύο πλοία, two vessels.* It is highly improper

and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled

^b John 21. 3—8.

to term these ships. They appear to have been only such small boats as are used to manage nets on flat smooth beaches: one end of the net is attached to the shore; the fishermen row out, and drop the net as they go, making a kind of semi-circle from the shore; they return and bring the rope attached to the other end with them, and then the net is hauled on shore; and as it was sunk with weights to the bottom, and floated with corks at the top, all the fish in that compass were included, and drawn to shore.

3. *And taught—out of the ship*] They pressed so much upon him on the land through their eagerness to hear the doctrine of life, that he could not conveniently speak to them, and so was obliged to get into one of the boats; and having pushed a little out from the land, he taught them. The smooth still water of the lake must have served excellently to convey the sounds to those who stood on the shore.

5. *Simon—said—Master*] *Επιστάτα.* This is the first place where this word occurs; it is used by none of the inspired

ed all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed ^a a great multitude of fishes: and their net brake.

7 And they beckoned unto ^b their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw ^c it, he fell down at Jesus' knees, saying, ^d Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so ^e was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: ^f from henceforth thou shalt catch men.

11 And when they had brought their ships to land, ^g they forsook all, and followed him.

12 ^h And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth ⁱ his hand, and touched him, saying, I will: Be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go and show thyself to the priest, and offer for thy cleansing, ^j according as Moses commanded, for a testimony unto them.

^a John 21.6.—^b John 21. 8, 11.—^c 2 Sam. 6. 9. ^d 1 Kings 17. 18.—^e Mathew 4. 19 Mark 1. 17.—^f Matt. 4. 20, & 19. 27. ^g Mark 1. 15. ^h Chapter 18. 28.—ⁱ Mathew 8. 2. Mark 1. 40.

penmen but Luke, and he applies it only to our blessed Lord. It properly signifies a *precept*, or one who is *set over* certain affairs or persons: it is used also for an instructor, or teacher. Peter considered Christ, from what he had heard, as *teacher* of a divine doctrine, and as having *authorly* to command, &c. he seems to comprise *both ideas* in this appellation; he listened attentively to his *teaching*, and readily *obeyed his orders*. To hear attentively, and obey cheerfully, are duties we owe not only to the sovereign *Master* of the world, but also to ourselves. No man ever took Jesus profitably for his *teacher*, who did not at the same time receive him as his Lord.

We have toiled all the night! They had cast the net several times in the course of the night, and drew it to shore without success, and were now greatly disheartened. I have seen several laborious draughts of this kind made without fruit. All labour must be fruitless where the blessing of God is not; but especially that of the ministry. It is the presence and influence of Christ in a congregation, that cause souls to be gathered, unto himself: without these, whatever the preacher's eloquence or abilities may be, all will be *night and fruitless labour*.

At thy word I will let down the net! He who assumes the character of a *fisher of men*, under any authority that does not proceed from Christ, is sure to catch *nothing*: but he who labours by the *order* and under the *direction* of the great Bishop of souls, cannot labour in vain.

6. *Their net brake!* Or, *began to break*, *διεσπυννυρο*, or, *was likely to be broken*. Had it *broken*, as our version states, they could have caught no fish. Grammarians give the following rules concerning words of this kind. *Verba completiva inchoative intelligenda*. Verbs which signify the accomplishment of a thing, are often to be understood as only signifying the *beginning* of that accomplishment. *Ephraïm* gives some very pertinent examples of this out of *Herodotus*.

7. *They beckoned unto their partners!* Had not these been called in to assist, the net must have been broken, and all the fish lost. What a pity there should be such envious separation among the different sects that profess to believe in Christ Jesus! Did they *help each other* in the spirit of Christian fellowship, more souls would be brought to the knowledge of the truth. Some will rather leave souls to perish, than admit of partners in the sacred work. It is an intolerable pride to think nothing well done but what we do ourselves; and a diabolic envy to be afraid lest others should be more successful than we are.

They—filled both the ships! Both the boats had as many as they could carry, and were so heavily laden that they were ready to sink. As one justly observes, "there are fish plenty to be taken, were there skillful hands to take, and vessels to contain them. Many are disputing about the *size, capacity, and goodness* of their *nets* and their *vessels*, while the fish are permitted to make their escape." Did the faithful fishers in both the vessels in these lands, (the *established church*, and the various branches of the *dissenting interest*) join heartily together, the nations might be converted to God: but while the ridiculous disputes *for and against* particular *forms* last, there can be no unity. Were men as zealous to catch souls, as they are to support their particular *creeds* and *forms* of worship, the state of Christianity would be more flourishing than it is at present. But the wall of separation is continually strengthened, each party fortifying it on his own side.

8. *Depart from me; for I am a sinful man!* Εξέλεστέ ἀπ' ἐμοῦ, go out from me, i. e. from my boat. Peter was fully convinced that this draught of fish was a miraculous one: and that God himself had particularly interfered in this matter, whose presence and power he revered in the person of Jesus. But as he felt himself a *sinner*, he was afraid the divine purity of Christ could not possibly endure him; therefore he wished for a separation from that power, which he was afraid might break forth and consume him. It seems to

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ^a And he withdrew himself into the wilderness, and prayed.

17 ^b And it came to pass on a certain day, as he was praying, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was ^c present to heal them.

18 ^d And behold, men brought in a bed a man which was taken with a palsy: and they sought ^e means to bring him in, and to lay him before him.

19 And when they could not find by what ^f way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with ^g his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 ^h And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? ⁱ Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know, that the Son of man hath power

^a Mathew 5. 4.—^b Lev. 14. 4, 10, 21, 22.—^c Matt. 4. 25. ^d Mark 3. 7. ^e John 5. 2.—^f Mark 14. 23. ^g Mark 5. 40.—^h Matt. 9. 2. ⁱ Mark 2. 3.—^j Matt. 9. 3. ^k Mark 2. 6, 7.—^l Psal. 32. 5. ^m Isa. 43. 23.

have been a received *maxim* among the Jews, that whoever had seen a particular manifestation of God, should speedily die. Hence *Jacob* seemed astonished that his life should have been *preserved*, when he had seen God face to face. Gen. xxxiii. 30. *So the nobles of Israel saw God, and yet did eat and drink, for on them he had laid not his hand*, i. e. to destroy them, though it appears to have been expected by them, in consequence of this discovery which he made of himself. See Exod. xxiv. 10, 11, and the notes there. This supposition of the Jews, seems to have been founded on the authority of God himself, Exod. xxxiii. 20. *There shall no man see my face and live*. So Moses, Deut. v. 26. *Who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire as we have, and lived?* So *Gideon* expected to be immediately slain, because he had seen an angel of the Lord, and a miracle performed by him. See Judges vi. 21—23. So likewise *Manoah* and his wife, Judges xiii. 22. *We shall surely die, for we have seen God*. These different passages sufficiently show in what sense these words of Peter are to be understood.

10. *Thou shalt catch men.* Ἀνθρώπους ἐσθ' ζῶντων, thou shalt catch men alive; this is the proper signification of the word. *Fear not*, these discoveries of God tend to *life*, not to *death*; and ye shall become the instruments of *life and salvation* to a lost world. These fish are taken to be *killed* and *fed on*; but those who are converted under your ministry, shall be preserved unto *eternal life*. See on Matt. vi. 18, &c. where this subject is considered more at large.

11. *They forsook all and followed him.* God expects this from every person, and especially from those in whose hearts, or in whose behalf, he has wrought a miracle of *grace* or of *providence*. Jesus intended to call Peter, James, and John, to become his disciples; and that they might see the propriety and importance of the call, he, 1st. *TEACHES*, in their presence, that they may *know his doctrine*. 2dly. He works a *MIRACLE* before their eyes, that they might see and be convinced of his *power*. 3dly. He *CALLS* them to go forth with *this doctrine*, and through this *power*, that they might *teach* the ignorant, and be *successful* in their work.

12. *A certain city!* This was some city of Galilee; probably *Chorazin* or *Bethsaida*.

A man full of leprosy! See this *disease* and the *cure*, largely explained on Matt. viii. 2—4, and see it particularly applied to the use of public preaching, Mark i. 40, &c. See also the notes on Lev. xiii. and xiv.

16. *And he withdrew himself into the wilderness!* Or rather, *he frequently withdrew into the desert*. This I believe to be the import of the original words, *οὐ παρουσῶν*. He made it a frequent custom to withdraw from the multitudes for a time, and pray, teaching hereby the ministers of the Gospel that they are to receive *fresh supplies of light and power* from God by prayer; that they may be the more successful in their work; and that they ought to seek frequent opportunities of being in private with *God* and their *books*. A man can give nothing unless he first *receives* it; and no man can be successful in the ministry, who does not constantly depend upon God, for the excellence of the power is all from him. Why is there so much preaching, and so little good done? Is it not because the preachers *mingle* too much with the *world*, keep too long in the *crowd*, and are so seldom in private with *God*? Reader! Art thou a herald for the Lord of Hosts? Make full proof of thy ministry! Let it never be said of thee, He forsook all to follow Christ, and to preach his Gospel, but there was little or no fruit of his labour; for he *ceased* to be a man of *prayer*, and got into the *spirit of the world*.^a Alas! alas! is this luminous *star*, that was once held in the right hand of *Jesus*, fallen from the firmament of *heaven*, down to the *EARTH*!

17. *On a certain day!* This was when he was at Capernaum. See Mark ii. 1.

upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 * And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 * And Levi made him a great feast in his own house : and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?

31 And Jesus answering, said unto them, They that are whole need not a physician ; but they that are sick.

a Matt. 9. 9. Mark 2. 13, 14.—b Matt. 9. 10. Mark 2. 15.—c Ch. 15. 1.—d Matt. 5. 17.

The power of the Lord.] Δεσπότης Κεῖνον—the mighty or miraculous power of the Lord, i. e. of Jesus, was there to heal them ; as many as were diseased either in body or soul. Where the teaching of Christ is, there also is the power of Christ to redeem and save.

13. *A man—taken with a palsy]* See this case described on Matt. ix. 1, &c. and Mark ii. 1, &c.

19. *Went upon the house]* See on Matt. xxiv. 17.

21. *Who can forgive sins, but God alone ?]* If Jesus were not God, he could not forgive sins ; and his arrogating this authority, would have been blasphemy against God, in the most proper sense of the word. That those scribes and Pharisees might have the fullest proof of his Godhead, he works in their presence three miracles, which, from their nature, could only be effected by an omniscient and omnipotent Being. See on Matt. ix. 5, 6.

26. *Strange things] Παράδοξα, paradoxez.* A paradox is something that appears false and absurd, but is not really so ; or, something contrary to the commonly received opinion. We have seen wonders wrought which seem impossible ; and we should conclude them to be tricks and illusions, were it not for the indisputable evidence we have of their reality.

27. *Levi]* See on Matt. ix. 9. Mark ii. 14.

28. *And he left all]* Καταλείπων—completely abandoning his office, and every thing connected with it. He who wishes to preach the Gospel like the disciples of Christ, must have no earthly entanglement. If he have, his whole labour will be marred by it. The concerns of his own soul, and those of the multitudes to whom he preaches, are sufficient to engross all his attention, and to employ all his powers.

29. *A great feast]* Δοχεῖον μεγάλην, a splendid entertainment. The word refers more properly to the number of the guests, and the manner in which they were received, than to the quality or quantity of the fare. A great number of his friends and acquaintance was collected on the occasion, that they might be convinced of the propriety of the change he had made, when they had the opportunity of seeing and hearing his heavenly Teacher.

32 * I came not to call the righteous, but sinners to repentance.

33 * And they said unto him, * Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees ; but thine eat and drink ?

34 And he said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them ?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 * And he spake also a parable unto them : No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles ; and both are preserved.

39 No man also having drunk old wine, straightway desireth new ; for he saith, The old is better.

1 Tim. 1. 15.—e Matt. 9. 14. Mark 2. 18.—f Matt. 9. 16, 17. Mark 2. 21, 22.

30. *Why do ye eat and drink, &c.]* See what passed at this entertainment, considered at large on Matt. ix. 10—17. Mark ii. 15—22.

37. *The new wine will burst the bottles]* These old bottles would not be able to stand the fermentation of the new wine, as the old sewing would be apt to give away. It is scarcely necessary to remark, that the Eastern bottles are made of skins ; generally those of goats.

38. *The old is better.]* Χρηστέρος—is more agreeable to the taste or palate. Herodotus, the scholiast on Aristophanes, and Homer, use the word in this sense. See *Raphaelus*. The old wine, among the rabbins, was the wine of three leaves ; that is, wine three years old ; because from the time that the vine had produced that wine, it had put forth its leaves three times. See *Lightfoot*.

1. The miraculous draught of fishes—the cleansing of the leper—the healing of the paralytic person—the calling of Levi—and the parable of the old and new bottles, and the old and new wine—all related in this chapter, make it not only very entertaining, but highly instructive. There are few chapters in the New Testament, from which a preacher of the Gospel can derive more lessons of instruction ; and the reader would naturally expect a more particular explanation of its several parts, had not this been anticipated in the notes and observations on Matt. ix. to which chapter it will be well to refer.

2. The conduct as well as the preaching of our Lord is highly edifying. His manner of teaching made every thing he spoke interesting and impressive. He had many prejudices to remove, and he used admirable address in order to meet and take them out of the way. There is as much to be observed in the manner of speaking the truth, as in the truth itself, in order to make it effectual to the salvation of them who hear it. A harsh unfeeling method of preaching the promises of the Gospel, and a smiling manner of producing the terrors of the Lord, are equally reprehensible. Some preachers are always severe and magisterial : others are always mild and insinuating : neither of these can do God's work ; and it would take two such to make one PREACHER.

CHAPTER VI.

The disciples pluck and eat the ears of corn on the Sabbath day, and the Pharisees find fault, 1, 2. Our Lord shows the true use of the Sabbath, 3—5. He heals the man with the withered hand, 6—11. He goes into a mountain to pray, and calls twelve disciples, 12—16. Multitudes are instructed and healed, 17—19. Pronounces four blessings, 20—23, and four woes, 24—26. Gives various instructions about loving our enemies, being patient, gentle, kind, grateful, and merciful, 27—30. Harsh judgments censured, and charity recommended, 31, 32. The parable of the blind leading the blind, 39. Of the mote in a brother's eye, 40—42. Of the good and corrupt tree, 43, 44. The good and evil treasure of the heart, 45. The parable of the two houses, one builded on the rock, and the other on the sand, 46—49. [A.M. 4031. A. D. 27. An. Olymp. CCL 3.]

AN^d it came to pass on the second sabbath after the first, that he went through the corn fields ; and his disciples

a Matt. 12. 1. Mark 2. 23.

NOTES.—Verse 1. *On the second Sabbath after the first]* Εἰς τὸ δεύτερον σάββατον, in the first Sabbath after the second. What does this mean ? In answering this question commentators are greatly divided. Dr. Whitby speaks thus : “ After the first day of the pass-over, (which was a Sabbath, Exod. xii. 16,) ye shall count unto you seven Sabbaths complete, Lev. xxiii. 15, reckoning that day for the first of the first week, which was therefore called *εὐκαρπώριον*, the first Sabbath from that day ; and the second *εὐκαρπώριον*, the second Sabbath from that day ; and the third *εὐκαρπώριον*, the third Sabbath from the second day ; and so on, till they came to the seventh Sabbath from that day, i. e. to the 49th day, which was the day of Pentecost. The mention of the seven Sabbaths, to be numbered with relation to this second day, answers all that Grotius objects against this exposition.” WHITBY'S Notes.

By this Sabbath seems meant that which immediately followed the two great feasts, the first and last day of the pass-over, and was therefore the second after the proper pass-over day. The words in the Greek seem to signify the second first Sabbath : and in the opinion of some, the Jews had three first Sabbaths ; viz. the first Sabbath after the pass-over ; that after the feast of pentecost ; and that after the feast of tabernacles.

b plucked the ears of corn, and did eat, rubbing them in their hands.

b Lev. 23. 7, 8. Deu. 23. 25. John 19. 31.

cles. According to which opinion, this second first Sabbath must have been the first Sabbath after the pentecost. So we have the first Sunday after Epiphany ; the first after Easter ; the first after Trinity ; and the first in Lent. Bp. PEARCE.

This was the next day after the pass-over, the day in which they were forbidden to labour, Lev. xxiii. 6, and in which reason was termed Sabbath, Lev. xxiii. 15, but here it is marked by the name, second first Sabbath, because being the day after the pass-over, it was in this respect the second ; and it was also the first, because it was the first day of unleavened bread, Exod. xii. 15, 16. MARTIN.

I think, with many commentators, that this transaction happened on the first Sabbath of the month Nisan ; that is, after the second day of the feast of unleavened bread. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the pass-over. Bp. NEWCOMB.

The Vulgar Latin renders *εὐκαρπώριον*, secundo-primum, which is literal and right. We translate it, the second Sabbath after the first, which is directly wrong ; for it should have been the first Sabbath after the second day of the pass-over. On the 14th of Nisan, the pass-over was killed ; the next day (the 15th) was the first day of the feast of unleavened bread ; the day following (the 16th) the wave-sheaf was offered, pursuant

2 And certain of the Pharisees said unto them, Why do ye that* which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing: Is it

^a Exod. 90.10.—^b 1 Sam. 21.3.—^c Lev. 24.9.—^d Matt. 12.9. Mark 3.1. See Ch. 12.14 & 14.3. John 9.16.

to the law, on the morrow after the Sabbath; Lev. xxiii. 11. The Sabbath here, is not the seventh day of the week, but the first day of the feast of unleavened bread, let it fall on what day of the week it would. That and the seventh day of that feast were holy convocations, and therefore are here called Sabbaths. The morrow therefore after the Sabbath, i. e. after the 16th day of Nisan, was the day in which the wave-sheaf was offered; and after that seven Sabbaths were counted, and fifty days completed, and the fiftieth day inclusively was the day of pentecost. Now these Sabbaths, between the pass-over and pentecost, were called the first, second, &c. Sabbaths after the second day of the feast of unleavened bread. This Sabbath then, on which the disciples plucked the ears of corn, was the first Sabbath after that second day. Dr. Lightfoot has demonstrably proved this to be the meaning of this σαββατον δευτερον, (Hoc. Hebraic. in locum) and from him, F. Lamy and Dr. Whitby have so explained it. This Sabbath could not fall before the pass-over, because till the second day of that feast, no Jew might eat either bread or parched corn, or green ears. (Levit. xxiii. 14.) Had the disciples then gathered these ears of corn on any Sabbath before the pass-over, they would have broken two laws instead of one; and for the breach of these two laws, they would infallibly have been accused; whereas now they broke only one (plucking the ears of standing corn with one's hand, being expressly allowed in the law, Deut. xxiii. 25) which was that of the Sabbath. They took a liberty, which the law gave them upon any other day; and our Lord vindicated them in what they did now, in the manner we see. Nor can this fact be laid after pentecost; because then the harvest was fully in. Within that interval, therefore, this Sabbath happened; and this is a plain determination of the time, according to the Jewish ways of reckoning, founded upon the text of Moses's law itself. Dr. Wotton's Miscellaneous Discourses, &c. vol. i. p. 269.

The word δευτερον, the second i. v. is omitted by BL. four others, Syriac, later Arabic, all the Persic, Coptic, Ethiopic, and three of the Itala. A note in the margin of the latter Syriac, says, This is not in all copies. The above MSS. read the verse thus: It came to pass, that he walked through the corn fields on a Sabbath day. I suppose they omitted the above word, because they found it difficult to fix the meaning, which has been too much the case in other instances.

2. Which is not lawful? See on Matt. xii. 2.—8.

3. What David did? See on Mark ii. 26, 27.

4. After this verse, the Codex Bezae and two ancient MSS. quoted by Wechel, have the following extraordinary addition: Ταυτη ημερα θεαμαρτος τινα επαγαγον τον σαββατον, ετιν αντω. Αυρωτε, ει επι οιδας τι ποτις μακαριος ει: ει δε μη οιδας επιταρατος, κατ παραβαρην ετιν νομον. On the same day, seeing one working on the Sabbath, he said unto him, Man, if indeed thou knowest what thou dost, blessed art thou: but if thou knowest not, thou art cursed, and art a transgressor of the law. Whence this strange addition proceeded, it is hard to tell. The meaning seems to be this: If thou now workest on the Jewish Sabbath, from a conviction that that Sabbath is abolished, and a new one instituted in its place: then happy art thou, for thou hast got divine instruction in the nature of the Messiah's kingdom: but if thou doest this through a contempt for the law of God, then thou art accursed, forasmuch as thou art a transgressor of the law. The Itala version of the Codex Bezae, for παραβαρην, transgressor, has this semi-barbaric word, trahiculator.

6. Whose right hand was withered. [See on Matt. xii. 10, &c. The critic who says that (now xeta signifies a luxated arm, and that the stretching it out restored the bone to its proper place, without the intervention of a miracle, deserves no serious refutation. See on ver. 10.

7. Watched him] Παρατηρων αυτον, they maliciously watched him. This is the import of the word, chap. xiv. 1. xx. 20, and in the parallel place, Mark iii. 1. See Raphaelius on the last quoted text, who has proved by several quotations, that this is the proper meaning of the term.

An accusation against him.] Instead of κατηγορον αυτον, his accusation, several eminent MSS. and Versions add κατα, against, which I and our translators have adopted.

lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another, what they might do to Jesus.

12 And it came to pass in those days, that he went into a mountain to pray; and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles;

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre

^a Matthew 14. 23.—^b Matthew 10. 1.—^c John 1. 42.—^d Jude 1.—^e Matthew 4. 25. Mark 3. 7.

9. I will ask you one thing] I will put a question to you. See on Mark iii. 4, 5.

10. Whole as the other.] Many MSS. both here and in the parallel place, Mark iii. 5. omit the word vryn, whole. Griesbach leaves it out of the text. The hand was restored as the other:—But had it only been a luxated joint, even allowing with a German critic, that the bone regained its place, by the effort made to stretch out the arm, without the intervention of a miracle, it would have required several weeks to restore the muscles and ligaments to their wonted tone and strength. Why all this learned labour to leave God out of the question?

11. They were filled with madness] Pride, obstinacy, and interest, combined together, are capable of any thing. When men have once framed their conscience according to their passions, madness passes for zeal, the blackest conspiracies for pious designs, and the most horrid attempts for heroic actions. QUESNEL.

12. In prayer to God.] Or, in the prayer of God: or, in the oratory of God, εν τη προσευχη του Θεου. So this passage is translated by many critics; for which Dr. Whitby gives the following reasons: As the mountain of God, Exod. iii. 1. iv. 27. the bread of God, Lev. xxi. 17. the lamp of God, 1 Sam. iii. 3. the vessels of God, 1 Chron. xii. 19. the altar of God, Psal. xlii. 4. the sacrifices of God, Psal. li. 17. the gifts of God, Luke xxi. 4. the ministers of God, 2 Cor. vi. 4. the tabernacle of God, 2 Chron. i. 3. the temple of God, Matt. xxi. 12. the synagogue of God, Psal. lxxiv. 8. are all, things consecrated or appropriated to God's service; so προσευχη του Θεου must, in all reason, be a house of prayer to God: whence it is called ορος προσευχης, a place of prayer, 1 Mac. iii. 46. and so the word is certainly used Acts xvi. 13. and by Philo, in his oration against Flaccus, where he complains that αι προσευχαι, their houses for prayer were pulled down, and there was no place left in which they might worship God, or pray for Cesar: and by Josephus, who says the multitude was gathered εις την προσευχην, into the house of prayer: and so Juvenal, Sat. iii. v. 296. speaks to the mendicant Jew, Ede ubi consistas; in qua te quæro prosequa? In what house of prayer may I find thee begging? See on Acts xvi. 13. But on this it may be observed, that as the mountains of God, the vine of God, the hail of God, the trees of God, &c. mean very high mountains, a very strong wind, great and terrible hail, very tall trees, &c. so προσευχη του Θεου, here, may be very properly translated the prayer of God; i. e. very fervent and earnest prayer: and though διευκτερον may signify, to lodge in a place for a night, yet there are various places in the best Greek writers, in which it is used, not to signify a place, but to pass the night in a particular state. So Appian, Bell. Pun. Εν τοις σπλοις διευκτερουσε μεθ' αυτων.—He passed the night under arms with them all. Idem. Bell. Civ. lib. v. διευκτερον.—they passed the night without food, without any regard to the body, and in the want of all things. See more examples in Kypke, who concludes by translating the passage thus: He passed the night without sleep in prayers to God. Some of the Jews imagine that God himself prays; and this is one of his petitions: Let it be my good pleasure, that my mercy overcome my wrath. See more in Lightfoot.

13. He chose twelve] Ηλεκτους αυτον, he chose twelve out of them. Our Lord at this time had several disciples, persons who were converted to God under his ministry: and out of these converts, he chose twelve, whom he appointed to the work of the ministry; and called them apostles, i. e. persons sent or commissioned by himself, to preach that Gospel to others, by which they had themselves been saved. These were favoured with extraordinary success: 1. Because they were brought to the knowledge of God themselves. 2. Because they received their commission from the great Head of the church. And 3. Because as he had sent them, he continued to accompany their preaching with the power of his Spirit. These three things always unite in the character of a genuine apostle. See on Matt. x. 1—4.

15. Called Zelotes] Some Jews gave this name to themselves, according to Josephus, (War, b. iv. c. iii. s. 9. and vii. c. viii. s. 1.) "because they pretended to be more than ordinarily zealous for religion, and yet practised the very worst of!

and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude * sought to touch him; for there went virtue out of him, and healed them all.

20 † And he lifted up his eyes on his disciples, and said, † Blessed be ye poor: for yours is the kingdom of God.

21 † Blessed are ye that hunger now: for ye shall be filled. † Blessed are ye that weep now: for ye shall laugh.

22 † Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and east out your name as evil for the Son of man's sake.

23 † Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 † That wo unto you that are rich! for ye have received your consolation.

25 † Wo unto you that are full: for ye shall hunger. † Wo unto you that laugh now: for ye shall mourn and weep.

26 † Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 † But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 † And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

30 † Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 † And as ye lend to men should do to you, do ye also to them likewise.

32 † For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 † And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

35 But ye love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 † But ye love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

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27 † But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 † And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

30 † Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 † And as ye lend to men should do to you, do ye also to them likewise.

32 † For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 † And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

35 But ye love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

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81 † But ye love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

n Isa 65, 12—p Prov. 14, 12—p John 15, 19. 1 John 4, 5—q Ex 23, 4. Prov 25, 2. Matt. 5, 34. Ver 35. Rom 12, 20—r Ch 23, 34. Act 7, 60—s Matt. 5, 29—t 1 Cor. 6, 7—u Deu 15, 7, 8, 10. Prov 31, 25. Matt. 5, 42—v Tob 4, 15. Matt. 7, 12—w Matt. 5, 46—x Matt. 5, 42—y Ver 27—z Psa. 37, 25. Ver. 30.—aa Matt. 5, 45.

COAT, *χιτώνας*, signifies *under garment*, or *strait coat*; and CLOAK, *ἱμάτιον*, means *upper garment*, or *great coat*. This interpretation is confirmed by the following observations of Bishop Pearce. The *χιτών* was a *tunica*, or *vesteal*, over which the Jews and other nations threw an *outer coat*, or *gown*, called a *cloak*, Matt. v. 40. (which is meant by *ἱμάτιον*) when they went abroad, or were not at work. Hence the common people at Rome, who did not usually wear, or had no right to wear the *toga*, are called by Horace *tunicatus populus*, Epica. i. 7. 65. This account of the difference between the *χιτών* and the *ἱμάτιον* appears plainly from what Maximus Tyrinus says, *the inner garment which is over the body they call χιτώνιον, and the outer one the ἱμάτιον*. And so Plutarch, (in NERT. p. 139. ed. Fran. 1620) speaking of a man who felt the heat of the sun too much for him, says that he put off, *τὸν χιτῶνα, τὸ ἱμάτιον, his vesteal also with his cloak*.

30. Ask them not again.] Or, do not beg them off. This probably refers to the way in which the tax-gatherers and Roman soldiers used to spoil the people. "When such harpies as these come upon your goods, suffer the injury quietly, leaving yourselves in the hand of God rather than attempt even to beg off what belongs to you, lest on their part they be provoked to seize or spoil more, and lest you be irritated to sue them at law, which is totally opposite to the spirit and letter of the Gospel; or to speak bad words, or indulge wrong tempers, which would wound the spirit of love and mercy." Of such as these, and of all *merciless creditors*, who even sell the tools and bed of a poor man, it may be ever truly said,

*Tristis huius illis monstrum, nec savior ulla
Pestis et ira dum Stygiis sese extulit undis.*

*Diripiunt dapes, contactuque omnia fudant
Imundo.* — VINCE. En iii. ver. 214.

"Monsters more fierce offended heaven's first rent
From hell's abyss, for human punishment
They snatch the meat, defiling all they find." — DRYDEN.

However, it is probable that what is here spoken relates to requiring a thing *speedily* that had been lent, while the reason for borrow, &c. it still continues. In Eccles. xv. 15, it is a part of the character of a very bad man, that *to-day he lendeth, and to-morrow will he ask it again*. From the 27th to the 30th verse, our blessed Lord gives us directions how to treat our enemies. 1. Wish them well. 2. Do them good. 3. Speak as well of them as possible. 4. Be an instrument of procuring them good from others: use your influence in their behalf. 5. Suffer patiently from them contempt and ill treatment. 6. Give up your goods rather than lose your meekness and charity towards them. The retaliation of those who hearken not to their own passion but to Christ, consists in doing more good than they receive evil. Ever since our blessed Saviour suffered the Jews to take away his life, it is by his patience that we must regulate our own. *Quesnel*.

32. For sinners also love those that love them.] I believe the word *ἀγαπᾶσθαι* is used, by St. Luke in the same sense in which *ῥεκαῶναι*, *tax-gatherers*, is used by St. Matthew, chap. v. 46, 47, and signifies *heathens*: not only men who have no religion, but men who acknowledge none. The religion of Christ not only corrects the errors, and reforms the disorders of the fallen nature of man: but raises it even above itself—it brings it near to God; and, by universal love, leads it to frame its conduct according to that of the sovereign Being. "A man should tremble, who finds nothing in his life besides the external part of religion, but what may be found in the life of a *Turk* or a *heathen*." The Gospel of the grace of God purifies and renews the heart, causing it to resemble that Christ through whom the grace came. See the note on chap. vii. 37.

34. Of whom ye hope to receive] Or, whom ye expect to return it. "To make our neighbour purchase, in any way, the assistance which we give him, is to profit by his misery; and by laying him under obligations which we expect him in some way or other to discharge, we increase his wretchedness under the pretence of relieving it."

36 ^a Be ye therefore merciful, as your Father also is merciful.

37 ^b Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 ^c Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your ^a bosom. For ^c with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, [Can the blind lead the blind? shall they not both fall into the ditch?]

40 ^d The disciple is not above his master; but every one ^e that is perfect shall be as his master.

41 ^f And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, ^g cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

a Matt. 5. 48.—b Matt. 7. 1.—c Prov. 19. 17.—d Ps. 73. 12.—e Matt. 7. 2. Mark 4. 24. James 2. 13.—f Matt. 15. 14.—g Matt. 10. 24. John 13. 16. & 15. 20.—h Or, shall be perfected as his master.—i Matt. 7. 3.

35. *Love ye your enemies*] This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without *supernatural* influence, it must be for ever impracticable. In these words of our blessed Lord, we see the tenderness, sincerity, extent, disinterestedness, pattern, and issue, of the love of God dwelling in man: a religion, which has for its foundation the union of God and man in the same person, and the death of this august being for his enemies: which consists on earth in a reconciliation of the Creator with his creatures, and which is to subsist in heaven only in the union of the members with the head: could such a religion as this ever tolerate hatred in the soul of man, even to his most inveterate foe?

Lend, heaping for nothing again] *Μὴδὲ ἀνελπίστους εἶναι*. The rabbins say, he who lends without *usury*, God shall consider him as having observed every precept. Bishop Pearce thinks, that instead of *μὴδὲ*, we should read *μὴδὲν* with the *Syriac*, latter *Arabic*, and latter *Perseic*; and as *ἀνελπίστους* signifies *to despair*, or *cause to despair*, the meaning is *not cutting off the hope* (of longer life) of any man, *neminis sperni anipulantes*, by denying him those things which he requests now, to preserve him from perishing.

36. *Be ye therefore merciful*] Or, *compassionate*; *οἰκτοῦμεν*, from *οἰκρος*, *compassion*, which etymologists derive from *εἰκω*, to give place, yield, because we readily concede these things which are necessary to them whom we commiserate. As God is ever disposed to give all necessary help and support to those who are miserable; so his followers, being influenced by the same spirit, are easy to be entreated, and are at all times ready to contribute to the uttermost of their power to relieve or remove the miseries of the distressed. A merciful or compassionate man easily forgets injuries: *οὐδὲν* those without being solicited, and does not permit repeated returns of ingratitude to deter him from doing good, even to the unthankful and the unholly. See on Matt. v. 7.

37. *Judge not*] See on Matt. vii. 1. "How great is the goodness of God in being so willing to put our own judgment into our hands, as to engage himself not to enter into judgment with us; provided we do not usurp the right which belongs solely to him in reference to others."

Condemn not] Mercy will ever incline us not to condemn those unmercifully whose faults are certain and visible; to lessen, conceal, and excuse them as much as we can without prejudice to truth and justice; and to be far from aggravating, divulging, or even desiring them to be punished.

Forgive] The mercy and compassion which God recommends, extend to the forgiving of all the injuries we have received, or can receive. To initiate in this the mercy of God, is not a mere counsel; since it is proposed as a necessary mean, in order to receive mercy. What man has to forgive in man is almost nothing: man's debt to God is infinite. And who acts in this matter as if he wished to receive mercy at the hand of God! The spirit of revenge is equally destitute of faith and reason.

38. *Give, and it shall be given*] "Christian charity will make no difficulty in giving that which eternal truth promises to restore. Let us give, neither out of mere human generosity, nor out of vanity, nor from interest, but for the sake of God, if we would have him place it to account. There is no such thing as true unmixed generosity but in God only: because there is none but him who receives no advantage from his gifts, and because he engages himself to pay these debts of his creatures with an excessive interest. So great is the goodness of God, that when he might have absolutely commanded us to give to our neighbour, he vouchsafes to invite us to this duty by the prospect of a reward, and to impute that to us as a desert, which he has a right to exact of us by the title of his sovereignty over our persons and estates."

Men live in such a state of social union as renders mutual help necessary; and as self-interest, pride, and other corrupt passions, mingle themselves ordinarily in their commerce, they cannot fail of offending one another. In civil society men must, in order to taste a little tranquility, resolve to bear something from their neighbours; they must suffer, pardon,

43 ^a For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 ^b For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they ^c grapes.

45 ^d A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for ^e of the abundance of the heart his mouth speaketh.

46 ^f ^g And why callest thou me, Lord, Lord, and doest not the things which I say?

47 ^h Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man, that, without a foundation, built a house upon the earth; against which the stream did beat vehemently, and immediately it fell: and the ruin of that house was great.

a See Prov. 13. 17.—i Matt. 7. 16. 17.—m Matt. 12. 33.—n Gr. a grape.—o Matt. 12. 35.—p Matt. 12. 34.—q Mal. 1. 6. Matt. 7. 21. & 23. 11. Chap. 13. 25.—r Matt. 7. 24. Job 27. 8. Eccles. 40. 13. Heb. 10. 26. James 1. 23.

and give up many things; without doing which, they must live in such a state of continual agitation as will render life itself insupportable. Without this *giving* and *forgiving* spirit there will be nothing in civil society, and even in Christian congregations, but divisions, evil surmises, injurious discourses, outrages, anger, vengeance, and in a word, a total dissolution of the mystical body of Christ. Thus our interest in both worlds calls loudly upon us to give and to forgive.

Bosoni] *Κολῶν, or lap*. Almost all ancient nations wore long, wide, and loose garments: and when about to carry any thing which their hands could not contain, they used a fold of their robe in nearly the same way as women here use their aprons. The phrase is continually occurring in the best and purest Greek writers. The following example from Herodotus, b. vi. may suffice to show the propriety of the interpretation given above, and to expose the ridiculous nature of lovelessness. "When Cræsus had promised to *Alcemeon* as much gold as he could carry about his body at once; in order to improve the king's liberality to the best advantage, he put on a very wide tunic (*χθώνω μενῶν*) leaving a great space in the posom, *κολῶν* [about], and drew on the largest buskins he could find. Being conducted to the treasury, he sat down on a great heap of gold, and first filled the buskins about his legs with as much gold as they could contain, and having filled his whole posom, *κολῶν*, loaded his hair with ingots, and put several pieces in his mouth, he walked out of the treasury," &c. What a ridiculous figure must this poor sinner have cut, thus *heavy laden* with gold, and the love of money! See many other examples in *Kypke* and *Raphelius*. See also Psal. cxxix. 7. Prov. vi. 27. xvi. 23.

The same measure that ye mete withal, it shall be measured to you again.] The same words we find in the Jerusalem Targum on Gen. xxxviii. 26. Our Lord therefore lays down a maxim which themselves allowed.

39. *Can the blind lead the blind?*] This appears to have been a general proverb, and to signify that a man cannot teach what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above, is utterly incapable of judging concerning spiritual things; and wholly unfit to be a guide to others. Is it possible that a person who is enveloped with the thickest darkness, should dare either to judge of the state of others, or attempt to lead them in that path of which he is totally ignorant! If he do, must not his judgment be rashness, and his teaching folly? and does he not endanger his own soul, and run the risk of falling into the ditch of perdition himself, together with the unhappy objects of his religious instruction?

40. *Every one that is perfect*] Or, *thoroughly instructed*, *καταρτισμένος*—from *καταρτίζω*, to adjust, adapt, knit together, restore, or put in joint. The noun is used by the Greek medical writers, to signify the reducing a luxated or disjunct limb. It sometimes signifies to repair, or mend, and in this sense it is applied to broken tents, Matt. iv. 21. Mark i. 19. but in this place, and in Heb. xiii. 21. 2 Tim. iii. 17. it means complete instruction and information. Every one who is thoroughly instructed in divine things, who has his heart united to God; whose disordered tempers and passions are purified, and restored to harmony and order; every one who has in him the mind that was in Christ, though he cannot be above, yet will be as his teacher; holy, harmless, undefiled, and separate from sinners.

"The disciple who perfectly understands the rules, and sees the example of his master, will think it his business to tread exactly in his steps, to do and suffer upon like occasions as his master did: and so he will be like his master." WHITT.

41. *And why beholdest thou the mote?*] See this explained on Matt. vii. 3—5.

43. *Corrupt fruit*] *Κακὸν οὐκ ὠφελ*, literally, *rotten fruit*: but here it means, such fruit as is unfit for use. See on Matt. vii. 17—20.

45. *A good man*] See on Matt. xii. 35.

46. *Lord, Lord*] God judges of the heart, not by words, but by works. A good servant never disputes, speaks little, and always follows his work. Such a servant a real Christian is:

such is a faithful minister, always intent either on the work of his own salvation, or that of his neighbour: speaking more to God than to men; and to these as in the presence of God. The tongue is fitly compared by one to a pump, which empties the heart, but neither fills nor cleanses it. The love of God is a hidden spring, which supplies the heart continually, and never permits it to be dry or unfruitful. *Quesnel*.

47. *I will show you* Ὡς δεῖξω, *I will show you plainly*. I will enable you fully to comprehend my meaning on this subject by the following parable. See this word explained *Matt. iii. 7.*

48. *He is like a man, &c.* See on *Matt. vii. 24—27.*

49. *The ruin of that house was great* On this passage, *Quesnel*, who was a most rigid predestinarian, makes

the following judicious remark. "It is neither by the speculations of astrologers, nor by the Calvinian assurance of predestination, that we can discover what will be our portion for ever; but it is by the examination of our heart, and the consideration of our life, that we may in some measure prognosticate our eternal state. Without a holy heart and a holy life, all is ruinous in the hour of temptation, and in the day of wrath." To this may be added, He that believeth on the Son of God, hath the witness in himself: 1 John v. 10.

The subjects of this chapter have been so amply explained and enforced in the parallel places in Matthew, to which the reader has been already referred, that there appears to be no necessity to make any additional observations.

CHAPTER VII.

Christ heals the servant of a centurion, who is commended for his faith, 1—10. Raises a widow's son to life at Nain, 11—17. John Baptist hears of his fame, and sends two of his disciples to inquire whether he was the Christ, 18—23. Christ's character of John, 24—30. The obstinate blindness and capriciousness of the Jews, 31—35. A Pharisee invites him into his house, where a woman anoints his head with oil, and washes his feet with her tears, 36—38. The Pharisee is offended, 39. Our Lord reproves him by a parable, and vindicates the woman, 40—46; and pronounces her sins forgiven, 47—50. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

NOW when he had ended all his sayings in the audience of the people, * he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, 4 That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 * And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him, stood still. And he said, Young man, I say unto thee, 15 Arise!

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, 17 That a great prophet is risen up among us; and, 18 That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 * And the disciples of John showed him all these things.

19 And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of their infirmities.

22 And the people answered him, saying, We have seen and heard all these things which thou hast done.

23 John answered him, saying, Forasmuch as many have desired to see thee, and have not obtained, I have sent them to thee, saying, Whatsoever thou wilt, I will do.

24 And Jesus answered him, saying, Verily I say unto thee, Whosoever hath heard these things, and hath seen them, he shall say, Blessed is he that shall see the kingdom of God.

25 And he said unto the people, I have yet many things to say unto you, but I cannot say them now: for the time is fulfilled, and the kingdom of God is at hand: repent ye, and be baptized in the name of Jesus Christ, that ye may receive the remission of sins, and that ye may inherit the kingdom of heaven.

26 And he said unto them, I am sent to baptize you with water: but he that cometh after me, he shall baptize you with the Holy Ghost, and with fire: whose fan shall purge the wheat, but shall gather the chaff into the garner: but I will baptize you with the Holy Ghost, and with fire.

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NOTES.—Verse 2. *A certain centurion's servant* See this miracle explained on *Matt. viii. 5—13.*

3. *Elders of the Jews* These were either magistrates in the place, or the elders of the synagogue, which the centurion had built, ver. 5. He sent these, probably because he was afraid to come to Christ himself, not being a Jew, either by nation or religion. In the parallel place in Matthew, he is represented as coming to Christ himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.

5. *He loveth our nation* He is a warm friend to the Jews; and has given a full proof of his affection to them, in building them a synagogue. This he had done at his own proper charges; having no doubt employed his own men in the work.

10. *Found the servant whole* This cure was the effect of the faith, prayer, and humility of the centurion; through which the almighty energy of Jesus Christ was conveyed to the sick man. But these very graces in the centurion were the products of grace. It is God himself, who by the gifts of his mercy disposes the soul to receive its cure; and nothing can contribute to the reception of his grace, but what is the fruit of grace itself. The apostle says, *The grace of God that bringeth salvation hath appeared unto all men*, Tit. ii.

11. It should therefore be our concern not to resist the operations of this grace: for though we cannot endue ourselves with any gracious disposition, yet we can quench the Spirit, by whose agency these are produced in the soul. The centurion had not received the grace of God in vain.

11. *Nain* A small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward; and near to Emzor.

12. *Carried out* The Jews always buried their dead without the city, except those of the family of David. No burying-places should be tolerated within cities or towns; much less in or about churches and chapels. This custom is excessively injurious to the inhabitants; and especially to those who frequent public worship in such chapels and churches. God, decency, and health, forbid this shocking abomination.

On the impropriety of burying in towns, churches, and chapels, take the following testimonies: *Extra urbem soliti sunt alii mortuos sepelire: Nos Christiani, eos non in urbes solum, sed et in templis recipimus, quo fit ut multi favore nimis ferè exanimetur.*—SCHOTTGEN. "Others were accustomed to bury their dead without the city: We Christians, not only bury them within our cities, but receive them even into our churches: hence many nearly lose their lives through the noxious effluvia." "Both the Jews and other people had their burying places without the city:—*Et certe ita postulabat*

ratio publicæ sanitatis, quæ multum lædi solent auri sepulchrorum:—and this the health of the public requires, which is greatly injured by the effluvia from the graves."—*Rosenmüller*. From long observation I can attest, that churches and chapels situated in grave-yards, and those especially, within whose walls the dead are interred, are perfectly unwholesome: and many, by attending such places, are shortening their passage to the house appointed for the living.

What increases the iniquity of this abominable and deadly work, is, that the burying grounds attached to many churches and chapels, are made a source of private gain. The whole of this preposterous conduct is as *indecorous and unwholesome*, as it is *profane*. Every man should know, that the gas which is disengaged from putrid flesh, and particularly from a human body, is not only unfriendly to, but destructive of animal life. Superstition first introduced a practice, which self-interest and covetousness continue to maintain.

For a general improvement of all the circumstances of this miracle, see the end of the chapter.

16. *God hath visited his people* Several MSS. and Versions add *et; labor, for good*.—Sometimes God visited his people in a way of judgment, to consume them in their transgressions: but it was now plain, that he had visited them in the most tender compassion and mercy. This seems to have been added by some ancient copyist, by way of explanation.

18. *The disciples of John showed him, &c.* It is very likely, that John's disciples attended the ministry of our Lord at particular times: and this, we may suppose, was a common case among the disciples of different Jewish teachers. Though bigotry existed in its most formidable shape between the Jews and Samaritans, yet we do not find that it had any place between Jews and Jews, though they were of different sects, and attached to different teachers.

19. *Art thou he that should come?* That is, to save. Art thou the promised Messiah? See on *Matt. xi. 3.*

Some have thought that this character of our Lord, *ὁ ἀρχεμυς, he who cometh*, refers to the prophecy of Jacob, Gen. xlix. 10. where he is called שִׁלֹחַ *Shiloh*, which *Grotius* and others derive from שָׁלַח *shalach*, he sent: hence, as the time of the fulfilment of the prophecy drew nigh, he was termed *he who cometh*, i. e. he who is just now ready to make his appearance in Judea. In Zach. ix. 9. a similar phrase is used, *Behold, thy king cometh unto thee—hating salvation*. This is meant of the Messiah only; therefore I think the words *to save*, are necessarily implied.

21. *Infirmities and plagues* The following judicious note from Bp. PEARCE, is worthy of deep attention: "Luke mentions here νοσή, παθή, leprosy, and πνεύματα πονηρά, i. e.

and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 * Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; b how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, c to the poor the Gospel is preached.

23 And blessed is he, whosoever shall not be offended in me. 24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, d Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified God, f being baptized with the baptism of John.

30 But the Pharisees and lawyers e rejected b the counsel of God i against themselves, being not baptized of him.

31 ¶ And the Lord said, k Whereunto then shall I liken the men of this generation? and to what are they like?

a Matt. 11. 5.—b Isa. 35. 5.—c Ch. 4. 18.—d Matt. 4. 17.—e Mal. 3. 1.—f Matt. 3. 5. Ch. 3. 2.—g Or, frustrated.—h Acts 20. 27.

diseases, or ill habits of body, sores or lamenesses, and evil spirits; from whence we may conclude, that evil spirits are reckoned by him (who speaks of distempers with more accuracy than the other evangelists) as things different from any disorders of the body, included in the two former words.

Unto many that were blind he gave sight. j Rather, he kindly gave sight—*εὐχάριστο* τοῦ βλέπειν; or, he graciously gave sight. This is the proper meaning of the original words. In all his miracles, Jesus showed the tenderest mercy and kindness: not only the cure, but the manner in which he performed it, endeared him to those who were objects of his compassionate regards.

22.—25. See these verses explained at large, on Matt. xi. 4.—15.

29.—Justified God] Or, declared God to be just—*ἐδικαίωσαν τὸν Θεόν*. The sense is this: John preached, that the divine wrath was coming upon the Jews, from which they might flee by repentance, chap. iii. 7. The Jews, therefore, who were baptized by him, with the baptism of repentance, did thereby acknowledge, that it is but justice in God to punish them for their wickedness, unless they repented, and were baptized, in token of it. Bp. PEARCE proves, that this is the sense in which the word *δικαίω* is used here and in Psal. l. 3. compared with Job xxxii. 2. and by this evangelist again in chap. x. 29. and xvi. 15.

30. Rejected the counsel of God] Or, frustrated the will of God—*τὴν βουλὴν τοῦ Θεοῦ ἠφάνισαν*. *Kypke* says the verb *ἀφάνισεν* has two meanings: 1. To disbelieve; 2. To despise or disobey: and that both senses may be properly conjoined here. The will of God was, that all the inhabitants of Judea should repent at the preaching of John, be baptized, and believe in Christ Jesus. Now as they did not repent, &c. at John's preaching, so they did not believe his testimony concerning Christ: thus the will, gracious counsel, or design of God, relative to their salvation, was annulled or frustrated. They disbelieved his promises, despised the Messiah, and disobeyed his precepts.

31. And the Lord said] Almost every MS. of authority and importance, with most of the Versions, omit these words. As the *Evangelistaria* (the books which contained those portions of the Gospels which were read in the churches) began at this verse, the words were probably at first used by them, to introduce the following parable. There is the fullest proof, that they never made a part of Luke's text. Every critic rejects them. Bengel and Griesbach leave them out of the text.

22. They are like unto children] See on Matt. xi. 16.—19. It is probable that our Lord alludes here to some play or game among the Jewish children, no account of which is now on record.

35. Wisdom is justified, &c.] Probably the children of wisdom is a mere Hebraism here for the products or fruits of wisdom; hence the Vatican MS. one other, and some Versions, have *κόγον*, works, instead of *τέκνον*, sons, in the parallel place, Matt. xi. 19. True wisdom shows itself by its works; folly is never found in the wise man's way, no more than wisdom is in the path of a fool. *Theophylact's* note on this place should not be overlooked, *Εδίκαιωθῃ, τοὺς ἑαυτοῦ ἐργάσθαι*. Wisdom is justified, that is, is HONORED by all her children.

36. One of the Pharisees] Called Simon, ver. 40. This account is considered by many critics and commentators to be the same with that in Matt. xxvi. 6, &c. Mark xiv. 3. and John xii. 3. This subject is considered pretty much at large in the notes on Matt. xxvi. 6, &c. to which the reader is requested to refer.

37. A woman—which was a sinner] Many suppose that this woman had been a notorious public prostitute—but this is taking the subject by the very worst handle. My own opinion is, that she had been a mere heathen who dwelt in this city, probably Capernaum) who, through the ministry of Christ,

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For I John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 ¶ But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, o This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

i Or, within themselves.—k Matt. 11.16.—l Matt. 3.4. Mk 1.6. Ch. 1.15.—m Matt. 11.19.—n Matt. 9.6. Mark 14.3. Jn 11.2.—o Ch. 15.2.—p See Matt. 18.28.

had been before this converted to God, and came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin. I am inclined to think that the original word, *αμαρτωλος*, is used for *heathen* or *Gentile* in several places of the Sacred Writings. I am fully persuaded that this is its meaning in Matt. ix. 10, 11, 13. xi. 19. and xxvi. 45. The son of man is betrayed into the hands of sinners, i. e. is delivered into the hands of the heathens, viz. the Romans, who alone could put him to death. See Mark ii. 15, 16, and 17. xiv. 41. I think also it has this meaning in Luke vi. 32, 33. xiv. 3. v. 1, 2, 7, 10. xiv. 7. John ix. 31. I think no other sense can be justly assigned to it in Gal. ii. 15. We who are Jews by nature, and not sinners of the Gentiles. We Jews who have had the benefit of a divine revelation, know that a man is not justified by the works of the law, but by the faith of Christ, (ver. 16.) which other nations, who were heathens, not having a divine revelation, could not know. It is, I think, likely that the grand subject of the self-righteous Pharisee's complaint was her being a heathen. As those who were touched by such contracted a legal defilement, he could not believe that Christ was a conscientious observer of the law, seeing he permitted her to touch him, knowing who she was; or if he did not know that she was a heathen, it was a proof that he was no prophet, ver. 39. and consequently had not the discernment of spirits which prophets were supposed to possess. As the Jews had a law which forbade all iniquity, and they who embraced it being, according to its requisitions and their professions, saints; and as the Gentiles had no law to restrain evil, nor made any profession of holiness, the term *αμαρτωλοι*, or sinners, was first with peculiar propriety applied to them, and afterward to all others who, though they professed to be under the law, yet lived as Gentiles without the law. Many suppose this person to be the same as Mary Magdalene, but of this there is no solid proof.

Brought an alabaster box] See on Mark xiv. 3.

38. Stood at his feet behind him] In taking their meals, the Eastern people reclined on one side, the loins and knees being bent to make the more room; the feet of each person were turned outwards behind him. This is the meaning of standing BEHIND at his feet.

Began to wash his feet with tears] *ἤρξατο βλεψεν*—*τοὺς ἑαυτοῦ*, she began to water his feet—to let a shower of tears fall on them. As the Jews were nothing like our shoes, (their being a mere sole, bound about the foot and ankle with thongs) their feet being so much exposed had frequent need of washing, and this they ordinarily did before taking their meals.

Kissed his feet] With affectionate tenderness, *κατεβίβη*, or kissed them again and again. See on Mark xxvi. 49.

The kiss was used in ancient times as the emblem of love, religious reverence, subjection and supplication. It has the meaning of supplication, in the way of adoration, accompanied with subjection, in 1 Kings xiv. 18. whose mouths have not kissed Baal, and in Job xxxi. 27. my mouth hath not kissed my hand; I have paid no sort of adoration to false gods; and in Psal. ii. 12. Kiss the Son, lest he be angry,—close in with, embrace affectionately the offers of mercy made unto you through Christ Jesus, lest he (the Lord) be angry with you, and ye perish; which commandment this woman seems to have obeyed, both in the literal and spiritual sense. Kissing the feet was practised also among the heathens, to express subjection of spirit, and earnest supplication. See a long example in *Ruphelius*, produced from Polybius, concerning the Carthaginian ambassadors, when supplicating the Romans for peace. With an humble and abject mind, *πενοντες ἐπὶ τῇ γῇ*, they fell down on the earth, *τοὺς ποδας καταβίβαντες τῷ κυρίῳ*, and kissed the feet of the council. See also several examples in *Kypke*. Kissing the feet is a further proof that this person had been educated a heathen.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that it will be to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

a Ps. 23.5.—b 1 Tim. 1.14.—c Matt. 9.2. Mark 2.5.—d Matt. 9.2. Mark 2.7.

41. *A certain creditor, &c.*] It is plain that in this parable our Lord means by the creditor God, and by the two debtors, Simon, and the woman who was present. Simon, who had the light of the law, and who, in consequence of his profession as a Pharisee, was obliged to abstain from outward iniquity, might be considered as the debtor who owed only fifty pence, or denarii. The woman, whom I have supposed to be a heathen, not having these advantages, having no rule to regulate her actions, and no curb on her evil propensities, may be considered as the debtor who owed five hundred pence, or denarii. And when both were compared, Simon's debt to God might be considered, in reference to hers, as fifty to five hundred. However, we find, notwithstanding this great disparity, both were insolvent. Simon, the religious Pharisee, could no more pay his fifty to God, than this poor heathen her five hundred; and if both be not freely forgiven by the divine mercy, both must finally perish. Having nothing to pay, he kindly forgave them both. Some think that this very Simon was no inconsiderable debtor to our Lord, as having been mercifully cleansed from a leprosy; for he is supposed to be the same as Simon the leper. See the note on Matt. xxvi. 6.

42. *Which of them will love him most?*] Which is under the greater obligation, and should love him most?

43. *He to whom he forgave most.*] By this acknowledgment he was, unknowingly to himself, prepared to receive our Lord's reproach.

44. *Thou gavest me no water.*] In this respect Simon was sadly deficient in civil respect, whether this proceeded from forgetfulness or contempt. The custom of giving water to wash the guest's feet was very ancient. See instances in Gen. xlviii. 4. xiv. 32. Judges xiv. 21. 1 Sam. xxi. 41. In Hindostan it is the custom, that when a superior enters the house of an inferior, the latter washes his feet, and gives him water to rinse his mouth before he eats. See AYEEN AKBARY, vol. iii. p. 226.

45. *Since the time I came in.*] Rather, since the time she came in, ἀφ' ὧς εἰσῆλθεν, not εἰσῆλθον, I came in, for it is clear from ver. 37, that the woman came in after Christ, having heard that he was sitting at meat in the Pharisee's house. The reading which I have adopted is supported by several MSS. and Versions.

46. *My head with oil thou didst not anoint.*] Anointing the head with oil was as common among the Jews, as washing the face with water is among us. See Ruth iii. 3. 2 Sam. xii. 20. xiv. 2. 2 Kings iv. 2. and Psal. xxiii. 5. where the author alludes to the Jewish manner of receiving and entertaining a guest. Thou preparest a table for me; anointest my head with oil; givest me an overflowing cup. See Matt. v. 17.

47. *For she loved much.*] OR, THEREFORE she loved much. It appears to have been a consciousness of God's forgiving love that brought her at this time to the Pharisee's house. In the common translation her forgiveness is represented to be the consequence of her loving much, which is causing the tree to produce the root, and not the root the tree. I have considered *ori* here as having the sense of *therefore*; because to make this sentence suit with the foregoing parable, ver. 42, 43. and with what immediately follows here, but he to whom little is forgiven, loveth little, we must suppose her love was the effect of her being pardoned, not the cause of it. *Ori* seems to have the sense of *therefore* in Matt. xiii. 13. John viii. 44. 1 Cor. x. 17. and in the Septuagint, in Deut. xxxiii. 52. Isa. xlix. 19. Hos. ix. 15. and Eccles. v. 6. Both these particles are often interchanged in the New Testament.

Loved much—loveth little.] That is, a man's love to God will be in proportion to the obligations he feels himself under to the bounty of his Maker.

48. *Thy sins are forgiven.*] He gave her the fullest assurance of what he had said before to Simon, (ver. 47.) *thy sins are forgiven.* While the Pharisee murmured, the poor penitent rejoiced.

49. *Thy faith hath saved thee.*] Thy faith hath been the instrument of receiving the salvation which is promised to those who repent. Go in peace. Though peace of conscience be the inseparable consequence of the pardon of sin, yet here it seems to be used as a *causedition* or *farewell*: as if he had said, May goodness and mercy continue to follow thee! In this sense it is certainly used Judg. xviii. 6. 1 Sam. i. 17. xx. 42. xxix. 7. 2 Sam. xv. 9. James ii. 16.

The affecting account of raising the widow's son to life, ver. 11—17, is capable of further improvement.

In this resurrection of the widow's son four things are highly worthy of notice: 1. The meeting. 2. What Christ did to raise the dead man. 3. What the man did when raised to life: and, 4. The effect produced on the minds of the people.

1. THE MEETING. 1. It was uncommon: it was a meeting of life and death, of consolation and distress. On the one part

46 * My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 * Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

e Matt. 9.2. Mark 5.34 & 10. 52. Ch. 8. 49 & 19. 42.

JESUS, accompanied by his disciples, and an innumerable crowd of people, advance towards the gate of the city of Nain: on the other part a funeral solemnity proceeds out of the gate, a person of the people who accompanied the corpse, is carried out to be buried. Wherever Jesus goes, he meets death or misery; and wherever he comes, he dispenses life and salvation. 2. It was instructive. A young man was carried to the grave—an only son—cut off in the flower of his age from the pleasures, honours, profits, and expectations of life; a multitude of relatives, friends, and neighbours, in tears, affliction, and distress, accompanied the corpse. Behold the present life in its true point of light. How deceitful is the world! to hide its vanity and wretchedness, funeral pomp takes the place of the decorations of life and health; and pride, which carries the person through life, cleaves to the putrid carcass in the ridiculous adornments of palls, scarfs, cloaks, and feathers! Sin has a complete triumph, when pride is one of the principal bearers to the tomb. And shall not the living lay these things to heart? Remember ye that are young, the young die oftener than the old: and it is because so many of the former die, that there are so few of the latter to die. 3. It was an affecting meeting. The mother of this young man followed the corpse of her son; her distress was extreme. She had already lost her husband, and in losing her only son she loses all that could be reckoned dear to her in the world. She lost her support, her glory, and the name of her family from among the tribes of her people. Jesus sees her in this state of affliction, and was moved with compassion towards her. This God of goodness cannot see the wretched without commiserating their state, and providing for their salvation. 4. It was a happy meeting. Jesus approaches this distressed widow, and says, weep not. But who, with propriety, can give such advice in a case like this? Only that God who can dry up the fountain of grief, and remove the cause of distress. Weep for thy sin, weep for thy relatives, weep after Christ, and God will infallibly comfort thee.

II. What Christ did to raise this dead man. 1. He came up ver. 14. When the blessed God is about to save a soul from spiritual death, he comes up to the heart by the light of his Spirit, by the preaching of his word, and by a thousand other methods, which all prove that his name is mercy, and his nature love. 2. He touched the bier. God often stretches out his hand against the matter or occasion of sin, renders that public that was before hidden, lays afflictions upon the body, by some evil disease effaces that beauty, or impairs that strength, which were the occasions of sin; disconcerts the schemes, and blasts the property of the worldly man. These were carrying him down to the chambers of death, and the merciful God is thus delivering him out of the hands of his murderers. 3. He commanded—Young men! I say unto thee arise. Sinners! you have been dead in trespasses and sins too long; now hear the voice of the Son of God. Young people! to you in particular is this commandment addressed. Delay not a moment: it will be more easy for you to return to God now than at any future time. And perhaps the present call may never be repeated. The sooner you hear the voice of God, the sooner you shall be happy.

III. What the man did when raised to life. 1. He sat up, ver. 15. When the quickening voice of God reaches the heart of a sinner, his first business is to lift up his head to contemplate the awful state in which he is found, and the horrible pit over which he hangs, and look about for a deliverer from the hell that is moved from beneath to meet him at his coming. 2. He began to speak. Prayer to God for the salvation he needs is indispensably requisite to every awakened sinner. Let him speak in prayer and praise—prayer for present salvation, and praise because he is still out of hell. Let him also declare the power and goodness of God which have thus rescued him from the bitter pains of an eternal death. 3. He reeked. He (Christ) presented him to his mother. Those who were carrying the corpse having heard the voice of the young man, immediately laid down the bier, and the young man stepping directly on the ground, Jesus took him by the hand, and conducted him to his mother. What a change from the deepest affliction to the highest ecstasy of joy must have now taken place in this widow's heart! Happy moment! When the quickening power of Christ restores a prodigal son to a disconsolate parent, and a member to Christ's mystical body, the church militant.

IV. The effect produced on the mind of the people. 1. Fear seized them, ver. 16. A religious reverence penetrated their hearts, while witnessing the effects of the sovereign power of Christ. Thus should we contemplate the wonders of God's grace in the conviction and conversion of sinners. 2. They

glorified God. They plainly saw that he had now visited his people: the miracle proclaimed his presence, and that a great prophet was risen among them, and they expect to be speedily instructed in all righteousness. The conversion of a sinner to God should be a matter of public joy to all that fear his name: and should be considered as a full proof that the God of our fathers is still among their children. See ver. 16. 3 They published abroad the account. The work of the grace

of God should be made known to all: the Gospel should be preached in every place: and the miracle-working power of Christ every where recommended to notice. If those who are raised from the death in sin were more zealous in discoursing of, and walking in, and recommending the Gospel of the grace of God, the kingdom of Christ would soon have a more extensive spread; and the souls thus employed would be incessantly watered from on high.

CHAPTER VIII.

Jesus preaches through every city and village, 1. Women minister to him, 2, 3. Instructs the multitudes by the parable of the sower, 4—8. Explains it at large to his disciples, 9—15. Directions how to improve by hearing the Gospel, 16—18. His mother and brethren seek him, 19—21. He and his disciples go upon the lake, and are taken in a storm, 22—25. They arrive among the Gadarenes, 26, where he cures a demoniac, 27—39. He returns from the Gadarenes, and is requested by Jairus to heal his daughter, 40—42. On the way he cures a diseased woman, 43—48. Receives information that the daughter of Jairus is dead, 49. Exhorts the father to believe; arrives at the house, and raises the dead child to life, 50—56. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock: and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

e. Matt. 27, 55, 56.—b. Mark 16, 9.—c. Matt. 12, 2. Mk. 4, 1.—d. Matt. 13, 10. Mk. 4, 10.

NOTE 3.—Verse 1. *Throughout every city and village*] That is, of Galilee.

2. *Out of whom went seven devils*] Who had been possessed in a most extraordinary manner, probably a case of inveterate lunacy, brought on by the influence of evil spirits. The number seven may here express the superlative degree.

Mary Magdalene is commonly thought to have been a prostitute before she came to the knowledge of Christ, and then to have been a remarkable penitent. So historians and painters represent her; but neither from this passage, nor from any other of the New Testament, can such a supposition be legitimately drawn. She is here represented as one who had been possessed with seven demons: and as one among other women who had been healed by Christ of evil (or wicked) spirits and infirmities. As well might Joanna and Susanna, mentioned ver. 3. come in for a share of the censure as this Mary Magdalene; for they seem to have been dispossessed likewise by Jesus, according to St. Luke's account of them. They had all had infirmities, of what sort it is not said, and those infirmities were occasioned by evil spirits within them: and Jesus had healed them all: but Mary Magdalene, by her behaviour, and constant attendance on Jesus in his life-time, at his crucifixion and at his grave, seems to have exceeded all the other women in duty and respect to his person. Bishop PEARCE.

There is a marvellous propensity in commentators to make some of the women mentioned in the Sacred Writings appear as women of ill-fame; therefore Rahab must be a harlot: and Mary Magdalene a prostitute: and yet nothing of the kind can be proved either in the former or in the latter case; nor in that mentioned in chap. vii. 36, &c. where see the notes. Poor Mary Magdalene is made the patroness of penitent prostitutes, both by Popists and Protestants; and to the scandal of her name, and the reproach of the Gospel, houses fitted up for the reception of such are termed *Magdalene hospitals*: and the persons themselves *Magdalenes*! There is not only no proof that this person was such as commentators represent her; but there is the strongest presumptive proof against it: for if she had ever been such, it would have been contrary to every rule of prudence, and every dictate of wisdom, for Christ and his apostles to have permitted such a person to associate with them, however fully she might have been converted to God, and however exemplary her life at that time might have been. As the world who had seen her conduct, and knew her character, (had she been such as is insinuated,) could not see the inward change, and as they sought to overwhelm Christ and his disciples with obloquy and reproach on every occasion, they would certainly have availed themselves of so favourable an opportunity to subject the character of a ministry of Christ to the blackest censure, had he permitted even a converted prostitute to minister to him and his disciples. They were ready enough to say that he was the friend of publicans and sinners, because he conversed with them in order to instruct and save their souls; but they could never say he was a friend of prostitutes, because it does not appear that such persons ever came to Christ;

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; ^e that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this: The seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

e. Isa. 69 Mk. 4 12.—f. Matt. 13, 18. Mk. 4, 11.—g. Matt. 5, 15. Mk. 4, 21. Ch. 11, 33.

or, that he in the way of his ministry, ever went to them. I conclude, therefore, that the common opinion is a vile slander on the character of one of the best women mentioned in the Gospel of God; and a reproach cast on the character and conduct of Christ and his disciples. From the whole account of Mary Magdalene, it is highly probable that she was a person of great respectability in that place, such a person as the wife of Chuza, Herod's steward, could associate with: and a person on whose conduct or character, the calumniating Jews could cast no aspersions.

3. *Herod's steward*] Though the original word *οικονομος* signifies sometimes the inspector or overseer of a province, and sometimes a tutor of children, yet here it seems to signify the overseer of Herod's domestic affairs: the steward of his household. Steward of the household was an office in the king's palace by s. 24. of Hen. VIII. The person is now entitled lord steward of the king's household, and the office is, I believe, more honourable and of more importance than when it was first created. Junius derives the word from the Icelandic stivardur, which is compounded of stia, work, and var-dur, a keeper or overseer; hence our words, warder, warden, ward, guard, guardian, &c. The Greek word in Hebrew letters is frequent in the rabbinical writings, *אשרטור*, and signifies among them the deputy ruler of a province. See on chap. xvi. 1. In the Islandic version it is *forstonarmannur*.

Unto him.] Instead of *avro*, to him, meaning Christ, many of the best MSS. and Versions have *avrois*, to them, meaning both our Lord and the twelve apostles, see ver. 1. This is unquestionably the true reading. Christ receives these assistances and ministrations, says pious Quærel. 1. To honour poverty by subjecting himself to it. 2. To humble himself in receiving from his creatures. 3. That he may teach the ministers of the Gospel to depend on the providence of their heavenly Father. 4. To make way for the gratitude of those he had healed. And 5. That he might not be burthensome to the poor to whom he went to preach.

5. *A sower went out to sow*] See all this parable largely explained on Matt. xiii. 1—23.

12. *Those by the way-side*] Bishop PEARCE thinks that Luke, by *to here*, means *στροποι*, the seeds, though he acknowledges that he has never found such a word as *στροποι* in the plural number signifying seeds.

15. *With patience*] Rather, with perseverance. The Greek word *ωσπεν*, which our translators render *patience*, properly signifies here, and in Rom. ii. 7. *perseverance*. The good ground, because it is good, strong, and vigorous, continues to bear: bad or poor ground cannot produce a good crop, and besides, it is very soon exhausted. The persons called the good ground in the text, are filled with the power and influence of God, and therefore continue to bring forth fruit; i. e. they persevere in righteousness. From this we may learn, that the perseverance of the saints, as it is termed, necessarily implies that they continue to bring forth fruit to the glory of God. Those who are not fruitful are not in a state of perseverance.

16. *Lighted a candle*] This is a repetition of a part of our

17 ^h For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ^h Then came to him his mother and brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ^h Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ^h And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 [For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.]

^h Matt. 10, 25. Ch. 12, 9.—Matt. 13, 1—25, 29. Ch. 19, 6.—Or, thinketh that he hath.—Matt. 12, 46. Mark 2, 31.—Matt. 8, 23. Mark 4, 35.

Lord's sermon on the mount. See the notes on Matt. v. 15. x. 26, and on Mark iv. 21, 22.

17. For nothing is secret, &c.] Whatever I teach you in private, ye shall teach publicly; and ye shall illustrate and explain every parable now delivered to the people.

18. Even that which he seemeth to have.] Or, rather, even what he hath. ὁ δὲκν εἶναι, rendered by our common version, what he seemeth to have; seems to me to contradict itself. Let us examine this subject a little.

1. To seem to have a thing, is only to have it in appearance, and not in reality; but what is possessed in appearance only, can only be taken away in appearance; therefore on the one side there is no gain, and on the other side no loss. On this ground, the text speaks just nothing.

2. It is evident that ὁ δὲκν εἶναι, what he seemeth to have, here, is equivalent to ο ἐκεῖ, what he hath, in the parallel places, Mark iv. 25. Matt. xiii. 12. xxv. 29. and in Luke xix. 26.

3. It is evident also, that these persons had something which might be taken away from them. For, 1. The word of God, the divine seed, was planted in their hearts. 2. It had already produced some good effects; but they permitted the devil, the cares of the world, the desire of riches, and the love of pleasure, to destroy its produce.

4. The word δὲκν is often an expletive: so Xenophon in Hellen. v. οἱ δὲκν παρὰ τοὺς φίλους, αὐτοὺς, because he seemed to be (i. e. was) their father's friend. So in his Œcon. among the cities that seemed to be (δὲκνοῦσαι, actually were) at war. So Athenæus, lib. vi. chap. 4. They who seemed to be (δὲκνοῦντες, who really were) the most opulent, drank out of brazen cups.

5. It often strengthens the sense, and is thus used by the very best Greek writers. ULIAN, in one of his notes on Demosthenes' Orat. Olinth. 1. quoted by Bishop PEARCE, says expressly, το δὲκναι οὐ παντοῦ ἐπὶ ἀποβόλον τὰν ἑνὶν οὐ παλαιῶν, ἀλλὰ πολλὰκις, καὶ ἐπὶ τὸν ἀληθεῖν. The word δὲκν is used by the ancients to express, not always what is doubtful, but oftentimes what is true and certain. And this is manifestly its meaning in Matt. iii. 9. Luke xxii. 24. John v. 39. 1 Cor. vii. 40. x. 12. xi. 16. Gal. iii. 4. and in the text. See these meanings of the word established beyond the possibility of successful contradiction, in Bishop PEARCE's notes on Mark x. 42. and in KYPKE in loc. See also the notes on Matt. xiii. 12.

19. His mother and his brethren] See the notes on Matt. xii. 46, &c. and on Mark iii. 31, &c.

22. Let us go over, &c.] See on Matt. viii. 24, &c. and Mark iv. 36—41.

23. There came down a storm of wind—and they were in jeopardy.] This is a parallel passage to that in Jonah i. 4. There was a mighty tempest in the sea, so that the ship was like to be broken;—the latter clause of which is thus translated by the Septuagint: καὶ τὸ πλοῖον ἐκινδύνει τὸν ἐνερπίπηναι, and the ship was in the utmost danger of being dashed to pieces. This is exactly the state of the disciples here; and it is remarkable that the very same word ἐκινδύνει, which we translate were in jeopardy, is used by the evangelist, which is founded in the Greek Version above quoted. The word jeopardy, an inexpressive French term, and utterly unfit for the place which it now occupies, is properly the exclamation of a

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were amazed.

36 They also which saw it, told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear; and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

^h Matt. 8, 28. Mark 5, 1.—Rev. 20, 3.—p. Matt. 8, 34.—Acts 16, 29.—Mark 5, 18.—Matt. 9, 18. Mark 5, 22.

disappointed gamester, jeu perdu! The game is lost! or, j'ai perdu! I have lost! i. e. the game.

27. Where is your faith? Ye have a power to believe, and yet do not exercise it! Depend on God. Ye have little faith, (Matt. viii. 26,) because you do not use the grace which I have already given you. Many are looking for more faith without using that which they have. It is as possible to hide this talent as any other.

28. The country of the Gadarenes] Or, according to several MSS. Gerasenes or Gergasenes. See on Matt. viii. 28. and Mark v. 1.

29. A certain man] See the case of this demoniac considered at large, on the parallel places. Matt. viii. 28—34. Mark v. 1—20.

28. Jesus, thou Son of God most high] The words Jesus and God, are both omitted here by several MSS. I think it is very likely that the demons mentioned neither. They were constrained in a summary way to acknowledge his power, but it is probable they did not pronounce names which were of such dreadful import to themselves. The words which they spoke on the occasion seem to have been these: What is it to thee and me, O Son of the Most High? See the note on Matt. viii. 29.

31. And they besought him that he would not command them to go out into the deep.] In the Chaldaic Philosophy, mention is made of certain material demons, who are permitted to wander about on the earth, and are horribly afraid of being sent into abysses and subterraneous places. Psellus says, De Dæmoniibus: "These material demons, fearing to be sent into abysses, and standing in awe of the angels, who send them thither, if even a man threaten to send them thither, and pronounce the names of those angels whose office that is, it is inexpressible how much they will be affrighted and troubled. So great will their astonishment be, that they cannot discern the person that threatens them. And though it be some old woman or little old man that menaces them, yet so great is their fear that they depart, as if the person who menaces had a power to kill them." See Stanley's Chaldaic Philosophy.

33. Then went the devils out of the man, and entered into the swine] Some critics and commentators would have us to understand all this of the man himself, who, they say, was a most outrageous maniac; and that, being permitted by our Lord, he ran after the swine, and drove them all down a precipice into the sea! This is so solemn trifling indeed; or at least trifling with solemn things. It is impossible to read over the account as given here by Luke, and admit this mode of explanation. The devils went out of the man, and entered into the swine, i. e. the madman ran after the swine! On this plan of interpretation there is nothing certain in the word of God; and every man may give it what meaning he pleases. Such comments are intolerable.

34. They fled and went and told it] Αὐτοὶ δὲ τὸν ἄνδρα, they went, is omitted by almost every MS. of repute, and by the best of the ancient Versions. Griesbach leaves it out, and with propriety; too, as it is not likely that so correct a writer as Luke would say, They fled, and went and told it.

40. Gladly received him] This is the proper import of the word ἀπεδέξατο, therefore our translators needed not to have put gladly in Italics, as though it were not expressed in the text. Raphaelius gives several proofs of this in loc.

43 [†] And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any.

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stancheth.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that a virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 [‡] While he yet spake, there cometh one from the ruler of

t Matt. 9. 22.—u Matt. 5. 39. Ch. 6. 19.—v Mark 5. 35.—w John 11. 11, 13.

41. *A man named Jairus*] See these two miracles—the raising of Jairus's daughter, and the cure of the afflicted woman—considered and explained at large, on Mat. ix. 18—26, and Mark v. 22—43.

42. *The people thronged him*] *Ἐκέντηνον αὐτόν*—almost suffocated him—so great was the throng about him.

43. *Spent all her living upon physicians*] See on Mark v. 26.

46. *I perceive that virtue*] *Δυναμὶν*, divine or miraculous power. This divine emanation did not proceed always from Christ, as necessarily as odours do from plants, for then all who touched him must have been equally partakers of it. Of the many that touched him, this woman, and none else, received this divine virtue; and why? Because she came in faith. Faith alone, attracts and receives the energetic influence of God at all times. There would be more miracles at least of spiritual healing, were there more faith among those who are called believers.

54. *He put them all out*] That is, the pipers, and those who

the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 [†] But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but [‡] he charged them that they should tell no man what was done.

x Chap. 7. 14. John 11. 43.—y Matt. 9. 4. & 9. 30. Mark 5. 43.

made a noise, weeping and lamenting. See Matt. ix. 23. Mark v. 38. Pompous funeral ceremonies are ridiculous in themselves, and entirely opposed to the spirit and simplicity of the religion of Christ. Every where they meet with his disapprobation.

55. *And he commanded to give her meat*] Though she was raised to life by a miracle, she was not to be preserved by a miracle. Nature is God's great instrument, and he delights to work by it: nor will he do any thing by his sovereign power in the way of miracle, that can be effected by his ordinary providence. Again, God will have us be workers together with him. He provides food for us, but he does not eat for us: we eat for ourselves, and are thus nourished on the bounty that God has provided. Without the food, man cannot be nourished; and unless he eat the food it can be of no use to him. So, God provides salvation for a lost world, and bestows it on every penitent believing soul; but he neither repents nor believes for any man. A man repents and believes for himself, under the succours of God's grace.

CHAPTER IX.

Christ sends his apostles to preach and work miracles, 1—6. Herod hearing of the fame of Jesus, is perplexed; some suppose that John Baptist is risen from the dead; others, that Elijah or one of the old prophets was come to life, 7—9. The apostles return and relate the success of their mission. He goes to a retired place, and the people follow him, 10, 11. He feeds five thousand men with five loaves and two fishes, 12—17. He asks his disciples what the public think of him, 18—21. Foretells his passion, 22. Shows the necessity of self-denial, and the importance of salvation, 23—25. Threatens those who deny him before men, 26. The transfiguration, 27—36. Cures a demoniac, 37—43. Again foretells his passion, 44, 45. The disciples contend who shall be greatest, 46—48. Of the person who cast out devils in Christ's name, but did not associate with the disciples, 49, 50. Of the Samaritans who would not receive him, 51—56. Of the man who wished to follow Jesus, 57, 58. He calls another disciple, who asks permission first to bury his father, 59. Our Lord's answer, 60—62. [A. M. 4031. A. D. 27. An. Olymp. CCL. 3.]

THEN ^a he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 ^c And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 ^d And whatsoever house ye enter into, there abide, and thence depart.

5 ^e And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 ^f And they departed, and went through the towns, preaching the Gospel, and healing every where.

7 ^g ^h Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

^a Matt. 10. 1. Mk. 3. 13. & 6. 7.—b Matt. 10. 7. Mk. 5. 12. Ch. 17. 1. 9.—c Matt. 10. 9. Mk. 6. 8. Ch. 10. 4. & 22. 35.—d Mat. 10. 11. Mk. 6. 10.—e Mat. 10. 14.—f Acts 13. 51.—g Mk.

NOTES.—Verse 1. *Power and authority*] *Δυναμὶν καὶ ἐξουσίαν*. The words properly mean here, the power to work miracles; and that authority by which the whole demoniac system was to be subjected to them. The reader will please to observe, 1. That Luke mentions both *demons and diseases*; therefore he was either mistaken, or *demons and diseases* are not the same. 2. The *treatment* of these two was not the same:—the demons were to be cast out, the diseases to be healed. See Matt. x. 1.

2. *To preach the kingdom of God*] For an explication of this phrase, see on Matt. iii. 1.

3. *Take nothing*] See on Mark vii. 7, 8.

4. *Neither money*] See on Matt. x. 9.

Neither have two coats] Show that in all things ye are ambassadors for God, and go on his charges.

4. *There abide and thence depart*] That is, remain in that lodging till ye depart from that city. Some MSS. and Versions add *and*, which makes the following sense: *There remain, and depart not thence*. See the note on Matt. x. 11.

7. *Herod the tetrarch*] See on Matt. ii. 1. xiv. 1.

By him] This is omitted by BCDL two others, the Coptic, Sahidic, Armenian, and four of the Itala. It is probable that Luke might have written, *Herod, hearing of all the things that were done*, &c. but Matthew says particularly, that it was the fame of Jesus of which he heard: chap. xiv. 1.

He was perplexed] He was greatly perplexed—*ἐκπορεύετο*

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? ⁱ And he desired to see him.

10 ^k And the apostles, when they were returned, told him all that they had done. ^l And he took them, and went aside privately into a desert place belonging to the city called Bethsaida;

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ^m And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to

6. 12.—h Matt. 14. 1. Mk. 6. 14.—i A. M. 4032. A. D. 28. An. Olymp. CCL. 4.—j Ch. 23. 8.—k Mark 6. 30.—l Matt. 14. 13.—m Matt. 14. 15. Mark 6. 35. John 6. 1, 5.

from *δια*, *emphatic*, and *αποπειω*, *I am in perplexity*. It is a metaphor taken from a traveller, who, in his journey, meets with several paths, one only of which leads to the place whither he would go; and not knowing which to take, he is distressed with perplexity and doubt. The verb comes from *α*, *negative*, and *ποπειω*, *a way or passage*. A guilty conscience is a continual pest:—Herod had murdered John, and he is terribly afraid, lest he should arise from the dead, and bring his deeds to light, and expose him to that punishment which he deserved. See Mark vi. 16.

10. *Told them all*] *Related distinctly*—*ἐκλογισαίτο*, from *δια*, *through*, and *λογισαίτο*, *I declare*: hence the whole of this gospel, because of its relating every thing so particularly, is termed *ἐκλογισ*, chap. i. 1. a particular and circumstantially detailed narration. See on Mark vi. 30.

11. *The people—followed him*] Observe here five grand effects of Divine grace. 1. The people are drawn to follow him. 2. He kindly receives them. 3. He instructs them in the things of God. 4. He heals all their diseases. 5. He feeds their bodies and their souls. See *Questnel*. Reader! Jesus is the same to the present moment. Follow him, and he will receive, instruct, heal, feed, and save thy soul unto eternal life.

12. *Send the multitude away*] See this miracle explained at large, on the parallel places, Matt. xiv. 15—21. Mark vi. 36—44.

16. *Then he took the five loaves*] A minister of the Gospel, who is employed to feed souls, should imitate this conduct of Christ.

48 And said unto them, ^a Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: ^b for he that is least among you all, the same shall be great.

49 ^c ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for ^d he that is not against us is for us.

51 ^e ¶ And it came to pass, when the time was come that ^f he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.

53 And ^g they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw ^h this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as ⁱ Elias did?

^g Matt. 10. 40 & 45. 5. Mark 9. 37. John 12. 41. & 13:11—h Matt. 23. 11, 12.—i Mark 9. 38. See Num. 11. 25.—k See Matt. 12. 30. Chap. 11. 23.

death, you must ever listen. Let them constantly occupy a place in your most serious meditations and reflections.

45. But they understood not] See the note on Mark ix. 32.

46. There arose a reasoning] Εἰσαγγεῖ δὲ διαλογισμός, a dialogue took place—one inquired, and another answered, and so on. See this subject explained on Matt. xviii. 1, &c.

49. We forbid him] See this subject considered on Mark ix. 38, &c.

51. That he should be received up.] Bishop PEARCE says, "I think the word ἀναλίσκειος must signify, of Jesus's retiring or withdrawing himself, and not of his being received up; because the word ἀνελθόντων here used before it, denotes a time completed, which that of his ascension was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. John says, chap. vii. 1. *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.* Let it be observed, that all which follows here in Luke to chap. xix. 45. is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."

He steadfastly set his face] That is, after proper and mature deliberation, he chose now to go up to Jerusalem, and firmly determined to accomplish his design.

52. Sent messengers] Ἀγγέλους, angels literally: but this proves that the word angel signifies a messenger of any kind, whether divine or human. The messengers in this case were probably James and John.

53. His face was as] They saw he was going up to Jerusalem to keep the feast, (it was the feast of tabernacles, John vii. 2,) and knowing him thereby to be a Jew, they would afford nothing for his entertainment: for, in religious matters, the Samaritans and Jews had no dealings, see John iv. 9. The Samaritans were a kind of mongrel heathens: they feared Jehovah, and served other gods, 1 Kings xvii. 34. They apostatized from the true religion, and persecuted those who were attached to it. See an account of them, Matt. chap. xvi. 1. Those only who have deserted the truth of God, or who are uninfluenced by it, hate them who embrace and act by it. When a man had once decidedly taken the road to heaven, he can have but little credit any longer in the world, 1 John iii. 1.

54. That we command fire] Vengeance belongs to the Lord. What we suffer for his sake, should be left to himself to reprove or punish. The insult is offered to him, not to us. See the note on Mark iii. 17.

55. Ye know not what manner of spirit ye are of.] Ye do not consider, that the present is a dispensation of infinite mercy and love; and that the design of God is not to destroy sinners, but to give them space to repent, that he may save them unto eternal life. And ye do not consider, that the more which you feel, springs from an evil principle, being more concerned for your own honour than for the honour of God. The disciples of that Christ who died for his enemies, should never think of avenging themselves on their persecutors.

56. And they went to another village.] Which probably did entertain them; being, perhaps, without the Samaritan borders.

The words, Ye know not of what spirit ye are: for the Son of man is not come to destroy men's lives, but to save them,

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 ¶ And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

1 Mark 16. 19. Acts 1. 2.—m John 4. 4, 9.—n 2 Kings 1. 10, 12.—o John 3. 17. & 12. 47.—p Matt. 8. 12.—q Matt. 5. 21.—r See 1 Ks 19. 20, 21.—s Ge. 19. 17, 2. Pet 2. 21.

are wanting in ABCEGILSV, and in many others. *Griesbach* leaves the latter clause out of the text. It is probable, that the most ancient MSS. read the passage thus: *But he turned, and rebuked them, and said, Ye know not of what spirit ye are. And they went to another village.* See the authorities in *Griesbach*. 57. A certain man] He was a scribe. See on Matt. viii. 19—22. It is probable that this took place when Christ was at Capernaum, as Matthew represents it, and not on the way to Jerusalem through Samaria.

61. Another also said] This circumstance is not mentioned by any of the other evangelists; and Matthew alone mentions the former case, ver. 57, 58. Let me first go bid them farewell which are at home] Εἰς τοὺς οἴκους μου ἀποχαιρετᾷ τοὺς τοὺς οἴκους μου—Permit me to set in order my affairs at home. Those who understand the Greek text, will see at once that it will bear this translation well; and that this is the most natural. This person seems to have had in view the case of Elisha, who made a similar request to the prophet Elijah, 1 Kings xix. 19, 20, which request was granted by the prophet; but our Lord, seeing that this person had too much attachment to the earth, and that his return to worldly employments, though for a short time, was likely to become the means of stifling the good desires which he now felt, refused to grant him that permission. That which we object to the execution of God's designs, is sometimes the very thing from which we should immediately disengage ourselves.

62. Put his hand to the plough] Can any person properly discharge the work of the ministry, who is engaged in secular employments. A farmer and a minister of the Gospel are incompatible characters. As a person who holds the plough cannot keep on a straight furrow if he look behind him; so he who is employed in the work of the ministry cannot do the work of an evangelist, if he turn his desires to worldly profits. A good man has said, "He who thinks it necessary to cultivate the favour of the world, is not far from betraying the interests of God and his church." Such a person is not fit, *εὐθετός, properly disposed*, has not his mind properly directed towards the heavenly inheritance, and is not fit to show the way to others. In both these verses there is a plain reference to the call of Elisha. See 1 Kings xix. 19, &c.

1. Considering the life of mortification and self-denial which Christ and his disciples led, it is surprising to find that any one should voluntarily offer to be his disciple. But there is such an attractive influence in truth, and such a persuasive eloquence in the consistent steady conduct of a righteous man, that the first must have admirers, and the latter imitators. Christianity, as it is generally exhibited, has little attractive in it; and it is no wonder that the cross of Christ is not prized, as the blessings of it are not known; and they can be known and exhibited by him only who follows Christ fully.

2. It is natural for man to wish to do the work of God in his own spirit: hence he is ready to call down fire and brimstone from heaven against those who do not conform to his own views of things. A spirit of persecution is abominable. Had man the government of the world, in a short time, not only sects and parties, but even true religion itself, would be banished from the face of the earth. Meekness, long-suffering, and benevolence, become the followers of Christ; and his followers should ever consider, that his work can never be done but in his own Spirit.

CHAPTER X.

Christ appoints seventy disciples to go before him, two by two, to preach, heal, &c. 1—12. Pronounces woes on Chorazin and Capernaum, 13—16. The seventy return, and give account of their mission, 17—20. Christ rejoices that the things which were hidden from the wise and prudent, had been revealed unto babes, and shows the great privileges of the Gospel, 21—24. A lawyer inquires how he shall inherit eternal life, and is answered, 25—29. The story of the good Samaritan, 30—37. The account of Martha and Mary, 38—42. [A. M. 4032. A. D. 28. An. Olymp. CC1. 4.]

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.

a Matt. 10. 11. Mark 6. 7.

NOTES.—Verse 1. The Lord appointed other seventy] Rather, seventy others, not other seventy, as our translation has it, which seems to intimate that he had appointed seventy be-

2 Therefore said he unto them, b The harvest truly is great, but the labourers are few: c pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

b Matt. 9. 37, 38. John 4. 35.—c 2 Thess. 3. 1.

fore this time, though probably, the word other, has a reference to the twelve chosen first: he not only chose twelve disciples to be constantly with him: but he chose seventy others

3 Go your ways : ^a behold, I send you forth as lambs among wolves.

4 ^a Carry neither purse, nor scrip, nor shoes : and ^b salute no man by the way.

5 ^a And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

7 ^b And in the same house remain, ^c eating and drinking such things as they give : for ^k the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9 ^a And heal the sick that are therein, and say unto them, ^m The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 ^a Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that ^a it shall be more tolerable in that day for Sodom, than for that city.

13 ^a Wo unto thee, Chorazin ! wo unto thee, Bethsaida ! ^a for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 ^a And thou, Capernaum, which art ^a exalted to heaven, ^a shall be thrust down to hell.

16 ^a He that heareth you, heareth me ; and ^a he that despiseth you, despiseth me. ^a 1 Matt. 10. 16.—2 Matt. 10. 9, 10. Mark 6. 8. Ch. 9. 3.—f 2 Kings 4. 29.—g Matt. 10. 17.—h Matt. 10. 11.—i Cor. 10. 27.—k Matt. 10. 10. 1 Cor. 9. 4, &c. 1 Tim. 5. 18.—l Ch. 9. 2.—m Matt. 9. 2 & 4. 17. & 10. 7. Verse 11.—n Matt. 10. 11. Ch. 9. 5. Acts 13. John 3. 35. & Matt. 10. 15. Mark 6. 11.—o Matt. 11. 21.—p Ezek. 3. 6.—q Matt. 11. 22.—r See Gen. 11. 4. Deu. 1. 28. Isa. 11. 13. Jer. 51. 53.—s See Luke. 26. 20. & 22. 33.—t Matt. 10. 49. Mark 9. 32. John 13. 29.

seth you, despiseth me ; ^a and he that despiseth me, despiseth him that sent me.

17 ^a And ^a the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, ^a I beheld Satan as lightning fall from heaven.

19 Behold, ^a I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because ^a your names are written in heaven.

21 ^a ^b In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight.

22 ^a All ^a things are delivered to me of my Father : and ^a no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and ^a he to whom the Son will reveal him.

23 ^a And he turned him unto his disciples, and said privately, ^a Blessed are the eyes which see the things that ye see :

24 For I tell you, ^a that many prophets and kings have desired to see those things which ye see, and have not seen them ; ^a and to hear those things which ye hear, and have not heard them.

25 ^a And behold, a certain lawyer stood up, and tempted him, saying, ^a Master, what shall I do to inherit eternal life ?

26 He said unto him, What is written in the law ? how readest thou ?

27 And he answering, said, ^a Thou shalt love the Lord thy

1 These. 4. 8.—2 John 5. 21.—3 Ver. 1.—4 John 12. 31. & 15. 11. Rev. 9. 1. & 12. 8. & 13. 16. & 19. 11. & 20. 1. & 21. 1. & 22. 1. & 23. 1. & 24. 1. & 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1.

sadors : and a man's ambassador is like to himself. If thou honour my precepts, it is the same as if thou didst honour me ; and if thou despisest them, thou despisest me." *R. Taurin.* "He that murmurs against his shepherd, is the same as if he had murmured against the divine Suckinah." *Saukedrim*, fol. 110.

17. *The seventy returned again with joy* Bishop PEARCE thinks they returned while our Lord was on his slow journey to Jerusalem, and that they had been absent only a few days.

18. *I beheld Satan* Or, *Satan himself*,—*rov Saravau, the very Satan, the supreme adversary* : falling, as lightning, with the utmost suddenness, as a flash of lightning falls from the clouds, and at the same time, in the most observable manner. The fall was both very sudden and very apparent. Thus should the fall of the corrupt Jewish state be, and thus was the fall of idolatry in the Gentile world.

19. *To tread on serpents, &c.* It is possible that by *serpents and scorpions* our Lord means the *scribes and Pharisees*, whom he calls *serpents* and a *brood of vipers*, Matt. xxiii. 33. (see the note there,) because through the subtlety and venom of the old *serpent*, the devil, they opposed him and his doctrine ; and by *trampling* on these, it is likely that he means, they should get a *complete victory* over such : as it was an ancient custom to trample on the kings and generals who had been taken in battle, to signify the complete conquest which had been gained over them. See Josh. x. 24. See also Rom. xvi. 20. See the notes on Mark xvi. 17, 18.

20. *Because your names are written in heaven.* This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in the land, is ordered to be *registered*, with the names of its parents, and the time when born, baptized, or registered ; and this register is generally kept in the parish church, or in some public place of safety. Such a register as this is called in Phil. iv. 3. Rev. iii. 5, &c. *the book of life*, i. e. the book or register where the persons were enrolled as they came into life. It appears also probable, that when any person died, or behaved improperly, his name was sought out and erased from the book, to prevent any confusion that might happen in consequence of improper persons laying claim to an estate, and to cut off the unworthy from the rights and privileges of the peaceable upright citizens. To this custom of blotting the names of deceased and disorderly persons out of the public registers, there appear to be allusions, Exod. xxxii. 32, where see the note ; and Rev. iii. 5. Dent. ix. 14. xxv. 19. xxix. 20. 2 Kings xvi. 27. Psal. lxxx. 23. civ. 13. and in other places.

21. *Rejoiced in spirit* Was truly and heartily joyous : felt an inward triumph. But *rov xwvavrti ro a p i to*, the Holy Spirit, is the reading here of BCDKL six others ; the three Syriac, latter Persic, Coptic, Ethiopic, Armenian, Vulgate, all the Itala except one, and Augustin and Bede. These might be considered sufficient authority to admit the word into the text.

I thank thee Bishop PEARCE justly observes, the thanks are meant to be given to God for revealing them to babes, not for liding them from the others. See on Matt. xi. 25.

Thou hast hid That is, thou hast not revealed them to the

to go before him. Our blessed Lord formed every thing in his church on the model of the Jewish church ; and why ? Because it was the pattern shown by God himself, the divine form which pointed out the heavenly substance, which now began to be established in its place. As he before had chosen twelve apostles in reference to the twelve patriarchs, who were the chiefs of the twelve tribes and the heads of the Jewish church, he now publicly appointed (for so the word *anetiv* means) seventy others, as Moses did the seventy elders whom he associated with himself, to assist him in the government of the people. Exod. xviii. 19. xxiv. 1—9. These Christ sent by two and two ; 1. To teach them the necessity of concord among the ministers of righteousness. 2. That in the mouths of two witnesses every thing might be established. And, 3. That they might comfort and support each other in their difficult labour. See on Mark vi. 7. Several MSS. and Versions have *seventy-two*. Sometimes the Jews chose six out of each tribe ; this was the number of the great sanhedrim. The names of these seventy disciples are found in the margin of some ancient MSS. But this authority is questionable.

2. *That he would send forth* *Expa*. There seems to be an allusion here to the case of reapers, who, though the harvest was perfectly ripe, yet were in no hurry to cut it down. News of this is brought to the lord of the harvest, the farmer, and he is entreated to exert his authority, and hurry them out ; and this he does because the harvest is spoiling, for want of being reaped and gathered in. See the notes on Matt. ix. 37, 38.

3. *Lambs among wolves* See on Matt. x. 16.

4. *Carry neither purse, nor scrip* See on Matt. x. 9, &c. and Mark vi. 8, &c.

Salute no man by the way According to a canon of the Jews, a man who was about any sacred work, was exempted from all civil obligations for the time ; forasmuch as obedience to God was of infinitely greater consequence than the cultivation of private friendships, or the returning of civil compliments.

5. *Pearce be to this house* See on Matt. x. 12.

6. *The son of peace* In the Jewish style, a man who has any good or bad quality is called the son of it. Thus wise men are called the children of wisdom, Matt. xi. 19. Luke xvi. 35. So likewise, what a man is doomed to, he is called the son of, as in Eph. ii. 3. wicked men are styled the children of wrath ; so Judas is called the son of perdition, John xvii. 12. and a man who deserves to die, is called, 2 Sam. xii. 5. a son of death. Son of peace in the text, not only means a peaceable, quiet man, but one also of good report for his uprightness and benevolence. It would have been a dishonour to this mission, had the missionaries taken up their lodgings with those who had not a good report among them who were without.

7. *The labourer is worthy* See on Matt. x. 8. and 12.

8. *Go not from house to house* See on Matt. x. 11.

9. *The kingdom of God is come nigh unto you.* *Eph' vnas, is just upon you.* This was the general text on which they were to preach all their sermons. See it explained, Matt. iii. 2.

10. *Go into the very dust of your city* See on Matt. x. 14, 15.

11. *Wo unto thee, Chorazin !* See on Matt. xi. 21—24.

12. *To hell* To hades. See this explained, Matt. xi. 23.

13. *He that despiseth you, despiseth me* "The holy blessed God said : ' Honour my statutes, for they are my ambas-

God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to ^m justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, ⁿ he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in ^k Lev. 19 13.—^l Lev. 18 5. Neh 9:2. Ezek. 30:11, 13, 21. Romans 10:5.—^m Chap. 16 15.—ⁿ Ps. 38:11.

scribes and Pharisees, who idolized their own wisdom; but thou hast revealed them to the simple and humble of heart.

22. The Codex Alexandrinus, several other very ancient MSS., and some ancient Versions, as well as the margin of our own, begin this verse with, *And turning to his disciples, he said*. But as this clause begins ver. 23. it is not likely that it was originally in both. *Griesbach* has left these words out of the text, and Professor *Whare* says, *certainissime delenda*, "these words should most assuredly be erased."

22. *All things are delivered to me*. See on Matt. xi. 27.

23. *Blessed are the eyes which see the things that ye see*. There is a similar saying in this among the rabbins, in *Sohar Genes*. where it is said, "Blessed is that generation which the earth shall bear, when the King Messiah cometh."

24. *Many prophets*. See on Matt. xiii. 11, and 17.

25. *A certain lawyer*. See on Matt. xxiv. 35.

27. *Thou shalt love the Lord*. See this important subject explained at large, on Matt. xxii. 37—40.

Thy neighbour as thyself. See the nature of self-love explained on Matt. xix. 19.

29. *Willing to justify himself*. Wishing to make it appear that he was a righteous man; and that consequently he was in the straight road to the kingdom of God, said, *who is my neighbour*; supposing our Lord would have at once answered, "every Jew is to be considered as such, and the Jews only." Now as he imagined he had never been deficient in his conduct to any person of his own nation, he thought he had amply fulfilled the law. This is the sense in which the Jews understood the word *neighbour*, as may be seen from Lev. xxix. 15, 16, 17, and 18. But our Lord shows here, that the acts of kindness which man is bound to perform to his neighbour who in distress, he should perform to any person, of whatever nation, religion, or kindred, whom he finds in necessity. As the word *πλησιν* signifies one who is near, Angl. Sax. *nehta*, he that is next; this very circumstance makes any person our neighbour, whom we know; and if in distress, an object of our most compassionate regards. If a man came from the most distant part of the earth, the moment he is near you, he has a claim upon your mercy and kindness, as you would have on his, were your dwelling-place transferred to his native country. It is evident, that our Lord uses the word *πλησιν* (very properly translated neighbour, from *nae* or *naer*, near, and *baer*, to dwell) in its plain literal sense. Any person whom you know, who dwells hard by, or who passes near you, is your neighbour while within your reach.

30. *And Jesus answering*. Rather, then Jesus took him up. This I believe to be the meaning of the word *παραλαβων*; he threw out a challenge, and our Lord took him up on his own ground. See *WAKEFIELD'S Testament*.

A certain man went down from Jerusalem. Or, *A certain man of Jerusalem going down to Jericho*. This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho. See *Lightfoot*.

Fell among thieves. At this time the whole land of Judea was much infested with hordes of banditti; and it is not unlikely that many robberies might have been committed on that very road to which our Lord refers.

31. *And by chance*. *Kara* *εὐκρίτως* properly means the coincidence of time and circumstance. At the time in which the poor Jew was half dead, through the wounds which he had received, a priest came where he was. So the priest's coming while the man was in that state, is the coincidence marked out by the original words.

31 and 32. *Priest and Levite* are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress had a right to expect immediate succour and comfort; and their inhuman conduct here was a flat breach of the law, Deut. xxii. 1—4.

33. *Samaritan* is mentioned merely to show that he was a person, from whom a Jew had no right to expect any help or relief: because of the enmity which subsisted between the two nations.

34. *Pouring in oil and wine*. These, beaten together, ap-

oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister, called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

q John 4 9.—p See Matt. 20 2.—q John 11:1. & 12:2, 3.—r 1 Cor. 7:32, &c.—s Luke 3:35. Acts 2:3.

pear to have been used formerly, as a common medicine for fresh wounds.

An Inn. *Πανδοχείον*, from *παν*, all, and *δεχομαι*, I receive, because it receives all comers.

35. *Two pence*. *Two denarii*, about fifteen pence, English; and which, probably, were at that time of ten times more value there, than so much is with us now.

36. *Which was neighbour?* Which fulfilled the duty which one neighbour owes to another?

37. *He that showed mercy*. Or, so much mercy. His prejudice would not permit him to name the Samaritan, yet his conscience obliged him to acknowledge that he was the only righteous person of the three.

Go, and do thou likewise. Be even to thy enemy in distress as kind, humane, and merciful, as this Samaritan was. As the distress was on the part of a Jew, and the relief was afforded by a Samaritan, the lawyer, to be consistent with the decision he had already given, must feel the force of our Lord's inference, that it was his duty to act to any person, of whatever nation or religion he might be, as this Samaritan had acted towards his countryman. It is very likely that what our Lord relates here was a real matter of fact, and not a parable; otherwise the captious lawyer might have objected that no such case had ever existed; and that any inference drawn from it was only begging the question; but as he was, in all probability, in possession of the fact himself, he was forced to acknowledge the propriety of our Lord's inference and advice.

Those who are determined to find something allegorical even in the plainest portions of Scripture, affirm that the whole of this relation is to be allegorically considered; and, according to them, the following is the true exposition of the text.

The certain man means Adam—went down, his fall—from Jerusalem, *עיר שלום* *yoreh shalom*, he shall see peace, perfection, &c. meaning his state of primitive innocence and excellence—to Jericho *יריחו* *yareicho*, his moon) the transitory and changeable state of existence in this world—Thieves, sin and Satan—stripped, took away his righteousness, which was the clothing of the soul—wounded, infected his heart with all evil and hurtful desires, which are the wounds of the spirit—half dead, possessing a living body, carrying about a soul dead in sin.

The priest, the moral law—the Levite, the ceremonial law—passed by, either could not or would not afford any relief; because by the law is the knowledge of sin, not the cure of it. A certain Samaritan, Christ; for so he was called by the Jews; John viii. 48.—as he journeyed, meaning his coming from heaven to earth; his being incarnate—came where he was, put him in man's place, and bore the punishment due to his sins—had compassion, it is through the love and compassion of Christ that the work of redemption was accomplished—went to him, Christ first seeks the sinner, who through his miserable estate, is incapable of seeking or going to Christ—bound up his wounds, gives him comfortable promises, and draws him by his love—pouring in oil, pardoning mercy—the consolations of the Holy Ghost—set him on his own beast, supported him entirely by his grace and goodness, so that he no longer lives, but Christ lives in him—took him to an inn, his church, uniting him with his people—took care of him, placed him under the continual notice of his providence and love—when he departed, when he left the world and ascended to the Father—took out two pence, or denarii, the law and the Gospel; the one to convince of sin, the other to show how it is to be removed—gave them to the host, the ministers of the Gospel for the edification of the church of Christ—take care of him, as they are God's watchmen and God's stewards, they are to watch over the flock of Christ, and give to each his portion of meat in due season. What thou spendest more, if thou shouldst lose thy health and life in this work—when I come again, to judge the world, I will repay thee, I will reward thee with an eternity of glory.

Several primitive and modern Fathers treat the text in this way. What I have given before, is, I believe, the meaning of our blessed Lord. What I have given here is generally true in itself, but certainly does not follow from the text. Mr. Baxter's note here is good: "They who make the wounded

41 And Jesus answered and said unto her, Martha, Martha, ^a thou art careful and troubled about many things.

^t Matt. 7.21. Psa. 37.4.

man Adam, and the good Samaritan Christ, abuse the passage." A practice of this kind cannot be too strongly reprobated.

38. *A certain village*] If this village was Bethany, where Martha and Mary lived, at less than two miles' distance from Jerusalem, see John xi. 1, 18. xii. 2. then this must have happened later than Luke places it: because in chap. xix. 29. he represents Jesus as having arrived before this at Bethany; and what is said in chap. xiii. 22. and xvii. 11. seems to confirm that this visit of Jesus to Martha and Mary ought to be placed later. Bishop PEARCE.

Received him] Kindly received, *πρόσλαβεται*, she received him in a friendly manner under her roof; and entertained him hospitably. So the word is used in the best Greek writers. Martha is supposed by some to have been a widow, with whom her brother Lazarus and sister Mary lodged.

39. *Sat at Jesus' feet*] This was the posture of the Jewish scholars, while listening to the instructions of the rabbins. It is in this sense that St. Paul says he was brought up at the feet of Gamaliel, Acts xxii. 3.

40. *Martha was cumbered*] *Περίεσται*, perplexed, from *περί*, about, and *σται*, I draw. She was harassed with different cares and employments at the same time; one drawing one way, and another, another. A proper description of a worldly mind; but in Martha's favour it may be justly said, that all her anxiety was to provide suitable and timely entertainment for our Lord and his disciples; for this is the sense in which the word *τακῶναι*, serving, should be taken. And we should not, on the nearest supposition, attribute earthly-mindedness to a woman whose character stands unimpeachable in the Gospel; and who, by entertaining Christ and his disciples, and providing liberally for them, gave the highest proof that she was influenced by liberality and benevolence, and not by parsimony or covetousness.

Dost thou not care] Dost thou not think it wrong, that my sister thus leaves me to provide and prepare this supper alone?

Help me.] *Συναντιδύναται*, from *σύν*, together, and *αντιδύναται*, to support. The idea is taken from two pillars meeting together at the top, exactly over the centre of the distance between their bases, and thus mutually supporting each other. Order her to unite her skill and strength with mine, that the present business may be done with that speed and in that order which the necessity and importance of the case demand.

41. *Thou art careful and troubled*] *Thou art distracted*, *μεμνησ*, thy mind is divided, (see Matt. xiii. 22.) in consequence of which, *τρέπαλλῃ*, thou art disturbed, thy spirit is thrown into a tumult.

About many things.] Getting a variety of things ready for this entertainment, much more than are necessary on such an occasion.

42. *One thing is needful*] This is the end of the sentence, according to Bengel. "Now Mary hath chosen." &c. begins a new one. "One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father."

Mary hath chosen that good part] That is, of hearing my word, of which she shall not be deprived; it being at present of infinitely greater importance to attend to my teaching, than

42 But ^a one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

^u Matt. 19, 21. & 16. 26. 2 Cor. 5. 16.

to attend to any domestic concerns. While thou art busily employed in providing that portion of perishing food for perishing bodies, Mary has chosen that spiritual portion, which endures for ever, and which shall not be taken away from her; therefore I cannot command her to leave her present employment, and go and help thee to bring forward a variety of matters, which are by no means necessary at this time. Our Lord both preached and practised the doctrine of self-denial; he and his disciples were contented with a little, and sumptuous entertainments are condemned by the spirit and design of his Gospel. *Multos morbos, multa ferula fecerunt.* SENECA. "Many dishes, many diseases."

Bishop PEARCE remarks, that the word *χρεία*, needful, is used after the same manner for want of food, in Mark xi. 25. where of David it is said, *χρεῖται τῆς, he had need*, when it means he was hungry. I believe the above to be the true meaning of these verses, but others have taken a somewhat different sense from them: especially when they suppose that by *one thing needful*, our Lord means the salvation of the soul. To attend to this, is undoubtedly the most necessary of all things, and should be the first, the grand concern of every human spirit; but in my opinion it is not the meaning of the words in the text. It is only prejudice from the common use of the words in this way that could make such an interpretation tolerable. *ΚΥΡΕ* in *loc.* has several methods of interpreting this passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some "a frigid method of explaining the passage;" well, so let it be, but he that fears God will sacrifice every thing at the shrine of truth. I believe this alone to be the true meaning of the place, and I dare not give it any other. Bengelius points the whole passage thus: *Martha, Martha, thou art careful and troubled about many things: but one thing is needful.—Now, Mary hath chosen that good portion, which shall not be taken away from her.*

That the salvation of the soul is the first and greatest of all human concerns, every man must acknowledge who feels that he has a soul: and in humility of mind to hear Jesus, is the only way of getting that acquaintance with the doctrine of salvation without which how can he be saved? While we fancy we are in no spiritual necessity, the things which concern salvation will not appear needful to us! A conviction that we are spiritually poor, must precede our application for the true riches. The whole, says Christ, need not the physician, but those who are sick.—Martha has been blamed by incautious people as possessing a carnal, worldly spirit; and as Mary Magdalene has been made the chief of all prostitutes, so has Martha of all the worldly-minded. Through her affectionate respect for our Lord and his disciples, and through that alone, she erred. There is not the slightest intimation that she was either worldly-minded, or careless about her soul: nor was she at this time improperly employed, only so far as the abundance of her affection led her to make a greater provision than was necessary on the occasion. Nor are our Lord's words to be understood as a reproof; they are a kind and tender expostulation, tending to vindicate the conduct of Mary. The utmost that can be said on the subject, is; Martha was well employed, but Mary, on this occasion, better.

CHAPTER XI.

Christ teaches his disciples to pray, 1—4. Shares the necessity of importunity in prayer, 5—13. Casts out a dumb demon, 14.

The Jews ascribe this to the power of Beelzebub; our Lord vindicates his conduct, 15—23. Miserable state of the Jews, 24—26. Who they are that are truly blessed, 27, 28. He preaches to the people, 29—36. A Pharisee invites him to dine with him, who takes offence because he washed not his hands, 37, 38. Our Lord exposes their hypocrisy, 39—44. He denounces woes against the lawyers, 45—52. The scribes and Pharisees are greatly offended, and strive to entangle him in his words, 53, 54. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, ^a Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ^b day by day our daily bread.

4 And forgive us our sins; for we also forgive every one

^a Matt. 6.5.—^b Or, for the day.

NOTES.—Verse 1—5. *Teach us to pray*] See the nature of prayer, with an ample explanation of the different parts of the Lord's Prayer, treated of in Matt. vi. 5—15. The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. That in Matthew seems to have been given after the second pass-over, and this in Luke was given probably after the third pass-over, between the feast of Tabernacles, and the Dedication. It is thus that Bishop Newcome places them in his Greek Harmony of the Gospels.

There are many variations in the MSS. in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this nature have given birth to multitudes of the various readings in MSS. of the New Testament. It should be remarked also, that there is no vestige of the doxology found in Matthew, in any copy of St. Luke's Gospel.

that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine ^c in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me

^c Or out of his way.

4. *Lead us not into temptation, &c.*] Dr. Lightfoot believes that this petition is intended against the visible apparitions of the devil, and his actual obsessions: he thinks that the meaning is too much softened by our translation. *Deliver us from evil*, is certainly a very inadequate rendering of *ῥῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*; literally, *Deliver us from the wicked one*.

6. *In his journey is come*] Or, perhaps more literally, *A friend of mine is come to me out of his way, ἐξ ὁδοῦ*, which renders the case more urgent—a friend of mine benighted, belated, and who has lost his way, is come unto me. This was a strong reason why he should have prompt relief.

7. *My children are with me in bed*] Or, *I and my children are in bed*: this is Bishop PEARCE's translation, and seems to some preferable to the common one. See a like form of speech in 1 Cor. xvi. 11. and in Eph. iii. 18.—However, we may conceive that he had his little children, *τα παιδια*, in bed

CHAPTER XXIV.

The women, coming early to the sepulchre on the first day of the week, bringing their spices, find the stone rolled away, and the tomb empty, 1-3. They see a vision of angels, who announce Christ's resurrection, 1-8. The women return, and tell this to the eleven, 9, 10. They believe not, but Peter goes and examines the tomb, 11, 12. Christ, unknown, appears to two of the disciples who were going to Emmaus, and converses with them, 13-29. While they are eating together, he makes himself known, and immediately disappears, 30, 31. They return to Jerusalem, and announce his resurrection to the rest of the disciples, 32-35. 36-40. The apostles go to them, and give them the proof of the resurrection, 36-40. 41-43. The apostles preach to them, and give them the promise of the Holy Spirit, 44-49. He takes them to Bethany, and ascends to heaven in their sight, 50, 51. They worship him, and return to Jerusalem, 52, 53. [A. M. 1033. A. D. 29. A. N. Olymp. CCII. I.]

NOW ^a upon the first *day* of the week, very early in the morning, they came unto the sepulchre, ^b bringing the spices which they had prepared, and certain *others* with them.

² ^c And they found the stone rolled away from the sepulchre.

³ ^d And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, ^e behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye ^f the living among the dead?

6 He is not here, but is risen: ^gremember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words.

9 ⁱ And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and ^k Joanna, and Mary *the mo-*
^a Matt 28 1. Mark 16 1. John 20 2.—b Ch. 23 56—c Matt 28 2 Mark 16 4.—

^a Matt 28:1, Mark 16:1, John 20:2.—^b Ch. 23:36.—^c Matt 28:2, Mark 16:4.—^d V. 23, Mark 16:5.—^e John 20:12. Acts 1:10.—^f Or, him that liveth?—^g Matt. 16:21, & 17:23, Mark 8:31 & 9:31, Ch 9:22.

NOTES.—Verse 1. *Bringing the spices*) To embalm the body of our Lord, as Nicodemus, and Joseph of Arimathea, had done this before the body was laid in the tomb. See John ix. 39, 40, but there was a second embalming found necessary; the first must have been hastily and imperfectly performed; the spices, now brought by the women, were intended to complete the preceding operation.

And certain others with them) This clause is wanting in

And certain persons here think, this clause is wanting in B¹, L, two others; *Coptic, Ethiopic, Vulgate*, and in all the *Rala* except two. *Dionysius Alexandrinus*, and *Eusebius*, also omit it. The omission is approved by *Mill*, *Beng*, *Wetstein*, *Griesbach*, and others. *Bishop Pearce*, thinks it should be left out for the following reasons: 1. "They who came to the sepulchre, as is here said, bring the same with those who, in chap. xxiii. 55. are called the *women which came with him from Galilee*, there was no room for *Luke* (I think) to add as here, and *some others came with them*; because the words in chap. xxiii. 55. to which these refer, include all that can be supposed to be designed by the words in question. 2. *Luke* has named no particular woman here, and therefore he could not add, and *some others*, &c. these words necessarily requiring that the names of the women should have preceded, as is the case in ver. 10. where, when *Mary Magdalene*, the other *Mary*, and *Joanna*, had been named, it is very rightly added, and *other women that were with them*."

2. *They found the stone rolled away* An angel from God had done this before they reached the tomb, Matt. xxviii. 2. On this case we cannot help remarking, that when persons have strong confidence in God, obstacles do not hinder them from undertaking whatever they have reason to believe he requires; and the removal of them they leave to him: and what is the consequence? They go on their way comfortably, and all difficulties vanish before them.

3. And found not the body of the Lord) His holy soul was in Paradise; chap. xxiii. 43. and the evangelist mentions the body particularly, to show, that this only was subject to death. It is, I think, evident enough from these and other words of Luke, that the doctrine of the *materiality* of the soul made no part of his creed.

5. Why seek ye the living among the dead? This was a common form of speech among the Jews, and seems to be applied to those who were foolishly, impertinently, or absurdly employed. As places of burial were unclean, it was not reasonable to suppose that the *living* should frequent them; or, that if any was missing, he was likely to be found in such places.

7. *Sinful men*] Or *heathens*, ἀθροῦσι ἀμαρτωλοῦν, i. e. the *Romans*, by whom only he could be put to death; for the *Jews* themselves acknowledged that this power was now vested in the hands of the *Roman* governor alone. See John xix. 15.

8. *They remembered his words.*) Even the simple *recollection* of the words of Christ, becomes often a source of comfort and support to those who are distressed or tempted; for his words are the words of *eternal life*.

10. *And Joanna*] She was the wife of Chuza, Herod's steward. See chap. viii. 3.

12. *Then arose Peter*] John went with him, and got to the tomb before him. See John xx. 2, 3.

The linen clothes laid by themselves) Or, *the linen clothes only*. This was the fine linen which Joseph of Arimathea bought and wrapped the body in; Mark xv. 46. Small as this circumstance may at first view appear, it is, nevertheless, no mean proof of the resurrection of our Lord. Had the body

ther of James, and other women that were with them, which told these things unto the apostles.

11 ¹ And their words seemed to them as idle tales, and they believed them not.

12 th Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 " And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together* and reasoned, ° Jesus himself drew near and went with them.

16 But ^p their eyes were holden that they should not know him.

17 And he said unto them, **What manner of communications** are these that ye have one to another, as ye walk, and are sad?

^ah John 2: 22-4; Matthew 28: 9. ^bMark 16: 10-4; Chapter 8: 2.-1 Mark 16: 11.
^cVer. 25.-m John 20: 4, 6.-n Mark 16: 12.-o Matthew 18: 20. ^dVer. 36.-p John
20: 14. & 21: 4.

been stolen away, all that was wrapped about it would have been taken away with it; as the *delay* which must have been occasioned by stripping it, might have led to the detection of the theft, nor would the disciples have run such a risk if they had stolen him, when stripping the body could have answered no end. This circumstance's related still more particularly by John, chap. xx. 5, 6, 7. *Peter seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.* All these circumstances prove that the thing was done leisurely; order and regularity being observed through the whole. — Hurry and confusion necessarily mark every act of robbery.

13. *Behold, two of them*) This long and interesting account is not mentioned by Matthew nor John; and is only glanced at by Mark, chap. xvi. 12, 13. One of the two disciples was *Chlophas*, and the other is supposed to have been named *Abdion*, both of them being models of the Jews. *Luke* himself, the author of his life and gospel, has these notes. Some of the ancient versions have called the two disciples *Annas* and *Annas*, reading the verse thus: *Behold two of them, Annas and Chlophas, were going in that very day to a village about sixty furlongs distant from Jerusalem*. But the Persians say positively that it was *Luke* who accompanied *Chlophas*. See the inscription to section 140 of this Gospel in the Polyglott. Dr. Lightfoot thinks it was *Peter*, and proves that *Chlophas* and *Abdion* were one and the same person.

Tharsaure furfuracea.) Some MSS. say 160 furlongs, but this is a mistake; for Josephus assigns the same distance to this village from Jerusalem as the evangelist does. War. b. vii. c. 6. s. 6. Ἀναψύχας ἀπὸ τοῦ ἱεροσολύμων σταδίων ἐξήκοντα. *Anapsuchas sixty stadia distant from Jerusalem, about seven* English miles and three quarters. A *stadium* was about 240 yards, according to *Arbuthnot*.

[15. And reasoned] *Συζητωντες*, concerning the probability of improbability of Christ's being the *Messiah*, or of his resurrection from the dead. It was a laudable custom of the Jews and very common also, to converse about the law in all their journeyings; and now they had especial reason to discourse together, both of the law and the prophets, from the transactions which had recently taken place.

16. *Their eyes were holden*.) It does not appear that there was any thing *supernatural* here, for the reason why these persons (who were not apostles, see ver. 33.) did not recollect our Lord, is given by Mark, chap. xvi. 12. who says that Christ appeared to them *in another form*.

[18. *Cleopas*] The same as Alphens, father of the apostle James, Mark iii. 18. and husband of the sister of the virgin. John xix. 25.

[*Art thou only a stranger?*] As if he had said, What has been done in Jerusalem within these few days, has been so public, so awful, and so universally known, that if thou hadst been but a lodger in the city for a single night, I cannot conceive how thou couldst miss hearing of these things: indeed thou appearest to be the *only person* unacquainted with them.

19. *Which was a prophet* *ḥayy qāḥānāq*, a *man* prophet, a *genuine* prophet, but this has been considered as a *Hebraism* for, in Exod. ii. 11, a *man* prince is simply a *prince*; and in 1 Sam. xxi. 3. *Men* archers mean no more than *archers*. But my own opinion is, that this word is often used to denote the signification, so in the above quotation, *Who made us a man* prince, (i. e. a mighty sovereign), and a *judge over us* in Exod. ii. 11. And the *battle went* *war* against Saul, and the *man* archers (i. e. the stout or well aiming archers) *hit him*.

18 And the one of them, ^a whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, ^b which was a prophet ^c mighty in deed and word before God and all the people:

20 ^d And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted ^e that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

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30 And it came to pass, as he sat at meat with them, ^e he took bread and blessed it, and brake, and gave to them.

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33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

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2^c For there is nothing covered that shall not be revealed; neither hid that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, ^e my friends, Be not afraid of them that kill the body, and after that have no more that they can do: 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ^f farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men, shall be denied before the angels of God.

10 And ^h whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ⁱ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, ^k Man, who made me a judge or a divider over you?

^c Matt. 10. 26. ^d John 4. 22. Ch. 8. 17.—^d Matt. 10. 29. Isa. 51. 7, 8, 12, 13. Jer. 1. 8.—^e John 15. 14, 15.—^f See Matthew 10. 29.—^g Matt. 10. 32. Mark 3. 33. 2 Tim. 2. 12. 1 John 2. 22.—^h Matt. 18. 31, 32. Mark 3. 28. 1 John 5. 16.—ⁱ Matt. 10. 19. Mark 13. 11. Ch. 21. 15.

multitude which cannot be readily numbered. There was, doubtless, a vast crowd assembled on this occasion, and many of them were deeply instructed by the very important discourse which our Lord delivered.

Leaven of the Pharisees] See Matt. xvi. 1—12.

Which is hypocrisy.] These words are supposed by some to be an addition to the text, because it does not appear that it is their *hypocrisy* which Christ alludes to, but their *false doctrines*. They had, however, a large portion of both.

2. *There is nothing covered*] See the notes on Matt. v. 15. x. 26, 27. Mark iv. 22.

4. *Kill the body*] See on Matt. x. 28.

5. *Fear him*] Even the *friends* of God are commanded to fear God, as a being who has authority to *send both body and soul into hell*. Therefore it is proper even for the most holy persons to maintain a fear of God, as the punisher of all unrighteousness. A man has but one life to lose, and one soul to save; and it is madness to sacrifice the salvation of the soul to the preservation of the life.

6. *Are not five sparrows sold for two farthings?*] See this explained on Matt. x. 29. from which place we learn that two sparrows were sold for one farthing, and here that *five* were sold for two farthings: thus we find a certain proportion: for *one farthing* you could get but *two*, while for *two farthings* you could get *five*.

7. *Fear not, therefore*] Want of faith in the providence and goodness of God, is the source of all human inquietudes and fears. He has undertaken to save and defend those to the uttermost who trust in him. His *wisdom* cannot be surprised, his *power* cannot be forced, his *love* cannot forget itself. Man distrusts God, and fears that he is forgotten by him, because he judges of God by himself: and he knows that he is apt to forget his Maker, and be unfaithful to him. See on Matt. x. 29—31.

8. *Shall confess*] See on Matt. x. 32, 33.

10. *Him that blasphemeth*] See the *sin against the Holy Ghost* explained, Matt. xii. 32.

11. *Unto magistrates and powers*] See Matt. x. 17—20.

12. *Take ye no thought*] See Matt. vi. 25. x. 19.

13. *Speak to my brother, that he divide*] Among the Jews, the children had the inheritance of their fathers divided among them; the eldest had a double portion, but all the rest had equal parts. It is likely the person complained of in the text, was the elder brother; and he wished to keep the whole to himself, a case which is far from being uncommon. The spirit of *covetousness* cancels all bonds and obligations; makes wrong right, and cares nothing for father or brother.

14. *A judge*] Without some judgment given in the case, no division could be made, therefore Jesus added the word *judge*. PEARCE. A minister of Christ ought not to concern himself with *secular* affairs, any farther than charity and the order of discipline require it. Our Lord could have decided this difference in a moment; but the example of a perfect disengagement from worldly things was more necessary for the ministers of his church, than that of a charity applying itself to temporal concerns. He who preaches salvation to *all* should never make himself a *party man*; otherwise he loses the confidence, and consequently the opportunity of doing good to the party against whom he decides. Better to leave all these things to the civil magistrate, unless where a lawsuit may be prevented, and the matter decided to the satisfaction or acquiescence of both parties.

15. *Beware of covetousness*] Or rather, *beware of all in-*

15 And he said unto them, ^l Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, ^m Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night ⁿ thy ^o soul shall be required of thee: ^p then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, ^q and is not rich toward God.

22 ^r And he said unto his disciples, Therefore I say unto you, ^s Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and ^t God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that which they will, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin

^k John 18. 36.—^l 1 Tim. 6. 7, &c.—^m Eccles. 11. 19. Eccles. 11. 19. 1 Cor. 15. 52. James 5. 5.—ⁿ Or, do they require thy soul.—^o Job 20. 22 & 27. 3. Ps. 82. 7. James 4. 14. Ps. 20. 6. Jer. 17. 11.—^p Matt. 6. 23. Verse 33. 1 Tim. 6. 15, 19. James 2. 5.—^q Matt. 6. 25.—^r Job 38. 41. Ps. 147. 9.

ordinate desires. I add *παῖς*, all, on the authority of ABD-KLM—Q. *twenty-three* others, both the *Syriac*, all the *Persic*, all the *Arabic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, all the *Itala*, and several of the *primitive* Fathers.

Inordinate desires.] *Ἠλεντίας*, from *πλεον*, more, and *ἐχειν*, to have, the desire to have more and more, let a person possess whatever he may. Such a disposition of mind is never satisfied; for as soon as one object is gained, the heart goes out after another.

Consisteth not in the abundance] That is, *dependeth not on the abundance*. It is not *superfluities* that support man's life, but *necessaries*. What is *necessary*, God gives liberally: what is *superfluous*, he has not promised. Nor can a man's life be preserved by the abundance of his possessions: to prove this he spoke the following parable.

16. *The ground of a certain rich man*, &c.] He had generally what is called good luck in his farm, and this was a remarkably plentiful year.

17. *He thought within himself*] Began to be puzzled in consequence of the increase of his goods. *Riches*, though ever so well acquired, produce nothing but vexation and embarrassment.

18. *I will pull down*, &c.] The rich are full of *designs*, concerning this life; but in general take no thought about eternity till the time that their *goods* and their *lives* are both taken away.

19. *Soul, thou hast much goods*] Great possessions are generally accompanied with *pride*, *idleness*, and *luxury*; and these are the greatest enemies to salvation. Moderate poverty, as one justly observes, is a great talent in order to salvation; but it is one which nobody desires.

Take thine ease, eat, drink, and be merry.] This was exactly the creed of the ancient atheists and epicureans. *Ede, bibē, tude; post mortem nulla voluptas*. What a wretched portion for an immortal spirit! and yet those who know not God have no other; and many of them not even this.

20. *Thou fool*] To imagine that a man's comfort and peace can depend upon *temporal* things! or to suppose that these can satisfy the wishes of an immortal spirit.

This night] How awful was this saying! He had just made the necessary arrangements for the gratification of his sensual appetites; and in the very night in which he had finally settled all his plans, his soul was called into the eternal world! What a dreadful awakening of a soul, long asleep in sin! He is now hurried into the presence of his Maker, none of his worldly goods can accompany him, and he has not a particle of heavenly treasure! There is a passage much like this in the book of Ecclesiasticus, chap. xi. 18, 19. "There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him; and that he must leave these things to others and die." We may easily see whence the above is borrowed.

21. *So is he*] That is, *thus will it be*. This is not an individual case; all who make this life their portion, and who are destitute of the peace and salvation of God, shall, sooner or later, be surprised in the same way.

Layeth up treasure for himself] This is the essential characteristic of a covetous man; he desires riches; he gets them; he lays them up, not for the necessary uses to which they might be devoted, but for *himself*: to please himself, and to

not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 ¶ We sell that ye have, and give alms; * provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 ¶ Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 ¶ And this know, that if the good man of the house had

* Or, live not in careful suspense.—u Matt. 6. 33.—v Matt. 11. 25, 26.—w Matt. 19. 21. Acts 2. 45 & 45. 31.—x Matt. 6. 30. Ch. 16. 9. 1 Tim. 6. 19.—y Eph. 6. 14. 1 Pet. 1. 13.—z Matt. 25. 1. &c.—a Matt. 34. 46.—b Matt. 24. 43. 1 Thess. 5. 2. 2 Peter 3. 10. Rev. 3. 3 & 16. 15.

gratify his avaricious soul. Such a person is commonly called a miser, i. e. literally, a wretched, miserable man.

22. Take no thought! Be not anxiously careful. See on Matt. vi. 25.

25. To his stature one cubit? See on Matt. vi. 27.

28. Into the oven? See the note on Matt. vi. 30.

29. Neither be ye of doubtful mind. Or, in anxious suspense, *ἢ μετὰ σκεπτικῶς*. Raphaelus gives several examples to prove that the meaning of the word is, to have the mind agitated with useless thoughts and vain imaginations concerning food, raiment, and riches, accompanied with perpetual uncertainty.

30. The nations of the world seek after! Or, earnestly seek, *ἐπιζητεῖ*, from *ἐπὶ*, above, over, and *ζητέω*, I seek; to seek one thing after another, to be continually and eagerly coveting. This is the employment of the nations of this world, utterly regardless of God and eternity! It is the essence of *heathenism* to live only for *this life*; and it is the property of *Christianity* to lead men to live here in reference to another and better world. Reader! how art thou living?

Dr. Lightfoot observes on this place, that *κοινός*, the world, and *αἰών*, world or age, have a meaning in the Sacred Writings which they have not in profane authors. *Αἰών*, has relation to the Jewish ages, and *κοινός* to the ages that are not Jewish: hence by *συντέλεια τῶν αἰώνων*, Matt. xxiv. 3. is meant the end of the Jewish age or world: and *πρὸ χρόνων αἰώνων*, Tit. i. 2. means before the Jewish world began; and hence it is that the term *world* is very often, in the New Testament, to be understood only of the Gentiles.

32. Fear not, little flock! Or, very little flock, *το μικρὸν ποίμνιον*. This is what some term a double diminutive, and literally translated, is, little little flock. of whom this refers solely to the apostles and first believers, of whom it was literally true, yet we may say that the number of genuine believers has been, and is still, small in comparison of *heathens* and *false Christians*.

It is your Father's good pleasure! *Εὐδοκᾷ*, it hath pleased, &c. though this tense joined with an infinitive, has often the force of the present. Our Lord intimates, God has already given you that kingdom which consists in righteousness, peace, and joy in the Holy Ghost, and has undertaken to protect and save you to the uttermost: therefore fear not, the smallness of your number cannot hurt you, for omnipotence itself has undertaken your cause.

33. Sell that ye have! Dispose of your goods. Be not like the foolish man already mentioned, who laid up the produce of his fields, without permitting the poor to partake of God's bounty: turn the fruits of your fields (which are beyond what you need for your own support) into money, and give it in alms, and the treasure thus laid out, shall be as laid up for yourselves and families in heaven. This *purse* shall not grow old, and this treasure shall not decay. Ye shall, by and by, find both the place where you laid up the treasure, and the treasure itself in the place; for he who hath pity on the poor, lendeth unto the Lord: and he may rest assured, that whatever, for Christ's sake, he thus lays out, it will be paid him again.

34. Where your treasure is! Men fix their hearts on their treasures, and often resort to the place where they have deposited them, to see that all is safe and secure. Let God be the treasure of your soul, and let your heart go frequently to the place where his honour dwelleth. There is a curious parallel passage to this in *Plautus*, quoted by Bishop Pearce, on Matt. vi. 21. *Nam ego sum hic; animus domi est, s. cum argento meo.* I am here; but my heart is at home, i. e. with my money.†

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known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 ¶ Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, ¶ Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his Lord when he cometh shall find so doing.

44 ¶ Of a truth I say unto you, that he will make him ruler over all that he hath.

45 ¶ But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 ¶ But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

* Matt. 24. 44 & 25. 13. Mark 13. 33. Ch. 21. 34, 35. 1 Thess. 5. 6. 2 Peter 3. 12.—a Matt. 24. 45 & 25. 13. 1 Cor. 4. 3.—b Matt. 24. 47.—c Or, cut him off. Matt. 24. 51.—d Num. 15. 30. Deu. 25. 2. John 9. 41. & 15. 22. Acts 17. 30. James 4. 17.—e Lev. 5. 17. 1 Tim. 1. 13.

35. Let your loins! Be active, diligent, determined, ready; let all hinderances be removed out of the way; and let the candle of the Lord be always found burning brightly in your hand. See on ver. 37.

36. That wait for their lord! See the notes on Matt. xxv. 1, &c.

The wedding! How the Jewish weddings were celebrated, see in the notes on Matt. viii. 12. xxii. 13.

37. He shall gird himself! Alluding to the long garments which were worn in the eastern countries; and which, in travelling and serving, were tucked up in their belts. That those among the Romans who waited on the company at table were girded, and had their clothes tucked up, appears from what Horace says, Sat. b. vi. l. 107. *veluti succinctus cursitat* nosse, he runs about like a girded waiter; the host himself often performed this office. And ibid. viii. 10. *puer allé cinctus*: and that the same custom prevailed among the Jews, appears from John xiii. 4, 5, and Luke xvi. 8. From this verse we may gather likewise that it was the custom of those days, as it was, not long since, among us, for the bridegroom, at the wedding supper, to wait as a servant upon the company. See Bishop Pearce.

38. If he shall come in the second watch! See the note on Matt. xiv. 25.

40. Be ye therefore ready also! It is pretty evident that what is related here from verse 35 to 49, was spoken by our Lord at a different time. See Matt. xxiv. 42, &c. and the notes there.

42. Faithful and wise steward! See on Matt. xxiv. 45, where the several parts of the steward's office are mentioned and explained.—Those appear to have been stewards among the Jews, whose business it was to provide all the members of a family, not only with food, but with raiment.

45. Begin to beat, &c.] See the different parts of this bad minister's conduct pointed out on Matt. xxiv. 48, 49.

46. With the unbelievers.] Or rather, the unfaithful: *ῥαὐ ἀπίστων*. Persons who had the light and knowledge of God's word; but made an improper use of the privileges they received. The persons mentioned here, differ widely from unbelievers or infidels, viz. those who were in a state of *heathenism*, because they had not the revelation of the Most High; the latter knew not the will of God, ver. 48, and though they acted against it, did not do it in obstinacy: the former knew that will, and daringly opposed it. They were unfaithful, and therefore heavily punished.

47. Shall be beaten with many stripes.] Criminals among the Jews could not be beaten with more than forty stripes; and as this was the sum of the severity to which a whipping could extend, it may be all that our Lord here means.—But in some cases a man was adjudged to receive fourscore stripes! How could this be, when the law had decreed only forty? Answer. By doubling the crime. He received forty for each crime; if he were guilty of two offences, he might receive fourscore. See Lightfoot.

48. Shall be beaten with few.] For petty offences the Jews in many cases inflicted so few as four, five, and six stripes. See examples in Lightfoot.

From this and the preceding verse we find, that it is a crime to be ignorant of God's will; because to every one God has given less or more of the means of instruction. Those who have had much light, or the opportunity of receiving much, and have not improved it to their own salvation, and the good of others, shall have punishment proportioned to the light they have abused. On the other hand, those who have had little light, and few means of improvement, shall have

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished?

51 ¶ Suppose ye that I am come to give peace on earth? I tell you, Nay, ° but rather division:

52 ¶ For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, ¶ When ye see a cloud rise
k Verse 51.—1 Matt. 20:22. Mark 10:38.—m Or, pained.—n Matt. 10:34. Verse 42.—o Mic. 7:6. John 7:43. & 9:16. & 10:19.

few stripes, shall be punished only for the abuse of the knowledge they possessed.—See at the end of the chapter.

49. *I am come to send fire*] See this subject largely explained on Matt. x. 34, &c. From the connexion in which these words stand, both in this place and in Matthew, it appears as if our Lord intended by the word *fire*, not only the consuming influence of the Roman sword; but also the influence of his own Spirit in the destruction of sin. In both these senses this fire was already kindled: as yet, however, it appeared but as a spark, but was soon to break out into an all-consuming flame.

50. *But I have a baptism*] The fire, though already kindled, cannot burn up till after the Jews have put me to death: then the Roman sword shall come, and the spirit of judgment, burning, and purification, shall be poured out.

51. *To give peace*] See Matt. x. 34.

52. *Five in one house divided*] See on Matt. x. 35, 36.

54. *A cloud rise*] See on Matt. xvi. 2, 3.

56. *This time?* Can ye not discover from the writings of the prophets, and from the events which now take place: that this is the time of the Messiah, and that I am the very person foretold by them?

57. *And why—judge ye*] Even without the express declarations of the prophets, ye might, from what ye see and hear yourselves, discern that God has now visited his people in such a manner as he never did before.

58. *When thou goest with thine adversary*] This and the next verse are a part of our Lord's sermon upon the mount. See them explained Matt. v. 25, 26. St. Luke is very particular in collecting and relating every word and action of our blessed Lord, but seldom gives them in the order of time in which they were spoken or done. See the *Preface* to this Gospel.

Give diligence] Δος εγγραυ, give labour, do every

thing of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Ye, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ¢ mite.

—p Matt. 10:35—q Matt. 16:2—r Prov. 25:8. Matt. 5:25.—s See Psa. 12:6. Isa. 55:6.—t See Matt. 12:42.

thing in thy power to get free before a suit commences. *The officer*] Ἱπocριτω properly signifies such an officer as was appointed to levy the *finēs* imposed by the law for a violation of any of its precepts. See *Kypke*.

59. *Till thou hast paid the very last mite.*] And when can this be, if we understand the text spiritually? Can weeping, wailing, and gnashing of teeth, pay to divine justice the debt a sinner has contracted? This is impossible: let him who readeth understand.

The subject of the 47th and 48th verses has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of divine things would be a sufficient excuse for their crimes; and that they might have *few stripes*, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused, because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing, if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known, and, perhaps in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light, that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach; and lives in a country blessed with the preaching of the Gospel of Jesus Christ.

CHAPTER XIII.

Christ preaches the necessity of repentance, from the punishment of the Galileans massacred by Pilate, 1—3. And by the death of those on whom the tower in Siloam fell, 4, 5. The parable of the barren fig-tree, 6—9. Christ cures a woman who had been afflicted eighteen years, 10—13. The ruler of the synagogue is incensed, and is reproved by our Lord, 14—17. The parable of the mustard-seed, 18, 19; of the leaven, 20, 21. He journeys towards Jerusalem, and preaches, 22. The question, Are there few saved? and our Lord's answer, with the discourse thereon, 23—30. He is informed that Herod purposes to kill him, 31, 32. Predicts his own death at Jerusalem, and denounces judgments on that impetuous city, 33—35. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, ¶ Nay; but except ye repent, ye shall all likewise perish.

a Acts 5:37. Ch. 23:6—12.—b John 9:2. Acts 23:4.—c Eccles. 9:2. Rom. 2:9, 9.

NOTES.—Verse 1. *At that season*] At what time this happened is not easy to determine; but it appears that it was now a piece of news which was told to Christ and his disciples for the first time.

Those blood Pilate had mingled] This piece of history is not recorded (as far as I find) by Josephus; however, he states that the Galileans were the most seditious people in the land: they belonged properly to Herod's jurisdiction, but as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour at some one of them, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them: and thus perhaps sacrifice the people to the resentment he had against the prince. Archelaus is represented by Josephus as sending his soldiers into the temple, and slaying 3000 men while they were employed in offering sacrifices. Josephus, War, b. ii. c. 1. s. 3. and ii. c. 5. Some suppose that this refers to the followers of Judas Gaulonites, (see Acts v. 37.) who would not acknowledge the Roman government, a number of whom Pilate surrounded, and slew while they were sacrificing in the temple. See Josephus, Antiq. lib. 18. but this is not very certain.

4. *The tower in Siloam*] This tower was probably built over one of the porticoes near the pool, which is mentioned John ix. 7. See also Neh. iii. 13.

Debtors] οφειλται, a Jewish phrase for sinners. Persons professing to be under the law, are bound by the law to be obedient to all its precepts; those who obey not are reckoned

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: ¶ A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none.

—11:32.—d Or, debtors. Matt. 18:24. Ch. 11:4.—e Isa. 5:2. Matt. 21:19.

Debtors to the law, or rather to that divine justice from which the law came. A different word is used when speaking of the Galileans; they are termed *απαρτωτοι*, as this word is often used to signify *heathens*; see the notes on chap. vii. 37. it is probably used here in nearly a similar sense. "Do ye who live in Jerusalem, and who consider yourselves peculiarly attached to the law, and under the strongest obligations to obey it; do ye think that those Galileans were more *heathenish* than the rest of the Galileans, because they suffered such things? No. It was not on this account that they perished: both these cases exhibit a specimen of the manner in which ye shall all perish, if ye do not speedily repent, and turn to God."

5. *Ye shall all likewise perish.*] Διωροσ, ομοιωσ, in a like way, in the same manner. This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c. who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temples. See Josephus, War, b. vi. ch. iv. v. vi. and see the notes on Matt. xxiv.

It is very wrong to suppose that those who suffer by the sword, or by natural accidents, are the most culpable before God. An adequate punishment for sin cannot be inflicted in this world: what God does here, in this way, is in general, 1st. Through mercy to alarm others; 2. To show his hatred to sin; 3. To preserve in men's minds a proper sense of his providence and justice; and, 4. To give sinners, in one or two

shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30^a And behold, there are last which shall be first, and there are first which shall be last.

31^b The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I

^a Matt. 19. 31. & 20. 16. Mark 10. 31.—a Heb. 2. 10.—b Matt. 23. 37.—c Lev. 26. 31, 32. Psa. 69. 25. Isa. 1. 7. Dan. 9. 27. Micah 3. 12.

24. *Many—will seek* They seek—wish and desire; but they do not strive: therefore, because they will not agonize—will not be in earnest, they shall not get in. See this subject more particularly explained on Matt. vii. 13, 14.

25. *And hath shut to the door* See the notes on Matt. vii. 22, 23, and xxv. 10, 11—14.

28. *Abraham, and Isaac, &c.* See on Matt. viii. 12, where the figures and allusions made use of here are particularly explained.

29. *They shall come* That is, the Gentiles in every part of the world, shall receive the Gospel of the grace of God, when the Jews shall have rejected it.

30. *There are last which shall be first* See on Matt. xix. 30. 31. *Depart hence, &c.* It is probable that the place from which Christ was desired to depart was Galilee or Perea; for beyond this, Herod had no jurisdiction. It can scarcely mean Jerusalem, though it appears from chap. xxiii. 7. that Herod Antipas was there, at the time of our Lord's crucifixion.

Herod will kill thee.] Lactantius says, that this Herod was the person who chiefly instigated the Jewish rulers to put our Lord to death: *Tum Pontius, et illorum clamoribus, et Herodis tetraarchæ instigatione, metuens ne regno pelleretur, victus est*—fearing lest himself should be expelled from the kingdom, if Christ should be permitted to set up his. See LACT. Inst. Div. lib. 4. c. xviii. and Bishop Pearce on Luke xxiii. 7.

32. *Tell that fox* Herod was a very vicious prince, and lived in public incest with his sister-in-law, Mark vi. 17. if our Lord meant him here, it is hard to say why the character of fox, which implies cunning, design, and artifice, to hide evil intentions, should be attributed to him, who never seemed studious to conceal his vices. But we may suppose that Christ, who knew his heart, saw that he covered his desire for the destruction of our Lord, under the pretence of zeal for the law, and welfare of the Jewish people. A fox, among the Jews, appears to have been the emblem of a wicked ruler, who united cunning with cruelty; and was always plotting how he might aggrandize himself, by spoiling the people. See a quotation in Schoettgen.

The following observation from the judicious Bishop Pearce, deserves attention. "It is not certain," says he, "that Jesus meant Herod here: he might only have intended to call that man so, from whom the advice of departing came; (whether from the speaker himself, or the person who sent him:) for it is probable, that the advice was given craftily, and with design to frighten Jesus, and make him go from that place."

To-day and to-morrow.] I am to work miracles for two days more, and on the third day I shall be put to death. But it is probable that this phrase only means, that he had but a short time to live, without specifying its duration.

Perfected.] Or, finished, τελειωμα. I shall then have accomplished the purpose for which I came into the world, leaving nothing undone, which the council of God designed me

cast out devils, and I do cures to-day and to-morrow; and the third day^a I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34^b O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

^a Psalm 69. 25. & 118. 26. Isa. 1. 7. Matt. 21. 9. Mark 11. 10. Chapter 19. 7. John 12. 13.

to complete. Hence, in reference to our Lord, the word implies his dying: as the plan of human redemption was not finished till he bowed his head and gave up the ghost on the cross, see John xiii. 30. where the same word is used. It is used also in reference to Christ's death, Heb. ii. 10. v. 9. see also Acts xx. 24. and Heb. xii. 23. The word finish, &c. is used in the same sense both by the Greeks and Latins. See KYPKE.

33. *I must walk, &c.* I must continue to work miracles, and teach for a short time yet, and then I shall die in Jerusalem: therefore I cannot depart according to the advice given me, (ver. 31.) nor can a hair of my head fall to the ground till my work be all done.

To-day and to-morrow, &c.] Kypke contends, that the proper translation of the original is, *I must walk to-day and to-morrow in the neighbouring coasts*: and that *exopon* is often understood in this way: see Mark i. 23, and his notes there. That Christ was now in the jurisdiction of Herod, as he supposes, is evident from ver. 31. that he was on his last journey to Jerusalem, ch. ix. 51. that he had just passed through Samaria, ch. ix. 52, 56. that as Samaria and Judea were under the Roman procurator, and Perea was subject to Herod Antipas, therefore he concludes that Christ was at this time in Perea; which agrees with Matt. xix. 1. and Mark x. 1. and Luke xvii. 11. He thinks if the words be not understood in this way, they are contrary to ver. 32, which says, that on Christ is to die, while this says he is to live and act.

Perish out of Jerusalem.] A man who professes to be a prophet, can be tried, on that ground, only by the grand sanhedrin, which always resides at Jerusalem: and as the Jews are about to put me to death, under the pretence of my being a false prophet, therefore my sentence must come from this city, and my death take place in it.

34. *O Jerusalem, Jerusalem* See the notes on Matt. xxiii. 37—39, where the metaphor of the hen is illustrated from the Greek Anthology.

35. *Your house* Oikos, the temple—called here your house, not my house—I acknowledge it no longer, I have abandoned it, and will dwell in it no more for ever. So he said, 2 Chron. xxxvi. 17. when he delivered the temple into the hands of the Chaldeans—the house of your sanctuary. A similar form of speech is found Exod. xxxii. 7. where the Lord said to Moses, thy people, &c. to intimate that he acknowledged them no longer for his followers. See the notes on Matt. xxiii. 21, 38. But some think that our Lord means not the temple, but the whole commonwealth of the Jews.

The principal subjects in this chapter, may be found considered at large, on the parallel places in Matthew and Mark, to which the reader is referred. As to the account of the woman with the spirit of infirmity, which is not mentioned by any other of the evangelists, see it largely illustrated in the notes on ver. 10, &c.

CHAPTER XIV.

Christ heals a man ill of the dropsy, on a Sabbath day, 1—6. He inculcates humility by a parable, 7—11. The poor to be fed, and not the rich, 12—14. The parable of the great supper, 15—24. How men must become disciples of Christ, 25—27. The parable of the prudent builder, who estimates the cost before he commences his work, 28—30. And of the provident king, 31, 32. The use of these parables, 33. The utility of salt, while in its strength and perfection; and its total uselessness when it has lost its savour, 34, 35. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they^a watched him.

2 And behold, there was a certain man before him which had the dropsy.

^a Job 5. 13, 15. Psa. 37. 32. & 119. 5. Jer. 20. 10. Mark 2. 3. Luke 6. 7. & 11. 57.

NOTES.—Verse 1. *Chief Pharisees* Or, one of the rulers of the Pharisees. A man who was of the sect of the Pharisees, and one of the rulers of the people.

To eat bread on the Sabbath day] But why is it that there should be an invitation or dinner given on the Sabbath day? Answer. The Jews purchased and prepared the best viands they could procure for the Sabbath day, in order to do it honour. See several proofs in Lightfoot. As the Sabbath is intended for the benefit both of the body and soul of man, it should not be a day of austerity or fasting, especially among the labouring poor. The most wholesome and nutritive food should be then procured if possible; that both body and soul may feel the influence of this divine appointment, and give God the glory of his grace. On this blessed day, let every man eat his bread with gladness and singleness of heart, praising God. In doing this, surely there is no reason that a man should feed himself without fear. If the Sabbath be a

3 And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an

b Matt. 12. 10.—c Exod. 23. 5. Deu. 22. 4. Ch. 13. 15.

festival, let it be observed unto the Lord, and let no unnecessary acts be done; and avoid that bane of religious solemnity, giving and receiving visits on the Lord's day.

They watched him] Or, were maliciously watching, παραρηγνυναι—from *para*, intens. or denoting ill, and *regno*, to observe, watch. Raphaelus, on Mark iii. 2, has proved from a variety of authorities that this is a frequent meaning of the word—clam, et insidiosè observare quid alter, agat—to observe privately and insidiously what another does. The context plainly proves that this is the sense in which it is to be taken here. The conduct of this Pharisee was most execrable. Professing friendship and affection, he invited our blessed Lord to his table, merely that he might have a more favourable opportunity of watching his conduct, that he might accuse him and take away his life. In eating and drinking, people feel generally less restraint than at other times, and are apt to converse more freely. The man who can take such an ad-

ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 ¶ But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 ¶ For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 ¶ Then said he unto him, A certain man made a great supper, and bade many:

17 And he sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse.

A Prov. 22:6, 7.—Job 22:23. Psa. 137:27. Prov. 24:23. Matt. 23:12. Ch. 13:14. James 4:6, 1 Pet. 5:5.—Neh. 8:10, 12. Tob. 2:2 & 4:7.—g Rev. 19:9.—Matt. 22:2.—1 Prov. 9:2, 5.

vantage over one of his own guests, must have a baseness of soul and felfness of malice, of which, we would have thought, for the honour of human nature, that devils alone were capable. Among the *Turks*, if a man only taste salt with another, he holds himself bound in the most solemn manner never to do that person any injury. I shall make no apology for inserting the following anecdote.

A public robber in Persia, known by the name of *Yacoub ibn Leits Saffer*, broke open the treasury of *Dirhem*, the governor of *Sistan*. Notwithstanding the obscurity of the place, he observed, in walking forward, something that sparkled a little: supposing it to be some precious stones, he put his hand on the place, and taking up something, touched it with his tongue, and found it to be salt. He immediately left the treasury, without taking the smallest article with him. The governor finding in the morning that the treasury had been broken open, and that nothing had been carried off, ordered it to be published, that, "Whoever the robber was, who had freely pardoned, and that he should not only receive no injury, but should be received into the good graces of the governor." Confiding in the promise of *Dirhem*, *Yacoub* appeared. The governor asked him, How it came to pass, that after having broken open the treasury, he took nothing away? *Yacoub* related the affair as it happened, and added: *I believed that I was become your FRIEND in eating of your SALT, and that the LAWS of that friendship would not permit me to touch any thing that appertained to you.*" *D'Herbelot*, Bib. Orient. p. 415. How base must that man be who professes Christianity, and yet makes his own table a snare for his friend.

2. *The dropsy* ἤδρωσις, *dropsical*; from *edro*, water, and *os*, the countenance, because in this disorder the face of the patient is often very much bloated. Probably the insidious Pharisee had brought this dropsical man to the place, not doubting that our Lord's eye would affect his heart, and that he would instantly cure him: and then he could most plausibly accuse him for a breach of the Sabbath. If this were the case, and it is likely, how deep must have been the perfidy and malice of the Pharisee!

4. *They held their peace* They could not answer the question but in the affirmative; and as they were determined to accuse him, if he did heal the man, they could not give an answer but such as would condemn themselves, and therefore they were silent.

5. *An ass or an ox* See on chap. xiii. 15.

7. *They chose out the chief rooms* When custom and law have regulated and settled places in public assemblies, a man who is obliged to attend, may take the place which belongs to him, without injury to himself or to others; when nothing of this nature is settled, the law of humility, and the love of order, are the only judges of what is proper. To take the highest place when it is not our due, is public vanity: obstinately to refuse it when offered, is another instance of the same vice, though private and concealed. Humility takes as much care to avoid the ostentation of an affected refusal, as the open seeking of a superior place. See *Quærel*. In this parable our Lord only repeats advices which the rabbins had given to their pupils, but were too proud to conform to themselves. Rabbi Akiba said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, go

The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 ¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

k Matt. 21:43 & 22:8. Acts 13:46—1 Deut. 13:6 & 23:9. Matt. 10:37—m Rom. 9:13—n Rev. 12:11—o Matt. 16:24. Mark 8:34. Chap. 9:23. 2 Timothy 3:12—p Prov. 24:27.

up higher: but do not take the uppermost seat, lest they say unto thee, come down; for it is better that they should say unto thee, go up, go up: than that they should say, come down, come down. See *Schoettgen*.

11. *For whosoever exalteth himself, &c.* This is the unchangeable conduct of God: he is ever abasing the proud, and giving grace, honour, and glory to the humble.

12. *Call not thy friends, &c.* Our Lord certainly does not mean that a man should not entertain, at particular times, his friends, &c. but what he inculcates here is *charity to the poor*: and what he condemns, is those entertainments which are given to the rich, either to flatter them, or to procure a similar return; because the money that is thus criminally laid out, properly belongs to the poor.

14. *For they cannot recompense thee* Because you have done it for God's sake only, and they cannot make you a recompense, therefore God will consider himself your debtor: and will recompense you in the resurrection of the righteous. There are many very excellent sayings among the Rabbins on the excellence of charity. They produce both Job and Abraham as examples of a very merciful disposition.—"Job, say they, had an open door on each of the four quarters of his house, that the poor, from whatever direction they might come, might find the door of hospitality open to receive them. But Abraham was more charitable than Job, for he travelled over the whole land in order to find out the poor, that he might conduct them to his house."

15. *That shall eat bread in the kingdom of God.* This is spoken in conformity to the general expectation of the Jews, who imagined that the kingdom of the Messiah should be wholly of a secular nature. Instead of *apron, bread, EKMS*—V. more than one hundred loaves, with some *Versions* and *Fathers*, read *αἰνον, a dinner*. This is probably the best reading, as it is likely it was a dinner at which they now sat: and it would be natural for the person to say, *happy is he who shall dine in the kingdom of God*. It does not appear that there was any but this person present, who was capable of relishing the conversation of our Lord, or entering at all into his spiritual reference.

16—24. *A certain man made a great supper, &c.* See a similar parable to this, though not spoken on the same occasion, explained, Matt. xxii. 1—14.

23. *Compel them to come in* *Αρᾱκαον, prevail* on them by the most earnest entreaties. The word is used by Matthew, chap. xiv. 22, and by Mark, chap. vi. 45. In both which places, when Christ is said, *αρᾱκατε*, to constrain his disciples to get into the vessel, nothing is said but his *commanding* or *persuading* them to do it, can be reasonably understood. So the Latins use *cogo*, and *compello*, in exactly the same sense, i. e. to prevail on by prayers, counsels, entreaties, &c. See several examples in Bishop Pease, and in *Kypke*. No other kind of constraint is ever recommended in the Gospel of Christ: every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. See at the end of the chapter.

26. *And hate not* Matthew, chap. x. 37. expresses the true meaning of this word, when he says, *he who loveth his father and mother more than me*. In chap. vi. 24. he uses the word *hate* in the same sense. When we read, Rom. ix. 13. *Jacob have I loved, but Esau have I hated*, the meaning is simply, I have loved

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.
33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

q Matt 5. 13.

Jacob—the Israelites; more than Esau—the Edomites; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said on Gen. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*. See also Deut. xxi. 15—17, and Bishop Pearce on this place. See also the notes on Matt. x. 37.

27. *Doth not bear his cross*]. See on Matt. x. 33. xvi. 24.
28. *To build a tower*] Probably this means no more than a dwelling-house, on the top of which, according to the Asiatic manner, battlements were built both to take the fresh air on, and to serve for refuge from, and defence against an enemy. It was also used for prayer and meditation. This parable represents the absurdity of those who undertook to be disciples of Christ, without considering what difficulties they were to meet with, and what strength they had to enable them to go through with the undertaking. He that will be a true disciple of Jesus Christ, shall require no less than the mighty power of God to support him; as both hell and earth will unite to destroy him.

33. *Whosoever he be of you*] This seems to be addressed particularly to those who were *then*, and who were to be preachers of his Gospel; and who were to travel over all countries, publishing salvation to a lost world.

34. *Salt is good*]. See on Matt. v. 13. and Mark ix. 51.
On the subject referred to this place from ver. 29. *Compel them to come in*, which has been adduced to favour religious persecution; I find the following sensible and just observations in Dr. Dodd's notes.

"1st. Persecution for conscience sake, that is, invidious pendency upon men merely for their religious principles of worship, is plainly founded on a supposition that one man has a right to *judge for another* in matters of religion, which is manifestly absurd, and has been fully proved to be so by many excellent writers of our church.

"2d. Persecution is most evidently inconsistent with that fundamental principle of morality; that we should do to others as we could reasonably wish they should do to us; a rule which carries its own demonstration with it, and was intended to take off that bias of self-love, which would divert us from the straight line of equity, and render us partial judges betwixt our neighbours and ourselves. I would ask the advocate of *wholesome severities*, how he would relish his own arguments if turned upon himself? What if he were to go abroad into the world among Papists, if he be a Protestant; among Mahometans, if he be a Christian? supposing he was to behave like an honest man, a good neighbour, a peaceable subject, avoiding every injury, and taking all opportunities to serve and oblige those about him; would he think that merely because he refused to follow his neighbours to their altars or their mosques, he should be seized and imprisoned, his goods confiscated, his person condemned to tortures or death? Undoubtedly he would complain of this as a very great hardship, and soon see the absurdity and injustice of such a treatment when it fell upon him, and when such *measure* as he would *mete* to others, was measured to him again.

"3d. Persecution is absurd, as being by no means calculated to answer the end which its patrons profess to intend by it; namely, the glory of God, and the salvation of men. Now if it does any good to men at all, it must be by making them truly religious; but religion is not a mere name or a ceremony. True religion imports an entire change of the heart, and it must be founded in the inward conviction of the mind; or it is impossible it should be what yet it must be, a *reasonable service*. Let it only be considered, what violence and persecution can do towards producing such an inward conviction. A man might as reasonably expect to bind an immaterial spirit with a cord, or to beat down a wall with an argument, as to convince the understanding by threats and tortures. Persecution is much more likely to make men hypocrites, than sincere converts. They may perhaps, if they have not a firm and heroic courage, change their profession while they retain their sentiments; and supposing them before to be unwarily

34 "Salt is good: but if the salt have lost his savour, where-with shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Mark 9. 50.

in the wrong, they may learn to add falsehood and villany to error. How glorious a prize! especially when one considers at what an expense it is gained. But,

"4th. Persecution tends to produce much mischief and confusion in the world. It is mischievous to those on whom it falls; and in its consequences so mischievous to others, that one would wonder any wise princes should ever have admitted it into their dominions, or that they should not have immediately banished it thence; for even where it succeeds so far as to produce a change in men's *forms* of worship, it generally makes them no more than hypocritical professors of what they do not believe, which must undoubtedly debase their characters; so that having been villains in one respect, it is very probable that they will be so in another; and having brought deceit and falsehood into their religion, that they will easily bring it into their conversation and commerce. This will be the effect of persecution where it is yielded to, and where it is opposed, (as it must often be by upright and conscientious men, who have the greater claim upon the protection and favour of government,) the mischievous consequences of its fury will be more flagrant and shocking. Nay, perhaps where there is no true religion, a native sense of honour in a generous mind may stimulate it to endure some hardships for the cause of truth. "Obstinacy," as one well observes, "may rise as the understanding is oppressed, and continue its opposition for a while, merely to avenge the cause of its injured liberty."

"Nay, 5th. The cause of truth itself must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. For even upon the supposition, that in some countries it might tend to promote and establish the *purity* of the Gospel, yet it must surely be a great impediment to its *progress*. What wise Heathen or Mahometan prince would ever admit Christian preachers into his dominions, if he knew it was a principle of their religion, that as soon as the majority of the people were converted by arguments, the rest, and himself with them, if he continued obstinate, must be proselyted or extirpated by fire and sword? If it be, as the advocates for persecution have generally supposed, a dictate of the law of nature to propagate the true religion by the sword; then certainly a Mahometan or an idolater, with the same notions, supposing him to have truth on his side, must think himself obliged in conscience to arm his powers for the extirpation of Christianity; and thus a holy war must cover the face of the whole earth, in which nothing but a miracle could render Christians successful against so vast a disproportion in numbers. Now it seems hard to believe that to be a *truth* which would naturally lead to the extirpation of truth in the world; or that a divine religion should carry in its own bowels the principle of its own destruction.

"But, 6th. This point is clearly determined by the lip of truth itself; and persecution is so far from being encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole genius of it. It is condemned by the example of Christ, *who went about doing good*; who *came not to destroy men's lives, but to save them*; who waived the exercise of his miraculous power against his enemies, even when they most unjustly and cruelly assaulted him, and never exerted it to the corporal punishment, even of those who had most justly deserved it. And his doctrine also, as well as his examples, has taught us to be *harmless as doves*; to *love our enemies*; to *do good to them that hate us*; and *pray for them that despitefully use and persecute us*."

From all this we may learn, that the church which tolerates, encourages, and practises persecution, under the pretence of concern for the *purity of the faith*, and *zeal for God's glory*; is not the church of Christ: and that no man can be of such a church, without endangering his salvation. Let it ever be the glory of the Protestant church, and especially of the church of England, that it discountenances and abhors all persecution on a religious account; and that it has diffused the same benign temper through that *STATE*, with which it is associated.

CHAPTER XV.

Publicans and sinners draw near to hear our Lord, at which the Pharisees are offended, 1, 2. Christ vindicates his conduct in receiving them by the parable of the lost sheep, 3—7. The parable of the lost piece of money, 8—10; and the affecting parable of the prodigal son, 11—32. [A. M. 4033. A. D. 29. An. Olymp. CXCII. 1.]

THEN "drew near unto him all the publicans and sinners to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

a Matt. 9. 10.—b Acts 11. 3. Gal. 2. 12.

NOTES.—Verse 1. *Publicans and sinners*] Τελωναι και αμαρτωλοι, *tax-gatherers and heathens*; persons who neither believed in Christ nor in Moses. See the note on chap. vii. 36. Concerning the *tax-gatherers*, see the note on Matt. v. 46.
2. *Receiveth sinners*] Προσδεχεται. He receives them cordially, affectionately—takes them to his bosom; for so the

3 "And he spake this parable unto them, saying,

4 "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

c Matt. 18. 12.

word implies. What mercy! Jesus receives sinners in the most loving, affectionate manner, and saves them unto eternal life! Reader, give glory to God for ever!

4. *What man of you*] Our Lord spoke this and the following parable to justify his conduct in receiving and conversing with sinners, or heathens.

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, ^dmore than over ninety and nine just persons, which need no repentance.

8 ^eEither what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

^d 1 Pet. 2, 10, 25.—Ch. 5, 32.—f Drachma, here translated, a piece of silver, is the eighth part of an ounce, which cometh to sevenpence half-penny, and is equal to

A hundred sheep] Parables similar to this are frequent among the Jewish writers. The whole flock of mankind, both Jews and Gentiles, belongs unto this divine Shepherd; and it is but reasonable to expect, that the gracious Proprietor will look after those who are gone astray, and bring them back to the flock. The lost sheep is an emblem of a heedless, thoughtless sinner: one who follows the corrupt dictates of his own heart, without ever reflecting upon his conduct, or considering what will be the issue of his unholly course of life. No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray; it will bleat for the flock, and still run in an opposite direction to the place where the flock is: this I have often noticed. No creature is more defenceless than a sheep, and more exposed to be devoured by dogs and wild beasts. Even the fowls of the air seek their destruction. I have known ravens often attempt to destroy lambs by picking out their eyes, in which, when they have succeeded, as the creature does not see whether it is going, it soon falls an easy prey to its destroyer. Satan is ever going about as a roaring lion seeking whom he may devour: in order to succeed, he blinds the understanding of sinners, and then finds it an easy matter to tumble them into the pit of perdition. Who but a Pharisee or a devil would find fault with the shepherd who endeavours to rescue his sheep from so much danger and ruin.

7. Just persons, which need no repentance.] Who do not require such a change of mind and purpose as these do—who are not so profligate, and cannot repent of sins they have never committed. Distinctions of this kind frequently occur in the Jewish writings. There are many persons who have been brought up in a sober and regular course of life, attending the ordinances of God, and being true and just in all their dealings; these most materially differ from the heathens mentioned ver. 1. because they believe in God, and attend the means of grace: they differ also essentially from the tax-gatherers, mentioned in the same place, because they wrong no man, and are upright in their dealings. Therefore they cannot repent of the sins of a heathen, which they have not practised; nor of the rapine of a tax-gatherer, of which they have never been guilty. As therefore these just persons are put in opposition to the tax-gatherers and heathens, we may at once see the scope and design of our Lord's words: these needed no repentance, in comparison of the others, as not being guilty of their crimes. And as these belonged, by outward profession at least, to the flock of God, and were sincere and upright according to their light; they are considered as being in no danger of being lost: and as they fear God, and work righteousness according to their light, he will take care to make those further discoveries to them, of the purity of his nature, the holiness of his law, and the necessity of the atonement, which he sees to be necessary. See the case of Cornelius, Acts x, 1, &c. On this ground, the owner is represented as feeling more joy in consequence of finding one sheep that was lost, there having been almost no hope of its recovery, than he feels, at seeing ninety and nine, still safe under his care. "Men generally rejoice more over a small unexpected advantage, than over a much greater good, to which they have been accustomed." There are some, and their opinion need not be hastily rejected, who imagine that by the ninety and nine just persons, our Lord means the angels—that they are in proportion to men, as ninety-nine are to one, and that the Lord takes more pleasure in the return and salvation of one sinner, than in the uninterrupted obedience of ninety-nine holy angels; and that it was through his superior love to fallen man, that he took upon him his nature, and not the nature of angels. I have met with the following weak objection to this: viz. "The text says just persons; now angels are not persons, therefore angels cannot be meant." This is extremely foolish: there may be the person of an angel, as well as of a man; we allow persons even in the Godhead; besides, the original word *δίκαιους*, means simply just ones, and may be, with as much propriety, applied to angels as to men. After all, our Lord may refer to the Essenes, a sect among the Jews, in the time of our Lord, who were strictly and conscientiously moral; living at the utmost distance from both the hypocrisy and pollutions of their countrymen. These, when compared with the great mass of the Jews, needed no repentance. The reader may take his choice of these inter-

11 ^f And he said, a certain man had two sons:

12 And the younger of them said to his father, Father, ^ggive me the portion of goods that falleth to me. And he divided unto them ^hhis living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there ⁱwasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger.

^h the Roman penny, Matt. 13, 28.—^g Den, 21, 16. ⁱ Psalm 17, 14. ^h Prov. 19, 13, 14.—^h Mark 12, 41.—^h Gen. 22, 97. ^h Prov. 30, 2, 11, 14, 15.

pretations; or make a better for himself. I have seen other methods of explaining these words, but they have appeared to me either too absurd, or too improbable, to merit particular notice.

5. Ten pieces of silver] *Δραχμας δέκα, fēn drachmas*. I think it always best to retain the names of these ancient coins, and to state their value in English money. Every reader will naturally wish to know by what names such and such coins were called in the countries in which they were current. The Grecian drachma was worth about seven pence three farthings of our money; being about the same value as the Roman denarius.

The drachma that was lost, is also a very expressive emblem of a sinner who is estranged from God, and enslaved to habits of iniquity. The longer a piece of money is lost, the less probability is there of its being again found, as it may not only lose its colour, and not be easily observed, but it will continue to be more and more covered with dust and dirt: or its value may be vastly lessened by being so trampled on, that a part of the substance, together with the image and superscription, may be worn off. So the sinner sinks deeper and deeper into the impurities of sin, loses even his character among men, and gets the image and superscription of his Maker defaced from his heart. He who wishes to find the image of God which he has lost by sin, must attend to that word which will be a lantern to his steps, and receive that Spirit which is a light to the soul, to convince of sin, righteousness, and judgment. He must sweep the house—put away the evil of his doings; and seek diligently—use every mean of grace, and cry incessantly to God till he restore to him the light of his countenance. Though parables of this kind must not be obliged to go on all fours, as it is termed, yet they afford many useful hints to preachers of the Gospel by which they may edify their hearers. Only let all such take care not to force meanings on the words of Christ, which are contrary to their gravity and majesty.

12. Give me the portion of goods] It may seem strange that such a demand should be made, and that the parent should have acceded to it, when he knew, that it was to minister to his debauches, that his prodigal son made the demand here specified. But the matter will appear plain, when it is considered, that it has been an immemorial custom in the East, for sons to demand and receive their portion of the inheritance during their father's lifetime: and the parent, however aware of the dissipated inclinations of the child, could not legally refuse to comply with the application. It appears indeed that the spirit of this law was to provide for the child in case of ill treatment by the father, yet the demand must first be acceded to before the matter could be legally inquired into: and then "if it was found, that the father was irreproachable in his character, and had given no just cause for the son to separate from him; in the case, the civil magistrate fined the son to two hundred puns of cowries." See Code of Gentoo Laws, pr. disc. p. 56. See also do. chap. ii. sec. 9. p. 81, 82. xxi. sec. 10. p. 301.

13. Not many days after] He probably hastened his departure for fear of the fine which he must have paid, and the reproach to which he must have been subjected, had the matter come before the civil magistrate. See above.

Riotous living.] *Σω αταρος*, in a course of life that led him to spend all: from *α, not*, and *σω, I save*. And this, we are informed, ver. 30, was among harlots; the readiest way in the world to exhaust the body, debase the mind, ruin the soul, and destroy the substance.

14. A mighty famine in that land] As he was of a profligate turn of mind himself, it is likely he sought out a place where riot and excess were the ruling characteristics of the inhabitants; and as poverty is the sure consequence of prodigality, it is no wonder that famine preyed on the whole country.

15. To feed swine] The basest and vilest of all employments; and, to a Jew, peculiarly degrading. Shame, contempt, and distress, are wedded to sin, and can never be divorced. No character could be meaner in the sight of a Jew than that of a swineherd; and Herodotus informs us, that in Egypt, they were not permitted to mingle with civil society, nor to appear in the worship of the gods, nor would the very dregs of the people have any matrimonial connexion with them. Herod. lib. ii. cap. 47.

16. With the husks] *Κερατρυ*. Bochart, I think, has proved that *κερατρυ* does not mean husks: to signify which the Greek

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee.
19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

k Acts 2. 3. Eph. 2. 13, 17.—1 Pet. 5. 1.—m Ver. 32. Eph. 2. 1. & 5. 14. Rev. 3. 1.—n Matt. 20. 15. Acts 14. 46. Rom. 11. 23, 31.

botanical writers use the word *laubai*; several examples of which he gives from *Theophrastus*. He shows also, that the original word means the fruit of the *cercatoria* or *charub* tree, which grows plentifully in Syria. This kind of pulse, *Columella* observes, was made use of to feed swine. See BOCHART, *Hieroz.* lib. ii. cap. lvi. col. 707—10.

17. When he came to himself.] Or, I sinned HERE.—*ὧς, here*, is added by BDL. Syriac, all the Arabic and Persic, Coptic, Ethiopic, Gothic, Saxon, Vulgate, all the *Italia*, and several of the Fathers.

18. Against heaven] *Εἰς τὸν οὐρανὸν*; that is, against God. The Jews often make use of this periphrasis in order to avoid mentioning the name of God, which they have ever treated with the utmost reverence. But some contend that it should be translated, *even unto heaven*; a Hebrewism for, I have sinned exceedingly—beyond all description.

20. And kissed him.] Or, *kissed him again and again*; the proper import of *κατεφίλην αὐτόν*. The father thus showed his great tenderness towards him, and his great affection for him.
21. Make me as one of thy hired servants, is added here by several MSS. and Versions; but it is evident this has been added, merely to make his conduct agree with his resolution, ver. 19. But by this a very great beauty is lost: for the design of the inspired penman is to show, not merely the depth of the prodigal son's repentance, and the sincerity of his conversion, but to show the great affection of the father, and his readiness to forgive his disobedient son. His tenderness of heart cannot wait till the son has made his confession; his bowels yearn over him, and he cuts short his tale of contrition, and self-reproach, by giving him the most plenary assurances of his pardoning love.

22. Bring forth the best robe] *Bring out that chief garment, τὴν ἀριστην τὴν πρῶτην*, the garment which was laid by, to be used only on birth-days or festival times. Such as that which Rebecca had laid by for Esau, and which she put on Jacob, when she made him personate his brother. See the notes on Gen. xxvii. 15.
23. Put a ring on his hand] Giving a ring was in ancient times a mark of honour and dignity.—See Gen. xli. 42. 1 Kings xxi. 8. Esther. vii. 2. Dan. vi. 17. James ii. 2.

Shoes on his feet] Formerly those who were captivated had their shoes taken off, Isa. xx. 1. and when they were restored to liberty, their shoes were restored. See 2 Chron. xviii. 15.
23. The fatted calf and kill it] *Ὡσάρε, sacrifice it*. In ancient times the animals provided for public feasts were first sacrificed to God. The blood of the beast being poured out before God, by way of atonement for sin, the flesh was considered as consecrated, and the guests were considered as feeding on divine food. This custom is observed among the Asiatics to this day.

24. Was dead] Lost to all good, given up to all evil. In this figurative sense the word is used by the best Greek writers. See many examples in *Kypke*.

25. His elder son] Meaning probably persons of a regular moral life, who needed no repentance in comparison of the prodigal already described.

In the field] Attending the concerns of the farm.
He heard music] *Συμφωνία*, a number of sounds mingled together, as in a concert.
Dancing] *Χορὸν*. But Le Clerc denies that the word means dancing at all, as it properly means a choir of singers. The symphony mentioned before, may mean the musical instruments, which accompanied the choir of singers.

23. He was angry] This refers to the indignation of the scribes and Pharisees, mentioned ver. 1. 2. In every point of view, the anger of the old son was improper and unreasonable. He had already received his part of the inheritance, see verse 12, and his prodigal brother had received no more than what was his just dividend. Besides, what the father had acquired since that division, he had a right to dispose of as he pleased, even to give it all to one son, nor did the ancient customs of the Asiatic countries permit the other children to

26 And he called one of his servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and entreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath deceived thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

o Gen. 31. 28. 41.—p Mat. 6. 2 & 15. 8. Ch. 16. 15. & 19. 11.—q Isa. 54. Matt. 20. 12.—r Verse 24. Para. 119. 76. Mat. 13. 12.

claim any share in such property thus disposed of. The following is an institute of the *Gentoo Law* on this subject, (Code, chap. ii. sec. 9. p. 79.) "If a father gives by his own choice, land, houses, orchards, and the earning of his own industry, to one of his sons, the other sons shall not receive any share of it." Besides, whatever property the father had acquired after the above division, the son or sons, as the prodigal in the text, could have no claim at all on, according to another institute in the above Asiatic laws, see chap. ii. sect. 2. p. 85. but the father might divide it among those who remained with him: therefore it is said in the text, "Son, thou art ALWAYS with me, and ALL that I have is THINE." ver. 31.
29. Neerer—a kid] It is evident from ver. 12. that the father gave him his portion when his prodigal brother claimed his; for he divided his whole substance between them. And though he had not claimed it, so as to separate from, and live independently of his father, yet, he might have done so, whenever he chose; and therefore his complaining was both *unfitful* and *unjust*.

30. This thy son] This son of THINE—words expressive of supreme contempt, this son—he would not condescend to call him by his name, or to acknowledge him for his brother; and at the same time bitterly reproaches his amiable father, for his affectionate tenderness and readiness to receive his once unprofitful, but now penitent child!

For *mine*] I have marked those words in small capitals which should be strongly accented in the pronunciation: this last word shows how supremely he despised his poor unfortunate brother.

31. All that I have is thine.] See on ver. 28.
32. This thy brother] Or, *this brother of THINE*. To awaken this ill-natured, angry, inhumane man, to a proper sense of his duty, both to his parent and brother, this amiable father returns him his own unkind words, but in a widely different spirit. This son of mine to whom I show mercy is *thy brother*, to whom thou shouldst show bowels of tenderness and affection; especially as he is no longer the person he was; he was dead in sin—he is quickened by the power of God; he was lost to thee, to me, to himself, and to our God, but now he is found: and he will be a comfort to me, a help to thee, and a standing proof to the honour of the Most High, that God receiveth sinners. This, as well as the two preceding parables, was designed to vindicate the conduct of our blessed Lord in receiving tax-gatherers and heathens: and as the Jews to whom it was addressed, could not but approve of the conduct of this benevolent father, and reprobate that of his elder son, so they could not but justify the conduct of Christ towards those outcasts of men, and at least in the silence of their hearts, pass sentence of condemnation upon themselves. For the sublime, the beautiful, the pathetic, and the instructive history of Joseph in the Old Testament, and the parable of the prodigal son in the New, have no parallels either in sacred or profane history.

The following reflections, taken chiefly from pious *Quessnel*, cannot fail making this *incomparable parable* still more instructive.

Three points may be considered here, I. The degrees of his fall. II. The degrees of his restoration, and, III. The consequence of his conversion.

I. The prodigal son is the emblem of a sinner who refuses to depend on, and be governed by the Lord. How dangerous is it for us to desire to be at our own disposal, to live in a state of independency, and to be our own governors. God cannot give to wretched man a greater proof of his wrath, than to abandon him to the corruption of his own heart.

Not many days, &c. ver. 13. The misery of a sinner has its degrees; and he soon arrives, step by step, at the highest pitch of his wretchedness.

The first degree of his misery is, that he loses sight of God, and removes at a distance from him. There is a boundless distance between the love of God, and impure self-love; and yet, strange to tell, we pass in a moment from the one to the other! The second degree of a sinner's misery is, that the love of God being no longer retained in the heart, carnal love and impure desires necessarily enter in, reign there, and corrupt all his actions. The third degree is, that he squanders away

all spiritual riches, and wastes the substance of his gracious Father in riot and debauch. *When he had spent all, &c. ver. 14.* The fourth degree of an apostate sinner's misery is, that having forsaken God, and lost his grace and love, he can now find nothing but poverty, misery, and want. How empty is that soul which God does not fill! What a famine is there in that heart which is no longer nourished by the bread of life! In this state he joined himself—*εὐχρησθῆναι*, he cemented, closely united himself; and fervently cleaved to a citizen of that country, *ver. 15.* The fifth degree of a sinner's misery is, that he renders himself a slave to the devil, is made partaker of his nature, and incorporated into the infernal family. The further a sinner goes from God, the nearer he comes to eternal ruin. The sixth degree of his misery is, that he soon finds by experience, the hardship and rigour of his slavery. There is no master so cruel as the devil; no yoke so heavy as that of sin; and no slavery so mean and vile as for a man to be the drudge of his own carnal, shameful, and brutish passions. The seventh degree of a sinner's misery is, that he has an insatiable hunger and thirst after happiness; and as this can be had only in God, and he seeks it in the creature, his misery must be extreme. He desired to fill his belly with the husks, *ver. 16.* The pleasures of sense and appetite are the pleasures of *steine*, and to such creatures he is resembled who has frequent recourse to them, 2 Pet. ii. 22.

II. Let us observe in the next place, the several degrees of a sinner's conversion and salvation. The first is, he begins to know and feel his misery, the guilt of his conscience, and the corruption of his heart. He comes to himself, because the Spirit of God first comes to him, *ver. 17.* The second is, that he resolves to forsake sin, and all the occasions of it; and firmly purposes in his soul to return immediately to his God. *I will arise, &c. ver. 18.* The third is, when, under the influence of the spirit of faith, he is enabled to look towards God as a compassionate and tender-hearted father. *I will arise and go to my father.* The fourth is, when he makes a confession of his sin, and feels himself utterly unworthy of all God's favours, *ver. 19.* The fifth is, when he comes in the spirit of obedience, determined through grace to submit to the authority of God; and to take his word for the rule of all his actions, and his Spirit for the guide of all his affections and desires. The sixth is, his putting his holy resolutions into practice without delay; using the light and power already mercifully restored to him, and seeking God in his appointed ways. *And he arose and came, &c. ver. 20.* The seventh is, God tenderly receives him with the kiss of peace and

love, blots out all his sins, and restores him to, and reinstates him in, the heavenly family. *His father—felt on his neck, and kissed him, ib.* The eighth is, his being clothed with holiness, united to God, married as it were to Christ Jesus, 2 Cor. xi. 2, and having his feet shod with the shoes of the preparation of the Gospel of peace, Eph. vi. 15. so that he may run the ways of God's commandments with alacrity and joy. *Bring the best robe—put a ring—and shoes, &c. ver. 22.*

III. The consequences of the sinner's restoration to the favour and image of God are, first, the sacrifice of thanksgiving is offered to God in his behalf; he enters into a covenant with his Maker, and feasts on the fatness of the house of the Most High. Secondly, The whole heavenly family are called upon to share in the general joy, the church above and the church below both triumph; for there is joy, (peculiar joy) in the presence of the angels of God over one sinner that repenteth. See *ver. 10.* Thirdly, God publicly acknowledges him for his son, not only by enabling him to abstain from every appearance of evil, but to walk before him in *newness of life, ver. 24.* The tender-hearted father repeats these words at *ver. 32.* to show more particularly, that the soul is *dead*, when separated from God; and that it can only be said to be *alive* when united to him through the Son of his love. A Christian's sin, is a brother's death; and in proportion to our concern for this, will our joy be at his restoration to spiritual life. Let us have a brotherly heart towards our brethren, as God has that of a father towards his children; and seems to be afflicted at their loss, and to rejoice at their being found again, as if they were necessary to his happiness.

In this parable the younger profligate son may represent the Gentile world; and the elder son, who so long served his father, *ver. 29.* the Jewish people. The anger of the elder son explains itself at once—it means the indignation evidenced by the Jews, at the Gentiles being received into the favour of God, and made, with them, fellow heirs of the kingdom of heaven.

It may also be remarked, that those who were since called Jews and Gentiles, were at first one family, and children of the same father: that the descendants of Ham and Japhet, from whom the principal part of the Gentile world was formed, were, in their progenitors, of the primitive great family, but had afterward fallen off from the true religion; and that the parable of the prodigal son may well represent the conversion of the Gentile world, in order that, in the fulness of time, both Jews and Gentiles may become one fold under one Shepherd and Bishop of all souls.

CHAPTER XVI.

The parable of the unjust steward, 1—8. Christ applies this Lord reproves them, and shows the immutability of the law, man and the beggar, commonly called Dives and Lazarus, 9—31. [A. M. 4033. A. D. 39. An. Olymp. CCII. 1.]

AND he said also unto his disciples, There was a certain rich man, which had a steward; ^a and the same was accused unto him that he had wasted his goods.

2 And he called him, ^b and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; ^c to beg I am ashamed.

^a *ver. 18. 39. Ps. 50. 10. Eccles. 12. 14.* The word *Dives*, in the original, containeth nine callous three quarts; see Ezek. 45. 10, 11, 14.

NOTES.—*Verse 1.* A steward] *Οικονομος*, from *οικος*, a house, or *οικια*, a family, and *νομος*, I administer; one who superintends domestic concerns, and ministers to the support of the family, having the products of the field, business, &c. put into his hands for this very purpose. See on chap. viii. 3.

There is a parable very like this in Rab. Dav. Kimchi's comment on Isaiah, chap. xl. 21. "The whole world may be considered as a house builded up: heaven is its roof, the stars its lamps; and the fruits of the earth the table spread. The owner and builder of this house, is the holy blessed God; and man is the steward, into whose hands all the business of the house is committed. If he considers in his heart, that the master of the house is always over him, and keeps his eye upon his work; and if in consequence he act wisely, he shall find favour in the eyes of the master of the house; but if the master find wickedness in him, he will remove him. *מִן פִּקְדוֹתָיו מִן מִן פִּקְדוֹתָיו* *min pakedot, from his stewardship.* The foolish steward doth not think of this: for as his eyes do not see the master of the house, he saith in his heart, 'I will eat and drink what I find in this house, and will take my pleasure in it, nor shall I be careful whether there be a Lord over this house or not.' When the Lord of the house marks this, he will come and expel him from the house, speedily and with great anger. Therefore it is written, *He bringeth the princes to nothing.*" As is usual, our Lord has greatly improved this parable, and made it in every circumstance more striking and impressive. Both in the Jewish and Christian edition, it has great beauties.

^b *Wasted his goods.*] Had been profuse and profligate; and had embezzled his master's substance.

^c *Give an account of thy, &c.]* Produce thy books of receipts and disbursements, that I may see whether the accusation against thee be true or false. The original may be translated, *Give up the business, τὸν λόγον, of the stewardship.*

^d *I cannot dig.]* He could not submit to become a common

to his hearers, 9—13. The Pharisees take offence, 14. Our Lord reproves them, and shows the immutability of the law, man and the beggar, commonly called Dives and Lazarus, 15—31. [A. M. 4033. A. D. 39. An. Olymp. CCII. 1.]

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred ^a measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred ^a measures of wheat. And he said unto him, Take thy bill, and write fourscore.

^d The word here interpreted, a measure, in the original containeth about fourteen bushels and a pottle.

day-labourer, which was both a *severe* and *base* employment: *To beg I am ashamed.* And as these were the only honest ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of *knavery*, in order to provide for his idleness and luxury, or else starve. Wo to the man who gets his bread in this way! the curse of the Lord must be on his head, and on his heart; in his basket, and in his store.

^e *They may receive me.]* That is, the debtors and tenants, who paid their debts and rents, not in money, but in kind; such as wheat, oil, and other produce of their lands.

^f *A hundred measures of oil.]* *Εκατον βαρυν, a hundred baths.* The *bat* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part: see Ezek. xlv. 11, 14. It is equal to the *ephah*, i. e. to seven gallons and a half of our measure.

Take thy bill.] Thy account—*τὸ γράμμα.* The writing in which the debt was specified, together with the obligation to pay so much, at such and such times. This appears to have been in the hand writing of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and to cancel the old engagement.

^g *A hundred measures of wheat.]* *Εκατον κοπος, a hundred eors.* *Kopos*, from the Hebrew *cor*, was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *bath* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English. For the same reason for which I preserve the names of the ancient coins, I preserve the names of the ancient measures. What idea can a mere English reader have of the word *measure* in this and the preceding verse, when the original words are not only totally different, but the quantity is as *seven* to *seventy-five*? The original

8 And the Lord commended the unjust steward, because he had done wisely : for the children of this world are, in their generation, wiser than ^a the children of light.

9 And I say unto you, ^c Make to yourselves friends of the mammon of unrighteousness : that, when ye fail, they may receive you into everlasting habitations.

10 ^b He that is faithful in that which is least, is faithful also in much : and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own ?

13 ^k No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

^e John 12. 36. Eph 5. 8. 1 Thess 5. 5.—Dan 4. 7. Matt 6. 19 & 19. 21. Ch. 11. 41. 1 Tim. 6. 17, 18, 19.—Or, riches.—b Matt 25. 1. Chap. 19. 17.—c Or, riches.—k Matt. 6. 24.—1 Matt. 23. 14.—m Ch 10. 22.—n Psa. 7. 9.

terms should be immediately inserted in the text, and the contents inserted in the margin. The present marginal reading is incorrect. I follow Bishop Cumberland's weights and measures.—See on chap. xv. 8.

In the preceding relation, I have no doubt our Lord alluded to a custom frequent in the Asiatic countries : a custom which still prevails, as the following account taken from Capt. Hadley's Hindostan Dialogues sufficiently proves. A person thus addresses the captain : "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice. Having searched for a good many debtors and their creditors, he learned the accounts of their bonds. He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus, any debtor for a hundred rupees, having given fifty to the creditor, and twenty-five to this knave, got his bond for seventy-five rupees. Having seized and flogged 125 bondholders, he has in this manner determined their loans, and he has done this business in your name." Hadley's Gram. Dialogues, p. 79. 5th edit. 1804.

8. *The Lord commended*) Viz. the master of this unjust steward. He spoke highly of the address and cunning of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support ; but his master no more approved of his conduct in this, than he did in his wasting his substance before. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our blessed Lord commended the conduct of this wicked man ; but the word *knave*, there translated *lord*, simply means the master of the unjust steward.

The children of this world) Such as mind worldly things only, without regarding God or their souls. A phrase by which the Jews always designate the *Gentiles*.

Children of light) Such as are illuminated by the Spirit of God, and regard worldly things only as far as they may subserve the great purposes of their salvation, and become the instruments of good to others. But ordinarily, the former evidence more carefulness and prudence, in providing for the support and comfort of this life, than the latter do, in providing for another world.

9. *The mammon of unrighteousness*) Μαμωνα της αδικιας—literally, the mammon or riches, of injustice. Riches promise much, and perform nothing ; they excite hope and confidence, and deceive both ; in making a man depend on them for happiness, they rob him of the salvation of God, and of eternal glory. For these reasons, they are represented as unjust and deceitful. See the note on Matt. vi. 24. where this is more particularly explained. It is evident that this must be the meaning of the words, because the false or deceitful riches here, are put in opposition to the true riches, ver. 11. i. e. those divine graces and blessings which promise all good, and give what they promise ; never deceiving the expectation of any man. To insinuate, that in a man have acquired riches by unjust means, that he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. All gotten gain must be restored to the proper owners : if they are dead, then to their successors.

When ye fail) That is, when ye die. The Septuagint use the word εκλειναι, in this very sense, Jer. xlii. 17, 22. See the note on Gen. xxv. 8. So does Josephus, War, chap. iv. 1, 9.

They may receive you) That is, say some, the angels. Others, the poor whom ye have relieved will welcome you into glory. It does not appear that the poor are meant, 1. Because those who have relieved them may die a long time before them ; and therefore they could not be in heaven to receive them on their arrival. 2. Many poor persons may be relieved who will live and die in their sins, and consequently, never enter into heaven themselves. The expression seems to be a mere Hebraism—*they may receive you, for, ye shall be received* ; i. e. God shall admit you, if you make a faithful use of his gifts and graces. He who does not make a faithful use of what he has received from his Maker, has no reason to hope for eternal felicity. See Matt. xxv. 33. and for similar Hebraisms consult in the original, chap. vi. 33. xii. 20. Rev. xii. 6. xvi. 15.

10 *He that is faithful in that which is least, &c.*) He, who

14 ^h And the Pharisees also, ⁱ who were covetous, heard all these things : and they derided him.

15 And he said unto them, Ye are they which ^m justify yourselves before men ; but ⁿ God knoweth your hearts : for ^o that which is highly esteemed among men, is abomination in the sight of God.

16 ^p The law and the prophets were until John : since that time, the kingdom of God is preached, and every man presseth into it.

17 ^q And it is easier for heaven and earth to pass, than one tithe of the law to fail.

18 ^r Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marieth her that is put away from her husband, committeth adultery.

19 ^s There was a certain rich man, ^t which was clothed in purple and fine linen, and fared sumptuously every day :

^e 1 Sam 16. 7.—p Matt. 4. 17. & 11. 12, 13. Luke 7. 29.—q Psa. 102. 25, 27. Isa. 49. 8 & 51. 6. Matt. 5. 18. 1 Pet 1. 25.—r Matt. 5. 32 & 19. 9. Mark 10. 11. 1 Cor. 7. 10 & 11.—Prov 31. 22. 1 Mac. 10. 62. 1 Pet. 3. 3, 4.

has the genuine principles of fidelity in him, will make a point of conscience of carefully attending to even the smallest things : and it is by habituating himself to act uprightly in little things, that he acquires the gracious habit of acting with propriety, fidelity, honour, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in small matters, will seldom feel himself bound to pay much attention to the dictates of honour and conscience, in cases of high importance. Can we reasonably expect, that a man who is continually failing by little things, has power to resist temptations to great evils ?

12. *That which is another man's*) Or, rather, another's, τοῦ αλλοτρίου. That is, worldly riches, called another's. 1. Because they belong to God, and he has not designed that they should be any man's portion. 2. Because they are continually changing their possessors, being in the way of commerce, and in providence going from one to another. This property of worldly goods is often referred to by both sacred and profane writers. See a fine passage in Horace, Sat. l. ii. s. 2, v. 129.

Nam propria telluris herum natura neque illum, Nec ne, nec quemquam statuit.

Nature will no perpetual heir assign,
Nor make the farm his property, or mine.—FRANCIS.

And the following, in one of our own poets :
"Who steals his purest pearls trash : 'tis something, nothing ;
'Twas mine," his purse, and has been slave to thousands."

That which is your own) Grace and glory, which God has particularly designed for you—which are the only proper satisfying portion for the soul ; and which no man can enjoy in their plenitude, unless he be faithful to the first small notions and influences of the Divine Spirit.

13. *No servant can serve two masters*) The heart will be either wholly taken up with God, or wholly engrossed with the world. See on Matt. vi. 24.

14. *They derided him*) Or, rather, they treated him with the utmost contempt. So we may translate the original words, ἐξευκρινισεν αυτον, which literally signifies, in illum emunxerunt—but must not be translated into English, unless to come a little near it, we say, they turned up their noses at him ;—and why ? because they were lovers of money, and he showed them that all such were in danger of perdition. As they were wedded to this life, and not concerned for the other, they considered him one of the most absurd and foolish of men, and worthy only of the most sovereign contempt, because he taught that spiritual and eternal things should be preferred before the riches of the universe. And how many thousands are there of the very same sentiment to the present day !

15. *Ye—justify yourselves*) Ye declare yourselves to be just. Ye endeavour to make it appear to men, that ye can still feel an insatiable thirst after the present world, and yet secure the blessings of another ;—that ye can reconcile God and mammon ; and serve two masters with equal zeal and affection ; but God knoweth your hearts ; and he knoweth that ye are alive to the world, and dead to God and goodness. Therefore, howsoever ye may be esteemed among men, ye are an abomination before him. See the note on chap. vii. 29.

16. *The law and the prophets were until John*) The law and the prophets continued to be the sole teachers till John came, who first began to proclaim the glad tidings of the kingdom of God ; and now, he who wishes to be made a partaker of the blessings of that kingdom, must rush speedily into it ; as there will be but a short time, before an utter destruction shall fall upon this ungodly race. They who wish to be saved, must imitate those who take a city by storm—rush into it, without delay, as the Romans are about to do into Jerusalem. See also on Matt. xi. 12.

17. *For heaven and earth to pass*) See on Matt. v. 17, 18.

18. *Putteth away (or dicoreth) his wife*) See on Matt. v. 31, 32. xix. 9, 10. Mark x. 12. where the question concerning divorce is considered at large. These verses, from the 13th to the 15th inclusive, appear to be part of our Lord's sermon on the mount ; and stand in a much better connexion there than they do here : unless we suppose our Lord delivered the same discourse at different times and places, which is very probable.

19. *There was a certain rich man*) In the Scholia of some

20 And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came, and licked his sores.

1 Job 27. Eccles 9 2.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

Acts 3 2. 1 Pet. 4 17.

MSS. the name of this person is said to be *Ninire*. This account of the *rich man* and *Lazarus*, is either a *parable* or a *real history*. If it be a *parable*, it is what may be: if it be a *history*, it is that which has been. Either a man may live as is here described, and go to perdition when he dies; or, some have lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive, in which soever of these lights it is viewed. Let us carefully observe all the circumstances offered here to our notice, and we shall see, I. The CRIME of this man; and II. HIS PUNISHMENT.

1. *There was a certain rich man in Jerusalem.* Provided this be a real history, there is no doubt our Lord could have mentioned his *name*; but as this might have given great offence, he chose to suppress it. His being *rich*, is, in Christ's account, the *first part of his sin*. To this circumstance our Lord adds nothing, he does not say that he was *born to a large estate*, or that he acquired one by *improper methods*; or that he was *haughty or insolent* in the possession of it. Yet here is the *first degree* of his reprobation—he *got all he could*, and kept all to himself.

2. *He was clothed with purple and fine linen.* Purple was a very precious and costly stuff; but our Lord does not say that in the use of it, he exceeded the bounds of his income, nor of his rank in life: nor is it said, that he used his superb dress to be an agent to his crimes, by corrupting the hearts of others. Yet our Lord lays this down as a *second cause* of his perdition.

3. *He feasted sumptuously every day.* Now let it be observed, that the law of Moses, under which this man lived, forbade nothing on this point, but *excess* in eating and drinking: inasmuch as if a person was authorised to taste the sweets of an abundance, which that law promised as a reward of fidelity. Besides, this rich man is not accused of having eaten food which was prohibited by the law, or of having neglected the abstinences and fasts prescribed by it. It is true, he is said to have *feasted sumptuously every day*, but our Lord does not intimate that this was carried to excess, or that it ministered to debauch. He is not accused of licentious discourse, of gaming, of frequenting any thing like our modern plays, balls, masquerades, or other impure and unholly assemblies; of speaking an irreverent word against divine revelation, or the ordinances of God. In a word, his *probity* is not attacked, nor is he accused of any of those crimes which pervert the soul, or injure civil society. As Christ has described this man, does he appear culpable? What are his crimes? Why, 1. *He was rich.* 2. *He was finely clothed.* And, 3. *He feasted well.* No other evil is spoken of him. In comparison of thousands, he was not only blameless, but he was a virtuous man.

4. But it is intimated by many, that "he was an *uncharitable, hardhearted, unfeeling wretch*." Yet of this there is not a word spoken by Christ. Let us consider all the circumstances, and we shall see that our blessed Lord has *not* represented this man as a monster of inhumanity, but merely as an indolent man, who sought, and had his portion in this life, and was not at all concerned about another.

Therefore we do not find that when Abraham addressed him on the cause of his reprobation, ver. 25, that he reproached him with *hardheartedness*, saying, "Lazarus was hungry, and thou gavest him no meat; he was thirsty, and thou gavest him no drink," &c. but he said simply, *Son, remember that thou didst receive thy good things in thy lifetime*, ver. 25.—"Thou hast sought thy consolation upon the earth, thou hast borne no cross, mortified no desire of the flesh, received not the salvation God had provided for thee—thou didst not belong to the people of God upon earth, and thou canst not dwell with them in glory."

There are few who consider, that it is a crime for those called *Christians* to live without Christ, when their lives are not stained with transgression. If Christianity only required men to live without gross outward sin, paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a *conformity*, not only in a man's conduct, to the principles of the Gospel; but also a conformity in his heart, to the Spirit and mind of Christ.

20. *There was a certain beggar named Lazarus.* His name is mentioned, because his character was good, and his end glorious; and because it is the purpose of God, that the righteous shall be had in everlasting remembrance. *Lazarus* is a contraction of the word *Eliezer*, which signifies the *help or assistance of God*—a name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven.

21. *And desiring to be fed with the crumbs.* And it is likely this desire was complied with, for it is not intimated that he rejected. And as we find, ver. 21, that the rich man desired that Lazarus should be sent with a little water to him, it is a strong intimation, that he considered him under some kind of an obligation to him; for had he refused him a few crumbs in his lifetime, it is not reasonable to suppose, that he would now have requested such a favour from him: nor does Abra-

ham glance at any such uncharitable conduct on the part of the rich man.

We may now observe.

II. In what the punishment of this man consisted.

1. Lazarus dies, and is carried into Abraham's bosom. By the phrase *Abraham's bosom*, an allusion is made to the custom at Jewish feasts, of persons reclining on their left elbows on a couch, when the person whose head came near the breast of the other, was said to *lie in his bosom*. So it is said of the beloved disciple, John xiii. 25. *Abraham's bosom* was a phrase used among the Jews to signify the Paradise of God. See Josephus's account of the Maccabees, chap. xiii.

22. *The rich man also died, and was buried.* There is no mention of this latter circumstance in the case of Lazarus; he was buried, no doubt—necessity required this; but he had the burial of a pauper, while the pomp and pride of the other followed him to the tomb.—But what a difference in these burials, if we take in the reading of my old MS. BIBLE, which is supported by several Versions: *For so the rich man is dead: and is buried in hell.* And this is also the reading of the Anglo-Saxon, And put on hell beggryed, and was in hell buried. In some MSS. the point has been wanting after *eternam*, he was buried; and the following *eternam*, and, removed and set before *eternam*, he lifted up; so that the passage reads thus, *The rich man died also, and was buried in hell; and lifting up his eyes, being in torment, he saw, &c.* But let us view the circumstances of this man's punishment. Scarcely had he entered the place of his punishment, when he lifted up his eyes on high; and what must his surprise be, to see himself separated from God, and to feel himself tormented into that flame! Neither himself, nor friends, ever suspected that the way in which he walked, could have led to such a perdition.

1. *And seeth Abraham afar off, and Lazarus in his bosom*, ver. 23. He sees Lazarus clothed with glory and immortality—this is the *first circumstance* in his punishment. What a contrast! what a desire does he feel to resemble him, and what rage and despair because he is not like him! We may safely conclude, that the view which damned souls have in the gulf of perdition, of the happiness of the blessed, and the conviction that they themselves might have eternally enjoyed this felicity, from which through their own fault, they are eternally excluded, will form no mean part of the punishment of the lost.

2. The presence of a good to which they never had any right, and of which they are now deprived, affects the miserable less than the presence of that to which they had a right, and of which they are now deprived. Even in hell, a damned spirit must *abhor the evil* by which he is tormented, and desire that good that would free him from his torment. If a lost soul could be reconciled to its torment, and to its situation, then, of course, its punishment must cease to be such. An eternal desire to escape from evil, and an eternal desire to be united with the supreme good, the gratification of which is for ever impossible, must make a *second circumstance* in the misery of the lost.

3. *Son, remember that in thy lifetime thou receivest thy good things*, ver. 25. The remembrance of the good things possessed in life, and now to be enjoyed no more for ever, together with the remembrance of *grace* offered or abused, will form a *third circumstance* in the perdition of the ungodly. *Son, remember that in thy lifetime, &c.*

1. The torments which a soul endures in the hell of fire, with form, through all eternity, a continual present source of indescribable wo. Actual torment in the flames of the bottomless pit, forms a *fourth circumstance* in the punishment of the lost. *I am tormented in this flame*, ver. 24.

5. The known impossibility of ever escaping from this place of torment, or to have any alleviation of one's misery in it, forms a *fifth circumstance* in the punishment of ungodly men.—*Besides all this, between us and you there is a great gulf*, ver. 26. The eternal purpose of God, formed on the principles of eternal reason, separates the persons and the places of abode, of the righteous and the wicked, so that there can be no intercourse—they who wish to pass over hence to you, cannot; neither can they pass over, who would come from you thither. A happy spirit cannot go from heaven to alleviate their miseries, nor can any of them escape from the place of their confinement, to enter among the blessed. There may be a discovery from hell of the paradise of the blessed; but there can be no intercourse nor communion.

6. The iniquitous conduct of relatives and friends, who have been perverted by the bad example of those who are lost, is a source of *present* punishment to them; and if they come also to the same place of torment, must be to those, who were the instruments of bringing them thither, an *eternal* source of anguish. *Send Lazarus to my father's family, for I have five brothers, that he may earnestly testify (μαρτυρησαι) to them, that they come not into this place of torment.* These brothers had probably been influenced by his example to content themselves with an earthly portion, and to neglect

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and "cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

u Zech. 14. 12.—v Isaiah 66. 24. Mark 9. 44, &c.—w Job 21. 13. Chap. 6. 24.

their immortal souls.—Those who have been instruments of bringing others into hell, shall suffer the deeper perdition on that account.

29. *They have Moses and the prophets* This plainly supposes they were all Jewish believers—they had these writings in their hands, but they did not permit them to influence their lives.

30. *If one went unto them from the dead, &c.* Many are desirous to see an inhabitant of the other world, and converse with him, in order to know what passes there. Make way, here is a damned soul which Jesus Christ has evoked from the hell of fire! hear him! Hear him tell of his torments! hear him utter his regrets! "But we cannot see him." No; God has, in his mercy, spared you for the present, this punishment. How could you bear the sight of this damned spirit? Your very nature would fail at the appearance. Jesus keeps him as it were behind the curtain, and holds a conversation with him in your hearing, which you have neither faith nor courage sufficient to hold with him yourselves.

31. *If they hear not Moses, &c.* This answer of Abraham contains two remarkable propositions. 1. That the Sacred Writings contain such proofs of a divine origin, that though all the dead were to arise, to convince an unbeliever of the truths therein declared; the conviction could not be greater nor the proof more evident, of the divinity and truth of these Sacred Records, than that which themselves afford. 2. That to escape eternal perdition, and get at last into eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates. And these two things show the sufficiency and perfection of the Sacred Writings. What influence could the personal appearance of a spirit have on an unbelieving and corrupted heart? None, except to terrify it for the moment—and afterward to leave it ten thousand reasons for uncertainty and doubt. Christ caused this to be exemplified in the most literal manner, by raising Lazarus from the dead. And did this convince the unbelieving Jews? No. They were so much the more enraged; and from that moment, conspired both the

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, "They have Moses and the prophets; let them hear them."

30 And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

31 And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

x Isa. 8. 20. & 24. 16. John 5. 39, 45. Acts 15. 21. & 17. 11.—y John 12. 10, 11. 3

death of Lazarus and of Christ! Faith is satisfied with such proofs as God is pleased to afford: Infidelity never has enow. See a Sermon on this subject, by the author of this work.

To make the parable of the *unjust steward* still more profitable, let every man consider, 1. That God is his master, and the author of all the good he enjoys, whether it be spiritual or temporal. 2. That every man is only a steward, not a proprietor of those things. 3. That all must give an account to God, how they have used or abused the blessings with which they have been entrusted. 4. That the goods which God has entrusted to our care, are goods of body and soul: goods of nature and grace: of birth and education: His word, Spirit, and ordinances; goods of life, health, genius, strength, dignity, riches; and even poverty itself, is often a blessing from the hand of God. 5. That all these may be improved to God's honour, our good, and our neighbour's edification and comfort. 6. That the time is coming, in which we shall be called to an account before God, concerning the use we have made of the good things with which he has entrusted us. 7. That we may even now be accused before our Maker, of the awful crime of *wasting* our Lord's substance. 8. That if this crime can be proved against us, we are in immediate danger of being *deprived* of all the blessings which we have thus abused; and of being separated from God and the glory of his power for ever. 9. That on hearing of the danger to which we are exposed, though we cannot dig to purchase salvation; yet we must beg, incessantly beg, at the throne of grace, for mercy to pardon all that is past. 10. That not a moment is to be lost—the arrest of death may have gone out against us; and this very night—hour—minute, our souls may be required of us. Let us therefore learn wisdom from the prudent dispatch which a worldly-minded man would use to retrieve his ruinous circumstances: and watch and pray, and use the little spark of the divine light which yet remains, but which is ready to die, that we may escape the gulf of perdition, and get into some humble place of the heaven of glory. Our wants are pressing; God calls loudly; and eternity is at hand!

CHAPTER XVII.

Christ teaches the necessity of avoiding offences, 1, 2. How to treat an offending brother, 3, 4. The efficacy of faith, 5, 6. No man by his services or obedience can profit his Maker, 7—10. He cleanses ten lepers, 11—19. The Pharisees inquire when the kingdom of God shall commence? Christ answers them, and corrects their improper views of the subject, 20, 37. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

THE Lord said he unto the disciples, "It is impossible but that offences will come; but wo unto him, through whom they come!"

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 "Take heed to yourselves; b If thy brother trespass against thee, c rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day return again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

a Matt. 18. 6, 7. Mark 9. 42. 1 Cor. 11. 19.—b Matt. 18. 15, 21.—c Levit. 19. 17.

NOTES.—Verse 1. *It is impossible but that offences will come* Such is the corrupt state of the human heart, that notwithstanding all the influences of grace, and the promises of glory, men will continue to sin against God; and his justice must continue to punish. See on Matt. xviii. 6.

2. *A millstone* That drowning a person, with a stone tied about the neck, was an ancient mode of punishment, see proved in the note on Matt. xviii. 6, 7. to which let the following be added. To have a millstone hanged about the neck, was a common proverb. "Samuel saith, A man may marry, and after that addict himself to the study of the law. Rab. Jochanan saith, No: shall he addict himself to the study of the law with a millstone about his neck?"

The place in Aristophanes, to which the reader is referred in the note on Matt. xviii. 6. is the following:

"Αραυ μετ' αὐτον, εἰς τὸ βάραθρον ἐμβαλῶ,

"Ἐκ τοῦ ἄβυσσος ἐκκρεμάσας ὡς ἐρβόλοιν."

"Lifting him up into the air, I will plunge him into the deep: a great stone being hung about his neck." Aristoph. in Equit. ver. 1359.

3, 4. *If thy brother trespass* See the notes on Matt. xviii. 21, 22.

5. *Increase our faith* This work of pardoning every offence, of every man, and that continually, seemed so difficult, even to the disciples themselves, that they saw, without an extra-

6 d And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did the things that were commanded him? I trow not.

Prov. 17. 10. James 5. 15.—d Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 23.—e Ch. 12. 37

ordinary degree of faith, they should never be able to keep this command. But some think that this and what follows, relate to what Matthew has mentioned, chap. xvii. 19, 20.

6. *As a grain of mustard-seed* A faith that increases and thrives as that is described to do, Matt. xiii. 32. where see the note. See also Matt. xvii. 20.

This sycamine The words seem to intimate, that they were standing by such a tree. The *sycamine* is probably the same as the *sycamore*. Sycamore with us, says Mr. Evelyn, is falsely so called, being our *acer majus*, greater maple. The true *sycamore* is the *ficus Pharaonis*, or *Egyptia*, Pharaoh's or *Egyptian fig-tree*; called also from its similitude in leaves and fruit, *morosycus*, or mulberry fig-tree. The Arabians call it *guinee*: it grows in Cyprus, Caria, Rhodes, and in Judea and Galilee, where our Lord at that time was: see ver. 11. St. Jeron. who was well acquainted with these countries, translates the word *mulberry-tree*.

Be thou plucked up by the root See the note on Matt. xxi. 21. where it is shown, that this mode of speech refers to the accomplishment of things very difficult, but not impossible.

7—9. *Which of you having a servant* It is never supposed that the master waits on the servant—the servant is bound to wait on his master, and to do every thing for him to the uttermost of his power; nor does the former expect thanks for it, for he is bound by his agreement to act thus, because of the

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

[Ch. 22. 2 & 25. 7. Psa. 16. 2. Matt. 23. 30. Rom. 3. 12 & 11. 33. 1 Cor. 9. 16, 17. Philomen 11—e. 1. 51, 52. John 4. 4—h. Lev. 13. 46—i. Lev. 13. 2 & 14. 2. Matt. 2. 4. Ch. 5. 14—e. Matt. 9. 22. Mark 5. 34 & 10. 52. Ch. 7. 59 & 8. 43 & 18. 42.]

etipulated reward, which is considered as being equal in value to all the service that he can perform.

10. *We are unprofitable servants.* This text has often been produced, to prove that no man can live without committing sin against God. But let it be observed, the text says, *unprofitable servants, not sinful servants.* If this text could be fairly construed to countenance *sinful imperfection*, it would be easy to demonstrate, that there is not one of the spirits of just men made perfect, in paradise, nor a ministering angel at the throne of God, but is *sinfully imperfect*: for none of these can work righteousness in the smallest degree, beyond those powers which God has given them: and justice and equity require, that they should exert those powers to the uttermost in the service of their *Maker*; and after having acted thus, it may be justly said, *they have done only what it was their duty to do.* The nature of God is illimitable, and all the attributes of that nature are infinitely glorious: they cannot be lessened by the *transgressions* of his creatures, nor can they be *increased* by the uninterrupted eternal obedience, and unceasing *hallelujahs*, of all the intelligent creatures that people the whole vortex of nature. When ages, beyond the power of arithmetic to sum up, have elapsed, it may be said of the most pure and perfect creatures, "Ye are unprofitable servants." Ye have derived your being from the infinite fountain of life; Ye are upheld by the continued energy of the Almighty; His glories are infinite and eternal, and your obedience and services, however excellent in themselves, and profitable to you, have added nothing, and can add nothing, to the absolute excellencies and glories of your God.

11. *He passed through the midst of Samaria, and Galilee.* He first went through Galilee, whence he set out on his journey: and then passed through Samaria, of which mention is made, chap. ix. 51, 52. All who went from Galilee to Jerusalem, must have necessarily passed through Samaria, unless they had gone to the westward, a very great way about. Therefore John tells us, chap. iv. 4. that when Jesus left Judea to go into Galilee, *it was necessary for him to pass through Samaria*; for this plain reason, because it was the only proper road.

"It is likely that our Lord set out from Capernaum, traversed the remaining villages of Galilee as far as Samaria; and then passed through the small country of Samaria, preaching and teaching every where, and curing the diseased as usual." *Calmat.*

12. *Ten—lepers.* Concerning the leprosy, see the note on Matt. viii. 2. and on Levit. xiii. and xiv.

Which stood afar off. They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them. See Levit. xiii. 46. Num. v. 2. 2 Kings xv. 5.

13. *They lifted up their voices.* They cried with one accord—they were all equally necessitous, and there was but one voice among them all, though ten were engaged in crying at the same time. As they were companions in suffering, they were also companions in prayer. Prayer should be strong and earnest, when the disease is great and inveterate. Sin is the worst of all leprosy: it not only separates those to whom it cleaves from the righteous, but it separates them from God; and nothing but the *pitiful heart and powerful hand* of Christ Jesus, can set any soul free from it.

14. *Show yourselves unto the priests.* According to the direction, Lev. xiii. 2, &c. xiv. 2, &c. Our Lord intended that their cure should be received by *faith*; they depended on his goodness and power, and though they had no promise, yet they went at his command, to do that which those only were required by the law to do, who were *already* healed.

And—as they went! In this spirit of implicit faith; they were cleansed. God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe, till he receives what he calls a *reason for it*, is never likely to get his soul saved. The highest, the most sovereign reason that can be given for believing, is, that God has commanded it.

15. *One of them, when he saw that he was healed, &c.* It seems that he did not wait to go first to the priest, but turned

19 * And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation;

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or see there; go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were

[Or, with outward show.—m Ver. 23.—n Rom. 14. 17.—o Or, among you. John 1. 26.—p See Matt. 9. 15. John 17. 12.—q Matt. 24. 23. Mark 13. 31. Ch. 24. 8.—r Matt. 24. 27.—s Mark 8. 31. & 9. 31. & 10. 33. Ch. 9. 22.—t Gen. 7. Matt. 24. 52.]

immediately back, and gave public praise to the king from which he had received his cure.

16. *He was a Samaritan.* One who professed a very corrupt religion; and from whom much less was to be expected, than from the other nine, who probably were Jews.

17. *Where are the nine?* Where are the numbers that from time to time have been converted to God? Are they still found praising him, with their faces on the dust, as they did at first? Alas! how many are turned back to perdition! and how many are again mingled with the world! Reader! art thou of this number?

18. *This stranger.* Often God receives more praise and affectionate obedience from those who had long lived without his knowledge and fear, than from those who were bred up among his people, and who profess to be called by his name. The simple reason is, *Those who have never forgiven will love much, chap. vii. 47.*

19. *Thy faith hath made thee whole.* Thy faith hath been the mean of receiving that influence, by which thou hast been cleansed.

20. *Cometh not with observation.* With scrupulous observation. That this is the proper meaning of the original, *μετὰ παρατηρήσεως*, ΚΥΡΕ and others have amply proved from the best Greek writers. As if he had said, "The kingdom of God, the glorious religion of the Messiah, does not come in such a way as to be discerned only by sagacious critics, or is only to be seen by those who are scrupulously watching for it; it is not of such a nature as to be confined to one place, so that men might say of it, behold, it is only here, or only there, for this very kingdom of God is publicly revealed; and behold it is among you; I proclaim it publicly, and work those miracles which prove that the kingdom of God is come: and none of these things are done in a corner."

Dr. Lightfoot has well observed, that there are two senses especially in which the phrase "kingdom of heaven" is to be understood. 1. The promulgation and establishment of the Christian religion. 2. The total overthrow of the Jewish polity. The Jews imagined that when the Messiah should come, he would destroy the Gentiles, and reign gloriously over the Jews: the very reverse of this our Lord intimated should be the case. He was about to destroy the whole Jewish polity, and reign gloriously among the Gentiles. Hence he mentions the case of the general deluge, and the destruction of Sodom and Gomorrah. As if he had said, "the coming of this kingdom shall be as fatal to you as the deluge was to the old world: and as the fire and brimstone from heaven were to Sodom and Gomorrah." Our Lord states, that this kingdom of heaven was within them, i. e. that they themselves should be the scene of these desolations, as through their disobedience and rebellion, they possessed the seeds of these judgments. See on Matt. iii. 2.

21. *Lo here! or, lo there!* Perhaps those Pharisees thought, that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1—11.

22. *When ye shall desire to see one of the days of the Son of man.* As it was our Lord's constant custom to support and comfort the minds of his disciples, we cannot suppose that he intimates here that they shall be left destitute of those blessings necessary for their support in a day of trial. When he says, *ye shall desire to see one of the days of the Son of man*, he either means, ye of this nation, ye Jews, and addresses his disciples as if they should bear witness to the truth of the declaration; intimating that heavy calamities were about to fall upon them; and that they should desire in vain to have those opportunities of returning to God which now they rejected; or he means that such should the distressed state of this people be, that the disciples would through pity and tenderness desire the removal of those punishments from them; which could not be removed, because the cup of their iniquity was full. But the former is more likely to be the sense of the place.

23. *And they shall say* Or, *And if they shall say.* Two MSS., the Syriac and Armenian, have *car, if*.

given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

23 *Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded;

23 But * the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man * is revealed.

31 In that day, he * which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

^a Gen. 19.—^v Gen. 19, 24, 25.—^v 2 Thess. 1, 7.—^v Matt. 24, 17. Mk. 13, 15.—^v Gen. 19, 26.—^v Matt. 10, 33, 26, 25. Mark 8, 33. Ch. 9, 24. John 12, 25.

^a See here] KM., sixteen others, and the latter Syriac, have ο χριστος, behold, the Christ is here. This is undoubtedly the meaning of the place. See on Matt. xxiv. 23.

24. As the lightning, that lighteth] See this particularly explained, Matt. xxiv. 27, 28.

25. But first must he suffer many things] As the cup of the iniquity of this people shall not be full, till they have finally rejected and crucified the Lord of life and glory: so this desolation cannot take place till after my death.

26. As it was in the days of Noe] See on Matt. xxiv. 33.

27. They did eat, they drank, &c.] They spent their whole lives in reference to this world; and made no sort of provision for their immortal souls. So it was when the Romans came to destroy Judea; there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.

29. It rained fire and brimstone] Instead of it rained; Gen. xix. 24, justifies the insertion of the pronoun he, as implied in the verb ἔβρεξε; for it is there said that Jehovah rained fire and brimstone from Jehovah out of heaven.

31. He which shall be upon the housetop] See this explained on Matt. xxiv. 17.

32. Remember Lot's wife.] Relinquish every thing, rather than lose your souls. She looked back, Gen. xix. 26, probably

32 * Remember Lot's wife.

33 * Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 * I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other left.

36 [Two men shall be in the field; the one shall be taken, and the other left.]

37 And they answered and said unto him, * Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.

^a Matt. 24, 40, 41. 1 Thess. 4, 17.—^b This 36th verse is wanting in most of the Greek copies.—^c Job 39, 30. Matt. 24, 28.

she turned back also to carry some of her goods away; for so much the preceding verse seems to intimate; and became a monument of the divine displeasure, and of her own folly and sin. It is a proof that we have loved with a criminal affection, that which we leave with grief and anxiety, though commanded by the Lord to abandon it.

33. Whosoever shall seek to save his life] These, or similar words, were spoken on another occasion. See on Matt. x. 39. xvi. 25, 26.

34 and 35. On the subject of these verses, see Matt. xxiv. 40, 41. The 36th verse is, without doubt, an interpolation: see the margin. It was probably borrowed from Matt. xxiv. 40.

37. Where, Lord? In what place shall all these dreadful evils fall? The answer our Lord gives in a figure; the application of which they are to make themselves. Where the dead carcass is, there will be the birds of prey—where the sin is, there will be the punishment be. See on Matt. xiv. 28. The following chapter seems to be a continuation of this discourse: at least it is likely they were spoken on the same occasion. Both contain truths which the reader should carefully ponder, and receive in the spirit of prayer and faith; that he may not come into the same condemnation, into which these have fallen.

CHAPTER XVIII.

The parable of the importunate widow, 1—8. Of the Pharisee and the publican, 9—14. Infants brought to Christ, 15—17. The ruler who wished to know how he might inherit eternal life, 18—23. Our Lord's reflections on his case, 24—27. What they shall receive who follow Christ, 28—30. He foretells his approaching passion and death, 31—34. He restores a blind man to sight at Jericho, 35—43. [A. M. 4033. A. D. 29. An Olymp. CCH. 1.]

AND he spake a parable unto them to this end, that men ought * always to pray, and not to faint; 2 Saying, There was * in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while; but afterward, he said within himself, Though I fear not God, nor regard man;

^a Chap. 11, 5 & 21, 26. Rom. 12, 12. Eph. 6, 18. Col. 4, 2. 1 Thess. 5, 17.—^b In, in a certain city.

NOTES.—Verse 1. Men ought always to pray] Therefore, the plain meaning and moral of the parable are evident: viz. that as afflictions and desolations were coming on the land, and they should have need of much patience and continual fortitude, and the constant influence and protection of the Almighty; therefore they should be instant in prayer. It states further, that men should never cease praying for that, the necessity of which God has given them to feel, till they receive a full answer to their prayers. No other meaning need be searched for in this parable: St. Luke, who perfectly knew his master's meaning, has explained it as above.

2. A judge, which feared not God, neither regarded man] It is no wonder that our Lord calls this person an *unrighteous judge*, ver. 6. No person is worthy to be put in the sacred office of a judge, who does not deeply fear God, and tenderly respect his fellow-creatures. Because this person feared not God, he paid no attention to the calls of justice; and because he respected not man, he was unmoved at the complaint of the widow. Even among the heathens, this was the character of a man totally abandoned to all evil. So Dion Cassius says of Vitellius, that he neither regarded gods nor men—οὐτε τῶν θεῶν φοβούμενος, οὐτε τῶν ἀνθρώπων σέβων.

3. Avenge me of mine adversary.] The original, ἐκδικήσω με τῷ ἀντίδικῳ μου, had better be translated, do me justice against, or vindicate me from my adversary. If the woman had come to get revenge, as our common translation intimates, I think our blessed Lord would never have permitted her to have the honour of a place in the sacred records. She desired to have justice, and that only; and by her importunity she got that which the unrighteous judge had no inclination to give, but merely for his own ease.

4. He said within himself] How many actions which appear good, have neither the love of God nor that of our neighbour, but only self-love of the basest kind, for their principle and motive.

5. She weary me] Ἰστοῖσθαι με, stun me. A metaphor taken from boxers, who bruise each other, and by beating each other about the face, blacken the eyes. See 1 Cor. ix. 27.

6. Hear what the unjust judge saith.] Our blessed Lord intimates that we should reason thus with ourselves: "If a person of such an infamous character as this judge was,

5 * Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you * that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 * And he spake this parable unto certain * which trusted in

^a Chapter 11, 5.—^b Rev. 6, 10.—^c Hebrews 10, 37. 2 Peter 3, 9.—^d Chapter 10, 29. & 16, 13.

could yield to the pressing and continual solicitations of a poor widow, for whom he felt nothing but contempt; how much more ready must God be, who is infinitely good and merciful, and who loves his creatures in the tenderest manner, to give his utmost salvation to all them who diligently seek it."

7. And shall not God avenge his own elect] And will not God the righteous Judge do justice for his chosen? Probably this may refer to the cruel usage which his disciples had met with, and were still receiving, from the disobedient and unbelieving Jews; and which should be finally visited upon them in the destruction of their city, and the calamities which should follow. But we may consider the text as having a more extensive meaning. As God has graciously promised to give salvation to every soul that comes unto him through his Son, and has put his Spirit in their hearts, inducing them to cry unto him incessantly for it: the goodness of his nature and the promise of his grace, bind him to hear the prayers they offer unto him, and to grant them all that salvation which he has led them by his promise and Spirit to request.

Which cry day and night unto him, &c.] This is a genuine characteristic of the true elect, or disciples of Christ. They feel they have neither light, power, nor goodness, but as they receive them from him; and as he is the desire of their soul, they incessantly seek that they may be upheld and saved by him.

Though he bear long with them?] Rather, and he is compassionate towards them, and consequently not at all like to the unrighteous judge. Instead of παροξύνει, and be long-suffering, as in our translation, I read παροφθαλμι, he is compassionate, which reading is supported by ABDJ & several others. The reason which our Lord gives for the success of his chosen, is, 1. They cry unto him day and night. 2. He is compassionate towards them. In consequence of the first, they might expect justice even from an unrighteous judge; and in consequence of the second, they are sure of salvation, because they ask it from that God, who is towards them a Father of eternal love and compassion. There was little reason to expect justice from the unrighteous judge: 1. Because he was unrighteous; and, 2. Because he had no respect for man: no, not even for a poor desolate widow. But there is all the reason under heaven to expect mercy from

themselves * that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, ¹ God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

¹ Or, as being righteous.—h Psal. 135. 2. Ch. 10. 29 & 16. 15.—1 Isaai. 1. 15. & 58. 2. Revelation 3. 17.

God; 1. Because he is *righteous*, and he has promised it; and 2. Because he is *compassionate* towards his creatures: being ever prone to give more than the most enlarged heart can request of him. Every reader must perceive that the common translation is so embarrassed as to be almost unintelligible while that in this note, from the above authorities, is as plain as possible, and shows this beautiful parable to be one of the most invaluable pieces in the word of God.

8. *He will avenge them speedily*. Or, *he will do them justice speedily*—or *quickly, instantly, in a trice*. 1. Because he has promised it; and 2. Because he is inclined to do it.

When the Son of man cometh. To require the produce of the seed of the kingdom sown among this people.

Shall he find faith on the earth? Or rather, *shall he find fidelity in this land?* Shall he find that these ³ have brought forth a harvest proportioned to the culture bestowed on it? No! And therefore he destroyed that land.

9. *Despised*. Εξουθενήσας, *despised, made nothing of others, treated them with sovereign contempt*. Our Lord grants that the Pharisees made clean the outside; but alas; what pride, vain-glory, and contempt for others, were lodged within.

10. *A Pharisee*. For a description of the Pharisees and their tenets, see on Matt. xvi. 1.

Publican. See an account of these on Matt. v. 46. Both these persons *went to the temple to pray*, i. e. to worship God: they were probably both *Jews*, and felt themselves led by different motives to attend at the temple, at the hour of prayer; the one to return thanks for the mercies he had received; the other to inspire that grace which alone could redeem him from his sins.

11. *Stood and prayed thus with himself*. Or, *stood by himself and prayed*, as some would translate the words. He probably supposed it disgraceful to appear to have any connexion with this penitent publican: therefore his conduct seemed to say, "I stand by myself; I am more holy than thou." He seems not only to have *stood by himself*, but also to have *prayed by himself*; neither associating in person nor in petitions with his poor guilty neighbour.

God, I thank thee, &c. In Matt. v. 20. our Lord says, *Unless your righteousness abound more than that of the scribes and Pharisees, ye shall not enter into the kingdom of God*: see the note there. Now, the righteousness of the scribes and Pharisees, is described here by a Pharisee himself. We find it was *two-fold*: 1. It consisted in doing no harm to others. 2. In attending all the ordinances of God, then established in the Jewish economy; and in these things they were not like other men; the bulk of the inhabitants of the land, paying little or no attention to them. That the Pharisees were in their origin, a *pure and holy* people, can admit of little doubt: but that they had awfully degenerated before our Lord's time, is sufficiently evident. They had lost the *spirit* of their institution; and retained nothing else than its external regulations. See on Matt. xvi. 1.

1. This Pharisee did no harm to others—I am not *rapacious*, nor *unjust*, nor an *adulterer*. I seize no man's property through false pretences. I take the advantage of no man's ignorance in buying or selling. I avoid every species of uncleanness. In a word, I do to others as I wish them to do to me. How many of those called *Christians*, are not half as good as this Pharisee! and yet he was far from the kingdom of God.

2. He observed the ordinances of religion—I *fast twice in the week*. The Jewish days of fasting in each week, were the *second and fifth*; what we call *Monday and Thursday*. These were instituted in remembrance of Moses's going up to the Mount to receive the law, which they suppose to have been on the *fifth* day; and of his descent, after he had received the two tables, which they suppose was on the *second* day of the week.

12. *I give tithes of all that I possess*. Or, *of all I acquire, κτῶνα*. *Raphelius* has well observed, that this verb in the present tense signifies to *acquire*—in the *preter* to *possess*: the Pharisee's meaning seems to be, "As fast as I gain any thing, I give the tenth part of it to the house of God and to the poor." Those who dedicate a certain part of their earnings to the Lord, should never let it rest with themselves, lest possession should produce *carelessness*. This was the Pharisee's righteousness, and the ground on which he built his hope of final salvation. That the Pharisees had a strong opinion of their own righteousness, the following history will prove:

"Rabbi Simon, the son of Jochei, said: The whole world is not worth thirty righteous persons, such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: * for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 * And they brought unto him also infants, that he would bless them: ¹ Matt. 23. 12. Ch. 14. 11. James 4. 6. 1 Pet. 5. 5, 6.—1 Matt. 19. 14 Mark 10. 13.

if there were but *one*, myself should be that *one*." *Bereshith Rabba*, s. 35. fol. 24. This is a genuine specimen of Pharisaic pride. No wonder that our Lord accused these of pride and vain-glory: they were far from humility, and consequently far from righteousness.

13. *The publican, standing afar off*. Not because he was a *heathen*, and dared not approach the *holy* place; (for it is likely he was a *Jew*;) but because he was a *true penitent*, and felt himself utterly unworthy to appear before God.

Would not lift up—his eyes. Holding down the head with the eyes fixed upon the earth, was, 1. A sign of deep distress. 2. Of a consciousness and confession of guilt. And, 3. It was the very posture that the Jewish rabbis required in those who prayed to God. See Ezra ix. 6. and *Alishua*, in *Be-ravuth*, chap. v. and *Kypke's* note here. So the Pharisee appears to have forgotten one of his own precepts.

But smote upon his breast. Smiting the breast was a token of excessive grief, commonly practised in all nations. It seems to intimate a desire in the penitent, to *punish that heart*, through the evil propensities of which the sin deplored had been committed. It is still used among the Roman Catholics in their general confessions.

God be merciful to me! Μακάρι μοι—be propitious towards me through sacrifice—or, let an atonement be made for me. I am a sinner, and cannot be saved but in this way. The Greek word μακάρι, or μακαρίζω, often signifies to make expiation for sin; and is used by the *Septuagint*, Psal. lxxv. 4. lxxviii. 38. lxxix. 9. קִפֶּר כִּפֶּר kippér, he made an atonement. So ἱλασμός, a propitiation, is used by the same, for חַטָּאת chataah, a sacrifice for sin, Ezek. xlv. 27. and ἡμετέραν, the mercy-seat, is, in the above version, the translation of כַּפֶּרֶת kapporeth, the lid of the ark of the covenant, on and before which the blood of the expiatory victim was sprinkled, on the great day of atonement. The verb is used in exactly the same sense by the best Greek writers. The following from *Herodotus*, lib. i. p. 19. edit. Gule, is full in point. Θυσαντες μεταδωκεν εν Δελφείοις θεόν ΙΑΞΕΤΟ. Cræsus appeared, or made an atonement to the Delphic god by immense sacrifices. We see then, at once, the reason why our blessed Lord said that the tax-gatherer went down to his house justified rather than the other: he sought for mercy through an atonement for sin, which was the only way in which God had, from the beginning, purposed to save sinners. As the Pharisee depended on his doing no harm, and observing the ordinances of religion, for his acceptance with God; according to the economy of grace and justice, he must be rejected: for as all had sinned, and come short of the glory of God, and no man could make an atonement for his sins, so he who did not take refuge in that which God's mercy had provided, must be excluded from the kingdom of heaven. This was no new doctrine:—it was the doctrine publicly and solemnly preached by every sacrifice offered under the Jewish law. Without shedding of blood there is no remission, was the loud and constant cry of the whole Mosaic economy. From this we may see what it is to have a righteousness superior to that of the scribes and Pharisees. We must humble ourselves before God, which they did not: we must take refuge in the blood of the cross, which they would not: and be meek and humble of heart, which they were not.

Many suppose, that the Pharisees thought they could acquire righteousness of themselves, independently of God; and that they did not depend on him for grace or power; but let us not make them worse than they were—for this is disclaimed by the Pharisee in the text, who attributes all the good he had to God: O God, I thank thee, that I am not as others—it is thou who hast made me to differ. But this was not sufficient: restraining grace must not be put in the place of the great atonement. Guilt, he had contracted—and this guilt must be blotted out; and that there was no way of doing this but through an atonement, the whole Jewish law declared. See the note on Matt. v. 20.

14. *Went down to his house justified*. His sin blotted out, and himself accepted.

Rather than the other. If *scribes*: that is, the other was not accepted, because he exalted himself—he made use of the mercies which he acknowledged he owed to God, to make claims on the divine approbation; and to monopolize the salvation of the Most High! He was abused, because he vainly trusted that he was righteous, and depended on what he had been enabled to do; and looked not for a change of heart, nor for reconciliation to God. It is a strange perversion of the human mind, to attempt to make God our debtor, by the very blessings which his mere mercy has conferred upon us! It was a maxim among the Jews, that whoever brought a sacrifice to the temple, returned justified. But our Lord shows, that this depended on the state of mind—if they were not humbled under a sense of sin, they were not justified, though they had even offered a sacrifice.

touch them : but when his disciples saw it, they rebuked them.
 16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for ^m of such is the kingdom of God.
 17 ⁿ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein.
 18 ^o And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
 19 And Jesus said unto him, Why callest thou me good? none is good, save one, *that is, God*.
 20 Thou knowest the commandments, ^p Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^q Honour thy father and thy mother.
 21 And he said, All these have I kept from my youth up.
 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : ^r sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me.
 23 And when he heard this, he was very sorrowful : for he was very rich.
 24 ^s And when Jesus saw that he was very sorrowful, he said, ^t How hardly shall they that have riches enter into the kingdom of God!
 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
 26 And they that heard it said, Who then can be saved?
 27 And he said, ^u The things which are impossible with men, are possible with God.
 28 ^v Then Peter said, Lo, we have left all, and followed thee.
 29 And he said unto them, Verily I say unto you, ^w There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
 m 1 Cor. 13. 2. p 1 Pet. 2. 2. n Mark 10. 15.—y Matt. 10. 16. Mark 10. 17.—p Exod. 20. 12, 15. Deu. 5. 16—21. Rom. 13. 9.—q Eph. 6. 2. Col. 3. 20.—r Matt. 6. 19. ^o & 19. 21. 1 Tim. 6. 19.—s Prov. 11. 28. Matt. 19. 23. Mark 10. 23.—t Jer. 32. 17. Zech. 5. 3. Matt. 19. 26. Ch. 1. 37.—u Matt. 19. 27.

15—17. *They brought unto him also infants*] On these verses, the reader is requested to consult the notes on Matt. xix. 13, 14, and on Mark x. 16.
 18—23. *A certain ruler*] See the case of this person largely explained on Matt. xix. 16—22, and Mark x. 21, 22.
 24. *How hardly shall they that have riches, &c.*] See the notes on this discourse of our Lord, on Matt. xix. 24—30, and Mark x. 30.
 25. *It is easier for a camel*] Instead of *καμηλον*, a camel, S. and four other MSS. read *καυλον*, a cable. See the same reading noticed on the parallel place, Matt. xix. 24.
 28. *We have left all*] Our trades, our houses, and families. The reader is desired to consult the notes on Matt. iv. 20. xix. 27, &c.
 29. *That hath left house or parents, &c.*] See on Matt. xix. 28, 29, and Mark x. 29, 30.

Or brethren] *ἢ ἀδελφας*, OR SISTERS, is added by the *Cod. Bezae*, and some others.
 31. *Behold, we go up to Jerusalem*] See the notes on this discourse, Matt. xx. 17—19, and Mark x. 32.
 33. *And the third day he shall rise again*] See Hos. vi. 2, and let the reader observe, that the passage should be read thus : *In the third day he will raise him up, (ὡς νεκρῶν) and we shall live before him*; his resurrection shall be the pledge, token, and cause of ours.
 34. *They understood none of these things*] Notwithstanding all the information which Christ had given them concerning this awful subject, they could not as yet fully comprehend how the Messiah should suffer; or how their Master, whose power they knew was unlimited, should permit the Jews and Gentiles to torment and slay him, as he here intimates they would.

11. *Behold, we go up to Jerusalem*] See the notes on this discourse, Matt. xx. 17—19, and Mark x. 32.
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CHAPTER XIX.

The conversion of Zaccheus, 1—10. The parable of the nobleman and his ten servants, and the ten pounds, 11—27. Christ sends his disciples for a colt, on which he rides into Jerusalem, 28—40. He weeps over the city, and foretells its destruction, 41—44. Goes into the temple, and casts out the buyers and sellers, 45, 46. The chief priests and the scribes seek to destroy him, but are afraid of the people, who hear him attentively, 47, 48. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND Jesus entered and passed through Jericho.
 2 And behold, there was a man named ^a Zaccheus, which was the chief among the ^b publicans, and he was rich.
 3 And he sought to see Jesus ^c who he was; and could not for the press, because he was little of stature.
 a Ezra 2. 3.—b Matt. 9. 10.

NOTES.—Verse 1. *Entered and passed through*] Was passing through.—Our Lord had not as yet passed through Jericho—he was only passing through it; for the house of Zaccheus, in which he was to lodge, ver. 5, was in it.

2. *Zaccheus*] It is not unlikely, that this person was a Jew by birth, see ver. 9, but because he had engaged in a business so infamous in the eyes of the Jews, he was considered as a mere heathen, ver. 7.

Chief among the publicans] Either a former general of the taxes, who had subordinate collectors under him; or else the most respectable and honourable man among that class, at Jericho.

He was rich] And therefore the more unlikely to pay attention to an impoverished Messiah, preaching a doctrine of universal mortification and self-denial.

30 ^w Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ^x Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things ^y that are written by the prophets concerning the Son of man shall be accomplished.

32 For ^z he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33 And they shall scourge him, and put him to death : and the third day he shall rise again.

34 ^a And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

35 ^b And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried so much the more, *Thou son of David, have mercy on me*.

40 And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight : ^c thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

44 ^d Then Jesus said, *Behold, we go up to Jerusalem, and shall be sacrificed there, and the temple shall be destroyed, and the things that are written by the prophets concerning the Son of man shall be accomplished.*

35. *A certain blind man*] Bartimeus.—See this transaction explained at large, on Matt. xx. 29—34, and Mark x. 46, &c.

40. *And when he was come near*] See the remarkable account of the negro and white man, related on Mark x. 50.

43. *And all the people—gave praise unto God*] They saw the finger of God in what was done; and they gave him that praise which was due to his name. The Pharisees either saw not, or would not acknowledge this. The common people are often better judges of the work of God than the Doctors themselves. They are more simple, are not puffed up with the pride of learning, and are less liable to be warped by prejudice or self-interest. Happy are those spiritually blind persons to whom Christ has given eyes, that they may know him : feel, that they may follow him : a tongue, that they may praise him : and a heart, that they may love him ! A true conversion which no way contradicts itself, but is followed by an edifying life, makes known the majesty and power of God in a more eminent manner than the greatest external miracles. *Quærel.*

For a practical use of the principal subjects in this chapter, see the parallel places in Matthew and Mark. How shall the justified? is a most important question, which the parable of the Pharisee and the publican most distinctly answers. A deep consciousness of sin, humiliation of heart, and taking refuge by faith in the great atonement, is the way, and the only way. Even the worst transgressors coming thus to God, are accepted. Blessed news for penitent sinners! for though they cannot boast of a righteousness equal to that of the scribes and Pharisees; yet they find they can, coming as the publican, be justified freely, through the blood of the cross, from all things, from which they could not be justified by the law of Moses. If this be so, how shall they escape who neglect so

GREAT A SALVATION!

4 And he ran before, and climbed up into a sycamore-tree to see him : for he was to pass that way.
 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.
 c Luke 23. 5.

3. *And he sought to see Jesus who he was*] So the mere principle of curiosity in him, led to his conversion and salvation; and to that of his whole family, ver. 9.

4. *He ran before*] The shortness of his stature was amply compensated by his agility and invention. Had he been as tall as the generality of the crowd, he might have been equally unnoticed with the rest. His getting into the tree made him conspicuous; had he not been so low of stature, he would not have done so. Even the imperfections of our persons may become subservient to the grace of God in our eternal salvation. As the pass-over was at hand, the road was probably crowded with people going to Jerusalem; but the fame of the cure of the blind man, was probably the cause of the concourse at this time.

5. *Make haste and come down*] With this invitation, our

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, ^d That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as ^e he also is a son of Abraham.

10 ^f For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because ^g they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

^d Matt. 9. 11. Ch. 3. 20.—^e Ch. 3. 11.—^f Exod. 22. 1. 1 Sam. 12. 3. 2 Sam. 12. 6.—^g Rom. 4. 11, 12. Gal. 3. 7.—^h Ch. 13. 16.—ⁱ Matt. 18. 11. See Matt. 10. 6. & 15. 24.—^k Acts 1. 8.—^l Matt. 23. 34. Mark 13. 31.

blessed Lord conveyed heavenly influence to the heart; hence he was disposed to pay the most implicit and cheerful obedience to the call, and thus he received not the grace of God in vain.

6. *Received him joyfully*] He had now seen who he was: and he wished to hear what he was: and therefore he rejoiced in the honour that God had now conferred upon him. How often does Christ make the proposal of lodging, not only in our house, but in our heart, without its being accepted! We lose much because we do not attend to the visitations of Christ—he passes by—he blesses our neighbours and our friends—but often, neither curiosity nor any other motive, is sufficient to induce us to go even to the house of God, to hear of the miracles of mercy, which he works in behalf of those who seek him.

7. *To be guest with a man that is a sinner.*] Meaning that he was a heathen, or, though by birth a Jew, yet as bad as a heathen, because of his unholy and oppressive office. See the note on chap. vii. 37.

8. *The half of my goods I give to the poor.*] Probably he had already done so for some time past; though it is generally understood that the expressions only refer to what he now purposed to do.

If I have taken any thing—by false accusation] Εὐκοφανῆσα, from εὖκος, a fig, and φανω, I show, or declare; for among the primitive Athenians, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceedingly scarce, it was enacted, that no figs should be exported from Attica; and this law (not being actually repealed, when a plentiful harvest had rendered it useless, by taking away the reason of it) gave occasion to ill-natured and malicious fellows to accuse all persons they found breaking the letter of it; and from them all busy informers have ever since been branded with the name of sycophants. PORTER'S Antiq. vol. i. c. 21. end.

Restore him fourfold] This restitution the Roman laws obliged the tax-gatherers to make when it was proved they had abused their power by oppressing the people. But here was no such proof; the man to show the sincerity of his conversion, does it of his own accord. He who has wronged his fellow must make restitution, if he have it in his power. He that does not do so, cannot expect the mercy of God. See the observations at the end of Gen. xlii. and Num. v. 7.

9. *Jesus said unto him*] Bishop PEARCE observes, "Probably Luke wrote αὐτῷ, not αὐτῷ, said unto him, i. e. to those who had before called Zaccheus a sinner, (ver. 7.) for Jesus here speaks of Zaccheus in the third person, he also is a son of Abraham, and therefore he was not then speaking to him." This conjecture of this respectable prelate, is supported by the margin of the latter Syriac, and by every copy of the Itala but two.

To this house] Τοῦ οἴκου σου, to this very house or family. As if he had said, "If he be a sinner, he stands in the greater need of salvation, and the Son of man is come to seek and save what was lost; v. 10. and therefore to save this lost soul, is a part of my errand into the world." See the sentiment contained in this verse, explained on Matt. xviii. 11.

11. *And as they heard these things*] I believe the participle of the present tense here is used for the participle of the past, or rather that the participle of the present conveys sometimes the sense of the past: for this discourse appears to have taken place the next day after he had lodged at the house of Zaccheus, for the text says, that he was then drawing nigh to Jerusalem, from which Jericho was distant nineteen miles. I have not ventured to translate it so, yet I think probably the text should be read thus: And after they had heard these things, he proceeded to speak a parable, because they were nigh to Jerusalem.

Immediately appear.] Perhaps the generality of his followers thought, that on his arrival at Jerusalem he would proclaim himself king.

12. *A certain nobleman*] In the following parable there are two distinct morals intended; let it be viewed in these two points of light. 1. The behaviour of the citizens to the nobleman; and 2. The behaviour of his own servants to him. 1. By the behaviour of the citizens, and their punishment, (verses 14. 27.) we are taught that the Jews, who were the people of Christ, would reject him, and try to prevent his

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

^m Minus, here translated a pound, is twelve ounces and a half, which, according to five shillings the ounce, is three pounds two shillings and sixpence.—ⁿ John 1. 11.—^o Gr silver, and so ver. 23.—^p Matt. 25. 21. Ch. 16. 10.

reigning over them in his spiritual kingdom: and would for that crime be severely punished by the destruction of their state. And this moral is all that answers to the introductory words, ver. 11. And they thought that the kingdom of God would immediately appear. 2. The other moral extends itself through the whole of the parable, viz. that the disciples of Christ, who are his servants, and who made a good improvement of the favours granted them by the Gospel, should be rewarded in proportion to the improvement made under the means of grace. This latter moral is all that is intended by Matthew in chap. xxiv. 14, &c. who mentions this parable as spoken by Christ after his triumphant entry into Jerusalem; though Luke has here placed that event after the parable. See Bishop PEARCE. The meaning of the different parts of this parable, appears to be as follows:

A certain nobleman—The Lord Jesus, who was to be shortly crucified by the Jews.

Went into a far country] Ascended to the right hand of the Divine Majesty.

To receive a kingdom] To take possession of the mediatorial kingdom, the right to which, as Messiah, he had acquired by his sufferings, see Phil. ii. 8, 9. Heb. i. 3, 8, 9. In these words there is an allusion to the custom of those days, when they who had kingdoms or governments given unto them, went to Rome to receive that dignity from the emperors. Bishop PEARCE.—In proof of this, see Josephus, Ant. i. xiv. c. 14, where we find Herod went to Rome to receive the sanction and authority of the Roman emperor. And from lib. xvii. c. 3. we learn that his successors acted in the same way.

And to return] To judge and punish the rebellious Jews.

13. *Ten servants*] All those who professed to receive his doctrine. Ten was a kind of sacred number among the Hebrews, as well as seven. See chap. xiv. 31. xv. 8. Matt. xv. 1.

Ten pounds] Ten minas. The septuagint use the original word μνα, for the Hebrew מנה, from which it is evidently derived; and it appears from Ezek. xlv. 12. to have been equal to sixty shekels in money. Now suppose we allow the shekel, with Edm. Prideaux, to be 3s. then the mina or menah was equal to 9l. English money. The impropriety of rendering the original word pound, will easily be seen by the most superficial reader. We should therefore retain the original word for the same reason so often before assigned. SUNDAS says, "the talent was sixty minas, the mina one hundred drachms, the drachm six oboli, the obolus six clathci, the clathcos seven mites or leptas."

By the ten minas given to each, we may understand the Gospel of the kingdom given to every person who professes to believe in Christ, and which he is to improve to the salvation of his soul. The same word is given to all, that all may believe and be saved.

14. *His citizens*] Or countrymen—the Jewish people, who professed to be subjects of the kingdom of God.

Hated him] Despised him for the meanness of his birth, his crucifixion to the world, and for the holiness of his doctrine. Neither mortification nor holiness suits the dispositions of the carnal mind.

Sent a message after him] As in ver. 12. there is an allusion to a person's going to Rome, when elected to be ruler of a province or kingdom, to receive that dignity from the hand of the emperor; so it is here intimated that after the person went to receive this dignity, some of the discontented citizens took the opportunity to send an embassy to the emperor, to prevent him from establishing the object of their hatred in the government.

We will not have this man, &c.] The Jews rejected Jesus Christ; would not submit to his government, and a short time after this, procured even a murderer to him. Like cleaves to like. No words that those who murdered the Lord of glory, should prefer a murderer, one of their own temper, to the Redeemer of the world.

15. *When he was returned*] When he came to punish the disobedient Jews; and when he shall come to judge the world. See the parable of the talents, Matt. xxv. 14, &c.

16. *Lord, thy pound hath gained ten*] The principal difference between this parable and that of the talents above referred to, is, that the mina given to each seems to point out the gift of the Gospel, which is the same to all who hear it; but the talents distributed in different proportions, according

20 And another came, saying, Lord, Behold, *here is thy pound,* which I have kept laid up in a napkin:

21 ¶ For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, ¶ Out of thine own mouth will I judge thee, *thou wicked servant.* ¶ Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, ¶ That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, ¶ he went before, ascending up to Jerusalem.

29 ¶ And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the *mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereto yet never man sat: loose him, and bring him *hither*.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

¶ Matt. 25:24—2 Sam. 1:16. Job 15:6. Matt. 12:37—s. Matt. 25:26—t. Matt. 13:12, 23, 25, 28. Mark 4:23. Ch. 8:18—u. Mark 10:12—v. Matt. 21:1. Mark 11:1—w. King. 9:15. Matt. 21:7. Mark 11:7. John 12:14—x. Matt. 21:8—y. Isa. 11:25. Ch. 13:25—z. Ch. 2:14. Eph. 2:14—a. Hab. 2:11.

to each man's ability, seem to intimate, that God has given different *capacities and advantages* to men, by which, this one gift of the Gospel may be differently improved.

17. *Over ten cities.* This is to be understood as referring to the *new kingdom* which the nobleman had just received. His former trustiest and most faithful servants, who now represent as being under governors under him, over a number of cities, according to the capacity he found in each; which capacity was known by the improvement of the *minas*.

20. *Lord, behold here is thy pound!* See Matt. xxv. 18.

23. *With usury?* Συρ τόκο, *with its produce*, i. e. what the loan of the money is fairly worth, after paying the person sufficiently for using it: for in lent money, both the *lender and borrower* are supposed to reap profit.

25. *And they said unto him, Lord, he hath ten pounds.* This whole verse is omitted by the Codex Bezae, a few others, and some copies of the *Itala*. It is probably an observation that some person made while our Lord was delivering the parable, with a design to correct him in the distribution: as if he had said, "Why give the mina to that person? he has got ten already; give it to one of those who has fewer."

26. *And from him that hath not!* See this particularly explained Matt. xiii. 12. Perhaps it would be well, with Bishop Pearce, to supply the word *gained*—give it to him who hath *gained* ten minas; for I say unto you, That unto every one who hath gained, shall be given; and from him who hath not gained, even that which he hath received shall be taken away.

27. *Those enemies—bring hither!* The Jews, whom I shall shortly slay by the sword of the Romans.

28. *He went before!* Joyfully to anticipate his death, say some. Perhaps it means that he walked at the head of his disciples; and that he and his disciples kept on the road before other companies who were then also on their way to Jerusalem, in order to be present at the feast.

29—33. See this triumphant entry into Jerusalem explained at large, on Matt. xxi. 1—11, and Mark xi. 1—10.

33. *Glorify in the highest!* May thou receive the uttermost degrees of glory! See on Matt. xxi. 9.

40. *If these should hold their peace, the stones would—cry out!* Of such importance is my present conduct to you and to others, being expressly predicted by one of your own prophets, Zechariah ix. 9, as pointing out the triumph of humility over pride, and of meekness over rage and malice, as signifying the salvation which I bring to the lost souls of men, that if this multitude were *silent*, God would give even to the stones a voice, that the advent of the Messiah might be duly celebrated.

41. *And swept over it!* See on Matt. xxiii. 37.

42. *The things which belong unto thy peace!* It is very likely that our Lord here alludes to the meaning of the word *Jerusalem*, ירושלים from ירה *yerah*, he shall see; and שלום *shalom*, peace or prosperity. Now because the inhabitants

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 ¶ And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the *mount of Olives*, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, ¶ Blessed be the King that cometh in the name of the Lord; ¶ peace in heaven, and glory in the highest.

39 And some of the Pharisees, from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you that if these should hold their peace, ¶ the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and bemoaned it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, ¶ It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

48 And could not find what they might do: for all the people were very attentive to hear him.

b. John 11:35—c. Isa. 39:3, 4. Jer. 6:3, 6. Chap. 21:20—d. 1 Kings 9:7, 8. Mic. 3:12—e. Matt. 24:2. Mark 13:2. Ch. 21:6—f. Dan. 9:24. Ch. 13:78. 1 Peter 2:12—g. Matt. 21:12. Mark 11:15, 13. John 2:14, 15—h. Isa. 56:7—i. Jer. 7:11—k. Mark 11:18. John 7:19 & 8:57—l. Or, hanged on him, Acts 16:14.

of it had not *seen this peace and salvation*, because they had refused to *open their eyes*, and behold this glorious light of heaven which shone among them; therefore he said, *now they are hidden from thy eyes*, still alluding to the import of the name.

43. *Cast a trench about thee!* This was literally fulfilled when this city was besieged by Titus. Josephus gives a very particular account of the building of this wall, which he says was effected in *three days*, though it was not less than *thirty-nine furlongs* in circumference: and that when this wall and trench were completed, the Jews were so *enclosed on every side*, that no person could escape out of the city, and no provision could be brought in, so that they were reduced to the most terrible distress by the famine which ensued. The whole account is well worth the reader's attention. See Josephus, War, book v. chap. xii. sec. 1, 2, 3.

44. *The time of thy visitation!* That is, the time of God's gracious offers of mercy to thee. This took in all the time which elapsed from the preaching of John the Baptist to the coming of the Roman armies, which included a period of above *forty years*.

45. *Went into the temple!* See all this transaction explained, Matt. xxi. 12—16.

47. *And he taught daily in the temple!* This he did for five or six days before his crucifixion. Some suppose that it was on *Monday* in the passion week that he thus entered into Jerusalem, and purified the temple: and on *Thursday* he was seized late at night: during these four days he taught in the temple, and lodged each night at Bethany. See the note on Matt. xxi. 17.

48. *Were very attentive to hear him!* Or, they heard him with the utmost attention. ἀκροατοὶ ἀναρᾷ ακοῶν, literally, *They hung upon him, hearing*. The same form of speech is used often by both Greek and Latin writers of the best repute. "Ex vultu dicentis, pendet omnium vultus." The face of every man hung on the face of the speaker. "Penditque iterum narrantis ab ore." Virg. Æn. iv. 79. And she hung again on the lips of the narrator.

The words of the evangelist, mark not only the *deepest attention*, because of the *importance* of the subject, but also the *very high gratification* which the hearers had from the discourse. Those who read or hear the words of Christ in this way, must inevitably become wise to salvation.

The reader is requested to refer to Matt. xxiv. and to Matt. xxv. 14. for more extensive information on the different subjects in this chapter, and to the other parallel places marked in the margin. The prophecy relative to the destruction of Jerusalem, is one of the most circumstantial, and the most literally fulfilled of any prediction ever delivered. See this particularly remarked at the conclusion of Matt. chap. xxiv. where the whole subject is amply reviewed.

CHAPTER XX.

The question concerning the authority of Christ, and the baptism of John, 1-8. The parable of the vineyard let out to wicked husbandmen, 9-18. The chief priests and scribes are offended, and lay snares for him, 19, 20. The question about tribute, 21-26. The question about the resurrection of the dead, and our Lord's answer, 27-40. How Christ is the son of David, 41-44. He warns his disciples against the hypocrisy of the scribes, whose condemnation he points out, 45-47. [A. M. 4033. A. D. 29. An. Olymp. CCLII.]

AND ^a it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes came unto him with the elders, ^b and spake unto him, saying, Tell us ^c by what authority doest thou these things? or who is he that gave thee this authority?

³ And he answered and said unto them, I will also ask you one thing; and answer me:

⁴ The baptism of John, was it from heaven, or of men?

⁵ And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

⁶ But and if we say, Of men; all the people will stone us: for they have persuaded that John was a prophet.

⁷ And they answered, that they could not tell whence it was.

⁸ And Jesus said unto them, Neither tell I you by what authority I do these things.

⁹ Then began he to speak to the people this parable: ^d A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

¹⁰ And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

¹¹ And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

¹² And again he sent a third: and they wounded him also, and cast him out.

¹³ Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

¹⁴ But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

¹⁵ So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

¹⁶ He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

¹⁷ And he beheld them, and said, What is this then that is written, ^e The stone which the builders rejected, the same is become the head of the corner?

¹⁸ Whosoever shall fall upon that stone shall be broken; but ^f on whomsoever it shall fall it will grind him to powder.

¹⁹ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

²⁰ And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

²¹ And they asked him, saying, ^g Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

^a Matt 21. 23-28. Acts 4. 7 & 7. 27. - Matt 14. 5. & 21. 25. Ch 7. 29. - Matt 21. 37. Mark 12. 1. - e. Psal. 118. 22. - Matt 21. 42. - of Dan 2. 34, 35. - Matt 21. 44. - Matt 27. 15. - Matt 26. 16. - Mark 12. 14. - 1 Cor. 1. of a truth. - k See Matt. 18. 23. - 1 Matt. 22. 37. Mark 12. 13.

NOTES.—Verse 1. *One of those days*] Supposed to have been one of the four last days of his life, mentioned chap. xix. 47. probably Tuesday before the passover.

2. *By what authority, &c.*] See the note on Matt. xxi. 23-27.

9. *A certain man planted a vineyard, &c.*] See this parable largely explained, Matt. xxi. 33-46. See also Mark xii. 4-9.

16. *God forbid. Or, let it not be, ye sycophants.* Our phrase, *God forbid*, answers pretty well to the meaning of the Greek, but it is no translation.

18. *Grind him to powder.*] See on Matt. xxi. 44.

20. *They watched him* *ἡπαρηγοῦντες*, insidiously watching. See on chap. xiv. 1.

Spies *ἐκπεριεῖροι*, from *ἐκ*, in, and *καίριον*, I let down, to set in ambush. One who *crouches* in some secret place to *spy*, listen, catch, or hurt. *Hesychius* explains the word by *εὐεργετοῦντες*, those who lie in wait, or in ambush, to surprise and slay. *Josephus* uses the word to signify a person bribed for a particular purpose. See War, b. ii. c. 2. s. 5. and b. vi. c. 5. s. 2. No doubt the persons mentioned in the text were men of the basest principles, and were hired by the malicious Pharisees to do what they attempted in vain to perform.

22. *Is it lawful for us to give tribute unto Cesar?* See this insidious, but important question, considered at large on Matt. xxii. 16-22.

29. *There were therefore seven brethren*] See on Matt. xxii. 23-33.

31. *The children of this world*] Men and women in their present state of mortality and probation; procreation being necessary to restore the waste made by death, and to keep up the population of the earth.

36. *Equal unto the angels*] Who neither marry nor die. See the Jewish testimonies to the resurrection of the human body, quoted at length on 1 Cor. xv. 42.

38. *All live unto him.*] There is a remarkable passage in

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¹ Then came to him certain of the Sadducees, ² which deny that there is any resurrection; and they asked him,

28 Saying, Master, ³ Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for ⁴ they are equal unto the angels; and are the children of God, ⁵ being the children of the resurrection.

37 Now that the dead are raised, ⁶ even Moses showed at the bush, when he callet^h the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for ⁷ all live unto him.

39 Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ⁸ And he said unto them, ⁹ How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, ¹ The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ² Then in the audience of all the people he said unto his disciples,

46 ³ Beware of the scribes which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 ⁴ Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

^a Acts 23. 5. - b. Deut. 25. 5. - c. 1 Cor. 15. 42, 43, 44. 1 John 3. 9. - p. Rom. 8. 17. - q. Exod. 3. 6. - r. Rom. 6. 19. 11. - s. Matthew 22. 42. - Mark 12. 35. - t. Psal. 110. 1. A. C. 2. 24. - u. Matthew 23. 1. - Mark 12. 38. - v. Matthew 23. 5. - w. Chapter 11. 42. - x. Matthew 23. 14.

Josephus's account of the Maccabees, chap. xvi. which proves that the best informed Jews believed that the souls of righteous men were in the presence of God in a state of happiness. "They who lose their lives for the sake of God, LIVE unto God as do Abraham, Isaac, and Jacob, and the rest of the patriarchs." And one not less remarkable in *Shemath Rabba*, fol. 159. "Rabbi Abbin saith, the Lord said unto Moses, find me out ten righteous persons among the people, and I will not destroy thy people. Then said Moses, Behold, here am I, Aaron, Eleazar, Ithamar, Phineas, Caleb, and Joshua; but God said here are but seven, where are the other three? When Moses knew not what to do, he said, O Eternal God, do those live that are dead? Yes, saith God. O Eternal God, if those that are dead do live, remember Abraham, Isaac, and Jacob." So the resurrection of the dead, and the immortality and immateriality of the soul, were not strange or unknown doctrines among the Jews.

40. *They durst not ask*] Or, did not venture to ask any other question, for fear of being again confounded as they had already been.

41. *How say they?*] See the note on Matt. xxii. 42-46.

43. *Thy footstool*] Literally the footstool of thy feet. They shall not be so far humbled that the feet may be set on them; but they shall be actually subjected, and put completely under that Christ whom they now despise, and are about to crucify.

46. *Beware of the scribes*] Take heed that ye be not seduced by those who should show you the way of salvation. See on Matt. xxiii. 4-14.

1. How it can be supposed that the ancient Jewish church had no distinct notion of the resurrection of the dead, is to me truly surprising.—The justice of God, so peculiarly conspicuous under the old covenant, might have led the people to infer that there must be a resurrection of the dead, if even

the passage to which our Lord refers, had not made a part of our law. As the body makes a part of the man, justice requires, that not only they who are *martyrs* for the testimony of God, but also all those who have devoted their lives to his service, and died in his yoke, should have their bodies raised again. The justice of God is as much concerned in the resurrection of the dead, as either his *power* or *mercy*.—To be freed from earthly incumbrances, earthly passions, bodily infirmities, sickness, and death, to be brought into a state of conscious existence with a refined body, and a sublime soul, both immortal, and both ineffably happy; how glorious the privilege! But of this, who shall be counted worthy in that day? Only those who have washed their robes, and made them white in the blood of the Lamb; and who, by patient continuing in *well-doing*, have sought for glory, and honour, and immortality.

2. A bad example, supported by the authority, reputation, and majesty of religion, is a very subtle poison, from which it is very difficult for men to preserve themselves. It is a great misfortune for any people to be obliged to beware of those very persons who ought to be their rule and pattern.—This is a reflection of pious Father *Quesnel*; and while we admire its depth, we may justly lament that the evil he refers to should be so prevalent, as to render the observation, and the caution on which it is founded, so necessary. But let no man imagine that bad and immoral ministers are to be found among one class of persons *only*. They are to be found in the branches as well as in the root: in the different sects and parties, as well as in the mother or national churches, from which the others have separated. On either hand there is little room for glorying.—*Professors and Ministers may change*, but the *Truth* of the Lord abideth for ever.

CHAPTER XXI.

The poor widow casting two mites into the treasury, 1—4. The destruction of the temple foretold, 5, 6. The signs of this desolation, 7. False Christs, 8. Wars, 9, 10. Earthquakes and fearful sights, 11. Persecutions against the godly, 12—19. Directions how to escape, 20—22. The tribulation of those times, 23—25. The parable of the fig-tree, illustrative of the time when they may expect these calamities, 26—33. The necessity of sobriety and watchfulness, 34—36. He teaches by day in the temple, and lodges by night in the mount of Olives, and the people come early to hear him, 37, 38. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND he looked up, ^a and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, ^c that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ^d And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which ^e there shall not be left one stone upon another, that shall not be thrown down.

7 ^f And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, ^g Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; ^h and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not troubled: for these things must first come to pass; but the end is not by and by.

10 ⁱ Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven.

12 ^j But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and

^a Mark 12, 41.—^b See Mark 12, 42.—^c 2 Cor. 8, 12.—^d Matt. 21, 1. Mark 13, 1.—^e Ch. 19, 44.—^f Matt. 24, 4. Mark 13, 5. Eph. 5, 6. 2 Thess. 2, 3.—^g Or, and the time draweth near.—^h Matt. 24, 7.—ⁱ Mark 13, 9. Rev. 2, 19.—^k Acts 4, 3, 5, 18, & 12, 4, & 16, 24.—^l Acts 23, 3.

NOTES.—Verse 1. *The rich men casting their gifts into the treasury.* See verse 1 to 4. explained on Mark xii. 41—44.

2. *A certain poor widow* [is the] A widow miserably poor; this is the proper import of *πενυρα*, and her being miserably poor heightened the merit of the action.

Two mites] Which Mark says, chap. xii. 42. make a farthing, or quadrans, the fourth part of an AS, or penny, as we term it. In Plutarch's time we find the smallest piece of brass coin in use among the Romans was the quadrans, but it appears that a smaller piece of money was in circulation among the Jews in our Lord's time, called here, and in Mark, chap. xii. 42. a *lepton*, i. e. small, diminished, from *λεω*, I fail. In ancient times our penny used to be marked with a deep indented cross, dividing the piece into four equal parts, which, when broken in two, made the half-penny, and when broken into four made the fourthing, what we have corrupted into farthing. Probably the Roman quadrans was divided in this way for the convenience of the poor. Our term *mite* seems to have been taken from the animal called by that name; for as that appeared to our ancestors to be the smallest of all animals, so this being the smallest of all coins was called by its name. *Junius* says that *miſſit* was a small base coin among the Dutch. Our word *mite* seems to be a contraction of the Latin *minutum*, a small thing, whence the French *miè*, a crumb, a very small morsel. See the note on Mark xii. 41.

5. *Goodly stones*] Or, costly stones. It has been thought, by some, that this relates not so much to the stones of which the temple was built, but to the precious stones with which it was decorated. For stones of the temple, see on Mark xiii. 1.

And gifts] Or, consecrated things, *αγιασματα*, *Αγιασμα*, properly signifies a thing consecrated to sacred uses: *Αναθημα*, signifies a thing devoted to a curse, or to destruction. They both come from the same root, *αγιασμι*, I lay up, separate: and though two meanings cannot be more opposite than those assigned to these words, yet in the words themselves a short vowel (e) in the place of a long one (η) makes all the difference between blessing and cursing.

^k into prisons, ^l being brought before kings and rulers ^m for my name's sake.

13 And ⁿ it shall turn to you for a testimony.

14 ^o Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, ^p which all your adversaries shall not be able to gainsay nor resist.

16 ^q And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^r some of you shall they cause to be put to death.

17 And ^s ye shall be hated of all men for my name's sake.

18 ^t But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 ^u And when ye shall see Jerusalem compassed with armies, then know that the desolation hereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let of them that are in the countries enter therein.

For these be the days of vengeance, that ^v all things which are written may be fulfilled.

22 ^w But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, ^x until the times of the Gentiles be fulfilled.

25 ^y And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

^m 1 Pet. 2, 13.—ⁿ Phil. 1, 23. 2 Thess. 1, 5.—^o Matt. 10, 19. Mark 13, 11. Chap. 12, 11.—^p Acts 6, 10.—^q Nic. 7, 6. Mark 13, 12.—^r Acts 7, 59, & 12, 2.—^s Matt. 10, 22. ^t Matt. 19, 50.—^u Matthew 24, 15. Mark 13, 14.—^v Daniel 9, 26, 27. Zech. 11, 1.—^w Matt. 24, 19.—^x Dan. 2, 37, & 12, 7. Rom. 11, 25.—^y Matt. 24, 23. Mark 13, 24. 2 Pet. 1, 10.

6. *One stone upon another*] This was literally fulfilled. See Matt. xxiv. 2.

8. *Many shall come in my name*] Usurping my name; calling themselves the Messiah. See Matt. xxiv. 5. Concerning this prediction of the destruction of Jerusalem, and its literal accomplishment, see the notes on Matt. xxiv. 1—42.

9. *Commotions*] Seditions and civil dissensions, with which no people were more agitated than the Jews.

11. *Fearful sights*] What these were the reader will find in detail in the notes on Matt. xxiv. 7.

12. *Synagogues*] Or, assemblies, &c. See these all explained on Mark xiii. 9.

13. *It shall turn to you for a testimony.*] That is, it shall turn out on your part for a testimony to them, (your persecutors,) that you are thoroughly persuaded of the truth of what you teach: and that you are no impostors.

14. *Settle it therefore, &c.*] See on Matt. x. 19.

15. *I will give you a mouth and wisdom*] *Σρονα*, a mouth, must appear plain to every person to be used here for a ready utterance, or eloquence in speaking. They shall have an abundance of wisdom to know what to say: and they shall have an irresistible eloquence to say what they ought.

18. *But there shall not a hair of your head perish.*] A proverbial expression for, ye shall not suffer any essential injury. Every genuine Christian shall escape when this desolation comes upon the Jewish state.

19. *In your patience*] Rather, your perseverance, your faithful continuance in my word and doctrine. Ye will preserve your souls. Ye shall escape the Roman sword, and not one of you shall perish in the destruction of Jerusalem. Instead of *κραναι*, possess or preserve ye, I read *κραναι*, ye shall preserve. This reading is supported by A. B. five others, both the Syriac, all the Arabic, Ethiopic, Vulgate, and the Itala except two, Origen, Macarius, and Tertullian.

22. *Those be the days of vengeance*] See on Matt. xxiv. 21.

24. *They shall fall by the edge of the sword*] Those who perished in the siege, are reckoned to be not less than eleven hundred thousand. See Matt. xxiv. 22.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: * for the powers of heaven shall be shaken.

27 And then shall they see the Son of man * coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for * your redemption draweth nigh.

29 * And be spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

z Matt. 24:29.—a Matt. 24:30. Rev. 1:7 & 14:14.—b Rom. 9:10,23.—c Matt. 24:32. Mark 13:28.—d Matt. 24:35.—e Rom. 13:13. 1 Thess. 5:6. 1 Pet. 4:7.

And shall be led away captive.] To the number of ninety-seven thousand. See Josephus, War, b. vi. c. ix. s. 2, 3. and on Matt. xxiv. 31.

Trodden down of the Gentiles.] Judea was so completely subjugated, that the very land itself was sold by Vespasian; the Gentiles possessing it, while the Jews were either nearly all killed or led away into captivity.

Of the Gentiles be fulfilled.] Till the different nations of the earth, to whom God shall have given the dominion over this land, have accomplished all that which the Lord hath appointed them to do; and till that time of their conversion to God take place. But when shall this be? We know not. The nations are still treading down Jerusalem, and the end is known only to the Lord. See the note on Matt. xxiv. 31.

29. The sea and the waves roaring.] Figuratively pointing out the immense Roman armies by which Judea was to be overrun and destroyed.

26. Men's hearts failing them for fear.] Or, men fainting away through fear, (ἀποδυνάμωσθαι) being ready to die.

Coming on the earth.] Or, coming upon this land, οὐκ ἐν τῇ. See this translation of the word vindicated in note on ch. ii. 1.

29. He spake to them a parable.] Illustrated all these predicted facts by the simile of a fig tree. See this explained on Matt. xxiv. 32.

31. The kingdom of God is nigh at hand.] After the destruction of the Jewish state, the doctrine of Christ crucified shall be preached every where, and every where prevail.

32. This generation.] This race of men; but see on Matt. xxiv. 34. and Mark xiii. 30.

34. Take heed to yourselves.] See our Lord's parable relative to this matter explained, Mark xiii. 34.

Be overcharged.] Literally be made heavy, as is generally the case with those who have eaten or drunk too much.

33 * Heaven and earth shall pass away: but my words shall not pass away.

34 * And * take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 * Watch ye therefore, and * pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 * And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

39 * And * take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Take heed that ye be not rendered secure by an improper use of lawful things: do not make this earth your portion: expect its dissolution, and prepare to meet your God.

35. The face of the whole earth.] Or, of this whole land. The land of Judea, on which these heavy judgments were to fall. See ver. 25. see also chap. ii. 1.

36. Watch ye therefore, and pray always.] Perhaps we should connect τοῦ τῆς καρπίας, continually, with ἀσπασίως, watch, as it appears to be the most natural order. Indeed the word continually belongs equally to both watch and pray, and no man is safe, at any time, who does not attend to this advice as literally as possible.

That shall come to pass.] That is, the tribulations which are on their way to overwhelm, and destroy the Jewish people. Those are sufficiently stated in the preceding verses.

To stand before the Son of man.] To be acquitted, and to be condemned, are expressed in Rom. xiv. 4. by standing and falling. Those who were faithful to the grace they had received, were not only not destroyed in the destruction of Jerusalem; but became heralds of the grace and mercy of God to the nations. Thus they were counted worthy to stand before the Son of man—to minister salvation in his name.

37. And in the day time.] Or, every day—*ras nepas*. This probably relates to the four last days of his life already mentioned.

Abode in the mount.] He taught all day in the temple, and withdrew every evening, and lodged in Bethany; a town at the foot, or on the declivity of the mount of Olives. See the note on Matt. xxi. 17.

38. The people came early.] He returned early from the mount of Olives, and the people came early in the morning to the temple to hear his teaching. For practical observations on the awful subject of this chapter, see Matt. xxiv. at the end.

CHAPTER XXII.

The chief priests and scribes plot our Lord's destruction, 1, 2. Judas, at the instigation of the devil, betrays him, 3—6. He eats his last supper with his disciples, 7—13. Institutes the eucharist, 19, 20. Announces one of his disciples as the traitor, 21—23. The contention which should be greatest, 24—30. Warns Peter against Satan's devices, 31, 32. Peter's resolution, 33. His denial foretold, 25. Tells his disciples to make prudent provision for their own support, 35—37. The two swords, 38. He goes to the mount of Olives, and has his agony in the garden, 39—55. Judas comes with a mob, 47, 48. Peter cuts off the ear of the high-priest's servant, who Christ heals up a touch, 49—51. He addresses the chief priests and captains of the temple, 52, 53. They lead him to the high-priest's house, and Peter follows and denies his Master, 54—60. Christ looks upon him, he is stricken with remorse, and weeps bitterly, 61, 62. Jesus is mocked, and variously insulted, 63—65. The next morning he is questioned before the court, 66—71. He acknowledges himself to be the Son of God, 68—70. They condemn him, 71. [A. M. 1533. A. D. 29. An. 4700.]

NOW * the feast of unleavened bread drew nigh, which is called the pass-over.

2 And * the chief priests and scribes sought how they might kill him; for they feared the people.

a Matt. 26:2. Mark 14:1.—b Ps. 2:2. John 11:47. Acts 4:27.

NOTES.—Verse 1. The feast of unleavened bread, &c.] See this largely explained Exod. xiii. 14. Levit. xxiii. 2—40. and on Matt. xxvi. 2.

2. They feared the people.] The great mass of the people seem to have been convinced that Christ was at least a prophet sent from God; and it is likely they kept steady in their attachment to him. The multitude, who are represented as clamouring for his blood at the crucifixion, appear to have been a mere mob, formed out of the creatures of the chief priests and Pharisees.

3. Then entered Satan into Judas.] The devil filled the heart of Judas with avarice; and that infamous passion led him to commit the crime here specified. This at once accounts for the whole of this most unprincipled and unnatural transaction. None but a devil, or he who was possessed by one, could have been guilty of it;—let the living law this to heart. A minister of the Gospel, who is a lover of money, is constantly betraying the interests of Christ. He cannot serve two masters; and while his heart is possessed with the love of self, the love of God, and zeal for perishing souls, cannot dwell in him. What Satan could not do by the envy and malice of the high-priests and Pharisees; he effects by Judas, a false and fallen minister of the Gospel of God. None are so dangerous to the interests of Christianity as persons of this stamp.

4. And captains.] Among the priests who were in waiting at the temple, some were appointed *φύλακες*, for a guard to the temple; and over these were *ἐπαρχοι*, commanding officers:

3 * * * Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

c Matt. 23:14. Mark 14:10. John 13:2, 27.

both sorts are mentioned by Josephus, War, b. vi. c. 5. s. 3. Bp. PEARCE. See another sense of *captains*, in the note on Matt. xxvii. 65. Dr. Lightfoot supposes these to have been the captains over the *watches*; for in three places the priests kept watch and ward in the temple, viz. in *Beth Abnetes*, in *Beth Nitsots*, and in *Beth Mokad*. The Levites also in twenty-one places more, *Middoth*, chap. 1. Though these *watches* consisted of several persons in each, there was one set over them, as the captain or head of that watch. He thinks that Matthew, chap. xxvii. 65. refers to one of these: *Ye have a watch of your own*; let some of them be sent to guard the sepulchre. The *captain of the temple*, he supposes to have been the chief or head of all these *watches*; and thus he was captain of the *captains*. In the same Talmudical tract it is said, *The ruler of the mountain of the temple*, (i. e. *captain of the temple*) takes his walks through every watch with torches lighted before him: if he found any upon the watch, that was not standing on his feet, he said, *Peace be with thee*: but if he found him sleeping, he struck him with a stick, and he might also burn his clothes. And when it was said by others, *What noise is that in the court?* the answer was, *It is the noise of a Levite under correction, whose garments they are burning, because he slept upon his watch*. This custom casts light on Rev. xvi. 15. *Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame*. It is easy to distinguish this *captain of the mountain of the temple*, from the ruler of the temple or *sagan*: the former pre-

5 And they were glad, and ^d covenanted to give him money: and he promised, and sought opportunity to betray him unto them, ^e in the absence of the multitude.

7 ^f Then came the day of unleavened bread, when the pass-over must be killed.

8 And he sent Peter and John, saying, Go and prepare us the pass-over, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the pass-over with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the pass-over.

14 ^g And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^h With desire I have desired to eat this pass-over with you before I suffer:

16 For I say unto you, I will not any more eat thereof, ⁱ until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For ^k I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ^l And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: ^m this do in remembrance of me.

4 Zech. 11. 12.—Or, without tumult.—Matt. 26. 17. Mark 14. 12.—g Matt. 26. 20. Mark 14. 17.—h, i, k, l, have been already described in Ch. 14. 15. Acts 10. 41. Rev. 19. 9.—k Matt. 26. 20. Mark 14. 25.—l Matt. 26. 36. Mark 14. 22.—n 1 Cor. 11. 24.—n 1 Cor. 10. 15.—p Ps. 41. 7. Matt. 26. 21, 23. Mark 14. 18. John 13. 21, 26.—q Matt. 26. 24. 4 Acts 2. 23 & 4. 28.

sided only over the guards; the latter over the whole of the temple. We have them both distinguished Acts iv. 1. there is the *captain of the temple*; and *Ananias*, who was the *sagan*. See *Lightfoot*.

5. *They—covenanted to give him money.* Matthew says *thirty pieces*, or *staters*, of *silver*, about 4l. 10s. English, the common price of the meanest slave. See the note on Matt. xxvi. 15.

6. *And he promised* That is, to do it,—εἰς ὁμολογῆσαι: or, he accepted the proposal.—See *Wakefield*.

7. *The pass-over* Πάσχα, ver. 1. is the name of the *festival*; τὰ πάσχα here, is supposed to be the name of that on which they *feasted*, viz. the sacrificed paschal lamb. But see the notes on Matt. xvi. and especially the observations at the end of that chapter.

8—13. *He sent Peter and John, &c.* See the subject of these verses largely explained on Matt. xxvi. 17—19. and Mark xiv. 13, 15.

14. *And when the hour was come* That is, the *evening*. See Matt. xxvi. 20. and Mark xiv. 17.

15. *With desire I have desired* A Hebraism for, *I have desired most earnestly*. Our Lord's meaning seems to be, that having purposed to redeem a lost world by his blood, he ardently longed for the time in which he was to offer him self up. Such love did the holy Jesus bear to the human race. This eucharistic pass-over was celebrated once by way of anticipation, before the bloody sacrifice of the victim of salvation, and before the *deliverance* it was appointed to commemorate; as the *figurative* pass-over had been likewise celebrated before the going out of Egypt, and the *deliverance* of God's chosen people. *Quissel*.

16. *Until it be fulfilled in the kingdom of God* That is, until that of which the pass-over is a *type*, is fulfilled in my death, through which the kingdom of God, or of heaven, (see Matt. iii. 2.) shall be established among men.

17. *He took the cup* This was not the *sacramental cup*, for that was taken after supper, ver. 20. but was the cup which was ordinarily taken before supper.

Divide it among yourselves Pass the cup from one to another; thus the cup which Christ gave to the first person on his right hand, continued to be handed from one to another, till it came to the last person on his left.

18. *I will not drink of the fruit of the vine* That is, before the time of another pass-over, the Holy Ghost shall descend, the Gospel of the kingdom be established, and the sacramental supper shall take place of the paschal lamb: for in a few hours his crucifixion was to take place. See on Matt. xxvi. 29.

19. *Took bread* See the nature and design of the Lord's supper explained in the notes on Matt. xxvi. 26—29.

This do in remembrance of me 1. That the Jews in eating the pass-over, did it to represent the sufferings of the Messiah, is evident from the tract *Pesachim*, fol. 119, quoted by *Schoettgen*.—Why do we call this the *great hall*? (i. e. the hymn composed of several psalms, which they sung after the paschal supper.) Ans. Because in it these five things are contained. 1. The Exodus from Egypt. 2. The dividing of the Red Sea. 3. The promulgation of the law. 4. The resurrection of the dead. And, 5. The sufferings of the Messiah. The first is referred to Ps. cxiv. 1. When Israel went out of Egypt. The second in Ps. cxiv. 3. The sea saw it, and fled. The third in Ps. cxiv. 4. The mountains skipped like lambs. The fourth in Ps. cxvi. 9. I will walk before the

20 Likewise also the cup after supper, saying, ⁿ This cup is the new testament in my blood, which is shed for you.

21 ^o But, behold, the hand of him that betrayeth me is with me on the table.

22 ^p And truly the Son of man goeth, ^q as it was determined: but wo unto that man by whom he is betrayed!

23 ^r And they began to inquire among themselves, which of them it was that should do this thing.

24 ^s And there was also a strife among them, which of them should be accounted the greatest.

25 ^t And he said unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors.

26 ^u But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 ^v For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but ^w I am among you as he that serveth.

28 Ye are they which have continued with me in ^x my temptations.

29 And ^y I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ^z ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ^a And the Lord said, Simon, Simon; behold, ^b Satan hath desired to have you, that he may ^c sift you as wheat:

32 But ^d I have prayed for thee, that thy faith fail not: ^e and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

4 Matt. 26. 22. John 13. 22, 25.—s Mark 9. 34. Luke 9. 46.—t Matt. 26. 25. Mark 10. 42.—u Matt. 10. 25. 1 Pet. 5. 3.—v Ch. 9. 48.—w Ch. 12. 27.—x Matt. 26. 28. John 13. 13, 14. Phil. 2. 7.—y Heb. 4. 15.—z Matt. 24. 47. Ch. 12. 32. 2 Cor. 1. 7. 3 Tim. 2. 12.—a Matt. 8. 1. Ch. 14. 15. Rev. 19. 9.—b Ps. 49. 14. Matt. 19. 28. 1 Cor. 6. 2. Rev. 3. 21.—c 1 Pet. 5. 3.—d Amos 9. 9.—e John 17. 9, 14, 15.—f Ps. 51. 13. John 21. 15, 16, 17.

Lord in the land of the living. The fifth in Ps. cxvi. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and thy truth's sake.* See on Matt. xxvi. 30.

20. *This cup is the new testament in my blood* Perhaps it might be better to paraphrase the passage thus; *This cup which is poured out for you*, signifies the blood of the *new covenant*, which is shortly to be ratified in (or by) the shedding of my blood. Or, *This cup is the new covenant, poured out for you with my blood*;—that is, the paschal sacrifice and my sacrifice happen together. But see *Kypke*.

It does not appear that our Lord handed either the bread or the cup to each person: he gave it to him who was next to him, and by handing it from one to another, they shared it among themselves, ver. 17. In this respect, the present mode of administering the Lord's supper is not strictly according to the original institution.

21. *The hand of him that betrayeth me, &c.* What can be desired more, says Dr. Lightfoot, as a demonstration that Judas was present at the Eucharist? and where the contrary is endeavoured to be proved out of John xiii. nothing is made out of nothing; for there is not one syllable throughout that whole chapter of the paschal supper; but of a supper before the feast of the pass-over.

22. *The Son of man goeth* That is, he is about to die. Απερχομαι, αὐτὸς ἐλθὼν, αὐτὸς ἰσχυρῶς, going away, and departing, are used by the best Greek and Latin writers, for *depart* and *dying*. See *Rosenmüller*.

23. *They began to inquire among themselves* See the notes on Matt. xxvi. 23, 24.

24. *There is also a strife among them* There are two different instances of this sort of contention or strife mentioned by the evangelists, each of which was accompanied by very different circumstances; one by Matthew, in chap. xviii. 1, &c. by Mark, chap. ix. 33, &c. and by Luke, in chap. ix. 46, &c. That contention cannot have been the same with this which is mentioned here. The other, related in Matt. xx. 20, &c. and Mark x. 35, &c. must be what Luke intended here to record; and this strife or contention was occasioned by the request which Zebedee's wife made to our Lord in favour of her sons, James and John: but then, Luke has mentioned this very much out of the order of time, it having happened while our Lord and his disciples were on their way to Jerusalem; Matt. xx. 17. Mark x. 32. See *Bp. Pearce*.

25. *Are called benefactors* The very Greek word used by the evangelists, εὐεργετας, was the surname of some of the Ptolemies of Egypt. *Ptolemy Evergetes*, i. e. the *Benefactor*. It was a custom among the ancient Romans to distribute part of the lands which they had conquered on the frontiers of the empire to their soldiers; benefited persons; and the lands themselves were termed *beneficia*, benefices, as being held on the *beneficence* of the sovereign, and it is no wonder that such sovereigns, however tyrannical or oppressive they might have been in other respects, were termed *benefactors* by those who were thus dependent on their bounty.

26. *Let him be as the younger* Dr. Lightfoot justly conjectures that Peter was the eldest of all the disciples; and he supposes that the strife was kindled between him and the sons of Zebedee, James and John. These three disciples were those whom Christ had distinguished by peculiar marks of his favour: and therefore it is natural to conclude, that the strife lay between these three, the two brothers and Peter. Shall

34 ⁵ And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ⁶ ^a And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, ^b and that he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ^c ^d And he came out, and I went, as he was wont, to the mount of Olives: and his disciples also followed him.

40 ^e And when he was at the place, he said unto them, Pray that ye enter not into temptation.

^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

we or Peter be at the head? Neither, says our Lord. Let him, Peter, who is chief (*ἀρχιεπίσκοπος*, the eldest) among you, be as John, *o νεωτερος*, the younger. The younger part of the disciples do not appear to have taken any part in this contention; and our Lord shows Peter and the sons of Zebedee, that they must be as unambitious as the younger, in order to be acknowledged as his disciples. Dr. Lightfoot thinks that Peter was the mover of this strife, and therefore our Lord rebukes him by name.

29. I appoint unto you a kingdom, as my Father hath appointed unto me [The *Codex Alexandrinus*, with some other MSS., the latter *Syriac*, and *U.igen*, read, in the first clause, *διαθήκη*, a covenant. I appoint unto you a covenant, as my Father hath appointed unto me a kingdom:—I shall be ministers of the New Covenant, as I am King in that spiritual kingdom to which it relates. This is a curious reading: but our Lord is probably to be understood, as promising that they should get a kingdom—a state of blessedness, as he should get it—they must go through much tribulation, in order to enter into the kingdom of God. So the Son of man suffered, that he might enter into his glory: for the joy that was set before him, he endured the cross, and despised the shame, and is set down on the right hand of God.

30. Sit on thy right [See on Matt. xix. 28. Marcion left the whole of this verse out, according to Epiphanius; probably because he did not understand it.

31. Simon, Simon! When a name is thus repeated in the Sacred Writings, it appears to be always intended as an expression of love, manifested by a warning voice. As if he had said, While thou and the others are contending for supremacy, Satan is endeavouring to destroy you all: but I have prayed for thee, as being in most danger.

Satan hath desired—[you] That is, all the apostles, but particularly the three contenders: the plural pronoun *vos*, sufficiently proves that these words were not addressed to Peter alone. Satan had already got one, Judas; he had nearly got another, Peter; and he wished to have all. But we see by this, that the devil cannot even tempt a man unless he receive permission. He desires to do all evil; he is permitted only to do some.

32. I have prayed for thee [From the natural forwardness and impetuosity of thy own spirit, thou wilt be brought into the most imminent danger; but I have supplicated for thee, that thy faith may not utterly fail—*ἐκείνη*, from *ek*, out, and *λαίρω*, I fail, to fall utterly or entirely off. Peter's faith did fall, but not utterly: he did fall, but he did not fall off, apostatize, or forsake his Master and his cause finally, as Judas did. Every body sees from Peter's denial of his Lord, that his faith did fall, and his great courage too; and yet they read, in the common translation, that Christ prayed that it might not fall—Can they then conceive that our Lord's prayer was heard? The translation which I have given above, removes this embarrassment and apparent contradiction. It was certainly Peter's advantage that our Lord did pray for him: but it was not so much for his honour, that he should stand in need of such a prayer beyond all others. Lightfoot.

When thou art converted [Resorted to a sense of thy folly and sin, and to me my cause; establish these thy brethren. All the disciples forsook Jesus and fled, merely through fear of losing their lives: Peter, who continued for awhile near him, denied his Master with oaths, and repeated this thrice; our Lord seems to intimate, that after this fall, Peter would become more cautious and circumspect than ever; and that he should become uncomminally strong in the faith, which was the case; and that notwithstanding the baseness of his past conduct, he should be a proper instrument for strengthening the feeble minded, and supporting the weak. His two epistles to the persecuted Christians, show how well he was qualified for this important work.

34. The cock shall not crow this day [Matthew xxvi. 34. and Mark xiv. 30, say, this night; both expressions are right, because the Jewish day of twenty-four hours, began with the evening, and ended at the evening of the following day.—On Peter's denial, see the notes on Matt. xxvi. 31—35.

35. When I sent you without purse [See on Matt. x. 9, 10.

36. He that hath no sword [Dr. Pearce supposes that the word *παράρμα*, sword, has been inserted here, from what is

41. ^a And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42. ^b Saying, Father, if thou be ^c willing, remove this cup from me: nevertheless ^d not my will, but thine, be done.

43. And there appeared ^e an angel unto him from heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46. and said unto them, Why sleep ye? rise and ^f pray, lest ye enter into temptation.

47. And while he yet spake, ^g behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

said in ver. 38, as it is evident our Lord never intended to make any resistance, or to suffer a sword to be used on the occasion; see Matt. xxvi. 52. The word stands rather oddly in the passage; the verse translated in the order in which it stands, is as follows: *And he who hath none, let him sell his garment and buy a sword.* Now it is plain that the verb *παραλαβει*, let him buy, may be referred to *παρα*, a scrip, in the former part of the verse: therefore, if, according to the Bishop's opinion, the word *sword* be omitted, the passage may be understood thus: "When I sent you out before, chap. x. 1, &c. I intended you to continue itinerants only for a few days, and to preach the Gospel only to your countrymen; therefore you had but little need of a staff, purse, or scrip, as your journey was neither long nor expensive; but now I am about to send you into all the world, to preach the Gospel to every creature: and as ye shall be generally hated and persecuted for my sake, ye will have need to make every prudent provision for your journey; and so necessary will it be for you to provide yourselves victuals, &c. for your passage through your inhospitable country, that if any of you have no scrip *vallet*, he should sell even his upper garment

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ^a And ^b one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 ^c Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple ye stretched forth no hands against me: but ^d this is your hour, and the power of darkness.

54 ^e Then took they him, and led him, and brought him into the high-priest's house. ^f And Peter followed afar off.

55 ^g And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 ^h And after a little while, another saw him and said, Thou art also of them. And Peter said, Man, I am not.

59 ⁱ And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

^a Matt. 26:51. Mark 14: 47. John 18:10.—^b Matt. 26:55.—^c Mark 14:48.—^d John 18:27.—^e Matt. 26:57.—^f Matt. 26:58. John 18:15.—^g Matt. 26:59. Mark 14:66. John 18:17, 18.—^h Matt. 26:71. Mark 14:69. John 18:25.—ⁱ Matt. 26:73. Mark 14:70. John 18:26.

I must here confess, that the matter about the *swords* appears to me very obscure. I am afraid I do not understand it, and I know of none who does. Schoettgen and Lightfoot have said much on the subject; others endeavour to get rid of the difficulty by translating *paragum*, a knife, which was necessary on long journeys for providing forage and fuel: as they were to depend wholly on their own industry, under God, for all the necessities of life, while going through the nations of the earth, preaching the Gospel to Jews and Gentiles. I cannot say which sense the reader should prefer.

40. When he was at the place] Viz. Gethsemane. On this agony of our Lord see the notes on Matt. xxvi. 35–46.

43. There appeared an angel—from heaven?] It was as necessary that the fullest evidence should be given, not only of our Lord's divinity, but also of his humanity—his miracles sufficiently attested the former: his hunger, weariness, and agony in the garden, as well as his death and burial, were proofs of the latter. As man, he needs the assistance of an angel to support his body, worn down by fatigue and suffering. See at the end of ver. 41.

44. Prayed more earnestly] With greater emphasis and earnestness than usual, with strong crying and tears, Heb. v. 7. the reason given for which is, that he was in an agony. Kypke well observes, *For agonia, summum animi angorem et dolorem indicat: et idem est, quod adpugnavit*, Matt. xxvi. 3. Mark xiv. 34. "The word *agonia*, (agony) points out the utmost anguish and grief of soul, and is of the same import with *adpugnavit* in Matthew and Mark." See the note on Matt. xxvi. 37.

Drops of blood] See the note on Matt. xxvi. 38. Some have thought that the meaning of the words is, that the sweat was so profuse that every drop was as large as a drop of blood, not that the sweat itself: but this does not appear likely. There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood. Dr. Mead from Galen observes, *Contingere interdum, poros ex multo aut ferendo spiritu adeo dilatare, ut idem erant sanguis per eos, fletusque eundem sanguineus*. "Cases sometimes happen, in which, through mental pressure, the pores may be so dilated, that the blood may issue from them; so that there may be a bloody sweat." And Bp. Pearce gives an instance from *Thuanus* (De Thou) of an Italian gentleman being so distressed with the fear of death, that his body was covered with a bloody sweat. But it is fully evident, that the fear of death could have no place in the mind of our blessed Lord. He was in the bloom of life, in perfect health, and had never suffered any thing from disease of any kind; this sweat was most assuredly produced by a preternatural cause. See at the end of the chapter.

48. Betrayest thou the Son of man with a kiss? Dost thou attempt to kiss me as a friend, while thou art delivering me up into the hands of my enemies? We need not wonder at all this, as Satan himself had entered into the heart of this traitor; see ver. 3. consequently we can expect nothing from him but what is fell, deceitful, and cruel.

50. Cut off his right ear.] See the note on Matt. xxvi. 51. 51. Suffer ye thus far.] Or, Suffer me to go thus far. As they had now a firm hold of Christ, Matt. xxvi. 50. he wished them to permit him to go as far as Malchus, whose ear was cut off, that he might heal it. See the objections brought against this interpretation, answered by Kypke; and see the examples he produces. However, the words may be understood as an address to his disciples; Let them proceed; make no resistance, for in this way only are the Scriptures to be fulfilled.

53. I was daily with you in the temple] Alluding to the four preceding days, during the whole of which he taught in the temple, see chap. xxi. 37. and Matt. xxi. 17.

This is your hour, and the power of darkness.] That is, the time in which you are permitted to unrein your malice; which ye could not do before, because God did not permit you;

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. ^a And Peter remembered the word of the Lord, how he had said unto him, ^b Before the cock crew, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ^c And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ^d And as soon as it was day, ^e the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying,

67 ^f Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 ^g Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, ^h Ye say that I am.

71 ⁱ And they said, What need we any further witness? for we ourselves have heard of his own mouth.

^a Matt. 26:75. Mark 14:72.—^b Matt. 26:74, 75. John 18:38.—^c Matt. 26:67, 68. Mark 14:65.—^d Matt. 27:1.—^e Acts 4:36. See Acts 12:3.—^f Matt. 26:63. Mark 14:61.—^g Matt. 26:74. Mark 14:62. Heb. 1:3 and 2:1.—^h Matt. 26:64. Mark 14:62.—ⁱ Matt. 26:65. Mark 14:63.

and so perfectly are ye under his control, that neither you nor the prince of darkness can proceed a hair's breadth against me, but through this permission: see at the end of the chapter. What a comfortable thought is it to the followers of Christ, that neither men nor demons can act against them, but by the permission of their heavenly Father; and that he will not suffer any of those who trust in him, to be tried above what they are able to bear; and will make the trial issue in their greater salvation, and in his glory.

56. A certain maid beheld him] Or, attentively beholding him, *arceuaca*. And this she did by the help of the light of the fire at which Peter sat.

57. And he denied him] See the notes on Matt. xxvi. 58, 69, &c.

61. The Lord turned and looked upon Peter] See the note on Matt. xxvi. 75. where this delicate reproof is particularly noted.

62. And Peter went out] The word *Peter* is omitted by BDKLM, and many other good MSS. with some of the ancient Versions. Griesbach leaves it out of the text.

63. Mocked him and smote him.] This and the following verses are placed by Matthew and Mark, before the relation of Peter's denial. For their explanation, see on Matt. xxvi. 67, 68.

68. And if I also ask you] Concerning the Christ, in case ye cannot give me such an answer as may prove I am not the Christ, ye will not let me go; for I know ye are determined to put me to death.

69. Hereafter] From this very time, *aro rov vuv*. The kingdom of God is now going to be set up. See the note on Matt. xvi. 27, 28.

70. Art thou then the Son of God? They all insisted on an answer to this question, and the high-priest particularly put it to him. Matt. xxvi. 63.

71. We ourselves have heard] We have heard him profess himself the Son of God; he is therefore guilty of blasphemy, and as an impious pretender to a divine mission, we must proceed against, and condemn him to death. See the note on Matt. xxvi. 66. Thus they proceeded as far as they could: he must now be brought before Pilate, as the Jews had no power to put him to death. His trial before Pilate is related in the subsequent chapter.

On our Lord's agony in the garden, related in the 43d and 44th verses, much has been written, but to little purpose. The cause of this agony seems not to have been well understood; and there have been many wild conjectures concerning it. Some think it was occasioned by "the divine wrath pressing in upon him; for as he was bearing the sin of the world, God looked on, and treated him as if he were a sinner." There is something very shocking in this supposition; and yet it is truly astonishing, how general it is. The ministry of the angel, in this case, is a sufficient refutation of this opinion; for what sort of strength could an angel give Christ against God's indignation? Angelic strength could not enable him to bear either the sin of the world, or God's wrath. If an angel could have succoured him, in this, an angel might have made the whole atonement. Indeed the ministry of the angel, who must have been sent from God, and sent in loco too, is a full proof that God's wrath was not poured out on our blessed Redeemer at this time. Dr. Lightfoot conjectures, that his conflict in the garden was with a devil, who appeared to him in a bodily shape, most horrible, and that it was through this apparition, that he began to be sore amazed, and very heavy, Mark xiv. 33, for as Satan assaulted the first Adam in a garden, in a bodily shape, it is not unreasonable to conclude, that in the same way, he assaulted the second Adam in a garden. St. Luke tells us, chap. iv. 13, that when the devil had finished all his temptations, he departed from him for a season: this season in the garden probably was the season, or fit opportunity for him to return—the prince of this world came and found nothing in him; John xiv. 30. but though there

was nothing in the immaculate Jesus, on which Satan could work, yet he might, as the Doctor supposes, assume some *horrible shape*, in order to appal his mind, and shake his firmness; and the evangelist seems to intimate, that he had desired to be permitted to try, or *sift* the disciples in this way; see ver. 31. and it is probable, that it is to some *personal, horrid appearance*, that the apostle alludes, when he speaks of the messenger of Satan that buffeted him, 2 Cor. xii. 7. The angel therefore from heaven, may be supposed to come against this angel from hell; and as the one appeared to terrify, the other appeared to strengthen him. It was not necessary to exert the *divine* power to crush this devil, and therefore an angel from heaven is sent to counteract his influence. This is the sum of Dr. Lightfoot's reasonings upon this very difficult subject.

Others suppose, that while our Lord was praying intensely in the garden, the *extreme fervour* of his application to God in the behalf of the poor deluded Jews, and in behalf of the world, was too much for his human nature to support; that he, in consequence, fell into a swoon, in which he had a vision of an angel coming from heaven to strengthen him. Let these sentiments stand on their respective merits.

What renders this circumstance more difficult, is, that there is no mention of it in any of the other *evangelists*; and it is worthy of remark, that among many of the *ancients*, the authenticity of these two verses, the 33d and 44th, has been doubted, and in consequence, they are omitted in several MSS. and in some *Versions* and *Fathers*; the *Codex Alexandrinus*,

and the *Codex Vaticanus*, the two oldest MSS. in the world, omit both verses; in some other very ancient MSS. they stand with an *asterisk* before them, as a mark of dubiousness; and they are both wanting in the *Coptic fragments* published by Dr. Ford. They are however extant in such a vast number of MSS., *Versions*, and *Fathers*, as to leave no doubt with most critics of their authenticity. After all that has been said, or perhaps can be said on this subject, there will remain *mysteries*, which only the bright light of the eternal world can sufficiently illustrate. That Christ was now suffering, the just for the unjust, that he might bring us to God; and that he was bearing in his body, the punishment due to their sins, I have no doubt; and that the agony of his mind, in these *vicarious sufferings*, caused the effusion from his body of the *bloody sweat*, may be easily credited, without supposing him to be at all under the displeasure of his heavenly Father; for as God can see nothing but *as it is*, he could not see him as a sinner who was *purity* itself. In every act, Jesus was that beloved Son, in whom the Father was ever well pleased.

As to the angel strengthening him, probably no more is meant by it than a *friendly sympathizing* of one of those heavenly beings, with their Lord in distress: this circumstance is the most difficult in the whole relation; but understood thus, the difficulty is removed; for what strength could the highest angel in heaven afford to our blessed Lord in his *atoning acts*? Surely none.—The bare supposition is insupportable. But if we allow that the angel came to *sympathize* with him during his passion, the whole account will appear plain and consistent.

CHAPTER XXIII.

Christ is led to Pilate, and accused by the Jews, 1, 2. Pilate examines, and pronounces him innocent, 3, 4. The Jews civilly accuse him, 5. Pilate understanding that he was of Galilee, sends him to Herod, by whom he is examined, 6—9. The chief priests and scribes vehemently accuse him, and Herod and his soldiers mock him, 10, 11. Pilate and Herod become friends, 12. Pilate, before the chief priests, rulers, and people, pronounces Christ to be innocent, and offers to release him, 13—20. The Jews clamour for his condemnation, and Pilate gives him up to their will, 21—25. Simon bears his cross, 26. The people bearail him, and he foretells the destruction of the Jewish state, 27—31. He and two malefactors are brought to Calvary, and are crucified, 32, 33. He prays for his crucifiers, 34. He is derided, mocked, and insulted by the rulers, and by the soldiers, 35—37. The superscription on the cross, 38. The conduct of the two malefactors, to one of whom he promises paradise, 39—43. The great darkness, 44, 45. He gives up the ghost, 46. The centurion, and many others are, greatly affected at his death, 47—49. Joseph of Arimathea begs the body, and puts it in his own new tomb, 50—53. The women prepare spices and ointments to embalm him, 54—56. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

1. ND * the whole multitude of them arose, and led him unto Pilate.

2. And they began to accuse him, saying, We found this fellow ^aperverting the nation, and ^bforbidding to give tribute to Cæsar, saying, ^cthat he himself is Christ a king.

3. * And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Then sayest it.

4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6. When Pilate heard of Galilee, he asked whether the man were a Galilean.

7. And as soon as he knew that he belonged unto ^eHerod's

[A. M. 4032. 2. Mark 15. 1. John 18. 29.—b Acts 17. 7.—c See Matt. 17. 52. & 22. 1. Mark 14. 12.—d John 14. 12.—e Matt. 27. 11. 1 Tim. 5. 13.]

NOTES.—Verse 1. *The whole multitude*] It seems most probable, that the chief priests, elders, scribes, and captains of the temple, together with their servants, dependents, and other persons hired for the purpose, made up the multitude mentioned here. The common people were generally favourers of Christ; and for this reason the Jewish rulers caused him to be apprehended in the night, and in the absence of the people, chap. xii. 6. and it was now but just the break of day, xii. 66.

2. *Perverting the nation*] The Greek word *διαστρεφοντα*, signifies stirring up to disaffection and rebellion. Many MSS. and Versions add *apud*, our nation. They intimated that he not only preached corrupt doctrine, but that he endeavoured to make them disaffected towards the Roman government, for which they now pretended to feel a strong affection!

Several copies of the *Itala* add, *destroying our Law and Prophets*—*Etsuarentem Legem nostram et Prophetas.*

Forbidding to give tribute to Cæsar] These were the falsest slanders that could be invented. The whole of our Lord's conduct disproved them. And his decision in the case of the question about the lawfulness of paying tribute to Cæsar, Matt. xxii. 21. was so fully known, that we find Pilate paid not the least attention to such evidently malicious and unfounded accusations. Neither Christ nor any of his followers from that day until now, ever forbade the paying tribute to Cæsar; that is, constitutional taxes to a lawful prince.

4. *I find no fault in this man.*] According to John xviii. 36, 38. Pilate did not say this till after our Lord had declared to him that his kingdom was not of this world; and probably not till after he had found, on examining witnesses, (ver. 14. of this chapter) that all their evidence amounted to no proof of his having set up himself for a temporal king. See Bishop PEARCE.

* 5. *Saying, He stirreth up the people, &c.*] In the *Codex Colbertinus*, a copy of the ancient *Itala* or *Antiochianum* version, this verse stands thus: *He stirreth up the people, beginning from Galilee, and teaching through all Judea unto this place; our wives and our children he hath rendered*

jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

* 8. * And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him nothing.

10. And the chief priests and scribes stood, and vehemently accused him.

11. * And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12. * And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

[1 Pet. 2. 52.—g Ch. 3. 1.—h Ch. 2. 9.—i Matt. 14. 1. Mark 6. 14.—k Isa. 53. 3. 1 Acts 4. 27.]

accuse from us, and he is not baptized as we are. As the Jews found that their charge of sedition was deemed frivolous by Pilate, they changed it, and brought a charge equally false and groundless against his doctrine.

7. *Herod's jurisdiction*] The city of Nazareth, in which Christ had continued till he was thirty years of age, and that of Capernaum, in which he principally resided the last years of his life, were both in Lower Galilee, of which Herod Antipas was tetrarch. Pilate was probably glad of this opportunity to pay a little respect to Herod, whom it is likely he had irritated, and with whom he now wished to be friends. See ver. 12.

10. *The chief priests—vehemently accused him.*] Corrupt priests and teachers are generally the most implacable enemies of Christ and his truth. Evil passions betray those who are slaves to them. An affected moderation would have rendered these accusers less suspected, their accusations more probable, and the envy less visible than this vehemence: but envy seldom or never consults prudence; and God permits this to be so, for the honour of truth and innocence. *Quærel.*

11. *A gorgeous robe*] *Εδύθη λαμπραν.* It probably means a white robe, for it was the custom of the Jewish nobility to wear such. Hence, in Rev. iii. iv. it is said of the saints, *They shall walk with me in white* (garments), *because they are worthy.* In such a robe, Herod, by way of mockery, caused our Lord to be clothed; but the nobility among the Romans wearing purple for the most part, Pilate's soldiers, who were Romans, put on Jesus a purple robe, Mark xv. 17. John xix. 2. both of them following the custom of their own country, when by way of mocking our Lord as a king, they clothed him in robes of state. See Bishop PEARCE.

12. *Pilate and Herod were made friends*] I do not find any account of the cause of the enmity which subsisted between Herod and Pilate, given by ancient authors; and the conjectures of the moderns on the subject, should be considered as mere guesses. It was generally supposed that this enmity arose from what is related chap. xiii. of the Galileans, whose

13 ^m And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, ⁿ Ye have brought this man unto me, as one that perverteth the people: and behold, ^o I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.

16 ^p I will therefore chastise him, and release him.

17 ^q (For of necessity he must release one unto them at the feast.)

18 And ^r they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And ^s Pilate ^t gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

^m Matt. 27. 23. Mark 15. 14. John 18. 39 & 19. 4.—ⁿ Ver. 1, 2.—^o Ver. 4.—^p Matt. 27. 26. John 19. 1.—^q Matt. 27. 15. John 18. 39.—^r Acts 3. 14.—^s Matt. 27. 26. Mk. 15. 15. John 19. 16.—^t Or, Assented. Ex. 23. 2.—^u Matt. 27. 32. Mark 15. 21. See John 19. 17.—^v Matt. 27. 19. Ch. 21. 32.—^w Isa. 2. 19. Hos. 10. 3. Rev. 6. 16 & 9. 6.

blood Pilate had mingled with that of their sacrifices. These were Herod's subjects, and Pilate seems to have fallen on them at the time they were offering sacrifices to God at the temple. Wicked men cannot love one another: this belongs to the disciples of Christ. But when Christ, his truth, or his followers, are to be persecuted, for this purpose the wicked unite their counsels and their influence. The Moabites and Ammonites, who were enemies among themselves, united against poor Israel, and, as Rabbi Tanchum says, may be likened to two contending dogs, who, when the wolf comes, join together to destroy him; each knowing that if he do not, the wolf will kill both in succession: whereas, by their union, they may now kill or baffle him. There is a proverb among the rabbins, that *when the cat and weasel merry together, misery becomes increased*.

15. No, nor yet Herod: for I sent you to him! That is, to see whether he could find that Christ had ever attempted to raise any disaffection or sedition among the Galileans: among whom he had spent the principal part of his life; and yet Herod has not been able to find out any evil in his conduct. Your own accusations I have fully weighed, and find them to the last degree frivolous.

Instead of ἀνέπεψα γὰρ ὑμᾶς πρὸς αὐτόν, for I sent you to him, ΒΗΚΛΜ. and many other MSS. with some Versions, read ἀνέπεψεν γὰρ αὐτὸν πρὸς ὑμᾶς, for he hath sent him to us. As if he had said, "Herod hath sent him back to us, which is a sure proof that he hath found no blame in him."

Nothing worthy of death is done unto him! Or rather, nothing worthy of death is committed by him, Πενταμενος αὐτόν, not done unto him. This phrase is of the same sense with οὐδὲν πεποίηκεν αὐτόν, he hath done nothing, and is frequent in the purest Attic writers. See many examples in Kypke.

17. For of necessity he must release one! That is, he was under the necessity of releasing one at this feast. The custom, however it originated, had now been so completely established that Pilate was obliged to attend to it. See on Matt. xxvii. 15.

18. Away with this man! That is, put him to death—ἀπερὸν τὸν, literally, take this one away, i.e. to punishment—to death.

22. I have found no cause of death in him! I find no crime worthy of death in him. There is nothing proved against him that can at all justify me in putting him to death. So here our blessed Lord was in the most formal manner justified by his judge. Now as this decision was publicly known, and perhaps registered, it is evident that Christ died as an innocent person, and not as a malefactor. On the fullest conviction of his innocence, his judge pronounced him guiltless; after having patiently heard every thing that the inventive malice of these wicked men could allege against him; and when he wished to dismiss him, a violent mob took and murdered him.

25. Simon, a Cyrenian! See on Matt. xxvii. 32.

27. Bewailed and lamented him! Εκοινοῦν, beat their breasts. See on Matt. xi. 17.

28. Weep not for me! Many pious persons have been greatly distressed in their minds, because they could not weep on reading or hearing of the sufferings of Christ. For the relief of all such, let it be for ever known, that no human spirit can possibly take any part in the passion of the Messiah. His sufferings were such, as only God manifested in the flesh could bear; and as they were all of an expiatory nature, no man could taste of, or share in them. Besides, the sufferings of Christ are not a subject of sorrow to any man; but on the contrary, of eternal rejoicing to the whole of a lost world. Some have even prayed to participate in the sufferings of Christ. The legend of St. Francis and his stigmata is well known. He is fabled to have received the marks in his hands,

26 ^u And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 ^v For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 ^w Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.

31 ^x For if they do these things in a green tree, what shall be done in the dry?

32 ^y And there were also two other malefactors led with him to be put to death.

33 And ^z when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ^{aa} Then said Jesus, Father, ^{ab} forgive them; for ^{ac} they know not what they do. And ^{ad} they parted his raiment, and cast lots.

35 ^{ae} And ^{af} the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the king of the Jews, save thyself.

^x Prov. 11. 31. Jer. 25. 29. Ezek. 30. 47 & 21. 3. 1 Pet. 4. 17.—^y Isa. 63. 12. Matt. 27. 28.—^z Matt. 27. 33. Mark 15. 22. John 19. 17, 18.—^a Or, the place of a skull.—^b Matt. 5. 44. Acts 7. 60. 1 Cor. 4. 13.—^c Acts 3. 17.—^d Matt. 27. 35. Mark 15. 24. John 19. 25.—^e Psalms 32. 17. Zechariah 12. 10.—^f Matt. 27. 39. Mark 15. 29.

feet, and side. Relative to this point, there are many unwarrantable expressions used by religious people in their prayers and hymns. To give only one instance, how often do we hear these or similar words said or sung!

"Give me to feel thy agonies!"
One drop of thy sad cup afford!"—

Reader! one drop of this cup would bear down thy soul to endless ruin; and these agonies would annihilate the universe. He suffered alone: for of the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper.

30. *Two others, fallen us*! As this refers to the destruction of Jerusalem, and as the same expressions are used, Rev. vi. 6 Dr. Lightfoot conjectures that the whole of that chapter may relate to the same event.

31. *If they do these things in a green tree*! This seems to be a proverbial expression, the sense of which is: If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved: then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by divine laws; what desolation, injustice, and oppression, may not be expected, when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after. See the notes on Matt. xxiv.

32. *Two other malefactors*! Εἰσὶν δύο κακοῦργοι, should certainly be translated two others, malefactors, as in the Bibles published by the king's printer, Edinburgh. As it now stands in the text, it seems to intimate that our blessed Lord was also a malefactor.

33. *The place called Calvary*! See on Matt. xxvii. 33.

They crucified him! See the nature of this punishment explained, Matt. xxvii. 35.

34. *They know not what they do*! If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an innocent man; but they did not know that by this act of theirs, they were bringing down on themselves and on their country, the heaviest judgments of God. In the prayer, Father, forgive them! that word of prophecy was fulfilled, He made intercession for the transgressors, Isa. liii. 12.

35. *Derided him*! Treated him with the utmost contempt, ἐξευκρίσθη, in the most infamous manner. See the meaning of this word explained, chap. xvi. 14.

36. *Offering him vinegar*! See on Matt. xxvii. 34. Vinegar or small sour wine, was a common drink of the Roman soldiers: and it is supposed that wherever they were on duty, they had a vessel of this liquor standing by. It appears that at least two cups were given to our Lord: one before he was nailed to the cross, viz. of wine mingled with myrrh, and another of vinegar, while he hung on the cross. Some think there were three cups: one of wine mixed with myrrh, the second, of vinegar mingled with gall, and the third of simple vinegar. Allow these three cups, and the different expressions in all the evangelists will be included. See Lightfoot.

38. *A superscription*! See Matt. xxvii. 37.

In letters of Greek, and Latin, and Hebrew! The inscription was written in all these languages, which were the most common, that all might see the reason why he was put to death. The inscription was written in Greek, on account of the Hellenistic Jews, who were then at Jerusalem, because of the

38 * And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 † And one of the male-factors which were hanged nailed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom!

43 And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

44 ‡ And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour.

45 And the sun was darkened, and † the rail of the temple was rent in the midst.

46 § And when Jesus had cried with a loud voice, he said, ¶ Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he

38 Matt 27:37. Mark 15:36. John 19:19—h Matt 27:44. Mark 15:32—i Matt 27:45. Mark 15:31—k Or, land.—l Matt 27:45.—m Psal. 31:6. 1 Pet 2:21.—n Matt 27:50. Mark 15:39.—o Matt 27:53. Mark 15:39.

pass-over: it was written in *Latin*, that being the language of the government under which he was crucified: and it was written in *Hebrew*, that being the language of the place in which this deed of darkness was committed. But by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against, and murderers of, their King. See the note on Matt. xxvii. 37. It is not to be wondered at, that they wished Pilate to alter this inscription, John xix. 21, as it was a record of their own infamy.

39. *One of the malefactors which were hanged* It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings. If not nailed, they could not have suffered much, and therefore they were found still alive, when the soldiers came to give the *coup de grace*, which put a speedy end to their lives. John xix. 31—33.

40. *Dost not thou fear God* [The sufferings of this person had been sanctified to him, so that his heart was open to receive help from the hand of the Lord: he is a genuine penitent: and gives the fullest proof he can give of it, viz. the acknowledgment of the justice of his sentence. He had sinned, and he acknowledges his sin; his heart believes unto righteousness, and with his tongue he makes confession unto salvation. While he *condemns* himself, he bears testimony that Jesus was *innocent*. Bishop PEARCE supposes that these were not robbers in the common sense of the word, but Jews who took up arms on the principle that the Romans were not to be submitted to, and that their levies of tribute money were oppressive; and therefore they made no scruple to rob all the Romans they met with. These Jews *Josephus* calls *λῃσταί, robbers*, the same term used by the evangelists. This opinion gains some strength from the penitent thief's confession; *see receive the reward of our deeds*—we rose up against the government, and committed depredations in the country; but *this man hath done nothing amiss*—*arrogant, out of place, disorderly*,—nothing calculated to raise sedition or insurrection, nor inconsistent with his declarations of peace and good will towards all men; nor with the nature of that spiritual kingdom which he came to establish among men; though he is now crucified under the pretence of disaffection to the Roman government.

42. *Lord, remember me, &c.* It is worthy of remark, that this man appears to have been the first who believed in the intercession of Christ.

43. *To-day shalt thou be with me in paradise* [*Marcion* and the *Manichees* are reported to have left this verse out of their copies of this evangelist. This saying of our Lord is justly considered as a strong proof of the immateriality of the soul; and it is no wonder that those who have embraced the contrary opinion, should endeavour to explain away this meaning. In order to do this, a *coanna* is placed after *εμπροσθεν*, and then our Lord is supposed to have meant, "Thou shalt be with me after the resurrection." I tell thee this, *robber*." I am sorry to find men of great learning and abilities attempting to support this most feeble and worthless criticism. Such support a good cause cannot need; and, in my opinion, even a bad cause must be discredited by it.

In *paradise*. The garden of Eden, mentioned Gen. ii. 8. is also called from the Septuagint, the garden of paradise. The word *ἡδύ, Eden*, signifies *pleasure* and *delight*. Several places were thus called; see Gen. iv. 16. 2 Kings xix. 12. Isa. xxxvii. 12. Ezek. xxvii. 28. and Amos i. 5. and such places probably had this name from their fertility, *pleasant situation*, &c. &c. In this light the Septuagint have viewed Gen. ii. 8. as they render the passage thus: *ἐφ' ἧν τὸν Θεὸν ἡδύων ἐν Ἐδέμ, God planted a paradise in Eden*. Hence the word has been translated into the New Testament; and is used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the gardens of the Hesperides, where the trees bore golden fruit. And the gardens of *Adonis*, a word which is evidently derived from the Hebrew *ἡδύ, Eden*: and hence the origin of sacred groves, gardens, and other enclosures dedicated to purposes of devo-

glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 ¶ And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 † And behold, there was a man named Joseph, a counselor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews, ‡ who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 § And he took it down, and wrapped it in linen, and laid it in a sepulchre: that was hewn in stone, wherein never man before was laid.

54 And that day was † the preparation, and the Sabbath drew on.

55 ¶ And the women also, ‡ which came with him from Galilee, followed after, and † beheld the sepulchre, and how his body was laid.

56 And they returned, and ‡ prepared spices and ointments; and rested the sabbath day, ‡ according to the commandment.

49 P A 58 11. Matt 27:55. Mark 15:40. See John 19:25. v Matt 27:57. Mark 15:43. John 19:38. v Mark 15:43. v Matt 27:58. v Mark 15:46. v Matt 27:52. v Ch. 8:52. v Mark 15:17. v Mark 15:14. v Lev. 29:10.

tion, some comparatively innocent, others impure. The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard, and also the place of the blessed. In the *Kusnuf* of Loghlat, a very celebrated Persian Dictionary, the *جنت الفردوس, Jent al Ferdous*, Garden of Paradise, is said to have been "created by God out of light, and that the prophets and wise men ascended thither."

Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that presence of his Maker, which constituted his supreme happiness. Our Lord's words intimate, that this penitent should be immediately taken to the abode of the spirits of the just, where he should enjoy the presence and approbation of the Most High. In the institutes of *Mém.* chap. 42. economics, Inst. 213. are the following words: "A man habitually pious, whose offences have been expiated, is instantly conveyed, after death, to the higher world, with a radiant form, and a body of ethereal substance." The state of the blessed is certainly what our Lord here means: in what the *locality* of that state consists, we know not. The Jews have a multitude of fables on the subject.

44. *Darkness over all the earth* [See the note on Matt. xxvii. 45. The darkness began at the sixth hour, about our twelve o'clock at noon, and lasted till the ninth hour, which answered to our three o'clock in the afternoon.

45. *The sun was darkened*] See an examination of the accounts of *Phlegon, Thallus, and Dionysius*, on Matt. xxvii. 45.

The rail—was rent] See Matt. xxvii. 51.

46. *Into thy hands I commend my spirit*] *Or, I will commit my spirit—I deposit my soul in thy hands*. Another proof of the immateriality of the soul, and of its *separate* existence when the body is dead.

48. *And all the people*] All were deeply affected except the priests, and those whom they had employed to effect their base purposes. The darkness, earthquake, &c. had brought terror and consternation into every heart. How dreadful is the state of those who, in consequence of their long opposition to the grace and truth of God, are at last given up to a reprobate

50, 51. *Joseph—of Arimathea*] See the notes on Matt. xxvii. 57—60, and those especially on Mark xv. 43.

51. *And the Sabbath drew on*] *Or, the Sabbath was lighting up, εὐφροσυνή, i. e. with the candles which the Jews light just before six in the evening, when the Sabbath commences*. The same word is used for the dawning of the day, Matt. xxviii. 1. *Hakefeld*. The Jews always lighted up candles on the Sabbath: and it was a solemn precept, that "if a man had not bread to eat, he must beg from door to door to get a little oil to set up his Sabbath light." The night of the Sabbath drew on, which the Jews were accustomed to call the light. See *Lightfoot*.

55. *The women also, which came*] These were Mary of Magdala, Joanna, and Mary the mother of James, chap. xxiv. 10. To these three, Mark, in chap. xvi. 1. adds *Salome*, but some think that this was only a surname of one of these Marys.

56. *Prepared spices and ointments*] This was in order to embalm him; which sufficiently proves that they had no hope of his resurrection the third day.

And rested the Sabbath day] For though the Jewish canons allowed all works, necessary for the dead, to be done, even on the Sabbath, such as washing and anointing, provided they moved not a limb of the dead person; yet as the Jews had put Christ to death, under the pretence of his being a malefactor, it would not have been either prudent or safe to appear too forward in the present business: and therefore they rested on the Sabbath.

Certain copies of the *Itala* have some remarkable additions in these concluding verses. The conclusion of the 48th verse in one of them, is read thus: *beating their breasts and their foreheads, and saying, woe to us because of what is done this day, on account of our sins; for the desolation of Jerusalem is at hand*. To ver. 52. another adds, *And when Pilate heard that he was dead, he glorified God, and gave the body to Joseph*. On the circumstances of the crucifixion, see the observations at the end of Matt. xxvii. and consider how heinous sin must be in the sight of God, when it required such a Sacrifice!

CHAPTER XXIV.

The women coming early to the sepulchre on the first day of the week, bringing their spices, and the stone rolled away, and the tomb empty, 1—3. They see a vision of angels, who announce Christ's resurrection, 4—8. The women return, and tell this to the eleven, 9, 10. They believe not, but Peter goes and examines the tomb, 11, 12. Christ, unknown, appears to two of the disciples who were going to Emmaus, and converses with them, 13—29. While they are eating together, he makes himself known, and immediately disappears, 30, 31. They return to Jerusalem, and announce his resurrection to the rest of the disciples, 32—35. Jesus himself appears to them, and gives them the fullest proof of the reality of his resurrection, 36—43. He preaches to them, and gives them the promise of the Holy Spirit, 44—49. He takes them to Bethany, and ascends to heaven in their sight, 50, 51. They worship him, and return to Jerusalem, 52, 53. [A. M. 4023. A. D. 29. An. Olymp. CCII. 1.]

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words.

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of Mark, 11 John 20:2—b Ch. 23:56—c Matt. 28:2. Mark 16:4. Ver. 23. Mark 16:5. John 19:12—d Or, him that is with 3—e Matt. 16:21. 21:21. Mark 8:31 & 9:31. Ch. 9:22.

NOTES.—Verse 1. *Bringing the spices*) To embalm the body of our Lord: but Nicodemus, and Joseph of Arimathea, had done this before the body was laid in the tomb. See John xix. 39, 40. but there was a second embalming found necessary: the first must have been hastily and imperfectly performed; the spices, now brought by the women, were intended to complete the preceding operation.

And certain others with them.] This clause is wanting in BCL two others; *Coptic, Ethiopic, Vulgate*, and in all the *Rala* except two. *Dionysius Alexandrinus*, and *Eusebius*, also omit it. The omission is approved by Mill, Bengel, Wetstein, Griesbach, and others. Bishop Pearce, thinks it should be left out for the following reasons; 1. "They who came to the sepulchre, as is here said, being the same with those who, in chap. xxiii. 55. are called the women which came with him from Galilee, there was no room for Luke (I think) to add as here, and some others came with them; because the words in chap. xxiii. 55. to which these refer, include all that can be supposed to be designed by the words in question. 2. Luke has named no particular woman here, and therefore he could not add, and some others, &c. these words necessarily requiring that the names of the women should have preceded, as is the case in ver. 10. where, when Mary Magdalene, the other Mary, and Joanna, had been named, it is very rightly added, and other women that were with them."

2. *They found the stone rolled away.]* An angel from God had done this before they reached the tomb, Matt. xxviii. 2. On this case we cannot help remarking, that when persons have strong confidence in God, obstacles do not hinder them from undertaking whatever they have reason to believe he requires; and the removal of them they leave to him: and what is the consequence? They go on their way comfortably, and all difficulties vanish before them.

3. *And found not the body of the Lord.]* His holy soul was in Paradise; chap. xxiii. 43. and the evangelist mentions the body particularly, to show, that this only was subject to death. It is, I think, evident enough from these and other words of Luke, that the doctrine of the materiality of the soul made no part of his creed.

5. *Why seek ye the living among the dead?* This was a common form of speech among the Jews, and seems to be applied to those who were foolishly, impertinently, or absurdly employed. As places of burial were unclean, it was not reasonable to suppose that the living should frequent them; or, that if any was missing, he was likely to be found in such places.

7. *Sinful men.]* Or heathens, ἀσέβητοι ἀπαρχαίτων, i. e. the Romans, by whom only he could be put to death; for the Jews themselves acknowledged that this power was now vested in the hands of the Roman governor alone. See John xiii. 15.

8. *They remembered his words.]* Even the simple recollection of the words of Christ, becomes often a source of comfort and support to those who are distressed or tempted; for his words are the words of eternal life.

10. *And Joanna.]* She was the wife of Chuza, Herod's steward. See chap. viii. 3.

12. *Then arose Peter.]* John went with him, and got to the tomb before him. See John xx. 2, 3.

The linen clothes laid by themselves.] Or, the linen clothes only. This was the fine linen which Joseph of Arimathea bought and wrapped the body in; Mark xv. 46. Small as this circumstance may at first view appear, it is, nevertheless, no mean proof of the resurrection of our Lord. Had the body

ther of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together and reasoned, Jesus himself drew near and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 John 22:1—Matthew 25:8. Mark 16:10—k Chapter 8:3—l Mark 16:11. Ver. 25—m John 20:4, 6—n Mark 16:12—o Matthew 15:20. Ver. 26—p John 20:14 & 21:4.

been stolen away, all that was wrapped about it would have been taken away with it; as the delay which must have been occasioned by stripping it, might have led to the detection of the theft, nor would the disciples have run such a risk if they had stolen him, when stripping the body could have answered no end. This circumstance is related still more particularly by John, chap. xx. 5, 6, 7. *Peter seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.* All these circumstances prove that the thing was done leisurely; order and regularity being observed through the whole. Hurry and confusion necessarily mark every act of robbery.

13. *Behold, two of them.]* This long and interesting account is not mentioned by Matthew nor John; and is only glanced at by Mark, chap. xvi. 12, 13. One of these disciples was Cleopas, ver. 18. and the other is supposed by many learned men, both ancient and modern, to have been Luke himself. See the sketch of his life prefixed to these notes. Some of the ancient versions have called the other disciple *Ammaus* and *Emmaus*, reading the verse thus: *Behold two of them, Ammaus and Cleopas, were going in that very day to a village about sixty furlongs distant from Jerusalem.* But the Persian says positively that it was Luke who accompanied Cleopas. See the insertion to section 140 of this Gospel in the Polyglott. Dr. Lightfoot thinks it was Peter, and proves that Cleopas and Alphaeus, were one and the same person.

Threescore furlongs.] Some MSS. say 160 furlongs, but this is a mistake; for Josephus assigns the same distance to this village from Jerusalem as the evangelist does. War. b. vii. c. 6. s. 6. Ἀμναίος ἀπὸ τοῦ ἱερουσολύμων σταδίων ἐξήκοντα. *Ammaus is sixty stadia distant from Jerusalem, about seven English miles and three quarters.* A stadium was about 243 yards, according to Arbutnot.

15. *And reasoned.]* Συζητεῖν, concerning the probability or improbability of Christ's being the Messiah, or of his resurrection from the dead. It was a laudable custom of the Jews, and very common also, to converse about the law in all their journeyings: and now they had especial reason to discourse together, both of the law and the prophets, from the transactions which had recently taken place.

16. *Their eyes were holden.]* It does not appear that there was any thing supernatural here, for the reason why these persons (who were not apostles, see ver. 33) did not see and recollect our Lord, is given by Mark, chap. xvi. 12. who says that Christ appeared to them in another form.

18. *Cleopas.]* The same as Alphaeus, father of the apostle James, Mark iii. 18. and husband of the sister of the virgin. John xix. 25.

Art thou only a stranger?] As if he had said, What has been done in Jerusalem within these few days, has been so public, so awful, and so universally known, that if thou hadst been but a lodger in the city for a single night, I cannot conceive how thou couldst miss hearing of these things: indeed thou appearest to be the only person unacquainted with them.

19. *Which was a prophet.]* ἄνθρωπος προφητῶν, a man prophet, a genuine prophet; but this has been considered as a Hebraism; "for, in Exod. ii. 11, a man prince is simply a prince; and in 1 Sam. xxxi. 3. Men archers mean no more than archers." But my own opinion is, that this word is often used to deepen the signification; so in the above quotation, *Who made thee a man prince*, (i. e. a mighty sovereign), and a judge over us? Exod. ii. 11. And the battle went on against Saul, and the man archers (i. e. the stout or well aiming archers) hit him

15 And the one of them, ¹ whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, ² which was a prophet ³ mighty in deed and word before God and all the people:

20 ⁴ And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted ⁵ that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

q. John 19:28—Matthew 21:11. Chapter 7:16. John 2:2 & 1:19 & 6:14 Acts 2:22—Acts 7:32—Chapter 22:1. John 1:13—Chapter 1:68 & 2:22. Acts 7:6—Matthew 5:8. Mark 16:10. Verse 10. John 2:18—Ver. 12—Acts 15:3. 1 Pet. 1:11—Ver. 15—Gen. 7:1 & 2:15 & 3:4 & 40. 10. Numb. 23:3. Deut. 15:15—1 Pet. 15:9, 10 & 12:11. Isa. 7:14 & 9:6 & 40.

1. SIM. XXXI. 3. So in PALEPPIATES, de Incarnat. c. 38. p. 47. quoted by Kypke, *ἡ ἀνὴρ βασιλεὺς μέγας*, he was a great and eminent king. So *ἀνὸρ πομφήτης*, here signifies, he was a constant prophet, nothing like those false ones by whom the people have been so often deceived; and he has proved the divinity of his mission by his heavenly teaching and astonishing miracles.

Mighty in word Irresistibly eloquent. *Powerful in deed*, working incontrovertible miracles. See Kypke in loco.

21—24. Cleopas paints the real state of his own mind in these verses. In his relation there is scarcely any thing well connected; important points are referred to, and not explained, though he considered the person to whom he spoke as entirely unacquainted with these transactions: his own hopes and fears he cannot help mixing with the narration, and throwing over the whole that confusion that dwelt in his own heart. The narration is not at all in Luke's style, but as it is probable he was the other disciple who was present, and had heard the words of Cleopas, he gave them in that simple, natural, artless manner, in which they were spoken. Had the account been forged, those simple, natural touches would not have appeared.

To-day is the third day Our Lord had often said that he would rise again the third day; and though Alpheus had little hope of this resurrection, yet he could not help recollecting the words he had heard, (especially as they seemed to be confirmed by the relation of the women, ver. 22—24.)

25. *O fools and slow of heart to believe* Inconsiderate men, justly termed such, because they had not properly attended to the description given of the Messiah by the prophets, nor to his teaching and miracles, as proofs that *his name* was the person they described.

Slow of heart—*backward*, not easy to be persuaded of the truth, always giving way to doubtfulness and distrust. This very imperfection in them, is a strong evidence of the truth of the doctrine which they afterward believed, and proclaimed to the world. Had they not had the fullest assurance of these things, they never would have credited them: and it is no small honour to the new covenant Scriptures, that such persons were chosen, first, to believe them, secondly, to proclaim them in the world, and thirdly, to die on the evidence of those truths, the blessed influence of which they felt in their own hearts, and fully exemplified in their lives.

26. *Ought not Christ to have suffered* Οὐκ εἴη τὰδε τοῦ ΝΑΖΑΡΕΤ, Was it not necessary that Christ should suffer. This was the way in which sin must be expiated, and without this, no soul could have been saved. The suffering Messiah is he alone by whom Israel and the world can be saved.

27. *Beginning at Moses, &c.* What a sermon this must have been, where all the prophecies relative to the incarnation, birth, teaching, miracles, sufferings, death, and resurrection of the blessed Jesus, were all adduced, illustrated, and applied to himself, by an appeal to the well-known facts which had taken place during his life! We are almost irresistibly impelled to exclaim, What a pity this discourse had not been preserved! No wonder their hearts burned within them, while hearing such a sermon, from such a preacher. The law and the prophets had all borne testimony, either directly or indirectly, to Christ: and we may naturally suppose, that these prophecies and references were those which our Lord at this time explained and applied to himself. See ver. 32.

28. *He made as though he would have gone further* That is, he was going on, as though he intended to go further; and so he doubtless would, had they not earnestly pressed him to lodge with them. His preaching had made a deep impression upon their hearts, ver. 32, and now they feel it their greatest privilege to entertain the preacher.

This is a constant effect of the doctrine of Christ; wherever it is felt, the Author of it the ever-blessed Jesus, is earnestly

27 ⁷ And beginning at ⁸ Moses and ⁹ all the prophets, he expounded unto them in all the Scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But ¹⁰ they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, ¹¹ he took bread and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and ¹² hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¹³ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

19, 11 & 50 & 60. Jer. 23:5 & 73:14, 15. Ezek. 34:23 & 37:25. Dan. 9:24. Mat. 7:28. Gen. 19:3. 1 & 2. See on John 1:45—See John 32:28 & 12:7. Mark 6:48—2. See Luke 24:30. John 8:29—1 Cor. 15:5—g. Mark 16:11. John 20:12

entrusted to dwell in the heart; and he who preaches it, is amply provided with the necessities of life by those who have received his testimony.

29. *For it is toward evening* And consequently both inconvenient and unsafe to proceed to another village. Reader! it is probably the *ere* of thy life, whether thou be *old or young*: thy day may have *already declined*, and there is, possibly, but a *step* between thee and the eternal world! Hath the Lord Jesus taught thee by his *word* and *Spirit* to believe in him that thou mightest be saved? Is he come into thy heart? Hast thou the *witness* of his *Spirit* that thy *sin* is blotted out through his blood? Rom. viii. 16. Gal. iv. 6. 1 John v. 10, 11, 12. If thou have not, get thee to God right humbly. Jesus is about to pass by, perhaps for ever! O constrain him by earnest faith and prayer to enter into thy soul, and lodge with thee! May God open thine eyes! may he stir up and inflame thine heart!

And he went in And so he will to thee, thou penitent soul! therefore take courage, and be not faithless but believing.

30. *He took bread* This was the office of the master and father of a family; and this was our Lord's usual custom among his disciples. Those whom Christ lodges with, he feeds, and feeds too with bread that himself hath blessed, and this feeding not only strengthens, but also enlightens the soul.

31. *Their eyes were opened* But we are not to imagine that he administered the holy eucharist at this time; there is not the most distant evidence of this. It was a mere family meal, and ended before it was well begun.

They knew him His acting as father of the family, in taking, blessing, and distributing the bread among them, caused them to recollect those lips which they had often heard speak, and those hands by which they had often been fed. Perhaps he also threw off the disguise which he had before assumed; and now appeared in his own person.

He vanished out of their sight Probably during their surprise, he took the opportunity of withdrawing from the place; leaving them to reflect and meditate on what they had heard and seen.

32. *Did not our heart burn within us* His word was in our hearts as a burning fire, Jer. xx. 9. Our hearts waxed hot within us, and while we were musing the fire burned, Psal. xxxix.

3. In some such way as this the words of the disciples may be understood: but there is a very remarkable reading here in the Codex Bezae; instead of *καίτοι*, burned, it has *κεκαίμενοι*, *vailed*, and one of the Itala, has, *fuit excecatus, was blinded*. Was not our heart vailed, (blinded,) when he conversed with us on the way, and while he unfolded the Scriptures to us, seeing we did not know him?

34. *Saying, The Lord is risen indeed* The meaning here is, that these two disciples found the apostles, and those who were with them, unanimously testifying that Christ had risen from the dead. It is not to the two disciples to whom we are to refer the word *ἡγώρας*, saying; but to the body of the disciples. See the note on Mark xvi. 12.

35. *And they* The two disciples who were just come from Emmaus, related what had happened to them on the way, going to Emmaus, and how he had been known unto them in the breaking of bread, while supping together at the above village. See on ver. 31.

36. *And as they thus spake* While the two disciples who were going to Emmaus were conversing about Christ, he joined himself to their company. Now while they and the apostles are confirming each other in their belief of his resurrection, Jesus comes in, to remove every doubt, and to give them the fullest evidence of it. And it is ever true, that wherever two or three are gathered together in his name, he is in the midst of them.

Peace be unto you The usual salutation among the Jews. May you prosper in body and soul, and enjoy every heavenly and earthly good! See the notes on Matt. v. 9. x. 12.

37 But they were terrified and affrighted, and supposed that they had seen ^h a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself : i handle me, and see ; for a spirit hath not flesh and bones as ye see me have.

40 And when he had thus spoken, he showed them *his* hands
and *his* feet.

41 And while they yet believed not ^k for joy, and wondered, he said unto them, ^l Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 ^m And he took *it*, and did eat before them.
44 And he said unto them, ⁿ These *are* the words which I

spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

h Mark 6. 49 —i John 20. 27, 27.—k Gen. 45. 26.—l John 21. 5.—m Acts 10. 41.—
n Matt 16. 21 & 17. 22 & 20. 18. Mark 8. 31. Ch. 9. 22 & 18. 31. Ver. 6.—o Acts 16 14.—
p Ver. 26. Psa. 22. Isa. 50. 6 & 53. 2, &c. Acts 17. 3.—q Dan. 9. 24. Acts 13. 38,
46. 1 John 2. 12.

37. And *supposed that they had seen a spirit!* But if there be no such thing as a *disembodied spirit*, would not our Lord have shown them their error? Instead of this, he confirms them in their opinion, by saying, *A spirit hath not flesh and bones as ye see me have*, ver. 39. therefore he says, *handle me and see me*. They probably imagined that it was the *soul* only, of our blessed Lord which they saw; but they were soon fully convinced of the identity of his person, and the reality of his resurrection: for, 1. *They saw his body*. 2. *They heard him speak*. 3. *They saw him eat*. 4. *They saw him eat a piece of broiled fish and honeycomb*, which they gave him. In these things it was impossible for them to have been deceived.

41. *They—believed not for joy*] They were so overcome with the joy of his resurrection, that they did not for some time, properly receive the evidence that was before them—as we phrase it, *they thought the news too good to be true*.

44. *The law—the prophets—the psalms*) This was the Jewish division of the whole Old Covenant. The Law contained the five books of Moses; the PROPHETS, the Jews divided into *former and latter*; they were, according to Josephus, *thirteen*.¹ "THE PSALMS included not only the book still so named, but also three other books, Proverbs, Job, and Canticles. These three," says the above author, "contain hymns to God, and rules for the conduct of the individual." (App. 2, p. 10.) This account is imperfect; the common Jewish division of the writings of the Old Covenant is the following, and indeed seems to be the same to which our Lord alludes,²

I. The LAW תורה, *thorah*, including *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*.

II. THE PROPHETS, נביאים *nabiamim*, or teachers, including *Joshua*, *Judges*, the two books of *Samuel*, and the two books of *Kings*, (these were termed the *former prophets*) *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zachariah*, and *Malachi*: these were termed the *latter prophets*.

III. THE HAGIOGRAPHIA, (*holy writings*) **הַכְּתוּבִים** *kethubim*, which comprehended the *Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah*, and the two books of *Chronicles*. The Jews made anciently only twenty-two books of the whole, to bring them to the number of the letters in the Hebrew alphabet: and this they did by joining *Ruth* to *Judges*, making the *two books of Samuel* only one; and so of *Kings* and *Chronicles*; joining the *Lamentations* to *Jeremiah*, and making the *twelve minor prophets* only one book.

45. Then opened he their understanding; *And* they began to understand. They had a measure of light before, that they discerned the Scriptures to be the *true word* of God, and to speak of the Messiah; but they had not light sufficient to enable them to *apply* these Scriptures to their Lord and Master; but now, by the influence of Christ, they see, not only the *prophecies* which pointed out the Messiah, but also the *Messiah* who was pointed out by these *prophecies*. The book of God may be received in general as a divine revelation, but the proper *meaning, reference, and application* of the Scriptures can only be discerned by the light of Christ. Even the *very plain word of God* is a dead letter to those who are not enlightened by the grace of Christ: and why? because this word speaks of *spiritual and heavenly things*; and the carnal mind of man cannot discern them. They who receive not this inward teaching, continue *dark and dead* while they live.

47. *Repentance*] See its nature fully explained in the notes on Matt. iii. 1.

Remission of sins] Ἀφεσις ἀμαρτιῶν, the *taking away*—*removal of sins*, in general—every thing that relates to the *destruction of the power*, the *pardoning of the guilt*, and the *purification of the heart* from the very nature of sin.

Should be preached in his name] See the office of a proclaimer, herald, or preacher, explained in the note on Matt. ii. 1. and particularly at the end of that chapter.

In his name—On his authority, and in virtue of the atonement made by him: for on what other ground could the inhabitants of the earth expect *remission of sins*!

Among all nations] Because God wills the salvation of

45 Then ° opened he their understanding, that they might understand the Scriptures,

46 And said unto them, ^p Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

47 And that repentance and ^q remission of sins should be preached in his name^r among all nations, beginning at Jerusalem.

49 ^π And, behold, I send the promise of my Father upon

45 And, behold, I send the promise of my Father upon
you : but tarry ye in the city of Jerusalem, until ye be endued
with power from on high.

50 ¶ And he led them out ^u as far as to Bethany, and he lifted up his hands, and blessed them.

51 * And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 w And they worshipped him, and returned to Jerusalem with great joy :

53 And were continually ^x in the temple praising and blessing God. Amen.

r Gen. 12.3. Psa. 22.27. Isa. 49.6, 22. Jer. 31.34. Hos. 2.23. Mic. 4.2. Mal. 1.11.—

1. Gen. 12.3. 18a.22.7. 18a.45.6,22. 34.31.34. 40.2.23. Mic.4.2. Matt.1.11.—
John 15.27. Acts 1.8, 22, & 23.2. 3.15.—t Isa 44.3. Joel 2.28. John 14.16,26, & 15.
26, & 16.7. Acts 1.4, & 2.1, &c.—u Acts 1.12—v 2 Kings 2.11. Mark 16.19. John 20.
17. Acts 1.9. Ephes. 4.3.—w Matt.28.9, 17.—x Acts 2.46, & 5.42.

ALL; and Jesus Christ by his grace has tasted death for EVERY man. Heb. ii. 9.

Beginning at Jerusalem] Making the first overtures of mercy to my murderers! If then the sinners of Jerusalem might repent, believe, and be saved; none, on this side hell, need despair.

43. *Ye are witnesses of these things.* He gave them a full commission to proclaim these glad tidings of peace and salvation to a lost world. The disciples were *witnesses* not only that Christ had *suffered and rose again* from the dead; but also that he *opens the understanding* by the inspiration of this Spirit, that he gives *repentance*, that he *pardons sin*, and *unifies* from all *unrighteousness*, and that he is not *willing* that any should perish, but that all should come unto the *knowledge of the truth* and be *saved*. And these are the things of which their successors in the Gospel ministry must bear witness. As far as a man adds to or omits from that which God has thus revealed, God will bless his laborer in the salvation of those who hear him. But no man can with any propriety bear witness of that grace that *saves the soul*, whose own soul is *not saved* by that *grace*.

49. *The promise of my Father*] That is, the *Holy Ghost*, promised, John xv. 26. See Acts i. 4. ii. 33.

[promised, John xv. 26. See Acts i. 4-11. 33.]
Until ye be endued with power] The energy of the Holy Ghost was to be communicated to them for *three* particular purposes. 1. That he might be in them, a *sanctifying comforter*, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them.

2. That their *preaching* might be accompanied by his demonstration and power to the hearts of their hearers, so that they might believe and be saved.

3. That they might be able to *work miracles*, to confirm their pretensions to a divine mission; and to establish the truth of the doctrines they preached.

50. *He led them out as far as to Bethany*] The difficulties in this verse, when collated with the accounts given by the other evangelists, are thus reconciled by Dr. *Lightfoot*.

“1. This very evangelist (Acts i. 12.) tells us, that when the disciples came back from the place where our Lord had ascended, they returned from mount Olivet, distant from Jerusalem a Sabbath day's journey. But now the town of Bethany was about fifteen furlongs from Jerusalem, John xi. 8. and that is double a Sabbath day's journey.

“1. *Josephus* tells us, that Mount *Olivet* was but five furlongs from the city, and a Sabbath day's journey was seven furlongs and a half. *Antiq. lib. 20. cap. 6.* About that time there came to Jerusalem a certain Egyptian, pretending himself a prophet, and persuading the people that they should go out with him to the mount of *Olives*. ‘Ο καὶ τὴν πόλιν ἔκλυεν κειμένην, ἀπέχει ὁράδια τέτταρ· which being situated on the front of the city, is distant five furlongs. These things are all true; 1. That the mount of *Olives* lay but five furlongs distant from Jerusalem. 2. That the town of *Bethany* was distant five furlongs. 3. That the disciples were brought by Christ to that place, and that when they returned from the mount of *Olives*, they travelled more than five furlongs. And Returning from *Bethany* they travelled but a Sabbath day's journey. All which may be easily reconciled, if we would observe; that the first space from the city was called *Bethphage*, which I have cleared elsewhere from Talmudic authors, the evangelist's themselves also confirming it. That part of the mount was known by that name to the length of about a Sabbath day's journey, till it came to that part which was called *Bethany*. For there was a *Bethany*, a tract of the mount, and the town of *Bethany*. The town was distant from the town of *Bethphage* five furlongs, it is above the town of *Bethphage* about a Sabbath day's journey; but the first border of this tract which also bore the name of *Bethany* was distant but one mile, or a single Sabbath day's journey.

"Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of mount *Olivet*, which was called *Bethany*, and was distant from the city a Sabbath day's journey. And so far from the city itself did that tract extend itself which was called *Bethphage*: and when he was come to that place where the boys of *Bethanaze* and *Be-*

thany met and touched one another, he then ascended; in that very place where he got upon the ass when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith, that mount Olivet was but five furlongs from the city, he means the first brink and border of it. But our evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from Bethpage.

Between the appearance of Christ to his apostles, mentioned in ver. 36, &c. almost all the forty days had passed, before he led them out to Bethany. They went by his order into Galilee, Matt. xxvi. 32. xxviii. 10. Mark xiv. 28. xvi. 7. and there he appeared to them, as is mentioned by Matthew, chap. xxviii. 16, &c. and more particularly by John, chap. xxi. 1, &c. See **LIFTED UP HIS HANDS**.

Lifted up his hands] Probably to lay them on their heads, for this was the ordinary way in which the paternal blessing was conveyed. See Gen. xlviii. 8—20.

51. *Carried up into heaven.*] *Ανεβη*—into that heaven from which he had descended, John i. 18. iii. 13. This was forty days after his resurrection, Acts i. 3. during which time he had given the most convincing proofs of that resurrection, not only to the apostles, but to many others:—to upwards of five hundred at one time, 1 Cor. xv. 6.

As in his life they had seen the way to the kingdom, and in his death the price of the kingdom, so in his ascension they had the fullest proof of the immortality of the soul, the resurrection of the human body, and of his continual intercession at the right hand of God.

There are some remarkable circumstances relative to this ascension, mentioned in Acts i. 4—12.

52. *They worshipped him*] Let it be observed that this worship was not given by way of civil respect, for it was after he was parted from them, and carried back into heaven, that they offered it to him: but acts of civil respect were always performed in the presence of the person. They adored him as their God, and were certainly too much enlightened to be capable of any species of idolatry.

Returned to Jerusalem with great joy] Having the fullest proof that Jesus was the promised Messiah; and that they had a full commission to preach repentance and remission of sins to mankind; and that they should be divinely qualified for this great work by receiving the promise of the Father, ver. 49.

53. *Were continually in the temple.*] Especially till the day of Pentecost came, when they received the promise, mentioned ver. 40.

Raising and blessing God.] Magnifying his mercy, and speaking good of his name. Thus the days of their mourning were ended; and they began that life upon earth in which they still live in the kingdom of God. May the God of infinite love give the reader the same portion in time and in eternity! through the same glorious and ever-blessed Jesus. Amen and Amen.

There are various subscriptions to this book in the MSS. and Versions. The following are the principal.

Through the assistance of the Most High God, the Gospel of St. Luke the physician, the proclaimer of eternal life, is finished. ARAB. *The most holy Gospel of Luke the Evangelist, is completed.* SYR. *The end of the holy Gospel according to Luke—written in Greek—published in Alexandria the great,—in Troas, in Rome, in the confines of Achaia and Bactria, in Bithynia,—in Macedonia,—in the Illyric (or Illyrian) character, fifteen years after the ascension of Christ.*

It is likely the word *Amen*, was added by the church, on the reading of this book; but there is no evidence that it was affixed by the evangelist. It is omitted by some of the best MSS. and versions.

It is evident, that at the conclusion of this Gospel, St. Luke passes very rapidly over a number of interesting circumstances related by the other evangelists, and particularly by St. John concerning the last forty days of our Lord's sojourning on earth; but to compensate for this, he has mentioned a variety of important particulars which the others have passed by, as a list of which I think it necessary to give. It seems as if the providence of God had designed that none of these evangelists should stand alone; mode of narration. They tellence, and each his own style general and each most point are all witnesses to the truth of the Gospel history. In each there edly to every great fact of

is something new; and no serious reader ever finds, that the perusal of any one supersedes the necessity of carefully consulting and reading the others. The same facts and doctrines are exhibited by all in different points of view, which renders them both impressive and interesting; and this one circumstance serves to fix the narrative more firmly in the memory. We should have had slighter impressions from the Gospel history, had we not had the narrative at four different hands. This variety is of great service to the church of God, and has contributed very much to diffuse the knowledge of the facts and doctrines contained in this history. Parallel passages have been carefully studied, and the different shades of meaning accurately marked out: and the consequence has been what the wisdom of God designed, the fuller edification of the faithful. It is not the business of a commentator to point out beauties in the composition of the sacred text.—Many might be selected from the evangelists in general, and not a few from Luke, who not only tells a true story, but tells it well; especially when he has occasion to connect the different parts of the narration with observations of his own. But this is his least praise; from his own account we learn, that he took the utmost pains to get the most accurate and circumstantial information relative to the facts he was to relate; see the note on chap. i. ver. 3. While, therefore, he thus diligently and conscientiously sought for truth, the unerring spirit of God led him into all truth. Even he who expected the revelation of the Almighty, and to be inspired by the Holy Spirit, that he might correctly, forcibly, and successfully proclaim the truth and righteousness of his Maker, must stand upon his watch, and set himself upon his tower, and watch to see what God would speak in him, Hab. ii. 1. In a similar spirit we may expect the fruits of these revelations. He who carefully and conscientiously uses the means, may expect the accomplishment of the end.

I cannot close these observations with a more profitable word than what is contained in that truly apostolic and sublime prayer for the second Sunday in Advent: and may he who reads it weigh every word in the spirit of faith and devotion. "Blessed God! who has caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ!"

Note to him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever! Amen.

Facts and circumstances related at large by St. Luke, which are either not mentioned at all, or but very transiently, by the other Evangelists.

The conception of Elizabeth, chap. i. 5—25. The salutation of Mary, ibid. 25—35. Mary's visit to Elizabeth, ibid. 35—56. The birth of John the Baptist, ibid. 57—79. The decree of Caesar Augustus, chap. ii. 1—5. Appearance of the angel to the shepherds, ibid. 8—21. The circumcision of Christ, ibid. 21. The presentation of Christ in the temple, ibid. 22—38. Dispute with the doctors when twelve years of age, ibid. 40—52. Chronological dates at the commencement of our Lord's ministry, chap. iii. 1, 2. Success of the preaching of John the Baptist, ibid. 10—15. Christ's preaching and miraculous power at Nazareth, chap. iv. 15—30. Remarkable particulars in the call of Simon, Andrew, James, and John, chap. i. 1—10. The calamities that fell on the Jews, chap. xiii. 1—9. Mission of the seventy disciples, chap. x. 1—16. The return of the seventy disciples, with an account of their success, ibid. 17—21. Story of the good Samaritan, ibid. 25—37. Cure of the woman who had been diseased eighteen years, chap. iv. 10—20. The question asked, Are there few that shall be saved? ibid. 22, 23. Curing of the man with the withered arm, chap. xiv. 1—24. Difficulties attending the profession of Christianity, and the necessity of being carefully premeditated, ibid. 25—35. Parable of the lost sheep, and 32. Parable of the unjust steward, chap. xvi. 1—18. Parable of the fig tree, chap. xvi. 19—21. Various instructions to his disciples, chap. xvi. 1—10. The refusal of the Samaritans to receive him into their city, chap. x. 52—56. xvi. 11. The cleansing of the ten lepers, chap. xv. 12—17. The Pharisees ask when the kingdom of God should come, our Lord's answer, ibid. 20—23. The Pharisee and the publican, chap. xvi. 1—14. Account of the domestic avocations of Martha and Mary, chap. x. 38—42. The account of the domestic avocations of Martha and Mary, chap. x. 38—42. The parable of the nobleman that went to obtain a kingdom, ibid. 11—28. Pilate sends Jesus to Herod, chap. xxi. 6—16. Account of the women that deplored our Lord's sufferings, ibid. 27—32. Remarkable particulars concerning the two disciples going to Emmaus, chap. x. 13—35. Remarkable circumstances concerning his appearance to the eleven, after his resurrection, ibid. 37—49.

LONDON, Feb. 26, 1813.

PREFACE TO ST. JOHN.

of this Gospel, was the son of a fisherman, John, the son and his mother's name was Salome. Commanded Zeb. ii. 56. with Mark xv. 40. and xvi. 1. His father probably of Bethsaida, and with his sons James and Zebedee, followed his occupation on the sea of Galilee. The two sons two brothers to the apostles, related Matt. iv. 22. Mark i. 19, 20. Luke v. 1—10. John is generally supposed to have been about 25 years of age, when he began to follow our Lord.

Theophylact makes him one of the relatives of our Lord, and gives his genealogy thus: "Joseph, the husband of the blessed Mary, had seven children by a former wife; four sons, and three daughters, Martha, perhaps, says Dr. Lardner,

(it should be Mary,) Esther, and Salome, whose son John was; his nephew." If this relationship did exist, it may have been, at least in part, the reason of several things mentioned in the places in the kingdom of Christ; John's being the beloved disciple and friend of Jesus, and being admitted to some freedoms denied to the rest; and possibly performing some offices about the person of his Master; and finally, our Lord's committing to him the care of his mother, as long as she should survive him. In a MS. of the Greek Testament, in the Imperial Library of Vienna, numbered 34 in Lambecius's Catalogue, there is a marginal note which agrees pretty much with the

What the *design* of St. John was in writing this Gospel, has divided and perplexed many critics and learned divines. Some suppose that it was to refute the errors taught by one *Cerinthus*, who rose up at that time, and asserted that Jesus was not born of a *virgin*, but was the real son of Joseph and Mary; that at his baptism, the *Christ*, what we term the *divine nature*, descended into him, in the form of a dove, by whose influence he worked all his miracles; and that when he was about to suffer, this *Christ*, or divine nature, departed from him, and left the man *Jesus* to suffer death. See *Irenæus*, *advers. Hæreses*.

Others suppose he wrote with the prime design of confuting the heresy of the *Gnostics*, a class of mongrels, who derived their existence from *Simon Magus*, and who formed their system out of *Heathenism*, *Judaism*, and *Christianity*; and whose peculiar, involved, and obscure opinions, cannot be all introduced in this place. It is enough to know, that concerning the *person of our Lord*, they held opinions similar to those of *Cerinthus*; and that they arrogated to themselves the highest degrees of *knowledge* and *spirituality*. They supposed that the Supreme Being had all things and beings included in a certain *semital* manner, in himself; and that out of him they were produced. From *God*, or *Bythos*, the infinite *Abyss*, they derived a multitude of subaltern governors, called *Æons*; whom they divided into several classes, among which we may distinguish the following nine. 1. *Πατήρ*, *Father*; 2. *Χρῆς*, *Grace*; 3. *Μονογενὴς*, *First-begotten*; 4. *Ἀληθεία*, *Truth*; 5. *Λόγος*, *Word*; 6. *Φῶς*, *Light*; 7. *Ζωὴ*, *Life*; 8. *Ἀνθρώπος*, *Man*; and 9. *Εκκλησία*, *Church*; all these merging in what they termed *Πληροπεία*, *Fullness*, or *complete round of being and blessings*; terms which are of frequent occurrence in John's Gospel, and which some think he has introduced to fix their proper sense, and to rescue them from being abused by the Gnostics. But this is not very likely, as the Gnostics themselves appealed to St. John's Gospel for a confirmation of their peculiar opinions, because of his frequent use of the above terms. These sentiments, therefore, do not appear to be tenable.

Professor *Michaelis* has espoused the opinion, that it was written against the Gnostics and Sabians, and has advanced several arguments in its favour; the chief of which are the following.

"The plan which St. John adopted to confute the tenets of the Gnostics and the Sabians, was first to deliver a set of aphorisms, as counterpositions to these tenets; and then to relate such speeches and miracles of Christ as confirmed the truth of what he had advanced. We must not suppose that the confutation of the Gnostic and Sabian errors is confined to the fourteen first verses of St. John's Gospel; for, in the first place, it is evident that many of Christ's speeches, which occur in the following part of the Gospel, were selected by the evangelist with the view of proving the positions laid down in these fourteen verses; and secondly, the positions themselves are not proofs, but merely declarations made by the evangelist. It is true, that for us Christians, who acknowledge the divine authority of St. John, his bare word is sufficient; but as the apostle had to combat with adversaries, who made no such acknowledgement, the only method of convincing them, was to support his assertion by the authority of Christ himself.

"Some of the Gnostics placed the 'WORD' above all the other *Æons*, and next to the Supreme Being; but Cerinthus placed the 'Only-Begotten' first, and then the 'WORD.' Now St. John lays down the following positions.

"1. *The Word and the Only-begotten are not different, but the same person*, chap. i. 14. 'We beheld his glory, as of the only-begotten of the Father.' This is a strong position against the Gnostics, who usually ascribed all the divine qualities to the *Only-Begotten*. The proofs of this position are, the tes-

timony of John the Baptist, chap. i. 18, 34. iii. 35, 36, the converse of Christ with Nicodemus, chap. iii. 16, 18, in which Christ calls himself the *only-begotten Son*, the speech delivered by Christ to the Jews, chap. v. 17, 47, and other passages, in which he calls God his Father.

"2. *He who was never made, but existed from the beginning*, chap. i. 1. The Gnostics granted that the Word existed before the creation; but they did not admit that the Word existed from all eternity. The Supreme Being, according to their tenets, and according to Cerinthus, the only-begotten Son likewise, as also the matter from which the world was formed, were prior in existence to the Word. This notion is contradicted by St. John, who asserts that the Word existed from all eternity. As a proof of this position may be alleged perhaps what Christ says, chap. viii. 58.

"3. *The Word was in the beginning with God*, chap. i. 1, 2. The Gnostics must have maintained a contrary doctrine, or St. John, in confuting their tenets, would not have thought it necessary to advance this position, since God is omnipresent, and therefore all things are present with him.

"4. *The Word was God*, chap. i. 1. The expression GOD must be here taken in its *highest sense*, or this position will contain nothing contrary to the doctrine of the Gnostics. For they admitted that the Word was an *Æon*, and therefore a deity in the *lower sense* of the word. The proofs of this position are contained in the 5th, 10th (ver. 33) and 14th (ver. 7, 11) chapters.

"5. *The Word was the creator of all things*, chap. i. 3, 10. This is one of St. John's principal positions against the Gnostics, who asserted that the world was made by a malevolent being. The assertion that the Word was the Creator of the world, is equivalent to the assertion that he was GOD, in the *highest possible sense*. In whatever form or manner we may think of God, the notion of Creator is inseparable from the notion of Supreme Being. We argue from the creation to the Creator; and this very argument is one proof of the existence of God.

"6. *In the word was life*, chap. i. 4. The Gnostics, who considered the different attributes or operations of the Almighty not so many separate energies, but as so many separate persons; considered *Life* as a distinct *Æon* from the Word. Without this *Æon*, the world, they said, would be in a state of torpor; and hence they called it not only *Life*, but the *Mother of the living*; from this *Æon* therefore might be expected the resurrection of the dead and eternal life. The proofs of this position are in chap. iii. 15, 21, the whole of the sixth, and the greatest part of the eighth chapter, as also chap. xiv. 6, 9, 19. But no part of St. John's Gospel is a more complete proof of this position, than his full and circumstantial account of the resurrection of Lazarus, which the other evangelists had omitted."—See more in Michaelis's introduction to the New Testament. And for a general account of the Logos, see chap. i. at the end.

Though it is likely that the Gnostics held all these strange doctrines, and that many parts in John's Gospel may be successfully quoted against them, yet I must own I think the evangelist had a more general end in view than the confutation of their heresies. It is more likely that he wrote for two express purposes of giving the *Jews*, his countrymen, proper notions of the Messiah and his kingdom; and to prove that *Jesus*, who had lately appeared among them, was this *Christ*. His own words sufficiently inform us of his motive, *object*, and *design*, in writing this Gospel. These things are written that ye might believe that *Jesus is the Christ*, the Son of God; and that believing, ye might have life through his name, chap. xx. 31. This is a design as noble as it is simple; and every way highly becoming the wisdom and goodness of God.

THE GOSPEL ACCORDING TO ST. JOHN.

[For Chronological Eras, see at the end of the Acts.]

CHAPTER I.

The eternity of the Divine Logos or Word of God, the dispenser of light and life, 1—5. The mission of John the Baptist, 6—13. The incarnation of the Logos or Word of God, 14. John's testimony concerning the Logos, 15—18. The priests and Levites question him concerning his mission and his baptism, 19—22. His answer, 23—28. His further testimony on seeing Christ, 29—34. He points him out to two of his disciples, who thereupon follow Jesus, 35—37. Christ's address to them, 38, 39. Andrew invites his brother, Simon Peter; Christ's address to him, 40—42. Christ calls Philip, and Philip invites Nathaniel, 43—46. Christ's character of Nathaniel, 47. A remarkable conversation between him and this disciple, 48—51. [Ante Orb. cond. to A. M. 1050. A. D. 26. An. Olymp. 637. 2.]

In the beginning ^a was the Word, and the Word was with ^b God, ^c and the Word was God.

² The same was in the beginning with God.

^a Prov. 8, 22, 23, Gen. Col. 1, 17. 1 John 1, 1. Rev. 1, 2. & 13, 12—13. Prov. 8, 30. Ch. 17, 5. 1 John 1, 2—6. Phil. 2, 6. 1 John 5, 7. & 1 Gen. 1, 1.

NOTES.—John's introduction is from verse 1. to v. 18, inclusive. Some harmonists suppose it to end with v. 11; but from the connexion of the whole, ver. 18 appears to be its natural close, as it contains a reason why the *Logos* or *Word* was made flesh. Verse 15, refers to ver. 6, 7, and 8, and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Christ's pre-eminence.

³ All things were made by him; and without him was not any thing made that was made.

⁴ In him was life; and ⁵ the life was the light of men.

^a Ps. 24, Col. 1, 16. Ver. 11. Phil. 2, 9. Heb. 1, 2. Rev. 4, 11. Chapter 5, 35. 1 John 1, 9. Ch. 1, 9 & 2, 9 & 12, 35, 36.

Ver. 16 and 17 have a plain reference to ver. 11. See Bp. Newcome.

¹ *In the beginning* That is, before any thing was formed, ere God began the great work of creation. This is the meaning of the word in Gen. 1, 1. to which the evangelist evidently alludes. This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was no part of the creation,

us, (and * we beheld his glory, the glory as of the only-begotten of the Father,) * full of grace and truth.

15 * We John bare witness of him, * and cried, saying, This was he of whom I spake, * He that cometh after me is preferred before me: * for he was before me.

16 And of his * fulness have all we received, and grace for grace.

John 40, 5 Matt. 17, 2. Ch. 2.11 & 11. 40. 2 Pet. 1.17—y Col. 1.19 & 2.9.—w Ver. 32. Ch. 3.32 & 5.33.—* A.M. 40.9. A. D. 26.—x Matt. 3.11. Mark 1.7. Luke 3.16. Ver. 27.30. Ch. 3.31.—y Ch. 8.55. Col. 1.17—z Ch. 3.34. Ephes. 1.6, 7, 8.

was a teacher come from God: but they did not choose to acknowledge him as such. Men love the world, and this love hinders them from knowing him who made it, though he made it only to make himself known. Christ, by whom all things were made, ver. 3, and by whom all things are continually supported, Col. i. 16, 17. Heb. i. 3. has way every where, is continually manifesting himself by his providence, and by his grace, and yet the foolish heart of man regardeth it not! See the reason, ch. iii. 19.

11. *He came unto his own* Τα ἴδια—to those of his own family, city, country; and his own people—οἱ ἰδιόι—his own citizens, brethren, subjects.

The Septuagint, Josephus, and Arrian, use these words, τα ἴδια, and οἱ ἰδιόι, in the different senses given them above. Received him not.] Would not acknowledge him as the Messiah, nor believe in him for salvation.

How very similar to this are the words of *Creeshma*, (an incarnation of the Supreme Being, according to the theology of the ancient Hindoos.) Addressing one of his disciples, he says: "The foolish, being unacquainted with my supreme and divine nature, as Lord of all things, despise me in this human form; trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; whilst men of great minds, trusting to their divine nature, discover that I am before all things, and incorruptible, and serve me with their hearts undiverted by other beings." See Bhagvat Geeta, p. 79.

To receive Christ, is to acknowledge him as the promised Messiah; to believe in him as the victim that bears away the sin of the world; to obey his Gospel, and to become a partaker of his holiness; without which, no man, on the gospel plan, can ever see God.

12. *Gave he power* Εξουσίαν, privilege, honour, dignity, or right. He who is made a child of God, enjoys the greatest privilege which the Divine Being can confer on this side eternity. Those who accept Jesus Christ, as he is offered to them in the Gospel, have, through his blood, a right to this sonship; for by that sacrifice this blessing was purchased; and the fullest promises of God confirm it to all who believe. And those who are engrained in the heavenly family, have the highest honour and dignity, to which it is possible for a human soul to arrive.

What an astonishing thought is this! the sinner, who was an heir to all God's curses, has, through the sacrifice of Jesus, a claim on the mercy of the Most High, and a right to be saved! Even justice itself, on the ground of its own holy and eternal nature, gives salvation to the vilest who take refuge in this atonement; for justice has nothing to grant, or heaven to give, which the blood of the Son of God has not merited.

13. *Which were born, not of blood* Who were regenerated, οὐκ ἐξ αἱμάτων, not of bloods—the union of father and mother, or of a distinguished or illustrious ancestry; for the Hebrew language makes use of the plural, to point out the dignity or excellence of a thing; and probably by this the evangelist intended to show his countrymen, that having Abraham and Sarah for their parents, would not entitle them to the blessings of the New Covenant; as no man could lay claim to them, but in consequence of being born of God: therefore, neither the will of the flesh—any thing that the corrupt heart of man could purpose or determine in its own behalf; nor the will of man—any thing that another may be disposed to do in our behalf, can avail here: this new birth must come through the will of God—through his own unlimited power and boundless mercy, proscribing salvation by Christ Jesus alone. It has been already observed, that the Jews required circumcision, baptism, and sacrifice, in order to make a proselyte. They allow that the Israelites had, in Egypt, cast off circumcision, and were, consequently, out of the covenant; but at length they were circumcised, and they mingled the blood of circumcision with the blood of the paschal lamb, and from this union of bloods, they were again made the children of God. See *Lightfoot*. This was the only way by which the Jews could be made the sons of God; but the evangelist shows them, that under the Gospel dispensation, no person could become a child of God, but by being spiritually regenerated.

14. *And the Word was made flesh* That very person who was in the beginning—who was with God—and who was God, ver. 1. in the fulness of time became flesh—became incarnated by the power of the Holy Ghost, in the womb of the Virgin. Allowing this apostle to have written by divine inspiration, is not this verse, taken in connexion with verse 1. an absolute and incontestable proof of the proper and eternal Godhead of Christ Jesus.

And dwelt among us Καὶ ἐσκήνωσεν ἐν ἡμῖν, and tabernacled among us. The human nature which he took of the Virgin, being as the shrine, house, or temple, in which his in-

17 For * the law was given by Moses, but ^b grace and ^c truth came by Jesus Christ.

18 * No man hath seen God at any time; * the only-begotten Son, which is in the bosom of the Father, he hath declared him.

19 * And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Col. 1.19 & 2.5, 10.—x Ex. 20. 1 &c. Deut. 4.44 & 5. 1. & 33. 4.—y Rom. 3. 24 & 5.21. & 6.14.—z Ch. 8.52 & 14.6.—d Ex. 33.30. Deut. 4.12. Matt. 11.27. Luke 10.22. Ch. 5.45. f Tim. 1.17 & 2.15. 1 John 4.12, 23.—w Ver. 14. Ch. 3.16, 18. 1 John 4.9—f Ch. 5.32.

maculate Deity condescended to dwell. The word is probably an allusion to the Divine Shechinah in the Jewish temple; and as God has represented the whole Gospel dispensation by the types and ceremonies of the Old Covenant; so the Shechinah in the tabernacle and temple, pointed out this manifestation of God in the flesh. The word is thus used by the Jewish writers; it signifies with them a manifestation of the Divine Shechinah.

The original word *σκηνωσεν*, from *σκηνα*, a *shadow*, signifies, 1. To build a booth, tent, or temporary hut, for present shelter or convenience; and does not properly signify a *lasting* habitation or dwelling place; and therefore fitly applied to the human nature of Christ, which, like the tabernacle of old, was to be here, only for a temporary residence for the eternal Divinity. 2. 1 signifies to erect such a building as was used on festival occasions, when a man invited and enjoyed the company of his friends. To this meaning of the word, which is a common one in the best Greek writers, the evangelist might allude, to point out Christ's associating his disciples with himself; living, conversing, eating, and drinking with them; so that while they had the fullest proof of his divinity, by the miracles which he wrought; they had the clearest evidence of his humanity, by his tabernacled among, eating, drinking, and conversing with them. Concerning the various acceptations of the verb *σκηνωσεν*, see *Raphelous* on this verse.

The doctrine of vicarious sacrifice, and the incarnation of the Deity, have prevailed among the most ancient nations in the world, and even among those which were not favoured with the letter of divine revelation. The Hindoos believe that their god has already become incarnate, not less than nine times, to save the wretched race of man.

On this subject, *Creeshma*, an incarnation of the Supreme God, according to the Hindoo Theology, is represented in the *Bhagvat Geeta*, as thus addressing one of his disciples: "Al- though I am not in my nature subject to birth or decay, and am the Lord of all created beings; yet, having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident; and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue." *Geeta*, p. 51, 52.

The following piece, already mentioned Luke i. 63. translated from the *Janscreet*, found on a stone, in a cave near the ancient city of *Gya*, in the East Indies, is the most astonishing and important of any thing found, out of the compass of the Sacred Writings, and a proper illustration of this text.

"The Deity, who is the Lord, the possessor of all, APPEARED in this ocean of natural beings, at the beginning of the *Kalee Yoog*, (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the Eternal ONE, the Divinity worthy to be adored—APPEARED here, with a PORTION of his DIVINE NATURE. Reverence be unto thee in the form of * *Bood-dha*! Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal ONE! Reverence be unto thee, O GOD! in the form of the God of Mercy! the dispenser of PAIN and TRIBUTE, the Lord of all things, the Deity who overcometh the sins of the *Kalee Yoog*, the guardian of the universe, the enabler of mercy towards those who serve thee! * O'M! the possessor of all things, in VITAL FORM! Thou art * *Brahma*, * *Ieshnoo*, and * *Mahesa*! Thou art Lord of the universe! Thou art under the form of all things, moveable and immovable, the possessor of the whole! And thus I adore thee! Reverence be unto the BESTOWER of SALVATION, and the ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O *Dumordara*, show me favour! I adore thee who art celebrated by a thousand names, and under various forms, in the shape of *Bood-dha*, the God of Mercy! Be propitious, O most High God!" *Asiatic Researches*, vol. i. p. 284, 285.

* *Bood-dha*. The name of the Deity, as author of happiness.

b O'M. A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the *Sanscreet* letters, ॠ, उ, ष, which in composition coalesce, and make ॠ, and the nasal consonant n. The first letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer*. It is the same among the *Hindoo* as ॠ *Yehorah* is among the *Hebrews*.

c *Brahma*, the Deity in his creative quality.

d *Ieshnoo*, he who filleth all space, the Deity in his preserving quality.

e *Mahesa*, the Deity in his destroying quality.

This is properly the Hindoo Trinity; for these three names belong to the same God. See the notes to the *Bhagvat Geeta*, i. *Dumordara*, or *Darnadervé*, the Indian God of Virtue.

20 And ^{he} he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou ^{the} Elias? And he saith, I am not. Art thou ^{the} that ^{the} prophet? And he answered, No.

^g Luke 3. 15. Chapter 3. 22. Acts 13. 26.—^h Mal. 4. 5. Matthew 17. 12.—ⁱ Deut. 18. 15, 18.

^j We beheld his glory] This refers to the transfiguration, at which John was present, in company with Peter and James.

^k The glory as of the only-begotten] That is, such a glory as became, or was proper to the Son of God; for thus the particle *ὡς* should be here understood. There is also here an allusion to the manifestations of God above the ark in the tabernacle: see Exod. xxv. 22. Numb. vii. 89. and this connects itself with the first clause, *he uttered, or fired his tent, among us*. While God dwelt in the tabernacle among the Jews, the priests saw his glory; and while Jesus dwelt among men, his glory was manifested in his gracious words and miraculous acts.

^l The only-begotten of the Father] That is, the only person born of a woman, whose human nature never came by the ordinary way of generation; it being a new creation in the womb of the Virgin, by the energy of the Holy Ghost.

^m Full of grace and truth] Full of favour, kindness and mercy to men; teaching the way to the kingdom of God, with all the simplicity, plainness, dignity, and energy of truth.

ⁿ Of him] The glorious personage before-mentioned: John the Baptist, whose history was well known to the persons to whom this Gospel came in the beginning, *have witness: and he cried*, being deeply convinced of the importance and truth of the subject, he delivered his testimony with the utmost zeal and earnestness, saying, *This is he of whom I spake, He that cometh after me*—for I am no other than the voice of the crier in the wilderness, Isa. xl. 3. the forerunner of the Messiah.

^o Was before me] Speaking by the prophets, and warning your fathers to repent and return to God, as I now warn you: for he was before me—he was from eternity, and from him I have derived both my being and my ministry.

^p 16. This verse should be put in the place of the fifteenth, and the fifteenth inserted between the 18th and 19th, which appears to be its proper place: thus John's testimony is properly connected.

^q And of his fullness] Of the plenitude of his grace and mercy, by which he made an atonement for sin; and of the plenitude of his wisdom and truth, by which the mysteries of heaven have been revealed, and the science of eternal truth taught, *see have all received*. All we apostles have received grace or mercy to pardon our sins, and truth to enable us so to write and speak concerning these things, that those who attend to our testimony shall be unerringly directed in the way of salvation; and with us continue to receive grace upon grace, one blessing after another, till they are filled with all the fullness of God. I believe the above to be the meaning of the evangelist, and think it improper to distract the mind of the reader with the various translations and definitions, which have been given of the phrase, *grace for grace*. It is only necessary to add, that John seems here to refer to the Gospel as succeeding the Law; the Law was certainly a dispensation both of grace and truth; for it pointed out the gracious design of God to save men by Christ Jesus; and it was at first a most expressive and well-defined shadow of good things to come; but the Gospel which had now taken place, introduced that plenitude of grace and truth to the whole world, which the Law had only shadowed forth to the Jewish people, and which they imagined should have been restrained to the Jews alone. In the most gracious economy of God, our dispensation of mercy and truth is designed to make way for, and to be followed by another and a greater: thus the Law succeeded the patriarchal dispensation, and the Gospel the Law; more and more of the plenitude of the grace of the Gospel becomes daily manifest to the genuine followers of Christ; and to those who are faithful unto death, a heaven full of eternal glory will soon succeed to the grace of the Gospel. To illustrate this point more fully, the following passage in *Philo* the Jew has been adduced: "God is always sparing of his first blessings or graces, (ἀπορίας χάριτας) and afterwards gives other graces upon them, (ἑτέρας ἐκ τούτων) and a third sort upon the second, and always new ones upon old ones, sometimes of a different kind, and at other times of the same sort." Vol. i. p. 254. ed. Mang. In the above passage the preparation *ἄρτι*, for, issued thrice in the sense of *after*, upon. To confirm the above interpretation, Bp. Pearce produces the following quotations: *Ecclesi. xxvi. 15. Νῆπις ἐστὶν χάρις ὑπὲρ χάριτος*—A modest woman is a grace upon a grace, i. e. a double grace or blessing. *Euripides* uses the very same phrase with John, where he makes *Theoclymenus* say to *Helena*, *Ναὶς ἄρτι χάριτος εἴδωρα*, May grace upon grace come to you? *Isaiah* c. 1250. c. l. Barn.

^r The law was given by Moses] Moses received the Law from God, and through him it was given to the Jews, *Deut. vii. 33*.

^s But grace and truth] Which he had already mentioned, and which were to be the subject of the book which he was now writing, came to all mankind through Jesus Christ, who is the mediator of the New Covenant, as Moses was of the Old; *Heb. viii. 6. ix. 15. Gal. iii. 19*. See a fine discourse on

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees.

^k Luke 3. 15. Chapter 3. 22. Mark 1. 3. Luke 3. 4. Chapter 3. 22.—^l Isaiah 40. 3.

this text by Mr. Claude, "Essay on the Composition of a Sermon," vol. 1. p. 119, &c. edit. Lond. 1788.

The Law of Moses, however excellent in itself, was little in comparison of the Gospel: as it proceeded from the justice and holiness of God, and was intended to convict men of sin, that the way of the Gospel might be the better prepared, it was a law of *rigour, condemnation, and death*; *Rom. ix. 15. 2 Cor. iii. 7, 8*. It was a law of shadows, types, and figures; *Heb. x. 1*. and incapable of expiating sin by its sacrifices; *Rom. viii. 3. Heb. vii. 18. 19. x. 1, 11*. But Christ has brought that grace which is opposed to condemnation; *Rom. v. 15, 20, 21. viii. 1. Gal. iii. 10*, and he is himself the spirit and substance of all those shadows; *Col. ii. 19. Heb. x. 1*.

^t Jesus Christ] Jesus the Christ, the Messiah, or anointed Prophet, Priest, and King, sent from heaven. To what has already been said on the important name *Jesus*, (see Matt. i. 21. and the places there referred to) I shall add the following explanation, chiefly taken from Professor Schultens, who has given a better view of the ideal meaning of the root *יָשָׁה* *yashî*, than any other divine or critic.

He observes, that this root in its true force, meaning, and majesty, both in Hebrew and Arabic, includes the ideas of amplitude, expansion, and spare, and should be translated, *he was spacious—open—ample*; and particularly, *he possessed a spacious or extensive degree or rank*. And is applied, 1. To a person possessing abundance of riches. 2. To one possessing abundant power. 3. To one possessing abundant or extensive knowledge. 4. To one possessing abundance of happiness, beatitude, and glory. Hence we may learn the true meaning of *Zech. ix. 9. Rejoice greatly, O daughter of Zion—behold, thy king cometh unto thee, he is just, and having salvation*; *יְשׁוּעָה*—he is possessed of all power to enrich, strengthen, teach, enlarge, and raise to glory and happiness, them who trust in him. Man by nature is in want and poverty; in abjectness and weakness; in darkness and ignorance; in straits and captivity; in wretchedness and infamy. His Redeemer is called *יְשׁוּעָה* *Yeshua*—he who looses, enlarges, and endows with salvation. 1. He enriches his man's poverty; 2. Strengthens his weakness; 3. Teaches his ignorance; 4. Brings him out of straits and difficulties; and 5. Raises him to happiness, beatitude, and glory. And the aggregate of these is SALVATION. Hence that saying, *His name shall be called JESUS: for he shall save his people from their sins*. See Schultens Origines Hebrææ, p. 15.

^u No man hath seen God at any time] Moses and others heard his voice, and saw the cloud and the fire, which were the symbols of his presence; but such a manifestation of God as had now taken place in the person of Jesus Christ, had never before been exhibited to the world. It is likely that the word *seen* here, is put for *known*, as in chap. iii. 32. 1 John iii. 2. 6. and 3d Epist. ver. 11. and this sense the latter clause of the verse seems to require:—*No man, how highly soever favoured, hath fully known God at any time, in any nation or age; the only-begotten Son*, (see on ver. 14.) *who is in the bosom of the Father*, who was intimately acquainted with all the counsels of the Most High, *He hath declared him, ἐξηγήσατο*, hath announced the divine oracles unto men; for in this sense the word is used by the best Greek writers. See Kypke in loc.

^v Lying in the bosom

^w And this is the record of John] He persisted in this assertion, testifying to the Jews that this Jesus was the Christ.

^x He confessed, and denied not; but confessed] A common mode of Jewish phraseology. John renounces himself, that Jesus may be all in all. Though God had highly honoured him, and favoured him with peculiar influence in the discharge of his work, yet he considered he had nothing but what he had received, and therefore giving all praise to his benefactor, takes care to direct the attention of the people to him alone, from whom he had received his mercies. He who makes use of God's gifts to feed and strengthen his pride and vanity, will be sure to be stripped of the goods wherein he trusts, and fall down into the condemnation of the devil. We have nothing but what we have received; we deserve nothing of what we possess; and it is only God's infinite mercy which keeps us in the possession of the blessings which we now enjoy.

^y Art thou Elias?] The scribes themselves had taught, that Elijah was to come before the Messiah. See Matt. xvii. 10. and this belief of theirs they supported by a literal construction of Mal. iv. 5.

^z Art thou that prophet?] The prophet spoken of by Moses, Deut. xviii. 15, 18. This text they had also misunderstood; for the prophet or teacher promised by Moses, was no other than the Messiah himself. See Acts iii. 22. But the Jews had

25 And they asked him, and said unto him, Why baptizest thou them, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, ²⁶ I baptize with water: ²⁷ but there standeth one among you, whom ye know not:

27 ²⁸ He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done ²⁹ in Bethabara beyond Jordan, where John was baptizing.

29 ³⁰ The next day John seeth Jesus coming unto him, and saith, Behold, ³¹ the Lamb of God, ³² which taketh away the sin of the world.

30 ³³ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

³⁴ *In Matt. 3:11—o. Md. 3:1—p. Ver. 15:39. Acts 19:1—q. Judges: 21. Ch. 1:14—r. Exod. 12:3. Isa. 53:7. Ver. 26. Acts 8:2. 1 Pet. 1:19. 1 Tim. 5:6. 2 Cor. 1:14. 1 Cor. 13:3. Gal. 4:1. Heb. 1:2. 2 Tim. 2:19. 2 Pet. 2:23. 2 Cor. 1:14. 1 John 1:22. 2 Cor. 1:14.*

a tradition that Jeremiah was to return to life, and restore the pot of manna, the ark of the covenant, &c. which he had hid den, that the Babylonians might not get them. Besides this, they had a general expectation that all the prophets should come to life in the days of the Messiah.

I am not. I am not the prophet which you expect, nor *Elijah*: though he was the *Elijah* that was to come; for in the spirit and power of that eminent prophet he came, proclaiming the necessity of reformation in Israel. See Matt. xi. 11. xvii. 10—13.

22. *That we may give an answer to them that sent us* These Pharisees were probably a deputation from the grand sanhedrim; the members of which hearing of the success of the Baptist's preaching, were puzzled to know what to make of him: and seriously desired to hear from himself, what he professed to be.

23. *I am the voice of one crying* See the notes on Matt. iii. 3. Mark i. 4, 5.

25. *Why baptizest thou then?* Baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges, till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the sanhedrim, or in the presence of three magistrates: besides, they never baptized any *Jew* or *Jewess*, nor even those who were the children of their proselytes: for as all these were considered as born in the Covenant, they had no need of baptism, which was used only as an introductory rite. Now, as John had, in this respect, altered the common custom so very essentially, admitting to his baptism the *Jews* in general; the sanhedrim took it for granted, that no man had authority to make such changes, unless especially commissioned from on high: and that only the prophet, or *Elijah*, or the *Messiah* himself, could have authority to act as John did. See the observations at the conclusion of Mark.

26. *I baptize with water* See on Mark i. 8. I use the common form, though I direct the baptized to a different end, viz. that they shall repent of their sins, and believe in the Messiah.

There standeth one among you That is, the person whose forerunner I am, is now dwelling in the land of Judea, and will shortly make his appearance among you. Christ was not present when John spoke thus, as may be seen from ver. 29.

27. *Is preferred before me* Or *ἐμπροσθεν μου*, *before me*. This phrase is wanting in B¹, L¹, four others, the *Coptic*, *Ethiopic*, *Syriac*, and two copies of the *Itala*; and in some of the primitive Fathers. — *Griesbach* has left it out of the text. It is likely that it was omitted by the above, because it was found in verses 15, and 30. At the end of this verse, EG, and ten others, with some copies of the *Syriac*, add, *He shall baptize you with the Holy Ghost and with fire*.

28. *These things were done in Bethabara* It is very probable that the word *Bethany* should be inserted here instead of *Bethabara*. This reading in the judgment of the best critics, is the genuine one. The following are the authorities, by which it is supported: ABCEGHILMSX. BV. of Matthaï, upwards of a hundred others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Syriac*, *Vulgate*, *Saxon*, and all the *Itala*, with some of the most eminent of the primitive Fathers, before the time of Origen, who is supposed to have first changed the reading. *Bethabara* signifies literally, the house of passage; and is thought to be the place where the Israelites passed the river Jordan, under Joshua. There was a place called *Bethany* about two miles from Jerusalem, at the foot of the mount of Olives. But there was another of the same name, beyond Jordan, in the tribe of Reuben. It was probably of this that the evangelist speaks; and Origen, not knowing of this second Bethany, altered the reading to *Bethabara*. See *Posenmittler*.

29. *The next day* The day after that on which the Jews had been with John, ver. 19.

Behold the Lamb of God, &c.] This was said in allusion to what was spoken Isa. liii. 7. Jesus was the true Lamb or Sacrifice required and appointed by God, of which those offered daily in the tabernacle and temple, Exod. xxix. 38, 39, and especially the *paschal* lamb, were only the types and representatives. See Exod. xii. 4, 5. 1 Cor. v. 7. The *paschal* morning and evening sacrifice of a lamb under the Jewish law, was intended to point out the continual efficacy of the

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, ³⁴ the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again, the next day after, John stood, and two of his disciples.

36 And looking upon Jesus as he walked, he saith, ³⁷ Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

³⁹ *In Matt. 3:11—o. Md. 3:1—p. Ver. 15:39. Acts 19:1—q. Judges: 21. Ch. 1:14—r. Exod. 12:3. Isa. 53:7. Ver. 26. Acts 8:2. 1 Pet. 1:19. 1 Tim. 5:6. 2 Cor. 1:14. 1 Cor. 13:3. Gal. 4:1. Heb. 1:2. 2 Tim. 2:19. 2 Pet. 2:23. 2 Cor. 1:14. 1 John 1:22. 2 Cor. 1:14.*

32. *Of atonement: for even at the throne of God, Jesus Christ is ever represented as a lamb newly slain, Rev. v. 6. But John, pointing to Christ, calls him emphatically the lamb of God* — *the lambs* which had been hitherto offered, had been furnished by men: this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. In three essential respects, this lamb differed from those by which it was represented. 1st. It was the *Lamb of God*: the most excellent, and most available. 2d. It made an atonement for sin: it carried sin away in reality, the others only *representatively*. 3d. It carried away the sin of the world; whereas the others were offered only in behalf of the *Jewish people*: in *Yer. ut Ruben*, fol. 30. it is said, "The Messiah shall bear the sins of the Israelites." But this salvation was now to be extended to the whole world.

34. *I knew him not*, &c.] John did not know our Lord personally, and perhaps had never seen him at the time he spoke the words in ver. 15. Nor is it any wonder that the Baptist should have been unacquainted with Christ, as he had spent thirty years in the hill country of Hebron, and our Lord remained in a state of great privacy in the obscure city of Nazareth, in the extreme borders of Galilee.

35. *That he should be made manifest to Israel* One design of a publicly baptizing was, that he, coming to my baptism, should be shown to be what he is, by some extraordinary sign from heaven.

36. *I saw the Spirit descending*, &c.] See the notes on Matt. iii. 16, 17.

37. *He that sent me—said unto me* From this we may clearly perceive, that John had a most intimate acquaintance with the Divine Being; and received not only his call and mission at first, but every subsequent direction, by immediate, unobscured inspiration. Who is fit to proclaim Jesus, but he who has continual intercourse with God! who is constantly receiving light and life from Christ their fountain; who bears a steady, uniform testimony to Jesus, even in the presence of his enemies; and who at all times abuses himself, that Jesus alone may be magnified. Reformation of manners, and salvation of souls, will accompany such a person's labours without ceasing he goeth.

38. *The next day* After that mentioned ver. 29.

Two of his disciples One of them was *Andrew*, verse 40, and it is very likely, that John himself was the other; in every thing in which he might receive honour, he studiously endeavoured to conceal his own name.

36. *And looking upon Jesus* Attentively beholding, *ἐμβλέων*.

37. *Behold the Lamb of God* *ἰδοὺ τὸν ἀρνίον τοῦ θεοῦ*, *to look*—to view with steadfastness and attention. He who desires to discover the glories and excellencies of this lamb of God, must thus look on him. At first sight, he appears only as a man among men, and as dying in testimony to the truth, as many others have died. But on a more attentive consideration, he appears to be no less than God manifest in the flesh, and by his death making an atonement for the sin of the world.

Behold the Lamb of God? By this the Baptist designed to direct the attention of his own disciples to Jesus, not only as the great sacrifice for the sin of the world, but also as the complete teacher of heavenly truth.

37. *And the two disciples heard him* And they perfectly understood their Master's meaning: in consequence of which, they followed Jesus. Happy they, who on hearing of the salvation of Christ, immediately attach themselves to its Author! Delays are always dangerous; and in this case, often fatal. Reader! hast thou ever had Christ as a sacrifice for thy sins pointed out unto thee? If so, hast thou followed him? If not, thou art not in the way to the kingdom of God. Lose not another moment! Eternity is at hand! and thou art not prepared to meet thy God. Pray that he may alarm thy conscience, and stir up thy soul to seek till thou have found.

38. *What seek ye?* These disciples might have felt some embarrassment in addressing our blessed Lord, after hearing the character which the Baptist gave of him: to remove or prevent this, he graciously accosts them, and gives them an opportunity of explaining themselves to him. Such questions we may conceive the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him. A question of this nature we may profitably ask ourselves: *What seek ye? In this place? In the company you frequent? In the*

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speake*, and followed him, was *Andrew*, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, *a stone*.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

a That was two hours before night.—*b* Matt. 4. 18.—*c* Or, the anointed.—*d* Matt. 16. 18.—*e* Or, Peter.—*f* Ch. 12. 21.—*g* Ch. 21. 2.—*h* Gen. 3. 15.—*i* 49. 10. Deut. 18. 18. See on Luke 24. 27.—*i* Isa. 4. 7. 6. 14. & 9. 6. & 53. 2. Mic. 5. 2. Zech. 6. 12 & 13.

conversation you engage in? In the affairs with which you are occupied? In the works which you perform? Do ye seek the humiliation, illumination, justification, edification, or sanctification of your soul? The edification of your neighbour? The good of the church of Christ? Or, the glory of God? Questions of this nature, often put to our hearts in the fear of God, would induce us to do many things which we now leave undone; and to leave undone many things which we now perform.

Rabbi Teacher. Behold the modesty of these disciples—we wish to be scholars, we are ignorant—we desire to be taught; we believe thou art a teacher come from God.

Where dwellest thou? That we may come and receive thy instructions.

39. *Come and see*] If those who know not the salvation of God would come at the command of Christ, they should soon see that with him is the fountain of life, and in his light they should see light. Reader, if thou art seriously inquiring where Christ dwelleth, take the following for answer: He dwells not in the tumult of worldly affairs, nor in profane assemblies, nor in worldly pleasures, nor in the place where drunkards proclaim their shame, nor in carelessness and indolence. But he is found in his temple, wherever two or three are gathered together in his name, in secret prayer, in self-denial, in fasting, in self-examination. He also dwells in the humble, contrite spirit, in the spirit of faith, of love, of forgiveness, of universal obedience; in a word, he dwells in the hearts of *heaven*, which he graciously purposes to bring thee, if thou wilt come and learn of him, and receive the salvation which he has bought for thee by his own blood.

The tenth hour.] Generally supposed to be about what we call four o'clock in the afternoon. According to chap. xi. 9. the Jews reckoned twelve hours in the day, and of course each hour of the day, thus reckoned, must have been something longer or shorter, according to the different times of the year in that climate. The sixth hour with them, answered to our twelve o'clock, as appears from what Jos. phus says in his Life, chap. liv. that on the Sabbath-day it was the rule for the Jews to go to dinner at the sixth hour, (ἐκτὴ ὥρᾳ). The Romans had the same way of reckoning twelve hours in each of their days. Hence, what we meet with in For. lib. ii. sat. vi. l. 34. ante secundam, signifies, as we should express it, before eight o'clock. And when, in lib. i. sat. vi. l. 122. he says, ad quartam jaceo, he means that he lay in bed till ten o'clock. See Bishop Pearce on this place. Dr. Macknight, however, is of opinion, that the evangelist is to be understood as speaking of the Roman hour, which was ten o'clock in the morning; and as the evangelist remarks, they abode with him that day, it implies there was a considerable portion of time spent with our Lord, in which, by his conversation, he removed all their scruples, and convinced them that he was the Messiah. But had it been the Jewish tenth hour, it would have been useless to remark their abiding with him that day, as there were only two hours of it still remaining. Harmony, vol. i. p. 52.

41. *Findeth his own brother Simon*] Every discovery of the Gospel of the Son of God produces benevolence, and leads those to whom it is made, to communicate it to others. Those who find Jesus, find in him a treasure of wisdom and knowledge, through which they may not only become rich themselves, but be instruments in the hand of God, of enriching others. These disciples having tasted the good word of Christ, were not willing to eat their bread alone, but went and invited others to partake with them. Thus the knowledge of Christ became diffused, one invited another to come and see: Jesus received all, and the number of disciples was increased, and the attentive hearers were innumerable. Every man who has been brought to an acquaintance with God, should endeavour to bring, at least, another with him; and his first attention should be fixed upon those of his own household.

42. *Cephas, which is, by interpretation, A stone.*] *Cephas*, signifies a stone, or fragment of a rock. The reason why this name was given to Simon, who was ever afterward called Peter, may be seen in the notes on Matt. xvi. 18, 19, and particularly in Luke, at the end of chap. ix.

43. *Philip*] This apostle was a native of Bethsaida in Galilee. Eusebius says he was a married man, and had several daughters. Clemens Alexandrinus mentions it as a thing universally acknowledged, that it was this apostle who, first commanded by our Lord to follow him, said, Let me first go and bury my father, Matt. viii. 21, 22. Theodoret says he

44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus who of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

9. 9. See note on Luke 24. 27.—*k* Matt. 2. 23. Luke 2. 4.—*l* Ch. 7. 41, 42, 52.—*m* Psa. 32. 2. & 73. 1. Ch. 5. 39. Rom. 2. 28, 29. & 9. 6.—*n* Matt. 14. 33.—*o* Matt. 21. 5. & 27. 11, 42. Ch. 18. 37. & 19. 13.

preached in the two Phrygias; and Eusebius says he was buried in Phrygia Pacatiana. He must not be confounded with Philip the Deacon, spoken of Acts vi. 5.

45. *Nathanael*] This apostle is supposed to be the same with Bartholomew, which is very likely, for these reasons: 1. That the evangelists who mention Bartholomew, say nothing of Nathanael; and that St. John, who speaks of Nathanael, says nothing of Bartholomew. 2. No notice is taken any where of Bartholomew's vocation, unless his and that of Nathanael mentioned here, be the same. 3. The name of Bartholomew is not a proper name: it signifies the son of Ptolemy; and Nathanael might have been his own name. 4. St. John seems to rank Nathanael with the apostles, when he says that Peter and Thomas, the two sons of Zebedee, Nathanael, and two other disciples, being gone a fishing, Jesus showed himself to them, John xxi. 2—4.

Moses in the law] See Gen. iii. 15. xxii. 18. xlix. 10. Deut. xviii. 18.

And the prophets] See Isa. iv. 2. vii. 14. ix. 5. xl. 10. liii. 1. &c. Jer. xxiii. 5. xxxiii. 14, 15. Ezek. xxxiv. 23. xxxvii. 24. Dan. ix. 24. Mic. v. 2. Zach. vi. 12. ix. 9. xii. 10.

46. *Can there any good thing come out of Nazareth?*] Bishop Pearce supposes that the τὴν ἀγάπην of the evangelist has some particular force in it: for in Jer. xxiii. 14. God says, I will perform that good thing which I promised, &c. and this in ver. 15. is explained to mean, his promise of the branch of righteousness, (i. e. the Messiah) to grow up unto David, from whom Jesus was descended: in this view, Nathanael's question seems to imply, that not Nazareth, but Bethlehem, was to be the birth-place of the Messiah, according to what the chief priests and scribes had determined, Matt. ii. 4, 5, 6. If this conjecture be not thought solid, we may suppose that Nazareth, at this time, was become so abandoned, that no good could be expected from any of those who dwelt in it; and that its wickedness had passed into a proverb; Can any thing good be found in Nazareth? Or, that the question is illiberal, and full of national prejudice.

Come and see] He who candidly examines the evidences of the religion of Christ, will infallibly become a believer. No history ever published among men, has so many external and internal proofs of authenticity as this has. A man should judge of nothing by first appearances, or human prejudices. Who are they who cry out, *The Bible is a fable*? Those who have never read it, or read it only with the fixed purpose to gainsay it. I once met with a person, who professed to disbelieve every title of the New Testament, a chapter of which, he acknowledged, he had never read: I asked him had he ever read the Old? He answered, No! and yet this man had the assurance to reject the whole as an imposture! God has mercy on those whose ignorance leads them to form prejudices against the truth, but he confounds those who take them up through envy and malice, and endeavour to communicate them to others.

47. *Behold an Israelite indeed!* A worthy descendant of the patriarch Jacob, who not only professes to believe in Israel's God, but who worships him in sincerity and truth, according to his light.

In whom is no guile!] Deceitfulness ever has been, and still is, the deeply marked characteristic of the Jewish people. To find a man living in the midst of so much corruption, walking in uprightness before his Maker, was a subject worthy the attention of God himself. Behold this man! and while you see and admire, imitate his conduct.

48. *Whence knowest thou me?*] He was not yet acquainted with the divinity of Christ, could not conceive that he could search his heart, and therefore asks how he could acquire this knowledge of him, or who had given him that character. It is the comfort of the sincere and upright, that God knows their hearts; and it should be the terror of the deceitful and of the hypocrite, that their false dealing is ever noticed by the all-seeing eye of God.

Under the fig-tree] Probably engaged in prayer with God for the speedy appearing of the salvation of Israel; and the shade of this fig-tree, was perhaps the ordinary place of retreat for this upright man. It is not a fig-tree, but *ῥαπὶς*, *ῥαπὶς*, *fig-tree*, one particularly distinguished from the others. There are many proofs that the Jewish rabbins chose the shade of trees, and particularly the fig-tree, to sit and study under. See many examples in Schoettgen. How true is the saying, The eyes of the Lord are throughout all the earth, beholding the evil and the good. Wheresoever we are, whoso-

50 Jesus answered and said unto him, because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

p Gen. 28. 12. Matt. 4. 11

ever we are about, may a deep conviction of this truth rest upon our hearts, *Thou, God, seest me.*

49. Rabbi] That, is, Teacher! and so this word should be translated.

Thou art the Son of God! The promised Messiah.

Thou art the King of Israel! The real descendant of David, who art to sit upon that spiritual throne, of which the throne of David was the type.

50. Because I said—I saw thee, &c.] As thou hast credited my divine mission on this simple proof, that I saw thee when and where no human eye, placed where mine was, could see thee; thy faith shall not rest merely upon this, for *thou shalt see greater things than these*—more numerous and express proofs of my eternal power and Godhead.

51. Verily, verily! Amen, amen. The doubling of this word probably came from this circumstance: that it was written in both Hebrew ימן and in Greek *amen*, signifying, it is true.

Heaven open! This seems to be a figurative expression:

1. Christ may be understood by this saying to mean, that a clear and abundant revelation of God's will should be now made unto men; that heaven itself should be laid as it were open, and all the mysteries which had been shut up, and hidden in it from eternity, relative to the salvation and glorification of man, should be now fully revealed. 2. That by the angels of God ascending and descending, is to be understood, that a perpetual intercourse should now be opened between heaven and earth, through the medium of Christ, who was God manifested in the flesh. Our blessed Lord is represented in his mediatorial capacity as the ambassador of God to men; and the angels ascending and descending upon the Son of man, is a metaphor taken from the custom of despatching couriers or messengers from the prince to his ambassador in a foreign court, and from the ambassador back to the prince. This metaphor will receive considerable light, when compared with 2 Cor. v. 19, 20. God was in Christ reconciling the world unto himself:—we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled to God. The whole concerns of human salvation shall be carried on, from henceforth, through the Son of man; and an incessant intercourse be established between heaven and earth. Some have illustrated this passage by the account of Jacob's vision, Gen. xxviii. 12. But though that vision may intimate, that God had established at that time, a communication between heaven and earth, through the medium of angels; yet it does not appear that our Lord's saying here has any reference to it; but that it should be understood as stated above.

What a glorious view does this give us of the Gospel dispensation! It is heaven opened to earth; and heaven opened on earth. The church militant and the church triumphant become one, and the whole heavenly family in both, see and adore their common Lord. Neither the world nor the church is left to the caprices of time or chance. The Son of man governs as he upholds all. Wherever we are praying, studying, hearing, meditating, his gracious eye is upon us. He notes our wants, our weakness, and our petitions; and his eye affects his heart. Let us be without guile, deeply, habitually sincere, serious, and upright; and then we may rest assured, that not only the eye, but the hand of our Lord, shall be ever upon us for good. Happy the man whose heart can rejoice in the reflection, *Thou, God, seest me!*

1. Testimonies concerning the Logos, or word of God; from the Chaldee Targums.

The person here styled the Logos, is called *dehar* יהוה *Jehovah, the word of Jehovah*, Gen. xv. 1, 4. 1 Sam. iii. 7, 21. xv. 10. 1 Kings xiii. 9, 17. xix. 9, 15. Psal. cvii. 20. and the Targums, or Chaldee paraphrases, frequently substitute *מֵימְרָא* *meymra d'yay, the word of the Lord*, for *יהוה* *Jehovah* himself. Thus the Jerusalem Targum in Gen. iii. 22. and both that and the Targum of Jonathan ben Uzziel, in Gen. xix. 24. and Onkelos, on Gen. iii. 8. for the voice of the Lord God, has, the voice of the word of the Lord. The Jerusalem Targum on Gen. i. 27. for, And God created man, has, The word of Jehovah created, &c. Compare Targum Jonathan, on Isa. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14. that of Jerusalem says, Abraham invoked *בְּשֵׁם מֵימְרָא* *beshem meymra d'yay, in the name of the word of the Lord*, and said, *תִּיבֹוּ אֲרִי* *Jehovah*. So Onkelos, Gen. xxvii. 20, 21. If the word of Jehovah will be my help—then, the word of Jehovah shall be my God. See Parkhurst under the word *ΛΟΓΟΣ*.

After a serious reading of the Targums, it seems to me evident that the Chaldee term *מֵימְרָא* *meymra*, or word, is taken personally, in a multitude of places in them. When Jonathan ben Uzziel speaks of the Supreme Being, as doing or saying any thing, he generally represents him as performing the whole by this *Meymra*, or word, which he considers not as a speech or word spoken, but as a person distinct from the Most High, and to whom he attributes all the operations of the Deity. To attempt to give the word any other meaning than this, in various places throughout the Targums, would, in my opinion, be flat opposition to every rule of construction; though

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Luke 2. 9, 13. & 22. 43. & 24. 4. Acts 1. 10.

like the Greek word *Λόγος*, it has other acceptations in certain places. See Lightfoot.

2. Testimonies concerning the personality, attributes, and influence of the word of God, taken from the Zend Avesta and other writings attributed to Zoroaster.

"Let thy terrible word which I pronounce, O Ormusd! elevate itself on high. May it be great before thee, and satisfy my desires." ZEND AVESTA, vol. i. Vendidad Sadeh, p. 104.

Zoroaster consulted Ormusd, and spoke thus to him: "O Ormusd, absorbed in excellence, just Judge of the world, pure, who existest by thy own power, what is that great word given by God, that living and powerful word; O Ormusd, tell me plainly, which existed before the heavens, before the water, before the earth, before the flocks, before the fire, the child of Ormusd, before men, before the whole race of existing beings, before all the benefits, and before all the pure germs given by Ormusd?" Ormusd replied: "Pronounce that great word well, that word which existed before heaven was made, before the water, before the earth, before brute animals, before men, and before the holy angels (*amshaspands*.) I pronounced that word with majesty; and all the pure beings which are, and which have been, and which shall be, were formed. I continue to pronounce it in its utmost extent, and abundance is multiplied." Ibid. p. 133, 139.

"By his original word, Ormusd created the world, and vanquished Ahriman, the genius of evil." Ibid. p. 140. not 1.

"The saints in heaven and earth pronounce the sacred word:—under the character of *Honover*, (i. e. pure desire,) it is worshipped." Ibid. 141.

"Ormusd, together with the luminous and excellent word, is invoked, to defend the true worshipper from the oppression of evil spirits." Ibid. p. 174.

"Man is healed by the Supreme word." Ib. 324.

"By this word all defiled places are rendered pure: fire, water, earth, trees, flocks, men, women, stars, moon, sun, and the primeval light, with all the blessings given by Ormusd, are purified by it." Ibid. p. 368.

The word of Ormusd is termed, "*Ezem bafé, I AM!*" and is represented as "putting every thing in a safe state—as the author of abundance; the source of all productions: the holy, pure, precious, and desirable word, which watches over all the creation." Ibid. *Jeschit Rasheh Rast*, vol. ii. p. 239.

It is called "the excellent, elevated, and victorious word; the source of light; the principle of action, which smites and triumphs: which gives health, discomfits wicked men and spirits; which exists through all the world, destroying the evil, and fulfilling the desires of the good." Ibid. *Jeschit of Ormusd*, vol. ii. p. 145.

The Word is invoked as "The pure word—the most pure word; the strong—the most strong: the extended and ancient—the most extended and the most ancient: the victorious—the most victorious: the salutary—the most salutary: which gives health—is the abundant source of health, and cures wounds and diseases of all kinds." Ibid. *Jeschit of Ardebesht*, vol. ii. p. 157.

It is termed "the creator, or creating principle." Ibid. *Jeschit of Furrardin*, vol. ii. p. 252.

"Prayer is made to the soul of the excellent word, the body of which is supremely luminous." Ibid. p. 262.

"Through the whole government of Ormusd, men are commanded to invoke that most pure and excellent word." Ib. p. 264.

That the word in the above places, does not mean the Sacred books of the Parsees, it is expressly said, that "The Law of the *Mazdeesmans* (the disciples of Zoroaster) comes from this super-excellent word." Ibid. *St-Rouze; Mansrespend*, p. 323, 354.

"The Law is the body under which the primitive word, which created the world, is manifested. The primitive word, therefore, is worshipped in reading and reverencing that Law; and the effects produced in the soul by it, are no less than a new creation, in some sort similar to that, which this omniific Word formed in the beginning." Ibid. vol. ii. p. 595.

"The word proceeds from the first principle, time without bounds, i. e. eternity; it is before all created beings, and by it all the creation of God has been formed." Ibid. vol. ii. p. 592.

I find a word of the same import used in exactly the same sense, in the *Zend Avesta*, attributed to the ancient Persian lawgiver, Zoroaster.

One might suppose that Mohammed had the first chapter of St. John's Gospel in his eye when he wrote ver. 33 of Sur. rat. xix. of his Koran:

إِذَا جَاءَ ابْنُ مَرْيَمَ زُلْیٰکَ اِذَا جَاءَ ابْنُ مَرْيَمَ *zulyka Isa ibno Mareema Kave-lohokki, this is Jesus the son of Mary, the word of truth.* Some may understand the Arabic differently: This is a true word, that Jesus is the Son of Mary.

3. Testimonies concerning the Logos, or word of God; from Philo Judeus.

After I had begun my collections from Philo Judeus, relative to the Logos; I casually met with a work of the late very learned Mr. Jacob Bryant, entitled, *The sentiments of Philo Judeus concerning the ΛΟΓΟΣ, or WORD of GOD*, 8vo

Cambridge, 1797. From this valuable tract, I shall make a few extracts, and beg leave to refer the reader to the pamphlet itself.

^a Philo Judæus speaks at large in many places, of the Word of God, the Second Person, which he mentions as (*δευτερος Θεος*) the second divinity, the great cause of all things, and styles him, as Plato, as well as the Jews, had done before, the Logos. Of the divine Logos or Word, he speaks in many places, and maintains at large the divinity of the Second Person, and describes his attributes in a very precise and copious manner, styling him *τὸν δευτερον Θεον* as *ἐστὶν ἐκείνῳ* (*Θεῷ* *πρωτῷ*) *Λόγος*, the second Deity, who is the word of the supreme God; *τὸν ἀρχαιον υἱον*, his first-begotten Son; *Ἐἰς αὐτὸν Θεὸν*, the Image of God; and *ἡ Παῖς* τῆς *υἱὸς* αὐτοῦ, the Shepherd of his holy flock. In his treatise upon Creation, he speaks of the Word, as *ἡ* the divine operator by whom all things were disposed; and mentions him as *superior to the angels and all created beings, and the image and likeness of God*, and says, that this Image of the true God was esteemed the same as God—*ὡς αὐτὸν* (*Θεὸν*) *κατανοῶν*. ^b This LOGOS, the Word of God, says he, is superior to all the world, and more ancient; being the producer of all that was produced. ^c The eternal word of the everlasting God is the sure and fixed foundation, upon which all things depend. He mentions man as in need of redemption, and says, what intelligent person, who views mankind engaged in unworthy and wicked pursuits, but *must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom and price of redemption being given for his soul, it may again obtain its freedom*! It pleased God therefore to appoint his Logos to be a Mediator. ^d To his Word, the chief and most ancient of all in heaven, the Great Author of the world, give this especial gift, that he should stand as a medium, (or intercessor) between the Creator and the created; and he is accordingly the advocate for man, who is always tending to *corruption*; and he is the appointed messenger of God, the governor of all things, to man in subjection to him. ^e He therefore exhorts every person, who is able, to exert himself in the race which he is to run, to bend his course without *remission* to the divine Word above, who is the fountain of all wisdom; that by drinking at this sacred spring, he, instead of death, may obtain the reward of everlasting life. ^f He repeats continually, that the Logos is the express image of God.

^g "The Word, by which the world was made, is the image of the supreme Deity. ^h As we perceive the sun's light, though the sun itself is not seen; and behold the brightness of the moon, though its orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God, in his minister the Logos, whom they esteem as God. ⁱ He attempts to describe his nature by representing him as, *not uncreated, like God; nor yet created, as man*; but of a divine substance. ^j For the WORD of God, which is above all the host of heaven, cannot be comprehended by human wisdom, having nothing in his nature that is perceptible to mortal sense. For being the image of God, and the eldest of all intelligent beings, he is seated immediately next to the one God, without any interval of separation. ^k Thus, in the language of Scripture, *he is sitting on the right hand of God*. He adds, ^l "For not being liable to any voluntary change, or falling off, he has God for his lot and portion, and his residence is in God." The like is mentioned in another place, where he is represented again as sinless, and as the great High-priest of the world. ^m "We maintain, that by the (true) High-priest, is not meant a man, but the divine Word, who is free from all voluntary and involuntary transgressions; being of heavenly parentage, born of God, and of that divine Wisdom, by which all things were produced." He speaks to the same purpose in another place, where he makes mention of the Word. ⁿ *Ἐνώς* καὶ *Ἀρχιερεὺς*, ὁ *πρωτογενὴς αὐτοῦ* (*Θεοῦ*) *Θεὸς Ἀγνός*, in which phrases that High-priest, the holy Word, the first-born of God; at other times styled *πρωτόγονος* αὐτοῦ *Θεοῦ*, the Son of God, antecedent to all creation. ^o Τὸν *πρῶτον* *μεν* *ἂρ* *πρωτογενῆς* *ὡν* *ὁ* *τὸν* *οὐκ* *ἀντιθέτως* *Πατρὶ* *ον* *ἐτεροῦ* *πρωτογενῆς* *ὡν* *ὡν* *ἵσταται*. It is manifest, that every attribute which the sacred writers have given to Christ, in his mediatorial capacity, Philo has attributed to him in his divine character, antecedent to creation." page 15—22.

^a Philo. *Fragm.* vol. ii. p. 625. ^b De *Agricult.* vol. i. p. 303. ^c De *Mundi Opif.* vol. i. p. 6. ^d De *Agricult.* vol. i. p. 303. ^e De *Mundi Opif.* vol. i. p. 4. ^f De *Profug.* vol. i. p. 561. ^g De *Somnit.* vol. i. p. 656. ^h De *Leg. Alleg.* vol. i. p. 121. ⁱ De *Plantation.* vol. i. p. 331. ^j De *Confus. Ling.* vol. i. p. 418, 50. ^k Quis *Rerum Divin. Hæres.* vol. i. p. 501, 502. ^l Ibid. p. 501, 1. 49. ^m For *ἀντιθέτως* αὐτῷ *πρὸς τὸ* *ἀδελφόν*, we should certainly read *πρὸς τὸ* *ἴδιον*. ⁿ De *Profugus.* vol. i. p. 560. 1. 31. ^o The present reading is *ἀπελευθερῆναι*, the meaning of which I do not comprehend. The true reading is probably *ἀντιτείναν*, from *ἀντιτείνω*, without remission—*intendens*, without stopping to take breath. ^p De *Monarchi.* vol. ii. l. i. p. 225. ^q Τὸν *δε* *ἀρχαιον* *καὶ* *πρῶτον* *Θεὸν* *Ἀγνόν* *εἰκόνα* *λέγει* *Θεὸν*. ^r De *Mundi Opif.* vol. i. p. 6. ^s De *Somnit.* vol. i. p. 656, 1. 33. ^t Quis *Rer. Divin. Hæres.* vol. i. p. 502. ^u De *Profugus.* vol. i. p. 561. 1. 16. ^v Ibid. 224. ^w Ibid. p. 562. 1. 13. ^x De *Somnit.* vol. i. p. 653. ^y De *Confus. Ling.* vol. i. p. 414.

Mr. Bryant thinks that Philo derived all this knowledge concerning the Logos, from the apostles, and the works and conversation of Christian writers; for it is very probable, that Philo was contemporary with our Lord himself. Mr. B. is so well satisfied that Philo derived all this knowledge from these sources, that he goes on to ask:

"Whence else could he have obtained so many terms, which bear such an analogy with the expressions and doctrines in the apostolical writings? Such are *Υἱὸς Θεοῦ*, *Λόγος* *πρωτογενῆς*, *πρωτόγονος*, *αἰδὸς*, *Ἀγνός* *Ἀρχιερεὺς*, *μεσὶς*, *μεθῆριος*, *ἱερεὺς* *τοῦ* *Συντοῦ*, *ἐπιτομῆς*, *Παῖς* *τῆς* *ἱερός* *αἰχλῆς*, *Ἰσχυρὸς* *Θεοῦ*, *σφραγὶς*, *εἰκὼν* *Θεοῦ*, *φῶς*, *πνεῦμα* *Θεοῦ*, *πνεῦμα* *πάντων*, *σῶτηρ*. We read further concerning redemption, and—*λύτρα* *καὶ* *σωσπρὶς*, the price and ransom for the soul, *ἀντὶ* *Συντοῦ*, *ζῶν* *αἰδίου*, and *υἱὸς* *αἰδοῦ* *παντός* *Θεοῦ*. To these, other instances might be added equally significant; few of which are to be found in the Greek version, or in any Jewish doctrines, at least in the acceptance given. They were obtained either from the conversation or from the writings of the first Christians; or rather from both, page 202."

At p. 105. Mr. B. gives "A recapitulation of the characters and attributes of the Logos, with the collateral evidence from Scripture." This, with some other matters of a collateral import, he argues in 52 particulars, from which I have extracted the following, as being most closely allied to the subject, inserting the original words along with the translation. The references, in all cases, are to Dr. Mangey's edition of Philo, 2 vols. folio, London, 1742.

4. A list of some of the particular terms and doctrines found in Philo, with parallel passages from the New Testament.

1. The Logos is the Son of God—*υἱὸς Θεοῦ*. De *Agric.* vol. i. p. 308. De *Profug.* ib. p. 562. compare Mark i. 1. Luke iv. 41. John i. 34. Acts viii. 37.

2. The second divinity—*δευτερος Θεος Ἀγνός*. *Fragm.* vol. ii. p. 625. comp. John i. 1. 1 Cor. i. 24.

3. The first-begotten of God—*Ἀγνός* *πρωτογενῆς*. De *Somnit.* vol. i. p. 653. comp. Heb. i. 6. Coloss. i. 15.

4. The image of God—*εἰκὼν* *τοῦ* *Θεοῦ*. De *Mundi Opif.* vol. i. p. 6, 414, 419, 656. comp. Col. i. 15. Heb. i. 3. 2 Cor. iv. 4.

5. Superior to angels—*ὑπεράνω* *παντῶν* (*αγγέλων*) *Λόγος* *Θεοῦ*. De *Profugus.* vol. i. p. 561. comp. Heb. i. 4, 6.

6. Superior to all the world—*Ὁ* *Λόγος*—*ὑπεράνω* *παντός* *ἐστὶ*. De *Leg. Allegor.* vol. i. p. 121. comp. Heb. ii. 8.

7. By whom the world was created—*τὸν* *Θεὸν* *Ἀγνόν* *τὸν* *ταῦτα* *ἵσχυομεν* *παντα*. De *Mundi Opif.* vol. i. p. 4. comp. John i. 3. 1 Cor. viii. 6. Heb. i. 2, 10.

8. The great substitute of God—*ἐπαρχος* *τοῦ* *Θεοῦ*. De *Agric.* vol. i. p. 308. comp. Jn. i. 3. and xvi. 4. Eph. iii. 9 Phil. ii. 7.

9. The light of the world—*φῶς* *κοσμοῦ*—and intellectual sun *ἡλὸς* *νοῦ*. De *Somnit.* vol. i. p. 6, 414, 632, 633. comp. John i. 4, 9. and viii. 12. 1 Pet. ii. 9.

10. Who only can see God—*ὁ* *μόνος* *τὸν* *Θεὸν* *εἶδεν* *καθ' ὅσον*. De *Confus. Linguar.* vol. i. p. 418. comp. John i. 38. and vi. 46.

11. Who resides in God—*ἐν* *αὐτῷ* *μόνῳ* *κατοικῶν*. De *Profug.* vol. i. p. 561. comp. John i. 18. and xiv. 11.

12. The most ancient of God's works, and before all things—*πρωτογενῆς* *τῶν* *ἔργων* *αὐτοῦ*. De *Confus. Linguar.* vol. i. p. 427. De *Leg. Allegor.* ib. p. 121. comp. John i. 2. and xvii. 5, 21. 2 Tim. i. 9. Heb. i. 2.

13. Esteemed the same as God—*ὡς* *αὐτὸν* *ὡς* *αὐτὸν* (*Θεὸν*) *κατανοῶν*. De *Somnit.* vol. i. p. 656. comp. Mark ii. 7. Rom. ix. 5. Phil. ii. 6.

14. The Logos is eternal—*ἀείδιος* *Λόγος*. De *Plant. Noz.* vol. i. p. 332. and vol. ii. p. 604. comp. John xii. 34. 2 Tim. i. 9. and xv. 18. Heb. i. 8. Rev. x. 6.

15. Beholds all things—*ὡς* *ὁ* *ὁρατὸς* *αὐτοῦ* (*Θεοῦ*) *κατανοῶν*. De *Leg. Allegor.* vol. i. p. 121. comp. Heb. iv. 12, 13. Rev. ii. 23.

16. He unites, supports, preserves, and perfects the world—*ὅ* *τὸ* *γαρ* *ὅν* *ὁ* *ὅλος* *ὅσους* *ὡν* *τῶν* *ἀπάντων*—*συνεχὴ* *τὰ* *μερῆ* *παντὰ*, *καὶ* *σφύρει*—*περιεχὶ* *τὰ* *ὅλα* *καὶ* *πεπληροῦν*. De *Prof.* vol. i. p. 562. *Fragm.* vol. ii. p. 655. comp. John iii. 35. Col. i. 17. Heb. i. 3.

17. Nearest to God without any separation—*ὁ* *ἐγγυτάτω* *μὲν* *ὅν* *ὁ* *ὅλος* *ὅσους* *ὡν* *τῶν* *ἀπάντων* *διασπαστός*. De *Profug.* vol. i. p. 561. comp. John i. 18. and x. 30. and xiv. 11. and xvii. 11.

18. Free from all taint of sin, voluntary or involuntary—*ἀνεὶ* *ἑνὸς* *ἐννοῦ*—*καὶ* *τῆς* *ἀκούσιου*. De *Profug.* vol. i. p. 561. comp. John viii. 46. Heb. vii. 26. and ix. 14. 1 Pet. iv. 22.

19. Who presides over the imperfect and weak—*ὅς* *ὁ* *ὅλος* *ὅσους* *ὡν* *τῶν* *ἀπάντων* *ἀντιθέτως*. De *Leg. Allegor.* vol. i. p. 125. comp. Matt. xi. 5. Luke x. 32. 1 Tim. i. 15.

20. The Logos—*ὁ* *ὅλος* *ὅσους* *ὡν* *τῶν* *ἀπάντων* *ἡλὸς* *νοῦ*. De *Profug.* vol. i. p. 560, 566. comp. John i. 14. vii. 38. 1 Cor. i. 24. Col. ii. 3.

21. A messenger sent from God—*πρεσβυτέρη* *τῶν* *ἡμετέρων* *πρὸς* *τὸν* *υἱόν*. Quis *Rer. Div. Hæres.* vol. i. p. 501. comp. John v. 36. vii. 29, 42. 1 John iv. 9.

22. The advocate for mortal man—*ἱκετὴς* *μὲν* *ἐστὶ* *τοῦ* *Συντοῦ*. Quis *Rer. Div. Hæres.* vol. i. p. 501. comp. John xiv. 16. xvii. 20. Rom. viii. 34. Heb. vii. 25.

23. He ordered and disposed of all things—*διέταξε* *καὶ* *διέταξε* *παντα*. Ib. p. 506. comp. Col. i. 15, 16. Heb. x. 3.

24. The shepherd of God's flock—*τὸν* *ἑαυτοῦ* *αὐτοῦ* *Ἀγνόν*,—*ὡς* *τὴν* *ἐπιμέλειαν* *τῆς* *ἐκείνου*, *αὐτοῦ* *τῆς* *αἰχλῆς*. De *Agric.* vol. i. p. 308. comp. John x. 14. Heb. xiii. 20. 1 Pet. ii. 25.

25. Of the power and royalty of the Logos—*ο του ηγεμονος Λογος*—και βασιλικη δυναμις αυτου. De *Profug.* vol. i. p. 561 comp. 1 Cor. xv. 25. Eph. i. 21, 22. Heb. i. 2, 3. Rev. xvii. 14.

26. The Logos is the physician, who heals all evil—*τον αγγελον (δεδεικται Λογος) ωσπερ ιατρον κακων*. De *Leg. Allegor.* vol. i. p. 122. comp. Luke iv. 18. vii. 21. 1 Pet. ii. 21. James i. 21.

27. The Logos is the seal of God—*ο δεσιν η σφραγισ*. De *Profug.* vol. i. p. 547, 548. De *Plant. Noa*, ib. p. 332. comp. John vi. 27. Eph. i. 13. Heb. i. 3.

28. The sure refuge of those who seek him—*οφ' ου προσωρ καταφευγον ωδεσθιασαντο*. De *Profug.* ib. p. 560. comp. Matt. xi. 28. 1 Pet. ii. 25.

29. Of heavenly food distributed by the Logos equally, to all who seek it—*την ουρανιον τροφην ψυχης*. *Quis Rer. Divinar. Her.* vol. i. p. 499. comp. Matt. v. 6. vii. 7. xiii. 10. xxiv. 11. xxviii. 19. Rom. x. 12, 13.

30. Of men's forsaking their sins, and obtaining spiritual freedom by the Logos—*αλευσιναι της ψυχης*. De *Cong. Quar. Erud. Grat.* vol. i. p. 534. De *Prof.* ib. p. 561, 563. comp. John viii. 36. 1 Cor. vii. 22. 2 Cor. iii. 17. Gal. v. 1, 13.

31. Of men's being freed by the Logos from all corruption, and entitled to immortality—*ο ιερος Λογος επιρρησι, γερας εξαιουσαν τους, κληρον αθανατων, την αναψυχαν, γενει ταυτην*. De *Cong. Quar. Erud. Grat.* vol. i. p. 535. comp. Rom. viii. 21. 1 Cor. xv. 52. 53. 1 Pet. i. 3, 4.

32. The Logos mentioned by Philo, not only as *υιος Θεου, the Son of God*; but also *αγαπην τεκνον, his beloved Son*. De *L. g. Allegor.* vol. i. p. 129. comp. Matt. iii. 17. Luke ix. 35. Col. i. 13. 2 Pet. i. 17.

33. The just man advanced by the Logos to the presence of his Creator—*το αυτου λογιον—ιερως πληθυνον ελπιων*. De *Sacris Philis.* vol. i. p. 165. comp. John vi. 37. 41. 26. xiv. 6.

34. The Logos, the true High-priest—*αρχιερεως, ο ποσοτος ονος αυτου Ουιος Λογος*. De *Seminitis*, vol. i. p. 653. De *Profug.* ib. p. 562. comp. John i. 41. viii. 46. Acts iv. 27. Heb. iv. 14. vii. 26.

35. The Logos in his mediatorial capacity—*Λογος αρχιερεως μετριοτης*; of whom he says, *Ουμωσος και τον μεταστροφης ανθρωπων εδραμον σπιναντες ιερην Λογον, δια τον τον τεκνον του και του σωτηρος*. "I am astonished to see the holy Logos running with so much speed and earnestness, that he may stand between the living and the dead." *Quis Rer. Divinar. Heres.* vol. i. p. 501. comp. 1 Tim. ii. 5. Heb. viii. 1—6. ix. 11, 12, 24.

These testimonies are truly astonishing; and if we allow, as some contend, that Philo was not acquainted either with the disciples of our Lord, or the writings of the *New Testament*, we shall be obliged to grant that there must have been some measure of divine inspiration in that man's mind, who could, in such a variety of cases, write so many words and sentences, so exactly corresponding to those of the evangelists and apostles.

5. Testimonies concerning a Trinity among the Chinese, and concerning the Word of God.

Among the ancient Chinese characters which have been preserved, we find the following Δ, like the Greek *delta*, and since written Δ According to the Chinese dictionary *Kang-hi*, this character signifies *union*. According to *Choue-ouen*, a celebrated work, Δ is *three united in one*. The *Lieou chou tsing hien*, which is a rational and learned explanation of ancient characters, says: "Δ signifies intimate union, harmony, the chief good of man, of the heaven, and of the earth: it is the *union of three*."

The book *Sue-ki* says, "Formerly the emperor made a solemn sacrifice every three years to the Spirit Trinity in Unity." 本三一 一 chin, san Y. The word *Tao* in ordinary discourse signifies, *rule, law, wisdom, truth, way, word*. In the text of *Tao tse* it signifies the *divinity*. "Tao, (says he) is an abyss of perfections which comprehends all beings. The *Tao* which can be described is not the eternal *Tao*. The *Tao* is its own rule and model. The *Tao* preserves the heavens, and sustains the earth. It is so elevated that none can reach it: so deep that none can fathom it; so immense that it contains the universe: and notwithstanding it is complete in the smallest things."

"He who is as visible, and yet cannot be seen is denominated *lieou* 幽; he who can be heard, and yet speaks not to the ears, hi; he who is as tangible, and yet cannot be felt, is named *ouci*: in vain do you consult your senses concerning these three; your reason alone can discourse of them, and it will tell you that they are but *one*: above, there is no light; below, there is no darkness. He is eternal. There is no name which can designate him. He bears no similitude to any created thing. He is an *image* without form; and a form without matter. His light is encompassed with darkness. If you look upwards, you cannot see his commencement: if you follow him you cannot discover his end. What the *Tao* has always been, such he continues to be: for he is eternal, and the commencement of wisdom."

One of the missionaries at Peking, who wrote the letter from which I have made the above extracts, takes it for granted, that the mystery of the *Trinity* was known among the ancient Chinese; and that the character Δ was its symbol. *Lettre sur les caracteres Chinois*, &c. Bruxelles, 1773.

It is remarkable that *Moses* and the *prophets*, the ancient *Chaldee Targumists*, the author or authors of the *Zend Avesta*, *Plato*, and the first philosophers of Greece, *Philo* the Jew, *John* and the *apostles*, and perhaps even *Mohammed* himself, should all so perfectly coincide in their ideas concerning a glorious person in the Godhead! This must have been more than the effect of accident. *Moses* and the *prophets* received this divine doctrine from God himself; it was afterward confirmed to the apostles by divine inspiration; and ancient philosophers and lawgivers borrowed from both.

CHAPTER II.

The miracle at Cana in Galilee, where our Lord changed water into wine, 1—11. He goes to Capernaum, 12. He purges the temple at the feast of the pass-over, 13—17. The Jews require a miracle, as a proof that he had authority to do these things, 18. In answer, he refers to his own death and resurrection, 19—22. Many believe on him while at the feast of the pass-over, to whom Jesus would not trust himself, 23—25. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

AND the third day there was a marriage in *Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

a See Josh. 19:28.—b Ver. 11. Deut. 16: 14.

NOTES.—Verse 1. *Cana of Galilee*] This was a small city in the tribe of Asher, Josh. xix. 28, and by saying this was Cana of Galilee, the evangelist distinguishes it from another Cana, which was in the tribe of Ephraim, in the Samaritan country. See Josh. xvi. 8. xvii. 9.

Some suppose that the third day mentioned here, refers to the third day of the marriage feast: such feasts lasting among the Jews seven days. See Judg. xiv. 12, 17, 18, and Bishop Pearce.

*The mother of Jesus was there] Some of the ancients have thought that this was the marriage of John the evangelist, who is supposed to have been a near relative of our Lord. See the sketch of his life prefixed to these notes.

2. And both Jesus was called, and his disciples] There are several remarkable circumstances here. 1. This was probably the first Christian wedding that was ever in the world. 2. The great Author of the Christian religion with his disciples (probably then only four or five in number, see chapter i. 37, &c.) were invited to it. 3. The first miracle Jesus Christ wrought was at it, and in honour of it. 4. The mother of Christ, the most pure of all virgins, the most holy of all wives, and the first Christian mother, was also at it. 5. The marriage was according to God, or these holy persons would not have attended it. 6. The bride and bridegroom must have been a holy pair, otherwise they would have had nothing to do with such holy company.

Marriage is ever honourable in itself; but it is not at all times used honourably. Where Jesus is not invited to bless the union, no good can be expected; and where the disciples of sin and Satan are preferred to the disciples of Christ on such occasions, it is a melancholy intimation, that so bad a

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

c Ch. 19:25.—d So 2 Sam. 16: 10, & 19: 32.—e Ch. 7: 6.

beginning with her had a bad ending. I am afraid we may search long, before we find a marriage conducted on such principles as this appears to have been, even among those who make more than a common profession of the religion of Christ.

3. They have no wine.] Though the blessed Virgin is supposed to have never seen her Son work a miracle before this time, yet she seems to have expected him to do something extraordinary on this occasion; as from her acquaintance with him, she must have formed some adequate idea of his power and goodness.

4. Woman, what have I to do with thee?] *Τι εγω και σου, γυναι;* O woman, what is this to thee and me? This is an abrupt denial, as if he had said, "We are not employed to provide the necessaries for this feast: this matter belongs to others, who should have made a proper and sufficient provision for the persons they had invited." The words seem to convey a reproof to the Virgin for meddling with that which did not particularly concern her. The holiest persons are always liable to errors of judgment; and should ever conduct themselves with modesty and humility, especially in those things in which the providence of God is particularly concerned. But here, indeed, there appears to be no blame. It is very likely the bride or bridegroom's family were relatives of the blessed Virgin; and she would naturally suppose that our Lord would feel interested for the honour and comfort of the family; and knowing that he possessed extraordinary power, made this application to him to come forward to their assistance. Our Lord's answer to his mother, if properly translated, is far from being disrespectful. He addresses the Virgin, as he did the Syrophenician woman, Matt. xv. 23

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

6 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted of the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee,

[Mark 7. 3-6 Ch. 4. 46-48 Ch. 1. 14-15 Matt. 12. 46-48 Exod. 12. 14. Deut. 16. 1, 16. Ver. 25. Ch. 5. 1 & 6. 4 & 11. 55.]

as he did the Samaritan woman, John iv. 21. as he addressed his disconsolate mother when he hung upon the cross, chap. xix. 26. as he did his most affectionate friend Mary Magdalene, chap. xx. 15. and as the angels had addressed her before, ver. 13. and as St. Paul does the believing Christian woman, 1 Cor. vii. 16. in all which places the same term *yvati*, which occurs in this verse, is used; and where certainly no kind of disrespect is intended; but on the contrary, complaisance, affability, tenderness, and concern: and in this sense it is used in the best Greek writers.

Mine hour is not yet come. Or, *my time*; for in this sense the word *our* is often taken. My time for working a miracle is not yet fully come. What I do, I do when necessary, and not before. Nature is unsteady—full of haste; and ever blundering in consequence. It is the folly and sin of men, that they are ever finding fault with the divine Providence. According to them, God never does any thing in *due* time—he is too early or too late: whereas it is utterly impossible for the divine wisdom to forestall itself: or for the divine goodness to delay what is necessary.

5. *His mother saith, &c.* The Virgin seems to have understood our Lord as hinted above. It was not yet time to grant them a supply, because the want had not as yet been generally felt. But silently receiving the respectful caution, she saw that the miracle should be wrought, when it best suited the purposes of the divine wisdom.

6. *After the manner of the purifying of the Jews.* Or, *for the purpose of the purifying of the Jews.* The preposition *kara*, which I have translated *for the purpose*, often denotes, in the best Greek writers, the *final cause* of a thing. See several examples produced by *Raphelins* from *Arrian* and *Herodotus*. These six vessels were set in a convenient place, for the purpose of the Jews' washing their hands before they sat down to meat, and probably for other purposes of purification. See this custom referred to in Matt. xv. 2. As to the number *six*, we need seek for no mystery in it; the number of pots was proportioned to the number of the guests.

Containing two or three firkins apiece. *Measures, or metretres, purperas.* Bishop Cumberland supposes that the Syrian *metretres* is here meant, which he computes to have held seven pints, and one eighth of a pint. And if this computation be right, the whole six water-pots might have contained about fourteen gallons and a quart. Others make each metretre to contain ten gallons and two pints: see *Arbuthnot*. But the contents of the measures of the ancients are so very uncertain, that it is best in this, and numberless other cases, to attempt to determine nothing.

8. *Governor of the feast.* The original word, *architriclinos*, signifies one who is *chief* or *head over three couches, or tables*. In the Asiatic countries, they take their meals sitting, or rather reclining on small low couches. And when many people are present so that they cannot all eat together, three of these low tables or couches are put together in form of a crescent, and some one of the guests is appointed to take charge of the persons who sit at these tables. Hence the appellation of *architriclinus*, the *chief over three couches or tables*; which in process of time became applied to the *governor or steward* of a feast, let the guests be many or few: and such person having conducted the business well, had a *festive crown* put on his head by the guests, at the conclusion of the feast. See *Ecclesiasticus*, chap. xxiii. 1, 2, 3.

And they bare it. A question has been asked, "Did our Lord turn all the water into wine which the six measures contained?" To which I answer: There is no proof that he did; and I take it for granted that he did not. It may be asked, "How could a *part* be turned into wine, and not the *whole*?" To which I answer: The water in all likelihood was changed into wine as it was *drawn out*, and not otherwise. "But did not our Lord by this miracle minister to vice, by producing an excess of inebriating liquor?" No; for the following reasons: 1. The company was a select and holy company, where no excess could be permitted. And, 2. Our Lord does not appear to have furnished any *extra* quantity, but only *what* was necessary, and as it was necessary. "But it is intimated in the text, that the guests were *nearly intoxicated* before this miraculous addition to their wine took place; for the evangelist says, *οτι η μεθυσθησαν, when they have become intoxicated.*" I answer, 1. It is not intimated, even in the most in-

direct manner, that *these* guests were at all intoxicated. 2. The words are not spoken of the persons at that *wedding* at all: the governor of the feast only states that such was the *common custom* at feasts of this nature; without intimating that any such custom prevailed there. 3. The original word bears a widely different meaning from that which the objection forces upon it. The verbs *μεθυσω* and *μεθυσω*, from *μεθυ*, wine, which, from *μετα θυειν*, to drink after sacrificing, signify not only to *inebriate*, but to *take wine*, to *drink wine*, to *drink enough*; and in this sense the verb is evidently used in the Septuagint, Gen. xliii. 34. Cant. v. 1. 1 Macc. xvi. 16. Hag. i. 6. Eccles. i. 16. And the prophet Isaiah, chap. lvi. 11, speaking of the abundant blessings of the godly, compares them to a *watered garden*, which the Septuagint translates, *ως κρηνος μεθυσω*, by which is certainly understood, not a garden *drowned with water*, but one *sufficiently saturated* with it, not having one drop too much, nor too little.

10. *The good wine until now.* That which our Lord now made being perfectly pure, and highly nutritive.

11. *This beginning of miracles.* It was probably the first he ever wrought;—at any rate, it was the first he wrought after his baptism, and the first he wrought publicly.

His glory. His supreme divinity: chap. i. 14.

His disciples believed on him. Were more abundantly confirmed in their faith, that he was either the promised Messiah, or a most extraordinary prophet, in the fullest intercourse with the ever-blessed God.

13. *And the Jew's pass-over was at hand.* This was the reason why he staid but a few days at Capernaum, ver. 12. as he wished to be present at the celebration of this feast at Jerusalem. This was the *first* pass-over after Christ's baptism. The *second* is mentioned, Luke vi. 1. The *third*, John vi. 4. And the *fourth*, which was that at which he was crucified, chap. xi. 55. From which it appears, 1. That our blessed Lord continued his public ministry about *three years and a half*, according to the prophecy of Daniel, chap. ix. 27. And, 2. That having been baptized about the beginning of his *thirtieth* year, he was crucified precisely in the middle of his *thirty-third*. See *Martin*.

14. *Found in the temple those that sold oxen, &c.* This is a similar fact to that mentioned Matt. xxi. 12. Mark xi. 15. Luke xix. 45. See it explained on Matt. xxi. 12. If it be the same fact, then John anticipates three years of time in relating it here; as that cleansing of the temple mentioned by the other evangelists, took place in the last week of our Lord's life. Mr. Mann, Dr. Priestley, and Bp. Pearce, contend that our Lord cleansed the temple *only once*; and that was at the last pass-over. Calvin, Mr. Mede, L'Enfant and Beausobre, Dr. Lardner, Bp. Hurd, and Bp. Newcome, contend that he purged the temple *twice*; and that this, mentioned by John, was the *first* cleansing, which none of the other evangelists have mentioned. Let the reader, says Bp. Newcome, observe the order of events.

"Jesus works his first miracle at Cana of Galilee, chap. ii. 11. then he passes a few days at Capernaum, which brings him on his way to Jerusalem, ver. 12. The pass-over being near, he goes up to Jerusalem, ver. 13. and casts the traders out of the temple, ver. 15, 16. At the pass-over he works many miracles, ver. 23. While he is in Jerusalem, which city he does not leave till chap. iii. 22. Nicodemus comes to him by night, chap. iii. 1, 2. Chap. iii. 2 contains a reference to chap. ii. 23. After these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, chap. iii. 22. And all these incidents take place *before* John is cast in prison, ver. 24. But the *second* cleansing of the temple, happens most clearly during the last week of our Lord's life, after the death of the Baptist, and at a time when it would be absurd to say that *afterward* Jesus dwelt and baptized in Judea."

The vindication of God's house from profanation, was the first and the last care of our Lord: and it is probable he began and finished his public ministry by this significant act.

It certainly appears that John directly asserts an early cleansing of the temple, by the series of his history: as the other three evangelists assert a latter cleansing of it. And though the act mentioned here seems to be nearly the same with that mentioned by the other evangelists, yet there are some differences. St. John alone mentions the *scourge of rushes*, and the casting out of the *sheep and oxen*. Besides,

sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ² Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and will thou rear it up in three days?

21 But he spake ⁴ of the temple of his body.

22 When therefore he was risen from the dead, ⁵ his disciples remembered that he had said this unto them; and they be-

^a Matt. 26:61 & 27:40. ^b Mark 14:58 & 15:29—q Col. 2:9. ^c Heb. 9:2. ^d 1 Cor. 3:16 & 13:12. ^e Cor. 6:16—r Luke 24:5.

there is a considerable difference in our Lord's manner of doing it: in the cleansing mentioned by the three evangelists he assumes a vast deal of authority, and speaks more pointedly concerning himself than he appears to do in this cleansing mentioned by St. John: the reason (which has been given is: In the first cleansing he was just entering upon his public ministry, and therefore avoided (as much as was consistent with the accomplishment of his work,) the giving any offence to the Jewish rulers; but in the last cleansing, he was just concluding his ministry, being about to offer up his life for the salvation of the world; in consequence of which, he speaks fully and without reserve. For answers to all the objections made against two cleansings of the temple, see the notes at the end of Bishop Newcome's Greek Harmony of the Gospels, pp. 7, 8, 9.

17. *The seal of thine house*] See Psal. lix. 10. Zeal to promote thy glory, and to keep thy worship pure.

18. *What sign shewest thou*] See on Matt. xii. 38. and xvi. 1. When Moses came to deliver Israel, he gave signs or miracles, that he acted under a divine commission: What miracle dost thou work to shew us that thou art vested with similar authority?

19. *Destroy this temple*] *Τοῦ ναοῦ τούτου, this very temple*: perhaps pointing to his body at the same time.

20. *Forty and six years was this temple in building*] The temple of which the Jews spake, was begun to be rebuilt by Herod the Great, in the 18th year of his reign: Jos. Ant. b. xv. c. 1. s. 1. and xx. c. 9. s. 5, 7. But though he finished the main work in nine years and a half, yet some additional buildings or repairs were constantly carried on for many years afterward. Herod began the work sixteen years before the birth of our Lord: the transactions which are here related, took place in the thirtieth year of our Lord, which make the term exactly forty-six years. Rosenmüller. Josephus, Ant. b. xx. c. 3. s. 5, 7. has told us, that the whole of the buildings belonging to the temple, were not finished till Nero's reign, when Albinus, the governor of Judea, was succeeded by Gessius Florus, which was eighty years after the 18th year of Herod's reign. See Bp. Pearce.

21. *Of the temple of his body*] Rather, the temple, his body: his body had no particular temple: but it was the temple of his divinity—the place in which, as in the ancient temple, his Godhead dwelt. See how the Jews perverted these words, Matt. xxvi. 60. and the notes there.

CHAPTER III.

The conversation between Nicodemus and our Lord, about the new birth and faith in his testimony, 1—15. The lore of God, the source of human salvation, 16. Who are condemned, and who are approved, 17—21. Jesus and his disciples come to Judea, and baptize, 22. John baptizes in Enon, 23, 24. The disciples of John and the Pharisees dispute about purifying, 25. The discourse between John and his disciples about Christ, in which the excellence, perfection, and privileges, of the Christian dispensation are pointed out, 26—36.

NICOMEDUS was a man of the Pharisees, ^a named Nicodemus, ^b a ruler of the Jews.

^c The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except ^d God be with him.

^a Ch. 7:50 & 19:36—b Ch. 9:16, 33 & 2:23 & 7:13 & 12:42—c Ch. 9:16, 33. Acts 2:37—d Acts 10:38.

NOTES.—Verse 1. *Nicodemus, a ruler of the Jews.*] One of the members of the grand sanhedrim; for such were ordinarily styled rulers among the Jews. A person of the name of Nicodemus, the son of Gorion, is mentioned in the Jewish writings, who lived in the time of Vespasian, and was reputed to be so rich, that he could support all the inhabitants of Jerusalem for ten years. But this is said in their usual extravagant mode of talking.

2. *Came to Jesus by night*] He had matters of the utmost importance, on which he wished to consult Christ: and he chose the night season, perhaps less through the fear of man, than through a desire to have Jesus alone, as he found him all the day encompassed with the multitude; so that it was impossible for him to get an opportunity to speak fully on those weighty affairs, concerning which he intended to consult him. However, we may take it for granted, that he had no design at present to become his disciple: as baptism and circumcision, which were the initiating ordinances among the Jews, were never administered in the night time. If any person received baptism by night, he was not acknowledged for a proselyte. See Wetstein.

Rabbi My Master, or Teacher, a title of respect given to the Jewish doctors, something like our Doctor of Divinity, i. e. teacher of divine things. But as there may be many good among us, who though they bear the title, are no teachers, so it was among the Jews: and perhaps it was in reference to this, that Nicodemus uses the word διδάσκαλος, didaskalos.

lieved the scripture, and the word which Jesus had said.

23* Now when he was in Jerusalem at the pass-over, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for ^a he knew what was in man.

^a 1 Sam. 16:7. 1 Chron. 2:9. Matt. 9:4. Mark: 2. Ch. 6:64 & 16:30. Acts 1:21. Rev. 2:27.

22. *Remembered that he had said this unto them*] *Αναγών, to them*, is wanting in ALEXMS. Matt. 16, upwards: *of our hundred others*; both the *Syriac, Persian, Arabic, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, and Latin*. *τριήκοντα* has left it out of the text.

They believed the scripture] The scripture which the evangelist immediately refers to, may have been Psalm xvi. 10. Compare this with Acts i. 31, 32. and with chap. xiii. 35—37. See also Psalm ii. 7. and compare it with Hebrews i. 5. and chapter v. 5. and with Acts xiii. 33. They understood these Scriptures in a sense in which they never before understood them.

It is the property of many prophecies, never to be understood except by their accomplishment; but these are so marked, that when their fulfilment takes place, they cannot be misunderstood, or applied to any other event.

23. *Many believed in his name*] They believed him to be the promised Messiah, but did not believe in him to be the salvation of their souls: for we find from the following verse, that their hearts were not at all changed, because our blessed Lord could not trust himself to them.

24. *He knew all men*] Instead of *πάντας, all men*, 1681 and about thirty others, read *παρα, every man, or all things*: and this I am inclined to believe is the true reading. Jesus knew all things, and why? because he made all things, chapter i. 3. and because he was the all-wise God, ver. 1. and he knew all men, because he alone searches the heart, and tries the reins. He knows who are sincere, and who are hypocritical: he knows those in whom he can confide, and those to whom he can neither trust nor his gifts. Reader, he also knows thee: thy cares, fears, perplexities, temptations, afflictions, desires, and hopes: thy helps and hindrances: the progress thou hast made in the divine life, or thy declension from it. If he know thee to be hypocritical or iniquitous, he looks upon thee with abhorrence: if he know thee to be of a meek and broken spirit, he looks on thee with pity, complacency and delight. Take courage—thou canst say, Lord, thou knowest all things, thou knowest that I do love thee, and mourn because I love and serve thee so little; then expect him to come in unto thee, and make his abode with thee: while thy eye and heart are simple, he will love thee, and thy whole soul shall be full of light. To him be glory and dominion forever.

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^c The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except ^d God be with him.

^a Ch. 7:50 & 19:36—b Ch. 9:16, 33 & 2:23 & 7:13 & 12:42—c Ch. 9:16, 33. Acts 2:37—d Acts 10:38.

NOTES.—Verse 1. *Nicodemus, a ruler of the Jews.*] One of the members of the grand sanhedrim; for such were ordinarily styled rulers among the Jews. A person of the name of Nicodemus, the son of Gorion, is mentioned in the Jewish writings, who lived in the time of Vespasian, and was reputed to be so rich, that he could support all the inhabitants of Jerusalem for ten years. But this is said in their usual extravagant mode of talking.

2. *Came to Jesus by night*] He had matters of the utmost importance, on which he wished to consult Christ: and he chose the night season, perhaps less through the fear of man, than through a desire to have Jesus alone, as he found him all the day encompassed with the multitude; so that it was impossible for him to get an opportunity to speak fully on those weighty affairs, concerning which he intended to consult him. However, we may take it for granted, that he had no design at present to become his disciple: as baptism and circumcision, which were the initiating ordinances among the Jews, were never administered in the night time. If any person received baptism by night, he was not acknowledged for a proselyte. See Wetstein.

Rabbi My Master, or Teacher, a title of respect given to the Jewish doctors, something like our Doctor of Divinity, i. e. teacher of divine things. But as there may be many good among us, who though they bear the title, are no teachers, so it was among the Jews: and perhaps it was in reference to this, that Nicodemus uses the word διδάσκαλος, didaskalos.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, ^e Except a man be born ^f again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

^e Chapter 1:5. Gal. 6:15. Tit. 3:5. James 1:15. 1 Pet. 1:23. 1 John 3:9—f Cr. from above.

skalos, immediately after, by which, in chap. i. 39. St. John translates the word Rabbi. *Rabbi*, teacher, is often no more than a title of respect: *didaskalos* signifies a person who not only has the name of teacher, but who actually does teach.

We know that thou art a teacher come from God] We, all the members of the grand sanhedrim, and all the rulers of the people, who have paid proper attention to thy doctrine and miracles. We are all convinced of this, though we are not all candid enough to own it. It is possible, however, that *οἱ ἄλλοι, we know*, signifies no more than, *it is known*, it is generally acknowledged and allowed, that thou art a teacher come from God.

No man can do these miracles] It is on the evidence of thy miracles that I ground my opinion of thee. No man can do what thou dost, unless the omnipotence of God be with him.

3 *Jesus answered*] Not in the language of compliment: he saw the estate of Nicodemus's soul, and he immediately addressed himself to him on a subject the most interesting and important. But what connexion is there between our Lord's reply and the address of Nicodemus? Probably our Lord saw, that the object of his visit was to inquire about the Messiah's kingdom, and in reference to this, he immediately says, *Except a man be born again, &c.*

The repetition of *amen, or verily, verily*, among the Jewish writers, was considered of equal import with the most solemn oath.

Be born again] Or, *from above*: different to that new birth, which the Jews supposed every baptized proselyte to

5 Jesus answered, Verily, verily, I say unto thee, ^g Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ^h again.

8 If the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

^g Mark 16. 16. Acts 2. 38.—^h Or, from above.—ⁱ Eccles. 11. 5. 1 Cor. 2. 11.—^k Ch. 6. 7. 90.—^l Matt. 11. 9. Ch. 1. 15 & 7. 16, & 8. 28, & 12. 49, & 13. 34.

joyed; for they held that the Gentile, who became a proselyte, was like a *child new born*. This birth was of water from below: the birth for which Christ contends is *another, from above*—by the agency of the Holy Spirit. Every man must have *two* births, one from heaven, the other from earth: one of his body, the other of his soul: without the *first*, he cannot see nor enjoy this world; without the *last*, he cannot see nor enjoy the kingdom of God. As there is an absolute necessity that a child should be born into the world, that he may see its light, contemplate its glories, and enjoy its good; so there is an absolute necessity that the soul should be brought out of its state of darkness and sin, through the light and power of the grace of Christ, that it may be able to *see, view, or, discern*, the glories and excellencies of the kingdom of Christ here, and be prepared for the *enjoyment* of the kingdom of glory hereafter. The Jews had some general notion of the *new birth*; but like many among Christians, they put the acts of proselytism, baptism, &c. in the place of the Holy Spirit and his influence: they acknowledged that a man must be born again, but they made that new birth to consist in profession, confession, and external washing. See on ver. 10.

The *new birth* which is here spoken of, comprehends not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the impurity of the heart washed away, before any soul can possibly enter into the kingdom of God. As this *new birth* implies the renewing of the whole soul in righteousness and true holiness, it is not a matter that may be dispensed with: heaven is a place of holiness, and nothing but what is like itself, can ever enter into it.

4. *How can a man be born when he is old?* It is probable that Nicodemus was pretty far advanced in age at this time; and from his answer we may plainly perceive, that like the rest of the Jews, and like multitudes of Christians, he rested in the *letter*, without paying proper attention to the *spirit*: the *shadow*, without the *thing signified*, had hitherto satisfied him. Our Lord knew him to be in this state, and this was the cause of his pointed address to him.

5. *Of water and of the Spirit* To the baptism of water, a man was admitted when he became a proselyte to the Jewish religion; and in this baptism, he promised, in the most solemn manner, to renounce idolatry, to take the God of Israel for his God; and to have his life conformed to the precepts of the divine law. But the water which was used on the occasion was only an emblem of the Holy Spirit. The soul was considered as in a state of defilement, because of past sin; now, as by that water the body was washed, cleansed, and refreshed; so by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

When John came baptizing with water, he gave the Jews the plainest intimations that this would not suffice; that it was only typical of that baptism of the Holy Ghost under the similitude of fire, which they must all receive from Jesus Christ: see Matt. iii. 11. Therefore, our Lord asserts that a man must be *born of water and the Spirit*, i. e. of the Holy Ghost, which, represented under the similitude of *water*, cleanses, refreshes, and purifies the soul. Reader, hast thou never had any other baptism than that of water? If thou hast not had any other, take Jesus Christ's word for it, thou canst not, in thy present state, enter into the kingdom of God. I would not say to thee merely, read what it is to be *born of the Spirit*: but pray, O pray to God incessantly, till he give thee to *feel* what is implied in it! Remember, it is Jesus *only* who baptizes with the Holy Ghost: see chap. i. 33. He who receives not this baptism, has neither right nor title to the kingdom of God; nor can he with any propriety be termed a Christian, because that which essentially distinguished the Christian dispensation from that of the Jews, was, that its Author *baptized* all his followers *with the Holy Ghost*.

Though baptism by water into the Christian faith, was necessary to every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the Spirit, (in this place,) we should understand *two* different things: it is probably only an elliptical form of speech, for the *Holy Spirit* under the similitude of *water*; as in Matt. iii. 3. the *Holy Ghost* and *fire*, do not mean *two* things, but *one*, viz. the *Holy Ghost* under the similitude of *fire*—pervading every part, refining and purifying the whole.

6. *That which is born of the flesh is flesh* This is the answer to the objection made by Nicodemus in ver. 4. *Can a man enter the second time into his mother's womb, and be born?* Our Lord here intimates, that were even this possible, it would not answer the end: for the *plant* will ever be of the nature of the *seed* that produces it—like will beget its like. The kingdom of God is spiritual and holy; and that which is

9 Nicodemus answered and said unto him, ^k How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ^l we receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And ^m no man hath ascended up to heaven, but he that

ⁿ Ver. 32.—^o Prov. 30. 4. Ch. 6. 53, 54, 62, & 16. 23. Acts 2. 34. 1 Cor. 15. 47. Eph. 4. 9, 10.

born of the Spirit, resembles the Spirit; for as he is who beget, so is he who is begotten of him. Therefore the spiritual regeneration is essentially necessary, to prepare the soul for a holy and spiritual kingdom.

8. *The wind bloweth* Though the manner in which this new birth is effected by the Divine Spirit be incomprehensible to us; yet, we must not on this ground, suppose it to be impossible. The wind blows in a variety of directions; we hear its sound, perceive its operation in the motion of the trees, &c. and feel it on ourselves—but we cannot discern the *air* itself. we only know that it exists by the *effects* which it produces; so is every one who is born of the Spirit; the effects are as discernible, and as sensible as those of the wind: but itself we cannot see. But he who is born of God, *knows* that he is thus born: the Spirit itself, the grand agent in this new birth, beareth witness with his spirit, that he is born of God, Rom. vii. 16. for, he that believeth hath the witness in himself, 1 John iv. 13. and v. 10. Gal. iv. 6. And so does this Spirit work in, and by him, that others, though they see not the principle, can easily discern the change produced; for *whosoever is born of God overcometh the world*, 1 John v. 4.

9. *How can these things be?* Our Lord had very plainly told him how these things could be; and illustrated the *new birth* by one of the most proper similes that could be chosen; but so intent was this great man on making every thing submit to the testimony of his senses, that he appears unwilling to believe any thing, unless he can *comprehend* it. This is the case with many—they profess to believe because they comprehend—but they are impostors who speak thus: there is not a man in the universe that can fully comprehend *our* operation, either of God, or his instrument, *nature*; and yet they must believe, and do believe, though they never did, nor ever can fully comprehend, or account for, the objects of their faith.

10. *Art thou a master of Israel, &c.* Hast thou taken upon thee to guide the blind into the way of truth; and yet knowest not that truth thyself? Dost thou command proselytes to be baptized with water as an emblem of a *new birth*: and art thou unacquainted with the *cause, necessity, nature, and effects*, of that new birth? How many masters are there still in Israel, who are in this respect deplorably ignorant; and strange to tell, publish their ignorance and folly in the sight of the sun, by writing and speaking against the thing itself. It is strange that such people cannot keep their own secrets.

“But water baptism is this new birth.” No. Jesus tells you a man must be born of *water* and the Spirit: and the water and its effects upon the body, differ as much from this Spirit, which it is intended to represent, and the effects produced in the soul, as real fire does from painted flame.

“But I am taught to believe that this baptism is regeneration.” Then you are taught to believe a falsity. The Church of England, in which perhaps you are a teacher or a member, asks the following questions, and returns the subjoined answers.

“Q. How many sacraments hath Christ ordained in his church? “A. Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.” “Q. How many parts are there in a sacrament? “A. Two. The outward visible sign, and the inward spiritual grace.” “Q. What is the outward visible sign, or form, in baptism? “A. Water, wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost*.” “Q. What is the inward and spiritual grace? “A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.”

Now Task. *Whereby* are such persons made the children of grace? Not by the *water*, but by the *death unto sin*, and the *new birth unto righteousness*; i. e. through the agency of the Holy Ghost, sin is destroyed, and the soul filled with holiness. “We speak that we do know” I and my disciples do not profess to teach a religion which we do not understand, nor exemplify in our conduct. A strong but delicate reproof to Nicodemus, who, though a master of Israel, did not understand the very rudiments of the doctrine of salvation. He was ignorant of the nature of the new birth. How wretched is the lot of that minister, who, while he professes to recommend the salvation of God to others, is all the while dealing in the meagre, unfruitful traffic of an unfeigned truth! Let such either acquire the knowledge of the grace of God themselves, or cease to proclaim it.

“Ye receive not our witness” It was deemed criminal among the Jews, to question or depart from the authority of their teachers. Nicodemus grants that our Lord is a teacher come from God; and yet scruples to receive his testimony relative to the new birth, and the spiritual nature of the Messiah's kingdom.

came down from heaven, *even* the Son of man which is in heaven

14 ¶ And as Moses lifted up the serpent in the wilderness, even so ^p must the Son of man be lifted up ;

15 That whosoever believeth in him should not perish, but
⁹ have eternal life.

16 ¶ For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17³ For God sent not his son into the world to condemn the world; but that the world through him might be saved.

^o Numb 21. 9.—^p Ch. 8. 22 & 12. 32.—^q Ver 36 Chap. 6. 17.—^r Rom 5. 8 1 John 4. 9.—^s Luke 9. 56, Ch. 5. 45, & 8. 15, & 12. 47 1 John 1. 14

12. *If I have told you earthly things*] If after I have illustrated this new birth by a most expressive metaphor, taken from earthly things, and after all you believe not; how can you believe, should I tell you of heavenly things, in such language as angels use, where earthly images and illustrations can have no place? Or, if you, a teacher in Israel, do not understand the nature of such an earthly thing or custom of the kingdom, established over the Jewish nation, as being born of baptism, practised every day in the initiation of proselytes: how will you understand such heavenly things, as the initiation of my disciples by the baptism of the Holy Ghost and fire from heaven, if I should proceed further on the subject?

13. *No man hath ascended*) This seems a figurative expression for, *No man hath known the mysteries of the kingdom of God*; as in *Deut. xxx. 12*. *Psal. lxxiii. 17*. *Prov. xxx. 4*. *Rom. xi. 34*. And the expression is founded upon this generally received maxim: That to be perfectly acquainted with the concerns of a place, it is necessary for a person to be an inhabitant of it. Hence the Jews were wont to say, *No man hath ascended among the Jews, viz. that Moses had ascended to heaven, in order to get the Law*. It is not Moses who is to be heard now, but *Jesus*: Moses did not ascend to heaven: but the Son of man is come down from heaven to reveal the divine will.

That came down) The incarnation of Christ is represented under the notion of his *coming down* from heaven to dwell upon earth.

Which is in heaven.] Let a wrong meaning should be taken from the foregoing expression, and it should be imagined that in order to manifest himself upon earth, he must necessarily leave heaven; our blessed Lord qualifies it by adding, *the Son of man who is in heaven*: pointing out by this, *the ubiquity or omnipresence* of his nature: a character essentially belonging to God; for no being can possibly exist in more places than one at a time, but *He who fills the heavens and the earth.*

11 As *Moses lifted up*) He shows the reason why he descended from heaven, that he might be *lifted up*, i. e. crucified for the salvation of mankind; and be, by the appointment of God, as certain a remedy for sinful souls, as the brazen serpent elevated on a pole, Numb. xxi. 9, was for the bodies of Israelites who were bitten to death by the fiery serpents in the wilderness. It does not follow, however, that the brazen serpent was ever intended to be considered as a *type* of Christ: it is possible to draw likenesses and resemblances out of any thing; but in such matters as these, we should take heed that we go no further than we can say, *Thus it is written.*

Among the Jews, the brazen serpent was considered a type of the resurrection—through it the dying lived; and so by the voice of God, they that were dead shall be raised to life. As the serpent was raised up, so shall Christ be lifted up: as they who were stung by the fiery serpents, were restored by looking up to the brazen serpent: so those who are infected with, and dying through sin, are healed and saved by looking up to, and believing in Christ crucified. These are all the analogies which we can legitimately trace, between the lifting up of the brazen serpent, and the crucifixion of Jesus Christ. The lifting up of the Son of man may refer to his mediatorial office at the right hand of God. See the note on Num. xxi. 9.

15. *That whosoever believeth*) Bp. Pearce supposes that this verse is only the conclusion of the 16th, and that it has been inserted in this place by mistake. The words contain the *reason* of the subject in the following verse, and seem to break in upon our Lord's argument, before he had fully stated it. The words *μὴ ἀποληται ἀλλά, may not perish but*, are omitted by some very ancient MSS. and Versions.

16. *For God so loved the world*] Such a love as that which induced God to give his only-begotten Son to die for the world, could not be described:—Jesus Christ does not attempt it. He has put an eternity of meaning in the particle *οὕτως*, *so*, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same evangelist uses a similar mode of expression, 1 Epist. iii. 1. Behold WHAT MANNER of love, *οὕτως αγαπᾷ, the Father hath bestowed upon us.*

From the subject before him, the reader attend to the following particulars: First. The world was in a ruinous, condemned state, about to perish ever-lastingly; and was utterly without power to rescue itself from destruction. Secondly, That God, through the impulse of his eternal love, provided for his rescue and salvation, by giving his Son to die for it. Thirdly, The sacrifice of Jesus was the only means by which the redemption of man was to be accomplished, and is absolutely sufficient to accomplish this gracious design; for it would have been inconsistent with the wisdom of God to have appointed a sacrifice, *greater* in itself, or *less* in its

18. ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, ^u that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22¹. After these things came Jesus and his disciples into the

ment, than what the urgent necessities of the case required.

Fourthly. That sin must be an indescribable evil, when it required no less a sacrifice to make atonement for it, than *God manifested in the flesh*. Fifthly. That no man is saved through this sacrifice, but he that *believes*, i. e. who credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied, in order to become effectual. Sixthly. That those who *believe*, receive a double benefit. 1. They are exempted from eternal reprobation, *that they may not perish*. 2. They are brought to eternal glory—that *they may have everlasting life*. These two benefits point out tacitly the state of man; he is *guilty*, and therefore exposed to *punishment*: he is *impure*, and therefore *unfit for glory*.

They point out also the *two* grand operations of grace, by which the salvation of man is effected. 1. *Justification*, by which the guilt of sin is removed, and consequently the person is no longer obnoxious to perdition. 2. *Sanctification*, or the purification of his nature, by which he is properly fitted for the kingdom of glory.

17. For God sent not, &c.] It was the opinion of the Jews, that the Gentiles, whom they often term *the world*, *הָעוֹלָם* *olam*, and *אֲמֵלֵי הָעוֹלָם* *ameli hola'm*, *nations of the world* were to be destroyed in the days of the Messiah. Christ corrects this false opinion; and teaches here a contrary doctrine. God, by giving his Son, and publishing his design in giving him, shows that he purposes the salvation, not the destruction of the world—the Gentile people; nevertheless, those who will not receive the salvation he has provided for them, whether *Jews or Gentiles*, must necessarily perish; for this plain reason, There is but *one* remedy, and they *refuse* to apply it.

18. *He that believeth*] As stated before on verse 16.

Is not condemned] For past sin, that being forgiven on his believing in Christ.

But he that believeth not] When the Gospel is preached to him, and the way of salvation made plain.

Is condemned already) Continues under the condemnation which divine justice has passed upon all sinners: and has this superadded, *he hath not believed on the name of the only-begotten Son of God*, and therefore is guilty of the grossest insult to the divine majesty, in neglecting, slighting, and despising the salvation which the infinite mercy of God had provided for him.

19. *This is the condemnation*) That is, this is the reason why any shall be found finally to perish, not that they came into the world with a perverted and corrupt nature, which is true; nor that they lived many years in the practice of sin, which is also true; but because they refused to receive the salvation which God sent to them.

Light is come] That is, Jesus, the Sun of righteousness, the fountain of light and life; diffusing his benign influences every where, and favouring men with a clear and full revelation of the divine will.

Men loved darkness] Have preferred sin to holiness, Belial to Christ, and hell to heaven. **חשך** *chashac*, *darkness*, is frequently used by the Jewish writers, for the *angel of death* and for the *devil*. See many examples in *Schoettgen*.

Because their deeds were evil. An allusion to robbers and cut-throats, who practise their abominations in the *night season*, for fear of being detected. The sun is a common blessing to the human race—it shines to all, envies none, and calls all to necessary labour. If any one choose rather to sleep by day, than he may rob and murder in the *night season*, he does not escape the light of the sun, but is exposed to the gaze of all eyes, and is the necessary consequence of his own unconstrained actions. So will the punishment of ungodly men be. There was *light*—they refused to walk in it. They chose to walk in darkness, that they might do the works of darkness—they broke the divine law, refused the mercy offered to them, are arrested by divine justice, convicted, condemned, and punished. Whence

then does their damnation proceed 1. FROM THEMSELVES.

20. *For every one that doth evil hateth the light* | He who doth vile or abominable things; alluding to the subject mentioned in the preceding verse. The word *δυσος*, *evil*, or *vile*, is supposed by some to come from the Hebrew שׂוֹאָה *sho'ah*, to *fall*, and so *cover oneself in dust or ashes*, which was practised by the Jews as a sign of *humiliation and grief*, not only the eastern nations, see *Job* xxi. 16, and the Greeks and Trojans, as appears from *Homer*, *Iliad* viii. 1. 26, xxi. 1. 414 xxi. 1. 640, compare *Virgil*, *Æn.* x. 1. 844, and *Ovid*, *Metam.* lib. viii. 1. 328. From the above Hebrew word, it is likely that the Saxon *ful*, the English *fool*, the Latin *ful*, and the English *rile*, are derived. See *Parkhurst* under *δυσος*.

Lest his deeds should be reproved} Or, discovered To

land of Judea; and there he tarried with them, ^a and baptized.

23 ^a And John also was baptizing in Ænon, near to ^b Salim, because there was much water there; ^c and they came and were baptized.

24 ^d For ^e John was not yet east into prison.

25 ^f Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^g to whom thou barest witness, behold the same baptized, and all *men* come to him.

27 John answered and said, ^h "A man can ⁱ receive nothing, except it be given him from heaven."

28 ^j Ye yourselves bear me witness, that I said, ^k "I am not the Christ, but ^l that I am sent before him."

29 ^m He that hath the bride is the bridegroom: but ⁿ the friend of the bridegroom, which standeth and heareth him, re-

^c Ch. 4. 2.—^d 1 Sam. 9. 4.—^e Matt. 3. 5, 6.—^f Matt. 14. 3.—^g Ch. 1. 7, 15, 27, 34.—^h 1 Cor. 1. 7, Heb. 5. 4. James 1. 17.—ⁱ Or, take unto himself.—^j Ch. 1. 26, 27.—^k Mal. 3. 1. Mark 1. 2. Luke 1. 17.—^l Ch. 1. 22.—^m 2 Cor. 11. 2. Eph. 5. 23, 27. Rev. 21. 9.—ⁿ Cant. 5. 1.—^o Ver. 15. Ch. 3. 22.—^p Matt. 23. 15. Ch. 1. 15, 27. Rom. 5. 1.—1 Cor.

manifest or discover, is one sense of the original word ἐλεῖν, in the best Greek writers; and it is evidently its meaning in this place.

21. *Wrought in God*] In his presence, and through his assistance. This is the end of our Lord's discourse to Nicodemus: and though we are not informed here of any good effects produced by it; yet we learn from other scriptures, that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ. He publicly defended our Lord in the sanhedrim, of which he was probably a member, chap. vii. 50, and with Joseph of Arimathea, gave him an honourable funeral, chap. xix. 39, when all his bosom friends had deserted him. See *Daddy*.

22. *Came into the land of Judea*] Jerusalem itself, where Christ held the preceding discourse with Nicodemus, was in Judea: but the evangelist means, that our Lord quitted the city and its suburbs, and went into the *country* parts. The same distinction between Jerusalem and Judea is made, Acts i. 8. x. 39, and in 1 Macc. iii. 34, and in 2 Macc. i. 1, 10. See Bishop Pearce.

And baptized] It is not clear that Christ did baptize any with water; but his disciples did; chap. iv. 2, and what they did by his authority and command, is attributed to himself. It is a common custom in all countries and in all languages, to attribute the operations of those who are under the government and direction of another, to him by whom they are directed and governed. Some however suppose, that Christ at first did baptize; but when he got disciples, he left this work to them; and thus these two places are to be understood:—1. This place, of Christ's baptizing before he called the twelve disciples; and, 2. chap. iv. 2, of the baptism administered by the disciples after they had been called to the work by Christ.

23. *In Ænon*] This place was eight miles southward from Scythopolis, between Salim and Jordan.

There was much water] And this was equally necessary, where such multitudes were baptized, whether the ceremony were performed either by dipping or sprinkling. But as the Jewish custom required the person to stand in the water, and having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then plunge themselves under the water; it is probable that the rite was thus performed at Ænon. The consideration that they dipped themselves, tends to remove the difficulty expressed in the note on Matt. iii. 6. See the observations at the end of Mark.

25. *John's disciples and the Jews*] Instead of Ιουδαῖοι, Jews, ABELIS, M. BV. nearly 100 others, some Versions and Fathers, read Ιουδαῖοι, a Jew, which Griesbach has admitted into the text. The person here spoken of, was probably one who had been baptized by the disciples of our Lord; and the subject of debate seems to have been, whether the baptism of John or that of Christ was the most efficacious towards purifying.

26. *And they came unto John*] That he might decide the question.

27. *A man can receive nothing, &c.*] Or, *a man can receive nothing from heaven, unless it be given him*. I have received not only my commission, but the power also by which I have executed it, from above. As I took it up at God's command, so I am ready to lay it down when he pleases. I have told you from the beginning, that I was only the forerunner of the Messiah; and was sent, not to form a separate party, but to point out to men that Lamb of God which takes away the sin of the world: ver. 23.

29. *He that hath the bride*] The congregation of believers. *Is the bridegroom*] The Lord Jesus—the Head of the church. See Matt. xxii. 2, &c. where the parable of the marriage feast is explained.

The friend of the bridegroom] The person whom the Greeks called the *paranymphe*—there were two at each wedding; one waited on the bride, the other on the bridegroom: their business was to serve them, to inspect the concerns of the bride-chamber, and afterward to reconcile differences between husband and wife, when any took place. John considers himself as standing in this relation to the Lord Jesus while espousing human nature, and converting souls to himself; this is the

joiceeth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 ^a He that cometh from above ^b is above all: ^c he that is of the earth is earthly; and speaketh of the earth: ^d he that cometh from heaven is above all.

32 And ^e what he hath seen and heard, that he testifieth: and no man receiveth his testimony

33 He that hath received his testimony ^f hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit ^g by measure unto him.

35 ^h The Father loveth the Son, and hath given all things into his hand.

36 ⁱ He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

15. 47.—^a Ch. 6. 33. 1 Cor. 13. 47. Eph. 1. 21. Phil. 2. 9.—^b Ver. 11. Ch. 8. 36. & 15. 15.—^c Rom. 8. 4. 1 John 5. 10.—^d Ch. 1. 16.—^e Matt. 11. 27. & 28. 18. Luke 10. 22. Ch. 6. 47. & 7. 13. & 17. 2. Heb. 2. 6.—^f Hab. 2. 4. Ch. 1. 12. & 6. 47. Ver. 15. 16. Rom. 1. 17. 1 John 5. 10.

meaning of *standeth* by, i. e. ready to serve. See the observations at the end of the chapter.

30. *He must increase*] His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and good will among men.

I must decrease] My baptism and teaching, as pointing out the coming Messiah, must cease; because the Messiah is now come, and has entered publicly on the work of his glorious ministry.

31. *Is above all*] This blessed bridegroom who has descended from heaven, ver. 13, is above all, superior to Moses, the prophets, and me.

He that is of the earth] John himself, who was born in the common way of man.

Speaketh of the earth] Cannot speak of heavenly things as Christ can do; and only represents divine matters by these earthly ordinances; for the spirit and meaning of which, you must all go to the Messiah himself.

32. *No man receiveth his testimony*] Or, *And this his testimony no man taketh up*. That is, the testimony which John had borne to the Jews, that Jesus was the promised Messiah. *No man taketh up*—No person is found to tread in my steps, and to publish to the Jews that this is the Christ, the Saviour of the world. See this sense of the original fully proved and vindicated by *Kypke* in loc.

33. *Hath set to his seal*] That is, hath hereby confirmed the truth of the testimony which he has borne; as a testator sets his seal to an instrument in order to confirm it, and such instrument is considered as fully confirmed by having the testator's seal affixed to it; so I, by taking up this testimony of Christ, and proclaiming it to the Jews, have fully confirmed it, as I know it to be a truth: which knowledge I have from the immediate inspiration of the Holy Spirit. See ch. i. 33, 34.

34. *For God giveth not the Spirit by measure*] He is the most perfect of all teachers, as having received the Holy Spirit, as none before him ever did. *Without measure*—not for a particular time, people, purpose, &c. but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of infinite justice and mercy; but now the sum of justice, in requiring such a sacrifice, and the plenitude of mercy, in providing it, shall, by that Spirit with which he baptizes, be made manifest to all the children of men. It is worthy of remark, that this was fully done after the outpouring of the Spirit on the day of Pentecost, Acts ii. 1, &c. as may be clearly seen in all the apostolic epistles. The Jews observe, that the Holy Spirit was given only in certain measures to the prophets; some writing only one book, others two. So Rab. Acha.

35. *All things into his hand*.] See on Matt. xi. 27. A principal design of John is, to show that Christ was infinitely above every teacher, prophet, and divine messenger, that had ever yet appeared. The prophets had various gifts; some had visions, others dreams; some had the gift of teaching, others of comforting, &c. but none possessed all these gifts; Christ alone possessed their plenitude, and is all things in all.

36. *Hath everlasting life*] He has already the seed of this life in his soul, having been made a partaker of the grace and spirit of him, in whom he has believed. See on ver. 8.

He that believeth not] Or, obeyeth not—ἀπειθοῦν: from a, negative, and πειθω, to persuade, or πειθομαι, to obey—the want of the obedience of faith. The person who will not be persuaded, in consequence does not believe; and not having believed, he cannot obey.

Shall not see life] Shall never enjoy it: there being no way to the kingdom of God, but through Christ Jesus, Acts iv. 12. And none can expect to enter into this kingdom, but those who obey him; for to such only he is the Author of eternal salvation. Heb. v. 9.

But the wrath of God abideth on him] Οὐκ ἔστιν, the displeasure of God. I should prefer *displeasure* to *wrath*, because the common acceptance of the latter, (*fury, rage*) is not properly applicable here. Perhaps the original word is used in the same sense here, as in Rom. ii. 5. iii. 5. xiii. 4. 5. Eph. v. 6. 1 Thess. i. 10. v. 9, where it evidently means *punishment*, which is the effect of irritated justice. Taken in this sense, we may consider the phrase as a *Hebraism*: *punishment* of

God, i. e. the most heavy and awful of all punishments : such as sin deserves, and such as it becomes Divine justice to inflict. And this *abideth on him*—endures as long as his unbelief and disobedience remain ! and how shall these be removed in a hell of fire ! Reader ! pray God that thou mayest never know what this *continuing punishment* means.

There are many very important topics brought forward in this chapter ; the principal of which have been already illustrated in the notes : the subject in the 29th verse is of great consequence, and requires some further explanation.

The *friend of the bridegroom*, is the person called among the Jews שושבין *shoshabin* ; and παρὰνυμφος, *paranymp*, among the Greeks. Several matters are found in the Jewish writings relative to these, which may serve to throw light, not only on the discourse of John, but also on other passages of Scripture.

1. There were generally two *shoshabinin* : one for the *bride*, another for the *bridegroom* : though in many instances we find the *shoshabin* of the *bride* only mentioned. 2. These officers were chosen out of the most intimate and particular friends of the parties :—a brother might be *shoshabin* or *paranymp* to his brother. 3. Though it is probable that such persons were not always found in ordinary weddings ; yet they were never absent from the marriages of kings, princes, and persons of distinction. 4. The Jews believe that this was an ordinance appointed by God ; and that he himself was *shoshabin* to Adam. But in *Bereshith Rabba* it is said, that God took the cup of blessing, and blessed the first pair : and that Michael and Gabriel were *shoshabin*s to Adam. 5. So important was this office esteemed among them, that it was reckoned one of the indispensable works of charity : much depending on the proper discharge of it, as we shall afterward find. 6. Those who were engaged in this office, were excused, for the time, from some of the severer duties of religion : because they had so much to do about the new married pair, especially during the seven days of the marriage feast.

These *shoshabinin* had a threefold office to fulfil : viz. *before, at, and after* the marriage : of each of these in order.

1. *Before* the marriage : it was the business of the *shoshabin*, 1. To procure a husband for the virgin, to guard her, and to bear testimony to her corporeal and mental endowments ; and it was upon this testimony of this friend that the bridegroom chose his bride. 2. He was the *internuncio* between her and her spouse elect ; carrying all messages from her to him, and from him to her : for before marriage, young women were very strictly guarded at home with their parents or friends.

II. *At* the wedding ; it was the business of the *shoshabin*, if necessary, 1. To vindicate the character of the bride. 2. To sleep in an apartment contiguous to the new married pair, to prevent the bride from receiving injury. 3. It was his office to see that neither the bride nor bridegroom should be imposed on by each other : and therefore it was his business to examine and exhibit the tokens of the bride's purity, according to the law, Deut. xxii. 13—21. Of their office in this case, the rabbins thus speak : *Olim in Judea paranymp* perscrutanti sunt locum (lectum) sponsi et sponsæ—ad scrutandum et officiose observandum ea, quæ sponsi illa nocte fecerint : ne scilicet alter alteri dolo damnum inferat : ne sponsus, sanguinem virginitatis agnoscat, illum celest aut tollat : et ne sponsa pannum sanguine tinctum, secum inferat. 4. When they found that their friend had got a pure and chaste virgin, they exulted greatly : as their own character, and the happiness of their friend, were at stake. To this the Baptist alludes, ver. 29. *This my joy is fulfilled*. 5. They distributed gifts to the new married couple, which, on their marriage, were repaid either by their friend, or by his father. 6. They continued with the bride and bridegroom the seven days of the marriage, and contributed variously to the festivity and hilarity of the occasion.

III. *After* marriage. 1. The *shoshabin* was considered the *patron* and *advocate* of the wife, and, in some sort, her guar-

dian, to which the apostle alludes, 2 Cor. xi. 2. He was generally called in to compose any differences which might happen between her and her husband, and reconcile them when they had been at variance. 2. They appeared to have had the keeping of the *marriage contract*, which in certain cases they *tore*, when they had reason to suspect infidelity on the part of the woman, by which the marriage was dissolved ; and thus the suspected person was prevented from suffering capitally. Schoettgen produces a case like this from *R. Bichat*, in legem, fol. 114. "A king visited foreign parts, and left his queen with her maids : they raised an evil report on her, and the king purposed to put her to death. The *shoshabin* hearing of it, *tore the matrimonial contract*, that he might have it to say, the marriage is dissolved. The king having investigated the case, found the queen innocent : she was immediately reconciled to her husband, and the *shoshabin* was directed to *write another contract*." 3. Schoettgen very modestly hazards a conjecture that if the husband had either abandoned or divorced his wife, the *shoshabin* took her, and acted to her as a brother-in-law ; which is probable from the place to which he refers, Judg. xiv. 20. *But Samson's wife was given to his companion whom he had used as his friend* ; or, as both the Syriac and the Targum have it, *she was given to his friend* שושבין שושבעניה, to his *paranymp* ; which is agreeable to the Alexandrian copy of the Septuagint, Καὶ ἐνέκρινεν ἡ γυνὴ Σαμψὼν τῷ Νυμφαγωγῷ αὐτοῦ, ὃς ἦν ἀδελφὸς αὐτοῦ. And Samson's wife dieth (or cohabited) with his *paranymp*, who had been his companion. The same reading is found in the Complutensian Polyglott.

From the preceding particulars collated with the speech of John in ver. 29. and with the words of St. Paul, 2 Cor. xi. 2. it is plain that *Christ* is represented as the *BRIDEGROOM* : the *church*, or his *genuine disciples*, the *BRIDE* : the ministers of the Gospel, שושבין שושבעניה, whose great and important duty it is, to present to the bridegroom a pure uncontaminated virgin, i. e. a church without spot, or wrinkle, or any such thing, Eph. v. 27. alluding evidently to the office of the *paranymp*, on whom the bridegroom depended to procure him, for wife, a chaste and pure virgin. Hence that saying of St. Paul, who considered himself the *paranymp* to Jesus Christ : *I am jealous over you with godly jealousy ; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ*, 2 Cor. xi. 2.

From all these particulars, we see that the office of the *shoshabin*, or *paranymp*, was a very important one among the Jews ; and that to it, some interesting references are made in the New Testament, the force and true meaning of which passages cannot be discerned, without considering the character and office of the Jewish *paranymp*. See several good observations on this, in *Lightfoot's* notes on John ii. 1. and Schoettgen, on chap. iii. 29.

As the Christian church was now to take place of the Jewish, and the latter was about to be cast off because it was polluted ; John, by using the simile of the bride, bridegroom, and *paranymp*, or *friend of the bridegroom*, points out as it were prophetically, of what kind the Christian Church must be : It must be as holy and pure as an uncontaminated virgin, because it is to be the bride or spouse of our Lord Jesus Christ ; and God honours the Baptist by making him the *paranymp* : and indeed his whole preaching and baptism were excellently calculated to produce this great effect, as he strongly proclaimed the necessity of a total reformation of heart and manners, among all classes of the people. See the notes on Matt. iii. 8—12 and on Luke xii. 10—14. He heard the bridegroom's voice—he faithfully communicated what he had received from heaven, ver. 27. and he rejoiced exceedingly to find that he had got a people prepared for the Lord. The success of John's preaching greatly contributed to the success of that of Christ and his disciples. For this purpose he was endued with power from on high, and chosen to be the *paranymp* of the heavenly Bridegroom.

CHAPTER IV.

Jesus, finding that the Pharisees took offence at his making many disciples, leaves Judea to pass into Galilee, 1—3. And passing through Samaria comes to Sychar, and rests at Jacob's well, 4—6. While his disciples were gone to the city to buy meat, a woman of Samaria comes to draw water, with whom our Lord discourses at large on the spiritual nature of his religion, the perfection of the divine nature, and the purity of his worship, 7—24. On his informing her that he was the Messiah, she leaves her pitcher, and goes to inform her townsmen, 25—30. His discourse with his disciples in her absence, 31—38. Many of the Samaritans believe on him, 39—42. He stays two days with them, and goes into Galilee, 43—45. He comes to Cana, and heals the son of a nobleman, in consequence of which he believes on him, with his whole family, 46—54. [A. M. 4031. A. D. 27. An. Olymp. CCL. 3.]

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized ^a not, ^b but his disciples,) 3 He left Judea, ^c and departed again into Galilee. 4 And he must needs go through Samaria.

^a Ch. 3. 22, 25.—^b Acts 10. 45.

^c Matt. 4. 12.

NOTES.—Verse 1. *Jesus made and baptized, &c.* These seem to be quoted as the very words which were brought to the Pharisees : and from our Lord's conduct after this information, we may take it for granted, that they were so irritated, that they were determined to seek an occasion to take away his life ; in consequence of which, leaving Judea, he withdrew into Galilee.

2. *Jesus himself baptized not* See chap. iii. 22.

4. *And he must needs go through Samaria*. Or, *It was necessary for him to pass through Samaria* : for this plain rea-

son, and no other, because it was the only proper road. Samaria lay northward of Judea, and between the great sea, Galilee, and Jordan ; and there was, therefore, no going from Galilee to Jerusalem, but through this province. See the note on Luke xvii. 11. From Jerusalem to Galilee, through Samaria, according to Josephus, was three days' journey. See his own life.

5. *A city—called Sychar* This city was anciently called *Shechem*. It seems to have been situated at the foot of Mount Gerizim, in the province of Samaria, on which the temple of the

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground ^d that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, ^e sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

⁸ (For his disciples were gone away unto the city to buy meat.)

⁹ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

¹⁰ Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^f living water.

¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

^h Gen. 33, 19, & 48, 22, Josh. 24, 22—^e Exod. 2, 15, Heb. 4, 15—^f 2 Kings 17, 34, Luke 9, 52, Acts 10, 28—^g Isa. 12, 3, & 44, 3, Jer. 2, 13, Zech. 13, 1, & 14, 4.

Samaritans was built. After the ruin of Samaria by Salmanezer, Sychar, or Shechem, became the capital of the Samaritans; and it continued so, according to Josephus, Ant. i. xi. c. 8, in the time of Alexander the Great. It was about ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho. It probably got the name of Sychar, which signifies *drunken*, from the drunkenness of its inhabitants. With this crime the prophet Isaiah (ch. xxviii. 1, 3, 7, 8.) solemnly charges the Ephraimites, within whose limits this city stood. This place is remarkable in the Scriptures, 1. As being that where Abram first stopped, on his coming from Haran to Canaan. 2. Where God first appeared to that patriarch, and promised to give the land to his seed. 3. The place where Abram first built an altar to the Lord, and called upon his name, Gen. xii. 7. The present name of this city is *Neapolis*, or *Naplouse*. See Calmet.

That Jacob gave to his son Joseph] Jacob had bought this field from the children of Hamor, the father of Shechem, for a hundred pieces of silver, or *lambs*, Gen. xxxiii. 19, and in it he built an altar, which he dedicated to *El Eloehe Yishrael*, the strong God, the covenant God of Israel, ver. 19. This Jacob left as a private or overplus inheritance to Joseph and his children. See Gen. xlviii. 21, 22, and Josh. xxiv. 32.

6. Jacob's well was there] Of this well, Mr. Maundrell gives the following account. "About one third of an hour from Naplouse, the ancient Sychar and Shechem, stood Jacob's well. If it be inquired, whether this be the very place, seeing it may be suspected to stand too remote from Sychar, for the woman to come and draw water, we may answer: that in all probability, the city extended further in former times than it does now, as may be conjectured from some pieces of a very thick wall, the remains, perhaps, of the ancient *Shechem*, still to be seen not far from hence. Over it stood formerly a large church, erected by the empress *Irene*; but of this the voracity of time, assisted by the hands of the *Turks*, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are led down by a very strait hole; and then removing a broad flat stone, you discover the well itself. It is dug in a firm rock, is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a story frequently told to travellers, 'That it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it; but then bubbles up with abundance of water.' At this well the narrow valley of Sychem ends, opening itself into a wide field, which probably is part of the ground given by Jacob to his son Joseph. It is watered by a fresh stream, running between it and Shechem, which makes it exceedingly verdant and fruitful." See Maundrell's Travels, 5th edit. p. 62.

Sat thus] Chrysostom inquires what the particle *thus*, *οὕτως*, means here? and answers, that it simply signifies, he sat not upon a throne, seat, or cushion; but (as the circumstances of the case required) upon the ground. This is a sense which is given to the word in the ancient Greek writers. See *Raphehius*, *Wetstein*, and *Pearce*. It is probably a mere expletive, and is often so used by Josephus. See several examples in *Rosenmüller*.

The sixth hour] About twelve o'clock: see the note on chap. i. 39. The time is noted here, 1. To account for Christ's *fatigue*—he had already travelled several hours. 2. To account for his *thirst*—the sun had at this time waxed hot. 3. To account for the disciples going to buy food, ver. 8, because this was the ordinary time of dinner among the Jews. See the note referred to above. Dr. Macknight thinks the *sixth hour* to be the Roman six o'clock in the afternoon. See on chap. i. 29.

7. There cometh a woman of Samaria to draw water] That this was the employment of the females, we see in different parts of the Sacred Writings. See Gen. xxiv. 11, &c. Exod. ii. 16, and the note at the end of that chapter. The Jews say, that those who wished to get wives, went to the wells, where young women were accustomed to come and draw water; and it is supposed that women of ill fame frequented such places also. See several proofs in *Schoettgen*.

9. That thou, being a Jew] Probably the inhabitants of Judea distinguished themselves from those of Samaria by some peculiar mode of dress; and by this the Samaritan woman

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again.

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 * The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

^h Ch. 6, 35, 58—ⁱ Ch. 7, 38—^j See Ch. 6, 34, & 17, 2, 3, Rom. 6, 23, 1 John 5, 20—^k Luke 7, 16, & 24, 19, Ch. 6, 14, & 7, 40.

might have known Christ: but it is likely that our Lord spoke the Galilean dialect, by which we find, from Mark xiv. 70, a Jew of that district might easily be known.

The Jews have no dealings with the Samaritans.] Perhaps better, *Jews have no communion with Samaritans*. These words appear to be added by the evangelist himself, in explanation of the woman's question. The original word, *συγγνωταί* has been variously translated and understood. It comes from *συν*, together, and *γνωμαι*, I use, or borrow: hence it has been understood to mean, the Jews will be under no kind of obligation to the Samaritans—will borrow nothing from them—will not drink out of the same cup or well with them—will not sit down to meals with them, nor eat out of the same vessel—will have no religious connexion, no commercial dealings with them. The word *κοινωνον*, I think, fully expresses the sense of the original; and being as extensive in its meaning as our word *dealings*, is capable of as general an interpretation. The deadly hatred that subsisted between these two nations is known to all. The Jews cursed them, and believed them to be accursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection; or, in other words, that they might be annihilated.

10. If thou knewest the gift of God] *Δωρεα* signifies a free gift. A gift is any thing that is given, for which no equivalent has been, or is to be returned; a free gift, is that which has been given without asking or entreaty. Such a gift of kindness was Jesus Christ to the world, chap. iii. 16, and through him comes the gift of the Spirit, which those who believe on his name were to receive. Christ was not an object of desire to the world—no man asked for him: and God, moved thereto by his own eternal mercy, freely gave him. Through this great gift, comes the Holy Spirit, and all other gifts which are necessary to the salvation of a lost world.

Living water.] By this expression, which was common to the inhabitants both of the East and of the West, is always meant spring water, in opposition to dead, stagnant water, contained in ponds, pools, and cisterns; and what our Lord means by it, is evidently the Holy Spirit, as may be seen chap. vii. 38, 39.

As water quenches the thirst, refreshes and invigorates the body, purifies things defiled, and renders the earth fruitful: so it is an apt emblem of the gift of the Holy Ghost, which so satisfies the souls that receive it, that they thirst no more for earthly good: it purifies also from all spiritual defilement, on which account it is emphatically styled the Holy Spirit; and it makes those who receive it, fruitful in every good word and work.

11. Thou hast nothing to draw with] *Οὐκ ἀρτληα ἐχεις, thou hast no bucket.* Good water is not plenty in the East: and travellers are often obliged to carry leathern bottles or buckets with them, and a line also, to let them down into the deep wells, in order to draw up water. If the well was, in our Lord's time, as it was found by Mr. Maundrell, thirty-five yards deep, it would require a considerable line to reach it; and with such, it is not likely that even the disciples of our Lord were provided. The woman might well say, *The well is deep, and thou hast nothing to draw with; whence then hast thou that living water?*

12. Our father Jacob] The ancient Samaritans were undoubtedly the descendants of Jacob; for they were the ten tribes that revolted in the reign of Rehoboam: but those in our Lord's time were not genuine Israelites, but a corrupted race, sprung from a mixture of different nations, sent thither by Salmanezer, king of the Assyrians. See 2 Kings xvii.

14. Springing up into everlasting life.] On this account he can never thirst: for how can he lack water, who has in himself a living eternal spring? By this water our Lord means also his doctrine, explaining and promising the gifts and graces of the Holy Ghost, which proceed from Jesus Christ their fountain, dwelling in a believing heart. There is no eternal life without the Spirit; no Spirit without Christ, and no Christ to give the Spirit, without dwelling in the heart: this, his whole doctrine professes.

15. Give me this water] She did not as yet comprehend our Lord's meaning; but her curiosity was much excited, and

20 Our fathers worshipped in ^m this mountain; and ye say, that in ⁿ Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, ^o when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ^p ye know not what: we know what we worship: for ^q salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in ^r spirit ^s and in truth: for the Father seeketh such to worship him.

24 ^t God is a Spirit: and they that worship him must worship him in spirit and in truth.

ⁱⁿ Judg. 9, 7.—^{on} Deut. 12, 5, 11. 1 Kings 9, 3. 2 Chr. 7, 12.—^o Mal. 1, 11. 1 Tim. 2, 8.—^p 2 Kings 17, 24.—^q Isa. 2, 3. Luke 24, 47. Rom. 9, 4, 5.

this was the design of our Lord, that he might have her mind properly prepared to receive the great truths which he was about to announce.

16. *Call thy husband.]* Our Lord appears to have spoken these words for two purposes: 1. To make the woman consider her own state. 2. To show her that he knew her heart, and the secret actions of her life; and was therefore well qualified to teach her heavenly truths.

18. *Thou hast had five husbands.]* It is not clear that this woman was a *prostitute*—she might have been legally married to those five, and might have been divorced through some misbehaviour of her own, not amounting to adultery; for the adulteress was to be put to death, both by the Jewish and Samaritan law, not divorced; or she might have been cast off through some caprice of her husband: for in the time of our Lord, divorces were very common among the Jews; so that a man put away his wife for *any fault*. See the note on Matt. v. 31. Some are so very fond of exaggerating, that nothing can pass through their hands without an increase: hence *Heracleon* says, she had six husbands; and *Jerom* modestly gives her *twenty-two!* *Virginit duos habuisti maritos, et ille a quo sepelivisti non est tuus.* "Thou hast had twenty-two husbands, and he by whom thou shalt be buried is not thine." *Epist. xi.*

He whom thou now hast is not thy husband.] *Nunb exis, vix corv amp.* Bishop Pearce would translate this clause in the following manner: *There is no husband whom thou now hast—or less literally, Thou hast no husband now;* probably the meaning is, Thou art contracted to another, but not yet brought home; therefore he is not yet thy husband. See *Rosenmüller*. Bishop Pearce contends, that our Lord did not speak these words to her by way of reproof. 1. Because it is not likely that a woman so far advanced in years, as to have had five husbands, should have now been found living in adultery with a sixth person. 2. Because it is not likely, that our Lord would not, in some part of his discourse, have reproved her for her fornication, especially if guilty of it, under such gross circumstances. 3. Nor is it likely that a woman of so bad a life, should have had so much influence with the people of her city, that they should, on her testimony, ver. 39–42, believe Jesus to be the Messiah. 4. Nor is it at all likely, that when a discovery of her guilt was made to her, by one whom she acknowledged to be a prophet, ver. 19, that the first thing which came into her thoughts, should be the important question in religion, about the place appointed by God for his worship, so warmly contested between the Jews and Samaritans. 5. Nor is it at all probable, that a person of such a bad life, without any mentioned sign of repentance, should have been the first, (perhaps the only private person) to whom Jesus is recorded as declaring himself to be the Christ, as he does to her, ver. 26.

19. *I perceive that thou art a prophet.]* And therefore thought him well qualified to decide the grand question in dispute between the Jews and the Samaritans; but she did not perceive him to be the Messiah.

20. *Worshipped in this mountain.]* Probably pointing to Mount Gerizim, at the foot of which Sychar was situated. The patriarchs had worshipped here—Jacob builded an altar on this mountain, and worshipped the true God: see Gen. xxii. 2, xxxiii. 20. Thus she could say, *Our Fathers worshipped in this mountain.* On this mountain Sanballat had built them a temple, about 332 years before our Lord's incarnation. See Joseph. Antiq. xi. c. viii. s. 4, and 2 Macc. vi. 2.

In the Hebrew Pentateuch, Deut. xxvii. 4, &c. where the Israelites are commanded to build an altar on Mount Ebal, and offer sacrifices, &c. the Samaritan Pentateuch has GERIZIM instead of Ebal; and Dr. Kennicott strongly contends, Dissert. vol. ii. p. 20, &c. that Gerizim is the genuine reading; but our blessed Lord by the following answer, shows that the place was a matter of little importance, as the divine worship was no longer to be confined to either: ver. 21. See the note on Deut. xxvii. 4.

21. *The hour cometh, &c.]* The time was now at hand, in which the spiritual worship of God was about to be established in the earth; and all the Jewish rites and ceremonies entirely abolished.

Worship the Father.] This epithet shows the mild, benignant, and tender nature of the Gospel dispensation. Men are called to worship their heavenly Father, and to consider themselves as his children. In reference to this, our Lord's prayer begins, OUR FATHER, who art in heaven, &c. See Ver. 23.

22. *Ye worship ye know not what]* The Samaritans believed in the same God with the Jews; but as they rejected all the

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, ^u he will tell us all things.

26 Jesus saith unto her, ^v I that speak unto thee am he.

27 ^w And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man ^x which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

^u Phil. 3, 3.—^v 1 Ch. 1, 17.—^w 2 Cor. 3, 17.—^x u Ver. 33.—^y Chapter 9, 37. Matt. 23, 6, 61. Mark 11, 61, 62.—^z u Ver. 25.

prophetical writings, they had but an imperfect knowledge of the Deity: besides, as they incorporated the worship of idols with his worship, they might be justly said to worship him whom they did not properly know. See the account of their madley worship, 2 Kings xvii. 26–34. But after Sanballat had built the temple on Mount Gerizim, the idolatrous worship of the Cutheans and Sepharvites, &c. was entirely laid aside; the same religious service being performed in the Samaritan temple, which was performed in that at Jerusalem.

We know what ye worship] We Jews acknowledge all the attributes of his nature, and offer to him only, the sacrifices prescribed in the law.

Salvation is of the Jews.] *Εκ των Ιουδαίων εστιν, salvation is from the Jews.* Salvation seems here to mean the *Salvator*, the Messiah, as it does Luke ii. 30. Acts iv. 12, and so the woman appears to have understood it, ver. 25. The Messiah was to spring from the Jews—from them, the preaching of the Gospel, and the knowledge of the truth, were to go to all the nations of the world. It was to the Jews that the promises were made; and it was in their prophetic Scriptures, which the Samaritans rejected, that Jesus Christ was proclaimed and described. See Isa. xl. 3.

23. *The true worshippers shall worship—in spirit.]* The worship of the Samaritans was a defective worship—they did not receive the prophetical writings; that of the Jews was a carnal worship, being only in the letter, and referring to the spirit and design, which were at a distance, by types and ceremonies. The Gospel of Christ showed the meaning of all these carnal offerings, and the legal sacrifices, which had all their consummation in his offering of himself: thus a *spiritual* dispensation took place of the carnal one, which profaned it. 2. The preaching of the Gospel discovered the true nature of God, of salvation, of the human soul, of earthly and of heavenly things; and because of this, it is put in opposition to the defective Samaritan worship.

24. *God is a Spirit.]* This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature! There is a God, the cause of all things—the fountain of all perfection—without parts or dimensions, for he is *ETERNAL*—filling the heavens and the earth—*permeating, governing, and upholding* all things: for he is an *INFINITE SPIRIT*! This God can be pleased only with that which resembles himself: therefore he must hate *sin and sinfulness*; and can delight in those only who are made partakers of his own divine nature. As all creatures were made by him, so all owe him obedience and reverence—but to be acceptable to this infinite Spirit, the worship must be of a *spiritual* nature: must spring from the heart, through the influence of the Holy Ghost; and it must be in truth, not only in *sincerity*, but performed according to that divine revelation, which he has given men of himself. A man worships God in *spirit*, when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires, to the throne of God; and he worships him in *truth*, when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God. "The enlightened part of mankind," says Abul Fazl, "knows that true righteousness is an upright heart; and believe that God can only be worshipped in holiness of spirit." Ayeen Akbery, vol. iii. p. 254.

"Of all worshippers," says Creeshna, "I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my Spirit." Geeta, p. 68.

25. *I know that Messias cometh.]* Instead of *οὐκ, I know*, several excellent MSS. and Versions read *οὐκαρ, ye know*; as if she had said, that all the Samaritans expected the advent of the Messiah. Though they did not receive the prophetic writings, yet the tradition of the advent of the Messiah, which was common among the Jews, and founded on promises contained even in the books of Moses, was generally received among the Samaritans also.

Which is called Christ.] This appears to be the evangelist's explanation of the Hebrew word, according to his custom; chap. i. 38, 41, 42, ix. 7, &c. for we cannot suppose that the woman understood Greek, so as to translate the Hebrew word to our Lord; or that she should suppose that a person who was a Jew, ver. 9, and a prophet, ver. 19, could stand in need of this interpretation.

He will tell us all things.] Relative to the nature of God, the nature of his worship, and the proper place to adore him in. In a word, he will settle the great national question between Gerizim, and Ebal; and we shall then know certainly where we ought to worship.

26. *Jesus saith unto her, I—am he.]* Our Lord never spoke

31 In the mean while his disciples prayed him, saying, Master, eat.
32 But he said unto them, I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?
34 Jesus saith unto them, * My meat is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and then cometh

x Job 22. 12. Ch. 6. 38. & 17. 4. & 19. 30.—y Matt. 9. 37. Luke 10. 2.

In such *direct* terms concerning himself to his own countrymen; nor even to his own disciples, till a little before his death. The reason given by Bishop Pearce is the following: The woman being *alone* when Jesus said it, and being a Samaritan, he had no reason to apprehend that the Samaritans, if they knew his claim, would disturb his ministry before the time of his suffering came; which seems to have been the reason why he concealed it so long from his own countrymen.
27. *Came his disciples*] From the town whither they went to buy food, ver. 8.

Marvelled that he talked with the woman] Because it was contrary to the custom of the Eastern countries; and there are many canons among the rabbins against it. To the present time, if a man meet even his own wife in the street, he does not speak to her; and this is done to keep up the appearance of a chastity and temperance, of which the Eastern world knows nothing. They might wonder how a Samaritan, in whom they could expect no spirituality, could listen to the conversation of their Master, who never spake but about heavenly things.

Yet no man said, &c.] They were awed by his majesty, and knew that he must have sufficient reasons to induce him to act a part to which he was not at all accustomed. A great man has said, "Converse sparingly, if at all, with women; and never alone." Every minister of the Gospel will do well to attend to this advice.

23. *Left her waterpot*] She was so penetrated with the great truths which Jesus had announced, that she forgot her errand to the well, and returned to the city without the water for which she came out!

23. *All things that ever I did*] The Jews believed that one essential characteristic of the Messiah would be, that he should be able to tell the secrets of all hearts. This they believed was predicted, Isa. xi. 2, 3.

When the famous impostor *Barchochab*, who rose up after the empire of Adrian, about a hundred years after the incarnation, professed himself to be the Messiah; after having been deceived by him for two years, they at last thought of putting his divinity to proof on this ground: they brought before him persons whom he did not know, some of whom were very vicious, and others of a different character; they desired him to point out who were the righteous, and who were the wicked? which, when he could not do, they rose up and put him to death. *La Bible de Martin*.

30. *They went out of the city*] Such effect had the simple testimony of the woman on their minds.

And came unto him.] Or, *Were coming to him*; for they did not reach him immediately; all that discourse between him and his disciples, mentioned ver. 31 to 39, inclusive, having taken place before the people of Sychar got to the well. See ver. 40.

31. *Master, eat.*] They knew that he was greatly spent both with hunger and fatigue.

32. *I have meat to eat that ye know not of.*] Our blessed Lord seizes every opportunity to raise the minds of his apostles to heavenly things, through the medium of earthly matters. Nor does he force these things into such service. Properly understood, earthly substances are the types, representatives, and shadows of heavenly things.

33. *Hath any man brought him ought to eat?*] Has he got food in any preternatural way? They could not help remembering the miraculous interventions of Divine Providence in feeding Elijah, by the ravens, at the brook Cherith, 1 Kings xvii. 4-6, and by the ministry of an angel, chap. xix. 5-8, and our Lord's preternatural repast in the wilderness, after his victory over Satan, Matt. iv. 11.

34. *My meat is to do the will of him that sent me.*] In these words our blessed Lord teaches a lesson of zeal and earnestness to his apostles, and to all their successors in the Christian ministry. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labour and rest, reading, thinking, study, prayer, and all things, be directed to the accomplishment of this great work. Ministers of Jesus! imitate your Lord! Souls are perishing for lack of knowledge—God has given you the key of the kingdom, the knowledge of his word—O open unto them the gate of life! They are dropping by thousands into hell! O pluck the brands out of the burning!

35. *There are yet four months, and then cometh harvest*]—In Palestine, the harvest did not begin till after the pass-over, which was fixed on the 14th of the month Nisan, which answers to our March, and sometimes extends into April. The barley harvest was the first; after that the wheat; and both were finished by pentecost. For, in the feast of pentecost, the first-fruits of all the harvest were carried to the temple, and waved before the Lord. See Lev. xxiii. 11. The four months of which our Lord speaks here, must be computed, according

to M. Tournay, from *Sebat*, which was the eleventh month of the sacred year, and which commenced that year on the 13th of January; from that, till the beginning of the wheat harvest, which began about a month after the pass-over, there were exactly four months. The pass-over was that year on the 15th of Nisan, or March 23; and pentecost took place on the 17th of May. We may therefore suppose, that it was about the 13th of January, or beginning of the month *Sebat*, that John the Baptist was cast into prison, and that Christ retired into Galilee. The fixing of this epoch is of considerable importance. See Calmet's Com. on this place.

36 * And he that reapeth receiveth wages, and gathereth fruit unto life eternal: * that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

x Dan. 12. 3.—x Ch. 15. 16. Amos 9. 13. Heb. 9. 40.

The following method of dividing the seasons among the Jews, is thus stated in *Bava Metsia*, fol. 106. "Half *Tisri*, all *Marheshvan*, and half *Cisleu*, is *זרי* *zerá*, SEED-TIME. Half *Cisleu*, whole *Tebeth*, and half *Shebat*, is *זרי* *zerá*, WINTER. Half *Shebat*, whole *Adar*, and half *Nisan*, is *זרי* *zerá*, the WINTER SOLSTICE. Half *Nisan*, all *Ijar*, and half *Sivan*, is *קציר* *katsir*, HARVEST. Half *Sivan*, all *Tammuz*, and half *Ab*, is *קציר* *kyils*, SUMMER. Half *Ab*, all *Elul*, and half *Tisri*, is *חום* *chum*, the great HEAT." The Jews sowed wheat and spelt in *Tisri* and *Marheshvan*; and barley in *Shebat* and *Adar*. Now let us reckon *רמקמנו*, the four months, backwards, from the beginning of the barley harvest, or the middle of the month *Nisan*, and we shall go back to the middle of the month *Cisleu*, which will fall in with the beginning of our December, whence it will be easy to conjecture what feast that was, mentioned chap. v. 1. viz. the pass-over. See *Lightfoot*; and see the note on chap. v. 1.

After all that learned men have said on this passage, it does not appear that our Lord meant any thing by it, more than an illustration of his present subject. Though there were ordinarily four months from seed-time to harvest, and that a man, after he had sowed his seed, must wait patiently till the regular and natural harvest came; yet it was not the case now—the seed of life which he had sown but a few hours ago, had already brought forth much fruit; therefore he says, *Left up your eyes, and look on the fields*, over which it is likely the Samaritans were then coming in troops, guided by the woman who had already received the light of the Gospel of peace.

The fields—are white already to harvest.] Multitudes of Samaritans are coming to believe on me, and to be saved unto eternal life. Probably they had a kind of white raiment.

36. *And he that reapeth receiveth wages*] Or, *And already the reaper receiveth wages*. By making the word *reap*, already, the beginning of this verse, on the authority of some excellent MSS. and Versions, a more consistent sense is obtained than from the common arrangement, where *reap* terminates the preceding verse.

Already the heavenly sower, Jesus Christ, becomes the reaper of the produce of the seed which he had so lately sown, and receives the wages which he desired, the high gratification of saving immortal souls, and gathers in his fruit unto eternal life. So the sower and the reaper, who are here one and the same person, rejoiced together, having seen the seed time and the harvest take place on the same day. The sower had not time to leave the field which he had sown, till it was full time to gather in the harvest!

37. *Herein is that saying true, One soweth and another reapeth*] Or, *One is the sower, and another is the reaper*. In what respects you of this business, this proverb is true—One is the sower, &c. for I have sent you to reap, to preach my Gospel, and gain converts, where ye have not laboured—have not sown the first seeds of eternal life. Others have laboured—the patriarchs and prophets, and ye are entered into the fruits of their labours. They announced the Messiah who was to come, and the expectation of the people was excited, and they longed for his appearance; but they were gathered to their fathers before they could see the fruit of their labour. You are come to tell the people that the kingdom of God is among them, and that God has visited his people.

The proverb which our Lord mentions above, was taken from what ordinarily happens in the course of the Divine Providence, where one takes a great deal of pains to procure that, of which another reaps the benefit. See instances of this proverb, Lev. xxvi. 16. *Ye shall sow your seed in vain, for your enemies shall eat it*. Micah vi. 15. *Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but not anoint thee with the oil*. See also Hos. vii. 9. The Greeks had the same proverb: *Αλλοι μὲν σπέρουσι, άλλοι δ' αὖ ἀμύρνουσι*. So had the Latins: *Alis, leporum eccitasti. You have beat the bush, and another has found the hare*. See the famous verse of Virgil, beginning with *Sic vos non tobis*, in which the fowls, the sheep, the bees, and the oxen, are elegantly brought in as illustrations of the propriety of the proverb.

Sic vos non tobis nificatis oves.

Sic vos non tobis vellera feris oves.

39 * And many of the Samaritans of that city believed on him, ^b for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for ^c we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 * Now after two days he departed thence, and went into Galilee.

44 For ^d Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, ^e having seen all the things that he did at Jerusalem at the feast: ^f for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, ^g where he made the water wine. And there was a certain ^h nobleman, whose son was sick at Capernaum.

^b Ver. 29.—Ch. 17. 8. 1 John 4. 14.—d Matt. 13. 57. Mark 6. 4. Luke 4. 24.—^c Ch. 2. 23. & 3. 2.—f Deut. 16. 16.

Sic vos non vobis mellificatis apes.

Sic vos non vobis fecitis aratra boves.

So you, ye birds, of wondrous skill possess,

Not for yourselves construct the curious nest.

So you, ye sheep, who roam the verdant field,

Not for yourselves your snowy fleeces yield.

So you, ye bees, who ev'ry flow'r explore,

Not for yourselves amass the honied store.

So you, ye patient kine, inur'd to toil,

Not for yourselves subdue the stubborn soil.—T. GREEN.

Bishop Pearce gives this text a remarkable turn. The verse he translates thus: *I sent you away, that ye might reap that whereon ye bestowed no labour*; i. e. I did not send you to the city, (ver. 8.) for this purpose only, that ye might buy meat; but I sent you away chiefly with this intent, that there might be a harvest for you to reap upon your return; though you sowed no seed, and bestowed no labour for that purpose. While you were gone, I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and is about to return with many of her city, whom she has brought to believe, (ver. 39—42.) These, and the many more which will believe upon hearing my doctrine, (ver. 41.) will all be a harvest arising out of the seed which I sowed in your absence, and on which therefore ye bestowed no labour. He further adds, that the Greek *ἡρώτων*, stands for *τὸν ἡρώτων*, and such expressions are often used to signify, not the end and design, but the event only. Pearce's Comment.

39. *Many of the Samaritans—believed on him for the saying of the woman*] This woman was the first apostle of Christ in Samaria! She went and told her fellow-citizens that the Messiah was come: and gave for proof that he had told her the most secret things she had ever done: see on ver. 29. This word, which is twice repeated, in ver. 29. and here, strongly intimates that a more particular conversation had taken place between our Lord and the Samaritan woman than what is here related.

40. *He abode there two days*] We are not told that he wrought any miracles among them; this does not appear to have been necessary: they were a simple-hearted, teachable people, and they credited him on the evidence of his own eternal truth. Why are not miracles wrought now? Miracles were only for the establishment of the doctrines of Christianity, where they were first preached: *we* profess to believe these doctrines; therefore, to us, miracles would be useless. Where the doctrine is credited, no miracle is necessary: the Samaritans believed, and no miracle was wrought among them; for the simple reason—it was not necessary.

42. *We have heard him ourselves*] On seeing and hearing our Lord, the faith of those who had already believed on the woman's testimony, was abundantly confirmed; and besides those, many others believed who had not heard the woman speak.

This is indeed the Christ] The promised Messiah.

The Saviour of the world.] Not of the Jews only, but of the Samaritans, and of the whole Gentile world.

43. *Went into Galilee.*] Bishop Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: *Went into Galilee, but not to Nazareth; for Jesus himself had declared, &c.* In Matt. xiii. 57. Mark vi. 4. and Luke iv. 24. which are the only texts where Jesus is said to have declared this, he always spake of Nazareth only, and not of Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.

44. *Jesus himself testified*] He bore testimony to the general truth of the following proverb. See on Matt. xiii. 57.

45. *The Galileans received him*] They received him as the promised Messiah, because of the miracles which they had seen him perform at Jerusalem, at the pass-over. See chap. ii. 23.

46. *Where he made the water wine*] See the notes on chap. ii. 1. &c. Cana was on the road from Nazareth to Capernaum, and the sea of Tiberias.

A certain nobleman] An officer of the king's court: for this is the meaning of the original word βασιλικός, which the Vulgate translates *regulus*, a little king. This officer belonged

47. When he heard that Jesus was come out of Judea into Galilee, he went down unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, ⁱ Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, ^k Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at the same hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

^g Ch. 2. 11.—^h Or, courier, or, ruler.—1 Cor. 1. 22.—^k Ps. 71. 20. Luke 7. 50.—1 Acts 18. 8. & 16. 15, 34.

to Herod Antipas, who was then tetrarch of Galilee. Jeroni calls him *Palatinus*, and says he was an officer of the king's palace. Others think it was *Chusa*, mentioned Luke viii. 3. and others think it was *Manan*, spoken of Acts xiii. 1. One of these opinions may be true, but all solid proof is wanting. This officer, whoever he was, appears to have had his ordinary abode at Capernaum, and hearing that Christ was at Cana, he came express from Capernaum thither, to entreat him to heal his child.

48. *Except ye see signs and wonders, &c.*] Our Lord does not tell this man that he had no faith, but that he had not enough. If he had had none, he would not have come from Capernaum to Cana, to beg him to heal his son. If he had had enough, he would have been contented with recommending his son to our Lord, without entreating him to go to Capernaum to heal him; which intimates that he did not believe our Lord could do it at a distance. But the words are not addressed to the nobleman alone, but to all the Galilean Jews in general; for our Lord uses the plural number, which he never does when addressing an individual. These people differed widely from the people of Sychar; they had neither a love of truth, nor simplicity of heart; and would not believe any thing from heaven, unless forced on their minds by the most striking miracles. They were favoured with the ministry of John Baptist; but as that was not accompanied with miracles, it was not generally credited. They require the miracles of Christ, in order that they may credit the advent of the Messiah. There are many like these Galileans still in the world: they deny that God can have any influence among men; and as to the operations of the Holy Spirit, they in the genuine Galilean spirit, boldly assert, that they will not credit any man who professes to be made a partaker of them, unless he work a miracle in proof of his pretensions! These persons should know, that the grace of working miracles was very different from that by which a man is saved; and that the former might exist even in the most astonishing measure, where the latter did not. See 1 Cor. xiii. 2.

49. *Sir, come down, &c.*] He did not think our Lord could cure him without being present; and seems here to feel himself hurt, because our Lord did not come at his first entreaty. It is difficult for a proud man, or a man in office, to humble himself, or to treat even God Almighty with proper respect. The spirit of this man seems not much unlike that of Naaman the Syrian, 2 Kings v. 11.

50. *Go thy way; thy son liveth.*] Had our Lord gone with him as he wished, his unbelief could not have been fully removed; as he would have still thought that our Lord's power could not reach from Cana to Capernaum: in order to destroy his unbelief at once, and bring him into the fullness of the faith of his supreme power, he cures him, being apparently absent, by that energy, through which he fills both the heavens and the earth. Here it may be observed, our blessed Lord did what this man requested him to do, but not in the way in which he wished it to be done. God will save all to the uttermost who call upon him, but not in the way in which they may desire. Eternal life is the free gift of God, and he has a right to give it as he pleases: and he always gives his gifts in that way, in which his glory is best promoted, and our eternal interest secured.

The man believed the word] And yet it appears that he had suspended his faith upon a certain condition; "If I find on my return that my son is healed, I will believe that Jesus is the Messiah."

52. *Then inquired he of them the hour*] The servants, overjoyed to find their master's son so suddenly restored, set off to meet him, that they might impart to him tidings which they knew would be so very agreeable: and he, intent on having his faith settled, began immediately to inquire what time it was when the fever left him, to see whether his cure was the effect of some natural cause, or whether it was done by the power of Christ.

Yesterday at the seventh hour] At the time we would call one o'clock. Dr. Macknight thinks the Roman hour is intended, i. e. seven o'clock in the evening; and this he thinks is the reason why our Lord did not accompany the nobleman; for

as Cana was a day's journey from Capernaum, had our Lord gone at *that hour*, he must have travelled in the *night*, from which it might have been inferred, that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

53. *So the father knew*] He had the fullest proof that his son's cure was supernatural, and that it was wrought by the Lord Jesus.

Himself believed, and his whole house.] He and his whole family became true converts to the doctrine of the manifested Messiah. The whole family, impressed with the great kindness of God, in sending health to the child, were the more easily led to believe in the Lord Jesus. The sickness of the child became the mean of salvation to all the household. They no doubt thought, at first, that God was dealing hardly with them, when threatening to remove the child; but now they see that in very faithfulness God had afflicted them. Let us learn never to murmur against God, or think that he does not act kindly towards us. His wisdom cannot permit him to err; his goodness will not suffer him to do any thing to his creatures, but what may be subservient to their best interests. By providential occurrences, apparently the most adverse, he may be securing our eternal salvation.

There is an account in *Beracoth*, fol. 34. very similar to this of the evangelist; and very possibly stolen from this holy source. "When the son of Rab. Gamaliel fell sick, he sent two of his disciples to R. Chanania, that he would pray to God for him. And when he had seen them, he went on the roof of his house and prayed for him. He then came down and said to them, His fever has departed from him. They said unto him, Art thou a prophet? He answered, I am neither a prophet, nor the son of a prophet; but when I can recite my prayers readily, I know I shall be heard. They then wrote down the hour, and when they returned to R. Gamaliel, he said unto them, Ye have fulfilled your ministry—in respect to my son, all is complete. In that hour the fever, (*חמה*, *chomah*, *ο πυρετος*), left him, and he desired water to drink." *Schoettgen* very properly remarks, *orum oro non majus simile est, atque hæc fabula narrationi evangelicæ*, "one egg is not more like to another, than this fable to the evangelical narration."

54. *This—second miracle*] The first miracle which Christ performed was in this same city of Cana, just after his baptism; and this second took place after his arrival here from Jerusalem; whence we have seen he was driven by the persecution raised against him by the scribes and Pharisees. By construing the word *παλι*, again, with *εθω*, he came, that confusion which is evident in the common version is entirely removed. Bishop Pearce says, "It seems probable to me, that John, when he wrote this verse, either joined the word *παλι* to *εθω*, as he had done in verse 46, or meant that it should be so joined in the construction." John does not mention here the miracles which our Lord did at Capernaum on his first journey, chap. ii. 11. nor those which he did at Jerusalem on the feast of the pass-over. See chap. ii. 12. Luke iv. 23.

There are several particulars in the preceding history of the Samaritan woman, which confirm the doctrine of a particular providence, and show how God manages the most

common occurrences, in order to accomplish the designs of his mercy and love.

The Gospel must be preached to the Samaritans: this is God's purpose; and in this case, the wrath of man is caused to praise him.

1. Christ finds it necessary to quit Judea because of the persecution raised up against him by the scribes and Pharisees, ver. 1—3. How worthy of admiration is that divine providence that presses every thing into the accomplishment of its own designs!—The doctors of Jerusalem oblige the Saviour to leave their city; and a simple woman persuades all the inhabitants of a Samaritan city to open their gates and their hearts, and entreat the Redeemer of the world to enter in.

2. Christ must pass through Samaria, ver. 4. He was so situated in Judea, that he could not reach Galilee, except through Samaria, without taking a large circuit, which the necessities of the present case could not admit. Thus, while he appears to fly only from the fury of his persecutors, he is in reality seeking the lost, and fully accomplishing the work he came into the world to perform.

3. Christ being weary, finds it necessary to sit down to rest himself by Jacob's well, ver. 5, 6. spent with fatigue and hunger. How energetic was this fatigue! how active was this rest! Nothing can happen to Christ in vain—nothing can turn him out of the way of his mercy—his great work he continues to carry on without the smallest interruption, where we would have thought it must have been necessarily suspended.

4. The disciples are obliged to go to the city to buy victuals, ver. 8. and Jesus was left alone—even this circumstance was not only favourable to the conversion of the Samaritan woman, but even essentially necessary, as without it she could not have had that opportunity of conversing freely with our Lord; nor would it have been proper for him to have made that discovery of himself in their presence, which we find he did, during their absence. See the note on ver. 26.

5. The Samaritan woman is induced at this very time to go and draw water. Even so small a circumstance as this, becomes a necessary part in the economy of her salvation. There is not a circumstance in our life—not an occurrence in our business, but God will make subservient to our salvation, if we have a simple heart and a teachable spirit. The steps of a good man especially, are ordered of the Lord: and while he acknowledges his Maker in all his ways, he will direct all his steps. A proper consideration of this great truth, will produce both confidence and humility.

6. But this blessed doctrine may be abused; for some may suppose that God always acts according to a fixed necessity, through which, whatsoever *was*, is, or *will be*, has had its existence, mode of being, operation, and direction, according to predetermined irrevocable laws. This system makes God himself the necessary agent of eternal fate, as it supposes him to be constantly employed in doing what eternal necessity obliges him to perform; and thus his infinite freedom is bounded or acted upon by uncontrollable necessity. Perdition is not further from glory, than necessitating decrees are from a particular and gracious providence, by which the means of salvation are placed within the reach of every human being.

CHAPTER V.

The man who had been diseased thirty-eight years, healed on the Sabbath day, 1—9. The Jews cavil, persecute Christ, and seek to kill him because he had done this cure on the Sabbath, 10—16. Our Lord vindicates his conduct, and shows, from the testimony of the Father, the Scriptures, John the Baptist, and his own works, that he came from God, to be the light and salvation of the world, 17—39. He reproves the Jews for their obstinacy, 40. hatred to God, 41, 42, pride, 43, 44, and disbelief of their own law, 45—47. [A. M. 4031. A. D. 27. An. Olymp. CCI. 3.]

AFTER^a this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem^b by the sheep^c market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

^a Lev. 23. 2. Deut. 16. 1. Ch. 2. 13.—^b Neh. 3. 1. & 12. 29.—^c Or, gate.

NOTES.—Verse 1. *A feast*] This is generally supposed, by the best critics, to have been the feast of the *pass-over*, which was the most eminent feast among the Jews. In several excellent MSS. the article is added, *η εορτη, the feast*, the grand, the principal festival. *Petrius* supposes that the feast of *Purim*, or *lots*, is here meant; and one MS. reads *η εκποστη, i.e.* the feast of *Tabernacles*. Several of the primitive fathers believe *pentecost* to be intended: and they are followed by many of the moderns, because in ch. vii. 2. mention is made of the feast of *Tabernacles*, which followed *pentecost*, and was about the latter end of our *September*; and in chap. x. 22. mention is made of the feast of *Dedication*, which was held about the latter end of November. See Bishop Pearce. See chap. x. 22.

Calmel however argues, that there is no other feast with which all the circumstances marked here so well agree, as with the *pass-over*; and Bp. Newcome, who is of Calmel's opinion, thinks Bp. Pearce's argument concerning the *succession* of the feasts, to be inconclusive; because it is assumed, not proved, that the three feasts which he mentions above must have happened in the same year. See much on

4 For^d an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity^e thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now

^d Matt. 28. 2. 1 Cor. 9. 21.—^e Lam. 3. 39. Hab. 2. 3. Luke 8. 43.

the same subject in Bp. Newcome's notes to his harmony, p. 15, &c.

Lightfoot has observed, that the other evangelists speak very sparingly of our Lord's acts in Judea. They mention nothing of the *pass-overs* from our Lord's baptism till his death, excepting the very last: but John points at them all. The *first* he speaks of, chap. ii. 13. the *third*, chap. vi. 4. the *fourth*, chap. xiii. 1. and the *second* in this place; for although he does not call it the *pass-over*, but a *feast* in general; yet the circumstances agree best with this feast: and our Lord's words, chap. iv. 35. seem to cast light on this subject. See the note there.

2. *There is*] This is thought by some to be a proof that John wrote his Gospel before the destruction of Jerusalem; and that the pool and its porticoes were still remaining. Though there can be little doubt, that Jerusalem was destroyed many years before John wrote, yet this does not necessarily imply, that the pool and its porticoes must have been destroyed too. It, or something in its place, is shown to travellers to the present day. See Maundrell's *Jour.* p. 103. But instead of 574, is, both the *Syriac*, all the *Arabic*, *Persic*, *Armenian*, and

a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

[Matt. 9. 6. Mark 2. 11. Luke 5. 24.—Ch. 2:11.—Ex. 20. 10. Neh. 13. 19. Jer.

Nonnius, read *in*, WAS: which is to the same proof that it did not exist when these versions were made; and that the pool which is shown now is not the original.

[By the sheep market.] Rather gate; see Neh. iii. 1, 32. xii. 30. This was in all probability the gate through which the sheep were brought, which were offered in sacrifice in the temple.

[A pool.] *Ep. Pearce* thinks the word *κολυμβηθρα* should be translated *bath*, and that this place was built for the purpose of bathing and swimming in. He observes that *κολυμβαν* signifies to swim, in Acts xxvii. 43. In proof of this, he cites three of the old *Itala*, which have *naturatoria*, a bathing or swimming place.

[Bethesda.] This word is variously written in the MSS. and Versions: *Bezatha—Bethzatha—Bethesda—Bethzeta—Bethzeta—Berzeta*; and many have *Bethsaida*. But the former reading is the genuine one. Bethesda, or according to the Hebrew בֵּית־הַשֶּׁמֶח *Bethsada*, signifies literally the house of mercy. It got this name probably from the cures which God mercifully performed there. It is likely the porticoes were built for the more convenient reception of the poor and distressed, who came hither to be healed. It does not appear that any person was obliged to pay man, for what the mercy of God freely gave. Wicked as the Jewish people were, they never thought of levying a tax off the poor and afflicted, for the cures they received in these healing waters. How is it that a well-regulated state, such as that of Great Britain, can ever permit individuals or corporations, to enrich themselves at the expense of God's mercy, manifested in the salutary waters of *Bristol, Bath, Buxton*, &c.? Should not the accommodations be raised at the expense of the public, that the poor might enjoy without cost, which they are incapable of defraying, the great blessing which the God of nature has bestowed on such waters? In most of those places there is a profession that the poor may drink and bathe gratis: but it is little better than a pretence, and the regulations relative to this point, render the whole nearly inefficient. However, some good is done.

3. *Blind, halt, withered*.] To these the *Codex Bezae*, three copies of the *Itala*, and both the *Persic*, add *παρὰ τὸν ποταμόν, παρὰ τὴν*; but they are probably included among the withered.

[Waiting for the moving of the water.] This clause, with the whole of the fourth verse, are wanting in some MSS. and Versions, but I think there is no sufficient evidence against their authenticity. Griesbach seems to be of the same opinion; for though he has marked the whole passage with the notes of doubtfulness, yet he has left it in the text. Some have imagined that the sanative virtue was communicated to the waters by washing in them the entrails of the beasts which were offered in sacrifice; and that the angel meant no more, than merely a man sent to stir up from the bottom this corrupt sediment, which being distributed through the water, the pores of the person who bathed in it, were penetrated by this matter, and his disorder repelled! But this is a miserable shift to get rid of the power and goodness of God, built on the merest conjecture, self-contradictions, and every way as unlikely as it is insupportable. It has never yet been satisfactorily proved that the sacrifices were ever washed; and could even this be proved, who can show that they were washed in the pool of Bethesda? These waters healed a man in a moment, of whatever disease he had. Now there is no one cause under heaven that can do this. Had only one kind of disorders been cured here, there might have been some countenance for this distasteful conjecture—but this is not the case; and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God; or take the desperate flight of an infidel, and thus get rid of the passage altogether.

4. *Angel*.] "Of the Lord," is added by AKL, about twenty others, the *Ethiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Anglo-Saxon*, and six copies of the *Itala*: *Cyriel* and *Ambrase* have also this reading. If this reading be genuine, and the authorities which support it are both ancient and respectable, it destroys Dr. Hammond's conjecture, that by the angel, a messenger only, sent from the sanhedrim, is meant, and that these cures were all performed in a natural way.

Those who feel little or none of the work of God in their own hearts, are not willing to allow that he works in others. Many deny the influences of God's Spirit, merely because they never felt them. This is to make any man's experience the rule by which the whole word of God is to be interpreted, and consequently to leave no more divinity in the Bible, than is found in the heart of him who professes to explain it.

[Went down.] *κατέβηκεν, descended*. This word seems to imply, that the angel had ceased to descend when John wrote. In the second verse, he spoke of the pool as being still in existence; and in this verse he intimates that the divine influence ceased from these waters. When it began, we know not; but it is likely that it continued no longer than till the crucifixion of our Lord. Some think that this never took place be-

9 And immediately the man was made whole, and took up his bed, and walked: and ² on the same day was the sabbath.

10 ¹ The Jews therefore said unto him that was cured, It is the sabbath day: ² it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

[Matt. 12. 2. Mark 2. 24. & 2. 4. Luke 6. 2. & 12. 14.

fore, nor after this time. Neither *Josephus*, *Philo*, nor any of the Jewish authors, mention this pool; so that it is very likely that it had not been long celebrated for its healing virtue; and that nothing of it remained when those authors wrote.

[Certain season.] This probably refers to the time of the feast, during which only this miraculous virtue lasted. It is not likely that the angel appeared to the people—his descent might be only known by the ebullition caused in the waters. Was not the whole a type of Christ? See Zech. xiii. 1. He is the true Bethesda, or house of mercy, the fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness; unto which all the diseased may come and find health and life eternal.

5. *Had an infirmity thirty and eight years*.] St. Chrysostom conjectured that blindness was the infirmity of this person: what it was, the inspired writer does not say—probably it was a palsy: his case was deplorable—he was not able to go into the pool himself, and he had no one to help him; so that poverty and disease were here connected. The length of the time he had been afflicted, makes the miracle of his cure the greater. There could have been no collusion in this case; as his affliction had lasted thirty-eight years, it must have been known to multitudes; therefore he could not be a person prepared for the occasion. All Christ's miracles have been wrought in such a way, and on such persons and occasions, as absolutely to preclude all possibility of the suspicion of imposture.

6. *Wilt thou be made whole?*] Christ, by asking this question, designed to excite in this person, faith, hope, and a greater desire of being healed. He wished him to reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came. Addresses of this kind are always proper from the preachers of the Gospel, that the hearts, as well of hardened, as of desponding sinners, may be stirred up to desire and expect salvation. Do you wish to be healed? Do you know that you are under the power of a most inveterate and dangerous disease? If so, there is a remedy—have immediate recourse to the Physician. Questions of this kind are frequently asked in the secret of our souls, by the inspirations of God's Spirit. Happy those who pay attention to them, and give right answers.

7. *Sir, I have no man*.] *Nai, Κυριε*—"Yes, Sir; but I have no man:"—this is the reading of C^{GH}, fourteen others, both the *Syriac*, latter *Persic*, *Arabic*, and *Chrysostom*. Reader, be thankful to God for health and outward comforts. When long affliction has been allied to deep poverty, how deplorable is the state!

8. *Rise, take up thy bed, and walk*.] Jesus speaks here as God. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? the man became whole immediately:—and this sudden restoration to health and strength, was an incontestable proof of the omnipotence of Christ. It has been remarked that our Lord, after having performed a miracle, was accustomed to connect some circumstance with it, which attested its truth. After the miracle of the five loaves, he ordered the fragments to be collected, which were more in quantity than the loaves themselves, though several thousands had been fed. When he changed the water into wine, he ordered some to be taken first to the steward of the feast, that he might taste and bear testimony to its genuineness and excellency. When he cured the lepers, he commanded them to show themselves to the priests, whose business it was to judge of the cure. So here, he judged it necessary, after having cured this infirm man, to order him not only to arise, but to take up his bed, and walk, which sufficiently attested the miracle which he had wrought. God's work is ever known by its excellence and good effects.

9. *The same day was the Sabbath*.] Mr. Toyward supposes that this miracle was wrought on the 11th of Nisan, the Sabbath before the pass-over, which was celebrated the 14th of Nisan, or 25th of March. But why did our Lord command this man to carry his bed on the Sabbath, as the law prohibited all servile work, and especially the carrying of burthens? See Exod. xx. 8. Jer. xvii. 21. Neh. xiii. 15. To this it may be answered, 1. The man was a poor man, and if he had left his bed, he might have lost it; and he could not have conveniently watched it till the next morning. 2. Christ showed by this that he was Lord of the Sabbath: see Matt. xii. 8. 3. This was not contrary to the spirit of the law: the Sabbath was made to honour God in, and this was a public monument of his power and goodness. 4. It was consistent with the wisdom of Christ to do his miracles so, that they might be seen and known by a multitude of people; and especially in Jerusalem, which was the capital of the country, and the centre of the Jewish religion; and this very circumstance of the healed man carrying his bed on the Sabbath day, must call the attention of many to this matter, and cause the miracle to be more generally known.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ¹a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ²* sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¹† But Jesus answered them, ¹My Father worketh hitherto, and I work.

18 Therefore the Jews ^msought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, ²making himself equal with God.

19 ³† Then answered Jesus, and said unto them, Verily, verily, ⁴Or, from the multitude that was.—⁵ Matt. 12. 45. Ch. 8. 11.—1 Ch. 9. 4 & 14. 10.—⁶ Ch. 7. 19.—n Ch. 10. 33. Phil. 2. 6.—⁷ Ver. 30. Ch. 8. 28, & 9. 4 & 12. 49, & 14. 10.—p Matt. 3. 17. Ch. 3. 35, 2 Pet. 1. 17.

11. *He that made me whole, &c.*] The poor man reasoned conclusively:—He who could work such a miracle, must be at least the best of men: now a good man will neither do evil himself, nor command others to do it: but he who cured me, ordered me to carry my bed, therefore there can be no evil in it.

13. *Jesus had conveyed himself away.*] Or, *had withdrawn himself.* And this he might easily do, as there was a crowd in the place. Some think the words indicate, that Jesus withdrew on seeing a multitude in the place, i. e. raising a tumult, because of the man's carrying his bed. See the margin. He had not yet finished his work, and would not expose himself to the envy and malice of the Jewish rulers.

14. *Jesus findeth him in the temple.*] The man being conscious, that it was through the mercy of God that he was restored, (though he did not as yet know distinctly who Christ was) went to the temple to return thanks to God for his cure. Whether this was on the same day, or some other, does not distinctly appear: it was probably the same day, after he had carried home his couch. How many, when they are made well, forget the hand that has healed them! and instead of gratitude and obedience to God, use their renewed health and strength in the service of sin! Those who make this use of God's mercies, may consider their restoration as a respite only from perdition.

Sin no more, lest a worse thing come unto thee.] Our Lord, intending to discover to this man who he was, gave him two proofs of the perfection of his knowledge. 1. He showed him that he knew the secret of the past—*sin no more*: thereby intimating, that his former sins were the cause of his long affliction. 2. He showed him that he knew the future—*lest a worse thing come unto thee*: if thy iniquity be repeated, thy punishment will be increased.

15. *The man departed, and told the Jews.*] He did not say it was Jesus who had ordered him to carry his bed; but it was Jesus who had cured him: and he left them to draw the inference, viz. That this Jesus must be the miraculous power of God.

16. *And sought to slay him.*] This clause is omitted by BCDL, some others, and several ancient Versions. *Griesbach* has left it out of the text; and Professor *White* says *certainissime delenda*: but it does not appear to me that it should be omitted. However, it was true of the Jews, whether the words were originally in the evangelist, or not. For what cause did these persons seek to destroy our Lord? Because he had healed a poor man, who had been diseased thirty-eight years, and ordered him to carry home the couch on which he lay! How implacable must their malice have been! the spirit of religious persecution has always been the most fell and dangerous of all on this side perdition. Every other disposition appears to have its moderator; but this is wholly abandoned to the guidance of Satan, and has for its objects the men who know the truth, and who live to the glory of their God, and for the benefit of mankind. How strange, that such should ever be objects of malice and hatred! But the Satanic nature in fallen man is ever opposed to whatever comes from God.

17. *My Father worketh hitherto, and I work.*] Or, *As my Father worketh until now, &c. as always being understood.* God created the world in six days—on the seventh he rested from all creating acts; and set it apart to be an everlasting memorial of his work. But though he rested from creating, he never ceased from preserving and governing that which he had formed—in this respect, he can keep no Sabbaths: for nothing can continue to exist, or answer the end proposed by the divine wisdom and goodness, without the continual energy of God. So I work—I am constantly employed in the same way, governing and supporting all things, comforting the wretched, and saving the lost; and to me, in this respect, there is no Sabbath.

18. *Making himself equal with God.*] This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for he plainly stated, that whatever was the Father's work, his was the same: thus showing that He and the Father were ONE. They had now found out two pretences to take away his life: one was that he had broken the Sabbath—*clavē, dissolvē*, as they pretended, the obligation of keeping it holy. The other was, that he

I say unto you, ^oThe Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For ²the Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; ³even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but ⁴hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. ⁵He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, ⁶He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; ⁷but is passed from death unto life.

⁸Luke 7. 14, & 8. 54. Ch. 11. 25, 43.—⁹Matt. 11. 27, & 28. 15. Ver. 27. Ch. 3. 35 & 17. 2. Acts 17. 31. 1 Pet. 4. 5.—1 John 2. 23.—Ch. 3. 16, 18, & 6. 49, 47, & 8. 51, & 20. 31.—1 John 3. 14.

was guilty of blasphemy, in making himself equal to God: for both which crimes, a man according to the Law, must suffer death. See Num. xv. 32. Lev. xxiv. 11, 14, 16.

19. *The Son can do nothing of himself.*] Because of his inseparable union with the Father: nor can the Father do any thing of himself, because of his infinite unity with the Son.

What things soever he doeth, these also doeth the Son.] God does nothing but what Christ does.—What God does, is the work of God, and proper to no creature.—Jesus does whatsoever God does, and therefore is no created being. The Son can do nothing but what he sees the Father do: now, any intelligent creature may do what God cannot do: he may err—he may sin. If Jesus can do nothing but what God does, then he is no creature: he can neither sin, nor err, nor act imperfectly. The conclusion from our Lord's argument is: if I have broken the Sabbath, so has God also; for I can do nothing but what I see him doing. He is ever governing and preserving; I am ever employed in saving.

26. *Greater works than these.*] Two of these he immediately mentions: *Raising the dead*, ver. 21. and *judging the world*, ver. 22.

That ye may marvel.] Or, *So as to make you wonder.* Our Lord sometimes speaks of himself as God, and sometimes as the Ambassador of God. As he had a human and divine nature, this distinction was essentially necessary. Many errors have originated from want of attention to this circumstance.

21. *As the father raiseth up the dead.*] This he did in the case of the widow's son at Sarepta, 1 Kings xvii. 22. by the ministry of the prophet Elijah. And again, in the case of the Shunammite's son, 2 Kings iv. 32—35. by the ministry of the prophet Elisha.

The Son quickeneth whom he will.] He raiseth from death to life, whomsoever he pleases. So he did, for he raised the ruler's daughter, Mark v. 35—42. the widow's son at Naim, Luke vii. 11—15. and Lazarus, at Bethany, John xi. 14—44.

Whom he will. Here our Lord points out his sovereign power and independence; he gives life according to his own will, not being obliged to supplicate for the power by which it was done, as the prophets did; his own will being absolute and sufficient in every case.

22. *The Father judgeth no man.*] This confirms what he had said before, ver. 17, 19. that the Father acts not without the Son, nor the Son without the Father; their acts are common, their power equal.

23. *That all men should honour the Son, &c.*] If then the Son is to be honoured, even as the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone. To worship any creature is idolatry; Christ is to be honoured even as the Father is honoured, therefore Christ is not a creature; and if not a creature, consequently the Creator. See chap. i. 3.

He that honoureth not the Son.] God will not receive that man's adoration who refuses to honour Jesus, even as he honours him. The Jews expected the Messiah as a great and powerful Prince, but they never thought of a person coming in that character, enrobed with all the attributes of Godhead. To lead them off from this error, our Lord spoke the words recorded in these verses.

24. *He that heareth my word.*] My doctrine—and believeth on him that sent me—he who credits my divine mission, that I am come to give light and life to the world by my doctrine and death—*hath eternal life*—the seed of this life is sown in his heart the moment he believes; and shall not come into condemnation; *εἰς κρίσιν, into judgment*—that which will speedily come on this unbelieving race; and that which shall overwhelm the wicked in the great day.

But is passed from death unto life.] *μεταβιβνκν*, has changed his country, or place of abode. Death is the country where every Christless soul lives. The man who knows not God, lives a dying life, or a living death—but he who believes in the Son of God, passes over from the empire of death to the empire of life. Reader! thou wast born in death: hast thou yet changed the place of thy natural residence? Remember, that to live in sin, is to live in death; and those who live and die thus, shall die eternally.

25. *The dead shall hear the voice.*] Three kinds of death are mentioned in the Scriptures: natural, spiritual, and eternal. The first consists in a separation of the body and soul. Tho

25 Verily, verily, I say unto you, The hour is coming, and now is, when ^v the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And ^w hath given him authority to execute judgment also, ^x because he is the Son of man.

28 Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth: ^y they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 ^z I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because ^a I seek not mine own will, but the will of the Father which hath sent me.

31 ^b If I bear witness of myself, my witness is not true.

32 ^c There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, ^d and he bare witness unto the truth.

v Ver. 26 Ephes. 2:1, 5 & 5:14. Col. 2:13—w Ver. 22 Acts 10:42 & 17:31—Dan 7:13, 14—v Isa. 26:11. 1 Thess. 4:16, 1 Cor. 15:52—Dan 12:2. Matt. 25:32, 34, 35—^a Ver. 19—b Matt. 26:39. Ch. 4:24 & 6:32—c See Chap. 8:14. Rev. 7:14—d Matt. 3:17 & 17:5. Ch. 8:18. 1 John 5:6, 7, 9—e Ch. 1:15, 17, 27, 28—f 2 Pet. 1:18—g See Matt.

second in separation of God and the soul. The third in the separation of body and soul from God, in the other world. Answerable to these three kinds of death, there is a *threefold life*: *natural* life, which consists in the union of the soul and body. *Spiritual* life, which consists in the union of God and the soul, by faith and love. *Eternal* life, which consists in the communion of the body and soul with God, by holiness, in the realms of bliss. *Of the dead*, our Lord says, *the hour is coming, and now is, when they shall hear the voice of the Son of God, and live*. The hour is coming, when all that sleep in the dust shall awake at the voice of the Son of man, and come to judgment: for he giveth life to the dead. Ver. 21, 28, 29. *Ain*, the hour is coming, when some of those who have died a *natural* death, shall hear the voice of the Son of God and live again here. It is likely that our Lord had not as yet raised any from the dead; and he refers to those whom he intended to raise; see on ver. 21. Lastly, the hour *now is*, when many who are dead in trespasses and sins, shall hear the voice (the word) of the Son of God, believe and receive spiritual life, through him.

26. *Hath he given to the Son to have life, &c.*] Here our Lord speaks of himself in his character of Messiah or envoy of God.

27. *Because he is the Son of man.*] Because he is the *Messiah*; for in this sense the phrase, the *Son of man*, is often to be understood. But some join this to the next verse, thus:—*Marvel not at this, because he is the Son of man*.

28. *Marvel not at this*] I think it quite necessary to follow here, as noted above, the punctuation of both the *Syriac*, the *Armenian*, *Chrysostom*, *Damasceus*, *Theophylact*, *Euthymius*, and others; which is found also in some very good MSS. *Theophylact* says that the common method of reading this, which he highly objects to, was the invention of *Paul of Samosata*. In ver. 26 and 27, our Lord, speaking of himself as envoy of God, said, the Father had given him to have life in himself, so that like any of the ancient prophets, he could vivify others; and that he had given him authority to execute judgment, probably referring to that judgment which he was shortly to execute on this unbelieving nation; and apparently, in direct reference to Dan. vii. 13. *Behold, one like the Son of man came with the clouds, &c.* a place which the Jews expound of the promised Messiah. In this verse, he anticipates an objection, as if they had said: "This cannot be; thou art a man—thou wast born among us." Our Lord answers: *Don't marvel at this, because I am a man*—for greater things than these shall be done by me: he who now addresses you, though disguised under the form of a man, shall appear in the great day, to be the Judge of quick and dead; by his almighty power, he shall raise all the dead; and by his unerring wisdom and justice, shall adjudge the wicked to hell, and the righteous to heaven. The first sense, however, of this passage, appears to some the most probable; though they both amount nearly to the same meaning.

30. *I can of mine own self do nothing*] Because of my intimate union with God. See on ver. 19.

I seek not mine own will] I do not, I cannot attempt to do any thing *without* God. This, that is, the Son of man, the human nature which is the temple of my divinity, chap. i. 14, is perfectly subject to the Deity that dwells in it. In this respect our blessed Lord is the perfect pattern of all his followers. In every thing their wills should submit to the will of their heavenly Father. Nothing is more common than to hear people say, *I will do it because I choose*. He who has no better reason to give for his conduct than his *own will*, shall in the end have the same reason to give for his eternal destruction. "I followed *my own will*, in opposition to the *will of God*, and now I am plunged in the lake that burneth with fire and brimstone."

Reader, God hath sent thee also to do his will:—his will is, that thou shouldst abandon thy sins, and believe on the Lord Jesus. Hast thou yet done it?

31. *If I bear witness*] If I had no proof to bring of my being the Messiah, and equal to God, common sense would direct you to reject my testimony: but the mighty power of God, by which I work my miracles, sufficiently attest that my pretensions are well founded.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ^e ye were willing for a season to rejoice in his light.

36 ^f But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, ^g hath borne witness of me. Ye have neither heard his voice at any time, ^h nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ⁱ Search the Scriptures; for in them ye think ye have eternal life: and ^j they are they which testify of me.

40 ^k And ye will not come to me, that ye might have life.

41 ^l ^p I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

13:36 & 37:36. Mark 6:20—h 1 John 5:9—i Ch. 3:2 & 10:25 & 15:24—k Matt. 3:17 & 17:5. Ch. 6:27 & 8:12—l 1 Deut. 4:12. Ch. 1:18. 1 Tim. 1:17. 1 John 4:19—m Isa. 9:20. & 7:16. Luke 16:27—n Ver. 46. Acts 17:11—o Deut. 15:15. 15. Luke 9:47. Ch. 1:45—p Ch. 1:14 & 3:19—q Ver. 34. 1 Thess. 2:6.

Bishop Pearce gives a different turn to this verse, by translating it interrogatively, thus: "If I only bear witness of myself, is not my witness true? i. e. is it, on that account, not true? In chap. viii. 14. he says, *Though I bear record of myself, yet my record is true*. And in ver. 18. he says, *I am one that bear witness of myself*."

32. *There is another*] God the Father, who, by his Spirit in your prophets, described my person, office, and miracles. You read these Scriptures, and you cannot help seeing that they testify of me;—no person ever did answer the description there given, but myself; and I answer to that description in the fullest sense of the word. See ver. 39.

And I know] Instead of *ada*, *I know*, *adare*, *ye know*, is the reading of the *Codex Bezae*, *Armenian*, and two of the *Itala*. Ye believe the Scriptures to be of God, and that he cannot lie: and yet ye will not believe in me, though these Scriptures have so clearly foretold and described me! It is not one of the least evils attending unbelief, that it acts not only in *opposition* to God, but it also acts *inconsistently* with itself. It receives the Scriptures in *bulk*, and acknowledges them to have come through divine inspiration: and yet believes *no part* separately. With it the *whole* is true, but *no part* is true! The very *unreasonableness* of this conduct, shows the principle to have come from beneath, were there no other evidences against it.

33. *Ye sent unto John*] I am not without human testimony of the most respectable kind:—Ye sent to John, and he bare witness. There are several circumstances in John's character which render his testimony unexceptionable. 1. He is consulted by the very enemies of Christ, as a very holy and extraordinary man. 2. He is perfectly free from all self-interest, having declined making the least advantage by his own reputation. 3. He is sincere, undaunted, and so averse from all kinds of flattery, that he reproves Herod at the hazard of his liberty and life. 4. He was so far from being solicited by Christ to give his testimony, that he had not even seen him, when he gave it. See chap. i. 19—23.

34. *But I receive not testimony from man* [only.] I have no need of John's testimony: the works that I do, bear sufficient testimony to me, ver. 36.

But these things I say, &c.] You believe John to be a prophet—a prophet cannot lie: he bore testimony that I am the lamb of God, that beareth away the sin of the world, chap. i. 29. therefore that ye may be saved by believing in me as such, I have appealed to John's testimony.

35. *He was a burning and a shining light*] Ην δὲ λυχνος ὁ καίμενος καὶ φαίνων, should be translated, *He was a burning and a shining LAMP*. He was not τὸ φῶς τοῦ κόσμου, the light of the world, i. e. the sun: but he was ὁ λυχνος, a lamp, to give a clear and steady light till the sun should arise. It is supposed that John had been cast into prison about four months before this time. See the note on chap. iv. 35. As his light continued no longer to shine, our Lord says, *he was*.

The expression of *lamp*, our Lord took from the ordinary custom of the Jews, who termed their eminent doctors, the *lamps of Israel*. A lighted candle is a proper emblem of a minister of God: and *alteri serviens consumor*—"In serving others, I myself destroy:"—a proper motto. There are few who preach the Gospel faithfully that do not lose their lives by it. *Burning* may refer to the zeal with which John executed his message; and *shining* may refer to the *clearness* of the testimony which he bore concerning Christ. Only to *shine*, is but vanity; and to *burn* without *shining*, will never edify the church of God. Some *shine*, and some *burn*, but few both *shine* and *burn*: and many there are who are denominated pastors, who neither *shine* nor *burn*. He who wishes to save souls, must both *burn* and *shine*: the clear light of the knowledge of the sacred records must fill his understanding; and the holy flame of loving zeal must occupy his heart. Zeal without knowledge is continually blundering; and knowledge without zeal makes no converts to Christ.

For a season] The time between his beginning to preach and his being cast into prison.

To rejoice] Ἀγαλλιασθῆναι, to jump for joy, as we would

44⁹ How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45¹⁰ Do not think that I will accuse you to the Father: ⁹ there is one that accuseth you, even Moses, in whom ye trust.

q Ch. 12. 43.—r Rom. 2. 29.—s Rom. 2. 12.—t Gen. 3. 15 & 12. 3. & 18. 18.

express it. They were exceedingly rejoiced to hear that the Messiah was come, because they expected him to deliver them out of the hands of the Romans: but when *spiritual deliverance*, of infinitely greater moment, was preached to them, they rejected both it, and the light which made it manifest.

36. *But I have greater witness*] However decisive the judgment of such a man as John may be, who was the *lamp of Israel*, a miracle of grace, filled with the spirit of Elijah, and more than any prophet, because he pointed out, not the Messiah who *was to come*, but the Messiah who was *already come*: nevertheless, I am not obliged to depend on his testimony alone; for I have a greater one; that of Him whom you acknowledge to be your God. And how do I prove that this God bears testimony to me? By my *works*: these miracles, which attest my mission, and prove by themselves, that nothing less than unlimited power and boundless love could ever produce them. By my *word only*, I have perfectly and *instantly* healed a man who was diseased thirty and eight years. Ye see the miracle—the man is before you whole and sound. Why then do ye not believe in my mission, that ye may embrace my doctrine, and be saved?

37. *The Father himself—hath borne witness*] That is, by his prophets.

Ye have neither heard his voice] I make these words, with Ep. Pearce, a parenthesis: the sense is—“Not that my Father ever appeared visibly or spake audibly to any of you; but he did it by the mouths of his prophets.” Later, however, he had added to their testimony his own voice from heaven, on the day of Christ’s baptism. See Matt. iii. 17.

38. *Ye have not his word abiding in you*] Though ye believe the Scriptures to be of God, yet ye do not let them take hold of your hearts—his word is in your mouth, but not in your mind. What a miserable lot! to read the Scriptures as the true sayings of God, and yet to get no salvation from them! *Thy word*, says David, (Psal. cxv. 11.) *have I hid in my heart, that I might not sin against thee*. This, these Jews had not done. Reader, hast thou?

39. *Search the Scriptures*] *Ἐπευρετε τὰς γραφάς*. This should be translated, not in the *imperative*, but in the *indicative* mood—Thus, *Ye search the Scriptures diligently*. That these words are commonly read in the *imperative* mood is sufficiently known; but this reading can never accord well with the following verse, nor can the force and energy of the words be perceived by this version. The rabbins strongly recommend the study of the Scriptures. *The Talmud, Tract Shabbath*, fol. 30. brings in God thus addressing David: “I am better pleased with one day in which thou sittest and studieth the Law, than I shall be with a thousand sacrifices which thy son Solomon shall offer upon my altar.” Perhaps the Scriptures were never more diligently searched than at that very time: first, because they were in expectation of the immediate appearing of the *Messiah*; secondly, because they wished to find out *allegories* in them, (see *Philo*.) and thirdly, because they found these Scriptures to contain the promise of an *eternal life*. He, said they, *who studies daily in the Law, is worthy to have a portion in the world to come*. Sohar. Genes. fol. 31. Hence we may infer, 1st. That the Jews had the knowledge of a *future state* before the coming of Christ; and, 2dly. That they got that knowledge from the Old Testament Scriptures.

The word *επευρετε*, which might be translated, *Ye search diligently*, is very expressive. *Homer*, Il. xviii. l. 321. applies it to a lion deprived of his whelps, who “scours the plains, and traces the footsteps of the man.” And in Oxy. xix. l. 436. to dogs tracing their way by the scent of the foot. In the Septuagint, the verb *επευρεω* answers to the Hebrew *חָשַׁף* *chashaph*, to search by uncovering; to *חָשַׁף* *chashuf*, to search minutely, to explore; to *חָשַׁף* *chashaph*, to strip, make bare: and to *חָשַׁף* *mashash*, to feel, search by feeling. It is compounded of *επει*, I seek, and *ευρη*, a bed; “and is,” says St. Chrysostom, “a metaphor taken from those who dig deep, and search for metals in the bowels of the earth. They look for the bed where the metal lies, and break every clod, and sift and examine the whole, in order to discover the ore.” Those who read the verse in the *imperative* mood, consider it an exhortation to the diligent study of the Sacred Writings. *Search*; that is, *shake and sift* them, as the word also signifies; search narrowly, till the true force and meaning of every sentence, *verse*, of every word and syllable, nay, of every letter and *yod* therein, be known and understood. Confer place with place; of the scope of one place with that of another; things going before with things coming after: compare word with word, letter with letter, and search the whole thoroughly. See Parkhurst, *Ministry*, and *Leigh*. Leaving every translation of the present passage out of the question, this is the proper method of reading and examining the Scriptures, so as to become wise unto salvation through them.

40. *And ye will not come to me*] Though ye thus search the Scriptures, in hopes of finding the *Messiah* and *eternal life* in them, yet ye will not come unto me, believe in me, and be my disciples, though so clearly pointed out by them, that

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

& 22. 18. & 49. 10. Deut. 18. 15, 18. Ch. 1. 45. Acts 26. 22.

ye may have that eternal life which can only come through me.

41. *I receive not honour from men*] I do not stand in need of you or your testimony. I act neither through self-interest, nor vanity. Your salvation can add nothing to me, nor can your destruction injure me: I speak only through my love for your souls, that ye may be saved.

42. *But I know you, that ye have not, &c.*] Don’t say that you oppose me through zeal for God’s honour, and love for his name, because I make myself equal to him: no, this is not the case. I know the dispositions of your souls; and I know ye have neither *love* for his name, nor *zeal* for his glory. Incurable ignorance and malicious jealousy actuate your hearts. Ye read the Scriptures, but ye do not enter into their meaning. Had you been as diligent to find out the *truth* as you have been to find out *allegories*, *false glosses*, and something to countenance you in your crimes, you would have known that the Messiah, who is equal with God, must be the Son of man also, and the inheritor of David’s throne; and that the very works which I do, are those which the prophets have foretold the Messiah should perform. See Dan vii. 13, 14. Isa. ix. 6, 7. xi. 1—3, 10. xxxv. 4—6.

43. *I am come in my Father’s name*] With all his influence and authority. Among the rabbins, it was essential to a teacher’s credit that he should be able to support his doctrine by the authority of some eminent persons who had gone before. Hence the form, *Coming in the name of another*.

If another shall come in his own name] Having no divine influence, and no other authority than his own, *him ye will receive*. That this was notoriously the case, may appear from *Josephus*, Antiq. b. xviii. c. 14. Acts v. 36, 37. *Eusebius*, Eccl. Hist. b. iv. c. 6. It is by the just judgment of God, that those, who will not believe the truth of God, shall be so given up as to believe the most absurd of lies. For an account of these false Christs, see the notes on Matt. xxiv. 5.

44. *How can ye believe which receive honour, &c.*] The grand obstacle to the salvation of the scribes and Pharisees, was their *pride*, *vanity*, and *self-love*. They lived on each other’s praise. If they had acknowledged Christ as the *only teacher*, they must have given up the good opinion of the multitude: and they chose rather to lose their souls than to forfeit their reputation among men! This is the ruin of millions. They would be religious, if religion and worldly honour were connected: but as the kingdom of Christ is not of this world, and their hearts and souls are wedded to the earth, they will not accept the salvation which is offered to them on these terms—*Deny thyself; take up thy cross, and follow ME*. It is no wonder that we never find persons making any progress in religion, who mix with the world, and in any respect regulate their conduct by its anti-christian customs, maxims, and fashions.

From God only?] Or, *from the only God*—*Ἰαπὰ τὸν μόνον Θεόν*. Two of the ancient Slavonic Versions read, *From the only-begotten Son of God*.

45. *Do not think that I will accuse you*] You have accused me with a breach of the Sabbath, which accusation I have demonstrated to be false: I could, in return, accuse you, and substantiate the accusation, with the breach of the whole law; but this I need not do, for *Moses, in whom ye trust*, accuses you. You read his law, acknowledge you should obey it, and yet break it both in the letter and in the spirit. This law, therefore, accuses and condemns you. It was a maxim among the Jews, that none could accuse them but *Moses*; the spirit of which seems to be, that only so pure and enlightened a legislator could find fault with such a noble and excellent people! For notwithstanding their abominations, they supposed themselves the most excellent of mankind!

46. *He wrote of me*] For instance, in reciting the prophecy of Jacob, Gen. xlix. 10. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be*. And in Deut. xviii. 18. *I will raise them up a Prophet from among their brethren like unto thee; and I will put my words in his mouth, &c.* Confer this with Acts iii. 22. and vii. 37. Besides, *Moses* pointed out the Messiah in a multitude of *symbols* and *figures*, which are found in the history of the patriarchs, the ceremonial laws, and especially in the whole *sacrificial* system. All these were well defined, though shadowy representations of the birth, life, sufferings, death, and resurrection of the Saviour of the world. Add to this, Moses has given you certain marks to distinguish the *false* from the *true* prophet, Deut. xiii. 1—3. xviii. 22. which, if you apply to me, you will find that I am not a false, but a true Prophet of the Most High God.

47. *But if ye believe not his writings, &c.*] If you lay them not to heart—if you draw not those conclusions from them which their very letter, as well as their spirit, authorizes you to draw, *how shall ye believe my words*, against which ye have taken up the most ungrounded prejudice! It is no wonder that we find the Jews still in the gall of bitterness, and bond of iniquity: as they believe not *Moses* and the *Prophets* in reference to the *Messiah*, it is no marvel that they reject

Christ and the apostles. Till they see and acknowledge from the law and the prophets that Christ must have come, they will never believe the Gospel. St. Paul says, 2 Cor. iii. 15, that *even until this day, when Moses (i. e. the law) is read, the veil is upon their hearts;—so that they see not to the end of that which is abolished*: ver. 13. Nor will this veil be taken away, till they turn from worldly gain and atheism (which appears to be their general system) to the Lord; ver. 16. and then the light of the glory of God shall shine on them in the face (through the mediation and merits) of Jesus Christ.

It appears that this discourse of our Lord had effectually confounded these Jews, for they went away without replying—a manifest proof they had nothing to say.

1. In all periods of their history, the Jews were both an incredulous and disobedient people: perhaps it was on this ground that God first chose them to be keepers of his testimonies; for had they not had the most incontrovertible proofs that God did speak, they would neither have credited, nor preserved his oracles. Their incredulity is, therefore, no mean proof of the divine authority of the law and the prophets. The apostles, who were all Jews, partook deeply of the same

spirit, as various places in the Gospel prove; and had not they had the fullest evidence of the divinity of their Master, they would not have believed, much less have sealed the truth with their blood. Thus their incredulity is a strong proof of the authenticity of the Gospel.

2. When a man, through prejudice, bigotry, or malevolence, is determined to disbelieve, both evidence and demonstration are lost upon him; he is incapable of conviction, because he is determined not to yield. This *was*, this is the case with the Jews—there are facts before their eyes sufficient to convince and confound them; but they have made a covenant with unbelief, and therefore they continue blind, ignorant, and wicked; obstinately closing their eyes against the light, and thus the wrath of God is coming upon them to the very utmost. But shall not a rebellious and wicked Christian be judged worthy of more punishment? certainly: for he professes to believe that truth which is able to make him wise unto salvation, by faith in Jesus Christ. Reader, it is an awful thing to trifle with the Gospel; the God of it is pure, jealous, and holy. Come unto him, and implore forgiveness of thy past sins, that thou mayest have eternal life.

CHAPTER VI.

Jesus passes the sea of Tiberias, and a great multitude follow him, 1—4. He feeds five thousand with five loaves and two fishes, 5—13. They acknowledge him to be the prophet that should come into the world, 14. They purpose to force him to become their king; and he withdraws from the multitude, 15. The disciples take ship and go towards Capernaum, and are overtaken with a storm, 17, 18. Christ comes to them walking upon the water, 19—21. The people take boats and follow him, 22—24. He reproves their fleshly motives, 25—27. They profess a desire to be instructed, 28. Christ preaches to them, and shows them that he is the bread of life, and that they who reject him are without excuse, 29—40. They are offended, and cavil, 41, 42. He asserts and illustrates his foregoing discourse, 43—51. They again cavil, and Christ gives further explanations, 52—59. Several of the disciples are stumbled at his assertion, that unless they ate his flesh and drank his blood they could not have life, 60. He shows them that his words are to be spiritually understood, 61—65. Several of them withdraw from him, 66. He questions the twelve, whether they also were disposed to forsake him, and Peter answers for the whole, 67—69. Christ exposes the perfidy of Judas, 70, 71. [A. M. 4032. A. D. 23. An. Olymp. CCL. 4.]

AFTER ^a these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^a And the pass-over, a feast of the Jews, was nigh.

5 ^d When Jesus then lifted up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

^a Matt. 11. 15. Mark 6. 35. Luke 9. 10. 12.—^b Luke 6. 17. 42. 9. 11.—^c Lev. 23. 5, 7. Deut. 16. 1. 1. Chr. 2. 13. & 3. 1.

NOTES.—Verse 1. *After these things*] This is a sort of indefinite expression, from which we can gather nothing relative to the time in which these things happened. It refers, no doubt, to transactions in the preceding year.

Jesus went over the sea of Galilee] Or, as some translate the words, *by the side of the sea of Galilee*. From Luke, chap. ix. 10, we learn that this was a desert place in the vicinity of Bethsaida. The sea of Galilee, *Gennesaret*, and *Tiberias*, are the same in the New Testament with the sea of *Cinnereth* in the Old. *Tiberias* was a city in Galilee, situated on the western side of the lake. See our ver. 22.

2. *They saw his miracles which he did*] John does not mention these miracles: but Matthew details them from chap. xii. 2. to chap. xiv. 13. John seems more intent on supplying the deficiencies of the other evangelists, than in writing a connected history himself.

3. *Went up into a mountain*] This mountain must have been in the desert of Bethsaida, in the territories of Philip, tetrarch of Galilee. Our Lord withdrew to this place for a little rest; for he and the disciples had been so thronged with the multitudes continually coming and going, that they had not time to take necessary food. See Mark vi. 31.

4. *And the pass-over—was nigh*] This happened about ten or twelve days before the third pass-over which Christ celebrated after his baptism. *Calmet*. For a particular account of our Lord's four pass-overs, see the note on chap. ii. 13.

For thirty days before the pass-over there were great preparations made by the Jews, but especially in the last nineteen days, in order to celebrate the feast with due solemnity. Lightfoot supposes that what is here related happened within the last fifteen days. See *Calmet's* opinion above.

5. *Saw a great company*] See this miracle explained at large on Matt. xiv. 13, &c. Mark vi. 31, &c. Luke ix. 10, &c.

In speaking of the pass-overs, and various other matters, it does not appear that John follows any strict chronological order. From ver. 15, it appears that our Lord had come down from the mountain, and fed the multitudes in a plain at the foot of it.

Saith unto Philip] This, with what follows to the end of the seventh verse, are not mentioned by any of the other evangelists. Philip was probably the provider for the disciples, as Judas was the treasurer.

Whence shall we buy bread] Instead of ἀγοράσων, shall we buy, I should read ἀγοράσων, may we buy, which is the reading of ABDEHLS. Mt. BV. and many others. As Philip was of Bethsaida, chap. i. 44. xii. 21. he must have been much better acquainted with the country in which they then were, than any other of the disciples.

7 Philip answered him, ^e Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks he distributed to the disciples, and the disciples to them that were

^d Matthew 14. 14. Mark 6. 35. Luke 9. 12.—^e See Num. 11. 21, 22.—^f 2 Kings 4. 43.

6. *This he said to prove him*] To try his faith, and to see whether he and the other apostles had paid proper attention to the miracles which they had already seen him work; and to draw their attention more particularly to that which he was now about to perform. This is an observation of the evangelist himself, who often interweaves his own judgment with the facts he relates, which St. Matthew rarely ever does. The other evangelists say, that previously to this miracle, he continued to instruct and heal the multitudes till it was near the close of the day. Matt. xiv. 14, 15. Mark vi. 34, 35. Luke ix. 11, 12.

7. *Two hundred pennyworth*] This sum, rating the denarii at 7.3.4d. would amount to 6l. 9s. 2d. of our money, and appears to have been more than our Lord and all his disciples were worth of this world's goods. See the notes on Matt. xviii. 28.

8. *Andrew, Simon Peter's brother, saith*] The other evangelists attribute this answer to the apostles in general. See the passages referred to above.

9. *There is a lad here*] Ἰσχυριον, a little boy, or servant, probably one who carried the apostles' provisions, or who came on purpose to sell his bread and fish.

Five barley loaves] Barley scarcely bore one-third of the value of wheat in the East: see Rev. vi. 6. That it was a very mean fare, appears from Ezek. xiii. 19, where the false prophetesses are said to pollute the name of God for handfuls of barley, i. e. for the meanest reward. And *Plutarch*, in *Apoph.* p. 174, speaking concerning the flight of *Artaxerxes Mucron*, says, he was reduced to such distress as to be obliged to eat barley bread. See *Kypke*. From this and other circumstances, we may plainly perceive that the self-denying doctrine preached by Christ and his apostles, was fully exemplified in their own manner of living.

Two small fishes] Δυο οἰσῆα. The word οἰσῆα, signifies whatever is eaten with bread, to perfect the meal, or to make it easy of digestion, or to help the digestion. There is no word in the English language for it, which is a great defect. The inhabitants of Scotland, and of the north and northwest of Ireland, use the word *kysken*, by which they express whatever is eaten with bread or potatoes, as *flesh, fish, butter, milk, eggs*, &c. no satisfactory etymology of which word I am able to offer. In the parallel places in the other three evangelists, instead of οἰσῆα, ῥῆσας is used; so that the word evidently means *fish* in the text of St. John: see on chap. xxi. 5.

10. *There was much grass in the place*] Perhaps newly mown grass, or hay, is meant, (so the Vulgate *fenum*), and this circumstance marks out more particularly that the pass-over was at hand. In Palestine, the grass is ready for mowing

set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^ε that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 ^h And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum. ⁱ And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

^g Gen 49. 10. Deut. 19. 15, 18. Matt. 11. 3. Ch. 1. 21. & 4. 19, 25. & 7. 40.—^h Matt. 14. 25. Mark 6. 47.

in *March*; and this miracle seems to have been wrought only a few days before the commencement of that festival: see ver. 4.

11. *Jesus took the loaves*] See the notes on Matt. xiv. 19.—21. As there were five loaves and five thousand people, so there was *one loaf* to every *thousand* men, independently of the women and children.

12. *Gather up the fragments*] "Great will be the punishment of those who waste the crumbs of food, scatter seed, and neglect the law." *Synops. Sokar*. Among the Jews the *מספּע* *pech*, or residue after a meal, was the property of the servants.

14. *This is of a truth that prophet*] Spoken of Deut. xviii. 15, viz. the Messiah. How near were these people at this time to the kingdom of heaven!

15. *Take him by force, to make him a king*] The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while he was at their head, no evil could possibly happen to them; and therefore were determined immediately to proclaim him king, and rid themselves at once of *Herod* and the *Romans*. Our Lord perceiving this, either by some words which they had dropped, or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution. It was not till a considerable time afterward, that even the *disciples* fully understood that his kingdom was not of this world.

Into a mountain] That on which he was with his disciples previously to his working this miracle: see ver. 3. St. Matthew, chap. xii. 22, 23, and Mark vi. 45, 46, say, that before this, Jesus constrained his disciples to embark in the vessel, and go along the sea-coast towards Capernaum, or Bethsaida: see here ver. 17, and the note on Mark vi. 45, and, that after they were gone, he dismissed the multitudes, having no doubt, given them such advice as the nature of the case required; after which he went into the mountain to pray. Worldly wisdom would have said, "Declare thyself king: yield to the desires of the people: this will be the readiest way of converting the Jews." No. Jesus must *die* for the sin of the world. No man's heart can be turned to God by outward *pomp* or *splendour*—no saving change can be brought about by any might or any power, but by the *Spirit of the Lord* of hosts. Zech. iv. 6.

17. *Towards Capernaum*] St. Mark says, chap. vi. 45, that our Lord commanded them to go along to Bethsaida; and in the course of the history we find they got neither to Bethsaida nor Capernaum, but landed in the country of *Gennesaret*: Matt. xiv. 34. Our Lord seems to have desired them to go either to Bethsaida or Capernaum, which were only a very few miles distant, and on the same side of the sea. The reason why they could reach neither, was the storm, which the evangelists say rose at the time, and the wind, being contrary to the storm, being probably excited by the power of the power of the air. Capernaum lay at the northern part of this sea, and they went along the Galilean or western coast, probably expecting Christ to come to them, on which account they might keep in close by the land. But there are great difficulties in fixing the places mentioned by the evangelists. By some writers, Bethsaida and Capernaum are placed on opposite sides of this lake; by others, on the same side. Sometimes when our translation speaks of *passing over* the sea, &c. a *coasting voyage* only is meant, as we find the disciples landing on the same side from which they had departed: see the note on verse 22.

19. *Had rowed*] Their vessel was a small one only, something of the boat kind: as to *sails*, if they had any, they could not now venture to carry them, because of the storm.

Five and twenty or thirty furlongs] Between three and four miles. The sea of Tiberias, on which they now were, was, according to *Josephus*, War, book iii. chap. 25, *forty furlongs*, or five miles in breadth; and one hundred and *forty furlongs*, or eighteen miles in length. *Pliny*, lib. v. chap. 15, makes it about *six* miles broad, and *sixteen* long.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: ^k and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 [Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:]

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but ^m for that meat which endureth unto everlasting life, which the Son of

^l Matt. 14. 25. Mark 6. 47.—^k Matt. 14. 32. Mark 6. 51.—^m Or, Work not.—ⁿ Ver 54. Ch. 4. 14.

They see Jesus] See the notes on Matt. xiv. 25, &c.

21. *Immediately the ship was at the land*] How far they were from the place at which they landed when our Lord came to them, we know not. But the evangelist seems to speak of their *sudden* arrival there as extraordinary and miraculous.

22. *The people which stood on the other side*] Ερκενος περην της θαλασσης, standing by the sea-side. The people were not on the other side, i. e. in *Perea*, as our version states, but on that side where Bethsaida lay: see the notes on Matt. xiv. 25, and 34, and on Mark vi. 45. The Greek word περην, says Bishop Pearce, seems to signify in Scripture sometimes on the side of, and sometimes on this side of: see Jos. v. 1. and 1 Macc. ix. 34. The Hebrew word אֲבָרָא *abar*, signifies *by the side*: Exod. xxviii. 26, and is translated on this side in Deut. iv. 29. It has the same meaning in the Septuagint, Deut. i. 5. iii. 8. iv. 46. Αἰπαρ, says *Vorstius*, is the same with παρὰ, *near to*. This is evidently the meaning of the word in Matt. iv. 15, as it appears from what is said of the land of *Zabulon* and *Nephthali*, that by περην is not meant beyond, but *by the side of*; because those two tribes inhabited the western side of Jordan, which was the side lying nearest to Judea and Galilee: see on Matt. xix. 1.

23. *There came other boats*] After Jesus and his disciples had departed.

From Tiberias] Herod Antipas built this city near the lake of Gennesaret, in the best parts of Galilee, and called it *Tiberias*, in honour of *Tiberius*, the Roman emperor: see Jos. Ant. book xviii. chap. 2, sect. 3.

24. *They also took shipping*] That is, as many of them as could get accommodated with boats took them, and thus got to Capernaum; but many others doubtless went thither on foot; as it is not at all likely that five or six thousand persons could get boats enow to carry them.

25. *On the other side of the sea*] That is, on the sea-coast to the northward of it, where Capernaum lay in the land of Gennesaret: see the note on ver. 17, 22. It was in one of the synagogues of Capernaum that he delivered the following discourse: see ver. 59.

26. *Ye seek me, not because ye saw, &c.*] Though the miracle of the loaves was one of the most astonishing that ever was wrought upon earth; and though this people had, by the testimony of all their senses, the most convincing proof of its reality; yet we find many of them paid little attention to it, and regarded the omnipotent hand of God in it, no further than it went to satisfy the demands of their appetite! Most men are willing to receive temporal good from the hands of God; but there are few, very few, who are willing to receive spiritual blessings.

27. *Labour not for the meat*] That is, for that only, but also for the bread, &c. Our Lord wills every man to be active and diligent in that employment, in which Providence has placed him: but it is his will also, that that employment, and all the concerns of life, should be subservient to the interest of his soul.

But for that meat, &c.] He who labours not in the work of his salvation, is never likely to enter into the kingdom of God. Though our labour cannot purchase it, either in *whole*, or in *part*, yet it is the way in which God chooses to give salvation; and he that will have heaven must strive for it. Every thing that can be possessed, except the salvation of God, is a *perishing* thing: this is its essential character: it can last to us no longer than the body lasts. But when the earth and its produce are burnt up, this bread of Christ, his grace and salvation, will be found remaining unto eternal life. This is the portion, after which an immortal spirit should seek.

He hath God the Father sealed] By this expression, our Lord points out the commission, which, as the Messiah, he received from the Father, to be prophet and priest to an ignorant, sinful world. As a person who wishes to communicate his mind to another who is at a distance, writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written; so Christ, who lay in the bosom of the Father, came to interpret the divine will to man bearing the

man shall give unto you; for him hath God the Father sealed.
28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent.

30 "They said therefore unto him, "What sign shovest thou then, that we may see, and believe thee? what dost thou work?"

31 "Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat.'

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

n Matt. 3:17 & 17:5. Mark 1:11 & 9:7. Luke 3:22 & 9:35. Ch. 1:33 & 5:37 & 8:13. Acts 2:22. 2 Pet. 1:17.—1 John 3:23.—Matt 12:38 & 16:1. Mark 8:11. 1 Cor. 1:2.—Exod 16:15. Numh 11:7. Neh. 9:15. Wisd. 16:20. 1 Cor. 10:3.

image, superscription, and seal of God, in the immaculate holiness of his nature, unsullied truth of his doctrine, and in the astonishing evidence of his miracles. But he came also as a priest to make an atonement for sin; and the bread which nourishes unto eternal life, he tells us, ver. 51, is his body, which he gives for the life of the world: and to this sacrifice of himself, the words *him hath God the Father sealed*, seem especially to relate. It certainly was a custom among nations contiguous to Judea, to set a seal upon the victim which was deemed proper for sacrifice. The following account of the method of providing white bulls among the Egyptians, for sacrifices to their god Apis, taken from HERODOTUS, *Enterpe*, or h. ii. p. 117, casts much light upon this place. "They sacrifice white bulls to Apis; and for that reason make the following trial. If they find one black hair upon him, they consider him as unclean: that they may know this with certainty, the priest appointed for this purpose, views every part of the animal, both standing and lying on the ground. After this, he draws out his tongue, to see if he be clean by certain signs: in the last place, he looks upon the hairs of his tail, that he may be sure they are as by nature they should be. If after this search the bull is found unblemished, he signifies it by tying a label to his horns; then, having applied *retz*, he seals it with his ring, and they lead him away: for it is death to sacrifice one of these animals, *unless* he have been marked with such a seal."

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible, that such precautions as these were in use among themselves; especially as they were so strictly enjoined, to have their sacrifices without spot, and without blemish. Infinite justice found Jesus Christ to be without spot or blemish, and therefore sealed, pointed out, and accepted him, as a proper sacrifice and atonement for the sin of the whole world. Collate with this passage, Heb. vii. 26, 27, 28. Eph. v. 27. 2 Pet. iii. 14. and especially Heb. ix. 13, 14. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth—how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works? The rabbins talk much of the seal of God, which they suppose to be *מזל עמנו*, *emeth*, or truth; and that this is a representation of the unoriginated and endless perfections of God. This doctrine is just; but their method of proving it is not so satisfactory. *Aleph* א, say they, is the first letter of the alphabet; *mem* מ, the middle; and *tau* ט the last; these three letters make *מזל עמנו*, *emeth*, truth, because God is the first—there was none before him; he is the middle—none mingles with him; and he is the last—there can be none after him. *Hieros. Sanhed.* fol. 18. See also 1 Pet. i. 13, 19.

28. That we might work the works of God? That is, divine works, or such as God can approve.

29. This is the work of God, that ye believe.] There is nothing you can be employed in, more acceptable to God, than in yielding to the evidence set before you, and acknowledging me as your Messiah, and the Saviour of a lost world.

30. What sign? *Τε σημεϊον, what miracle;* so the word is evidently used 2 John ii. 11, 23, and in many other places.

That we may see, and believe thee.] That having seen the miracle, we may believe thee to be the promised Messiah. They had already seen the miracle of the five loaves, and did not believe; and it was impossible for them to see any thing more descriptive of unlimited power and goodness. Even miracles themselves, are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth.

31. Our fathers did eat manna in the desert.] Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in thee, as we have believed in Moses.

32. Moses gave you not that bread from heaven.] Our Lord refutes the argument of the Jews, by proving, 1. That it was not Moses, but God, who gave the manna. 2. That this bread was not the true bread, but was merely a type of it. 3. That God had given them now a bread infinitely more excellent. 4. That himself is that heavenly nourishment of which he spake, and who was typified by the manna in the desert.

34 "Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: "he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 "But I said unto you, That ye also have seen me, and believe not.

37 "All that the Father giveth me shall come to me; and "him that cometh to me I will in no wise cast out.

38 For I came down from heaven, "not to do mine own will, "but the will of him that sent me.

39 And this is the Father's will which hath sent me, "that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

r Ps. 78:24, 25.—See Ch. 1:5.—1 Ver. 43, 58.—u Ch. 4:11 & 7:37.—v Ver. 36:61.—w Ver. 45.—x Matt. 24:24. Ch. 10:25. 29. 2 Tim. 3:13. 1 John 2:19.—y Matt. 26:39. Ch. 5:30.—z Ch. 4:34.—Ch. 10:28 & 17:12 & 18:3.

To show that himself was the true bread from heaven, he proves two things. 1. That his doctrine was the true nourishment of the soul, and that those who were to be put in possession of the blessings promised in it, must come to God by faith. 2. That he would give his body for the life of the world: that as bread is the staff that supports the natural life of man; so the salvation procured by his death, should be that by which the bodies and souls of believers should be preserved unto life eternal.

34. Lord, evermore give us this bread.] Either meaning, "Let the miracle of the manna be renewed, and continue among us for ever;" or, "Let that bread, of which thou hast spoken, become our constant nourishment." The Jews expected, that when the Messiah should come, he would give them all manner of delicacies, and among the rest, manna, wine, and spicy oil. From the following extract, we may see where Mohammed got his Paradise. "Many affirm, says Rab. Mayemon, that the hope of Israel is this, That the Messiah shall come and raise the dead; and they shall be gathered together in the garden of Eden, and shall eat and drink and satiate themselves all the days of the world. There the houses shall be all builded with precious stones; the beds shall be made of silk, and the rivers shall flow with wine and spicy oil. He made manna to descend for them, in which was all manner of tastes; and every Israelite found in it, what his palate was chiefly pleased with. If he desired fat in it, he had it. In it, the young man tasted bread, the old man honey, and the children oil. So shall it be in the world to come, (i. e. the days of the Messiah.) He shall give Israel peace, and they shall sit down in the garden of Eden, and all nations shall behold their condition; as it is said, *My servants shall eat, but ye shall be hungry*, &c. Isa. lxx. 13." See *Lightfoot*.

35. I am the bread of life.] That is, the bread which gives life, and preserves from death.

He that cometh to me.] The person who receives my doctrine, and believes in me as the great atoning sacrifice, shall be perfectly satisfied, and never more feel misery of mind. All the guilt of his sins shall be blotted out, and his soul shall be purified unto God; and being enabled to love him with all his heart, he shall rest fully, supremely, and finally happy, in his God.

37. All that the Father giveth me.] The neuter gender *παρ*, is probably used here for the masculine *παρ*.

Shall come to me.] All that are drawn by the Father, ver.

14. i. e. all those who are influenced by his Spirit, and yield to those influences; for as many as are led (not driven or dragged) by the Spirit of God, they are the children of God, Rom. viii. 14. God sent his prophets to proclaim his salvation to this people; and he accompanied their preaching with the influence of his Spirit. Those who yielded were saved: those who did not yield to these drawings, were lost. This Spirit still continued to work and to allure, but the people being uncircumcised both in heart and ears, they always resisted the Holy Ghost; as their fathers did, so did they: Acts vii. 51. And though Christ would have gathered them together, as a hen would her chickens under her wings, yet they would not. See the note on Matt. xxiii. 37.

Those who come at the call of God, he is represented here as giving to Christ, because it is through his blood alone that they can be saved. God, by his Spirit, convinces of sin, righteousness, and judgment; those who acknowledge their iniquity, and their need of salvation, he gives to Christ, i. e. points out unto them the Lamb of God, who takes away the sin of the world. Our Lord may here also refer to the calling of the Gentiles; for these, according to the ancient promise, Psal. it were given to Christ; and they, on the preaching of the Gospel, gladly came unto him. See ample proofs of this in the Acts of the Apostles.

I will in no wise cast out.] The words are exceedingly emphatical—*οὐ μὴ ἐκβάλω ἐξοῦ*, *I will by no means thrust out of doors*; excellently rendered by Matthew of Erberg, in his Italian Bible—*Io non cacciero fuori*, *I will not chase him out of the house*. Our blessed Lord alludes to the case of a person in deep distress and poverty who comes to a nobleman's house, in order to get relief: the person appears; and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus. Never did he reject the suit of a penitent, however grievous his crimes might have been. He is come to the house of mercy; he is lying at the threshold: the servants

40 And this is the will of him that sent me, ^bthat every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, ^cIs not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not against yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 ^eIt is written in the prophets, And they shall be all taught of God. ^fEvery man therefore that hath heard, and hath learned of the Father, cometh unto me.

^hVer. 17, 47, 54. Ch. 15, 16, & 14.—Matt. 13, 53. Mark 6, 2. Luke 4, 22.—4 Cant. 1, 4. Ver. 65.—Isa. 54, 13. Jer. 31, 34. Mic. 4, 2. Heb. 8, 10, & 10, 15.—1 Ver. 37.—Ch. 1, 18, & 5, 37.

bid him come in—he obeys, and stands trembling, waiting for the appearing of the Master; doubtful whether he is to be received or rejected: the Master appears, and not only grants his suit, but receives him into the number of his family; he alleges his unfitness, his unworthiness, his guilt, his crimes, his ingratitude: no matter, all shall be blotted out through the blood of the Lamb, and he be put among the children; and on none of these accounts shall he be put out of the house. The Gentiles shall be as welcome as the Jews; and the invitation to them, be as free, as full, and as hearty: they shall become his adopted children, and never be cast out, as the Jews have been. O thou God of love! how able and willing art thou, to save the vilest of the vile, who come unto thee! Thou art not the God of the Jews only: thou art also the God of the Gentiles; Rejoice, therefore, ye Gentiles, with his people.

38. *Not to do mine own will* [I am come, not to act according to human motives, passions, or prejudices; but according to infinite wisdom, goodness, and mercy. Jewish passions and prejudices would reject publicans and sinners as those alluded to, and shut the gate of heaven against the Gentiles; but God's mercy receives them, and I am come to manifest that mercy to men.

39. *I should lose nothing* [It is the will of God, that every soul who believes should continue in the faith, and have a resurrection unto life eternal. But he wills this continuance in salvation, without purposing to force the persons so to continue. God may will a thing to be, without willing that it shall be. Judas was given to Christ by the Father, chap. xvii. 12. The Father willed that this Judas should continue in the faith, and have a resurrection unto life eternal, but Judas sinned and perished. Now it is evident, that God willed that Judas might be saved, without willing that he must be saved infallibly and unconditionally. When a man is a worker together with the grace of God, he is saved: when he receives that grace of God in vain, he is lost; not through a lack of will or mercy in God, but through lack of his co-operation with divine grace. God saves no man as a stock or a stone, but as a reasonable being and free agent. "That which thou hast heard, thou mayest hold fast, and persevere in it, if thou wilt," says St. Augustine. *In eo quod audieras, et tenueris, perseveraveris, si velles.* De Correct. et Grat. c. 7. See Calmet.

Raise it up again at the last day. [The Jews believed that the wicked should have no resurrection; and that the principle that led to the resurrection of the body in the righteous, was the indwelling Spirit of God. This is positively asserted in the *Shir Hashirim Rabba*. See Schoettgen.

40. *This is the will of him that sent me* [Lest they should take a wrong meaning out of his words, as many have done since, he tells them, that far from any person being excluded from his mercy, it was the will of God, that every one who saw him, might believe and be saved. The power, without which they could not believe, he freely gave them; but the use of that power was their own. God gives the grace of repentance and faith to every man; but he neither repents nor believes for any man. Each must repent for his own sins, and believe in the Lord Jesus, through the grace given, or perish.

41. *The Jews then murmured* [Because the whole of his discourse went to prove, that he was infinitely greater than Moses; and that he alone could give present peace and eternal glory to men.

44. *Except the Father—draw him* [But how is a man drawn? St. Augustine answers from the poet, *Trahit sua quemque voluptas*; a man is attracted by that which he delights in. Show green herbage to a sheep, he is drawn by it: show nuts to a child, and he is drawn by them. They run wherever the person runs, who shows these things: they run after him, but they are not forced to follow: they run, through the desire they feel to get the things they delight in. So God draws man: he shows him his wants, he shows the Saviour whom he has provided for him: the man feels himself a lost sinner, and through the desire which he feels to escape hell and get to heaven, he comes unto Christ, that he may be justified by his blood. Unless God thus draw, no man will ever come to Christ; because none could, without this drawing, ever feel the need of a Saviour. See August. Tract. 26. in Joan and Calmet.

Drawing or alluring, not dragging, is here to be understood. "He," say the rabbins, "who desires to cleave to the

46 ^aNot that any man hath seen the Father, ^bsave he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, ^cHe that believeth on me hath everlasting life.

48 ^dI am that bread of life.

49 ^eYour fathers did eat manna in the wilderness, and are dead.

50 ^f"This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread ^gwhich came down from heaven: if any man eat of this bread, he shall live for ever: and ^hthe bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore ⁱstrove among themselves, saying, ^jHow can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you,

^kMatt. 11, 27. Luke 10, 22. Ch. 1, 13, & 7, 23. 3, 16, 18, 36. Ver. 40.—1 Ver. 35, 36.—1 Ver. 31.—1 Ver. 51, 52.—Ch. 2, 12.—Heb. 10, 5, 10.—p Ch. 7, 7, 13 & 9, 16, & 10, 19.—q Ch. 3, 9.

holy and blessed God, God lays hold of him, and will not cast him off." *Synops. Sohar*, p. 87. The best Greek writers use the verb in the same sense of *alluring, lulling, &c.*

45. *It is written in the prophets* [Isa. liv. 13. Jer. xxxi. 34.

They shall be all taught of God] This explains the preceding verse. God teaches a man to know himself, that finding his need of salvation, he may feel to lay hold on the hope which his heavenly Father has set before him in the Gospel. God draws men by his love, and by showing them what his love has done for them. Fear repels, but love attracts. He who is ever preaching the terrors of the law, and representing God as a vindictive judge, will never bring sinners to him. They are afraid of this terrible God: but they love him, who so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life.

46. *Not that any man hath seen the Father* [He does not teach men by appearing personally before them, or by any other outward voice, than that of his word and messengers: but he teaches by his Spirit. This teaching from God implies, 1. That they shall have proper instruction. 2. That they shall comprehend it: for when God teaches, there is no delay in learning. And, 3. That this teaching should be by the influence of the Holy Ghost upon their minds.

He which is of God] That is, Christ alone: neither Moses, nor any of the prophets, had ever seen God: Jesus, who lay in the bosom of the Father, he saw and revealed him, chap. i. 18. *I have everlasting life*. [He is entitled to this, on his believing me to be the Messiah, and trusting in me alone for salvation. Our blessed Lord recapitulates here, what he had said in the preceding discourse. The person who is saved is, 1. Drawn by the Father: 2. Hears his instructions: 3. Accepts the salvation offered: 4. Is given to Christ Jesus, that he may be justified by faith: 5. Is nourished by the bread of life: 6. Perseveres in the faith: 7. Is not lost, but is raised up at the last day: and, 8. Is made a partaker of eternal life.

48. *I am that bread of life*. [I alone afford, by my doctrine and Spirit, that nourishment by which the soul is saved unto life eternal.

49. *Your fathers did eat manna—and are dead*. [That bread neither preserved their bodies alive, nor entitled them to life eternal: but those who receive my salvation, shall not only be raised again in the last day, but shall inherit eternal life. It was an opinion of the Jews themselves, that their fathers who perished in the wilderness, should never have a resurrection. Our Lord takes them on their own ground: Ye acknowledge that your fathers who fell in the wilderness, shall never have a resurrection; and yet they ate of the manna: therefore that manna is not the bread that preserves to everlasting life, according even to your own concession.

50. *This is the bread, &c.* [I am come for this very purpose, that men may believe in me, and have eternal life.

51. *Is my flesh, which I will give, &c.* [Our Lord explains his meaning more fully in these words, than he had done before. Having spoken so much of the bread which feeds and nourishes the soul, and preserves from death; the attention of his hearers was fixed upon his words, which to them appeared inexplicable: and they desired to know what their meaning was. He then told them, that the bread meant his flesh (his life), which he was about to give up, to save the life of the world. Here our Lord plainly declares, that his death was to be a vicarious sacrifice and atonement for the sin of the world: and that, as no human life could be preserved, unless there was bread (proper nourishment) received; so no soul could be saved, but by the merit of his death. Reader, remember this: it is one of the weightiest, and one of the truest and most important sayings in the book of God.

52. *How can this man give us his flesh to eat?* [Our Lord removes this difficulty, and answers the question, in ver. 63.

53. *Except ye eat the flesh of the Son of man*] Unless ye be made partakers of the blessings about to be purchased by my blood, passion, and violent death, ye cannot be saved. As a man must eat bread and flesh, in order to be nourished by them, so a man must receive the grace and Spirit of Christ, in order to his salvation. As food is a rich man's store does not nourish the poor man that needs it, unless it be given him, and he receives it into his stomach: so the whole fountain of mercy existing in the bosom of God, and uncommunicated, does not save a soul: he who is saved by it, must be made a

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 * Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 * This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 * Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 * What and if ye shall see the Son of man ascend up where he was before?

^a Matt. 25: 35, 38.—^v Verse 27, 40, 63. ^b Chap. 4: 14.—^c 1 John 3: 24 & 4: 15, 16.—^d 1 Cor. 12: 30, 31.—^e Verse 66. ^f Matt. 11: 6.—^g Chap. 3: 13. ^h Mark 16: 13. ⁱ Acts 1: 9. ^j Eph. 4: 8.

partaker of it. Our Lord's meaning appears to be, that unless they were made partakers of the grace of that atonement which he was about to make by his death, they could not possibly be saved. Bishop Pearce justly observes, that the idea of *eating and drinking* are here borrowed to express *partaking of, and sharing in*. Thus spiritual happiness on earth, and even in heaven, is expressed by *eating and drinking*; instances of which may be seen, Matt. viii. 11, xxvi. 29. Luke xiv. 15, xxii. 30, and Rev. ii. 17. Those who were made partakers of the Holy Spirit, are said by St. Paul, 1 Cor. xii. 13, to be *made to drink into (or of) one spirit*. This, indeed, was a very common mode of expression among the Jews.

54. *Hath eternal life* [This can never be understood of the sacrament of the Lord's supper. 1. Because this was not instituted till a year after; at the last pass-over. 2. It cannot be said that those who do not receive that sacrament must perish everlastingly. 3. Nor can it be supposed that all those who do receive it are necessarily and eternally saved. On the contrary, St. Paul intimates that many who received it at Corinth perished, because they received it unworthily, not discerning the Lord's body; not distinguishing between it and a common meal; and not properly considering that sacrifice for sin, of which the sacrament of the Lord's supper was a type: See 1 Cor. xi. 30.]

55. *My flesh is meat indeed, and my blood is drink indeed.* [Or rather, *my flesh is the true meat, &c.* In both clauses of this verse, instead of *αληθως*, the adverb, I read *αληθινος*, the adjective, agreeing with *σώματος*. This reading is supported by B. K. L. T. and twenty-one others: both the Arabic, Coptic, Syriac, Armenian, two copies of the Itala, Clement, Origen, Cyril, Chrysostom, and Hieronymus. Our Lord terms his flesh, the true meat, and his blood the true drink; because those who received the grace merited by his death, would be really nourished and supported thereby unto eternal life. He calls himself the true vine, ch. xv. 1, in exactly the same sense in which he calls himself the true bread: ver. 32, and the true meat and drink in this verse.]

56. *Dwelleth in me, and I in him.* [Of all connexions and unions, none is so intimate and complete as that which is effected by the digestion of aliments; because they are changed into the very substance of him who eats them; and thus our Lord makes the model of that union which subsists between himself and genuine believers. He lives in them and they in him: for they are made partakers of the divine nature: 2 Pet. i. 4. To this verse the following addition is made in the Codex Bezae, three copies of the Itala, and Victorinus. After these words, *dwelleth in me, and I in him*: they add, *as the Father in me, and I in the Father. Verily, verily, I say unto you, that unless ye receive the body of the Son of man, as the bread of life, ye have not life in him.* This is a very remarkable addition, and is between thirteen and fourteen hundred years old.]

57. *So he that eateth me, even he shall live by me.* [From which we learn that the union between Christ and his followers shall be similar to that which subsists between God and Christ.]

59. *In the synagogue—in Capernaum.* [From ver. 26, to this verse, the evangelist gives us the discourse which our Lord preached in the synagogue; in which he was repeatedly interrupted by the Jews; but this gave him the fuller opportunity to proclaim the whole truth relative to his passion and death; to edify the disciples, and confute these gainsayers.]

60. *Many therefore of his disciples* [So it appears that he had many more than the twelve, who constantly accompanied him.]

This is a hard saying; who can hear it? [Who can digest such doctrine as this? It is intolerable—it is impracticable. There is a similar saying in *Euripides*, of the *εγκυρος λογος* of the evangelist. *Πιστεια θελεις σοι μαλακα περιδε λεγω, η σκληρη αληθη, φραζε; Tell me whether thou wouldst that I should speak unto thee a soft lie, or the harsh truth?* The wicked word of a lying world, is in general better received than the holy word of the GOS of truth!]

61. *Jesus knew in himself* [By giving them this proof that

63 * It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.]

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you that no man can come unto me except it were given unto him of my Father.

66 * From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

^a 2 Cor. 3: 6.—^b Verse 36.—^c Chap. 3: 24, 25, & 13: 11.—^d Verse 44.—^e Verse 62.—^f Acts 5: 28.—^g 1 John 3: 16. ^h Mark 5: 29. ⁱ Luke 9: 29. ^j Chap. 1: 43 & 11: 27.—^k Luke 6: 13.—^l Chap. 13: 27.

he knew their hearts, he also proved that he was God; that he could not be deceived himself, and that it was impossible for him to deceive any; consequently that the doctrine he taught them must be the truth of God.]

62. *If ye shall see the Son of man ascend* [Ye need not be stumbled at what I say concerning eating my flesh and drinking my blood, for ye shall soon have the fullest proof that this is figuratively spoken, for I shall ascend with the same body with which I shall arise from the dead; therefore my flesh and blood, far from being eaten by men, shall not even be found among them.]

63. *It is the spirit that quickeneth* [It is the spiritual sense only of my words that is to be attended to, and through which life is to be attained: 2 Cor. iii. 6. Such only as eat and drink what I have mentioned in a spiritual sense, are to expect eternal life.]

The flesh profiteth nothing [If ye could even eat my flesh and drink my blood, this would not avail for your salvation. These words contain a caution that the hearers should not understand his words in the strict literal sense, as if his body were really bread; and as if his flesh and blood were really to be eaten and drunk.]

The words that I speak [Or, *I have spoken*. Instead of *λαλο, I speak*, I read *ελαληκα, I have spoken*, on the authority of BCDKL T thirteen others; the Syriac, all the Arabic, all the Persian, Coptic, Ethiopic, Gothic, Slavonic, Vulgate, all the Itala; Origen, Eusebius, Athanasius, Basil, Cyril, Chrysostom, Tertullian, Ambrosius, Augustin, Gaudentius, and Vigilius Taps. This is an important reading, and plainly shows that our Lord's words here do not refer to any new point of doctrine which he was then inculcating, but to what he had spoken concerning his being the living bread, and concerning the eating of his flesh, and drinking of his blood, in the preceding verses.]

Are spirit, and they are life. [As my words are to be spiritually understood, so the life they promise is of a spiritual nature. See Bp. Pearce.]

64. *But there are some of you that believe not* [This is addressed to Judas, and to those disciples who left him: ver. 66.]

And who should betray him. [Or, *who would deliver him up*. Because he knew all things; he knew from the first, from Judas's call to the apostleship, and from eternity, (if the reader pleases), who it was who would (not should) deliver him up into the hands of the Jews. Should, in the apprehension of most, implies necessity and compulsion; would, implies that he was under the influence of his own free will, without necessity or constraint. The former takes away his guilt; for what a man is irresistibly compelled to do by the supreme authority of God, he cannot avoid; and therefore to him no blame can attach: but Judas having acted through his own free will, abusing his power, and the grace he had received, he was guilty of the murder of an innocent man, and deserved the perdition to which he went.]

65. *Therefore, said I unto you* [Ver. 44. see the note there. *Except it were given unto him*] None can come at first, unless he be drawn by the Father; and none can continue, unless he continue under these sacred influences, which God gives only to those who do not receive his first graces in vain. St. Augustin himself grants, that it was the sole fault of these disciples that they did not believe, and be saved. *Quare non poterunt credere, si a me quatuor, cito responderet, quia NOLEBANT.* If I be asked why these could not believe, I immediately answer, because they would not. Aug. Tract. 53. in Joan.]

66. *Many of his disciples went back* [They no longer associated with him; nor professed to acknowledge him as the Messiah. None of these were of the twelve. Christ had many others who generally attended his ministry, and acknowledged him for the Messiah.]

67. *Will ye also go away?* [Or, *do ye also desire, &c.* These words are very emphatical. Will you abandon me? you, whom I have distinguished with innumerable marks of my affection—you, whom I have chosen out of the world to be my companions—you, to whom I have revealed the secrets of the

eternal world—you, who have been witnesses of all my miracles—you, whom I intend to seat with me on my throne in glory; will you go away? Reader, in what state art thou? Hast thou gone back from Christ, or art thou going back? Wilt thou go? Thou, whom he has redeemed by his blood—thou, whom he has upheld by his power, and fed by his providence—thou, into whose wounded soul he has poured the balm of pardoning mercy—thou, whom he has adopted into the heavenly family—thou, whom he has comforted in so many tribulations and adversities—thou, whose multiplied offences he has freely and fully pardoned; wilt thou go away?

68. *Simon Peter answered* With his usual zeal and readiness, speaking in behalf of the whole, to whom shall we go? Where shall we find a more gracious master—a more powerful Redeemer—a more suitable Saviour? Thou alone hast the words of eternal life. None can teach the doctrine of salvation but thyself; and none can confer the gift of eternal life but thou alone. Reader, let me ask, whither art thou going? Has the world—the devil—the flesh—the words of eternal life? Art thou turning thy back upon God and Christ? For thy zealous services, what has Satan to give thee? Death! hell! and eternal misery! O stop! cleave to Jesus; he will give thee that happiness which, in vain, thou seekest in the pleasures of sin.

69. *We believe* On the authority of thy word: and are sure—have known, *γνωκαμεν*, by the evidence of thy miracles, that thou art the promised Messiah. And ye gely-far and picon chat, *τινι εαπε εμρι*, I obey. Son. Anglo-Saxon. How near is the mother to the daughter tongue!

Instead of *Christ the Son of the living God*, some excellent MSS. BCDL, and others, read *αγιος τον Θεον*, the Holy one of God; and this reading *Griesbach* has received into the text, leaving out *τον ζωντος*, the living. *Χριστος* and *αγιος* convey nearly the same meaning; but the *Æthiopic*, as usual, retains both. *Τον ζωντος* is omitted by BCDL II. the *Coptic*, *Sahidic*, *Armenian*, latter *Persic*, *Vulgate*, all the *Itala* but one, and by the *Anglo-Saxon*; which last, *Griesbach* has not noticed.

70. *Have not I chosen you twelve* Have I not, in an especial manner, called you to believe in my name, and chosen you to be my disciples, and the propagators of my doctrine? nevertheless one of you is a devil, or accuser, enlisted on the side of Satan, who was a murderer from the beginning.

71. *He spake of Judas—for he it was that should betray him* Ουτος γαρ ημελλεν αυτον παραδοειν, *he who was about to deliver him up*. By referring to this matter so often, did not our blessed Lord intend to warn Judas? Was not the evil fully exposed to his view? and who dare say that it was impossible for him to avoid what he had so often been warned against? When the temptation did take place, and his heart, in purpose,

had brought forth the sin, might he not have relented, fallen at his injured Master's feet, acknowledged his black offence, and implored forgiveness? And surely his most merciful Lord would have freely pardoned him!

1. On the subject of the disciples' sailing off without Christ, and the storm that overtook them, it may be necessary to make a few observations, chiefly for the encouragement of the labourers in God's vineyard. It was the duty of the disciples to depart at the commandment of the Lord, though the storm was great, and the wind contrary. It was their duty to tug at the oar, expecting the appearing of their Lord and Master. So it is the duty of the ministers of Christ to embark, and sail even into the sea of persecution and temptation, in order to save souls. There may be darkness for a time—they must row. The waves may rise high—they must row on. The wind may be contrary—still they must tug at the oar. Jesus will appear, lay the storm, and calm the sea, and they shall have souls for their hire. The vessel will get to land, and speedily too. There are particular times in which the Lord pours out his Spirit, and multitudes are quickly convinced and converted. "Alas," says one, "I see no fruit of my labour; no return of my prayers and tears." Take courage, man; tug on; thou shalt not labour in vain, nor spend thy strength for nought. What he does thou knowest not now, but thou shalt know hereafter. Great grace, and great peace await thee: take courage, and tug on!

2. When a man forsakes the living God, and gives way to avarice, which appears to have been the case with Judas, he is fit for any thing in which Satan may choose to employ him. Beware of the love of money! The cursed lust of gold induced a disciple of Christ to betray his God: and has it not been the ruin of millions since? Few people love money merely for its own sake: they love it because it can provide them with the necessities, conveniences, and comforts of life: those who have not God for their portion, incessantly long after these things, and therefore are covetous. While a man watches unto prayer, and abides in the love of Christ Jesus the Lord, so long he is safe, for he is contented with the lot which God has given him in life. Reader, art thou like Judas (in his best state) put in trust for the poor, or for the church of Christ? Do not covet: and take heed that thou grudge not; nor permit thy heart to be hardened by repeated sights and tales of woe. Thou art but a steward; act faithfully, and act affectionately. Because the ointment that prefigured the death of our Lord was not applied just as Judas would have it, he took offence, betrayed and sold his Master; saw and wished to remedy his transgression; despaired and hanged himself. Behold the fruit of covetousness! To what excesses and miseries the love of money may lead, God alone can comprehend. If any man love the world, the love of the Father is not in him.

CHAPTER VII.

Jesus continues in Galilee, 1. He is desired to go to the feast of Tabernacles, 2—5. His answer, 6—9. He goes up, and the Jews seek him at the feast, 10—13. He teaches in the temple, 14—24. The Jews are confounded by his preaching, 25—27. He continues to teach; they wish to slay him, 28—30. Many of the people believe on him, 31. The Pharisees murmur, and our Lord reasons with them, 32—36. His preaching on the last day of the feast, 37—39. The people are greatly divided in their opinions concerning him, 40—44. The officers who were sent by the Pharisees to take him, return, and because they did not bring him, their employers are offended, 45—49. Nicodemus reasons with them, 50—53. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, * because the Jews sought to kill him. 2 * Now the Jews' feast of tabernacles was at hand.

a Chap. 5. 16, 18—b Lev. 23. 34.

NOTES.—Verse 1. *After these things* St. John passes from the preceding discourse of our Lord, which he delivered a little before the pass-over, chap. vi. 4. to the *Feast of Tabernacles*, which happened six months after, and thus omits many things mentioned by the other evangelists, which our blessed Lord said and did during that time. He had already gone over Galilee four or five times; and he continued there because he found that the hatred of the Jews was such, that they would kill him if they could meet with him in Judea; and his time to suffer was not yet come.

For he would not walk in Jewry Instead of this, some MSS., Versions, and Fathers, read *ου γαρ εχεν εδωκεν, he had no authority, or liberty to walk, &c.* That is, he was no longer tolerated, and could not preach publicly in Judea, but at the risk of his life. He found greater scope for the exercise of his important ministry in Galilee than in Judea, as the chief priests, &c. were continually plotting his death.

2. *Feast of Tabernacles* This feast was celebrated on the fifteenth day of the month *Tisri*, answering to the last half of our September, and the first half of October. This month was the seventh of the ecclesiastical, and first of the civil year. The feast took its name from the tents which were erected about the temple, in public places, in courts, and on the flat roofs of their houses, and in gardens; in which the Jews dwelt for eight days, in commemoration of the forty years during which their fathers dwelt in tents in the wilderness. It was one of the three solemn annual feasts in which all the males were obliged by the law to appear at Jerusalem.

This feast was celebrated in the following manner. All the people cut down branches of palm-trees, willows, and myrtles, (and tied them together with gold and silver cords, or with ribands) which they carried with them all day, took them into

3 * His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

c Matt. 12. 46. Mark 3. 31. Acts 1. 14.

their synagogues, and kept them by them while at prayers. On the other days of the feast they carried them with them into the temple, and walked round the altar with them in their hands, singing *Hosanna*! 1. e. *Save, we beseech thee*; the trumpets sounding on all sides. To this feast St. John seems to refer, Rev. vii. 9, 10. where he represents the saints standing before the throne, with palm branches in their hands, singing, *Salvation to God, &c.* On the seventh day of the feast, they went seven times round the altar, and this was called *Hosanna rabba*, the great *Hosanna*. See the notes on Matt. xxi. 9. But the ceremony at which the Jews testified most joy, was that of pouring out the water, which was done on the eighth day of the feast. A priest drew some water out of the pool *Siloom*, in a golden vessel, and brought it into the temple; and at the time of the morning sacrifice, while the members of the sacrifice were on the altar, he went up and poured this water mingled with wine upon it, the people all the while singing with transports of joy, Isa. xii. especially ver. 6. With joy shall ye draw water out of the wells of salvation. To this part of the ceremony, our Lord appears to allude in ver. 37. of this chapter.

During this feast many sacrifices were offered. On the first day, besides the ordinary sacrifices, they offered as a burnt-offering, thirteen calves, two rams, and fourteen lambs, with the offerings of flour and the libations of wine, that were to accompany them. They offered also a goat for a sin-offering. On all the succeeding days they offered the same sacrifices, only abating one of the calves each day, so that when the seventh day came, they had but seven calves to offer. On the eighth day, which was kept with greater solemnity than the rest, they offered but one calf, one ram, and seven lambs for a burnt-offering, and one goat for a sin-offering, with the usual

it is of Moses, & but of the fathers;) and ye on the sabbath day circumsise a man.

23 If a man on the sabbath day receive circumcision, * that the law of Moses should not be broken; are ye angry at me, because ? I have made a man every whit whole on the sabbath day?

24 * Judge not according to the appearance, but judge righteously judgment.

^a Gen. 17, 10.—^x Or, without breaking the law of Moses.—^y Chap. 5, 8, 9, 16.—^z Deu. 1, 16, 17. Prov. 24, 25. Ch. 5:15. James 2, 1.

If I speak so as to procure my own glory, to gratify vanity, or to secure and promote my secular interests, then reject me as a deceiver and as a false prophet. But if I act only to promote the glory of God, to induce all men to love and obey him; if I propose nothing, but what leads to the perfection of his law, and the accomplishment of its ordinances, you cannot help acknowledging me at least for a true prophet; and if you add to this, the proofs which I have given of my mission and power, you must acknowledge me as the mighty power of God, and the promised Messiah.

And no unrighteousness is in him.] Or, there is no falsehood in him. So the word *adika* should be translated here; and it is frequently used by the Septuagint for *ἡὲν sheker*, a lie, falsehood, &c. See in Psal. lii. 3. cxix. 29, 69, 104, 163. cxliv. 8. This is its meaning in Rom. ii. 8. where *adikia*, falsehood, is put in opposition to *ἀληθεία*, truth.

19. Did not Moses give you the law, &c.] The scribes and Pharisees announced our Lord to the multitude as a deceiver, and they grounded their calumny on this, that he was not an exact observer of the law, for he had healed a man on the Sabbath day, chap. v. 9, 10, and consequently must be a false prophet. Now they insinuated, that the interests of religion required him to be put to death, 1. As a violator of the law; and, 2. As a false prophet and deceiver of the people. To destroy this evil reasoning, our Lord speaks in this wise: if I deserve death for curing a man on the Sabbath, and desiring him to carry home his bed, which you consider a violation of the law; you are more culpable than I am, for you circumsise a child on the Sabbath, which requires much more bustle, and is of much less use than what I have done to the infirm man. But if you think you do not violate the law by circumsising a child on the Sabbath; how can you condemn me for having cured one of yourselves, who has been afflicted thirty and eight years? If you consider my conduct with the same eye with which you view your own, far from finding any thing criminal in it, you will see much reason to give glory to God. Why therefore go ye about to kill me, as a transgressor of the law, when not one of yourselves keep it?

20. Thou hast a devil! The crowd who made this answer, were not in the secret of the chief priests. They could not suppose that any person desired to put him to death, for healing a diseased man: and therefore, in their brutish manner, they say, *Thou hast a demon*—thou art beside thyself, and slanderest the people, for none of them desires to put thee to death. The *Codex Cyprius* (K.) four others, and the margin of the latter *Syriac*, attribute this answer to the *Jews*, i. e. those who were seeking his life. If the reading, therefore, of *ἡ ἑκκλησία*, the *Jews*, be received instead of *ὁ ὄχλος*, the *multitude*, it serves to show the malice of his enemies in a still stronger light: for, fearing lest their wish to put him to death might not be gratified, and that his teaching should prevail among the common people: to ruin his credit, and prevent his usefulness, they give out that he was possessed by a demon; and that though he might be pitied as a miserable man, yet he must not be attended to as a teacher of righteousness. Malice and envy are ever active and indefatigable, leaving no stone unturned, no mean unused, that they may ruin the object of their resentment. See the note on ver. 26.

21. I have done one work! That of curing the impotent man, already referred to. See chap. v. 9.

And ye all marvel.] Or, ye all marvel because of this. Some have *δια τούτο*, in connexion with *ὑμῶν*, which the common pointing makes the beginning of the next verse, and which, in our common version, is translated *therefore*; but this word conveys no meaning at all, in the connexion in which it is thus placed. Proofs of this construction, *Kypke* gives from *Themistius*, *Strabo*, and *Alban*. All the eminent critics are on the side of this arrangement of the words.

22. But of the fathers! That is, it came from the patriarchs. Circumcision was not, properly speaking, one of the laws of the Mosaic institution, it having been given at first to Abraham, and continued among his posterity till the giving of the law. Gen. xvii. 9, 10, &c.

Ye—circumsise a man.] That is, a male child; for every male child was circumcised when eight days old; and if the eighth day after its birth happened to be a Sabbath, it was nevertheless circumcised, that the law might not be broken, which had enjoined the circumcision to take place at that time, Lev. xii. 3. From this and several other circumstances, it is evident, that the keeping of the Sabbath, even in the strictest sense of the word, ever admitted of the works of necessity and mercy to be done on it: and that those who did not perform such works on that day, when they had opportunity, were properly violators of every law, founded on the principles of mercy and justice. If the Jews had said, Why didst thou not defer the healing of the sick man till the ensuing day? He might have well answered, Why do ye not defer

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him.

27 Do the rulers know indeed that this is the very Christ?

27 b Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

23 Then cried Jesus in the temple as he taught, saying, * Ye both know me, and ye know whence I am: and I am not come

^a Verse 43.—^b Matt. 13, 55. Mark 6, 3. Luke 4, 22.—^c See Chap. 3, 14. & 5, 25. & 14, 7.—^d Ch. 5, 43, & 8, 42.

the circumcising of your children to the ensuing day, when the eighth day happens to be a Sabbath? which is a matter of infinitely less consequence, than the restoration of this long-afflicted man.

23. Every whit whole! The law of circumcision required the removal of a small portion of flesh, which was considered a blot and reproach among the Hebrews, because it confounded them with the nations who were not in covenant with God. Christ to this, opposes the complete cure of the infirm man, who was diseased throughout his whole body: if the one was permitted on the Sabbath day, for the reason already alleged, surely the other had stronger reasons to recommend it.

Some think that the original words, *ὅλον ἀνθρώπον*, should be translated, the whole man; and that the meaning is, that the blessed Saviour made him whole both in body and soul. This makes the miracle the greater, and shows still more forcibly the necessity of doing it without delay.

Battier, *Wets*, supposes, that instead of *ὅλον, ὅλον* should be read, *I have made a maimed man whole*: but there is no countenance for this reading in any of the MSS., Versions, or Fathers.

24. Judge not according to the appearance! Attend to the law, not merely in the letter, but in its spirit and design. Learn that the law which commands men to rest on the Sabbath day, is subordinate to the law of mercy and love, which requires them to be ever active to promote God's glory in the comfort and salvation of their fellow-creatures; and therefore, to judge of the merit or demerit of an action, not from the first impression it may make upon your prejudices, but from its tendency, and the motives of the person, as far as it is possible for you to acquaint yourselves with them; still believing the best, where you have no certain proof to the contrary.

26. That this is the very Christ! In most of the common printed editions, *ἀληθός*, is found, the very Christ; but the word is wanting in BDKLTX. twenty-two others, several editions; all the *Arabic*, Wheelock's *Persic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonic*, *Vulgate*, and all the *Itala* but one; *Origen*, *Epiphanius*, *Cyril*, *Isidore*, *Pelusian*, and *Nonnus*. *Grotius*, *Mill*, *Bengel*, and *Griesbach*, decide against it. Bishop *Pearce* says, I am of opinion that this second *ἀληθός*, in this verse should be omitted, it seeming quite unnecessary, if not inaccurate, when the words *ἀληθός ἐγώ εἰμι* had just preceded it.

Catmel observes, that the multitude which heard our Lord at this time, was composed of three different classes of persons. 1. The rulers, priests, and Pharisees, declared enemies of Christ. 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him. 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, &c. against him.

Our Lord addresses himself in this discourse principally to his enemies. The strange Jews were those who were astonished when Christ said, ver. 20, that they sought to kill him, having no such design themselves, and not knowing that others had. And the Jews of Jerusalem were those, who knowing the disposition of the rulers, and seeing Christ speak openly, no man attempting to seize him, addressed each other in the foregoing words: Do the rulers know indeed that this is the Christ? imagining that the chief priests, &c. had at last been convinced that Jesus was the Messiah.

27. No man knoweth whence he is.] The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city, and of the family of David; see ver. 42. But from Isaiah lii. 8. Who shall declare his generation? they probably thought that there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. Had they considered his miraculous conception, they would have felt their minds relieved on this point. The Jews thought that the Messiah, after his birth, would hide himself for some considerable time; and that when he began to preach, no man should know where he had been hidden, and whence he had come. The rabbins have the following proverb: three things come unexpectedly: 1. A thing found by chance, 2. The sting of a scorpion, and, 3. The Messiah. It was probably in reference to the above that the people said, no man knoweth whence he is. However, they might have spoken this of his parents. We know that the Messiah is to be born in Bethlehem, of the family of David: but no man can know his parents; therefore they rejected him: chap. vi. 42. Is not this Jesus, the son of Joseph, whose father and mother we know?

23. Ye both know me and ye know whence I am! Perhaps they should be read interrogatively; do ye both know me, and know whence I am? Our Lord takes them up on their own profession, and argues from it. Since you have got so much information concerning me, add this to it, to make it complete; viz: that I am not come of myself; am no self-created or self-authored prophet; I came from God—the testi-

of myself, but he that sent me ^o is true, f whom ye know not. 29 But ^g I know him: for I am from him, and he hath sent me. 30 ^h Then ⁱ they sought to take him: but ^j no man laid hands on him, because his hour was not yet come.

31 And ^k many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ^l Then said Jesus unto them, I yet a little while am I with you, and then I go unto him that sent me.

34 ^m Ye ⁿ shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto ^o the dispersed among the ^p Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 ^q In the last day, that great day of the feast, Jesus stood up, and said, ^r If any man thirst, let him come unto me, and drink. 38 ^s He that believeth on me, as the Scripture hath said, ^t out of his belly shall flow rivers of living water. 39 ^u (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet ^v glorified.) 40 ^w Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, ^x This is the Christ. But some said, Shall Christ come out of Galilee? 42 ^y Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, ^z where David was?

43 So ^{aa} there was a division among the people because of him. 44 And ^{ab} some of them would have taken him; but no man laid hands on him.

45 ^{ac} Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, ^{ad} Never man spake like this man. 47 Then answered them the Pharisees, Are ye also divided?

38. ^{He that believeth on me, as the Scripture hath said} He who receives me as the Messiah, according to what the Scripture has said concerning me; my person, birth, conduct, preaching, and miracles, being compared with what is written there, as ascertaining the true Messiah. ^{Out of his belly}—from his heart and soul; for in his soul shall this Spirit dwell.

^{Living water}.] As a true spring is ever supplied with water from the great deep, with which it has communication; so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit from the indwelling Christ. The Jews frequently compare the gifts and influences of the Holy Spirit to water in general—to rain, fountains, wells, rivers, &c. &c. The Scriptures abound in this metaphor. Psal. xvi. 9, 10. Isa. xlv. 3, 4. Joel iii. 23.

39. ^{Was not yet given} *Ἀδούτων, given*, is added by the *Coder Vaticanus*, (B), the *Syriac*, all the *Persic*, latter *Syriac* with an asterisk, three copies of the *Slaconic*, *Vulgate*, and all the *Itala* but three; and several of the primitive Fathers. This word is necessary to the completion of the sense. Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers; but that *abundant effusion* of his graces, spoken of by Joel, chap. ii. 28, which peculiarly characterised the Gospel times, was not granted till after the ascension of Christ. 1. Because this Spirit in its plenitude was to come in consequence of his atonement; and therefore could not come till *after his crucifixion*. 2. It was to supply the place of Christ to his disciples, and to all true believers; and therefore it was not necessary till after the removal of his bodily presence from among them. ^{See our Lord's own words} John xiv. 16-18, 26. xvi. 7, 15.

40. ^{Of a truth this is the Prophet}.] The great prophet or teacher, spoken of by Moses; Deut. xviii. 15, which they improperly distinguished from the Messiah, ver. 41. Some, no doubt, knew that by the prophet the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, and precede the appearing of the Messiah.

41. ^{Shall Christ come out of Galilee}?] As the prophets had declared that the Messiah was to come from the tribe of Judah, and from the family of David, and should be born in the city of Bethlehem; these Jews, imagining that Christ had been born in Galilee, concluded that he could not be the Messiah. Had they examined the matter a little further, they would have found that he had his birth exactly as the prophets had foretold; but for lack of this necessary examination they continued in unbelief, and rejected the Lord that bought them. Many still lose their souls nearly in the same way. They suffer themselves to be led away by common report, and getting prejudiced against the truth, refuse to give it a fair hearing, or to examine for themselves. It is on this ground that deism and irreligion have established themselves, and still maintain their post.

42. ^{Where David was}?] that is, where he was born; 1 Sam. xvi. 1, 4, and where he was before he became king in Israel. 43. ^{There was a division} *Ἐσχισμα, a schism*, they were divided in sentiment, and separated into parties. This is the true notion of *schism*. 44. ^{Would have taken him}.] Or, they wished to seize him. And this they would have done, and destroyed him too at that time, had they been *unanimous*; but their being *divided* in opinion, ver. 43 was the cause, under God, why his life was at that time preserved. How true are the words of the prophet; *the wrath of man shall praise thee: and the remainder thereof thou wilt restrain*. Psal. lxxvi. 10.

45. ^{Then came the officers}] They had followed him for several days seeking for a proper opportunity to seize on him,

many of John the Baptist, the descent of the Holy Ghost, the voice from heaven, the purity and excellence of my doctrine, and the multitude of my miracles, sufficiently attest this. Now God is true who has borne testimony to me; but ye know him not, therefore it is that this testimony is disregarded.

29. ^{I know him: for I am from him} Instead of *ἐγώ, I am*, some editions, the *Syriac*, Hieros. read *ἐγώ, I came*, according to the Attics. Nonnus confirms this reading by paraphrasing the word by *ἐλθὼσα, I came*. As the difference between the two words lies only in the accents, and as these are not found in ancient MSS., it is uncertain which way the word was understood by them; nor is the matter of much moment; both words amount nearly to the same meaning, and *ἐγώ* seems too refined.

31. ^{Will he do more miracles}] It was the belief of the Jews, and they founded it upon Isa. xxxv. 5, that when the Messiah came, he would do all kinds of miracles; and in order that they might have the fullest proof of the divine mission of Christ, it had pleased God to cause miracles to cease for between four and five hundred years, and that John the Baptist himself had not wrought any. His miracles, therefore, were a full proof of his divine mission.

32. ^{The people murmured such things}] The people began to be convinced that he was the Messiah, and this being generally whispered about, the Pharisees, &c. thought it high time to put him to death, lest the people should believe on him: therefore they sent officers to take him.

33. ^{Yet a little while am I with you}] As he knew that the Pharisees had designed to take and put him to death; and that in about six months from this time, as some conjecture, he should be crucified; he took the present opportunity of giving this information to the common people, who were best disposed towards him, that they might lay their hearts to his teaching, and profit by it, while they had the privilege of enjoying it.

The word *ἀπὸ, from*, in the beginning of this verse, is wanting in B, BEGILLAS, more than eighty others, both the *Syriac*, later *Persic*, *Coptic*, *Schadic*, *American*, *Gothic*, *Slaconic*, *Saxon*, most copies of the *Vulgate*, and *Itala*. It is omitted also by *Euthymius*, *Theophylact*, *Augustin*, and *Bede*. Our Lord did not speak these words to the officers who came to apprehend him, as *αὐτοῖς* here implies, but to the common people, merely to show that he was not ignorant of the designs of the Pharisees, though they had not yet been able to put them into practice.

34. ^{Ye shall seek me, and shall not find me}] When the Roman armies came against you, you will vainly seek for a deliverer. But ye shall be cut off in your sins, because ye do not believe in me, and where I am—in the kingdom of glory, ye cannot come; for nothing that is unbelly shall enter into the new Jerusalem. In this, and the thirty-sixth verse, *ἐγώ, I am*, is read by several, *ἐγώ, I come*, as in the twenty-ninth verse, and in these two last places the *Athiopie*, *Arabic*, three copies of the *Itala*, *Nonnus*, and *Theophylact*, agree. See note on ver. 29.

35. ^{The dispersed among the Gentiles}] Or, *Greeks*. By the dispersed, are meant here the Jews, who were scattered through various parts of that empire which Alexander the Great had founded in Greece, Syria, Egypt, and Asia Minor, where the Greek language was used, and where the Jewish Scriptures in the Greek version of the Septuagint were read. Others suppose that the *Gentiles* themselves are meant—others that the ten tribes which had been long lost are here intended.

37. ^{In the last day, that great day of the feast}] This was the eighth day, and was called the *great day*, because of certain traditional observances, and not on account of any excellence which it derived from the original institution. On the seven days they professed to offer sacrifices for the seventy nations of the earth, but on the eighth day they offered sacrifices for Israel; therefore the eighth day was more highly esteemed than any of the others. It is probably to this that the evangelist refers when he calls the last day the great day of the feast. See the account of the feast of tabernacles in the note on ver. 2. It was probably when they went to draw water from

the pool of Siom, and while they were pouring it out at the foot of the altar, that our Lord spoke these words: for as that ceremony pointed out the gracious influences of the Holy Spirit; our Lord, who was the fountain whence it was to proceed, called the people to himself: that by believing on him, they might be made partakers of that inestimable benefit.

38. ^{He that believeth on me, as the Scripture hath said}] He who receives me as the Messiah, according to what the Scripture has said concerning me; my person, birth, conduct, preaching, and miracles, being compared with what is written there, as ascertaining the true Messiah. ^{Out of his belly}—from his heart and soul; for in his soul shall this Spirit dwell.

^{Living water}.] As a true spring is ever supplied with water from the great deep, with which it has communication; so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit from the indwelling Christ. The Jews frequently compare the gifts and influences of the Holy Spirit to water in general—to rain, fountains, wells, rivers, &c. &c. The Scriptures abound in this metaphor. Psal. xvi. 9, 10. Isa. xlv. 3, 4. Joel iii. 23.

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41. ^{Shall Christ come out of Galilee}?] As the prophets had declared that the Messiah was to come from the tribe of Judah, and from the family of David, and should be born in the city of Bethlehem; these Jews, imagining that Christ had been born in Galilee, concluded that he could not be the Messiah. Had they examined the matter a little further, they would have found that he had his birth exactly as the prophets had foretold; but for lack of this necessary examination they continued in unbelief, and rejected the Lord that bought them. Many still lose their souls nearly in the same way. They suffer themselves to be led away by common report, and getting prejudiced against the truth, refuse to give it a fair hearing, or to examine for themselves. It is on this ground that deism and irreligion have established themselves, and still maintain their post.

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45. ^{Then came the officers}] They had followed him for several days seeking for a proper opportunity to seize on him,

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (He that came to Jesus by night, being one of them,)

d Ch. 12. 42. Acts 6. 7. 1 Cor. 1. 30, 36. & 2. 8.—e Ch. 3. 2.—f Gr. to him.

when they might fix some charge of sedition, &c. upon him; but the more they listened, the more they were convinced of his innocence, purity, and consummate wisdom.

46. *Never man spoke like this man.* [Though these officers had gone on the errand of their masters, they had not entered into their spirit. They were sent to apprehend a seditious man, and a false prophet. They came where Jesus taught; they found him to be a different person to the description they received from their masters, and therefore did not attempt to touch or molest him. No doubt they expected, when they told their employers the truth, that they would have commended them, and acknowledged their own mistake; but these simple people were not in the secret of their masters' malice. They heard, they felt, that no man ever spoke with so much grace, power, majesty, and eloquence. They had never heard a discourse so affecting and persuasive. So Jesus still speaks to all who are simple of heart. He speaks pardon—he speaks holiness—he speaks salvation, to all who have ears to hear. No man ever did, or can speak as he does. He teaches the truth, the whole truth, and nothing but the truth.]

48. *Have any of the rulers—believed on him?* Very few. But is this a proof that he is not of God? No, truly. If he were of the world, the world would love its own. The religion of Christ has been in general rejected by the rulers of this world. A life of mortification, self-denial, and humility, does not comport with the views of those who will have their portion in this life. It has ever been a mark of the truth of God, that the great, the mighty, and the wise, have in general rejected it. They are too much occupied with this world, to attend to the concerns of the next.

49. *This people* [Ο οχλος, this rabble. The common people were treated by the Pharisees with the most sovereign contempt, they were termed *אמ הא-רעים* *am ha-arets*, people of the earth; and were not thought worthy to have a resurrection to eternal life. *Wagenseil and Schuetzen* have given many proofs of the contempt in which the common people were held by the Pharisees. Those who were disciples of any of the rabbins, were considered as being in a much better state. When they paid well, they purchased their masters' good opinion.]

50. *Nicodemus being one of them* [That is, a Pharisee, and a ruler of the Jews: see on ch. iii. 1.]

51. *Doth our law judge any man* [Τοις ανθρώποις, the man, i. e. who is accused. Perhaps Nicodemus did not refer so much to any thing in the law of Moses, as to what was commonly practised among them. Josephus says, Ant. b. xiv. c. 9. s. 3. *That the law has forbidden any man to be put to death, though wicked, unless he be first condemned to die by the sanhedrim.* It was probably to this law, which is not expressly mentioned in the five books of Moses, that Nicodemus here alludes. See laws relative to this point, Deut. xvii. 8, &c. xix. 15.]

52. *Art thou also of Galilee?* [They knew very well that he was not; but they spoke this by way of reproach. As if they had said, thou art no better than he is, as thou takest his part. Many of the Galileans had believed on him, which the Jews considered to be a reproach. Art thou his disciple, as the Galileans are?

Search, and look [Examine the Scriptures, search the public registers, and thou wilt see that out of Galilee there ariseth no prophet. Neither the Messiah, nor any other prophet, has ever proceeded from Galilee, nor ever can. This conclusion, says Calmet, was false and impertinent: false, because *Jonah* was of *Gathheper*, in Galilee: see 2 Kings xiv. 25. compared with Josh. xix. 13. The prophet *Nahum* was also a *Galilean*, for he was of the tribe of *Simeon*: and some suppose that *Malaehi* was of the same place. The conclusion was false, because there not having been a prophet from any particular place, was no argument that there never could be one; as the place had not been proscribed.]

53. *And every man went, &c.* [The authority and influence of Nicodemus in this case was so great, that the sanhedrim

51 *Doth our law judge any man*, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

g Deu. 1. 17. & 17. 8, &c. & 19. 15.—h Isa. 9. 1, 2. Matt. 4. 15. Ch. 1. 46. Ver. 41

broke up without being able to conclude any thing. As the feast was now ended, they were not obliged to continue any longer in or about Jerusalem; and therefore all returned to their respective dwellings. This verse, and the first eleven verses of the following chapter, are wanting in several MSS. Some of those which retain the paragraph mark it with obelisks, as a proof of spuriousness. Those which do retain it, have it with such a variety of reading as is no where else found in the Sacred Writings. Professor Griesbach leaves the whole paragraph in the text, with notes of doubtfulness. Most of the modern critics consider it as resting on no solid authority.

The following, in the left-hand column, is a literal translation of the whole as it stands in the *Codex Bezae*. That on the right, is a *connected* view of it from other manuscripts.

John, chap. vii. 53. viii. 1.—11.

From the *Codex Bezae*.

From other MSS.

Chap. vii. 53 And every one went to his own house.

Chap. viii. 1 And Jesus went to the mount of Olives.

2 But he came again early into the temple, and all the people came unto him.

3 And the scribes and Pharisees brought a woman taken in sin; and her in the midst,

4 The priests say unto him, 4 They spoke, tempting him, tempting him, that they might Teacher, we found this one com-

have an accusation against him, committing adultery, in the very act: 5 Now Moses, in the law, 5 And in the law, Moses com-

gave orders to stone such: 6 But this they spoke tempting down, wrote with his finger him, that they might find an ac-

upon the ground. 7 But as they continued ask-

ing, he lifted up himself, and said unto them, Let him who is without sin among you, first cast a stone at her.

8 And stooping down again, he wrote with his finger upon the ground. 9 And each of the Jews went out, beginning from the old-

est, so that all went out: he was left alone, the woman being in the midst.

10 And Jesus lifting up him- self, said to the woman, Where are they? Hath no one con-

demned thee? 11 Then she said, No one, sir. 12 Then he said, And Jesus said, Neither wilt I condemn thee: go away; and from this time sin no more.

13 And Jesus therefore looking up, said to the woman, Where saw her, and said, Woman, are they? Hath no one con-

demned thee? 14 Then she said, No one, sir. 15 Then he said, And Jesus said, Neither wilt I condemn thee: go away; and from this time sin no more.

16 And all the people came unto him; and he sat down, and taught them.

17 And the people came unto him; and he sat down, and taught them.

18 And the people came unto him; and he sat down, and taught them.

19 And the people came unto him; and he sat down, and taught them.

20 And the people came unto him; and he sat down, and taught them.

21 And the people came unto him; and he sat down, and taught them.

22 And the people came unto him; and he sat down, and taught them.

23 And the people came unto him; and he sat down, and taught them.

24 And the people came unto him; and he sat down, and taught them.

25 And the people came unto him; and he sat down, and taught them.

26 And the people came unto him; and he sat down, and taught them.

27 And the people came unto him; and he sat down, and taught them.

28 And the people came unto him; and he sat down, and taught them.

29 And the people came unto him; and he sat down, and taught them.

CHAPTER VIII.

The story of the woman taken in adultery, 1.—11. Jesus declares himself the light of the world, 12. The Pharisees cavil, 13. Jesus answers, and shows his authority, 14.—20. He delivers a second discourse, in which he convicts them of sin, and foretells their dying in it, because of their unbelief, 21.—24. They question him; he answers, and foretells his own death, 25.—29. Many believe on him, in consequence of this last discourse, 30. To whom he gives suitable advice, 31, 32. The Jews again cavil, and plead the nobility and advantages of their birth, 33. Jesus shares the vanity of their pretensions, and the wickedness of their hearts, 34.—37. They blaspheme, and Christ convicts and reproves them, and asserts his divine nature, 48.—58. They attempt to stone him, 59. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple,

a Matt. 21. 1. &

NOTES.—Verse 3. *A woman taken in adultery* [Some of the popish writers say that her name was *Susanna*; that she was espoused to an old decrepid man, named *Manasseh*; that she died a saint in *Spain*, whither she had followed St.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, ^aHe that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, ^dbeing convicted by their own

^a Lev. 24. 10. Deut. 22: 22.—c Deut. 17. 7. Rom. 2. 1.—d Rom. 2. 22.—e Luke 9. 56. & 12. 14. Ch. 3. 17.

against it. The waters of jealousy were no longer drunk, the culprits, or those suspected of this crime, being so very numerous; and the men, who were guilty themselves, dared not try their suspected wives, as it was believed the waters would have no evil effect upon the wife, if the husband himself had been criminal. See the whole of the process on the waters of jealousy, in the notes on Num. v. 14, &c. and see end of ch. xviii.

5. *That such should be stoned!* It is not strictly true that Moses ordered adultery in general to be punished by stoning. The law simply says, that the adulterer and adulteress shall be put to death. Lev. xx. 10. Deut. xxi. 22. The rabbins say they were strangled. This they affirm was the ordinary mode of punishment, where the species of death was not marked in the law. If the person guilty of an act of this kind, had been betrothed, but not married, she was to be stoned: Deut. xxii. 23. But if she was the daughter of a priest, she was to be burned alive: Lev. xxi. 9. It appears from Ezek. xvi. 38, 40, that adulteresses in the time of that prophet were stoned, and pierced with a sword.

Selden and Fagius suppose that this woman's case was the same with that mentioned Deut. xxii. 23. *If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and he with her; then ye shall stone them with stones that they die, the damsel because she cried not, and the man because he hath humbled his neighbour's wife.* As the Pharisees spoke of stoning the woman, it is possible this was her case; and some suppose that the apparent indulgence with which our Lord treated her, insinuates that she had suffered some sort of violence, though not entirely innocent. Therefore, he said, *I do not condemn thee, i. e. to death, because violence had been used. Sin no more.* Nevertheless, thou art in certain respects guilty: thou mightest have made more resistance.

6. *That they might have to accuse him!* Had our Lord condemned the woman to death, they might have accused him to Pilate, as arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death. On the other hand, if he had said she should not be put to death, they might have represented him to the people as one who decided contrary to the law, and favoured the crime of which the woman was accused.

With his finger wrote! Several MSS. add, *their sins which accused her, and the sins of all men.* There are many idle conjectures concerning what our Lord wrote on the ground, several of which may be seen in Caluist. We never find that Christ wrote any thing before or after this: and what he wrote at this time, we know not. On this the pious Quesnel makes the following reflections:—"1. Since Jesus Christ never wrote but once that we hear of, in his whole life. 2. Since he did it only in the dust. 3. Since it was only to avoid condemning a sinner: and, 4. Since he would not have that which he wrote so much as known; let men learn from hence never to write but when it is necessary or useful; to do it with humility and modesty; and to do it on a principle of clarity. How widely does Christ differ from men! He writes his divine thoughts in the dust: they wish to have theirs cut in marble, and engraven on brass."

7. *He that is without sin!* *Ἀναγνώριστος*, meaning the same kind of sin; adultery, fornication, &c. Kypke has largely proved that the verb *αναγνώριστος* is used in this sense by the best Greek writers.

Let him first cast a stone at her! Or, upon her, ἐπ' αὐτήν. The Jewish method of stoning, according to the rabbins, was as follows: The culprit, half naked, the hands tied behind the back, was placed on a scaffold, ten or twelve feet high; the witnesses who stood with her, pushed her off with great force: if she was killed by the fall there was nothing further done: but if she was not, one of the witnesses took up a very large stone, and dashed it upon her breast, which generally was the coup de grace, or finishing stroke. This mode of punishment seems referred to, Matt. xxi. 44. However, this procedure does not appear to have been always attended to. See Lev. xxiv. 16. and verse 59. of this chapter.

9. *Being convicted by their own conscience!* So it is likely they were all guilty of similar crimes.

Beginning at the eldest, even unto the last! Ἀπὸ τοῦ πρεσβυτέρου καὶ τοῦ νεωτέρου, from the most honourable to those of the least repute. In this sense the words are undoubtedly to be understood.

The woman standing in the midst! But if they all went

conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record

^f Chap. 5. 11.—g Isa. 49. 6, 9. Luke 2. 32. Ch. 1. 4, 5, 9, & 3. 19 & 9. 5 & 12. 33, 36.—h Chap. 5. 31.

out, how could she be in the midst? It is not said that *all the people*, whom our Lord had been instructing, went out, but only her accusers: see ver. 11. The rest undoubtedly continued with their Teacher.

11. *Neither do I condemn thee!* Bishop Pearce says, "It would have been strange if Jesus, when he was not a magistrate, and had not the witnesses before him to examine them, and when she had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her. This being the case, it appears why Jesus avoided giving an answer to the question of the scribes and Pharisees: and also how little reason there is to conclude from hence, that Christ seems in this case not enough to have discouraged adultery, though he called it a sin. And yet this opinion took place so early among the Christians, that the reading of this story was industriously avoided in the lessons recited out of the Gospels, in the public service of the churches: as if Jesus's saying, *I do not condemn thee*, had given too much countenance to women guilty of that crime. In consequence of this, as it was never read in the churches, and is now not to be found in any of the *Evangelistaria*, and as it was probably marked in the MSS. as a portion not to be read there; this whole story, from ver. 1. to ver. 11. inclusive, came, in length of time, to be left out in some MSS. though in the greater part it is still remaining." Thus far the judicious and learned Bishop. How the passage stands in all the MSS. hitherto collated, may be seen in Wetstein and Griesbach. After weighing what has been adduced in favour of its authenticity, and seriously considering its state in the MSS. as exhibited in the *Var. Lect.* of Griesbach, I must confess the evidence in its favour does not appear to me to be striking. Yet I by no means would have it expunged from the text. Its absence from many MSS. and the confused manner in which it appears in others, may be readily accounted for on the principles laid down by Bishop Pearce above. It may however be necessary to observe, that a very perfect connexion subsists between ver. 52. of chap. vii. and ver. 12. of this chapter—all the intermediate verses having been omitted by MSS. of the first antiquity and authority. In some MSS. it is found at the end of this Gospel; in others a vacant place is left in this chapter; and in others it is placed after the 21st chapter of Luke. See at the end of this chapter.

12. *Then spake Jesus again unto them!* Allowing the story about the woman taken in adultery to be authentic, and to stand here in its proper place; we may consider that our Lord having begun to teach the people in the temple, was interrupted by the introduction of this woman by the scribes and Pharisees; and now having dismissed them and the woman also, he resumes his discourse.

I am the light of the world! The fountain, whence all intellectual light and spiritual understanding proceed: without me all is darkness, misery, and death. The Divine Being was by the rabbins denominated the *light of the world*. So in *Bamidbar Rabba*. "The Israelites said to God, O Lord of the universe, thou commandest us to light lamps to thee, yet thou art the light of the world; and with thee the light dwelleth." Our Lord therefore assumes here a well known character of the Supreme Being; and with this we find the Jews were greatly offended.

Shall not walk in darkness! He shall be saved from ignorance, infidelity, and sin. If he follow me, becomes my disciple, and believe on my name, he shall have my Spirit to bear witness with him, that he is a child of God. He shall have the light of life—such a light as brings and supports life. The sun, the fountain of light, is also the fountain of life: by his vivifying influences, all things live—neither animal nor vegetative life could exist, were it not for his influence. Jesus, the Sun of righteousness, Mat. iv. 2. is the fountain of all spiritual and eternal life. His light brings life with it, and they who walk in his light, live in his life. This sentiment is beautifully expressed and illustrated in the following immutable verse (all monosyllables except two words) of that second Spenser, Phineas Fletcher: speaking of the conversion of a soul to God, he says;

"New light new love, new love new life hath bred:

A life that lives by love, and loves by light;

A love to him, to whom all loves are wed;

A light, to whom the sun is darkest night;

Eye's light, heart's love, soul's only life he is:

Life, soul, love, heart, light, eye, and all are his.

He eye, light heart, love, soul; He all my joy and bliss."

PURPLE ISLAND, Can. I. v. 7.

of myself, yet my record is true: for I know whence I came, and whither I go; but I ye cannot tell whence I come, and whither I go.

15 * Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 ^a It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself; and ^b the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, ^c Ye neither know me nor my Father: ^d if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and ^e no man laid hands on him; for ^f his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ^g ye shall seek me, and ^h shall die in your sins: whither I go, ye cannot come.

ⁱ 58. ch. 7. 28. & 9. 29. — ^j Ch. 7. 24. — ^k Ch. 7. 17. & 19. 28. — ^l Ver. 29. ch. 16. 32. — ^m Deu. 17. 6. & 19. 15. — ⁿ Matt. 18. 16. — ^o Cor. 13. 1. — ^p Heb. 10. 28. — ^q Ch. 5. 37. — ^r Ver. 25. — ^s Ch. 16. 3. — ^t Ch. 14. 7. — ^u Mark 12. 41. — ^v Ch. 7. 30. — ^w Ch. 7. 3. — ^x Ch. 7.

Some suppose that our Lord alludes to the custom of lighting lamps, or torches, on the first day of the feast of Tabernacles. But as these words seem to have been spoken the day after that last and great day of the feast, mentioned chap. vii. 37, they may rather be considered as referring to the following custom: It has already been observed, that the Jews added a ninth day to this feast, which day they termed, *The feast of joy for the law*; and on that day they were accustomed to take all the sacred books out of the chest where they had been deposited, and put a *lighted candle* in their place, in allusion to Prov. vi. 23. *For the commandment is a lamp, (or candle) and the law is life*: or to Psalm cxix. 115. *Thy word is a lamp unto my feet, and a light unto my path*. If this custom existed in the time of our Lord, it is most likely that it is to it he here alludes; as it must have happened about the same time in which these words were spoken. See Buxtorf. *Synagog. Jud. c. xxi.* As the Messiah was frequently spoken of by the prophets under the emblem of *light*, see Isa. i. 1. xlix. 6. ix. 2. the Pharisees must at once perceive, that he intended to recommend himself to the people as the Messiah, when he said, *I am the light of the world*.

The Rabbins think that the Messiah is intended in Gen. i. 4. *And God said, Let there be light, and there was light*. "From this we may learn, that the holy and blessed God saw the light of the Messiah and his works, before the world was created; and reserved it for the Messiah and his generation, under the throne of his glory. Satan said to the holy and blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come and see him. When he saw him, he was greatly agitated and fell upon his face, saying, Truly, this is the Messiah, who shall cast me and idolaters into hell." *Yalcut Rubeni*, fol. 6. This is a very remarkable saying; and as it might have existed in the time of our Lord, to it he might have alluded in the verse before us. The thing itself is true: the Messiah is the light of the world, and by him Satan's empire of idolatry is destroyed in the world, and the kingdom of light and life established. See several similar testimonies in Schoettgen.

13. *Thou bearest record*] As if they had said, Dost thou imagine that we shall believe thee in a matter so important, on thy bare assertion? Had these people attended to the teaching and miracles of Christ, they would have seen that his pretensions to the Messiahship were supported by the most irrefragable testimony.

14. *I know whence I came*] I came from God, and am going to God, and can neither do nor say any thing, but what leads to and glorifies him.

15. *Ye judge after the flesh*] Because I appear in the form of man, judging from this appearance, ye think I am but a mere man—pay attention to my teaching and miracles, and ye shall then see, that nothing less than infinite wisdom and unlimited power could teach and do what I have taught and performed. Our Lord speaks here exactly in the character of an ambassador. Such a person does not bring a second with him to vouch his truth: his credentials from his king ascertain his character; he represents the king's person. So our Lord represents the Father as bearing witness with him. The miracles which he wrought, were the proof from heaven that he was the promised Messiah; these were the great seal of all his pretensions.

19. *Ye neither know me, &c.*] Ye know neither the Messiah, nor the God that sent him.

If ye had known me] If ye had received my teaching, ye would have got such an acquaintance with the nature and attributes of God, as ye never could have had, and never can have, any other way. That is a true saying, *No man hath seen God at any time: the only begotten Son, who lay in the bosom of the Father, he hath declared him*. The nature and perfections of God never can be properly known but in the light of the Gospel of Jesus Christ. It is worthy of remark, that in all this discourse, our blessed Lord ever speaks of the Father and himself as two distinct persons. Therefore, the

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, ^a Ye are from beneath: I am from above: ^b ye are of this world; I am not of this world.

24 ^c I said therefore unto you, that ye shall die in your sins: ^d for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same that I said unto you from the beginning*.

26 I have many things to say and to judge of you: but ^e he that sent me is true: and ^f I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have ^g lifted up the Son of man, ^h then shall ye know that I am he, and ⁱ that I do nothing of myself; but ^j as my Father hath taught me, I speak these things.

29 And ^k he that sent me is with me: ^l the Father hath not left me alone; ^m for I do always those things that please him.

ⁿ 34. & 13. 32. — ^o Ver. 34. — ^p Ch. 3. 31. — ^q Ch. 15. 13. & 17. 16. — ^r 1 John 4. 5. — ^s Ver. 21. — ^t Ch. 16. 32. — ^u Ch. 7. 25. — ^v Ch. 3. 32. & 15. 15. — ^w Ch. 3. 13. & 12. 32. — ^x 1 Rom. 1. 4. — ^y Ch. 5. 19. 30. — ^z Ch. 3. 11. — ^{aa} Ch. 14. 10. 11. — ^{ab} Ver. 16. — ^{ac} Ch. 4. 34. & 5. 30. & 6. 38.

Father is not the Son, nor the Son the Father, as some persons vainly imagine; though it is plain enough that the completest unity and equality subsist between them.

29. *The treasury*] Lightfoot observes from the rabbins, that the treasury was in what was called the *court of the women*: that there were thirteen chests in it; in the *thirteen* only the women were permitted to put their offerings. Probably the other *twelve* were placed there in reference to the *twelve* tribes; each perhaps inscribed with the name of one of Jacob's *twelve* sons. It seems that our Lord sometimes sat in this court to teach the people. See Mark xii. 41, &c.

His hour was not yet come.] The time was not arrived, in which he had determined to give himself up into the hands of his crucifiers.

21. *Then said Jesus again unto them*] He had said the same things to them the day before. See chap. vii. 34.

Ye shall seek me] When your calamities come upon you, ye shall in vain seek for the help of the Messiah, whom ye now reject, and whom ye shall shortly crucify.

22. *Will he kill himself?*] They now understood that he spake concerning his death: but before, chap. vii. 35, they thought he spoke of going to some of the Grecian provinces, to preach to the dispersed Jews.

23. *Ye are from beneath*] Ye are capable of murder, and of self-murder too, because ye have nothing of God in you. Ye are altogether *earthly, sensual, and devilish*. They verified this character in murdering the Lord Jesus; and many of them afterward, to escape famine, &c. put an end to their own lives.

25. *Who art thou?*] This marks the indignation of the Pharisees—as if they had said: Who art thou that takest upon thee to deal out threatenings in this manner against us?

Jesus saith unto them, Even the same that I said unto you from the beginning.] Rather, *Just what I have already told you*, i. e. that I am the light of the world—the Christ, the Saviour of mankind. There are a variety of renderings for this verse among the critics. Some consider *την αραχην* (which makes the principal difficulty in the text) as the answer of our Lord. *Who art thou?* I am *την αραχην*, the chief, the supreme; and have therefore a right to judge, and to execute judgment. But if our Lord had intended to convey this meaning, he would doubtless have said *η αραχη*, or *ο αραχων*, and not *την αραχην*, in the accusative case. This mode of reading appears to have been followed by the *Vulgate*, some copies of the *Itala*, and some of the *Fathers*; but this construction can never be reconciled to the Greek text. Others take *την αραχην* as an *adverb*, in which sense it is repeatedly used by the best Greek writers, and connecting the 25 with the 26th verse, they translate thus: *I have indeed, as I assure you, many things to say of you, and to condemn in you*. See Wakefield. *Rapheus* takes up the words nearly in the same way, and defends his mode of exposition with much critical learning; and to him I refer the reader. I have given it that meaning, which I thought the most simple and plain, should any departure from our own version be thought necessary: both convey a good and consistent sense.

26. *I have many things to say and to judge of you*] Or, *to speak and to condemn*. &c. I could speedily expose all your iniquities—your pride and ambition, your hypocrisy and irreligion, your hatred to the light, and your malice against the truth, together with the present obstinate unbelief of your hearts: and show that these are the reasons why I say you will die in your sins: but these will all appear in their true light, when, after you have crucified me, the judgments of God shall descend upon and consume you.

He that sent me is true] Whatever he hath spoken of you by the prophets, shall surely come to pass: his word cannot fail.

28. *When ye have lifted up*] When ye have crucified me, and thus filled up the measure of your iniquities, ye shall know that I am the Christ, by the signs that shall follow; and ye shall know that what I spoke is true, by the judgments that shall follow. *To be lifted up*, is a common mode of expression among the Jewish writers, for *to die*, or *to be killed*.

29. *The Father hath not left me alone*] Though ye shall

30 **As** he spake these words, **&** many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed ;
32 And ye shall know the truth, and ¹ the truth shall make you free.

33 * They answered him, ^m We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, ^a Whosoever committeth sin is the servant of sin.

35 And^o the servant abideth not in the house for ever: *but*
the Son abideth ever.

36 ^P If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed ; but ¹ ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

k Chap. 7.31. & 10.12 & 11.15.—l Rom. 6.14, 18, 22 & 8.2. James 1.25 & 2.12.—
m Lev. 25.42. Matt. 3.9. Ver. 39.—n Rom. 6.16, 20. 2 Pet. 2.19.—o Gal. 4.30.—p Ro.
6.2. Gal. 5.1.—q Ch. 7.19. Ver. 40.—r Ch. 3.32. & 5.19, 30 & 14.10, 21.

have power to put me to death, yet this shall not be because he hath abandoned me. No—he is ever with me, because I do that which pleaseth him: and it is his pleasure, that I should lay down my life for the salvation of the world. Does not our Lord allude to the following Scriptures? Sacrifice and offering thou didst not desire: my ears hast thou opened, and a body hast thou prepared me: Heb. x. 5.) then said I, Lo, I come: this is written in the volume of the book concerning me. I delight to do thy will, O my God: thy law is in my heart. Psal. xl. 6, 7, 8.

30. *As he spake these words, many believed on him.*] The same sun that hardens the clay, softens the wax. This discourse, which proved the savour of death unto death to the obstinate Pharisees, became the savour of life unto life to many of the simple-hearted people.

31. *If ye continue in my word* Or, *in this doctrine of mine.* It is not enough to *receive* God's truth—we must *retain*, and *walk* in it. And it is only when we receive the truth, love it, keep it, and walk in it, that we are the genuine disciples of Christ.

32. Ye shall know the truth] * Shall have a constant *experimental knowledge* of its power and efficacy.

And the truth shall make you free) It was a mixm of the Jews, "that no man was free, but he who exercised himself in the meditation of the Law." No man is truly free, but he in whose heart the power of sin is destroyed, and who has received the Spirit of adoption through which he cries Abba! Father! See Rom. viii. 15. The *bondage of sin* is the most grievous bondage; and *freedom* from its guilt and influence, is the greatest liberty.

33. *They answered*) That is, the other Jews who had not believed—the carping, cavilling Pharisees, already mentioned; for the words cannot be spoken of the simple people who had already believed. See ver. 30.

Were never in bondage to any man). This assertion was not only false, but it was ridiculous in the extreme; seeing their whole history, sacred and profane, is full of recitals of their servitude in *Egypt*, in *Chaldea*, under the *Persians*, under the *Macedonians*, and under the *Romans*. But those who act according to the influence of the truth of God, will speak and write according to the influence of the spirit of falsehood and error. If the words are to be restrained to themselves alone, they may be understood thus: *We are Abraham's seed; and we were never in bondage.* Both these propositions had a faint shadow of truth.

31. *Whosoever committeth sin, is the servant of sin.*] Or, δουλος εστι, &c. *is the slave of sin.* This was the *slavery* of which Christ spoke: and deliverance from it was the *liberty* which he promised.

35. *And the servant abideth not in the house*] Or rather, *Now the slave abideth not in the family*. As if Jesus had said, *And now that I am speaking of a slave, I will add one thing more, viz. a slave has no right to any part of the inheritance in the family to which he belongs: but the son, the legitimate son, has a right. He can make any servant of the family free, though no slave can. He can divide or bestow the inheritance as he pleases. Our Lord sends here to refer to the sending away of Ishmael, mentioned Gen. xxi. 10—14. Only those who are genuine children can inherit the estate. If sons, then theirs: heirs of God, and joint-heirs with Christ; Gal. iv. 21—31. Rom. viii. 17, and see Bishop Pearson's note on Gal. iv. 21.*

37. *My word hath no place in you* | Or, *this doctrine of mine hath no place in you.* Ye hear the truths of God, but ye do not heed them: the word of life has no influence over you: and how can it, when ye seek to kill me, because I proclaim this truth to you.

It is a dismal omen, when a person is *regardless* of the truth of God: it is more so to be *provoked* against it, but to *persecute* and endeavour to *destroy* those who preach it, is the last degree of perverseness and obduracy. To avoid God requires a heart which is *empty*. A heart filled with earthly projects, carnal interests, ambition, thoughts of raising a fortune, and with the love of the superfluities and pleasures of life, is not fit to receive the seed of the kingdom. When a man rebuts his heart against it by his passions, he at the same time opens it to all sorts of crimes. *Quest.*

39 They answered and said unto him, ³ Abraham is our father. Jesus saith unto them, ⁴ If ye were Abraham's children, ye would do the works of Abraham.

40^u But now ye seek to kill me, a man that hath told you the truth, & which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; ^w we have one Father, even God.

42 Jesus said unto them, ^x If God were your Father, ye would love me: ^y for I proceeded forth and came from God; ^z neither came I of myself, but he sent me.

43 "Why do ye not understand my speech? *ere*n because ye cannot hear my word.

41 ^b Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and ^cabode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of lies.

45 And because I tell *you* the truth, ye believe me not.

^s Matt. 3:11 Ver. 33.—t Rom. 2:28 & 9:7 Gal. 3:7, 29.—u Verse 37.—v Verse 36.—w Isa. 63:16 & 64:1 Mal. 1:6.—x 1 John 5:1.—y Ch. 16:17 & 17:8, 25.—z Ch. 5:43. & 7:25, 29.—a Ch. 7:17.—b Matt. 13:38. 1 John 3:8.—c Jude 6.

From this whole period, says Dr. Lightfoot, it is manifest that the whole tendency of our Saviour's discourse, is to show the Jews, that they are the seed of that serpent, which was to bruise the heel of the Messiah: else what could that mean, ver. 44. *Ye are of your father the devil*, i. e. *ye are the seed of the serpent*.

38. *I speak that which I have seen*] I speak nothing but that unchangeable, eternal truth, which I have received from the bosom of God.

Ye do that which ye have seen.] Instead of εἰδότες, ye have seen, I think we should read ᾤοντες, ye have perceived, on the authority of BCKL, fifteen others; Coptic, *Ætæopie*, Armenian, later Syriac in the margin; Gothic, one copy of the *Itala*: Origen, Cyril, and Chrysostom. This reading, says Bishop Pearce, (who has adopted it) seems preferable to the other, because it could not be said with the same propriety, that the Jews had *seen* any thing with their father the devil, as it could that Jesus had *seen* with his.

Jesus *saw* the Father, for he was the word that was with God from eternity. The Jews did not *see*, they only *felt* and *heard* their father the devil. It is the interest of Satan to keep himself out of sight, and to work in the dark.

39. *If ye were Abraham's children*] Griesbach reads *εστε, ye are*, instead of *ητε, ye were*, on the authority of BDL, Vulgate, four copies of the *Itala*: Origen, and Augustin.

Ye would do the works of Abraham.] As the son has the nature of his father in him, and naturally imitates him; so if ye were the children of Abraham, ye would imitate him in his faith, obedience, and uprightness: but this ye do not, for ye seek to kill me—ye are watching for an opportunity to destroy me, merely because I tell you the truth: Abraham never did any thing like this; therefore, you have no spiritual relationship to him.

41. *Ye do the deeds of your father* } You have certainly
another father than Abraham ; one who has instilled his own
malignant nature into you ; and as ye seek to murder me for
telling you the truth, ye must be the offspring of him who
was a murderer from the beginning, and stood not in the truth,
ver. 44.

We be not born of fornication] We are not a mixed spurious breed—our tribes and families have been kept distinct—we are descended from Abraham by his legal wife Sarah; and we are no idolaters.

We have one Father, even God.] In the spiritual sense of father and son, we are not a spurious, that is, an idolatrous race; because we acknowledge none as our spiritual father, and worship none as such, but the true God. See *Rp. Deacons*.

42. *If God were your Father, ye would love me*] I came from God, and it would be absurd to suppose that you would persecute me if you were under the influence of God. The children of the same Father should not murder each other.

43. *Why do ye not understand my speech?* Τὴν λατὴν ἡμῶν, *thy my mode of speaking*—when illustrating spiritual by natural things; *λατὴν* refers to the manner of speaking; *λογος* to the matter or subject on which he spoke. For *λατὴν*, the *Codex Bezae* had originally *αληθειαν*; *why do ye not acknowledge* *THY TRUTH of mine?* A few other MSS. agree in this reading.

Because ye cannot hear my word.) That is, ye cannot bear my doctrine : it comes too close to you ; it searches your hearts, detects your hypocrisy, and exposes your iniquitous intentions and designs : and as ye are determined not to leave your sins, so ye are purposed not to hear my doctrine.

44. *Ye are of your father the devil*] Ye are the seed of the old serpent. See on ver. 37.

The lusts of your father] Like father like son—What Satan desires, ye desire; because ye are filled with his nature. Awful state of unregenerate men! They have the nearest alliance to Satan—they partake of his nature, and have in them the same principles and propensities which characterise the very nature and essence of the devil! Reader, canst thou rest in this state? Apply to God, through Christ, that thou mayest be born again.

He was a murderer from the beginning] It was through him that Adam transgressed ; in consequence of which death entered into the world, and slew him and all his posterity. This

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

48 *Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?*

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, *If a man keep my saying, he shall never see death.*

52 Then said the Jews unto him, Now we know that thou hast a devil. *Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*

53 Art thou greater than our father Abraham, which is dead? *Ch. 10. 26, 27. 1 John. 4. 6.—e Ch. 7. 20 & 10. 20. Verse 92.—f Ch. 5. 41. & 7. 18.—g Ch. 5. 23 & 11. 25.—h Zech. 1. 5. Heb. 11. 13.—i Ch. 5. 3.—k Ch. 5. 41. & 16. 14. & 17. 1.*

was the sentiment of the Jews themselves. In *Sohar Cadash*, the wicked are called "The children of the old serpent, who slew Adam and all his descendants." See *Schoettgen*.

Abode not in the truth. He stood not in the truth—was once in a state of glorious felicity, but fell from it: and being deprived of all good himself, he could not endure that others should enjoy any; therefore by his lies he deceived Eve, and brought her, her husband, and through them, their posterity, into his own condemnation.

He speaketh of his own—*Εκ τῶν ἰδίων λαλεῖ*, *he speaketh of his own offspring, or from his own disposition*, for he is the father and fountain of all error and falsity; and all who are deceived by him, and partake of his disposition, *falsity and cruelty*, are his offspring, *for he is a liar and the father of it*—*καὶ ὁ πατὴρ αὐτοῦ*—literally, *his father also*. There is considerable difficulty in this verse. The *Cainites*, and the *Archontes*, mentioned by Epiphanius, read it thus: "Ye are the children of your father the devil, because he is a liar, and his father was a liar." He was a manslayer, and he did not remain in the truth. When he speaketh, he speaketh a lie of his own, (*prægenitus*, understood) because his father also was a liar." The consequences which the above heretics drew from this verse, were the following. They said that the father of the Jews was a demon; that he also had a demon for his father; and that he had a demon for his father, &c. The Archontes maintained that Cain had a demon for his father, the spirit which our Lord speaks of here; and that the Jews proceeded from the race of Cain.

Grotius, supposing that the devil who tempted Eve was not the prince of devils, but rather a subordinate one, seems to think he may be understood here, *he is a liar, and his father also*, which is the literal translation of the latter clause of the text, *ὅς καὶ ὁ πατὴρ αὐτοῦ*, as it has been read by many of the primitive Fathers.

Mr. Wakefield, by changing *το* before *ψευδός*, into *τις*, gives the text the following translation:—"The devil is your father, and ye willingly perform the lusts of your father. He was a manslayer from the first, and continued not in the truth, because there is no truth in him. When any one speaketh a lie, he speaketh according to his own kindred: for his father also is a liar." Our own translation, that refers *πατὴρ αὐτοῦ*, to *ψευδός*, a lie, and not to *ψευδής*, a liar, is probably the most correct.

46. Which of you convinceth me of sin? Do you pretend to reject the truths which I announce, because my life does not correspond to the doctrines I have taught? But can any of you prove me guilty of any fault? You have maliciously watched all my steps: have you seen the smallest matter to reprove, in any part of my conduct?

But it is probable that *ἀπαρτα, sin*, is put here in opposition to *ἀλγεια, truth*, in the same verse, and then it should be rendered *falsehood*. The very best Greek writers use the word in the same sense: this *KYPE* proves by quotations from *Polihinus, Lucian, Diogenes Hælicarnassensis, Plutarch, Thucydides, and Hippocrates*. *RAPHELIUS* adds a pertinent quotation from *Herodotus*, and shows that the purest Latin writers have used the word *peccatum*, sin, in the sense of *error* or *falsehood*. See the note on Gen. xiii. 13.

47. *He that is of God* Meaning probably himself: he who came from God, or was born of God—heareth the words of God—has the constant inspiration of his Spirit, speaks nothing but truth, and cannot possibly err.

48. *Thou art a Samaritan*! This was the same among them as *heretic* or *schismatic* among us. This is the only time in which the Jews gave our Lord this title of reproach; and they probably grounded it on his having preached among them, and lodged in their villages. See the account in chap. iv. but Samaritan, among them, meant a person unworthy of any credit.

Hast a devil? Art possessed by an evil spirit; and art, in consequence, deranged.

49. *I have not a devil*! The first part of the charge was too futile: if taken literally, it was both absurd and impossible; they did not believe it themselves, and therefore our Lord does not stop a moment to refute it: but he answers to the second with the utmost meekness and conclusiveness: *I honour God*. This is what no demon can do, nor any man who is under such influence.

50. *I seek not mine own glory*! Another proof that I am

dead? and the prophets are dead: whom makest thou thyself?

51 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say that he is your God.

52 Yet I have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

53 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

54 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

55 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

56 Then *τὸ* took they up stones to cast at him: but Jesus hid himself, and went out of the temple, *ε* going through the midst of them, and so passed by.

Acts 3. 13.—1 Ch. 7. 28, 29.—in Luke 10. 34.—in Heb. 11. 13.—o Exod. 3. 14. Isa. 43. 13. Ch. 17. 5, 24. Col. 1. 17. Rev. 1. 8.—p Ch. 10. 31, 39. & 11. 8.—q Luke 4. 30.

not influenced by any spirit but that which proceeds from God. But there is one who seeketh—i. e. my glory—and judgeth—will punish you for your determined obstinacy and iniquity.

51. *Shall never see death*] As Moses promised a long life, with abundance of temporal blessings, to those who should keep his statutes and ordinances: so he who keeps my doctrine shall not only have a long life, but shall never see death, he shall never come under the power of the death of the soul; but shall live eternally with me in my glory.

54. *Your God* Many MSS. and most of the Versions, read *ἡμῶν, our*, instead of *αὐτοῦ*. The variation is of very little consequence. They called God their God, while enemies to him both in their spirit and conduct.

56. *Abraham rejoiced to see my day*] Or, *he earnestly desired to see my day*; *ἠγάλλετο, from αγαλ, very much, and αλλομαι, I leap*—his soul leaped forward in earnest hope and strong expectation, that he might see the incarnation of Jesus Christ. The metaphor appears to be taken from a person, who, desiring to see a long expected friend who is coming, runs forward, now and then jumping up to see if he can discover him. There is a saying very like this in *Sohar Numer.* fol. 61. "Abraham rejoiced because he could know, and perceive, and cleave to the divine NAME." The divine name is *יהוה* *Yehovah*; and by this they simply mean God himself.

And he saw it] Not only in the first promise, Gen. iii. 15. for the other patriarchs saw this as well as he: and not only in that promise which was made particularly to himself, Gen. xii. 7. xxii. 18. (compared with Gal. iii. 16.) that the Messiah should spring from this family: but he saw this day especially when Jehovah appeared to him in a human form, Gen. xviii. 2. 17. which many suppose to have been a manifestation of the Lord Jesus.

57. *Thou art not yet fifty years old*] Some MSS. read *forty*. The age of our blessed Lord has never been properly determined. Some of the primitive fathers believed that he was fifty years old when he was crucified; but their foundation, which is no other than these words of the Jews, is but a very uncertain one. Calmet thinks that our Lord was at this time about thirty-four years and ten months old: and that he was crucified about the middle of his thirty-sixth year: and asserts that the vulgar era is three years too late. On the other hand, some allow him to have been but thirty-one years old; and that his ministry had lasted but one year. Many opinions on this subject, which are scarcely worthy of being copied, may be found in Calmet.

58. *Before Abraham was, I am*] The following is a literal translation of Calmet's note on this passage:—"I am from all eternity. I have existed before all ages. You consider in me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a divine and eternal nature. Both united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God; and desired me as his Saviour. He has seen me in my eternity, and he predicted my coming into the world."

On the same verse Bishop Pearce speaks as follows—"What Jesus here says, relates (I think) to his existence antecedent to Abraham's days, and not to his having been the Christ appointed and foretold before that time: for if Jesus had meant this, the answer, I apprehend, would not have been a pertinent one. He might have been appointed and foretold for the Christ; but if he had not had an existence before Abraham's days, neither could he have seen Abraham, (as, according to our English translation, the Jews suppose him to have said) nor could Abraham have seen him, as I suppose the Jews understood him to have said in the preceding verse: to which words of the Jews, the words of Jesus here are intended as an answer.

59. *Then took they up stones, &c.*] It appears that the Jews understood him as asserting his Godhead; and supposing him to be a blasphemer, they proceeded to stone him, according to the law: Lev. xxiv. 16.

But Jesus hid himself] In all probability he rendered himself invisible—though some will have it that he conveyed himself away from those Jews who were his enemies, by mixing himself with the many who believed on him, (ver. 30, 31.) and who, we may suppose, favoured his escape. Pearce.

But where did they find the stones, Christ and they being in the temple? It is answered, 1st. It is probable, as the buildings of the temple had not been yet completed, there might

have been many stones near the place : or, 2dly. They might have gone out to the outer courts for them ; and before their return our Lord had escaped. See *Lightfoot* and *Calmel*.

Going through the midst of them, and so passed by.] These words are wanting in the *Codex Bezae*, and in several editions and versions. *Erasmus*, *Grotius*, *Beza*, *Pearce*, and *Griesbach*, think them not genuine. The latter has left them out of the text. But notwithstanding what these critics have said, the words seem necessary to explain the manner of our Lord's escape. 1st. *He hid himself*, by becoming invisible ; and then, 2dly. *He passed through the midst of them*, and thus got clear away from the place. See a similar escape mentioned, *Luke* iv. 30. and the note there.

The subjects of this chapter are both uncommon and of vast importance.

1. The case of the woman taken in adultery, when properly and candidly considered, is both intelligible and edifying. It is likely that the accusation was well founded ; and that the scribes and Pharisees endeavoured maliciously to serve themselves of the fact, to embroil our Lord with the civil power, or ruin his moral reputation. Our Lord was no magistrate, and therefore could not, with any propriety, give judgment in the case—had he done it, it must have been considered an invasion of the rights and office of the civil magistrate, and would have afforded them ground for a process against him. On the other hand, had he acquitted the woman, he might have been considered not only as setting aside the law of Moses, but as being indulgent to a crime of great moral turpitude ; and the report of this must have ruined his moral character. He disappointed this malice by refusing to enter into the case ; and overwhelmed his adversaries with confusion by unmasking their hearts, and pointing out their private abominations. It is generally supposed that our Lord acquitted the woman : this is incorrect : he neither acquitted nor condemned her : he did not enter at all juridically into the business. His saying, *neither do I condemn thee*, was no more than a simple declaration that he would not concern himself with the matter :

that being the office of the civil magistrate ; but as a preacher of righteousness, he exhorted her to *abandon her evil practices*, lest the punishment, which she was now likely to escape, should be inflicted on her, for a repetition of her transgression.

2. In several places in this chapter, our Lord shows his intimate union with the Father, both in *will, doctrine, and deed* : and though he never speaks so as to confound the persons, yet he evidently shows that such was the indivisible unity subsisting between the Father and the Son, that what the one witnessed, the other witnessed : what the one did, the other did ; and that he who saw the one, necessarily saw the other.

3. The original state of *Satan* is here pointed out—he *abode not in the truth*, ver. 44. Therefore he was once in the truth, in righteousness, and true holiness—and he fell from that truth into *sin and falsehood*, so that he became the father of lies, and the first murderer. Our Lord confirms here the Mosaic account of the fall of man ; and shows that this fall was brought about by his lies, and that these lies issued in the murder or destruction both of the body and soul of man.

4. The patience and meekness exercised by our Lord towards his most fell and unrelenting enemies, are worthy the especial regard of all those who are persecuted for righteousness.—When he was reviled, he reviled not again. As the Searcher of hearts, he simply declared their state, ver. 44. in order to their conviction and conversion : not to have done so, would have been to betray their souls. In this part of his conduct we find two grand virtues united, which are rarely associated in man, MEKNESS and FIDELITY—patience to bear all insults and personal injuries ; and boldness, in the face of persecution and death, to declare the truth. The meek man generally leaves the sinner unreprieved : the bold and zealous man, often betrays a want of due self-management, and reproves sin in a spirit which prevents the reproof from reaching the heart. In this respect, also, our blessed Lord has left us an example that we should follow his steps. Let him that readeth understand.

CHAPTER IX.

Account of the man who was born blind, 1—5. Christ heals him, 6, 7. The man is questioned by his neighbours, 8—12. He is brought to the Pharisees, who question him, 13—17, and then his parents, 18—23. They again interrogate the man, who, vindicating the conduct of Christ, is excommunicated by them, 24—34. Jesus hearing of the conduct of the Pharisees, afterward finds the man, and reveals himself to him, 35—38. He passes sentence on the obduracy and blindness of the Pharisees, 39—41. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AND as Jesus passed by, he saw a man which ^a was blind from his birth.

2 And his disciples asked him, saying, Master, ^b who did sin, this man, or his parents, that he was born blind ?

3 Jesus answered, Neither hath this man sinned, nor his pa-

a Acts 2:2—b Verse 24.—c Ch. II. 4.—d Ch. 4:34. & 5:19, 26.

NOTES.—Verse 1. *And as Jesus passed by*] This chapter is a continuation of the preceding, and therefore the word *Jesus* is not in the Greek text ; it begins simply thus—*And passing along, και παρὰ αὐτοῦ, &c.* Having left the temple where the Jews were going to stone him, (chap. viii. 59.) it is probable our Lord went, according to his custom, to the mount of Olives. The next day, which was the Sabbath, ver. 14. he met a man who had been born blind, sitting in some public place, and asking alms from those who passed by, ver. 8.

2. *Who did sin, this man, or his parents*] The doctrine of the transmigration of souls, appears to have been an article in the creed of the Pharisees, and it was pretty general both among the Greeks and the Asiatics. The *Pythagoreans* believed the souls of men were sent into other bodies, for the punishment of some sin which they had committed in a *pre-existent state*. This seems to have been the foundation of the disciples' question to our Lord. Did this man sin in a *pre-existent state*, that he is punished in this body with blindness ? Or did his parents commit some sin, for which they are thus plagued in their offspring ?

Most of the Asiatic nations have believed in the doctrine of transmigration. The *Hindoo*s still hold it ; and profess to tell precisely the sin which the person committed in another body, by the afflictions which he endures in this : they profess also to tell the cures for these. For instance, they say the *head-ach* is a punishment for having, in a former state, spoken irreverently to father or mother. *Madness*, is a punishment for having been disobedient to father or mother, or to their spiritual guide. The *epilepsy*, is a punishment for having, in a former state, administered *poison* to any one at the command of his master. *Pain in the eyes*, is a punishment for having, in another body, coveted another man's wife. *Blindness*, is a punishment for having killed his mother : but this person, they say, before his *new birth*, will suffer many years torment in hell. See many curious particulars relative to this in the *AYEN ABBEY*, vol. iii. p. 168—175. and in the Institutes of *Menn*, chap. xi. Inst. 48. to 53.

The Jewish Rabbins have had the same belief from the very remotest antiquity. *Origen* cites an apocryphal book of the Hebrews, in which the patriarch Jacob is made to speak thus : *I am an angel of God : one of the first order of spirits. Men call me Jacob, but my true name, which God has given me, is Israel.*—*Orat. Joseph.* apud *Orig.* Many of the Jewish doctors have believed that the souls of *Adam*, *Abraham*, and *Phinehas*, have successively animated the great men of their na-

rents : ^c but that the works of God should be made manifest in him.

4 ^d I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 As long as I am in the world, ^e I am the light of the world.

& 11. 9. & 12. 35 & 17. 4.—e Chap. 1. 5, 9. & 3. 19. & 8. 12. & 12. 35, 46.

tion. *Philo* says, that the air is full of spirits, and that some, through their natural propensity, join themselves to bodies ; and that others have an aversion from such a union. See several other things relative to this point, in his treatises *De plant. Noe—De gigantibus—De Confus. Ling.—De Somnis*, &c. ; and see *Calmel*, where he is pretty largely quoted.

Josephus, Ant. b. xviii. c. 1. s. 3. and War, b. ii. c. 8. s. 14. gives an account of the doctrine of the Pharisees on this subject. He intimates that the souls of those only who were *pious*, were permitted to reanimate human bodies, and this was rather by way of reward than punishment ; and that the souls of the vicious are put into eternal prisons, where they are continually tormented, and out of which they can never escape. But it is very likely that *Josephus* has not told the whole truth here ; and that the doctrine of the Pharisees on this subject, was nearly the same with that of the *Papists* on purgatory. Those who are very wicked go irrecoverably to hell ; but those who are not so, have the privilege of expiating their venial sins in purgatory. Thus, probably, is the Pharisaic doctrine of the transmigration to be understood. Those who were comparatively *pious*, went into other bodies for the expiation of any remaining guilt which had not been removed previously to a sudden, or premature death ; after which, they were fully prepared for paradise : but others, who had been incorrigibly wicked, were sent at once into hell, without ever being offered the privilege of amendment or escape. For the reasons which may be collected above, much as I reverence *Bishop Pearce*, I cannot agree with his note on this passage, where he says, that the words of his disciples should be thus understood : Who did sin ? This man, that he is blind ? or his parents, that he was born so ? He thinks it probable that the disciples did not know that the man was born blind : if he was, then it was for some sin of his parents— if he was not born so, then this blindness came unto him as a punishment for some crime of his own. It may be just necessary to say, that some of the rabbins believed, that it was possible for an infant to sin in the womb, and to be punished with some bodily infirmity in consequence. See several examples in *Lightfoot* on this place.

3. *Neither hath this man sinned, nor his parents*] That is, the blindness of this person is not occasioned by any sin of his own, nor of his parents ; but has happened in the ordinary course of divine Providence : and shall now become the instrument of salvation to his soul, edification to others, and glory to God. Many of the Jews thought that marks on the

6 When he had thus spoken, ^fhe spat on the ground, and made clay of the spittle, and he ^ganointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash; ^hin the pool of Siloam, (which is by interpretation, Sent.) ⁱHe went his way therefore, and washed, and came seeing.

8 ^jThe neighbours, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ^kA man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ^lThey brought to the Pharisees him that aforetime was blind.

^f Mark 7, 33. & 9, 23.—^g Or, spread the clay upon the eyes of the blind man.—^h Neh. 3, 15.

body were proofs of sin in the soul. From a like persuasion, probably, arose that proverb among our northern neighbours—*Mark him, whom God marks.*

4. *While it is day* Though I plainly perceive that the cure of this man will draw down upon me the malice of the Jewish rulers, yet I must accomplish the work for which I came into the world while it is day; while the term of this life of mine shall last. It was about six months after this that our Lord was crucified. It is very likely that the day was now declining, and night coming on; and he took occasion from this circumstance to introduce the elegant metaphor immediately following. By this we are taught that no opportunity for doing good should be omitted—*DAY* representing the opportunity: *night* the loss of that opportunity.

5. *I am the light of the world* Like the sun, it is my business to dispense light and heat every where; and to neglect no opportunity that may offer to enlighten and save the bodies and souls of men. See chap. viii. 12.

6. *Anointed the eyes of the blind man* It would be difficult to find out the reason which induced our Lord to act thus. It is certain this procedure can never be supposed to have been any likely medical means to restore sight to a man who was *born blind*—this action, therefore, had no tendency to assist the miracle. If his eyelids had been only so gummed together, that they needed nothing but to be supplied and well washed, it is not likely that this could possibly have been omitted from his birth until now. The Jews believed that there was some virtue in spittle to cure the diseases of the eye; but then they always accompanied this with some *charm*. Our Lord might make clay with the spittle, to show that no charms or spells were used; and to draw their attention more particularly to the miracle which he was about to work. Perhaps the best lesson we can learn from this is: That God will do his own work in *his own way*; and to hide pride from man, will often accomplish the most beneficial ends by means not only simple or despicable in themselves, but by such also as appear entirely contrary, in their nature and operation, to the end proposed to be effected by them.

7. *Siloam* Called also *Shiloah*, *Siloe*, or *Silva*, was a fountain under the walls of Jerusalem, towards the east, between the city and the brook *Kidron*. *Cabmet* thinks that this was the same with *En-rogel*, or the *Fuller's fountain*, which is mentioned in Josh. xv. 7. xviii. 16. in Lam. xvii. 17. and in 1 Kings i. 9. Its waters were collected in a great reservoir for the use of the city; and a stream from it supplied the pool of Bethesda.

By interpretation, Sent From the Hebrew שֶׁנֶּלַח *shalach*, he sent; either because it was looked upon as a gift sent from God, for the use of the city; or because its waters were directed or sent by canals or pipes into different quarters, for the same purpose. Some think there is an allusion here to Gen. xlix. 10. that this fountain was a *type* of *Shiloh*, the Christ, the *sever of God*; and that it was to direct the man's mind to the accomplishment of the above prophecy, that our Lord sent him to this fountain. This supposition does not appear very solid. The Turks have this fountain still in great veneration; and think the waters of it are good for the diseases of the eyes. Lightfoot says, that the spring of Siloam discharged itself by a double stream into a twofold pool—the upper was called שֶׁנֶּלַח *shalach*, the lower שֶׁנֶּלַח *shelach*; the one signifying ἀπεστέλλειν, sent, the latter κωδων, fletices; and that our Lord marked this point so particularly, to inform the blind man that it was not to *Shelach*, but to *Shiloh*, that he must go to wash his eyes. These two pools seem to be referred to in Isa. vii. 23. xxii. 9.

8. *That he was blind* Ὁτι τυφλὸς ἦν: but instead of this, προσευχῆς, when he begged, or was a beggar, is the reading of ABC^{DKL} seven others, both the *Syriac*, both the *Arabic*, latter *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Sahidic*, *Gothic*, *Slavonic*, *Vulgate*, eight copies of the *Itala*, and some of the primitive Fathers. This is in all probability the true reading; and is received by *Griesbach* into the text.

Beggars in all countries have a language peculiar to themselves. The language of the Jewish beggars was the following: רַבִּי בִּי רַבִּי *Deserve something by me*—Give me something that God may reward you. רַבִּי בִּי רַבִּי *Oh ye tender-hearted, do yourselves good by me.* Another form which seems to have

14 And it was the sabbath day, when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him, how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ⁿHe is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who

¹ See 2 Kings 5, 14.—^k Ver. 6, 7.—^l Ver. 33. Ch. 3, 2.—^m Ch. 7, 12, 43. & 10, 19.—ⁿ Ch. 4, 19. & 6, 14.

been used by such as had formerly been in better circumstances, was this by: לֹא כִּי הָיָה אֲמָרָה לִי כִּי הָיָה אֲמָרָה לִי *Look back and see what I have been; look upon me now, and see what I am.* See *Lightfoot*.

9. *Some said, This is he* This miracle was not wrought in private—not before a few persons—not was it lightly credited. Those who knew him before, were divided in their opinion concerning him: not whether the man who sat there begging was blind before; for this was known to all: nor whether the person now before them saw clearly; for this was now notorious: but whether this was the person who was born blind, and who used in a particular place to sit begging.

Others said, He is like him This was very natural: for certainly the restoration of his sight must have given him a very different appearance to what he had before.

11. *A man that is called Jesus* The whole of this relation is simple and artless in the highest degree. The blind man had never seen Jesus, but he had heard of his name—he felt that he had put something on his eyes, which he afterwards found to be clay—but how this was made, he could not tell; because he could not see Jesus when he did it:—therefore he does not say, he made clay of spittle—but simply, he made clay, and spread it upon my eyes. Where a multitude of incidents must necessarily come into review, imposture and falsehood generally commit themselves, as it is termed; but however numerous the circumstances may be in a relation of fact, simple truth is never embarrassed.

12. *Where is he?* They had designed to seize and deliver him up to the sanhedrim, as a violator of the law, because he had done this on the Sabbath day.

13. *They brought to the Pharisees* These had the chief rule, and determined all controversies among the people: in every case of religion, their judgment was final: the people, now fully convinced that the man had been cured, brought him to the Pharisees, that they might determine how this was done, and whether it had been done legally.

14. *It was the Sabbath* Some of the ancient rabbins taught, and they have been followed by some moderns not much better skilled in physic than themselves, that the *saliva* is a cure for several disorders of the eyes: but the former held this to be contrary to the law, if applied on the Sabbath. See *Lightfoot's* *Hor. Talm.*

16. *This man is not of God* He can neither be the *Messiah* nor a prophet, for he has broken the Sabbath. The Jews always argued falsely on this principle. The law relative to the observation of the Sabbath, never forbade any work but what was of the servile and unnecessary kind. Works of necessity and mercy never could be forbidden on that day, by him whose name is mercy, and whose nature is love: for the Sabbath was made for man, and not man for the Sabbath.

How can a man that is a sinner, &c. They knew very well that though magicians and impostors might do things apparently miraculous, yet nothing really good could be performed by them. We might have safely defied all the magicians in Egypt, who are said to have been so successful in imitating some of the miracles of Moses, to have opened the eyes of one blind man, or to have done any essential good either to the body or to the soul.

And there was a division among them Συμφω, a schism, a decided difference of opinion, which caused a separation of the assembly.

17. *He is a prophet* They had intended to lay snares for the poor man, that getting him to acknowledge Christ for the Messiah, they might put him out of the synagogue, ver. 22. or put him to death; that such a witness to the divine power of Christ might not appear against them. But as the mercy of God had given him his sight: so the wisdom of God taught him how to escape the snare laid for his ruin. On all thy glory there shall be a defence, says the prophet, Isa. iv. 5. When God gives any particular mercy or grace, he sends power to preserve it, and wisdom to improve it. The man said, He is a prophet. Now, according to the Jewish maxim, a prophet might dispense with the observation of the Sabbath. See *Grotius*. If they allow that Jesus was a prophet, then, even in their sense, he might break the law of the Sabbath, and be guiltless: or if they did not allow him to be a prophet, they must account for

hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because ^o they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he ^p should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, ^q Give God the praise: ^r we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, ^s we know not from whence he is.

^o Ch. 7, 13 & 12, 42 & 19, 38. Acts 5, 13.—^p Ver. 24. Ch. 16, 29.—^q Josh. 7, 19. 1 Sam. 6, 6.—^r Ver. 16.—^s Ch. 3, 10.—^t Josh. 27, 9. & 15, 12. Ps. 115, 41. & 31, 15. & 66, 18. Prov. 1, 28. & 15, 21. & 28, 9. Isa. 1, 15. Jer. 11, 11. & 14, 12. Ezek. 8, 18.

the miracles some other way than by the power of God: as from Satan or his agents no good can proceed—to do this was impossible. So the wisdom of God taught the poor man to give them such an answer, as put them into a complete dilemma; from which they could not possibly extricate themselves.

18. But the Jews did not believe] All the subterfuge they could use, was simply to sin against their conscience, by asserting that the man had not been blind: but out of this subterfuge they were soon driven by the testimony of the parents, who, if tried further on this subject, might have produced as witness, not only the whole neighbourhood, but nearly the whole city: for it appears the man got his bread by publicly begging, ver. 8.

That he had been blind, and received his sight.] This clause is omitted in some MSS. probably because similar words occur immediately after. There is, however, no evidence against it, sufficient to exclude it from the text.

21. He is of age] Ηλικιω έχει, literally, he has stature, i. e. he is a full-grown man: and in this sense the phrase is used by the best Greek writers. See Kypke and Raphelius. Mature age was fixed among the Jews at thirty years.

22. Put out of the synagogue.] That is, excommunicated—separated from all religious connexion with those who worshipped God. This was the lesser kind of excommunication among the Jews, and was termed *nidui*. The *cherem* or *anathema*, was not used against the followers of Christ, till after the resurrection.

24. Give God the praise] Having called the man a second time, they proceeded to deal with him in the most solemn manner; and therefore they put him to his oath; for the words above were the form of an oath proposed by the chief magistrate, to those who were to give evidence to any particular fact; or to attest any thing, as produced by, or belonging to, the Lord. See Josh. vii. 19. 1 Sam. vi. 5. and Luke xvii. 18. But while they solemnly put him to his oath, they endeavoured to put their own words in his mouth, viz. he is a sinner—a pretender to the prophetic character, and a transgressor of the law of God—to assert this or you will not please us.

25. Whereas I was blind, now I see.] He pays no attention to their cavils, nor to their perversion of justice; but in the simplicity of his heart speaks to the fact, of the reality of which he was ready to give them the most substantial evidence.

27. I have told you already] So he did, ver. 15. And did ye not hear? Ye certainly did. Why then do you wish to hear it again? Is it because ye wish to become his disciples? The poor man continued steady in his testimony; and by putting this question to them, he knew he should soon put an end to the debate.

28. Then they reviled him] Ελοδοσαν. Eustathius derives *ελοδοπα*, from *λογος*, a word, and *δοπα*, a spear;—they spoke cutting, piercing words. Solomon talks of some who spoke like the piercings of a sword, Prov. 12, 18. And the Psalmist speaks of words that are like drawn swords, Psal. lv. 21. words which show that the person who speaks them, has his heart full of murderous intentions; and that if he had the same power with a sword as he has with his tongue, he would destroy him whom he thus reproaches.

We are Moses' disciples.] By this they meant that they were genuine Pharisees: for they did not allow the Sadducees to be disciples of Moses.

29. We know not from whence he is.] As if they had said: We have the fullest assurance that the commission of Moses was divine; but we have no proof that this man has such a commission: and should we leave Moses, and attach ourselves to this stranger? No.

30. Why, herein is a marvellous thing] As if he had said, This is wonderful indeed! Is it possible that such persons as you are, whose business it is to distinguish good from evil, and who pretend to know a true from a false prophet, cannot decide in a case so plain? Has not the man opened my eyes?

30 The man answered and said unto them, ^t Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes!

31 Now we know that ^u God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 ^v If this man were not of God, he could do nothing.

34 ^w They answered and said unto him, ^x Thou wast altogether born in sins, and dost thou teach us? And they ^y cast him out.

35 ^z Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on ^z the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and ^a it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ^b And Jesus said, ^c For judgment I am come into this world, ^d that they which see might not see; and that they which see might be made blind.

Mt. 24. Zech. 7, 13.—^v Ver. 16.—^w Ver. 2.—^x Or, excommunicated him, Ver. 22.—^y John 11, 22.—^z & 16, 19. Mark 1, 1. Chap. 10, 20. 1 John 5, 13.—^a Chap. 4, 25.—^b Chap. 5, 22, 27. See Chap. 3, 17. & 12, 47.—^c Matt. 13, 13. Mark 4, 12.

Is not the miracle known to all the town, and could any one do it who was not endued with the power of God?

31. God heareth not sinners.] I believe the word *αγαπαω* signifies *hathens*, or persons not proselyted to the Jewish religion; and therefore it is put in opposition to *θεωω*, a worshipper of the true God. See the note on Luke vii. 37. But in what sense may it be said, following our common version, that God heareth not sinners? When they regard iniquity in their heart—when they wish to be saved, and yet abide in their sins—when they will not separate themselves from the workers and works of iniquity. In all these cases, God heareth not sinners.

32. Since the world began] Εκ των αινων, from the age—probably meaning, from the commencement of time. Neither Moses nor the prophets have ever opened the eyes of a man who was born blind: if this person then were not the best of beings, would God grant him a privilege which he has hitherto denied to his choicest favourites?

Opened the eyes of one that was born blind.] It will readily appear, that our Lord performed no surgical operation in this cure: the man was born blind, and he was restored to sight by the power of God; the simple means used could have had no effect in the cure; the miracle is therefore complete. That there are cases, in which a person who was born blind may be restored to sight by surgical means, we know; but no such means were used by Christ: and it is worthy of remark, that from the foundation of the world, no person born blind has been restored to sight, even by surgical operation, till about the year of our Lord, 1728; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, who had been born blind, restored him to perfect soundness. This was the effect of well-directed surgery; that performed by Christ was a miracle.

33. If this man were not of God, &c.] A very just conclusion: God is the fountain of all good; all good must proceed from him, and no good can be done but through him; if this person were not commissioned by the good God, he could not perform such beneficent miracles as these.

34. Thou wast altogether born in sins] Thou hast not only been a vile wretch in some other pre-existent state, but thy parents also have been grossly iniquitous, therefore thou and they are punished by this blindness; thou wast altogether born in sins—thou art no other than a sinful lump of deformity, and utterly unfit to have any connexion with those who worship God.

And they cast him out.] They immediately excommunicated him, as the margin properly reads—drove him from their assembly with disdain, and forbade his further appearing in the worship of God. Thus a simple man, guided by the Spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors. When they had no longer either reason or argument to oppose to him, as a proof of their discomfiture and a monument of their reproach and shame, they had recourse to the secular arm, and thus silenced by political power, a person whom they had neither reason nor religion to withstand. They have had since many followers in their crimes. A false religion, supported by the state, has, by fire and sword, silenced those, whose truth in the end annihilated the system of their opponents.

35. Dost thou believe on the Son of God?] This was the same with, Dost thou believe on the Messiah? for these two characters were inseparable; see chap. i. 34, 49. x. 36. Matt. xvi. 16. Mark i. 1.

36. Who is he, Lord?] It is very likely that the blind man did not know that it was Jesus the Christ who now spoke to him; for it is evident he had never seen him before this time; and he might now see him without knowing that he was the person by whom he was cured, till our Lord made that discovery of himself, mentioned in the following verse.

38. And he said, Lord, I believe.] That is, I believe thou art the Messiah: and to give the fullest proof of the sincerity of his faith, he fell down before and adored him. Never

40 And some of the Pharisees which were with him, heard these words, ^aand said unto him, Are we blind also?

c Rom 2.19.

having seen Jesus before, but simply knowing that a person of that name had opened his eyes; he had only considered him as a holy man and a prophet: but now that he sees and hears him, he is convinced of his divinity, and glorifies him as his Saviour. We may hear much of Jesus, but can never know his glories and excellencies, till he has discovered himself to our hearts by his own Spirit; then we believe on him, trust him with our souls, and trust in him for our salvation. The word *know* has two meanings; it signifies *Lord*, or Sovereign Ruler, and *Sir*, a title of civil respect. In the latter sense it seems evidently used in the 36th verse; because the poor man did not then know that Jesus was the *Messiah*: in the former sense it is used in this verse; now the healed man knew the quality of his benefactor.

39. *For judgment I am come*. I am come to manifest and execute the just judgment of God. 1. By giving sight to the blind, and light to the Gentiles, who sit in darkness. 2. By removing the true light from those who, pretending to make a proper use of it, only abuse the mercy of God. In a word, *salvation* shall be taken away from the Jews, because they reject it; and the kingdom of God shall be given to the Gentiles.

40. *Are we blind also?* These Pharisees understood Christ as speaking of blindness in a spiritual sense; and wished to know if he considered them in that state.

41. *If ye were blind*. If ye had not had sufficient opportunities to have acquainted yourselves with my divine nature, by the unparalleled miracles which I have wrought before you, and the holy doctrine which I have preached; then your rejecting me could not be imputed to you as sin: but because ye say, *we see*—we are perfectly capable of judging between a true and false prophet, and can from the Scriptures point out the *Messiah* by his works; on this account you are guilty; and your sin is of no common nature, it remaineth, i.e. it shall not be expiated: as ye have rejected the Lord from being your deliverer, so the Lord has rejected you from being his people. When the Scripture speaks of *sin remaining*, it is always put

41 Jesus said unto them, ^dIf ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

d Ch.15.22, 24.

in opposition to *pardon*: for *pardon* is termed the *taking away of sin*, chap. i. 29. Psal. xxxii. 5. And this is the proper import of the phrase, *ἀφαιρέσις τοῦ αμαρτωρίου*, which occurs so frequently in the Sacred Writings.

1. The history of the man who was born blind and cured by our Lord, is in every point of view instructive. His *simplicity*, his *courage*, his *constancy*, and his *gratitude*, are all so many subjects worthy of attention and emulation. He certainly confessed the truth at the most imminent risk of his life; and therefore, as *Stephen* was the first martyr for Christianity, this man was the first confessor. The power and influence of truth, in supporting its friends and confounding its adversaries, are well exemplified in him; and not less so, that providence of God by which he was preserved from the malice of these bad men. The whole story is related with inimitable simplicity; and cannot be read by the most cold-hearted without exhorting the exclamation, *How forcible are right words!*

2. It has already been remarked, that since the world began, there is no evidence that any man born blind, was ever restored to sight by surgical means, till the days of Mr. Cheselden, who was a celebrated surgeon at St. Thomas's Hospital, London. For though, even before the Christian era, there is reason to believe that both the Greek and Roman physicians performed operations to remove blindness occasioned by the cataract, yet we know of none of these ever attempted on the eyes of those who had been born blind: much less of any such persons being restored to sight. The cure before us must have been wholly miraculous; no appropriate means were used to effect it. What was done, had rather a tendency to prevent and destroy sight, than to help or restore it. The blindness in question was probably occasioned by a morbid structure of the organs of sight; and our Lord, by his sovereign power, instantaneously restored them to perfect soundness, without the intervention of any healing process. In this case there could be neither deception nor collusion.

CHAPTER X.

Christ speaks the parable of the sheepfold, 1—6. Proclaims himself the door of the sheepfold, 7—10, and the good shepherd who lays down his life for the sheep, 11—18. The Jews are again divided, and some revile and some vindicate our Lord, 19—21. His discourse with the Jews at the temple, on the feast of dedication, 22—29. Having asserted that he was one with the Father, the Jews attempt to stone him, 30, 31. He vindicates his conduct, and appeals to his works, 32—33. They strive to apprehend him, he escapes, and retires beyond Jordan, 39, 40. Many resort to and believe on him there, 41, 42. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

VERILY, verily, I say unto you, ^aHe that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

a Jer. 23. 21. Ezek. 34. 23. Mic. 2. 12.

NOTES.—Verse 1. *Verily, verily, &c.* [From ver. 6. we learn that this is a *parable*, i. e. a representation of heavenly things through the medium of earthly things. Some think our Lord delivered this discourse immediately after that mentioned in the preceding chapter: others think it was spoken not less than three months after. The former, says Bishop Pearce, was spoken at the feast of tabernacles, see chap. vii. or about the end of September, and this at the feast of dedication, or in December. See ver. 22.

Christ, says Calnet, having declared himself to be the *light of the world*, which should blind some while it illuminated others, chap. ix. 41. continues his discourse, and under the similitude of a shepherd and his flock, shows that he was about to form his church of Jews and Gentiles; and that into it he would admit none but those who heard his voice. The unbelieving and presumptuous Jews who despised his doctrine, are the sheep which hear not the voice of the shepherd: the proud and self-sufficient Pharisees are those who imagine they see clearly, while they are blind. The blind who become illuminated are the Gentiles and Jews who turn from their sins and believe in Jesus.

The light of the world, the good Shepherd, and the door which leads into the sheepfold, are all to be understood as meaning Jesus Christ; the hireling shepherds, the wilfully blind: the murderers and robbers are the false Christs, false prophets, scribes, Pharisees, wicked hireling priests, and ungodly ministers of all sorts, whether among primitive Jews, or modern Christians.

Our Lord introduces this discourse in a most solemn manner, *verily, verily, amen! amen! it is true, it is true!* A Hebrew for, this is a most important and interesting truth; a truth of the utmost concern to mankind. At all times our Lord speaks what is infallibly true; but when he delivers any truth with this particular asseveration, it is either, 1. Because they are of greater importance; or, 2. Because the mind of man is more averse from them; or, 3. Because the small number of those who will practise them may render them incredible. *Questi.*

He that entereth not by the door. Christ assures us, ver. 7. that he is the door; whoever therefore, enters not by Jesus Christ, into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ, who enters with a prospect of any other interest besides that

2 But he that ^bentereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; ^cand the sheep hear his voice:

b Psal. 110. 4. Matt. 7.15. Acts. 30.28.—c Isa. 43. 1. Matt. 25.34, 41. Acts 20. 31.

of Christ and his people. Imagination, aversion, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want; these are all ways by which *thieves and robbers enter*. And whoever enters by any of these ways, or by simony, craft, solicitation, &c. deserves no better name. Acting through motives of self-interest, and with the desire of providing for himself and family, are innocent, yea laudable in a secular business; but to enter into the ministerial office through motives of this kind, is highly criminal before God.

2. *He that entereth in by the door*. Observe here the marks, qualities, and duties of a good pastor: The first mark is, that he has a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from his Spirit, upon considerations which respect only his glory; and upon motives which aim at nothing but the good of his church, the salvation of souls, the doing the will of God, and the sacrificing himself entirely to his service, and to that of the meanest of his flock.

3. *To him the porter openeth*. Sir Isaac Newton observes, that our Lord being near the temple where sheep were kept in folds to be sold for sacrifices, spoke many things parabolically of sheep, of their shepherds, and of the door to the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the market-place, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd. In the porter opening the door to the true shepherd, we may discover the second mark of a true minister—his labour is crowned with success. The Holy Spirit opens his way into the hearts of his hearers, and he becomes the instrument of their salvation. See Col. iv. 3. 2 Cor. ii. 12. 1 Cor. xvi. 9. Rev. iii. 8.

The sheep hear his voice. A third mark of a good shepherd is, that he speaks so as to instruct the people—the sheep hear his voice: he does not take the fat and the fleece, and leave another hireling on less pay to do the work of the pastoral office. No; himself preaches Christ Jesus the Lord, and in that simplicity too that is best calculated to instruct the common people. A man who preaches in such a language as the people cannot comprehend, may do for a stage-player or a mountebank, but not for a minister of Christ.

He calleth his own sheep by name. A fourth mark of a good

and he calleth his own sheep by name, and leadeth them out.

4 And ^d when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And ^e a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers : but the sheep did not hear them.

d 2 Sam. 7. 8. Jer. 17. 16. Matt. 26. 32.—e Gal. 1. 8. 1 Thess. 5. 21.—f Ezek. 20. 49.—
g Ch. 14. 6. Eph. 2. 18.

pastor is, that he is well acquainted with his flock; he knows them by name; he takes care to acquaint himself with the

them by name; he takes care to acquaint himself with the spiritual states of all those that are entrusted to him. He speaks to them concerning their souls; and thus getting a thorough knowledge of their state, he is the better qualified to profit them by his public ministrations. He who has not a proper acquaintance with the church of Christ, can never, by his preaching, build it up in its most holy faith.

[And leadeth them out.] A fifth mark of a good shepherd is, he leads the flock, does not lord it over God's heritage; nor attempt by any rigorous discipline, not founded on the Gospel of Christ, to drive men into the way of life; nor drive them out of it, which many do, by a severity which is a disgrace to the mild Gospel of the God of peace and love.

He leads them out of themselves to Christ, out of the follies, diversions, and amusements of the world, into the path of Christian holiness: in a word, he leads them by those gentle, yet powerful persuasions, that flow from a heart full of the word and love of Christ, into the kingdom and glory of his God.

4. *He goeth before them*. A sixth mark of a true pastor is, he gives them a good example: he not only *preaches*, but he *lives* the truth of the Gospel; he enters into the depths of the salvation of God, and having thus explored the path, he knows how to lead those who are entrusted to his care, into the fullness of the blessings of the Gospel of peace. He who does not

endeavour to realize in his own soul the truths which he preaches to others, will soon be a salt without its savour ; his preaching cannot be accompanied with that unction, which alone can make it acceptable and profitable to those whose hearts are right with God. The minister who is in this state of salvation, the *sheep*, genuine Christians, *will follow, for they*

for salvation, *he shall go* and *drive* the Gentiles, *and* *follow* for *thy* *know his voice*. It was the custom in the eastern countries for the shepherd to go at the head of his sheep, and they *followed* him from pasture to pasture. I have seen many hundreds of sheep thus following their shepherd on the extensive downs in the western parts of England.

5. *And a stranger will they not follow*] That is, a man, who pretending to be a shepherd of the flock of God, is a *stranger* to that salvation which he professes to preach. His mode of preaching soon proves to those whose hearts are acquainted with the truths of God, that he is a stranger to them : and therefore, knowing him to have got into the fold in an improper way, they consider him a thief, a robber, and a murderer ; and who can blame them if they wholly desert his ministry ? There are preachers of this kind among all classes.

7. *I am the door of the sheep.*] It is through me only that a man can have a lawful entrance into the ministry; and it is through me alone that mankind can be saved. Instead of *I am the door*, the *Sahidic* version reads, *I am the shepherd*; but this reading is found in no other version, nor in any MS.

8. *AD* that ever came before me. Or, as some translate, *All that came instead of me*, *ἵνα εἶμι*, i. e. all that came as the Christ, or Messiah, such as *Theudas*, and *Judas the Gaulonite*, who are mentioned Acts v. 30, 37, and who were indeed no other than *thieves*, plundering the country wherever they came; and *murderers*, not only slaying the simple people who resisted them, but leading the multitudes of their followers to the slaughter.

But our Lord probably refers to the *scribes* and *Pharisees*, who pretended to show the way of salvation to the people—who in fact stole into the fold, and clothed themselves with the fleece, and devoured the sheep.

The words *ἄπο εἰσὶν, before me*, are wanting in EGMS. M. BKV. *seventy others, Syriac, Persian, Syriac Hieros. Gathic, Saxon, Vulgate, eleven copies of the Itala; Basil, Cyril, Chrysostom, Theophylact, Euthemius, Augustin, and some others. Grisebach* has left them in the text with a note of doubtfulness. The reason why these words are wanting in so many respectable versions, and English is probably that they give the impression that the Manicheans transferred from these words, that all the Jewish prophets were impostors. But our Lord has borne sufficient testimony to their inspiration in a variety of places.

Κλεπτης and λησης, the thief and the robber, should be properly distinguished: the one takes by *cunning* and *stealth*: the other *openly* and by *violence*. It would not be difficult to find bad ministers who answer to both these characters.

The reflection of pious Quesnel on this verse is well worth our attention. A pastor ought to remember that whoever boasts of being the *way* of salvation, and the *gate* of heaven, shows himself to be a *thief* and an *impostor*; and though few are arrived at this degree of folly, yet there are many who rely too much upon their own *talents, eloquence, and labours*; as if the salvation of the sheep depended necessarily thereon; in-

9th I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11^h I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the

the sheep are not, seeing the wolf coming, and leave in the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

h Isa. 40, 11. Ezek. 34, 12, 23, & 37, 24. Hebrews 13, 20. 1 Peter 2, 25, & 5, 4 —
i Zech 11, 16, 17.

which respect they are always *robbers*, since they rob the grace of Christ of the glory of saving the sheep. God often puts such pastors to shame, by not opening the hearts of the people to receive their word: while he blesses those who are humble, in causing them to be heard with attention, and accompanying their preaching with an unction which converts and saves souls. Let every man know that in this respect his *sufficiency* and *success* are of the Lord.

9. *I am the door; by me if any man enter, &c.*] Those who come for salvation to God, through Christ, *shall* get it: *he shall be saved*—he shall have his sins blotted out: his soul purified; and himself preserved unto eternal life. This the scribes and Pharisees could neither promise nor impart.

(Go in and out) This phrase, in the style of the Hebrews, points out all the actions of a man's life; and the liberty he has of acting or not acting. A good shepherd conducts his flock to the fields where good pasturage is to be found; watches over them while there, and brings them back again.

and secures them in the fold. So he that is taught and called of God feeds the flock of Christ with those truths of his word of grace which nourish them unto eternal life: and God blesses together both the shepherd and the sheep, so that *going out and coming in* they find pasture: every occurrence is made useful to *them*: and all things work together *for their* good.

10. *But for to steal, and to kill, and to destroy* } Those who enter into the priesthood that they may enjoy the revenues of the church, are the basest and vilest of thieves and murderers. Their ungodly conduct is a snare to the simple, and the occasion of much scandal to the cause of Christ. Their doctrine is deadly; they are not commissioned by Christ, and

therefore they cannot profit the people. Their character is well pointed out by the prophet Ezekiel, chap. xxxiv. 2 &c. *Wo be to the shepherds of Israel, that do feed themselves! Ye eat the fat, and ye clothe you with the wool: ye kill them that are fed: but ye feed not the flock,* &c. How can worldly-minded, birling, fox-hunting, and card-playing priests, read these words of the Lord, without trembling to the centre of their souls! Wo to those parents who bring up their children merely for church honours and emoluments! Suppose a person have all the church's revenues, if he have God's wo, how miserable is his portion! Let none apply this censure to any one class of preachers exclusively.

That they might have life] My doctrine tends to life, because it is the true doctrine—that of the false and bad shepherds tends to death, because it neither comes from, nor can lead to, that God who is the *fountain of life*.

Might have it more abundantly.] That they might have an abundance, meaning either of life, or of all necessary good things ; greater felicity than ever was enjoyed under any pe-

ried of the Mosaic dispensation; and it is certain that Christians have enjoyed greater blessings and privileges than were ever possessed by the Jews, even in the promised land. If *περισσὴν* be considered the accusative fem. Attic, agreeing with *ζωνῆς* (see *Parkhurst's*), then it signifies *more abundant life*; that is, *eternal life*; or, spiritual blessings much greater than had ever yet been communicated to man, preparing for a glorious *immortality*. Jesus is come that men may have *abundance*; abundance of grace, peace, love, life, and salvation. Blessed be Jesus!

11. [*I am the good shepherd*] Whose character is the very reverse of that which has already been described. In verses 7 and 9, our Lord had called himself *the door of the sheep*, as being the *sole way* to glory, and entrance into eternal life; here he changes the thought, and calls himself *the shepherd*, because of what he was to do for them that believe in him, in order to prepare them for eternal glory.

Giveth his life for the sheep] That is, gives up his soul as a sacrifice to save them from eternal death.

Some will have the phrase here only to mean *hazarding his life*, in order to protect others; but the 15th, 17th, and 18th verses, as well as the whole tenor of the new covenant, sufficiently prove that the first sense is that in which our Lord's words should be understood.

12. But he that is a hireling] Or, as my old MSS. Bible reads it, the **Marchaunt**, he who makes merchandize of men's souls; bartering them and his own too for filthy lucre. Let not the reader apply this, nor any of the preceding censures, to any particular class or order of men: every religious party may have a hireling priest, or minister; and where the provision is the greatest, there the danger is most.

Whose own the sheep are not). A hireling priest, who has never been the instrument of bringing souls to God, will not abide with them in the time of danger or persecution. They

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and ^k know my *sheep*, and am known of mine.

15¹ As the Father knoweth me, even so know I the Father:
^m and I lay down my life for the sheep.

16 And ¹ other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ² and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, ³ because I lay down my life that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I

are not the product of his labour, faith, and prayers: he has no other interest in their welfare, than that which comes from the fleece and the fat. The hireling counts the sheep his *own*, no longer than they are *profitable to him*; the good shepherd looks upon them as his, so long as he can be profitable to *them*.

Among the ancient Jews some kept their own flocks, others hired shepherds to keep them for them. And every owner must naturally have felt more interest in the preservation of his flock, than the hireling could possibly feel.

14. *I—know my sheep*] I know, ταῖμα, them that are mine ; I know their hearts, their wishes, their purposes, their circumstances, and I approve of them; for in this sense the word to *know* is often taken in the Scriptures. Homer represents the goatherds as being so well acquainted with their *own*, though mixed with others, as easily to distinguish them.

Τους δ' ὡς' αἰπολῖα πλατέ' αἰγῶν αἰπολοὶ ἄνδρες
 Ρεῖα διακρινέωσιν, ἐπεὶ κε νόμῳ μιγέωσιν.—*Iliad*. 2. 474.

"As goatherds separate their numerous flocks

With ease, though fed promiscuous."

And am known of mine.] They know me as their father, protector, and saviour; *they acknowledge* me and my truth before the world; and *they approve* of me, my word, my ordinances, and my people; and manifest this by their attachment to me, and their zeal for my glory. The first clause of the 15th verse should be joined to the fourteenth.

[16. *Other sheep I have*] The Gentiles and Samaritans. As if our Lord had said, Do not imagine that I shall lay down my life for the Jews, *exclusively* of all other people; no, I shall die also for the Gentiles; *for by the grace*, the merciful design and loving purpose of God, *I am to taste death for every man*, Heb. ii. 9. and though they are not of *this fold* now, those among them that believe shall be *united* with the believing Jews, and made one fold under one shepherd. Eph. ii. 13-17.

The original word *αὐλή*, which is here translated *fold*, signifies properly a *court*. It is probable that our blessed Lord was now standing in what was termed the *inner court*, or *court of the people*, in the temple: see ver. 23. and that he referred to the *outer court*, or court of the *Gentiles*, because the Gentiles who were proselytes of the gate, were permitted to worship in that place; but only those who were *circumcised* were permitted to come into the *inner court*, over the entrance of which stood the golden altar. He said, therefore, *these words*, *let no uncircumcised person enter here!* Our Lord therefore might at this time have *pointed out* to the worshippers in that court, when he spoke these words, and the people would at once perceive that he meant the *Gentiles*.

17. *Therefore doth my Father love me* As I shall be shortly crucified by you, do not imagine that I am abandoned by my heavenly Father, and therefore fall thus into your hands. The Father loveth me particularly on this account, because I am going to lay down my life for the life of the world. Again, do not suppose that I shall be put to death by your rulers, because I shall not be able to resist them. I LAY DOWN my life voluntarily and cheerfully, and I am not afraid of any man. See ver. 13, and I shall give you the fullest proof of my supreme power by raising, in three days, that very crucified wounded body from the grave.

18. *I have power*] Or, *authority*, ἐξουσίαν. Our Lord speaks of himself here as a *man*, or the *Messiah*, as being God's messenger, and sent upon earth to fulfil the divine will, in dying and rising again for the salvation of men.

This commandment have I received] That is, I act according to the divine commandment, in executing these things, and giving you this information.

19. *There was a division*; Σχισμα, *a schism, a rent*. They were divided in their opinions; one part received the light, and the other resisted it.

Again] There was a dissention of this kind before, among the same people ; see chap. ix. 16.

20. *He hath a devil, and is mad*) So then, a *demoniac* and a madman were not exactly the same in the apprehension of the Jews; no more than the *effect* is the same with the *cause* which produces it. Some will have it, that when the Jews told our Lord that he had a *demon*, they meant no more than that he was *deranged*; but here these matters are evidently distinguished. They believed him to be possessed by a *demon*, who *deranged* his faculties, and that he must have been a wicked man, and a deceiver, thus to be put under the power of such a snjuit.

21. *These are not the words of him that hath a devil*] If he were deranged by an *unclean spirit*, his words would bear a similitude to the spirit that produced them ; but these are words

have power to lay it down, and I⁹ have power to take it again.
 ' This commandment have I received of my Father.

191^a There was a division therefore again among the Jews for these sayings.

20 And many of them said, * He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. ^u Can a devil ^v open the eyes of the blind?

22 ¶ And it was at Jerusalem the w feast of the dedication, and it was winter.

23 And Jesus walked in the temple, ² in Solomon's porch.
24 Then came the Jews round about him, and said unto him.

Acts 2.24, 22.—a Ch. 7. 43. & 9.16.—† Ch. 7.30. & 8.48, 52.—u Exod. 4.11. Psa. 91. 9. & 146. 8.—v Ch. 9. 6, 7, 32, 33.—w 1 Mac. 4. 59.—x Acts 3. 11. & 5. 12.

of *deep sense, soberness, and piety*; besides, could a demoniac open the eyes of blind men? This is not the work of a demon. Now we have seen that this man has restored a man who was born blind. Therefore it is demonstrably evident that he is neither a *madman* nor a *demoniac*.

Behold the usage which the blessed Lord received from his creatures! and behold with what meekness and gentleness he conducts himself; not a word of impatience proceeds from his lips; nor a look of contempt or indignation is seen in his face. And what was he doing to merit all this? Why, he was instructing the ignorant, and telling the wretched that he was just going to die to save their souls! Amazing love of God, and ingratitude and obduracy of men! Let not the disciple suppose, that, in this respect, he shall be above his master. When a minister of Christ has done his utmost to do good to his fellow-creatures, let him not be surprised if he meet with nothing from many but reproaches and persecutions for his pains. The grand point is, to take Jesus for an example of suffering, and to be armed with the same mind.—It appears that the words spoken by the friendly Jews prevailed; and that the others were obliged to abandon the field.

22. *The feast of the dedication*] This was a feast instituted by *Judas Maccabeus*, in commemoration of his purifying the temple after it had been defiled by *Antiochus Epiphanes*. This feast began on the twenty-fifth of the month *Cisleu* (which answers to the eighteenth of our December) and continued for eight days. When Antiochus had heard that the Jews had made great rejoicings, on account of a report that had been spread of his death, he hastened out of Egypt to quell the revolt by storm, and slew of the inhabitants in three days *forty thousand persons*; and *forty thousand* more he sold for *slaves* to the neighbouring nations. Not contented with this, he sacrificed a *great sow* on the altar of burnt-offerings; and broth being made by his command, of some of the flesh, he sprinkled it all over the temple, that he might defile it to the uttermost. See Prideaux's *Connexions*, vol. iii. p. 236. edit. 1725. After this, the whole of the temple service seems to have been suspended for *three years*, great numbers of the Jews were slain, and many of the sacred buildings; see 1 Macc. iv. 36, &c. As *Judas Maccabeus* not only restored the temple service, and cleansed it from pollution, &c. but also *repaired* the ruins of it, the feast was called *κατασκευα, the renovation*.

It was winter.] *Xiqiayun*, or, it was stormy, or rainy weather. And this is the reason, probably, why our Lord is represented as walking in Solomon's porch, or portico: ver. 2. Though it certainly was in *winter* when this feast was held, yet it does not appear that the word above refers so much to the *time of the year*, as to the *state of the weather*. Indeed there was no occasion to add it was *winter*, when the feast of the dedication was mentioned, because every body knew that as that feast was held on the twenty-fifth of the month *Cisleu*, that it was in the winter season.

John has here omitted all that Jesus did from the time when he left Jerusalem, after the *feast of Tabernacles in September* was ended, until the *feast of the Dedication in the December* following: and he did it probably because he found that the other evangelists had given an account of what our Lord did in that interval. St. Luke relates what our Lord did on his way from Galilee to Jerusalem, to this feast; chap. xvii. 11—37. xviii. 1—14. Observe likewise, that this time here mentioned was the *fourth* time (according to John's account) that Jesus went up to the *feast* at Jerusalem in about a year: for *first*, he went up to the feast of the *Pass-over*; chap. ii. 13. *next* to the feast of *Pentecost*, as it seems to have been; chap. v. 1. *then* to the feast of *Tabernacles*: chap. vii. 2, 10. and *lastly* to the feast of the *Pass-over*, in which he was crucified. John seems purposely to have pointed out his presence in Jerusalem at these *four feasts*, because all the other evangelists have omitted the mention of every one of them. See Bishop Pearce, and see the note on chap. v. 1.

23. *Solomon's porch* By what we find in Josephus, Ant. b. xx. c. xxi. a portico built by Solomon on the east side of the inner court of the temple, was left standing by Herod, when he rebuilt the temple. This portico was four hundred cubits long, and was left standing, probably because of its grandeur and beauty. But when Agrippa came to Jerusalem, a few years before the destruction of the city by the Romans, and about eighty years after Herod had begun his building (till which time what Herod had begun was not completed) the Jews solicited Agrippa to repair this portico at his own expense, using for argument not only that the building was growing ruinous, but that otherwise *eighteen thousand workmen*,

How long dost thou ⁷ make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: ⁸ the works that I do in my Father's name, they bear witness of me.

26 But ⁹ ye believe not, because ye are not of my sheep, as I said unto you.

27 ¹⁰ My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life; and ¹¹ they shall never perish, neither shall any man pluck them out of my hand.

29 ¹² My Father, ¹³ which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand.

30 ¹⁴ I and my Father are one.

¹⁵ Or, hold him in suspense.—Ver. 28. Ch. 3. 2. & 35.—Ch. 5. 17. 1 Jn. 1. 6.—b. Ver. 4. 14.—Ch. 6. 37 & 17. 11, 12 & 18. 9.—1 Cor. 14. 28.—c. Ch. 17. 2, 6, &c.—f. Ch. 17. 11, 12.

who had all of them, until then, been employed in carrying on the works of the temple, would be all at once deprived of a livelihood.

24. *How long dost thou make us to doubt?* Or, *how long dost thou kill us with suspense.* Εως ποτε τινι φονει ημους απεις, literally, *how long wilt thou take away our life?* Mr. Murkland would read *απεις*, for *απεις*, which amounts nearly to the same sense with the above. The Jews asked this question through extreme pettishness; they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor; and by it they insolently insinuated that all the proofs he had hitherto given them of his divine mission, were good for nothing.

25. *I told you, &c.* That is, I told you before what I tell you now again, that the works which I do bear testimony to me. I have told you that I am the light of the world: the Son of God: the good shepherd: that I am come to save: to give life—to give liberty—to redeem you: that in order to this, I must die, and rise again; and that I am absolute master of my life, and of my death. Have you not noticed my omniscience, in searching and discovering the very secrets of your hearts! Have you not seen my omnipotence in the miracles which I have wrought? Have not all these been sufficient to convince you? and yet ye will not believe! See the works which bore testimony to him as the Messiah, enumerated Matt. xi. 5.

26. *Ye are not of my sheep.* Ye have not the disposition of those who come unto me to be instructed and saved: see what follows.

27. *My sheep hear my voice.* But ye will not hear; my sheep follow me; but ye will neither follow nor acknowledge me. Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that these persons could not believe, because God had made it impossible to them; but simply because they did not hear and follow Christ, which the whole of our blessed Lord's discourse proves that they might have done. The sheep of Christ are not those who are included in any eternal decree, to the exclusion of others from the yearnings of the bowels of eternal mercy: but they are those who hear, believe in, follow, and obey, the Saviour of the world.

28. *They shall never perish.* Why? Because they hear my voice, and follow me: therefore I know, I approve of, and love them, and give them eternal life. They who continue to hear Christ's voice, and to follow him, shall never perish. They give themselves up to God—believe so on Jesus that he lives in their hearts: God hath given unto them eternal life, and this life is in his Son, and he that hath the Son hath life, 1 John v. 11, 12. Now it is evident that only those who have Christ living in and governing their souls, so that they possess the mind that was in him, are his sheep: are those that shall never perish, because they have this eternal life abiding in them: therefore to talk of a man's being one of the elect—one that shall never perish—one who shall have eternal life—who shall never be plucked out of the hand of God, &c. while he lives in sin, has no Christ in his heart, has either never received, or fallen away from the grace of God, is as contrary to common sense, as it is to the nature and testimonies of the Most High. Final perseverance implies final faithfulness—he that endures to the end shall be saved—he that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does not endure to the end, and is unfaithful, shall ever enter into life?

29. *My Father—is greater than all.* More powerful than all the united energies of men and demons. He who loves God must be happy: and he who fears him, need fear nothing on this side eternity.

30. *I and my Father are one.* If Jesus Christ were not God, could he have said these words without being guilty of blasphemy? It is worthy of remark that Christ does not say, *I and my Father*, which my our translation very improperly supplies, and which in this place would have conveyed a widely different meaning: for then it would imply that the human nature of Christ, of which alone, I conceive, God is ever said to be the Father in Scripture, was equal to the Most High: but he says, speaking then as God over all, *I and my Father*, εγω και ο Πατερ εν εμε, the Creator of all things, the Judge of all men, the Father of the spirits of all flesh, are one, one in nature, one in all the attributes of Godhead, and one in all the operations of those attributes: and so it is evident the Jews understood him. See chap. xvii. 11, 22.

31. *The Jews took up stones.* To stone him as a blasphemer,

31. Then ¹⁶ the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, ¹⁷ Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; ¹⁸ because I said, I am the Son of God!

37 ¹⁹ If I do not the works of my Father, believe me not.

²⁰ Ch. 9. 59.—h. Ch. 5. 18.—i. Ps. 82. 6.—k. Rom. 13. 1.—l. Ch. 6. 27.—m. Ch. 3. 17 & 5. 23, 7 & 8. 42.—n. Ch. 5. 17, 18. Ver. 30.—o. Luke 1. 35. Ch. 9. 35, 37.—p. Ch. 10. 24.

Lev. xxiv. 14—16. because he said he was one with God. The evangelist adds the word again, because they had attempted to do this before, see chap. viii. 59. but it seems they were prevented from doing this now, by the following discourse.

32. *Many good works have I showed you.* I have healed your sick, delivered those of you who were possessed, from the power of demons; I have fed multitudes of your poor, and I have taught you in all places, at all times, without expense, with patience; and is this my reward?

To show good works, or good things, is a Hebraism, which signifies to do them really, to give good things liberally. The phrase is similar to the following: Who will show us any good? Psal. iv. 6. i. e. who shall give us good things. Show us thy mercy, Psal. lxxxv. 7. i. e. give us to feel the effects of thy mercy. Thou hast showed thy people hard things, Psal. xc. 3. i. e. thou hast treated them with rigour. Thou hast showed me great and sore troubles, Psal. lxxi. 20. i. e. thou hast exposed me to terrible hardships.

33. *But for blasphemy.* I have elsewhere shown that the original word βλασφημειν, when applied to men, signifies to speak injuriously of their persons, character, connexions, &c. but when applied to God it signifies to speak impiously, i. e. contrary to his nature, perfections, the wisdom of his providence, or goodness of his works.

Thou, being a man! That is, only a man—makest thyself God. When Christ said before, v. 30. *I and the Father are one*, had the Jews understood him (as many called Christians profess to do) as only saying he had a unity of sentiments with the Father, they would not have attempted to treat him for this as a blasphemer; because in this sense Abraham, Isaac, Moses, David, and all the prophets, were one with God. But what irritated them so much was, that they understood him as speaking of a unity of nature. Therefore they say here, *thou makest thyself God*; which word they understood, not in a figurative, metaphorical, or improper sense, but in the most literal meaning of the term.

34. *Is it not written in your law.* The words which our Lord quotes are taken from Psal. lxxxii. 6. which shows that under the word law, our Lord comprehended the Jewish sacred writings in general. See also chap. xii. 34. xv. 25.

Ye are gods! That is, judges, who are called אלהים *elohim*. That judges are here meant, appears from Psal. lxxxii. 2. &c. and also from what follows here. And this is probably the only place where the word אלהים is applied to any but the true God: see Parkhurst under the root אלה.

35. *Unto whom the word of God came.* Bishop Pearce thinks that "the word λογος here, is put for λογος κρισις, the word, or matter of judgment, as in 2 Chron. xix. 6. where Jehoshaphat, settling judges in the land of Judah says, take heed what ye do: judge not for men, but for the Lord, who is with you in judgment—λογος της κρισις, in the words or matters of judgment, SEPT. which is nearly according to the Hebrew כרר *bedekar* mishpat, in the word or matter of judgment. In Dent. i. 17. when a charge is given to the judges, that they should not be afraid of the face of man, this reason is given: for the judgment is God's. Hence it appears probable, that λογος is here used for λογος κρισις; and it is called λογος Θεου, because it is the judgment that properly belongs to God, and which they who give it on earth, give only as acting in the stead of God. A way of speaking very like to this is found in Heb. iv. 13. where the writer says, πνος εν υμιν ο λογος, with whom we have to do, i. e. by whom we are to be judged."

But the words λογος Θεου may be here understood for the order, commission, or command of God: and so it properly signifies, Luke iii. 2. and in this sense it is found often employed in the Old Testament. When it is there said, that the word of the Lord came, &c. it means, God gave an order, commission, &c. to such a person, to declare or do such and such things.

And the scripture cannot be broken.] Ανσφατ, dissolved, rendered of none effect, i. e. it cannot be gained or set aside; every man must believe this, because it is the declaration of God. If those were termed gods who were only earthly magistrates, fallible mortals, and had no particular influence of the Divine Spirit, and that they are termed gods, is evident from that Scripture which cannot be gainsaid; what greater reason then have I to say, I am the Son of God, and one with God, when as Messiah, I have been consecrated, sent into the world to instruct and save men; and when as God, I have wrought miracles which could be performed by no power less than that of omnipotence?

36 But if I do, though ye believe not me, I believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

q Ch. 5. 36 & 14. 10. 11.—r Ch. 14. 10, 11. & 17. 21.—s Ch. 7. 30, 44, & 8. 59.

37. If I do not the works, &c.] I desire you to believe only on the evidence of my works: if I do not do such works as God only can perform, then believe me not.

38. Believe the works] Though ye do not now credit what I have said to you, yet consider my works, and then ye will see, that these works prove that I am in the Father, and the Father in me; and consequently, that I and the Father are one. This seems to be the force of our Lord's argument; and every man must see and feel that it is conclusive. There was no possibility of weakening the force of this reasoning, but by asserting that these miracles were not wrought by the power of God: and then they must have proved, that not only a man, but a bad man, such as they said Jesus was, could work these miracles. As this was impossible, then the argument of Christ had a complete triumph.

39. They sought again to take him] They could not reply to his arguments but by stones. The evidence of the truth could not be resisted; and they endeavoured to destroy the person who spoke it. Truth may confound the obstinately wicked, but it does not convert them: and it is a just judgment of God, to leave those to perish in their gainsayings, who obstinately continue to gainsay and disbelieve.

But he escaped] In such a way as we know not, for the evangelist has not specified the manner of it.

40. Beyond Jordan] Rather to the side of Jordan, not beyond it. See the note on chap. vi. 22. and Matt. xix. 1.

Where John at first baptized] That is, at Bethabara: see chap. i. 28. Afterwards, John baptized at Ænon: chap. iii. 23.

42. Many believed on him there.] The people believed on him, 1. Because of the testimony of John the Baptist, whom they knew to be a good and a wise man, and a prophet of the Lord; and they knew he could neither deceive nor be deceived in this matter: and 2. They believed because of the miracles which they saw Jesus work. These fully proved that all that John had said of him was true. The scribes and Pharisees, with all their science, could not draw a conclusion so just. Truth and common sense are often on the side of the common

40 And went away again beyond Jordan into the place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

t Ch. 1. 28.—u Ch. 3. 30.—v Ch. 8. 50 & 11. 45.

people, whom the insolently wise and the unsanctifiedly learned sometimes disingenuously brand with the epithets of *mob* and *scrinish multitude*.

1. This and the preceding chapter contain two remarkable disquisitions of the Jewish doctors. In the former they were confounded by the testimony of a plain uneducated man, simply appealing to the various circumstances of a matter of fact, at which they cavilled, and which they endeavoured to decry. In this chapter the wise are taken in their own craftiness: the Pharisees are confounded by that wisdom which is from above, speaking of and manifesting the deep things of God. Sometimes God himself stops the mouths of gainsayers; at other times he makes the simplest of his followers too mighty for the most learned among the doctors. Ancient and modern martyrologies of the people of God abound with proofs of both these facts. And the persecutions of the Protestants by the Papists in the reign of Queen Mary afford a very large proportion of proofs. In these the mighty power of God and the prevalence of truth were gloriously apparent. Both the word of God and the Protestant cause were nobly illustrated by those transactions. May that abomination that maketh desolate never more sit in the holy place!

2. It must be remarked by every serious reader, that our Lord did frequently speak of himself to the Jews, as being not only sent of God as their Messiah, but as being one with him. And it is as evident that in this sense, the priests and Pharisees understood him: and it was because they would not credit this, that they accused him of blasphemy. Now, if our Lord was not the person they understood him to state himself to be, he had the fairest opportunity, from their strong remonstrances, to correct their misapprehension of his words, if they really had mistaken his meaning—but this he never attempts. He rather strengthens his assertions in his consequent discourses with them; which, had not his positions been true, he could not have done, even as an honest man. He not only asserted himself to be equal with God, but wished them to believe it to be true: and he amply confirmed this heavenly doctrine by the miracles he wrought.

CHAPTER XI.

Account of the sickness of Lazarus, 1. His sisters Martha and Mary send for Christ, 2. Our Lord's discourse with his disciples on this sickness and consequent death, 3—16. He arrives at Bethany four days after the burying of Lazarus, 17, 18. Martha meets Christ—their conversation, 19—27. She returns, and Mary goes out to meet him, in great distress, 28—33. Christ comes to the grave—his conversation there, 34—42. He raises Lazarus from the dead, 43—46. The priests and Pharisees hearing of this, hold a council, and plot his destruction, 47, 48. The remarkable prophecy of Caiaphas and the consequent proceedings of the Jews, 49—53. Jesus withdraws into a city called Ephraim, 54. They lay wait for him at the pass-over, 55—57. [A. M. 4033. A. D. 29. An. Olymp. CCL. 1.]

NOW a certain man was sick, named Lazarus, of a Bethany, the town of Mary and her sister Martha.

2 (c) It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

a Mark 11. 1, 12.—b Luke 10. 38, 39.

NOTES.—Verse 1. *Lazarus of Bethany*] St. John, who seldom relates any thing but what the other evangelists have omitted, does not tell us what gave rise to that familiar acquaintance and friendship that subsisted between our Lord and this family. It is surprising that the other evangelists have omitted so remarkable an account as this is, in which some of the finest traits in our Lord's character are exhibited. The conjecture of *Grotius* has a good deal of weight. He thinks that the other three evangelists wrote their histories during the life of Lazarus; and that they did not mention him for fear of exciting the malice of the Jews against him. And indeed we find from chap. xii. 10. that they sought to put Lazarus to death also, that our Lord might not have one monument of his power and goodness remaining in the land. Probably both Lazarus and his sisters were dead before St. John wrote. *Bethany* was situated at the foot of the mount of Olives, about two miles from Jerusalem. Bishop *Pearce* observes that "there is a large gap in John's history of Christ in this place. What is mentioned in the preceding chapter passed at the feast of the dedication, ver. 22, about the middle of our December: and this miracle of raising Lazarus from the dead, seems to have been wrought but a little before the following pass-over, in the end of March, at which time Jesus was crucified, as may (he thinks) be gathered from verses 54 and 55 of this chapter, and from chap. xii. 9." John has therefore, according to the bishop's calculation, omitted to mention the several miracles which our Lord wrought for above three months after the things mentioned in the preceding chapter.

Cadmet says, Christ left Jerusalem the day after the dedication took place, which was the 18th of December. He went then to *Bethabara*, where he continued preaching, and his disciples baptizing. About the middle of the following January, Lazarus fell sick: Christ did not leave *Bethabara* till after

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, c but for the glory of God, that the Son of God might be glorified thereby.

c Matt. 26. 7. Mark 14. 3. Ch. 12. 3.—d Ch. 9. 3. Verse 40.

the death of Lazarus, which happened about the 18th of the same month.

Bishop *Newcombe* supposes that our Lord might have staid about a month at *Bethabara*.

The harmonists and chronologists differ much in fixing dates and ascertaining times. In cases of this nature, I believe men may innocently guess as well as they can; but they should assert nothing.

2. It was that Mary which anointed] There is much disagreement between learned men, relative to the two anointings of our Lord, and the persons who performed these acts. The various conjectures concerning these points, the reader will find in the notes on Matt. xxvi. 7, &c. but particularly at the end of that chapter.

Dr. *Lightfoot* inquires, why should Bethany be called the town of Martha and Mary, and not of Lazarus? And he thinks the reason is, that Martha and Mary had been well known by that anointing of our Lord, which is mentioned Luke vii. 37. (see the note there,) but the name of Lazarus had not been mentioned till now, there being no transaction by which he could properly be brought into view. He therefore thinks that the *arist*, ἀριστερά, which we translate *anointed*, should have its full force, and be translated, who had formerly anointed; and this he thinks to have been the reason of that familiarity which subsisted between our Lord and this family; and on this ground, they could confidently send for our Lord when Lazarus fell sick. This seems a very reasonable conjecture; and it is very likely that the familiarity arose out of the anointing.

Others think that the anointing of which the evangelist speaks, is that mentioned chap. xii. 1, &c. and which happened about six days before the pass-over. St. John, therefore, is supposed to anticipate the account, because it served more particularly to designate the person of whom he was speaking

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [†] he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, [†] the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? [†] If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But [†] if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he; and after that he saith unto them, Our friend Lazarus [†] sleeth: but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had begun of taking of rest in sleep.

† Ch. 10. 41.—(Ch. 10. 31.—Ch. 9. 4.—Ch. 12. 35.—† So Den 31. 45. Dan. 12. 2.)

3. *He whom thou lovest is sick* [Nothing could be more simple, nor more modest, than this prayer: they do not say, Come and heal him: or, Command the disease to depart even where thou art, and it will obey thee: they content themselves with simply stating the case, and using an indirect, but a most forcible argument, to induce our Lord to show forth his power and goodness:—*He is sick, and thou lovest him—therefore thou canst neither abandon him nor us.*

4. *This sickness is not unto death* [Not to final privation of life at this time; but a temporary death shall be now permitted, that the glory of God may appear in the miracle of his resurrection. It is very likely that this verse contains the message which Christ sent back, by the person whom the afflicted sisters had sent to him; and this, no doubt, served much to strengthen their confidence, though their faith must have been greatly exercised by the death of their brother: for when this took place, though they buried him, yet they believed even then, probably on the ground of this message, that Jesus might raise him from the dead. See ver. 22.]

5. *Now Jesus loved Martha, and her sister, and Lazarus.* [Therefore his staying two days longer in Bethanah, was not through lack of affection for this distressed family: but merely that he might have a more favourable opportunity of proving to them how much he loved them. Christ never denies a less favour, but in order to confer a greater. God's delays in answering prayers offered to him by persons in distress, are often proofs of his purpose to confer some great kindness: and they are also proofs, that his wisdom finds it necessary to permit an increase of the affliction that his goodness may be more conspicuous in its removal.]

8. *The Jews of late sought to stone thee* [It was but a few weeks before, that they were going to stone him in the temple, on the day of the feast of the dedication, chap. x. 31.]

9. *Are there not twelve hours in the day?* [The Jews, as well as most other nations, divided the day from sun-rising to sun-setting, into twelve equal parts: but these parts or hours, were longer or shorter, according to the different seasons of the year. See the note on chap. i. 39.]

Our Lord alludes to the case of a traveller, who has to walk the whole day: the day points out the time of life—the night, that of death. He had already used the same mode of speech, chap. ix. 4. *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.* Here he refers to what the apostles had just said—*The Jews were but just now going to stone thee.* Are there not, said he, twelve hours in the day? I have not travelled these twelve hours yet—my last hour is not yet come; and the Jews, with all their malice and hatred, shall not be able to bring it a moment sooner than God has purposed. I am immortal till my work is done; and this that I am now going to Bethany to perform is a part of it. When all is completed, then *their hour*, and that of the power of darkness, shall commence. See Luke xxii. 53.

If any man walk in the day he stumbleth not [A traveller should use the day to walk in, and not the night. During the day he has the sun, the light of this world: he sees his way, and does not stumble: but if he walk in the night he stumbleth, because there is no light in it, ver. 10. i. e. there is no sun above the horizon. The words *er avro*, ver. 9. refer not to the man, but to the world, the sun, its light, not being above the horizon. Life is the time to fulfil the will of God, and to prepare for glory. Jesus is the light of the world: he that walks in his Spirit, and by his direction, cannot stumble—cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the night, in the darkness of his own heart, and according to the maxims of this dark world, he stumbles—falls into sin, and at last falls into hell. Reader! do not dream of walking to heaven in the night of thy death. God has given thee the warning: receive it, and begin to live to him, and for eternity.]

11. *Lazarus sleeth* [It was very common among the Jews to express death by sleep; and the expressions, *falling in a sleep—sleeping with their fathers*, &c. were in great use among them. The Hebrews probably used this form of speech, to signify their belief in the immortality of the soul, and the resurrection of the body.]

It is certain that our Lord received no intimation of Laza-

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, [†] about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, [†] whatsoever thou wilt ask of God, God will give it thee?

23 Jesus saith unto her, Thy brother shall rise again.

Matt. 9. 24. Acts 7. 60. 1 Cor. 15. 19. 51.—† That is, about two miles.—† Ch. 9. 24.

rus's death from any person: and that he knew it through that power by which he knows all things.

12. *If he sleep he shall do well* [That is, *if he sleep only*, &c. Though the word sleep frequently meant death, (see Acts vii. 60.) 1 Cor. xi. 30. xv. 15, 20.) yet as it was an ambiguous term, the disciples appear here to have mistaken its meaning. Because, in certain acute disorders, the composing the patient to rest, was a favourable sign; therefore the words, *If he sleep he shall do well, or recover*, became a proverbial form of speech among the Jews. In most diseases, sleep is a very favourable prognostic: hence that saying of Menander,

Χαλρς ἡ παύσις ἐστὶν ὑγιαίνειν.

Sleep is a remedy for every disease. See *Grætius* here. The meaning of the disciples seems to have been this: There can be no need for thee to go into Judea to awake our friend Lazarus: he will awake time enough, and his very sleep is a presage of his recovery: therefore do not hazard thy life by going.

15. *I am glad for your sakes that I was not there* [“I tell you plainly, Lazarus is dead; and I am glad I was not there—if I had, I should have been prevailed on to have healed him almost as soon as he fell sick, and I should not have had so striking an occasion to manifest the glory of God to you, and to establish you in the faith.” It was a miracle to discover that Lazarus was dead, as no person had come to announce it. It was a greater miracle to raise a dead man, than to cure a sick man. And it was a still greater miracle to raise one that was three or four days buried, and in whose body putrefaction might have begun to take place, than to raise one that was but newly dead. See ver. 39.]

16. *Thomas, which is called Didymus* [Thomas, or *Διδυμος* Thaum, was his Hebrew name, and signifies a twin—one who had a brother or a sister born with him at the same time: *Didymus*, *Διδυμος*, is a literal translation of the Hebrew word into Greek. In Gen. xxi. 24. *Esau and Jacob* are called *εσάυ και ιακώβ* *thamcem, twins*: *Septuaginta διδυμοι, from διδυμος, a twin*; from the Anglo-Saxon *twīnam*, to double.]

Let us also go, that we may die with him. [That is, “Seeing we cannot dissuade our Lord from going, and his death is likely to be the inevitable consequence, let us give him the fullest proof we can of our love, by going and suffering death with him.” Some think Thomas spoke these words *perishingly*, and that they should be translated thus: *Must we also go, and expose ourselves to destruction with him?* which is as much as to say, “If he will obstinately go and risk his life in so imminent a danger, let us act with more prudence and caution.” But I think the first sense is to be preferred. When a matter is spoken which concerns the moral character of a person, and which may be understood in a good and a bad sense, that sense which is most favourable to the person, should certainly be adopted. This is taking things by the best handle, and both justice and mercy require it. The conduct of most men widely differs from this: of such, an old proverb says, “They feed like the flies—pass over all a man's whole parts, to light upon his sores.”]

17. *He had lain in the grave four days already.* [Our Lord probably left Bethanah the day, or the day after Lazarus died. He came to Bethany three days after: and it appears that Lazarus had been buried about four days, and consequently that he had been put in the grave the day, or day after he died. Though it was the Jewish custom to embalm their dead, yet we find from ver. 39, that he had not been embalmed; and God wisely ordered this, that the miracle might appear the more striking.]

18. *Fifteen furlongs* [About two miles: for the Jewish miles contained about seven furlongs and a half. So *Light-foot*, and the margin.]

19. *Many of the Jews came* [Bethany being so nigh to Jerusalem, many of the relatives and friends of the family came, according to the Jewish custom, to mourn with the afflicted sisters. Mourning among the Jews, lasted about thirty days: the three first days were termed days of weeping; then followed seven of lamentation. During the three days, the mourner did no servile work: and if any one saluted him, he did not return the salutation. During the seven days, he did no servile work, except in private—lay with his bed on the floor—did not put on his sandals—did not wash nor anoint;

24 Martha said unto him, ^m I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am ⁿ the resurrection, and the ^o life; ^p he that believeth in me, though he were dead, yet shall he live: ^q And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: ^r I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 ^t The Jews then, which were with her in the house, and in ^u Luke 14. 11. Ch. 5. 29.—^v Chap. 5. 21, & 6. 39, 40, 44.—^w Ch. 1. 4. & 6. 38. & 14. 6. Col. 3. 4. 1 John 1. 1, 2. & 5. 11.—^x Ch. 3. 36. 1 John 5. 10, &c.

himself—had his head covered—and neither read in the *Law*, the *Mishnah*, nor the *Talmud*. All the thirty days he continued unshaven, wore no white or new clothes, and did not sew up the rents which he had made in his garments. See *Lighthoot*, and see on ver. 31.

20. *Martha—went and met him*] Some suppose she was the eldest of the two sisters—she seems to have had the management of the house. See Luke x. 40.

Mary sat still in the house.] It is likely that by this circumstance, the evangelist intended to convey the idea of her sorrow and distress; because anciently, afflicted persons were accustomed to put themselves in this posture, as expressive of their distress: their grief having rendered them as it were immovable. See Ezra ix. 3, 4. Neh. i. 4. Psa. cxxxvii. 2. Isai. xlvii. 1. Luke i. 79. and Matt. xxvii. 61.

21. *If thou hadst been here, my brother had not died.*] Mary said the same words to him a little after, ver. 32, which prove that these sisters had not a complete knowledge of the omnipotence of Christ—they thought he could cure at hand, but not at a distance; or they thought that it was because he did not know of their brother's indisposition, that he permitted him to die. In either of these cases, it plainly appears that he had not a proper notion of his *divinity*; and indeed the following verse proves, that they considered him in no other light than that of a prophet.—*Quere*—Was it not proper that Christ should, in general, as much as might be, hide the knowledge of his divinity from those with whom he ordinarily lodged? Had they known him fully, would not the *reverence* and *awe* connected with such a knowledge, have overwhelmed them?

22. *I know, that even now*] She durst not ask so great a favour in direct terms; she only intimated modestly, that she knew he could do it.

23. *Thy brother shall rise again.*] That is, directly: for it was by raising him immediately from the dead, that he intended to comfort her.

24. *I know that he shall rise again in the resurrection*] The doctrine of the *resurrection of the dead*, was then commonly received: and though it was our Lord who fully exemplified it by his own resurrection; yet the opinion was common, not only among God's people, but among all those who believed in the God of Israel. The Jewish writings, after the captivity, are full of this doctrine. See 2 Macc. vii. 9, 14, 23, 36. xii. 43. xiv. 46. Wisd. v. 1, 7, 17. vi. 6, 7. See also *Josephus*, and the *Targums*, *passim*.

25. *I am the resurrection, and the life*] Thou sayest that thy brother shall rise again in the resurrection at the last day; but by whom shall he arise if not by me, who am the author of the resurrection, and the source of life? And is it not as easy for me to raise him *now*, as to raise him *then*? Thus our blessed Lord raises her hope, animates her faith, and teaches her that he was not a mere man, but the essential principle and author of existence.

Though he were dead] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be reanimated, and he shall live with me in an eternal glory. And every one who is *now* dead, dead to God, dead in trespasses and sins; if he believe in me, trust on me as his sole Saviour, *he shall live*, shall be quickened by my spirit, and live a life of faith, working by love.

26. *Shall never die.*] Or, *shall not die for ever*. Though he die a temporal death, he shall not continue under its power for ever; but shall have a resurrection to life eternal.

Believest thou this?] God has determined to work in the behalf of men, only in proportion to their *faith* in him; it was necessary therefore, that these persons should be well instructed concerning his nature, that they might find no obstacles to their faith. These sisters had considered him only as a prophet hitherto; and it was necessary that they should now be further instructed, that as God was to exert himself, they might believe that God was there.

27. *Yea, Lord: I believe*] *Πιστεύω, I have believed*. Either meaning that she had believed this for some time past, or that since he began to teach her, her faith had been considerably increased: but verbs *preterite*, in Greek, are often used to signify the *present*. Martha here acknowledges Christ for the Messiah promised to their fathers, but her faith goes no further; and having received some hope of her brother's pre-

comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, ^s Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and ^t was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 ^u Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ^v which opened the eyes of the blind, have caused that even this woman should not have died?

^q Matt. 16. 16. Ch. 4. 42. & 6. 14, 68.—^r Verse 19.—^s Verse 21.—^t Gr. he troubled himself.—^u Luke 19. 41.—^v Ch. 9. 6.

sent resurrection, she waited for no further instruction, but ran to call her sister.

28. *The Master is come*] This was the appellation which he had in the family: and from these words it appears that Christ had inquired for Mary, desiring to have her present, that he might strengthen her faith previously to his raising her brother.

30. *Jesus was not yet come into the town*] As the Jewish burying-places were without their cities and villages, it appears that the place where our Saviour was when Martha met him, was not far from the place where Lazarus was buried.—See the note on Luke vii. 12.

31. *She goeth unto the grave to weep there.*] It appears that it was the custom for the nearest relatives of the deceased to go at times during the three days of weeping, accompanied by their friends and neighbours, to mourn near the graves of the deceased. They supposed that the spirit hovered about the place where the body was laid, for *three* days, to see whether it might be again permitted to enter: but when it saw the face changed, it knew that all hope was now past. It was on this ground, that the *seven days of lamentation* succeeded the *three days of weeping*, because all hope was now taken away. They had traditions that in the course of *three* days, persons who had died were raised again to life. See *Lighthoot*.

33. *He groaned in the spirit, &c.*] Here the blessed Jesus shows himself to be *truly man*: and a man too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathize with the distressed, and weep with those who wept. After this example of our Lord, shall we say that it is weakness, folly, and sin, to weep for the loss of relatives? He who says so, and can act in a similar case to the above, according to his *own doctrine*, is a reproach to the name of *man*. Such apathy never came from God:—it is generally a bad scion, implanted in a nature miserably depraved, deriving its nourishment from a perverted spirit, or a hardened heart; though in some cases, it is the effect of an erroneous, ascetic mode of discipline.

It is abolishing one of the finest traits in our Lord's human character to say, that he wept and mourned here, because of sin and its consequences. No. Jesus had *humanity* in its perfection; and humanity unadulterated, is *generous* and *sympathetic*. A particular friend of Jesus was dead; and as his friend, the affectionate and friendly soul of Christ was troubled; and he mingled his sacred tears with those of the afflicted relatives. Behold the *man*, in his deep, heart-felt trouble, and in his flowing tears! but when he says, *Lazarus, come forth*! behold the God! and the God too of infinite clemency, love, and power. Can such a Jesus refuse to comfort the distressed or save the lost? Can he restrain his mercies from the penitent soul, or refuse to hear the yearnings of his own bowels? Can such a character be inattentive to the welfare of his creatures? Here is *God* manifested in the *flesh*! living in human nature, feeling for the distressed, and suffering for the lost! Reader! ask thy soul, ask thy heart, ask the bowels of thy compassions, if thou hast any, could this Jesus unconditionally *reprobate* from eternity any soul of man? Thou answerest NO! God repeats NO! Universal nature re-echoes NO! and the tears and blood of Jesus eternally say, NO!

35. *Jesus wept.*] The least verse in the Bible, yet inferior to none. Some of the *ruthless* ancients, improperly styled *Fathers* of the church, thought that weeping was a degradation of the character of Christ; and therefore, according to the testimony of *Epiphanius*, Anchorat. c. 13. razed out of the Gospel of St. Luke, the place (chap. xix. 41.) where Christ is said to have wept over Jerusalem.

36. *Behold how he loved him*] And when *we* see him pouring out his blood and life upon the cross for mankind, we may with exultation and joy cry out, *Behold how he hath loved us!*

37. *Could not this man, which opened the eyes, &c.*] Through the maliciousness of their hearts, these Jews considered the tears of Jesus as a proof of his weakness. We may suppose them to have spoken thus:—"If he loved him so well, why did he not heal him? And if he could have healed him, why did he not do it, seeing he testifies so much sorrow at his death? Let none hereafter vaunt the miracle of the blind man's cure: if he had been capable of doing that, he would not have permitted his friend to die." Thus will men *reason*, or rather *madden*, concerning the works and providence of God; till

38 Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I know that thou hearest me always: but because of the people which stand by I said it; that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Verse 1, 2:—y Ch. 12:31.—y Ch. 20:7.—y Ch. 2:23 & 10:42. & 12:11, 13.—z Psal. 2:2. Matt. 26:3. Mark 14:1. Luke 22:2.

by his further miracles of mercy or judgment, he converts or confounds them.

38. *It was a cave, &c.*] It is likely that several of the Jewish burying-places were made in the sides of rocks; some were probably dug down like a well from the upper surface, and then hollowed under into niches, and a flat stone laid down upon the top, would serve for a door. Yet from what the evangelist says, there seems to have been something peculiar in the formation of this tomb. It might have been a natural grotto, or dug in the side of a rock or hill, and the lower part of the door level with the ground, or how could Lazarus have come forth, as he is said to have done, ver. 41?

39. *Take ye away the stone*] He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only dead, but that *putrescence* had already taken place, that it might not be afterward said that Lazarus had only fallen into a lethargy: but that the greatness of the miracle might be fully evident.

He stinketh] The body is in a state of putrefaction. The Greek word, *ozeo* signifies simply to *smell*, whether the scent be good or bad: but the circumstances of the case sufficiently show that the latter is its meaning here. Our translators might have omitted the uncouth term in the common text: but they chose literally to follow the Anglo-Saxon, *un he pteamed*; and it would be now useless to attempt any change, as the common reading would perpetually recur, and cause all attempts at mending, to sound even worse than that in the text.

For he hath been dead four days.] *Tetraplaus yap eort, this is the fourth day*, i. e. since his interment. Christ himself was buried on the same day on which he was crucified, see chap. xix. 42, and it is likely that Lazarus was buried also on the same day on which he died. See on ver. 17.

40. *If thou wouldest believe, &c.*] So it appears that it is faith alone that interests the miraculous and saving power of God in behalf of men. Instead of *doxaw, the glory*, one MS. reads *deuayw, the miraculous power*.

41. *Where the dead was laid*] These words are wanting in B^{CD}, *three others, Syriac, Persian, Arabic, Sahidic, Ethiopic, Armenian, Vulgate, Saxon, and all the Itala*. Griesbach leaves them out of the text.

Father, I thank thee] As it was a common opinion, that great miracles might be wrought by the power and in the name of the devil, Jesus lifted up his eyes to heaven, and invoked the supreme God before these unbelieving Jews, that they might see that it was by his power, and by his only, that this miracle was done; that every hindrance to this people's faith might be completely taken out of the way, and that their faith might stand not in the wisdom of man, but in the power of the Most High. On this account our Lord says, *he spoke because of the multitude*, that they might see there was no diabolic influence here; and that God in his mercy had visited this people.

43. *He cried with a loud voice*] In chap. v. 25, our Lord had said, that the time was coming in which the dead should hear the voice of the Son of God, and live. He now fulfils that prediction, and cries aloud, that the people may take notice, and see that even death is subject to the sovereign command of Christ.

Jesus Christ, says Quesnel, omitted nothing to save this dead person: he underwent the fatigue of a journey, he wept, he prayed, he groaned, he cried with a loud voice, and commanded the dead to come forth. What ought not a minister to do in order to raise a soul, and especially a soul long dead in trespasses and sins.

44. *Bound hand and foot with grave clothes*] *Swathed about with rollers—κεντριάς, from κενω, I cut*. These were long strips of linen a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were not swathed together, as is the constant case with those who are embalmed, but separately: so that he could come out of the tomb at the command of Christ, though he could not walk freely, till the rollers were taken away. But some will have it that he was swathed exactly like a mummy, and that his coming out in that state was another miracle. But there is no need of multiplying miracles in this case: there was one wrought which was a most sovereign proof of the unlimited

power and goodness of God. Several of the primitive Fathers have adduced this resurrection of Lazarus as the model, type, proof, and pledge, of the general resurrection of the dead.

Loose him, and let him go.] He would have the disciples and those who were at hand take part in this business, that the fullest conviction might rest on every person's mind concerning the reality of what was wrought. He whom the grace of Christ converts and restores to life, comes forth at his call, from the dark dismal grave of sin, in which his soul has long been buried; he walks according to the command of Christ, in newness of life; and gives, by the holiness of his conduct, the fullest proof to all his acquaintance that he is alive from the dead.

45. *Many of the Jews—believed on him.*] They saw that the miracle was incontestable; and they were determined to resist the truth no longer. Their friendly visit to these distressed sisters, became the means of their conversion. How true is the saying of the wise man, *It is better to go to the house of mourning, than to the house of feasting*, Eccl. vii. 2. God never permits men to do any thing, through a principle of kindness to others, without making it instrumental of good to themselves. *He that watereth shall be watered also himself*, Prov. xi. 25. Therefore, let no man withhold good, while it is in the power of his hand to do it. Prov. iii. 27.

46. *But some of them rent their rays*] Astonishing! some that had seen even this miracle, steeled their hearts against it; and not only so, but conspired the destruction of this most humane, amiable, and glorious Saviour! Those who obstinately resist the truth of God, are capable of every thing that is base, perfidious, and cruel.

47. *Then gathered the chief priests and the Pharisees a council*] The Pharisees, as such, had no power to assemble councils; and therefore only those are meant who were scribes or elders of the people, in conjunction with Annas and his son-in-law Caiaphas, who were the high-priests here mentioned. See chap. xviii. 13, 24.

What do we?] This last miracle was so clear, plain, and incontestable, that they were driven now to their wit's end. Their own spies had come and borne testimony of it. They told them what they had seen, and on their word, as being in league with themselves against Jesus, they could confidently rely.

48. *All men will believe on him*] If we permit him to work but a few more miracles like these two last, (the cure of the blind man, and the resurrection of Lazarus,) he will be universally acknowledged for the Messiah; the people will proclaim him king, and the Romans, who can suffer no government here but their own, will be so irritated, that they will send their armies against us, destroy our temple, and utterly dissolve our civil and ecclesiastical existence. Thus, under the pretence of the public good, these men of blood hide their hatred against Christ, and resolve to put him to death. To get the people on their side, they must give the alarm of destruction to the nation; if this man be permitted to live, we shall be all destroyed! their former weapons will not now avail. On the subject of keeping the Sabbath, they had been already confounded, and his last miracles were so incontestable, that they could no longer cry out, *He is a deceiver*.

Both our place and nation.] Literally, *this place, rov totout*: but that the temple only is understood, is clear from Acts vi. 13, 14. 2 Macc. i. 14. ii. 18. iii. 18 v. 16, 17. x. 7. where it is uniformly called the place, or the holy place, because they considered it the most glorious and excellent place in the world. When men act in opposition to God's counsel, the very evils which they expect thereby to avoid, will come upon them. They said, If we do not put Jesus to death, the Romans will destroy both our temple and nation. Now it was because they put him to death, that the Romans burnt and razed their temple to the ground, and put a final period to their political existence. See Matt. xxii. 7, and the notes on chap. xxiv.

49. *Caiaphas, being the high-priest that same year*] By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual: the Romans and Herod put down and raised up whom they pleased, and when they pleased, without attending to any other rule than merely that the person put in this office should be of the sacerdotal race. According to Josephus, Ant. xviii. c. 3, the proper name of this person was Joseph, and Caiaphas was his surname. He possessed the high-priesthood for eight or

Chapter 12. Acts 15. Matt. 26:3. Mark 14:1. Luke 22:2.—b Luke 3:2. Ch. 18:14. Acts 4:5.

50 * Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, * but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; 55 And the Jews' pass-over was nigh at hand: and many went out of the country up to Jerusalem before the pass-over, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

h Matt. 26. 17. Mark 14. 13. Luke 22. 1. Ch. 2. 13. & 5. 1. & 6. 4. — i Ch. 11. 7. — k Ch. 7. 11. — l Isa. 1. 15. Rom. 3. 15. 2 Tim. 2. 3. 58 [And there continued] Calmet says, following *Thyngard*, that he said there two months, from the twenty-fourth of January till the twenty-fourth of March.

59. [That one man should die for the people] In saying these remarkable words, Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin on his account. His maxim was, it is better to sacrifice one man, than a whole nation. In politics, nothing could be more just than this, but there are two words to be spoken to it. First, the religion of God says, we must not do evil that good may come; Rom. iii. 8. Secondly, it is not certain that Christ will be acknowledged as king by all the people; nor, that he will make any insurrection against the Romans: nor, that the Romans will, on his account, ruin the temple, the city, and the nation. This Caiaphas should have considered. A person should be always sure of his premises before he attempts to draw any conclusion from them. See Calmet. This saying was proverbial among the Jews: see several instances of it in *Schoettgen*.

51. This spake he not of himself] Wicked and worthless as he was, God so guided his tongue, that contrary to his intention, he pronounced a prophecy of the death of Jesus Christ. I have already remarked, that the doctrine of a vicarious atonement had gained, long before this time, universal credit in the world. Words similar to these of Caiaphas are, by the prince of all the Roman poets, put in the mouth of *Nephtine*, when promising *Venus* that the fleet of *Aeneas* should be preserved, and his whole crew should be saved, one only excepted, whose death he speaks of in these remarkable words: "Unum pro multis dubitavit caput."

"One life shall fall, that many may be saved." Which victim the poet informs us was *Palinurus*, the pilot of *Aeneas*'s own ship, who was precipitated into the deep by a divine influence. See *Ving. En. v. l. 815, &c.*

There was no necessity for the poet to have introduced this account. It was no historic fact, nor indeed does it tend to decorate the poem. It even pains the reader's mind; for after suffering so much in the sufferings of the pious hero and his crew, he is at once relieved by the interposition of a god, who promises to allay the storm, disperse the clouds, preserve the fleet, and the lives of the men;—but one must perish! The reader is again distressed, and the book ominously closes with the death of the generous *Palinurus*, who strove to the last to be faithful to his trust, and to preserve the life of his master and his friend. Why then did the poet introduce this? Merely, as it appears to me, to have an opportunity of showing in a few words his religious creed, on one of the most important doctrines in the world; and which the sacrificial system of Jews and Gentiles proves, that all the nations of the earth credited.

As Caiaphas was high-priest, his opinion was of most weight with the council; therefore God put these words in his mouth, rather than into the mouth of any other of its members. It was a maxim among the Jews that no prophet ever knew the purport of his own prophecy, *Moses* and *Isaiah* excepted. They were in general organs by which God chose to speak.

52. And not for that nation only, &c.] These, and the preceding words in verse 51. are John's explication of what was prophetic in the words of Caiaphas: as if John had said, he is indeed to die for the sins of the Jewish nation, but not for theirs alone, but for the sins of the whole world: see his own words afterward, 1 John ii. 1, 2.

Gather together in one] That he should collect into one body; form one church out of the Jewish and Gentile believers.

Children of God that were scattered abroad.] Probably John only meant the Jews who were dispersed among all nations since the conquest of Judea by the Romans; and these are called the dispersed; chap. vii. 35. and James i. 1. and it is because he refers to these only, that he terms them here, the children of God, which was an ancient character of the Jewish people: see Deut. xxxii. 5. Isa. xlii. 6. xlv. 11. Jer. xxxii. 1.

Taking his words in this sense, then his meaning is this—that Christ was to die, not only for the then inhabitants of Ju-

dea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various dispersions, and made one body. This comports with the predictions of St. Paul: Rom. xi. 1—32.

55. And the Jews' pass-over was nigh at hand: and many went out of the country up to Jerusalem before the pass-over, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

h Matt. 26. 17. Mark 14. 13. Luke 22. 1. Ch. 2. 13. & 5. 1. & 6. 4. — i Ch. 11. 7. — k Ch. 7. 11. — l Isa. 1. 15. Rom. 3. 15. 2 Tim. 2. 3.

dea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various dispersions, and made one body. This comports with the predictions of St. Paul: Rom. xi. 1—32. This probably is the sense of the passage; and though, according to this interpretation, the apostle may seem to confine the benefits of Christ's death to the Jewish people only, yet we find, from the passage already quoted from his first epistle, that his views of this subject were afterward very much extended; and that he saw, that Jesus Christ was not only a propitiation for their sins, (the Jews,) but for the sins of the whole world: see his first epistle, chap. ii. ver. 2. All the truths of the Gospel were not revealed at once, even to the apostles themselves.

53. They took counsel together] Συνεβουλεύσαντο, they were of one accord in the business; and had fully made up their minds on the subject; and they waited only for a proper opportunity to put him to death.

54. Walked no more openly] Παρησια, he did not go as before through the cities and villages, teaching, preaching, and healing the sick.

Near to the wilderness] Some MSS. add, of *Samphourein*, or *Samphourin*, or *Sappurim*.

A city called Ephraim] Various written in the MSS. *Ephraim*, *Ephrem*, *Ephram*, and *Ephratha*. This was a little village, situated in the neighbourhood of *Bethel*; for the Scripture, 2 Chron. xiii. 19. and Josephus, War. b. iv. c. 8. s. 9. join them both together. Many believe that this city or village was the same with that mentioned, 1 Macc. v. 46. 2 Macc. xii. 27. Joshua gave it to the tribe of Judah: Josh. xv. 9. and Eusebius and Jerom say it was about twenty miles north of Jerusalem.

And there continued] Calmet says, following *Thyngard*, that he said there two months, from the twenty-fourth of January till the twenty-fourth of March.

55. The Jews' pass-over was nigh at hand] It is not necessary to suppose that this verse has any particular connexion with the preceding. Most chronologists agree that our Lord spent at least two months in Ephraim. This was the last pass-over which our Lord attended; and it was at this one that he suffered death for the salvation of a lost world. As the pass-over was nigh, many of the inhabitants of Ephraim and its neighbourhood, went up to Jerusalem, some time (perhaps seven or eight days, for so much time was required to purify those who had touched the dead) before the feast, that they might purify themselves; and not eat the pass-over otherwise than prescribed in the law. Many of the country people, in the time of Hezekiah, committed a trespass by not attending to this: see 2 Chron. xxx. 18, 19. Those mentioned in the text wished to avoid this inconvenience.

56. Then sought they for Jesus] Probably those of *Ephraim*, in whose company Christ is supposed to have departed for the feast, but having staid behind, perhaps at Jericho, or its vicinity, the others had not missed him till they came to the temple, and then inquired among each other whether he would not attend the feast. Or, the persons mentioned in the text might have been the agents of the high-priest, &c. and hearing that Christ had been at Ephraim, came and inquired among the people that came from that quarter, whether Jesus would not attend the festival, knowing that he was punctual in his attendance on all Jewish solemnities.

57. Had given a commandment] Had given order; εντολην, positive order, or injunction, and perhaps with a grievous penalty, that no one should keep the place of his residence a secret. This was their hour, and the power of darkness; and now they are fully determined to take away his life. The order here spoken of was given in consequence of the determination of the council, mentioned ver. 43—53.

Christ's sympathy and tenderness, one of the principal subjects in this chapter, has already been particularly noted on ver. 33. His eternal power and godhead are sufficiently manifested in the resurrection of *Lazarus*. The whole chapter abounds with great and important truths, delivered in language the most impressive and edifying. In the whole of our Lord's conduct in the affair of *Lazarus* and his sisters, we find majesty, humanity, friendship, and sublime devotion, blended in the most intimate manner, and illustrating each other by their respective splendour and excellence. In every act, in every word, we see God manifested in the flesh—*Man* in all the amiableness and charities of his nature; God in the plenitude of his power and goodness. How sublime is the lesson of instruction conveyed by the words, *Jesus wept!* the heart that feels them not, must be in the gall of bitterness and bond of iniquity, and consequently lost to every generous feeling.

CHAPTER XII.

Jesus sups in the house of Lazarus, and Mary anoints his feet, 1-3. Judas Iscariot finds fault, and reproves her, 4-6. Jesus vindicates Mary, and reproves Judas, 7, 8. The chief priests consult to put Lazarus to death, because that through him many believed on Jesus, 9-11. He enters Jerusalem in triumph : the people meet him, and the Pharisees are troubled, 12-19. Greeks inquire after Jesus, 20-22. Our Lord's discourse on the subject, 23-26. Speaks of his passion, and is answered by a voice from heaven, 27, 28. The people are astonished at the voice, and Jesus explains it to them, and foretells his death, 29-33. They question him concerning the perpetuity of the Messiah, and he instructs them, 34-36. Many believe not ; and in them the saying of Isaiah is fulfilled, 37-41. Some of the chief rulers believe, but are afraid to confess him, 42, 43. He proclaims himself the light of the world, and shows the danger of rejecting his word, 44-50. [A. M. 4033. A. D. 29. An. Olymp. CCH. 1.]

WHEN Jesus, six days before the pass-over, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper ; and Martha served : but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor ?

6 This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone : against the day of my burying hath she kept this.

8 For the poor always ye have with you ; but me ye have not always.

9 Many people of the Jews therefore knew that he was there ; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death ;

11 Because that by reason of him, many of the Jews went away, and believed on Jesus.

12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna : Blessed is the King of Israel, that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon ; as it is written,

15 Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first ; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bear record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing ! behold the world is gone after him.

20 And there were certain Greeks among them, that came up to worship at the feast :

21 Then said Jesus unto them, The hour is come, that the Son of man should be glorified.

22 Now is the Son of man glorified, and he that exalteth him will glorify him, when he shall have lifted up the Son of man.

23 And he that exalteth him will glorify him, when he shall have lifted up the Son of man.

24 And he that exalteth him will glorify him, when he shall have lifted up the Son of man.

25 And he that exalteth him will glorify him, when he shall have lifted up the Son of man.

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21 The same came therefore to Philip, ^a which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew : and again Andrew and Philip tell Jesus.

23 ^b And Jesus answered them, saying, ^c The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, ^d Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

25 ^e For he loveth his life shall lose it ; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me ; and ^f where I am, there shall also my servant be : if any man serve me, him will my Father honour.

^a Ch. 1. 44.—v Ch. 12. 22. & 17. 1.—v 1 Cor. 15. 36.—x Matt. 10. 39 & 16. 25. Mark 8. 35. Luke 9. 24 & 17. 33.—y Chap. 14. 3 & 17. 24. 1 Thes. 4. 17.—z Matt. 25. 33, 39. Luke 12. 20. Ch. 13. 21.

ple, or the miracles of our Lord, came to offer sacrifices to Jehovah, and to worship him according to the manner of the people of that land. This was not an unfrequent case : many of the Gentiles, Romans, and others, were in the habit of sending sacrifices to the temple at Jerusalem. Of these opinions the reader may choose, but the first seems best founded.

21. *The same came therefore to Philip* Some suppose that these Gentiles were of *Phœnicia or Syria* ; or perhaps inhabitants of *Decapolis*, near to the lake of *Gennesareth* and *Bethsaida* : and therefore they addressed themselves to Philip, who was of the latter city, and probably known to them. The latter *Syriac* calls them *Aræmeans or Syrians*. The *Vulgate*, and several copies of the *Itala*, call them *Gentiles*.

Sir, we would see Jesus. We have heard much concerning him, and we wish to see the person of whom we have heard such strange things. The final salvation of the soul, often originates, under God, in a principle of simple curiosity. Many have only wished to see or hear a man, who speaks much of Jesus, his miracles, and his mercies ; and in hearing, have felt the powers of the world to come, and have become genuine converts to the truths of the Gospel.

22. *Andrew and Philip tell Jesus* How pleasing to God is this union, when the ministers of the Gospel agree and unite together to bring souls to Christ. But where *self-love* prevails, and the honour that comes from God is not sought, this union never exists. *Bigotry* often ruins every generous sentiment among the different denominations of the people of God.

23. *The hour is come, that the Son of man, &c.* The time is just at hand, in which the Gospel shall be preached to all nations, the middle wall of partition broken down, and Jews and Gentiles united in one fold. But this could not be till after his death and resurrection, as the succeeding verse teaches. The disciples were the first fruits of the Jews ; these Greeks, the first fruits of the Gentiles.

24. *Except a corn of wheat fall into the ground and die* Our Lord compares himself to a grain of wheat ; his death, to a grain sown and decomposed in the ground ; his resurrection, to the blade which springs up from the dead grain : which grain, thus dying, brings forth an abundance of fruit. I must die to be glorified ; and unless I am glorified, I cannot establish a glorious church of Jews and Gentiles upon earth. In comparing himself thus to a grain of wheat, Our Lord shows us, 1. The cause of his death :—the order of God, who had rated the redemption of the world at this price ; as in nature he had attached the multiplication of the corn, to the death, or decomposition of the grain. 2. The end of his death :—the redemption of a lost world ; the justification, sanctification, and glorification of men : as the multiplication of the corn is the end for which the grain is sown and dies. 3. The mystery of his death, which we must credit, without being able fully to comprehend ; as we believe the dead grain multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. The greatest philosopher that ever existed could not tell how one grain became thirty, sixty, a hundred, or a thousand—how it vegetated in the earth—how earth, air, and water, its component parts, could assume such a form and consistence, emit such odours, or produce such tastes. Nor can the wisest man on earth tell how the bodies of animals are nourished by this produce of the ground ; how wheat, for instance, is assimilated to the very nature of the bodies that receive it : and how it becomes flesh and blood, nerves, sinews, bones, &c. All we can say is, the thing is so ; and it has pleased God that it should be so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ, which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed—through this sacrifice men are saved : it has pleased God that it should be so, and not otherwise. Some say, “our Lord spoke this according to the philosophy of those days, which was by no means correct.” But I would ask, has ever a more correct philosophy on this point appeared ? Is it not a physical truth, that the whole body of the grain dies, is converted into fine earth, which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil ; and that nothing lives but the germ, which was included in this body, and which must die also, if it did not receive from the death, or putrefaction of the body of the grain, nourishment, so as to enable it to unfold itself ? Though

27 ^a Now is my soul troubled ; and what shall I say ? Father, save me from this hour : ^b but for this cause came I unto this hour.

28 Father, glorify thy name. ^c Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered : others said, An angel spake to him.

30 Jesus answered and said, ^d This voice came not because of me, but for your sakes.

31 Now is the judgment of this world : now shall ^e the prince of this world be cast out.

32 And I, ^f if I be lifted up from the earth, will draw ^g all men unto me.

33 ^h This he said, signifying what death he should die.

^a Luke 22. 58. Ch. 18. 37.—b Matt. 23. 17.—c Ch. 11. 42.—d Matt. 12. 29. Luke 10. 18. Ch. 14. 70. & 16. 11. Acts 26. 18. 2 Cor. 4. 4. Eph. 2. 2 & 6. 12.—e Chap. 3. 11. & 9. 28.—f Rom. 5. 18. Heb. 2. 9.—g Ch. 18. 32.

the body of our Lord died, there was still the germ, the quickening power of the Divinity, which reanimated that body, and stamped the atonement with infinite merit. Thus the merit was multiplied, and through the death of that one person, the man Christ Jesus united to the eternal WORD, salvation was procured for the whole world. Never was a simile more appropriate, nor an illustration more happy or successful.

25. *He that loveth his life* See on Matt. x. 29. Luke xiv. 26. I am about to give up my life for the salvation of men ; but I shall speedily receive it back with everlasting honour, by my resurrection from the dead. In this I should be imitated by my disciples, who should, when called to it, lay down their lives for the truth ; and if they do, they shall receive them again with everlasting honour.

26. *If any man serve me* Christ is a master in a twofold sense : 1. To instruct men. 2. To employ and appoint them their work. He who wishes to serve Christ must become, 1. His disciple or scholar, that he may be taught ; 2. His servant, that he may be employed by and obey his master. To such a person a twofold promise is given : 1. He shall be with Christ, in eternal fellowship with him ; and, 2. He shall be honoured by the Lord : he shall have an abundant recompense in glory ; but how great, eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive. How similar to this is the saying of *Creshna*, (an incarnation of the supreme God, according to the *Hindoo* theology) to his disciple *Arjoun* ! “If one whose ways were ever so evil, serve me alone, he soon becometh of a virtuous spirit, is as respectable as the just man, and obtaineth eternal happiness.—Consider this world as a finite and joyless place, and serve me. Be of my mind, my servant, my adorer, and how down before me.—Unite thy soul unto me, make me thy asylum, and thou shalt go unto me.” And again : “I am extremely dear unto the wise man, and he is dear to me : I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource.” *Bhagvat Gheeta*, pp. 71 and 82. The rabbins have an extravagant saying, viz. “God is more concerned for the honour of the just man, than for his own.”

27. *Now is my soul troubled* Our blessed Lord took upon him our weaknesses, that he might sanctify them to us. As a man, he was troubled at the prospect of a violent death. Nature abhors death : God has implanted that abhorrence in nature, that it might become a principle of self-preservation : and it is to this that we owe all that prudence and caution, by which we avoid danger. When we see Jesus working miracles which demonstrate his omnipotence, we should be led to conclude that he was not man were it not for such passages as these. The reader must ever remember that it was essentially necessary that he should be man ; for without being such, he could not have died for the sin of the world.

And what shall I say ? Father, save me from this hour *Και τι ερω ; Πατερ σωσον με εκ της ωρας ταυτης* : which may be paraphrased thus : And why should I say, Father, save me from this hour ? when for this cause I am come to this hour. The common version makes our blessed Lord contradict himself here, by not attending to the proper punctuation of the passage, and by translating the particle *τι*, what, instead of why or how.—The sense of our Lord's words is this : “When a man feels a fear of a sudden or violent death, it is natural to him to exclaim, Father, save me from this death ! for he hopes that the glory of God and his welfare, may be accomplished some other way, less dreadful to his nature : but why should I say so, seeing for this very purpose, that I might die this violent death for the sins of mankind, I am come into the world, and have almost arrived at the hour of my crucifixion.”

28. *Father, glorify thy name* By the name of God is to be understood himself in all his attributes ; his wisdom, truth, mercy, justice, holiness, &c. which were all more abundantly glorified by Christ's death and resurrection (i. e. shown forth in their own excellence) than they had ever been before. Christ teaches here a lesson of submission to the Divine will. Do with me what thou wilt, so that glory may redound to thy name. Some MSS. read, Father, glorify my name : others, glorify thy Son.

Then came there a voice from heaven, &c. The following is a literal translation of Calmet's note on this passage, which he has taken from Chrysostom, Theodoret, Theophylact, and others : “I have accomplished my eternal designs on thee. I

34 The people answered him, ^b We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is the Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} 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the children of light. These things spake Jesus, and departed, and ¹⁰ did hide himself from them.

37 ¹¹ But though he had done so many miracles before them, yet they believed not on him :
38 That the saying of Esaias the prophet might be fulfilled, which he spake, ¹² " Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?

39 Therefore they could not believe, because that Esaias said again,

40 ¹³ " He hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 ¹⁴ These things said Esaias, when he saw his glory, and spake of him.

42 ¹⁵ Nevertheless among the chief rulers also many believed

^m Luke 16. 8. Eph. 5. 8. 1 Thess. 5. 5. 1 John 2. 9, 10, 11.—ⁿ Chap. 8. 53. & 11. 51.—^o Isa. 53. 1. Rom. 10. 16.—^p Isa. 6. 9, 10. Matt. 13. 14.—^q Isa. 6. 1.—^r Chapter 7. 13. & 9. 22.

darkness ; in impenitence and hardness of heart. Then shall ye wish to see one of the days of the son of man, and shall not see it, Luke xvii. 22. Then shall ye seek me, but shall not find me, John vii. 34. For the kingdom of God shall be taken from you, and given to the *Gentiles*, Matt. xxi. 43. If ye believe not in me now, ye shall then wish ye had done it, when wishing shall be for ever fruitless.

Instead of *μετ' ὑμῶν, with you ; εν υμῶν, among you*, is the reading of BDL., seventeen others : *Coptic, Gothic, Slavonic, Vulgate, Itala, Cyril, Nonnus, and Victorinus. Griesbach* has received it into the text. The meaning of both is nearly the same.

Let darkness come upon you] Ye have a good part of your journey set to go : ye cannot travel safely but in the daylight—that light is almost gone—rum, that the darkness overtake you not, or in it ye shall stumble, fall, and perish !

Reader, is thy journey near an end ? There may be but a very little time remaining to thee—Oh rum, fly to Christ, lest the darkness of death overtake thee, before thy soul have found redemption in his blood.

36. *Children of light*] Let the light, the truth of Christ, so dwell in and work by you, that ye may be all light in the Lord. That as truly as a child is the produce of his own parent, and partakes of his nature : so ye may be children of the light, having nothing in you but truth and righteousness.

Did hide himself from them.] Either by rendering himself invisible, or by suddenly mingling with the crowd, so that they could not perceive him. See chap. viii. 59. Probably it means no more than that he withdrew from them, and went to Bethany, as was his custom, a little before his crucifixion, and concealed himself there during the night, and taught publicly every day in the temple. It was in the night-season that they endeavoured to seize upon him, in the absence of the multitudes.

37. *Yet they believe not on him*] Though the miracles were wrought for this very purpose, that they might believe in Christ, and escape the coming wrath, and every evidence given that Jesus was the Messiah, yet they did not believe ; but they were blinded by their passions, and obstinately hardened their hearts against the truth.

38. *That the saying of Esaias*] Or, *Thus the word of Isaiah was fulfilled*. So I think *wa* (commonly rendered *that*), should be translated. For it certainly does not mean the *end* the Pharisees had in view by not believing ; nor the *end* which the prophet had in view in predicting the incredulity of the Jews ; but simply, such a thing was spoken by the prophet concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time.

Our report] The testimony of the prophets concerning the person, office, sufferings, death, and sacrifice of the Messiah. See Isa. liii. 1, &c.

The arm of the Lord] The power, strength, and miracles of Christ.

39. *Therefore they could not believe*] Why ? Because they did not believe the report of the prophets concerning Christ ; therefore, they credited not the miracles which he wrought as a proof that he was the person foretold by the prophets, and promised to their fathers. Having thus resisted the report of the prophets, and the evidence of Christ's own miracles ; God gave them up to the darkness and hardness of their own hearts, so that they continued to reject every overture of divine mercy ; and God refused to heal their national wound, but on the contrary, commissioned the Romans against them ; so that their political existence was totally destroyed.

The prophecy of Isaiah was neither the *cause* nor the *motive* of their unbelief : It was a simple prediction, which imposed no necessity on them to resist the offers of mercy. They might have believed, notwithstanding the prediction, for such kinds of prophecies always include a tacit condition ; they may believe, if they properly use the light and power which God has given them. Such prophecies also are of a general application—they will always suit somebody, for, in every age, persons will be found who resist the grace and Spirit of God, like these disobedient Jews. However, it appears that this prediction belonged especially to these rejectors and crucifiers of Christ : and if the prophecy was infallible in its execution, with respect to them, it was not because of the prediction that they continued in unbelief, but because of their own voluntary obstinacy ; and God, foreseeing this, foretold it by the prophet. Should I say, that *they could not believe*, means, *they*

on him ; but ¹ because of the Pharisees they did not confess him, lest they should be put out of the synagogue :

43 ¹⁶ For they loved the praise of men more than the praise of God.

44 ¹⁷ Jesus cried and said, ¹⁸ " He that believeth on me, believeth not on me, but on him that sent me.

45 And he ¹⁹ that seeth me, seeth him that sent me.

46 ²⁰ I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, ²¹ I judge him not : for ²² I came not to judge the world, but to save the world.

48 ²³ He that rejecteth me, and receiveth not my words, hath one that judgeth him : ²⁴ the word that I have spoken, the same shall judge him in the last day.

^s Chap. 5. 44.—^t Mark 9. 37. 1. Pet. 1. 21.—^u Chap. 14. 9.—^v Verse 35, 36. Ch. 3. 19. & 12. & 3. 9, 5. 39.—^w Chap. 5. 45. & 5. 15, 36.—^x Chap. 3. 17.—^y Luke 10. 16.—^z Deu. 18. 19. Mark 16. 16.

would not believe, I should perhaps offend a generation of his children ; and yet I am pretty certain, the words should be so understood. However, that I may put myself under cover from all suspicion of perverting the meaning of a text which seems to some to be spoken in favour of that awful doctrine of *unconditional reprobation*, the very father of it shall interpret the text for me. Thus then saith St. AUGUSTINUS : *Quare autem non possunt, si me quantum, cito respondeo ; Quia NOLEBANT : MALAM QUIPPE EORUM VOLUNTATEM PRÆVIDIT DEUS ET PER PROPHETAM PRÆNUNCIAVIT.* " If I be asked why they could not believe ! I immediately answer, because they would not. And God having foreseen their BAD WILL, foretold it by the prophet." *Aug. Tract. 53. in Joan.*

40. *And I should heal them*] This verse is taken from Isa. vi. 9, and perhaps refers more to the judgments that should fall upon them as a nation, which God was determined should not be averted ; than it does to their eternal state. To suppose that the text meant that God was unwilling that they should turn unto him, lest he should be obliged to save them ; is an insupportable blasphemy.

41. *When he saw his glory*] Isa. vi. 1, &c. *I saw Jehovah*, said the prophet, *sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim—and one cried unto another, and said, Holy, holy, holy, is Jehovah, God of hosts : the whole earth shall be full of his glory* ! It appears evident from this passage, that the glory which the prophet saw, was the glory of Jehovah : John therefore, saying here, that it was the glory of Jesus, shows that he considered Jesus to be Jehovah. See *Rp. Pearce*. Two MSS. and a few Versions have *Θεω*, and *ρω Θεω αρω*, the glory of God, or of his God.

42. *Among the chief rulers—many believed on him*] We only know the names of two of them, *Nicodemus*, and *Joseph of Arimathea*.

But—they did not confess him] Or, it ; they were as yet weak in the faith, and could not bear the reproach of the cross of Christ. Besides, the principal rulers had determined to excommunicate every person who acknowledged Christ for the Messiah ; see chap. ix. 22.

43. *They loved the praise of men*] Δοξας, the glory, or honour, that cometh from men.

How common are these four obstacles of faith, says Quesnel. 1. Too great a regard to men. 2. Riches and temporal advantages. 3. The fear of disgrace. 4. The love of the praise of men. Abundance of persons persuade themselves that they love God more than the world, till some trying occasion fully convinces them of their mistake. It is a very great misfortune for a person not to know himself but by his falls ; but it is the greatest of all, not to rise again after he has fallen. This is generally occasioned by the *love of the praise of men*, because in their account it is more shameful to rise again, than it was to fall at first.

44. *Jesus cried and said*] This is our Lord's concluding discourse to this wicked people : probably this and the following verses should be understood as a part of the discourse which was left off at the 36th verse.

Jesus cried—he spoke these words aloud, and showed his earnest desire for their salvation.

Believeth not on me (only), but on him that sent me.] Here he asserts again, his indivisible unity with the Father :—he who believes on the Son, believes on the Father : he who hath seen the Son, hath seen the Father : he who honours the Son, honours the Father. Though it was for asserting this (his oneness with God,) that they were going to crucify him ; yet he retracts nothing of what he had spoken, but strongly reasserts it, in the very jaws of death !

46. *I am come a light into the world*] Probably referring to what his forerunner had said, chap. i. 5. Before the coming of this Saviour, this Sun of righteousness, into the world, all was darkness : at his rising the darkness is dispersed ; but it only profits those whose eyes are open to receive the rays of this Sun of righteousness. See on chap. i. 5, iii. 19, viii. 12, and ix. 5.

47. *And believe not*] Καὶ μὴ φησῶν, And keep them not, is the reading of ABL., seven others, *Syriac, Wheelock's Persian*, two of the *Arabic, Coptic, Sahidic, Ethiopic, Armenian*, latter *Syriac, Vulgate, six of the Itala*, and some of the *Fathers*. A man must hear the words of Christ in order to believe them ; and he must believe, in order to keep them ; and he must keep them, in order to his salvation.

49 For ^a I have not spoken of myself; but the Father which sent me, he gave me a commandment, ^b what I should say and what I should speak.

a Ch. 8: 28; & 14: 10.

[*I judge him not*] I need not do it: the word of Moses and the prophets, judges and condemns him. See the notes on chap. vi. 17, and v. 45.

48. *The record that I have spoken—shall judge him*] Ye shall be judged according to my doctrine,—the maxims which ye have heard from my mouth, shall be those on which ye shall be tried in the great day; and ye shall be condemned or acquitted, according as ye have believed or obeyed them; or according as ye have despised and violated them. See this proved, Matt. xxv. 35, &c.

49. *For I have not spoken of myself*] I have not spoken for my secular interest: I have not aimed at making any gain of you:—I have not set up myself, as your teachers in general do, to be supported by my disciples, and to be credited on my own testimony. I have taught you, not the things of men, but the deep everlasting truths of God. As his envoy, I came to you; and his truth only, I proclaim.

Give me a commandment] Or, *commission*. So I understand the original word *ἐπαγγελία*, Christ, as the Messiah, received his *commission* from God; *what he should command*, every thing that related to the formation and establishment of the Christian institution; and *what he should speak*, all his private conversations with his disciples or others, he, as man, commanded and spoke through the constant inspiration of the Holy Spirit.

50. *I know that his commandment is life everlasting*.]—These words of our Lord are similar to that saying in St. John's first epistle, chap. v. 11, 12. *This is the record that God hath given unto us eternal life, and this life is in his Son. He that hath the Son, hath life*. God's commandment or commission is, Preach salvation to a lost world, and give thyself a ransom for all; and whosoever believeth on thee shall not perish but have everlasting life. Every word of Christ, properly

50 And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

b Deu. 18: 18.

credited, and carefully applied, leads to peace and happiness here, and to glory hereafter. What an amiable view of the Gospel of the grace of God does this give us! It is a *system of eternal life*, divinely calculated to answer every important purpose to *dying, miserable man*. This sacred truth Jesus witnessed with his last breath. He began his public ministry, proclaiming the *kingdom of God*; and he now finishes it, by asserting that the whole *commission is eternal life*; and having attested this, he went out of the temple, and retired to Bethany.

The *public work* of our Lord was now done; and the remnant of his time previously to his crucifixion, he spent in teaching his disciples, instructing them in the nature of his kingdom, his intercession, and the mission of the Holy Spirit; and in that heavenly life which all true believers live with the Father, through faith in the Son, by the operation of the *Holy Ghost*. Many persons are liberal in their condemnation of the Jews, because they *did not believe on the Son of God*; and doubtless their unbelief has merited and received the most signal punishment. But those who condemn them, do not reflect that they are probably committing the same sort of transgression, in circumstances which heighten the iniquity of their sin. Will it avail any man that he has believed that Christ has come in the flesh to destroy the works of the devil, who does not come unto him that he may have life, but continues to live under the power and guilt of sin? Paradoxical as it may seem, it is nevertheless possible, for a man to credit the *four evangelists*, and yet live and die an *infidel*, as far as his own salvation is concerned. Reader, it is possible to hold the truth in unrighteousness. —Pray to God that this may not be thy condemnation. For a further improvement of the principal subjects of this chapter, see the notes on ver. 21, 32, and 39.

CHAPTER XIII.

Christ washes the feet of his disciples, and gives them instructions concerning humility and charity, 1—17. He tells them, that one of themselves would betray him, 18—20. The disciples doubt of whom he spoke, Peter desires John to ask him, 21—25. Jesus shows them that it is Judas Iscariot, 26. Satan enters into Judas, and he rises up and leaves the company, 27—30. Christ shows his approaching death, and commands his disciples to love one another, 31—35. Peter, professing strong attachment to Christ, is informed of his denial, 36—38. [A. M. 4063. A. D. 29. An. Olymp. CCLII. 1.]

NOW ^a before the feast of the pass-over, when Jesus knew ^b that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, ^c the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing ^d that the Father had given all things into his hands, and that he should depart unto the Father, he said,

a Matt. 26: 2. Mark 14: 1. Luke 22: 1. b Chap. 12: 23 & 17: 1. 11 — Luke 22: 3. Verse 27 — Matthew 11: 27 & 28. 18. Chapter 3: 35 & 17: 2. Acts 2: 36. 1 Cor.

NOTES.—Verse 1. *Now before the feast of the pass-over when Jesus knew, &c.*] Or, as some translate, *Now Jesus having known before the feast of the pass-over, that his hour was come, &c.* The supper mentioned in ver. 2, is supposed to have been that on the Thursday evening, when the feast of the pass-over began; and though in our common translation, this passage seems to place the supper before that feast; yet, according to the amended translation, what is here said, is consistent with what we read in the other evangelists. See Matt. xxvi. 2, John xii. 1.

Having loved his own] His disciples.

Which were in the world] Who were to continue longer in its troubles and difficulties.

He loved them unto the end] Continued his fervent affection towards them, to his latest breath; and gave them that convincing proof of it, which is mentioned ver. 5. That the disciples alone, are meant here, every man must see.

2. *And supper being ended*] Rather, *before supper, while supper was preparing*. To support this new translation of the words, it may be remarked, that from ver. 26, and 30, it appears that the supper was not then ended; nay, it is probable that it was not then begun; because the washing of feet (ver. 5.) was usually practised by the Jews before they entered upon their meals, as may be gathered from Luke vii. 44, and from the reason of the custom. I think that John wrote not *γενομενον*, but *γινωμενον*, as in BL. Cant. and Origen, which latter reading is approved by several eminent critics, and should be translated as above. By the supper, I suppose to be meant not only the eating of it, but the preparing and dressing of it, and doing all things necessary, previously to the eating of it. The devil had, before this time of the supper, put it into Judas's heart to betray his Master. See Matt. xxvi. 14, &c. Mark xiv. 10, 11, and Luke xxii. 3, &c. See also Bp. Pearce, from whose judicious commentary the preceding notes are principally taken.

Calmet observes, that John, designing only to supply what was omitted by the other evangelists, passes over all the transactions of the Tuesday, Wednesday, and Thursday, before the passion, and at once goes from Monday evening to Thursday evening. It is remarkable that St. John says nothing about the institution of the holy sacrament, which Matt. xxvi. 26, &c. Mark xiv. 22, &c. and Luke xxii. 19, &c. describes separ-

his hands, and ^e that he was come from God, and went to God.

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

15: 27. Hebrews 2: 8 — Chap. 9: 12 & 16: 28 — Luke 17: 9 & 22: 27. Philippians 2: 7, 8.

icularly. — No other reason can be assigned for this, than that he found it completely done by the others, and that he only designed to supply their defects.

The devil having now put into the heart] Judas formed his plot six days before this, on occasion of what happened at the house of Simon the leper: see Matt. xxvi. 14. *Calmet*.

3. *Knowing that the Father had given, &c.*] Our Lord seeing himself almost at the end of his race, and being about to leave his apostles, thought it necessary to leave them a lesson of humility exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of his kingdom. On all occasions previously to this, the disciples had shown too much attachment to worldly honours and dignities; if this ambition had not been removed, the consequences of it would have been dreadful in the establishment of the religion of Christ; as, after his death, it would have divided and infallibly dispersed them. It was necessary, therefore, to restrain this dangerous passion; and to confirm by a remarkable example what he had so often told them, that true greatness consisted in the depth of humility; and that those who were the willing servants of all, should be the highest in the account of God.

4. *He riseth from supper*] Not from eating, as Bishop Pearce has well observed; but from his place at table; probably the dishes were not as yet laid down, though the guests were seated. According to the custom of the Jews, and other Asiatics, this washing must have taken place before the supper. See on verse 2.

Laid aside his garments] That is, his gown or upper coat, with the girdle wherewith it was girded close to his tunic, or under coat; and instead of this girdle, he tied a towel about him, 1. That he might appear in the character of a servant; and, 2. That he might have it in readiness to dry their feet after he had washed them.

5. *Poureth water into a basin, &c.*] This was the office of the meanest slaves. When David sent to Abigail, to inform her that he had chosen her for wife, she arose and said: *Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord*: 1 Sam. xxv. 41. Some of the ancients have supposed, that our Lord began with washing the feet of Judas, to inspire him with sentiments of compunction and remorse, to melt him down with kindness, and to show all his

6 Then cometh he to Simon Peter: and ² Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, ⁹ If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit; and ¹ ye are clean, but not all.

11 For ² he knew who should betray him; y therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 ³ Ye call me Master and Lord: and ye say well; for so I am.

14 ⁴ If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

⁵ Gr. he.—h See Matt. 3.14.—i Verse 12.—k Chap. 3.5. 1 Cor. 6.11. Eph. 5.26. Tit. 3.5. Heb. 10.32.—l Chap. 15.3.—m Chap. 6.64.—n Matt. 23.5, 10. Luke 6.46. 1 Cor. 3.6 & 12.3. Phil. 2.11.—o Luke 22.27.—p Rom. 12.19. Gal. 6.1, 2. 1 Pet. 5.6.—q Matt. 11.29. Phil. 2.5. 1 Pet. 2.21. 1 John 2.6.

disciples who they should act towards their enemies. Dr. Lightfoot supposes he washed the feet of Peter, James, and John, only; but this is not likely: the verb *apexothai*, in the Sacred Writings, signifies not only to commence, but to finish an act, Acts i. 1. and in the Septuagint, Gen. ii. 3. There is every reason to believe, that he washed the feet of all the twelve. See on verse 9.

6. Lord, dost thou wash my feet? Every word here is exceedingly emphatic. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

7. What I do thou knowest not now, &c.] As if our Lord had said, Permit me to do it now, and I will shortly explain to you the nature of this action, and my motives for doing it.

Thou shalt know hereafter.] *Μετα ταυτα*, after this business is finished. And so we find he explained the whole to them, as soon as he had finished the washing: see ver. 12—17. I cannot think that this refers to any particular instruction received on this head, after the day of Pentecost, as some have conjectured.

8. If I wash thee not, thou hast no part with me.] Thou canst not be my disciple unless I wash thee. It is certain, Christ did not mean to exclude him from the apostolic office, if he should persist, through the deepest reverence for his Master, to refuse to let him wash his feet: this act of his was emblematical of something spiritual; of something that concerned the salvation of Peter; and without which washing, he could neither be an apostle, nor be finally saved; therefore our Lord said, If I wash thee not, thou hast no part with me. There is a mystical washing by the blood of Christ, 1 John i. 7. and by his spirit, 1 Cor. vi. 11. Tit. iii. 5, 6. It was the common custom of our Lord, to pass from sensible and temporal things, to those which are spiritual and eternal; and to take occasion from every thing that presented itself, to instruct his disciples, and to raise their souls to God. If the discourse was of bread, water, *father, mother, riches*, &c. he immediately changed the literal sense, and under the figure of these things, spoke of matters altogether spiritual and divine. I have met with many good persons, who have attempted to imitate our blessed Lord in this, but I never knew one to succeed in it. The reason is, it requires not only *very deep piety*, but *sound sense*, together with an *accurate knowledge of the nature and properties* of the subjects, which in this way the person wishes to illustrate; and very few can be found who have such deep philosophical knowledge, as such cases require. The large folio, which a good intentioned man printed on the metaphors, is, alas! a standing proof, how little mere piety can do in matters of this kind, where the sciences, and especially *practical philosophy*, are totally wanting. Jesus Christ was a consummate philosopher: every subject appears grand and noble in his hands. See an ample proof in the preceding chapter, ver. 24.

9. Lord, not my feet only, &c.] It appears that Peter entered into our Lord's meaning, and saw that this was emblematical of a spiritual cleansing; and therefore he wishes to be completely washed.

10. He that is washed.] That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity: for on that occasion, it was the custom of the Jews to bathe twice.

Needeth not, save to wash his feet.] To cleanse them from any dirt or dust that might have adhered to them, in consequence of walking from the bath to the place of supper. The washing therefore of the feet of such persons, was all that was necessary, previously to their sitting down to table.

If these last words of our Lord had any spiritual reference, it is not easy to say what it was. A common opinion is the following: *He who is washed—who is justified through the blood of the Lamb; needeth only to wash his feet—to regulate all his affections and desires; and to get, by faith, his conscience cleansed from any fresh guilt, which he may have contracted since his justification.*

Ye are clean, but not all.] Eleven of you are upright and sincere: the twelfth is a traitor. So it appears he had washed

15. For ¹ I have given you an example, that ye should do as I have done to you.

16 ² Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent, greater than he that sent him.

17 ³ If ye know these things, happy are ye if ye do them. 18 ⁴ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, ⁵ He that eateth bread with me hath lifted up his heel against me.

19 ⁶ Now ⁷ I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 ⁸ Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 ⁹ When Jesus had thus said, ¹⁰ he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that ¹¹ one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

¹ Matt. 10.24. Mark 9.35. Luke 6.40. Ch. 15.20.—s James 1.25.—t Psa. 41.9. Matt. 25.23. Verse 21.—u Chap. 14.29 & 16.4.—v Or, From henceforth.—w Matt. 10.40 & 25.40. Luke 10.16.—x Matt. 25.21. Mark 14.15. Luke 22.21.—y Chap. 12.27.—z Acts 1.17. 1 John 2.19.

the feet of all the twelve; but as not all external ablutions can purify a hypocrite or traitor, therefore a Judas still remained unclean.

12. Knott ye what I have done.] Our Lord had told Peter, in the presence of the rest, ver. 7. that he should *afterward* know what was the intent and meaning of this washing: and now he begins to fulfil his promise; therefore I think it more likely that he gives a *command* here, than asks a *question*, as he knew himself that they did not comprehend his design. On this account *γνωσκετε*, might be translated in the imperative mood, consider what I have done.

13. Ye call me Master and Lord.] Ο *διδασκαλος* και ο *κυριος*, similar to *Rabbi*, and *Mar*, titles very common among the Jewish doctors, as may be seen in *Schoettgen*. This double title was not given except to the most accredited teachers, *רבי רבי* *Rabbi temore*, my master, my lord!

14. Ye also ought to wash one another's feet.] That is, ye should be ready, after my example, to condescend to all the weakness of your brethren; to be willing to do the meanest offices for them, and to prefer the least of them in honour to yourselves.

16. The servant is not greater than his lord.] Christ has ennobled the acts of humility by practising them himself. The true glory of a Christian consists in being, in his measure, as humble as his Lord.

Neither is he that is sent.] Οὐδε *Αποστολος*, nor an apostle. As I think these words were intended for the suppression of all worldly ambition and lordly conduct in the apostles and their successors in the ministry; therefore I think the original word *αποσολος*, should be translated *apostle*, rather than *he that is sent*, because the former rendering ascertains and determines the meaning better.

17. If ye know these things, happy, &c.] True happiness consists in the knowledge of God, and in obedience to him. A man is not happy because he *knows* much; but because he receives much of the Divine nature, and is, in all his conduct, conformed to the Divine will. "They who have read many books (says *Menu*) are more exalted than such as have seldom studied; they who retain what they have read, than forgetful readers; they who fully understand, than such as only remember; and they who perform their known duty, than such as barely know it. Sacred knowledge and devotedness to God, are the means by which a man can arrive at *beatitudo*." See *Institutes of Menu*, c. xii. Inst. 103, 104. For a heathen, this saying is very remarkable.

18. I speak not of you all.] This is a continuation of that discourse which was left off at the tenth verse. The preceding verses may be read in a parenthesis.

I know whom I have chosen.] I am not deceived in my choice: I perfectly foresaw every thing that has happened, or can happen. I have chosen Judas, not as a wicked man, nor that he should become such, but I plainly foresaw that he would abuse my bounty; give way to iniquity; deliver me into the hands of my enemies, and bring ruin upon myself.

That the scripture may be fulfilled.] Or, thus the scripture is fulfilled. Christ applies to Judas what David had said of his rebellious son Absalom; Psal. xli. 9. who was one of the most expressive emblems of this traitor: see on chap. xii. 38, 39.

He that eateth bread with me.] That is, he who was in habits of the utmost intimacy with me.

He hath lifted up his heel.] An allusion to a restive ill-natured horse, who sometimes kicks even the person who feeds and takes care of him.

19. That—ye may believe.] These frequent predictions of his death, so circumstantial in themselves, had the most direct tendency to confirm the disciples not only in the belief of his being the Messiah; but also in that of his omniscience.

20. He that receiveth whomsoever I send.] See similar words, Matt. x. 40, &c. Our Lord spoke this to comfort his disciples: he showed them that although they should be rejected by many, they would be received by several; and that whoever received them, should reap the utmost benefit by it.

21. Was troubled in spirit.] See the note on chap. xi. 33. And testified.] Spoke with great earnestness.

23 Now * there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be, of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a ^bsop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 * And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

* Ch. 19. 26. & 29. 2. & 31. 7, 29. 24—b Or, morsel.—c Luke 22. 3. Chap. 6. 20.—d Chap. 12. 6.—e Chap. 12. 23.—f Ch. 13. 13. 1 Pet. 4. 11.—g Ch. 17. 1, 4, 5, 6.—h Ch. 12. 23.—i Ch. 7. 34. & 8. 31.—k Lev. 19. 18. Ch. 15. 12, 17. Eph. 5. 2. 1 Thess. 4. 9.

Shall betray me.] Παράδοσις γὰρ, *will deliver me up.* Judas had already betrayed our blessed Lord, and he was now on the point of *delivering him up* into the hands of the chief priests. By all these warnings, did not our Lord intend that Judas should be benefited? That he should repent of his iniquity, and turn and find mercy?

22. *Looked one on another, doubting of whom he spake.]* See the notes on Matt. xxvi. 20—25. Every one but Judas, conscious of his own innocence, looked about upon all the rest, wondering who in that company could be such a traitor! Even Judas himself is not suspected. Is not this a proof that his general conduct had been such as to subject him to no suspicion?

23. *Now there was leaning on Jesus' bosom.]* The Jews of those days, at their suppers, reclined, supported by their left arm, on couches placed round the table, as the Greeks and Romans did. On each couch there were two or three persons; and the head of one of them came near to the bosom of him who reclined above him on the same couch. The person here mentioned was John, the writer of this history, who being more tenderly loved by Christ than the rest, had always that place at table which was nearest his Lord.

25. *He then lying on Jesus' breast.]* Ἐπ' αὐτοῦ, laying his head against the breast of Christ, in a loving, respectful manner. As the expressions in the text are different here from those in the preceding verse, it shows that John altered his position at table, in order to ask the question which Peter suggested: which he probably did by *whispering* to our Lord; for, from ver. 28, we may learn, that the other disciples had not heard what John said; and it is likely that the following words—*It is he to whom I shall give the morsel when I have dipped it; were whispered* back by Christ to John.

26. *And when he had dipped the sop.]* Dr. Lightfoot observes that it was no unusual thing to dip a sop and give it to any person; and it is probable that the rest of the disciples considered it as given to Judas that he might hurry to do some work on which he wished to employ him; and not wait to finish his supper in a regular manner. They did not hear the question that John asked, nor our Lord's answer; but they no doubt heard the words, That thou doest, do quickly—and might understand them as above.

27. *Satan entered into him.]* He had entered into him before, and now he enters again, to strengthen him in his purpose of delivering up his Master. But the morsel was not the cause of this entering in; the giving of it only marks the time in which the devil confirmed Judas in his traitorous purpose. Some have thought that this morsel was the sacrament of the Lord's supper: but this is an utter mistake.

That thou doest, do quickly.] As if he had said, "Thou art past all counsel; thou hast filled up the measure of thy iniquity, and hast wholly abandoned thyself to Satan: I will not force thee to turn from thy purpose, and without this thou *erit* not. Thy designs are all known to me: what thou art determined to do, and I to permit, do directly: delay not, I am ready."

29. *Buy those things that we have need of against the feast.]* Calmet's observation here has weight in it. "The disciples, who thought our Lord had said this to Judas, knew well that on the day of the pass-over there was neither buying nor selling in Jerusalem. This, therefore, did not happen on the paschal evening; for the feast, according to the common opinion, must have begun the preceding evening, and Jesus have eaten the pass-over with his disciples the night before his death:—but it appears to me by the whole text of St. John, that the pass-over did not begin till the time in which our Lord expired upon the cross. It was then that they were sacrificing the paschal lambs in the temple. It is therefore probable that the apostles believed that Judas went to purchase a lamb, and the other necessary things for the evening, and for the day of the pass-over." On this subject, the reader is requested to consult the observations at the end of Matt. xxvi. where the subject is considered at large.

Give something to the poor.] It is well known that our Lord and his disciples lived on *public charity*: and yet they gave *alms* out of what they had thus received. From this we learn,

31 ¶ Therefore, when he was gone out, Jesus said, * Now is the Son of man glorified, and I God is glorified in him.

32 ‡ If God be glorified in him, God shall also glorify him in himself, and § shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: † and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 ¶ A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ‡ By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but ¶ thou shalt follow me afterward.

37 Peter said unto him, Lord, why cannot I follow thee now? I will ¶ lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

James 2. 8. 1 Pet. 1. 22. 1 John 2. 7, 8. & 3. 11, 23. & 4. 31.—11 John 2. 5. & 19.—m Chap. 21. 18. 2 Pet. 1. 14.—n Matt. 26. 32, 34, 25. Mark 14. 29, 30, 31. Luke 22. 33, 34.

that even those who live on charity themselves, are expected to divide a little with those who are in deeper distress and want.

30. *He—went immediately out: and it was night.]* He set off to Jerusalem from Bethany, which was but about two miles distant; and under the conduct of the prince of darkness, and in the time of darkness, he did this work of darkness.

31. *Now is the Son of man glorified.]* Νῦν ἐδοξάσθη, *hath been glorified.* Now it fully appears that I am the person appointed to redeem a lost world by my blood. I have already been glorified by this appointment, and am about to be further glorified by my death, resurrection, and ascension.

32. *And shall straightway glorify him.]* Or, glorify him, *even*, immediately: as he did, not only in the miracles wrought at his death, but also in that remarkable case mentioned chap. xviii. 6. when the whole crowd that came to seize him, were driven back with a word of his mouth; and fell to the ground.

33. *Little children.]* Or, rather, beloved children. Τετάρτα, a word frequently used by this apostle in his epistles. It is an expression which implies great tenderness and affection; and such as a fond mother uses to her most beloved babes. Now that Judas was gone out, he could use this epithet without any restriction of meaning.

Yet a little while.] The end of my life is at hand; Judas is gone to consummate his treason: I have but a few hours to be with you: and you shall be by and by scattered.

Ye shall seek me.] For a few days ye shall feel great distress because of my absence.

Whither I go, ye cannot come.] Your time is not up. The Jews shall die in their sins, martyrs to their infidelity; but ye shall die in the truth, martyrs for your Lord.

34. *A new commandment I give unto you.]* In what sense are we to understand that this was a new commandment? Thou shalt love thy neighbour as thyself, was a positive precept of the law: Lev. xix. 18. and it is the very same that Christ repeats here; how then was it new? Our Lord answers this question, *Eren as I have loved you.* Now Christ more than fulfilled the Mosaic precept; he not only loved his neighbour, as himself, but he loved him more than himself, for he laid down his life for men. In this, he calls upon the disciples to imitate him; to be ready on all occasions to lay down their lives for each other. This was, strictly, a new commandment: no system of morality ever prescribed any thing so pure and disinterested as this. Our blessed Lord has outdone all the moral systems in the universe in two words: 1. Love your enemies; 2. Lay down your lives for each other.

35. *By this shall all men know, &c.]* From this time forward, this mutual and disinterested love shall become the essential and distinctive mark of all my disciples. When they love one another, with pure hearts, fervently—even unto death; then shall it fully appear that they are disciples of that person who laid down his life for his sheep; and who became, by dying, a ransom for all.

The disciples of different teachers were known by their habits, or some particular creed or rite, or point of austerity, which they had adopted; but the disciples of Christ were known by this love which they bore to each other. The primitive Christians were particularly known by this among the Gentiles: Tertullian, in his Apology, gives us their very words: *Vide, inquit, ut se diligunt; et pro alterutro, mori parati sunt.*—“Sec, said they, how they love one another; and are ready to lay down their lives for each other.”

36. *Thou canst not follow me now.]* Thou hast not faith strong enough to die for me; nor is thy work yet done; but hereafter thou shalt suffer for my sake, and die in defence of my truth; see chap. xxi. 18.

37. *Why cannot I follow thee now?] Peter probably thought that our Lord intended to go some long journey, which would necessarily subject him to many inconveniences and fatigues, and he felt quite disposed to follow him in this supposed journey at all hazards. He saw no reason, because he did not see our Lord's meaning, why he could not follow him now.*

I will lay down my life for thy sake.] Poor Peter, thou wast sincere, but thou didst not know thy own strength. Thou wert at this time willing to die, but when the time came thou wert not able. Christ must first die for Peter, before Peter

can do for him. Let no man think he can do any thing good, without the immediate assistance of God. Peter's denial should be an eternal warning to all self-confident persons: though there be *sincerity* and *good-will* at the bottom; yet in the trial these cannot perform that office which belongs to the power of God. We should *rely*, and then look to God for *power* to execute; without him we can do nothing.

33. *The cock shall not crow, &c.* See on Matt. xxvi. 34. Dr. Lightfoot has very properly remarked, that we must not understand these words as if the cock should not crow at all before Peter had thrice denied his Master; but we must understand them thus; "the cock shall not have *finished* his crowing before thou wilt thrice deny me." When the time was near, the very night in which this was to happen, Christ said, This very night the cock shall not crow his second time, &c. But here, *two days* before that time, he says, *the cock shall not crow*; that is, shall have not done his crowing. The Jews, and some other nations, divided the cock-crowing into the *first*, the *second*, and the *third* time.

1. On Peter's denial of our Lord much has been written; by one class he has been incautiously excused, and by another rashly censured. Peter was self-confident, but he was certainly sincere, and had he trusted more in God, and less in himself, he would not have miscarried. He did not look to his Maker for strength, and therefore he fell. He was surprised, and found unarmed. It is a well-known fact, that circumstances have occurred, in which persons of the most bold, intrepid, and adventurous minds, have proved mere cowards, and acted to their own disgrace and ruin. Facts of this kind occur in the naval and military history of this and every other country. No man is master of himself at all times; therefore prudence and caution should ever be united to courage. Peter had courage, but he had not caution: he felt a powerful and determined *will*, but the trial was above his *own* strength, and he did not look to God for power from on high. He was warned by this miscarriage, but he dearly bought his experience. Let him that readeth understand.

2. A fact which occurs in the English Martyrology will serve to illustrate the history of Peter's denial and fall. In the reign of Queen Mary, when the Papists of this kingdom burned all

the Protestants they could convict of denying the doctrine of transubstantiation; a poor man who had received the truth in theory, but had not as yet felt its power, was convicted and sentenced by their bloody tribunal to be burned alive. While they were drawing him to the place of execution, he was very pensive and melancholy, and when he came within sight of the stake, "O, he was overpowered with fear and terror; and exclaimed, 'I can't burn! I can't burn!'" Some of the attending priests, supposing that he wished to recant, spoke to him to that effect. The poor man still believed the truth; felt no disposition to deny it; but did not feel such an evidence of his Maker's approbation in his own soul, as could enable him to burn for it! He continued in great agony, feeling all the bitterness of death, and calling on God to reveal himself through the Son of his love. While thus engaged, God broke in upon his soul, and he was filled with peace and joy in believing. He then clapped his hands, and exclaimed with a powerful voice, I can burn! I can burn! He was bound to the stake, and burned gloriously, triumphing in God through whom he had received the atonement. This was a case in point. The man was convinced of the truth, and was *willing* to burn for the truth; but had not as yet *power* because he had not yet received an evidence of his acceptance with God. He pleaded for this with strong crying and tears, and God answered him to the joy of his soul; and then he was as *able* as he was *willing* to go to prison and to death. Without the power and consolation of the Spirit of God, who could be a martyr, even for divine truth? We see now plainly, how the case lies; no man is expected to do a supernatural work by his own strength: if left to that, in a case of this kind, his failure must be inevitable. But in all spiritual matters, assistance is to be sought from God: he that seeks shall find, and he that finds divine strength shall be equal to the task he is called to fulfil. Peter was incautious and off his guard: the trial came—he looked not for power from on high, and he fell:—not merely because he was weak;—not because God withheld the necessary assistance, but because he did not depend on and seek it. In no part of this business, can Peter be excused—he is every where *blameable*; and yet, through the whole, an object of *pity*.

CHAPTER XIV.

Christ comforts his disciples on the event of his removal from them, by the consideration of his going to prepare a place for them in heaven, 1—4. Thomas questions him concerning the way to the Father, and is answered, 5—7. Philip proposes a difficulty, and Christ shows that he and the Father are one; that he is Mediator between God and man; and that whatsoever is asked in his name, shall be obtained, 8—13. He promises them the Holy Spirit as the comforter and spirit of truth, 15—18. Shows them that he is shortly to leave them, and that those who love him, should be loved of the Father, 19—21. Jude asks a question, how Christ is to manifest himself to the disciples, and not to the Jews? 22. Christ answers, and shows that the manifestation is to be made to those who love God, and to them the Holy Spirit is to be an infallible teacher, 23—26. He bequeaths his peace to them, and fortifies them against discouragements, 27—29. Foretells his approaching death, 30, 31. [A. M. 4033. A. D. 29. An. Olymp. CCL. I.]

1. *ET* a not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye also shall be.

4. And whither I go ye know, and the way ye know.

a Verse 7. Ch. 16. 3, 22—b Ch. 13. 33, 36—c Verse 13, 26. Acts 1. 11—d Ch. 12. 26, 35, 17, 24. 1 Thessa. 4. 17.

NOTES.—Verse 1. *Let not your heart be troubled*] After having answered St. Peter's question, he addresses himself again to his disciples, and tells them not to be afflicted at his leaving them; nor to lose courage because of what he said concerning Peter's denying him:—that if they reposed their confidence in God, he would protect them; and that howsoever they might see him treated, they should believe in him more firmly, as his sufferings, death, and resurrection, should be to them the most positive proof of his being the Messiah, the Saviour of the world.

Ye believe in God, believe also in me.] It is best to read both the verbs in the imperative mood.—Place your confidence in God, and in me as the Mediator between God and man, ver. 12—14. and expect the utmost support from God; but expect it all through me. The disciples began to lose all hope of a secular kingdom, and were discouraged in consequence: Christ promises them a spiritual and heavenly inheritance, and thus lift up their drooping hearts.

2. *In my Father's house, &c.*] The kingdom of glory. *Many mansions*] Though I have said before, that whither I am going, ye cannot come now, yet do not think that we shall be for ever separated. I am going to that state of glory where there is not only a place of supreme eminence for myself, but also places for all my disciples:—*various degrees of glory*, suited to the various capacities and attainments of my followers.

Our Lord alludes here to the temple, which was called the house of God, in the precincts of which there were a great number of chambers, 1 Kings vi. 5. Ezra viii. 29. Jer. xxv. 2, 1. xxvii. 10.

If—and I would have told you.] If your places were not prepared in the kingdom of God, I would not have permitted you to believe a vain hope concerning future blessedness.

3. *And if I go.*] And when I shall be gone, and prepared a place for you—opened the kingdom of an eternal glory for

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

e Hebrews 8. 3—f Chap. 1. 17. & 5. 32—g Chap. 1. 4. & 11. 25—h Chap. 10. 9—i Chap. 8. 19

your reception, and for the reception of all that shall die in the faith, I will come again, after my resurrection, and give you the fullest assurances of this state of blessedness: and confirm you in the faith, by my grace and the effusion of my Spirit. Dr. Lightfoot thinks, and with great probability too, that there is an allusion here to Num. x. 33. *And the ark of the Lord went before them, to search out a resting place for them.*

4. *And whither I go ye know.*] I have told you this so often, and so plainly, that ye must certainly have comprehended what I have said.

5. *Lord, we know not.*] Thomas, perhaps, thought that our Lord only spoke of his going some distance from the place where he then was.

6. *I am the way.*] That leads to the Father; the truth that teaches the knowledge of God, and directs in the way—the truth that animates all those who seek and serve him; and which is to be enjoyed eternally at the end of the way.

Christ is the way. 1. By his doctrine, chap. vi. 63. 2. By his example, 1 Pet. ii. 21. 3. By his sacrifice, Heb. ix. 8, 9. 4. By his Spirit, chap. xvi. 13.

He is the truth, 1. In opposition to all false religions. 2. To the Mosaic law, which was only the shadow, not the truth or substance of the good things which were to come. And, 3. In respect to all the promises of God, 2 Cor. i. 20.

He is the life, both in grace and glory; the life that not only saves from death, but destroys it.

No man cometh unto the Father.] By any other doctrine, by any other merit, or by any other intercession, than mine.

7. *If ye had known me, ye should have known my Father.*] Because I and the Father are one, chap. x. 30. Or, if ye had properly examined the intention and design of the law, we would have been convinced that it referred to me; and that what I have done and instituted, were according to the design and intention of the Father, as expressed in that Law.

8. *Show us the Father.*] As if he had said, We have seen and

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ^k he that hath seen me hath seen the Father? and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the works that I speak unto you ^l I speak not of myself, but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 ^m Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 ⁿ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ^o ^p If ye love me, keep my commandments.

^q Chap. 13, 45. Gal. 1, 15. Heb. 1, 3.—1 Verse 20. Chap. 10, 28 & 17, 21, 23.—^r 1 Verse 21, 13, 17, 10, 28 & 13, 49.—1 Chap. 5, 37 & 10, 38.—1 Matt. 21, 21, Mark, 16, 17. Luke 10, 17.—1 Matt. 7, 7 & 21, 22. Mark 11, 24. Luke 11, 3. Chap. 12, 19 & 16, 23, 24. James 1, 5. 1 John 2, 22 & 5, 14.

adored thee, and our happiness will be complete if thou show us the Father. The demand of Philip was similar to that made by Moses, Exod. xxxiii. 18. He wished to see the glory of God. In Peter, James, or John, this would have been inexcusable; but Philip had not seen the transfiguration on the mount. The Jewish history is full of the manifestations which God made of himself; and especially when he gave the Law. As Christ was introducing a new law, Philip wished to have an additional manifestation of God.

9 *He that hath seen me hath seen the Father?* Could any creature say those words? Do they not evidently imply that Christ declared himself to his disciples to be the everlasting God?

10 *I am in the Father and the Father in me?* We are essentially one; and those who have seen me, have seen him who sent me.

He doeth the works. We are not only one in nature, but one also in operation. The works which I have done bear witness of the infinite perfection of my nature. Such miracles as I have wrought, could only be performed by unlimited power.

12 *And greater works than these.* The miracles which I have wrought could not have been wrought but by the omnipotence of God; but that omnipotence can work greater. And those who believe on my name shall, through my almighty power, be enabled to work greater miracles than those which I have ordinarily wrought. An impostor might seduce the people by false miracles, but he could not make his power and eternal pass to all those who were seduced by him; but I will give you this proof of the divinity of my mission and the truth of my doctrine.

Perhaps the greater works refer to the immense multitudes that were brought to God by the ministry of the apostles. By the apostles was the doctrine of Christ spread far and wide; while Christ confined his ministry chiefly to the precincts of Judea. It is certainly the greatest miracle of divine grace to convert the obdurate wicked heart of man, from sin to holiness. This was done in numberless cases by the disciples, who were armed with power from on high, while proclaiming remission of sins, through faith in his blood.

Some account for the greater works thus: 1. The very shadow of Peter healed the diseased, Acts v. 12. 2. Diseases were cured and demons cast out, by applying to the persons *handkerchiefs and aprons* that had before touched the body of Paul, Acts xix. 12. 3. By the word of Peter, Ananias and Sapphira were stricken dead, Acts v. 5, 9, 10. 4. Elymas the sorcerer was struck blind by the word of Paul, Acts xiii. 11. 5. Christ only preached in Judea, and in the language only of that country; but the apostles preached through the most of the then known world, and in all the languages of all countries. But let it be remembered that all this was done by the power of Christ; and I think it still more natural to attribute the greater works to the greater number of conversions made under the apostles' ministry. The reason which our Lord gives for this is worthy of deprecation.

Because I go unto my Father. Where I shall be an intercessor for you, that

13 *Whatsoever ye shall ask in my name.* To enable you to perform these miracles, and to convert souls, may be granted you.

Besides, by going unto the Father, I shall receive the Holy Spirit, and send down his abundant influences into the hearts of those who believe.

15 *If ye love me, keep my commandments.* Do not be afflicted at the thought of my being separated from you; the most solid proof ye can give of your attachment to, and affection for me, is to keep my commandments. This I shall receive as a greater proof of your affection than your tears.

16 *I will pray the Father.* After having made an atonement for the sin of the world, I will become Mediator between God and man; and through my mediation and intercession shall all the blessings of grace and glory be acquired.

Another Comforter. The word *παράκλητος* signifies not only a comforter, but also an advocate, a defender of a cause, a counsellor, patron, mediator. Christ is thus termed 1 John ii. 1. Where the common translation renders the word *advocate*. Christ is thus called, because he is represented as transacting the concerns of our souls with God; and for this cause, he tells us, he goes unto the Father, ver. 12. The Holy Spirit is

16 And I will pray the Father, and ^q he shall give you another Comforter, that he may abide with you for ever;

17 *Even* ^r the Spirit of truth; ^s whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, ^t and shall be in you.

18 ^u I will not leave you ^v comfortless: ^w I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: ^x because I live, ye shall live also.

20 At that day ye shall know that ^y I am in my Father, and I ye in me, and my Father in you.

21 ^z He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 ^a Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, ^b If a man love me, he

^c 1 Verse 23. Chap. 13, 10, 11. 1 John 5, 3.—1 Chap. 15, 26 & 16, 7. Rom. 8, 15, 26.—1 Chap. 13, 29 & 16, 13. 1 John 4, 1.—1 Cor. 2, 11.—1 John 2, 22.—1 Matt. 28, 20.—1 Or, *orphans*.—1 Ver. 3, 28.—1 Ch. 16, 16.—1 Cor. 15, 20.—1 Ver. 10, 38 & 17, 21, 23.—1 Ver. 13, 21. 1 John 2, 5 & 5, 3.—1 Luke 6, 15 & 1 Verse 15.

thus called, because he transacts the cause of God and Christ with us, *explains* to us the nature and importance of the great atonement, shows the necessity of it, *counsels* us to receive it, *instructs* us how to lay hold on it, *vindicates* our claim to it, and makes *intercessions* in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name.

For ever. As the death and atonement of Christ will be necessary to man till the conclusion of the world; so the office of the Holy Spirit must be continued among men till the end of time: therefore, says Christ, *he shall continue with you for ever*, teaching, comforting, advising, defending, and interceding for you and for all my followers to the end of time.

17 *The Spirit of truth.* The Spirit or Holy Ghost, whose essential office is to manifest, vindicate, and apply the truth. The Gospel of Christ may be thus called, because it exposes *falsehood*, removes *error*, and teaches the *knowledge of the true God*; shows the *way* to him, *saves* from *vanity* and *illusive hopes*, and establishes *solid happiness* in the souls of those who believe.

The world cannot receive. By the world, St. John means those who are influenced only by the desire of the flesh, the desire of the eye, and the pride of life, 1 John ii. 16. Now these cannot receive the Spirit of the truth, because they *see him not*, have no spiritual discernment, attend to nothing but the dictates of their corrupt passions and affections; and will admit of no influence but what can be an object of their senses. Hence all the deism and irreligion in the world. God, in the operation of his hands, and in the influences of his Spirit, is found every where except in the perverted passions of men. In these alone do men of corrupt minds seek him: *here only*, he is *not* to be found: and therefore they become infidels and atheists.

But ye know him. Ye have already received a measure of the truth, and ye believe in this Spirit. Probably our Lord refers to the knowledge which they should afterward attain; in this sense the passage has been understood by the *Vulgate*, *Nonnus*, and two copies of the *Itala*, which read, *ye shall know him*.

For he dwelleth with you. Or, as the *Æthiopic*, *Vulgate*, *Nonnus*, and six copies of the *Itala* read, *he shall dwell with you*, (see above) and this, it is very evident, is the meaning of the evangelist, who not unfrequently uses the present for the future tense. It is certain the Holy Spirit was not yet given to the disciples so as to dwell in them: thus St. John himself assures us, chap. vii. 39. And it is evidently of that Spirit and its influences, which was not given till the day of Pentecost, that our Lord here speaks.

18 *I will not leave you comfortless.* Literally, *orphans*. The original word, *ορφανος*, is by some derived from *ορφανος*, *obscure*, *dark*, because, says *Minter*, an orphan (one deprived of father and mother) is little esteemed, neglected, and is obliged to wander about in obscurity and darkness. Others derive it from the Hebrew *חרף* *charaph*, to strip, or make bare, *despoil*, because such a child is *destitute of comfort, direction, and support*, and is a prey to misery and disease, to sin and to death.

The disciples of a particular teacher among the Hebrews called him *father*, his scholars were called his children; and, on his death, were considered as *orphans*. Christ calls his disciples children, beloved children, chap. xiii. 33. and now that he is about to be removed from them by death, he assures them that they shall not be left *fatherless*, or without a teacher; for in a little time he should come again, (rise from the dead,) and after his ascension, they should be made partakers of that Spirit which should be their comforter, advocate, teacher, and guide, for ever.

19 *Because I live.* As surely as I shall rise from the dead, so shall ye. My resurrection shall be the proof and pledge of yours. And because I live a life of intercession for you at the right hand of God, ye shall live a life of grace and peace here, and a life of glory hereafter.

20 *That I am in my Father.* After my resurrection, ye shall be more fully convinced of this important truth, that *I and the Father are one*; for I will live in you by the energy of my Spirit, and ye shall live in me by faith, love, and obedience.

21 *He it is that loveth me.* See on ver. 15.

will keep my words : and my Father will love him, ^c and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But ^e the Comforter, *which is the Holy Ghost*, whom the Father will send in my name, ^h he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ^f I Peace I leave with you, my peace I give unto you : not

ⁱ John 2. 24. Rev. 3.20.—^f Verses 10. Chap. 5. 19, 33. & 7. 16. & 8.38. & 12. 49.—^g Verse 16. Luke 21. 49. Chap. 13. 26. & 16. 7.—^h Chap. 2. 22. & 12. 16. & 16. 13. John 2. 29, 27.

And will manifest myself to him.] All my faithful disciples shall see me after my resurrection : and I will manifest my power and goodness to all those who believe in and obey me ; even to the end of the world.

22. Judas.] The same as *Thaddeus and Lebheus*, the brother of *James*, and author of what is called the *Epistle of Jude*.

How is it? Or, how can it be—^r *ye never, what is to happen?* on what account is it? Judas, who was probably thinking that the Kingdom of Christ should extend over all the earth, wonders how this can be, and yet Christ manifest himself only to his disciples and not to the world, ver. 19. To this our Lord, in a more express manner than he had done before answers :—

23. *If a man*] Not only my present disciples, but all those who shall believe on me through *their word*, or that of their successors :

Love me.] Receive me as his Saviour, and get the love of God shed abroad in his heart by the Holy Ghost :

He will keep my words.] Observe all my sayings, and have his affections and conduct regulated by my Spirit and doctrine :

My Father will love him.] Call him his child ; support, defend, and preserve him as such.

And we will come unto him.] God the Father, through his Son will continue to pour out his choicest blessings upon his head and upon his heart :

And make our abode with him.] Will make his heart our temple, where God, the Father, Son, and Spirit, shall rest, receive homage, and dwell to eternity. Thus will I manifest myself, to the believing, loving, obedient disciple, and not to the world, who will not receive the Spirit of the truth.

24. He that loveth me not, &c.] Hence we learn, that the man who is not obedient to the testimonies of Christ does not love him : and the Spirit of this truth has said, He who loves not the Lord Jesus Christ, let him be accursed, 1 Cor. xvi. 22.

26. He shall teach you all things.] If in the things which I have already spoken to you, there appear to you any obscurity : the Holy Spirit, the Advocate, Counsellor and Instructor, will take away all your doubts, free you from all embarrassment, and give you a perfect understanding in all things : and this Spirit ye shall shortly receive.

And bring all things to your remembrance.] Here Christ promises them that inspiration of the Holy Spirit, which enabled them not only to give a true history of his life and death, but also gave them the most perfect recollection of all the words which he had spoken to them, so that they have been able to transmit to posterity the identical words which Jesus uttered in his sermons ; and in his different discourses with them, the Jews, and others.

27. Peace I leave with you.] The Jewish form of *salutation* and *benediction*. A wish of peace among them is thus to be understood : *May you prosper in body and soul, and enjoy every earthly and heavenly good!* For the meaning of this word, see Matt. v. 9.

My peace I give unto you.] Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting friendship with God as I enjoy, may ye all enjoy ! and such blessedness I bequeath unto you ; it is my last, my best, my dying legacy.

Not as the world giveth.] Not as the Jews, in empty wishes ; nor as the people of the world, in empty compliments. Their salutations and benedictions are generally matters of custom and polite ceremony, given without *desire or design* ;—but I mean what I say ; what I wish you, that I will give you.—To his followers Jesus gives peace, *procures it, preserves it, and establishes it*. He is the *author, prince, promoter, and keeper of peace*.

Neither let it be afraid!] *Μηδὲ δεισάτω*, let not your heart shrink back through fear of any approaching evil. This is the proper meaning of the word. In a few hours ye will be most powerfully assaulted : but stand firm—the evil will only fall upon me ; and this evil will result in your comfort and salvation, and in the redemption of a lost world.

28. I go away.] To the Father by my death :

And come again unto you.] By my resurrection. Ye would rejoice.] Because as the *Messiah*, I am going to receive a kingdom, and power, and glory, for ever. Therefore as my friends ye should rejoice in my elevation, though for a while it may put you to the pain of being separated from me ; besides, I am going that I may send you the Holy Spirit,

as the world giveth, give I unto you. * Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, ^m I go unto the Father : for ⁿ my Father is greater than I.

29 And ^o now I have told you before it comes to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you : ^p for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father ; and ^q as the Father gave me commandment, even so I do. Arise, let us go hence.

ⁱ Phil. 4. 7. Col. 3. 15.—^k Verse 1.—^l Verse 3. 18.—^m Verse 12. Chap. 16. 16. & 20. 17.—ⁿ See Chap. 5. 18. & 10. 30. Phil. 2. 6.—^o Chap. 13. 19. & 16. 4.—^p Chap. 12. 31. & 11.—^q Chap. 13. 18. Phil. 2. 5. Heb. 5. 5.

which shall fill you with the fulness of God : on your own account, therefore, ye should have rejoiced and not mourned.

My Father is greater than I.] In ver. 24. Christ tells his disciples that the Father had sent him : i. e. in his quality of Messiah, he was sent by the Father to instruct, and to save mankind. Now, as the sender is greater than the sent, chap. xiii. 16. so in this sense is the Father greater than the Son ; and in this sense was the passage understood by *Origen, Jerom, Novatian, and Filgulus*, who read the text thus ; *The Father, ὁ πατήρ, who sent me is greater than I*. It certainly requires very little argument, and no sophistry, to reconcile this saying with the most orthodox notion of the God-head of Christ ; as he is repeatedly speaking of his *divine*, and of his *human* nature. Of the former, he says, *I and the Father are one* : chap. x. 30. and of the latter, he states with the same truth, *The Father is greater than I*.

29. I have told you before it comes to pass.] Lest my death should be a stumbling-block to you, I have spoken of it beforehand, and showed you the necessity of it, that when it happens ye may believe, that as I could predict it so clearly and so circumstantially, so all the good, which I have promised shall be the result, may be confidently expected by you : and that your sorrow, if not entirely removed, may at least be much mitigated.

30. The prince of this world.] *Τὸν πρῶτον*, of this, is omitted by *ABDEGHKLMs*, Mt. BIL one hundred others ; both the *Syriac*, *late Persian*, all the *Arabic*, and several of the primitive Fathers. I rather think the omission of the pronoun makes the sense more general ; for had he said *this world*, the words might have been restrained to the *Jewish state*, or to the *Roman government*. But who is the person called here the prince of this world?

1. Mr. Wakefield thinks that Christ speaks here of himself, as he does in chap. xii. 31. (see the note there) and translates this verse and the following thus : *For the ruler of this world is coming ; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me*. On which he observes, that our Lord speaks of what he shall be, when he comes again, and not of what he then was : compare ver. 18. chap. xvi. 16. xvii. 2. Mark. xxviii. 18. Phil. ii. 9. And how often does he speak of himself as the Son of man, in the third person? See his vindication of this translation in the 3d vol. of his New Testament.

2. Others think that our Lord refers to the *Roman government, the ruler of the world*, who, by its deputy, *Pilate*, was going to judge him, but who should find nothing (*εὐνομαζόμενος*, which is the reading found in some excellent MSS. and Versions, and is followed by almost all the primitive Fathers) as a just cause of death in him—nothing in the whole of his conduct which was in the least reprehensible : and this, indeed, *Pilate* witnessed in the most solemn manner. See chap. xviii. 38. xix. 4. 12. see also Luke xxiii. 4. &c. and Matt. xxvii. 24.

3. But the most general opinion is, that *Satan* is meant, who is called the prince of the power of the air, Eph. ii. 2. and who is supposed to be the same that is called the god of this world, 2 Cor. iv. 4. and who, at his last and most desperate trial, the agony in the garden, should be convinced that there was nothing of his nature in Christ, nothing that would coincide with his solicitations, and that he should find himself completely foiled in all his attacks, and plainly foresee the impending ruin of his kingdom. It is very difficult to ascertain the real meaning here : of the different opinions proposed above, the reader must take that which he deems the most likely.

31. Arise, let us go hence.] Calmet supposes that Christ having rendered thanks to God, and sung the usual hymn, Matt. xxvi. 30. Mark xiv. 26. rose from the table, left the city, and went towards the garden of *Olives*, or garden of *Gethsemane*, on the road to which, a part of the following discourse was delivered. It was now about midnight, and the moon was almost full, it being the 14th day of her age, about the time in which the Jewish pass-over was to be slain.

The reader should carefully note the conduct of our Lord. He goes to die as a sacrifice, out of love to mankind, obedience to the Divine will, and with unshaken courage. All our actions should be formed on this plan. They should have the love of God and man for their principle and motive ; his glory for their end ; and his will for their rule. He who lives and acts thus, shall live for ever. Amen.

CHAPTER XV.

The union of Jesus Christ with his followers, represented by the parable of a vine and its branches, 1—11. He exhorts them to mutual love, 12. Calls them his friends, and promises to lay down his life for them, 13—15. Appoints them their work, and promises them success in it, 16. Renews the exhortation to mutual love, 17; and foretells the opposition they would meet with from the world, 18—21. The sin of the Jews in rejecting Christ, 22—25. The Holy Spirit is promised as a witness for Christ, and the Comforter of the disciples, 26, 27. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

I AM the ^a true vine, and my Father is the husbandman.

² Every branch in me that beareth not fruit he taketh away: ^b and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

³ Now ye are clean through the word which I have spoken unto you.

⁴ Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

⁵ I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much ^c fruit: for ^d without me ye can do nothing.

⁶ If a man abide not in me, ^e he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.

⁷ If ye abide in me, and my words abide in you, ^b ye shall ask what ye will, and it shall be done unto you.

⁸ Herein is my Father glorified, that ye bear much fruit; ^k so shall ye be my disciples.

⁹ As the Father hath loved me, so have I loved you; continue ye in my love.

¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and ^a that your joy might be full.

¹² Or, several from me. Acts 12:— Matt. 3:10 & 7:19.— Verse 16. Ch. 14:13, 15 & 16:21.— Matt. 5:16. Phil. 1:11.— Ch. 8:31 & 13:35.— Ch. 14:15, 21, 23.— Ch. 16:24 & 17:13. 1 John 1:4.

NOTES.—Verse 1, *I am the true vine*. Perhaps the vines which they met with on their road from Bethany to Gethsemane, might have given rise to this discourse. Some of the disciples were probably making remarks on the different kinds of them, and our Lord took the opportunity of improving the conversation, according to his usual manner, to the instruction of their souls. He might here term himself the *true vine*, or *vine of the right sort*, in opposition to the *wild* and *barren vine*. Some MSS. and several of the Fathers, read the verse thus: *I am the true vine, ye are the branches, and my Father is the husbandman*. Some think, that as this discourse followed the celebration of the eucharist, that our Lord took occasion from the *fruit of the vine*, used in that ordinance, to introduce this simile.

² Every branch in me I stand in the same relation to my followers, and they to me, as the vine to the branches, and the branches to the vine.

He taketh away. As the vine-dresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body—such as Judas, the unbelieving Jews, the apostatizing disciples, and all false and merely nominal Christians, who are attached to the vine by faith in the word and divine mission of Christ, while they live not in his life and spirit; and bring forth no fruit to the glory of God; and also every branch which has been in him by true faith; such as have given way to iniquity, and made shipwreck of their faith and of their good conscience; all these he taketh away.

He purgeth it. *He pruneth*. The branch which bears not fruit, the husbandman *apei avto taketh it away*; but the branch that beareth fruit *kaθapei avto, he taketh away from it*, i. e. he prunes away excrescences, and removes every thing that might hinder its increasing fruitfulness. The verb *kaθaipo*, from *kara, intens.* and *apo, I take away*, signifies ordinarily to *cleanse, purge, purify*; but is certainly to be taken in the sense of *pruning or cutting off*; in this text, as the verb *purgare*, is used by HORACE, *Epist. lib. i. ep. vii. v. 51. Cultello proprios purgare lentius ungues*. "Compulsedly cleanse his own nails with a penknife." He who bruises forth fruit to God's glory, according to his light and power, will have the hindrances taken away from his heart: for his very thoughts shall be cleansed by the inspiration of the Holy Ghost.

³ *Now ye are clean*. *Kaθapei eerte, ye are pruned*. As our Lord has not changed the metaphor, it would be wrong to change the expression.

Through the word. *Δια τον λογον, through that word*—that doctrine of holiness which I have incessantly preached unto you, and which ye have received. Perhaps our Lord more immediately refers here to the words which he had spoken concerning Judas, chap. xiii. 21—30, in consequence of which, Judas went out and finished his bargain with the chief priests: he being gone off, the body of the apostles was purified; and thus he might say, *Now ye are clean through the word which I have spoken unto you*.

⁴ *Abide in me*. Hold fast faith and a good conscience: and let no trials turn you aside from the truth. And I will abide in you—ye shall receive every help and influence from me that your souls can require, in order to preserve and save them to eternal life.

These two things are absolutely necessary to our salvation: 1. That we continue closely united to Christ by faith and love; and live in and to him. 2. That we continually receive from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself, through its own juice, which it has already derived from the tree, and can be no longer supported than it continues in union with the parent stock; neither can ye, unless ye abide in me. As the branch partakes of the nature of the tree, is nourished by its juice, and lives by its life; so ye must be made partakers of my divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness.

⁵ *Without me ye can do nothing*. *Χωρις εμου ου δυνατε*

is withered: and men gather them, and cast them into the fire, and they are burned.

⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

⁹ As the Father hath loved me, so have I loved you; continue ye in my love.

¹⁰ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

¹² Or, several from me. Acts 12:— Matt. 3:10 & 7:19.— Verse 16. Ch. 14:13, 15 & 16:21.— Matt. 5:16. Phil. 1:11.— Ch. 8:31 & 13:35.— Ch. 14:15, 21, 23.— Ch. 16:24 & 17:13. 1 John 1:4.

Truly said—separated from me, ye can do nothing at all. God can do without man, but man cannot do without God. Following the metaphor of our Lord, it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth fruit, while cut off from that tree, from which it not only derives its juice, but its very existence also.

Nearly similar to this saying of our Lord, is that of *Creeshna* (the incarnate God of the Hindoos) to his disciple *Arjoun*: "God is the gift of charity; God is the offering: God is the fire of the altar; by God the sacrifice is performed; and God is to be obtained by him, who maketh God alone the object of his works." And again, "I am the sacrifice; I am the worship; I am the spices; I am the invocation; I am the fire; and I am the victim. I am the Father and Mother of this world, and the Preserver. I am the Holy One, worthy to be known; the mystic figure *Om*;" (see on chap. i. H.) I am the journey of the good; the Comforter; the Creator; the Witness; the resting-place; the asylum, and the Friend. I am the place of all things; and the inextinguishable seed of nature: I am sun, shine, and I am rain; I now draw in, and now let forth." See *Blagvat Gita*, p. 54 and 59. Could such sentiments as these ever come from any other source than divine revelation? There is a saying in *Theophilus*, very similar to one of those above: *Ος ου χωρεται, αλλα αυτος εστι τονος του θανου*—God is not comprehended, but he is the place of all things.

⁶ *If a man abide not in me*. Our Lord in the plainest manner intimates, that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterward cut off and cast into the fire: because he has not brought forth fruit to the glory of his God. No man can cut off a branch from a tree, to which that branch was never united: it is absurd and contrary to the letter and spirit of the metaphor, to talk of being seemingly in Christ—because this means nothing. If there was only a seeming union, there could be only a seeming excision: so the matter is just where it began; nothing is done on either side, and nothing said to any purpose.

He is cast forth. Observe, that person who abides not in Christ, in a believing, loving, obedient spirit, is, 1. *Cut off* from Jesus, having no longer any right or title to him or to his salvation. 2. He is *withered*—deprived of all the influences of God's grace and Spirit; loses all his heavenly union; becomes indifferent, cold, and dead, to every holy and spiritual word and work. 3. He is *gathered*—becomes (through the judgment of God) again united with backsliders like himself, and other workers of iniquity; and being abandoned to his own heart and Satan, he is, 4. *Cast into the fire*—separated from God's people, from God himself, and from the glory of his power. And, 5. *He is burned*—is eternally tormented with the devil and his angels, and with all those who have lived and died in their iniquity. Reader! pray God that this may never be thy portion.

⁷ *If ye abide in me, &c.* "Those," says *Creeshna*, "whose understandings are in him, (God,) whose souls are in him, whose confidence is in him, whose asylum is in him, are, by the inspired wisdom, purified from all their offences, and go from whence they shall never return." *Geeta*, p. 59.

Observe, in order to have influence with God, we must, 1. Be united to Christ—if ye abide in me. 2. That in order to be preserved in this union, we must have our lives regulated by the doctrine of Christ—and my words abide in you. 3. That to profit by this union and doctrine, we must pray—ye shall ask. 4. That every heavenly blessing shall be given to those who continue in this union, with a loving, obedient, praying spirit—ye shall ask what ye will, &c.

⁸ *Herein is my Father glorified*. Or, *honoured*. It is the honour of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit: so it is the honour of God, to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love.

¹⁰ *If ye keep my commandments, &c.* Hence we learn, that it is impossible to retain a sense of God's pardoning love, without continuing in the obedience of faith.

¹¹ *That my joy might remain in you*. That the joy which

12 ^a This is my commandment, That ye love one another, as I have loved you.

13 ^b Greater love hath no man than this, that a man lay down his life for his friends.

14 ^c Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 ^d Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 ^e These things I command you, that ye love one another.

^a Ch. 13.34. 1 Thess. 4.9. 1 Pet. 4.8. 1 Jn. 3.11 & 4.21.—^b Ch. 10.11, 15. Rom. 5.7, 8. Eph. 5.2. 1 Jn. 3.16.—^c Ch. 14.15, 23. See Matt. 12.50.—^d See Gen. 18.17. Ch. 17.26. Acts 20.27.—^e Ch. 6.70. 13.18. 1 Jn. 4.19, 19.—^f Matt. 28.19. Mk. 16.15. Col. 1.6.

I now feel on account of your steady, affectionate attachment to me, may be lasting; I give you both warnings and directions, that ye may abide in the faith.

That your joy might be full.] Or, complete.—*ἀποδοῦναι*, filled up; a metaphor taken from a vessel, into which water or any other thing is poured, till it is full to the brim. The religion of Christ expels all misery from the hearts of those who receive it in its fullness. It was to drive wretchedness out of the world, that Jesus came into it.

Bishop Pearce, by joining *εἰς τὸ χάρις*, and not to *μετρίαν*, translates the verse thus: *These things have I spoken, that my joy in you may remain*—which is according to the meaning given to the first clause.

12. That ye love one another] See on chap. xiii. 34. So deeply was this commandment engraven on the heart of this evangelist, that St. Jerom says, lib. iii. c. 6. Com. ad *Galat.* that in his extreme old age, when he used to be carried to the public assemblies of the believers, his constant saying was, *Little children, love one another*. His disciples, wearied at last with the constant repetition of the same words, asked him, Why he constantly said the same thing? "Because (said he) it is the commandment of the Lord, and the observation of it alone is sufficient." *Quia præceptum Domini est, et si solum fiat, sufficit.*

13. That a man lay down his life for his friends.] No man can carry his love for his friend further than this: for when he gives up his life, he gives up all that he has. This proof of my love for you, I shall give in a few hours; and the doctrine which I recommend to you, I am just going to exemplify myself. There are several remarkable cases in heathen antiquity, where one friend offered his life for another. The two following will not stand dishonourably, even in the book of God; because every thing loving and pure, in heathen, Jews, or Christians, must come from the God of love and purity.

When Cyrus had made war on the king of Armenia, and had taken him, his wife, and children, with Tigranes his son, and his wife, prisoners; treating with the old king concerning his ransom, he said, How much money will thou give me to have thy wife again? All that I have, replied the king. And how much wilt thou advance to enjoy thy children again? All that I can produce, answered the king. By reckoning thus, said Cyrus, you prize these at twice as much as you possess. Then turning to Tigranes, he said, How much wilt thou give as a ransom, that thou mayest have thy wife? (Now Tigranes had been but lately married, καὶ νεώτατον ἄνδρα, γυναῖκα, and loved his wife exceedingly.) He answered, I will, indeed, O Cyrus, καὶ τὴν ψυχὴν παύωμαι, ransom her even with my life, that she may be no longer in thralldom. See *XENOPH. Cyrop.* lib. iii. c. 2.

The second example, which is too long to be inserted, is that affecting account of the friendship of Nisus and Euryalus, given by *Virgil* in the ninth book of the *Æneis*. These two friends, leagued together, had slain many of the Rutulians in a night attack: at last Euryalus was taken prisoner. Nisus, concealed in a thicket, slew several of the enemy's chiefs with his javelins: Volscens, their general, not seeing the hand by which his officers were slain, determines to wreak his vengeance upon his prisoner. Nisus seeing his friend about to be transfixed with the sword, rushing out of the wood where he lay hidden, he suddenly cries—

ME ME! CUIUS QUID FECI! in me convertite ferrum.
O Rutuli! MEA frans omnis:—nihil ista—nec ausus,
Nec potuit—Cælum hac, et conscia sidera testor!
TANTUM infelicem NIMIUM DILEXIT ANICUM.

ÆN. lib. ix. l. 427 &c.

ME! ME! he cried, turn all your swords alone

On me: the fact confess'd, the fault my own.

Me neither could, nor durst, the guiltless youth:

Ye moon and stars bear witness to the truth!

Is only crime (if friendship can offend)

Is too much love to his unhappy friend." DRYDEN.

Those who understand the beautiful original, will at once perceive, that the earnestness, confusion, disorder, impatience, and burning love, of the FRIEND, are poorly imitated in the above tame translation. The friendship of David and Jonathan is well known: the latter cheerfully gave up his crown to his friend: though himself was every way worthy to wear it. But when all these instances of rare friendship and affection are seen, read, and admired, let the affected reader turn his astonished eyes to Jesus, pouring out his blood, not for his friends, but for his ENEMIES; and in the agonies of death, making supplications

18 ^a If the world hate you, ye know that it hated me before it hated you.

19 ^b If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But ^c all these things will they do unto you for my name's sake, because they know not him that sent me.

22 ^d If I had not come and spoken unto them, they had not had sin: but now they have no ^e cloak for their sin.

23 ^f He that hateth me, hateth my Father also.

1 Verse 7. Luke 14.23.—Verse 12.—v 1 John 2.1, 12.—w 1 Jn. 4.5.—x Ch. 17.14.—y Matt. 10.24. Ch. 14.16.—z Ezek. 3.7.—a Matt. 10.22 & 24.9. Ch. 16.3.—b Ch. 9.41.—c Rom. 1.30. James 4.17.—d Or, excuse.—e 1 John 2.23.

for his murderers with, *Father forgive them, for they know not what they do!* and then let him help explaining if he can,

"O Lamb of God, was ever gain,

Was ever LOVE like THINE!"

15. Henceforth, I call you not servants.] Which he at least indirectly had done, chap. xiii. 16. Matt. x. 24. Luke xvii. 10.

Have called you friends.] I have admitted you into a state of the most intimate fellowship with myself, and have made known unto you whatsoever I have heard from my Father, which, in your present circumstances, it was necessary for you to be instructed in.

16. Ye have not chosen me.] Ye have not elected me as your Teacher: I have called you to be my disciples; witnesses and depositories of the truth. It was customary among the Jews, for every person to choose his own teacher.

And ordained you.] Rather, I have appointed you:—the word is *ἐκῆκα*, I have put or placed you, i. e. in the vine. *Theodoros Mopsuensis*, as quoted by Wetstein, observes that *ἐκῆκα* is here used for *ἐφύεωκα*, (I have planted) and in saying this, our Lord still makes use of the metaphor of the vine; as if he had said, I have not only planted you, but I have given you the greatest benefits, causing your branches to extend every where through the habitable world." The first ministers of the Gospel, were the choice of Jesus Christ: no wonder then that they were so successful. Those whom men have since sent, without the appointment of God, have done no good. The choice should still continue with God, who knowing the heart, knows best who is most proper for the Gospel ministry.

To be a genuine preacher of the Gospel, a man must, 1. Be chosen of God to the work. 2. He must be placed in the true vine—united to Christ by faith. 3. He must not think to lead an idle life, but labour. 4. He must not wait till work be brought to him, but he must go and seek it. 5. He must labour so as to bring forth fruit, i. e. to get souls converted to the Lord. 6. He must refer all his fruit to God, who gave him the power to labour, and blessed him in his work. 7. He must take care to water what he has planted, that his fruit may remain—that the souls whom he has gathered in, be not scattered from the flock. 8. He must continue instant in prayer, that his labours may be accompanied with the presence and blessing of God.—*Whatsoever ye shall ask*. 9. He must consider Jesus Christ as the great mediator between God and man, proclaim his salvation, and pray in his name.—*Whatsoever ye shall ask of the Father in my name, &c.* See *Quesnel*.

18. If the world hate you.] As the followers of Christ were to be exposed to the hatred of the world, it was no small consolation to them to know, that that hatred would be only in proportion to their faith and holiness; and that consequently, instead of being troubled at the prospect of persecution, they should rejoice, because that should always be a proof to them, that they were in the very path in which Jesus himself had trod. Dr. Lardner thinks that *πρωτον*, is a substantive, or at least an adjective used substantively, and this clause of the text should be translated thus: *If the world hate you, know that it hated me your CHIEF*. It is no wonder that the world should hate you when it hated me, your Lord and Master, whose lips were without guile, and whose conduct was irreproachable. See the Doctor's vindication of this translation, *Works*, vol. i. p. 306.

19. Ye are not of the world—therefore, &c.] On this very account, because ye do not join in fellowship with those who know not God, therefore they hate you. How true is that saying,

"The laws of Christ condemn a vicious world,

And gail it to revenge!"

GAMBOLD.

20. If they have kept my saying.] Or, doctrine. Whosoever acknowledges me for the Christ, will acknowledge you for my ministers.

Some translate the passage thus: *If they have WATCHED my sayings*, i. e. with an intent to accuse me for something which I have said; they will WATCH yours also: therefore be on your guard. *Παρατηρουν*, has this sense, as we have had occasion to observe before; and perhaps *τηνεν*, has the same sense here, as it is much more agreeable to the context.

21. Because they know not him that sent me.] This is the foundation of all religious persecution: those who are guilty of it, whether in church or state, know nothing about God. If God tolerates a worship, which professes to have him for its object; and which does not disturb the quiet or peace of society—no man has the smallest right to meddle with it; and he

24 If I had not done among them [the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ⁶ They hated me without a cause.

^a Ch. 2, 23 & 9:32 — ^b Ps. 35:19 & 69:4 — ^c Luke 24:19. Ch. 14:17, 26 & 16:7, 13. Acts 2:33—1 John 5:6.

that does, fights against God. His letting it pass, is at least a tacit command, that all should treat it as he has done.

22. But now they have no *chance for their sin*. They are *without excuse*. See the margin, and see the notes on chap. ix. 41. Christ had done such works as demonstrated him to be the Messiah; yet they rejected him; hereby their sin; and this sin, and the punishment to which it exposed them, still remain; for they still continue to reject the Lord that bought them.

25. *Written in their law*. See on chap. x. 34. These words are taken from Psal. lxxxiv. 4. This Psalm is applied to Christ, chap. ii. 17, xix. 28, to the vengeance of God against Judaea. Acts i. 20. The Psalm seems entirely prophetic of Christ. His deep *abasement* is referred to, ver. 2—6. *His prayer for his disciples and followers*, ver. 7, that for himself, *in the garden of Gethsemane*, ver. 15—19. *His crucifixion*, ver. 20—22. *The vengeance of God against the Jews*, from ver. 23 to ver. 26, the glorious manner in which he gets out of all his sufferings, ver. 31, *the abolition of the Mosaic rites and ceremonies*, ver. 32, compared with Isa. lxxvi. 3, and finally, *the establishment of the Gospel* through the whole world, in the 33d and following verses. The reader will do well to consult the Psalm before he proceeds.

25. But when the comforter is come! See on chap. xiv. 16. 26, 27. He shall testify—and ye also shall bear witness! He shall bear his testimony in your souls, and ye shall bear his testimony to the world. And so they did, by their miracles, their preaching, their writings, their lives, and by their deaths. Our Lord appears to reason thus: In every respect the unbelief of the Jews, is inexcusable. They believe not my doctrine, notwithstanding its purity and holiness. They believe not in the Father who sent me, notwithstanding I have confirmed my mission by the most astonishing miracles. One thing only remains now to be done, i. e. to send them the Holy Spirit, to convince them of sin, righteousness, and judgment; and this he shall do, not only by his influence upon their hearts, but also by your words; and when they shall have resisted this spirit, then the cup of their iniquity shall be filled up, and wrath shall come upon them to the uttermost.

But in what sense can it be said, that Christ wrought more

26 ^b But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ^c ye also shall bear witness, because I have been with me from the beginning.

^a Luke 24:49. Acts 1:31, 32 & 2:32 & 10:43, 44 & 13:31 & 17:31 & 19:6 & 20:22 & 21:19 & 22:15 & 23:69 & 26:32 & 28:25 & 29:18 & 31:13 & 32:1 & 33:1 & 34:1 & 35:1 & 36:1 & 37:1 & 38:1 & 39:1 & 40:1 & 41:1 & 42:1 & 43:1 & 44:1 & 45:1 & 46:1 & 47:1 & 48:1 & 49:1 & 50:1 & 51:1 & 52:1 & 53:1 & 54:1 & 55:1 & 56:1 & 57:1 & 58:1 & 59:1 & 60:1 & 61:1 & 62:1 & 63:1 & 64:1 & 65:1 & 66:1 & 67:1 & 68:1 & 69:1 & 70:1 & 71:1 & 72:1 & 73:1 & 74:1 & 75:1 & 76:1 & 77:1 & 78:1 & 79:1 & 80:1 & 81:1 & 82:1 & 83:1 & 84:1 & 85:1 & 86:1 & 87:1 & 88:1 & 89:1 & 90:1 & 91:1 & 92:1 & 93:1 & 94:1 & 95:1 & 96:1 & 97:1 & 98:1 & 99:1 & 100:1

miracles than any other had done, ver. 21, 2, for Elijah and Elisha raised the dead; cured diseases; and made fire to come down from heaven. Did Christ do greater miracles than Moses did in Egypt—at the Red Sea—at the rock of Horeb; and at the rock of Kadish? Did Christ do greater miracles than Joshua did in the destruction of Jericho—in the passage of Jordan—in causing the sun and moon to stand still? To all this may be answered, Christ's miracles were greater: 1. As to their number. 2. As to their utility;—they were wrought to comfort the distressed, and to save the lost. 3. Christ wrought all his miracles by his own power alone; and they wrought theirs through his power only. 4. Christ wrought his numerous miracles in the space of three or four years, and in the presence of the same people; and the others were wrought from time to time in different centuries.

Some critics have confined the whole of this chapter to the apostles of our Lord, and the work of propagating Christianity, to which they had been called. The whole comment of Rosenmüller on this chapter proceeds on this plan; and at once shows how nugatory it is. What learned labour has there been in the world, to banish the spirit of Christianity from the earth, while the latter was professed to be scrupulously regarded? 1. The spiritual union spoken of by Christ, is not merely necessary for his primitive disciples, but also for all who would be Christians on earth, and beatified spirits in heaven. 2. The brotherly love here inculcated, is the duty and interest of every Christian soul on the face of the earth. 3. The necessity of adorning the Christian profession by bringing forth corresponding fruits, is the duty of all who name the name of the Lord Jesus. 4. The appointment to, and preparation for, the work of the sacred ministry, must ever be primarily with Christ: for those who have no higher authority than that which they derive from man, are never likely to be useful in Christianizing the world. 5. The persecution to which the apostles were exposed, has been the common lot of Christians from the foundation of Christianity. 6. The consolations and influences of Christ's Spirit have not been the exclusive privileges of the apostles; they are the birthright of all the sons and daughters of God.

CHAPTER XVI.

Christ warns his disciples, and foretells the persecutions they should receive from the Jews, 1—4. Foretells death, and promises them the Comforter, 5—7. Points out his operations among the Jews, and in the world, 8—11. His peculiar influences on the souls of the disciples, 12—15. Speaks figuratively of his death and resurrection, at which his disciples are puzzled, 17, 18. He explains and illustrates the whole by a similitude, 19—22. Shows himself to be the Mediator between God and man, and that all prayers must be put up in his name, 23—25. The disciples clearly comprehend his meaning, and express their strong faith in him, 26, 27. He again foretells their persecution, and promises them his peace and support, 31—33. [A. M. 4033. A. D. 29. An. Olymp. CCLII.]

1 **CHRIST** things have I spoken unto you, that ye ^a should not be offended.

2 ^b They shall put you out of the Synagogues: yea, the time cometh, ^c that whosoever killeth you, will think that he doeth God service.

3 A. d. these things will they do unto you, because they have not known the Father nor me.

4 But ^d these things have I told you, that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

^a Matt. 10:41 & 10:42 & 10:43 & 10:44 & 10:45 & 10:46 & 10:47 & 10:48 & 10:49 & 10:50 & 10:51 & 10:52 & 10:53 & 10:54 & 10:55 & 10:56 & 10:57 & 10:58 & 10:59 & 10:60 & 10:61 & 10:62 & 10:63 & 10:64 & 10:65 & 10:66 & 10:67 & 10:68 & 10:69 & 10:70 & 10:71 & 10:72 & 10:73 & 10:74 & 10:75 & 10:76 & 10:77 & 10:78 & 10:79 & 10:80 & 10:81 & 10:82 & 10:83 & 10:84 & 10:85 & 10:86 & 10:87 & 10:88 & 10:89 & 10:90 & 10:91 & 10:92 & 10:93 & 10:94 & 10:95 & 10:96 & 10:97 & 10:98 & 10:99 & 11:1 & 11:2 & 11:3 & 11:4 & 11:5 & 11:6 & 11:7 & 11:8 & 11:9 & 11:10 & 11:11 & 11:12 & 11:13 & 11:14 & 11:15 & 11:16 & 11:17 & 11:18 & 11:19 & 11:20 & 11:21 & 11:22 & 11:23 & 11:24 & 11:25 & 11:26 & 11:27 & 11:28 & 11:29 & 11:30 & 11:31 & 11:32 & 11:33 & 11:34 & 11:35 & 11:36 & 11:37 & 11:38 & 11:39 & 11:40 & 11:41 & 11:42 & 11:43 & 11:44 & 11:45 & 11:46 & 11:47 & 11:48 & 11:49 & 11:50 & 11:51 & 11:52 & 11:53 & 11:54 & 11:55 & 11:56 & 11:57 & 11:58 & 11:59 & 11:60 & 11:61 & 11:62 & 11:63 & 11:64 & 11:65 & 11:66 & 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10^a Of righteousness, ^b because I go to my Father, and ye see me no more;

11^b Of judgment, because ^c the prince of this world is judged.

12^c I have ^d very many things to say unto you, ^e but ye cannot bear them now.

13 Howbeit, when he, ^f the Spirit of truth is come, ^g he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, ^h that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 ⁱ All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you.

16 ^j A little while, and ye shall not see me: and again a little while, and ye shall see me, ^k because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see

¹⁰ Acts 2. 32—6 Ch. 31. 4. & 5. 32—9 Acts 9. 18—9 Luke 10. 18. Chap. 12. 31. Eph. 2. 2. Col. 2. 15. Heb. 2. 14.—¹¹ Mark 1. 33. 1 Cor. 3. 2. Heb. 5. 12—9 Ch. 14. 17 & 15. 26.—4 Ch. 14. 26. 1 John 2. 20, 27.

are simple of heart; and so fully, as to confound and shut the mouths of those who are gainsayers. See Acts ii. 1, &c.

The world The Jewish nation first, and afterward the Gentile world; for his influences shall not be confined to one people, place, or time.

9. *Of sin* Of the sin of the Jews in not receiving me as the Messiah, though my mission was accredited by the very miracles which the prophets foretold: see Isa. xxxv. 3—6. This was literally fulfilled on the day of Pentecost, when the Spirit was given; for multitudes of Jews were then convinced of this sin, and converted to God: see Acts ii. 37.

If we take this prediction of our Lord in a more general sense, then we may consider that it is one of the grand offices of the Holy Spirit to *convince of sin*; to show men what sin is; to demonstrate to them that they are sinners, and to show the necessity of an *atonement* for sin: and in this sense the phrase *πᾶσι ἀμαρτίας*, may be understood; and in this sense it is used in multitudes of places in the Septuagint: but the words *because they believe not in me*, restrict the meaning particularly to the sin of the Jews in rejecting Christ as the Messiah.

10. *Of righteousness* Of my innocence and holiness, because I go away to my Father; of which, my resurrection from the dead, and my ascension to heaven, shall be complete proofs. Christ was treated by the Jews as an *impostor*, as a *magician*, as one *possessed by the devil*; as a *wicked person*, *seducer*, and *destroyer of the law*. His vindication from these charges he chiefly referred to the Holy Spirit, the *Advocate*, who, by his influences on the minds of the people, and by his eloquence and energy in the ministry of the apostles, convinced both the Jews and the Gentiles that the sentence of the Jewish rulers was *unjust and infamous*; and that the very person whom they had crucified, was both *Lord and Christ*—*Lord*, the great Governor of the universe; and *Christ*, the Lord's anointed, the promised *Messiah*. It was a matter of the utmost consequence to the Christian cause, to have the *innocence and holiness* of its founder *demonstrated*; and the crime of the Jews in putting him to death, made manifest to the world. This also has been literally fulfilled: the universe that has heard of him, believes the righteousness and innocence of Jesus; and the Jews, his persecutors, are confounded and execrated throughout the habitable globe.

11. *Of judgment* Of the false judgment of the Jews in condemning the Lord Jesus, who, some think, is intended here by the ruler of this world: see chap. xiv. 30. Others think that *Satan* is meant, whose usurped power over the world, was now to be greatly restrained, and by and by totally destroyed: see chap. xii. 31. Col. ii. 15 Rev. xi. 15 xii. 10, 11. Perhaps our Lord's meaning is, that, as a most astonishing judgment, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity; the Holy Ghost, by the ministry of the apostles, should *demonstrate* that this judgment, severe as it might seem, was amply merited by this worst of all people: and may we not say, that their continuance in the same crime, sufficiently vindicates the judgment of God, not only in its being poured out upon them at first, but in continuing to pursue them.

It is necessary to observe, that it was one office of the Spirit to convince of a *judgment to come*: and this he did particularly by the apostles, in declaring that God had appointed a day in which he would judge the world, by him whom he had appointed for that purpose: Acts xvii. 31. And we find that while Peter was asserting this doctrine at Cæsarea, Acts x. 42. the Holy Spirit was poured out on the Jews and the Gentiles which were present, ver. 44, &c. and many were converted unto the Lord.

One general exposition may be given of these three verses. The Holy Spirit will *convince the world of sin* committed, and guilt and condemnation thereby incurred. Of *righteousness*—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, *went to the Father*, ever to appear in his presence as our intercessor: and of *judgment*—of the great day thereof, when none shall be able to stand but those whose sins are pardoned, and whose souls are made *righteous*. In all that our Lord says here, there seems to be an allusion to the office of an *advocate* in a cause in a court of justice; who, by producing witnesses,

me: and again a little while, and ye shall see me: and, *Because I go to the Father?*

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ^a A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 ^b And ye now therefore have sorrow: but I will see you again, and ^c your heart shall rejoice, and your joy no man taketh from you.

¹⁷ Matt. 11. 37. Ch. 3. 35. & 13. 3. & 17. 10.—¹⁹ Verse 10. Ch. 7. 33. & 14. 19.—²⁰ Verse 28. Ch. 13. 3. & 14. 25. 17.—²¹ Verse 6.—²² Luke 24. 41, 52. Ch. 14. 1, 27. & 30. Acts 2. 46. & 13. 52. 1 Pet. 4. 8.

and pleading upon the proof, *convicts the opposite party of sin, demonstrates the righteousness* of his client, and shows the necessity of passing *judgment* upon the accuser.

The faith of the Gospel discovers unto us three different states of man: it shows him, 1st. Under *sin*, in which there is nothing but infidelity towards God, because there is no faith in Jesus Christ.

2. Under *grace*, in which sin is pardoned, and righteousness acquired by faith in Christ: who is gone to the Father to carry on, by his intercession, the great work of redemption. 3. In the *peace and glory of heaven*, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last judgment. Thus, in the Christian revelation, we are made acquainted with *three* grand truths, which contain the sum and substance of all true religion. The *first* is, the general *corruption* of human nature, and the *reign* of sin till the coming of Christ. The *second* is, the *reparation* of our nature by the Lord Jesus, and the *reign* of *righteousness*, by his grace: Rom. v. 21. The *third* is, the *condemnation* of sinners, and the total destruction of the kingdom of sin, and of all the power of the devil, by the last judgment.

12. *Ye cannot bear them now.* In illustration of these three points, Christ had many things to say; but he found that his disciples would only bear general truths; yet in saying what he did, he sowed the *seeds* of the whole system of theological knowledge, and heavenly wisdom, which the Holy Spirit of truth afterward *watered* and *ripened* into a glorious harvest of light and salvation, by the ministry of the apostles. Dr. Lightfoot supposes that the things which the apostles could not bear now, were such as these: 1. The institution of the Christian Sabbath, and the abolition of the Jewish. 2. The rejection of the whole Jewish nation, at the very time in which they expected to be set up and established for ever. 3. The entire change of the whole Mosaic dispensation, and the bringing the Gentiles into the church of God.

13. *He will guide you* He will consider your feeble infant state; and as a father leads his child by the hand, so will the Holy Spirit lead and guide you. The *Vulgate*, and some copies of the *Itala*, read, he will *teach you all truth*; but this, and *more*, is implied in the word *διδάσκει*, he will lead; besides, this reading is not acknowledged by any Greek MS.

He shall not speak of himself He shall teach nothing contrary to what I have taught you.

But whatsoever he shall hear Of the Father and me, that he shall speak: and thus show the intimate consent between himself, the Father, and Christ. It is one conjoint testimony, in which the honour and glory of the Holy Trinity, and man's salvation, are equally concerned.

And he will show you things to come He will fully explain every thing that may now appear dark or difficult to you; will give you such a knowledge of *future*, as shall, in all necessary cases, enable you to foretell future events; and shall supply every requisite truth, in order to make the new covenant revelation complete and perfect.

15. *All things that the Father hath are mine* If Christ had not been equal to God, could he have said this without blasphemy?

And shall show it unto you As Christ is represented the ambassador of the Father; so the Holy Spirit is represented the ambassador of the Son: coming vested with his authority, as the interpreter, and executor of his will.

16. *A little while* He had but a few hours to live. *And ye shall not see me* I shall be hidden from your view in the grave.

Again a little while In three days after my death: *Ye shall see me* I will rise again, and show myself to you.

Or, as I am going, by my ascension, to the Father, in a short time, ye shall see me personally no more; but in a little while I shall pour out my Spirit upon you, and others, through your ministry; and ye shall see me *virtually* in the great and wonderful work which shall then take place in the hearts and lives of men. This may also refer to his coming again to destroy the Jewish state; and also to judge the world: but how can this *tatter* be said to be in a little while? Because a thousand years are but as a day in the sight of God: Psal. xc. 4.

18. *What is this that he saith* They knew from what he

23 And in that day ye shall ask me nothing. ^a Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, ^b that your joy may be full.

25 These things have I spoken unto you in ^c proverbs: but the time cometh, when I shall no more speak unto you in ^d proverbs, but I shall show you plainly of the Father.

26 ^e At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 ^f For the Father himself loveth you, because ye have loved me, and ^g have believed that I came out from God.

28 ^h I came forth from the Father, and am come into the

^a Matt. 7:7. Ch. 14:13, & 15:16—h Ch. 15:11—^c Or, parables—^d Or, parables—^e Verse 23—^f Ch. 11:21, 21—^g Verse 31—^h Ch. 13:13, & 17:8—ⁱ Ch. 13:3—^j Or, parable—^k Ch. 21:17—^l Verse 27. Ch. 17:8.

had said, that he was to die; but knew not what he meant by their seeing him again in a little time.

20. *Ye shall weep and lament*] To see me crucified and laid in the grave.

But the world shall rejoice] The chief priests, scribes, Pharisees, and persecuting Jews in general, will triumph, hoping that their bad cause is crowned with success.

But your sorrow shall be turned into joy] When ye see me risen from the dead.

It is very evident that our Lord uses the word *world* in several parts of this discourse of his, to signify the *unbelieving and rebellious Jews*.

21. *For joy that a man is born*] *Αἰσχος* is put here for a *human creature*, whether *male or female*: as *homo* among the Romans denoted either *man or woman*.

22. *Your joy no man taketh from you*] *Or, shall take away*.

Some excellent MSS. and Versions read the verb in the future tense. Our Lord's meaning appears to have been this, that his resurrection should be *so completely demonstrated*, to them, that they should never have a doubt concerning it; and consequently that their joy should be great and permanent, knowing that the atonement was made, the victory gained, and the kingdom of heaven opened to all believers. Therefore it is said, Acts iv. 33, *that with great power did the apostles give witness of the resurrection of the Lord Jesus*.

23. *Ye shall ask me nothing*.] Ye shall then be led by that Spirit which guides into all truth, to consider me in the character of *Mediator* in the kingdom of God; and to address your prayers to the Father *in my name*—in the name of *Jesus the Saviour*, because I have died to *redeem* you: in the name of *Christ the Anointed*, because I have ascended to send down the gift of the *Holy Ghost*.

24. *Hitherto have ye asked nothing in my name*] Ye have not as yet considered me the great *Mediator* between God and man; but this is one of the truths which shall be *more fully revealed* to you by the *Holy Spirit*.

Ask] In my name; and ye shall receive—all the salvation this request; the consequence of which shall be, that your joy shall be full; ye shall be thoroughly happy in being made completely holy.

25. *In proverbs*] That is, words which, besides their plain, literal meaning, have another, viz. a spiritual or figurative one. I have represented heavenly things to you through the medium of earthly.

The time cometh] Viz. the interval from his resurrection to his ascension; which consisted of forty days; during which he instructed his disciples in the most sublime mysteries and truths of his kingdom. Acts i. 3.

26. *I say not unto you, that I will pray the Father for you*] I need not tell you that I will continue your intercessor: I have given you already so many proofs of my love, that ye cannot possibly doubt this: besides, the Father himself needs no entreaty to do you good, for he loves you, and is graciously disposed to save you to the uttermost, because ye have loved me, and believed in me as coming from God, for the salvation of the world.

28. *I came forth from the Father*] With whom I existed from eternity in glory.

Am come into the world] By my incarnation.

I leave the world] By my death.

And go to the Father] By my ascension. These four words contain the whole economy of the Gospel of man's salvation, and consummate abridgement of the Christian faith. This gave the disciples a key to the whole of our Lord's discourse; and especially to that part, viz. 16. that had so ex-

world: again, I leave the world, and go to the Father.

29. His disciples said unto him, *Now, now speaketh thou plainly, and speakest no more in proverb.*

30. Now are we sure that ^k thou knowest all things, and needest not that any man should ask thee: by ^l this we believe that thou camest forth from God.

31. Jesus answered them, *Do ye now believe?*

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, ^m every man to ⁿ his own, and shall leave me alone: and ^o yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that ^p in me ye might have peace. ^q In the world ye shall have tribulation: ^r but be of good cheer; ^s I have overcome the world.

^m Matt. 26:31. Mark 14:27—ⁿ Ch. 20:10—^o Or, his own home—^p Ch. 8:29 & 14:19, 21—^q Isa. 9:6. Ch. 14:27. Rom. 5:7. 1 John 2:14—^r Ch. 15:19, 25, 26—^s 2 Tim. 1:12—^t Ch. 14:1—^u Rom. 5:3. 1 John 4:4 & 5:4.

ceedingly embarrassed them; as appears by verses 17 and 18.

29. *Now speaketh thou plainly*] The disciples received more light now on the nature of Christ's person and office, than they had ever done before.

30. *Now are we sure that thou knowest all things*] Is not the following the meaning of the disciples. We believe that thou art not only the *Messiah, who camest out from God*, but that thou art that *God who searchest the heart and triest the reins*; and needest not to be asked, in order to make thee acquainted with the necessities of thy creatures: for thou perfectly knowest their wants, and art infinitely disposed to relieve them.

31. *Do ye now believe?*] And will ye continue to believe? Ye are now fully convinced; and will ye in the hour of trial retain your conviction, and prove faithful and steady?

32. *The hour cometh*] Ye shall shortly have need of all the faith ye profess—ye now believe me to be the *Omniscient*; but ye will find difficulty to maintain this faith, when ye see me seized, condemned, and crucified as a malefactor. Yea, your faith will be then so shaken, that ye shall run away, each striving to save himself at his *own home*, or among his *kindred*.

33. *That in me ye might have peace*] I give you this warning as another proof that I know all things: and to the end that ye may look to me alone for peace and happiness. The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the divine favour, union of the Holy Spirit, purification of heart, &c. &c. and all these to be enjoyed in *Christ*.

In the world ye shall have tribulation] Or, as most of the very best MSS. read, *ye have*—the tribulation is at hand, ye are just about to be plunged into it.

But be of good cheer] Do not despond on account of what I have said—the world shall not be able to overcome you, how severely soever it may try you.

I have overcome the world] I am just now going, by my death, to put it and its god to the rout. My apparent *weakness* shall be my *victory*: my *ignominy* shall be my *glory*; and the victory which the world, the devil, and my adversaries in general shall appear to gain over me, shall be their own lasting defeat, and my eternal triumph—*Prox. not!*

Luther, writing to Philip Melancthon, quotes this verse, and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem upon one's knees."

One of the grand subjects in this chapter, the *mediation of Christ*, is but little understood by most Christians. Christ having made an atonement for the sin of the world, has ascended to the right hand of the Father, and there he appears in the presence of God for us. In approaching the throne of grace, we keep Jesus, as our sacrificial victim, continually in view: our prayers should be directed through him to the Father: and under the conviction that his passion and death have purchased every possible blessing for us, we should with humble confidence, ask the blessings we need; and as in him the Father is ever well pleased, we should most confidently expect the blessings he has purchased. We may consider also, that his appearance before the throne in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into heaven: in that he appears before the throne—this, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed; and on whose account it was sacrificed. On these grounds every penitent and every believing soul may ask and receive, and their joy be complete. By the sacrifice of Christ, we approach God: through the *mediation* of Christ, God comes down to man.

CHAPTER XVII.

Christ prays the Father to glorify him, 1. In what eternal life consists, 2, 3. Shows that he has glorified his Father, by fulfilling his will upon earth, and revealing him to the disciples, 4—8. Prays for them, that they may be preserved in unity and kept from evil, 9—16. Prays for their sanctification, 17—19. Prays also for those who should believe on him through their preaching, that they all might be brought into a state of unity, and finally brought to eternal glory, 20—26. [A. M. 4033. A. D. 29. An. Olymp. 478. 1.]

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

^a Ch. 12:23 & 13:22—^b Dan. 7:14. Matt. 11:27 & 28:13. Ch. 2:35 & 7:27. 1 Cor. 15:25, 27. Phil. 2:10. Heb. 2:8.

NOTES.—Verse 1. *These words spake Jesus*] That is, what is related in the preceding chapters. We may consider our Lord as still moving on towards Gethsemane, not having yet

2 ^b As thou hast given him power over all flesh, that he should give eternal life to as many ^c as thou hast given him.

3 And 4 this is life eternal, that they might know thee ^d the Father ^e Verse 6, 9, 23. Chap. 6, 7, and 1 John 5:1. 1 Timothy 9, 21—^f 1 Cor. 8:1. 1 Thess. 1:9.

passed the brook Kedron, chap. xviii. 1. Our Lord, who was now going to act as *high-priest* for the whole human race, imitates in his conduct that of the Jewish high-priest on the great

only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: time they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest

(Ch. 3:34 & 5:38, 39 & 6:29, 57 & 7:29 & 10:16 & 11:42.—Ch. 13:31 & 14:13.—
Ch. 14:4 & 16:32 & 19:30.—Ch. 14:31 & 15:10.—Ch. 1:1, 2 & 10:30 & 14:19.
Phil. 2:6. Col. 1:15, 17. Heb. 1:3, 10.—Verse 26. Psa. 22:22.)

day of *expiation*; who in order to offer up the great atonement for the sins of the people, 1. *Washed* himself and put on *clean linen garments*. This Christ appears to have initiated, chap. xiii. 4. He laid aside his garments, girded himself with a towel, &c. There is no room to doubt that he and his disciples had been at the *bath* before; see chap. xiii. 10. 2. The high-priest addressed a solemn *prayer* to God, 1. *For himself*; this Christ imitates, ver. 1—5. 2. *For the sons of Aaron*; our Lord imitates this in praying for his *disciples*, ver. 9—19. 3. *For all the people*; our Lord appears to imitate this also in praying for his *church*, all who should believe on him through the preaching of the apostles and their successors, ver. 20—24. After which he returns again to his disciples, ver. 25, 26. See CALMET'S Dict. under *Expiation*; and see La Grande Bible de M. MARTIN, *in loc.*

1. Our Lord's prayer for himself, ver. 1—5.

Father Here our Lord addresses the whole divine nature, as he is now performing his last acts in his state of humiliation.

(Glorify thy Son) Cause him to be acknowledged as the promised Messiah, by the Jewish people; and as the universal Saviour, by the Gentile world; and let such proofs of his Godhead be given, as shall serve to convince and instruct mankind.

(That thy Son also may glorify thee) That by dying he may magnify thy law and make it honourable, respected among men—show the strictness of thy justice, and the immaculate purity of thy nature.

2. *As thou hast given him power* As the Messiah, Jesus Christ received from the Father universal dominion. *All flesh*, i. e. all the human race, was given unto him, that by one sacrifice of himself he might reconcile them all to God: having by his grace tasted death for every man, Heb. ii. 9. And this was according to the promise of the *universal inheritance* made to Christ, Psal. ii. 8, which was to be made up of the *heathen*, and the *utmost parts of the land*, all the Jewish people. So that he got all from God, that he might give his life a ransom for the whole. See 2 Cor. v. 14, 15. Rom. v. 21. 1 Tim. ii. 4, 6.

That he should give eternal life, &c. As all were delivered into his power, and he poured out his blood to redeem all, then the design of God is that all should have *eternal life*; because all are given for this purpose to Christ: and that this end might be accomplished, he has become their sacrifice and atonement.

3. *This is life eternal* The salvation purchased by Christ, and given to them who believe, is called *life*. 1. Because the life of man was forfeited to divine justice; and the sacrifice of Christ redeemed him from that *death* to which he was exposed. 2. Because the souls of men were *dead* in trespasses and sins; and Christ quickens them by his word and Spirit. 3. Because men who are not saved by the grace of Christ, do not *live*, they only *exist*: no good purpose of life being answered by them. But when they receive this salvation, they *live*—answer all the divine purposes, are *happy* in themselves, *useful* to each other, and bring *glory* to God. 4. *It is called eternal life*, to show that it reaches beyond the limits of time; and that it necessarily implies, 1. *The immortality* of the soul. 2. *The resurrection* of the body, and, 3. That it is *never to end*, hence called *αἰώνιος ζών, a life ever living*; from *αἰς, always*, and *ών, being or existence*. And indeed no words can more forcibly convey the idea of *eternity* than these. It is called *ἡ αἰώνιος ζών, that eternal life*, by way of eminence. There may be an *eternal existence* without *blessedness*; but this is that eternal life, with which *infinite happiness* is inseparably connected.

The only true God The way to attain this eternal life is to acknowledge, worship, and obey, the one only true God; and to accept as teacher, sacrifice, and Saviour, the Lord Jesus, the one and only true Messiah. Bishop Pearce's remark here is well worthy of the reader's attention: "What is said here of the *only true God*, seems said in opposition to the gods whom the heathens worshipped; not in opposition to Jesus Christ himself, who is called *the true God* by John in 1 Epist. v. 20." The words in this verse have been variously translated. 1. That they might acknowledge thee, and Jesus Christ whom thou hast sent, to be the only true God. 2. That they might acknowledge thee, the only true God, and Jesus whom thou hast sent, to be the Christ or Messiah. 3. That they might acknowledge thee to be the only true God, and Jesus Christ to be him whom thou hast sent. And all these translations the original will bear. From all this we learn that the only way in which *eternal life* is to be attained is by acknowledging the true God and the divine mission of Jesus Christ, he being sent of God to redeem men by his blood: being the author of eter-

nal salvation to all them that thus believe, and conscientiously keep his commandments.

A saying similar to this is found in the Institutes of Menu *Brigoo*, the first emanated being, who was produced from the mind of the Supreme God, and who revealed the knowledge of his will to mankind, is represented as addressing the human race and saying: "Of all duties, the principal is to acquire from the *Upanishads* (their sacred writings) a *true knowledge of one supreme God*; that is the *most exalted* of sciences, because it ensures *eternal life*. For in the *knowledge and adoration of one God*, all the *rules of good conduct* are fully comprised." See *Institutes of Menu*, ch. xii. Just. 53, 57.

4. *I have glorified thee* Our Lord, considering himself as already sacrificed for the sin of the world, speaks of having completed the work which God had given him to do; and he looks forward to that time when, through the preaching of his Gospel, his sacrifice should be acknowledged, and the true God should be known and worshipped by the whole world.

5. *Before the world was* That is, from eternity, before there was any creation—so the phrase, and others similar to it, are taken in the Sacred Writings, see ver. 24. Psal. xc. 2. Eph. i. 4. See chap. i. 1. Let the glory of my eternal divinity surround and penetrate my humanity, in its resurrection, ascension, and in the place which it is to occupy at thy right-hand, far above all creatures, Phil. ii. 6, 9.

ii. Our Lord's prayer for his disciples, ver. 6, 19.

6. *I have manifested thy name* Εἰσαγγέσθαι, I have brought it into light, and caused it to shine in itself, and to illuminate others. A little of the Divine Nature was known by the works of creation; a little more was known by the *Mosaic revelation*; but the full manifestation of God, his nature, and his attributes, came only through the revelation of Christ.

The men which thou gavest me That is, the apostles, who having received this knowledge from Christ, were, by their preaching and writings, to spread it through the whole world.

Out of the world From among the Jewish people; for in this sense is the word κοῖτος to be understood in various parts of our Lord's last discourses.

Thine they were Objects of thy choice, and thou gavest them to me from among this very unbelieving people, that they might be my disciples and the heralds of my salvation.

And they have kept thy word Though their countrymen have rejected it; and they have received me as thy well-beloved Son in whom thou delightest.

8. *Thou hast given them the words* I have delivered thy doctrine to them, so that they have had a pure teaching immediately from heaven: neither Jewish fables nor fictions of men have been mingled with it.

And have known surely Are fully convinced, and acknowledge that I am the promised Messiah, and that they are to look for none other; and that my mission and doctrine are all divine, ver. 7, 8.

9. *I pray not for the world* I am not yet come to that part of my intercession, see ver. 20. I am now wholly employed for my disciples, that they may be properly qualified to preach my salvation to the ends of the earth. Jesus here imitates the high-priest, the second part of whose prayer, on the day of expiation, was for the priests, the sons of Aaron, see on ver. 1.

These words may also be understood as applying to the rebellious Jews. God's wrath was about to descend upon them, and Christ prays that his own followers might be kept from the evil, ver. 15. But he does not thus pray for the world, the rebellious Jews, because the cup of their iniquity was full, and their judgment slumbered not.

10. *I am glorified in them* Christ speaks of the things which were not, but which should be, as though they were. He anticipates the glorifying of his name, by the successful preaching of the apostles.

11. *I am no more in the world* I am just going to leave the world, and therefore they shall stand in need of peculiar assistance and support. They have need of all the influence of my intercession, that they may be preserved in thy truth.

Keep through thine own name those whom thou hast given me Instead of οὓς ἔδωκας μοι, those whom thou hast given me, ABCEILMS. Mt. BIV. and nearly one hundred others, read ὧν ὅνομα refers to the *ῥα ὁνομαζοῦσιν, thy name*, immediately preceding. The whole passage should be read thus: *Holy Father, keep them through thy own name which thou hast given me, that they may be one, &c.* By the name here, it is evident that the doctrine or knowledge of the true God is intended; as if our Lord had said, Keep them in that doctrine which thou hast given me, that they may be one, &c. This

However, our Lord may here, as in several other places, be using the *past* for the *future*; and the words may therefore be understood of the glory which they were to share with him in heaven.

23. *That the world may know*] That the Jewish people first, and secondly the Gentiles, may acknowledge me as the true Messiah, and be saved unto life eternal.

24. *That they may behold my glory*] That they may enjoy eternal felicity with me in thy kingdom. So the word is used, chap. iii. 3. Matt. v. 8. The design of Christ is, that all who believe, should love and obey persevere unto the end, and be eternally united to himself, and the ever blessed God, in the kingdom of glory.

25. *The world hath not known me*] Have not acknowledged me. See on chap. i. 11, 12.

And these have known] Here our Lord returns to the disciples, speaks, 1st. Of their having received him as the Messiah; 2dly. Of his making the Father known unto them; 3dly. Of his purpose to continue to influence them by the Spirit of truth, that they might be perfectly united to God by an indissoluble Saviour for ever.

26. *I have declared unto them thy name, &c.*] I have taught them the true doctrine.

And will declare it] This he did, 1st. By the conversation

he had with his disciples after his resurrection, during the space of forty days. 2dly. By the Holy Spirit which was poured out upon them on the day of Pentecost. And all these declarations Jesus Christ made, that the love of God, and Christ Jesus himself, might dwell in them; and thus they were to become a habitation for God through the eternal Spirit.

Our Lord's sermon, which he concluded by the prayer recorded in this chapter, begins at verse 13. of chap. xiii. and is one of the most excellent that can be conceived. His sermon on the Mount shows men what they should do, so as to please God: this sermon shows them how they are to do the things prescribed in the other. In the former, the reader sees a strict morality which he fears he shall never be able to perform; in this, he sees all things are possible to him who believes; for that very God who made him, shall dwell in his heart, and enable him to do all that He pleases to employ him in. No man can properly understand the nature and design of the religion of Christ, who does not enter into the spirit of the preceding discourse. Perhaps no part of our Lord's words has been less understood, or more perverted, than the seventeenth chapter of St. John. I have done what I could in so small a compass, to make every thing plain: and to apply these words in that way in which I am satisfied he used them.

CHAPTER XVIII.

Jesus passes the brook Cedron, and goes to the garden of Gethsemane. 1. Judas having betrayed him, comes to the place with a troop of men to take him, 2, 3. Jesus addresses them, and they fall to the ground, 4—6. He addresses them again, and Peter smites Malchus, 7—11. They seize him, and lead him away to Caiaphas, 12—14. Peter follows to the palace of the high-priest, 15—18. The high-priest questions Christ concerning his doctrine, and Jesus answers, and is smitten, 19—23. Peter denies his Lord twice, 24—27. Jesus is led to the judgment hall, and Pilate and the Jews converse about him, 28—32. Pilate converses with Jesus, who informs him of the spiritual nature of his kingdom, 33—37. Pilate returns to the Jews, and declares Christ to be innocent, 38. He seeks to discharge him, and the Jews clamour for his condemnation, 39, 40. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

WHEN Jesus had spoken these words, * he went forth with his disciples over ^b the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: (* for Jesus oftentimes resorted thither with his disciples.)

3 And Judas the having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto ^a them, I am he. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

NOTES.—Verse 1. *Over the brook Cedron*] Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane: Matt. xxvi. 36. which was in the mount of Olives, eastward of Jerusalem. This mount was separated from the city by a very narrow valley, through the midst of which the brook Cedron ran: see 1 Macc. xii. 37. Joseph. War. b. v. c. 2. s. 3. xii. 2. Cedron is a very small rivulet, about six or seven feet broad; nor is it constantly supplied with water, being dry all the year, except during the rains. It is mentioned in the Old Testament; 2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 4. And it appears, the evangelist only mentions it here to call to remembrance what happened to David, when he was driven from Jerusalem by his son Absalom; and he and his followers obliged to pass the brook Cedron on foot: see 2 Sam. xv. 23. All this was a very expressive figure of what happened now to this second David, by the treachery of one of his own disciples. This brook had its name probably from קדר קדאר, he was black; it being the place into which the blood of the sacrifices, and other filth of the city, ran. It was rather, says Lightfoot, the sink, or the common sewer of the city, than a brook. Some copyists mistaking Κεδρον for Γρεκ, have changed *run* into *row*, and thus have written *row Kεδρον*, of cedars, instead of *run Kεδρον*, the brook of Cedron: but this last is undoubtedly the genuine reading.

A garden] Gethsemane: see on Matt. xxvi. 36. The Jewish grandees had their gardens and pleasure grounds without the city, even in the mount of Olives. This is still a common custom among the Asiatics. St. John mentions nothing of the ngony in the garden; probably because he found it so amply related by all the other evangelists. As that account should come in here, the reader is desired to consult the notes on Matt. xxvi. 36—47. See also Mark xiv. 30, 36. and Luke xxii. 40, 44.

2. *Judas—knew the place*] As many had come from different quarters to celebrate the pass-over at Jerusalem, it could not be an easy matter to find lodging in the city: Jesus therefore chose to pass the night in the garden with his disciples, which from this verse, and from Luke xxii. 39. we find was his frequent custom, though he often lodged in Bethany. But as he had supped in the city this evening, Judas took it for granted that he had not gone to Bethany, and therefore was to be met with in the garden: and having given this information to the priests, they gave him some soldiers and others that he might be the better enabled to seize and bring him away.

3. *A band*] Τὴν σπεῖραν, the band or troop. Some think that the *spira*, was the same as the Roman cohort, and was the tenth part of a legion, which consisted sometimes of 4200, and sometimes of 5000 foot. But Raphaelius, on Matt. xxvii. 27. has clearly proved from Polybius that the *spira* was no

more than the tenth of the fourth part of a legion. And as the number of the legion was uncertain, and their divisions not at all equal, no person can tell how many the band or *spira* contained. See many curious particulars in Raphaelius on this point, vol. i. p. 351. edit. 1747. This band was probably those Roman soldiers given by the governor for the defence of the temple: and the officers were those who belonged to the sanhedrim.

With lanterns and torches] With these they had intended to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and consequently she appeared full and bright. The weapons mentioned here were probably no other than clubs, staves, and instruments of that kind, as we may gather from Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 52.

The swords mentioned by the other evangelists were probably those of the Roman soldiers: the clubs and staves belonging to the chief priest's officers.

4. *Jesus—knowing all things, &c.*] He had gone through all his preaching, working of miracles, and passion; and had nothing to do now, but to offer up himself on the cross: he therefore went forth to meet them, to deliver himself up to death.

5. *Jesus of Nazareth*] They did not say this till after Judas kissed Christ, which was the sign which he had agreed with the soldiers, &c. to give them that they might know whom they were to seize; see Matt. xxvi. 48. Though some harmonists place the kiss after what is spoken in the ninth verse.

6. *They went backward, and fell to the ground.*] None of the other evangelists mention this very important circumstance. Our Lord chose to give them this proof of his infinite power, that they might know that their power could not prevail against him, if he chose to exert his might; seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth. Thus by the blast of God they might have perished, and by the breath of his nostrils they might have been consumed; Job iv. 9.

7. *Let these go their way*] These words are rather words of authority, than words of entreaty. I voluntarily give myself up to you, but you must not molest one of these my disciples. At your peril injure them. Let them go about their business: I have already given you a sufficient proof of my power: I will not exert it in my own behalf, for I will lay down my life for the sheep; but I will not permit you to injure the least of these. It was certainly the supreme power of Christ that kept the soldiers and the mob from destroying all the disciples present, when Peter had given them such provocation, in cutting off the ear of Malchus. There were

the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: ⁶ the cup which my Father hath given me, shall I not drink it?

12 ⁷ Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to ⁸ Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.

14 ⁹ Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¹⁰ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 ¹¹ But Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art

⁶ Matt. 20: 22 & 23, 42; 43—⁷ See Matt. 26: 57—⁸ Luke 3: 2—⁹ And Annas sent Christ bound unto Caiaphas the high-priest, ver. 24—¹⁰ Ch. 11: 54—¹¹ Matt. 26: 58—¹² Nk.

probably another disciple with Christ than Peter, James, and John, at this time: see Matt. xxvi. 37, Mark xiii. 33.

10. *Having a sword!* See the note on Luke xxii. 36.

Cut off his right ear. He probably designed to have cloven his scull in two; but God turned it aside, and only permitted the ear to be taken off; and thus he would not have suffered, but only that he might have the opportunity of giving them a most striking proof of his divinity, in working an astonishing miracle on the occasion; see the notes on Matt. xxvi. 51—56.

The other three evangelists mention this transaction; but neither give the name of Peter, nor of Malchus: probably because both persons were *alive* when they wrote: but it is likely both had been long dead, before St. John published his history.

11. *The cup which my Father hath given me* The cup signifies sometimes the lot of life, whether prosperous or adverse: here it signifies the final sufferings of Christ.

12. *The captain* *Χιλιάρχος*, the *chiliarch*, or chief over one thousand men—answering nearly to a colonel with us. See the note on Luke xxii. 4. He was probably the prefect or captain of the temple guard.

13. *To Annas* This man must have had great authority in his nation. 1. Because he had been a high-priest. 2. Because he had no less than five sons, who successively enjoyed the dignity of the high-priesthood. And, 3. Because his son-in-law Caiaphas was at this time in possession of that office.

It is likely that Annas was chief of the *sanhedrim*; and that it was to him in that office, that Christ was first brought. Some think that Annas was still high-priest, and that Caiaphas was only his deputy, though he did the principal part of the business; and that it is because of this, that he is called high-priest. But see the notes on Matt. ii. 4. and Luke iii. 2.

That same year. The office was now no longer during life as formerly. See the note on chap. xi. 49.

What is related in the 24th verse, *Now Annas had sent him bound to Caiaphas*, comes properly in after the 13th verse. One of the Vienna MSS. adds this verse here, the latter Syriac has it in the margin, and St. Cyril in the text. See the margin.

14. *Caiaphas saith he, which gave counsel, &c.* Therefore he was an improper person to sit in judgment on Christ, whom he had prejudged and *pre-ordained*: see on chap. xi. 50—52. But Christ must not be treated according to the rules of justice; if he had, he could not have been put to death.

15. *And—another disciple* Not that other disciple, for the article is omitted by AD, two others; some editions; Syriac, Persic, Gothic, and Nonnus; so the Vulgate is to be understood. There are many conjectures who this disciple was: Jerom, Chrysostom, Theophylact, Nonnus, Lyra, Erasmus, Piscator, and others, say it was John. It is true, John frequently mentions himself in the third person, but then he has always *whom Jesus loved*, as in chap. xiii. 23. xiv. 26. xxi. 7. 20. except in chap. xix. 35. where he has plainly pointed out himself as writer of this Gospel: but in the place before us, he has mentioned no circumstance by which that disciple may be known to be John. To this may be added, that John being not only a Galilean, but a fisherman by trade, it is not likely that he should have been known to the high priest, as it is here said of that disciple who followed Jesus with Peter. See Bishop Pearce, and Calmet. The conjecture of Grotius is the most likely: viz. that it was the person at whose house Jesus had supped. St. Augustin, *Tract.* 113. speaks like a man of sound sense: We should not decide hastily, says he, on a subject concerning which the Scripture is silent.

17. *The damsel that kept the door* *Cyzarius*, a writer quoted by Calmet, says, this portress was named *Ballila*. It is worthy of remark, that women, especially old women, were employed by the ancients as porters. In 2 Sam. iv. 6. both the Septuagint and Vulgate make a woman porter to Ishbosheth. ARISTOPHANES, in *Vespis*, v. 765. mentions them in the same office, and calls them *ἑρκίς*, *Sekis*, which seems to signify a common maid-servant: *Ὅτι τῇ ὁμοιωμένη τῇ ἑρκίς*, *λαζάρῃ*. And ERUPIDUS, *Troad*, brings in *Hebeba*, complaining that she, who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a porter, or a nurse, in order to get a morsel of bread. And PLAUTUS, *Cureul*. Act. i. se. 1. mentions an old woman who was keeper of the gate: *Anus*

not thou also one of this man's disciples! He saith, I am not

18 And the servants and officers stood there, who had made a fire of coals: for it was cold: and they warmed themselves: and Peter stood with them and warmed himself.

19 ¹² The high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, ¹³ I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by ¹⁴ struck Jesus ¹⁵ with the palm of his hand, saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 ¹⁶ Now Annas had sent him bound unto Caiaphas the high-priest.

¹⁴ 54. Luke 22: 54—¹⁵ Matt. 26: 69. Mark 14: 65. Lk. 22: 64—¹⁶ Matt. 26: 56. Lk. 4: 15. Ch. 7: 11, 26: 28 & 29—¹⁷ Jer. 30: 2. Acts 2: 2—¹⁸ Or, with a rod—¹⁹ Matt. 26: 57.

hic solit custodie custodis janitrix. Why they in preference to men should be pitched upon for this office, I cannot conceive; but we find the usage was common in all ancient nations. See the notes on Matt. xxvi. 69.

18. *Servants and officers* These belonged to the chief priests, &c. the Roman soldiers had probably been dismissed after having conducted Christ to Annas.

19. *Asked Jesus of his disciples, and of his doctrine.* He probably asked him, by what authority, or in virtue of what right, he collected disciples, formed a different sect, preached a new doctrine, and set himself up for a public reformer? As religion was interested in these things, the high-priest was considered as being the proper judge. But all this, with what follows, was transacted by night, and this was contrary to established laws. For the *Talmud* states, *Sauld*, c. iv. s. 1. that criminal processes can neither commence nor terminate, but during the course of the day. If the person be acquitted, the sentence may be pronounced during that day; but if he be condemned, the sentence cannot be pronounced till the next day. But no kind of judgment is to be executed, neither on the eve of the Sabbath, nor the eve of any festival. Nevertheless, to the lasting infamy of this people, Christ was judicially interrogated and condemned during the night; and on the night too of the pass-over, or, according to others, on the eve of that feast. Thus, as I have remarked before, all the forms of justice were insulted and outraged in the case of our Lord. In this his humiliation, his judgment was taken away. See Acts viii. 33.

20. *I spake openly to the world* To every person in the land indiscriminately—to the people at large;—the *το κοινον*, here, is tantamount to the French *tout le monde*, all the world, i. e. every person within reach. This is another proof that St. John uses the term *world*, to mean the Jewish people only; for it is certain our Lord did not preach to the Gentiles. The answer of our Lord, mentioned in this and the following verse, is such as became a person conscious of his own innocence, and confident in the righteousness of his cause. I have taught in the temple, in the synagogues, in all the principal cities, towns, and villages; and through all the country. I have had no secret school. You and your emissaries have watched me every where. No doctrine has ever proceeded from my lips, but what was agreeable to the righteousness of the law, and the purity of God. My disciples, when they have taught, have taught in the same way, and had the same witnesses. Ask those who have attended our public ministrations, and hear whether they can prove, that for my disciples have preached any false doctrines, have ever troubled society, or disturbed the state. Attend to the ordinary course of justice, call witnesses, let them make their depositions, and then proceed to judge according to the evidence brought before you.

22. *One of the officers—struck Jesus* This was an outrage to all justice: for a prisoner before he is condemned, is ever considered to be under the especial protection of justice; nor has any one a right to touch him, but according to the direction of the law. But it has been observed before, that if justice had been done to Christ, he could neither have suffered nor died.

24. *Now Annas had sent him, &c.* It has been observed before, that the proper place of this verse is immediately after the 13th, and it it be allowed to stand here, it should be read in a parenthesis, and considered as a recapitulation of what had been before done.

27. *And—the cock crew.* Peter denied our Lord three times:

Peter's first denial.—I. This took place when he was *without or beneath*, the final of Caiaphas's house. He was not in the higher part where Christ stood before the high-priest; but without that division of the hall, and in the lower part with the servants and officers, at the fire kindled in the midst of the hall, ver. 16, 15. and the girl who kept the door, had entered into the hall where she charged Peter.

Peter's second denial.—II. This was in a short time after the first, Luke xxii. 58. Having once denied his Master, he naturally retired from the place where his accuser was, to the vestibule of the hall, Matt. xxvi. 71. and it was the time of the first cock-crowing, or soon after midnight. After remaining here a short time, perhaps an hour, another girl sees him, and

25† And Simon Peter stood and warmed himself. * They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28‡ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the pass-over.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32‡ That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33‡ Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

† Matt. 26: 69, 71. Mark 14: 69. Luke 22: 58. —‡ Matt. 26: 74. Mark 14: 72. Luke 22: 69. Ch. 13: 38. —‡ Matt. 27: 2. Mark 15: 1. Luke 23: 1, 2. Acts 3: 15. —‡ On Pilate's house, Matt. 27: 27. —‡ Acts 10: 25. & 11: 5. —‡ Matt. 26: 69. Ch. 12: 32, 33. —‡ Matt. 27: 11.

says to them who were standing by in the vestibule, that *he was one of them*. Peter, to avoid this charge, withdraws into the hall, and warms himself. The girl, and those to whom she had spoken, follow him; the communication between the two places being immediate. Here a man enforces the charge of the girl, according to Luke; and others urge it, according to St. John; and Peter denies Jesus vehemently.

Peter's third denial.—III. He was now in the hall, and also within sight of Jesus, though at such a distance from him, that Jesus could not know what passed, but in a supernatural way. And about an hour after his second denial, those who stood by, founded a third charge against him, on his being a *Gabli-an*, which St. Luke says, chap. xxii. 59, one in particular strongly affirmed; and which, according to John, ver. 26, was supported by one of Malchus's relations. This occasioned a more vehement denial than before; and immediately the cock crew the second time; which is eminently called *αλεκταροφωνία*. The first denial may have been between our twelve and one; and the second between our two and three.

At the time of the third denial, Luke xiii. 61, proves that Jesus was in the same room with Peter: We must further observe, that Matthew, chap. xxvii. 57, lays the scene of Peter's denials in the house of Caiaphas; whereas John, ver. 15—23, seems to intimate, that these transactions took place in the house of Annas: but this difficulty arises from the injudicious insertion of the particle *οὐν*, therefore, in ver. 24, which should be omitted on the authority of ADESS. Mt. BH. many others; besides some *Versions*, and some of the primitive *Fathers*. Griesbach has left it out of the text. See Bishop Newcome's *Harm.* Notes, p. 48.

The time of Peter's denials happened during the space of the third Roman watch, or that division of the night between twelve and three, which is called *αλεκταροφονία*, or cock-crowing, Mark xiii. 35. Concerning the nature and progress of Peter's denial, see the notes on Matt. xxvi. 58, 69—75.

28. The hall of judgment. *ἡ αὐτοῦ οἰκία, το πραιτωριον*. This was the house where Pilate lodged; hence called in our margin, *Pilate's house*. The *praetorium* is so called, from being the dwelling-place of the *praetor*, or chief of the province. It was also the place where he held his court, and tried causes.

St. John has omitted all that passed in the house of Caiaphas—the accusations brought against Christ—the false witness—the insults which he received in the house of the high-priest—and the assembling of the grand council or sanhedrim. These he found amply detailed by the other three evangelists; and for this reason it appears that he omitted them. John's is properly a supplementary Gospel.

lest they should be defiled] The Jews considered even the touch of a Gentile as a legal defilement; and therefore would not venture into the praetorium, for fear of contracting some impurity which would have obliged them to separate themselves from all religious ordinances till the evening. Lev. xv. 10, 11, 19, 20.

That they might eat the pass-over.] Some maintained that *το πασχα* here does not mean the paschal lamb, but the other sacrifices which were offered during the paschal solemnity—for this had been eaten the evening before; and that our Lord was crucified the day after the pass-over. Others have maintained that the paschal lamb is here meant; that this was the proper day for sacrificing it; that it was on the very hour in which it was offered that Christ expired on the cross; and that therefore, our Lord did not eat the paschal lamb this year, or that he ate it some hours before the common time. Bishop Pearce supposes that it was lawful for the Jews to eat the paschal lamb any time between the evening of Thursday and that of Friday. He conjectures too that this permission was necessary, on account of the immense number of lambs which were to be killed for that purpose. When *Cestius* desired to know the number of the Jews, he asked the priests how he might accomplish his wish? They informed him that this might be known by the number of the lambs slain at the pass-

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: what hast thou done?

36‡ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39‡ But ye have a custom, that I should release unto you one at the pass-over; will ye therefore that I release unto you the King of the Jews?

40‡ Then cried they all again, saying, Not this man, but Barabbas. ¶ Now Barabbas was a robber.

† 1 Tim. 6: 13.—a Dan 9: 44 & 7: 14. Luke 12: 14. Ch. 6: 15 & 8: 15.—b Chap. 8: 47. 1 John 3: 19 & 4: 4.—c Matt. 27: 24. Luke 23: 4. Ch. 19: 1, 6.—d Matt. 27: 15. Mark 15: 6. Luke 23: 17.—e Acts 3: 14.—f Luke 23: 19.

over, as never less than *ten* partook of one lamb, though *twenty* might feast on it. On this mode of computation he found the lambs to be 256,500; *εἰκοσι πεντε μυριάδας πρῆβησαν, πρὸς δὲ ἑκακισχίλια καὶ πεντακόσια*. See Josephus, War, b. vi. c. 9. s. 3.

That Jesus ate a pass-over this last year of his life, is sufficiently evident from Matt. xxvi. 17—19, Mark xiv. 12—15, Luke xxii. 8—15, and that he ate this pass-over some hours before the ordinary time, and was himself slain at that hour in which the paschal lamb was ordered by the law to be sacrificed, is highly probable, if not absolutely certain. See the note on Matt. xxvi. 20, and at the conclusion of the chapter, where the subject, and the different opinions on it, are largely considered.

29. *Pilate then went out*] This was an act of condescension; but as the Romans had confirmed to the Jews the free use of all their rights and ceremonies, the governor could do no less than comply with them in this matter. He went out to them, that they might not be obliged to come into the hall, and thus run the risk of being defiled.

30. *If he were not a malefactor*] So they did not wish to make Pilate the judge; but the executor of the sentence which they had already illegally passed.

31. *It is not lawful for us to put any man to death*] They might have judged Jesus according to their law, as Pilate bade them do: but they could only *excommunicate*, or *scourge* him. They might have voted him worthy of death: but they could not put him to death, if any thing of a secular nature were charged against him. The power of life and death was, in all probability, taken from the Jews when *Archelaus*, king of Judea, was banished to Vienna, and Judea was made a Roman province; and this happened more than *fifty* years before the destruction of Jerusalem. But the Romans suffered *Herod*, mentioned Acts xii. to exercise the power of life and death during his reign. See much on this point in *Calmet* and *Pearce*. After all, I think it probable, that though the power of life and death was taken away from the Jews, as far as it concerned affairs of state; yet it was continued to them in matters which were wholly of an ecclesiastical nature; and that they only applied thus to Pilate to persuade him that they were proceeding against Christ as an *enemy of the state*, and not as a transgressor of their own peculiar laws and customs. Hence, though they assert that he should die according to their law, *because he made himself the Son of God*, chap. xix. 7, yet they lay peculiar stress on his being an *enemy to the Roman government*; and when they found Pilate disposed to let him go, they asserted that if he did, he was not Caesar's friend, ver. 12. It was this that intimidated Pilate, and induced him to give him up, that they might crucify him. How they came to lose this power, is accounted for in a different manner by Dr. *Lightfoot*. His observations are very curious, and are subjoined to the end of this chapter.

32. *That the saying of Jesus might be fulfilled*] Or, *thus the word was fulfilled*. God permitted the Jews to lose the power of life and death, in the sense before stated, that according to the Roman laws, which punished sedition, &c. with the cross, Christ might be crucified, according to his own prediction; chap. xii. 32, and iii. 14.

33. *Art thou the King of the Jews?* St. Luke says, expressly, xxiii. 2, that when the Jews brought him to Pilate, they began to accuse him as a rebel, who said he was king of the Jews, and forbade the people to pay tribute to Caesar. It was in consequence of this accusation that Pilate asked the question mentioned in the text.

34. *Sayest thou this thing of thyself*] That is, is it because my *enemies* thus accuse me, or because thou hast any suspicion of me, that thou askest this question?

35. *Am I a Jew?* That is, I am not a Jew, and cannot judge whether thou what is called the *Christ*, the king of the Jews. It is thy own countrymen, and their spiritual rulers, who delivered thee up to me with the above accusation.

What hast thou done?] If thou dost not profess thyself

king over this people, and an enemy to Cæsar; what is it that thou hast done for which they desire thy condemnation?

36. *My kingdom is not of this world!* It is purely spiritual and divine. If it had been of a secular nature, then my servants would have contended—they would have opposed force; with force, as the kingdoms of this world do in their wars; but as my kingdom is not of this world, therefore no resistance has been made. *Eusebius relates, Hist. Eccles. lib. iii. c. 20.* "that the relatives of our Lord were brought before Domitian, and interrogated whether they were of the family of David? and what sort the kingdom of Christ was, and where it would appear? they answered that this kingdom was neither of this world, nor of an earthly nature: that it was altogether heavenly and angelical; and that it would not take place till the end of the world."

37. *Thou sayest!* A common form of expression for yes, it is so. I was born into the world, that I might set up and maintain a spiritual government; but this government is established in and by truth. All that love truth, hear my voice, and attend to the spiritual doctrines I preach. It is by truth alone that I influence the minds, and govern the manners of my subjects.

38. *What is truth?* Among the sages of that time there were many opinions concerning truth; and some had even supposed that it was a thing utterly out of the reach of men. Pilate perhaps might have asked the question in a mocking way; and his not staying to get an answer, indicated that he either despaired of getting a satisfactory one, or that he was indifferent about it. This is the case with thousands: they appear desirous of knowing the truth, but have not patience to wait in a proper way to receive an answer to their question.

39. *I find in him no fault!* Having asked the above question, and being convinced of our Lord's innocence, he went out to the Jews to testify his conviction, and to deliver him, if possible, out of their hands.

39. *But ye have a custom!* Nothing relative to the origin or reason of this custom is known. Commentators have swam in an ocean of conjecture on this point. They have lost their labour, and made nothing out: see the notes on Matt. xxvii. 15. Luke xxiii. 17.

40. *Barabbas was a robber.* See Matt. xxvii. 16.

The latter *Syriac* has in the margin *apylans*, a chief robber, a captain of banditti, and it is probable that this was the case. He was not only a person who lived by plunder, but shed the blood of many of those whom he and his gang robbed; and rose up against the Roman government, as we learn from Luke xxvii. 19. There never existed a more perfidious, cruel, and murderous people, than these Jews; and no wonder they preferred a murderer to the Prince of Peace. Christ himself had said, If ye were of the world, the world would love its own. *Like cleaves to like*: hence we need not be surprised to find the vilest thing still preferred to Christ, his kingdom, and his salvation.

1. It is not easy to give the character of Pilate. From the manner of his conduct, we scarcely can tell when he is unjust or in earnest. He appears to have been fully convinced of the innocence of Christ, and that the Jews, through envy and malice, desired his destruction. On this ground he should have released him; but he was afraid to offend the Jews. He knew they were an uneasy, factious, and seditious people; and he was afraid to irritate them. *Fiat justitia, ruat cælum!* was no motto of his. For fear of the clamours of this bad people, he permitted all the forms and requisitions of justice to be outraged; and abandoned the most innocent Jesus to their rage and malice. In this case he knew what was truth, but did not follow its dictates; and he as hastily abandoned the Author of it, as he did the question he had asked concerning it. Pilate, it is true, was disposed to pity the Jews were full of malice and cruelty. They both, however, joined in the murder of our Lord. The most that we can say for Pilate is, that he was disposed to justice; but was not inclined to hazard his comfort or safety in doing it. He was an easy, pliable man, who had no objection to do a right thing, if it should cost him no trouble; but he felt no disposition to make any sacrifice, even in behalf of innocence, righteousness, and truth. In all this business, Pilate showed that he was not a good man; and the Jews proved that they were of their father the devil. See chap. xix. 8.

2. As Dr. Lightfoot has entered into a regular examination of when and how the Jews lost the power of life and death in criminal cases; it may be necessary to lay before the reader a copious abstract of his researches on this subject, founded on ver. 31. of the preceding chapter.

"It cannot be denied that all capital judgment or sentence upon life, had been taken from the Jews for above forty years before the destruction of Jerusalem; as they themselves themselves confess. But how came this to pass? It is commonly received, that the Romans, at this time the Jews' lords and masters, had taken from all their courts a power and capacity of judging the capital matters. Let us superadd a few things here. *Rabbi Cahna saith, when R. Ismael bar Jose lay sick, they sent to him, saying, Pray, sir, tell us two or three things which thou didst once tell us in the name of thy Father.* He saith unto them, An hundred and fourscore years before the destruction of the temple, the wicked kingdom (the Roman empire) reigned over Israel; fourscore years before the destruction of the temple, they (the fathers of the sanhedrim) determined about the uncleanness of the heathen land, and about

glass vessels. Forty years before the destruction of the temple, the sanhedrim removed and sat in the Taberne. What is the meaning of this tradition? *Rabbi Isaac bar Abdimi saith, they did not judge judgments of mulcts.* The gloss is, *Those are the judgments about firing any that offered violence, that entice a maid, and the price of a servant. When, therefore, they did not sit in the room Gazith, they did not judge about these things, and so those judgments about mulcts or fines ceased.* *Aroah Zarah, fol. 82.* Here we have one part of their judiciary power lost; not taken away from them by the Romans, but falling of itself, as it were, out of the hands of the sanhedrim. Nor did the Romans indeed take away their power of judging in capital matters; but they, by their own osceitancy, supine and unreasonable lenity, lost it themselves. For so the Gemara goes on: *Rabbi Nachman bar Isaac saith, Let him not say that they did not judge judgments of mulcts, for they did not judge capital judgments either. And whence comes this? When they saw that so many murders and homicides multiplied upon them, that they could not well judge and call them to account, they said, It is better for us that we remove from place to place; for how can we otherwise (sitting here and not punishing them) not contract guilt upon ourselves?*

They thought themselves obliged to punish murderers while they sat in the room Gazith, for the place itself engaged them to it. They are the words of the gemarists, upon which the gloss. *The room Gazith, was half of it within, and half of it without the holy place. The reason of which was, that it was requisite that the council should sit near the Divine Majesty. Hence it is that they say, Whoever constitutes an unfit judge, is as if he planted a grove by the altar of the Lord, as it is written, Judges and officers shall thou make thee; and it follows presently after, Thou shalt not plant thee a grove near the altar of the Lord thy God, Deut. xvi. 18, 21. They removed therefore from Gazith, and sat in the Taberne: now though the Taberne were upon the mountain of the temple, yet they did not sit so near the Divine Majesty there, as they did when they sat in the room Gazith.*

"Let us now in order put the whole matter together.

"1. The sanhedrim were most stupidly and unreasonably remiss in their punishment of capital offenders; going upon this reason especially, that they counted it so horrible a thing to put an Israelite to death. Forsooth he is of the seed of Abraham, of the blood and stock of Israel, and you must have a care how you touch such an one!

"2. *R. Eliezer bar Simeon had laid hold on some thieves. R. Joshua bar Korhah sent to him, saying, O thou vinegar, the son of good wine!* (i. e. O thou wicked son of a good father!) how long wilt thou deliver the people of God to the slaughter? He answered and said, I root the thorns out of the vineyard. To whom the other: Let the Lord of the vineyard come and root them out himself. *Bava Meziab, fol. 83. 2.* It is worth noting, that the very thieves of Israel are the people of God, and they must not be touched by any man, but referred to this judgment of God himself!

"3. When *R. Ismael bar R. Jose was constituted a magistrate by the king, there happened some such thing to him; for Elias himself rebuked him, saying, How long wilt thou deliver over the people of God to slaughter!* Ibid. fol. 61. 1. Hence that which we alleged elsewhere: The sanhedrim that happens to sentence any one to death within the space of seven years, is termed a destroyer. *R. Eliezer ben Azariah saith it is so, if they should but condemn one within seventy years.* *Marcoth, fol. 7. 1.*

"4. It is obvious to any one how this foolish remissness, and letting loose the reins of judgment, would soon increase the number of robbers, murderers, and all kinds of wickedness; and indeed they did so abundantly multiply, that the sanhedrim neither could, nor durst, as it ought, call the criminals to account. The law slept, while wickedness was in the height of its revels, and punitive justice was so out of countenance, that as to uncertain murders they made no search; and against certain ones they framed no judgment. *Since the time that homicides multiplied, the beheading the heifer ceased.* *Sotah, fol. 47. 1.* And in the place before quoted in *Aroah*. *When they saw the numbers of murderers so greatly increase, that they could not sit in judgment upon them, they said, Let us remove, &c. fol. 8. 2.* So in the case of adultery, which we also observed in our notes on chap. viii. *Since the time that adultery so openly advanced under the second temple, they left off trying the adulteress by the bitter water, &c. Marston. in Sotah, cap. 3.*

"5. So that we see, the liberty of judging in capital matters was no more taken from the Jews by the Romans, than the beheading of the heifer, or the trial of the suspected wife by the bitter waters, was taken away by them, which no one will affirm. It is a tradition of R. Chaia, *From the day wherein the temple was destroyed, though the sanhedrim ceased; yet the four kinds of death (which were wont to be inflicted by the sanhedrim) did not cease. For he that had deserved to be stoned to death, either fell off from some house, or some wild beast tore and devoured him. He that had deserved burning, either fell into some fire, or some serpent bit him. He that had deserved to be slain, (i. e. with the sword,) was either delivered into the hands of some heathen king, or was murdered by robbers. He that had deserved strangling, was either drowned in some river, or choked by a squinancy.*

"This must be observed from the evangelists, that when they had Christ in examination in the palace of the high-priest all night; in the morning the whole sanhedrim met that they might pass sentence of death upon him. Where then was this that they met? Questionless in the room *Gazith*—at least if they adhered to their own rules and constitutions: *Thither they he took themselves sometimes upon urgent necessity*. The gloss before quoted excepts *only the case of murder*, with which, amongst all their false accusations, they never charged Christ.

"But, however, suppose it were granted that the great council met either in the Taberne, or some other place, (which yet agreed by no means with their own tradition,) did they deal truly, and as the matter really and indeed was, with *Pilate*, when they tell him, *It is not lawful for us to put any man to death*? He had said to them, *Take ye him and judge him according to your laws*. We have indeed judged and condemned him, but we cannot put any one to death. Was this that they said in fact true? How came they then to stone the proto-martyr *Stephen*? How came they to stone *Ben Sarda* at *Lydda*? *Hieros. Sanhed. fol. 25. 4.* How came they to burn the priest's daughter alive that was taken in adultery? *Bab. Sanhed. fol. 52. 1. and 51. 1.* It is probable they had not put any one to death as yet, since the time that they had removed out of *Gazith*;

and so might the easier persuade *Pilate* in that case. But their great design was to throw off the odium of Christ's death from themselves; at least among the vulgar crowd: fearing them, if the council themselves should have decreed his execution. They seek this evasion, therefore, which did not altogether want some colour and pretext of truth; and it succeeded according to what they desired. Divine Providence so ordering it, as the evangelist intimates, ver. 32. *The saying of Jesus might be fulfilled which he spake, signifying what death he should die: that is, be crucified according to the custom of the Romans.* While I am upon this thought, I cannot but reflect upon that passage, than which nothing is more worthy observation in the whole description, of the *Roman beast in the Revelation*, chap. xiii. 4. *The dragon which gave power to the beast.* We cannot say this of the *Assyrian, Babylonish*, or any other monarchy; for the Holy Scriptures do not say it. But reason dictates, and the event itself tells us, that there was something acted by the *Roman* empire in behalf of the *dragon*, which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we must remember, as often as we recite that article of our creed, 'He suffered under *Pontius Pilate*,' that is, was put to death by the Roman empire."

CHAPTER XIX.

Jesus is scourged, crowned with thorns, and mocked by the soldiers, 1—3. He is brought forth by Pilate, wearing the purple robe; and the Jews clamour for his death, 4—8. Conversation between our Lord and Pilate, 9—11. Pilate expostulates with the Jews on their barbarous demands; but they become more inveterate, and he delivers Christ into their hands, 12—16. He, bearing his cross, is led to Golgotha, and crucified, 17—22. The soldiers cast lots for his raiment, 23, 24. Jesus commends his mother to the care of John, 25—27. Jesus thirsts, receives vinegar, and dies, 28—30. The Jews request that the legs of those who were crucified might be broken: the soldiers break those of the two thieves, and pierce the side of Christ: the scriptures fulfilled in these acts, 31—37. Joseph of Arimathea begs the body of Christ; and Nicodemus brings spices to embalm it, 38—40. He is laid in a new sepulchre, 41, 42. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

THEN * Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, ^b that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 * When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, ^d We have a law, and by our law, ^e *a Matt. 20. 19. & 27. 26. Mark 15. 15. Luke 18. 33.—b Ch. 18. 13. Verse 6.—c Acts 1. 18.—d Lev. 24. 16.*

NOTES.—Verse 1. *Pilate—took Jesus, and scourged him.* That is, caused him to be scourged; for we cannot with *Bede*, suppose that he scourged him with his own hand.

As our Lord was scourged by order of Pilate, it was probable, he was scourged in the Roman manner, which was much more severe than that of the Jews. The latter never gave more than *thirty-nine* blows: for the law had absolutely forbidden a man to be *abused*, or his *flesh cut* in this chastisement. *Deut. xxv. 3.* The common method of whipping or flogging in some places, especially that of a *military* kind, is a disgrace to the nation where it is done; to the laws, and to humanity. See *Matt. xxvii. 26.* and the note there. Though it was customary to scourge the person who was to be crucified; yet it appears that Pilate had another end in view by scourging our Lord. He hoped that this would have satisfied the Jews, and that he might then have dismissed Jesus. This appears from *Luke xxiii. 16.*

2. *Platted a crown of thorns*] See on *Matt. xxvii. 29.*

5. *And Pilate saith*] The word *Pilate*, which we supply in our version, is added by one MS., the latter *Syriac*, latter *Arabic*, and the *Coptic*.

Behold the man] The man, who, according to you, affects the government and threatens to take away the empire from the Romans. Behold the man, whom ye have brought unto me as an enemy to Cesar; and as a sower of the seeds of sedition in the land! In him I find no guilt; and from him ye have no occasion to fear any evil.

6. *Crucify him*] *Avroa*, which is necessary to the text, and which is wanting in the common editions, and is supplied by our version in *Italics*, is added here on the authority of almost every MS. and Version of importance. As it is omitted in the common editions, it affords another proof, that they were not taken from the best MSS.

7. *We have a law*] In *Lev. xxiv. 14—16.* we find that blasphemers of God were to be put to death: and the chief priests having charged Jesus with blasphemy, they therefore voted that he deserved to die. See *Matt. xxvi. 65, 66.* They might refer also to the law against false prophets, *Deut. xviii. 20.*

The Son of God.] It is certain that the Jews understood this in a very peculiar sense. When Christ called himself the *Son of God*, they understood it to imply positive equality to the Supreme Being; and if they were wrong, our Lord never attempted to correct them.

8. *He was the more afraid*] While Jesus was accused only as a disturber of the peace of the nation, which accusation Pilate knew to be false: he knew he could deliver him, be-

lie ought to die, because * he made himself the Son of God. ⁸ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, ^b Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ^c Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, ^d If thou let this man go, thou art not Cesar's friend: ^e whosoever maketh himself a king, speaketh against Cesar.

^e *Matt. 26. 65. Ch. 5. 18. & 10. 33.—f Isa. 53. 7. Matt. 27. 12, 14.—g Luke 22. 53. Ch. 7. 30.—h Luke 23. 2—Acts 17. 7.*

cause the judgment in that case belonged to himself; but when the Jews brought a charge against him of the most capital nature, from their *own laws*, he then saw that he had every thing to fear, if he did not deliver Jesus to their will. The Sanhedrim must not be offended—the populace must not be irritated; from the former a complaint might be sent against him to Cesar: the latter might revolt, or proceed to some acts of violence, the end of which could not be foreseen. Pilate was certainly to be pitted: he saw what was right, and he wished to do it: but he had not sufficient firmness of mind. He did not attend to that important maxim, *Fiat justitia, ruat cælum*. Let justice be done, though the heavens should be dissolved. He had a vile people to govern, and it was not an easy matter to keep them quiet. Some suppose that Pilate's fear arose from hearing that Jesus had said, he was the *Son of God*: because Pilate, who was a polytheist, believed that it was possible for the offspring of the gods to visit mortals; and he was afraid to condemn Jesus for fear of offending some of the supreme deities. Perhaps the question in the succeeding verse refers to this.

9. *Whence art thou?*] This certainly does not mean, From what country art thou? for Pilate knew this well enough: but it appears he made this inquiry to know who were the parents of Christ; what were his pretensions, and whether he really were a *demi-god*, such as the heathens believed in. To this question we find our Lord gave no answer. He had already told him that his kingdom was not of this world; and that he came to erect a spiritual kingdom, not a temporal one: chap. xviii. 36, 37. This answer he deemed sufficient, and he did not choose to satisfy a criminal curiosity, nor to enter then into any debate concerning the absurdity of the heathen worship.

11. *Hath the greater sin.*] It is a sin in thee to condemn me, while thou art convinced in thy conscience that I am innocent; but the Jews who delivered me to thee, and Judas, who delivered me to the Jews, have the greater crime to answer for. Thy ignorance in some measure excuses thee; but the rage and malice of the Jews put them, at present, out of the reach of mercy.

12. *Pilate sought to release him*] Pilate made five several attempts to release our Lord: as we may learn from *Luke xxiii. 4, 15, 20.* *John xix. 4, 12, 13.*

Thou art not Cesar's friend] Thou dost not act like a person who has the interest of the emperor at heart. Ambassadors, prefects, counsellors, &c. were generally termed the *friends* of the emperor. This insinuation determined Pilate

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And * it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, I have no king but Cesar.

16 * Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 * And he, bearing his * cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 * And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where

^k Matt. 27: 62-1 Gen 49: 10-11 Matt 27: 26, 31. Mark 15: 15. Luke 23: 24-25 Matt 27: 31, 33. Mark 15: 21. Luke 23: 26, 33-34 Numb. 15: 36. Heb. 13: 12-p Matt 27: 37 Mark 15: 26. Luke 23: 28.

to make no longer resistance; he was afraid of being accused, and he knew *Tiberius* was one of the most jealous and distrustful princes of the world. During his reign, accusations of conspiracies were much in fashion: they were founded on the silliest pretences, and punished with excessive rigour. See *Calmet, Tacit. An. l. i. c. 72, 73, 74. Sueton. in Tiber. c. 58.*

13. The Pavement] Λιθόστρωτον, literally, a stone pavement: probably it was that place in the open court, where the chair of justice was set, for the prefects of provinces always held their courts of justice in the open air; and which was paved with stones of various colours, like that of Ahasuerus, Esth. i. 6. of red, blue, white, and black marble; what we still term *Mosaic work*, or something in imitation of it; such as the *Roman pavements* frequently dug up in this and other countries, where the Romans have had military stations.

Gabbatha.] That is, an elevated place: from γαββα, high, raised up; and it is very likely that the judgment seat was considerably elevated in the court, and that the governor went up to it by steps; and perhaps these very steps were what was called the Pavement. John does not say that *Lithostrotion*, or the Pavement, is the meaning of the word *Gabbatha*; but that the place was called so in the Hebrew. The place was probably called *Lithostrotion*, or the Pavement: the seat of judgment, *Gabbatha*, the raised or elevated place.

In several MSS. and Versions, the scribes not understanding the Hebrew word, wrote it variously, *Gabbatha*, *Gabatha*, *Kappatha*, *Kappata*, *Gennetha*, *Gennaesa*, and *Gennesur*. Lightfoot conjectures that the Pavement here, means the room *Gazith* in the temple, in which the grand council, called the sanhedrim, held their meetings.

14. It was the preparation of the pass-over.] That is, the time in which they were just preparing to kill the paschal lamb. Critics differ widely concerning the time of our Lord's crucifixion; and this verse is variously understood. Some think it signifies merely the preparation of the Sabbath; and that it is called the preparation of the pass-over, because the preparation of the Sabbath happened that year on the eve of the pass-over. Others think that the preparation of the Sabbath is distinctly spoken of in ver. 31. and was different from what is here mentioned. Contending nations may be more easily reconciled than contending critics.

The sixth hour.] Mark says, chap. xv. 25. that it was the third hour. *Terpn*, the third, is the reading of DL, four others, the *Chron. Alex. Severus*, *Antiochen*, *Ammonian*, with others mentioned by *Theophylact*. *Nonnus*, who wrote in the fifth century, read *terpn*, the third. As in ancient times, all the numbers were written in the manuscripts, not at large, but in numeral letters, it was easy for *r* *three*, to be mistaken for *s* *six*. The *Codex Bezae* has generally numeral letters instead of words. *Bengel* observes that he has found the letter *T* *gamma*, THREE, exceedingly like the *ς* *epi-semon*, six, in some MSS. The major part of the best critics think that *terpn*, the third, is the genuine reading. See the note on Mark xv. 25. Behold your King!] This was probably intended as an irony; and by thus turning their pretended serious apprehensions into ridicule, he hoped still to release him.

15. Away with him.] *Apaw*: probably this means, kill him. In Isa. lvii. 1. it is said, *kai avdes dikaiou apovrai, and just men are taken away*; that is, according to some, by a violent death.

16. Then delivered he him.] This was not till after he had washed his hands, Matt. xxvii. 24. to show by that symbolical action, that he was innocent of the death of Christ. John omits this circumstance, together with the insults which Christ received from the soldiers. See Matt. xxvii. 26, &c. Mark xv. 16, &c.

17. Bearing his cross.] He bore it all alone first; when he could no longer carry the whole through weakness, occasioned by the ill usage he had received, *Simon*, a Cyrenian, helped him to carry it: see the note on Matt. xxvii. 32. Golgotha.] See on Matt. xxvii. 33.

18. Two others.] Matthew and Mark in the parallel places call them robbers or murderers; they probably belonged to the gang of Barabbas. See about the figure of the cross, and the nature of crucifixion, on Matt. xxvii. 35

Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 * Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a portion; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, * They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 * Now then stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of * Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple

^q Matt. 27: 35. Mark 15: 24. Luke 23: 34.-Or, wrought.-^r Psal. 22: 16.-^t Matt. 27: 35. Mark 15: 40. Luke 23: 49.-Or, Cleopas.-^v Luke 21: 15.-^w Ch 13: 23 & 20: 2 & 21: 7, 20, 24.

19. Pilate wrote a title.] See on Matt. xxvii. 37.

20. Hebrew, Greek, Latin.] See on Luke xxiii. 33.

On Matt. xxvii. 37. I have given this title in Hebrew, Greek, and Latin, as mentioned by this evangelist. The reader, however, will not be displeased to find the same title repeated here in a character which was written in the fourth century, and is probably nearly resembling that used in the earliest ages of Christianity. The Greek and Latin character, which is inserted here, is an exact fac-simile of that in the *Codex Bezae*, cut and cast at the expense of the University of Cambridge, for Dr. Kipling's edition of that most venerable MS. which contains the Greek text of the four evangelists and Acts; and the Latin text of the same, as it existed before the time of St. Jerome. Having examined the MS. myself, I can say that these types are a very faithful representation of the original.

In Hebrew, עֲבוֹדָתוֹ

יֵשׁוּעַ בְּנֵי מִלְכָּא דִּי הוֹרֵי

In Greek, ΕΛΛΗΝΙΣΤΩ

ΙΗΣΟΥΣ ΟΝΑΣΤΡΑΡΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

In Latin, PAVITVS

IESUS NAZARENUS REX IUDAEORUM

22. What I have written, I have written.] That is, I will not alter what I have written. The Roman laws forbade the sentence to be altered when once pronounced: and as this inscription was considered as the sentence pronounced against our Lord, therefore it could not be changed: but this form of speech is common in the Jewish writings, and means simply, what is done shall continue. Pilate seems to speak prophetically. This is the king of the Jews: they shall have no other Messiah for ever.

23. To every soldier a part.] So it appears there were four soldiers employed in nailing him to, and rearing up the cross. The coat was without seam.] Several have seriously doubted whether this can be literally understood, as they imagine that nothing with sleeves, &c. can be woven without a seam. But *Baun, de Vest. Sacer. Heb. l. i. c. 16.* has proved, not only that such things were done by the ancients, and are still done in the East: but himself got a loom made on which these kinds of tunics, rents, sleeves, and all, were woven in one piece. See much on this subject in *Calmet*.

Our Lord was now in the grand office of high-priest, and was about to offer the expiatory victim for the sin of the world. And it is worthy of remark, that the very dress he was in, was similar to that of the Jewish high-priest. The following is the description given of his dress by *Josephus*, Ant. b. iii. c. vii. s. 4. "Now this coat (*χιτων*) was not composed of two pieces, nor was it sewed together upon the shoulders and sides, but it was one long vestment, so woven as to have an opening for the neck; not an oblique one, but parted all along the back and breast: it was also parted where the hands were to come out." A little before, the same author says, that "the high-priest had a long robe of a blue colour, which hung down to the feet, and was put over all the rest." It is likely that this was the same with that upper garment which the soldiers divided among them, it being probably of a costly stuff. I may just add here, that I knew a woman who knit all kinds of clothes, even to the sleeves and button holes, without a seam; and have seen some of the garments which she made: that the thing is possible I have the fullest proof. For an explanation of *χιτων*, and *ιματιον*, which we translate *cloak*, and *coat*, see on Luke vi. 29.

24. That the scripture might be fulfilled.] These words are found in the common printed text, in Matt. xxvii. 39. but they are omitted by ABDEFGHKLMSU. Mt. BHV. 150 others; the principal Versions, *Chrysostom*, *Tit. Boet. Euthymius*, *Theophylact*, *Origen*, *Hilary*, *Augustin*, *Juven*. See *Griesbach's* second edition. But in the text of John they are not omitted by one MS., version, or ancient commentator.

The words are taken from Psal. xvi. 13, where it appears they were spoken prophetically of this treatment which Jesus received, upwards of a thousand years before it took place!

But it should be remarked, that this form of speech, which frequently occurs, often means no more than that the thing so

standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!"

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

W Chap. 2, 4.—x Ch. 1, 11, & 16, 32.—y Psa. 69, 21.—z Matt. 27, 48.—a Chap. 17, 4.—b Verse 12. Mark 15, 42.

Verse 12, that such a portion of scripture may be exactly applied to it.

25. *Mary the wife of Cleophas*] She is said in Matt. xxvii. 56, (see the note there) and Mark xv. 40, to have been the mother of James the Less, and of Joses; and this James her son is said in Matt. x. 3, to have been the son of Alphaeus; hence it seems that *Alphaeus* and *Cleopas* were the same person. To which must be added, that *Hegesippus* is quoted by Eusebius *Hist. Eccles.* l. iii. c. 11, as saying that Cleopas was the brother of Joseph, the husband of the virgin. *Theophylact* says, that *Cleopas*, (brother of Joseph, the husband of the virgin) having died childless, his brother Joseph married his widow; by whom he had four sons, called by the evangelists the brothers of our Lord, and two daughters, the one named *Salome*, the other *Mary*, daughter of *Cleopas*, because she was his daughter according to law, though she was the daughter of Joseph according to nature. There are several conjectures equally well founded with this last to be met with in the ancient commentators; but in many cases it is very difficult to distinguish the different *Marys* mentioned by the evangelists.

26. *The disciple—whom he loved*] John, the writer of this Gospel.

Woman, behold thy son! This is a remarkable expression, and has been much misunderstood. It conveys no idea of disrespect, nor of unconcern, as has been commonly supposed. In the way of compellation, *man*! and *woman*! were titles of as much respect among the Hebrews, as *sir*! and *madam*! are among us. But why does not Jesus call her *mother*? Probably, because he wished to spare her feelings: he would not mention a name, the very sound of which must have wrung her heart with additional sorrow. On this account he says, *Behold thy son!* this was the language of pure natural affection. "Consider this crucified man no longer at present as any relative of thine: but take that disciple whom my power shall preserve from evil, for thy son; and while he considers thee as his mother, account him for thy child." It is probable that it was because the keeping of the blessed virgin was intrusted to him, that he was the only disciple of our Lord who died a natural death: God having preserved him for the sake of the person whom he gave him in charge. Many children are not only preserved alive, but abundantly prospered in temporal things, for the sake of the solitary parents whom God has cast upon their care. It is very likely that Joseph was dead previously to this: and that this was the reason why the desolate virgin is committed to the care of the beloved disciple.

28. *I thirst.*] The scripture that referred to his drinking the vinegar, is Psal. lxxix. 21. The fatigue which he had undergone, the great heat he had felt, the heat of the day, and the loss of blood, were the natural causes of this thirst. This he would have borne without complaint; but he wished to give them the fullest proof of his being the Messiah, by distinctly marking how every thing relative to the Messiah, which had been written in the prophets, had its complete fulfilment in him.

29. *A vessel full of vinegar*] This was probably that tart small wine, which we are assured was the common drink of the Roman soldiers. Our word *vinegar*, comes from the French *vin aigre, sour or tart wine*; and although it is probable that it was brought at this time for the use of the four Roman soldiers who were employed in the crucifixion of our Lord, yet it is as probable that it might have been furnished for the use of the persons crucified: who, in that lingering kind of death, must necessarily be grievously tormented with thirst. This vinegar must not be confounded with the *vinegar* and *gall* mentioned Matt. xxvii. 34, and Mark xv. 23. That, being a stupefying potion, intended to alleviate his pain, he refused to drink; but of this he took a little, and then expired, verse 30.

And put it upon hyssop] Or, according to others, *putting hyssop about it*. A great variety of conjectures have been produced: as to the difficulty in this text, which is occasioned by supposing that the sponge was put on a stalk of hyssop, and that this is the reed mentioned by Matthew and Mark. It is possible that the hyssop might grow to such a size in Judea, as that a stalk of it might answer the end of a reed or cane in the case mentioned here; but still it appears to me more natural to suppose that the reed was a distinct thing, and that the hyssop was used only to bind the sponge fast to the reed; unless we may suppose it was added for some mystical purpose, as we find it frequently used in the Old Testament in rites of purification. The various conjectures on this point may be seen in *Præter's* Conject. and in *Calmet*.

30. *It is finished!* As if he had said, "I have executed the great designs of the Almighty—I have satisfied the demands

31 ¶ The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true;

e Deut. 21, 23.—4 Lev. 23, 11, 15. Num. 28, 17, 18. Isa. 1, 13, 15.—e Zech. 12, 10 & 13, 1, 6, 7. 1 John 5, 6, 8.

of his justice—I have accomplished all that was written in the prophets; and suffered the utmost malice of my enemies: and now the way to the Holy of Holies is made manifest through my blood." An awful, yet a glorious finish. Through this tragical death, God is reconciled to man; and the kingdom of heaven opened to every believing soul.

"Shout heaven and earth, this sum of good to man!"

See the note on Matt. xxvii. 50.

The prodigies which happened at our Lord's death, and which are mentioned by the other three evangelists, are omitted by John: because he found the others had sufficiently stated them; and it appears he had nothing new to add.

31. *It was the preparation*] Every Sabbath had a preparation which began at the ninth hour, (that is, three o'clock,) the preceding evening. Joseph Ant. b. xvi. c. 6, s. 2, recites an edict of the emperor Augustus in favour of the Jews, which orders, "that no one shall be obliged to give bail or surety on the Sabbath day, nor on the preparation before it, after the ninth hour." The time fixed here, was undoubtedly in conformity to the Jewish custom; as they began their preparation at three o'clock on the Friday evening.

That the bodies should not remain] For the law, Deut. xxi. 22, 23, ordered that the bodies of criminals should not hang all night; and they did not wish to have the Sabbath profaned by either taking them down on that day, or letting them hang to disturb the joy of that holy time. Probably their consciences began to sting them for what they had done; and they wished to remove the victim of their malice out of their sight.

For that Sabbath day was a high day] 1. Because it was the Sabbath. 2. Because it was the day on which all the people presented themselves in the temple according to the command, Exod. xxiii. 17. 3. Because that was the day on which the sheaf of the first-fruits was offered, according to the command, Lev. xxiii. 10, 11. So that upon this day, there happened to be three solemnities in one. *Lightfoot*. It might be properly called a high day, because the pass-over fell on that Sabbath.

Their legs might be broken] *Lactantius* says, l. iv. c. 26, that it was a common custom to break the legs or other bones of criminals upon the cross: and this appears to have been a kind of *coup de grace*, the sooner to put them out of pain.

34. *With a spear pierced his side*] The soldier who pierced our Lord's side, has been called by the Roman Catholic writers, *Longinus*, which seems to be a corruption of *λῶγχη, lonché, a spear, or dart*: the word in the text. They moreover tell us, that this man was converted—that it was he who said, *Truly this was the Son of God*—that he travelled into *Cappadocia*, and there preached the Gospel of Christ, and received the crown of martyrdom. But this deserves the same credit as the other legends of the popish church.

Whether it was the right or the left side of Christ that was pierced, has been a matter of serious discussion among divines and physicians: and on this subject they are not yet agreed. That it is of no importance we are sure, because the Holy Ghost has not revealed it. *Luke Cranache*, a famous painter, whose piece of the crucifixion is at Augsburg, has put no wound on either side: when he was asked the reason of this, *I will do it, said he, when I am informed which side was pierced*.

Blood and water.] It may be naturally supposed, that the spear went through the pericardium and pierced the heart; that the water proceeded from the former, and the blood from the latter. Ambrose, Augustin, and Chrysostom, make the blood an emblem of the *eucharist*, and the water an emblem of baptism. Others represent them as the emblems of the Old and New Covenants. Protestants have thought them the emblems of justification, which is through the blood of the Lamb; and sanctification, which is through the washing or regeneration; and it is in reference to the first notion, that they mingle the wine with water in the sacrament of the Lord's supper. The piercing appears to have taken place because his legs were not broken; and as the law in this case stated that the criminals were to continue on the cross *all they died*, the side of our Lord was pierced to secure the accomplishment of the law; and the issuing of the blood and water, and appears to be only a natural effect of the above cause; and probably nothing mystical or spiritual was intended by it. However, it affords the fullest proof that Jesus died for our sins. Dr. Lightfoot thinks that there is a reference here to the rock in the wilderness, *Shemoth Rabba*, fol. 122, "poured out blood at the first stroke, and water at the second." Now, St. Paul says, 1 Cor. x. 4. That rock was Christ; and here the evangelist says, The soldier pierced his side, and there came out blood and water. St. John, therefore, in what he asserts

and he knoweth that he saith true: that ye might believe, 36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, "They shall look on him whom they pierced.

38 ¹ And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly ² for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also ³ Nicodemus, which at the first came [Exodus 12: 46. Numbers 9: 12. Psalm 34: 20.—g Psalm 22: 16, 17. Zech. 12: 10. Rev. 1: 7.]

in the 35th and 36th verses, wishes to call the attention of the Jews to this point, in order to show them that this Jesus was the true Messiah, who was typified by the rock in the wilderness. He knoweth that he saith true, that ye might believe.

35. He that saw it! Most probably John himself, who must have been pretty near the cross, to have been able to distinguish between the blood and the water, as they issued from the side of our blessed Lord.

And he knoweth! This appears to be an appeal to the Lord Jesus, for the truth of the testimony which he had now delivered. But why such a solemn appeal, unless there was something miraculous in this matter? It might appear to him necessary, 1. Because the other evangelists had not noticed it. 2. Because it contained the most decisive proof of the death of Christ. As a wound such as this was, could not have been inflicted (though other causes had been wanting) without occasioning the death of the person: and on his dying for men, depended the salvation of the world. And, 3. Because two important prophecies were fulfilled by this very circumstance, both of which designated more particularly the person of the Messiah. A bone of him shall not be broken, Exod. xii. 46. Numb. ix. 12. Psa. xxxiv. 20. They will look upon him whom they pierced, Zech. xii. 10. Psa. xxii. 16.

34. Joseph of Arimathea! See on Matt. xvii. 57—60, and particularly Mark xv. 42, 43.

39. Nicodemus! See on chap. iii. 1, &c.

Myrrh and aloes! Which drugs were used to preserve bodies from putrefaction. Calmet says, that the aloes mentioned here, is a liquor, which runs from an aromatic tree; and is widely different from that called aloes among us.

Some have objected, that a hundred pounds weight of myrrh and aloes, was enough to embalm two hundred dead bodies: and instead of *karpon*, a hundred, some critics have proposed to read *karpon*, a mixture of myrrh and aloes, of about a pound each. See *Boutyer's* Conjectures. But it may be observed, that great quantities of spices were used for embalming dead bodies, when they intended to show peculiar marks of respect to the deceased. A great quantity was used at the funeral of *Aristobulus*: and it is said that five hundred servants bearing aromatics, attended the funeral of *Herod*: see *Josephus*, Ant. b. xv. c. 3. s. 4. and b. xvii. c. 8. s. 3. and four-score pounds of spices were used at the funeral of *R. Gamaliel* the elder. See *Wetstein* in loco.

40. Wound it in linen! See on chap. xi. 34.

41. There was a garden! It was an ancient custom for particular families to have burying places in their gardens. See 2 Kings xxi. 18, 26.

New sepulchre! See on Matt. xxvii. 60.

42. Because of the Jews' preparation! From this it may be conjectured, that they had designed to have put him in a more magnificent tomb; or, that they intended to make one expressly for himself, after the pass-over; or, that they had designed to have put him somewhere else, but could not do it for lack of time; and that they put him here, because the tomb was nigh. It appears plainly from embalming, &c. that none of these persons had any hope of the resurrection of Christ. They considered him as a great and eminent prophet, and treated him as such.

to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight.

40 Then took they the body of Jesus, and I wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden: and in the garden a new sepulchre, wherein was never man yet laid.

42 ¹ There laid they Jesus therefore, ² because of the Jews' preparation day; for the sepulchre was nigh at hand.

b Matt. 27: 57. Mark 15: 42. Luke 23: 50.—i Ch. 9: 22. & 12: 42.—k Ch. 3: 1, 2. & 7: 30.—l Acts 5: 6.—m Isa 53: 9.—n Yer. 31.

1. In the burial of our Lord, a remarkable prophecy was fulfilled: *His death was appointed with the wicked, and with a rich man was his tomb.* See Lowth on Isa. liii. 9. Every thing attending his mock trial, his passion, his death, his burial, &c. afforded the fullest proof of his innocence. In still continuing to reject him, the Jews seem to have exceeded the ordinary bounds of incredulity, and callousness of heart. One might imagine, that a candid attention to the Gospel facts collated with those passages in the law, and in the prophets, which they acknowledge to speak of the Messiah, would be sufficient to furnish them with the utmost evidence and fullest conviction, that he is the Christ, and that they are to expect none other. But where people once make a covenant with unbelief, argument, reason, demonstration, and miracles themselves, fail to convince them. As their conviction through this obstinacy, is rendered impossible, it belongs to God's justice to confound them. At present they have scarcely any correct knowledge of the true God, and while they continue to reject the genuine faith, they are capable of crediting the most degrading absurdities.

2. The Holy Sepulchre, or what has long passed for the burial place of our Lord, is now no more! On the following information, the reader may depend: "On the night of October 11, 1808, the church of the Holy Sepulchre was discovered to be on fire; and between five and six in the morning, the burning cupola, with all the melting and boiling lead upon it, fell in. The excessive heat which proceeded from this immense mass of liquid fire, caused not only the marble columns which supported the gallery, to burst, but likewise the marble floor of the church, together with the pilasters and images in *bas relief*, that decorated the chapel, containing the *Holy Sepulchre*, situated in the centre of the church. Shortly after, the massive columns which supported the gallery, fell down, together with the whole of the walls. Thus has perished the famous church raised by the Empress Helena, fourteen hundred years ago, over the place where the body of our blessed Lord was supposed to have been deposited, while he lay under the power of death. And thus has perished, an engine of superstition, fraud, and imposture. To the most sinful purposes has this Holy Sepulchre been abused. The Greeks and Armenians have pretended, that on every Easter eve, fire descends from heaven, and kindles all the lamps and candles in the place; and immense crowds of pilgrims frequent this place, on these occasions, in order to witness this ceremony, to light a taper at this sacred flame, and with these candles, to singe and daub pieces of linen, which are afterward to serve for winding sheets; for, says Mr. Maundrell, who was present, April 3d, 1697, and witnessed the whole of this absurd and abominable ceremony, 'it is the opinion of these poor people, that if they can but have the happiness to be buried in a shroud, smitted with this celestial fire, it will certainly secure them from the dames of hell.'

See the whole of his circumstantial account of this imposture, and the ridiculous and abominable ceremonies with which it is accompanied, in his *Journey from Aleppo to Jerusalem*, edit. 5th, pp. 94—97, and let the reader thank God, that he is not degraded with a superstition, that renders the grace of the Gospel of none effect.

CHAPTER XX.

Mary Magdalene coming early to the sepulchre, finds it empty, and runs and tells Peter, 1, 2. Peter and John run to the tomb, and find all as Mary had reported, 3—10. Mary sees a vision of angels in the tomb, 11—13. Jesus himself appears to her, and sends her with a message to the disciples, 14—18. He appears to the disciples, gives the fullest proof of the reality of his resurrection, and commands to them a measure of the Holy Spirit, 19—23. The determined incredulity of Thomas, 24, 25. Eight days after, Jesus appears again to the disciples. Thomas being present, to whom he gives the proofs he had desired, 26, 27. Thomas is convinced, and makes a noble confession, 28. Our Lord's reflections on his case, 29. Various signs done by Christ, not circumstantially related, 30. Why others are recorded, 31. [A. M. 4033. A. D. 29. An. Olymp. CCH. 1.]

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 ¹ Peter therefore went forth, and that other disciple, and came to the sepulchre.

^a Matt. 28: 1. Mark 16: 1. Luke 24: 1.—b Chap. 13: 23. & 19: 26. & 21: 7, 20, 24.

NOTES.—All that John relates concerning the resurrection of our Lord, he has collected partly from the account given by Mary Magdalene, and partly from his own observations. From Mary he derived the information given ver. 1, 2, and from ver. 11—18. From his own actual knowledge, what he relates ver.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw ^a the linen clothes lying: yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And ^a the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

c Luke 24: 12.—d Ch. 19: 40.—e Ch. 11: 44.

3—10, 19—29, and the whole of chap. xxi. It is supposed that he details the account given by Mary, without altering any circumstance, and without either addition or retrenchment. See *Rosenmüller*.

Verse 1.—The first day of the week! On what we call Sun

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 * But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 ^b And when she had said thus, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith un-

derstandings. 1 Psa. 16. 10. Acts 2. 5-31. & 13. 34. 35. Mark 16. 5-11. Matt. 28. 9. Mark 16. 9-11. Luke 24. 15. 31. Ch. 21. 4. k Psa. 22. 22. Matt. 28. 10. Rom. 8. 28. Heb. 2. 11.

day morning, the morning after the Jewish Sabbath. As Christ had been buried in haste, these holy women had brought perfumes, Mark xvi. 1. Luke xxiv. 1. to embalm him afresh; and in a more complete manner than it could have been done by Joseph and Nicodemus. John only mentions Mary of Magdala, because he appears to wish to give a more detailed history of her conduct, than of any of the rest; but the other evangelists speak of three persons who went together to the tomb, viz. Mary of Magdala, Mary the mother of James, and Salome: Matt. xxviii. 1. Mark xvi. 1.

2. Then she runneth] This was after the women had seen the angels, who said he was risen from the dead, Luke xxiv. 4. She told not only Peter and John, but the other apostles also, Matt. xxviii. 8. but only the two disciples above mentioned, went to the tomb to see whether what she had said was true.

They have taken away the Lord] She mentions nothing of what the angels had said, in her hurry and confusion: she speaks things only by halves: and probably the vision of angels might have appeared to her only as an illusion of her own fancy; and not to be any further regarded.

4. Outrun Peter] Not because he had a greater desire to see into the truth of these things; but because he was younger, and lighter of foot.

5. Went he not in.] Why? [Because he was fully satisfied that the body was not there. But why did he not seize upon the linen clothes, and keep them as a most precious relic? Because he had too much religion and too much sense; and the time of superstition and nonsense was not yet arrived, in which, bits of rotten wood, rags of rotten cloth, decayed bones, (to whom originally belonging no one knows,) and bramble bushes, should become objects of religious adoration.

6. Seeth the linen clothes lie] *ἑώρακεν*, from *σκαομαι*, to behold, and *ωπαω*, to see—to look steadily at any thing, so as to discover what it is, and to be satisfied with viewing it.

7. Wropped together in a place by itself.] The providence of God ordered these very little matters so, that they became the fullest proofs against the lie of the chief priests, that the body had been stolen away by the disciples. If the body had been stolen away, those who took it would not have stopped to strip the clothes from it; and to wrap them up, and lay them by in separate places.

8. That other disciple.] John.

Saith] That the body was not there.

And believed.] That it had been taken away, as Mary had said: but he did not believe that he was risen from the dead. See what follows.

9. They knew not the scripture] Viz. Psa. xvi. 9, 10. Thou wilt not leave my soul in hell—*לֹא יַשְׁכֵּן נַפְשִׁי לְשֵׁאוֹל*—For thou wilt not abandon my life to the grave, nor suffer thy Holy One to see corruption. It was certainly a reproach to the disciples, that that they had not understood this prophecy, when our Lord had given them often the most direct information concerning it. Christ had referred to the history of Jonah, Matt. xii. 40. which was at once the type and the proof of his own resurrection. However, this ingenuous confession of John, in a matter so dishonourable to himself, is a full proof of his sincerity, and of the truth of his narration.

10. Unto their own home] Either to their own houses, if they still had any; or to those of their friends, or to those where they had a hired lodging, and where they met together for religious purposes. See ver. 19.

11. But Mary stood without] She remained some time after Peter and John had returned to their own homes.

12. Seeth two angels] See on ver. 6. She knew these to be angels by their white and glistering robes. Matthew and Mark mention but one angel—probably that one only that spoke, verse 13.

One at the head, and the other at the feet] So were the cherubim placed at each end of the mercy-seat: Exod. xxv. 18, 19. Lightfoot.

13. They have taken away my Lord] It was conjectured on chap. xix. 42. that the body of our Lord was only put here for the time being, that after the Sabbath they might carry it to a more proper place—Mary seems to refer to this: They have taken away my Lord, and I know not where they have laid him. This removal she probably attributed to some of our Lord's disciples, or to some of his friends.

to him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

1 Ch. 16. 28.—m Eph. 1. 17.—n Matt. 28. 10. Luke 24. 10.—o Mark 16. 14. Luke 24. 34. 1 Cor. 15. 5.—p Ch. 16. 22.

14. She turned herself back] Or, *επιστροφή εις τα οπισω*, she was turned back, i. e. to go again with the other women to Jerusalem, who had already departed: but she had not as yet gone so far as to be out of the garden.

Knew not that it was Jesus.] John has here omitted what the angels said to the women, about Christ's being risen; probably because it was so particularly related by the other evangelists: Matt. xxviii. 5-7. Mark xvi. 6, 7. Luke xxiv. 5, 6, 7. Mary was so absorbed in grief, that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be him: nor could she imagine such an appearance possible, as she had no conception of his resurrection from the dead. She was therefore every way unprepared to recognize the person of our Lord.

15. Supposing him to be the gardener] *Κηπουρος*, the inspector or overseer of the garden, from *κηπος*, a garden, and *ωπος*, an inspector—the person who had the charge of the workmen, and the care of the produce of the garden; and who rendered account to the owner.

And I will take him away] How true is the proverb, *Lore feels no load*. Jesus was in the prime of life when he was crucified, and had a hundred pounds' weight of spices added to his body; and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid!

16. Mary.] This word was no doubt spoken with uncommon emphasis: and the usual sound of Christ's voice accompanied it, so as immediately to prove that it must be Jesus. What transports of joy must have filled this woman's heart! Let it be remarked, that Mary Magdalene sought Jesus more fervently, and continued more affectionately attached to him, than any of the rest; therefore to her first, Jesus is pleased to show himself; and she is made the first herald of the Gospel of a risen Saviour.

After Mary's exclamation of *Rabboni*, and its interpretation by the evangelist, one MS., the latter *Syriac*, *Syriac Hii-eros*, and three copies of the *Itala*, add, *και προσεδραμεν, αμπαρ-θαι αυτον*, And she ran to embrace, or cling to him. Then our Lord's words come in with the reason for them.

17. Touch me not] *Μη μου ἅπτω, cling not to me*. *Ἀπάρται* has this sense in Job xxxi. 7. where the Septuagint use it for the Hebrew *דָּבַק* *dubak*, which signifies to cleave, cling, stick, or be glued to. From Matt. xxviii. 9. it appears that some of the women held him by the feet, and worshipped him. This probably Mary did; and our Lord seems to have spoken to her to this effect: "Spend no longer time with me now: I am not going immediately to heaven—you will have several opportunities of seeing me again: but go and tell my disciples, that I am, by and by, to ascend to my Father and God, who is your Father and God also. Therefore, let them take courage."

18. Told the disciples—that he had spoken these things] St. Mark says, chap. xvi. 11. that the afflicted apostles could not believe what she had said. They seem to have considered it as an effect of her troubled imagination.

19. The doors were shut—for fear of the Jews] We do not find that the Jews designed to molest the disciples; that word of authority which Christ spoke, chap. xlviii. 8. Let these go away—had prevented the Jews from offering them any injury; but as they had proceeded so far as to put Christ to death, the faith of the disciples not being very strong, they were led to think that they should be the next victims if found. Some think, therefore, that they had the doors not only shut but barricaded: nevertheless, Jesus came in, the doors being shut, i. e. while they continued shut. But how? By his almighty power: and further we know not. Yet it is quite possible, that no miraculous influence is here intended. The doors might be shut for fear of the Jews; and Jesus might open them, and enter in the ordinary way. Where there is no need for a miracle, a miracle is never wrought. See on ver. 30. The evangelist has omitted the appearing of our Lord to the other women who came from the tomb, Matt. xxviii. 9. and that to the two disciples who were going to Emmaus, Luke xxiv. 13, &c. which all happened in the course of this same day.

Peace be unto you.] His usual salutation and benediction. May every blessing of heaven and earth which you need be granted unto you!

20. He showed unto them his hands and his side] *So ἵνα* appears that his body bore the mark of the nails and the spear.

21 Then said Jesus to them again, Peace be unto you: ⁹ as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 ¹ Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ² But Thomas, one of the twelve, ³ called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ⁴ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being

⁹ Matt. 10:15. Ch. 17:15. Heb. 3:1. 2 Tim. 2:2.—¹ Matt. 16:19 & 18:18.—² Ch. 11:16.—³ Ps. 78:41. Ch. 19:34.

and these marks were preserved, that the disciples might be the more fully convinced of the reality of his resurrection.

21. *Even so send I you.*] As I was sent to proclaim the truth of the Most High, and to convert sinners to God; I send you for the *very same purpose*; clothed with the *very same authority*, and influenced by the *very same Spirit*.

22. *He breathed on them*] Intimating by this, that they were to be made *new men*, in order to be properly qualified for the work to which he had called them; for in this breathing he evidently alluded to the first *creation of man*, when God breathed into him the breath of lives, and he became a living soul: the breath or Spirit of God, (רוּחַ אֱלֹהִים *ruach Elohim*) being the grand principle and cause of his spiritual and divine life.

Receive ye the Holy Ghost] From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed his *inspiration*; from *in*, into, and *spiro*, I breathe. Every word of Christ which is received in the heart by faith, comes accompanied by this divine *breathing*; and without that, there is neither *light nor life*. Just as Adam was before God breathed the quickening spirit into him, so is every human soul till it receives this *inspiration*. Nothing is *seen, known, discerned, or felt* of God, but through this. To every private Christian this is essentially requisite; and no man ever did, or ever can preach the Gospel of God, so as to convince and convert sinners without it. "There are many (says pious Quensel) who extol the dignity of the apostolic mission, and compare that of bishops and pastors with that of Christ; but with what shame and fear ought they to be filled, if they do but compare the *life and deportment* of Christ, with the *lives and conversation* of those who glory in being made partakers of his mission. They may depend on it, that if sent at all, they are only sent on the same conditions, and for the same end, namely—to preach the truth, and to establish the kingdom of God, by opposing the corruption of the world; and by acting and suffering to the end, for the advancement of the glory of God. That person is no other than a monster in the church, who, by his sacred office, should be a dispenser of the Spirit; and who, by the corruption of his own heart, and by a disorderly, worldly, voluptuous, and scandalous life, is at the same time a member and instrument of the devil!"

23. *Whose soever sins ye remit*] See the note on Matt. xvi. 19, and xviii. 18. It is certain God alone can forgive sins: but he would not only be blasphemous, but grossly absurd, to say that any *creature* could remit the guilt of a transgression which had been committed against the *Creator*. The apostles received from the Lord the doctrine of *reconciliation*, and the doctrine of *condemnation*. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe, were declared to be under condemnation. The reader is desired to consult the note referred to above, where the custom to which our Lord alludes is particularly considered. Dr. Lightfoot supposes that the power of life and death, and the power of delivering over to Satan, which was granted to the apostles, is here referred to. This was a power which the primitive apostles exclusively possessed.

24. *Thomas—called Didymus*] See this name explained, chap. xi. 16.

Was not with them] And by absenting himself from the company of the disciples, he lost this precious opportunity of seeing and hearing Christ; and of receiving (at this time) the inestimable blessing of the Holy Ghost. Where two or three are assembled in the name of Christ, he is in the midst of them. Christ had said this before. Thomas should have remembered it, and not have forsaken the company of the disciples. What is the consequence? His unbelief becomes, 1st. Utterly *unreasonable*: for of his brethren witnessed that they had seen Christ, ver. 25; but he rejected their testimony. 2dly. His unbelief became *obstinate*; he was determined not to believe on any evidence that it might please God to give him: he would believe according to his own *prejudices*, or not at all. 3dly. His unbelief became *presumptuous and insolent*; a view of the person of Christ will not suffice; he will not believe that it is he, unless he can put his finger into the holes made by the nails in his Lord's hands; and thrust his hand into the wound made by the spear in his side.

Thomas had lost much good, and gained much evil, and yet was insensible of his state. Behold the consequences of forsaking the assemblies of God's people! Jesus comes to the

shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands: and ⁵ reach hither thy hand, and thrust it into my side: and he not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: ⁶ blessed are they that have not seen, and yet have believed.

30 ⁷ ⁸ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 ⁹ But these are written that ye might believe that Jesus is the Christ, the Son of God; ¹⁰ and that believing ye might have life unto him.

⁵ Luke 24:39. ⁶ 1 John 1:1.—⁷ 2 Cor. 5:7. ⁸ 1 Pet. 1:8.—⁹ Ch. 21:25.—¹⁰ Luke 1:4.—¹¹ Ch. 3:15, 16, & 24. ¹² 1 Pet. 1:9.

meeting—a disciple is found out of his place, who might have been there; and he is not only not blessed, but his heart gets *hardened and darkened* through the deceitfulness of sin. It was through God's mere mercy that ever Thomas had another opportunity of being convinced of his error. Reader! take warning.

26. *After eight days*] It seems likely that this was precisely on that day *se'nnight*, on which Christ had appeared to them before—and from this we may learn that this was the *weekly meeting* of the apostles; and though Thomas was not found at the former meeting, he was determined not to be absent from this. According to his custom, Jesus came again; for he cannot forget his promise—two or three are assembled in his name; and he has engaged to be among them.

27. *Then saith he to Thomas*] Through his infinite compassion he addressed him in a particular manner; condescending in this case to accommodate himself to the prejudices of an obstinate, though sincere disciple.

Reach hither thy finger, &c.] And it is very probable that Thomas did so! for his unbelief was too deeply rooted to be easily cured.

28. *Thomas answered, &c.*] Those who deny the Godhead of Christ, would have us to believe that these words are an *exaltation* of Thomas, made through surprise, and that they were addressed to the *Father*, and not to *Christ*. *Theodore of Mopsuestes* was the first, I believe, who gave the words this turn; and the fifth Œcumenic Council, held at Constantinople, anathematized him for it. This was not according to the spirit of the Gospel of God. However, a man must do violence to every rule of construction, who can apply the address here to any but Christ. The text is plain,—Jesus comes in—sees Thomas, and addresses him; desiring him to come to him, and put his finger into the print of the nails, &c. Thomas, perfectly satisfied of the reality of our Lord's resurrection, says unto him—My Lord! and my God! i. e. Thou art indeed, the very same person, my Lord, whose disciple I have so long been; and thou art my God, henceforth the object of my religious adoration. Thomas was the first who gave the title of God to Jesus; and by this glorious confession, made some amends for his former obstinate incredulity. It is worthy of remark, that from this time forward, the whole of the disciples treated our Lord with the most supreme respect; never using that familiarity towards him, which they had often used before. The resurrection from the dead, gave them the fullest proof of the divinity of Christ. And this, indeed, is the use which St. John makes of this manifestation of Christ. See ver. 30, 31. Bishop Pearce says here; "Observe, that Thomas calls Jesus his God, and that Jesus does not reprove him for it, though probably it was the first time he was called so." And I would ask, could Jesus be jealous of the honour of the true God; could he be a prophet; could he be even an honest man, to permit his disciple to indulge in a mistake so monstrous and destructive, if it had been one?

29. *Thomas*] This word is omitted by almost every MS., Version, and ancient commentator of importance.

Blessed are they, &c.] Thou hast seen, and therefore thou hast believed, and now thou art blessed; thou art now happy; fully convinced of my resurrection, yet no less blessed shall all those be who believe in my resurrection, without the evidence thou hast had. From this we learn, that to believe in Jesus on the testimony of his apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted the whole economy of grace, that a believer at eighteen hundred years' distance from the time of the resurrection, suffers no loss, because he has not seen Christ in the flesh. The importance and excellence of implicit faith in the testimony of God, is thus stated by Rab. Tanchum. "Rab. Simeon ben Lachish said, The proselyte is more beloved by the holy blessed God, than that whole crowd that stood before Mount Sinai: for unless they had heard the thundering, and seen the flames and lightning, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet he hath come in, devoting himself to the holy blessed God, and hath taken upon him (the yoke of) the kingdom of heaven." Reader! Christ died for thee—believe, and thou shalt be saved; and become as blessed and as happy as an apostle.

30. *Many other signs truly did Jesus, &c.*] That is, beside the two mentioned here: ver. 19. and ver. 26. viz. Christ entering into the house in a miraculous manner twice, notwithstanding the doors were first shut: see on ver. 19. The other

miracles which our Lord did, and which are not related here, were such as were necessary to the disciples only, and therefore not revealed to mankind at large. There is nothing in the whole revelation of God but what is for some important purpose, and there is nothing left out that could have been of any real use.

31. *That ye might believe*] What is here recorded is to give a full proof of the divinity of Christ; that he is the promised Messiah; that he really suffered and rose again from the dead, and that through him every believer might have eternal life. [Life] Several MSS. Versions, and Fathers, read *eternal life*, and this is undoubtedly the meaning of the word, whether the various reading be admitted or not.

Grotius has conjectured that the Gospel, as written by St. John, ended with this chapter: and that the following chapter was added by the church of Ephesus. This conjecture is supported by nothing in antiquity. It is possible that these two last verses might have formerly been at the conclusion of the

last chapter, as they bear a very great similarity to those that are found there; and it is likely that their true place is between the 24th and 25th verses of the succeeding chapter; with the latter of which they in every respect correspond, and with it form a proper conclusion to the book. Except this correspondence, there is no authority for changing their present position.

After reading the Gospel of John, his *first epistle* should be next taken up: it is written exactly in the same spirit, and keeps the same object steadily in view. As John's Gospel may be considered a *supplement* to the other evangelists, so his *first epistle* may be considered a *supplement* and *continuation* to his own Gospel. In some MSS. the epistles follow this Gospel, not merely because the transcribers wished to have all the works of the same writer together; but because there was such an evident connexion between them. The first epistle is to the Gospel, as a pointed and forcible application is to an interesting and impressive sermon.

CHAPTER XXI.

Jesus shows himself to the disciples at the sea of Tiberias, 1—5. The miraculous draught of fishes, 6—11. He dines with his disciples, 12—14. Questions Peter concerning his love to him, and gives him commission to feed his sheep, 15—17. Foretells the manner of Peter's death, 18, 19. Peter inquires concerning John, and receives an answer that was afterward misunderstood, 20—23. John's concluding testimony concerning the authenticity of his Gospel, and the end for which it was written, 24, 25. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias: and on this wise showed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and ^a Nathanael of Cana in Galilee, and ^b the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples ^c knew not that it was Jesus.

5 Then ^d Jesus saith unto them, ^e Children, have ye any meat? They answered him, No.

6 And he said unto them, ^f Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore ^g that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were

^a Ch. 1. 45—b Matt. 4. 21.—c Ch. 20. 14.—d Luke 24. 41.—e Or, Sirs.

NOTES.—Verse 1. *Jesus showed himself again*] After that our Lord had appeared several times to the women, and to the apostles at Jerusalem, and at the tomb, he bade them go into Galilee, giving them the promise of meeting them there: Matt. xxviii. 7. Mark xvi. 7. This promise we find he fulfilled in the way John relates it here. This was the *seventh* appearance of our Lord after the resurrection. Matthew, chap. xxviii. 16. has but just mentioned it; of it the rest of the evangelists say nothing; and this is the reason why John gives it so particularly.

3. *Peter saith—I go a fishing*] Previously to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals; Luke viii. 3. As it is probable that the scandal of the cross had now shut up this source of support; and the disciples not fully knowing how they were to be employed, purposed to return to their former occupation of fishing, in order to gain a livelihood, and therefore the *seren* mentioned, ver. 2. embarked on the sea of Tiberias, otherwise called the sea of Galilee.

That night they caught nothing.] God had so ordered it, that they might be the more struck with the miracle which he afterward wrought.

4. *Knew not that it was Jesus*.] Probably because it was either not light enough: or, he was at too great a distance: or, he had assumed another form, as in Mark xvi. 12. otherwise his person was so remarkable, that all his disciples readily knew him when he was at hand: see ver. 12.

5. *Children*.] *Παιδια*, a term of familiarity, and affectionate kindness; it is the vocative case plural of *παῖς*, which is the diminutive of *παῖς* and literally signifies *little children*, or *beloved children*. How the margin has made *sirs* out of it, I cannot conceive.

Any meat] *Προσφαγίον*, from *πρὸς*, besides, and *φαγῶ*, I eat, any thing that is eaten with bread or such like solid substances, to make the deglutition the more easy: here it evidently means any kind of fish: and our Lord seems to have appeared at first in the character of a person who wished to purchase a part of what they had caught: see the note on chap. vi. 9.

6. *And ye shall find*] The *Æthiopic*, three copies of the *Itala*, and St. Cyril, add, *They said therefore unto him, we have laboured all the night, and caught nothing, nevertheless at thy command we will let down the net*. This is borrowed from Luke v. 5.

For the multitude of fishes] This was intended as an emblem of the immense number of souls which should be con-

not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ^h Jesus saith unto them, ⁱ Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now ^j the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ^k So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of

[Luke 5. 4, 6, 7—g Ch. 13. 23 & 30. 2—h Acts 10. 41.—i See Ch. 20. 19, 26.

verted to God by their ministry, according to the promise of Christ: Matt. iv. 19.

7. *His fisher's coat*] Or, his upper coat, *Ἐπενδύματα*, from *ἐπι*, upon, and *ένδυω*, I clothe; something analogous to what we term a *great coat*, or *surtout*.

He was naked] He was only in his *test*. *Γυμνός*, naked, is often used to signify the absence of this upper garment only. In 1 Sam. xix. 24. when Saul had put off his *quarta*, upper garments, he is said to have been *γυμνός*, naked; and David, when girded only with a *linen ephod*, is said to have been *ανεστρώμενος*, in 2 Sam. vi. 14, 20. To which may be added what we read in the *Sept. Job* xxii. 6, *thou hast taken away the covering of the naked*; *ἀπαγαγὼν ὑψωον*, the plaid, or blanket, in which they wrapped themselves; and besides which they had none other. In this sense it is that Virgil says, *Geor. l. 299. Nudus ara, sere nudus*, i. e. strip off your upper garments, and work till you sweat. See more examples in *Ep. Pearce*.

Cast himself into the sea.] It is likely that they were in very shallow water, and as they were only two hundred cubits from the land, (about one hundred and thirty-two English yards) it is possible that Peter only stepped into the water, that he might assist them to draw the boat to land, which was now heavily laden. It is not likely that he went into the water in order to swim ashore: had he intended this, it is not to be supposed that he would have put his *great coat* on, which must have been an essential hindrance to him in getting to shore.

8. *Dragging the net*] It is probable that this was that species of fishing, in which the net was stretched from the shore out into the sea; the persons who were in the boat, and who shot the net, fetched a compass, and bringing in a halsar, which was attached to the other end of the net, those who were on shore, helped them to drag it in. As the net was sunk with weights to the bottom, and the top floated on the water by corks or pieces of light wood, all the fish that happened to come within the compass of the net were of course dragged to shore. The sovereign power of Christ had, in this case, miraculously collected the fish to that part where he ordered the disciples to cast the net.

9. *They saw a fire, &c.*] This appears to have been a new miracle. It could not have been a fire which the disciples had there, for it is remarked as something *new*; besides, they had caught no fish: ver. 5. and here was a small fish upon the coals; and a loaf of bread provided to eat with it. The whole appears to have been miraculously prepared by Christ.

12. *Come and dine*] *Δεῦτε αὐσιμαγε*. Though this is the

Jonas, lovest thou me? ¹ He saith unto him, Yea, Lord; thou knowest that I love thee. ² He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ¹ thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 ¹ Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying ² by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple ³ whom Jesus

¹ Acts 20:28. Heb. 13:30. 1 Pet. 2:25 & 5:2, 4.—1 Ch. 2:24, 25 & 16:30.—in Ch. 13:36. Acts 12:3, 4.—2 Pet. 1:14.

Literal translation of the word, yet it must be observed that it was not dinner time, being as yet early in the morning: ver. 4. but Kypke has largely shown, that the original word is used by Homer, Xenophon, and Plutarch, to signify breakfast; or any early meal, as well as what we term dinner. It might perhaps appear singular, otherwise, it would be as agreeable to the use of the Greek word, to have translated it, come and breakfast.

Durst ask him! Ever since the confession of Thomas, a proper awe of the deity of Christ had possessed their minds. 13. And giving them ¹ Eating likewise with them, as St. Luke expressly says: chap. xxiv. 43.

14. *This is not the third time* That is, this was the third time he appeared unto the apostles, when all or most of them were together.—He appeared to ten of them, chap. xx. 19. again to eleven of them, ver. 26, and at this time to seven of them, ver. 2. of this chapter. But when the other evangelists are collated, we shall find that this was the seventh time in which he had manifested himself after he arose from the dead. 1st. He appeared to Mary of Magdala, Mark xvi. 9. John xx. 15, 16. 2dly. To the holy women who came from the tomb, Matt. xxviii. 9. 3dly. To the two disciples who went to Emmaus, Luke xxiv. 13, &c. 4thly. To St. Peter alone, Luke xxiv. 34. 5thly. To the ten, in the absence of Thomas, chap. xx. 19. 6thly. Eight days after to the eleven, Thomas being present, ver. 26. 7thly. To the seven, mentioned in ver. 2. of this chapter; which was between the eight and fortieth day after his resurrection. Besides these seven appearances, he showed himself, 8thly. To the disciples on a certain mountain in Galilee, Matt. xxviii. 16. If the appearance mentioned by St. Paul, 1 Cor. xv. 6. to upwards of 500 brethren at once, if this be not the same with his appearance on a mountain in Galilee, it must be considered the ninth. According to the same apostle, he was seen of James, 1 Cor. xv. 7, which may have been the tenth appearance. And after this, to all the apostles, when, at Bethany, he ascended to heaven in their presence. See Mark xvi. 19, 20. Luke xxiv. 50—53. Acts i. 3—12. 1 Cor. xv. 7. This appears to have been the eleventh time in which he distinctly manifested himself after his resurrection. But there might have been many other manifestations, which the evangelists have not thought proper to enumerate, as not being connected with any thing of singular weight or importance.

15. *Simon—lovest thou me?* Peter had thrice denied his Lord, and now Christ gives him an opportunity in some measure to repair his fault by a triple confession.

More than these? This was a kind of reproach to Peter: he had professed a more affectionate attachment to Christ than the rest; he had been more forward in making professions of friendship and love than any of the others; and no one, (Judas excepted,) had treated his Lord so basely. As he had before intimated that his attachment to his Master was more than that of the rest, our Lord now puts the question to him, *Dost thou love me more than these?* To which Peter made the most modest reply—*Thou knowest I love thee*, but no longer dwells on the strength of his love, nor compares himself with even the meanest of his brethren. He had before cast a very unkind reflection on his brethren. *Though all be offended because of thee, yet I will never be offended*, Matt. xxvi. 33. But he had now learnt by dreadful experience, that he who trusteth his own heart is a fool; and that a man's sufficiency for good is of the Lord alone.

The words *more than these*, Bishop Pearce thinks refer to the provisions they were eating, or to their secular employments; for, says he, "It does not seem probable that Jesus should put a question to Peter, which he could not possibly answer: because he could only know his own degree of love for Jesus, not that of the other disciples." But it appears to me, that our Lord refers to the profession made by Peter, which I have quoted above.

It is remarkable, that in these three questions, our Lord uses the verb *ἀγαπᾶω*, which signifies, to love affectionately, ardently, supremely, perfectly; see the note on Matt. xxi. 37. and that Peter always replies, using the verb *φίλεω*, which signifies to love, to like, to regard, to feel friendship for another. As if our Lord had said, "Peter, dost thou love me ardently and supremely?" To which he answers, "Lord, I feel an affection for thee—I do esteem thee—but dare, at present, say no more."

loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry ² till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, I if will that he tarry till I come, what is that to thee?

24 ³ This is the disciple which testifieth of these things, and wrote these things: and ⁴ we know that his testimony is true.

25 ⁵ And there are also many other things which Jesus did, the which, if they should be written every one, ⁶ I suppose that even the world itself could not contain the books that should be written. Amen.

¹ Ch. 13:37, 38 & 39. ² p. Matt. 16:27, 28 & 25:31. 1 Cor. 4:5 & 11:26. Rev. 2:25. ³ Ch. 11:1 & 22:29. ⁴ Ch. 13:35. ⁵ 3 John 12:—Ch. 20:30.—Amos 7:10.

There is another remarkable change of terms in this place. In ver. 15. and 17. our Lord uses the verb *βοσκαω*, to feed, and in ver. 16. he uses the word *ποιμαίνω*, which signifies to tend a flock, not only to feed, but to take care of, guide, govern, defend, &c. by which he seems to intimate, that it is not sufficient, merely to offer the bread of life to the congregation of the Lord, but he must take care that the sheep be properly collected, attended to, regulated, guided, &c. and it appears that Peter perfectly comprehended our Lord's meaning, and saw that it was a direction given not only to him, and to the rest of the disciples, but to all their successors in the Christian ministry: for himself says, 1 Epist. chap. v. 2. *Feed the flock of God, (ποιμαίνετε το ποίμνιον του θεου,) which is among you, taking the oversight, (επισκοπώντας, acting as superintendents, and guardians,) not by constraint, but willingly, not for filthy lucre, but of a ready mind. Every spiritual shepherd of Christ, has a flock composed of LAMBS, young converts; and SHEEP, experienced Christians, to feed, guide, regulate, and govern. To be properly qualified for this, his wisdom and holiness should always exceed those of his flock. Who is sufficient for these things? The man who lives in God, and God in him.*

To the answer of Christ in ver. 16. the latter Syriac adds, *If thou lovest me, and esteemest me, feed my sheep.*

17. *Peter was grieved* Fearing, says St. Chrysostom, lest Christ saw something in his heart, which he saw not himself; and which might lead to another fall; and that Christ was about to tell him of it, as he had before predicted his denial.

18. *Thou shalt stretch forth thy hands!* Wetstein observes, that it was a custom at Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified. See his note on this place. Thus then Peter was girded, chained, and carried *whither he would not*—not that he was unwilling to die for Christ, but he was a man, he did not love death; but he loved his life less than he loved his God.

19. *Should glorify God!* Ancient writers state that about thirty-four years after this, Peter was crucified; and that he deemed it so glorious a thing to die for Christ, that he begged to be crucified with his head downwards, not considering himself worthy to die in the same posture in which his Lord did. So Eusebius, Prudentius, Chrysostom, and Augustin. See Calmet.

Follow me! Whether our Lord meant by these words that Peter was to walk with him a little way for a private interview; or whether he meant that he was to imitate his example, or be conformed to him in the manner of his death, is very uncertain.

22. *If I will that he tarry till I come!* There are several opinions concerning this; the following are the principal. 1. Some have concluded from these words, that John should never die. Many eminent men, ancients and moderns, have been, and are of this opinion. 2. Others thought that our Lord intimated that John should live till Christ came to judge and destroy Jerusalem. On this opinion it is observed, that Peter, who was the oldest of the apostles, died in the year 67, which, says Calmet, was six years before the destruction of Jerusalem, and that John survived the ruin of that city about thirty years; he being the only one of the twelve who was alive when the above desolation took place. 3. St. Augustin, Bede, and others, understood the passage thus: If I will that he remain till I come and take him away by a natural death, what is that to thee, follow thou me to thy crucifixion. On this it may be observed, that all antiquity agrees, that John, if he did die, was the only disciple who was taken away by a natural death. 4. Others imagine, that our Lord was only now taking Peter aside, to speak something to him in private, and that Peter seeing John following, wished to know whether he should come along with them; and that our Lord's answer stated that John should remain in that place, till Christ and Peter returned to him: and to this meaning of the passage many eminent critics incline. For nearly eighteen hundred years, the greatest men in the world have been puzzled with this passage. It would appear intolerable in me to attempt to decide where so many eminent doctors have disagreed, and do still disagree. I rather lean to the fourth opinion. See the conclusion of the Preface to this Gospel.

24. *This is the disciple!* It is, I think, very likely that these

two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration:—and I allow, with Bishop Pearce and others, that it is possible that John may mean himself when he says, *we know*, &c. yet I think that it is very unlikely. It is certain that this Gospel loses no part of its authority in admitting the *suffrage of the church of God*: it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world are still more abundantly established. See the last note on the preceding chapter.

We know]. Instead of *οἱ μαθηταί, we know*, some have written *οἱ δὲ, I know indeed*; but this is mere conjecture, and is worthy of no regard. It is likely that these verses were added by those to whom John gave his work in charge.

25. *Many other things*] *Before his disciples*, is added by two MSS. The Scholia in several MSS. intimate that this verse is an addition; but it is found in every ancient Version, and in Origen, Cyril, and Chrysostom.

Could not contain, &c.] Origen's signification of the word *χωρεῖν*, is, *to admit of, or receive favourably*. As if he had said, The miracles of Christ are so many, and so astonishing, that if the whole were to be detailed, the world would not receive the account with proper faith—but enough is recorded that men may believe that Jesus is the Son of God, and that in believing they may have life through his name; chap. xx. 31.

We have already seen that this apostle often uses the term *world* to designate the *Jewish people* only; and if it have this sense here, which is possible, it will at once vindicate the above exposition of the word *χωρεῖν*. As if he had said, Were I to detail all the signs and miracles which Jesus did among his disciples, and in the private families where he sojourned, the Jewish people themselves would not receive nor credit these accounts: but enough is written to prove that this Christ was the promised Messiah.

Bp. Pearce has a very judicious note here, of which what follows is an abstract, with a few additions.

Even the world itself, &c.] This is a very strong eastern expression to represent the number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification. In Numb. xiii. 33, the spies who returned from the search of the land of Canaan, say that they saw *giants* there of such a prodigious size that they were *in their own sight* as *grasshoppers*. In Dan. iv. 11. mention is made of a tree, whereof the height *reached unto the heaven*; and the sight thereof *unto the end of all the earth*. And the author of Ecclesiasticus, in chap. xlvii. 15. speaking of Solomon's wisdom, says, *Thy soul covered the whole earth, and thou fillest it with parables*: so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus's miracles, if the particular account of every one of them were given. In Josephus, Antiq. lib. xix. c. 20. God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed; and then it is added, *οἱ πληροῦνται πασά, δὲνυ ἔλας ορα, καὶ γὰρ καὶ θαλάσσαν. They shall fill all, whatsover the sun illuminates, whether earth or sea*. Philo, in his tract *De Ebriet.* T. i. p. 262. 10. is observed to speak after the same manner, *πᾶς γὰρ τὸν ὅρωρον ἰκανὸς οὐδεὶς χωρῆσαι τὸ ἀφθόνην πλῆθος, ἰσὺς δ' οὐδ' ὁ κόσμος*. Neither is any one able to contain the vast abundance of gifts; nor is the world capable of it. And in his tract *De Posterit.* Caini, T. i. p. 253. l. 38. he says, speaking of the fulness of God, *Οὐδὲ γὰρ εἰς (εἰ) πλοῦτον ἐπειδεικνύσθαι βουλήσθαι τὸν εαυτοῦ, χωρῆσαι ἀνθρωπογενεὶς καὶ θάλατταν, ἢ συμπᾶσα γῆ*. "And should he will to draw out his fulness, the whole compass of sea and land could not contain it."

Homero, who, if not born in Asia Minor, had undoubtedly lived there, has sometimes followed the hyperbolic manner of speaking, which prevailed so much in the East, as in *Iliad*. b. xx. he makes Æneas say to Achilles,

Αἶψ' ἀγέμεκτε πάντα λεγόμενος, νηπτόντι ὡς,
Ἥσασθ' ἐν μεσση ὅρῳνι δμῳπτόντος.
Ἥσι γὰρ ἀμφοτέρωσιν οὐκ ἐμὴν μὴρῶσαι
Πόλλη μὲν οὐδ' ἀννήσιν ἑκατομβυγῶς ἀχθὸς
ἀσπίσιν.

Στρατηγὴ δὲ γλῶσσ' ἐστὶ βροτοῦ, πόδες δ' ἐνὶ μῦθοι,
Πάντοισι εἴπον δὲ πόλις νόμος ἐνθα καὶ ἐνθα
Ὀππῶνι κ' ἐπὶ πῶδα εἴπης, τοῖον κ' ἐπακούσῃς.

Iliad. xx. v. 244—50.

But wherefore should we longer waste the time
In idle prate; while battle roars around?
Reproach is cheap. With ease we might discharge
Gibes at each other, till a ship that asks
An hundred oars, should sink beneath the load.
The tongue of man is voluble, hath words
For every theme, nor wants wide field and long;
And as he speaks, so shall he hear again. COWPER.

Few instances of any thing like these have been found in the western world, and yet it has been observed that *Cicero* in *Philipp.* II. 44. uses a similar form: *Præsertim cum illi eam gloriam contemnit, sunt, quæ vix celo capere possent*—"especially when they pursued that glory which heaven itself seems scarcely sufficient to contain." And *Livy* also, in *vil.* 25. *Hæ vires populi Romani, quas vix terrarum capit orbis*

—"these energies of the Roman people, which the terrestrial globe can scarcely contain."

We may define *hyperbole* thus: it is a figure of speech where more seems to be said than is intended; and it is well known that the Asiatic nations abound in these. In *Deut.* i. 28. cities with *high walls* round about them, are said to be *walled up to heaven*. Now what is the meaning of this hyperbole? Why, that the cities had *very high walls*—then, is the hyperbole a truth? Yes, for we should attach no other idea to these expressions, than the authors intended to convey by them. Now, the author of this expression never designed to intimate that the cities had walls which *reached to heaven*; nor did one of his countrymen understand it in this sense—they affixed no other idea to it, (for the words, in common use, conveyed no other) than that these cities had *very high walls*. When John therefore wrote, *the world itself could not contain the books, &c.* what would every Jew understand by it? Why, that if every thing which Christ had done and said, were to be written, the books would be more in number than had ever been written concerning any one person or subject: i. e. there would be an immense number of books. And so there would, for it is not possible that the ten thousandth part of the words and actions of such a life as our Lord's was, could be contained in the compass of one or all of these Gospels.

There is a hyperbole very like this, taken from the Jewish writers, and inserted by BASNAGE, *Hist. des Juifs*, liv. iii. c. i. s. 9. "Jochanan succeeded Simeon—he attained the age of Moses—he employed forty years in commerce, and in pleading before the sanhedrim. He composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forest so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons." Now what meaning did the author of this hyperbole intend to convey? Why, that Jochanan had given more lessons than all his contemporaries or predecessors. Nor does any Jew in the universe understand the words in any other sense. It is worthy of remark, that this Jochanan lived in the time of St. John; for he was in Jerusalem when it was besieged by Vespasian. See *Basnage*, as above.

There is another quoted by the same author, *ibid.* c. v. s. 7. where speaking of Eliezar one of the presidents of the sanhedrim, it is said: "Although the firmament were vellum, and the waters of the ocean were changed into ink, it would not be sufficient to describe all the knowledge of Eliezar; for he made not less than three hundred constitutions concerning the manner of cultivating cucumbers." Now, what did the rabbin mean by this hyperbole? Why no more than that Eliezar was the greatest naturalist in his time; and had written and spoken more on that subject and others, than any of his contemporaries. This Eliezar flourished about seventy-three years after Christ. It is further worthy of remark, that this man also is stated to have lived in the time of St. John. John is supposed to have died A. D. 93.

Hyperboles of this kind, common to the East and to the West, to the North and to the South, may be found every where; and no soul is puzzled with them but the critics. The above examples, I trust, are sufficient to vindicate and explain the words in the text. It is scarcely necessary to add, that the common French expression, *tout le monde*, which literally means the whole world, is used in a million of instances to signify the people present at one meeting, or the majority of them; and often the members of one particular family. And yet no man who understands the language, ever imagines, that any besides the congregation in the one case, or the family in the other, is intended.

Amen] This word is omitted by ABCD, several others; Syriac, all the Arabic, and both the Persian; the Coptic, Sahidic, Ethiopic, Armenian, Syriac Hierus. Vulgate, and all the Itala but three.

The word *amen*, which has passed unaltered into almost all the languages of the world in which the Sacred Writings are extant, is pure Hebrew; and signifies to be steady, constant, firm, established, or confirmed. It is used as a particle of affirmation and adjuration. When a person was sworn to the truth of any fact, the oath was recited to him, and he bound himself by simply saying, *amen amen, amen*. See an instance of this, Numb. v. 22. In *Deut.* xxvii. 15—26. it is to be understood in the same sense; the persons who use it binding themselves under the curse there pronounced, should they do any of the things there prohibited. It is often used as a particle of affirmation, approbation, and consent, examples of which frequently occur in the Old Testament. When any person commenced a discourse or testimony with this word, it was considered in the light of an oath; as if he had said, I pledge my truth, my honour, and my life, to the certainty of what I now state.

Our Lord begins many of his discourses with this word, either singly, *Amen, I say unto you*; or doubled, *Amen, amen, I say unto you*, which we translate *verily*: as Christ uses it, we may ever understand it as expressing an absolute and incontrovertible truth. Instances of the use of the single term frequently occur; see *Matt.* v. 18, 26. vi. 2, 5, 16. viii. 10. x. 15, 23, 42, &c. &c.; but it is remarkable that it is doubled by St. John; see chap. i. 51. iii. 3, 5, 11. v. 19, 24, 25. vi. 26, 32, 47, 53. viii. 34, 51, 58. x. 1, 7. xii. 24. xiii. 16, 20, 21, 38. xiv. 12. xvi. 20, 23. xxi. 18, and is never found iterated by any of the other evangelists. Some have supposed that the word *amen* is

Table I.

contracted, and contains the initials of אדנאי מלך נאמן *Adonai Malec Neeman, my Lord the faithful King*; to whom the person who uses it is always understood to make his appeal. Christ is himself called the Amen, *אמן*, Rev. i. 18. iii. 14. because of the eternity of his nature, and the unchangeableness of his truth. In later ages, it was placed at the end of all the books in the New Testament except the *Acts*, the epistle of *James*, and the third epistle of *John*, merely as the transcriber's attestation to their truth: and perhaps, it is sometimes to be understood as avouching to the fidelity of his own transcript.

The subscriptions to this Gospel, as well as to the preceding Gospels, are various in the different Versions and Manuscripts. The following are those which appear most worthy of being noticed.

"The most holy Gospel of the preaching of John the evangelist, which he spoke and proclaimed in the Greek language at Ephesus, is finished."—*Syriac in Bib. Polyglott.*

"With the assistance of the supreme God, the Gospel of St. John, the son of Zebedee, the beloved of the Lord, and the preacher of eter-

HARMONIZED TABLE.

nal life, is completed. And it is the conclusion of the four most holy and vivifying Gospels, by the blessing of God. Amen."—*Arabic in Bib. Polyglott.*

"The four glorious Gospels, of Matthew, Mark, Luke, and John, are completed."—*Persic in Bib. Polyglott.*

Other subscriptions are as follow:—
"The end of the holy Gospel of John—delivered thirty years—thirty-two years after the ascension of Christ—in the Isle of Patmos—in the Greek tongue, at Ephesus—under the reign of Domitian—written by John when he was an exile in Patmos—under the Emperor Trajan—and delivered in Ephesus by Gaius, the host of the apostles. John having returned from his exile in Patmos, composed his Gospel, being one hundred years of age, and lived to the age of one hundred and twenty."—*Sindus.*

It may be just necessary to inform the reader, that the most ancient MSS. have scarcely any subscription at all, and that there is no dependence to be placed on any thing of this kind, that is found in the others; most of the transcribers making conclusions according to their different fancies. See the concluding note of the preceding chapter; and see the preface to this Gospel, where other subjects relative to it are discussed.

Table I.

HARMONIZED TABLE OF CONTENTS OF THE FOUR GOSPELS.

- The following harmonized Table of Contents of the four Gospels I have borrowed from Professor Michaelis's Introduction to the New Testament, by Dr. Marsh, vol. iii. p. 40, &c. and think it will be of use to the reader in pointing out where the same transaction is mentioned by the evangelists; what they have in common, and what is peculiar to each. The arrangement of Matthew is followed, and the other evangelists collated with his account. From this table, it will at once appear, how little St. John has, in common with the other Gospels, except in the concluding part of his Gospel; and hence the propriety will be self-evident of considering his work in the light of a most important supplement to the Evangelical History.
- A few directions, for the proper use of this Table, may be necessary, though it is, in general, so very plain, that there is little danger of its being misunderstood.
- The sections, Nos. 1, 2, 3, &c., are produced in a sort of chronological order; and, therefore, are found prefixed to those facts in the different evangelists, in the order of time in which those facts are supposed to have occurred: each other: e. g. Luke's preface is sect. 1st, Matthew having nothing of the kind. The genealogy under sect. 2d, Matt. i. &c. Birth of John, under sect. 3d, Luke; &c.—The arrangement of Matthew is seldom altered; but the consecutive facts are numbered as nearly as possible, in the supposed chronological order of their occurrence.
- Besides this general harmonical Table of contents of the four Gospels, I have added three others. The first is a Synopsis of the Gospels of Matthew, Mark, and Luke, constructed by Professor Griesbach, in order to show that the whole Gospel of Mark, twenty-four verses excepted, is contained nearly in the same words, in Matthew and Luke.
- The second, a Table of forty-two sections, which contains such transactions as are common to the three first evangelists.
- And the third, a Table representing those passages in our Lord's sermon on the mount, which are found either in word, or substance, in certain places of St. Luke's Gospel. These tables, it is hoped, will be considered of real importance by every serious and intelligent reader.
- TABLE I.**
- § 1. Preface, Lk. i. 1-14.
 - § 2. Genealogy of Christ, Mt. i. 1-17. Lk. iii. 23-38.
 - § 3. Birth of John, Lk. i. 5-25.
 - § 4. Birth of Christ announced to Mary, Lk. i. 26-38.
 - § 5. Mary's visit to Elizabeth, Lk. i. 39-56.
 - § 6. Joseph's dream, Mt. i. 18-24.
 - § 7. Birth of John, Lk. i. 57-80.
 - § 8. Birth of Christ, Mt. i. 25. Lk. ii. 1-20.
 - § 9. Circumcision of Christ, Lk. ii. 21.
 - § 10. Presentation of Christ in the temple, Lk. ii. 22-40.
 - § 11. Jesus sought and worshipped by the wise men: Flight into Egypt, and return: Massacre of the children of Bethlehem, Mt. ii. 1-23.
 - § 12. Education of Christ, and remarkable history of him in his 12th year at the feast of the Passover, Luke ii. 41-52.
 - § 13. John preaches, Mt. iii. 1-12. Mk. i. 1-8. Lk. iii. 1-20.
 - § 14. Christ is baptized, Mt. iii. 13-17. Mk. i. 9-11. Lk. iii. 21, 22.
 - § 15. Christ is tempted, Mt. iv. 1-11. Mk. i. 12-13. Lk. iv. 1-13.
 - § 16. Remarkable addition made by St. John relative to the testimonies in favour of Christ by which he obtained his first disciples, who soon increased in numbers, Jn. i. 15-51.
 - § 17. History of Christ before the imprisonment of John.
 - § 17. Christ returns into Galilee, and turns water into wine at Cana, Jn. ii. 1-11.
 - § 18. Goes to Jerusalem at the feast of the Passover, and drives the sellers out of the temple, Jn. ii. 13-22.
 - § 19. Instructions Nicodemus in the nature of the new birth, Jn. iii. 23-36.
 - § 20. Renatus in Judea; additional testimony of John Baptist concerning him, Jn. iii. 22-35.
 - § 21. Returns after the imprisonment of John, through Samaria to Galilee: conversation with the Samaritan woman: many Samaritans believe on him, Jn. iv. 1-42.
 - § 22. Arrives in Galilee, calls several disciples, and performs miracles, Matthew vi. 12-34. Mk. i. 14-20. Lk. iv. 14; Jn. iv. 43, 44.
 - § 23. Remarkable addition of a second miracle at Cana, by which the absent son of a nobleman is miraculously restored to health, Jn. iv. 45-54.
 - § 24. Christ teaches in the synagogue at Nazareth, Lk. iv. 15-30.
 - § 25-30. History of a single day, and that a Sabbath.
 - § 25. Christ teaches in the synagogue at Capernaum, and heals a demoniac, Mk. i. 21-28. Lk. iv. 31-37.
 - § 26. Christ ascends a mountain, passes the night in prayer, and then chooses his apostles, Mt. x. 1-13. Lk. x. 12-16.
 - § 27. Christ delivers a discourse, in which he condemns the morality of the Pharisees, and opposes to it a better morality, which he commissions his apostles to teach, Mt. iv. 23. v. vi. vii. Lk. vi. 17-48.
 - § 28. Cleanses a leper, Mt. viii. 1-4. Mk. i. 40-45. Lk. v. 12-17.
 - § 29. Heals the servant of a Centurion, Mt. viii. 5-13. Lk. vii. 1-10.
 - § 30. Restores Peter's mother-in-law, and after the Sabbath was ended, several other sick persons, Mt. ix. 1-17. Mk. i. 29-34. Lk. ix. 38-41.
 - The day immediately following the preceding Sabbath.
 - § 31. Christ departs from Capernaum, Mk. i. 25-29. Lk. ix. 42-44.
 - § 32. Restores to life the young man at Nain, Lk. vii. 11-17.
 - § 32. Peter's copious draught of fishes; of which no traces are discoverable with respect to the time when it happened, Lk. v. 1-11.
 - § 33-37. Another history of a single day, which was likewise a Sabbath.
 - § 34. Christ defends his disciples who plucked ears of corn on the Sabbath, Mt. xii. 1-8. Mk. iii. 23-25. Lk. vi. 1-5.
 - § 34. Cures a withered hand, Mt. xii. 9-21. Mk. iii. 1-12. Lk. vi. 6-11.
 - § 35. Drives out a devil, and is accused of doing it by the assistance of Beelzebub, the prince of the devils; his answer, Mt. xii. 22-30. Mk. iii. 22-35. Lk. vi. 19-26. xl. 14-26.
 - § 36. Dines with a Pharisee: conversation at table, Lk. x. 37. xii. 12.
 - § 37. Preaches in parables, Mt. xiii. 1-53. Mk. iv. 1-34. Lk. xiii. 4-48.
 - § 38. Christ endeavours to retire from the multitude, and sails to the other side of the lake Genesareth. Account of one who offers himself to be a disciple of Christ; and of another, who requests permission to remain with his father, till his death, Mt. viii. 18-27. Mk. ix. 35-41. Luke viii. 22-25. Lk. ix. 37-42.
 - § 39. Drives out a devil who calls himself Legion, Mt. viii. 28-34. Mk. v. 1-20. Lk. vi. 26-39.
 - § 40. Heals a paralytic person, Mt. ix. 1-8. Mk. ii. 1-12. Lk. v. 21. Lk. v. 17-26.
 - § 41. Calls Matthew and Levi; dines with tax-gatherers, Mt. ix. 9-13. Mk. ii. 13-17. Lk. v. 27-32.
 - § 42. Heals a woman afflicted with an hemorrhage, and restores the daughter of Jairus who was supposed to be dead, Mt. ix. 15-26. Mk. v. 22-43. Lk. vi. 40-56.
 - § 43. Restores two blind men to sight, Mt. ix. 27-31.
 - § 44. Restores a dumb man to his speech, Mt. ix. 32-34.
 - § 45. Sends out his twelve apostles, Mt. ix. 35-38. Lk. ix. 7-13. Lk. ix. 1-6 and (but at a later period) the seventy disciples, Lk. x. 1-17.
 - § 46. Answers John, who inquires of him, whether he is the Messiah, Mt. xi. 2-19. Lk. vii. 18-35.
 - § 47. Curses the cities in which he had performed the greatest part of his miracles, Mt. xi. 20-30.
 - § 48. Is appointed by a woman, who had led a sinful life, Lk. vii. 37-50.
 - § 49. Account of those who ministered to Christ on his travels, Lk. viii. 1-3.
 - § 50. Christ comes to Nazareth, where he is disrespectfully treated, Matt. xiii. 54-58. Mk. vi. 1-6. Perhaps Lk. iv. 15-30, which I placed No. 21, belongs to this article, and contains the same history, but differently related.
 - § 51. Herod, who had beheaded John, is doubtful what he should believe of Christ, Mt. xiv. 1-12. Mk. vi. 14-29. Lk. ix. 7-9.
 - § 52. Account of several remarkable transactions and discourses at a great festival in Jerusalem, omitted by the other evangelists, Jn. v. entire.
 - § 53. 5,000 men fed with five loaves and two fishes, Mt. xiv. 13-36. Mk. vi. 30-36. Lk. ix. 10-17. Jn. vi. entire.
 - § 54. Discourses on washing of hands, clean and unclean meats, and other Jewish doctrines, Mt. xv. 1-20. Mk. vii. 1-23.
 - § 55. Christ heals the daughter of a Canaanite woman, Mt. xv. 21-28. Mk. vii. 24-30.
 - § 56. Performs several miracles, Mt. xv. 23-31. Mk. vii. 31-37.
 - § 57. Feeds 4,000 men with seven loaves and a few small fishes, Mt. xv. 32-39. Mk. vii. 1-10.
 - § 58. Answers those who require a sign from heaven, Mt. xvi. 1-4. Mk. viii. 11-13.
 - § 59. I place the sending out of the seventy disciples in the same article with that of the twelve apostles, merely because the two facts resemble each other, for we have no knowledge of the precise period in which the former event happened. The evangelists themselves have often adopted a similar plan.

§ 59. Commands his disciples to beware of the leaven of the Pharisees, which command they misunderstand, Mt. xvi. 5-12. Mk. viii. 14-21.

§ 60. Restores a blind man to sight, Mk. viii. 22-26.

§ 61. Asks his disciples whom they suppose him to be. Peter answers, that he is the Messiah, which Jesus confirms, Mt. xvi. 13-20. Mk. viii. 27-30. Lk. ix. 18-21.

§ 62. Foretells his death on the cross, Mt. xxi. 21-28. Mk. viii. 31. ix. 1. Lk. ix. 21-27.

§ 63. Is transfigured on a lofty mountain beyond the Jordan, Mt. xvii. 1-13. Mk. ix. 2-13. Lk. ix. 28-36.

§ 64. Cures a lunatic, Mt. xvii. 14-21. Mk. ix. 14-29. Lk. ix. 37-42.

§ 65. Again foretells his approaching sufferings, Mt. xvi. 22, 23. Mk. ix. 30-32. Lk. 43-45.

§ 66. Pays the half shekel as tribute for the service of the temple, Mt. xvii. 24-27.

§ 67. His discourses occasioned by the dispute, who was the greatest in the kingdom of heaven, Mt. xviii. 1-20. Mk. ix. 33-50. Lk. ix. 46-50. xviii. 1-4.

§ 68. Answers Peter's question how often he must forgive, Mt. xviii. 21-35.

§ 69-83. Single scattered accounts, recorded only by St. Luke, some of which belong to the three or four last months of the life of Christ; others to an earlier period, and which are not arranged according to the order of time.

§ 69. Christ is refused the offices of hospitality by the Samaritans, Lk. ix. 51-56.

§ 70. Answers the question, who is our neighbour, Lk. x. 25-37.

§ 71. Visits Martha a lonely time: his discourse relative to her too anxious preparations for table, Lk. x. 38-42.

§ 72. Teaches his disciples to pray, Lk. xi. 1-13.

§ 73. Discourses occasioned by the request which a person present had made to Christ, that he would command his brother to divide with him his inheritance, Lk. xii. 13-20.

§ 74. Discourses occasioned by Pilate's having put to death several Galileans, and mingled their blood with their sacrifices, Lk. xiii. 1-9.

§ 75. Christ cures on the Sabbath day, an infirm woman, who was unable to walk upright, Lk. xiii. 10-22.

§ 76. Answers the question, whether few or many will be saved, Lk. xiii. 23-30.

§ 77. Replies to those who desire him to retire, because Herod sought to put him to death, Lk. xiii. 31-35.

§ 78. Dines with a Pharisee on the Sabbath day. His actions and discourses on that occasion, Luke xiv. entire.

§ 79. Dines with publicans, and justifies his conduct to those who censure him. Acceptation of the Gentiles, Lk. xv. entire.

§ 80. On this occasion he instructs his disciples in the true use of riches, and defends his doctrine against the Pharisees, who deride it, Lk. xvi. entire.

§ 81. His discourse on the extraordinary effects of faith, Lk. xvii. 5-10.

§ 82. Heals ten lepers, of whom the Samaritan alone returned thanks, Lk. xvii. 11-19.

§ 83. Answers the question, when the kingdom of God should come, Lk. xvii. 20. xviii. 14.

§ 84. Answers the question relative to divorce, Lk. xxi. 1-2. Mk. x. 1-12.

§ 85. Takes little children into his arms and blesses them; and on this occasion reproves his disciples, Mt. xix. 13-15. Mark x. 13-16. Lk. xvii. 15-17.

§ 86. Answers a rich young man who asked him how he should obtain eternal life; Christ's important discourse on this occasion with his disciples, Mt. xix. 16. xx. 16. Mk. x. 17-31. Lk. xviii. 18-30.

§ 87. Discourses again on his approaching death, Mt. xix. 17-19. Mk. x. 32-34. Lk. xviii. 31-34.

§ 88. The mother of the sons of Zebedee requests for the first rank in the kingdom of Christ; Christ's answer, Mt. xx. 28. Mk. x. 35-45.

§ 89-92. Supplement of several events and discourses omitted by the three first evangelists, which took place especially at Jerusalem, and which belong to the period between No. 53. and No. 88.

§ 89. Christ's actions and discourses at Jerusalem, at a feast of tabernacles, Jn. vii. 1. x. 21.

§ 90. Discourses at Jerusalem at the festival of the dedication of the temple, Jn. x. 22-42.

§ 91. Christ raises Lazarus from the dead, Jn. xi. 1-46.

§ 92. Returns to Ephraim, Jn. xi. 54.

§ 93. Restores two blind men to sight, Mt. xx. 29-34. Mk. x. 46-52. Lk. xviii. 35-43.

§ 94. Visits Zaccheus, Luke xix. 1-10.

§ 95. Describes in a parable the Jews who rejected him, Lk. xix. 11-27.

§ 96. Christ is anointed at Bethany by Mary: he defends this action against the unjust censure of his disciples, and particularly of Judas Iscariot, who forms the resolution to betray him, Mt. xxvi. 6-13. Mk. xiv. 3-9. Jn. xii. 1-8.

§ 97. Christ's entrance into Jerusalem, Mt. xxi. 1-11. Mk. xi. 1-10. Lk. xix. 28-44. Jn. xii. 12-19.

§ 98. He goes as Lord into the temple, and drives out the sellers; he curses a fig-tree, Mt. xxi. 12-22. Mk. xi. 11-25. Lk. xix. 45-48.

§ 99. Answers the question, by what power he does this, Mt. xxi. 23-46. Mk. xi. 27. xii. 12. Lk. xxi. 1-19.

§ 100. Parable of the neglected festival of a king, Mt. xxii. 1-14.

§ 101. Answer to the question relative to the tribute money, Mt. xxii. 15-22. Mk. xii. 13-17. Lk. xx. 20-26.

§ 102. Answers to the objection made by the Sadducees to the resurrection of the dead, Mt. xxii. 23-33. Mk. xii. 18-27. Lk. xx. 27-40.

§ 103. Answer to the question, which is the great commandment of the law? Mt. xxii. 34-40. Mk. xii. 28-34.

§ 104. The question proposed, whose son the Messiah is? Mt. xxii. 41-46. Mk. xii. 35-37. Lk. xx. 41-44.

§ 105. Discourses against the Pharisees, Mt. xxiii. entire. Mk. xii. 38-40. Lk. xx. 45-47.

§ 106. Small annual offering of a widow commended, Mk. xii. 41-44. Lk. xxi. 1-4.

§ 107. Prophecy of the destruction of Jerusalem, Mt. xxiv. entire. Mk. xiii. entire. Lk. xxi. 5-38.

§ 108. Addition to the preceding prophecy, found only in the Gospel of St. Mt. xxv. 1-30.

§ 109. Christ answers the question relative to the last judgment, Mt. xxv. 31-46.

§ 110. After the preceding discourses were ended, he again foretells his approaching death, Mt. xxvi. 2.

§ 111. Of the Greeks who wished to see Jesus; Christ's discourse on this occasion, and the answer from heaven, Jn. xii. 20-36.

§ 112. Discourse on the parting of the Jews after the performance of so many miracles, Jn. xiii. 37-50.

§ 113. Judas Iscariot promises to betray Christ, and receives 30 pieces of silver, Mt. xxvi. 3-5. Lk. 14-16. Mk. xiv. 10, 11. Lk. xxii. 3-6.

§ 114. Preparation for the feast of the pass-over, Mt. xxvi. 17-19. Mk. xiv. 12-16. Lk. xxii. 7-13. Jn. xiii. 1.

§ 115. Christ before he eats the feast of the pass-over washes the feet of his disciples, Jn. xiii. 1-20.

§ 116. He sits down to table and speaks of his betrayal, Mt. xxvi. 20-25. Mk. xiv. 17-21. Lk. xxii. 14.

§ 117. Presents to his apostles the cup of the pass-over; his discourse on that occasion, Lk. xxii. 15-18.

§ 118. Institutes the Holy Supper, Mt. xxvi. 26-29. Mark xiv. 22-25. Lk. xxii. 19, 20.

§ 119. After supper he speaks again of his betrayal, Lk. xxii. 21-23. Jn. xiii. 21-30.

§ 120. Another dispute among the apostles who should be the greatest in the kingdom of God, Lk. xxii. 24-30.

§ 121. Christ goes into the garden of Gethsemane, and foretells to Peter that he would deny him, Mt. xxvi. 30-35. Mk. xiv. 26-31. Lk. xxii. 31-38.

§ 122. His discourse on the way, Jn. xiii. 31-36.

§ 123. Prayer that the cup might be removed from him, Mt. xxvi. 36-46. Mk. xiv. 32-42. Lk. xxii. 39-46.

§ 124. Christ is taken into custody, Mt. xxvi. 47-56. Mk. xiv. 43-52. Lk. xxii. 47-53. Jn. xviii. 1-12.

§ 125. Brought before the sanhedrim, and condemned: is denied by Peter, Mt. xxvi. 57-75. Mk. xiv. 53-72. Lk. xxii. 54-71. Jn. xviii. 13-28.

§ 126. Christ is led before Pilate: Judas hangs himself, Mt. xxvii. 1-10. Mk. xv. 1. Lk. xxiii. 1.

§ 127. Christ is accused before Pilate, Mt. xxvii. 11-23. Mk. xv. 2-14. Lk. xxiii. 2-22. Jn. xviii. 29-39. 12.

§ 128. Is condemned to death, Mt. xxvii. 24-31. Mk. xv. 15-20. Lk. xxiii. 23-25. John xiv. 13-16.

§ 129. And crucified, Mt. xxvii. 32-38. Mk. xv. 21-28. Lk. xxiii. 26-35. Jn. xiv. 17-24.

§ 130. Is reviled on the cross, Mt. xxvii. 39-49. Mk. xv. 29-36. Lk. xxiii. 36-43.

§ 131. Supplement of several facts not recorded by the other evangelists, Jn. xiv. 25-30.

§ 132. Extraordinary events at the death of Christ, Mt. xxvii. 50-54. Mk. xv. 38-41. Lk. xxiii. 44-49.

§ 133. Christ on examination, is found to be alive by dead, and is moreover pierced with a spear, Mt. xxvii. 55-56. Mk. xv. 34-36. Lk. xxiii. 45-46. Jn. xiv. 37.

§ 134. Burial of Christ, Mt. xxvii. 55-61. Mk. xv. 42-47. Luke xxiii. 50-55. John xiv. 38-42.

§ 135. Appointment of a guard at his sepulchre, Mt. xxvii. 62-66.

§ 136. The women purchase spices to embalm the body of Christ, Mt. xvi. 1. Lk. xxiii. 55.

§ 137. Resurrection of Christ, and the first accounts of it, which are brought by the women, Mt. xxviii. 1-10. Mk. xvi. 2-8. Lk. xxiv. 1-12. Jn. x. 1-10.

§ 138. Further accounts of the resurrection of Christ, Mt. xxviii. 1-10. Mk. xvi. 2-8. Lk. xxiv. 1-12. Jn. x. 1-10.

§ 139. The guards bring the account to the chief priests, and are bribed to say that the disciples had stolen the body, Mt. xxviii. 11-15.

§ 140. Christ shows himself alive to the two

disciples who were going to Emmaus, Mk. xvi. 12, 13. Lk. xxiv. 13-35.

§ 141. Christ shows himself to the apostles, and to several disciples who were with them, Mk. xvi. 14-18. Lk. xxiv. 36-49. Jn. xx. 19-23.

§ 142. Eight days after, he shows himself to the eleven apostles, Thomas likewise being then present, Jn. xx. 24-31.

§ 143. Christ shows himself to two disciples and five apostles at the sea of Tiberias. Remarkable discourse with Peter and John, Jn. xxi. entire.

§ 144. Christ shows himself in Galilee to all his disciples, on a mountain where Christ had appointed them, Mt. xxviii. 16-20.

TABLE II.

Professor Griesbach, who believed that St. Mark constructed his Gospel from those of Matthew and Luke, has drawn up a Harmony of these three evangelists, in which he shows that 24 verses excepted, the whole of St. Mark's Gospel is contained in those of St. Matthew and St. Luke. His whole scheme in detail, may be seen in his Synopsis Evang. Matt. Marci et Lucae, svo. Hal. 1776. From his Commentationes Theologicae Dr. Marsh gives the following Table, which brings the whole into the narrowest compass. Let it be observed that the middle column contains the whole of St. Mark's Gospel: those to the right and left contain the portions of St. Matthew's Gospel and St. Luke's, which correspond to the stated portions of the Gospel according to St. Mark.

MATTHEW.	MARK.	LUKE.
iii. 1-4. 22.	i. 1-20.	
	21-39.	iv. 31-44.
	40-43. 6.	v. 12. vi. 11.
xii. 15. 16.	iii. 7-12.	
	13-19.	vi. 12-16.
22. 23.	20. 21.	
24-32.	22-32.	
46-50.	31-35.	
xiii. 1-23.	iv. 19-30.	
	21-25.	viii. 16-18.
24-30.	26-29.	
31. 32.	30-32.	
34. 35.	33. 34.	
	35-41.	22-25.
	42. 43.	26-56.
53-58.	v. 1-6.	
	7-13.	ix. 1-6.
xiv. 1. 2.	14-16.	7-9.
3-12.	17-29.	
	30. 31.	10.
xiii. 13-21.	32-44.	11-17.
22-xvii. 12.	45-viii. 21.	
	viii. 22-26.	
	27-ix. 50.	18-51.
xvi. 13-xviii. 9.	x. 1-12.	
	13-xviii. 1.	xviii. 15-xx. 44.
	xiii. 34-44.	xx. 45-xxi. 4.
	xiii. 1-32.	xiii. 5 seq.
xxiv. 1-36.	33-37.	
xxvi. 1-xxviii. 8.	xix. 1-xvi. 8.	
	xvi. 9.	
	10-13.	xxiv. 10-35.
	14.	36-43.
xxviii. 18-20.	15-18.	
	19.	50. 51.
	20.	

See Dr. Marsh's Origin of the three first Gospels, p. 180.

TABLE III.

The following 42 sections, extracted from Eichorn by Dr. Marsh, contain such transactions as are common to the three former evangelists: St. Mark and St. Luke having precisely the same arrangement. From section 19 to the end, St. Matthew's arrangement is the same with that of Mark and Luke; but he has arranged the subjects contained in the 18 first sections in a different manner.

§ 1. John the Baptist, Mk. i. 2-8. Lk. iii. 1-18. Mt. iii. 1-12.

§ 2. Baptism of Christ, Mark i. 9-21. Lk. iii. 21, 22. Mt. iii. 13-17.

§ 3. Temptation of Christ, Mk. i. 12, 13. Lk. iv. 1-13. Mt. iv. 1-11.

§ 4. Christ's return to Galilee, and arrival at Capernaum, Mk. i. 14. Lk. iv. 14. Mt. iv. 12, 13.

§ 5. Cure of Peter's mother-in-law, Mk. i. 20-24. Lk. iv. 38-41. Mt. viii. 14-17.

§ 6. Cure of a leper, Mk. i. 40-45. Lk. v. 12-16. Mt. viii. 2-4.

§ 7. Cure of a person afflicted with the palsy, Mk. ii. 1-12. Lk. v. 17-26. Mt. ix. 1-8.

§ 8. Call of St. Matthew, Mk. ii. 13-22. Lk. v. 27-39. Mt. ix. 9-17.

§ 9. Christ goes with his disciples through the corn-fields, Mk. u. 23-28. Lk. vi. 1-5. Mt. xii. 1-8.

§ 10. Cure of a withered hand, Mk. iii. 1-6. Lk. vi. 6-11. Mt. xii. 9-15.

§ 11. Preparation for the sermon on the mount, Mk. iii. 7-19. Lk. vi. 12-19. Mt. v. 23-25.

§ 12. Confutation of the opinion that Christ casts out devils by the assistance of Beelzebub.

bub, MK. iii. 20-30. Mt. xii. 22-45. (perhaps formerly Luke also).
 § 13. Arrival of the mother and brethren of Christ. MK. iii. 31-35. Lk. viii. 19-21. Mt. xii. 46-50.
 § 14. Parable of the sower, MK. iv. 1-34. Lk. viii. 4-18. Mt. xiii. 1-53.
 § 15. Christ crosses the sea, and undergoes a storm, MK. iv. 35-41. Lk. viii. 22-25. Mt. viii. 23-27.
 § 16. Transactions in the country of the Gadarenes, MK. v. 1-20. Lk. viii. 26-39. Mt. viii. 28-34.
 § 17. The daughter of Jairus restored to life, MK. v. 21-43. Lk. viii. 40-56. Mt. ix. 18-25.
 § 18. Christ sends out the twelve apostles, MK. vi. 7-13. Lk. ix. 1-6. Mt. ix. 1-42.
 § 19. The time of Christ reaches the court of Herod, Mt. xiv. 1-12. MK. vi. 14-29. Lk. ix. 7-9.
 § 20. Five thousand men fed, Mt. xiv. 13-21. MK. vi. 30-44. Lk. ix. 10-17.
 § 21. Acknowledgment of the apostles that Christ is the Messiah, Mt. xvi. 13-28. MK. viii. 27-ix. 1. Lk. ix. 18-27.
 § 22. Transfiguration of Christ on the mount, Mt. xvi. 1-10. Lk. ix. 2-9. Lk. ix. 28-36.
 § 23. Christ cures a demoniac whom his apostles were unable to cure, Mt. xvii. 14-21. Lk. ix. 14-19. Lk. ix. 37-43.
 § 24. Christ foretells his death, Mt. xvii. 22-23. MK. ix. 30-32. Lk. ix. 43-45.
 § 25. Dispute among the disciples about precedence, Mt. xviii. 1-5. MK. ix. 33-37. Lk. ix. 46-48.
 § 26. Christ blesses children who are brought to him, and answers the question by what means salvation is to be obtained? Mt. xix. 13-30. MK. x. 13-31. Lk. xviii. 15-30.
 § 27. Christ again foretells his death, Mt. xix. 14-19. MK. x. 32-33. Lk. xix. 31-34.
 § 28. Blind men at Jericho restored to sight, Mt. xx. 29-34. MK. x. 46-52. Lk. xviii. 35-43.
 § 29. Christ's public entry into Jerusalem, Mt. xxi. 1-11. MK. xi. 1-10. Lk. xix. 28-44.
 § 30. Christ expels the buyers and sellers from the temple, Mt. xxi. 12-14. MK. xi. 15-17. Lk. xix. 45, 46.

§ 31. Christ called to account by the chief priests and elders for teaching publicly in the temple; he answers them, and then delivers a parable, Mt. xxi. 23-27. 33-46. MK. xi. 27-32. Lk. xxi. 1-19.
 § 32. On the tribute to Cæsar, and marriage with a brother's widow, Mt. xxii. 15-33. MK. xii. 13-34. Lk. xx. 20-40.
 § 33. Christ's discourse with the Pharisees relative to the Messiah being called Lord, by David, Mt. xxiii. 11-36. MK. xii. 35-37. Lk. xxi. 41-44.
 § 34. The Pharisees censured by Christ, Mt. xxiii. 1-36. MK. xii. 38-40. Lk. xx. 45-47.
 § 35. Christ foretells the destruction of Jerusalem, Mt. xxiv. 1-36. MK. xiii. 1-36. Lk. xxi. 5-36.
 § 36. Prelude to the account of Christ's passion, Mt. xxvi. 1-5. MK. xiv. 1-2. Lk. xxi. 1, 2.
 § 37. Embury of Judas, and the celebration of the pass-over, Mt. xxvi. 14-29. MK. xiv. 10-25. Lk. xxi. 3-32.
 § 38. Christ goes to the mount of Olives, Mt. xxvi. 30-46. MK. xiv. 26-42. Lk. xxi. 38-46.
 § 39. Is seized by a guard of the chief priests, Mt. xxvi. 47-55. MK. xiv. 43-51. Lk. xxi. 47-55.
 § 40. Peter's denial, &c. Mt. xxvi. 69-75. MK. xiv. 66-71. Lk. xxi. 56-XXII. 17.
 § 41. The crucifixion and death of Christ, Mt. xxvi. 69-75. MK. xiv. 66-71. Lk. xxi. 56-XXII. 17.
 § 42. The resurrection, Mt. xxviii. 1, &c. MK. xvi. 1, &c. Lk. xxiv. 1, &c.

TABLE IV.

The following Table represents the passages in the Lord's sermon on the mount, contained in Matt. v. vi. and vii. which are found in Luke, in the parallel passages here noted in a collateral column.

MATT.	LUKE.	MATT.	LUKE.
v. 3-6	vi. 20, 21.	19-21.	xii. 33, 34.
11, 12.	xx. 22, 23.	22, 23.	xi. 34-36.
15.	xi. 33.	24.	xvi. 13.
18.	xvi. 17.	25-33.	xii. 22-33.

MATT.	LUKE.	MATT.	LUKE.
25, 26.	xii. 58, 59.	viii. 1-5.	vi. 37-42.
32.	xvi. 18.	vi. 7-11.	xi. 9-13.
39-42.	vi. 29, 30.	12.	vi. 21.
44.	xv. 27, 28.	13.	xiii. 24.
45.	35.	16-21.	vi. 43-46.
46, 47.	32, 33.	22, 23.	xiii. 25-27.
48.	26.	24-27.	vi. 47-49.
vi. 9-12.	xi. 2-4.		

See Dr. Marsh's Origin of the three first Gospels, p. 400.

KEY TO SECTIONS OF TABLE I.

Explanatory notes: The evangelists have in common with each other—e. g. Luke and John contain sect. 1. Matthew and Luke sect. 2; sections 3, 4, 5, are only in Luke only, the others evangelists having nothing to correspond to, and so of the rest. See explanatory remarks at the commencement of the table, p. 329.

John	Matt.	Mark	Luke	John	Matt.	Mark	Luke	John	Matt.	Mark	Luke	John
117	117	117	117	117	117	117	117	117	117	117	117	117
118	118	118	118	118	118	118	118	118	118	118	118	118
119	119	119	119	119	119	119	119	119	119	119	119	119
120	120	120	120	120	120	120	120	120	120	120	120	120
121	121	121	121	121	121	121	121	121	121	121	121	121
122	122	122	122	122	122	122	122	122	122	122	122	122
123	123	123	123	123	123	123	123	123	123	123	123	123
124	124	124	124	124	124	124	124	124	124	124	124	124
125	125	125	125	125	125	125	125	125	125	125	125	125
126	126	126	126	126	126	126	126	126	126	126	126	126
127	127	127	127	127	127	127	127	127	127	127	127	127
128	128	128	128	128	128	128	128	128	128	128	128	128
129	129	129	129	129	129	129	129	129	129	129	129	129
130	130	130	130	130	130	130	130	130	130	130	130	130
131	131	131	131	131	131	131	131	131	131	131	131	131
132	132	132	132	132	132	132	132	132	132	132	132	132
133	133	133	133	133	133	133	133	133	133	133	133	133
134	134	134	134	134	134	134	134	134	134	134	134	134
135	135	135	135	135	135	135	135	135	135	135	135	135
136	136	136	136	136	136	136	136	136	136	136	136	136
137	137	137	137	137	137	137	137	137	137	137	137	137
138	138	138	138	138	138	138	138	138	138	138	138	138
139	139	139	139	139	139	139	139	139	139	139	139	139
140	140	140	140	140	140	140	140	140	140	140	140	140
141	141	141	141	141	141	141	141	141	141	141	141	141
142	142	142	142	142	142	142	142	142	142	142	142	142
143	143	143	143	143	143	143	143	143	143	143	143	143
144	144	144	144	144	144	144	144	144	144	144	144	144

PREFACE TO THE ACTS OF THE APOSTLES.

THE Book of the ACTS OF THE APOSTLES forms the fifth, and last, of the historical books of the New Testament. And on this account, it has been generally placed at the end of the four Gospels: though in several MSS. and Versions, it is found at the end of St. Paul's Epistles, as many circumstances in them, are referred to by the narrative contained in this book; which is carried down almost to the apostle's death.

This book has had a variety of names; *Ἀποκταῖς τῶν Ἀποστόλων*, the *Acts of the Apostles*; *Ἀποκταῖς τῶν ἁγίων*, the *Acts of the Holy Apostles*; its title in the *Codex Alexandrinus*, and several others; as well as in several of the ancient Versions, and in the Greek and Latin Fathers. One or other form of the above title, is followed by almost all the editors of the Greek Testament, and translators and commentators in general. By some it has been reckoned a fifth Gospel; and by *Ecumenius* it is termed, *The Gospel of the Holy Spirit*; and by St. Chrysostom, *Τὸ βιβλίον τῆς ἀναστάσεως*, *The Book, The demonstration of the Resurrection*. These two last characters are peculiarly descriptive of its contents. All the promises which Christ gave of the gifts and graces of the Holy Spirit, are shown here to have been fulfilled in the most eminent manner; and by the effusion of the Holy Spirit, the resurrection of our blessed Lord has been fully demonstrated. The calling of the Gentiles, is another grand point, which is here revealed and illustrated. This miracle of miracles, as one terms it, which had been so frequently foretold by the prophets and by Christ himself, is here exhibited; and by this grand act of the power and goodness of God, the Christian church has been founded; and thus the tabernacle and kingdom of God have been immutably established among men. It is truly a fifth Gospel, as it contains the glad tidings of peace and salvation to the whole Gentile world.

All antiquity is unanimous in ascribing the book to St. Luke as the author; and from the commencement of it, we see plainly that it can be attributed to no other; and it seems plain that St. Luke intended it as a continuation of his Gospel, being dedicated to Theophilus, to whom he had dedicated the former; and to which, in the introduction to this, he expressly refers: indeed he has taken up the narrative in this book, precisely in the place where he had dropped it in the other: *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, &c.* and from this we may form a safe conjecture, that the two books were written at no greater a distance from each other, than the time of the last occurrence recorded in this book. Some have supposed that this book was written from Alexandria; but this does not appear to be probable. The conjecture of Michaelis is much more likely, viz. that it was written from Rome; at which place St. Luke mentions his arrival in company with St. Paul, shortly before the close of the book. See Acts xxviii. 16.

Though the time in which the book of the Acts was written, is not recorded, yet the same writer observes, that as it is continued to the end of the second year of St. Paul's imprisonment, it could not have been written before the year 63; and

had it been written after that year, it is reasonable to conclude that it would have related some further particulars relative to St. Paul; or would at least have mentioned the event of his imprisonment, in which the reader is so much interested. This argument seems conclusive, in reference to the date of this book.

St. Luke's long attendance upon St. Paul, and his having been himself an eye-witness to many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian. His medical knowledge, for he is allowed to have been a physician, enabled him, as Professor Michaelis has properly observed, both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an account and authentic detail of them. It is worthy also of observation, that St. Luke himself does not appear to have possessed the gift of miraculous healing. Though there can be no doubt, that he was with St. Paul when shipwrecked at Malta, yet he was not concerned in healing the father of Publius the governor; nor of the other sick persons mentioned Acts xxviii. 9. These were all healed by the prayers of St. Paul, and the imposition of his hands; and consequently miraculously; nor do we find any evidence that St. Luke was ever employed in this way. This is another proof of the wisdom of God: had the physician been employed to work miracles of healing, the excellence of the power would have been attributed to the skill of the man, and not to the power of his Maker.

The Acts of the Apostles has been generally considered in the light of a *Church History*, and consequently, the first ecclesiastical history on record. But Professor Michaelis very properly contends that it cannot have been intended as a general history of the Christian church; even for the period of time it embraces, as it passes by all the transactions of the church at Jerusalem after the conversion of St. Paul; the propagation of Christianity in Egypt; Paul's journey into Arabia; the state of Christianity at Babylon; (1 Pet. v. 13.) the foundation of the Christian church at Rome; several of St. Paul's voyages; his trial suffering shipwreck, &c. &c. See more particulars in Lardner and Michaelis.

The object of St. Luke appears to have been twofold, 1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. 2. To deliver such accounts as proved the claim of the Gentiles to admission into the church of Christ: a claim disputed by the Jews, especially at the time when the Acts of the Apostles were written. Hence we see the reason why he relates, chap. viii. the conversion of the Samaritans; and chap. x. the story of Cornelius, and the determination of the council in Jerusalem, relative to the Levitical law; and for the same reason he is more diffuse in his account of St. Paul's conversion, and his preaching to the Gentiles, than he is on any other subject. In such a restricted manner has St. Luke compiled his history, that Michaelis is of opinion, that it was the intention of this apostle to record only those facts which he had either seen himself, or heard from eye-witnesses, *Introduc.* vol. v. p. 326, &c.

The book of the Acts has been uniformly and universally received by the Christian church in all places and ages: it is mentioned and quoted by almost every Christian writer, and its authenticity and importance universally admitted. Arator, a subdeacon in the church at Rome in the sixth century, turned it into verse. In ancient times, personal history and important transactions, in most nations, were generally thus preserved; as the facts through the medium of *verse* could be the more easily committed to memory.

St. Luke's narration bears every evidence of truth and authenticity. It is not a *made up* history. The language and manner of every speaker are different: and the same speaker is different in his manner, according to the audience he addresses. The speeches of Stephen, Peter, Cornelius, Tertullus, and Paul, are all different, and such as we might naturally expect from the characters in question, and the circumstances in which they were at the time of speaking. St. Paul's speeches are also suited to the occasion, and to the persons before whom he spoke. When his audience was *heathen*, though he kept the same end steadily in view, yet how different is his mode of address from that used when before a *Jewish* audience. Several of these peculiarities, which constitute a strong evidence of the authenticity of the work, shall be pointed out in the notes. See some good remarks on this head, in *Michaelis's Introduction*, ubi supra.

As St. Luke has not annexed any date to the transactions he records, it is not a very easy matter to adjust the chronology of the Acts; but, as in some places he refers to political facts, the exact times of which are well known, the *dates* of several transactions in his narrative may be settled with considerable accuracy. It is well-known, for instance, that the *famine* mentioned chap. xi. 29, 30, happened in the *fourth* year of the emperor Claudius, which answers to the *forty-fourth* of the Christian era. From facts of this nature, dates may be derived with considerable accuracy: all such dates are carefully noted, as in the preceding parts of the Commentary; and the chronology is adjusted in the best manner possible. In some cases *conjecture* and *probability* are the only lights by which this obscure passage can be illuminated. The dates of the *commencement* and the *end* of the books are tolerably certain; as the work certainly begins with the *twenty-ninth* year of the Christian era, chap. i. and ii. and ends probably with the *sixty-third*, chap. xxviii. 30.

In the book of the Acts we see how the church of Christ was formed and settled. The apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstration of his Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another; but a change of *temper, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish*: or all these together: but now all is *holy, spiritual, and divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power; nor by the sword, nor by secular authority; not through worldly mo-

tives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence; in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Ghost. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian*, *there*, we may rest assured, is the fullest evidence that that church is wholly *antichristian*: and where such a church, possessing *secular* power, has endeavoured to support itself by *persecution*, and persecution unto privation of *goods, of liberty, and of life*, it not only shows itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of the Acts fully shows; and in it we find the true model, after which every Christian church should be built. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrines and discipline* laid down in the book of the Acts of the Apostles, then the *aggregate body* may be justly called *The Holy Apostolic, and Catholic Church*.

The *simplicity* of the primitive Christian worship, as laid down in the book of the Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies; no apparatus calculated merely to impress the senses, and produce emotions in the animal system, "to help," as has been foolishly said, "the spirit of devotion." The *heart* is the subject in which this spirit of devotion is kindled; and the *Spirit* of God alone is the agent that communicates and maintains the celestial fire; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar; for the God of the Christians can be worshipped only in *spirit and truth*: the truth revealed, directing the worship; and the Spirit given, applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power: every religious act thus performed, was acceptable to him: the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. As they had but one God, so they had but one Mediator between God and man, the Lord Jesus Christ. They received him as the gift of God's eternal love; sought and found redemption in his blood; and in a holy and useful life, showed forth the virtues of him who had called them from darkness into his marvellous light: for no profession of faith was then considered of any worth, that was not supported by that love to God and man, which is the fulfilling of the law, which is the life and soul of obedience to the divine testimonies, and the ceaseless spring of benevolence and humanity. This is the religion of Jesus Christ, as laid down and exemplified in this blessed book.

"Ye different sects who all declare,
Lo! CHRIST is *here*, and CHRIST is *there*,
Your stronger proofs divinely give,
And show me *where* the Christians live."

THE ACTS OF THE APOSTLES.

[For Chronological Æras, see at the end of the Acts.]

CHAPTER I.

St. Luke's prologue, containing a repetition of Christ's history from his passion till his ascension, 1—9. Remarkable circumstances in the ascension, 10, 11. The return of the disciples to Jerusalem, and their employment there, 12—14. Peter's discourse concerning the death of Judas Iscariot, 15—20, and the necessity of choosing another apostle in his place, 21, 22. Barnabas and Matthias being set apart by prayer, the apostles having given their votes, Matthias is chosen to succeed Judas, 23—26. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2^b Until the day in which he was taken up, after that he,
a Gen. 2. 3. Matt. 12. 1. Luke 1. 3 & 11. 23—b Mark 16. 19. Luke 9. 51 & 24. 51. Verse 9. 1 Tim. 3. 15.

NOTES.—Verse 1. *The former treatise*] The Gospel] according to Luke, which is here most evidently intended.

O Theophilus] See the note on Luke i. 3.

To do and teach] These two words comprise his *miracles and sermons*. This introduction seems to intimate, that as he had already in his Gospel given an account of the *life and actions* of our Lord: so in this *second treatise*, he was about to give an account of the *lives and acts* of some of the *chief apostles*, such as Peter and Paul.

2. After that he, through the Holy Ghost, &c.] This clause has been variously translated: the simple meaning seems to be this: that Christ communicated the Holy Spirit to his disciples after his resurrection, as he had not done before. In Luke xxiv. 45. it is said, that he *opened their understanding, that they might understand the Scriptures*; and in John xx. 22, that he *breathed on them, and said, Receive ye the Holy*

through the Holy Ghost, c had given commandments unto the apostles whom he had chosen:

3^d To whom also he showed himself alive after his passion
c Matt. 28. 19. Mark 16. 15. John 20. 21. Ch. 10. 41, 42—d Mark 16. 14. Luke 24. 36. John. 2. 15, 26 & 21, 14. 1 Cor. 15. 5.

Ghost. Previously to this, we may suppose, that the disciples were only on particular occasions made partakers of the Holy Spirit; but from this time it is probable that they had a measure of this supernatural light and power *constantly resident* in them. By this, they were not only able to proclaim the truth, but to discern the meaning of all the Old Testament scriptures which referred to Christ; and to appoint whatever rites or ordinances were necessary for the establishment of his church. There were many things which the apostles *said, did, and decreed*, for which they had no verbal instructions from our Lord; at least, none that are recorded in the Gospels; we may therefore conclude, that these were suggested to them by that Holy Spirit which now became resident in them; and that it is to this, that St. Luke refers in this verse, *After that he, through the Holy Ghost, had given commandments unto the apostles*.

by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 * And, *being assembled together with them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, * which, *saith he*, ye have heard of me.

5 *h* For John truly baptized with water; *i* but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of

h Luke 24, 49.—*i* Or, eating together with them.—*g* Luke 24, 49. John 14, 16, 17, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3. *To whom—he showed himself alive—by many infallible proofs* Πόλλοις τεκμήρις; by many proofs of such a nature, and connected with such circumstances, as to render them indubitable; for this is the import of the Greek word τεκμήριον. The proofs were such as these: 1. Appearing to several different persons at different times. 2. His eating and drinking with them. 3. His meeting them in Galilee, according to his own appointment. 4. His subjecting his body to be touched and handled by them. 5. His instructing them in the nature and doctrines of his kingdom. 6. His appearing to upwards of five hundred persons at once, 1 Cor. xv. 6. And, 7. Continuing these public manifestations of himself for forty days.

The several appearances of Jesus Christ, during the forty days of his sojourning with his disciples, between his resurrection and ascension, are thus enumerated by Bishop Pearson: the first was to Mary Magdalene, and the other Mary, Matt. xxviii. 1—9. The second, to the two disciples on their way to Emmaus, Luke xxiv. 13. The third, to Simon Peter, Luke xxiv. 34. The fourth, to ten of the apostles, Thomas being absent, Luke xxiv. 36, and John xv. 19. (All these four appearances took place on the day of his resurrection.) The fifth was to the eleven disciples, Thomas being then with them, John xx. 26. The sixth, to seven of the apostles in Galilee, at the sea of Tiberias, John xxi. 4. The seventh, to James, 1 Cor. xv. 7. Most probably in Jerusalem, and when Jesus gave an order for all his apostles to assemble together, as in Acts i. 4. The eighth, when they were assembled together, and when he led them unto Bethany, Luke xxiv. 50. from whence he ascended to heaven. But see the note on John xxi. 14. for further particulars.

Pertaining to the kingdom of God Whatever concerned the doctrine, discipline, and establishment of the Christian church.

4. *And, being assembled together* Instead of συναλίζουσαν, being assembled together, several good MSS. and Versions read συναλίζουσαν, living or eating together, which refers the conversation reported here to some particular time, when he sat at meat with his disciples. See Mark xvi. 14. Luke xxiv. 41—44. See the margin. But probably the common reading is to be preferred; and the meeting on a mountain of Galilee is what is here meant.

The promise of the Father The HOLY SPIRIT, which indeed was the grand promise of the New Testament, as Jesus Christ was of the Old. And as Christ was the grand promise of the Old Testament, during the whole continuance of the Old Covenant; so is the Holy Ghost, during the whole continuance of the New. As every pious soul that believed in the coming Messiah, through the medium of the sacrifices offered up under the law, was made a partaker of the merit of his death; so every pious soul that believes in Christ crucified, is made a partaker of the *Holy Spirit*. Thus, the benefit of the death of Christ extended from the foundation of the world till his coming in the flesh, as well as after; so the *inspiration of the Holy Spirit* has been, and will be continued through the whole lapse of time, till his coming again to judge the world. It is by this Spirit that sin is made known, and by it the blood of the covenant is applied; and indeed, without this, the want of salvation cannot be discovered, nor the value of the blood of the covenant duly estimated. How properly do we still pray, and how necessary is the prayer, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy name, through Jesus Christ our Lord! Amen." *Communion Service.*

Ye have heard of me.] In his particular conversations with his disciples, such as those related John xvi. 16—26. xvi. 26. xvi. 7—15. to which passages, and the notes on them, the reader is requested to refer: but it is likely that our Lord alludes more particularly to the conversation he had with them on one of the mountains of Galilee.

5. *Ye shall be baptized with the Holy Ghost not many days hence.]* This must refer to some conversation that is not distinctly related by the evangelists; as these identical words do not occur in any of the preceding histories. The *Codex Bezae*, reads this passage thus: *but ye shall be baptized with the Holy Ghost, which ye shall receive not many days hence.* John baptized with water, which was a sign of penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin, the illumination of the mind, and the consolation of the heart. John's baptism was in reference to the spiritual kingdom; but Christ's baptism established and maintained that kingdom. From this passage we may also learn, that baptism does not always mean, being plunged or immersed in water; for as this promise most evidently refers to the communication of the Holy Spirit, on

him, saying, * Lord, wilt thou at this time *i* restore again the kingdom to Israel?

7 And he said unto them, *m* it is not for you to know the times

or the seasons, which the Father hath put in his own power; 8 *n* But ye shall receive *o* power, *p* after that the Holy Ghost is come upon you: and *q* ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 *r* And when he had spoken these things, while they beheld,

m Matt. 24, 36. Mark 13, 32. 1 Thess. 5, 1.—*n* Ch. 2, 1, 4.—*o* Or, the power of the Holy Ghost coming upon you.—*p* Luke 24, 49.—*q* Luke 24, 48. John 15, 27. *Verse* 22. Ch. 2, 32.—*r* Luke 24, 51. John 6, 63.

the following Pentecost, and then he sat upon each as a cloven tongue of fire: this certainly has more affinity to sprinkling than to plunging. However, the mode of administering the sign was of very little consequence; and which is the best mode is exceedingly dubious—the stress should be laid on receiving the thing signified—the Holy Ghost, to illuminate, regenerate, refine, and purify the heart. With this, sprinkling or immersion are equally efficient: without this, both are worth nothing.

6. *When they therefore were come together.]* It is very likely that this is to be understood of their assembling on one of the mountains of Galilee, and there meeting our Lord.

At this time restore again the kingdom That the disciples, in common with the Jews, expected the Messial's kingdom to be at least in part secular, I have often had occasion to note. In this opinion they continued less or more till the day of Pentecost; when the mighty out-pouring of the Holy Spirit taught them the spiritual nature of the kingdom of Christ. The kingdom had now for a considerable time been taken away from Israel; the Romans, not the Israelites, had the government. The object of the disciples' question seems to have been this: to gain information from their all-knowing Master, whether the time was now fully come, in which the Romans should be thrust out, and Israel made, as formerly, an independent kingdom. But though the verb ανακαταστάσει signifies to *restitute, to reverse, to restore to a former state, or master* of which numerous examples occur in the best Greek writers; yet it has also another meaning, as Schoettgen has here remarked, viz. of *ending, abolishing, blotting out*—so *Hesychius* says, ανακαταστρεω is the same as *τελευτω, finishing, making an end of a thing.* And *Hippocrates*, Aph. vi. 49. uses it to signify the *termination of a disease.* On this interpretation the disciples may be supposed to ask, having recollected our Lord's prediction of the destruction of Jerusalem, and the whole Jewish commonwealth, *Lord, wilt thou at this time destroy the Jewish commonwealth*, which opposes thy truth, that thy kingdom may be set up over all the land? This interpretation agrees well with all the parts of our Lord's answer, and with all the circumstances of the disciples, of time, and of place; but still, the first is most probable.

7. *The times or the seasons* Χρονος η καιρος. Times here may signify any large portion of a period, era, or century; such as an Olympiad, lustrum, or year—and seasons, the particular part, season, or opportunity in that period, &c. in which it might be proper to do any particular work. God has not only fixed the great periods in which he will bring about those great revolutions, which his wisdom, justice, and mercy have designed; but he leaves himself at full liberty to choose those particular portions of such periods, as may be best for the accomplishment of those purposes. Thus God is no necessary agent—every thing is put in his own power, or *η η αληθεια*, under his control and authority; nor will he form decrees, of which he must become the necessary executor. The infinite liberty of acting, or not acting, as wisdom, justice, and goodness shall see best, is essential to God; nor can there be a point in the whole of his eternity, in which he must be the necessary agent of a fixed and unalterable fate. Infinite, eternal liberty to act or not to act, to create or not create, to destroy or not destroy, belongs to God alone: and we must take care how we imagine decrees, formed even by his own presence, in reference to futurity; which his power is from the moment of their conception laid under the necessity of performing. In every point of time and eternity, God must be free to act or not to act, as may seem best to his godly wisdom.

8. *But ye shall receive power.]* Ανεδωκε δυναμιν. Translating different terms of the original by the same English word, is a source of misapprehension and error. We must not understand δυναμιν, which we translate power, in this verse, as we do *εξουσια*, translated by the same word in the preceding verse. In the one, God's infinite authority over all times and seasons, and his uncompeivable liberty of acting or not acting, in any given case, are particularly pointed out; in the other, the energy communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended; and δυναμιν, in general, signifies such power; and is sometimes put for that, of which it is the cause, viz. a miracle. See Matt. vii. 22. xi. 20—23. xiii. 54, 58. Mark vi. 5. Luke x. 13. and Acts ii. 22. The disciples were to be made instruments in the establishment of the kingdom of Christ; but this must be by the energy of the Holy Ghost sent down from heaven; nevertheless this energy would be given in such times and seasons, and in such measures, as should appear best to the infinite wisdom of God. Christ does not immediately answer the question of the disciples, as it was a point savouring too much of mere curiosity; but he gave them such information

* he was taken up; and a cloud received him out of their sight. 10^f And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

12 ¶ Then returned they into Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 ¶ These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with the brethren.

As was calculated to bring both their faith and hope into action. St. Chrysostom has well observed, "that it is the prerogative of an instructor to teach his disciple, not what he wishes to learn, but what his master sees best for him." Διδασκαλὸν οὐκ ὅτι ἐκεῖνος μὴ ἂν βούληται ὁ μαθητὴς, ἀλλ' ὅτι σὺμφέρει μαθεῖν, διδάσκειν.

Ye shall be witnesses—in all Judea, &c.] Though the word *ἡγήνη*, is used often to denote Judea alone, yet here, it is probable, it is to be taken in its largest extent. All the inhabitants of the globe might at that period be considered divisible into three classes. 1. The Jews, who adhered to the law of Moses, and the prophetic writings; worshipping the true God only, and keeping up the temple service, as prescribed in their law. 2. The SAMARITANS, a mongrel people, who worshipped the God of Israel in connexion with other gods. 2 Kings xvii. 5, &c. and who had no kind of religious connexion with the Jews. See on Matt. x. 5. And, 3. The GENTILES, the heathens through all other parts of the world, who were addicted to idolatry alone; and had no knowledge of the true God. By the terms in the text we may see the extent to which this commission of instruction and salvation was designed to reach: to the Jews; to the Samaritans, and the uttermost parts of the earth, i. e. to the Gentile nations: thus, to the whole human race, the Gospel of the kingdom was to be proclaimed. When the twelve disciples were sent out to preach, Matt. x. 5. their commission was very limited—they were not to go into the way of the Gentiles, nor enter into any city of the Samaritans, but preach the Gospel to the lost sheep of the house of Israel; but here their commission is enlarged, for they are to go into all the world, and to preach the Gospel to every creature. See Matt. xxviii. 13.

9. He was taken up] He was speaking face to face with them, and while they beheld, he was taken up; he began to ascend to heaven, and they continued to look after him, till a cloud received him out of their sight: till he had ascended above the region of the clouds, by the density of which, all further distinct vision was prevented. The circumstances are very remarkable, and should be carefully noted. They render insupportable the theory that states "That our Lord did not ascend to heaven; that his being taken up, signifies his going into some mountain, the top of which was covered with clouds, or thick vapours; and that the two men in white garments were two priests or Levites, who simply informed the disciples of his revisiting them again at some future time." One would suppose that an opinion of this kind could hardly ever obtain credit among people professing Christianity; and yet it is espoused by some men of considerable learning and ingenuity. But the mere letter of the text will be ever sufficient for its total confutation. He that believes the text, cannot receive such a miserable comment. Foreign critics and divines take a most sinful latitude on subjects of this kind.

10. Looked steadfastly] Keeping their eyes intensely fixed on their ascending Lord: continuing to look even after he had ascended above the region of the inferior clouds.

Two men stood by them] Doubtless angels in human shape. In white apparel] As emblematical of their purity, happiness, and glory.

11. Gazing up into heaven] Not to the top of a mountain, to which an unbridled fancy, influenced by infidelity, would intimate he had ascended, and not to heaven.

This same Jesus] Clothed in human nature, shall so come in like manner—with the same body, descending from heaven by his own sovereign and all-controlling power, as ye have seen him go into heaven. Thus shall he come again to judge the quick and the dead. It was a very ancient opinion among Christians, that when Christ should come again to judge the world, he would make his appearance on Mount Olivet. Some think that his coming again to destroy the Jewish nation is what the angels refer to. See a connected account of the different appearances of Christ, at the end of this chapter.

12. A Sabbath day's journey.] See the difficulties in this verse explained in the note on Luke xxiv. 50. A Sabbath day's journey was seven furlongs and a half. Olivet was but five furlongs from Jerusalem; and Bethany was fifteen. The first region or tract of mount Olivet which was called Bethany, was distant from the city a Sabbath day's journey, or seven furlongs and a half; and the same distance did that tract cal-

lication, with the women, and Mary the mother of Jesus, and with the brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together, were about a hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 ¶ Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch that they gave him the surname of Field of Blood.

¶ Matt. 10, 2, 3, 4.—Luke 6, 15.—c. 16, 1.—b. Chap. 2, 1, 46.—c. Luke 24, 49, 55.—d. 24, 10.—d. Matt. 13, 35.—e. Rev. 3, 4.—f. Ps. 41, 5. John 13, 19.—e. Luke 22, 47; John 15, 3.—h. Matt. 10, 4.—Luke 6, 15.—i. Ver. 55. Chap. 12, 25. & 20, 24 & 21, 19.—k. Matt. 27, 5, 7, 8.—l. Matt. 15, 15. 2 Pet. 2, 15.

led Bethpage, extend from the city. When, therefore, our Lord came to the place where these two tracts touched each other, he there ascended, which place was distant from Jerusalem, a Sabbath day's journey, as St. Luke here remarks.—See the notes referred to above.

13. They went up into an upper room] This was either a room in the temple, or in the house of one of the disciples, where this holy company was accustomed to meet. In Luke xxiv. 53. it is said that after their return from mount Olivet, they were continually in the temple, praising and blessing God: it is probable, therefore, that the upper room, mentioned in this verse, is that apartment of the temple mentioned above. But still it is not certain that this place should be so understood; as we have the fullest proofs that the upper rooms in private houses were used for the purpose of reading the law, and conferring together on religious matters. See several proofs in *Lightfoot*. Add to this, that the room here mentioned, seems to have been the place where all the apostles lodged, οὐραν καταμενοῦντες, and therefore most probably a private house.

14. These—continued—in prayer and supplication] Waiting for the promise of the Father, according to the direction of our Lord, Luke xxiv. 49. The words *καὶ ᾤκησεν, and in supplication*, are omitted by ABCDE, both the Syriac, the Coptic, Ethiopic, Armenian, Vulgate, Itala, and some of the primitive Fathers. On this evidence, *Griesbach* has left them out of the text: and others contend for the propriety of this omission, because, say they, *τη προσευχῇ and τη ὁρᾷ, prayer and supplication mean the same thing*. Whether the reading be genuine or spurious, this inference is not just. Prayer, may simply imply any address to God, in the way of petition or request; supplication, the earnest, affectionate, and continued application to God for the blessings requested from him by prayer. Prayer asks, supplication expostulates, entreats, urges, and re-urges the petition.

With the women] Probably those who had been witnesses of his resurrection, with the immediate relatives of the apostles. Peter we know was married, Matt. viii. 14. and so might others of the disciples; and therefore the wives of the apostles as well as of other pious men, may be here intended.

15. In the midst of the disciples] Μαθητῶν; but instead of this, ἀδελφῶν, brethren, is the reading of aABC, a few others, with the Coptic, Ethiopic, Armenian, and Vulgate. This seems the best reading, because of what immediately follows; for it was not among the disciples merely that he stood, but among the whole company, which amounted to one hundred and twenty. It is remarkable, that this was the number which the Jews required to form a council, in any city; and it is likely that in reference to this, the disciples had gathered together with themselves, the number of one hundred and twenty, chosen out of the many who had been already converted by the ministry of our Lord, the twelve disciples, and the seventy-two whom he had sent forth to preach, Luke x. 1, &c. thus they formed a complete council, in presence of which, the important business of electing a person in the place of Judas, was to be transacted.

16. The Holy Ghost by the mouth of David] This is a strong attestation to the divine inspiration of the book of Psalms. They were dictated by the Holy Spirit; and spoken by the mouth of David.

17. Obtained a part of this ministry.] Ελαχε τὸν κληρὸν; he obtained the lot of this ministry—not that he, or any of the twelve apostles was chosen to this ministry by lot, but as lot signifies the portion a man has in life, what comes to him in the course of the divine providence, or, as an especial gift of God's goodness, it is used here, as in many other parts of the Sacred Writings, to signify office, or station. On this subject, the reader is referred to the notes on Lev. xvi. 8, 9. Josh. xiv. 2. see also this chap. ver. 26.

18. Purchased a field with the reward of iniquity] Probably Judas did not purchase the field himself, but the money for which he sold his Lord, was thus applied, see Matt. xxvii. 6.—S. It is possible, however, that he might have designed to purchase a field, or piece of ground, with this reward of his iniquity, and might have been in treaty for it, though he did not close the bargain, as his bringing the money to the treasury proves: the priests knowing his intentions might have completed the purchase, and as Judas was now dead, applied the

as much as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

20 For it is written in the book of Psalms, ^m Let his habitation be desolate, and let no man dwell therein: and ⁿ his ^o bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 ^p Beginning from the baptism of John, unto that same day that ^q he was taken up from us, must one be ordained ^r to be a witness with us of his resurrection.

^m Psal. 69. 25.—ⁿ Psal. 109. 8.—^o Or, office, or charge.—^p Mark I. 1.—^q Verse 9.—^r John 15. 27.—^{Ver. 8.} Ch. 1. 32.—^s Ch. 15. 22.

field thus bought, for the burial of *strangers*, i. e. Jews from foreign parts, or others, who, visiting Jerusalem, had died there. Though this case is possible, yet the passage will bear a very consistent interpretation without the assistance of this conjecture: for in ordinary conversation, we often attribute to a man, what is the *consequence* of his own actions, though such consequence was never designed nor wished for by himself: thus we say of a man embarking in a hazardous enterprise, *he is gone to seek his death*; of one whose conduct has been ruinous to his reputation, *he has disgraced himself*; of another, who has suffered much in consequence of his crimes, *he has purchased repentance at a high price, &c.* All these, though *undesigned*, were consequences of certain acts, as the *buying of the field*, was the consequence of Judas's treason.

And falling headlong, he burst asunder.] It is very likely, that the 18th and 19th verses are not the words of Peter, but of the historian St. Luke, and should be read in a parenthesis, and then the 17th and 20th verses will make a connected sense. On the case of Judas, and the manner of his death, see the observations at the end of this chapter.

19. It was known unto all the dwellers at Jerusalem.] The repentance of Judas, his dying testimony in behalf of our Lord's Innocence, and his tragical death, were publicly known; and was also the transaction about the purchase of the field; and hence arose the name by which it was publicly known. These circumstances must have lessened the credit of the chief priests; and have prepared the public mind to receive the Gospel of the kingdom, when preached to them after the day of Pentecost.

The field is called in their proper tongue, *Aceldama*.] This proper tongue was not the Hebrew, that had long ceased to be the proper tongue in Palestine; it was a sort of Chaldaic-Syriac which was commonly spoken. The word in the Syriac is ܐܬܬܐܪܐܝܬܐ *athar-ai-tha*, and literally signifies *the field of blood*; because it was bought by the price of the life or blood of the Lord Jesus.

20. For it is written in the book of Psalms.] The places usually referred to are Psal. lix. 25. Let their habitation be desolate, and let none dwell in their tents. And Psal. cix. 8. Let his days be few, and let another take his office; פקדונו *pekidat*, his overseership, his charge of visitation or superintendence, translated by the SEPTUAGINT, ἐπισκοπή, *episcopate*, *episcopatum*; and we following both, *bishoprick*, but not with sufficient propriety; for surely the office or charge of Judas, was widely different from what we call *bishoprick*, the diocese, estate, and ennoblements of a bishop, *ἐπισκοπος*, *episcopos*, which was corrupted by our Saxon ancestors into *biscop*, *hiscop*, and by us into *bishop*, signifies literally an *overseer*, or *superintendent*, from *ἐπι*, *epi*, over, and *σκοπος*, *scopo*, I see, a person who had the inspection, overseeing, or superintendence of others. The ancient *ἐπισκοπαι*, were persons who had the care of different congregations of the church of Christ; who travelled, preached, enforced the discipline of the church, and took care to prevent false doctrines, heresies, &c. Those who still deserve this title, and it is an august and noble one, walk by the same rule, and mind the same thing. *ἐπισκοπος*, *episcopos*, or *bishop*, is a scriptural and sacred title; was gloriously supported in the primitive church; and many to the present day are not less ornament to the title, than the title is ornamental to them. The best defences of the truth of God, and the protestant faith, are in the works of the bishops of the British churches.

The words quoted from the Psalms, were originally spoken against the enemies of David: and as David, in certain particulars, was a type of Christ, the words are applied to him in an especial manner, who had sinned against his own soul and the life of his Master.

21. Which have companied with us.] They judged it necessary to fill up this blank in the apostolate, by a person who had been an eye-witness of the acts of our Lord.

Went in and out.] A phrase which includes all the actions of life.

22. Beginning from the baptism of John.] From the time that Christ was baptized by John in Jordan; for it was at that time that his public ministry properly began.

Must one be ordained.] This translation misleads every reader who cannot examine the original text. There is no word in the Greek, *γενεσθαι*, to be, is the only word in the Testament to which this interpretation can be applied. The New Testament printed at London, by Robert Barker, the king's printer, in 1615, renders this and the preceding verse more faithfully, and more clearly, than our common version: Wherefore of these men who have companied with us, all the time that the Lord Jesus was conversant among us, beginning from the baptism of John, unto the day he

was surrained Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 ^u That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their v. lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

¹ 1 Sam. 16. 7. ¹ Chron. 25. 9 & 24. 17. ^{Jer.} Jer. 11. 30. & 17. 10. ^{Ch.} Ch. 15. 8. ^{Rev.} Rev. 2. 23.—^u Ver. 17.—^v Lev. 16. 8, 9. ^{Josh.} Josh. 14. 2.

was taken up from us, must one of them BE MADE A WITNESS with us of his resurrection. The word *RE MADE* would naturally lead most readers to suppose that some ecclesiastical rite was used on the occasion, such as *imposition of hands*, &c. although nothing of the kind appears to have been employed.

23. They appointed thee.] These two were probably of the number of the seventy disciples; and in this respect, well fitted to fill up the place. It is likely that the disciples themselves were divided in opinion which of these two was the most proper person; and therefore laid the matter before God, that he might decide it by the lot. No more than two candidates were presented; probably because the attention of the brethren had been drawn to these two alone, as having been most intimately acquainted with our Lord; or, in being better qualified for the work than any of the rest, but they knew not which to prefer.

Joseph called Barsabas.] Some MSS. read *Josepha Barnabas*, making him the same with *Josepha Barnabas*, chap. iv. 36. But the person here is distinguished from the person there, by being called *Justus*.

24. Thou, Lord, which knowest the hearts.] *Ἐν Κυρίῳ καρπίσματα*. The word *καρπίσματα*, the *searcher of hearts*, seems to be used here as an attribute of God, he knows the hearts, the most secret purposes, intentions, and dispositions of all men; and because he is the knower of hearts, he knew which of these men he had qualified the best, by natural and gracious dispositions and powers, for the important work to which one of them was now to be appointed.

25. That he may take part of this ministry, &c.] Instead of *τοῦ κληρονομία*, the lot, which we translate *part*, *τοῦ κληρονομία*, the place, is the reading of ABC, Coptic, Vulgate, and the *Halo*, in the *Codex Beza*, and from them the verse may be read thus, *That he may take the place of this ministry and apostleship, (from which Judas fell) and go to his own place; but instead of *θίου, οὐν*, the *Codex Alexandrinus*, and one of Matthias's MSS. read *ἐκείνου*, just; that he might go to his just or proper place.*

1. Some suppose that the words that he might go to his own place, are spoken of Judas, and his punishment in hell, which they say must be the *own place* of such a person as Judas.

2. Others refer them to the purchase of the field, made by the thirty pieces of silver, for which he had sold our Lord. *ἔτι οὐκ ἔφηκεν τὴν κληρονομίαν καὶ τὴν ἀποστολήν, ὅτι ἔμελλεν ὑπάγειν εἰς τὸν ἑαυτοῦ τόπον*, viz. that which he had purchased. 3. Others, with more seeming propriety, state, that his *own place* means his *own house*, or former occupation; he left this ministry and apostleship, that he might resume his former employment in conjunction with his family, &c. This is primarily the meaning of it in Num. xxiv. 25. And *Balaam returned to his own place*, i. e. to his own country, friends, and employment.

4. Others think it simply means the *state of the dead* in general, independently of either rewards or punishments; as is probably meant by Eccl. iii. 20. *All go unto one place: all are of the dust, and all turn to dust again.* But, 5. Some of the best critics assert that the words (as before hinted) belong to Matthias—his *own place*, being the office to which he was about to be elected. Should any object, this could not be called his *own place*, because he was not yet appointed to it, but hell might be properly called Judas's *own place*, because by treason and covetousness he was fully prepared for that place of torment; it may be answered, that the *own*, or proper place of a man, is that for which he is *eligible* from being qualified for it; though he may not yet possess such a place: so St. Paul, *every man shall receive his own reward*, *τοῦ ἑαυτοῦ μισθοῦ*, called there *his own*, not from his having it already in possession; for that was not to take place until the resurrection of the just; but from his being qualified in this life for the state of glory in the other. See the observations at the end of the chapter.

26. They gave forth their lots.] In what manner this or any other question was decided by lot, we cannot precisely say. The most simple form was to put two stones, pieces of board, metal, or slips of parchment, with the names of the persons inscribed on them, into an urn; and after prayer, sacrifice, &c. to put in the hand and draw out one of the lots, and then the case was decided. I have considered this subject at large on Lev. xvi. 8, 9. and Josh. xiv. 2.

He was numbered with the eleven apostles.] The word *ἐντάχθη*, comes from *συν*, together with, *κατα*, according to, and *τάσσω*, a pebble, or small stone, used for lots, and as a means of enumeration among the Greeks, Romans, and Egyptians; hence the words *calculate*, *calculation*, &c. from *calculus*, a small stone or pebble. From this use of the word, though it signifies in general to sum up, associate, &c. we

may conjecture that the calculus or pebble was used on this occasion. The brethren agreed that the matter should be determined by lot; the lots were cast into the urn; God was entreated to direct the choice; one drew out a lot, the person whose name was inscribed on it, was thereby declared to be the object of God's choice, and accordingly associated with the disciples. But it is possible that the whole was decided by what we commonly call *ballot*, God inclining the hearts of the majority to ballot for Matthias. Nothing certain can, however, be stated on this head. Thus the number *twelve* was made up, that these might be the *fountains*, under God, of the whole *Christian church*; as the *twelve* sons of Jacob had been of the *Jewish church*. For it has already been remarked, that our Lord formed his church on the model of the Jewish. See the notes on John xvii. 1. &c. As the Holy Ghost, on the day of Pentecost, was to descend upon them, and endue them with power from on high, it was necessary that the number *twelve* should be filled up previously, that the newly elected person might also be made partaker of the heavenly gift.—How long it was found necessary to keep up the number twelve, we are not informed—the original number was soon broken by persecution and death.

On the death of Judas there is a great diversity of opinions among learned men and divines.

1. It is supposed, following the bare letter of the text, that Judas *hanged himself*, and that the rope breaking, he fell down, was burst with the fall, and thus *his bowels gushed out*.

2. That having hanged himself, he was thrown on the *dung-hill*, and the carcass becoming putrid, the abdomen, which soonest yields to putrefaction, burst, and the bowels were thus shed from the body: and possibly torn out by dogs.

3. That being filled with horror and despair, he went to the top of the house, or to some eminence, and threw himself down; and thus *falling headlong*, his body was broken by the fall, and *his bowels gushed out*.

4. That Satan, having entered into him, caught him up in the air, and thence precipitated him to the earth; and thus his body being broken to pieces, *his bowels gushed out*. This is Dr. Lightfoot's opinion, and has been noticed on Matt. xxvii. 5.

5. Others think that he died or was suffocated through excessive grief; and that thus the terms in the text, and in Matt. xxvii. 5. are to be understood. The late Mr. Wakefield defends this meaning with great learning and ingenuity.

6. Others suppose the expressions to be figurative: Judas, having been *highly exalted* in being an apostle, and even the *purse-bearer* to his Lord and brother disciples: by his treason forfeited this honour, and is represented as *falling* from a state of the *highest dignity*, into the *lowest infamy*: and then dying through excessive grief. The Rev. John Jones, in his *Illustrations of the four Gospels*, sums up this opinion thus: "So sensible became the traitor of the distinguished rank which he forfeited, and of the deep disgrace into which he precipitated himself, by betraying his Master, that he was seized with such violent grief, as occasioned the rupture of his bowels, and ended in suffocation and death." p. 571.

After the most mature consideration of this subject, on which I hesitated to form an opinion in the note on Matt. xxvii. 5. I think the following observations may lead to a proper knowledge of the most probable state of the case. 1. Judas, like many others, thought that the kingdom of the Messiah would be a *secular kingdom*; and that his own secular interest must be promoted by his attachment to Christ. Of this mind all the disciples seem to have been, previously to the resurrection of Christ. 2. From long observation of his Master's conduct, he was now convinced that he intended to erect no such kingdom; and that consequently the expectations which he had built on the contrary supposition, must be ultimately disappointed. 3. Being *poor and covetous*, and finding there was no likelihood of his profiting by being a disciple of Christ, he formed the resolution (probably at the instigation of the chief priests) of betraying him for a sum of money sufficient to purchase a small inheritance, on which he had already cast his eye. 4. Well knowing the uncontrollable power of his Master, he might take it for granted, that though betrayed, he would extricate himself from their hands; and that they would not be capable of putting him either to *pain or death*. 5. That having betrayed him, and finding that he did not exert his power to deliver himself out of the hands of the Jews; and seeing, from their implacable malice, that the murder of his most innocent Master was likely to be the consequence, he was struck with deep compunction at his own conduct, went to the chief priests, confessed his own profligacy, proclaimed the innocence of his Master, and returned the money for which he had betrayed him; probably hoping that they might be thus influenced to proceed no further in this unprincipled business, and immediately dismiss Christ. 6. Finding that this made no impression upon them, from their own words, *What is that to us? See thou to that*; and that they were determined to put Jesus to death, seized with horror at his crime and its consequences, the remorse and agitation of his mind produced a violent dysentery, attended with powerful inflammation, (which in a great variety of cases has been brought on by strong mental agitation), and while the distressful irritation of his bowels obliged him to withdraw for relief: he was overwhelmed with grief and affliction, and having fallen from the *seat*, his bowels were found to have gushed out, through the strong spasmodic affections with which the disease was accompanied.

I have known cases of this kind, where the bowels appeared to come literally away by piece-meal.

Now, when we consider that the word *ἀνῆκε*, Matt. xxvii. 5. which we translate *hanged himself*, is by the very best critics thus rendered, *was choked*; and that the words of the sacred historian in this place, *falling headlong, he burst asunder in the midst, and all his bowels gushed out*, may be no other than a *delicate* mode of expressing the circumstance to which I have alluded under observation 6; perhaps this way of reconciling and explaining the evangelist and historian, will appear not only probable, but the most likely. To strengthen this interpretation, a few facts may be adduced of deaths brought about in the same way with that in which I suppose Judas to have perished. The death of *Jehoram*, is thus related, 2 Chron. xxi. 18, 19. *And after all this, the Lord smote him in his bowels with an incurable disease: and it came to pass that, after the end of two years, his bowels fell out, by reason of his sickness: so he died of sore diseases: וַיִּפְּצוּ בִּהְיוֹתוֹ בְּחִלְיוֹתָיו הַחֲמָאִים, וְיָצְאוּ הַכִּבְדִּים*.

The death of *Herod* was probably of the same kind, Acts xii. 22. That of *Aristobolus*, as described by Josephus, W. book i. chapter 3. is of a similar nature: having murdered his mother and brother, his mind was greatly terrified, and his bowels being torn with excruciating torments, he voided much blood, and died in miserable agonies. Again, in his *Antiq.* book xv. chap. 10. sect. 3. he thus describes the death of *Zenodorus*: "His bowels bursting, and his strength exhausted by the loss of much blood, he died at Antioch in Syria."

Taking it for granted, that the death of Judas was *probably* such as related above; collating all the facts and evidences together, can any hope be formed that he died *within the reach of mercy*? Let us review the whole of these transactions.

1. It must be allowed that his crime was *one of the most inexcusable ever committed by man*: nevertheless, it has some *alleviations*. 1. It is possible that he did not think his Master could be hurt by the Jews. 2. When he found that he did not use his power to extricate himself from their hands, he deeply relented that he had betrayed him. 3. He gave every evidence of the *sincerity* of his repentance, by going openly to the Jewish rulers, (1.) Confessing his own guilt; (2.) Asserting the innocence of Christ; (3.) Returning the money which he had received from them; and then, (4.) The genuineness of his regret was proved by its being the cause of his death.

But, II. Judas might have acted a much *worse* part than he did, 1. By *persisting* in his wickedness. 2. By slandering the character of our Lord, both to the Jewish rulers and to the Romans: and had he done so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, on the testimony of one of his own disciples; and thus the character of Christ and his Gospel must have suffered extremely in the sight of the world; and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel, in all succeeding ages. And, 3. Had he persisted in his evil way, he might have lighted such a flame of persecution against the infant cause of Christianity, as must, without the intervention of God, have ended in its total destruction: now, he neither did, nor endeavoured to do any of these things. In other cases, these would be powerful pleadings.

Judas was indisputably a *bad man*; but he might have been *worse*: we may plainly see that there were *depths of wickedness* to which he might have proceeded, and which were prevented by his repentance. Thus things appear to stand previously to his end. But is there any room for *hope* in his death? In answer to this, it must be understood, 1. That there is presumptive evidence that he did not *destroy himself*; and, 2. That his repentance was sincere. If so, was it not possible for the mercy of God to extend even to his case? It did so to the murderers of the Son of God; and they were certainly *worse* men (strange as this assertion may appear) than Judas. Even he gave them the fullest proof of Christ's innocence: their buying the field with the money Judas threw down, was the full proof of it; and yet, with every convincing evidence before them, they crucified our Lord. They excited Judas to betray his Master, and crucified him when they had got him into their power, and therefore St. Stephen calls them both the *betrayers and murderers of that Just One*, Acts vii. 52. in these respects they were more deeply criminal than Judas himself; yet even to those very betrayers and murderers, Peter preaches *repentance*, with the promise of *remission of sins*, and the gift of the *Holy Ghost*, Acts iii. 12–26. If then, these were within the reach of mercy, and we are informed that a *great company of the priests became obedient to the faith*, Acts vi. 7. then certainly Judas was not in such a state as precluded the *possibility* of his salvation. Surely the blood of the covenant could wash out even his stain, as it did that more deeply engrained one, of the other betrayers and murderers of the Lord Jesus.

Should the 25th verse be urged against this *possibility*, because it is there said that Judas *fell from his ministry and apostleship*, that he *might go to his own place*, and that this place is *hell*; I answer, 1. It remains to be proved that this place means *hell*; and, 2. It is not clear that the words are spoken of Judas at all, but of *Matthias: his own place*, meaning that vacancy in the apostolate, to which he was then elected. See the note on ver. 25.

To say that the repentance of Judas was merely the effect of his *horror*; that it did not spring from compunction of *heart*; that it was *legal*, and not *evangelical*, &c. &c. is saying what none can with propriety say, but God himself, who searches the heart. What renders his case more desperate, are the words of our Lord, Matt. xxvi. 24. *Wo unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born!* I have considered this saying in a general point of view, in my note on Matt. xxvi. 24. and were it not a *proverbial* form of speech among the Jews to express the state of any *flagrant* transgressor, I should be led to apply it, in all its *literal* import, to the case of Judas; as I have done in the above note, to the case of any damned soul; but when I find that it was a proverbial saying, and that it has been used in many cases, where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favourable interpretation than what is generally given to it. I shall produce a few of those examples from *Schoettgen*, to which I have referred in my note on Matt. xxvi. 24.

In CHAGIGAH, fol. ii. 2. it is said, "Whoever considers these four things, it would have been better for him had he never come into the world, viz: That which is above; that which is below; that which is before; and that which is behind. And whoever does not attend to the honour of his Creator, it were better for him had he never been born."

In SHEMOTH RABBA, sect. 40. fol. 135. 1. 2. it is said, "Whoever knows the law, and does not do it, it had been better for him had he never come into the world."

In VAYIKRA RABBA, sect. 36. fol. 179. 4. and MIDRASH COHELETH, fol. 91. 4. it is thus expressed, "It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world."

In SOHAR GENES. fol. 71. col. 282. it is said, "If any man be parsimonious toward the poor, it had been better for him had he never come into the world." *Ibid.* fol. 84. col. 333. "If any performs the law, not for the sake of the law, it were good for that man had he never been created." These examples

sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to show, that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation.

The utmost that can be said for the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act: he had committed the sin unto death, i. e. a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the Gospel was first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend, that the chief priests, &c. who instigated Jo crucified him too as a *malefactor*, having at the same time, the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of his bowels. And I contend further, that there is no positive evidence of the final damnation of Judas in the sacred text.

I hope it will not displease the humane reader, that I have entered so deeply into the consideration of this most deplorable case. I would not set up knowingly, any plea against the claims of justice; and God forbid that a sinner should be found capable of pleading against the cries of mercy in behalf of a fellow culprit. Daily, innumerable cases occur of persons who are betraying the cause of God, and selling, in effect, Christ and their souls for money. Every covetous man, who is living for this world alone, is of this stamp. And yet, while they live, we do not despair of their salvation, though they are continually repeating the sin of Judas, with all its guilt and punishment before their eyes! Reader, learn from thy Lord this lesson, *blessed are the merciful, for they shall obtain mercy.* The case is before the Judge; and the Judge of all the earth will do right.

CHAPTER II.

The day of Pentecost being arrived, and the disciples assembled, the Holy Spirit descended as a mighty rushing wind, and in the likeness of fiery tongues sat upon them; in consequence of which, they were all enabled to speak different languages, which they had never learned, 1-4. An account of persons from various countries who were present, and were astonished to hear the apostles declare the wonderful works of God in their respective languages, 5-12. Some carried, 13, and are confounded by Peter, who asserts, that this work is of God; and that thereby a most important prophecy was fulfilled, 14-21. He takes occasion from this to preach Jesus to them, as the true Lord and only Messiah, 22-36. The people are alarmed and convinced, and inquire what they shall do, 37. He exhorts them to repent and be baptized in the name of Jesus, that they may receive remission of sins and the gift of the Holy Spirit, 38-40. They gladly receive his word, about three thousand are baptized and added to the church in one day; they continue steadfast in the apostles' doctrine and fellowship, 41, 42. The apostles work many miracles; and the disciples have all things in common, and live in a state of great happiness and Christian fellowship 43-47. [A. M. 4033. A. D. 29. An. Olym. CCH. 1.]

AND when the day of pentecost was fully come, they were all with one accord in one place.

a Lev. 23. 15. Deut. 16. 3. Ch. 29. 16 — b Ch. 1. 14.

NOTES.—Verse 1. *When the day of Pentecost was fully come*] The feast of Pentecost was celebrated fifty days after the pass-over; and has its name πεντηκοστή from πεντηκοστή, fifty, which is compounded of πέντε, five, and κοστή, the decimal termination. It commenced on the fiftieth day, reckoned from the first day of unleavened bread, i. e. on the morrow after the paschal lamb was offered. The law relative to this feast is found in Lev. xxiii. 15, 16. in these words: *And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the eighth Sabbath, shall ye number fifty days.* This feast was instituted in commemoration of the giving the law on mount Sinai; and is therefore sometimes called by the Jews שבועות *shewoth torah*, the joy of the law; and frequently the feast of weeks. There is a correspondence between the giving of the law, which is celebrated by this feast of Pentecost, together with the crucifixion of our Lord, which took place at the pass-over; and this descent of the Holy Spirit, which happened at this Pentecost. 1. At the pass-over, the Israelites were delivered from Egyptian bondage: this was a type of the thralldom in which the human race were to Satan and sin. 2. At the pass-over, Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice, redemption from sin and Satan is now procured and proclaimed. 3. On the Pentecost, God gave his law on Mount Sinai, accompanied with thunderings and lightnings. On the Pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues of fire sat upon each disciple, in order that by his influence, that new law of light and life might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thralldom occasioned by sin; the deliverance from Egypt, and the redemption from sin; the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been exactly preserved. 4. At the Jewish pass-over, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the Pentecost, he was highly glorified; and the all-conquering and ever-during might of his kingdom then commenced. The Holy

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

c Chap. 4. 31.

Spirit seems to have designed all these analogies, to show that through all preceding ages, God had the dispensation of the Gospel continually in view; and that the old law and its ordinances were only designed as preparatives for the new.

They were all with one accord in one place.] It is probable that the ALL here mentioned, means the 120 spoken of ch. i. 15. who were all together at the election of Matthias. *With one accord*, *ὁμοθυμαδον*, this word is very expressive; it signifies that all their minds, affections, desires, and wishes, were concentered in one object, every man having the same end in view; and having but one desire, they had but one prayer to God, and every heart uttered it. There was no person *uninterested*; none *unconcerned*, none *lukewarm*; all were in earnest; and the Spirit of God came down to meet their united faith and prayer. When any assembly of God's people meet in the same spirit, they may expect every blessing they need. *In one place.*—Where this place was, we cannot tell: it was probably in the temple, as seems to be intimated in ver. 46. where he said, *they were daily, ὁμοθυμαδον ἐν τῷ ἁγίῳ, with one accord in the temple*; and as this was the third hour of the day, ver. 15. which was the Jewish hour of morning prayer, as the ninth hour was the hour of evening prayer, ch. iii. 1. it is most probable that the temple was the place in which they were assembled.

2. *A sound from heaven*] Probably thunder is meant, which is the harbinger of the Divine presence.

Rushing mighty wind] The passage of a large portion of electrical fluid over that place, would not only occasion the sound, or thunder, but also the rushing mighty wind; as the air would rush suddenly and strongly into the vacuum occasioned by the rarefaction of the atmosphere in that place, through the sudden passage of the electrical fluid; and the wind would follow the direction of the fire. There is a good deal of similarity between this account, and that of the appearance of God to Elijah, 1 Kings xix. 11, 12. where the strong wind, the earthquake, and the fire, were harbingers of the Almighty's presence, and prepared the heart of Elijah to hear the small still voice; so, this sound, and the mighty rushing wind, prepared the apostles to receive the influences and gifts of the Holy Spirit. In both cases, the sound, strong wind,

3^d And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men,

out of every nation under heaven.

16 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

^d Exod. 19. 16-20.—Chap. 1. 5.—[Mark 16. 17. Chap. 10. 46. & 19. 6. 1 Cor. 12. 10, 28, 30. & 13. 1. & 14. 2, &c.]

and fire, although natural agents, were supernaturally employed. See the note on ch. ix. 7.

3. *Cloven tongues like as of fire*] The tongues were the emblem of the languages they were to speak. The cloven tongues pointed out the diversity of those languages; and the fire seemed to intimate, that the whole would be a spiritual gift, and be the means of bringing light and life to the souls who should hear them preach the everlasting Gospel in those languages.

Sat upon each of them.] Scintillations, conflagrations, or flashes of fire, were probably at first frequent through every part of the room where they were sitting; at last these flashes became defined, and a lambent flame, in the form of a cloven tongue, became stationary on the head of each disciple; a proof that the spirit of God had made each his temple or residence.

That unusual appearances of fire were considered emblems of the presence and influence of God; both the Scriptures, and the Jewish writings amply prove. Thus God manifested himself to Moses, when he appointed him to deliver Israel, Exod. iii. 2, 3, and thus he manifested himself when he delivered the law on Mount Sinai, Exod. xix. 16-20. The Jews, in order to support the pretensions of their rabbins as delivering their instructions by Divine authority and influence, represent them as being surrounded with fire while they were delivering their lectures; and that their words, in consequence, penetrated and exhilarated the souls of their disciples. Some of the Mohammedans represent divine inspiration in the same way. In a fine copy of a Persian work, entitled *Ajaeeb al Makhlookat*, or *Wonders of Creation*, now before me, where a marred account of Abraham's sacrifice, mentioned Gen. xv. 9-17, is given, instead of the burning lamp passing between the divided pieces of the victim, ver. 17. Abraham is represented as standing between four fowls, the cock, the peacock, the duck, and the crow, with his head almost wrapt in a flame of lambent fire, as the emblem of the Divine communication made to him of the future prosperity of his descendants. The painting in which this is represented, is most exquisitely finished. This notion of the manner, in which divine intimations were given, was not peculiar to the Jews and Arabians; it exists in all countries; and the glories which appear round the heads of Chinese, Hindoo, and Christian saints, real or supposed, were simply intended to signify that they had especial intercourse with God: and that his Spirit, under the emblem of fire, sat upon them and became resident in them. There are numerous proofs of this in several Chinese and Hindoo paintings in my possession; and how frequently this is to be met with in legends, missals, and in the ancient ecclesiastical books of the different Christian nations of Europe, every reader acquainted with ecclesiastical antiquity knows well. See the dedication of Solomon's temple 2 Chron. vii. 1-3.

The Greek and Roman heathens had similar notions of the manner in which divine communications were given; strong wind, loud and repeated peals of thunder, conflagrations of lightning, and lambent flames resting on those who were objects of the deity's regard, are all employed by them to point out the mode in which their gods were reported to make their will known to their votaries. Every thing of this kind was probably borrowed from the account given by Moses of the appearance on Mount Sinai; for traditions of this event were carried through almost every part of the habitable world, partly by the expelled Canaanites, partly by the Greek sages travelling through Asiatic countries in quest of philosophic truth; and partly by means of the Greek version of the Septuagint, made nearly 300 years before the Christian era.

A flame of fire seen upon the head of any person, was among the heathens, considered as an omen from their gods, that the person was under the peculiar care of a supernatural power, and destined to some extraordinary employment. Many proofs of this occur in the Roman poets and historians. Wetstein, in his note on this place, has made an extensive collection of them. I shall quote but one, which almost every reader of the Æneid of Virgil will recollect:

Talia vociferans, gemitu tectum omne replebat:
Cum subitum, dictuque oritur mirabile monstrum.
Namque manus inter, maestorum ora parentum,
Ecce levis summo de vertice visus Iuli.
Funderè flamma aper, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætos
Extulit, et cælo palmas cum voce tendenti:
Jupiter omnipotens—
Da auxilium, pater atque hæc omnia firma.

Virg. ÆN. ii. v. 679.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 ¶ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

g Gr. when this voice was made.—h Or, troubled in mind.—i Chap. 1. 11.—k Gen. 10. 2. 1 Pet. 1. 1.

While thus she fills the house with clamorous cries,
Our hearing is diverted by our eyes;
For while I held my son, in the short space
Betwixt our kisses and our last embrace,
Strange to relate! from yongg lulus' head,
A lambent flame arose, which gently spread
Around his brows, and on his temples fed.
Amazed, with running water we prepare
To quench the sacred fire, and slake his hair;
But old Anchises, versed in omens, rear'd
His hands to heaven, and this request preferr'd:
If any vows almighty Jove can bend,
Confirm the glad presage which thou art pleas'd to send.

There is nothing in this poetic fiction which could be borrowed from our Sacred Volume; as Virgil died about twenty years before the birth of Christ.

It may be just necessary to observe, that *tongue of fire* may be a Hebraism: for in Isaiah vi. 21. *לשון אש* *leshon ash*, which we render simply *fire*; is literally *a tongue of fire*, as the margin very properly has it. The Hebrews give the name of *tongue* to most things which terminate in a blunt point: so a bay is termed in Josh. xv. 2. *לשון* *lashon*, a tongue. And in ver. 5. of the same chapter, which appears to have been a promatory is called *לשון חַיַּים* *leshon hayaim*, a tongue of the sea.

It sat upon each] That is, one of those tongues like flames, sat upon the head of each disciple: and the continuance of the appearance, which is indicated by the word *sat*, shows that there could be no illusion in the case. I still think that in all this case, the agent was natural, but supernaturally employed.

4. *To speak with other tongues*] At the building of Babel, the language of the people was confounded; and in consequence of this, they became scattered over the face of the earth: at this foundation of the Christian church, the gift of various languages was given to the apostles, that the scattered nations might be gathered; and united under one shepherd, and superintended (ἐκκλησιάζω) of all souls.

As the Spirit gave them utterance.] The word ἀποφύγομαι, seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

5. *Devout men, out of every nation*] Either by these we are simply to understand Jews who were born in different countries, and had now come up to Jerusalem to be present at the pass-over, and for purposes of traffic; or proselytes to Judaism, who had come up for the same purpose: for I cannot suppose that the term ἀποφύγομαι, devout men, can be applied to any other. At this time there was scarcely a commercial nation under heaven, where the Jews had not been scattered for the purpose of trade, merchandise, &c. and from all these nations, it is said, there were persons now present at Jerusalem.

6. *When this was noised abroad*] If we suppose that there was a considerable peal of thunder, which followed the escape of a vast quantity of electric fluid, and produced the mighty rushing wind, already noticed on ver. 2. then the whole city must have been alarmed; and as various circumstances might direct their attention to the temple; having docked thither, they were further astonished and confounded to hear the disciples of Christ addressing the mixed multitude in the languages of the different countries from which these people had come.

Every man heard them speak in his own language] We may naturally suppose, that as soon as any person presented himself to one of these disciples, he, the disciple, was immediately enabled to address him in his own language, however various this had been from the Jewish or Galilean dialects. If a Roman presented himself, the disciple was immediately enabled to address him in Latin—if a Grecian, in Greek—an Arab, in Arabic, and so of the rest.

7. *Are not all these—Galileans*] Persons who know no other dialect, save that of their own country. Persons wholly uneducated, and consequently, naturally ignorant of those languages which they now speak so fluently.

8. *How hear we every man in our own tongue*] Some have supposed from this, that the miracle was not so much wrought on the disciples, as on their hearers; imagining that although the disciples spoke their own tongue; yet every man so understood what was spoken as if it had been spoken in the language in which he was born. Though this is by no means so likely as the opinion which states, that the disciples themselves spoke all these different languages; yet the miracle is the same, howsoever it be taken: for it must require as much of the miraculous power of God to enable an Arab to understand a Galilean, as to enable a Galilean to speak Arabic. But that the gift of tongues was actually given to the apostles, we have the fullest proof; as we find particular ordinances laid

11¹ Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, "What meaneth this?"

13 Others mocking said, These men are full of new wine.

14¹ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that

dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, "seeing it is but the third hour of the day:

16 But this is that which was spoken by the prophet Joel:

17² And it shall come to pass in the last days, saith God, "I will pour out of my Spirit upon all flesh: and your sons and

Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. John 7. 38.—p Chap. 10. 45.

down by these very apostles, for the regulation of the exercise of this gift, see 1 Cor. xiv. 1, &c.

9. *Parthians*] Parthia anciently included the northern part of modern Persia: it was situated between the *Caspian Sea* and *Persian Gulf*; rather to the eastward of both.

Medes] Media was a country lying in the vicinity of the *Caspian Sea*: having *Parthia* on the east; *Assyria* on the south; and *Mesopotamia* on the west.

Elamites] Probably inhabitants of that country now called Persia: both the *Medes* and *Elamites*, were a neighbouring people, dwelling beyond the *Tigris*.

Mesopotamia] Now *Diarbec*, in Asiatic Turkey; situated between the rivers *Tigris* and *Euphrates*; having *Assyria* on the east; *Arabia Deserta* with *Babylonia* on the south; *Syria* on the west; and *Armenia* on the north. It was called *Padan-aram* by the ancient Hebrews; and by the Asiatics is now called *Maverannahr*, i. e. the country beyond the river.

Judea] This word has exceedingly puzzled commentators and critics: and most suspect that it is not the true reading. Bp. Pearce supposes, that *boēdaiar*, is an adjective, agreeing with *Mesotataquav*, and translates the passage thus: the dwellers in Jewish Mesopotamia. He vindicates this translation, by showing, that great numbers of the Jews were settled in this country: Josephus says that the *ten tribes* remained in this country till his time; that "there were countless myriads of them there, and that it was impossible to know their numbers." *Μυριάδες ἀνέπων, καὶ αὐτῶν προσηγορίαι πρὸς ἑκατάμυρια*. See Ant. lib. xv. c. 2. s. 2. and c. 3. s. 1. Bell Jud. lib. l. c. 1, 2. This interpretation, however ingenious, does not comport with the present Greek text. Some imagine that *boēdaiar*, is not the original reading; and therefore they have corrected it into *Syriam*, *Syria*, *Armeniam*, *Armenia*; *βοδαί*, *India*; *Ανδαί*, *Lydia*; *Ιουδαίαν*, *Iudæa*; *Βιθυνίαν*, *Bithynia*; and *Κακκαίαν*, *Cilicia*: all these stand on very slender authority, as may be seen in Griesbach; and the last is a mere conjecture of Dr. Mangry. If *Judea* be still considered the genuine reading, we may account for it thus: the men who were speaking were known to be *Galileans*; now the Galilean dialect was certainly different from that spoken in Judea—the surprise was occasioned by a Jew being able to comprehend the speech of a Galilean, without any interpreter, and without difficulty; and yet it is not easy to suppose that there was such a difference between the two dialects, as to render these people wholly unintelligible to each other.

CAPPADOCIA] Was an ancient kingdom of Asia, comprehending all that country that lies between Mount Taurus and the Euxine Sea.

PONTUS] Was anciently a very powerful kingdom of Asia, originally a part of *Cappadocia*; bounded on the east by *Colchis*; on the west by the river *Hælys*; on the north by the *Black Sea*; and on the south by *Armenia minor*. The famous *Mithridates* was king of this country; and it was one of the last which the Romans were able to subjugate.

ASIA] Meaning probably *Asia Minor*; and it was that part of Turkey in Asia now called *Natalia*.

10. *PHRYGIA*] A country in Asia Minor, southward of *Pontus*. *PAMPHYLIA*] The ancient name of the country of *Natalia*, now called *Caramania*, between *Lycia* and *Cilicia*, near the *Mediterranean Sea*.

EGYPT] A very extensive country of Africa, bounded by the *Mediterranean* on the north; by the *Red Sea* and the *Isthmus of Suez*, which divide it from *Arabia* on the east; by *Abyssinia* or *Ethiopia* on the south; and by the deserts of *Barca* and *Nubia* on the west. It was called *Mizraim* by the ancient Hebrews, and now *Mesr* by the Arabians. It extends 600 miles from north to south; and from 100 to 250 in breadth from east to west.

LYBIA] In a general way, among the Greeks, signified Africa: but the northern part, in the vicinity of *Cyrene*, is here meant.

CYRENE] A country in Africa on the coast of the *Mediterranean Sea*; southward of the most western point of the island of *Crete*.

Strangers of Rome] Persons dwelling at Rome, and speaking the Latin language, partly consisting of regularly descended Jews and proselytes to the Jewish religion.

11. *Cretes*] Natives of *Crete*, a large and noted island in the Levant, or eastern part of the *Mediterranean Sea*; now called *Candia*.

Arabians] Natives of *Arabia*, a well known country of Asia, having the *Red Sea* on the west; the *Persian Gulf* on the east; *Judea* on the north; and the *Indian Ocean* on the south.

The wonderful works of God] Such as the incarnation of Christ; his various miracles, preaching, death, resurrection, and ascension; and the design of God to save the world through him. From this one circumstance we may learn that all the people enumerated above, were either Jews or proselytes; and that there was probably none that could be, strictly speaking, called *heathens* among them. It may at first

appear strange that there could be found Jews in so many different countries; some of which were very remote from the others. But there is a passage in Philo's embassy to Calus, which throws considerable light on the subject. In a letter sent to Calus by King Agrippa, he speaks of "the holy city of Jerusalem, not merely as the metropolis of Judea, but of many other regions, because of the colonies at different times led out of Judea; not only into the neighbouring countries, such as Egypt, Phœnicia, Syria, and Cœlosyria; but also into those that are remote, such as Pamphylia, Cilicia, and the chief parts of Asia as far as Bithynia, and the innermost parts of Pontus, also into the regions of Europe, Thessaly, Bœotia, Macedonia, Ætolia, Attica, Argos, Corinth, and the principal parts of Peloponnensis. Not only the continents and provinces, (says he,) are full of Jewish colonies, but the most celebrated isles also, Eubœa, Cyprus, and Crete, not to mention the countries beyond the Euphrates. All these, (a small part of Babylon and some other prefectures excepted, which possess fertile territories,) are inhabited by Jews. Not only my native city entreats thy clemency, but other cities also, situated in different parts of the world, Asia, Europe, Africa, both islands, sea coasts, and inland countries." PMLONIS *Opera*, edit. Mangry, vol. ii. p. 587.

It is worthy of remark, that almost all the places and provinces mentioned by St. Luke, are mentioned also in this letter of King Agrippa. These being all Jews or proselytes, could understand in some measure, the wonderful works of God, of which more *heathens* could have formed no conception. It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness to what was done; and to be themselves, subjects of his mighty working. These, on their return to their respective countries, would naturally proclaim what things they saw and heard; and by this, the way of the apostles was made plain; and thus Christianity made a rapid progress over all those parts, in a very short time after the resurrection of our Lord.

13. *These men are full of new wine.*] Rather *sweet wine*, for *λεῦκος* cannot mean the *mustum* or *new wine*, as there could be none in Judea so early as Pentecost. The *λεῦκος*, *gleucus*, seems to have been a peculiar kind of wine, and is thus described by Hesychius and Suidas: *λεῦκος, τὸ ἀπαράμυρτος ἀφελὸς, ποὶν παρῆθη*. *Gleucus* is that which distils from the grape before it is pressed. This must be at once both the strongest and sweetest wine. Calmet observes, that the ancients had the secret of preserving wine *sweet* through the whole year; and were fond of taking *morning draughts* of it, to this Horace appears to refer, Sat. l. ii. s. iv. ver. 24.

Aufidius forti miscebat mella Flarno.

Mendose: quoniam varus committere venis

Nil nisi lenē decet leni præcordia mulsæ

Proheris melius.

Aufidius first, most injudicious, quaff'd

Strong wine and honey for his morning draught.

With lenient bev'rage fill your empty veins,

For lenient must, will better cleanse the reins.—FRANCIS.

14. *Peter standing up with the eleven*] They probably spoke by turns, not altogether; but Peter began the discourse.

All ye that dwell at Jerusalem] Of *κατοικοῦντες* would be better translated by the word *sojourn*; because these were not inhabitants of Judea, but the strangers mentioned in verses 9, 10, and 11, who had come up to the feast.

15. *But the third hour of the day.*] That is, about nine o'clock in the morning, previously to which, the Jews scarcely ever ate or drank; for that hour was the hour of prayer. This custom appears to have been so common, that even the most intemperate among the Jews were not known to transgress it: Peter therefore spoke with confidence, when he said, *these are not drunken—seeing it is but the third hour of the day*, previously to which, even the intemperate did not use wine.

16. *Spoken by the prophet Joel*] The prophecy which he delivered so long ago, is just now fulfilled; and this is another proof that Jews whom ye have crucified, is the Messiah.

17. *In the last days*] The time of the Messiah; and so the phrase was understood among the Jews.

I will pour out my Spirit upon all flesh] Rabbi Tanchum says, "When Moses laid his hands upon Joshua, the holy blessed God said, In the time of the old text each individual prophet, prophesied: but in the times of the Messiah, all the Israelites shall be prophets." And this they build on the prophecy noted in this place by Peter.

Your sons and your daughters shall prophesy] The word *prophesy* is not to be understood here as implying the knowledge and discovery of future events; but signifies to teach and proclaim the great truths of God, especially those which concerned redemption by Jesus Christ.

Your young men shall see visions, &c.] These were two of the various ways, in which God revealed himself under the

9 your daughters shall prophesy, and your young men shall see visions: and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days, of my Spirit; and they shall prophesy:

19 ³ And I will show wonders in heaven above, and signs in

20^t The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

21 And it shall come to pass, *that* ^uwhosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, ^v by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

q Ch. 21.9.—r Ch. 21.4, 9, 10. 1 Cor. 12.10, 28. & 14 1, &c.—s Joel 2.30, 31.—t Matt. 24.29. Mark 13.24. Luke 21.25.—u Rom. 10.13.—v John 3.2 & 14.10, 11. Chap. 10.38. Heb. 2.4.—w Matt. 26.24. Luke 22.22. & 24.44. Ch. 3.18. & 4.28.

Old Testament. Sometimes he revealed himself by a *symbol*, which was a sufficient proof of the divine presence: *fire* was the most ordinary, as it was the most expressive symbol. Thus he appeared to Moses on Mount Horeb, and afterward at Sinai: to Abraham, Genesis xv. to Elijah, 1 Kings xix. 11, 12. At other times he revealed himself by *angelic* ministry—this was frequent, especially in the days of the patriarchs; of which we find many instances in the book of Genesis.

By dreams he discovered his will in numerous instances; see the remarkable case of Joseph, Gen. xxxvii. 5, 9, of Jacob, Gen. xxxii. 1, &c. xli. 2, &c. of Pharaoh, Gen. xli. 1—7. of Nebuchadnezzar, Dan. iv. 10—17. For the different ways in which God communicated the knowledge of his will to mankind, see the note on Gen. xv. 1.

13. *On my servants and on my hand-maidens*] This properly means persons of the lowest condition, such as *male and female slaves*. As the Jews asserted that the spirit of prophecy never rested upon a *poor* man; these words are quoted to show that, under the Gospel dispensation, neither *bond nor free, male nor female*, is excluded from sharing in the gifts and graces of the Divine Spirit.

19. *I will show wonders*] It is likely that both the prophet and the apostle refer to the calamities that fell upon the Jews at the destruction of Jerusalem; and the fearful signs and portents that preceded these calamities. See the notes on Matt. xxiv. 5-7, where these are distinctly related.

Blood, fire, and vapour of smoke Skirmishes and assassinations over the land; and wasting the country with fire and sword.

20. *The sun shall be turned into darkness, and the moon into blood*] These are figurative representations of eclipses, intended, most probably, to point out the fall of the *civil* and *ecclesiastical* state in Judea; see the notes on Matt. xxiv. 29. *That the sun is darkened*, when a total eclipse takes place, and that the moon appears of a *bloody* hue, in such circumstances, every person knows.

saved.] Whosoever shall call on the name of the Lord, shall be saved.] The predicted ruin is now impending; and only such as receive the Gospel of the Son of God shall be saved. And that none but the *Christians* did escape, when God poured out these judgments, is well known; and that *ALL* the *Christians* did escape, not one of them perishing in these devastations, stands attested by the most respectable authority. See the note on Matt. xxiv. 13.

22. *A man approved of God* Ἀποδοξάμενον, *celebrated, famous.* The sense of the verse seems to be this: *Jesus of Nazareth, a man sent of God, and celebrated among you by miracles, wonders, and signs;* and all these done in such profusion as had never been done by the best of your most accredited prophets. And these signs, &c. were such as demonstrated his divine mission.

23. *Him being delivered by the determinate counsel*] Bp. Pearce paraphrases the words thus: *Him having been given forth*: i. e. sent into the world, and manifested by being made flesh, and dwelling among you, as it is said in John i. 14. see also chap. iv. 28.

Kypke contends that ἐκδοτον, *delivered*, does not refer to God, but to Judas the traitor: "the Jews received Jesus, *delivered* up to them by Judas; the immutable counsel of God so permitting."

By the *determinate counsel*, *ὁρισμένη βουλή*; that counsel of God which defined the *time, place, and circumstance*, according to (*εὔρηνασι*) *his foreknowledge*, which always saw what was the most proper *time and place* for the manifestation and crucifixion of his Son; so that there was nothing *casual* in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews nor Romans had any power here, but what was given to them from above. It was necessary to show the Jews, that it was not through Christ's *weakness, or inability to defend himself*, that he was taken; nor was it through *their malice* merely that he was slain; for God had determined long before, from the foundation of the world, Rev. xiii. 8, to give his Son a sacrifice for sin; and the treachery of Judas, and the malice of the Jews, were only the incidental means by which the great counsel of God was fulfilled: the counsel of God intending the sacrifice; but never ordering that it should be brought about by such wretched means. This was *permitted*; the other was *decreed*. See the observations at the end of this chapter.

23 Him, ^wbeing delivered by the determinate counsel and foreknowledge of God, ^sye have taken, and by wicked hands have crucified and slain :

24 ⁊ Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, ² I foresaw the Lord
always before my face, for he is on my right hand, that I
should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad;
moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

x Chap. 5. 36.—y Verse 32. Chap. 3. 15. & 4. 10. & 10. 40. & 13. 30, 31. & 17. 31. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thes. 1. 10. Heb. 13. 20. 1 Pet. 1. 21.—z Psa. 16. 8.

By wicked hands have crucified and slain] I think this refers to the Romans, and not to the Jews; the former being the agents in carrying out the evil purposes of the latter. It is well known that the Jews acknowledged, that they had no power to put our Lord to death, John xviii. 31, and it is as well known that the punishment of the cross was not a Jewish but a Roman punishment: hence we may infer, that by *δια χειρὸς ἀνομίων, by the hands of the wicked*, the Romans are meant, being called *ἀνομιοί, without law*, because they had no revelation from God; whereas the others had what was emphatically termed a *νόμος τοῦ Θεοῦ, the law of God*, by which they profess to regulate their worship and their conduct. It was the Jews, therefore, who caused our Lord to be crucified by the hands of the heathen Romans.

24. *Whom God hath raised up*] For, as God alone gave him up to death; so God alone raised him up from death.

Having loosed the pains of death) It is generally supposed that this expression means, the dissolving of those bonds or obligations, by which those who enter into the region of the dead, are detained there, till the day of the resurrection : and this is supposed to be the meaning of *כְּבִי מָוֶת* *cheby maveeth*, in Psal. cxvi. 3. or, *שְׁאוֹל כְּבִי שְׁאוֹל* *chebyl sheol*, in Psal. xviii. 5. and in 2 Sam. xxii. 6. to which, as a parallel, this place has been referred. But Kypke has sufficiently proved, that *καὶ ταῖς ὁδοῖς θανάτου*, signifies rather to REMOVE the pains or sufferings of death. So Lucian, *De Conser. Hist.* says, "a copious sweat to some, *ἀλγεαὶ τοῦ θανάτου*, REMOVES or carries off the fever. So STRABO speaking of the balm of Jericho, says, *καὶ ἐκ κεφαλῆς αὐτῶν θάνατος*, and *ἀλγεαὶ τοῦ θανάτου* REMOVES the headach, &c. That *καὶ ταῖς ὁδοῖς* suffers the pains and sorrows of death in his prison, is sufficiently evident, but that these words import *removal*, previously to his crucifixion, is fully seen in that calm manner, in which he met it, with all attendant terrors. If we take the words as commonly understood, they mean, that it was impossible for the Prince of life to be left in the empire of death: his resurrection therefore, was a necessary consequence of his own divine power.

Instead of *avarice, of death*, the *Codex Bezae, Syriac, Coptic and Vulgate*, have *Adon, of hell*, or the *place of separate spirits*; and perhaps it was on no better authority than this various reading, supported but by slender evidence, that *He descended into hell*, became an article in what is called the apostles' creed. And on this article many a popish legend has been built, to the discredit of sober sense and true religion.

25. *For David speaketh concerning him*] The quotation here is made from Psal. xvi. which contains a most remarkable prophecy concerning Christ; every word of which applies to him, and to him *exclusively*. See the notes there.

26. And my tongue was glad] In the Hebrew it is כִּי בָרַךְ *chaiyagel kebodi*. "And my glory was glad:" but the evangelist follows the *Septuagint*, in reading *καὶ ἡ δόξα μου ἡγαυήθη* *kaia doxa mou, what all the other Greek interpreters in the Hexapla, translate δόξα μου, my glory: and what is to be understood by glory here? Why the soul certainly, and not the tongue; and so some of the best critics interpret the place.*

27. *Thou wilt not leave my soul in hell*}. *Eis Adon, in Hades*, that is, the state of *separate spirits*, or the state of the *dead*. Hades was a general term among the Greek writers, by which they expressed this state; and this HADES, was *Tartarus* to the *wicked*, and *Elysium* to the *good*. See the explanation of the word in the note on Matt. xi. 23.

To see the connection, *Dust thou art, and unto dust thou shalt return*, was a sentence pronounced on man *after the fall*; therefore this sentence could be executed on none but those who were *fallen*; but Jesus being conceived without sin, neither partook of human corruption, nor was involved in the condemnation of fallen human nature: consequently it was impossible for his body to *see corruption*; and it could not have undergone the *temporary* death to which it was *naturally* liable, had it not been for the purpose of making an *atonement*. It was therefore *impossible* that the human nature of our Lord could be subject to *corruption*; for though it was possible to separate the soul and it might be separated for a time; yet, if it had not sinned, it was not liable to dissolution: and its immortality was the necessary consequence of its being pure from transgression.

25. *Thou hast made known to me the ways of life* That is, the way from the region of death, or state of the dead and separate spirits; so that I shall resume the same body, and

29 Men and brethren, * let me freely speak unto you ^b of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day, ^c and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ^d He seeing this before spake of the resurrection of Christ, ^e that his soul was not left in hell, neither his flesh did see corruption.

32 * This Jesus hath God raised up, ^f whereof we all are witnesses.

33 Therefore ^g being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, ^h The Lord said unto my Lord, Sit thou on my right hand,

^a Or, I may.—b 1 Kings 2:10. Ch. 13:36.—c 2 Sam. 7:12, 13. Ps. 132:11. Luke 1:32. Rom. 1:3. 2 Tim. 2:8.—d Ps. 132:10. Ch. 13:35.—e Verse 4.—f Ch. 1:3.—g Ch. 2:31. Phil. 2:3. Heb. 10:12.—h John 14:35 & 15:26 & 16:7, 13. Ch. 1:4.

live the same kind of life, as I had before I gave up my life for the sin of the world.

Let me speak freely—of the patriarch David] In *Midras Talmud*, it is said, in a paraphrase on the words, *my flesh also shall rest in hope*, "neither worm nor insect had power over David." It is possible that this opinion prevailed in the time of St. Peter; and if so, his words are the more pointed and forcible; and therefore thus applied by Dr. Lightfoot: "That this passage, *Thou shalt not leave my soul in hell*, &c. is not to be applied to David himself, appears in that I may confidently aver concerning him, that he was dead and buried, and never rose again, but his soul was left *in hell*, in the state of the dead, and in *sear corruption*; for his sepulchre is with us to this day, under that very notion, that it is the sepulchre of David, who died and was there buried; nor is there one syllable mentioned any where of the resurrection of his body, or the return of his soul *et alio*, from the state of the dead." To this the same author adds the following remarkable note: "I cannot slip over that passage *Hebr. Chagig. fol. 75. Rab. Jose saith, David died at Pentecost, and all Israel bewailed him, and offered their sacrifices the day following*. This is a remarkable coincidence: and may be easily applied to him, of whom David was a type." Christ]

30. According to the flesh, he would raise up Christ] This whole clause is wanting in ACD, one of the Syriac, the Coptic, Ethiopic, Armenian, and Vulgate; and is variously entered in others. Griesbach rejects it from the text, and professor White says of the words, "*certissime delenda*," they should doubtless be expunged. This is a gloss, says Schoettgen, that has crept into the text, which I prove thus: 1. The Syriac and Vulgate, the most ancient of the versions, have not these words. 2. The passage is consistent enough and intelligible without them. 3. They are superfluous, as the mind of the apostle concerning the resurrection of Christ follows immediately in the succeeding verse. The passage, therefore, according to Bp. Pearce, should be read thus, *Therefore being a prophet, and knowing that God had sworn with an oath, of the fruit of his loins, to sit on his throne; and foreseeing that he (God) would raise up Christ, he spake of the resurrection of Christ, &c.* "In this translation the words which Peter quotes for David's, are exactly the same with what we read in the Psalm above-mentioned: and the circumstance of David's foreseeing that Christ was to be raised up, and was the person meant, is not represented as a part of the oath; but is only made to be Peter's assertion, that David as a prophet, did foresee it, and meant it."

31. That his soul was not left in hell] The words *η ψυχη αουτου, his soul*, are omitted by ABCD, Syriac, Coptic, Ethiopic, and Vulgate. Griesbach has left them out of the text, and Professor White says again, *certissime delenda*. The passage may be thus read: "he spake of the resurrection of Christ, that he was not left in hades, neither did his flesh see corruption." For the various readings in this and the preceding verse, see Griesbach.

32. Whereof we all are witnesses.] That is, the whole *ἐξω* saw him after he rose from the dead; and were all ready, in the face of persecution and death, to attest this great truth.

33. By the right hand of God exalted] Raised by omnipotence to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.

The promise of the Holy Ghost] This was the promise that he had made to them a little before he suffered, as may be seen in John xiv. and xvi. and after he had risen from the dead, Luke xxiv. 49. and which, as the apostle says, was now shed forth.

34. David is not ascended] Consequently, he has not sent forth this extraordinary gift; but it comes from his Lord, of whom he said, *The Lord said unto my Lord, &c.* See the note on these words, Matt. xxii. 41.

35. Until I make thy foes thy footstool.] It was usual with conquerors to put their feet on the necks of vanquished leaders; as emblematical of the state of subjection to which they were reduced, and the total extinction of their power. By quoting these words, Peter shows the Jews, who continued enemies to Christ, that their discomfiture and ruin must necessarily take place; their own king and prophet having predicted this in connexion with the other things which had al-

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 * Now when they heard this, ^m they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, ⁿ Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, ^o even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 * Then they that gladly received his word were baptized; and the same day, there were added unto them, about three thousand souls.

^a Ch. 10:43. Eph. 4:5.—b Ps. 110:1. Matt. 22:44. 1 Cor. 15:25. Eph. 1:20. Heb. 1:13.—c 1+7+6, 5:31.—d Zech. 12:10. Luke 3:10. Ch. 9:6 & 16:30.—e Luke 24:47. Ch. 2:32.—f Joel 2:28. Ch. 3:2.—g Ps. 10:43 & 11:15, 13 & 14:37 & 15:3, 8, 14. Eph. 2:13, 17.

ready been so literally and circumstantially fulfilled. This conclusion had the desired effect, when pressed home with this strong application in the following verse.

36. Both Lord and Christ.] Not only the Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men. In the preceding discourse, Peter assumes a fact, which none would attempt to deny, viz. that Jesus had been lately crucified by them. He then, 1. Proves his resurrection. 2. His ascension. 3. His exaltation to the right hand of God. 4. The effusion of the Holy Spirit, which was the fruit of his glorification, and which had not only been promised by himself, but foretold by their own prophets: in consequence of which, 5. It was indisputably proved, that this same Jesus, whom they had crucified, was the promised Messiah; and if so, 6. The Governor of the universe, from whose power and justice they had every thing to dread, as they refused to receive his proffered mercy and kindness.

37. When they heard this, they were pricked in their heart] This powerful, intelligent, consecutive, and interesting discourse, supported every where by prophecies and corresponding facts, left them without reply and without excuse; and they plainly saw there was no hope for them, but in the mercy of him whom they had rejected and crucified.

What shall we do?] How shall we escape those judgments, which we now see hanging over our heads?

38. Peter said unto them, Repent] *Μετανοεω*: humble yourselves before God, and deeply deplore the sins you have committed; pray earnestly for mercy, and deprecate the displeasure of incensed justice. For a definition of repentance, see on Matt. iii. 2.

And be baptized every one of you] Take on you the public profession of the religion of Christ, by being baptized in his name; and thus acknowledge yourselves to be his disciples and servants.

For the remission of sins] *Εἰς ἀφεσιν ἀμαρτιων*, in reference to the remission, or removal of sins. Baptism pointing out the purifying influences of the Holy Spirit; and it is in reference to that purification that it is administered, and should in consideration never be separated from it. For baptism itself purifies not the conscience; it only points out the grace by which this is to be done.

Ye shall receive the gift of the Holy Ghost] If ye faithfully use the sign, ye shall get the substance. Receive the baptism, in reference to the removal of sins, and ye shall receive the Holy Ghost, by whose agency alone the efficacy of the blood of the covenant is applied, and by whose refining power the heart is purified. It was by being baptized in the name of Christ, that men took upon themselves the profession of Christianity; and it was in consequence of this, that the disciples of Christ were called Christians.

39. For the promise is unto you] Jews of the land of Judea: not only the fulfilment of the promise which he had lately recited from the prophecy of Joel was made to them; but in this promise was also included, the purification from sin, with every gift and grace of the Holy Spirit.

To all that are afar off] To the Jews wherever dispersed, and to all the Gentile nations: for, though St. Peter had not as yet a formal knowledge of the calling of the Gentiles, yet the Spirit of God, by which he spoke, had undoubtedly this in view; and therefore the words are added, *even as many as the Lord our God shall call*; i. e. all to whom, in the course of his providence and grace, he shall send the preaching of Christ crucified.

40. Save yourselves from this untoward generation] Separate yourselves from them; be ye saved, *σωθητε*: the power is present with you, make a proper use of it, and ye shall be delivered from their obstinate unbelief, and the punishment that awaits it in the destruction of them and their city by the Romans.

41. They that gladly received his word] The word *αἰσχυος*, which signifies joyfully, readily, willingly, implies that they approved of the doctrine delivered; that they were glad to hear of this way of salvation; and that they began immediately to act according to its dictates. This last sense is well expressed in a similar phrase by Josephus, when speaking of the young Israelites enticing the Midianitish women to sin, by fair speeches, he says, *αἱ ἐπαμυνον δελεαται τους λογιους*

42 ^a And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul; and ^b many wonders and signs were done by the apostles.

44 And all that believed were together; and ^c had all things common;

^a Verse 42, Ch. 1:14. Rom. 12:12. Eph. 6:18. Col. 4:2. Heb. 10:25.—^b Mark 16:17. Ch. 4:33, & 5:12.—^c Ch. 4:32, 34.—^d Isa. 52:7.

συνεβησαν αὐτοῖς, Ant. l. iv. c. 4. *Then they who approved of their words consorted with them.* The word is however omitted by ABCD, *Coptic, Schide, Ethiopic, Vulgate, the Itala of the Codex Beza, Clemens, and Chrysostom.*

Were baptized] That is, in the name of Jesus, ver. 33, for this was the criterion of a Jew's conversion; and when a Jew had received baptism in this name, he was excluded from all communication with his countrymen; and no man would have forfeited such privileges, but on the fullest and clearest conviction. This baptism was a very powerful means to prevent their apostasy; they had, by receiving baptism in the name of Jesus, renounced Judaism, and all the political advantages connected with it; and they found it indispensably necessary to make the best use of that holy religion which they had received in its stead. Dr. Lightfoot has well remarked, that the Gentiles who received the Christian doctrine, were baptized in the name of the Father, and the Son, and the Holy Ghost; whereas, the Jewish converts, for the reasons already given, were baptized in the name of the Lord Jesus.

Were added—three thousand souls] *Προσέτεθον, they went over from one party to another.* The Greek writers make use of this verb to signify that act by which cities, towns, or provinces, changed their masters, and put themselves under another government. So these 3000 persons left the scribes and Pharisees, and put themselves under the teaching of the apostles, professing the Christian doctrine; and acknowledging that Christ was come; and that he who was lately crucified by the Jews, was the promised and only Messiah; and in this faith they were baptized.

These 3000 were not converted under one discourse, nor in one place, nor by one person. All the apostles preached; some in one language, and some in another; and not in one house; for where was there one at that time, that could hold such a multitude of people? For out of the multitudes that heard, 3000 were converted; and if one in five was converted, it must have been a very large proportion. The truth seems to be this: All the apostles preached in different parts of the city, during the course of that day; and in that day, *πρὸς ἑκατὼτα*, 3000 converts were the fruits of the conjoint exertions of these holy men. Dr. Lightfoot thinks that the account in this place, is the fulfilment of the prophecy in Psalm cx. 1, &c. *The Lord said unto my Lord, Sit thou on my right hand*; this refers to the resurrection and ascension of Christ. *Thy people shall be willing in the day of thy power*, ver. 3. *This was the day of his power*; and while the apostles proclaimed his death, resurrection, and ascension, the people came willingly in, and embraced the doctrines of Christianity.

42. *They continued steadfastly in the apostles' doctrine*] They received it, retained it, and acted on its principles.

And fellowship] *Κοινωνία*, community; meaning association for religious and spiritual purposes. The community of goods cannot be meant; for this is mentioned verses 44, 45, where it is said, they had all things common.

And in breaking of bread] Whether this means the holy eucharist, or their common meals, is difficult to say. The Syriac understands it of the former. *Breaking of bread*, was that act which preceded a feast or meal; and which was performed by the master of the house, when he pronounced the blessing: what we would call *grace before meat*. See the form on Matt. xxvi. 26.

And in prayers.] In supplications to God for an increase of grace and life in their own souls; for establishment in the truth which they had received; and for the extension of the kingdom of Christ in the salvation of men. Behold the employment of the primitive and apostolic church! 1. They were built up on the foundation of the prophets and apostles, Jesus Christ himself being the corner-stone. 2. They continued steadfastly in that doctrine, which they had so evidently received from God. 3. They were separated from the world and lived in a holy Christian fellowship, strengthening and building up each other in their most holy faith. 4. They were frequent in breaking bread; in remembrance that Jesus Christ died for them. 5. They continued in prayers; knowing that they could be no longer faithful than while they were upheld by their God; and knowing also, that they could not expect his grace to support them, unless they humbly and earnestly prayed for its continuance.

43. *And fear came upon every soul*] Different MSS. and Versions read this clause thus: And GREAT FEAR AND TREMBLING came upon every soul in JERUSALEM. For several weeks past, they had a series of the most astonishing miracles wrought before their eyes; they were puzzled and confounded at the manner in which the apostles preached; who charged them home with the deliberate murder of Jesus Christ; and who attested in the most positive manner, that he was risen from the dead, and that God had sent down that mighty effusion of the Spirit, which they now witnessed, as a proof of his resur-

45 And sold their possessions and goods, and ^a parted them to all men, as every man had need.

46 ^b And they, continuing daily with one accord ^c in the temple, and ^d breaking bread ^e from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and ^f having favour with all the people. And ^g the Lord added to the church daily, such as should be saved.

^a Ch. 1:14.—^b Luke 24: 53. Ch. 5:42.—^c Ch. 2:17.—^d Or, at home.—^e Luke 2:52. Ch. 4:33. Rom. 15:18.—^f Ch. 5:14, & 11:23.

rection and ascension; and that this very person whom they had crucified, was appointed by God to be the Judge of quick and dead. They were in consequence stung with remorse, and were apprehensive of the judgments of God; and the wonders and signs continually wrought by the apostles were at once proofs of the celestial origin of their doctrine and mission, and of their own baseness, perfidy, and wickedness.

44. *And all that believed*] *Οἱ περὶ αὐτοῦ, the believers*, i. e. those who conscientiously credited the doctrine concerning the incarnation, crucifixion, resurrection, and ascension of Jesus Christ; and had, in consequence, received redemption in his blood.

Were together] *Ἐν τῷ αὐτῷ.* "These words signify either, in one time, chap. iii. l. or in one place, chap. ii. l. or in one thing. The last of these three senses seems to be the most proper here; for it is not probable that the believers, who were then 3000 in number, ver. 41. besides the 120 spoken of chap. i. 15. were used all to meet at one time, or in one place in Jerusalem." See *Ib. Pearce.*

And had all things common] Perhaps this has not been well understood. At all the public religious feasts in Jerusalem, there was a sort of community of goods. No man at such times hired houses or beds in Jerusalem; all were lent gratis by the owners: *Yoma*, fol. 12. *Megill.* fol. 26. The same may be well supposed of their vessels, cauldrons, tables, spits, and other utensils. Also, provisions of water were made for them at the public expense. *Shekalim*, cap. 9. See *Lightfoot* here. Therefore a sort of community of goods was no strange thing at Jerusalem, at such times as these. It appears, however, that this community of goods was carried further; for we are informed ver. 45. that they sold their possessions and their goods, and parted them to all as every man had need. But this probably means, that as in consequence of this remarkable outpouring of the Spirit of God, and their conversion, they were detained longer at Jerusalem than they had originally intended; they formed a kind of community for the time being, that none might suffer want on the present occasion; as no doubt the unbelieving Jews, who were mockers, ver. 13. would treat these new converts with the most marked disapprobation. That an absolute community of goods never obtained in the church at Jerusalem, unless for a very short time, is evident from the apostolical precept, 1 Cor. xvi. 1, &c. by which collections were ordered to be made for the poor; but if there had been a community of goods in the church, there could have been no ground for such recommendations as these, as there could have been no such distinction as rich and poor, if every one on entering the church, gave up all his goods to a common stock. Besides, while this sort of community lasted at Jerusalem, it does not appear to have been imperious upon any; persons might or might not thus dispose of their goods, as we learn from the case of Ananias, ch. v. 4. Nor does it appear that what was done at Jerusalem at this time obtained in any other branch of the Christian church; and in this and the fifth chap. where it is mentioned, it is neither praised nor blamed. We may therefore safely infer, it was something that was done at this time, on this occasion, through some local necessity, which the circumstances of the infant church at Jerusalem might render expedient for that place, and on that occasion only.

46. *They, continuing daily with one accord in the temple*] They were present at all the times of public worship, and joined together in prayers and praises to God; for it is not to be supposed that they continued to offer any of the sacrifices prescribed by the law.

Breaking bread [from house to house] This may signify that select companies who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. But *καὶ ἀπὸ οἴκου*, which we translate from house to house, is repeatedly used by the Greek writers for home, or, at home; (see margin.) for though they had all things in common, each person lived at his own table. *Breaking bread* is used to express the act of taking their meals. The bread of the Jews was thin, hard, and dry, and was never cut with the knife, as ours is; but was simply broken by the hand.

With gladness and singleness of heart.] A true picture of genuine Christian fellowship. They ate their bread: they had no severe fasts: the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from bodily austerities. It may be said also, that if they had no severe fasts, they had no splendid feasts; all was moderation, and all was contentment. They were full of gladness, spiritual joy, and happiness; and singleness of heart, every man worthy of the confidence of his neighbour; and all walking by the same rule, and minding the same thing.

47. *Praising God*] As the fountain whence they had derived all their spiritual and temporal blessings; seeing him in all things, and magnifying the work of his mercy.

Having favour with all the people] Every honest, upright Jew, would naturally esteem these for the simplicity, purity,

and charity of their lives. The scandal of the cross had not yet commenced; for though they had put Jesus Christ to death, they had not yet entered into a systematic opposition to the doctrines he taught.

And the Lord added to the church daily, such as should be saved. Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy church; God permitting none to be added to it, but *such as should be saved*, those who were saved from their sins and prejudices. The church of Christ was made up of *sinners*; sinners were not permitted to incorporate themselves with it.

One MS. and the Armenian versions, instead of *such as should be saved*, have *such as were saved*, to them who were saved: reading the verse thus: And the Lord added daily to those who were saved. He united those who were daily converted under the preaching of the apostles, to those who had already been converted. And thus every lost sheep that was found, was brought to the flock, that under the direction of the great Master Shepherd, they might go out and in, and find pasture. The words, to the church, *τη εκκλησια*, are omitted by IC., Coptic, Syriac, Ethiopic, Armenian, and Vulgate, and several add the words *ἐν ταυτα*, at that time (which begin the first verse of the next chapter) to the conclusion of this. My old MS. English Bible, reads the verse thus: For so the Lord increased them that were made saved, every day, into the same thing. Nearly the same rendering as that in Wickliff. Our translation of *such as should be saved*, is improper and insupportable. The original means simply and solely those who were then saved; those who were redeemed from their sins, and baptized into the faith of Jesus Christ. The same as those whom St. Paul addressed, Eph. ii. 8. *by grace ye are saved, ἐρε σωσθησθε*: or, ye are those who have been saved by grace. So in Titus iii. 5, according to his mercy he saved us, *σωσεν ημας*, by the washing of regeneration. And in 1 Cor. i. 18, we have the words *ταυ σωσθησθε*, them who are saved, to express those who had received the Christian faith; in opposition to *ταυ απολυθησθε*, those who are lost, namely, the Jews, who obstinately refused to receive salvation on the terms of the Gospel, the only way in which they could be saved: for it was by embracing the Gospel of Christ that they were put in a state of salvation; and by the grace it imparted, actually saved from the power, guilt, and dominion of sin. See 1 Cor. xv. 2. I make known unto you, brethren, the Gospel which I preached unto you, which ye have received, and in which ye stand: and by which ye are saved, *δε ον και σωθεσθε*. Our translation, which indeed existed long before our present authorized version, as may be seen in Cardinarden's Bible, 1566; Beck's Bible, 1549; and Tindall's Testament, printed by Will. Tytle, in 1548, is bad in itself, but it has been rendered worse by the comments put on it, viz. that those whom God adds to the church, shall necessarily and unavoidably be eternally saved; whereas no such thing is hinted by the original text, be the doctrine of the indefectibility of the saints true or false; which shall be examined in its proper place.

On that awful subject, the foreknowledge of God, something has already been spoken, see ver. 23. Though it is a subject which no finite nature can comprehend, yet it is possible, so to understand what relates to us in it, as to avoid those rocks of presumption and despondency, on which multitudes have been shipwrecked. The foreknowledge of God is never spoken of in reference to himself, but in reference to us: in him properly, there is neither foreknowledge, nor afterknowledge. Omniscience, or the power to know all things, is an attribute of God, and exists in him as omnipotence or the power to do all things. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have foreknowledge, strictly speaking, because this would suppose that there was something coming, in what we call futurity, which had not yet arrived in the presence of the Deity. Neither can he have any afterknowledge, strictly speaking, for this would suppose that something that had taken place, in what we call *preterity* or past time, had now got beyond the presence of the Deity. As God exists in all that can be called eternity, so he is equally every where: nothing can be future to him, because he lives in all futurity; nothing can be past to him, because he equally exists in all past time; futurity and preterity are relative terms to us; but they can have no relation to that God who dwells in every point of eternity, with whom all that is past, all that is present, and all that is future to man, exists in one infinite, indivisible, and eternal NOW. As God's omnipotence implies his power to do all things; so God's omniscience implies his power to know all things; but we must take heed that we meddle not with the infinite free agency of this Eternal Being. Though God can do all things, he does not all things. Infinite judgment directs the operations of his power, so that though he can, yet he does not do all things, but only such things as are proper to be done. In what is called illimitable space, he can make millions of millions of systems; but he does not see proper to do this. He can destroy the solar system; but he does not do it; he can fashion and order, in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but he does not do this, because he does not see it proper to be done. Therefore, it does not follow, that because God can do all things, that therefore he must do all things. God is omniscient, and can know all things; but does it follow from this, that he must

know all things? Is he not as free in the volitions of his wisdom, as he is in the volitions of his power? God has ordained some things as absolutely certain; these he knows as absolutely certain. He has ordained other things as contingent; these he knows as contingent. It would be absurd to say, that he foreknows a thing as only contingent, which he has made absolutely certain. And it would be as absurd to say, that he foreknows a thing to be absolutely certain, which, in his own eternal counsel, he has made contingent. By absolutely certain, I mean a thing which must be in that order, time, place, and form, in which Divine Wisdom has ordained it to be; and that it can be no otherwise than this infinite counsel has ordained. By contingent, I mean such things as the infinite wisdom of God has thought proper to poise on the possibility of being or not being, leaving it to the will of intelligent beings to turn the scale. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such things as contingencies in the world, then every thing is fixed and determined by an unalterable decree and purpose of God; and not only all free agency is destroyed, but all agency of every kind, except that of the Creator himself; for, on this ground, God is the only operator, either in time or eternity. All created beings are only instruments, and do nothing but as impelled and acted upon by this almighty and sole Agent. Consequently, every act is his own; for if he have purposed them all as absolutely certain, having nothing contingent in them, then he has ordained them to be so: and if no contingency, then no free agency, and God alone is the sole actor. Hence, the blasphemous, though, from the premises, fair conclusion, that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is wrong, whatever is, is right. Sin is no more sin; a vicious human action is no crime, if God have decreed it, and by his foreknowledge and will, impelled the creature to act it. On this ground there can be no punishment for delinquencies; for if every thing be done as God has predetermined, and his determinations must necessarily be all right, then neither the instrument nor the agent has done wrong. Thus all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once confounded; and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human actions, (and it must be allowed, in order to shun the above absurdities and blasphemies) then we see every intelligent creature accountable for its own works, and for the use it makes of the power with which God has endowed it; and to grant all this consistently, we must also grant, that God foresees nothing as absolutely and inevitably certain, which he has made contingent; and because he has designed it to be contingent, therefore he cannot know it as absolutely and inevitably certain. I conclude that God, although omniscient, is not obliged in consequence of this, to know all that he can know; no more than he is obliged, because he is omnipotent, to do all that he can do.

How many, by confounding the self and free agency of God with a sort of continual impulsive necessity, have raised that necessity into an all-commanding and over-ruling energy, to which God himself is made subject. Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment.

Others apart sat on a hill retired,

In thoughts more elevate; and reason'd high

Of providence, foreknowledge, will, and fate;

Fix'd fate, free will, foreknowledge absolute,

And found no end, in wand'ring mazes lost.

PARAD. LOST, b. ii. l. 557.

Among some exceptionable expressions, the following are also good thoughts on the free agency and fall of man.

— I made him just and right,

Sufficient to have stood, though free to fall.

Of free, what proof could they have giv'n sincere

Of true allegiance, constant faith, or love.

When only what they needs must do appear'd,

Not what they would? What praise could they receive

Useless and vain, of freedom both despoil'd,

Made passive both, had serv'd NECESSITY,

Not ME.

So without least impulse or shadow of fate,

Or aught by me immutably foreseen,

They trespass, authors to themselves in all

Both what they judge, and what they choose, for so

I form'd them free, and free they must remain

'Till they ethral themselves: I else must change

Their nature, and revoke the high decree

Unchangeable, eternal, which ordained

Their freedom; they themselves ordained their fall.

Ibid. b. iii. l. 98, 103, 120.

I shall conclude these observations with a short extract from Mr. Bird's Conferences, where, in answer to the objection, "If many things fall out contingently, or as it were, by accident, God's foreknowledge of them can be but contingent, dependent on man's free will," he answers: "It is one thing to know that a thing will be done necessarily; and another, to know necessarily, that a thing will be done. God doth necessarily foreknow all that will be done; but he doth not know, that those things which shall be done voluntarily, will be done necessarily: he knoweth that they will be done; but he knoweth

eth withal, that they might have fallen out otherwise, for aught he had ordered to the contrary. So likewise, God knew that Adam would fall: and yet he knew that he would not fall necessarily: for it was possible for him not to have fallen. And, as touching God's pre-ordination going before his prescience, as the cause of all events: this would be, to make God the author of all the sin in the world; his knowledge comprehending that, as well as other things. God, indeed, foreknoweth all things, because they will be done; but things are not (therefore) done, because he foreknoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but then, this foresight doth not necessitate the will; for this were to take it wholly away. For, as the knowledge of things present, imports no necessity on that which is done; so, the foreknowledge of things future, lays no necessity on that which shall be: because, whosoever

knows and sees things, he knows and sees them as they are, and not as they are not: so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether contingently or necessarily. As for example, when you see a man walking upon the earth, and at the very same instant, the sun shining in the heavens; do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all;) yet there was a necessity of one only, before they were done, (namely, the sun's shining in the heavens,) but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one." This is a good argument: but I prefer that which states the knowledge of God to be absolutely free.

CHAPTER III.

Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his mother's womb, 1—8. The people are astonished, and the apostles inform them that it was not by their own power they had healed the man, but through the power of Jesus of Nazareth, whom they had crucified, 9—16. Peter both excuses and reproves them, and exhorts them to repentance, 17—21. Shows that in Jesus Christ the prophecy of Moses was fulfilled; and that all the prophets testified of Jesus and his salvation, 22—24; and that in him, the covenant made with Abraham is fulfilled; and that Christ came to bless them by turning them away from their iniquities, 25, 26. [A. M. 4033. A. D. 29. An. Olymp. CCII. 1.]

NOW Peter and John went up together ^a into the temple at the hour of prayer, ^b being the ninth hour.

2 And ^c a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, ^d to ask alms of them that entered into the temple.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

a Ch. 2. 46.—b Ps. 55. 17.—c Ch. 14. 8.—d John 9. 8.

NOTES.—Verse 1. *Peter and John went up together*] The words *εἰς τὸ αὐτὸ*, which we translate *together*, and which are the first words in this chapter in the Greek text, we have already seen, chap. ii. 47. are added by several MSS. and Versions to the last verse of the preceding chapter. But they do not make so good a sense *there*, as they do *here*; and should be translated, *not together*, which really makes no sense here, but *at that time*; intimating that this transaction occurred nearly about the same time that those took place which are mentioned at the close of the former chapter.

At the hour of prayer] This, as is immediately added, was the *ninth hour*, which answers, in a general way, to our three o'clock in the afternoon. The *third hour*, which was the other grand time of public prayer among the Jews, answered, in a general way, to our *nine* in the morning. See the note on chap. ii. ver. 15.

It appears that there were *three* hours of the day destined by the Jews to public prayer: perhaps they are referred to by David, Ps. lv. 17. *EVENING AND MORNING AND AT NOON WILL I PRAY AND CRY ALOUD*. There are three distinct times marked in the book of the Acts. The *THIRD HOUR*, chap. ii. 15. answering, as we have already seen, to nearly our *nine* o'clock in the morning; the *SIXTH HOUR*, chap. x. 9. answering to about *twelve* with us; and the *NINTH HOUR*, mentioned in this verse, and answering to our *three* in the afternoon.

The rabbins believed that *Abraham* instituted the time of *morning* prayer, *Isaac* that at *noon*, and *Jacob*, that of the *evening*: for which they quote several scriptures, which have little reference to the subject in behalf of which they are produced. Others of the rabbins, particularly *Tanchum*, made a more natural division. *Men* should pray, 1. When the sun *rises*; 2. When the sun has gained the *meridian*; 3. When the sun has *set*, or passed just under the horizon. At each of these three times they required men to offer prayer to God; and I should be glad to know that every Christian in the universe observed the same rule: it is the most natural division of the day; and he who *conscientiously* observes these *three stated times* of prayer, will infallibly grow in grace, and in the knowledge of Jesus Christ our Lord.

2. *A—man lame from his mother's womb*] The case of this man must have been *well known*, 1. From the *long standing* of his infirmity; 2. From his being *daily exposed* in a place so public. It appears that he had no power to walk, and was what we term a *cripple*, for he was *carried* to the gate of the temple, and *laid* there in order to excite compassion. These circumstances are all marked by St. Luke, the more fully to show the greatness and incontestable nature of the miracle.

The gate—which is called Beautiful] There are different opinions concerning this gate. Josephus observes, Bell. Jud. lib. v. chap. v. sect. 3. that the temple had *nine* gates, which were on every side covered with gold and silver; but there was one gate, which was without the holy house, and was of *Corinthian* brass, and greatly excelled those which were only covered with gold and silver; *ποῦν τὴν θύραν τὰς καταρῶνας καὶ περικλυτοῦς υπεραιωνιστοῦ*. The magnitudes of the other gates were equal one to another; but that over the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger: *πεντηκοντα γὰρ πηχῶν ἦν ἡ ἀναστάσις, τεσσαρικοῦτα πηχῶς τὰς θύρας εἶχε, καὶ τὸν κόσμον πολυτελέστερον, ἐπὶ δαψίλες παχὺς ἀργύρου τε καὶ*

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: ^e In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength;

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 ^f And all the people saw him walking and praising God:

e Ch. 4. 10.—f Isa. 35. 6.—g Ch. 4. 16, 21.

χρυσὸν for its height was fifty cubits, and its doors were forty cubits, and it was adorned after a most costly manner, as having much richer and thicker plates of silver and gold upon them than upon the other. This last was probably the gate which is here called *Beautiful*; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly, according to the account in Josephus; but it must be granted that the text of Josephus is by no means clear.

4. *Look on us*] He wished to excite and engage his attention that he might see what was done to produce his miraculous cure; and it is likely, took this occasion to direct his faith to Jesus Christ. See note on verse 16. Peter and John probably felt themselves suddenly drawn by the Holy Spirit, to pronounce the *healing name* in behalf of this poor man.

5. *Expecting to receive something of them*] Because it was a constant custom for all who entered the temple to carry money with them to give to the *treasury*, or to the *poor*, or to *both*. It was on this ground that the friends of the lame man laid him at the gate of the temple, as this was the most likely place to receive alms.

6. *Silver and gold have I none*] Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so *poor* were the apostles, that they had nothing to give, either to the sacred *treasury*, or to the *distressed*. The popish writers are very dextrous at forming analogies between St. Peter and the *pope*; but it is worthy of note, that they have not attempted any here. Even the judicious and generally liberal *Cabinet*, passes by this important saying of the person whom he believed to have been the *first pope*. *Thomas Aquinas*, surnamed the *angelic doctor*, who was highly esteemed by Pope Innocent IV., going one day into the pope's chamber, where they were reckoning large sums of money, the pope, addressing himself to Aquinas, said: "You see that the church is no longer in an age in which she can say, *Silver and gold have I none*!" "It is true, holy father," replied the angelic doctor, "nor can she now say to the lame man, *Rise up and walk*!" This was a faithful testimony, and must have cut deep for the moment.

One thing is very remarkable, that though the saints of this church can work no miracles while *alive*, they work many when *dead*: and it is the attestation of those *post mortem* miracles, that leads to their canonization. *Thomas a Becket*, who did no good while he lived, is reported to have done much after his death. Many have visited his tomb, and in days of yore, many were said to be healed of whatsoever disease they had. The age is more enlightened, and the tomb of this reputed saint has lost all its power.

7. *Immediately his feet and ankle-bones received strength*] The suddenness of the cure was the *proof* of the miracle: his walking and leaping were the *evidences* of it.

8. *Walking, and leaping, and praising God*] These actions are very naturally described. *He walked*, in obedience to the command of the apostle, rise up and walk; *he leaped*, to try the strength of his limbs, and to be convinced of the *reality* of the cure: *he praised God*, as a testimony of the gratitude he felt for the cure he had received. Now was fulfilled, in the most literal manner, the words of the prophet Isa. chap. xxxv. 6. *The lame man shall leap as a hart*.

9. *And all the people saw him*] The miracle was wrought in

10 And they knew that it was he which ^bsat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch ^c that is called Solomon's, greatly wondering.

12 ^a And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ?

13 ^b The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ^c hath glorified his Son Jesus ; whom ye ^d delivered up, and ^e denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied ^f the Holy One ^g and the Just, and desired a murderer to be granted unto you ;

15 And killed the ^h Prince of life, ⁱ whom God hath raised from the dead : ^j whereof we are witnesses.

16 ^k And his name, through faith in his name, hath made this man strong, whom ye see and know : yea, the faith which is

^a Luke John 5.—John 10, 23. Ch. 5, 12.—Ch. 5, 20.—John 7, 29, 42, 12, 16, & 17, 1.—Matt. 27, 32.—Matt. 27, 30. Mark 15, 11. Luke 23, 18, 21. John 18, 31, 42, 13. Ch. 13, 28.—Psa. 16, 10. Mark 1, 24. Luke 1, 35. Ch. 2, 37 & 4, 2.—p. 17, 7, 32, 32, 22. 14.—q. Or, ancher, Heb. 2, 6 & 5, 9. 1 John 5, 11.—Ch. 2, 24.—Ch. 2, 32.

the most public manner, and in the most public place ; and in a place where the best judgment could be formed of it : for as it was a divine operation, the priests, &c. were the most proper persons to judge of it ; and under their notice it was now wrought.

11. *Held Peter and John* He felt the strongest affection for them, as the instruments by which the divine influence was conveyed to his diseased body.

In the porch that is called Solomon's On this portico, see Bp. Pearce's note, inserted in this work, John x. 23.

12. *As though by our own power* Δυναμι, miraculous energy.

Or holiness ἡ ἁγιότητα, meaning religious attachment to the worship of God. Do not think that we have wrought this miracle by any power of our own ; or that any super-eminent piety in us should have induced God thus to honour us, by enabling us to work it. Instead of ἁγιότητα, holiness, the Syriac of Erpen, Armenian, Vulgate, and some copies of the Itala, have ἐκκλῆσια, power or authority ; but the first appears to be the legitimate reading.

13. *The God of Abraham, &c.* This was wisely introduced, to show them that He whom they called *their God*, had acknowledged Jesus Christ for his Son, and wrought this miracle in his name ; and by thus honouring Jesus whom they slew, he had charged home the guilt of that murder upon them.

Denied him in the presence of Pilate Ἠπαρώμεθ, ye have renounced him as your king, and denounced him to death as a malefactor, when Pilate, convinced of his perfect innocence, was deterained, κρινάμενος, judged it proper and just to let him go. Pilate wished to act according to justice ; you acted contrary to justice and equity in all their forms.

14. *Ye denied the Holy One* Τοῦ ἁγίου, a manifest reference to Psal. xvi. 10. Thou wilt not suffer thy Holy One to see corruption, where the original word חַיִּים Chasideya, thy Holy One is translated by the Septuagint τὸν Ὁσίον σου, a word of the same import with that used by Peter.

And desired a murderer Barabbas : the case must have been fresh in their own remembrance. Like cleaves to like, and begets its like ; they were murderers themselves, and so Christ calls them, Matt. xxii. 7. and they preferred a murderer to the Holy and Righteous One of God.

15. *And killed the Prince of life* Τοῦ ἀρχηγῆς τῆς ζωῆς, the author of this life : not only implying that all life proceeds from Jesus Christ as its source ; but that the life-giving influence of that religion which they were now proclaiming, came all through him. Ἀρχηγός signifies a prime leader or author, a captain, from ἀρχή, the beginning or head, or chief ; and ἀγός, I lead. In Heb. ii. 10. Christ is called Ἀρχηγὸς τῆς σωτηρίας, the Captain of salvation. He teaches the doctrine of life and salvation, leads the way in which men should walk, and has purchased the eternal life and glory which are to be enjoyed at the end of the way. So the Jews preferred a son of death, a destroyer of life, to the Author and Procurer of life and immortality !

Whereof we are witnesses They had now wrought a most striking miracle in the name of Christ, and immediately proposed themselves as witnesses of his resurrection from the dead ; the miracle which they had thus wrought being an unimpeachable proof of his resurrection.

16. *And his name* JESUS, the Saviour : through faith in his name, as the Saviour, and author of life, and all its concomitant blessings, such as health, &c. It is not clear whether the apostles refer to their own faith in Jesus, or to the faith of the lame man. It is true Christ had promised that they should perform miracles in his name, Mark xvi. 17, 18, and that whatsoever they asked of the Father in his name, he would grant it, John xvi. 23. And they might have been led at this time to make request unto God, to be enabled to work this miracle ; and the faith they had in his unlimited power and unchangeable truth might have induced them to make this request. Or, the faith might have been that of the lame man ; the apostles, in the time they desired him to look on them, might have taught him the necessity of believing in Christ in order to his

by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I vow that ^a through ignorance ye did it, as did also your rulers.

18 But ^b these things, which God before had showed ^c by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ^d Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;

20 And he shall send Jesus Christ, which before was preached unto you :

21 ^e Whom the heaven must receive until the times of ^f restitution of all things, ^g which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, ^h A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not

^a Matt. 9, 22. Chap. 4, 10 & 14, 9.—Luke 23, 34. John 16, 3. Ch. 13, 27. 1 Cor. 2, 8. 1 Tim. 1, 13.—Luke 24, 44. Ch. 36, 32.—Psa. 22. Isa. 50, 6 & 54, 5, &c. Dan. 9, 26. 1 Pet. 1, 10, 11.—Chap. 2, 38.—Ch. 1, 11.—Matt. 17, 11.—Luke 1, 70.—Deu. 18, 15, 18, 19. Chap. 7, 37.

healing ; and the man's mind might have been prepared for this by the miracle of the gift of tongues, of which he must have heard ; and heard that this mighty effusion of the Spirit had come in the name and through the power of Christ. However the faith may be understood, it was only the means to receive the blessing, which the apostles most positively attribute, not to their power or holiness, but to Jesus Christ alone. Faith always receives ; never gives.

17. *I vow* Οἶδα, I know. Had it from the Anglo-Saxon, witan, to know ; and hence wit, science or understanding.

Through ignorance ye did it This is a very tender excuse for them ; and one which seems to be necessary, in order to show them that their state was not utterly desperate ; for if all that they did to Christ had been through absolute malice, (they well knowing who he was,) if any sin could be supposed to be unpardonable, it must have been theirs. Peter, foreseeing that they might be tempted thus to think, and consequently to despair of salvation, tells them that their offence was extenuated by their ignorance of the person they had tormented and crucified. And one must suppose, that had they been fully convinced that this Jesus was the only Messiah, they never would have crucified him ; but they did not permit themselves to receive conviction on the subject.

18. *But those things—he hath so fulfilled.* Your ignorance, and malice have been overruled by the sovereign wisdom and power of God, and have become the instruments of fulfilling the divine purpose, that Christ must suffer, in order to make an atonement for the sin of the world. All the prophets had declared this ; some of them in express terms, others indirectly and by symbols ; but as the whole Mosaic dispensation referred to Christ, all that prophesied or ministered under it, must have referred to him also.

19. *Repent ye therefore.* Now that ye are convinced that this was the Messiah, let your minds be changed, and your hearts become contrite for the sins you have committed.

And be converted Επιστρέφειτε ; turn to God through this Christ, deeply deploring your transgressions, and believing on his name ; that your sins may be blotted out, which are not only recorded against you, but for which you are condemned by the justice of God ; and the punishment due to them must be executed upon you, unless prevented by your repentance, and turning to him whom ye have pierced. The blotting out of sins may refer to the ceremony of the waters of jealousy, where the curse that was written in the book, was to be blotted out with the bitter water. See the note on Num. v. 23. Their sins were written down against them, and cried aloud for punishment ; for they themselves had said, his blood be upon us, and upon our children, Matt. xxvi. 25, and unless they took refuge in this sacrificial blood, and got their sins blotted out by it, they could not be saved.

When the times of refreshing shall come Dr. Lightfoot contends, and so ought all, that ὅταν αὐτοῦ ἐλθῶσι καιροὶ ἀνέλεως, should be translated, that the times of refreshing may come. Ἀνέλεως, signifies a breathing time, or respite, and may here be applied to the space that elapsed from this time till the destruction of Jerusalem by the Romans. This was a time of respite, which God gave them to repent of their sins, and be converted to himself. Taking the word in the sense of refreshment in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, peace, love, joy, and communion with himself. See on verse 21.

20. *Which before was preached unto you* Instead of προκεκηρυγμένον, before preached, A B C D E, 53 others, both the Syriac, all the Arabic, the Armenian, Chrysostom, and others, have προκηρυχθέντων, who was before designed, or appointed ; and this is without doubt the true reading. Christ crucified was the person whom God had from the beginning appointed or designed for the Jewish people. It was not a triumphant Messiah which they were to expect ; but one who was to suffer and die. Jesus was this person ; and by believing in him as thus suffering and dying for their sins, he should be again sent, in the power of his Spirit, to justify and save them.

hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 * Ye are the children of the prophets, and of the covenant e Chap. 9, 28. Rom. 9, 4, 8 & 15. S. Gal. 3, 26.—d Gen. 12, 3 & 18, 18, & 22, 18, & 36, 4, & 39, 11. Gen. 9, 8.

21. *Whom the heaven must receive*] He has already appeared upon earth, and accomplished the end of his appearing; he has ascended unto heaven, to administer the concerns of his kingdom, and there he shall continue till he comes again to judge the quick and the dead.

The times of restitution of all things] The word ἀποκαταστάς, from ἀπο, which signifies from, and κατέστη, to establish, or settle any thing, viz. in a good state; and when ἀπο is added to it, then this preposition implies, that this good state, in which it is settled, was preceded by a bad one, from which the change is made to a good one. So in chap. i. 6, when the disciples said to Christ, wilt thou at this time restore again (ἀποκαθίστας) the kingdom to Israel? they meant, as the Greek word implies, wilt thou take the kingdom from the Romans, and give it back to the Jews? Now, as the word is here connected with, which God hath spoken by the mouth of all his holy prophets, it must mean the accomplishment of all the prophecies and promises contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and as the grace of the Gospel was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state, and establishing the good: taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are restored to their primitive order; and the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God. The man loves God with all his heart, soul, mind, and strength, and his neighbour as himself; and thus, all the things, of which the holy prophets have spoken since the world began, relative to the salvation of any soul, are accomplished in this case; and when such a work becomes universal, as the Scriptures seem to intimate that it will, then all things will be restored in the fullest sense of the term. As therefore the subject here referred to, is that of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ, and his work among men,) therefore the words are to be applied to this, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God, as he possessed it at the beginning.

All his holy prophets] Παῖρρω, all, is omitted by ABCD, some others, one Syriac, the Coptic, Ethiopic, Armenian, and Vulgate. Eschbach leaves it out of the text, and inserts the article τῶν, which the Greek MSS. have in the place of παύρω. The text reads thus: which he hath spoken by his holy prophets, &c.

Since the world began.] Ἀπὸ αἰῶνος; as, αἰών signifies complete and ever-during existence or eternity, it is sometimes applied, by way of accommodation, to denote the whole course of any one period, such as the Mosaic dispensation. See the note on Gen. xxi. 33. It may therefore here refer to that state of things from the giving of the law; and as Moses is mentioned in the next verse, and none before him, it is probable that the phrase should be so understood here. But if we apply it to the commencement of time, the sense is still good; Noah, the seventh from Adam, prophesied of these things;

which God made with our fathers, saying unto Abraham, 3 And in this seed shall all the kindreds of the earth be blessed. 26 * Unto you first, God having raised up his Son Jesus, sent him to bless you, * in turning away every one of you from his iniquities.

e Matthew 10, 5, & 15, 24. Luke 24, 47. Chapter 13, 32, 33, 46.—f Verse 22.—g Mark 1, 31.

and indeed the birth, life, miracles, preaching, sufferings, death, resurrection, ascension, and reign of Jesus Christ, have been the only theme of all prophets and inspired men from the foundation of the world.

22. *Moses truly said unto the fathers*] On this subject the reader is requested to refer to the note at the end of Deut. xviii. From this appeal to Moses, it is evident that Peter wished them to understand that Jesus Christ was come, not as an ordinary prophet, to exhort to repentance and amendment, but as a legislator, who was to give them a new law; and whose commands and precepts they were to obey, on pain of endless destruction. Therefore, they were to understand, that the Gospel of Jesus Christ was that new law, which should supersede the old.

24. *All the prophets from Samuel*] Dr. Lightfoot observes, "we have Moses and Samuel mentioned together in this place, as also Psal. xcix. 6. because there were few or no prophets between these two; 1 Sam. iii. 1. and the apparition of angels having been more frequent; but after the decease of Phineas, it is a question whether there was any oracle by Urim and Thummim, through the defect of prophecy in the high-priests till the times of Samuel. But then it revived in Abimelech, Abiathar," &c. The Jews have a saying, Hieros. Chingiah, fol. 77. שמואל ושלביא שני כשרי משה Samuel was the chief of the prophets. Perhaps it was in reference to this, that Peter said, all the prophets from Samuel, &c. foretold of these days.

25. *Ye are the children of the prophets*] This is the argumentum ad hominem: as ye are the children or disciples of the prophets, ye are bound to believe their predictions, and obey their precepts; and not only so, but ye are entitled to their promises. Your duty and your interest go hand in hand; and there is not a blessing contained in the covenant which was made with your fathers, but belongs to you. Now as this covenant respected the blessings of the Gospel, you must believe in Jesus Christ, in order to be put in possession of all those blessings.

26. *Unto you first, God having raised up*] As you are the children of the prophets, and of the covenant, the first offers of salvation belong to you; and God thus makes them to you. The great mission of Jesus Christ is directed first to you, that you may be saved from your sins. God designs to bless you, but it is by turning each of you away from his iniquities. The salvation promised in the covenant is a salvation from sin, not from the Romans; and no man can have his sin blotted out, who does not turn away from it.

1. We may learn from this, that neither political nor ecclesiastical privileges can benefit the soul, merely considered in themselves: a man may have Abraham for his father, according to the flesh; and have Satan for his father, according to the spirit. A man may be a member of the visible church of Christ, without any title to the church triumphant. In short, if a man be not turned away from his iniquities, even the death of Christ profits him nothing. His name shall be called Jesus, for he shall save his people from their sins.

2. If Christ be the substance and sum of all that the prophets have written, is it not the duty and interest of every Christian, in reading the prophets, &c. to search for the testimony they bear to this Christ, and the salvation procured by his death?

CHAPTER IV.

The priests and Sadducees are incensed at the apostles' teaching, and put them in prison, 1—3. The number of those who believed, 4. The rulers, elders, and scribes, call the apostles before them, and question them concerning their authority to teach, 5—7. Peter, filled with the Holy Ghost, answers, and proclaims Jesus, 8—12. They are confounded at his discourse and the miracle wrought on the lame man, yet command them not to preach in the name of Jesus, 13—18. Peter and John refuse to obey, 19, 20. They are further threatened and dismissed, 21, 22. They return to their own company, who all join in praise and prayer to God, 23—30. God answers and fills them with the Holy Spirit, 31. The blessed state of the primitive disciples, 32—35. The case of Joses, who sold his estate, and brought the money to the common stock, 36, 37. [A. M. 4033. A. D. 29. An. Olymp. CCIL 1.]

AND as they spake unto the people, the priests, and the ^a captain of the temple, and the Sadducees, came upon them,

2 ^b Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

a Or, ruler, Luke 22, 4. Ch. 5, 23.—b Matt. 22, 23. Acts 23, 5.

NOTES.—Verse 1. *The Priests*] These persons had evidenced the most implacable enmity against Christ from the beginning.

The captain of the temple] See this office particularly explained in the note on Luke xxii. 4.

The Sadducees] Whose whole system was now in danger, by the preaching of the resurrection of Christ; for they believed not in the immortality of the soul, nor in any future world. These made a common cause with the priests, &c. to suppress the evidence of Christ's resurrection, and silence the apostles.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 * And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And * Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

e Luke 3, 2. John 11, 49 & 18, 13.

2. *Being grieved*] Διαπονεμένοι, they were thoroughly fatigued with the continuance of this preaching, their minds suffered more labour through weariness at the success of the apostles, than the bodies of the apostles did in their fatiguing exercise of preaching during the whole day.

4. *The number—was about five thousand*] That is, as I understand the passage, the 120 which were converted before pentecost, the 3000 converted at pentecost, and 1880 converted since the conversion of the 3000, making in the whole 5000, or *about*, about that number: there might have been more or less; the historian does not fix the number absolutely. A

7 And when they had set them in the midst, they asked,
8 By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them,
Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the
impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel,
that by the name of Jesus Christ of Nazareth, whom ye crucified,
whom God raised from the dead, even by him doth this
man stand here before you whole.

11 This is the stone which was set at nought of you build-
ers, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none
other name under heaven given among men, whereby we
must be saved.

13 Now when they saw the boldness of Peter and John,
and perceived that they were unlearned and ignorant men,

Exod. 21:1. Matt. 21:27. Ch. 7:27. e Luke 12:11, 12. f Ch. 3:6, 16. g Ch. 2:21. —
h Ps. 118:22. Isa. 28:16. Matt. 21:42.

14 They stood in one city, as the commencement of the Chris-
tian church! Some think all the 5000 were converted on this
day; but this is by no means likely.

5. Their rulers, and elders, and scribes. Those with the
high-priest Annas formed the sanhedrim or grand council of
the Jews.

6. Annas. Though this man was not now actually in the of-
fice of high-priest, yet he had possessed it for eleven years,
bore the title all his life, and had the honour of seeing five of
his sons fill that eminent place after him; an honour that
never happened to any other person from the commencement
of the Mosiac institution. He is the same who is called Ananias
by Josephus, Ant. b. xx. c. 8.

And Caiaphas. He was son-in-law to Annas, John xviii.
3. was now high-priest, and the same who about six weeks be-
fore condemned Christ to be crucified.

And John. Dr. Lightfoot conjectures, with great probability,
that this was Jochanan ben Zaccai, who was very famous
at that time in the Jewish nation. Of him it is said in the
Talmud Jucas. fol. 60. "Rabbin Jochanan ben Zaccai the
priest lived 120 years. He found favour in the eyes of Cesar,
from whom he obtained Jafneh. When he died, the glory of
wisdom ceased." The following is a remarkable passage,
Yoma. fol. 39. "Forty years before the destruction of the
city, (the very time of which St. Luke now treats) when the
gates of the temple flew open of their own accord, Rab. Jo-
chanan ben Zaccai said, 'O Temple, Temple! why dost thou
disturb thyself? I know thy end, that thou shalt be destroyed,
for so the prophet Zachary hath spoken concerning thee:
'Open thy doors, O Lebanon! that the fire may devour thy
cedars.' " See Lightfoot and Schoettgen.

And Alexander. This was probably Alexander Lysimachus,
one of the richest Jews of his time, who made great presents
to the temple, and was highly esteemed by king Agrippa.
See Calmet. He was brother to the famous Philo Judaeus,
and father of Alexander Tiberius, who married Herenice, the
daughter of Agrippa the elder, and was governor of Judea,
after Cuspius Fadus. See Josephus, Ant. l. xix. c. v. s. 1.

Of the kindred of the high-priests. Or rather, as Dr. Pearce
renders it, "of the race of the high-priests, i. e. of the family
out of which the high-priests were chosen." It may, how-
ever, comprehend those who belonged to the families of Annas
and Caiaphas, and all who were connected with the sacerdo-
tal family. Luke distinctly mentions all these, to show how
formidable the enemies were, against whom the infant church
of Christ had to contend.

7. By what power, or by what name, have ye done this? It
seems that this council were convinced that the lame man
was miraculously healed; but it is very likely that they believ-
ed the whole to be the effect of magic; and as all intercourse
with familiar spirits, and all spells, charms, &c. were unlaw-
ful, they probably hoped that, on the examination, this busi-
ness would come out, and that then these disturbers of their
peace would be put to death. Hence they inquired by what
power, *ἐν ποῖα δυνάμει*, by what supernatural energy; or
in what name, by what mode of incantation; and who is
the spirit you invoke, in order to do these things? False pro-
phets, reputed witches, wizards, &c. were to be brought be-
fore the sanhedrim, to be by them judged, acquitted, or con-
demned, according to evidence. Some think the words should
be thus understood: Who gave you authority to teach pub-
licly? This belongs to the sanhedrim. What therefore is your
authority, and who is he who gave it to you?

8. Then Peter, filled with the Holy Ghost. Which guided
him into all truth, and raised him far above the fear of man;
placing him in a widely different state of mind to that in which
he was found, when, in the hall of Caiaphas, he denied his
Master through fear of a servant girl. But now was fulfilled
the promise of Christ, Matt. x. 18, 19, 20. And ye shall be
brought before governors and kings for my sake; but take
no thought how or what ye shall speak; for it is not ye that
speak, but the Spirit of your Father that speaketh in you.

9. The good deed done. *Ἐν ἐπιφάνειᾳ*, the benefit he has
received in being restored to perfect soundness.

10. By the name of Jesus Christ of Nazareth. This was a
very bold declaration in the presence of such an assembly;
but he felt he stood on good ground. The cure of the
lame man the day before, was notorious; his long infirmity

they marvelled; and they took knowledge of them, that they
had been with Jesus.

14. And beholding the man which was healed standing with
them, they could say nothing against it.

15. But when they had commanded them to go aside out of
the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed
a notable miracle hath been done by them, it is manifest to all
them that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no farther among the people, let us
straitly threaten them, that they speak henceforth to no man
in this name.

18. And they called them, and commanded them not to speak
at all, nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whe-
ther it be right in the sight of God to hearken unto you more than
unto God, judge ye.

i Matt. 1:21. Ch. 10:43. 1 Tim. 2:5, 6. k Matt. 11:25. 1 Cor. 1:27.—l Ch. 2:11.—
m John 11:47.—n Ch. 3:9, 10.—o Agrippa, Ch. 5:40.—p Ch. 5:25.

was well known, his person could be easily identified; and he
was now standing before them whole and sound: they them-
selves therefore could judge whether the miracle was true or
false. But the reality of it was not questioned, nor was there
any difficulty about the instruments that were employed; the
only question is, How have ye done this? and in whose name?
Peter immediately answers, We have done it in the name of
Jesus of Nazareth, whom ye crucified, and whom God hath
raised from the dead.

11. This is the stone which was set at nought of you build-
ers. By your rejection and crucifixion of Jesus Christ, you
have fulfilled one of your own prophecies, Psal. cxviii. 22, and
as one part of this prophecy is now so literally fulfilled, ye may
rest assured, so shall the other; and this rejected stone shall
soon become the head stone of the corner. See the note
on Matt. xxi. 42.

12. Neither is there salvation in any other. No kind of heal-
ing whether for body or soul can come through any but him
who is called Jesus. The spirit of health resides in him; and
from him alone its influences must be received.

For there is none other name. Not only no other person, but
no name except that divinely appointed one, Matt. i. 21, by
which salvation from sin can be expected—none given under
heaven—no other means ever devised by God himself, for the
salvation of a lost world. All other means were only subor-
dinate and referred to him, and had their efficacy from him
alone. He was the Lamb slain from the foundation of the
world; and no man ever came, or can come to the Father, but
by him.

13. The boldness of Peter and John. *Τὴν παρρησίαν*, the
freedom and fluency with which they spoke, for they spoke
now, from the immediate influence of the Holy Ghost, and
their word was with power.

That they were unlearned and ignorant men. *Ἀγῶματοι*,
persons without literature, not brought up in, nor given to
literary pursuits—and ignorant, *ἄγνοτοι*, persons in private
life; brought up in its occupations alone. It does not mean
ignorance in the common acceptation of the term; and our
translation is very improper. In no sense of the word could
any of the apostles be called ignorant men; for though their
spiritual knowledge came all from heaven, yet in all other mat-
ters they seem to have been men of good, sound, strong, com-
mon sense.

They took knowledge of them. *Ἐπεγινώσκον* may imply that
they got information that they had been disciples of Christ,
and probably they might have seen them in our Lord's com-
pany; for there can be little doubt that they had often seen
our Lord teaching the multitudes, and these disciples attend-
ing him.

That they had been with Jesus. Had they not had his
teaching, the present company would soon have confounded
them; but they spoke with so much power and authority, that
the whole sanhedrim was confounded. He who is taught in
spiritual matters by Christ Jesus, has a better gift than the
tongue of the learned. He who is taught in the school of Christ,
will ever speak to the point, and intelligently too; though his
words may not have that polish, with which they, who prefer
sound to sense, are often carried away.

14. They could say nothing against it. They could nor
gainsay the apostolic doctrine, for that was supported by the
miraculous fact before them. If the doctrine be false, the man
cannot have been miraculously healed; if the man be miracu-
lously healed, then the doctrine must be true, that it is by the
name of Jesus of Nazareth that he has been healed. But the
man is uncontestedly healed, therefore the doctrine is true.

16. A notable miracle hath been done. A miracle has been
wrought, and this miracle is known and acknowledged to be
such; all Jerusalem knew that he was lame from his birth,
and that he had long begged at the beautiful gate of the tem-
ple; and now all Jerusalem knew that he was healed; and
there was no means by which such a self-evident fact could
be disproved.

17. But that it spread no farther. Not the news of the mi-
raculous healing of the lame man, but the doctrine and influ-
ence which these men preach and exert; more than a thou-
sand people had already professed faith in Christ in conse-
quence of this miracle, (see ver. 4.) and if this teaching should
be permitted to go on, probably accompanied with similar mira-

20 ^a For we cannot but speak the things which ^b we have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing which they might punish them, ^a because of the people : for all men glorified God for ^b that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

23 ^a And being let go, ^b they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, ^a thou art God, which hast made heaven, and earth, and the sea, and all that in them is :

25 Who by the mouth of thy servant David hath said, ^a Why did the heathen rage, and the people imagine vain things ?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.

^a Ch. 1.5 & 2.22.—^b Ch. 2.15, 1.1, 1.2.—^c Matt. 21.95. Lk. 30.6, 11 & 23.2. Ch. 3.6, 16.—^d Ch. 7.7.—^e Ch. 12.12.—^f 2 Ks. 18.15.—^g Ps. 2.1.—^h Matt. 36.3. Lk. 22.2 & 24.1. S.—ⁱ Lk. 1.33.—^j Lk. 1.43. Jn. 10.36.—^k Ch. 2.3, 18.—^l Ver. 13.31. Ch. 9.

cles, they had reason to believe that all Jerusalem (themselves excepted, who had steeled their hearts against all good) should be converted to the religion of him whom they had lately crucified.

Let us straitly threaten them. *Ἀπειλὰ ἀπειλοῦμεθα, let us threaten them with threatening, a Hebraism ;* and a proof that St. Luke has translated the words of the council into Greek, just as they were spoken.

That they speak—to no man in this name. Nothing so ominous to them as the name of Christ crucified, because they themselves had been his crucifiers. On this account they could not bear to hear salvation preached to mankind through him of whom they had been the betrayers and murderers ; and who was soon likely to have no enemies but themselves.

18. *Not to speak—nor teach in the name of Jesus.* Any other doctrine and any other name, scribes and Pharisees, hypocrites and infidels will bear, but the doctrine which is according to godliness, proclaiming salvation through the blood of Christ crucified, they will not tolerate. If their doctrine were not the truth of God, it could not be so unpopular ; there is such an enmity in human nature against all that is good and true, that whatever comes from God is generally rejected by men.

19 *Whether it be right in the sight of God.* As if they had said, worldly prudence, and a consideration of our secular interests would undoubtedly induce us to obey you, but acting as before God, and following the dictates of eternal truth and justice, we dare not be silent. Can it be right to obey men contrary to the command and will of God ? When he commands us to speak, dare we hold our tongue ? We have received our authority from God through Christ, and feel fully persuaded of the truth by the Holy Spirit which now dwells in us ; and we should be guilty of treason against God were we on any consideration to suppress his testimony. Your own consciences testify that we should be sinners against our heavenly King, were we to act according to your orders ; and the conclusion is, that we cannot but speak what we have seen and heard.

21. *When they had further threatened them.* Προσπειλοῦμεθα, when they had added to their former threatenings, repeating the former menaces, and adding new penalties.

Finding nothing how they might punish them. Or, as the *Codex Beza* reads, ἡ ἐνστάκη αὐτῶν πὺς κολάζονται, not finding any cause why they might punish them. This reading is supported by the *Syriac* and *Arabic*. Bishop Pearce says, "This is better sense and better Greek."

Because of the people. The people saw the miracle, confessed the finger of God, believed on the Lord Jesus, and thus became converts to the Christian faith : and the converts were now so numerous, that the sanhedrim was afraid to proceed to any extremities, lest an insurrection should be the consequence.

22. *The man was above forty years old.* The disease was of long standing, and consequently the more inveterate ; but all difficulties, small or great, yield equally to the sovereign power of God. It is as easy with God to convert a sinner of forty or fourscore, as one of ten years old. But he who now refuses to obey the call of God, has neither reason nor revelation to support himself even in the most distant hope, that he shall get, in a future time, the salvation which he rejects in the present.

23. *They went to their own company.* This was properly the first persecution that had been raised up against the church, since the resurrection of Christ ; and as the rest of the disciples must have known that Peter and John had been cast into prison ; and that they were to be examined before the sanhedrim ; and knowing the evil disposition of the rulers, towards their brethren, they doubtless made joint supplication to God for their safety. In this employment, it is likely Peter and John found them on their return from the council, and repeated to them all their treatment, with the threats of the chief priests and elders.

24. *Lord, thou art God.* Δεσποτα, ὁ ὁ Θεός, Thou God art the sovereign Lord. Thy rule is universal, and thy power unlimited ; for thou hast the heaven and its glories, the earth

27 For ^a of a truth against ^b thy holy child Jesus, ^c whom thou hast anointed, (both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.)

28 ^a For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings : and grant unto thy servants, ^b that with all boldness they may speak thy word.

30 By stretching forth thine hand to heal ; ^c and that signs and wonders may be done ^d by the name of ^e thy holy child Jesus.

31 ^a And when they had prayed, ^b the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, ^c and they spake the word of God with boldness.

32 And the multitude of them that believed ^b were of one heart and of one soul ; ^c neither said any of them that aught of the things which he possessed was his own ; but they had all things common.

^a 7. & 13.46 & 14. 3 & 19. 8. & 26.36. & 28.31. Eph. 6.12.—^b Ch. 2.42. & 5.12.—^c Ch. 3.6, 16.—^d Verse 27.—^e Ch. 9.2, 4 & 16.36.—^f Verse 29.—^g Ch. 13.42. Rom. 12.5, 6. 2 Cor. 13.11. Phil. 1. 27. & 2. 1 Pet. 3.8.—^h Chap. 2, 44.

and the sea, and their endlessly varied and numerous inhabitants, under thy direction and control.

25. *By the mouth of thy servant David hath said.* Several add, but impertinently, *ὡς προφητὸς ἄγιος, by the Holy Spirit*, but it is sufficient that God has said it ; and thus we find that David spoke by the inspiration of God ; and that the second Psalm spoke to Jesus Christ, and predicts the vain attempts made by Jewish and heathen powers to suppress Christianity.

26. *Against the Lord, and against his Christ.* *Κατὰ τὸν Χριστὸν αὐτοῦ*, should be translated against his ANOINTED, because it particularly agrees with *ὁν χριστός, whom thou hast ANOINTED*, in the succeeding verse.

27. There is a parenthesis in this verse that is not sufficiently noticed ; it should be read in connexion with ver. 23. thus : *For of a truth against thy holy child Jesus, whom thou hast anointed, (for to do whatsoever thy hand and thy counsel determined before to be done,) both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together.*

It is evident that what God's hand and counsel determined before to be done, was not that which Herod, Pontius Pilate, the Gentiles, (Romans,) and the people of Israel, had done and were doing ; for then their rage and vain counsel would be such as God himself had determined should take place, which is both impious and absurd ; but these gathered together to hinder what God had before determined, that his Christ or Anointed should perform ; and thus the passage is undoubtedly to be understood.

Were gathered together. *Ἐν τῇ πόλει ταύτῃ, in this very city*, are added by ABDE, and several others ; all the *Syriac*, the *Coptic*, *Æthiopic*, *Armenian*, *Slavonian*, *Vulgate*, *Italian*, and several of the primitive Fathers. This reading *Griesbach* has received into the text. This makes the words much more emphatic ; in this thy own city these different, and in all other cases dissentient powers, are leagued together against thine Anointed, and are determined to prevent the accomplishment of thy purpose.

29. *And now, Lord, behold their threatenings.* It is not against us, but against thee that they conspire ; it is not to prevent the success of our preaching, but to bring to nought thy counsel : the whole of their enmity is against thee. Now, Lord, look upon it : consider this :

And grant unto thy servants. While we are endeavouring to fulfil thy counsels, and can do nothing without thee, sustain our courage that we may proclaim thy truth with boldness and irresistible power.

30. *By stretching forth thy hand to heal.* Show that it is thy truth which we proclaim, and confirm it with miracles, and show how highly thou hast magnified thy Son Jesus, whom they have despised and crucified, by causing signs and wonders to be wrought in his name.

Thy holy child Jesus. *Τὸν ἅγιον παῖδός σου* should be translated thy holy SERVANT, as in ver. 25. *Δαβὶδ παῖδός σου, thy servant David*, not thy CHILD David : the word is the same in both places.

31. *The place was shaken.* This earthquake was an evidence of the presence of God, and a most direct answer to their prayer, as far as that prayer concerned themselves. The earthquake proclaimed the stretched out arm of God, and showed them that resistance against his counsels and determinations must come to nought.

And they were all filled with the Holy Ghost. And in consequence of this, they spake the word of God with boldness ; a pointed answer to a second part of their request, ver. 29. A right prayer will always have a right and ready answer. Though these disciples had received the Holy Spirit on the day of pentecost, yet they were capable of larger communications ; and what they had then received did not preclude the necessity of frequent supplies, on emergent occasions. Indeed, one communication of this Spirit always makes way and disposes for another. Neither apostle nor private Christian can subsist in the divine life, without frequent influences from on high. Had these disciples depended on their pentecostal grace, they might have sunk now under the terror and menaces of their combined and powerful foes. God gives grace for the time

33 And with ^k great power gave the apostles ^l witnesses of the resurrection of the Lord Jesus : and ^m great grace was upon them all.

34 Neither was there any among them that lacked : ⁿ for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 ^o And laid them down at the apostles' feet : ^p and distributed ^q Ch. 1.3.—1 Ch. 1.32.—m Ch. 2.47.—n Ch. 2.45.—o Verse 37. Ch. 5.2.

being ; but no stock for futurity, because he will keep all his followers continually dependant on himself.

With boldness. ἰσχυρῶς θεοσπουῖται πιστεύου, to all who were willing to believe, is added by DE, two others, Augustin, Irenæus, and Bede.

32. The multitude of them that believed. The whole 5000, mentioned verse 4, and probably many others, who had been converted by the ministry of the other apostles since that time.

Were of one heart and of one soul. Were in a state of the most perfect friendship and affection. In all the 5000 there appeared to be but one heart and one soul ; so perfectly did they agree in all their views, religious opinions, and holy affections. Some MSS. add καὶ οὐκ ἦν διακρίσις, ἐν αὐτοῖς οὐδεμία, and there was no kind of difference or dissention among them. This remarkable reading is found in the Codex Bezae, another of great authority, E., two others, Ambrose, Bede, Cyprian, and Zeno. Diogenes Laertius relates of Aristotle, ἐρωθῆναι, τι εἶσι φίλος, being asked, what is a friend ? ἐφί, μία ψυχὴ δύο σώμασιν ἐνωκοντα answered, ONE soul dwelling in two bodies. This saying has been justly celebrated ; but what would this wonderful philosopher have thought and said had he seen these disciples of Jesus, and friends of mankind ; one soul dwelling in 5000 bodies !

They had all things common. See the notes on chap. ii. 44. where this subject is examined. See below, ver. 34.

33. With great power gave the apostles witness. This power they received from the Holy Spirit, who enabled them μεγαλὰ δύναμι, with striking miracles, to give proof of the resurrection of the Lord Jesus. For this is the point that was particularly to be proved : that he was slain and buried, all knew ; that he rose again from the dead, many knew : but it was necessary to give such proofs as should convince and confound all. This preaching and these miracles demonstrated this divine truth : Jesus died for your sins ; he rose again for your justification ; behold what God works in confirmation of these glorious truths ; believe therefore in the Lord Jesus, and ye shall not perish, but have everlasting life.

Great grace was upon them all. They all received much of the favour or grace of God ; and they had much favour with all who feared God. In both these ways this clause may be understood ; for χάρις means favour, whether that be evidenced by benevolence, or beneficence, or by both. The favour of God is the benevolence of God ; but his benevolence is never exerted without the exertions of his beneficence. Hence the grace or favour of God, always implies a blessing or gift from the hand of his mercy and power. The favour or benevolence of men may exist without beneficence, because it may not be in their power to communicate any gift or benefit, though they are disposed to do it ; or, 2dly. The persons who enjoy their favour may not stand in need of any of their kind acts : but it is not so with God ; his good will is ever accompanied by his good work ; and every soul that is an object of his benevolence, stands in the utmost need of the acts of his beneficence. Hence as he loved the world, he gave his son a ransom for all. All needed his help ; and because they all needed it, therefore all had it. And truly we may say of the whole human race, for whom the SON of God tasted death ; that great grace was upon all ; for ALL have been purchased by his sacrificial death. This by the way.

34. Neither was there any among them that lacked. It was customary with the Jews to call the poor together, to eat of the sacrifices ; but as the priests, &c. were incensed against Christ and Christianity, consequently the Christian poor could have no advantage of this kind ; therefore, by making a com-

tribution was made unto every man according as he had need.

35 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 ^q Having land, sold it, and brought the money, and laid it at the apostles' feet.

p Ch. 2.45. & 6.1—q Verse 34, 75. Ch. 5.1, 2.

mon stock for the present necessity, the poor were supplied, so there was none among them that lacked. This provision, therefore, of the community of goods, which could be but temporary, was made both suitably and seasonably. See Bishop Pearce, and see the note on chap. ii. 44.

35. Laid—down at the apostles' feet. To show how cordially and entirely they parted with them. And they entrusted the management of the whole to these men, to whom they found God had entrusted the gifts of his Holy Spirit, and the doctrine of the kingdom of heaven.

36. Joses. Or Joseph, as many excellent MSS. read ; but who he was, further than what is here said, we know not.

Surnamed Barnabas. Or Barsabbas, according to the Cop-

tic. The son of consolation. ὁ υἱὸς παρακλησεως ; as παρακλησις, signifies exhortation, as well as consolation, and is, indeed, distinguished from the latter, 1 Cor. xiv. 3. The original name was probably בָּר נָבִי בר נבא, or בָּר נָבִי בר נבא, which signifies the son of prophecy, or exhortation ; and this is certainly one sense which prophecy has in the New Testament ; and in this way Barnabas distinguished himself among the apostles. See Acts xi. 23. And Barnabas exhorted them all that with purpose of heart they should cleave unto the Lord.

A Levite, and of the country of Cyprus. Cyprus is an island in the Mediterranean Sea, off Cilicia, and not very distant from the Jewish coast. The Jews were very numerous in that island. See Dion. Cass. lib. 65, 69. Though he was a Levite, he might have had land of his own by private purchase. The Levites, as a tribe, had no land in Israel ; but the individuals certainly might make purchases any where in the country ; but as Barnabas was of Cyprus, his land probably lay there ; and as it is likely that he was one of those strangers that came up to Jerusalem to the late feast, and was there converted, he might have sold his land in the island to some of his own countrymen who were at Jerusalem at this time ; and so, being called to the work of the ministry, continued to associate with the apostles, travelling every where, and preaching the Gospel of the kingdom of God. He was the constant companion of St. Paul, till the separation took place on account of John Mark, mentioned Acts xv. 36—39.

1. It is worthy of remark, that the two apostles of the Gentiles, though of Jewish extraction, were both born in Gentile countries : Paul in Cilicia, Barnabas in Cyprus : this gave them many advantages ; served to remove prejudices from the heathens, and gave them no doubt much facility in the Greek tongue, without which they could have done but little in Asia Minor, nor in most parts of the Roman empire where they travelled. How admirably does God determine even the place of our birth, and the bounds of our habitation ! When under the influence of the grace of Christ, every thing is turned to a man's advantage. The man whom he calls to his work, he will take care to endue with every necessary qualification. And is it too much to say, that God never did call a man to preach the Gospel whom he did not qualify, in such a manner, that both the workman and the work should appear to be of God !

2. Some have said that ignorance is the mother of devotion. Devotion and religion are both scandalized by the saying. Enlightened piety has ever been the most sincere, steady, and active. God makes those rise who turn unto him ; and by experimental religion, all the powers of the mind are greatly improved. Every genuine minister of Christ has an enlightened heart ; and to this it is his duty to add a well cultivated mind. Ex quovis ligno Mercurius non fit : A blockhead never did, and never can make a minister.

CHAPTER V.

The hypocrisy of Ananias and his wife Sapphira ; and their awful death, 1—11. The apostles work many miracles, and the church of God is increased, 12—16. The high priests and the Sadducees being incensed against the apostles, seize and put them in prison, 17, 18. The angel of God delivers them, and commands them to go to the temple, and proclaim the Gospel, 19, 20. The high-priest having gathered the council together in the morning, sends to the prison to have the apostles brought before him, 21. The officers return, and report that they found the prison shut, and the watch set, but that the men had got out, 22, 23. A messenger arrives in the mean while, and says, that the apostles are preaching in the temple, 24, 25. The captain and officers go and bring them before the council, who excommunicate with them, 26—28. The apostles defend themselves, and charge the council with the murder of Christ ; and assert his resurrection from the dead and ascension to the right hand of God, 29—32. The council are confounded, and purpose to slay the apostles, 33. Gamaliel gives them reasonable and prudent advice, 34—39. The council agree to it, but, before they discharge the apostles, beat them, and command them not to teach in the name of Jesus, 40, and preach Jesus Christ, 41, 42. [Cir. A. M. 4034. Cir. A. D. 30.] They depart, rejoicing in their persecution, and continue to

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, ^a and brought a certain part, and laid it at the apostles' feet.

a Ch. 4.37.—b Num. 30.2. Deu. 23.21. Eccles. 5.4.

NOTES.—Verse 1. But a certain man named Ananias. Of these unhappy people we have no further account than what is recorded here. In reference to birth, connexions, &c. their

3 b But Peter said, Ananias, why hath ^c Satan filled thine heart ^d to lie to the Holy Ghost, and to keep back part of the price of the land ?

4 Whiles it remained, was it not thine own ? and after it was

c Luke 22.3.—d Or, to deceive, verse 9.

names are written in the dust. The import of his name, חַנַּנְיָה, channaniyah, the grace or mercy of the Lord, agrees very ill with his conduct.

sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou has not lied unto men, but unto God.

5 And Ananias hearing these words ^e fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, ^f wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed to-
gether ^g to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

^e Verse 10, 11.—^f John 19 40.—^g Verse 3, Matt. 12-7.—^h Verse 5.—ⁱ Verse 5. Ch. 2, 43, & 19 17.—^k Ch. 2, 43, & 14 3, 19 11. Rom. 15 13. 2 Cor. 12 12. Heb. 2 4.

2. *Kept back part of the price*] Ananias and Sapphira were evidently persons who professed faith in Christ, with the rest of the disciples. While all were making sacrifices for the present necessity, they came forward among the rest, pretending to bring all the money they had got for a possession, κτήνη (of what kind we know not) which they had sold. A part of this price, however, they kept back, not being willing to trust entirely to the bounty of Providence, as the others did; thinking, probably, that as the whole was their own, they had a right to do with it as they pleased; and so they had: they were under no necessity to sell their possession: but the act of selling it for the ostensible purpose of bringing it into the common stock, left them no further control over it, nor property in it: and their pretence, that the money which they brought was the whole produce of the sale, was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act. This constituted the iniquity of their sin.

3. *Why hath Satan filled thine heart*] The verb πληροῖεν, which we translate to fill, Kypke has showed, by many examples, to signify, to instigate, excite, impel, &c. and it was a common belief, as well among the heathens as among the Jews and Christians, that when a man did evil, he was excited to it by the influence and malice of an evil spirit. It is strange, that by the general consent of mankind, sin against God has been ever considered so perfectly unnatural, and so evil in itself, that no man would commit it, unless impelled to it by the agency of the devil. The words of St. Peter here, prove that such an agency is not fictitious; if there had been no devil, as some wish, and perhaps feel it their interest to believe; or if this devil had no influence on the souls of men, Peter, under the agency of the Holy Spirit, would not have expressed himself in this way: for if the thing were not so, it would have been the most direct means to lead the disciples to form false opinions, or to confirm them in old and absurd prejudices.

To lie to the Holy Ghost] ψευδασθαι το Ἅγιον το ἄνθρωπον, to deceive the Holy Spirit. Every lie is told with the intention to deceive, and they wished to deceive the apostles, and, in effect, that Holy Spirit, under whose influence they professed to act. Lying against the Holy Ghost, is in the next verse said to be lying against God: therefore, the Holy Ghost is God.

To keep back part of the price] νοσφίζεσθαι ἀπὸ τῆς τιμῆς. The verb νοσφίζεσθαι, νοσφίζεσθαι, is used by the Greek writers to signify purloining part of the public money, peculation. The word is used here with great propriety, as the money for which the estate was sold, was public property; as it was for this purpose alone that the sale was made.

4. *While it remained, was it not thine own*] See the note on ver. 2. and see that also on chap. ii. 44.

5. *Fell down, and gave up the ghost*] πέσων, ἐξέψυξε, falling down, he expired, breathed his last: "Gave up the ghost" is a very improper translation here. See the notes on Gen. xxv. 8. and on Matt. xxvii. 50. Two things may be remarked here: 1. That the sin of this person was of no ordinary magnitude, else God would not have visited it with so signal a punishment. 2. That Peter must have had the power to discern the state of the heart, else he had not known the perfidy of Ananias. This power, commonly called the discernment of spirits, the apostles had as a particular gift, not, probably, always, but at select times: when God saw it necessary for the good of his church.

6. *The young men arose*] Some of the stout young men, belonging to the disciples then present; who were the fittest to undertake a work of this kind, which required considerable bodily exertion.

Buried him] This was on the same day on which he died. It was a clear case, that he was dead: and dead by a judgment of God, that would not be revoked. As therefore it was no case of suspended animation, there was no reason to delay the burial.

9. *To tempt the Spirit of the Lord*] So, the Holy Ghost, God, and the Spirit of the Lord, are the same person.

10. *Yielded up the ghost*] See ver. 5. It was not by Peter's words, nor through Peter's prayers, nor through shame, nor through remorse, that this guilty pair died, but by an immediate judgment of God. The question of the salvation of Ananias and Sapphira has been not a little agitated; and most seem inclined to hope that, though their sin was punished by this awful display of the divine judgment, that mercy was ex-

10 ^h Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 ⁱ And great fear came upon all the church, and upon as many as heard these things.

12 ^j And ^k by the hands of the apostles there were many signs and wonders wrought among the people; (4 and they were all with one accord in Solomon's porch.

13 And ^m of the rest durst no man join himself to them: ⁿ but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick ^o into the streets, and laid them on beds and couches, ^p that at the least the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about ^q Chap. 3 11. & 4 32.—^r John 9 32 & 42 12 & 19 35.—^s Ch. 2 17 & 4 21.—^t Or, in every street.—^u Matt 9 31 & 14 36. Ch. 19 12.

ted to their souls. For my own part I think their sin was what the apostle, 1 John v. 16, calls a *sin unto death*: a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right in this infant state of the church, to show God's displeasure against *deceit, fraud, and hypocrisy*; had this guilty pair been permitted to live after they had done this evil, this long-suffering would have been infallibly abused by others; and instead of leading them who had sinned, to repentance, might have led them to hardness of heart, by causing them to presume on the mercy of God. That hypocrisy may be afraid to show her face, God makes these two an example of his justice; but because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin. Their case however, cannot become a precedent, allowing them to have received mercy; because those who have seen in this case the severity of God, must expect much sorer punishment, if with such an example before their eyes, they should presume on the mercy of their Maker: this would be doing evil that good might come: and the perdition of such would be just.

11. *Great fear came upon all the church*] This judgment answered the end for which it was inflicted; a deeply religious fear occupied every mind: and hypocrisy and deception were banished from this holy assembly. On the word Church, see the observations at the end of Matt. xvi. it has been properly observed, that we have in this place a native specimen of a New Testament church: 1. Called by the Gospel; 2. Grafted into Christ by baptism; 3. Animated by love; 4. United by all kinds of fellowship; 5. And disciplined by the exemplary punishment of hypocrites. See Dodd.

12. *By the hands of the apostles*] This verse should be read with the 15th, to which it properly belongs.

Solomon's porch.] See the note on John x. 23.

13. *And of the rest durst no man join himself to them*] Who were these called the rest, τῶν λοιπῶν; Dr. Lightfoot thinks the 120 are intended, of which he supposes Ananias to have been one; who all seeing wonders wrought by the apostles, were afraid to associate themselves with them in any way of equality; as they saw that God put peculiar honour upon them. Calmet more rationally observes, that the Jewish nation was then divided into many different sects, who entertained widely different opinions on various articles. The apostles adopted none of these jarring sentiments, and none of the different sects dared to join themselves to them! neither Pharisees, Sadducees, nor Herodians, as such, were found in this simple holy church. The people felt the force and power of the apostles' doctrine, and magnified them; no more attending to the teaching of the others: the apostles taught them as men having authority, and not as the scribes and Pharisees. This irritated the high-priest and his Sadducean council, and led them to adopt the measures mentioned below, ver. 17.

14. *And believers were the more added to the Lord*] Believers, 1. Those who credited the divine mission of Christ. 2. That he was the Messiah. 3. That he died for their sins. 4. That he rose again. 5. That he ascended into heaven. 6. That he sent down the gift of the Holy Spirit. 7. That he ever appeared in the presence of God for them. 8. That he was he who gives repentance and remission of sins. And, 9. He by whom the world is to be judged. These were simple articles, of the truth of which they had the fullest evidence.

15. *Inasmuch that they brought forth the sick*] This verse is a continuation of the subject begun in the 12th. The following is the order in which all these verses should be read from the 11th to the 15th.

11 And great fear came upon all the church, and upon as many as heard these things.

13 And of the rest durst no man join himself to them; but the people magnified them.

14 And believers were the more added to the Lord, both men and women.

12 (last clause) And they were all with one accord in Solomon's porch.

12 (first clause) And by the hands of the apostles were many signs and wonders wrought among the people; 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, &c. &c.

How these different verses, and clauses of verses, got so in

unto Jerusalem, bringing ^a sick folks, and them which were vexed with unclean spirits : and they were healed every one.

17 * Then the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with ^a indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But ^a the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people ^a all the words of this life.

21 And when they heard that they entered into the temple

^a Mark 16, 17, 18. John 14, 12—Chap. 4, 1, 2, 6—^a Or, envy.— Luke 21, 12—^a Chap. 12, 3 & 16, 35.

termined and confounded as they are now in our common text, I cannot tell; but the above will appear at once to be the natural order in which the should be placed.

That—the shadow of Peter passing by I cannot see all the miraculous influence here, but others profess to see. The people who had seen the miracles wrought by the apostles pressed with their sick to share the healing benefit: as there must have been many diseased people, it is not likely that the apostles, who generally addressed such persons, prayed, and used imposition of hands, could reach all those that were brought to them, as fast as the multitude of their friends could wish. As therefore they could not get Peter or the other apostles, personally, to all their sick they thought if they placed them on that side of the way, where the shadow was projected, (the sun now probably declining, and consequently the shadow lengthening,) they should be healed by the shadow of the man passing over them, in those person such miraculous powers were lodged. But it does not appear that the persons who thus thought and acted, were of the number of those converts already made to the faith of Christ: nor does it appear that any person was healed in this way. The sacred penman simply relates the impression made on the people's minds, and how they acted in consequence of this impression. A popish writer, assuming that the shadow of Peter actually cured all on which it was projected, argues from this precatory principle in favour of the wonderful efficacy of relics. I for says he, "if the shadow of a saint can do so much, how much more may his bones or any thing that was in contact with his person perform it." Now before this conclusion can be valid, it must be proved. 1. That the shadow of Peter did actually cure the sick; 2. That was a virtue common to all the apostles; 3. That all eminent saints possess the same virtue; 4. That the bones, &c. of the dead, possess the same virtue with the shadow of the living; 5. That those whom they term saints, were actually sick; 6. That miracles of healing have been wrought by their relics; 7. That touching these relics as necessarily produces the miraculous healing, as they suppose the shadow of Peter to have done. I think there is not sufficient evidence here that Peter's shadow healed any one, though the people thought it could; but allowing that it did, no evidence can be drawn from this, that any virtue is resident in the relics of reputed or real saints, by which miraculous influence may be conveyed. It was only in rare cases that God enabled even an apostle to work a miracle.

After the words, *might over shadow some of them*, the Vulgate adds, *et liberarentur ab infirmitatibus suis*, a Greek MS. (E.) has nearly the same words, *καὶ ἐλευθέρωντο ἀπὸ πάσης ἀσθενείας τῶν αὐτῶν*, and that they might be freed from all the infirmities which they had; a few other MSS. agree in the main with this reading.

16. Sick folks, and them which were vexed with unclean spirits. Here it is evident that sick people are distinguished from those who were vexed with unclean spirits; and therefore they were not one and the same thing. The same distinction is made Matt. iv. 24. x. 1. Mark 1, 32, 34. xvi. 17, 18. and Luke iv. 40, 41. and vii. 21.

17. The high-priest—and—the sect of the Sadducees. Αἱρεσις τὴν σαδδουκαίαν, of the heresy of the Sadducees. In this place as well as in several others, the word αἱρεσις heresy, has no evil meaning in itself; it is a word of distinction, and may receive either a good or bad colouring from the persons or opinions designated by it. It signifies a sect or party whether good or bad, distinguished from any other sect. Αἵρεσις, heresy, comes from αἵρω, I choose, and was anciently applied to the different sects of the heathen philosophers, the members of each sect having chosen their own in preference to all the others. I has been applied among ecclesiastical writers, in the same way; when a man chooses one party of Christians in preference to others, to be his companions in the way of salvation: and he chooses them and their creed and Christian discipline, because he believes the whole to be more consistent with the oracles of God, than any of the rest. The church of Rome has thought proper to attach a very bad meaning to this innocent word, and then apply it to all those who can neither credit her transubstantiation, depend on her purgatory, nor worship her relics. A heretic, in her acceptance, is one who is not a papist, but because not a papist, utterly out of the way, and out of the possibility of being saved. These persons should recollect that, by a then persecuting brother, St. Paul, all the apostles, and the whole church of Christ, were termed Ναζωραίων αἱρεσις, the heresy of the Nazarenes, ch. xxiv. 5. and it was after the way which the persecuting Jews called heresy that St. Paul and the rest of the apostles, worshipped

early in the morning, and taught. * But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told.

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24. Now when the high-priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

^a John 6, 69, & 17, 3. 1 John 5, 11—^a Or Chap. 1, 5, 6. Verse 17, 20—^a Luke 22, 4. Chap. 4, 1.

the God of their fathers, ib. ver. 14. and it was according to the strictest HERESY in the Jewish church, ἀπεβάρυν αἱρεσις, that St. Paul lived, before his conversion, chap. xxvi. 5. and we find from chap. xxviii. 22 that the whole church of Christ was termed this heresy, τὰς αἱρέσεις, chap. xxviii. 22. and this by persons who intended no reproach, but wished simply to distinguish the Christians from scribes, Pharisees, Sadducees, &c. Heresy, therefore, in its first acceptance, signifies simply a choice: afterward it was applied to designate all those persons who made the same choice, and hence the word sect and it became synonymous; in process of time it was applied to those professing Christianity, who made, in some cases, a different choice as to some article of faith, or form of worship, from those which had obtained in that part of the church with which they had been before connected. The majority from whom they became thus separated, spoke evil of them, and treated them ill, because they presumed to choose for themselves, on the foundation of the Holy Scriptures; and because they would take nothing for the truth of God that was not accredited from heaven. Thus, when the people, now called Protestants, began to examine their creed according to the Holy Scriptures, and in consequence of this examination, left out auricular confession, indulgences, the priest's power to forgive sins, adoration of saints, angels, and relics; purgatory, and the doctrine of transubstantiation, because they could not find them in the word of God: the papists called them heretics, by which they meant, in opposition to the meaning of the word, persons holding damnable errors; and as such, they persecuted, burnt, and destroyed them wherever they had power. Now be it known to these persecutors, that the Protestants still choose to reject opinions and practices which they know to be unscriptural, absurd, and superstitious, and which they have a thousand times demonstrated to be such; and on this ground may they still be HERETICS!

Were filled with indignation ἤλθον, with zeal. Ζηλος, from ζέω, to be hot, and λα or λαν, very much, signifies a vehement affection or disposition of the mind, which, according to its object, is either good or bad; laudable or blamable. Its meaning in this place is easily discerned; and not improperly translated indignation, in our version. We need not be surprised that the Sadducees were filled with indignation, because the apostles proclaimed the resurrection of Christ; and through that, the general resurrection, which was diametrically opposed to their doctrine; for they denied the possibility of a resurrection, and believed not in the being of either angel or spirit: nor did they allow of the existence of a spiritual world. See on chap. iv. 2.

18. Put them in the common prison. It being too late in the evening to bring them to a hearing. To this verse the Codex Beza adds, *καὶ ἐπεμύθη ἐς τὰς αἰσῶς, αἰς τὰ ἰδιώ, and each of them went to his own house.*

19. But the angel of the Lord—opened the prison doors. This was done, 1. To increase the confidence of the apostles, by showing them that they were under the continual care of God; and, 2. To show the Jewish rulers that they were fighting against Him while persecuting his followers, and attempting to prevent them from preaching the Gospel. This was another warning graciously given them by a good and merciful God, that they might repent, and so escape the coming wrath.

20. All the words of this life. All the doctrines of life eternal, founded on the word, death, and resurrection of Christ Jesus. This is another periphrasis for Gospel. Go to the temple, the most public place: and speak to the people, who come there to worship according to the law, the words of this life; the whole doctrine of salvation from sin and death: and show that the law is fulfilled in the sacrifice of Jesus; and that, by his resurrection, he has brought life and immortality to light.

21. Called the council together. Συνέβημι, the sanhedrim, all the senate; τῶν ἡγούμενων, the elders, or what we would call the aldermen. How these differed from the πρεσβυτέρων, presbytery, if they did differ, is not now known.

23. The prison truly found we shut. All the doors were properly bolted, and the keepers at their post; but when we had opened, for it appears they were alone in possession of the keys; how much must this have increased their astonishment when they found that the doors were not broken open, the guards properly posted, and every thing as they left it; for they themselves had put the apostles in prison, but when they had opened, there was no man within!

24. They doubted of them whereunto this would grow. They did not know what to think of the apostles, whether they had saved themselves by magic; or whether they were

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high-priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

y Matt. 21. 36.—z Chap. 4. 13.—a Chap. 2. 23, 36, & 3. 15, & 7. 52.—b Matt. 23. 35 & 27. 25.—c Chap. 4. 12.—d Chap. 3. 13, 15, & 22. 14.—e Chap. 19. 33, & 13. 23. Gal. 3. 13. 1 Pet. 2. 24.

delivered by a real miracle; and they were at a loss to tell what the issue of these things would be.

25. Then came one and told them] While they were in the perplexity mentioned above, a messenger surprised them with the information, that the very men whom they had imprisoned the preceding night, were standing in the temple and teaching the people!

26. Brought them without violence] On receiving the information mentioned above, proper officers were sent to seize, and bring them before the council. The officers on reaching the temple, found the multitude gladly receiving the doctrine of the apostles; and so intent on hearing all the words of this life, that they were afraid to show any hostility to the apostles, lest the people should stone them; we may therefore conclude that the officers entreated them to accompany them to the council; and that they felt it their duty to obey every ordinance of man for the Lord's sake, and so cheerfully went with them, trusting in the Lord their God.

28. Did not we straitly command you] Οὐ παραγγεῖλια παραγγεῖλια, with commanding did we not command you; another proof of the accuracy and fidelity of St. Luke, who seems always to give every man's speech as he delivered it: not the substance, but the very words. See chap. iv. 17.

Not teach in this name] That is, of JESUS, as the Christ, or Messiah. His saving name, and the doctrines connected with it, were the only theme and substance of their discourses.

Intend to bring this man's blood upon us.] You speak in such a way of him to the people, as to persuade them that we have crucified an innocent man; and that we must fall victims on the account to the Divine vengeance, or to the fury of the people, whom, by your teaching, you are exciting to sedition against us.

29. We ought to obey God rather than men.] The same answer they gave before, chap. iv. 19. founded on the same reason, which still stood good. We have received our commission from GOD: we dare not lay it down at the desire or command of men. See the note on chap. iv. 19.

30. The God of our fathers raised up Jesus] It was well to introduce this, that the council might at once see, that they preached no strange God; and that he who so highly honoured the patriarchs, Moses, and the prophets, had yet more highly honoured Jesus Christ in raising him from the dead, and seating him at his right hand; and proclaiming him as the only giver of salvation, and the repentance which leads to it.

Whom ye slew] They charge them again with the murder of Christ, as they had done before, ch. iv. 10—12. where see the notes.

31. Him hath God exalted with his right hand] By a supereminent display of his almighty power, for so the right hand of God often means; he has raised him from the dead, and raised his human nature to the throne of his glory. Instead of δεξιῇ, the right hand, the Codex Bezae has δεξῆ, to glory.

A Prince] The leader or director in the way. See the notes on chap. iii. 15 and 19.

And a Saviour] Σωτήρα, a deliverer or preserver. The word σωτήρ comes from σω, to save, deliver, preserve, escape from death, or danger, bring into a state of security or safety. Jesus and Saviour are nearly of the same import. See the note on John i. 17. He alone delivers from sin, death, and hell: by him alone we escape from the snares and dangers to which we are exposed: and it is by and in him, and in connexion with him, that we are preserved blameless and harmless, and made the sons of God without rebuke. He alone can save the soul from sin, and preserve it in that state of salvation.

To give repentance] See this explained Matt. iii. 2.

Forgiveness of sins.] Αφεσις τῶν ἁμαρτιῶν, the taking away of sins. This is not to be restrained to the mere act of justification; it implies the removal of sin, whether its power, guilt, or impurity, be considered. Through Jesus we have the destruction of the power, the pardon of the guilt, and the cleansing from the pollution of sin. And was Jesus Christ exalted a Prince and a Saviour to give repentance and remission of sins to ISRAEL? then none need despair. If such as were now before the apostles, could be saved, then the salvation of the very worst of transgressors, of any or all on this wide perdition, is gloriously possible. Yes, for he tasted death

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

f Ch. 2. 23, 36. Phil. 2. 9. Heb. 2. 10 & 12.—g Ch. 3. 15.—h Matt. 1. 21.—i Luke 24. 47. Ch. 3. 36 & 13. 38. Eph. 1. 7. Col. 1. 14.—k John 15. 26, 27.—l Chap. 2. 4 & 10. 44.—m Ch. 2. 37 & 7. 54.—n Ch. 22. 3.—o Or, believed.

for every man; and he prayed for his murderers, compared to some of whom, Judas himself was a saint.

The two words in italics, in his text, to be, are imperitously introduced; it reads much better without them.

32. We are his witnesses] The word αὐτοῦ, his, is omitted by AD. and several others a good note; the Syriac, all the Arabic, Ethiopic, and Vulgate. It does not seem to be necessary.

Of these things] Τῶν ἡσυχῶν τούτων, of these transactions; i. e. of Christ's life and miracles, and of your murderous proceedings against him.

And so is also the Holy Ghost] In the gift of tongues lately communicated; and by his power and influence on our souls, by which we are enabled to give irresistible witness of our Lord's resurrection.

To them that obey him.] We obey God, not you; and therefore God gives us this Spirit which is in us a fountain of light, life, love, and power. The Spirit of God is given to the obedient in proportion as a man who has received the first influences of it, (for without this, he cannot move in the spiritual life,) is obedient to those influences, in the same proportion, the gifts and graces, the light, life, and power of the Holy Spirit, are increased in him.

33. They were cut to the heart] Διεπρωτο, literally, they were sawn through, from δια, through, and πρῶς, to save. They were stung to the heart, not with compunction, nor remorse, but with spite, malice, and revenge: for, having the murder of Christ thus brought home to their consciences, in the first feelings of their malice and revenge, they thought of destroying the persons who had witnessed their nefarious conduct.

34. A Pharisee, named Gamaliel, a doctor of the law] "This," says Dr. Lightfoot "was Rabban Gamaliel the first; commonly, by way of distinction, called Rabban Gamaliel the elder." He was president of the council after the death of his own father Rabban Simeon, who was the son of Hillel. He was St. Paul's master, and the 35th receiver of the traditions, and on this account might not be improperly termed νομοδιδάσκαλος, a doctor of the law, because he was one that kept and handed down the Cabala received from mount Sinai. He died 18 years before the destruction of Jerusalem, his son Simeon succeeding him in the chair, who perished in the ruins of the city.¹ Though probably no favourer of Christianity, yet for a Pharisee, he seems to have possessed a more liberal mind than most of his brethren; the following advice was at once humane, sensible, candid, and enlightened.

35. What ye intend to do] Τι μέλλετε ποιεῖν, what ye are about to do, they had already intended to destroy them; and they were now about to do it.

36. Rose up Theudas] Josephus, Ant. lib. xx. cap. 4. set. 1. mentions one named Theudas who was the author of an insurrection; about whom there has been much controversy whether he were the person spoken of here by Gamaliel. Every circumstance as related by Josephus agrees well enough with what is referred to here, except the chronology; or the Theudas mentioned by Josephus, made his insurrection when Fadus was governor of Judea; which was at least 10 years after the time in which the apostles were brought before this council. Much labour has been thrown away in unsuccessful attempts to reconcile the historian and the evangelist, when it is very probable they speak of different transactions. Bishop Pearce thinks "that the whole difficulty will disappear if we follow the opinion of Abp. Ussher, who imagined that Luc's Theudas was the same with that Judas of whom Josephus gives this account, Ant. lib. xvii. cap. 12. sect. 5. and War, lib. ii. cap. 4. set. 1. 'that a little after the death of Herod the Great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea,' and that he was defeated and put to death, as is implied in sect. x. of the same chapter. That Theudas and Judas might be names for the same person, Bp. Pearce thinks probable from the consanguinity, that the same apostle who is called Judas in John xi. 22. and Luke vi. 16. and called Jude, in Jude i. 1. is in Matt. ii. 13. called Thaddeus; and in Matt. x. 3. is also called Lebbaeus. This apostle having the names Judas and Thaddeus and Lebbaeus given to him, two of these must have been the same; because no Jew had more than two names, unless when a patronymic name was given to him, as when Joseph surnamed Justus,

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: ^a for if this counsel or this work be of men, it will come to nought:

39 ^b But if it be of God, ye cannot overthrow it; lest haply ye be found even ^c to fight against God.

^a p. Prov. 21. 30. Isa. 5. 10. Matt. 15. 13.—^b Luke 21. 15. 1 Cor. I. 25.—^c Ch. 7. 51. & 9. 5. & 23. 9.—^d Ch. 4. 12.—^e Matt. 10. 17. & 23. 34. Mark 13. 3.

was called *Barsabas*, i. e. the son of *Saba*. It is no unreasonable thing to suppose, that *Thaddæus* and *Theudas* are the same name; and that therefore the person called *Theudas* in Luke, is probably the same whom Josephus in the places above quoted, calls *Judas*.^a

Dr. Lightfoot thinks, that "Josephus has made a slip in his chronology;"^b and rather concludes, that the *Theudas* mentioned in the Ant. lib. x. c. 4. sect. 1. is the person referred to in the text. I confess the matter does not appear to me of so much consequence; it is mentioned by Gamaliel in a careless way, and St. Luke, as we have already seen, scrupulously gives the words of every speaker. The story was no doubt well known, and there were no doubts formed on it by the Jewish council. We see plainly the end for which it was produced; and we see that it answered this end most amply; and certainly we have no further concern with Gamaliel or his story.

Boasting himself to be somebody λέγων τινα εαυτον, saying that he was a great personage, i. e. according to the supposition of Bp. Pearce, setting himself up to be king of the Jews, see the preceding note. After εαυτον, himself, εμυαρ, great one, is added by several very respectable MSS. and Versions.

37. *Judas of Galilee* Concerning Judas of Galilee, Rabbi Abraham in *Jacobs*, fol. 139. writes thus, "In this time there were three sects: for besides the *Pharisees* and *Sadducees*, *Judas of Galilee* began another sect, which was called *Essenes*. They caused the Jews to rebel against the Romans, by asserting that they should not obey strangers; nor call any one *lord* (or governor,) but the holy blessed God above."^c Rabbi Abraham makes a mistake here: the *Essenes* existed long before the days of Judas of Galilee; but it is very possible that he might have been one of that sect. Josephus mentions the insurrection made by Judas of Galilee, Ant. lib. xiii. cap. 1. and says it was when Cyrenus was governor of Syria: see the note on Luke ii. 2. Bishop Pearce supposes that there were two *απορροφαι*, *tatations* or *enrolments*; and that the one mentioned here took place ten years after that mentioned in Luke ii. He observes also, in conformity with the note on the preceding verse, that the *Judas* mentioned here, was not only different from that *Judas* or *Theudas* spoken of before, but that his pretence for rebellion was different: the former *Judas* wished to have the empire of *Judea*; the latter only maintained that it was *base* and *sinful* to obey a *heathen* governor.

38. *Refrain from these men* Do not molest them, leave them to God: for if this counsel and work be of man it will come to nought, like the rebellion of *Theudas*, and that of *Judas* of Galilee; for whatever pretends to be done in the name of God, but is not of him, will have his curse and not his blessing. He whose name is prostituted by it, will vindicate his injured honour, and avenge himself.

39. *But if it be of God ye cannot overthrow it* Because his counsel cannot fail; and his work cannot be counteracted. If he be determined that this doctrine shall prevail, it is vain for us to attempt to suppress it.

Lest haply ye be found—to fight against God. Μηποτε και θεωρησιν επιθετη. Some have thought that they saw a parallel to these words in the speech of *Biomedes*, when seeing *Alurs* associated with *Hector*, oppose the *Grecians*, he judged farther opposition vain, and desired his troops to retire from the battle.

^a Το δ' αει παρ ες γε θεον, δε λαγον ανθρωποι
Και νυν δι παρ κεινος Αρης, βορωσ ανθρωποις.

40 And to him they agreed: and when they had ^a called the apostles, ^b and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 ^c And they departed from the presence of the council, ^d rejoicing that they were counted worthy to suffer shame for his name.

42 And daily ^e in the temple and in every house, ^f they ceased not to teach and preach Jesus Christ.

^a Matt. 5. 12. Rom. 5. 3. 2 Cor. 12. 10. Phil. 1. 29. Heb. 10. 34. James 1. 2. 1 Pet. 4. 13. 16.—^b Ch. 2. 14.—^c Rom. 7. 6. 4. 9. 32.

Αλλα προς τοιους περιτρεμενοις αινεσις
Εικετε, ηνδε θεοις μεναιμεν επι μαχησθαι. II. i. v. 603

Protected always by some power divine;
And Mars attends this moment at his side

In form a man. Ye therefore still retire,
But facing still your foes: nor battle rage

However fierce, yet fruitless, with the gods.—COWPER.

40. *To him they agreed* That is, not to slay the apostles, nor to attempt further to imprison them: but their malevolence could not be thus easily satisfied; and therefore they beat them, probably gave each of them thirty-nine stripes, and having commanded them even not to speak in the name of Jesus, they let them go. It was of Jesus they were afraid: not of the apostles. They plainly saw: that if the doctrine of Christ was preached, it must prevail; and if it prevailed, they must come to nought. It was a wise saying of the popish bishops in the time of Queen Mary: *If we do not put down this printing, it will put us down.* They laboured to put down the printing, but they could not; and under God the printing, by exposing the wickedness of their doctrine and practices, and especially by multiplying copies of the New Testament, did most effectually put them down.

41. *Rejoicing that they were counted worthy, &c.* The whole verse may be read thus: *But they departed rejoicing from the presence of the sanhedrim, because they were deemed worthy to be dishonoured on account of the name.* The word *αυτων*, his, is omitted by ABCD, several others, *Erpen's Syriac*, and the *Coptic*. THE NAME, probably by this time, distinguished both the *Author* of salvation and the sacred system of doctrine which the apostles preached. To rejoice in persecution, and triumph in the midst of pain, shame, disgrace, and various threatened deaths, is the privilege of the *New Testament*. Nothing of this kind, as far as I can recollect, appears even in the choicest saints, under the Old Testament dispensation. Some of them fretted and mourned, and sometimes even murmured; some merely possessed their souls in patience; Christians exulted and triumphed in the God of their salvation. This is no mean proof of the additional light and evidence which the New Testament dispensation affords.

42. *Daily in the temple* That is, at the hours of morning and evening prayer; for they felt it their duty to worship God in public, and to help others to make a profitable use of the practice. Every man that professes Christianity, should in this respect also, copy their conduct: nor can any man be considered to have any religion, let his sentiments be what they may, who does not attend on the public worship of his Maker.

They ceased not to teach and preach Jesus Far from desisting, they became more zealous, yea, necessary in their work. They took advantage of the public assemblies in the temple, as well as of all private opportunities, to teach all the truths of their holy religion; and to preach, proclaim Jesus as the only Messiah, that he who was crucified, rose from the dead, and was exalted a Prince and a Saviour at the right hand of God. How little must these men have regarded their lives, who in the midst of such danger could pursue a line of conduct which, to all human views, must terminate in their ruin. They loved their Master, they loved his work, they loved their thankless countrymen, they loved their present wages, persecution and stripes: and hated nothing but their own lives! These men were proper persons to be employed in converting the world. Preachers of the Gospel, look at those men, and learn at once your duty, your employment, and your interest. Live and preach like apostles, and God will crown your labours with similar success.

CHAPTER VI.

The Hellenistic Jews complain against the Hebrews, that their widows were neglected in the daily ministration, 1. To remedy the evil complained of, the apostles appoint seven deacons to superintend the temporal affairs of the church, 2—5. The progress of the word of God in Jerusalem, 7. Stephen, one of the deacons, becomes very eminent, and confounds various Jews of the synagogues of the Libertines, &c. 8—10. They suborn false witnesses against him, to get him put to death, 11—14. He appears before the council with an angelic countenance, 15. [A. M. cir. 4035. A. D. cir. 31. An. Olymp. cir. CCII. 3.]

AND in those days, ^a when the number of the disciples was multiplied, there arose a murmuring of the ^b Grecians

^a Ch. 2. 41. & 4. 4. & 5. 14. Verse 7.

NOTES.—Verse 1. *A murmuring of the Grecians against the Hebrews* Those who are here termed *Grecians*, Ελληνισται, or Hellenists, were Jews who sojourned now at Jerusalem, but lived in countries where the Greek language was spoken, and probably, in general, know no other. They are distinguished here from those called *Hebrews*, by which we are to understand *native Jews*, who spoke what was then termed the Hebrew language, a sort of Chaldaio-Syriac.

It has been remarked that Greek words ending in *της*, imply inferiority. Ελληνες, Hellenes, was distinguished from

against the Hebrews, because their widows were neglected in the daily ministration.

^b Ch. 9. 29. & 11. 31.—^c Ch. 4. 35.

Ελληνισται: the former imply *pure Greeks*, native Greeks, who spoke the Greek tongue in its purity; and the latter, Jews or others sojourning among the Greeks, but who spoke the Greek language according to the *Hebrew idiom*. Pythagoras divided his disciples into two classes; those who were capable of entering into the spirit and mystery of his doctrine, he called Πυθαγορεις, *Pythagoreans*; those who were of a different cast he termed Πυθαγοραισται, *Pythagorists*, the former were eminent, and worthy of their master; the latter only so so. The same distinction is made between those called

2 Then the twelve called the multitude of the disciples *unto* them, and said, "It is not reason that we should leave the word of God, and serve tables."

3 Wherefore, brethren, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

d Exod. 18.17.—e Deu. 1.13. Ch. 1.21 & 16.2. 1 Tim. 3.7.—f Ch. 2.42.

Ἀττικοί, and Ἀττικιστάς, *Attic* and *Atticists*: the pure and less pure Greeks, as between those called Ἑλληνας and Ἑλληνιστάς, *Hellenes* and *Hellenists*, *pure Greeks* and *Graecising Jews*. See *Jamblicus* De Vit. Pyth. cap. 13. and *Schoettgen* on this place.

The cause of the murmuring mentioned here seems to have been this: When all the disciples had put their property into a common stock, it was intended that out of it each should have his quantum of supply. The foreign or Hellenistic Jews began to be jealous that their widows were neglected in the daily ministrations—that they either had not their *proportion*, or were not *duly served*, the Palestine Jews being *partial* to those of their own country. This shows that the community of goods could never have been designed to become general. Indeed it was no ordinance of God; and in any state of society, must be, in general, impracticable. The apostles bearing of this murmuring, came to the resolution mentioned below.

2. *It is not reason*] Οὐκ αἰσχρογὰρ ἐστὶν, *it is not pleasing, proper, or fitting, that we should leave the word of God*, that we should give up ourselves, or confide to others, the doctrine of salvation which God has commanded us to preach unto the people.

And serve tables.] Become providers of daily bread for your widows and poor: others can do this, to whom our important office is not intrusted.

3. *Wherefore—look ye out among you seven men*] Choose persons in whom ye can all confide, who will distribute the provisions impartially, and in due time; and let these persons be the objects of the choice both of the Hebrews and Hellenists, that all cause of murmuring and discontent may be done away. Though seven was a *sacred* number among the Jews, yet there does not appear to be any mystery intended here. Probably the *seven* men were to take each his *day* of service; and then there would be a superintendent for these widows, &c. for each day of the week.

Of honest report] Μακάριον ἔχοντες, persons to whose character there is authentic testimony, well known, and accredited.

Full of the Holy Ghost] Saved into the spirit of the Gospel dispensation; and made partakers of that Holy Ghost by which the soul is sanctified, and endued with those graces which constitute the mind that was in Christ.

And wisdom] Prudence, discretion, and economy; for mere piety and uprightness could not be sufficient, where so many must be pleased, and where frugality, impartiality, and liberality, must ever walk hand in hand.

Whom we may appoint] Ἰσχυροὶ καταστήσαντες, *we may appoint*, καταστήσαντες, *we shall appoint*, is the reading of ABCDE, and several others. It makes however very little difference in the sense.

4. *We will give ourselves continually to prayer*] Πνευματικῶς ὄντες, *we will steadfastly and invariably attend*, we will carefully keep our hearts to this work. The word is very emphatic.

To prayer—See this defined, Matt. vi. 5. Even apostles could not live without prayer: they had no *independent* graces: what they had, could not be *retained* without an *increase*; and 'or this increase they must make prayer and supplication, depending continually on their God.

Ministry of the word] Διακονία τοῦ λόγου, the *deacons*hip of the word. The continual proclamation of the Gospel of their Lord; and to make this effectual to the souls of the hearers, they must continue in *prayer*: a minister who does not *pray much*, studies in vain.

The office of *deacon*, διακονος, came to the Christian from the Jewish church. Every synagogue had at least three *deacons*, which were called פָּרָשִׁים *parashim*, from פָּרַשׁ *parash*, to feed, nourish, support, govern. The פָּרָשִׁים *parash*, or *deacon*, was a sort of judge in the synagogue; and in each, doctrine and religion were required, that they might be able to discern and give right judgment in things both *sacred* and *civil*. The פֶּחָזְזָן, and שֶׁשׁ *shamush*, were also a sort of *deacons*. The first was the priest's deputy; and the last was in some cases, the deputy of this deputy, or the *subdeacon*. In the New Testament the apostles are called *deacons*, 2 Cor. vi. 4. Eph. iii. 7. Coloss. 1. 23. see also 2 Cor. xi. 15. Christ himself, the shepherd and bishop of souls, is called the *deacon* of the circumcision, λέγοιτο δὲ Χριστὸν Ἰησοῦν διακονῶν γεγεννηθῆαι περιτομῆς. Rom. xv. 8. As the word implies to *minister* or *serve*; it was variously applied, and pointed out all those who were employed in helping the bodies or souls of men; whether *apostles*, *bishops*, or those whom we call *deacons*. Some remark that there were two orders of *deacons*: 1. Διακονοὶ τῆς τραπέζης, *deacons* of the table, whose business it was to take care of the alms collected in the church, and distribute them among the poor, widows, &c. 2. Διακονοὶ τοῦ λόγου, *deacons* of the word, whose business it was to preach and variously instruct the people. It seems that after the persecution raised against the apostolic church, in consequence of which they became dispersed, the *deacons*hip of tables ceased, as did also the community of goods; and Philip, who was

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 "And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:

g Ch. 11.24.—h Ch. 8.5, 26 & 21.8.—i Rev. 2.6, 15.

one of these deacons, who at first served tables, betook himself entirely to preaching of the word, see chap. viii. 4, &c. In the primitive church, it is sufficiently evident that the deacons gave the bread and wine in the eucharist to the believers in the church; and carried it to those who were absent. *Just. Mar.* Apol. ii. p. 162. they also *preached*, and in some cases administered *baptism*. See *Suicer* on the words Διακονος, Κληρικός, and Βαπτιστής. But it appears they did the two last by the special authority of the bishop. In the ancient Roman church, and in the Romish church, the number of *seven* deacons, in imitation of those appointed by the apostles, was kept up; and in the council of Neocaesarea it was decreed that this number should never be exceeded, even in the largest cities; vide *Council Neocaes.* Canon ix. Other churches varied this number; and the church of Constantinople had not less than one hundred. Deacons were ordained by the bishops, by *imposition of hands*. No one was ordained deacon till he was twenty-five years of age, and we find that it was lawful for them to have wives. See *Suicer* under the word Διακονος, and see the note on Matt. xii. 36.

In the church of England, (the purest and nearest to the apostolic model in the doctrine and discipline of all national churches), a deacon receives ordination by the imposition of the hands of a bishop, in consequence of which he can preach, assist in the sacrament of the Lord's supper, and in general perform any sacred office except consecrating the elements, and pronouncing the absolution. No person in this church can be ordained deacon till he be twenty-three years of age, unless by dispensation from the Abp. of Canterbury. There were *deaconesses* both in the apostolic and primitive church, who had principally the care of the women; and visited and ministered to them in those circumstances in which it would have been improper for a deacon to attend. They also assisted in preparing the female candidates for baptism.

At present the office for which the seven deacons were appointed, is, in the church of England, filled by the churchwardens and overseers of the poor; in other churches and religious societies, by elders, stewards, &c. chosen by the people, and appointed by the minister.

5. *Stephen, a man full of faith and of the Holy Ghost*] A person every way properly fitted for his work; and thus qualified to be the first martyr of the Christian church.

Nicolas a proselyte of Antioch] A heathen Greek, who had not only believed in the God of Israel, but had also received circumcision; and consequently, was a *proselyte of the covenant*; for had he been only a *proselyte of the gate*, the Jews could not have associated with him. On the word *proselyte*, see the note on Exod. xii. 43. As this is the only proselyte mentioned here, we may presume that all the rest were *native Jews*. From this Nicolas, it is supposed that the sect called *Nicaitans*, mentioned Rev. ii. 6, 15. derived their origin. Dr. Lightfoot doubts this, and rather inclines to derive the name "from נִיכָל *nicola*, let us eat together: those brutes, encouraging each other to eat meats offered to idols, like those in Isa. xlii. 13. who said, let us eat flesh and drink wine, &c." Both *Irenaeus* and *Epiphanius* derive this sect from Nicolas the deacon. *Clement Alexandrinus* gives this Nicolas a good character, even while he allows that the sect who taught the community of wives pretended to derive their origin from him. See on Rev. ii. 6.

6. *And when they had prayed*] Instead of καὶ, the *Codex Bezae* reads οὖτως, who, referring the act of praying to the apostles, which removes a sort of ambiguity. The apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this, they laid their hands upon them; and by this rite, appointed them to their office. So then it plainly appears that the choice of the church was not sufficient: nor did the church think it sufficient: but as they knew their own members best, the apostles directed them, ver. 3. to choose those persons whom they deemed best qualified according to the criterion laid down by the apostles themselves, that they should be of *honest report*, and full of the *Holy Ghost* and *wisdom*. Let us examine the process of this business. 1. There was an evident necessity that there should be more helpers in this blessed work. 2. The apostles called the disciples together, that they might consider of this necessity, and provide for it, ver. 3. They directed the disciples to choose out from among themselves such persons as they judged the most proper for the work. 4. They gave them the criterion, by which their choice should be directed; not any man, not every man, not their nearest relative, or best beloved friend; but such as were of *honest report*, whose public character was known to be unblemished; and men who were full of the *Holy Ghost*, the influence of which would keep all right *truth*, and direct their hearts into all truth; and men who were known to be men of *prudence* and *economy*, for not every good and pious man may be proper for such a work. 5. Seven persons being chosen by the disciples according to this criterion are pre-

6 Whom they set before the apostles: and ^k when they had prayed, ^l they laid their hands on them.

7 ^m And ⁿ the word of God increased; and the number of the disciples in Jerusalem greatly; and a great company ^o of the priests were obedient to the faith.

8 ^p And Stephen, ^q full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the ^r Libertines, and Cyrenians, and Alexandrians, &c. ^s full of faith and power, did great wonders and miracles among the people.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set him before the high priest, and the elders, and the scribes, and the whole congregation, and said unto him, We have heard thee say many things which we cannot hear thee say.

14 And they said unto him, Thou blasphemest Moses, and God, and sayest that Jesus of Nazareth hath said, I am God.

15 And they were all consenting to kill him.

16 But Stephen, full of grace and power, did great wonders and miracles among the people.

17 And the multitude of the people increased in Jerusalem, and in Samaria, and in the cities of the Jews.

18 And the apostles multiplied in the church.

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andrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set him before the high priest, and the elders, and the scribes, and the whole congregation, and said unto him, We have heard thee say many things which we cannot hear thee say.

14 And they said unto him, Thou blasphemest Moses, and God, and sayest that Jesus of Nazareth hath said, I am God.

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enabled to work great wonders and miracles among the people.

9. The synagogue—of the Libertines, &c.] That Jews and proselytes from various countries had now come up to Jerusalem to bring offerings, and to attend the feast of pentecost, we have already seen, chap. ii. The persons mentioned here, were *foreign Jews*, who appear to have had a synagogue peculiar to themselves at Jerusalem, in which they were accustomed to worship when they came to the public festivals.

Various opinions have been entertained concerning the *Libertines* mentioned here: Bp. Pearce's view of the subject appears to me to be the most correct.

It is commonly thought, that by this name is meant the sons of such Jews as had been slaves, and obtained their freedom by the favour of their masters; but it is to be observed, that with these *Libertines*, the *Cyrenians*, and *Alexandrians*, are here joined as having one and the same synagogue for their public worship. And it being known that the *Cyrenians* (ch. ii. 10.) lived in *Libya*, and the *Alexandrians* in the neighbourhood of it; it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas*, in his *Lexicon*, saying, upon the word *Αἰθιοπία*, that it is *οἰκὴ τοῦ ἑθνὸς*, the name of a people. And in *Gest. Colatialis Carthagini habitae inter Catholicos et Donatistas*; published with *Optatus'* works. Paris, 1679, (No. 201. and p. 57.) we have these words: *Victor episcopus Ecclesiae Catholicae LIBERTINENSIS dixit, Unitas est illi; publicum non latet conscientiam. Unitas est illi; the world knows it.* From these two passages it appears, that there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Αἰθιοπία*, *Libertines*, when Christianity prevailed there. They had an episcopal see among them, and the above mentioned Victor was their bishop at the council of *Carthage* in the reign of *Constantine* the Emperor. And from hence it seems probable that the town or district, and the people, existed in the time of which Luke is here speaking. They were *Jews*, (no doubt,) and came up as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. *Cunaeus*, in his *Rep. Hebr.* ii. 23, says, that the Jews who lived in *Alexandria* and *Libya*, and all other Jews who lived out of the Holy Land, except those of *Babylon* and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea; partly on account of their quitting their proper country, and partly on account of their using the *Greek* language, and being quite ignorant of the other. For these reasons it seems probable that the *Libertines*, *Cyrenians*, and *Alexandrians*, had a separate synagogue, (as perhaps the *Cilicians* and those of Asia had;) the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues where a language was used, which they did not understand.

It is supposed also, that these synagogues had *theological*, if not *philosophical* schools attached to them; and that it was the disciples or scholars of these schools who came forward to dispute with Stephen; and were enraged, because they were confounded. For it is not an uncommon custom with those who have a bad cause, which can neither stand the test of scripture nor reason, to endeavour to support it by *physical* when logical force has failed; and thus

“Prove their doctrine orthodox.”

By apostolic blows and knocks.” In the reign of Queen Mary, when popery prevailed in this country, and the simplest women who had read the Bible were an overmatch for the greatest of the popish doctors; as they had neither *Scripture* nor reason to allege, they burned them alive, and thus terminated a controversy which they were unable to maintain. The same cause will ever produce the same effect: the *Libertines*, *Cilicians*, *Cyrenians*, and *Alexandrians*, pursued this course: Stephen confounded them by *Scripture* and *reason*; and they beat his brains out with *stones*! This was the most effectual way to silence a disputant, whose wisdom they could not resist. In the same way were the Protestants treated, when by *Scripture* and *reason* they had shown the absurdity and wickedness of that anti-christian system, which the fire and the sword were brought forth to establish. These persecutors professed great concern at first for the *souls* of those whom they variously tortured, and at last burned; but their tender mercies were cruel, and when they gave up the body to the flames, they most heartily consigned the soul to Satan. *Scires ē sanguine natos*; their conduct proclaimed their genealogy.

10. They were not able to resist the wisdom, &c.] He was wise, well exercised, and experienced in divine things; and, as appears by his defence in the following chapter, well versed in the Jewish history. The spirit by which he spake, was the

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth

a Chap. 25. 8.

Holy Spirit, and its power was irresistible. They were obliged either to yield to its teachings, or were confounded by its truth. Several MSS. add to this verse, *because he reproved them with boldness, they could not resist the truth.* This reading is not genuine, though it exists (but in different forms) in some good MSS.

11. Then they suborned men] Υπεβελον, they made under-hand work; got associated to themselves profligate persons, who for money would swear any thing.

Blasphemous words against Moses, and against God.] This was the most deadly charge they could bring against him. We have already seen, Matt. ix. 4. that blasphemy, when against GOD, signifies speaking impiously of his nature, attributes, or works; and when against men, it signifies speaking injuriously of their character, blasting their reputation, &c. These false witnesses came to prove that he had blasphemed Moses, by representing him as an impostor, or the like; and GOD, by either denying his being, his providence, the justice of his government, &c.

12. And they] The Libertines, &c. mentioned before, stirred up the people: raised a mob against him; and, to assist and countenance the mob, got the elders and scribes to conduct it, who thus made themselves one with the beasts of the people, whom they collected; and then, all together, without law or form of justice, rushed on the good man, seized him, and brought him to a council, who, though they sat in the seat of judgment, were ready for every evil work.

13. Against this holy place] The temple, that it shall be destroyed.

And the law] That it cannot give life, nor save from death. It is very likely that they had heard him speak words to this amount, which were all as true as the Spirit from which they proceeded; but they gave them a very false colouring, as we see in the succeeding verse.

15. Saw his face as it had been the face of an angel.] Sayings like this are frequent among the Jewish writers, who

shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

1 Dan. 9. 25.—u Or, rises,

represent God as distinguishing eminent men, by causing a glory to shine from their faces. Rabbi Gedalia said, that "when Moses and Aaron came before Pharaoh, they appeared like those angels which minister before the face of the Lord: for their stature appeared greater; and the splendour of their face was like the sun; and their eyes like the wheels of the sun; their beards like clusters of grapes; and their words like thunder and lightning; and that through fear of them, those who were present fell to the earth."

The like is said of Moses, in Debarim Rabba, fol. 75. that "when Sammael (Satan) came to Moses, the splendour of his face was like the sun; and himself resembled an angel of God." The reader may find similar sayings in Schoettgen.

It appears that the light and power of God which dwelt in his soul, shone through his face; and God gave them this proof of the falsity of the testimony which was now before them: for as the face of Stephen now shone as the face of Moses did when he came down from the mount, it was the fullest proof that he had neither spoken blasphemous words, either against Moses or God; else this splendour of heaven had not rested upon him.

The history of the apostolic church is a series of wonders. Every thing that could prevent such a church from being established, or could overthrow it when established, is brought to bear against it. The instruments employed in its erection and defence, had neither might nor power, but what came immediately from God. They work, and God works with them: the church is founded and built up; and its adversaries, with every advantage in their favour, cannot overthrow it. Is it possible to look at this, without seeing the mighty hand of God in the whole? He permits devils and wicked men to work, to avail themselves of all their advantages; yet counterworks all their plots and designs, turns their weapons against themselves, and promotes his cause by the very means that were used to destroy it. How true is the saying, there is neither might nor counsel against the Lord.

CHAPTER VII.

Stephen being permitted to answer for himself, relative to the charge of blasphemy brought against him by his accusers, gives a circumstantial relation of the call of Abraham, when he dwelt in Mesopotamia, in Charran, &c. 1—8. The history of Jacob and Joseph, 9—17. The persecution of their fathers in Egypt, 18, 19. The history of Moses, and his acts, till the Exodus from Egypt, 20—37. The rebellion and idolatry of the Israelites in the wilderness, 38—43. The erection of the tabernacle of witness, which continued till the time of David, 44—46. Of the temple built by Solomon for the Lord, who cannot be confined to temples built by hands, 47—50. Being probably interrupted in the prosecution of his discourse, he urges home the charge of rebellion against God, persecution of his prophets, the murder of Christ, and neglect of their own law, against them, 51—53. They are filled with indignation, and proceed to violence, 54. He sees the glory of God, and Christ at the right hand of the Father; and declares the glorious vision, 55, 56. They rush upon him, drag him out of the city, and stone him, 57, 58. He invokes the Lord Jesus, prays for his murderers, and expires, 59, 60. [A. M. c. 4035. A. D. c. 31. An. Olymp. circ. CCII. 3.]

THEN said the high-priest, ^a Are these things so?

2 And he said, ^b Men, brethren, and fathers, hearken;

^c The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, ^d Get thee out of thy country, and from

a Ch. 6. 13, 14.—b John 9. 22. Ch. 22. 1.—c Gen. 11. 27, 28, & 12. 1—3.

NOTES.—Verse 1. Are these things so? Hast thou predicted the destruction of the temple? And hast thou said that Jesus of Nazareth shall change our customs, abolish our religious rites and temple service? Hast thou spoken these blasphemous things against Moses, and against God? Here was some colour of justice: for Stephen was permitted to defend himself. And in order to do this, he thought it best to enter into a detail of their history from the commencement of their nation; and thus show how kindly God had dealt with them, and how ungraciously they and their fathers had requited Him. And all this naturally led him to the conclusion, that God could no longer bear with a people, the cup of whose iniquity had been long overflowing; and therefore they might expect to find wrath, without mixture of mercy.

But how could St. Luke get all this circumstantial account? 1. He might have been present, and heard the whole; or, more probably, he had the account from St. Paul, whose companion he was, and who was certainly present when St. Stephen was judged and stoned, for he was consenting to his death, and kept the clothes of them who stoned him. See ch. vii. 58. viii. 1. and xxi. 20.

2. Men, brethren, and fathers] Rather, brethren and fathers, for ἀδελφοί should not be translated separately from ἀδελφοί. Literally, it is men-brethren, a very usual form in Greek; for every person knows that ἀδελφός ἀδελφόν, and ἀδελφός πατέρα, should not be translated men-Athenians and men-Persians, but simply Athenians and Persians. See Acts xvii. 22. So in Luke ii. 15. ἀνθρώποι ποιμένες should be translated shepherds, not men-shepherds. And ἀνθρώποι βασιλεῖς, Matt. xviii. 23. should not be translated man-king, but king, simply.

By translating as we do, men, brethren, and fathers, and putting a comma after men, we make Stephen address three classes, when in fact there were but two, the elders and scribes whom he addressed as fathers; and the common people, whom he calls brethren. See Bp. Pearce, and see chap. viii. 27.

thy kindred, and come into the land which I shall show thee.

4 Then ^e came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as

d Gen. 12. 1.—e Gen. 11. 31. & 12. 4, 5.

The God of glory appeared, &c.] As Stephen was now vindicating himself from the false charges brought against him, he shows that he had uttered no blasphemy, either against God, Moses, or the temple; but states, that his accusers, and the Jews in general, were guilty of the faults with which they charged him. That they had from the beginning rejected and despised Moses, and had always violated his laws. He proceeds to state that there is no blasphemy in saying that the temple shall be destroyed: they had been without a temple till the days of David; nor does God ever confine himself to temples built by hands, seeing he fills both heaven and earth: that Jesus is the prophet of whom Moses spoke; and whom they had persecuted, condemned, and at last put to death; that they were wicked and uncircumcised in heart and in ears; and always resisted the Holy Ghost as their fathers did. This is the substance of St. Stephen's defence, as far as he was permitted to make it: a defence which they could not confute; containing charges which they most glaringly illustrated and confirmed, by adding the murder of this faithful disciple to that of his all-glorious Master.

Was in Mesopotamia] In that part of it where Ur of the Chaldees was situated, near to Babel, and among the rivers (Tigris and Euphrates) which gave the name of Mesopotamia to the country. See the note on Gen. xi. 31.

Before he dwelt in Charran.] This is called Haran in our translation of Gen. xi. 31; this place also belonged to Mesopotamia, as well as Ur, but is placed west of it, on the maps. It seems most probable that Abraham had two calls, one in Ur, and the other in Haran. He left Ur, at the first call, and came to Haran; he left Haran at the second call, and came into the promised land. See these things more particularly stated in the notes on Gen. xii. 1.

4. When his father was dead] See the note on Gen. xi. 26.

5. Gave him none inheritance] Both Abraham and Jacob had small parcels of land in Canaan; but they had them by

to set his foot on: (yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, "That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil" four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and I serve me in this place.

8 And he gave him the covenant of circumcision: (and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first:

f Gen. 12. 7. & 13. 15. & 15. 3. 16. & 17. 8. & 26. 3. — Gen. 15. 13, 16. — h Exod. 12. 40. Gal. 3. 17. — i Gen. 2. 12. — k Gen. 17. 9. 10. 11. — l Gen. 21. 2, 3, 4. — m Gen. 25. 25. — n Gen. 29. 31. &c. — o Ps. 5. 6. &c. — p Gen. 37. 4. 11. 28. — q Gen. 37. 4. 11. 28. — r Gen. 37. 4. 11. 28. — s Gen. 41. 37. &c. — t Gen. 42. 1. — u Gen. 42. 1. — v Gen. 42. 1. — w Gen. 42. 1. — x Gen. 42. 1. — y Gen. 42. 1. — z Gen. 42. 1.

purchase, not by God's gift; for as Abraham was obliged to buy a burying place in Canaan, Gen. xxiii. it is obvious he had no inheritance there.

And to his seed after him] See Gen. xii. 7. and xiii. 15. and the note there.

6. That his seed should sojourn in a strange land] See Gen. xv. 13, 14.

Four hundred years] Moses says, Exod. xii. 40. that the sojourning of the children of Israel in Egypt—was 430 years. See the note there. St. Paul has the same number, Gal. iii. 17. and so has Josephus, Ant. lib. ii. cap. 1. sect. 9. in Bell. lib. v. cap. 9. sect. 4. St. Stephen uses the round number of 400, leaving out the odd *tens*, a thing very common not only in the sacred writers, but in all others, those alone excepted, who write professionally on chronological matters.

7. Will [judge] Κρινω τυω. I will punish, for in this sense the Greek word is frequently taken. "When," says Bishop Pearce, "a malefactor is brought before a judge, the judge does three things; 1. He tries or judges him; 2. He then gives his judgment or sentence; and, 3. He puts the law in execution, and punishes him. Hence *κρινω*, at different times, signifies each of these things; and the sense of the word is to be determined by the context. Here it signifies to punish, as *κρηνη* is used for punishment, in Rom. xiii. 2. 1 Cor. xi. 29. compared with ver. 30, 31." The Egyptians, to whom the Israelites were in bondage, were punished by the ten plagues described Exod. vii. viii. ix. x. xi. xii.

8. He gave him the covenant of circumcision] That is, he instituted the rite of circumcision, as a sign of that covenant which he had made with him and his posterity. See Gen. xvii. 10, &c.

And so Abraham begat Isaac] Καὶ οὕτως, and thus, in this covenant, he begat Isaac; and as a proof that he was born under this covenant, was a true son of Abraham, and inheritor of the promise, he circumcised him the eighth day; and this rite being observed in the family of Isaac, Jacob and his twelve sons were born under the covenant; and thus their descendants, the twelve tribes, being born under the same covenant, and practising the same rite, were, by the ordinance of God, legal inheritors of the promised land, and all the secular and spiritual advantages connected with it.

9. And the patriarchs] The twelve sons of Jacob thus called, because each was chief or head of his respective family or tribe.

Moved with envy] Ζηλοφάρτες; we translate ζήλος variously—zeal, or fervent affection, whether its object be good or bad, is its general meaning; and ζήλω signifies to be indignant, envious, &c. See the note on chap. v. 17. The brethren of Joseph hearing of his dreams, and understanding them to portend his future advancement, filled with envy, (with which no ordinary portion of malice was associated,) sold Joseph into the land of Egypt, hoping by this means to prevent his future grandeur: but God, from whom the portents came, was with him; and made their envy the direct means of accomplishing the great design.

10. Gave him favour and wisdom in the sight of Pharaoh] God gave him much wisdom, in consequence of which he had favour with the king of Egypt. See the whole of this remarkable history explained at large, Gen. xli.—xlv.

14. Threescore and fifteen souls.] There are several difficulties here, which it is hoped the reader will find satisfactorily removed in the note on Gen. xli. 20. It is well known that in Gen. xli. and in Deut. x. 22. their number is said to be threescore and ten; but Stephen quotes from the Septuagint, which adds five persons to the account which are not in the Hebrew text, Machir, Gilead, Sutecham, Taham, and Edem; but see the note referred to above.

16. And were carried over into Sychem.] [It is said, Gen. i. 13. that Jacob was buried in the cave of the field of Machpelah before Mamre. And in Josh. xxiv. 32. and Exod. xlii. 19. it is said that the bones of Joseph were carried out of Egypt by the

13. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15. So Jacob went down into Egypt, and died, he, and our fathers,

16. And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18. Till another king arose which knew not Joseph.

19. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22. And Moses learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

f Gen. 35. 1. 16. — g Gen. 45. 3. 7. — h Gen. 45. 3. 7. — i Gen. 45. 3. 7. — j Gen. 45. 3. 7. — k Gen. 45. 3. 7. — l Gen. 45. 3. 7. — m Gen. 45. 3. 7. — n Gen. 45. 3. 7. — o Gen. 45. 3. 7. — p Gen. 45. 3. 7. — q Gen. 45. 3. 7. — r Gen. 45. 3. 7. — s Gen. 45. 3. 7. — t Gen. 45. 3. 7. — u Gen. 45. 3. 7. — v Gen. 45. 3. 7. — w Gen. 45. 3. 7. — x Gen. 45. 3. 7. — y Gen. 45. 3. 7. — z Gen. 45. 3. 7.

Israelites, and buried in Shechem, which Jacob bought from the sons of Hamor the father of Shechem. As for the eleven brethren of Joseph, we are told by Josephus, Ant. lib. ii. cap. 8. sect. 2. that they were buried in Hebron, where their father had been buried. But since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke here) for their being buried in Sychem, is at least as good as that of Josephus for their being buried in Hebron." Bishop Pearce.

We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Canaan, but none, except Stephen, mentions their being buried in Sychem. As Sychem belonged to the Samaritans, probably the Jews thought it too great an honour for that people to possess the bones of the patriarchs; and therefore have carefully avoided making any mention of it. This is Dr. Lightfoot's conjecture; and it is as probable as any other.

That Abraham bought for a sum of money] Two accounts seem here to be confounded: 1. The purchase made by Abraham of the cave and field of Ephron, which was in the field of Machpelah: this purchase was made from the children of Heth, Gen. xxiii. 3, 10, 17. 2. The purchase made by Jacob from the sons of Hamor or Emmor, of a sepulchre in which the bones of Joseph were laid; this was in Sychem or Shechem, Gen. xxxiii. 19. Josh. xxiv. 32. The word Abraham therefore, in this place, is certainly a mistake; and the word Jacob, which some have supplied, is doubtless more proper. Bp. Pearce supposes that Luke originally wrote *ἐν οὐρανῷ* *ἐν οὐρανῷ*, which he bought for a sum of money; i. e. which Jacob bought, who is the last person of the singular number, spoken of in the preceding verse. Those who saw that the word *οὐρανῷ*, bought, had no nominative case joined to it, did not know where to find the proper one, seem to have inserted *Ἀβραάμ*, Abraham, in the text, for that purpose, without sufficiently attending to the different circumstances of his purchase, from that of Jacob's.

18. Which knew not Joseph.] That is, did not approve of him, of his mode of governing the kingdom, nor of his people, nor of his God. See the note on Exod. i. 8.

19. The same dealt subtly] Οὗτος καραδοκίμαενος, a word borrowed from the Septuagint, who thus translate the Hebrew *לִיטְחָמָה לֹא* *lithchamah lo*, let us deal wisely with it, i. e. with cunning and deceit, as the Greek word implies; and which is evidently intended by the Hebrew. See Gen. xxvii. 35. thy brother came with subtilty, which the Targumist explains by *בְּחִימָה* *be-chokmah*, with wisdom, that is, cunning and deceit. For this the Egyptians were so remarkable, that *αἰνέμαζον*, to egyptize, signified, to act cunningly, and to use wicked devices. Hence the Jews compared them to foxes, and it is of them that Cant. chap. ii. 15. is understood by the rabbins. Take us the little foxes which spoil our vines, destroy the Egyptians, who having slain our male children, sought to destroy the name of Israel from the face of the earth.

To the end they might not live] Might not grow up and propagate, and thus build up the Hebrew nation.

20. Moses—was exceeding fair] Ἀγαθὸς ὡς ὁ Θεός, was fair to God, i. e. was divinely beautiful. See the note on Exod. ii. 2.

22. In all the wisdom of the Egyptians] Who were, at that time, the most intelligent and best instructed people in the universe. Philo says, Moses was taught arithmetic, geometry, poetry, music, medicine, and the knowledge of hieroglyphics.

In Sohar Kadash, fol. 46. it is said, "that of the ten portions of wisdom which came into the world, the Egyptians had nine, and that all the inhabitants of the earth had only the remaining portion." Much of the same nature may be seen in the rabbins, though they apply the term wisdom here to magic.

Was mighty in words and in deeds.] This may refer to the glorious doctrines he taught, and the miracles he wrought in Egypt. Josephus, Ant. lib. ii. cap. x. sect. 1. gives an account

23ⁱ And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25^k For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26^l And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou killedst the Egyptian yesterday ?

29^m Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30ⁿ And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him, 32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold.

33^o Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34^p I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down into Egypt. And now come, I will send thee unto Egypt.

ⁱ Exod. 2. 11, 12.—^k Or, Now.—^l Exod. 2. 13.—^m See Luke 13. 14. Ch. 4. 7.—ⁿ Ex. 2. 15, 22, 24 & 20 & 18.3, 4.—^o Exod. 3. 2.—^p Marc. 22. 32. Heb. 11. 16.—^q Exod. 3. 5. Josh. 5. 15.—^r Exod. 3. 7.—^s Exod. 14. 19. Num. 20. 16.—^t Exod. 12. 41. & 34. 1.—^u Ex. 7. 2, & 5, & 9, 10, & 11, & 14. Psa. 105. 27.—^v Exod. 14. 21, 27, 28, 29.—^w Exod. 16. 1, 25.—^x Deu. 18. 15, 19. Ch. 3. 22.

of his being general of an Egyptian army, defeating the Ethiopians who had invaded Egypt, driving them back into their own country, and taking *Saba* their capital, which was afterwards called *Meroe*. But this, like many other *tales* of the same writer, is worthy of little credit.

23. *When he was full forty years old*] This was a general tradition among the Jews : "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."

To visit his brethren] Probably on the ground of trying to deliver them from their oppressive bondage. This desire seems to have been early infused into his mind by the Spirit of God : and the effect of this desire to deliver his oppressed countrymen, was his refusing to be called the son of Pharaoh's daughter ; see Heb. xi. 24, and this renouncing *all right* to the Egyptian crown, *choosing rather to endure affliction with the people of God, than enjoy the pleasures of sin for a season.*

24. *Smote the Egyptian*] See this explained, Exod. ii. 11, 12.

25. *He supposed his brethren would have understood, &c.*] He probably imagined, that, as he felt from the divine influence, he was appointed to be their deliverer, they would have his divine appointment signified to them in a similar way ; and the act of justice which he now did in behalf of his oppressed countrymen, would be sufficient to show them, that he was now ready to enter upon his office, if they were willing to concur.

26. *Unto them as they strove*] Two Hebrews. See on Exod. ii. 13, &c.

30. *In a flame of fire in a bush.*] See this and the following verses largely explained in the notes on Exod. iii. 1—8.

36. *He brought them out, after that he had shewed wonders, &c.*] Thus the very person whom they had rejected, and in effect delivered up into the hands of Pharaoh that he might he slain ; was the person alone by whom they were redeemed from their Egyptian bondage. And does not St. Stephen plainly say by this, that the very person Jesus Christ, whom they had rejected and delivered up into the hands of Pilate to be crucified, was the person alone, by whom they could be delivered out of their spiritual bondage, and made partakers of the inheritance among the saints in light ? No doubt they felt that this was the drift of his speech.

37. *This is that Moses, which said—A prophet, &c.*] This very Moses, so highly esteemed and honoured by God, announced that very prophet whom ye have lately put to death. See the observations at the end of Dent. xviii.

34. *With the angel which spake to him*] Stephen shows that Moses received the law by the ministry of angels ; and that he was only a mediator between the angel of God and them. *The lively oracles*] *Λογια ζωντα, the living oracles.* The doctrines of life, those doctrines, obedience to which entitled them, by the promise of God, to a long life upon earth, which spoke to them of that spiritual life which every true believer has in union with his God : and promised that eternal life which those who are faithful unto death, shall enjoy with him in the realms of glory.

The Greek word *Λογια*, which we translate *oracle*, signifies a divine revelation, a communication from God himself, and is here applied to the *Mosaic law* ; to the *Old Testament* in general, Rom. iii. 2. Heb. v. 12. and to divine revelation in general, 1 Pet. iv. 11.

39. *In their hearts turned back again into Egypt*] Became idolaters, and preferred their Egyptian bondage and their idolatry, to the promised land, and the pure worship of God. See the whole of these transactions explained at large in the notes on Exod. xxxii.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and a deliverer^a by the hand of the angel which appeared to him in the bush.

36^b He brought them out, after that he had^c showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37^d This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, y^e like unto me ;^e him shall ye hear.

38^f This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers :^g who received the lively^h oracles to give unto us :

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40ⁱ Saying unto Aaron, Make us gods to go before us : for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41^j And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then^k God turned, and gave them up to worship^l the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon.

44^m Our fathers had the tabernacle of witness in the wilderness, as myselfⁿ—^o Mat. 17. 5.—^p Exod. 19. 3, 17.—^q Isa. 63. 9. Gal. 3. 19. Heb. 2. 2.—^r Exod. 21. 1. Dent. 5. 27, 31. & 33. 4. John 1. 17.—^s Rom. 3. 2.—^t Exod. 32. 1.—^u Deut. 9. 16. Psalm 106. 19.—^v Psalm 81. 12. Ezekiel 30. 15, 28. Rom. 1. 24. 2 Thess. 2. 11.—^w Deut. 4. 15. & 17. 3. 2 Kings 17. 16. & 21. 3. Jer. 19. 13.—^x Amos 5. 25, 30.

42. *Then God turned and gave them up, &c.*] He left them to themselves, and then they deified and worshipped the sun, moon, planets, and principal stars.

In the book of the prophets] As this quotation is found in Amos, chap. v. 25, by the book of the prophets, is meant the twelve minor prophets ; which, in the ancient Jewish division of the Sacred Writings, formed only one book.

Have ye offered to me slain beasts] It is certain that the Israelites did offer various sacrifices to God while in the wilderness : and it is as certain, that they scarcely ever did it with an upright heart. They were idolatrous either in heart or act, in almost all their religious services ; these were therefore so very imperfect, that they were counted for nothing in the sight of God : for this seems to be strongly implied in the question here asked, *have ye offered to me exclusively and with an upright heart slain beasts and sacrifices by the space of forty years ?* on the contrary, these forty years were little else than a tissue of rebellion and idolatry.

43. *Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them*] This is a literal translation of the place, as it stands in the Septuagint : but in the Hebrew text it stands thus : *but ye have borne the tabernacle of your Moloch, and Chium your images, the star of your god which ye made to yourselves.* This is the simple version of the place, unless we should translate מלככם את כחיתם *renasatem eth Sicuth malkekem, ye took SICUTH your king, (instead of ye took up the tabernacle of your MOLEK, as some have done.* The place is indeed very obscure, and the two texts do not tend to cast light on each other. The rabbins say *sicuth*, which we translate *tabernacle*, is the name of an idol. Moloch is generally understood to mean the sun ; and several persons of good judgment think that by *Remphan* or *Raiphah*, is meant the planet Saturn, which the Chaldeans called *Phaon*, *Rephan*. It will be seen above that instead of *Remphan*, or as some of the best MSS. have it, *Rephan*, the Hebrew text has *reph* *Chium*, which might possibly be corruption of רעפן *Reiphah*, as it would be very easy to mistake the *reph* for *resh*, and the *rau shiruk* for *reph*. This emendation would bring the Hebrew, Septuagint, and the text of Luke nearer together ; but there is no authority either from MSS. or Versions for this correction : however, as *Chium* is mentioned in no other place, though *Moloch* often occurs, it is the more likely that there might have been some very early mistake in the text ; and that the Septuagint has preserved the true reading.

It was customary for the idolaters of all nations to carry images of their gods about them in their journeys, military expeditions, &c. and these, being very small, were enclosed in little boxes, perhaps some of them in the shape of temples called *tabernacles* : or, as we have it, Acts xxi. 24. *shrines*. These little gods were the *penates* and *lares* among the Romans ; and the *teslens* or *talismans* among the ancient eastern idolaters. The Hebrew text seems to refer to these when it says, the *tabernacles* of your Moloch, and *Chium your images*, *ἱερὸν ἱερὸν ἱερὸν* *Isidoregion, your teslens, ray, iron, the types or simulacres of your gods.* See the note on Gen. xxii. 19. Many of these small portable images are now in my own collection, all of copper or brass ; some of them the identical *penates* of the ancient Romans ; and others the offspring of the Hindoo idolatry ; they are from an ounce weight to half a pound. Such images as these, I suppose the idolatrous Israelites, in imitation of their neighbours, the Moabites, Ammonites, &c. to have carried about with them : and to such the prophet appears to me unquestionably to allude.

ness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 ^m Which also our fathers, ⁿ that came after, brought in with Jesus into the possession of the Gentiles, ^o whom God drove out before the face of our fathers, unto the days of David; 46 ^p Who found favour before God, and ^q desired to find a tabernacle for the God of Jacob.

47 ^r But Solomon built him a house.

48 Howbeit, ^s the Most High dwelleth not in temples made with hands; as saith the prophet,

49 ^t Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

^u Or, who spoke.—1 Exod. 25. 40. & 36. 30. Heb. 9. 5.—n Josh. 3. 14.—o Or, having received.—p Neh. 9. 24. Ps. 44. 3. & 75. 55. Chap. 13. 19.—q 1 Sam. 16. 1. 2 Sam. 7. 1. 7.—r 20. 19. Ch. 13. 22.—s 1 Kings 5. 17. 1 Chr. 22. 7.—p 1 Sam. 16. 1. 2 Sam. 7. 1. & 50. 1 Chron. 17. 12. 2 Chron. 3. 1.

I will carry you away beyond Babylon. You have carried your idolatrous images about; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands. Instead of *beyond Babylon*, Amos, from whom the quotation is made, says, *I will carry you beyond Damascus*. Where they were carried, was into Assyria and Media; see 2 Kings xvii. 6. now this was not only *beyond Damascus*, but *beyond Babylon* itself; and as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity. The Holy Spirit in his further revelations, has undoubtedly right to *extend*, or illustrate those which he had given *before*. This case frequently occurs, when a former prophecy is quoted in later times.

41. *Our fathers had the tabernacle of witness in the wilderness.* That is, the tabernacle in which the two tables of stone written by the finger of God, were laid up, as a testimony that he had delivered these laws to the people; and that they had promised to obey them. As one great design of St. Stephen was to show the Jews that they placed too much dependance on outward privileges; and had not used the law, the tabernacle, the temple, nor the temple-service, for the purpose of their institution; he labours to bring them to a due sense of this, that conviction might lead to repentance and conversion. And he farther shows, that God did not *confine* his worship to *one place or form*. He was worshipped *without any shrine*, in the times of the patriarchs, Abraham, Isaac, Jacob, &c. He was worshipped *with a tabernacle, or portable temple*, in the wilderness. He was worshipped also in the *fixed temple* projected by David, but built by Solomon: he asserts farther that his infinite majesty cannot be confined to temples made by human hands; and where there is neither *tabernacle nor temple*, (in any part of his vast dominions,) he may be worshipped acceptably by the spirit in heart. Thus he proves that neither tabernacle nor temple are *essentially* requisite for the true worship of the true God. Concerning the tabernacle to which St. Stephen here refers, the reader is requested to consult the notes on Exod. xxv. 8, &c. and the subsequent chapters.

Speaking unto Moses [Ο λαλῶν, who spoke, as in the margin; signifying the angel of God who spoke to Moses, or God himself. See Exod. xxv. 40.]

45. *Brought in with Jesus* [That is, with JESUS, whom the Greek version, quoted by St. Stephen, always writes Ιησοῦς, Jesus; but which should constantly be written Joshua in such cases as the present, in order to avoid ambiguity and confusion.]

Possession of the Gentiles [Τὸν θένον, of the heathens, whom Joshua conquered, and gave their land to the children of Israel.]

46. *Desired to find a tabernacle* [This was in David's heart, and it met with the divine approbation. See 2 Sam. vii. 2, &c. and see the purpose, Psal. cxxxv. 2–5, but as David had been a man of war, and had shed much blood, God would not permit him to build the temple; but he laid the plan and made provision for it, and Solomon executed the design.]

48. *The Most High dwelleth not in temples made with hands* [Here St. Stephen evidently refers to Solomon's speech, 1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens cannot contain thee, how much less this house that I have builded? Both Solomon and St. Stephen mean that the majesty of God could not be contained, not even in the whole vortex of nature; much less in any temple which human hands could erect.]

As saith the prophet [The place referred to, is Isa. lxvi. 1, 2. Thus saith the Lord, the heaven is my throne, and the earth my footstool. Where is the house that ye build unto me? And where is the place of my rest, &c. with which the quotation by Stephen agrees.]

50. *Hath not my hands made all these things?* [Stephen certainly had not finished his discourse, nor drawn his inferences from the facts already stated: but it is likely, that as they perceived he was about to draw conclusions unfavourable to the temple and its ritual, they immediately raised up a clamour against him, which was the cause of the following very cutting address.]

51. *Ye stiff-necked* [Σκληροτράχηλοι; a metaphor taken from untoward oxen, who cannot be broken into the yoke; and whose strong necks cannot be bended to the right or to the left.]

Uncircumcised in heart and ears [This was a Jewish mode of speech, often used by the prophets. Circumcision was instituted not only as a sign and seal of the covenant, into which

50 Hath not my hand made all these things?

51 Ye "stiff-necked and "uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, &c. do ye.

52 "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the "Just One; of whom ye have been now the betrayers and murderers:

53 "Who have received the law by the disposition of angels, and have not kept it.

54 "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, "being full of the Holy Ghost, looked up straight

• 1 Kings 9. 27. 2 Chron. 2. 6 & 6. 15. Ch. 17. 34.—t Isa. 66. 1, 2. Matt. 5. 31, 35 & 27. 52.—u Exod. 32. 9 & 33. 3. Isa. 48. 1.—v Lev. 26. 41. Deut. 10. 16. Jer. 44. 26 & 6. 10 & 9. 28. Ezek. 44. 9.—w 2 Chron. 36. 16. Matt. 23. 35 & 23. 37. 1 Thess. 2. 15.—x Ch. 3. 14.—y 42. 20. 1. Gal. 3. 19. Heb. 2. 2.—z Ch. 6. 3.—a Ch. 6. 5.

the Israelites entered with their Maker; but also as a type of that *purity and holiness* which the law of God requires: hence there was an *excision* of what was deemed not only *superfluous*, but also *injurious*: and by this *cutting off*, the propensity to that crime which ruins the body, debases the mind, and was generally the forerunner of *idolatry*, was happily lessened. It would be easy to prove this, were not the subject too delicate. Where the spirit of disobedience was found, of reproof and counsel, the person is represented as *uncircumcised* in those parts; because devoted to iniquity, impatient of reproof, and refusing to obey. In *Pirkey Eliezer*, chap. 29. "Rabbi Seira said, There are five species of *uncircumcision* in the world, four in man, and one in trees. Those in man are the following: "1. *Uncircumcision of the ear*. Behold their ear is uncircumcised, and they cannot hearken, Jer. vi. 10. 2. The *uncircumcision of the lips*. *Hear shall Pharaoh hear me, who am of uncircumcised lips?* Exod. vi. 12. 3. *Uncircumcision of heart*. If then their uncircumcised hearts be humbled, Lev. xxvii. 41. Circumcise therefore the foreskins of your heart, Deut. x. 16. Jer. iv. 4. For all the house of Israel are uncircumcised in the heart, Jer. ix. 26. 4. The *uncircumcision of the flesh*. Ye shall circumcise the flesh of your foreskin, &c. Gen. xvii. 11."

Ye do always resist the Holy Ghost [1. Because they were uncircumcised in heart; they always resisted the influences of the Holy Spirit, bringing light and conviction to their minds; in consequence of which, they became hardened through the deceitfulness of sin; and neither repented at the preaching of John, nor credited the glad tidings to them by Christ and the apostles. 2. Because they were uncircumcised in ears, they would neither hear nor obey Moses, the prophets, Christ, nor the apostles.]

As your fathers did, so do ye [They were disobedient children of disobedient parents; in all their generations they had been disobedient and perverse. This whole people, as well as this text, are fearful proofs that the Holy Spirit, the almighty energy of the living God, may be resisted and rendered of none effect. This spirit is not sent to stocks, stones, or machines; but to human beings endued with rational souls; therefore it is not to work on them with that irresistible energy which it must exert on inert matter, in order to conquer the *vis inertia*, or disposition to abide eternally in a motionless state, which is the state of all inanimate beings: but it works upon understanding, will, judgment, conscience, &c. in order to enlighten, convince, and persuade. If after all, the understanding, the eye of the mind, refuses to behold the light; the will determines to remain obstinate; the judgment purposes to draw false inferences; and the conscience hardens itself against every check and remonstrance; (and all this is possible to a rational soul, which must be dealt with in a rational way,) then, the Spirit of God being thus resisted, is grieved, and the sinner is left to reap the fruit of his doings. To force the man to see, feel, repent, believe, and be saved, would be to alter the essential principles of his creation, and the nature of mind; and reduce him into the state of a machine, the *vis inertia* of which was to be overcome and conducted by a certain quantum of physical force, superior to that resistance which would be the natural effect of the certain quantum of the *vis inertia*, possessed by the subject, on and by which this agent was to operate. Now, man cannot be operated on in this way, because it is contrary to the laws of his creation and nature; nor can the Holy Ghost work on that as a machine, which himself has made a free agent. Man therefore may, and generally does resist the Holy Ghost: and the whole revelation of God, bears unequivocal testimony to this most dreadful possibility, and most awful truth. It is trifling with the sacred text, to say, that resisting the Holy Ghost here, means resisting the laws of Moses, the exhortations, threatenings, and promises of the prophets, &c. These, it is true, the uncircumcised ear may resist; but the uncircumcised heart is that alone, to which the Spirit that gave the laws, exhortations, promises, &c. speaks; and as matter resists matter; so spirit resists spirit. These were not only uncircumcised in ear, but uncircumcised also in heart; and therefore they resisted the Holy Ghost, not only in his declarations and institutions; but also in his actual energetic operations upon their minds.]

52. *Which of the prophets have not your fathers persecuted?* [Ye have not only resisted the Holy Ghost, but ye have persecuted all those who have spoken to you in his name, and by

fastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, ^b I see the heavens opened, and the ^c Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And ^d cast him out of the city, ^e and stoned him: and ^f the

^b Ezek. i. 1. Matt. 3. 16. Ch. 10. 11.—^c Dan. 7. 13.—^d 1 Kings 21. 13. Luke 4. 20. Heb. 13. 12.—^e Lev. 24. 16.—^f Deu. 19. 9, 10 & 17.7. Ch. 8. 1. & 22. 20.

This influence: thus ye prove your opposition to the Spirit himself, by your opposition to every thing that proceeds from him.

They have slain them, &c. [Isaiah, who chewed before of the coming of Christ, the Jews report, was sawn asunder at the command of Manasseh.

The coming of the Just One] *Τὸν Δίκαιον*, meaning Jesus Christ: emphatically called the just or righteous person, not only because of his unspotted integrity of his heart and life, but because of his pious acquittal, when tried at the tribunal of Pilate. *I find no fault at all in him.* The mention of this circumstance served greatly to aggravate their guilt. The character of *Just One*, is applied to our Lord in three other places of Scripture, Acts iii. 14. xxii. 14. and James v. 6.

The betrayers and murderers [ye first delivered him up into the hands of the Romans, hoping they would have put him to death; but when they acquitted him, then, in opposition to the declaration of his innocence, and in outrage to every form of justice, ye took an oath against which they could set up no sort of defence. No wonder then, that they were instigated by the spirit of the old destroyer, which they never resisted, to add another murder to that of which they had been so recently guilty.

53. *By the disposition of angels*] *Εἰς ὑμῶν ἀγγέλων*. After all that has been said on this difficult passage, perhaps the simple meaning is, that there were ranks, *δυνάμεις*, of angels attending on the divine Majesty when he gave the law: a circumstance which must have added greatly to the grandeur and solemnity of the occasion; and to this Psal. lxxviii. 17. seems to me most evidently to allude. *The chariots of God are twenty thousand, even many thousands of angels: the Lord is among them as in Sinai, in the holy place.* It was not then by the mouths nor by the hands of angels, as prime agents, that Moses, and through him the people, received the law; but God himself gave it, accompanied with many thousands of those glorious beings. As it is probable they might be assisting in this most glorious solemnity, therefore St. Paul might say, Gal. iii. 19. that it was ordained by angels, *δι' ἀγγέλων*, in the hand of a mediator. And as they were the only persons that could appear, for no man hath seen God at any time; therefore the apostle might say further, (if indeed he refers to the same transaction, see the note there,) *the word spoken by angels was steadfast*, Heb. ii. 2. But the circumstances of this case are not sufficiently plain to lead to the knowledge of what was done by the angels in this most wonderful transaction; only we learn, from the use made of this circumstance by St. Stephen, that they did not keep a law, in dispensing of which the ministry of angels had been employed. Some think Moses, Aaron, and Joshua, are the angels here intended; and others think, that the fire, light, darkness, cloud, and thick darkness, were the angels which Jehovah used on this occasion, and to which St. Stephen refers: but neither of these senses appears sufficiently natural, and particularly the latter.

54. *They were cut to the heart*] *Διειρημένα*, they were sawn through. See the note on chap. v. 33.

They gnashed on him with their teeth.] They were determined to bear him no longer: were filled with rage against him, and evidently thirsted for his blood.

55. *Saw the glory of God*] *Ηε θέκηνη*, the splendour or manifestation of the Divine Majesty.

And Jesus standing on the right hand of God] In his official character, as Mediator between God and man.

Stephen had this revelation while in the sanhedrim; for as yet he had not been forced out of the city. See ver. 58.

57. *They—stopped their ears*] As a proof that he had uttered blasphemy, because he said, *He saw Jesus standing at the right hand of God.* This was a fearful proof against them; for if Jesus was at the right hand of God, then they had murdered an innocent person; and they must infer, that God's justice must speedily avenge his death. They were determined not to suffer a man to live any longer, who could say he saw the heavens opened, and Jesus Christ standing at the right hand of God.

58. *Cast him out of the city, and stoned him*] They did not however wait for any sentence to be pronounced upon him; it seems they were determined to stone him first, and then prove, after it had been done, that it was done justly. For the manner of stoning among the Jews, see the note on Lev. xxiv. 23.

The witnesses laid down their clothes] To illustrate this whole transaction, see observations at the end of this chapter.

59. *And they stoned Stephen, calling upon God*] The word *God*, is not found in any MS. or Version, nor in any of the primitive Fathers, except Chrysostom. It is not genuine, and should not be inserted here: the whole sentence literally reads thus: *And they stoned Stephen, invoking and saying,*

witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. *And they stoned Stephen,* ^e calling upon God, and saying, Lord Jesus, ^f receive my spirit.

60. *And he* ^k knelt down, and cried with a loud voice, ^k Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

^g Chap. 9. 44.—^h Pres. 31.5. Luke 23. 46.—ⁱ Ch. 9. 40. & 20. 36. & 21.5.—^k Matt. 5. 44. Luke 6. 28 & 23. 43.

Lord Jesus, receive my spirit! Here is a most manifest proof that prayer is offered to Jesus Christ; and that in the most solemn circumstances in which it could be offered, viz. when a man was breathing his last. This is, properly speaking, one of the highest acts of worship which can be offered to God; and if Stephen had not conceived Jesus Christ to be God, could he have committed his soul into his hands?

We may further observe, that this place affords a full proof of the immateriality of the soul; for he could not have committed his spirit to Christ, had he believed that he had no spirit; or in other words, that his body and soul were one and the same thing. Allowing this most eminent saint to have had a correct notion of theology; and that, being full of the Holy Ghost, as he was at this time, he could make no mistake in matters of such vast weight and importance; then these two points are satisfactorily stated in this verse: 1. That Jesus Christ is God; for Stephen died praying to him. 2. That the soul is immaterial; for Stephen, in dying, commends his departing spirit into the hand of Christ.

60. *He knelt down*] That he might die as the subject of his heavenly MASTER: acting and suffering in the deepest submission to his divine will, and permissive providence; and at the same time, showing the genuine nature of the religion of his Lord, in pouring out his prayers with his blood in behalf of his murderers!

Lay not this sin to their charge] That is, do not impute it to them, so as to exact punishment. How much did the servant resemble his Lord, Father, forgive them, for they know not what they do! This was the cry of our Lord in behalf of his murderers; and the disciple, closely copying his Master, in the same spirit, and with the same meaning, varies the expression, crying with a loud voice, *Lord, lay not this sin to their charge!* What an extent of benevolence! And in what a beautiful light does this place the spirit of the Christian religion! Christ had given what some have supposed to be an impossible command, *love your enemies; pray for them that despitefully use and persecute you.* And Stephen shows here, in his own person, how practicable the grace of his Master had been this sublime precept.

He fell asleep] This was a common expression among the Jews to signify death, and especially the death of good men. But this sleep is, properly speaking, not attributable to the soul, but to the body; for he had commended his spirit to the Lord Jesus, while his body was overwhelmed with the shower of stones cast on him by the mob.

After the word *ἐκνήθη*, fell asleep, one MS. adds, *ἐν εἰρήνῃ, in peace*; and the Vulgate has, *in Domino, in the Lord.* Both these readings are true, as to the state of St. Stephen; but I believe neither of them was written by St. Luke.

The first clause of the next chapter should come in here, *And Saul was consenting unto his death*: never was there a worse division than that which separated it from the end of this chapter: this should be immediately altered, and the amputated member restored to the body to which it belongs.

1. Though I have spoken pretty much at large on the punishment of stoning among the Jews, in the note on Lev. xxiv. 23. yet, as the following extracts will serve to bring the subject more fully into view, in reference to the case of St. Stephen, the reader will not be displeased to find them here.

Dr. Lightfoot sums up the evidence he has collected on this subject in the following particulars:

"I. The place of stoning was without the sanhedrim, according as it is said, Bring forth him that hath cursed without the camp, Lev. xxiv. 14. It is a tradition, the place of stoning was without three camps. The gloss tells us, that the court was the camp of the Divine Presence; the mountain of the temple, the camp of the Levites; and Jerusalem, the camp of Israel. Now in every sanhedrim, in whatever city, the place of stoning was without the city, as it was at Jerusalem.

"We are told the reason by the Gemarists, why the place of stoning was without the sanhedrim, and again without three camps, they make the place for stoning also distant from the sanhedrim, partly lest the sanhedrim should seem to kill the man: partly, that by the distance of the place, there may be a little stop and space of time before the criminal come to the place of execution, if peradventure any one might offer some testimony that might make for him: for in the expectation of some such thing,

"II. There stood one at the door of the sanhedrim having a handkerchief in his hand, and a horse at such a distance as it was only within sight. If any one therefore say, 'I have something to offer in behalf of the condemned person,' he waves the handkerchief, and the horseman rides and calls back the people. Nay, if the man himself say, 'I have something to offer in my own defence, they bring him back four or five times one after another, if it be any thing of moment that he hath to say.' I doubt they hardly dealt so gently with the innocent Stephen.

"III. If no testimony arise that makes any thing for him, then they go on to stoning him. The crier proclaiming before him, 'N. the son of N. comes forth to be stoned for such or such a crime. N. and N. are witnesses against him; if any one have any thing to testify in his behalf, let him come forth and give his evidence.'

"IV. When they come within ten cubits of the place where he must be stoned, they exhort him to confess, for so it is the custom for the malefactor to confess, because every one that confesseth hath his part in the world to come, as we find in the instance of *Achan*, &c.

"V. When they come within four cubits of the place, they strip off his clothes, and make him naked.

"VI. The place of execution was twice a man's height. One of the witnesses throws him down upon his loins; if he roll on his breast, they turn him on his loins again. If he die so, well. If not, then the other witness takes up a stone, and lays it upon his heart. If he die so, well. If not, he is stoned by all Israel.

"VII. *All that are stoned are hanged also,*" &c. These things I thought fit to transcribe the more largely, that the reader may compare this present action, with this rule and common usage of doing it.

"1. It may be questioned, for what crime this person was condemned to die? You will say for blasphemy: *for we have heard him speak blasphemous words against Moses, and against God.* But no one is condemned as a blasphemer, *except for abusing the sacred name with four letters, viz. יהוה* *י ו ה ו א ה*. Hence it is, that although they oftentimes accused our Saviour as a blasphemer, yet he was not condemned for this, but because *he used witchcraft, and deceived Israel, and seduced them into apostasy.* And those are reckoned among persons that are to be stoned: *He that evilly persuades; and he that draws into apostasy; and he that is a conjurer.*

"2. It may farther be questioned, whether our blessed martyr was condemned by any formal sentence of the *sanhedrim*, or hurried in a tumultuary manner by the people, and summarily: it seems to be the latter."

2. The defence of Stephen against the charges produced by his accusers, must be considered as being *indirect*. As they had a *show of truth* for the ground of their accusations, it would have been improper *at once* to have roundly denied the charge. There is no doubt that Stephen had asserted and proved Jesus to be the Christ or MESSIAH; and that the whole nation should consider him as such, receive his doctrine, obey him, or expose themselves to the terrible sentence denounced in the prophecy of Moses; *whosoever will not hearken unto my words which he shall speak in my name, I will require it of him*, Dent. xviii. 19. for they well knew that this word implied, that divine judgments should inevitably fall upon them. To make proper way for this conclusion, Stephen enters into a detail of their history, showing that from the beginning, God had in view the dispensation which was now opening; and that his designs were uniformly opposed by their impious forefathers. That, notwithstanding all this, God carried on his work, *first by revealing his will to ABRAHAM*, and giving

him the *rite of circumcision*, which was to be preserved among his descendants. *Secondly*, to MOSES and AARON, in Egypt. *Thirdly*, to the whole congregation of Israel, at mount Sinai; and variously in the wilderness. *Fourthly*, by instituting the *tabernacle worship*, which was completed in the promised land; and continued till the days of Solomon, when the temple was builded, and the worship of God became fixed. *Fifthly*, by the long race of prophets raised up under that temple, who had been all variously persecuted by their forefathers, who departed from the true worship, and frequently became idolatrous; in consequence of which God gave them up into the hands of their enemies, and they were carried into *captivity*. How far St. Stephen would have proceeded, or to what issue he would have brought his discourse, we can only conjecture; as the fury of his persecutors did not permit him to come to a conclusion. But this they saw most clearly, that from *his statement*, they could expect no mercy at the hand of God, if they persisted in their opposition to Jesus of Nazareth; and that their temple and political existence must fall a sacrifice to their persevering obstinacy. Their guilt stung them to the heart; and they were determined rather to vent their insupportable feelings by hostile and murderous acts, than in penitential sorrow and supplication for mercy. The issue was, the *martyrdom of Stephen*; a man, of whom the Sacred Writings give the highest character, and a man who illustrated that character in every part of his conduct. Stephen is generally called the *proto-martyr*, i. e. the first martyr or witness, as the word *μαρτυρ* implies; the person who, at the evident risk and ultimate loss of his life, bears testimony to TRUTH. This honour, however, may be fairly contested, and the palm at least divided between him and John the Baptist. The martyrdom of Stephen, and the spirit in which he suffered, have been an honour to the cause for which he cheerfully gave up his life, for eighteen hundred years. While Christianity endures, (and it will endure till time is swallowed up in eternity), the martyrdom of Stephen will be the model, as it has been, for all martyrs, and a cause of triumph to the church of God.

3. I cannot close these observations without making one remark on his prayer for his murderers. Though this shows most forcibly the *amiable, forgiving spirit* of the martyr; yet we must not forget that *this*, and all the *excellent qualities* with which the mind of this blessed man was endued, proceeded from that HOLY GHOST, of whose influences his mind was full. The prayer therefore shows most powerfully the *matchless benevolence* of God. Even these most unprincipled, most impious, and most brutal of all murderers, were not out of the reach of *his mercy*! His Spirit influenced the heart of this martyr to pray for his destroyers; and could such prayers fail? No: Saul of Tarsus, in all probability, was the first-fruits of them. St. Augustin has properly remarked, *Si Stephanus non orasset, ecclesia Paulum non haberet*. If Stephen had not prayed, the church of Christ could not have numbered among her saints the apostle of the Gentiles. Let this example teach us at once the *spirit* that becomes a disciple of Christ, the efficacy of prayer, and the unbounded philanthropy of God.

CHAPTER VIII.

A general persecution is raised against the church, 1. Stephen's burial, 2. Saul greatly oppresses the followers of Christ, 3, 4. Philip the deacon goes to Samaria, preaches, works many miracles, converts many persons, and baptizes Simon the sorcerer, 5—13. Peter and John are sent by the apostles to Samaria, they confirm the disciples, and by prayer and imposition of hands, they confer the Holy Spirit, 14—17. Simon the sorcerer seeing this, offers them money to enable him to confer the Holy Spirit, 18, 19. He is sharply reprimanded by Peter, and exhorted to repent, 20—23. He appears to be convinced of his sin, and implores an interest in the apostles' prayers, 24. Peter and John having preached the Gospel in the villages of Samaria, return to Jerusalem, 25. An angel of the Lord commands Philip to go toward Gaza, to meet an Ethiopian eunuch, 26. He goes, meets, and converses with the eunuch, preaches the Gospel to him, and baptizes him, 27—35. The Spirit of God carries Philip to Azotus, passing through which, he preaches in all the cities till he comes to Caesarea, 39, 40. [A. M. cir. 4036. A. D. cir. 32. An. Olym. cir. CCH. 4.]

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which

n Chap 7. 58. & 23. 30.

b Chap 11. 19.

NOTES.—Verse 1. *Saul was consenting unto his death*] So inveterate was the hatred that this man bore to Christ and his followers, that he delighted in their destruction. So blind was his heart with superstitious zeal, that he thought he did God service by offering him the blood of a fellow-creature, whose creed he supposed to be erroneous. The word *συνεδοκω*, signifies *gladly consenting*, being *pleased* with his murderous work! How dangerous is a party spirit, and how destructive may zeal even for the true worship of God prove, if not inspired and regulated by the spirit of Christ.

It has already been remarked, that this clause belongs to the conclusion of the preceding chapter; so it stands in the *Vulgate*, and so it should stand in every Version.

There was a great persecution] The Jews could not bear the doctrine of Christ's resurrection: for this point being proved, demonstrated his *innocence* and *their enormous guilt* in his crucifixion; as therefore, the apostles continued to insist strongly on the resurrection of Christ, the persecution against them became hot and general.

They were all scattered abroad—except the apostles.] Their Lord had commanded them, when persecuted in one city, to flee to another: this they did; but wherever they went, they proclaimed the same doctrines, though at the risk and hazard

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of their lives. It is evident, therefore, that they did not flee from persecution, or the death it threatened; but merely in obedience to their Lord's command. Had they fled through the fear of death, they would have taken care not to provoke persecution to follow them, by continuing to proclaim the same truths that provoked it in the first instance.

That the apostles were not also exiled, is a very remarkable fact; they continued in Jerusalem to found and organize the infant church; and it is marvellous that the hand of persecution was not permitted to touch them. Why this should be, we cannot tell; but so it pleased the great Head of the church. Bishop Pearce justly suspects those accounts in Eusebius and others, that state that the apostles went very shortly after Christ's ascension into different countries, preaching and founding churches. He thinks, this is inconsistent with the various intimations we have of the continuance of the apostles in Jerusalem; and refers particularly to the following texts, ver. 1, 14, and 25, of this chapter, chap. ix. 26, 27, xi. 1, 2, xii. 1, 2, 9. The church of Jerusalem was the first CHRISTIAN church; and consequently the boast of the church of Rome is vain and unfounded. From this time a new era of the church arose. Hitherto the apostles and disciples confined

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

^c Gen. 22. 2. & 50. 10. ^d Sam. 3. 21. ^e Ch. 7. 58. & 9. 1, 13, 21. & 22. 4. & 26. 10, 11. ^f Cor. 15. 9. Gal. 1. 13. Phil. 3. 6. ^g Tim. 1. 13.

their labours among their countrymen in Jerusalem. Now persecution drove the latter into different parts of Judea, and through Samaria; and those who had received the doctrine of Christ at the pentecost, who had come up to Jerusalem from different countries to be present at the feast, would naturally return, especially at the commencement of the persecution, to their respective countries, and proclaim to their countrymen the Gospel of the grace of God. To effect this grand purpose, the Spirit was poured out at the day of pentecost; that the multitudes from different quarters partaking of the word of life, might carry it back to the different nations among whom they had their residence. One of the Fathers has well observed, that "these holy fugitives were like so many lamps lighted by the fire of the Holy Spirit, spreading every where the sacred flame, by which they themselves had been illuminated."

2. Devout men carried Stephen to his burial] The Greek word *εὐσεβῶντες* signifies not only to carry, or rather to gather up, but also to do every thing necessary for the interment of the dead. Among the Jews, and indeed among most nations of the earth, it was esteemed a work of piety, charity, and mercy, to bury the dead. The Jews did not bury those who were condemned by the sanhedrin, in the burying-place of the fathers, as they would not bury the guilty with the innocent; and they had a separate place for those who were stoned, and for those that were burnt. According to the *Tract. Sanh.* fol. 45, 46. the stone wherewith any one was stoned, the post on which he was hanged, the sword by which he was beheaded, and the cord by which he was strangled, were buried in the same place with the bodies of the executed persons. As these persons died under the curse of the law, the instruments by which they were put to death, were considered as unclean, and accursed, and therefore buried with their bodies. Among the ancients, whatever was *εὐεργετικόν* or useful to a person in life, was ordinarily buried with him; thus the sword, spear, shield, &c. of the soldier, were put in the same grave; the faithful dog of the hunter, &c. &c. And on this principle the wife of a Brahman, burns with the body of her deceased husband.

Made great lamentation over him.] This was never done over any condemned by the sanhedrin, they only bemoaned such privately; this great lamentation over Stephen, if the same custom then prevailed as afterward, is a proof that Stephen was not condemned by the sanhedrin; he probably fell a sacrifice to the fury of the bigoted incensed mob; the sanhedrin not interfering to prevent the illegal execution.

3. Saul made havoc of the church] The word *εὐλαβεῖν*, from *λυάω*, to destroy, devastate, ravage, signifies the act of ferocious animals, such as bears, wolves, and the like, in seeking and devouring their prey. This shows with what persevering rancour this man pursued the harmless Christians; and thus we see in him, what bigotry and false zeal are capable of performing.

Entering into every house] For, however it might be to others, a Christian man's house was not his castle.

Haling men and women] Neither sparing age nor sex in the professors of Christianity. The word *ἄνωγον*, signifies dragging them before the magistrates, or dragging them to justice.

Committed them to prison.] For, as the Romans alone had the power of life and death; the sanhedrin, by whom Saul was employed, chap. xxvi. 10. could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says, that some of them were put to death, see chap. xxvi. 20. but this was either done by Roman authority, or by what was called the judgment of zeal, i. e. when the mob took the execution of the laws into their own hands, and massacred those whom they pretended to be blasphemers of God: for, these sanctified their murderous outrage under the specious name of zeal for God's glory; and quoted the example of Phineas, as a precedent. Such persons as these formed a sect among the Jews; and are known in ecclesiastical history by the appellation of Zealots, or Sicarii.

4. They that were scattered—went every where preaching] Thus the very means devised by Satan to destroy the church, became the very instrument of its diffusion and establishment. What are counsel, or might, or cunning, or rage, or malice, against the Lord! whether they are excited by men or devils.

5. Then Philip] One of the seven deacons, chap. vi. 5. called afterwards Philip the evangelist, chap. xxi. 18.

The city of Samaria] At this time there was no city of Sa-

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city, used sorcery, and bewitched the people of Samaria, giving out, that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things which

^e Matthew 10. 23. Chapter 11. 19.—^f Chap. 6. 5.—^g Mark 16. 17.—^h Chap. 13. 6.—ⁱ Chap. 5. 36.—^k Chap. 1. 3.

maria remaining; according to Josephus, *Ant. lib. xiii. cap. 10. sect. 3.* Hyrcanus had so utterly demolished it, as to leave no vestige of it remaining. Herod the great did afterward build a city on the same spot of ground; but he called it *Σεβαστή*, i. e. *Augusta*, in compliment to the emperor Augustus, as Josephus tells us, *Ant. lib. xv. cap. 8. sect. 5. War, lib. i. cap. 2. sect. 7.* and by this name of *Σεβαστή* or *Augusta*, that city, if meant here, would in all probability, have been called, in the same manner as the town called *Stratò's Tower*, (which Herod built on the sea coast, and to which he gave the name of *Cesarea*, in compliment to Augustus Cesar,) is always called *Cesarea*, wherever it is mentioned in the Acts of the Apostles. *BR. PEARCE.*

As Sycchem was the very heart and seat of the Samaritan religion, and Mount Gerizim the cathedral church of that sect; it is more likely that it should be intended than any other. See *Lightfoot*. As the Samaritans received the same law with the Jews; as they also expected the Messiah; as Christ had preached to and converted many of that people, John iv. it was very reasonable that the earliest offers of salvation should be made to them, before any attempt was made to evangelize the *Gentiles*. The Samaritans, indeed, formed the connecting link between the *Jews* and the *Gentiles*; for they were a mongrel people, made up of both sorts, and holding both Jewish and pagan rites. See the account of them on Matt. x. 5.

6. The people with one accord gave heed] He had fixed their attention not only with the gravity and importance of the matter of his preaching, but also by the miracles which he did.

7. For unclean spirits, crying with loud voice, came out of many that were possessed] Hence it is evident that these unclean spirits were not a species of diseases; as they are here distinguished from the *paralytic* and the *lame*. There is nothing more certain than that the New Testament writers mean real diabolic possessions by the terms *unclean spirits*, *devils*, &c. which they use. It is absolute trifling to deny it. If we, in our superior sagacity, can show that they were mistaken, that is quite a different matter!

8. There was great joy in that city.] No wonder, when they heard such glorious truths; and were the subjects of such beneficent miracles!

9. A certain man, called Simon] In ancient ecclesiastical writers, we have the strangest account of this man: they say that he pretended to be the Father, who gave the law to Moses; that he came in the reign of Tiberius in the person of the Son; that he descended on the apostles on the day of pentecost, in flames of fire, in quality of the Holy Spirit; that he was the Messiah, the Paraclete, and Jupiter; and that the woman who accompanied him, called Helena, was Minerva, or the first intelligence; with many other extravagancies which probably never had an existence. All that we know to be certain on this subject is, that he used sorcery, that he bewitched the people, and that he gave out himself to be some great one. This might be sufficient, were not men prone to be wise above what is written.

Our word *sorcerer*, from the French *sorcier*, which, from the Latin *sors*, a lot, signifies the using of lots to draw presages concerning the future; a custom that prevailed in all countries, and was practised with a great variety of forms. On the word *lot*, see the note on Lev. xvi. 8, 9. and Josh. xiv. 2.

The Greek word *μαγιστῶν* signifies practising the rites or science of the Magi, or *Μαγῶν* Maghan, the worshippers of fire among the Persians; the same as *Μαγῶν* Majos, and *Μαγιστῶν* Majossean, from which we have our word *magician*. See the note on Matt. ii. 1.

And bewitched the people of Samaria] *Εἰς τὴν*, astonishing, amazing, or confounding the judgment of the people, from *εἰς τὴν*, to remove out of a place, or state, to be transported beyond one's self, to be out of one's wits; a word that expresses precisely the same effect which the tricks orleger-demain of a juggler produces in the minds of the common people, who behold his feats. It is very likely that Simon was a man of this cast, for the East has always abounded in persons of this sort. The Persian, Arabian, Hindoo, and Chinese jugglers, are notorious to the present day; and even while I write this, (July, 1813,) three Indian jugglers, lately arrived, are astonishing the people of London; and if such persons can now interest and amaze the people of a city so cultivated and enlightened, what might not such do among the grosser people of Sycchem or Sebasté, eighteen hundred years ago?

That himself was some great one.] That the feats which he performed sufficiently proved that he possessed a most powerful supernatural agency, and could do whatsoever he pleased.

10. This man is the great power of God.] That is, he is in

cerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the ¹miracles and signs which were done.

14 ¶ Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God; they sent unto them Peter and John;

15 Who, when they were come down, prayed for them ^m that they might receive the Holy Ghost.

16 For ^a as yet he was fallen upon none of them ; only ^o they were baptized in ^p the name of the Lord Jesus.

17 Then ^q laid they *their* hands on them, and they received the Holy Ghost.

18† And when Simon saw that through laying on of the apos-
 19Gr signs and great miracles—in Ch 2:38—in Ch 19:2,—o Matt 28:19, Ch 2:8,—
 p Ch 10:48, & 19:5,—q Ch 6:6 & 19:6. Heb. 6:2.—r Matt 10:8. See 2 Kings 5:16.

vested with it, and can command and use it. They certainly did not believe him to be *God*; but they thought him to be endued with a great supernatural power.

There is a remarkable reading here in several MSS. which should not pass unnoticed. In *ABCDE*, several others, together with the *Æthiopic*, *Armenian*, latter *Syriac*, *Vulgate*, *Itala*, *Origen* and *Irenæus*, the word *κατακριναι* is added before *μετανα*, and the passage reads thus, *This person is that power of God which is CALLED THE GREAT*. This appears to be the true reading; but what the *Samaritanus* meant by that power of God which they termed *the Great*, we know not. *Simon* endeavoured to persuade the people that he was a very great personage, and he succeeded.

12. *But when they believed Philip*] So it is evident that Philip's word came with greater power than that of Simon; and that his *miracles* stood the test in such a way as the *feats* of Simon could not.

13. *Simon himself believed also*—He was struck with the doctrine and miracles of Philip—he saw that these were real; he knew his own to be fictitious. He believed, therefore, that Jesus was the Messiah; and was, in consequence, baptized.

Continued with Philip, and wondered) Εἰς αὐτόν, he was as much astonished and confounded at the miracles of Philip, as the people of Samaria were at his *legerdemain*. It is worthy of remark, that Εἰς αὐτόν, comes from the same root, Εἰςεναι, as the word Εἰσέναι, in ver. 9. and if our translation, *be- witched*, be proper there, it should be retained here; and then we should read, *Then Simon himself believed and was bewitched by Philip, being amazed at the miracles and signs which were done*. We may see, from this circumstance, how improper the term *bewitched* is, in the 9th and 11th verses.

14. *The word of God*] The doctrine of the Lord Jesus Christ. *They sent unto them Peter and John*] There was no individual ruler among the apostles, there was not even a *president* of the council; and Peter, far from being *chief* of the apostles, is one of those sent with the same commission and authority as John, to confirm the Samaritans in the faith.

15. *When they were come down.* The very same mode of speaking, in reference to Jerusalem formerly, obtains now in reference to London. The metropolis, in both cases, is considered as the *centre*; and all parts, in every direction, no matter how distant, or how *situated*, are represented as *below* the metropolis. Hence we so frequently hear of persons going *up* to Jerusalem, and going *down* from the same. So, in London, the people speak of going *down* to the country; and in the country, of going *up* to London. It is necessary to make a small remark upon this phrase, which may give the notion, that Jerusalem was situated on the highest ground in Palestine. It is a mode of speech, which is used to designate a *royal* or *imperial* city.

*It prayed for them that they might receive the Holy Ghost. It deacons, though the full of the Holy Ghost themselves, could not do for this heavenly gift on persons *instantaneously*; but they were the apostles, and they were only *instrumental*; but they were those alone by which the Lord chose to work. They prayed, and laid their hands on the disciples, and God sent down the gift; so, the blessing came from God *by* the apostles, and not from the apostles to the people. But for what purpose was the Holy Spirit thus given? certainly not for the sanctification of the souls of the people; this they had on believing in Christ Jesus; and this the apostles never dispensed. It was the *miraculous* gifts of the Spirit which were thus communicated; the *speaking with different tongues*, and those *extraordinary* qualifications which were necessary for the successful preaching of the Gospel; and doubtless many, if not all of those on whom the apostles laid their hands, were employed more or less in the *public work* of the church.*

17. *Then laid they their hands on them*] Probably only on some select persons, who were thought proper for public use in the church. They did not lay hands on *all*, for certainly no hands in this way were laid on Simon.

18. *When Simon said, &c.*] By hearing these speak with different tongues, and work miracles.

He offered them money] Supposing that the dispensing this Spirit belonged to them, that they could give it to whomsoever they pleased; and imagining that, as he saw them to be *poor* men, they would not object to take money for their gift: and it is probable that he had gained considerably by his juggling.

ties' hands the Holy Ghost was given, he offered them money,
10. Saying, Give ye also this power, that on whomsoever I

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because ¹ thou hast thought that ² the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God,
⁴ if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in ^uthe gall of bitterness, and
in the bond of iniquity.

21. Then answered Simon, and said, *x* Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

s Ch 238 & 1047 & 1117.—*1* Dan. 1:17. 2 Tim 2:25.—*u* Heb 12:15.—*v* Gen 29:7, 17. Exod 8:8. Num 10:17. 1 Kings 12:6. Job 42:8. James 5:16.

and therefore could afford to spare some, as he hoped to make it all up, by the profit which he expected to derive from this new influence.

20. *Thy money perish with thee*] This is an awful declaration; and imports thus much, that *if he did not repent*, he, and his ill-gotten goods would perish together; his *money* should be dissipated, and his *soul* go into perdition.

That the gift of God may be purchased.] Peter takes care to inform not only Simon, but all to whom these presents may come, that the Spirit of God is the gift of God alone, and consequently cannot be purchased with money; for what reward can He receive from his *creatures*, to whom the silver and the gold belong, the cattle on a thousand hills, the earth and its fulness!

21. *Thou hast neither part nor lot in this matter*] Thou hast no part among the faithful, and no lot in this ministry. That the word *κλῆρος*, which we translate *lot*, is to be understood as implying a *spiritual portion, office, &c.* see proved in the note on Numb. xxvi. 55.

Thy heart is not right] It is not through motives of purity, benevolence, or love to the souls of men, that thou desirest to be enabled to confer the Holy Ghost: it is through pride, vain-glory, and love of money: thou wouldest now give a little money that thou mightest, by thy new gift, gain much.

22 *Repent therefore of this thy wickedness*] St. Peter did not suppose his case to be utterly *hopeless*; though his sin, considered in its *motives* and *objects*, was of the most heinous kind.

if perhaps the thought of thine heart may be forgiven thee. His sin, as yet, only existed in thought and purpose; and therefore it is said, *if perhaps the thought of thy heart may be forgiven.*

23. *The gall of bitterness*] A Hebraism for *excessive bitterness*; gall, wormwood, and such like, were used to express the dreadful effects of *sin* in the soul: the bitter *repentant*, bitter *regret*, bitter *sufferings*, bitter *death*, &c. &c. which it produces. In Deut. xxi. 18 idolatry and its consequences are expressed, by having among them a *root* that *beareth gall and wormwood*. And in Heb. xii. 15 some grievous *sin* is intended, when the apostle warns them *lest any root of bitterness springing up, trouble you, and thereby many be defiled*.

[*Spouting up the holy words of the Bond of iniquity.*] An allusion to the mode in which the Romans secured their prisoners, chaining the *right hand* of the prisoner to the *left hand* of the soldier who guarded him, as if the apostle had said, thou art tied and bound by the chain of thy sin; justice hath laid hold upon thee, and thou hast only a short respite before thy execution, to see if thou wilt relent.

26. *Pray ye for the Lord for me*. The words of Peter certainly made deep impression on Simon's mind; and he must have had a high opinion of the apostles' sanctity and influence with God, when he thus commended himself to their prayers. And we may hope well of his repentance and salvation; if the reading of the *Gospel of Mark*, and the margin of the latter *Synagoga*, may be relied on. *Pray ye for the Lord for me, that none of those evils which ye have spoken* (ἵνα οὐ μὴ ἐκείνα τὰ κακὰ ἃ ὑμεῖς εἶπατε ἐπ' ἐμὲ ἐκτελέσῃ) *to me, may come upon me*: (ὅς πολλαὶ κατὰ τὸν ἑταῖρον) *to ME, MAY GREATLY AND DID NOT CEASE*. That it was an incessant penitence. However favourably this or any other MS. may speak of Simon, he is generally supposed to have 'grown worse and worse,' opposing the apostles and the Christian doctrine, and deceiving many cities and provinces by magical operations; till being at Rome in the reign of the emperor *Claudius*, he boasted that he could *fly*, and when exhibiting before the emperor and the senate, St. Peter and St. Paul being present, who knew that his flying was occasioned by *magic*, prayed to God that the people might be undeceived, and that his power might fail; in consequence of which he came tumbling down, and died soon after of his bruises.* This account comes in a most questionable shape, and has no evidence which can challenge our assent. To mention and the rest of the things spoken of Simon the sorcerer, appear utterly unworthy of credit. *Cabnet* makes a general collection of what is to be found in *Justin Martyr, Irenæus, Tertullian, Eusebius, Theodoret, Augustin*, and others, on the subject of Simon Magus; and to him, if the reader think it worth the pains, he may refer. The substance of these accounts is given above, and in the note on ver. 9. and to say the least of them, they are all very *dubious*. The tale of his having an altar erected to him at Rome, with the inscription,

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

w Zeph. 3.10.—x John 12.30.

Simni Sancto Deo, "To the Holy God Simon," has been founded on an utter mistake, and has been long ago sufficiently confuted. See the inscriptions in *Gruter*, Vol. I. p. xcvi. inscript. No. 5, 6, 7.

25. And they, when they had—preached—returned to Jerusalem] That is, Peter and John returned, after they had borne testimony to, and confirmed the work which Philip had wrought.

26. Arise and go toward the south] How circumstantially particular are these directions! Every thing is so precisely marked, that there is no danger of the apostle missing his way. He is to perform some great duty: but *what*, he is not informed. The road which he is to take, is marked out; but *what* he is to do in that road, or *how* far he is to proceed, he is not told! It is GOD who employs him, and requires of him implicit obedience. If he do his will, according to the present direction, he shall know by the issue, that God had sent him on an errand worthy of his wisdom and goodness. We have a similar instance of circumstantial direction, from God in chap. ix. 11. Arise, go into the street called Straight, and inquire in the house of Judas, for one Saul of Tarsus, &c.—And another instance still more particular in chap. x. 5, 6. Send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the sea-side. God never sends any man on a message, without giving him such directions, as shall prevent all mistakes and misarrangements, if simply and implicitly followed. This is also strictly true of the doctrines contained in his word: no soul ever missed salvation, that simply followed the directions given in the word of God. Those who will refuse upon every thing; question the divine testimony, and dispute with their Maker, cannot be saved. And how many of this stamp are found even among Christians, professing strict godliness!

Gaza, which is desert.] *Αἰὼν ἐστὶν ἐρημία*, this is the desert, or this is in the desert. Gaza was a town about two miles and a half from the sea-side; it was the last town which a traveller passed through, when he went from Phœnicia to Egypt; and was at the entrance into a wilderness, according to the account given by Arrian, in *Exped. Alex.* lib. 2. cap. 26. p. 102. [Ed. Gronov.] that it was the last inhabited town, as a man goes from Phœnicia to Egypt, ἐν τῇ ἀρχῇ τῆς ἐρημίας, on the commencement of the desert. See Bishop Pearce.

Dr. Lightfoot supposes that the word desert is added here, because at that time the ancient Gaza was actually a desert, having been destroyed by Alexander, and μενοεισα ἐρημός, remaining desert, as Strabo, lib. xvi. p. 1102. says; and that the angel mentioned this desert Gaza, to distinguish it from another city of the same name, in the tribe of Ephraim, not far from the place where Philip now was. On this we may observe, that although Gaza was desolated by Alexander the Great, as were several other cities, yet it was afterward rebuilt by *Gabinius*. See Josephus, *Ant.* lib. xv. cap. v. sect. 3. And writers of the first century represent it as being flourishing and populous in their times. See *Wetstein*.

Schoettgen thinks that *ἐρημία*, desert, should be referred, not to Gaza, but to *ὁδὸς*, the way; and that it signifies road that was less frequented. If there were two roads to Gaza from Jerusalem, as some have imagined (See *Rosenmüller*) the eunuch might have chosen that which was desert, or less frequented, for the sake of privacy, in his journeying religious exercises.

27. A man of Ethiopia] *ἄνθρωπος Αἰθίοψ*, should be translated an Ethiopian, for the reasons given on chap. vii. ver. 2.

An eunuch] See this word interpreted on Matt. xix. 12. The term eunuch was given to persons in authority at court, to whom its literal meaning did not apply. Potiphar was probably an eunuch only as to his office; for he was a married man. See Gen. xxxvii. 36. xxxix. 1. And it is likely that this Ethiopian was of the same sort.

Of great authority] *ὡνάσις*, a prefect, lord chamberlain of the royal household; or rather, her treasurer, for it is here said, he had charge of all her treasure, ὁ ἐν ταῖς πράξεσιν αὐτῆς αὐτῆς. The Greek word *Γαζα*, Gaza, is generally allowed to be Persian, from the authority of *Serrius*, who, in his comment on *Æn.* lib. i. ver. 118.

Apparent rari nantes in gurgite vasto;
Arma virum, tabulæque, et Troia GAZA per undas.

"And here and there above the waves are seen
Arms, pictures, precious goods, and floating men."

DRYDEN.

The words of *Serrius* are, "Gaza Persicus sermo est, et significat divitias; unde Gaza urbs in Palestina dicitur, quod in ea Cambyzes rex Persarum cum Ægypti bellum inferret divitias suas condidit." GAZA is a Persian word, and signifies riches; hence Gaza, a city in Palestine, was so called, because Cambyzes, king of Persia, laid up his treasures in it, when he waged war with the Egyptians. The nearest Persian word of this signification which I find, is *gunch*, or *ganz*, and *gunch*, which signifies a magazine, store hoard, or hidden treasure. The Arabic *chuzaneh*, comes as near as the Per-

27 And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem, for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

y Col. 3.16.

sian, with the same meaning. Hence *ماخزن* *makhzen*, called *magazen* by the Spaniards, and *magazine* by the English; a word which signifies a collection of stores or treasures, or the place where they are laid up. It is scarcely necessary to remark, that this name is given also to certain monthly publications, which are, or profess to be, a store of treasures, or repository of precious or valuable things.

But who was Candace? It is granted that she is not found in the common lists of Ethiopic sovereigns, with which we have been favoured. But neither the Abyssinians, nor the Jews, admitted women into their genealogies. I shall not enter into this controversy, and shall content myself with quoting the words of Mr. Bruce. "It is known," says he, "from credible writers engaged in no controversy, that this Candace reigned upon the Nile in Athara near Egypt. Her capital also was taken in the time of Augustus, a few years before the conversion of the slave by Philip; and we shall have occasion often to mention her successors and her kingdom, as existing in the reign of the Abyssinian kings, long after the Mohammedan conquest; they existed when I passed through Athara, and do undoubtedly exist there to this day." Bruce's Travels, Vol. II. p. 431.

It does not appear, as some have imagined, that the Abyssinians were converted to the Christian faith by this eunuch, nor by any of the apostles; as there is strong historic evidence that they continued Jews and pagans for more than three hundred years after the Christian era. Their conversion is, with great probability, attributed to *Frumentius*, sent to Abyssinia for that purpose, by Athanasius, Bp. of Alexandria, about A. D. 330. See Bruce as above.

The Ethiopians mentioned here, are those who inhabited the isle or peninsula of *Meroe*, above and southward of Egypt. It is the district which Mr. Bruce calls *Athara*, and which he proves formerly bore the name of *Meroe*. This place, according to Diodorus Siculus, had its name from *Meroe*, daughter of Cambyzes, king of Persia; who died there in the expedition which her father undertook against the Ethiopians. Strabo mentions a queen in this very district named Candace; his words are remarkable. Speaking of an insurrection of the Ethiopians against the Romans, he says, *Τούτων δ' ἡναι καὶ οἱ τῆς βασιλείας ἑσπάρτοι τῆς Καν δ' α κ ης, ἡ κηθ' ἡναι πρὸς τὸν Αἰθιοπικὴν ἀνδρικὴν τὴν γυνή, πεπρωμένην τὸν οὐδαλῶν*, "Among these were the officers of Queen CANDACE, who in our days reigned over the Ethiopians. She was a masculine woman, and blind of one eye." Though this could not have been the Candace mentioned in the text, it being a little before the Christian era: yet it establishes the fact, that a queen of this name did reign in this place; and we learn from others, that it was a common name to the queens of Ethiopia. Pliny, giving an account of the report made by Nero's messengers, who were sent to examine this country, says, *Edificii oppidi (Meroes) pauci: regnare fœminam CANDACEN; quod nomen multis jam annis ad reginas transit.* Hist. Nat. lib. vi. cap. 29. ad fin. They reported, that "the edifices of the city were few: that a woman reigned there of the name of Candace; which name had passed to their queens successively, for many years." To one of those queens, the eunuch in the text belonged: and the above is sufficient authority to prove that queens of this name reigned over this part of Ethiopia.

Had come to Jerusalem for to worship] Which is a proof that he was a worshipper of the God of Israel; but how came he acquainted with the Jewish religion? Let us for a little examine this question. In 1 Kings x. 1, &c. we have the account of the visit paid to Solomon by the queen of Sheba; the person to whom our Lord refers, Matt. xii. 42. and Luke xi. 31. It has been long credited by the Abyssinians that this queen, who by some is called *Balkis*, by others *Maqueda*, was not only instructed by Solomon in the Jewish religion, but also established it in her own empire on her return: that she had a son by Solomon name *Menelik*, who succeeded her in the kingdom; and from that time till the present, they have preserved the Jewish religion. Mr. Bruce throws some light upon this subject; the substance of what he says is the following: "There can be no doubt of the expedition of the queen of Sheba; as Pagan, Moor, Arab, Abyssinian, and all the countries round, vouch for it, nearly in the terms of Scripture. Our Saviour calls her queen of the south; and she is called, in 1 Kings x. 1, &c. 2 Chron. ix. 1, &c. queen of Sheba, or Saba; for Saba, Azab, and Azaba, all signify the south; and she is said to have come from the uttermost parts of the earth. In our Saviour's time the boundaries of the known land southward, were *Raptum* or *Praxum*; which were the uttermost parts of the known earth, and were with great propriety so styled by our Lord. The gold, myrrh, cassia, and frankincense which she brought with her, are all products of that country. The annals of the Abyssinians state that she was a pagan when she left Saba or Azab, to visit Solomon; and that she was there converted, and had a son by Solomon, who succeeded her in the kingdom, as stated above. All tho

29 Then ^a the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him ^a read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, ^a How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, ^a He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

^a Ch. 13, 2—^a Rom. 12, 11—^b Ph. 3, 3, 4—^c Isa. 53, 7—^d Luke 24, 27. Chap. 18, 28—^e Ch. 10, 47.—^f Matt. 25, 19. Mark 16, 16.

inhabitants of this country, whether Jews or Christians, believe this; and further, that the 45th Psalm was a prophecy of her journey to Jerusalem; that she was accompanied by a daughter of Hiram, from Tyre; and that the latter part of the Psalm, is a prophecy of her having a son by Solomon, and of his ruling over the Gentiles." Travels, Vol. II. page 395, &c. All this being granted, and especially the Scripture fact of the queen of Sheba's visit, and the great probability, supported by uninterrupted tradition, that she established the Jewish religion in her dominions, on her return; we may at once see that the eunuch in question, was a descendant of those Jews; or that he was a proselyte in his own country to the Jewish faith; and was now come up at the great feast, to worship God at Jerusalem. Mr. Bruce may be right; but some think that *Sheba*, in Arabia Felix, is meant; see the note on Matt. xii. 42.

28. *Sitting in his chariot, read Esaias the prophet.* He had gone to Jerusalem to worship; he had profited by his religious exercises, and even in travelling, he is improving his time. God sees his simplicity and earnestness, and provides him an instructor, who should lead him into the great truths of the Gospel; which without such an one, he could not have understood. Many, after having done their duty, as they call it, in attending a place of worship, forget the errand that brought them thither; and spend their time on their return, rather in idle conversation, than in reading or conversing about the word of God. It is no wonder that such should be always learning, and never able to come to the knowledge of the truth.

29. *Then the Spirit said unto Philip* [This holy man having obeyed the first direction he received from God, and gone southward, without knowing the reason why; it was requisite that he should now be informed of the object of his mission: the Spirit said unto him, go near and join thyself, &c. The angel who had given him the first direction had departed; and the influence of the Holy Spirit now completed the information. It is likely that what the Spirit did in this case, was by a strong impression on his mind, which left him no doubt of its being from God.

30. *Heard him read the prophet Esaias* [The eunuch it seems was reading aloud, and apparently in Greek, for that was the common language in Egypt; and indeed almost in every place it was understood. And it appears that it was the Greek version of the Septuagint that he was reading, as the quotation below is from that Version.

31. *How can I, except some man should guide me?* This is no proof that "the Scriptures cannot be understood without an authorized interpreter," as some of the papistical writers assert. How could the eunuch know any thing of the Gospel dispensation, to which this scripture referred? That dispensation had not yet been proclaimed to him; he knew nothing about Jesus. But where that dispensation has been published; where the four Gospels and the apostolic epistles are at hand, every thing relative to the salvation of the soul, may be clearly apprehended by any simple upright person. There are difficulties, it is true, in different parts of the Sacred Writings, which neither the pope nor his conclave can solve; and several, which even the more enlightened protestant cannot remove; but these difficulties do not refer to matters in which the salvation of the soul is immediately concerned; they refer to such as are common to every ancient author in the universe. These difficulties being understood, add to the beauty, elegance, and justness of the language, thoughts, and turns of expression; and these, only the few who are capable of understanding, are able to relish. As to all the rest, all that relates to faith and practice, all, in which the present and eternal interest of the soul is concerned, "the wayfaring man, though a fool, (quite illiterate) shall not err therein."

That he would come up, and sit with him.] So earnestly desirous was he, to receive instruction relative to those things which concerned the welfare of his soul.

32. *The place of the scripture* ΠΕΡΙΟΧΗ ΤΗΣ ΓΡΑΦΗΣ, the section, or paragraph.

33. *In his humiliation his judgment was taken away* [He who was the fountain of judgment and justice, had no justice shown him (mercy he needed not) in his humiliation; viz. that time in which he emptied himself, and appeared in the form of a servant.

Who shall declare his generation? Τῆν γενεάν αὐτοῦ; answering to the Hebrew דורו דורו, which Bp. Lowth understands

35 Then Philip opened his mouth, and ^a began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; ^a what doth hinder me to be baptized?

37 And Philip said, ^a If thou believest with all thine heart, thou mayest. And he answered and said, ^a I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, ^a the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

^a Matt. 14, 16. John 6, 69, & 9, 35, 78, & 11, 27. Chap. 9, 29. 1 John 4, 15 & 5, 13.—^b 1 Kings 18, 12. 2 Kings 2, 16. Ezek. 3, 12, 14.

as implying his manner of life. It was the custom among the Jews, when they were taking away any criminal from judgment to execution, to call out and inquire whether there was any person who could appear in behalf of the character of the criminal; whether there was any who, from intimate acquaintance with his manner of life, could say any thing in his favour? This circumstance I have noticed before, and it has been particularly remarked in the case of Stephen; see at the end of chap. vii. In our Lord's case, this benevolent inquiry does not appear to have been made; and perhaps to this breach of justice, as well as of custom, the prophet refers: and this shows how minutely the conduct of those bad men was known 700 years before it took place. God can foreknow what he pleases; and can do what he pleases; and all the operations of his infinite mind are just and right. Some think that who shall declare his generation? refers to his eternal sonship; others to his miraculous conception by the Holy Spirit, in the womb of the virgin; others to the multitudinous progeny of spiritual children, which should be born unto God, in consequence of his passion and meritorious death. Perhaps the first, is the best and most natural sense.

34. *Of whom speaketh the prophet this?* This was a very natural inquiry; for in the text itself, and in its circumstances, there was nothing that could determine the meaning, so as to ascertain whether the prophet meant himself or some other person; and the very inquiry shows that the eunuch had thought deeply on the subject.

35. *Began at the same scripture* [He did not confine himself to this one scripture, but made this his text; and showed, from the general tenor of the Sacred Writings, that Jesus was the Christ, or Messiah; and that in his person, birth, life, doctrine, miracles, passion, death, and resurrection, the scriptures of the Old Testament were fulfilled. This preaching had the desired effect, for the eunuch was convinced of the truth of Philip's doctrine; and desired to be baptized in the name of Jesus.

36. *See, here is water* [He was not willing to omit the first opportunity that presented itself, of his taking upon himself the profession of the Gospel. By this we may see, that Philip had explained the whole of the Christian faith to him; and the way by which believers were brought into the Christian church.

37. *I believe that Jesus Christ is the Son of God* [He believed that Jesus, whom Philip preached to him, was true Christ or Messiah; and consequently the Son of God.

This whole verse is omitted by ABCG, several others of the first authority, Erpen's edit. of the Arabic; the Syrian, the Coptic, Sahidic, Ethiopic, and some of the Slavonic; almost all the critics declare against it as spurious. Griesbach has left it out of the text; and professor White in his Criticisms says, "Hic versus, certissime delendus," this verse, most assuredly, should be blotted out. It is found in E, several others of minor importance, and in the Vulgate and Arabic. In those MSS. where it is extant, it exists in a variety of forms, though the sense is the same.

38. *And they went down* [They alighted from the chariot into the water. While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews, in their baptisms; but the person who had received his confession of faith, was he to whom the baptism was attributed, as it was administered by his authority.

39. *The Spirit of the Lord caught away Philip* [Perhaps this means no more than, the Holy Spirit suggested to the mind of Philip that he should withdraw abruptly from the eunuch; and he leave him to pursue his journey, reflecting on the important incidents which had taken place. Some suppose that the angel of the Lord, and the Spirit of the Lord, are the same person throughout this chapter. There is a remarkable reading in the Codex Alexandrinus, which exists thus in two lines:

ΠΙΝΑΑΓΙΟΝΕΠΙΠΕΚΕΝΕΠΙΤΟΝΕΥΝΟΥΧΟΝ

The Spirit of the Lord fell upon the eunuch:

ΑΓΓΕΛΟΟΕΚΕΥΨΗΠΙΠΙΑΚΕΝΤΟΝΦΙΛΙΠΠΟΝ

But the angel of the Lord snatched away Philip.

This reading is found in several other MSS. and in some Versions. Many think that the Spirit or angel of God carried off Philip in some such manner as the Apocrypha represents the

transportation of Hlabakkuk, who was taken up by the hair of the head, and carried from Judea to Babylon! For such an interposition, there was no need. When Philip had baptized the eunuch, the Spirit of God showed him that it was not the will of God that he should accompany the eunuch to *Merod*; but on the contrary, that he should hasten away to *Ashdod*; as God had in that, and the neighbouring places, work sufficient to employ him in.

40. *Philip was found at Azotus* From the time he left the eunuch, he was not heard of till he got to Azotus; which, according to Dr. Lightfoot, was about 34 miles from Gaza; and probably it was near Gaza that Philip met the eunuch. The Azotus of the New Testament, is the Ashdod of the Old. It was given by Joshua to the tribe of Judah, Josh. xv. 47. It was one of the five lordships which belonged to the Philistines; and is a seaport town on the Mediterranean Sea, between Gaza on the south, and Joppa or Jaffa on the north. Herodotus reports, lib. ii. cap. 157. that Psammetichus, king of Egypt, besieged this city 29 years; which, if true, is the longest siege which any city or fortress ever endured.

Preached in all the cities, till he came to Cesarea. This was *Cesarea in Palestine*, formerly called *Strato's Tower*, built by Herod the Great, in honour of Augustus. There was an

excellent harbour here, made by Herod; and after the destruction of Jerusalem, it became the capital of the whole land of Judea. It must be always distinguished from *Cesarea Philippi*, which was an inland town not far from the springs of Jordan. Whenever the word *Cesarea* occurs, without *Philippi*, the former is intended. As Philip preached in all the cities of Palestine, till he came to Cesarea, he must have preached in the different cities of the *Philistine* country, *Ashdod*, *Akkaron*, and *Jamnia*, and also in the principal parts of *Samaria*; as these lay in his way from *Gaza* to *Cesarea*. As there was a readier disposition to receive the word in those places, the Spirit of the Lord, under whose guidance he acted, did not suffer him to accompany the eunuch to *Abyssinia*. It appears from chap. xxi. 8. that Philip settled at Cesarea, where he had a house and family; four of his unmarried daughters being prophetesses. It is likely that his itinerant mission ended here, though he continued occasionally to perform the work of an *evangelist*, and to bring up his family in the knowledge and fear of God, which is the most important duty that any master of a family can be called on to perform; and which it is impossible for any man to accomplish by substitute, and which none can neglect without endangering his own salvation.

CHAPTER IX.

Saul, bent on the destruction of the Christians, obtains letters from the high-priest, authorizing him to seize those whom he should find at Damascus, and bring them bound to Jerusalem, 1, 2. On his way to Damascus, he has a divine vision, is convinced of his sin and folly, is struck blind, and remains three days without sight, and neither eats nor drinks, 3—9. Ananias, a disciple, is commanded in a vision, to go and speak to Saul, and restore his sight, 10—16. Ananias goes and lays his hands on him, and he receives his sight, and is baptized, 17—19. Saul, having spent a few days with the Christians at Damascus, goes to the synagogue, proclaims Christ, and confounds the Jews, 20—22. The Jews lay wait to kill him, but the disciples let him over the walls of the city, in a basket, by night, and he escapes to Jerusalem, 23—25. Having wished to associate with the disciples there, they avoid him: but Barnabas takes and brings him to the apostles, and declares his conversion, 26, 27. He continues in Jerusalem preaching Christ, and arguing with the Hellenistic Jews, who endeavour to slay him, but the disciples take him to Cesarea, and send him thence to his own city of Tarsus, 28—30. About this time, the churches being freed from persecution, are edified and multiplied, 31. Peter heals Eneas at Lydda, who had been afflicted with the palsy eight years; in consequence of which miracle, all the people of Lydda and Sardin are converted, 32—35. Account of the sickness and death of a Christian woman named Tabitha, who dwelt at Joppa; and her miraculous restoration to life by the ministry of Peter, 36—41. Gracious effects produced among the inhabitants of Lydda by this miracle, 42, 43. [A. M. cir. 4037. A. D. cir. 33. An. Olymp. cir. CCIII. 1.]

AND ^a Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

a Ch.8.3. Gal.1.13. 1 Tim.1.13.

2 And desired of him letters to Damascus to the synagogues, that if he found any ^b of this way, whether they were men or women, he might bring them bound unto Jerusalem.

b Gr. of the way: So Ch.19.9, 23.

NOTES.—Verse 1. *Saul, yet breathing out threatenings and slaughter* The original text is very emphatic, *ἐν ἐμπνεύσει ἀπειλῆς καὶ φόνου*, and points out how determinate Saul was to pursue and accomplish his fell purpose of totally destroying the infant church of Christ. The mode of speech introduced above, is very frequent in the Greek writers, who often express any vehement and hostile affection of the mind by the verb *πνεύω*, to breathe, to pant; so Theocritus Idyl. xxii. verse 82.

Ἐν πνεύσει συναγὼν, φόνον ἀλλοδαποὶ πνεύντες.

They came into the assembly, breathing mutual slaughter. Euripides has the same form, *πνέοντα καὶ φόνον*, breathing out fire and slaughter. *Iphig. in Taur.* And *Aristophanes* more fully, referring to all the preparations for war:

Ἄλλα πνεύσας ὄρον καὶ λογῆας καὶ λευκοφόβους τρυφαλείας, καὶ πηλίκας, καὶ κνημίδας καὶ θυμὸν ἐπταβοείους

Ranæ. ver. 1048.

They breathed spears, and pikes, and helmets, and crests, and greaves, and the fury of redoubted heroes.

The figure is a favourite one with *Homer*: hence *μνεα πνεύοντες Ἀβάντες*, the *Abantes breathing strength*.—II. ii. 536. and how frequently he speaks of his fierce countrymen, as, *μνεα πνεύοντες Ἀχαιοί*, the *Greeks breathing strength*: see II. iii. 8. xi. 508. xxiv. 364. which phrase an old Scholiast interprets, *being filled with strength and fury*. St. Luke, who was master of the Greek tongue, chose such terms as best expressed a heart desperately and incessantly bent on accomplishing the destruction of the objects of its resentment. Such, at this time, was the heart of *Saul of Tarsus*; and it had already given full proof of its malignity, not only in the martyrdom of *Stephen*, but also in making havoc of the church; and in forcibly entering every house, and dragging men and women, whom he suspected of Christianity, and committing them to prison. See chap. viii. 3.

Went unto the high-priest As the high-priest was chief in all matters of an ecclesiastical nature, and the present business was prettendely religious; he was the proper person to apply to for letters by which this virulent persecutor might be accredited. The letters must necessarily be granted in the name of the whole *sanhedrim*, of which, *Gamaliel*, Saul's master, was at that time the head; but the high-priest was the proper organ, through whom this business might be negotiated.

2. *Letters to Damascus to the synagogues* Damascus, anciently called *Damask* and *דרמשק* *Darmask*, was once the metropolis of all Syria. It was situated at 50 miles distance from the sea, from which it is separated by lofty mountains. It is washed by two rivers, *Amara* or *Abara*, which ran through it, and *Pharpar*, called by the Greeks *Chrysorrhæa*, the golden stream, which ran on the outside of its walls.

It is one of the most ancient cities in the world, for it existed in the time of *Abraham*: Gen. xiv. 15. and how long before, is not known. The city of *Damascus* is at present a place of considerable trade, owing to its being the rendezvous for all the pilgrims from the north of Asia, on their road to and from the temple of *Mecca*. It is surrounded with pretty strong walls, which have nine gates; and is between four and five miles in circumference. It contains about 100,000 inhabitants, some say more, the principal part of whom are *Arabs* and *Turks*, with whom live in a state of considerable degradation, about 15,000 *Christians*. *Damascus*, like other places of importance, has passed through the hands of many masters. It was captured and ruined by *Tiglath Pileser*, who carried away its inhabitants to *Assyria*, beyond the Euphrates, about 740 years before the Christian era; and thus was fulfilled the prophecy of *Isaiah*, chap. xvii. 1—3. and that of *Amos*, chap. i. 4, 5. It was also taken by *Sennacherib*, and by the generals of *Alexander the Great*. *Metellus* and *Laelius*, seized it, during the war of *Pompey* with *Tigranes*; before Christ 65. It continued under the dominion of the *Romans* till the *Saracens* took possession of it in A. D. 634. It was besieged and taken by *Teimour lenk*, A. D. 1400, who put all the inhabitants to the sword. The Egyptian *Mamelukes* repaired *Damascus* when they took possession of *Syria*; but the Turkish emperor *Selim* having defeated them at the battle of Aleppo in 1516, *Damascus* was brought under the government of the *Turks*, and in their hands it still remains. In the time of St. Paul, it was governed by *Aretas*, whose father *Obodas*, had been governor of it under Augustus. *Damascus* is 112 miles south of Antioch; 130 N. N. E. of Jerusalem; and 270 S. W. of Diarbek. Longitude 37° east. Latitude 33° 45' north. The fruit tree called the *Damascene*, vulgarly *Damason*, and the flower called the *Damask rose*, were transplanted from *Damascus* to the gardens of Europe; and the silks and linens, known by the name of *Damasks*, were probably first manufactured by the inhabitants of this ancient city.

Any of this way That is, this religion, for so דרך *derec* in Hebrew, and δόξ, *hodos* in Hellenistic Greek, are often to be understood. דרך *derec* *Yehorah*, the way of the Lord, implies the whole of the worship due to him, and prescribed by himself: the way or path in which he wills men to walk, that they may get safely through life, and finally attain everlasting felicity. The Jewish writers designate the whole doctrine and practice of Christianity by a similar expression, דרך הנהגה *derec hanahalsarim*, the way, doctrine, or sect of the Christians.

Whether they were men or women Provided they were Jews; for no converts had as yet been made among the *Gentiles*: nor did the power of the high-priest and *sanhedrim* extend to any but those who belonged to the *synagogues*. *Pearce*.

3 And * as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :
 4 And ^{he} fell to the earth, and heard a voice saying unto him, Saul, Saul, ^{why} persecutest thou me ?
 5 And he said, Who art thou, Lord ? and the Lord said, I am Jesus whom thou persecutest : *it is hard for thee to kick against the pricks.*
 6 And he trembling and astonished said, Lord, ^{what} wilt thou have me to do ? And the Lord said unto him, Arise, and
 e Ch. 22.6 & 25.12. 1 Cor. 15.8-4 Dan 8.17 & 10.9-e Matt. 25.40 &c.—f Ch. 5.5, 7

In every country where there were Jews and synagogues, the power and authority of the sanhedrim and high-priest were acknowledged : just as papists in all countries acknowledge the authority of the pope. And as there can be but *one pope* and *one conclave*, so there could be but *one high-priest* and *one sanhedrim* ; and this is the reason why the high-priest and sanhedrim at Jerusalem, had authority over all Jews, even in the most distant countries.

3. Suddenly there shined round about him] This might have been an extraordinary flash of the electric fluid, accompanied with thunder ; with which God chose to astonish and confound Saul and his company ; but so modified it as to prevent it from striking them dead. Thunder would naturally follow such a large quantity of this fluid, as appears to have been disengaged at this time ; and out of this thunder, or immediately after it, Christ spoke in an awful and distinct voice, which appears to have been understood by Saul only.

4. And he fell to the earth] Being struck down with the lightning : many persons suppose he was on horseback, and painters thus represent him ; but this is utterly without foundation. Painters are in almost every case wretched commentators.

5. Who art thou, Lord? Τις εἶ Κόριπ; Who art thou, Sir?—He had no knowledge who it was that addressed him ; and would only use the term *Kripie*, as any Roman or Greek would, merely as a term of civil respect.

I am Jesus whom thou persecutest] "Thy enmity is against me and my religion ; and the injuries which thou dost to my followers, I consider as done to myself."

The following words, making 20 in the original and 30 in our version, are found in no Greek MSS. The words are, It is hard for thee to kick against the pricks : and he trembling and astonished said, Lord, what wilt thou have me to do ? and the Lord said unto him. It is not very easy to account for such a large addition, which is not only not found in any Greek MS. yet discovered, but is wanting in the *Itala*, *Erpen's Arabic*, the *Syriac*, *Coptic*, *Sahidic*, and most of the *Slavonian*. It is found in the *Vulgate*, one of the *Arabic*, the *Ethiopic*, and *Armenian* ; and was probably borrowed from chap. xxvi. 14. and some marginal notes. It is wanting also in the *Comptentian* edition, and in that of *Bengel*. *Griesbach* also leaves it out of the text.

It is hard for thee, &c.] Σκληρον σοι προς κεντρα λακτιζειν. This is a proverbial expression, which exists not only in substance, but even in so many words, both in the Greek and Latin writers. *Κεντρον*, *kentron*, signifies an ox goad, a piece of pointed iron stuck in the end of a stick ; with which the ox is goaded on, when drawing the plough. The origin of the proverb seems to have been this : sometimes it happens that a restive or stubborn ox kicks back against the goad, and thus wounds himself more deeply ; hence it has become a proverb to signify the fruitlessness and absurdity of rebelling against lawful authority ; and the getting into greater difficulties, by endeavouring to avoid trifling sufferings. So the proverb, *Incidit in Scyllum, qui vult vitare Charybdim*. Out of the cauldron, into the fire. "Out of bad into worse." The saying exists almost in the apostolic form, in the following writers. *Ευκρίδης*, in *Bacch*. ver. 793.

Θναμι' ανθρω μαλλον, η θρησκονευς
 Προς κεντρα λακτιζοιμι ζυγους ων, Θεο.
 "I, who am a frail mortal, should rather sacrifice to him who is a God, than by giving place to anger, kick against the goads."

And *Eschylus* in *Agamemnon*, ver. 1633.

Προς κεντρα μη λακτιζε.
 Kick not against the goads.

And again in *Prometh.* *Vinct.* ver. 323.
 Προς κεντρα κολον εκτεινεις, ορον σι
 Τραχυν μοναρχος ουδ' υπεθνοσας κραται.

"Thou stretchest out thy foot against goads, seeing the fierce monarch governs according to his own will."

Resistance is of no use : the more thou dost rebel, the more keenly thou shalt suffer. See the *Scholias* here.

PINDAR has a similar expression, *Pyth.* ii. ver. 171—5.

Φρεν' ε' ελαφνος
 Επαυκονω λαβρωτα
 Ζυγον' γ' ασηναι. Πστι κεντρον δε ραι
 Λακτιζειν, τελευθαι
 Ολεθρος υμος.

"It is profitable, to bear willingly the assumed yoke. To kick against the goad, is pernicious conduct."

Where see the *Scholias*, who shows that "it is ridiculous for a man to fight with fortune : for if the unruly ox, from whom the metaphor is taken, kick against the goad, he shall suffer still more grievously."

TERENCE uses the same figure. *Phorm.* Act I. scen. 2. ver. 27.

go into the city, and it shall be told thee what thou must do.

7 And ^{the} men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose, and said unto them, Stand here : for they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ^{And} there was a certain disciple at Damascus, named g Luke 3.10 Ch. 22.7 & 26.19-h Dan 10.7. Ch. 22.9 & 26.13-i Ch. 22.12.

Venero in mentem mihi istae : nam inscitia est
 Adversum stimulum caleres.

"These things have come to my recollection, for it is foolishness for thee to kick against a goad."

OWID has the same idea in other words, *Trist.* lib. ii. ver. 15

At nunc (quinta mea comes est insania) libo

Saepe malum refecto rursus ad icta pedem.

Seibert et victis repetit gladiator arenaum ;

Et redit in tumidas naufragu puppis aquas

But madly now I wound myself alone,

Dashing my injur'd foot against the stone ;

So to the wide arena, wild with pain,

The vanquished gladiator hastes again ;

So the poor shatter'd bark, the tempest braves,

Launching once more into the swelling waves.

Intelligent men in all countries, and in all ages of the world, have seen and acknowledged the folly and wickedness of fighting against God ; of murmuring at the dispensations of his providence, of being impatient under affliction ; and of opposing the purposes of his justice and mercy. The words contain an universal lesson : and teach us patience under affliction, and subjection to the sovereign will of God ; and they especially show the desperate wickedness of endeavouring, by persecution, to hinder the dissemination of the truth of God in the earth. He that kicks against this goad, does it at the risk of his final salvation. The fable of the *riper* and the *file* is another illustration of this proverb : it gnawed and licked the tile, till it destroyed its teeth, and wasted away its tongue. The maxim in the proverb should be early inculcated on the minds of children and scholars ; when chastised for their faults, resistance and stubbornness produce increased coercion and chastisement. And let parents and masters learn, that the oft repeated use of the goad and ferula, seldom tend to reclaim, but begot obduracy and desperation. The advice of *Columella* to the ploughman, having some relation to the proverb in the text, and a strong bearing on this latter part of the subject is worthy of the most serious regard. "Vere potius quam reberibus terreat ; ultimumque sint opus reusantibus remedia, plagae. Nonquam stimulo laessat iuvencum, quod retractantem calcitrosumque eum reddit : nonnumquam tamen admonet flagello." *COLUMELLA, De Re Rustica*, lib. ii. cap. 2. in fine. "Let the husbandman intimidate his oxen more by his voice than by blows, to which he should never have recourse but in extreme cases. A young steer should never be goaded, for this will induce him to kick and run back ; but on proper occasions the whip, as an incentive to activity, may be profitably used." In reference to the same subject, which all concerned should feel to be of the greatest importance, I shall close with the advice of one greater than the Roman agriculturist ; *Fathers, provoke not your children to anger, lest they be discouraged* ; *Coloss.* iii. 21. but bring them up (ὡς παιδία κατ' ὑποθεσαν Κόριπος) in the discipline and admonition of the Lord, *Eph.* vi. 4 using the authority that God has given you, with a steady hand, actuated by a tender and feeling heart.

6. Trembling] Under a strong apprehension of meeting the judgment he deserved.

And astonished] At the light, the thunder, and the voice.

Lord, what wilt thou have me to do?] The word *Kripie*, Lord, is here to be understood in its proper sense, as expressing authority and dominion ; in the fifth verse it appears to be equivalent to our word *Sir*.

The pride of the Pharisee is now brought down to the dust ; and the fury of the persecutor is not only restrained, but the lion becomes a lamb. What wilt thou have me to do ? Wilt thou condescend to employ me among thy meanest servants ?

Go into the city, and it shall be told thee, &c.] Jesus could have informed him at once, what was his will concerning him ; but he chose to make one of those very disciples whom he was going to bring in bonds to Jerusalem, the means of his salvation. 1. To show that God will help man by man, that they may learn to love and respect each other : 2. That in the benevolence of Ananias, he might see the spirit and tendency of that religion which he was persecuting ; and of which he was shortly to become an apostle.

7. Stood speechless, hearing a voice, but seeing no man.] The men were εννοει, stupified, hearing της φωνης, the voice or thunder, but not distinguishing the words, which were addressed to Saul alone ; and which were spoken out of the thunder, or in a small still voice, after the peal had ceased. The remarkable case 1 Kings xix. 11—13. may serve to illustrate that before us.—And he said, Go forth, and stand upon the mount before the Lord ; and the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; and after the wind an earthquake ; and after the earthquake a fire ; and after the fire a still small voice : and when Elijah heard it, he wrapped his face in his

Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul ^k of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, ^l how much evil he hath done to thy saints at Jerusalem:

^k Ch. 21, 39; & 22, 3—1 Ver. 1.—m Ver. 21. Ch. 7, 56; & 22, 16. 1 Cor. 1, 2. 2 Tim. 2, 22. —n Ch. 13, 2; & 22, 31; & 26, 17. Rom. 1, 1. 1 Cor. 15, 16. Gal. 1, 15. Eph. 3, 7, 8. 1 Tim. 2,

mantle, and went out, and stood in the entering in of the cave, and behold there came a voice unto him, and said, WHAT DOST THOU HERE, ELIJAH? The thunder must have been heard by all; the small still voice by Saul alone. This consideration amply reconciles the passage in the text with that in chap. xxii. 9. where Paul says, they that were with me saw the light and were afraid, but they heard not the voice of him that spake with me. They had heard the thunder which followed the escape of the lightning, but they heard not the voice of him that spake to Saul: they did not hear the words, I am Jesus whom thou persecutest, &c. but they saw and heard enough to convince them that the whole was supernatural; for they were all struck down to the earth with the splendour of the light, and the sound of the thunder, which I suppose took place on this occasion. It has been a question among divines, whether Jesus Christ did really appear to Saul on this occasion. The arguments against the real appearance, are not strong. St. Luke tells us, that those who were with him heard the voice, but they saw no man; which is a strong intimation that he saw what they did not. Ananias, it seems, was informed, that there had been a real appearance, for in addressing Saul, ver. 17, he says, the Lord Jesus that appeared unto thee in the way as thou camest, &c. And Barnabas intimates thus much, when he brought him before the apostles at Jerusalem, for he declared unto them, how he had seen the Lord in the way, and that he had spoken unto him: and chap. xxii. 14. where the discourse of Ananias is given more at large, he says, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth; so we find that hearing the voice, or words of his mouth, was not what is called the appearance; for besides this, there was an actual manifestation of the person of Christ. But St. Paul's own words, 1 Cor. ix. 1. put the subject out of dispute: Am I not an apostle? Am I not free? HAVE I NOT SEEN JESUS CHRIST IN THE FLESH? to which may be added, 1 Cor. xv. 8. And last of all, HE WAS SEEN OF ME ALSO, as of one born out of due time.

8. When his eyes were opened, he saw no man.] Instead of οὐδεὶς, no man, the Codex Alexandrinus, the Syriac, Vulgate, and some others, have αὐτὸν, nothing. He not only saw no man, but he saw nothing, being quite blind; and therefore was led by the hand to Damascus, ἡγέμενον, being without sight.

9. Neither did eat nor drink.] The anxiety of his mind, and the anguish of his heart, were so great, that he had no appetite for food; and he continued in total darkness and without food for three days, till Ananias proclaimed salvation to him in the name of the Lord Jesus.

10. A certain disciple—named Ananias.] A general opinion has prevailed in the Greek church, that this Ananias was one of the 72 disciples, and that he was martyred; and they celebrate this martyrdom on the first of October. It has been further stated, that his house was turned into a church, which remains to the present day, though now occupied as a Turkish mosque: but even the Mohammedans have the tradition, and treat his memory with great respect. However this may be, from chap. xxi. 12, we learn, what is of more importance, that he was a devout man, according to the law, having a good report of all the Jews that dwelt there. See on ver. 17.

To him said the Lord in a vision.] Εὐφρατία, in a strong impression made upon his mind, which left no doubt concerning its heavenly origin; nor of the truth of the things represented by it. It is very probable that the whole took place in a dream.

11. Arise, and go into the street which is called Straight.] How very particular is this direction, and it was necessary that it should be so, that he might see the whole to be a divine communication: the house was probably one in which Saul was accustomed to reside when at Damascus; and where he was known as a native of Tarsus.

Tarsus was a city of Cilicia, seated on the Cnidus, and now called Tarsasso. It was at one period the capital of all Cilicia, and became a rival to Alexandria and Athens in the arts and sciences. The inhabitants, in the time of Julius Cesar, having shown themselves friendly to the Romans, were endowed with all the privileges of Roman citizens: and it was on this account that St. Paul claimed the rights of a Roman citizen; a circumstance, which on different occasions was to him, and the cause in which he was engaged, of considerable service.

Behold, he prayeth.] He is earnestly seeking in know my will, and to find the salvation of his soul: therefore, go speedily and direct him.—Some have laid needless stress on these words, as if they intimated, that “though Saul, as a Pharisee, had often said his prayers, yet he had never prayed them till now.” This is not correct; he could himself testify, that

14. And here he hath authority from the chief priests to bind all ^m that call on thy name.

15 But the Lord said unto him, Go thy way: for ⁿ he is a chosen vessel unto me, to bear my name before ^o the Gentiles, and ^p kings, and the children of Israel:

16 For ^q I will show him how great things he must suffer for my name's sake.

17 ^r And Ananias went his way, and entered into the house; and ^s putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, 7, 2 Tim. 1, 11.—Rom. 1, 5 & 11, 13. Gal. 2, 7, 8.—Ch. 25, 22; & 26, 1, &c.—Ch. 20, 23; & 21, 11. 2 Cor. 11, 23.—Ch. 22, 13, 13.—Ch. 8, 17.

while he was a Pharisee, he had lived in all good conscience towards God: and consequently in that time, made many faithful and fervent prayers: but he was praying now for instruction, and his prayers were speedily answered.

12. Hath seen in a vision.] While God prepares Ananias by a vision, to go and minister to Saul; he at the same time prepares Saul by another vision, to profit by this ministry.

13. Lord, I have heard by many of this man.] This was all done in a dream, else this sort of reasoning with his Maker would have been intolerable in Ananias. Saul had been a notorious persecutor: many could testify of his outrageous acts against the poor followers of Christ.

Thy saints.] That is, the Christians or followers of Christ. Αγιοι, signifies not only holy persons, but also consecrated persons; from α, negative, and γη, the earth; persons who are separated from all earthly uses, and consecrated to the service of God alone.

14. And here he hath authority, &c.] Ananias had undoubtedly heard of Saul's coming, and the commission he had received from the chief priests; and he was about to urge this as a reason why he should have no connexion with so dangerous a man.

15. Go thy way.] He was thus prevented from going farther in his reasoning on this subject.

He is a chosen vessel unto me.] The word σκευος, in Greek, and כֵּל, in Hebrew, were thought they literally signify a vessel, yet they are both used to signify any kind of instrument, or the means by which an act is done. In the tract Sohar Ezod. fol. 87. on these words of Boaz to Ruth, chap. ii. ver. 9. When thou art athirst, go unto the vessels and drink, &c. there are these remarkable words, “כֵּל, vessels; that is, the righteous, who are called the vessels or instruments of Jehovah: for it is decreed that the whole world shall bring gifts to the king Messiah; and these are the vessels of the Lord: vessels, I say, which the holy and blessed God uses, although they be brittle; but they are brittle only in this world, that they may establish the law and the worship with which the holy and blessed God is worshipped in this world; neither can this ministry be exercised but by vessels or instruments.”

This mode of speech was common also among the Greek and Roman writers. So Polyanius, speaking of Damocles, Excerpta, Vol. iii. lib. xiii. [Edit. Ernesti,] says, Ην ὑπερτίκον σκευος, καὶ πολλὰς ἔχον ἐροῦσας εἰς πράγματα οἰκονομίας.

“He was a useful instrument, and fit for the management of affairs.” We find Paul, in 1 Thess. iv. 4. using the same word σκευος, for the body, agreeable to the expression of Lucretius, iii. 441. Corpus, quod vas quasi constitit ejus. “The body, which is the vessel, or instrument of the soul.” See Bp. Pearce on this passage.

Chosen vessel.—Σκευος εἰκονος, is properly a Hebraism, for an excellent or well adapted instrument. Every reader of the Bible must have noticed how often the word chosen is used there to signify excelling or eminent: so we use the word choice, “choice men,” eminent persons; “choice things,” excellent articles. So in Jerem. xxii. 7. they shall cut down thy choice cedars; כָּדָר מִכָּבֶד יִכְרֹתוּ תִּעְרֶתוּ מִיְּבִחָר אֲרָצָהּ; καὶ ἡλεκταὶς ἀξέλεκτας κέδρους σου, SEPT. They shall cut the most EXCELLENT of thy cedars; or thy cedar trees, which are the most excellent of their kind, they will cut down. Whoever considers the character of St. Paul, his education, attainments in natural knowledge, the distinguished part he took, first against Christianity; and afterward, on the fullest conviction, the part he took in its favour; will at once perceive how well he was every way qualified for the great work to which God had called him.

To bear my name before the Gentiles.] To carry the ensign of the cross among the Greeks and Romans; and by the demonstration of the Spirit, to confound their wisdom and learning; and prove that neither salvation nor happiness could be found in any other. Hence he was emphatically called, the apostle of the Gentiles, 1 Tim. ii. 7. 2 Tim. i. 11. See also Gal. ii. 7, 8. and Eph. v. 9.

16. How great things he must suffer.] Instead of proceeding as a persecutor, and inflicting sufferings on others; I will show him how many things he himself must suffer, for preaching that very doctrine which he has been hitherto employed in persecuting. Strange change indeed! And with great show of reason, as with incontrovertible strength of argument, has a noble writer, Lord Lyttleton, adduced the conversion of Saul of Tarsus, and his subsequent conduct, as an irrefragable proof of the truth of Christianity.

Some think that the words, I will show him, &c. refer to a visionary representation which Christ was immediately to give Saul, of the trials and difficulties which he should have to encounter; as also of that death, by which he should seal

hath sent me that thou mightest receive thy sight, and 'be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened.

^a Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, ^v that he is the Son of God.

21 But all that heard him were amazed, and said; ^w Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

^x Ch. 24 & 4. 31. & 8. 17 & 13. 52.—u Ch. 26. 30.—v Ch. 8. 37.—w Ch. 9. 3. Ver. 1. Gal. 1. 13, 23.—x Ch. 13. 25.

his testimony to the truth. If so, what a most thorough conviction must Saul have had of the truth of Christianity; cheerfully and deliberately to give up all worldly honours and profits, and go forward in a work which he knew a violent death was to terminate!

17. *Brethren, Saul*] As he found that the *Head* of the church had adopted Saul into the heavenly family; he made no scruple to give him the right hand of fellowship, and therefore said, *brethren Saul*.

The Lord, even Jesus] Of what use is this intrusive word *even here*! It injures the sense. St. Luke never wrote it; and our translators should not have inserted it. *The Lord Jesus*, the sovereign Jesus, who appeared unto thee in the way, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Christ could have cured him as miraculously by his own power, without human means, as he had enlightened his heart without them; but he will honour man by making him his *agent*, even in working miracles.

18. *Then fell from his eyes as it had been scales*] This was read: he had been so dazzled with the brightness of the light, that we may suppose the globe of the eye, and particularly the *cornea*, had suffered considerable injury. The structure of the *cornea* was doubtless much disturbed, and the whole of that humour would be rendered *opaque*, and incapable of permitting the rays of light to pass through the different humours to the *retina*; where all the images of things transmitted through the lenses, or humours, are distinctly painted. In the miraculous cure, the membrane was restored to its primitive state, and the opaque matter separated from the *cornea*, in the form of thin *laminae*, or *scales*. This being done, the light would have as free a passage as formerly, and the result would be *distinct vision*.

And he filled with the Holy Ghost] So it appears, that the Holy Spirit was given to him at this time; and probably by the imposition of the hands of Ananias. To say, that it could be degrading to an apostle, to receive the Holy Ghost by means of one who was not an *apostle*, is a very flimsy argument against the evidence which the text affords, that Saul did receive this Spirit by the ministry of Ananias; besides, Saul was not an *apostle* at this time; he was not even a *Christian*; and the Holy Ghost, which he received, now, was given more to make him a thorough *Christian convert*, than to make him an *apostle*. No person will deny that he was baptized by Ananias; and certainly there was as strong an objection against an apostle receiving baptism from one who was not an apostle, as there could be in receiving the Holy Spirit from such a person. It is very likely that Ananias was either one of the seventy disciples commissioned by Jesus Christ himself; or one of those who had been converted on the day of pentecost. If he were the former, any authority that man could have, he had. But, who was the *instrument*, is a matter of little importance; as the *apostleship*, and the *grace* by which it was to be fulfilled, came immediately from Jesus Christ himself. Nor has there ever been an apostle, nor a legitimate successor of an apostle, that was not made such by Christ himself. If we consider the *authority*, as coming by *man*, or through any *description of men*; we should be arrested and confounded by the difficult question: Who baptized the apostles? Jesus Christ baptized no man, John iv. 2. Who then baptized Peter? Can the Roman conclave answer this question? I trow not. It would be as difficult to answer it, as to prove Peter's supremacy. We have no evidence who baptized the apostles, who themselves baptized so many others. The truth is, none but Christ ever made an apostle; and none but himself can make and qualify a Christian minister.

And arose, and was baptized] That he was baptized by Ananias, there is every reason to believe; as he appears to have been the chief Christian at Damascus. As baptism implied, in an adult, the public profession of that faith into which he was baptized; this baptism of Saul proved at once his own sincerity, and the deep and thorough conviction he had of the truth of Christianity.

19. *When he had received meat, he was strengthened*] His mind must have been greatly worn down under his three days' conviction of sin, and the awful uncertainty he was in concerning his state: but when he was baptized, and had received the Holy Ghost, his *soul* was divinely invigorated; and now, by taking food, his *body* strength, greatly exhausted by three days' fasting, was renewed also. The *body* is not supported by the *bread of life*; nor the *soul*, by the *bread that perisheth*: each must have its proper aliment, that the whole

22 But Saul increased the more in strength, ^{*} and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ^{*} And after that many days were fulfilled, ^z the Jews took counsel to kill him:

24 ^{*} But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ^a let him down by the wall in a basket.

26 ^{*} And ^b when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 ^{*} But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way,

^y Ch. 23. 12 & 25. 3. ^z Cor. 11. 36 & 2 Cor. 11. 32.—a So Josh. 2. 15. 1 Sam. 19. 12.—b Ch. 22. 17. Gal. 1. 17, 18.—c Ch. 4. 36 & 13. 2.

man may be invigorated, and be enabled to perform all the functions of the animal and spiritual life, with propriety and effect.

Then was Saul certain days with the disciples] Doubtless under *instructions* relative to the doctrines of Christianity; which he must learn *particularly*, in order to preach them successfully. His miraculous conversion did not imply, that he must then have a consummate knowledge of every Christian doctrine. To this day, we find that even the genuine Christian convert has a thousand things to learn; and for his instruction he is placed in the church of Christ, where he is built up on his most holy faith by the ministry and experience of the disciples. Without the communion of saints, who is likely to make a steady and consistent Christian; even though his conversion should have been the most sincere, and the most remarkable!

20. *Preached Christ in the synagogues*] Instead of *Χριστον, Christ, Ignorv, Jesus*, is the reading of ABCE, several others of high importance, together with the Syriac, Coptic, Ethiopic, Armenian, Slavonic, and Vulgate.

The great question to be determined for the conviction of the Jews was that Jesus was the Son of God. That the *Christ*, or *Messiah*, was to be the *Son of God*, they all believed. Saul was now convinced that Jesus, whom they had crucified, and who had appeared to him on the way, was the *Son of God*, or *Messiah*; and therefore as such he proclaimed him. The word *Christ* should be changed for *Jesus*, as the latter is, without doubt, the genuine reading.

The first offers of the grace of the Gospel were uniformly made to the Jews. Saul did not at first offer Jesus to the *heathens* at Damascus; but to the *synagogues* of the Jews.

21. *Is not this he that destroyed them?* ^o *ὁ παλαιός. The verb παλειν* has three acceptations in the Greek writers. 1. *To treat one as an enemy, to spoil him of his goods.* 2. *To lead away captive, to imprison.* 3. *To slay.* Paul was properly *παλειν, a destroyer*, in all these senses. 1. He acted as the most determined *enemy* of the Christians: *Being exceedingly mad against them, he persecuted them to strange cities*, chap. xvi. 11. 2. He shut up many of the saints in prison, chap. xiii. 3. ix. 14. xvi. 10. 3. He persecuted them unto death, gave his voice against them, that they might be *destroyed*, and was a principal instrument in the martyrdom of Stephen. *He breathed threatenings and slaughter.* See chap. vii. 58. viii. 1. ix. 1. xvi. 10, 11. Therefore these three meanings of the original word are all exemplified in the conduct of Saul.

22. *Confounded the Jews*] *Συνέχευε*; overwhelmed them so with his arguments, that they were obliged to *blush* for the weakness of their own cause.

Proving that this ^o *ὅτι οὗτος, this person, viz. Jesus, is very Christ; ἐστὶν ὁ Χριστός, is THE CHRIST, or MESSIAH.* See on ver. 21.

23. *And after that many days were fulfilled*] What follows, relates to transactions which took place about *three years* after his conversion; when he had come a second time to Damascus, after having been in Arabia. See Gal. i. 17, 18. What he did in Arabia we know not; he probably preached Christ in different Jewish synagogues; but with what fruit we are not told. St. Luke, who could not have been ignorant of this part of his history, passes it over in silence; and any assertion at this distance of time, relative to his employment in Arabia for those three years, must be both foolish and impertinent.

24. *They watched the gates day and night to kill him*] At this time Damascus was under the government of Aretas, king of Arabia; who was now at war with Herod, his son-in-law, who had put away his daughter, in order to marry Herodias, his brother Philip's wife. As Herod was supported by the *Romans*, Saul's enemies might intimate that he was in league with them or Herod; and as the gates of the city were constantly watched and shut, that no spy might enter, and no fugitive get away, they thought it would be easy to apprehend him; and doubtless got orders for the different officers at the gates to be on the *look-out*, that he might not be permitted to escape.

25. *Let him down by the wall*] Favoured, probably, by a house built against or upon the wall, through the window of which they could lower him in a basket; and by this means he made his escape. His escape was something similar to that of the spies at Jericho, Josh. ii. 15.

26. *He assayed to join himself to the disciples*] *Επειρατο κολληθαι, he endeavoured to get closely united to them, to be in religious fellowship with them.*

and that he had spoken to him, ^d and how he had preached boldly at Damascus in the name of Jesus.

25 ^{And} ^e he was with them, coming in and going out, at Jerusalem.

26 ^{And} he spake boldly in the name of the Lord Jesus, and disputed against the ^f Grecians : ^g but they went about to slay him.

d Ver. 20, 22.—e Gal. 1. 13.—f Ch. 6. 1. & 11. 20.—g Ver. 23. 2 Cor. 11. 25.

[Believed not that he was a disciple.] They did not suppose it possible that such a person could be converted to the faith of Christ. The full power of divine grace, in the conversion of the soul, was not yet completely known.

27. Barnabas—brought him to the apostles) That is, to Peter and James; for others of the apostles he saw none, Gal. i. 19. It appears that he went up at this time to Jerusalem, merely to see Peter, with whom he abode fifteen days, Gal. i. 18. How it came that the apostles and church at Jerusalem had not heard of Saul's conversion, which had taken place three years before, is not easy to be accounted for. The following considerations may help : 1. It is certain that intelligence did not travel speedily in those primitive times ; there were few open roads, and no regular posts, except those between military stations. 2. Though there were many Jews in Damascus, and several Christians ; yet the city was heathen, and under a heathen king, with whom the Jews at Jerusalem could have little commerce. 3. Though Herod had married the daughter of Aretas ; yet, as he had put her away, there were great animosities between the two courts, which at last broke out into an open war ; this must have prevented all social and commercial intercourse. 4. The Christians were at that time greatly persecuted by the Jews ; and therefore the few that dwelt at Damascus could have little connexion, if any, with their brethren at Jerusalem. 5. It might be the interest of the Jews at Jerusalem, supposing they had heard of it, to keep the fact of Saul's conversion as quiet as possible, that the Christian cause might not gain credit by it. 6. They might have heard of his conversion ; but either did not fully credit what they had heard, or were not satisfied that the person who now presented himself was the man ; for it is not likely that all the Christians at Jerusalem had been personally acquainted with Saul.

28. He was with them, coming in and going out) Freely conversing and associating with them ; but this seems to have continued only fifteen days. See Gal. i. 18.

29. Disputed against the Grecians) That is, the Hellenistic Jews, viz. those who lived in Grecian cities, spoke the Greek language, and used the Septuagint version for their Scriptures. And thus the Syriac version has interpreted this place. See the note on chap. vi. 1. where this subject is largely explained.

30. They brought him down to Cesarea) Calmet contends that this was Cesarea of Palestine, and not Cesarea Philippi ; it being his opinion, and indeed that of others, that where this word occurs without any addition, in the New Testament, Cesarea of Palestine is meant ; and not Cesarea Philippi. See on chap. viii. 40.

Sent him forth to Tarsus) This was his own city ; and it was right that he should proclaim to his own countrymen and relatives that Gospel, through which he became wise to salvation.

31. Then had the churches rest) Instead of δι ἐκκλησιαι, the churches, ABC., several others, the Syriac, Coptic, Ethiopic, Armenian, and Vulgate, have ἡ ἐκκλησία, the church. Every assembly of God's people was a church ; the aggregate of these assemblies, was the church. The word *congregatio*, which we translate *rest*, and which literally signifies *peace*, evidently means, in this place, *prosperity* ; and in this sense, both it, and the Hebrew שָׁלוֹם *shalom* are repeatedly used. But what was the cause of this *rest* or *success* ? Some say, the conversion of Saul, who, before, made havoc of the church ; but this is not likely, as he could not be a universal cause of persecution and distress, however active and virulent he might have been, during the time of his enmity to the Christian church. Besides, his own persecution, related above, shows that the opposition to the Gospel continued with considerable virulence three years after his conversion : therefore, it was not Saul's ceasing to be a persecutor, that gave this rest to the churches. Dr. Lardner, with a greater show of probability, maintains that this rest was owing to the following circumstance : Soon after Caligula's accession to the imperial dignity, the Jews at Alexandria suffered very much from the Egyptians in that city ; and at length their oratories were all destroyed. In the third year of Caligula, A. D. 39. Petronius, who was made president of Syria in the place of Vitellius, was sent by the emperor to set up his statue in the temple at Jerusalem. This was a thunder-stroke to the Jews, and so occupied them, that they had no time to think of any thing else ; apprehending that their temple must be defiled, and the national religion destroyed, or themselves run the risk of being exterminated, if they rebelled against the imperial decree.

The account given by Josephus will set this in a clear point of view. " Caligula sent Petronius to go with an army to Jerusalem, to set up his statues in the temple ; enjoining him, if the Jews opposed it, to put to death all that made resistance, and to make all the rest of the nation slaves. Petro-

30. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32. And it came to pass, as Peter passed through all

b See Ch. 8. 1.—i 1 Cor. 3. 16. & 6. 19.—k Ch. 8. 14.

nus, therefore, marched from Antioch into Judea, with three legions, and a large body of auxiliaries raised in Syria. All were hereupon filled with consternation, the army being come as far as Ptolemais. The Jews then gathering together, went to the plain near Ptolemais, and entreated Petronius in the first place for their laws, in the next place for themselves. Petronius was moved with their solicitations ; and leaving his army and the statues, went into Galilee, and called an assembly of the heads of the Jews at Tiberias ; and having exhorted them, without effect, to submit to the emperor's orders, said, ' Will ye then fight against Cesar ? ' They answered ed, that they offered up sacrifices twice every day for the emperor and the Roman people ; but that if he would set up the images, he ought first of all to sacrifice the whole Jewish nation ; and that they were ready to submit themselves, their wives, and children, to the slaughter.^h Philo gives a similar account of this transaction. See Lardner's Credibility, Works, Vol. 1. page 97, &c.

It appears, therefore, that as these transactions took place about the time mentioned in the text, that their persecution from the Romans, diverted them from persecuting the Christians ; and THEN had the churches rest throughout all Judea, and Galilee, and Samaria : the terror occasioned by the imperial decree hadving spread itself through all these places. Here edified Οὐδοποιουνται ; a metaphor taken from a building. 1. The ground is marked out ; 2. The ichnograph, or dimensions of the building ascertained ; 3. The foundation is digged ; 4. The foundation-stone laid ; 5. The walls builded up, with course upon course ; 6. The top-stone brought on ; 7. The roof raised, and the whole covered in ; and, 8. The interior part fitted up and adorned, and rendered convenient for the intended inhabitant. This figure frequently occurs in the Sacred Writings, especially in the New Testament. It has its reason in the original creation of man : God made the first human being as a shrine or temple in which himself might dwell. Sin entered, and the heavenly building was destroyed. The materials, however, though all dislocated, and covered with rubbish, and every way defiled, yet exist ; no essential power or faculty of the soul having been lost. The work of redemption consists in building up this house as it was in the beginning ; and rendering it a proper habitation for God. The various powers, faculties, and passions, are all to be purified and refined by the power of the Holy Spirit ; and order and harmony restored to the whole soul. All this is beautifully pointed out by St. Peter, 1 Epist. chap. ii. 4, 5. To whom (Jesus Christ) coming as unto a living stone, chosen of God and precious, ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ. And St. Paul, who, from his own profession as a tent-maker, could best seize on the metaphor, and press it into this spiritual service, goes through the whole figure at large, in the following inimitable words : Ye are the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord ; in whom ye also are builded together for a habitation of God, through the Spirit. Eph. ii. 19—22. Edification signifies, therefore, an increase in the light, life, and power of God ; being founded on the doctrine of Christ crucified, having the soul purified from all unrighteousness, and fitted by increasing holiness, to be a permanent residence for the ever blessed God.

Walking in the fear of the Lord) Keeping a continually tender conscience ; abhorring all sin ; having respect to every divine precept ; dreading to offend him, from whom the soul has derived its being and its blessings. Without this salutary fear of God, there never can be any circumspect walking.

In the comfort of the Holy Ghost) In a consciousness of their acceptance and union with God through his Spirit ; by which solid peace and happiness are brought into the soul ; the truly religious man knowing and feeling that he is of God, by the Spirit which is given him : nothing less can be implied in the comfort of the Holy Ghost.

Were multiplied.) No wonder that the church of God increased, when such lights as these shone among men. This is a short, but full and forcible description of the righteousness, purity, and happiness of the primitive church.

32. As Peter passed through all quarters) Διὰ παντος, Bp. Pearce thinks, should be translated not through all quarters, but through all the saints. The churches having rest, the apostles made use of this interval of quiet, to visit the different congregations, in order to build them up on their most holy faith. Of Saul, we hear no more till chap. xi. 30. which is supposed to be about five years after this time ; eight in all from his conversion. Peter, it seems, had continued in Jerusalem all the time that the churches were in a state of persecution, throughout the whole land. Great as he was, he never

quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwell in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa, a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did.

37 And it came to pass in those days, that she was sick, and

1 Ch. 3, 6, 16. & 4. 10.—in 1 Chr. 5. 15.—n Ch. 11. 21.—o Or, Doe, or, Roe.—p 1 Tim. 2. 10. Titus 3. 4.

evidenced that steady, determinate courage, by which St. Paul was so eminently distinguished; nor did he ever suffer half so much for God and his truth.

To the saints] The Jews who had been converted to Christianity.

Which dwelt at Lydda] A town in the tribe of Ephraim, almost on the border of Judea, and nigh unto Joppa: it was about ten leagues from Jerusalem, and was afterward known by the name of *Diospolis*, or the city of Jupiter.

33. A certain man named Eneas] This name has been celebrated in the annals of heathen poetry, in that beautiful work of the poet Virgil, called the *Æneid*; which gives an account of the misfortunes, travels, and, &c. of a Trojan prince of this name, after the destruction of his native city Troy. On the difference of names which so frequently occurs in some parts of the Scriptures, Calmet makes the following judicious remarks: As both Greek and Hebrew, or Syriac, were commonly spoken in Palestine; most persons had two names, one Greek, and the other Hebrew. Thus Peter was called *Cephas* in Hebrew, and *Petros* in Greek. Paul was called *Saul* in Hebrew, and *Paulos* in Greek. The person in ver. 36. *Tabitha* in Hebrew, and *Dorcas* in Greek. And the paralytic person cured by Peter, *Hananiah* in Hebrew, and *Aineas* in Greek. So *Thomas* was the Hebrew name of the apostle, who in Greek was called *Didymus*.

Had kept his bed eight years] This was occasioned by a palsy; and now inveterate and hopeless, through its long standing.

34. Jesus Christ maketh thee whole] Not Peter, for he had no power, but what was given him from above. And as an instrument, any man could heal with this power, as well as Peter; but God chose to put honour upon those primitive preachers of his word, that men might see that they were commissioned from heaven.

Arise, and make thy bed] Give now full proof that Jesus Christ has made thee whole, by arising, and by making thy bed. He was at home, and therefore was not commanded, as the paralytic person, to take up his bed; but he was ordered to make it, that all might see that the cure was perfect.

35. All that dwell in Lydda and Saron, saw him] Saron was that champion country that lay between Joppa and Lydda. The long affliction of this man had been well known, his cure, consequently, became a subject of general examination: it was found to be real. It was known to have been performed by the grace and mercy of Christ; and the consequence of all this conviction was, that all these people became Christians.

36. Now there was at Joppa] This was a sea-port town on the coast of the Mediterranean sea, about a day's journey from Jerusalem. It is supposed to be the same which is called in the Old Testament *Japho*, which belonged to the tribe of Dan, Josh. xix. 46. It is at present called *Jaffa*: and is still a place of considerable note.

A certain disciple named Tabitha] This word is more properly Syriac, than Hebrew. *Tabitha* is the word in the Syriac version, and is their manner of writing the Hebrew *tesbi*: the *tes* being changed for the *ts* *tsaddi*. The word *tabitha*, and the feminine *tabitha*, have the same meaning as the Hebrew *tesbi*, and the Greek *Dokas*, *Dorcas*, and signify the gazel or antelope; and it is still customary in the east, to give the names of beautiful animals to young women. The comparison of the eyes to those of the antelope, is continually occurring in the writings of the Arabic and Persian poets. The person in the text probably had her name in the same way. She was very beautiful, and was therefore called *Tabitha* and *Dorcas*.

This woman was full of good works] She spent her life in acts of kindness and charity. Her soul was full of love to God and man; and her whole time was filled up with works of piety and mercy.

37. She was sick, and died] Even her holiness and usefulness could not prevent her from sickness and death. Dust thou art, and to dust thou shalt return, is a decree that must be fulfilled even on the saints; for the body is dead, sentenced to death, because of sin, though the spirit be alive, because of righteousness.

Whom when they had washed] Having the fullest proof that she was dead, they prepared her for interment. In most nations of the world, it was customary to wash their dead before they buried them; and before they laid them out, to lie in state, as Homer tells us was the case with the body of Patroclus:

Ως εἶπον, ἑταροῖσιν ἐκέλευτο δῖος Ἀχιλλεύς,
Ἀμφὶ πυρὶ σφραῖ τριπόδα μέγαν σφρα γαίης·

died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there; they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Peter made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise.

g Chap. 1. 13.—Or, he grieved.—n Matt. 9. 25.—t Chap. 7. 60.—u Mark 5. 41, 42 John 11. 43.

Πατροκλον λουσσαν—
Και τοτε οη' λουσσαν τε, και ελειψαν λιπ' ελαιω.—
Iliad, xviii. 343.

"So saying, he bade his train surround with fire a tripod huge, that they might quickly cleanse Patroclus, from all stains of clotted gore.

They on the blazing hearth a tripod placed, Infus'd the water, thrust dry wood beneath, And soon the flames encompassing around Its ample belly, warmed the flood within.

Soon as the water in the singing brass Simmered, they bath'd him, and with limpid oil Anointed.

They stretch'd him on his bed, then cover'd him From head to feet with linen texture light, And with a wide unsullied mantle last."—COWPER

The waking or watching of the dead, was also practised among the ancient Greeks, as we learn from a preceding paragraph, where Achilles, addressing his dead friend Patroclus, tells him,

Τοσθα δε μοι παρα νηστ' κάρησιναι κίεσαι αὐτῶς·
Ἀμφὶ δε στ Τροαί καὶ Δαρδανίης βαθυκόλποι
Κλαύουσνται, νύκτας τε καὶ ἡμέρας δακρυχεροῦ-
σαι. Iliad, xviii. 338.

"Mean time, among My lofty galleys thou shalt lie, with tears Mournd day and night, by Trojan captives fair And Dardan, compassing thy bier around."—COWPER.

A similar description is given by Virgil of the funeral obsequies of Misenus, *Æneid*, vi. ver. 212.

Nec minus interea Misenum in litore Teucri Flebant, et cinere ingrato suprema ferebant.

Pars calidos latitans et aena undantia flammis
Expositus, corpusque levant frigentis et unguunt
Fit gemitus: tum membra toro defleta, reponunt
Intrepensque super vestis telammina nota Conjiciunt, &c.

"Meanwhile, the Trojan troops with weeping eyes To dead Misenus pay his obsequies

First from the ground a lofty pile they rear, Of pitch-trees, oaks, and pines, and unctuous fir: The fabric's front, with cypress twigs they strew; And stick the sides with boughs of baleful yew;

The topmost part, his glittering arms adorn; Warm waters then in blazing cauldrons borne, Are poured to wash his body, joint by joint; And fragrant oils the stiffened limbs anoint;

With groans and cries Misenus they deplore. Then on a bier with purple cover'd o'er

The breathless body, thus bewail'd, they lay."—DRYDEN.

These rites, in many respects, resemble those still used among the native Irish. See the account of the funeral ceremonies of the Egyptians, in the notes on Gen. chap. 1. 2. The primitive Christians washed the bodies of their dead, not only out of decency and affectionate respect to them; but as a token of their firm belief in the resurrection of the dead.

38. Sent to Peter—desiring that he would not delay to come.] Tabitha died at Joppa, and Peter was at Lydda, about four leagues distant. But why did they send for Peter? We cannot tell.

It is not likely that they had any expectation that he should raise her from the dead; for none of the apostles had as yet raised any; and if God did not choose to restore Stephen to life, this favour could not be reasonably expected in behalf of inferior persons. However, they might hope, that he who cured Eneas at Lydda, might cure Dorcas; for it is probable that they had sent for Peter before she died; and in this sense we might understand the *απελευαν* of the text.

39. Showing the coats and garments] *Χιτῶνας καὶ ἱματια*, the outer and inner garments. These, it appears, she had made for the poor, and more particularly for poor widows, in whose behalf she had necessarily laboured.

40. Peter put them all forth, and kneeled down, and prayed] It was not even known to Peter, that God would work this miracle; therefore he put all the people out, that he might seek the will of God by fervent prayer, and during his supplications, be liable neither to distraction nor interruption, which he must have experienced, had he permitted this company of weeping widows to remain in the chamber.

And turning—to the body] *Σωμα*; the lifeless body, for the spirit had already departed.

Said, Tabitha, arise] During his wrestling with God, he

And she opened her eyes; and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

v John 11.45, & 12.11.

had, undoubtedly, received confidence that she would be raised at his word.

And when she saw Peter, she sat up.] As Dorcas was a woman so eminently holy, her happy soul had doubtless gone to the paradise of God. Must she not therefore be filled with regret to find herself thus called back to earth again? And must not the remembrance of the glories she had now lost, fill her with dislike to all the goods of earth? No: for, 1. As a saint of God, her Maker's will must be hers: because she knew that this will must be ever best. 2. It is very likely that in the case of the reviviscence of saint or sinner, God mercifully *draws a veil* over all they have seen or known, so that they have no recollection of what they have either seen or heard. Even St. Paul found it impossible to tell what he had heard in the third heaven, though he was probably not in the state of the dead. Of the economy of the invisible world, God will reveal nothing. *We walk here by faith, and not by sight.*

41. *Saints and widows.* In primitive times, the widows formed a distinct part of the Christian church.

42. *Many believed in the Lord.*] That is, in Christ Jesus, in whose name and through whose power they understood this miracle to be wrought. This miracle, as well as that at Lydda, was not only the mean of strengthening the faith of the disciples, and gaining credit to the cause of Christianity; but also of bringing many sincere converts to the Lord, so that the church was thereby both *built up* and *multiplied*.

43. *He tarried many days in Joppa*] Taking advantage of the good impression made on the people's minds by the miracle, he preached to them the great truths of Christianity; and thus established them in the faith.

Simon a tanner] Whether the original word *βυρρεως*, signifies a tanner or a carrier, is of little consequence. The person who dealt in the hides, whether of clean or unclean animals, could not be in high repute among the Jews. Even in Joppa the trade appears to have been reputed *unclean*; and therefore this Simon had *his house by the sea-side*. See chap. x. 6. Of the trade itself, the Talmudists speak with great contempt: they reckon it among *blemishes*. See proofs in *Schoettgen*.

1. This terminates what has not been improperly called, the *first period of the Christian church*, which began at the day of pentecost, chap. ii. and continued to the resurrection of Dorcas; a period of about *eight years*. During the whole of this time, the Gospel was preached to the Jews only, no *Gentile* being called, before Cornelius; the account of whose conversion, and the divine vision that led to it, are detailed in the following chapter. Salvation was of the Jews: theirs were the fathers, the covenants, and the promises; and from them came Christ Jesus; and it was right that they should have the first offer of a salvation, which, while it was a *light to lighten the Gentiles*, was to be the *glory of the Israelitish people*. When they utterly rejected it, then the apostles turned unto the Gentiles. Among them the Christian church was founded; and thus the *reprobates* became the *elect*; and the *elect* became *reprobates*. Reader! behold the goodness and severity of God! towards them that fell, severity; but towards thee goodness, *if thou continue in his goodness*; otherwise *thou also shalt be cut off*, Rom. xi. 22. Thou canst only stand by faith; and be not high-minded, but fear. Nothing less than Christ dwelling in thy heart by faith, can save thy soul unto eternal life.

2. The conversion of Saul of Tarsus is one of the most remarkable facts recorded in the history of the Christian church. When we consider the *man*; the *manner* in which he was brought to the knowledge of the truth; the *impression* made on his own mind and heart by the vision he had on his way to Damascus, and the *effect* produced in all his subsequent life, we have a series of the most convincing evidences of the truth of the Christian religion. In this light he ever viewed the subject himself; the manner of his conversion he ever appealed to, as the most proper apology for his conduct; and on several most important occasions, he not only refers to it, but enters into a detail of its circumstances, that his hearers might see that the excellency of the power was of God, and not of man.

Saul of Tarsus was not a man of a *light, fickle and uncultivated* mind. His *natural powers* were vast, his *character* the most decided, and his *education*, as we learn from his historian, and from his writings, was at once both *liberal and profound*. He was born and brought up in a city which enjoyed every privilege of which Rome itself could boast; and was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one *Simon a tanner*.

w Chap. 10. 6.

not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations, sufficiently prove; and in matters which concern his own religion he was instructed by *Gumaliel*, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the *three* great languages which were spoken among the only people who deserved the name of *nations*; the *Hebrew*, and its prevailing dialect, the *Chaldaic-Syriac*; the *Greek* and the *Latin*; languages, which, notwithstanding all the cultivation through which the earth has passed, maintain their rank, which is a most decisive superiority over all the languages of the universe. Was it likely that *such a man*, possessing such a *mind*, cultivated to such an *extent*, could have been *imposed on, or deceived*? The circumstances of his conversion *forbid* the supposition: they do more; they render it *impossible*. One consideration on this subject will prove, that imposture in this case was impossible: He had no communication with Christians; the men that accompanied him to Damascus were of his own mind; virulent, determined enemies to the very name of Christ: and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting high-priest, and sanhedrim thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practised. But was not *he the deceiver*? The supposition is absurd and monstrous, for this simple reason, that there was *no motive* that could prompt him to feign what he was not; and *no end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must expose it to the hatred of Greece, Rome, and Judea. It exposed the absurdity and folly of Grecian and Roman superstition and idolatry; and asserted itself to be the *completion, end, and perfection*, of the whole Mosaic economy. It was therefore hated by all those nations; and its followers despised, detested, and persecuted. From the profession of such a religion so circumstanced, could any man, who possessed even the most moderate share of common sense, expect secular ennoblement or advantage? No! Had not this apostle of the Gentiles the fullest conviction of the truth of Christianity, the fullest proof of its heavenly influence on his own soul, the brightest prospect of the *reality and blessedness* of the spiritual world, he could not have taken one step in the path which the doctrine of Christ pointed out. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view; and tried it in all circumstances. What was the result? The deepest conviction of its truth: so that he counted all things dross and dung in comparison of the excellency of its knowledge. Had he continued a *Jew*, he would have infallibly risen to the first dignities and honours of his nation; but he willingly forfeited all his secular privileges, and well-grounded expectations of secular honour and emolument, and espoused a cause from which he could not only have no expectation of worldly advantage, but which, most evidently and necessarily, exposed him to all sorts of privations, sufferings, hardships, dangers, and death itself! These were not only the unavoidable consequences of the cause he espoused; but he had them fully in his apprehension, and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*, and the issue of his journey must be a *violent death*!

The whole history of St. Paul proves him to be one of the *greatest* of men; and his conduct after he became a Christian, had it not sprung from a divine motive, of the truth of which he had the fullest conviction, would have shown him to be one of the *weakest* of men. The conclusion therefore is self-evident, that in St. Paul's *call* there could be no imposture; that in his own *mind* there could be no *deception*, that his conversion was from heaven; and the religion he professed and taught, the infallible and eternal truth of Jehovah. In this full conviction, he counted not his life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in blood, to rise again in glory. The conversion of St. Paul is the triumph of Christianity; his writings, the fullest exhibition and defence of its doctrines; and his life and death, a glorious illustration of its principles. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter of the Acts of the Apostles*, will ever remain an impregnable fortress to defend Christianity, and defeat its enemies. Reader, hath not God so done his marvellous works that they may be had in everlasting remembrance?

CHAPTER X.

An angel appears to Cornelius, a centurion, and directs him to send to Joppa, for Peter, to instruct him in the way of salvation, 1-6. He sends accordingly, 7, 8. While the messengers are on their way to Joppa, Peter has a remarkable vision, by which he is taught how he should treat the Gentiles, 9-16. The messengers arrive at the house of Simon the tanner, and deliver their message, 17-22. They lodge there that night, and on the morrow Peter accompanies them to Caesarea, where they find Cornelius and his friends assembled, waiting the coming of Peter, 23, 24. Peter makes an apology for his coming, and inquires for what purpose Cornelius had sent for him, 25-29. Cornelius answers, 30-33. And Peter preaches unto him Jesus as the Saviour of the world, and the Judge of quick and dead, 34-43. While he speaks, the Holy Ghost descends on Cornelius and his company: and they speak with new tongues, and magnify God, 44-46. Peter commands them to be baptized in the name of the Lord, 47, 48. [A. M. cir. 4015. A. D. cir. 41. An. Olymp. cir. CCV. 1.]

THERE was a certain man in Caesarea, called Cornelius, a centurion of the band called the Italian band,
2 * A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 * He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What

a Ver. 32. Ch. 8. 2 & 22. 12.—b Ver. 35.

NOTES.—I have already observed (see the conclusion of the preceding chapter) that hitherto the apostles confined their labours among the Jews and circumcised proselytes; not making any offer of salvation to the Gentiles: for they had fully imbibed the opinion, that none could enter into the kingdom of God, and be finally saved, unless they were circumcised, and became obedient to the law of Moses. This prejudice would have operated so, as finally to prevent them from preaching the Gospel to the Gentiles, had not God, by a particular interposition of his mercy and goodness, convinced Peter, and through him all the other apostles, that he had accepted the Gentiles as well as the Jews; and would put no difference between the one and the other, purifying their hearts by faith, and giving the Gentiles the Holy Ghost, as he had before given it to the Jews. The means which he used to produce this conviction in the minds of the apostles, are detailed at length in the following chapter.

1. *There was a certain man in Caesarea*] This was Caesarea of Palestine, called also *Strato's Tower*, as has been already noted; and the residence of the Roman procurator.

A centurion] *ἑκατοντάρχης*, the chief or captain of 100 men, as both the Greek and Latin words imply. How the Roman armies were formed, divided, and marshalled, see in the notes on Matt. xx. A centurion among the Romans was about the same rank as captain among us.

The band, called the Italian band] The word *σπεῖρα*, which we translate *band*, signifies the same as *cohort* or *regiment*, which sometimes consisted of 555 infantry and 66 cavalry; but the *cohors prima*, or first cohort, consisted of 1105 infantry, and 132 cavalry, in the time of *Vespasian*. But the cavalry are not to be considered as part of the cohort, but rather a company joined to it. A Roman legion consisted of ten cohorts; the first of which surpassed all the others, both in numbers and in dignity. When in former times the Roman legion contained 6000, each cohort consisted of 600, and was divided into three *manipuli*; but both the legions and cohorts were afterward various in the numbers they contained. As there were doubtless many Syrian auxiliaries, the regiment in question was distinguished from them as consisting of Italian, i. e. Roman soldiers. The Italian cohort is not unknown among the Roman writers: *Gruter* gives an inscription, which was found in the *Forum Sempronii*, on a fine table of marble, nine feet long, four feet broad, and four inches thick; on which are the following words:

L. MAESIO. L. F. POL
RVFO. PROC. AVG.
TRIB. MIL. LEG. X.
APOLINARIS. TRIB.
COH. MIL. ITALIC. VOLUNT
QVAE. EST. IN SYRIA. PRAEF.
FABRUM. BIS.

See *Gruter's* inscriptions, p. ccccxxxiii.—iv.

This was probably the same cohort as that mentioned here by St. Luke; for the tenth legion mentioned in the above inscription was certainly in Judea, A. D. 69. *Tacitus* also mentions the *Italia legio*, the Italian legion, lib. i. c. 59. which *Junius Blaesus* had under his command in the province of Lyons. We learn from the Roman historians, that the fifth, tenth, and fifteenth legions were stationed in Judea; and the third, fourth, sixth, and twelfth, in Syria. The Italian legion was in the battle of *Bedriacum*, fought A. D. 69. between the troops of *Vitellius* and *Otho*; and performed essential services to the Vitellian army. See *Tacitus*, Hist. lib. ii. cap. 41. The issue of this battle was the defeat of the Othonians, on which *Otho* slew himself; and the empire was confirmed to *Vitellius*.

Wherever he sees it necessary, St. Luke carefully gives dates and facts, to which any might have recourse who might be disposed to doubt his statements: we have had several proofs of this in his Gospel. See especially chap. i. 1, &c. and iii. 1, &c. and the notes there.

2. *A devout man*] *εὐσεβής*, from *εὖ*, well, and *εἰσβολαί*, I worship. A person who worships the true God, and is no idolater.

is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: * he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

c Ver. 30. Ch. 11. 13.—d Ch. 9. 43.—e Ch. 11. 11.

One that feared God] *φοβούμενος τὸν Θεόν*, one who was acquainted with the true God, by means of his word and laws; who respected these laws, and would not dare to offend his Maker and his Judge. This is necessarily implied in the fear of God.

With all his house] He took care to instruct his family in the knowledge which he himself had received; and to establish the worship of God in his house.

Gave much alms] His love to God led him to love men; and this love proved its sincerity by acts of beneficence and charity.

Prayed to God always] Felt himself a dependent creature; knew he had no good, but what he had received; and considered God to be the fountain whence he was to derive all his blessings.—He prayed to God always; was ever in the spirit of prayer, and frequently in the act. What an excellent character is this! and yet the man was a Gentile! He was what a Jew would repute common and unclean, see ver. 28. He was therefore not circumcised; but, as he worshipped the true God, without any idolatrous mixtures, and was in good report among all the nation of the Jews, he was undoubtedly what was called a *proselyte of the gate*, though not a *proselyte of justice*; because he had not entered into the bond of the covenant by circumcision.

This was a proper person, being so much of a Jew, and so much of a Gentile, to form the connecting link between both people; and God chose him, that the salvation of the Jews might, with as little observation as possible, be transmitted to the Gentiles. The choice of such a person, through whom the door of faith was opened to the heathen world, was a proof of the wisdom and goodness of God. The man who was chosen to this honour was not a *profligate* Gentile; nor yet a circumcised proselyte. He was a Gentile, amiable and pure in his manners; and, for his piety and charitableness, held in high estimation among all the nation of the Jews. Against such a person they could not, with any grace, be envious, though God should pour out upon him the gift of the Holy Spirit.

3. *He saw in a vision evidently*] The text is as plain as it can be, that an angel of God did appear to Cornelius. This was in a vision, i. e. a supernatural representation; and it was *garvoso*, manifestly, evidently made; and at such a time too, as precluded the possibility of his being asleep; for it was about the ninth hour of the day, answering to our three o'clock in the afternoon, (see note on chap. iii. 1.) the time of public prayer, according to the custom of the Jews; and while Peter was engaged in that sacred duty. The angelic appearance to Cornelius was something similar to that made to Daniel, chap. ix. 20-23, and that especially to Zachariah, the father of John Baptist, Luke i. 11, &c.

4. *Thy prayers and thine alms are come up for a memorial*] Being all performed in simplicity and godly sincerity, they were acceptable to the Most High.

Come up for a memorial] this form of speech is evidently borrowed from the sacrificial system of the Jews. Pious and sincere prayers are high in God's estimation; and therefore are said to ascend to him, as the smoke and flame of the burnt-offering appeared to ascend to heaven.

These prayers and alms came up for a memorial before God: this is a manifest allusion to the meat-offering, which in Lev. ii. 16. is said to be *azkera*, a memorial, (speaking after the manner of men), to put God in remembrance that such a person was his worshipper, and needed his protection and help. So the prayers and alms of Cornelius ascended before God as an acceptable sacrifice, and were recorded in the kingdom of heaven, that the answers might be given in their due season.

6. *Simon a tanner*] See the note on chap. ix. 43.

What thou oughtest to do] From this it appears that matters of great moment had occupied the mind of Cornelius. He was not satisfied with the state of his own soul, nor with the degree he possessed of religious knowledge; and he set apart a particular time for extraordinary fasting and prayer, that God might farther reveal to him the knowledge of his

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, ¹ Peter went up upon the house-top to pray about the sixth hour :

10 And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

11 ¶ And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth :

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter ; kill, and eat.

14 But Peter said, Not so, Lord ; ² for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, ³ What God hath cleansed, that call not thou common.

⁴ Chapter 11, 5, &c.—g Chap. 7, 56. Rev. 19. 11.—h Lev. 11. 4, & 20. 25. Deu. 14. 3, 7. Ezek. 4. 14.

will. Perhaps he had heard of Jesus, and had been perplexed with the different opinions that prevailed concerning him : and now prayed to God that he might know what part he should take ; and the answer to this prayer is, “ Said to Joppa for Simon Peter, he shall tell thee what thou oughtest to do.” This clause, so explanatory, is wanting in almost every MS. and Version of note. Griesbach, and some others, have left it out of the text.

7. And a devout soldier] It has already been remarked, that Cornelius had taken care to instruct his family in divine things ; and it appears also that he had been attentive to the spiritual interests of his regiment. We do not find that it was then, even among the Romans, considered a disgrace for a military officer to teach his men lessons of morality and piety towards God.

8. He sent them to Joppa.] It has been properly remarked, that from Joppa, Jonah was sent to preach to the *Gentiles* of Nineveh ; and from the same place Peter was sent to preach the Gospel to the Gentiles at Cesarea.

9. On the morrow, as they went on their journey] From Joppa to Cesarea was about twelve or fifteen leagues ; the messengers could not have left the house of Cornelius till about two hours before sun-set ; therefore, they must have travelled a part of the night, in order to arrive at Joppa the next day, towards noon. *Calmet*. Cornelius sent two of his household servants, by way of respect to Peter ; probably the soldier was intended for their defence, as the roads in Judea were by no means safe.

Peter went up upon the house-top to pray] It has often been remarked, that the houses in Judea were built with flat roofs, on which people walked, conversed, meditated, prayed, &c. The house-top was the place of retirement ; and thither Peter went for the purpose of praying to God.

10. He became very hungry] It seems that this happened about dinner time ; for it appears that they were making ready, *παράσκευοντες*, dressing the viands for the family. The dinner among the ancients was a very slight meal ; and they had no breakfast : their supper was their principal meal. And in very ancient times, they ate only once in the day. Supper was the meal at which they saw their friends, the business of the day being then finished.

He fell into a trance] *Ἐκστασὴν ἐν αὐτῷ ἐκστασίς*, an ecstasy fell upon him. A person may be said to be in an ecstasy when transported with joy or admiration ; so that he is *insensible* to every object, but that on which he is engaged. Peter's ecstasy is easily accounted for : he went up to the house-top to pray : at first he felt keen hunger ; but being earnestly engaged with God, all natural appetites became absorbed in the intense application of his soul to his Maker. While every passion and appetite was under this divine influence, and the soul, without let or hindrance, freely conversing with God, then the visionary and symbolical representation mentioned here, took place.

11. And saw heaven opened] His mind now entirely spiritualized, and absorbed in heavenly contemplation, was capable of discoveries of the spiritual world ; a world which, with its *πανόραμα*, or plenitude of inhabitants, surrounds us at all times ; but which we are incapable of seeing, through the dense medium of flesh and blood, and their necessarily concomitant earthly passions. Much, however, of such a world and its economy, may be apprehended by him who is purified from all filthiness of the flesh and spirit ; and who has perfected holiness in the fear of God. But this is a subject to which the enthusiast in vain attempts to ascend. The turbulent working of his imagination, and the gross earthly crudities which he wishes to obtrude on the world as revelations from God, afford a sufficient refutation of their own blasphemous pretensions.

A great sheet knit at the four corners] Perhaps intended to be an emblem of the universe, and its various nations, to the four corners of which the Gospel was to extend ; and to offer its blessings to all the inhabitants, without distinction of nation, &c.

12. All manner of four-footed beasts, &c.] Every species of quadrupeds, whether wild or domestic ; all reptiles, and all fowls. Consequently, both the clean and unclean, were present in this visionary representation : those that the Jewish law allowed to be sacrificed to God, or proper for food ; as well as those which that law had prohibited in both cases ; such

16 This was done thrice : and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there ?

19 While Peter thought on the vision, ⁵ the Spirit said unto him, Behold, three men seek thee.

20 ¶ Arise, therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22 And they said, ⁶ Cornelius the centurion, a just man, and one that feareth God, and ⁷ of good report among all the nation

¹ Matt. 15. 11. Ver. 28. Rom. 14. 14, 17, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.—k Ch. 11. 12.—l Ch. 15. 7.—m Ver. 1, 2, &c.—n Ch. 22. 12.

as the beasts that do not chew the cud ; fish which have no scales ; fowls of prey, and such others as are specified in Lev. xi. where see the notes.

13. Rise, Peter ; kill, and eat.] *Ἦσθαι καὶ φάγε*, sacrifice and eat. Though this verb is sometimes used to signify the slaying of animals for food ; yet, as the proper notion is to stay for the purpose of sacrifice, it appears to me to be better to preserve that meaning here. Animals that were offered in sacrifice, were considered as given to God ; and when he received the life, the flesh was given to those who offered the sacrifice that they might feed upon it : and every sacrifice had in it the nature of a covenant ; and covenants were usually made by eating together on the flesh of the sacrifice offered on the occasion ; God being supposed to be invisibly present with them, and partaking of the feast. The Jews and Gentiles are certainly represented by the clean and unclean animals in this large vessel : these, by the ministry of the Gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work ; he was to offer them to God, and rejoice in the work of his hands. The spirit of the heavenly direction seems to be this : “ The middle wall of partition is now to be pulled down ; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the Gentiles, and be also the minister of the circumcision. Rise up ; already a blessed sacrifice is prepared ; go and offer it to God, and let thy soul feed on the fruits of his mercy and goodness, in thus showing his gracious design of saving both Jews and Gentiles by Christ crucified.”

14. Common or unclean.] By common, *κοινὸν*, whatever was in general use among the Gentiles, is to be understood ; by *καθαρόν*, unclean, every thing that was forbidden by the Mosaic law. However, the one word may be considered as explanatory of the other. The rabbins themselves, and many of the primitive Fathers, believed that by the unclean animals forbidden by the law, the Gentiles were meant.

15. What God hath cleansed] God, who made at first the distinction between Jews and Gentiles, has a right to remove it, whenever and by whatever means he pleases ; he, therefore, who made the distinction, for wise purposes, between the clean and the unclean, now pronounces all to be clean. He had authority to do the first ; he has authority to do the last. God has purposed that the Gentiles shall have the Gospel preached to them : what he therefore has cleansed, “ that call not thou common.”

16. This was done thrice] For the greater certainty, and to make the deeper impression on the apostle's mind.

And the vessel was received up again into heaven.] Both Jews and Gentiles came equally from God ; and to him, both, by the preaching of the Gospel, shall again return.

17. While Peter doubted—the men—stood before the gate] In all this we find an admirable display of the economy of Providence. Cornelius prays, and has a vision which prepares him to receive instruction from Peter : Peter prays and has a vision which prepares and disposes him to give instruction to Cornelius. While he is in doubts and perplexity what the full meaning of the vision might be, the messengers who had been despatched under the guidance of an especial providence, came to the door ; and the Holy Spirit gives him information that his doubts should be all cleared up, by accompanying the men who were now inquiring for him. How exactly does every thing in the conduct of Providence occur ; and how completely is every thing adapted to time, place, and occasion ! all is in weight, measure, and number. Those simple occurrences, which men snatch at and press into the service of their own wishes, and call them *providential openings*, may indeed be links of a providential chain, in reference to some other matter ; but unless they be found to speak the same language in all their parts, occurrence corresponding with occurrence ; they are not to be construed as indications of the Divine will in reference to the claimants. Many persons, through these misapprehensions miscarrying, have been led to charge God foolishly for the unsuccessful issue of some business in which their passions, not his providence, prompted them to engage.

21. Which were sent unto him from Cornelius.] This clause is wanting in almost every MS. of worth : and in almost all the Versions

of the Jews, was warned from God by a holy angel, to send for thee into his house; and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, ¹ and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ² And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, ³ Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how ⁴ that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ⁵ God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore, for what intent ye have sent for me?

^a Ver. 15. Ch. 11. 12.—^b Ch. 14. 14, 15. Ver. 19. 10 & 22. 9.—^c John 1. 9 & 18. 98. Ch. 11. 13. Gal. 2. 14.—^d Ch. 15. 9. Eph. 3. 6.—^e Ch. 11. 16. Mat. 28. 3. Mark 16. 5. Luke 24. 4.—^f Ver. 4 & 6. Gen. 18. 12.—^g Heb. 6. 10.—^h See Deu. 10. 17. 2 Chr. 19. 7. Job 34. 19. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

Behold, I am he whom ye seek! A sudden unexpected speech, like the address of Æneas to Dido: when the cloud in which he was involved suddenly dissipated, and he appeared with the exclamation,

— *coram quem queritis, adsum!*—Æn. lib. i. 595.

What is the cause wherefore ye are come? He still did not know the full import of the vision; but being informed by the Holy Spirit that these men were seeking him, and that he should go with them, without scruple he instantly obeyed; and finding them at the door, desired to know why they sought him.

22. *Cornelius the centurion, &c.* They give him the simple relation which they had received from their master. For the character of Cornelius, see the comment on verse 2.

To hear words of thee. But of what kind they could not as yet tell.

23. *Then called he them in, &c.* They had already walked a long journey in a short time, and needed refreshment; and it was thought expedient that they should rest that night with Simon the tanner.

Certain brethren from Joppa. They were six in number, as we learn from chap. xi. 12. It was necessary that there should be several witnesses of the important transactions which were about to take place, as on no slight evidence would even the converted Jews believe, that repentance unto life, and the Holy Spirit, should be granted to the Gentiles.

24. *His kinsmen and near friends.* Συγγενεις, his relatives, and ἀναικους φίλους, his necessary friends: but the Syriac makes ἀναικους an epithet, as well as ἀναικεις, and thus the passage may be read, his kinsmen, his domestics, and his friends. It appears that he had collected the whole circle of his intimate acquaintance, that they also might profit by a revelation which he expected to come immediately from heaven: and these announced to many persons; see verse 27.

25. *Fell down at his feet and worshipped him.* As Peter's coming was announced by an angel, Cornelius might have supposed that Peter himself was an angel, and of a superior order; seeing he came to announce what the first angel was not employed to declare: it was probably, in consequence of this thought, that he prostrated himself before Peter, offering him the highest act of civil respect; for there was nothing in the act as performed by Cornelius, which belonged to the worship of the true God. Prostrations to superiors were common in all Asiatic countries. The Codex Bezae, and the latter Syriac, in the margin, read this verse differently from all other MSS. and Versions; thus, But as Peter drew nigh to Caesarea, one of the servants ran before, and told that he was come, then Cornelius leaped up, and met him, and falling at his feet, he worshipped him. This is a very remarkable addition, and relates circumstances that we may naturally suppose did actually take place.

26. *I myself also am a man.* I am not an angel; I am come to you simply on the part of God, to deliver to you the doctrine of eternal life.

27. *And as he talked with him.* Cornelius had met Peter at some short distance from his house, and they conversed together till they went in.

28. *Ye know how that it is an unlawful thing, &c.* He addressed the whole company, among whom, it appears, there were persons well acquainted with Jewish customs; probably some of them were Jewish proselytes.

But God hath showed me, &c. He now began to understand the import of the vision which he saw at Joppa. A Gentile is not to be avoided, because he is a Gentile; God is now taking down the partition wall which separated them from the Jews.

29. *I ask—for what intent ye have sent for me?* Peter had been informed of this by the servants of Cornelius, ver. 22 but as all the company might not have been informed of the circumstances, he, as it were, invites him to tell his story afresh, that his friends, &c. might be the better prepared to receive the truth, which he was about to dispense, in obedience to his divine commission

20 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, ^a a man stood before me ^b in bright clothing.

31 And said, Cornelius, ^c thy prayer is heard, ^d and thine alms are laid in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ^e Then Peter opened his mouth, and said, ^f Of a truth I perceive that God is no respecter of persons:

35 But ^g in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, ^h preaching peace by Jesus Christ: (ⁱ he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judea, and ^k began from Galilee, after the baptism which John preached;

^x Chap. 15. ^y Rom. 2. 13. 27 & 3. 22. 29 & 10. 12. 13. 1 Cor. 12. 13. Gal. 2. 23. Eph. 2. 13, 18 & 19.—^z y Isaiah 57. 12. Eph. 2. 11, 16, 17. 1 Col. 1. 20.—^a Matthew 24. 15. Rom. 10. 12.—^b 1 Cor. 15. 27. Ephesians 1. 24. 22. 1 Pet. 3. 22. Ver. 17. 14 & 19. 16.—^c Luke 4. 14. Chap. 1. 22.

30. *Four days ago I was fasting until this hour.* It was then about three o'clock in the afternoon; and it appears that Cornelius had continued his fast from three o'clock the preceding day to three o'clock the day following; not that he had fasted four days together, as some suppose; for even if he had fasted four days consecutively, he ate one meal on each day. It is however necessary to remark, that the word νηστεω, fasting, is wanting in ALC., one other; the Coptic, Ethiopic, Armenian, and Vulgate; but it has not been omitted in any edition of the Greek Testament.

31. *Thy prayer is heard!* See the note on ver. 4. Cornelius prayed, fasted, and gave alms. It was in this way, he looked for salvation; not to purchase it; a thought of this kind does not appear to have entered into his mind: but these were the means, he used to get his soul brought to the knowledge of the truth. The reader must recollect that in the case of Cornelius, there was no open vision; he used the light and power which God had already given; and behold how mightily God increased his gifts! He that hath, i. e. that uses what he has, shall receive; and no man can expect any increase of light or life, who does not improve the grace already given.

33. *Are we all here present before God?* Instead of before God, the Codex Bezae, Syriac, Ethiopic, Armenian, and Vulgate, read before THEE. The people were all waiting for the preacher, and every heart was filled with expectation; they waited as before God, from whose messenger they were about to hear the words of life.

34. *God is no respecter of persons!* He does not esteem a Jew, because he is a Jew; nor does he detest a Gentile, because he is a Gentile. It was a long and deeply rooted opinion among the Jews, that God never would extend his favour to the Gentiles; and that the descendants of Jacob only, should enjoy his peculiar favour and benediction. Of this opinion was St. Peter, previously to the heavenly vision mentioned in this chapter. He was now convinced that God was no respecter of persons; that as all must stand before his judgment seat, to be judged according to the deeds done in the body; so, no nation, or people, or individual, could expect to find a more favourable decision than another, who was precisely in the same moral state; for the phrase respect of persons, is used in reference to unjust decisions in a court of justice, where, through favour, or interest, or bribe, a culprit is acquitted; and a righteous or innocent person condemned. See Lev. xix. 15. Deut. i. 16, 17. and xvi. 19. And as there is no iniquity (decisions contrary to equity) with God, so he could not shut out the pious prayers, sincere fasting, and benevolent almsgiving of Cornelius; because the very spring whence they proceeded was his own grace and mercy. Therefore he could not receive even a Jew into his favour (in preference to such a person) who had either abused his grace, or made a less godly use of it than this Gentile had done.

35. *But in every nation he that feareth him, &c.* In every nation he, who according to his light and privileges, fears God, worships him alone, (for this is the true meaning of the word), and worketh righteousness, abstains from all evil, gives to all their due, injures neither the body, soul, nor reputation of his neighbour, is accepted with him. It is not therefore the nation, kindred, profession, mode, or form of worship, that the just God regards; but the character, the state of heart, and the moral deportment. For what are professions, &c. in the sight of that God who trieth spirits, and by whom actions are weighed? He looks for the grace he has given, the advantages he has afforded, and the improvement of all these. Let it be observed farther, that no man can be accepted with this just God, who does not live up to the advantages of the state in which Providence has placed him: why was Cornelius accepted with God, while thousands of his countrymen were passed by? Because he did not receive the grace of God in vain: he watched, fasted, prayed, and gave alms, which they did not. Had he not done so, would he have been accepted? certainly not: because it would then appear, that he had received the grace of God in vain, and had not been a worker

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead.

1 Luke 4.19. Ch. 2. 22 & 4. 37. Heb. 1. 9. c. John 3. 2. d. Ch. 2. 22. e. Ch. 5. 30. f. Ch. 2. 24. g. John 14. 17. 22. Ch. 13. 31. h. Luke 24. 30. 43. John 21. 13. i. Matt. 28. 19. 30. Ch. 1. 8. j. k. John 5. 22. 27. Ch. 17. 31. l. 1 Rom. 14. 9. 19. 2 Cor. 5. 10. 2 Tim. 4. 1.

together with him. Many irreligious men, in order to get rid of the duties and obligations of Christianity, quote this verse in their own favour, while they reject all the Gospel besides; and roundly assert, as they think on the authority of this text, that they need neither believe in Jesus Christ, attend to his Gospel, nor use his ordinances; for, if they fear God and work righteousness, they shall be infallibly accepted with him. Let such know, that if they had been born, and still were living in a land where the light of the Gospel had never shone, and were there, conscientiously following the glimmering ray of celestial light which God had granted; they might, with some show of reason, speak in this way; but as they are born, and live under the Gospel of Jesus Christ, God, the just Judge, will require that they fear him, and work righteousness ACCORDING TO THE LIGHT afforded by that very GOSPEL. The sincerity, watching, praying, fasting, and alms-giving of Cornelius, will not be sufficient for them who, as it may be justly said, live in splendours of Christianity. In such a state, God requires that a man shall love him with all his heart, soul, mind, and strength; and his neighbour as himself. In the face of such a requisition as this, how will the poor heathen virtue of one, born in the pale of Christianity, appear? and if God requires all this, will not a man need all the grace that has been brought to light by the revelation of Jesus Christ, to enable him to do it?

36. The word which God sent, &c.] Few verses in the New Testament have perplexed critics and divines more than this. The ancient copyists seem also to have been puzzled with it; as the great variety in the different MSS. sufficiently prove. A foreign critic makes a good sense by connecting this with the preceding verse thus, In every nation he that feareth him, and worketh righteousness, is accepted with him, according to that doctrine which God sent unto the children of Israel, by which he published peace (i. e. reconciliation between Jews and Gentiles) by Jesus Christ, who is Lord of all: and because Lord of all, both of Jews and Gentiles, therefore he must be impartial; and because impartial, or, no respecter of persons, therefore, in every nation, whether Judea, Greece, or Italy, he that feareth God, and worketh righteousness, is accepted with him.

I believe τοῦ λόγου, the word, in this verse, should be translated, that doctrine; and probably ὅσα, which we translate that word, in verse 37. should be omitted, as it is in the Codex Bezae, and its Italia version; and if ὅν which is in ver. 36. be even left out, as it is in ABC, Coptic, and Vulgate, the whole may be literally read thus: As to the doctrine sent to the children of Israel, preaching the glad tidings of peace (εὐαγγέλιον λαοῖς εἰρήνης), by Jesus Christ, he is Lord of all, ye know what was done (το γεγονός) through all Judea, beginning after the baptism which John preached. Jesus, who was from Nazareth, whom God anointed with the Holy Ghost and with mighty power, (ὡς αὐτὸς) went about doing good, and healing all that were tyrannically oppressed (καταδυναστεύοντο) by the devil, for God was with him. Critics have proposed a great variety of inodes, by which they suppose these verses may be rendered intelligible; and the learned reader may see many in Wulfius, Kypke, Rosenmuller, and others. Kypke contends that the word κυριος, Lord, is to be understood adjectively, and ought to be referred to λόγος, and the 26th verse will then stand thus, The word which he sent to the children of Israel, preaching peace by Jesus Christ, that word has authority over all. This amounts nearly to the same sense with the expositions given above; and all proclaim this truth, which the apostle laboured to establish, namely, that God intended the salvation of all men by Jesus Christ; and therefore proclaimed reconciliation to all, by him who is Lord, maker, preserver, redeemer, and judge of all. And of this the apostle was now more convinced, by the late vision; and his mission from him who is Lord of all, to Cornelius, a heathen, was a full illustration of the heavenly truth: for the very meeting of Peter, once a prejudiced Jew, and Cornelius, once an enlightened Gentile, was a sort of first fruits of this general reconciliation; and a proof that Jesus was Lord of ALL.

37. That word—ye know! This account of Jesus of Nazareth ye cannot be unacquainted with; because it has been proclaimed throughout all Judea and Galilee, from the time that John began to preach. Ye have heard how he was anointed with the Holy Ghost, and of the miracles which he performed; how he went about doing good, and healing all kinds of demons, and by these mighty and beneficent acts, giving the fullest proof that God was with him. This was the exordium of Peter's discourse; and thus he begins from what they knew, to teach them what they did not know.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name, p whosoever believeth in him, shall receive remission of sins.

44 While Peter yet spake these words, o the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, q because that on the Gentiles also was poured out the gift of the Holy Ghost.

1 Pet. 4. 5. m. Isa. 63. 11. Jer. 31. 34. Dan. 9. 24. Mic. 7. 18. Zech. 13. 1. Mal. 4. 2. Ch. 26. 22. n. Ch. 15. 9. & 28. 15. Rom. 10. 11. Gal. 3. 22. o. Chap. 4. 31. & 8. 15, 16, 17. & 11. 15. p. Ver. 25. q. Ch. 11. 15. Gal. 3. 14.

St. Peter does not intimate that any miracle was wrought by Christ, previously to his being baptized by John. Beginning at Galilee. Let us review the mode of Christ's manifestation. 1. After he had been baptized by John, he went into the desert, and remained there forty days. 2. He then returned to the Baptist, who was exercising his ministry at that time in Bethany, or Bethabara; and there he made certain disciples, viz. Andrew, Bartholomew, Peter, and Philip. 3. Thence he went to the marriage at Cana, in Galilee, where he wrought his first miracle. 4. And afterward he went to Capernaum, in the same country, by the sea of Galilee, where he wrought many others. This was the manner in which Christ manifested himself; and these are the facts of which Peter presumes they had a perfect knowledge; because they had been for a long time notorious through all the land.

38. God anointed Jesus of Nazareth.] Here the apostle refers to Christ as the promised Messiah; for as Messiah signifies the anointed one, and Christ has the same signification in Greek; and the Messiah, who is appointed to the prophets, and the expectation of the Jews, was to work miracles, Peter proclaims Jesus as the Messiah, and refers to the miracles which he wrought, as the proof of it. This delicate, but forcible allusion, is lost by most readers.

39. We are witnesses of all.] In this speech St. Peter may refer not only to the twelve apostles, but to the six brethren whom he had brought with him.

Whom they slew.] As the truth of the resurrection must depend on the reality of the death of Christ, it was necessary that this should be stated, and shown to rest on the most indubitable evidence.

40. Him God raised up the third day.] He lay long enough under the power of death, to prove that he was dead: and not too long, lest it should be supposed that his disciples had time sufficient to have practised some deceit or imposture; and to prevent this, the Jews took care to have the tomb well guarded, during the whole time which he lay there.

41. Not to all the people.] In the order of Divine Providence, the public were to be no longer instructed by Jesus Christ personally; but it was necessary that those who were to preach redemption in his name, should be thoroughly furnished to this good and great work; therefore the time he spent on earth, after his resurrection, was devoted to the instruction of his disciples.

Witnesses chosen before of God.] That is, God chose such men to attest this fact, as were every way best qualified to give evidence on the subject, persons who were always to be found; who might at all times be confronted with those, if any such should offer themselves, who could pretend to prove that there was any imposture in this case; and persons who, from the very circumstances in which they were placed, must appear to have an absolute conviction of the truth of all they attested. The first preachers of the Gospel must be the witnesses of its facts; and these first preachers must be put in such circumstances as to demonstrate, not only that they had no secular end in view, nor indeed could have any; but also, that they should be able to evince that they had the fullest conviction of the reality of the eternal world, and of their Master's existence in glory there; as they carried their lives continually in their hands, and regarded them not, so that they might fulfil the ministry which they had received from their Lord, and finish their course with joy.

But why was not Christ, after his resurrection, shown to all the people? 1. Because it was impossible that such a thing could be done without mob and tumult. Let it only be announced, "Here is the man who was dead three days, and who is risen from the dead!" what confusion would be the consequence of such an exposure! Some would say, This is he; others, He is like him, and so on; and the valid testimony must be lost in the confusion and multitude. 2. God chose such witnesses, whose testimony should be unimpeachable; the men who knew him best, and who, by their depositions in proof of the fact, should evidently risk their lives; and, 3. As multitudes are never called to witness any fact, but a few selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable; therefore God showed not Christ risen from the dead, to all the people, but to witnesses chosen by himself, and they were such as perfectly knew him before, and who ate and drank with him after his resurrection; and consequently had the fullest proof and conviction of the truth of this fact.

42. And he commanded us to preach.] By thus assuring them that Jesus Christ was appointed to judge the world, he at once showed them the necessity of subjection to him, that they might stand in the day of his appearing.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,
47 Can any man forbid water, that these should not be bap-

r Ch. II. 17; 2: 15 S. 9 Rom. 10: 12

The judge of quick and dead) The word *quick* we retain from our ancient mother tongue, the Saxon *ecpan*, to live; hence *ecpe* and *ecpica*, life, and *ecpice*, grass; and from this our *quicks*, quick-set hedges, fences made of living thorns, &c. By *quick and dead*, we are to understand, 1. All that had lived from the foundation of the world till that time; and all that were then alive; 2. All that should be found alive at the day of judgment, as well as all that had died previously.

43. *To him give all the prophets witness*) See Isa. ix. 6. Jii. 7. liii. 5, 6. lix. 20. Jer. xxxi. 31. Dan. ix. 21. Mic. vii. 18, &c. and Zech. xiii. 1. As Jesus Christ was the *sum* and *substance* of the law, and the Mosaic dispensation; so all the prophets bore testimony, either *directly* or *indirectly* to him; and indeed without him and the salvation he has promised, there is scarcely any meaning in the Mosaic economy, nor in most of the allusions of the prophets.

Remission of sins) The phrase *aphenē aparthron*, means simply the *taking away of sins*; and this does not refer to the guilt of sin merely, but also to its *power*, *nature*, and *consequences*. All that is implied in *pardon of sin*, *destruction of its tyranny*, and *purification from its pollution*, is here intended; and it is wrong to restrict such operations of mercy, to *pardon alone*.

41. *While Peter yet spake*) It is not very likely that the words recorded by St. Luke, are all that the apostle spoke on this occasion; but while he continued to discourse with them on this subject, the *Holy Ghost fell on all them that heard the word*; and his descent was known by their being enabled to speak with different kinds of tongues. In what manner this gift was bestowed, we cannot tell; probably it was in the same way in which had been given on the day of pentecost; for as they spake with tongues, which was the effect of the descent of the Spirit, as flaming tongues on the heads of the disciples, on the day of pentecost; it is very likely that the same appearance now took place.

45. *They of the circumcision—were astonished*) Because it was a maxim with them, that the *Shekinah* or Divine influence could not be revealed to any person who dwelt beyond the precincts of the promised land. Nor did any of them believe that the Divine Spirit could be communicated to any *Gentile*. It is no wonder, therefore, that they were amazed when they saw the Spirit of God so liberally given as it was on this occasion.

46. *And magnify God*) They had got *new hearts* as well as *new tongues*; and having believed with the heart unto righteousness, their tongues made confession unto salvation; and God was magnified for the mercy which he had imparted.

47. *Can any man forbid water*) These had evidently received the *Holy Ghost*, and consequently were become members of the mystical body of Christ; and yet St. Peter requires that they shall receive baptism by water, that they might become members of the Christian church. In other cases, they received baptism first, and the Spirit afterward, by the imposition of hands: see chap. xix. 4–6, where the disciples who had received only the baptism of John, were baptized again with water in the name of the Lord Jesus; and after even this, the apostles *prayed, and laid their hands on them*, before they were made partakers of the Holy Ghost—so we find that Jesus Christ had his *water baptism*, as well as John; and that even he who gave the baptism of the Holy Ghost, required the administration of *water baptism* also. Therefore the baptism of the Spirit did not supersede the baptism by water; nor indeed can it; as baptism, as well as the supper of our Lord, were intended not only to be the means of grace, but standing *irrefragable proofs* of the truth of Christianity.

tized, which have received the Holy Ghost, ^a as well as we? 45 ^b And he commanded them to be baptized ^c in the name of the Lord. Then prayed they him to tarry certain days.

a 1 Cor. i. 17—c Ch. 2: 38 & 8: 16.

48. *To be baptized in the name of the Lord*) That is, in the name of Jesus Christ; which implied their *taking upon them the public profession of Christianity*; and believing on Christ Jesus as their Saviour and Sovereign; for as they were baptized *in his name*, they professed thereby to be his disciples and followers.

Then prayed they him to tarry certain days) They felt the necessity of further instruction, and prayed him to continue his ministry a little longer among them; and to this he no doubt consented. This was, properly speaking, the commencement of the Christian church, as composed of Jews and Gentiles, partaking of the same baptism, united under the same *Head*, made partakers of the same Spirit; and associated in the same aggregate body. Nor was the middle wall of partition broken down, and the Gentiles admitted to the same privileges with the Jews.

1. God is wonderful in all his works, whether they be works of *creation*, *providence*, or *grace*. Every thing proclaims his *power*, his *wisdom*, and his *goodness*. Every where we learn this truth, which is indispensably necessary for all to know, who desire to acknowledge God in all their ways, that, “there is nothing which concerns their present or eternal welfare in which God does not interest himself.” We often, to our great spiritual detriment, lose sight of this truth; because we think that the *majesty of God* is too great to be occupied with those common occurrences by which we are often much affected, in things which relate not only to our *present*, but also to our *eternal interests*. This is impossible; for God is our *Father*, and being every where present, he sees our state, and his eye affects his heart.

2. Let the reader examine the chain of providence, (composed indeed of very minute links,) brought to light in the conversion of Cornelius, the instruction of Peter, and opening the door of faith to the Gentiles, and he will be convinced that “God has sway every where, and that all things serve the purposes of his will.” We have already seen how particularly, both by gracious and providential workings, God prepared the mind of Cornelius to receive instruction; and the mind of Peter to give it; so that the receiver and giver were equally ready to be workers together with God. This is a general economy. He who feels his want may rest assured, that even then, God has made the necessary provision for his supply, and that the very sense of the want, is a proof that the provision is already made. Why then should we lose time in deploring wretchedness, for the removal of which God has made the necessary preparations? Mourning over our miseries, will never supply the lack of faith in Christ; and very seldom tends even to humble the heart.

3. As the eye of God is ever upon us, he knows our *trials* as well as our *wants*; and here also, he makes the necessary provision for our support. We may be called to suffer, but his grace will be sufficient for us; and as our troubles increase, so shall the means of our support. And even these trials and temptations will be pressed into our service, for *all things work together for good to them that love God*, Rom. viii. 28.

4. We must beware neither to despise outward rites in religion, or to rest in them. Most people do either the one or the other. God gives us outward helps, because he knows we need them. But do we not sometimes imagine ourselves to be above that, which, because of our scantiness of grace, is really above us. We certainly may *overrate* ourselves, and *underrate* God’s bounties. He who is taught by the Spirit of God will be saved from both.

CHAPTER XI.

Peter returns to Jerusalem, and is accused of having associated with the Gentiles, 1–3. He defends himself, by relating at large the whole business concerning Cornelius, 4–17. His defence is accepted, and the whole church glorifies God for having granted unto the Gentiles repentance unto life, 18. An account of the proceedings of those who were scattered abroad by the persecution that was raised about Stephen; and how they had spread the gospel among the circumcision, in Phœnicie, Cyprus, and Antioch, 19–21. The church at Jerusalem, hearing of this, sends Barnabas to confirm them in the faith, 22, 23. His character, 24. He goes to Tarsus, to seek Saul; whom he brings to Antioch, where the disciples are first called CHRISTIANS, 25, 26. Certain prophets foretel the death which afterward took place in the reign of the Emperor Claudius, 27, 28. The disciples send relief to their poor brethren in Judea, by the hands of Barnabas and Saul, 29, 30. [A. M. cir. 4046. A. D. cir. 42. A. Olymp. cir. CCV. 2.]

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.
2 And when Peter was come up to Jerusalem, ^a they that were of the circumcision contended with him,

a Ch. 10: 45 Gal. 2: 12—b Ch. 10: 38

NOTES.—Verse 1. *And the apostles and brethren that were in Judea*) According to *Calmet*, Judea is here put in opposition to Cesarea, which, though situated in Palestine, passed for a Greek city, being principally inhabited by Pagans, Greeks, or Syrians.

2. *Contended with him*) A manifest proof this, that the primitive church at Jerusalem (and no church can ever deserve this name but the Jerusalem church) had no conception of St. Peter’s supremacy, or of his being prince of the apostles. He

3 Saying, ^b Thou wentest in to men uncircumcised, ^c and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it ^d by order unto them, saying,

c Gal. 2: 12—d Luke 1: 3.

is now called to account for his conduct, which they judged to be reprehensible, and which they would not have attempted to do, had they believed him to be Christ’s *vicar* upon earth, and the infallible head of the church. But this absurd dream is every where refuted in the New Testament.

3. *Thou wentest in to men uncircumcised*) In a Jew, this was no small offence; and as they did not know the reason of St. Peter’s conduct, it is no wonder they should call him to account for it; as they considered it to be a positive transgres-

5 * I was in the city of Joppa praying : and in a trance I saw a vision, A certain vessel descending, as it had been a great sheet, let down from heaven by four corners ; and it came even to me :

6 Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter ; slay, and eat.

8 But I said, Not so, Lord ; for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times : and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house.

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, I as on us at the beginning.

e Ch. 10, 9, &c.—f John 16, 13, Ch. 10, 19 & 15, 7.—g Ch. 10, 21.—h Ch. 10, 30.—i Ch. 2, 4.—k Matt. 3, 11. John 1, 35, 33. Ch. 1, 5, & 19, 4. Isa. 11, 3. Joel 2, 28, & 3, 18.—l Ch. 15, 8, 9.—m Ch. 10, 14, 7.

sion of the law and the customs of the Jews. There is a remarkable addition here in the *Codex Bezae*, which it will be well to notice. The second verse of the chapter begins thus :

Now Peter had a desire for a considerable time to go to Jerusalem, and having spoken to the brethren, and confirmed them, speaking largely, he taught them through the countries, (i. e. as he passed to Jerusalem,) and as he met them, he spoke to them of the grace of God. But the brethren who were of the circumcision disputed with him, saying, &c.

4. But Peter rehearsed the matter from the beginning, and expounded it by order] *Ἐξηγήσατο αὐτοῖς κατ' ἕνα*. This is the very style of St. Luke : see his Gospel, chap. i. ver. 3. To remove their prejudice, and to give them the fullest reasons for his conduct, he thought it best to give them a simple relation of the whole affair ; which he does, as we have seen in the preceding chapter, with a few additional circumstances here : see the notes before.

12. These six brethren] Probably pointing to them, being present, as proper persons to confirm the truth of what he was delivering.

14. Thou and all thy house shall be saved.] This is an additional circumstance : before, it was said, chap. x. 6. Peter shall tell thee what thou oughtest to do : and in ver. 33. who when he cometh shall speak unto thee. But in Peter's relation, the matter is more explicitly declared, he shall tell thee words, whereby thou and thy house shall be saved. He shall announce to you all, the doctrine of salvation.

16. Ye shall be baptized, with the Holy Ghost.] These words are very remarkable. The words of our Lord, as quoted chap. i. 5, to which St. Peter refers here, have been supposed by many to refer to the apostles alone ; but here it is evident, that St. Peter believed they were a promise made to all Christians, i. e. to all, whether Jews or Gentiles, who should believe on Jesus Christ. Therefore, when he saw that the Holy Ghost fell upon those Gentiles, he considered it a fulfilment of our Lord's promise, ye, that is, all that will believe on me, shall be baptized with the Holy Ghost—not many days hence, i. e. in a short time this Spirit shall be given, which is to abide with you for ever. Hence we learn, that the promise of the Holy Spirit is given to the whole body of Christians ; to all that believe on Christ as dying for their sins, and rising for their justification.

17. God gave them the like gift, &c.] Viz. the Holy Spirit, and its various gifts and graces, in the same way and in the same measure in which he gave them to us Jews. What was I, that I could withstand God ? It was not I who called them to salvation : it was God : and the thing is proved to be from God alone, for none other could dispense the Holy Spirit.

18. They held their peace] Their prejudices were confounded ; they considered the subject, and saw that it was from God : then they glorified him, because they saw that he had granted unto the Gentiles repentance unto life. As the word *αἰσχρολογία*, which we translate *repentance*, signifies literally a change of mind, it may be here referred to a change of religious views, &c. And as *repentance* signifies a change of life and conduct from evil to good, so the word *μετανοία*, may be used here to signify a change from a false religion to the true one, from idolatry, to the worship of the true God. Rosenmüller thinks that in several cases, where it is spoken of the Jews, it signifies a change from a contempt of the Messiah, to reverence for him, and the consequent embracing of the Christian religion.

The Christians who were present, were all satisfied with St. Peter's account and apology ; but it does not appear that all were ultimately satisfied, as we know there were serious disputes in the church afterward on this very subject. See chap. xv. 5, &c. where Christian believers from among the

16 Then remembered I the word of the Lord, how that he said, k John indeed baptized with water ; but l ye shall be baptized with the Holy Ghost.

17 m Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ ; n what was I, that I could withstand God ?

18 When they heard these things, they held their peace, and glorified God, saying, o Then hath God, also to the Gentiles, granted repentance unto life.

19 p Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phœnicie, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto q the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them : and a great number believed, and r turned unto the Lord.

22 s Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth t Barnabas, that he should go as far as Antioch :

23 Who, when he came, and had seen the grace of God, was glad, and u exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and v full of the Holy Ghost and of faith : w and much people was added unto the Lord.

25 Then departed Barnabas to x Tarsus, for to seek Saul :

n Rom. 10, 12, 13, & 15, 9, 16.—o Chap. 8, 1.—p Chap. 6, 1, & 9, 59.—q Luke 1, 66. Ch. 2, 47.—r Chap. 9, 35.—s Chap. 9, 27.—t Ch. 13, 43, & 14, 22.—u Ch. 6, 5.—v Ver. 21. Ch. 5, 14.—w Ch. 9, 30.

Pharisees, insisted that it was necessary to circumcise the converted Gentiles, and cause them to keep the law of Moses. This opinion was carried much farther in the church at Jerusalem afterward, as may be seen at large in chap. xxi.

19. The persecution that arose about Stephen] That is, those who were obliged to flee from Jerusalem, at the time of that persecution in which Stephen lost his life. See chap. viii. 1.

Phœnicie] Phœnicia, a country between Galilee and Syria, along the coast of the Mediterranean sea, including Tyre, Sidon, &c. It is often mentioned as a part of Syria. See chap. xxi. 2, 3.

Cyprus] An island of the Mediterranean Sea, over against Syria. See on chap. iv. 36.

Antioch] A city of Syria, built by Antiochus Seleucus, near the river Orontes ; at that time one of the most celebrated cities of the east. For the situation of all these, see the map accompanying this book.

Unto the Jews only] For they knew nothing of the vision of St. Peter ; and did not believe that God would open the door of faith to the Gentiles. The next verse informs us that there were others who were better instructed. See below.

20. Men of—Cyrene] The metropolis of the Cyrenæa, a country of Africa, bounded on the east by Marmarica, on the west by the Regio Syrtica, on the north by the Mediterranean, and on the south by the Sahara. Cyrene is now called Cairoan. This city, according to Eusebius, was built in the 37th Olympiad, about 630 years before Christ. In consequence of a revolt of its inhabitants, it was destroyed by the Romans ; but they afterward rebuilt it. It was for a long time subject to the Arabs ; but is now in the hands of the Turks.

Spoke unto the Grecians.] *Ἑλληνιστάς, the Hellenists*. Who these were we have already seen, Acts vi. and ix. 29. viz. Jews living in Greek cities, and speaking the Greek language. But instead of *Ἑλληνιστάς, Grecians*, *Ἑλληνας, Greeks*, is the reading of AD*, *Syriac*, all the *Arabic*, *Coptic*, *Ethiopic*, *Vulgate*, some copies of the *Itala* ; *Eusebius*, *Chrysostom*, *Theophylact*, and *Œcumenius*. On this evidence, Griesbach has admitted it into the text ; and few critics entertain any doubt of the genuineness of the reading. This intimates, that besides preaching the Gospel to the *Hellenistic Jews*, some of them preached it to the *heathen Greeks* ; for were we to adopt the common reading, it would be a sort of *actum agere* ; for it is certain that the Hellenistic Jews had already received the Gospel. See chap. vi. 1. And it is likely that these Cyrenians and Cyrenians had heard of Peter's mission to Caesarea ; and they followed his example, by offering the Christian faith to the heathen. It is worthy of remark, that the Jews generally called all nations of the world *Greeks* ; as the Asiatics, to the present day, call all the nations of Europe, *Franks*.

21. The hand of the Lord was with them] By the hand, arm, and finger of God, in the scripture, different displays or exertions of his power are intended. Here it means, that the energy of God accompanied them, and applied their preaching to the souls of all attentive hearers. Without this accompanying influence, even an apostle could do no good ; and can inferior men hope to be able to convince and convert sinners without this ? Ministers of the word of God, so called, who dispute the necessity, and deny the being of this influence, show thereby, that they are intruders into God's heritage ; that they are not sent by him ; and shall not profit the people at all.

A great number believed] That Jesus was the Christ : and that he had died for their offences, and risen again for their justification. Because the apostles preached the truth : and the hand of God was with them, therefore a great number believed, and turned unto the Lord, becoming his disciples, and taking him for their portion.

22. The church which was in Jerusalem] This was the ori-

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people: and the disciples were called Christians first in Antioch.

x Or, in the church

ginal, the mother church of Christianity; not the church of Rome; there were Christian churches founded in many places, which exist to the present day, before Rome heard the Gospel of the kingdom. A Christian church means a company of believers in Christ Jesus, united for the purpose of Christian fellowship and edification in righteousness.

They sent forth *Barnabas* It seems then, that the church collectively had power to commission and send forth any of its own members, whom it saw God had qualified for a particular work. There must have been, even at that time, an acknowledged superiority of some members of the church beyond others. The apostles held the first rank: the *deacons* (probably the same as those called prophets, as being next chosen), the *second*; and perhaps those called *evangelists*, simply preachers of the truth, the *third* rank. Those who knew most of God and sacred things; who were most zealous, most holy, and most useful, undoubtedly had the *pre-eminence*.

23. Had seen the grace of God That is, had seen the effects produced by the grace of God. By the grace of God, we are to understand, 1. His favour; 2. The manifestations of that favour, in the communication of spiritual blessings; and, 3. Principles of light, life, holiness, &c. producing effects demonstrative of the causes from which they spring. Barnabas saw that these people were objects of the divine approbation; that they were abundantly blessed and edified together as a Christian church; and that they had received special influences from God, by his indwelling Spirit, which were to them, *incentives* to faith, hope, and love; and also *principles* of conduct.

Was glad Not envious because God had blessed the labours of others of his Master's servants: but rejoiced to find that the work of salvation was carried on by such instruments as God chose and condescended to use. They who cannot rejoice in the conversion of sinners, because they have not been the means of it; or because such converts or their ministers have not precisely the same view of certain doctrines which they have themselves; show that they have little, if any thing, of the mind that was in Christ, in them.

With purpose of heart they would cleave unto the Lord.] These converts had begun well; they must continue and persevere; God gave them the *grace*, the *principle* of life and action: it was their business to use this. If they did not, the gift would be resumed. Barnabas well knew, that they must have the *grace* of God in them, to enable them to do any good; but he knew also that its being in them, did not necessarily imply that it must continue there. God had taught him, that if they were not workers together with that grace, they would receive it in vain; i. e. the end for which it was given would not be answered. He therefore exhorted them *εὐπορεῖται τὴν καρδίαν*, with determination of heart: with *set, fixed, purpose and resolution*, that they would cleave unto the Lord, *προσέσυνεν τὸν Κύριον*, to remain with the Lord; to continue in union and fellowship with him; to be faithful in keeping his truth, and obedient in the practice of it. To be a Christian is to be united to Christ; to be of one spirit with him; to continue to be a Christian, is to continue in that union. It is absurd to talk of being children of God, and of absolute final perseverance, when the soul has lost its spiritual union. There is no perseverance, but in cleaving to the Lord: he who in his works denies him, does not cleave to him. Such a one is not of God: if he ever had the salvation of God, he has lost it: he is fallen from grace; nor is there a word in the Book of God, fairly and honestly understood, that says, such a person shall absolutely and unavoidably arise from his fall.

21. For he was a good man] Here is a proper character of a minister of the Gospel.

1. He is a good man: his bad heart is changed; his evil dispositions rooted out; and the mind that was in Christ implanted in him.

2. He is full of the Holy Ghost. He is holy, because the Spirit of holiness dwells in him: he has not a few transient visitations or drawings from that Spirit: it is a resident in his soul, and it fills his heart. It is light in his understanding; it is discrimination in his judgment: it is fixed purpose and determination in righteousness, in his will; it is purity, it is love, joy, peace, gentleness, goodness, meekness, temperance, and fidelity, in his affections and passions. In a word, it has sovereign sway in his heart; it governs all passions, and is the motive and principle of every right-ous action.

3. He was full of faith. He implicitly credited his Lord; he knew that he could not lie; that his word could not fail; he expected not only the fulfilment of all promises, but also every degree of help, light, life, and comfort, which God might at any time, see necessary for his church: he prayed for the divine blessing, and he believed that he should not pray in vain. His faith never failed, because it laid hold on that God who could not change. Behold, ye preachers of the Gospel, an original minister of Christ. Emulate his piety, his faith, and his usefulness.

Much people was added unto the Lord.] No wonder, when they had such a minister, preaching, by the power of the Holy Ghost, such a Gospel as that of Jesus Christ.

27. And in these days came 2 prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout the whole world.

γ Ch 2:17 & 10:1 & 15:22 & 21:9. 1 Cor 12:28. Eph 4:11. — Ch. 21:19.

26. To Tarsus, for to seek Saul.] The persecution raised against him, obliged him to take refuge in his own city, where, as a Roman citizen, his person was in safety. See chap. ix. 29, 30.

25. He brought him unto Antioch.] As this city was the metropolis of Syria, and the third city for importance in the whole Roman empire, Rome and Alexandria alone being more eminent, Barnabas might think it expedient to have for his assistant a person of such eminent talents as Saul; and who was especially appointed by Christ, to proclaim the Gospel to the Gentiles. Saul appears also to have been a thorough master of the Greek tongue, and consequently, the better qualified to explain the Gospel to the Greek philosophers, and to defend it against their cavils. Barnabas also, being a native of Cyprus, chap. iv. 36, where the Greek language was spoken, was judged to be proper for this mission, perhaps on this account, as well as on account of his disinterestedness, holiness, and zeal.

And the disciples were called Christians first in Antioch.] It is evident they had the name Christians from CHRIST their master; as the Platonists and Pythagoreans had their name from their masters, Plato a *d* Pythagoras. Now, as these had their names from those great masters, because they attended their teaching, and credited their doctrines; so the disciples were called Christians, because they took Christ for their teacher, crediting his doctrines, and following the rule of life laid down by him. It has been a question, by whom was this name given to the disciples? Some think they assumed it; others, that the inhabitants of Antioch gave it to them; and others, that it was given by Saul and Barnabas. This latter opinion is favoured by the *Coder Beza*, which reads the 25th and 26th verses thus: And hearing that Saul was at Tarsus, he departed seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the church a whole year, and instructed a great number; and there they first called the disciples at Antioch, Christians.

The word *χριστιανισμός*, in our common text, which we translate *were called*, signifies, in the New Testament, to *appoint, arm, or associate by divine direction*. In this sense the word is used Matt. ii. 12. Luke ii. 26, and in the preceding chapter of this book, ver. 22. If therefore the name was given by divine appointment, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name Christian is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time, the Jewish converts were simply called, among themselves, *disciples*, i. e. scholars; *teachers*, *saints*, the church, or assembly; and by their enemies, *Nazarines*, *Galileans*, the men of this way, or sect; and perhaps by other names, which are not come down to us. They considered themselves as one family; and hence the appellation of brethren was frequent among them. It was the design of God to make all who believed of one heart and one soul, that they might consider him as their Father, and love and love like children of the same household. A Christian, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done, how glorious the title! It is however worthy of remark, that this name occurs in only three places in the New Testament, here, and in chap. xxvi. 28, and in 1 Pet. ii. 16.

27. Came prophets from Jerusalem.] Though the term prophet is used in the New Testament simply to signify a teacher (see the note on Gen. xx. 7. where the subject is largely explained,) yet here it evidently means also, such as were under divine inspiration, and foretold future events. This was certainly the case with Agabus, ver. 28, though perhaps his ordinary character was that of a teacher or preacher. It seems from various scriptures, Rom. xii. 1 Cor. xiii. and xiv. that the prophets of the New Testament were, 1. Teachers or preachers in general. 2. Persons who, on special occasions, were under the influence of the Divine Spirit, and then foretold certain future events. 3. Persons who recited hymns to the honour of God in the public assemblies of the Christians. 4. Persons who prayed in those assemblies, having sometimes the gift of tongues, at other times not. From Ephes. ii. 20. and iii. 5. we learn that the prophets of the Christian church were inferior to the apostles; but from ver. 11. of Eph. iii. we see that they were superior to all other teachers, even to evangelists and pastors.

28. Agabus.] This prophet, of whom we know nothing, is once more mentioned, chap. xxi. 10. He was probably a Jew, but whether converted now to Christianity, we cannot tell.

Great dearth throughout all the world.] The words *ἐπὶ ὅλην τὴν οἰκουμένην*, probably here mean, the land of Judea; though sometimes by this phrase, the whole Roman empire is intended. In the former sense the disciples appear to have understood it, as the next verse informs us: for they determined to send relief to their brethren in Judea, which they could not have done had the famine been general. It does not appear that they expected it to extend even to Antioch in Syria, where they then were, else they would have thought of making provision for themselves.

out all the world : which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, de-

a Rom 15:26. 1 Cor. 16:1. 2 Cor. 9:1.

It is well known from history, that there were *several famines* in the reign of Claudius. *Dion Cassius*, lib. ix. mentions a severe famine in the first and second year of the reign of Claudius, which was sorely felt in Rome itself. This famine, it is supposed, induced Claudius to build a port at Ostia, for the more regular supply of Rome with provisions.

A second famine happened about the fourth year of this reign, which continued for several years, and greatly afflicted the land of Judea. Several authors notice this, but particularly *Josephus*, *Ant. lib. xx. cap. 5. sect. 2.* where having mentioned *Tiberius Alexander*, as succeeding to the procuratorship in the place of *Cuspius Fadus*, he says, that "during the government of these procurators, a great famine afflicted Judea." *Επι τούτοις ὁ καὶ τὸν πρῶτον ἄλιον κατὰ τὴν ὁμοίαν ἐνεβέβη γενέσθαι.*

A third famine is mentioned by *Eusebius*, in *An. Abrahami*, which commences with the calends of October, A. D. 43, which was so powerful "in Greece, that a modius (about half a bushel of grain) was sold for six drachms," about three shillings and sixpence English. Vid. *Euseb.* in *Chron. edit. Scalig.* The same author mentions another famine in Rome, in the tenth year of Claudius, of which *Orosius* gives the details, lib. vii.

A fourth famine, which took place in the eleventh year of Claudius, is mentioned by *Tacitus*, *Annal. lib. xii. sect. 43.* in which there was so great a dearth of provisions, and famine in consequence, that it was esteemed a divine judgment. *Frugum quoque egestas, et orta ex ea fames, in prodigium accipiebatur.* At this time, the same author tells us, that in all the stores of Rome, there were no more than fifteen days provision; and had not the winter been uncommonly mild, the utmost distress and misery must have prevailed.

It may now be inquired, to which of these famines in the reign of Claudius does the prophecy of Agabus refer? Most learned men are of opinion, that the famine of which Agabus prophesied was that mentioned above, which took place in the fourth year of this emperor, A. D. 47. This famine is particularly mentioned by *Josephus*, *Ant. lib. xx. cap. 2. sect. 5.* who describes it as "a very great famine, in which many died for want of food."—"That Helena, Queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to those who were in want." And in cap. 5. sect. 2. he says that this happened "when *Tiberius Alexander* succeeded *Cuspius Fadus*; and that under these procurators, the famine happened, in which Queen Helena, at a vast expense, procured relief to the Jews." Dr. Hudson's note on this passage in *Josephus* deserves to be copied: "This," says he, "is that famine foretold by Agabus, Acts xi. 28, which happened when Claudius was consul the fourth time, (A. D. 47.) and not that which happened when Claudius was consul the second time, and Cæsina was his colleague, (A. D. 42.) as *Scaliger* says upon *Eusebius*, p. 174. Now when *Josephus* had said, a little after, cap. 5. sect. 2. that *Tiberius Alexander* succeeded *Cuspius Fadus* as procurator, he immediately subjoins, under these procurators there happened a great famine in Judea." From this it is evident, that this famine must have continued several years, as it existed under both these procurators. *Fadus*, says Mr. *Whiston*, was not sent into Judea till after the death of *Agrippa*, i. e. towards the end of the fourth year of Claudius, in the end of A. D. 44. or beginning of 45. So that this famine foretold by Agabus, happened on the fifth, sixth, and seventh years of Claudius, A. D. 45, 46, and 47. See *Whiston's Josephus*: and see *Krebs' Observat.* in *Nov. Test.* on this place.

29. Then the disciples—determined to send relief] These were probably Gentile converts; and as they considered themselves receiving the spiritual blessings, which they now so happily enjoyed, through the means of the Christians in Judea; they resolved to communicate to them a portion of

termined to send relief unto the brethren which dwelt in Judea: 30 b Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

b Chap. 12. 25.

their temporal goods: and every man did this, according to his ability, i. e. he gave a certain proportion of the property with which the providence of God had entrusted him. The community of goods had for some time ceased.

30. And sent it to the elders] These probably mean, those who first believed on Christ crucified, either of the seventy disciples mentioned Luke chap. x. or the one hundred and twenty mentioned chap. i. 15; or the seven deacons, chap. vi. 5. Some have divided the primitive disciples into three classes: 1. The *αυτοματοι*, those who were eye-witnesses. 2. The *απαγγατοι*, those who were the first-fruits, or converts of the apostles' preaching. 3. The *δαδωχοι*, those who were the successors of the preceding, from whom they had received the doctrines of the Gospel. It is likely the deacons are meant, whose office it was to take care of the poor. See chap. vi. 1, &c.

1. Among many highly interesting subjects which have come under review in the preceding chapter, we must have particularly noticed, 1. The care the church of Christ took to have young converts confirmed in the truths they had received, and built upon their most holy faith, ver. 22. It was indispensably necessary that a foundation should be laid; and it was not less so, that a proper superstructure should be raised. For this work it was requisite that different gifts and talents should be employed, and *Barnabas* and *Saul* must be sent to confirm in the faith, those whom the disciples, who had been scattered by the persecution raised about Stephen, had converted to Christ, ver. 19—22. It is a great thing to have souls converted to the Lord; it is greater to have them built up on their most holy faith: and few persons, even among the ministers of Christ, have talents for both. Even when *Paul* planted, it required *Apollas* to water. A frequent interchange of godly ministers in the church of Christ, is of the utmost consequence to its stability and increase.

2. It appears that CHRISTIANS, was the first general appellation of the followers of our blessed Lord; and there is presumptive evidence, as we have seen, that this appellation came by divine appointment: how very few of those who profess this religion, are satisfied with this title! That very church that arrogates all to itself, has totally abandoned this title, and its members call themselves *Roman Catholics*, which is absurd; because the adjective and substantive include opposite ideas; *catholic*, signifies *universal*; and *Roman*, signifies *of, or belonging to Rome*. If it be merely *Roman*, it cannot be *catholic*; if it be *catholic*, it cannot be confined to Rome: but it is not *catholic* nor *universal*, in any sense of the word; for it contains but a small part of the people who profess Christianity. The term *Protestant* has more common sense in it; but not much more piety. Almost all sects and parties proceed in the same line; but *Christian* is a title seldom heard of; and the spirit and practice of Christianity but rarely occur. When all return to the spirit of the Gospel, they will probably resume the appellation of *Christians*.

3. An early fruit of Christianity, was mercy to the poor; and especially to the poor followers of Christ. He has left the poor ever with us, as his representatives, to exercise our bowels of commiseration: and thus teach us to feel and practice mercy. To every man professing Christianity, the religion of Jesus Christ says most authoritatively, *With every man who is pinched by poverty, share what the providence of God has not made absolutely necessary for thy own support.* What God has given us more than we need, is entrusted to us for the benefit of those that are in poverty and affliction. He who can, and does not, help the poor, is a disgrace to Christianity: and he who does not lend his hand for the support of the cause of God is a worthless member of the church of Christ. He who shows no mercy, shall have judgment without mercy. And he who spends in pampering the flesh what should be given to the poor, shall have a fearful account to give in the day of the Lord.

CHAPTER XII.

Herod persecutes the Christians, 1. Kills James. 2. And casts Peter into prison, 3, 4. The church makes incessant prayer for his deliverance, 5. An angel of God opens the prison doors and leads him out, 6—10. Peter rejoices, and comes to the house of Mary, where many were praying, and declares how he was delivered, 11—17. The soldiers who kept the prison are examined by Herod, and he commands them to be put to death, 18, 19. Herod is enraged against the people of Tyre, but is appeased by their submission, 20. He makes an oration to the people, receives idolatrous praises, and an angel of the Lord smites him, and he dies a miserable death, 21—23. The word of God increases, 24. Barnabas and Saul return from Jerusalem accompanied by John Mark, 25. [A. M. cir. 4048. A. D. cir. 44. An. Olymp. cir. CCV. 4.]

NOW about that time Herod the king^a stretched forth his hands to vex certain of the church.

2 And he killed James,^b the brother of John, with the sword.

a Or, began —b Matt. 4:21, & 21:23.

NOTES.—Verse 1. *Herod the king*] This was *Herod Agrippa*, the son of *Aristobulus*, and grandson of *Herod the Great*; he was nephew to *Herod Antipas*, who beheaded John the Baptist, and brother to *Herodias*. He was made king by the emperor Caligula, and was put in possession of all the territo-

ries formerly held by his uncle *Philip*, and by *Lysanias*; viz. *Turea*, *Trachonitis*, *Abilene*, with *Gaulonitis*, *Batanea*, and *Penias*. To these the emperor Claudius afterward added *Judea* and *Samaria*; which were nearly all the dominions possessed by his grandfather *Herod the Great*. See Luke iii. 1.

c Exod. 12:14, 15, & 23:15.

4 And ^d when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but ^e prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

d John 21.18.—e Or, instant and earnest prayer was made 2 Cor.1.11. Eph.6.18.
1 Thess.5.17.—f Ch.5.19.—g Ps.136.1.—h Ch.10.3, 17 & 11.5.—i Ch.16.25

see also an account of the Herod family, in the note on Matt. ii. ver. 1.

To rex certain of the church] That is, to destroy its chief ornaments and supports.

2. *He killed James, the brother of John, with the sword.* This was James the greater, son of Zebedee, and must be distinguished from James the less, son of Alphaeus. This latter was put to death by Ananias the high-priest, during the reign of Nero. This James, with his brother John, were those who requested to sit on the right and left hand of our Lord. See Matt. xx. 23, and our Lord's prediction was now fulfilled in one of them, who by his martyrdom drank of our Lord's cup, and was baptized with his baptism. By the death of James, the number of the apostles was reduced to eleven; and we do not find that ever it was filled up. The apostles never had any successors: God has continued their doctrine, but not their order.

By *killing with the sword*, we are to understand *beheading*. Among the Jews, there were four kinds of deaths: 1. *Stoning*, 2. *Burning*, 3. *Killing with the sword*, or *beheading*, and 4. *Strangling*. The 3d was a Roman as well as a Jewish mode of punishment. *Killing with the sword*, was the punishment, which, according to the Talmud, was inflicted on those who drew away the people to any strange worship, *Sanhedr.* fol. iii. James was probably accused of this, and hence the punishment mentioned in the text.

3. *He proceeded—to take Peter also*] He supposed that these two were pillars on which the infant cause rested; and that if these were removed, the building must necessarily come down.

The days of uncarved bread] About the latter end of March, or beginning of April; but whether in the third or fourth year of the emperor Claudius, or earlier or later, cannot be determined.

4. *Four quaternions of soldiers*] That is, sixteen, or four companies of *four men* each, who had the care of the prison; each company taking, in turn, one of the four watches of the night.

Intending after Easter to bring him forth) מֵרֵגֶל עֲדָהּ, *after the pass-over*. Perhaps there never was a more unhappy, not to say absurd translation, than that in our text. But before I come to explain the word, it is necessary to observe, that our term called Easter, is not exactly the same with the Jewish pass-over. This festival is always held on the fourteenth day of the first vernal full moon, but the Easter of the Christians, never till the *next* Sabbath after said full moon: and to avoid all conformity with the Jews in this matter, if the fourteenth day of the first vernal full moon happen on a Sabbath, then the festival of Easter is deferred till the Sabbath following. The first vernal moon is that, whose 14th day is either on the day of the vernal equinox, or the next 11th day after it. The vernal equinox, according to a decree of the council of Nice, is fixed to the 21st day of March; and therefore the first vernal moon, that is, the 14th day falls upon the 21st of March; or the first fourteenth day after. Hence it appears, that the next Sabbath after the 14th day of the vernal moon, which is called the *Paschal term*, is always *Easter day*. And, therefore, the earliest *Paschal term*, being the 21st of March; the 22d of March is the *earliest* Easter possible; and the 1st of April being the latest *Paschal term*, the seventh day after, that is, the 25th of April, is the *latest* Easter possible.

The term *Easter*, inserted here by our translators, they borrowed from the ancient Anglo-Saxon service books; or from the version of the Gospels, which always translates the *το πάσχα* of the Greek by this term, e.g. Matt. xxvi. 2. *Υἱὸν ἀγαπάω ὅτι ἀφ' ἡμερῶν δύο τὰς ἐστῆς τοῦ παύσαι· πύξτε γὰρ ὅτι ἀπὸς ἑπτὰ δαγμὺν βροθὲν Εἰστήο.* *Will ye that after twain dagum broth Eāstero.* Ibid., v. 19. *And they made ready the pass-ōer,* and hīz tēgeap pōdon hūm Eāstēn-chenniza. And hīg gearweorðon hūm Eāstēn-thenniga, (i.e. the paschal suppr.) Prefix-add to Matt. xxi. 1. are these words, *Dyr recal on Earpen ārean. This part he calleth Easter ēar.* And before ver. 8. these words, *Dyr recal on pugeþeac on the dæne ðne Earpe-puram.* Mark viii. 12. and of the first day of unleavened bread, *Wit we þat it is the pass-ōer, and so we geseopun zomimodum, s̄a we gearwieldon offrodon.* And thām forman dæge asimorum, *þa bi Eāstron offrodon.* Other examples occur in this Version. *Wicelid* used the word *paskr*, i.e. pass-over; but Tindal, Coverdale, Becke, and Cardman, following the old Saxon mode of translation, insert *Easter*: the Geneva Bible, very properly renders it the *pass-ōter*. The Saxons

9 And he went out, and followed him; and ^e wist not that it was true which was done by the angel; but thought ^h he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surty, that the ^k Lord hath sent his angel, and ^l hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, ^m he came to the house of Mary the mother of ⁿ John, whose surname was Mark ; where many were gathered together ^o praying.

k Psa 117:1; 118:1-2; Heb 11:1-13; 5:19; Psa 73:18, 19, & 34:12, & 41:2, & 97:10; 2 Cor 1:19; 2 Pet 2:1-10; Ch 4:13, -n Ch 15:17 -o Ver 5

Easter, Eapen, Eapeno, Eapena, and Eapenon, are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our pagan forefathers on the month of April; hence that month, in the Saxon calendar, is called Eapen-monad, *Easter month*. Every view we can take of this subject, shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd.

5. *Prayer was made (without ceasing)* The Greek word *ektenos*, signifies both *ferrous* and *earnestness*, as well as *perseverance*. These prayers of the church, produced that miraculous interference mentioned below, and without which, Peter could not have thus escaped from the hands of this ruthless king.

6. *Sleeping between two soldiers, bound with two chains.* Two soldiers guarded his person ; his right hand being bound to the left hand of one ; and his left hand bound to the right hand of the other. This was the Roman method of guarding their prisoners ; and appears to be what is intimated in the text.

7. *Smote Peter on the side*] He struck him in such a way, as was just sufficient to awake him from his sleep.

His chains fell off from his hands.] The chains mentioned above, by which he was bound to the two soldiers.

tying himself. It seems Peter had put off the principal part of his clothes, that he might sleep with more comfort. His resuming all that he had thrown off, was a proof that every thing had been done leisurely. There was no evidence of any hurry, nor of any design to elude justice, or even to avoid meeting his accusers in any legal way. It appears that the two soldiers were overwhelmed by a deep sleep, which fell upon them from God.

9. *He—wist not*) He *knew* not; from the Anglo-Saxon *wistan*, *to know*. He supposed himself to be in a dream.

10. *The first and—second ward*] It is supposed, that ancient Jerusalem was surrounded by *three* walls: if so, then passing through the gates of these three walls successively, is, possibly, what is meant by the expression in the text. The prison in which he was confined, might have been that which was at the outer wall.

Iron gate] This was in the innermost wall of the three; and was strongly plated over with iron, for the greater security. In the East, the gates are often thus secured to the present day. *Pitts* says so of the gates of Algiers; and *Pocock*, of some near Antioch. Perhaps this is all that is meant by the *iron gate*. One of the anapneusions of soldiers was placed at each gate.

Which opened - of his own accord] Influenced by the unseen power of the angel.

The angel departed from him.) Having brought him into a place in which he no longer needed his assistance. What is proper to God, he always does; what is proper to man, he requires him to perform.

11. *When Peter came to himself* Every thing he saw astonished him; he could scarcely credit his eyes, he was in a sort of ecstasy; and it was only when the angel left him, that he was fully convinced that all was real.

"*Now I know that the Lord hath sent his angel*." The poor German divine is worthy of pity, who endeavoured to persuade himself and his countrymen, that all this talk about the angel was mere illusion; that Peter was delivered in a way which he could not comprehend, and therefore was led to attribute to a particular providence of God, what probably was done by the prefect of the prison who favoured him! But it is the study of this writer to banish from the world of God all supernatural influence; and to reduce even the miracles of Christ to simple operations of nature, or to the workings of imagination, and the prejudices of a weak and credulous people. Such men should at once cast off the mask which so thinly covers their infidelity, and honestly avow themselves to be what they are, the enemies of revelation in general; and of the Christian religion in particular. Peter could say, *Now I know of a certainty, that the Lord hath sent his angel, and delivered me*, &c. No such thing, says Mr. E., Peter was decreed; it was not the Lord, it was the prefect, or some other person.—Now we know that Peter spoke by the Holy Ghost; but we have no such testimony of Mr. E., nor of any of his associates.

And all the expectation of the—Jews! It seems they had built much on the prospect of having him sacrificed, as they already had James.

12. *And when he had considered*] When he had weighed every thing, and was fully satisfied of the divine interposition; he went to the house of Mary the mother of John Mark, the

13 And as Peter knocked at the door of the gate, a damsel came *to* hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, *It is his angel.*

16 But Peter continued knocking; and when they had opened the door, he saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, *Go show these things unto James, and to the brethren.* And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they should*

be put to death. And he went down from Judea to Cesarea, and there abode.

20 *¶* And Herod *was* highly displeased with them of Tyre and Sidon: but they came with one accord to him; and having made Blastus *the king's* chamberlain their friend, desired peace; because *the* country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord *smote* him, because *he* gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 *¶* But *the* word of God grew and multiplied.

25 *¶* And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and *took* with them *a* John, whose surname was Mark.

chamber.—1 Ks.5.9,11. Ezek.27.17.—v.1 Sa.25.36. 2 Sa.24.17.—v. Ps.115.1.—v. Is. 56.11. Ch.6.7. & 19.30. Col.1.6.—y Or. char. Ch.11.29. 30.—z Ch.13.5.13.—a Ver.12.

were obliged to have all their provisions from the countries under Herod's jurisdiction. This had been the case even from the days of Solomon, as we learn from 1 Kings v. 11. where it is said, that *Solomon gave Hiram twenty thousand measures of wheat, for food to his household; and twenty measures of pure oil; thus gave Solomon to Hiram year by year.* See also Ezek. xxvii. 17.

21. Upon a set day, &c.] A day on which games, &c. were exhibited in honour of the Roman emperor. What this refers to, we learn from Josephus. "Herod having reigned three years over *all Judea*, (he had reigned over the tetrarchy of his brother Philip, four years before this) went down to Cesarea, and there exhibited shows and games in honour of Claudius, and made vows for his health. On the second day of these shows, he put on a garment made wholly of silver, and of a texture most truly wonderful; and came into the theatre early in the morning; at which time the silver of his garment, being illuminated by the first reflection of the sun's rays, shone out after a surprising manner; and was so resplendent as to spread a horror over those who looked intently upon him: and presently his flatterers cried out, one from one place, and another from another, '*He is a god;*' and they added, '*Be thou merciful to us, for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature.*' Nor did the king rebuke them, nor reject their impious flattery. But looking up he saw an owl on a certain rope over his head, and immediately conceived that this bird was to him a messenger of ill-tidings; and he fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days severe illness." This is the sum of the account given by Josephus, Ant. lib. xix. cap. viii. sect. 2. [See Whiston's edition.] Notwithstanding the embellishments of the Jewish historian, it agrees in the main surprisingly with the account given here by St. Luke. Josephus, it is true, suppresses some circumstances which would have been dishonourable to this impious king; as, for example, that he *put a speech in Herod's mouth*, when he found himself struck with death, expressive of much humility and contrition. But this speech is of no authority. When Josephus takes up and pursues the *thread of mere historical narration*, he may be safely trusted; but whenever he begins to embellish, or put speeches in the mouths of his actors, he is no longer to be credited. He even here transforms an angel of the Lord into an owl; and introduces it most improbably into his narration: as if an owl, a bird of all others that can least bear the light, should come and perch on the pavilion of the king, when the sun was shining with the most resplendent rays!

23. And immediately the angel of the Lord smote him, because he gave not God the glory.] He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone. See on ver. 21.

And he was eaten of worms.] Whether this was the morbus pedicularis, or whether a violent inflammation of his bowels, terminating in putrefaction, did not actually produce worms, which for several days, swarmed in his infected entrails, we cannot tell. It is most likely that this latter was the case; and this is at once more agreeable to the letter of the text, and to the circumstances of the case, as related by Josephus.

And gave up the ghost.] That is, he died of the disorder by which he was then seized, after having lingered in excruciating torments, for five days, as Josephus has stated. Antiochus Epiphanes, and Herod the Great, died of the same kind of disease. See the observations at the end of chap. 1. relative to the death of Judas.

24. But the word of God.] The Christian doctrine preached by the apostles, grew and multiplied; became more evident, and had daily accessions; for the spirit of revelation rested on those men, and God was daily adding to that word as circumstances required, in order to complete that testimony of his, which we now find contained in the New Testament. As there is in the original, an allusion to the vegetation of grain, (καὶ ἐπαύρινον, it was multiplied, as the corn is in the full ear,) there is probably a reference to the parable of the sower and his seed; for the seed is the word of God, and the doctrine of

25. ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them a John, whose surname was Mark.] That is, they had all their supplies from Galilee; for Tyre and Sidon being places of trade and commerce, with little territory,

13. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.] She came to inquire who was there. Rhoda signifies a rose; and it appears to have been customary with the Jews, as Grotius and others remark, to give the names of flowers and trees to their daughters; thus *Susannah* signifies a lily; *Hadassah*, a myrtle; *Tamar*, a palm-tree, &c. &c.

15. It is his angel.] It was a common opinion among the Jews that every man has a guardian angel; and in the popish church, it is an article of faith. The Jews also believed that angels often assumed the likeness of particular persons. They have many stories of the appearance of Elijah in the likeness of different rabbins. As *Άγγελος* signifies in general, a messenger, whether divine or human: some have thought that the angel or messenger here, means a servant or person which the disciples supposed was sent from Peter to announce something of importance to the brethren: it was also an opinion among the Jews, even in the time of the apostles, as appears from Philo, that the departed souls of good men officiated as ministering angels; and it is possible that the disciples at Mary's house might suppose that Peter had been murdered in the prison; and that his spirit was now come to announce this event, or give some particular warning to the church.

17. Declared—how the Lord had brought him out of the prison.] He still persisted in the belief that his deliverance was purely supernatural. It seems that some modern critics could have informed him of his mistake. See ver. 11.

19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death.] He believed, or pretended to believe, that the escape of Peter was owing to the negligence of the keepers. Jailers, watchmen, &c. ordinarily suffered the same kind of punishment which should have been inflicted on the prisoner, whose escape they were supposed to have favoured.

21. Upon a set day, &c.] How soon he went down, and how long he staid there, we know not.

23. And immediately the angel of the Lord smote him, because he gave not God the glory.] He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone. See on ver. 21.

And he was eaten of worms.] Whether this was the morbus pedicularis, or whether a violent inflammation of his bowels, terminating in putrefaction, did not actually produce worms, which for several days, swarmed in his infected entrails, we cannot tell. It is most likely that this latter was the case; and this is at once more agreeable to the letter of the text, and to the circumstances of the case, as related by Josephus.

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the kingdom. It was liberally sown; it grew rigorously; and became greatly multiplied. And why? because it was the word, the doctrine of God, there was no corruption in it; and because God watered it with the dew of heaven from on high.

25. *Returned from Jerusalem*) That is, to Antioch, after the death of Herod.

When they had fulfilled their ministry) When they had carried the alms of the Christians at Antioch, to the poor saints at Jerusalem, according to what is mentioned, chap. xi. 29, 30. to support them in the time of the coming famine.

And took with them John, whose surname was Mark) This was the son of Mary, mentioned ver. 12. He accompanied the apostles to Cyprus, and afterward in several of their voyages till they came to Perga in Pamphylia. Finding them about to take a more extensive voyage, he departed from them. See the case chap. xiii. 13, and xv. 37—40.

1. When the nature, spirit, and tendency of Christianity are considered, we may well be astonished that it should ever find a persecutor among the souls it was designed to instruct and save! Devils can have no part in it, and therefore we may naturally expect them, through envy and malice, to oppose it; but that men, for whose use and salvation the wisdom and mercy of God made it, should reject its offers of mercy, and persecute to death those who proclaimed it, is the most unaccountable thing that can be conceived. What a proof is this

of mere maliciousness, where the persecutor not only serves no self-interest by it, but destroys, as far as he can, all that could promote his own present and eternal happiness! This argues such blindness of understanding, hardness of heart, and derangement of mind, as can be accounted for only on the supposition of a nature totally fallen from God, righteousness, and truth. The Jews crucified Christ, and martyr Stephen; and Herod murders James; and both join together to persecute the followers of Christ, and destroy his cause. Reader, consider the consequences: this bad people were permitted to remain till they had filled up the measure of their iniquity; and were then cut off by a most terrible judgment; and Herod was visited for his transgressions in such a most awful way, as strongly marked the displeasure of God against persecutors. If a man contend with a man, the contest is in a certain way equal: the potsherd strive with the potsherd of the earth; but when a man enters the lists against his Maker, as every persecutor does! woe unto that man! he must be torn in pieces, when there is none to deliver.

2. How true is the saying, there is neither counsel nor might against the Lord. In the midst of all troubles and afflictions, that kingdom of heaven which is like a grain of mustard seed, grew and increased, and became a mighty tree, which is now filling the whole earth; and fowl of every wing are dying to lodge in its branches. Ride on, and be thou prosperous, O Christ! we wish thee good luck with thine honour.

CHAPTER XIII.

Of the prophets and teachers in the church of Antioch. 1. By command of the Holy Spirit, the church appoints Saul and Barnabas to a particular work, 2, 3. They depart, and travel to Seleucia, Cyprus, and Salamis, preaching in the Jewish synagogues, 4, 5. At Paphos they meet with Bar-Jesus or Elymas, a Jewish sorcerer, who endeavoured to prevent the deputy of the island from receiving the Christian faith, 6—8. Saul, for the first time called Paul, denounces the judgments of God upon him, and he is struck blind, 9—11. The deputy, seeing this, is confirmed in the faith, 12. Paul and his company leave Paphos, and come to Pamphylia, where John Mark leaves them, and returns to Jerusalem, 13. Paul and Barnabas proceed to Antioch; and coming into a synagogue of the Jews, are requested by the rulers of it to preach to the people, 14, 15. Paul preaches, and proves that Jesus is the Christ, 16—41. The Gentiles desire the sermon to be preached to them the next Sabbath, and many of the Jews and proselytes receive the Christian faith, 42, 43. The next Sabbath the whole city attend; and the Jews filled with envy, contradict and blaspheme, 44, 45. Paul and Barnabas with great boldness show, that by the order of God the Gospel was to be preached first to them; but seeing they had rejected it, it should now be taken from them, and sent to the Gentiles, 46, 47. The Gentiles rejoice and receive the truth, 48, 49. The Jews raise a persecution against the apostles, and expel them, 50. They come to Iconium, full of joy and the Holy Ghost, 51, 52. [A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.]

NOW there were ^a in the church that was at Antioch, certain prophets and teachers; as ^b Barnabas, and Simeon, that was called Niger, and ^c Lucius of Cyrene, and Manaen, ^d which had been brought up with Herod the tetrarch; and Saul. 2. As they ministered to the Lord, and fasted, the Holy Ghost said, ^e Separate me Barnabas and Saul for the work (whereunto I have called them).

^a Ch. 11. 27. & 14. 26. & 15. 35. — ^b Ch. 11. 22—26. — ^c Rom. 16. 91. — ^d Or, Herod's foster-brother. — ^e Num. 5. 14. Ch. 9. 15. & 22. 31. Rom. 1. 1. Gal. 1. 15. & 2. 9.

NOTES.—Verse 1. *Certain prophets and teachers*) Προφῆται καὶ διδάσκαλοι. It is probable that these were not distinct offices: both might be vested in the same person. By prophets we are to understand, when the word is taken simply, persons who are frequently inspired to predict future events; and by teachers, persons whose ordinary office was to instruct the people in the Christian doctrine. These also, to be properly qualified for the office, must have been endued with the influence of the Holy Spirit; for as but a very small portion of the scriptures of the New Testament could have as yet been given, it was necessary that the teachers should derive much of their own teaching by immediate revelation from God. On prophets and teachers, see the note on chap. xi. 27.

Barnabas) Of whom see before, chap. xi. 22—24. *Simeon—Niger*) Or *Simeon the Black*, either because of his complexion, or his hair. It was on reasons of this kind that surnames, surnames, name upon name, were first imposed. Of this Simeon nothing farther is known.

Lucius of Cyrene) See chap. xi. 20.

Manaen, which had been brought up with Herod) Our margin has given the proper meaning of the original word, σὺντροφός, a foster-brother; i. e. Manaen was the son of the woman who nursed Herod Antipas; and the son also, whose milk the young Herod shared. Of a person whose name was Manaen or Menahem, and who was in the court of Herod, we read several things in the Jewish writers. They say that this man had the gift of prophecy, and that he told Herod when he was but a child that he would be king. When Herod became king he sent for him to his court; and held him in great estimation. It might have been the son of this Menahem, of whom St. Luke here speaks. Dr. Lightfoot has shown this to be at least possible.

2. *As they ministered to the Lord, and fasted*) On Mondays and Thursdays it was usual with the more pious Jews to attend the public service in their synagogues, and to fast; the former is what we are to understand by ministering to the Lord. On the Sabbaths they attended the service in the synagogue, but did not fast. The Greek word, λειτουργεῖν, signifies performing the office of praying, supplicating, rendering thanks, &c. hence the word λειτουργία, liturgy, the work of prayer, &c. from ἱκετήρ, supplication, according to some; or rather from ἄριστος, common, and ἐργον, work, the common or public work in which all the people were engaged.

The Holy Ghost said) A revelation of the divine will was

3. And ^e when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to ^b Cyprus.

5. And when they were at Salamis, ^c they preached the word of God in the synagogues of the Jews; and they had also ^d John to their minister.

^a Matt. 9. 38. Ch. 14. 26. Rom. 10. 15. Eph. 3. 7. 8. 1. Tim. 2. 7. 2. Tim. 1. 11. Heb. 5. 4. — ^b Ch. 6. 6. — ^c Ch. 4. 36. — ^d Ver. 16. — ^e Ch. 12. 25. & 15. 37.

made to some person then present; probably to either Simeon, or Lucius, or Manaen, mentioned before.

Separate me Barnabas and Saul) Consecrate, or set them apart, for the particular work, whereunto I have called them. Note this was done, we find in the next verse.

3. *And when they had fasted and prayed, and laid their hands on them*) 1. They fasted: this was probably done by the whole church. 2. They prayed, that God might bless and prosper them in their work. 3. They laid hands upon them; thus solemnly appointing them to that particular work. But was it by this fasting, praying, and imposition of hands, that these men were qualified for this work? No. God had already called them to it, ver. 2. and he who called them, had qualified them. Both their call and their qualification came from God; but he chose that they should have also the sanction of that church of which they had been members; and therefore he said, *Separate me, &c.* The ordination of elders among the Jews was by three persons; and here we find three, Simeon, Lucius, and Manaen, ordaining two others, Barnabas and Saul. But how did the Jews ordain? Not by imposition of hands; this is strictly forbidden, see Maimon. Sanh. ch. 4. "After what manner is the ordaining of elders for ever? Not that they should lay their hands on the head of an elder; but only that they should call him Rabbi, and say to him, Behold thou art ordained, and hast power of judging," &c. It is remarkable that the imposition of hands in the ordaining of elders was not used among the ancient Jews, probably never under the first temple; and rarely, if ever, under the second. See Lightfoot on this place. The church at Antioch, however, did depart from this custom; they put their hands on the heads of Barnabas and Saul; thus designating them to be the persons whom they, under the direction of the Holy Spirit, sent to preach the Gospel of Christ to the heathen.

When the Holy Spirit said, *Separate me Barnabas and Saul for the work whereunto I have called them*; and the elders of the church, in consequence, prayed, fasted, and laid their hands upon them; they certainly understood that by acting thus, they fulfilled the mind of the Spirit. Hence, is it not evident, that when the elders of the church of God have good reason to believe that He has called certain persons to the work of the ministry, and qualified them for that work, that they should proceed as the elders of the church of Antioch did; and by fasting, prayer, and imposition of hands,

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus :

7 Which was with the deputy of the country, Sergius Paulus, a prudent man ; who called for Barnabas and Saul, and desired to hear the word of God.

8 But ^{El} Elymas, the sorcerer, (for so is his name by interpre-

1 Ch. 8, 9.—a Exod. 7, 11. 2 Tim. 3, 8.—n Ch. 4, 8.

separate those persons for the work whereunto God has called them. Such persons will consider themselves accountable to GOD and his church ; and should take care how they use the gift and authority received from both. Is it not being wise above what is written to say, "When God has called and given authority, there is no need of ordination or appointment from man?" I would just ask the objector, Why then, when God had called Barnabas and Saul to the work, did he command the church to separate them to him for that very work? And why did they in obedience, fast, pray, and lay hands upon them? I shall dispute with no man about the superior excellence of the *Episcopal* or *Presbyterian* form in ordination: if all the preliminaries be right, they may be both equally good, for all that I have ever been able to learn to the contrary; but that there should be some proper scriptural form attended to, I am fully satisfied. Besides, if the plan of the church at Antioch were regularly and faithfully followed, in sending forth the ministers of the gospel, no man can prove that God would not own them in an especial manner, and more particularly prosper their work. But O! ye rulers of the church, be careful, as ye shall answer it to God, never to lay hands on the head of a man, whom ye have not just reason to believe God has called to the work, and whose eye is single, and whose heart is pure. Let none be sent to teach Christianity, who have not experienced it to be the power of God to the salvation of their own souls. If ye do, though they have your authority, they never can have the blessing nor the approbation of God. "I sent them not: therefore they shall not profit this people at all, saith the Lord." Jer. xxiii. 32.

A. Being sent forth by the Holy Ghost.] By his influence, authority, and under his continual direction. Without the first they were not qualified to go; and without the second, they had no authority to go; and without the third, they could not know where to go.

Deparied unto Seleucia.] This is generally understood to be Seleucia of Peria, the first city on the coast of Syria, coming from Cilicia; near the place where the river Orontes pours itself into the sea.

They sailed to Cyprus.] A well known island in the Mediterranean Sea. See on ch. iv. 36.

5. Salamis.] The capital of the island of Cyprus, afterward called *Constantia*; and now *Salina*, situated on the eastern part of the island.

They preached the word of God.] Τοῦ λόγου, the doctrine of God, the Christian religion, emphatically so called.

They had also John to their minister.] This was John Mark of whom we have heard, chap. xii. 25.—for their minister, ὑπηρέτη, to assist them in minor offices, as *deacon*, or *servant*; to that they might give themselves wholly to the doctrine of the Lord.

6. Gone through the isle.] Ὀλην, the whole isle, is added here by ABCDE, several others, both the *Syriac*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*; and also by several of the Greek Fathers: and this must be the true reading; for it is evident they ran through the whole island from east to west.

Unto Paphos.] This town, next in importance to Salamis, was situated on the western part of the isle; and having gone from Salamis to this place, is a proof that they had gone through the whole island from east to west, according to the reading noticed above. There was probably no town in the universe more dissolute than Paphos. Here Venus had a superb temple; here she was worshipped with all her rites; and from this place she was named the *Paphian Venus*, the *queen of Paphos*, &c. This temple and whole city were destroyed by an earthquake; so that a vestige of either does not now remain. There are two islands which go by this name, both adjoining, and on the west side of the island of Cyprus. One is called *Old Paphos*, the other *New Paphos*; the latter is probably the island here mentioned, though they are often confounded. On this island there is a Christian church, dedicated to St. George, in which service is performed by the Greek ministers. It is a bishop's see, suffragan to the Abp. of Nicosia.

A certain sorcerer.] Τινι μαγῶν, a *magician*, one who used magical arts, and pretended to have commerce with supernatural agents. A person who dealt in *sleight of hand*, or *legerdemain*. Such as I have supposed Simon Magus to be. See the note on chap. viii. 9.

A false prophet.] A deceiver, one who pretended to have a divine commission: a fortune-teller.

Bar-Jesus.] i. e. the son of Jesus or Joshua; as Bar-Jona, is the son of Jonah: Bar-tholomew, the son of Thalmi, &c.

7. The deputy of the country.] Ἀντιπαῦρος, the *proconsul*. Rosenmüller and others remark, that in those days, the Romans sent two different kinds of governors into the provinces. Some of the provinces were *Cæsarean* or *imperial*, and into those they sent *proprators*: others belonged to the *senate* and *people of Rome*, and into those they sent *proconsuls*. Cyprus

had formerly been an imperial province; but Augustus, who made the distinction, had given it to the *people*, whence it was governed by a *proconsul*. See *Dio. Cass. Hist. Rom. lib. iv. page 33, 2*. [Edit. *Leander*.]

Sergius Paulus.] This proconsul is not mentioned any where else; he became a Christian; had his name written in the book of life; and probably on that very account, blotted out of the *Past* Consulares.

A prudent man.] Ἀσφί, σωφροῦς, a man of good sense, of sound understanding, and, therefore, wished to hear the doctrine taught by these apostles; he did not persecute the men for their preaching; but sent for them that he might hear for himself.

8. But Elymas, the sorcerer, (for so is his name by interpretation.)] That is, Elymas is the interpretation of the word *μαγος*, or *sorcerer*; not of the word *Bar-Jesus*, as some have imagined; and to support which they have been led into strange etymologies on the word *Bar-Ignos*, Bar-Jesus. But how is *Elymas*, Ἐλμας, the interpretation of the word *μαγος*, *magician* or *sorcerer*? Ans. Both names are *Asiatic*; but neither Hebrew nor Greek. I have already observed in the note on Matt. ii. 1. that *ἄμαγος*, in Persian, means an idolater, a worshipper of fire, and sometimes what we term a *magician*. Elymas is from the Arabic *علم* *ilm*, knowledge, science, doctrine, art; from *ألما*, he was *wise*, *skilled*, &c. hence *علم* *aleem*, or *alymum*, a *doctor*, or *learned man*, and with the Greek termination, *ελμας*, *elymas*, the interpretation of *ἄμαγος*, Greek *μαγος*, *magos*, a *magician*, a *wise man*, *doctor*, &c.

9. Saul, who also is—Paulus.] This is the first time the name Paul occurs, and the last time in which this apostle is called Saul, as his common or general name.

Saul *שאול* *Shaul*, was the name of the first Israelitish king, and signifies *asked*, *sought*: from *שאל* *shaal*, be asked, inquired, &c.

Paul, Paulus, if derived from the Latin, signifies *little*, *dear*; but if from the Hebrew, *פלוס* *pala*, it signifies, *extraordinary*, *wonderful*; and this appears to have been the derivation assigned to it by St. Jerome. Com. in Ep. Pauli ad Philem. who translates it *mirabilis*, wonderful; and *Hesychius* must have had the same in view; for he defines it thus, *Παῦλος*, θαυμαστος ἢ ἐκλεκτος, *συνβολος*, Paul, wonderful, or elect, counsellor. The lexicographer had probably here in view, Isa. ix. 6. *His name shall be called* (עֲרֵב פֶּלֶא *erēb pelē*) *yoets* wonderful, counsellor; which he might corrupt into *Paulus*, and thus make his *θαυμαστος συνβολος* out of it, by way of explanation. Triller, however, supposes the *συνβολος* of *Hesychius* to be corrupted from *συνδoulos*, *fellow-servant*, which is a term not unfrequently applied to apostles, &c. in the New Testament: who are called the *servants of God*: and it is used by Paul himself, Col. i. 7. and iv. 7. The Latin original is the most probable. It is well known that the Jews, in the apostolic age, had frequently two names; one *Hebrew*, the other *Greek* or *Roman*. Saul was born of Jewish parents, a Hebrew of the Hebrews; he had therefore his first name from that language, *שאול* *Shaul*, asked or begged; as it is possible, he might have been a child for whom his parents had addressed their fervent petitions to God. The case of Samuel is one in point. See 1 Sam. i. 9.—18. As he was born in Tarsus in Cilicia, he was consequently born a free Roman citizen: and hence his parents would naturally give him for *cognomen*, some name borrowed from the Latin tongue; and *Paulus*, which signifies *little*, might indicate that he was at his birth a *small* or *diminutive* child. And it is very likely that he was *low* in stature all his days; and it is to this he refers himself, 2 Cor. x. 10. *for his bodily presence is weak, and his speech contemptible*. If he were small in stature, his voice would be naturally low and feeble; and the Greeks, who were fond of a *thundering eloquence*, would despise him on this very account.

Filled with the Holy Ghost.] Therefore the sentence he pronounced was not from himself, but from God. And indeed had he not been under a divine influence, it is not likely that he would have ventured thus to accost this sorcerer in the presence of the governor, who no doubt, had greatly admired him.

10. O full of all subtilty.] Δολος, *deceit*, pretending to supernatural powers without possessing any; and having only cunning and deceit as their substitutes.

And—mischievous.] Παιδιον, *from παῖς*, easy, and *εργον*, a work; one who is ready at his work; a word which excellently well defines a *juggler*, one who is expert at *sleight of hand*; though it is often employed to signify an abandoned and accomplished villain.

Child of the devil.] Υἱὸς διαβόλου, *son of the devil*, possessing his nature; filled with his cunning; and, in consequence, practising deceit.

Enemy of all righteousness.] Ἐχθρὸς πάσης δικαιοσύνης; or posed in thy heart to all that is just, true, and good.

a Matt. 13, 28. John 9, 41. 1 John 3, 8. Eccles. 1, 30. Rom. 1, 29.

11 And now, behold ² the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¹ Now when Paul and his company loosed from Paphos,

p Exod. 9, 3. 1 Sam. 5, 6—q Ch. 15, 38.

Will thou not cease to pervert, &c.] *Ὁν παντός διαστρέφων*, with thou not cease perverting. He probably laboured in this bad work from the beginning of Paul's ministry in the place; and God in his mercy had borne with him; and no doubt the apostles had *warned* him, for thus much seems implied in thereof. What a terrible character is given of this bad man! He no doubt passed among the people for what we call a *clever fellow*; and he was so clever as to hide himself under a pretty dense mask; but God, who searches the heart, plucked it off, and tells him, and those who were perverted by him, what an accomplished deceiver and knave he was.

The right ways of the Lord] *Τὰς ὁδούς κυρίου τὰς εὐθείας, the ways of the Lord, the straight ways.* This saying is very emphatical. The ways of Elymas were *crooked* and *perverse*; the ways of the Lord, the doctrine taught by him, *plain* and *straight*. What is here said of the conduct and teaching of Elymas, for he was a *false prophet*, is true of all *false doctrine*: it is *complex, devious, and tortuous*; while the doctrine of God is *simple, plain, and straight*; directing in the way, the sure way, that leads to present peace, and everlasting happiness. From the phraseology which the apostle employs in this terrible address to Elymas, we may learn, as well as from his name *Jar-jesus*, that he was by birth and education a *Jew*. On this account he was the greater enemy to Christianity; and on this same account, he was the less excusable.

11. The hand of the Lord is upon thee] The power of God is now about to deal with thee in the way of justice.

Thou shalt be blind] Every word here proves the immediate inspiration of Paul. He was full of the Holy Ghost when he began this address: by the light of that Spirit, he discerned the state of Elymas, and exposed his real character; and by the prophetic influence of that same Spirit, he predicted the calamity that was about to fall upon him, while as yet there was no sign of his blindness! Mark this!

Not seeing the sun for a season.] In the midst of judgment God remembers mercy. This blindness was not to be *perpetual*; it was intended to be the means of awakening and softening the hard heart of this poor sinner. There is an ancient tradition, and it is mentioned both by *Origen* and *Chrysostom*, that Elymas, in consequence of this, became a sincere convert to the religion of Christ. *Origen* says, "And Paul by a word, striking him blind, who was with the proconsul Sergius Paul, *διὰ τὸν πόρον, ἐπιστρέφει αὐτὸν εἰς θεοσεβείαν*, by anguish converted him to godliness." And commenting on *Thou shalt be blind, not seeing the sun* *αὐτὸν ἀπὸ καὶ ὥρα, for a season*, asks, "And why for a season? That being smitten on account of his transgressions, and brought to repentance, he might at last be deemed worthy to see the sun, not only with his body, but with his mind; that the divine virtue might be proclaimed in restoring him to sight, and his soul believing, might receive godliness." *Com. in Exod. Vol. I. p. 117. edit. de la Rue. Par. 1733.*

There fell on him a mist and darkness] *Ἀχλὺς, achlus*, is a disordered state of the eye, in which the patient sees only as through a thick mist. This thick mist, or perturbed state of the eye, took place first: it increased, and *σκότος, thick, positive darkness* was the issue.

He went about] *Πενοῶν*. Not knowing how to take a right step, he groped about in great uncertainty; and, not being able to find his way, he sought for some persons to lead him by the hand. This state of Elymas, is imitatively expressed in one of the cartoons of Raphael, now at Hampton-court, (and lately engraved in the true spirit of the original, by Mr. Thomas Holloway,) in which his whole figure expresses the depth of distress, concern, uncertainty, and confusion; and, to use a word common in exhibiting this matchless piece of painting, *he is blind from head to foot*. In this manner, the text authorized the painter to express the state of this miserable culprit.

12. The deputy—believed] This was a proof that the doctrine was true; and that the power of God, from which nothing could be concealed, and which nothing could resist, was with those preachers.

Being astonished,] *Ἐκπλησσομένος*; being struck with astonishment, as Elymas was struck with blindness. Thus the word of God is a two-edged sword: it smites the sinner with judgment, or compunction; and the sincere inquirer after truth, with conviction of its own worth and excellence.

13. Paul and his company loosed from Paphos.] They sailed away from this island, leaving, it may be presumed, Elymas a sincere and deeply humbled penitent; and Sergius Paul, a thorough and happy believer in the doctrine of Christ.

Previously to this time, St. Luke always mentions Barnabas before Paul; but after this, he mentions Paul always first; probably after seeing how God had distinguished him in the late proceedings at Cyprus; as much of the Holy Spirit now rested upon him.

They came to Perga in Pamphylia.] As Perga was not a

they came to Perga in Pamphylia; and ⁴ John departing from them, returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and ⁵ went into the synagogue on the sabbath day, and sat down.

15 And ⁶ after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and

e Ch. 16, 13 & 17, 2 & 18, 4.—s Luke 14, 16. Ver. 27.

maritime town, it is conjectured that the apostles sailed up the river *Cestrus*, in order to come to this place, which, according to *Strabo*, was situated about sixty leagues up this river, and near to which was a famous temple, dedicated to *Diana*. For Pamphylia, see chap. ii. 10.

And John departing from them] Why John Mark left his brethren at this place, we are not informed; probably he went to visit his pious mother, Mary, at Jerusalem, and to see Peter, to whom he is supposed to have been much attached. It certainly was not with the approbation of Paul that he left them at this place, as we learn from chap. xv. 33. yet his departure does not seem to have merited the displeasure of Barnabas; for John Mark having met these apostles at Antioch, when Paul purposed to revisit the various places where they had planted the word of God, Barnabas was willing to take him with them; but Paul would not consent, because he had departed from them, from Pamphylia, and went not with them to the work, ch. xv. 35—39. and this occasioned a separation between Barnabas and Paul. It does not appear that John Mark was under any obligation to accompany them any longer, or any farther, than he pleased. He seems to have been little else than their *servant*, and certainly was not divinely appointed to this work, as they were; and consequently might leave them *innocently*, though not *kindly*, if they could not readily supply his place. In this respect, John Mark might be to blame; but Barnabas, whose *nephew* he was, could look over this fault more easily than Paul, who could not find those motives to pass by what was reprehensible in his conduct, which natural affection might furnish to his brother apostle.

14. They came to Antioch, in Pisidia.] This place is mentioned thus to distinguish it from Antioch, in Syria, with which it had nothing in common but the name. There were several cities and towns in various districts of these countries called Antioch: some have reckoned up not less than twelve. Pisidia, in which this was situated, was a province of Asia Minor, near to Pamphylia, having Phrygia on the north, and Pamphylia on the south. The position of all these places may be seen on the map.

Into the synagogue on the Sabbath day] Though Paul was now on a special mission to the *Gentiles*, yet he availed himself of every opportunity, in every place, of making the first offer of salvation to the *Jews*.

15. After the reading of the law and the prophets] A certain portion of the law, and another of the prophets, was read every Sabbath; and the law was so divided as to be read over once every year. In the notes on the conclusion of Deuteronomy, I have considered this subject at large, and given a complete table of the *Parashoth*, sections of the law; and *Haphtaroth*, sections of the prophets, which are read every Sabbath in the year, in the Jewish synagogues. To have an exact view of every part of the Jewish ecclesiastical economy, the reader will do well to consult the above-mentioned Table, and those which follow it: they have been drawn up with great care, attention, and indescribable labour.

It has been a question, in what language were the law and prophets read in a synagogue of Pisidia, for in that district, *Strabo* informs us, that four languages were spoken, viz. the *Pisidian*, the *Solyman*, the *Greek*, and the *Lydian*. Dr. Lightfoot conjectures, with great probability, that the Scriptures were read in the original *Hebrew*, and that an interpreter rendered the reading to the people in their mother tongue. There is no doubt, that the Jews and proselytes understood the Greek tongue well; and they certainly had the *Septuagint* version among them.

The rulers of the Synagogue] These were the persons, whose business it was to read the appointed sections; and to take care of the synagogue and its concerns; and to see that all was done decently and in order.

Sent unto them] Seeing them to be Jews, they wished them to give some suitable address to the people, i. e. to the Jews who were there engaged in the Divine worship; for the whole of the following discourse, which greatly resembles that of St. Stephen, chap. vii. is directed to the Jews alone; and this was probably spoken either in *Hebrew* or *Greek*.

Ye men and brethren] *Ἀδελφοί ἀδελφοί, men brethren*, a Hebrewism for "Ye men who are our brethren," i. e. *Jews*, as we ourselves are; but *ἀδελφοί* is often an expletive, as we have already seen. See the note on chap. vii. 2.

If ye have any word of exhortation] *Εἰ ἐστὶ λόγος ἐν ὑμῖν παρακλήσεως*. If ye have any subject of consolation; any word of comfort to us, who are sojourners in this strange land, speak it. The *Consolation of Israel*, was an epithet of the Messiah among the Jews; and it is probable, that it was in reference to him, that the rulers of the synagogue spoke. That *παράκλησις* is to be understood here, as meaning *consolation*, and this in reference to the Messiah, the whole of the following discourse will prove to the attentive reader; in

brethren, if ye have ^a any word of exhortation for the people, say on.

16 Then Paul stood up, and ^bbeckoning with his hand said, Men of Israel, and ^cye that fear God, give audience.

17 The God of this people of Israel ^dwhose our fathers, and exalted the people, ^ewhen they dwelt as strangers in the land of Egypt, ^fand with a high arm brought he them out of it.

18 And ^gabout the time of forty years ^hsuffered he their manners in the wilderness.

19 And when ⁱhe had destroyed seven nations in the land of Canaan, ^jhe divided their land to them by lot.

20 And after that ^khe gave unto them judges about the space of four hundred and fifty years, ^luntil Samuel the prophet.

21 ^mAnd afterward they desired a king; and God gave unto

^a Heb. 11. 22.—^b Chap. 12. 17.—^c Verse 26, 42, 43. Chap. 10. 35.—^d Deut. 7. 6, 7.—^e Exodus 1. 1. Psalm 105. 23, 24. Chap. 7. 17.—^f Exodus 6. 6, & 13. 14, 16.—^g Exod. 16. 35. Num. 14. 33, 34. Psalm 95. 9, 10. Chap. 7. 36.—^h Gr. ἐτροποφόρηται, perhaps for ἐρροφήθησαν, bore, or, fed them, as a nurse beareth, or, feedeth her child. Deut. 1. 31. 2 Macc. 7. 27. according to the LXX. and so Chrysostom.—ⁱ Deu. 7. 1.

which Paul shows the care and protection of God towards his people Israel, and the abundant provision he had made for their salvation by Jesus Christ. They wished for consolation, and he declared unto them glad tidings, and many felt the power and comfort of the doctrine of the cross.

Verse 16. *Men of Israel* Ye that are Jews by birth, and ye that fear God; ye that are proselytes to the Jewish religion. In this discourse Paul proves, that Jesus Christ is the Messiah, sent from God, not only for the salvation of the Jews, but of the whole human race. And this he does, not with the rhetorician's arts, but in a plain, simple detail of the history of Christ, and the most remarkable transactions of the people of God, which referred to his manifestation in the flesh. Rosenmüller.

Verse 17. *The God of our fathers* The apostle begins his discourse with the Egyptian bondage, and their deliverance from it, as points the most remarkable and striking in their history; in which the providence and mighty power of God, exerted so frequently in their behalf, were peculiarly conspicuous.

Exalted the people Even when they were strangers in the land, and greatly oppressed, God exalted them; made them a terror to their enemies, and multiplied them greatly.

With a high arm A literal translation of the Hebrew phrase בְּיָד חֲזָקָה *hezerof ramah*, with a lifted up arm, to protect them, and destroy their enemies. The meaning of the phrase is, a manifest display of the divine power.

Verse 18. *About the time of forty years* The space of time between their coming out of Egypt, and going into the promised land.

Suffered he their manners Ετροποφόρησεν αὐτούς; he dealt indulgently with them; howsoever they behaved towards him, he mercifully bore with, and kindly treated them. But instead of ετροποφόρησεν, ACE., some others, with the *Syriac*, *Arabic*, *Coptic*, *Aethiopic*, and some of the Fathers, read ερροφήθησαν, which signifies, he nourished and fed them, or bore them about in his arms as a tender nurse does her child. This reading confirms the marginal conjecture, and agrees excellently with the scope of the place; and is a reading at least of equal value with that in the commonly received text. Griesbach has admitted it, and excluded the other. Both, when rightly understood, speak nearly the same sense; but the latter is the most expressive, and agrees best with Paul's discourse, and the history to which he alludes. See the same form of expression, Num. xi. 12. Exod. xix. 4. Isa. xlv. 3, 4. and lxii. 9.

19. *Destroyed seven nations* The Canaanites, Hittites, Girgases, Amorites, Hivites, Peresites, and Jebusites. The rabbins frequently called them שֵׁבַע אֻמּוֹת *Shebaah Umot*, the Seven Nations.

20. *And after that he gave unto them judges*, about the space of four hundred and fifty years This is a most difficult passage, and has been termed by Scaliger, *Cruz Chronologorum*. The apostle seems here to contradict the account in 1 Kings vi. 1. And it came to pass in the four hundred and eighty year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, he began to build the house of the Lord.

Sir Norton Knatchbull, in his Annotations upon difficult texts, has considered the various solutions proposed by learned men of the difficulty before us; and concludes, that the words of the apostle should not be understood as meaning, how long God gave them judges, but when he gave them, and therefore proposes that the first words of this verse, Καί περ ταῦτα ὡς ἐρεῖ παραπολιεύς καὶ νεωττοῦρα, should be referred to the words going before, ver. 17. that is, to the time when the God of the children of Israel chose their fathers.

“Now this time wherein God may properly be said to have chosen their fathers, about 450 years before he gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe, that from the birth of Isaac to the birth of Jacob are 60 years; from thence to their going into Egypt, 130; from thence to the Exodus, 210; from thence to

them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And ^awhen ^bhe had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, ^cI have found David the son of Jesse, ^da man after mine own heart, which shall fulfil all my will.

23 ^eOf this man's seed hath God, according ^fto his promise, raised up unto Israel ^ga Saviour, Jesus;

24 ^hWhen John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, ⁱWhom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and

^a Josh. 14. 2. Psalm 78. 55.—^b Judges 2. 16.—^c 1 Sam. 2. 21.—^d 1 Sam. 8. 5. & 10. 1.—^e 1 Sam. 15. 23, 25; 26 & 16. 1. Hovea 11. 11.—^f 1 Sam. 16. 13. 2 Sam. 2. 4. & 5. 3.—^g 1 Sam. 8. 20.—^h 1 Samuel 13. 14. Chapter 7. 46.—ⁱ Isaiah 11. 1. Luke 1. 29, 69. Chapter 2. 31. Romans 1. 3.—^m 2 Samuel 7. 12. Psalm 132. 11.—ⁿ Matt. 1. 21. Rom. 1. 3. Matthew 3. 1. Luke 3. 3.—^p Matthew 3. 11. Mark 1. 7. Luke 3. 16. John 1. 20, 27.

their entrance into Canaan, 40; from that to the division of the land, (about which time it is probable they began to settle their government by judges,) 7 years: which sums make 447, viz. 60+130+210+40+7=447. And should this be reckoned from the year before the birth of Isaac, when God established his covenant between himself and Abraham, and all his seed after him, Gen. xvii. ver. 19, at which time God properly chose their fathers, then there will be 448 years, which brings it to within two years of the 450, which is sufficiently exact to bring it within the apostle's *about*, or nearly. Some have the period 452 years; which, though two years more than the apostle's round number, is still sufficiently reconcilable with his qualifying particle *about*. And it may be added, that the most correct writers often express a sum *totally*, but not *exactly*: so, with Demosthenes and Plautus, we find that called a talent, where some drachms were either wanting or abounding.

The sacred writers often express themselves in the same way, e. g. He made a molten sea, ten cubits from the one brim to the other; and a line of thirty cubits did compass it about. Now we know that the circumference of any circle is only in round numbers to its diameter as three to one; but correctly, is considerably more, nearly as 22 to 7. But even the Spirit of God does not see it necessary to enter into such niceties, which would only puzzle, and not instruct the common reader.

Calmet has paraphrased these passages nearly to the same sense: the text may be thus connected, ver. 19. And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about 150 years after. And afterward he gave them judges, to the time of Samuel the prophet. The paraphrase of Calmet is the following: “The God of this people of Israel chose our fathers in the person of Abraham; he promised him the land of Canaan, and 450 years after this promise, and the birth of Isaac, who was the son and heir of the promise, he put them in possession of that land, which he had promised so long before.” As this view of the subject removes all the principal difficulties, I shall not trouble my reader with other modes of interpretation.

21. *Saul the son of Cis* In all proper names quoted from the Old Testament, we should undoubtedly follow, as nearly as possible, the same orthography: כִּישׁ *Kish*, was the name of this king's father, and so we spell it in the Old Testament; and we have transformed it into *Cis* in the New, where the orthography is almost entirely lost.

The space of forty years Reckoning from the time of his anointing by Samuel to the time of his death, from A. M. 2909 to 2949.

22. *David—a man after mine own heart* That is, a man who would rule the kingdom according to God's will. Dr. Benson's observation on this point is very judicious:

“When it is said that David was a man after God's own heart, it should be understood not of his private, but of his public character. He was a man after God's own heart, because he ruled the people according to the divine will. He did not allow of idolatry; he did not set up for absolute power. He was guided in the government of the nation by the law of Moses, as the standing rule of government, and by the prophet, or the divine oracle, whereby God gave directions upon particular emergencies. Whatever Saul's private character was, he was not a good king in Israel. He did not follow the law, the oracle, and the prophet; but attempted to be absolute, and thereby to subvert the constitution of the kingdom. That this was the meaning of David's being a man after God's own heart, will easily appear by comparing 1 Sam. xv. 28. xxviii. 17, 18. 1 Chron. x. 13, 14. Psal. lxxviii. 70. &c. lxxxix. 20. &c.”

23. *Of this man's seed hath God raised—a Saviour* That Jesus Christ came in a direct and indisputable line from David, according to both promise and prophecy, may be seen in the notes on Matt. i. 1, &c. and particularly in the notes at the end of Luke iii. And that the Messiah was promised to come from the family of David, see Isa. xi. 1, 2, and Jerem. xxiii. 5, 6.

24. *John—preached—the baptism of repentance* On the nature and effects of John's preaching, see the notes on Matt. iii. 1, &c. and Luke iii. 10—15.

25. *As John fulfilled his course* As John was fulfilling his race, he said, &c. It has been supposed that the word ὁπώρα,

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40 Beware, therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the

in Isa. 20, 14. Hab. 1, 5.—in Isa. 22, 14. Gen. 27, 12.—in the week between, or, in the Sabbath between.—p Ch. 11, 25 & 14, 32.

filled; and the person through whom all the blessings of the covenant must come.

Through this man is preached unto you the forgiveness of sins.

See the notes on chap. v. 30, 31. Remission of sins, the removal of the power, guilt, and pollution of sin, comes alone through this man whom ye crucified, and who is risen from the dead.

39. And by him. On his account, and through him, all that

believe in his divine mission, and the end for which he has

been manifested, namely, to put away sin by the sacrifice of

himself, are justified from all things, from the guilt of all

transgressions committed against God; from which ye could

not be justified by the law of Moses; because it is impossible

that the blood of bulls and goats, and the ashes of a heifer

sprinkling the unclean, or any other rite or service of this

kind, could take away sin from the soul, cancel its guilt in the

conscience, or make an atonement to the Divine justice; but

this is the sacrifice which God has required; this is every

way suited to the end for which it has been instituted; and

this is the sacrifice alone, which God can accept. Your law

says, "Do this, and ye shall live;" and, "Cursed is every

one that continueth not in all things that are written in the

book of the law to do them." Ye have not done these things

required; ye have not continued in any good thing; ye have

not only, not done all things commanded, but ye have done

none, none as they ought to be done; and therefore, ye are

under the curse. The Gospel says, Believe on the Lord Jesus;

credit his divine mission; consider his death an atonement

for sin; believe in his resurrection, as a proof that the atone-

ment is made; believe that he suffered, died, and rose again

for your justification, and that for his sake God, though he

be infinitely just, can be the justifier of all who believe in

him. By the law of Moses, there is neither justification nor

salvation; in Jesus Christ there are both, and all the sure

mercies of David. Therefore, believe on the Lord Jesus Christ,

and ye shall be justified from all things, from which ye could

not be justified by the law of Moses.

40. Beware—lest that come upon you, &c.] If you reject

these benefits, now freely offered to you in this preaching of

Christ crucified; you may expect such judgments from the

hand of God as your forefathers experienced, when, for their

rebellion and their contempt of his benefits, their city was

taken, their temple destroyed, and themselves either slain by

the sword, or carried into captivity. It is evident that St.

Paul refers to Habak. i. 5–10, and in those verses the desola-

tion by the Chaldeans is foretold. Never was there a pro-

phesy more correctly and pointedly applied. These Jews did

continue to slight the benefits offered to them by the Lord;

and they persevered in their rebellions: what was the con-

sequence? The Romans came, took their city, burnt their

temple, slew upwards of a million of them, and either carried

or sold the rest into captivity. How exactly was the prophecy

in both cases fulfilled!

41. Behold, ye despisers) There is a remarkable difference

here between the Hebrew text in Habakkuk, and that in the

Septuagint, which is a little abridged here by St. Paul. I shall

exhibit the three texts.

Heb. הִנֵּה אַתְּ מִדְּבִירִים כִּי יִשְׁפָּר וְיִשְׁמַח בְּכִשְׁלֹחַ יָדָיו בְּיָמֵינוּ

Rei bagoyim vehahitu rehitannehui; temahit

ki poalpoel bimyeem, lo teaminu ki yesepar. Behold ye among

the heathen, (nations) and regard, and be astonished; be as-

tonished, for I am working a work in your days which, when

it shall be told, ye will not credit. See Houbigant.

Sept. ἰδετε δε καταφρονουσαι, και επιβλεψατε, αι θανατασαι

θανατασαι, αι αφανισθητε: διατι εργον εγω εργαζομαι εν ταις

ημεραις υμων, ο ου μη πιστευσετε, και τις εκδιχηται υμιν. See,

ye despisers, and look attentively, and be astonished, (or hide

yourselves), for I work a work in your days which, if any

one will tell to you, ye will not believe.

St. Luke. ἰδετε δε καταφρονουσαι [και επιβλεψατε] αι θανα-

ματασαι [θανατασαι] και αφανισθητε: οτι εργον εγω εργαζομαι εν

ταις ημεραις υμων, εργον ο ου μη πιστευσετε, και τις εκδιχηται

υμιν. Behold, ye despisers, and wonder, and be astonished, (or

hide yourselves), for I work a work in your days which,

if any one will tell unto you, ye will not believe.

I have taken Luke's quotation from the best MSS., and I

have quoted the Septuagint according to the Codex Alexan-

drinus; and the quotations are exactly the same, not only in

words, but almost in letters, with the exception of επιβλεψατε

and θανατασαι, which the evangelist omits; and which I have

included in crotchets in the text of St. Luke, merely that the

place of the omission may be the better seen. It may now be

necessary to inquire, how St. Luke and the Septuagint should

substitute ye despisers, for ye among the heathen, in the He-

brew text?

Without troubling myself or my readers with laborious

Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, it was

q Tit. 2, 11. Heb. 12, 15. 1 Pet. 5, 12.—r Ch. 18, 6. 1 Pet. 4, 4. Jude 10.—s Mat. 10, 6. Ch. 26, Ver. 36. Rom. 1, 16.

criticisms on these words, with which many learned men

have loaded the text; I will simply state my opinion, that the

prophet, bogadim, despisers, or transgressors: a word which

differs only in a single letter, *ḡ daleth*, for *ḡ vau*; the latter

of which might easily be mistaken by a transcriber for the

other, especially if the horizontal stroke of the *ḡ daleth* hap-

pened to be a little faint towards the left; as, in that case, it

would wear the appearance of a *ḡ vau*; and this is not un-

frequently the case, not only in MSS. but even in printed

books. It seems as evident as it can well be, that this was

the word which the Septuagint found in the copy from which

they translated: their evidence, and that of the apostle, joined

to the consideration that the interchange of the two letters

mentioned above might have been easily made, is quite suf-

ficient to legitimate the reading for which I contend. Houbi-

gant and several others are of the same mind.

The word *αφανισθητε*, which we translate *perish*, signifies

more properly *disappear*, or *hide yourselves*; as people,

astonished and alarmed at some coming evil, betake them-

selves to flight, and *hide themselves* in order to avoid it.

42. When the Jews were gone out) That part of them in

whom the words of the prophet were fulfilled, viz. those who,

though they had the clearest relation of so interesting a his-

tory, would not believe it: they shut their eyes against the

light, and hardened their hearts against the truth. There

were other Jews in the assembly that did believe, and were

saved.

The Gentiles besought) There is some doubt whether the

original *παρεκαλουν τα εθνη* should be translated the *Gentiles*

besought: or, they besought the *Gentiles*: for the words will

bear either; but the latter sense more naturally. When the

Jews retired, determining not to credit what was spoken; the

apostle, seeing the *Gentiles* of a better mind, requested them

to come and hear those words, or doctrines, the next Sabbath.

But, the next, το μεταξυ, as Hesychius defines it, *μετ' αλλων*,

ava muson, shortly, or betwixt, may mean the after part of

the same sabbath; or the course of the ensuing week, between

the two Sabbaths; for Mondays and Thursdays, or the second

and fifth days of the week, were times in which those

who feared God, usually met together in the synagogue; for

it is a maxim with the rabbins, that no three days should

elapse without reading of the law.

On this verse there is a great number of various readings;

instead of when the Jews were gone out of the synagogue,

ABCDE, several others of great repute, with all the Syriac,

the Coptic, Ethiopic, Armenian, Vulgate, and Itala, read, As

they were going out, they entreated that these words should be

preached unto them in the course of the week, or the next Sab-

bath. So that, according to this well-accredited reading, the

words εκ της συναγωγης των Ιουδαιων, are left out in the first

clause, αυτων being put in their place; and τα εθνη, the *Gentiles*,

is wholly omitted in the second clause. The most eminent

critics approve of this reading; indeed it stands on such

authority as to render it almost indubitable. Of the *avτων*,

them, which is substituted for the first clause, Professor White

says, *Lectio indubie genuina*; this reading is undoubtedly

genuine; and of the τα εθνη *us*, he says, *certissime delenda*:

they should certainly be expunged. We are therefore to un-

derstand the words thus: that "as they were going out on

the breaking up of the assembly some of them desired that

they might have these doctrines preached to them on the en-

suuing week or Sabbath." And thus all the ambiguity of the

verse vanishes.

43. Many of the Jews) Direct descendants from some of

the twelve tribes: and religious proselytes, heathens who had

been converted to Judaism, and having submitted to circum-

cision, had become proselytes of the covenant: though some

think that the expression means proselytes of the gate; per-

sons who believed in one God, like the Jews, but who had not

received circumcision.

Persuaded them to continue in the grace of God) That is,

that they should continue to credit the Gospel; to receive the

spirit and influence of it: to bring forth the fruits of that Spirit;

and thus continue under the favour and approbation of God.

44. The next Sabbath) The good news had spread far and

wide, by means of the converted Jews and proselytes.

Almost the whole city) Jews, proselytes, and Gentiles, came

together to hear του λογου του Θεου, this doctrine of God, this

divine teaching, by which so many of their kindred and ac-

quaintance had become so wise and happy. It is not by pub-

lic discourses merely, that people are converted to God; but

by the private teaching and godly conduct of those who have

received the truth; for as these are scattered throughout so-

ciety, they are a *leaven* in every place.

45. The Jews—were filled with envy) See on chap. v. 17.

necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

47 For so hath the Lord commanded us, saying, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

(Exod. 32.10. Deu. 32.21. Isa. 55.5. Matt. 21.43. Rom. 10.19.—u Chap. 15.6. & 29. 25.—v Isa. 42.6. & 49.9. Luke 2.32)

These could not bear the Gentiles, who believed in Christ, to be equal with them; and yet, according to the Gospel, it was really the case.

Contradicting] The arguments and statements brought forward by the disciples: and *blaspheming*; speaking impiously and injuriously of Jesus Christ. This is probably what is meant.

46. *Waxed bold*] Παροργισαμενοι; having great liberty of speech; a strong, persuasive, and overpowering eloquence. They had eternal truth for the basis of this discourse; a multitude of *incontestable facts* to support it; and an all-persuading eloquence to illustrate and maintain what they had asserted.

Should first have been spoken to you] When our Lord gave his apostles their commission to go into all the world and preach the Gospel to every creature; he told them they must begin first at Jerusalem, Mark xvi. 16. Luke xxiv. 47. In obedience therefore to this command, the apostles (in every place where they preached) made their first offers of the Gospel to the Jews.

Ye put it from you] Αρσενεσθε αὐτον, ye disdain this doctrine, and consider it contemptible: so the word is frequently used.

And judge yourselves unworthy of everlasting life] Was this meant as a strong irony? "Ye have such humbling thoughts of yourselves, that ye think the blessings of the Gospel too good to be bestowed on such worthless wretches as ye are?" Or did the apostle mean, that, by their words and conduct on this occasion, they had passed sentence on themselves, and, in effect, had decided that they were unworthy of the grace of the Gospel; and God now ratifies that judgment by removing those blessings from them, and sending them to the Gentiles?

47. *For so hath the Lord commanded us*] The apostles could quote a pertinent scripture for every thing they did; because the outlines of the whole Gospel dispensation are founded in the law and the prophets; and they were now building the church of God according to the pattern shown them in the mount. In the things of God, no man nor minister should go farther than he can say, *Thus it is written, and thus it behoves me to do*; and let him see that his quotations are fairly made, and not a detached passage, or member of a sentence produced, because it seems to look like the system he wishes to establish.

I have set thee to be a light of the Gentiles] This quotation is from Isa. xli. 6. and was most fully in point. The Jews could not resist the testimony of their own prophet; and the Gentiles rejoiced to find that the offers of salvation were to be made so specifically to them.

For salvation unto the ends of the earth.] The very name of the Messiah, viz. Jesus, announced the design and end of his mission. He is the Saviour, and is to be proclaimed as such to the ends of the earth; to all mankind; to every nation, and people, and tongue; and wherever the Gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it. And the offer is proof sufficient in itself, that there is a power to receive its blessings, given to those to whom the offer is made; as it would be of no use to offer them a salvation, which it was designed they either should not, or could not receive. A son of Satan might be capable of such dissimulation and bad faith; but the Holy God cannot.

48. *As many as were ordained to eternal life, believed.*] This text has been most pitifully misunderstood. Many suppose that it simply means, that those in that assembly who were *foreordained*, or *predestinated* by God's decree to eternal life, believed, under the influence of that decree. Now, we attempt to fix its meaning. Whatever *εταρταμενοι* may mean, which is the word we translate *ordained*, it is neither *επορταμενοι* nor *προορταμενοι*, which the apostle uses, but simply *εταρταμενοι*, which includes no idea of pre-ordination, or pre-destination, of any kind. And if it even did, it would be rather hazardous to say, that all those who believed at this time were such as actually *persevered unto the end*, and *were saved unto eternal life*. But, leaving all these precarious matters, what does the word *εταρταμενοι* mean? The verb *ταρτω* or *ταρσσω*, signifies to place, set, order, appoint, dispose: hence it has been considered here as implying the disposition or readiness of mind of several persons in the congregation, such as the religious proselytes mentioned ver. 43, who possessed the reverse of the disposition of those Jews, who spoke against those things, contradicting and blaspheming, ver. 45. Though the word in this place has been variously translated; yet of all the meanings ever put on it, none

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city; and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

(w Ch. 2.42.—x 2 Tim. 3.11.—y Matt. 10.14. Mark 6.14. Luke 9.5. Ch. 13. 6.—z Matt. 5.12. John 15.22. Ch. 2.46.)

agrees worse with its nature and known signification, than that which represents it as intending those who were *predestinated* to eternal life; this is no meaning of the term, and should never be applied to it. Let us, without prejudice, consider the scope of the place: the Jews contradicted and blasphemed; the religious proselytes heard attentively, and received the word of life; the one party were utterly *disposed*, through their own stubbornness, to receive the Gospel; the others, destitute of prejudice and prepossession, were glad to hear, that in the order of God, the Gentiles were included in the covenant of salvation through Christ Jesus: they therefore, in this good state and order of mind, believed.—Those who seek for the plain meaning of the word, will find it here; those who wish to make out a sense, not from the Greek word, its use among the best Greek writers, and the obvious sense of the evangelists, but from their own creed, may continue to puzzle themselves and others; *kindle their own fire, compass themselves with sparks, and walk in the light of their own fire, and of the sparks which they have kindled; and, in consequence, lie down in sorrow*, having bidden adieu to the true meaning of a passage, so very simple, taken in its connexion, that one must wonder how it ever came to be misunderstood and misapplied. Those who wish to see more on this verse, may consult Hammond, Walby, Schoettgen, Rosenmüller, Pearce, Sir Norton Knatchbull, and Dodd.

49. *The word of the Lord was published, &c.*] Those who had come from different parts, and were converted, carried the glad tidings to their respective neighbourhoods; and thus the doctrine of the Gospel was published throughout all the region of Pisidia, where they then were. See our ver. 43.

50. *Devout and honourable women.*] It is likely that these were heathen matrons, who had become proselytes to the Jewish religion; and as they were persons of affluence and respectability, they had considerable influence with the civil magistracy of the place; and probably their husbands were of this order; and it is likely that they used that influence at the instigation of the Jews, to get the apostles expelled from the place.

51. *They shook off the dust of their feet against them.*] This was a very significant rite: by it, they in effect said, Ye are worse than the heathen: even your very land is accursed for your opposition to God; and we dare not permit even its dust to cleave to the soles of our feet; and we shake it off in departing from your country, according to our Lord's command, (Matt. x. 14.) for a testimony against you; that we offered you salvation, but ye rejected it, and persecuted us. The Jews, when travelling in heathen countries, took care, when they came to the borders of their own, to shake the dust off their feet, lest any of the unhallowed ground should defile the sacred land of Israel.

Came unto Iconium.] According to Strabo, Iconium was a small fortified town, the capital of Lycaonia, at present called *Cani*. "Lycaonia was a province at the back of Pamphylia, higher up in Asia Minor, and to the north-east of Pamphylia." Pearce.

52. *The disciples were filled with joy, and with the Holy Ghost.*] Though in the world they had tribulation, yet in Christ they had peace; and while engaged in their Master's work, they always had their Master's wages. The happiness of a genuine Christian lies far beyond the reach of earthly disturbances; and is not affected by the changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their beds of down.

St. Paul's sermon at Antioch has been thus analysed. I. His prologue, ver. 16. addressed to those who fear God.—II. His narrative of God's goodness to Israel: 1. In their deliverance from Egypt. 2. In their support in the wilderness. 3. In his giving them the land of Canaan. 4. In the judges and kings which he had given for their governors, ver. 7.—22.—III. His proposition that Jesus was the Christ, the Saviour of the world, ver. 23.—IV. The illustration of this proposition, proving its truth: 1. From Christ's stock and family, ver. 23. 2. From the testimony of his forerunner, ver. 24. 3. From the resurrection of Christ, ver. 30. which was corroborated with the testimony of many Galileans, ver. 31. and of the prophets, David, ver. 33, 35. and Isaiah, ver. 34.—V. He anticipates objections relative to the unjust condemnation, death, and burial of Christ, ver. 27.—29.—VI. His epilogue, in which he excites his audience to embrace the Gospel on two considerations: 1. The benefits which they receive who embrace the Gospel, ver. 33, 39. 2. The danger to which they were exposed who should despise and reject it, ver. 40, 41.

CHAPTER XIV.

Paul and Barnabas having preached at Iconium, with great success, are persecuted, and obliged to flee to Lystra and Derbe, 1-6. Here they preach, and heal a cripple; on which, the people supposing them to be gods, are about to offer them sacrifices, and are with difficulty prevented by these apostles, 7-18. Certain Jews from Antioch and Iconium coming thither, induce the people to stone Paul; who being dragged out of the city as dead, while the disciples stand around him, he rises up suddenly, and returns to the city, and the next day departs to Derbe, 19, 20. Having preached here, he and Barnabas return to Lystra, Iconium, and Antioch, confirming the disciples, and ordaining elders in every church, 26. They pass through Pisidia and Pamphylia, 24, through Perga and Attalia, 25, and sail to Antioch in Syria, 26. When, having called the disciples together, they inform them of the door of faith opened to the Gentiles, and there abode a long time with the church, 27, 28. [A. M. cir. 4049. A. D. cir. 45. An. Olymp. cir. CCVI. 1.]

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled into Lystra and Derbe,

a Mark 16.20. Heb. 2.4.—b Ch. 13.3.—c 2 Tim. 3.11.—d Matt. 10.21.—e Ch. 3.2.

NOTES.—Verse 1. *In Iconium*] See the conclusion of the preceding chapter.

So spake] Καὶ λαλῆσαι οὕτως, with such power and demonstration of the Spirit, that a great multitude both of the Jews, genuine descendants of one or other of the twelve tribes, and also of the Greeks, Ἕλληνων, probably such as were proselytes of the gate, believed, received the Christian religion, as a revelation from God, and confided in his Author for salvation, according to the apostle's preaching.

2. *Stirred up the Gentiles.*] Τοὺς ἔθνη, such as were mere heathens, and thus distinguished from the Jews and the Greeks, who were proselytes.

Evil affected] Ἐκακῶσαν, irritated or exasperated their minds against the brethren, the disciples of Christ: one of their appellations before they were called Christians at Antioch. See on ch. xi. 26.

3. *Long time therefore abode they*] Because they had great success, therefore they continued a long time, gaining many converts, and building up those who had believed, in their most holy faith, notwithstanding the opposition they met with, both from the unbelieving Jews and heathens.

Speaking boldly] Παρορνεῖσθαι, having great liberty of speech, a copious and commanding eloquence, springing from a consciousness of the truth which they preached.

The word of his grace] The Gospel of Jesus Christ, which is the doctrine of God's grace, mercy, or favour, to mankind.

And granted signs and wonders to be done] For no apostle could work a miracle by himself; nor was any sign or wonder wrought even by the greatest apostle, but by an especial grant or dispensation of God. This power was not resident in them at all times; it was only now and then communicated, when a miracle was necessary for the confirmation of the truth preached.

4. *The multitude of the city was divided*] The Jews treated the apostles as false teachers, and their miracles as impositions, and many of the people held with them; while the others, who had not hardened their hearts against the truth, felt the force of it; and being without prejudice, could easily discern the miracles to be the work of God, and therefore held with the apostles.

5. *An assault made*] Ὀψιν, a desperate attempt was made by their rulers, i. e. by the heathen rulers of the people; and the rulers of the synagogue.

To use them despitefully] To expose them, bring them into contempt, and make them appear as monsters, or movers of sedition; and then to stone them for this falsely alleged crime.

6. *They were ware of it*] They were informed of the scheme, and of the attempt that was about to be made, and fled into Lystra and Derbe; they did not leave the province of Lycania; but went to other towns and cities. Lystra lay to the south, and Derbe to the north of Iconium, according to the general opinion. Strabo, Geogr. lib. xii. tells us expressly, that Iconium was within Lycania: *Thence are the Lycanian hills, plain, cold, naked, and pastures for wild asses. About these places stands Iconium, a town built in a better soil.* Ptolemy also, Tab. Asiæ, l. cap. 6. places Iconium in Lycania: how comes it then, that St. Luke does not call Iconium a city of Lycania, as well as Derbe and Lystra? Pliny, Hist. Nat. lib. v. cap. 27. solves this difficulty, by stating that *There was granted a tetrarchy out of Lycania, on that side which borders upon Galatia, consisting of fourteen cities; the most famous of which is Iconium.* See Lightfoot.

7. *And there they preached the Gospel*] Wherever they went they were always employed in their Master's work. Some MSS. of considerable note, add here, and all the people were moved at their preaching, but Paul and Barnabas tarried at Lystra.

8. *Impotent in his feet*] Ἀδυνατός τοῖς ποσίν, he had no mus-

cles of Lycania, and unto the region that lieth round about: 7 And there they preached the Gospel.

8 * And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycania, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city,

f Matt. 5.10. & 9.28. g Isa. 35.6.—h Ch. 8.10 & 28.6.—i 2 Cor. 11.14.

cular power, and probably his ankle-bones were dislocated; or he had what is commonly termed *club feet*; this is the more likely, as he is said to have been lame from his mother's womb, and to have never walked.

9. *That he hath faith to be healed*] How did this faith come to this poor heathen? Why, by hearing the word of God preached; for it is said, the same heard Paul speak. And it appears that he credited the doctrine he heard, and believed that Jesus could, if he would, make him whole. Besides, he must have heard of the miracles which the apostles had wrought, see ver. 3. and this would raise his expectation of receiving a cure.

10. *Said with a loud voice*] After this clause the following is found in CD. and several others, either in the text or margin: *οὗ λέγων τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ Χριστοῦ, I say unto thee, In the name of the Lord Jesus Christ, "stand upright on thy feet."* This reading is also in several Versions; and though it may not stand on such evidence as to entitle it to a place in the text, yet it is not likely that St. Paul would not have used the sacred name on such an occasion; especially as this appears to have been the usual form. See chapter iii. 6.

He leaped and walked] Giving the fullest proof of his restoration: in his leaping, however, might have been through joy of having received his cure.

11. *Saying, in the speech of Lycania*] What this language was, has puzzled the learned not a little. Calmet thinks this was a corrupt Greek dialect; as Greek was the general language of Asia Minor. Mr. Paul Ernest Jablonski, who has written a dissertation expressly on the subject, thinks it was the same language with that of the Cappadocians, which was mingled with Syriac. That it was no dialect of the Greek, must be evident from the circumstance of its being here distinguished from it. We have sufficient proof from ancient authors that most of these provinces used different languages; and it is correctly remarked by Dr. Lightfoot, that the Carians who dwell much nearer Greece than the Lycanians, are called by Homer βαρβαροφώνιοι, people of a barbarous or strange language; and Pausanias also called them Barbari. That the language of Pisidia was distinct from the Greek, we have already seen; note on chap. xiii. ver. 15. We have no light to determine this point: and every search after the language of Lycania must be, at this distance of time, fruitless.

The gods are come down to us in the likeness of men. From this, and from all heathen antiquity, it is evident, 1. That the heathen did not consider the divine nature, how low soever they rated it, to be like the human nature. 2. That they imagined that these celestial beings often assumed human forms to visit men, in order to punish the evil, and reward the good. The Metamorphoses of Ovid are full of such visitations; and so are Homer, Virgil, and other poets. The angels visiting Abraham, Jacob, Lot, &c. might have been the foundation on which most of those heathen fictions were built.

The following passage in HOMER, will cast some light upon the point:

Καὶ τὸ θεοὶ χεῖρσιν εὐκοίστες ἀλλοδαποῖσι
Παντοῖσι τελέθοντες, ἐπιστροφῶσι πολλὰς,
Ἀνθρώπων ὄβριν τε καὶ ἐνὶ θυμῷ μεταφρονέοντες.

HOM. Odysse. xvii. ver. 435.

For, in similitude of strangers oft.

The gods, who can with ease all shapes assume,

Repair to populous cities, where they mark

The outrageous, and the righteous deeds of men.—COWPER.

Ovid had a similar notion, where he represents Jupiter coming down to visit the earth, which seems to be copied from Gen. xviii. 20, 21. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether

brought oxen and garlands unto the gates, and ^k would have done sacrifice with the people.

14 Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, ^m why do ye these things? ^l We also are men of like passions with you, and preach unto you that ye should turn from ⁿ these vanities ^o unto the living God, ^q which

^k Dan. 2:46—^l Matt. 26:65.—^m Ch. 10:26.—ⁿ James 5:17. Rev. 19:10.—^o 1 Sam. 12:9. 1 Kings 16:13. Jer. 14:22. Amos 4:24. 1 Cor. 9:4.—^p 1 Thess. 1:3—^q Gen. 1:1. Ps. 36:6 & 146:5. Rev. 14:7.

according to the cry of thy, which is come unto me: and if not, I will know.

Contigerat nostras infamia, temporis aures:
Quum cupiens fulsum, summo delatore Olympo.
Et deus humani lustris sub imagine terras,
Longa mora est, quantum noxæ sit ubique repertum,
Enumerare: minor fuit ipsa infamia vero.

Metam. lib. i. ver. 211.
The clamours of this vile degenerate age,
The cries of orphans, and the oppressor's rage,
Had reach'd the stars: 'I will descend,' said I,
In hope to prove this loud complaint a lie.

Disc'ward in human shape, I travelled round
The world, and more than what I heard, I found.—DRYDEN.
It was a settled belief among the Egyptians, that their gods, sometimes in the likeness of men, and sometimes in that of animals which they held sacred, descended to the earth, and travelled through different provinces, to punish, reward, and protect. The Hindoo Aratars, or incarnations of their gods, prove how generally this opinion had prevailed. We need not wonder to find it in Lycaonia.

12 They called Barnabas, Jupiter; and Paul, Mercurius.] The heathens supposed that Jupiter and Mercury were the gods who most frequently assumed the human form; and Jupiter was accustomed to take Mercury with him on such expeditions. Jupiter was the supreme god of the heathens; and Mercury was by them considered the god of eloquence. And the ancient fable from which I have quoted so largely above, represents Jupiter and Mercury coming to this very region, where they were entertained by Lycaon, from whom the Lycaonians derived their name. See the whole fable in the first book of Ovid's Metamorphoses.

As the ancients usually represented Jupiter as rather an aged man, large, noble, and majestic; and Mercury young, light, and active: the conjecture of Chrysostom is very probable, that Barnabas was a large, noble, well made man; and probably in years; and St. Paul, young, active, and eloquent; on which account they termed the former Jupiter; and the latter Mercury. That Mercury was eloquent and powerful in his words, is allowed by the heathens; and the very epithet that is applied here to Paul, *ἡρώδης ἀντιπρόσωπος τοῦ λόγου*, he was the chief or leader of the discourse, was applied to Mercury. So Jamblichus de Myster. Init. Οὗτος δὲ τὸν λόγον, ἡγούμενος ὁ ἑρμῆς. And Macrobius, Sat. i. Scimus Mercurium vocis et sermonis potentem. We know that Mercury is powerful both in his voice and eloquence. With the Lycaonians, the actions of these apostles proved them to be gods; and the different parts they took, appeared to them to fix their character so, that one was judged to be Jupiter, and the other Mercury.

13. Then the priest of Jupiter, which was before their city.] There is a meaning here, which ordinary readers will not readily apprehend. Many cities were put under the protection of a particular deity; and the image of that deity placed at the entrance, to signify that he was the guardian and protector. So this St. Luke, every where as accurate as he is circumstantial, refers. Lystra, it appears, was under the guardianship of Jupiter Propileus, *Διὸς προπύλαιος*, which St. Luke translates, *τοῦ Διὸς τὸν οὐρανὸν πρὸς τὴν πόλιν*, the Jupiter that was before the city, which is another term for Jupiter Custos, or Jupiter the guardian. All these deities, according to the attributes they sustained, had their peculiar priests, rites, and sacrifices; and each a peculiar service and priest for the office he bore; so that Jupiter Bontes, Jupiter the Thunderer, had a different service from Jupiter Custos, Jove the guardian. Hence we can see with what accuracy St. Luke wrote: the person who was going to offer them sacrifices was the priest of Jupiter Custos, under whose guardianship the city of Lystra was; and whom the priest supposed had visited the city in a human form; and Barnabas, probably for the reasons already assigned, he imagined, was the person; and as Mercury, the god of eloquence, was the general attendant of Jupiter, the people and the priest supposed that Paul, who had a powerful commanding eloquence, was that god also disguised. A beautiful figure of such an image of Jupiter, as I suppose, stood before the gate of Lystra, still remains; and a fine engraving of it may be seen in Gruter's Inscriptions, Vol. I. p. xx. Jupiter is represented naked, sitting on a curule or consular chair; in his right hand he holds his thunder, and a long staff in his left: at his right, stands the eagle prepared for flight; and above, the winged cap and caduceus of Mercury. On the base is the inscription IUPITER CUSTOS DOMUS AVG. Jupiter, the guardian of the house of Augustus. As the preserver or guardian of towns he was generally styled Jupiter Custos, Serenus, and Serrator. His name JUPITER, i. e. furans pater, the helping father: entitled him, in those days of darkness, to general regard. On this false god, who

made heaven, and earth, and the sea, and all things that are therein:

16 ^r Who in times past suffered all nations to walk in their own ways.

17 ^s Nevertheless he left not himself without witness, in that he did good, and ^t gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

^r Psalm 81:12. Chapter 17:30. 1 Pet. 4:3.—^s Chap. 17:27. Romans 1:39.—^t 1 Lev. 26:4. Lev. 31:14. & 25:13. Job 3:10. Psalm 65:10 & 68:9. & 147:5. Matt. 5:45.

long engrossed the worship of even the most enlightened nations on the earth, much may be seen in Lactantius, *Divinar. Institution.* lib. i. In the *Antiquité expliquée de Mont. faucon*; and various inscriptions relative to his character as guardian, &c. may be seen in Gruter, as above.

Oxen and garlands.] That is, oxen adorned with flowers, their horns gilded, and necks bound about with fillets, as was the custom in sacrificial rites. They also crowned the gods themselves, the priests, and gates of the temples, with flowers. Of this method of adorning the victims, there are numerous examples in Greek and Latin writers. A few may suffice. Thus Ovid.

Victima labe carens, et præstantissimâ formâ
Sistitur ante aras; et vittis præsignis, et auro.

Ovid, Met. lib. xv. ver. 130.
The fairest victim must the powers appease,
So fatal 'tis sometimes too much to please:
A purple fillet his broad brow adorns
With flowery garlands, crown, and gilded horns. DRYDEN
Huic Anius, niveis circumdata tempora vittis
Concutiens, et tristis ait:— Ib. l. xiii. l. 643.

The royal prophet shook his holy head,
With fillets bound; and sighing, thus he said— CALCOTT.

—foret ignibus aras,
Muneribus dees inaplet: feruntque secures
Colla torosa buam vinctorem cornua vittis. Ib. l. vii. 427.
Rich curling fumes of incense feast the skies,
A hecatomb of voted victims dies,
With gilded horns, and garlands on their head,
In all the pomp of death to th' altar led. TATE.
Virgil also refers to the same rites and circumstances:
Sæpe in honore deum medio stans hostio iud aram,
Lancea dum nivea circumdatur infula vittâ
Inter cunctantes cecidit moribunda ministras.

Vine. Geor. l. iii. ver. 486.

The victim or that was for altars prest,
Trim'd with white ribbons, and with garlands drest,
Sunk of himself, without the god's command,
Preventing the slow sacrificer's hand. DRYDEN.

Many similar examples may be seen in Wetstein and others.
15. We also are men of like passions with you.] This saying of the apostles has been most strangely perverted. A pious commentator taking the word *passion* in its vulgar and most improper sense, (a bad temper, an evil propensity,) and supposing that these holy men wished to confess, that they also had many sinful infirmities, and wrong tempers; endeavours to illustrate this sense of the word, by appealing to the contention of Paul and Barnabas, &c. &c. but the expression means no more than, "we are truly human beings, with the same powers and appetites as your own; need food and raiment as you do; and are all mortal like yourselves."

That ye should turn from these vanities.] That is, from these idols, and false gods. How often false gods and idolatry are termed vanity in the Scriptures, no careful reader of the Bible needs to be told. What a bold saying was this in the presence of a heathen mob, intent on performing an act of their superstitions worship, in which they no doubt thought the safety of the state was concerned. The ancient fable related by Ovid, Metam. lib. i. ver. 211—239, to which reference has already been made, will cast some light on the conduct of the Lystrians in this case. The following is its substance: "Jupiter having been informed of the great degeneracy of mankind, was determined himself to survey the earth. Coming to this province of Lycaonia, disguised in human shape, he took up his residence at the palace of Lycaon, then king of that country: giving a sign of his godhead, the people worship him: Lycaon sneers, doubts his divinity, and is determined to put it to the trial. Some ambassadors from the Molossian state, having just arrived, he slew one of them, boiled part of his flesh, and roasted the rest, and set it before Jupiter: the god, indignant at the insult, burnt the palace, and turned the impious king into a wolf." From his time, or rather from this fable, the whole province was called Lycaonia. The simple people now seeing such proofs of supernatural power in the miracles wrought by Barnabas and Paul, thought that Jupiter had again visited them; and fearing lest they should meet with his indignation, should they neglect duly to honour him, they brought oxen and garlands, and would have offered them sacrifice, had they not been prevented by the apostles themselves. This circumstance will account for their whole conduct; and shows the reason why Jupiter was the tutelary god of the place. As therefore the people took them for gods, it was necessary for the apostles to show that they were but men; and this is the whole that is meant by the *ὁμοπαθεῖς ἀνθρώποις*, men of like passions, fellow mortals, in the text, which has been so pitifully mistaken by some and abused by others.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people: and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must through much tribulation enter into the kingdom of God.

a Ch. 13, 45.—v 2 Cor. 11, 25. 2 Tim. 3, 11.—w Mat. 23, 19.—x Gr. had made many disciples.—y Ch. 11, 23 & 13, 45.—z Mat. 10, 38 & 16, 24. Luke 22, 28, 29. Rom. 8, 17.

The living God] Widely different from those stocks and stones, which were objects of their worship.

Which made heaven and earth] And as all things were made by his power, so all subsist by his providence; and to him alone, all worship, honour, and glory are due.

16. *Who in times past suffered all nations, &c*] The words *ἡντα ἅπαντα ἔθνη*, which we here translate, *all nations*, should be rendered *all the Gentiles*, merely to distinguish them from the Jewish people, who having a revelation, were not left to walk in their own ways; but the heathens, who had not a revelation, were suffered to form their creed, and mode of worship, according to their own caprice.

17. *He left not himself without witness*] Though he gave the Gentiles no revelation of his will, yet he continued to govern them by his gracious providence; doing them good in general; giving them rain to fertilize their grounds; and fruitful seasons as the result; so that grass grew for the cattle, and corn for the service of man.

Filling our hearts with food] Giving as much food, as could reasonably be wished, so that gladness, or general happiness, was the result. Such was the gracious provision made for man at all times, that the economy and bounty of the Divine Being, were equally evidenced by it. He never gives less than is necessary, nor more than is sufficient. His economy forbids men to waste, by giving them, in general, no profusion. His bounty forbids them to want, by giving as much as is sufficient for all the natural wants of his creatures. By not giving too much, he prevents luxury and riot: by giving enough, he prevents discontent and misery. Thus he does mankind good, by causing his rain to descend upon the just and the unjust; and his sun to shine upon the evil and the good. Thus he is said not to have left himself without witness; for his providential dealings are the witnesses of his being, his wisdom, and his bounty; and thus, the invisible things of God, even his eternal power and Godhead, were clearly seen, being understood by the things which are made, Rom. i. 20. Therefore, those who continued to worship stocks and stones were without excuse. These were great and striking truths; and into what detail the apostles now went, we cannot say; but it is likely that they spoke much more than is here related; as the next verse states that with all these sayings, they found it difficult to prevent the people from offering them sacrifice.

19. *There came thither certain Jews from Antioch*] Those were no doubt, the same who had raised up persecution against Paul and Barnabas at Iconium and Antioch before: they followed the apostles with implacable malice; and what they could not do themselves, they endeavoured to do by others, whose minds they first perverted, and then irritated to deeds of fell purpose.

And having stoned Paul] Alas! of what real worth is popular fame! How uncertain, and how unworthy to be counted! These poor heathens acted just like the people of Malta, chap. xxviii. 4-6. When the viper fastened on the hand of Paul, they concluded he was a murderer: when they found it did him no damage, they changed their minds, and said he was a god! When the Lycaonians saw the miracles that Paul did, they said he was the god Mercury: when the persecuting Jews came, they persuaded them that he was an impostor: and then they endeavoured to stone him to death!

Supposing he had been dead] They did not leave stoning him till they had the fullest evidence that he was dead; and so, most probably, he was.

20. *The disciples stood round about him*] No doubt in earnest prayer, entreating the Author of life that his soul might again return to its hated tenement.

He rose up] Miraculously restored, not only to life, but to perfect soundness; so that he was able to walk into the city, that his persecutors might see the mighty power of God in his restoration; and the faith of the young converts be confirmed in the truth and goodness of God. It is strange that neither the young converts at Lystra, nor Barnabas, were involved in this persecution. It seems to have had Paul alone for its object; and when they thought they had despatched him, they did not think of injuring the rest.

21. *Preached the Gospel to that city*] Derbe, a city in the same province. See on ver. 6.

They returned again to Lystra, and to Iconium] Behold the courage of these Christian men! They counted not their lives dear to them, and returned to do their Master's work in the very places in which they had been so grievously persecu-

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

2 Tim. 2, 11, 12 & 13.—a Tit. 1, 5.—b Ch. 1, 25.—c Ch. 13, 3.—d Ch. 15, 40.—e Ch. 13, 45, 12 & 13.—f 1 Cor. 16, 9. 2 Cor. 2, 12. Col. 4, 3. Rev. 3, 9.

ted; and where one of them had been apparently stoned to death! The man who knows he is God's ambassador, and that his life depends on his fidelity to his Master, knows he has nothing but his God to fear.

22. *Confirming the souls of the disciples*] The word *disciple* signifies literally a scholar. The church of Christ was a school, in which Christ himself was chief master; and his apostles subordinate teachers. All the converts were disciples or scholars, who came to this school to be instructed in the knowledge of themselves and of their God. Of their duty to Him; to the church; to society, and to themselves. After having been initiated in the principles of the heavenly doctrine, they needed line upon line, and precept upon precept, in order that they might be confirmed and established in the truth. Though it was a great and important thing to have their heads, their understanding, properly informed; yet if the heart was not disciplined, information in the understanding would be of little avail; therefore they confirmed the souls of the disciples. As there must be some particular standard of truth to which they might continually resort, that their faith might stand in the power of God, it was necessary that they should have such a system of doctrine, as they knew came from God. These doctrines were those which contained all the essential principles of Christianity, and this was called THE FAITH; and as they must have sound principles, in order that they might have righteous practices; so it was necessary that they should continue in that faith, that it might produce that obedience, without which, even faith itself, however excellent, must be useless and dead.

Again, as the spirit of the world would be ever opposed to the Spirit of Christ, so they must make up their minds to expect persecution and tribulation in various forms; and therefore had need of confirmed souls, and strong faith; that when trials came, they might meet them with becoming fortitude; and stand unmoved in the cloudy and dark day. And as the mind must faint under trouble, that sees no prospect of its termination, and no conviction of its use; it was necessary that they should keep in view the kingdom of God, of which they were subjects; and to which, through their adoption into the heavenly family, they had a divine right. Hence, from the apostles' teaching, they not only learned that they should meet with tribulation, much tribulation; yet for their encouragement, they were also informed, that these were the very means which God would use to bring them into his own kingdom; so that if they had tribulation in the way, they had a heaven of eternal glory as the end, to which they were continually to direct their views.

23. *When they had ordained them elders*] Elder seems to be here the name of an office. These were all young or new converts, and yet among them, the apostles constitute elders. They appointed persons the most experienced, and the most advanced in the divine life, to watch over and instruct the rest. But what is the meaning of the word *ἐπιτρονισαυτες*, which we translate *ordained*? The word *ordain*, we use in an ecclesiastical sense, and signify by it, the appointment of a person to an office in the church, by the imposition of the hands of those who are rulers in that church. But *ἐπιτρονισαυ* signifies the holding up or stretching out the hand, as approving of the choice of any person to a particular work; whereas *ἐπιθεσθαι*, signifies the imposition of hands. "Zonaras gives the proper meaning of the word in the text, in his *Scholia* upon the first canon of the apostles, *Ὁν μὲν ἐπιτρονισαυ καὶ λειραὶ, κ. τ. λ.*" Nowadays, a course of prayers and invocation on the Holy Spirit, when one is initiated into the priesthood, and receives consecration, is called *ἐπιτρονισαυ, cheirotonia*, so termed because the bishop extends his hand over him whom he blesses, when he is chosen into holy orders. Anciently, the choice or suffrage was called *cheirotonia*; for when it was lawful for the multitude in their cities to choose their priests or bishops, they met together, and some chose one man, some another; but that it might appear whose suffrage won, they say the electors did use *ἐκτείναν τὰς χεῖρας, to stretch forth their hands*, and by their hands so stretched forth, or up, they were numbered who chose the one, and who the other; and him who was elected by the most suffrages, they placed in the high-priesthood. And from hence was the name *Cheirotonia* taken, which the fathers of the councils are found to have used, calling their suffrage *cheirotonia*. St. Paul, 2 Cor. viii. 19, intimates that St. Luke was thus appointed to travel with him, *ἐπιτρονισθεὶς ὑπὸ τῶν ἐκκλησιῶν, who was chosen of the churches*. Ignatius, in his epistle to the Phila-

dephians, uses the same term, *ἐκκλησίαν* *ἐν* *τῇ* *πόλει* *αὐτῇ* *ὡς* *ἐκκλησία* *θεοῦ* *ἐν* *ἐπαρχίᾳ* *αὐτῇ*, *ye ought, as a church of God, to choose your bishop.* Much more on this subject may be seen in Sir Norton Knatchbull, who contends that *cheirotonia* implies simply, appointment or election, but not what he calls ordination by the imposition of hands. I believe the simple truth to be this, that in ancient times the people chose by the *cheirotonia* (lifting up of hands) their spiritual pastor; and the rulers of the church, whether apostles or others, appointed that person to his office, by the *cheirothesia* or imposition of hands; and perhaps each of these was thought to be equally necessary: the church agreeing in the election of the person; and the rulers of the church appointing by imposition of hands, the person thus elected. See the note on chap. vi. 6.

And had prayed with fasting.] This was to implore God's special assistance; as they well knew, that without his influence, even their appointment could avail nothing.

Commended them to the Lord.] To his especial care and protection.

21. Passed throughout Pisidia, they came to Pamphylia.] See the note on chap. xiii. 13.

25. They went down into Attalia.] This was a sea-port town in Pamphylia. Thus we find the apostles travelled from Derbe to Lystra; from Lystra to Iconium; from Iconium to Antioch of Pisidia; from Antioch to Perga in Pamphylia; and from Perga to Attalia; and it appears that they travelled over three provinces of Asia Minor, Pamphylia, Lycæonia, and Pisidia. See Calvert, and see the map.

26. And thence sailed to Antioch.] This was Antioch in Syria; and to reach which by sea, they were obliged to coast a part of the Mediterranean Sea, steering between Cyprus and Cilicia; though they might have gone the whole journey by land.

Whence they had been recommended—for the work which they fulfilled.] The reader will recollect that it was from this Antioch they had been sent to preach the Gospel to the heathen in Asia Minor, see chap. xiii. 1, 2. And that they fulfilled that work; see in the same chapter, ver. 43. and the circumstantial account of their travels and preaching given in this chapter.

27. Had gathered the church together.] The church by which they had been sent on this very important and successful mission.

They rehearsed all that God had done with them.] Not what they had done themselves; but what God made them the instruments of working.

And how he had opened the door of faith.] How God by his providence and grace had made a way for preaching Christ crucified among the heathen: and how the heathen had received that Gospel, which, through faith in Christ Jesus, was able to save their souls.

28. And there they abode long time.] How long the apostles tarried here, we cannot tell; but we hear no more of them till the council of Jerusalem, mentioned in the following chapter; which is generally supposed to have been held in the year 51 of our Lord; and if the transactions of this chapter took place in A. D. 46, as chronologers think, then there are five whole years of St. Paul's ministry, and that of other apostles, which St. Luke passes by in perfect silence. It is very likely that all this time Paul and Barnabas were employed in extending the work of God through the different provinces contiguous to Antioch: for St. Paul himself tells us, that he preached the gospel so far as Illyria, Rom. xv. 19. on the side of the Adriatic gulf: see its situation on the Map. Many of the tribulations and perils through which the apostle Paul passed are not mentioned by St. Luke, particularly those of which he himself speaks, 2 Cor. xi. 23—27. He had been five times scourged by the Jews; thrice beaten by the Romans; thrice shipwrecked; a whole night and day in the deep, probably saving his life upon a plank; besides frequent journeyings,

and perils from his countrymen, from the heathen, from robbers, in the city, in the wilderness, in the sea, among false brethren, &c. &c. Of none of these have we any circumstantial account. Probably most of these happened in the five years which elapsed between the apostles' return to Antioch, and the council of Jerusalem.

1. In reading the Acts of the Apostles we may have often occasion to remark, that in preaching the Gospel, they carefully considered the different circumstances of the Jews and the Gentiles; and suited their address accordingly. When speaking to the former of the necessity of crediting the Gospel, because, without it, they could not be saved, they took care to support all their assertions by passages drawn from the Law and the Prophets; as every Jew considered those books to be of divine authority; and from their decision there was no appeal. But, in addressing the Gentiles, who had no revelation, they drew the proofs of their doctrine from the visible creation; and demonstrated, by plain reasoning, the absurdity of their idolatrous worship; and called them off from those vanities to the worship of the living and true God, who made and governs all things, and who gave them such proofs of his being, wisdom, and goodness, in the provision made for their comfort and support, that they had only to reflect on the subject, in order to be convinced of its truth. And while, in consequence, they saw the absurdity of their own system, they would at once discover the reasonableness of that religion which was now offered to them in the name and on the authority of that God who had fed and preserved them all their life long; and girded them when they knew him not. The Gentiles felt the force of these reasonings, yielded to the truth, and became steady followers of Christ crucified; while the Jews, with all their light and advantages, hardened their hearts against it, though they had no other arguments than what contradiction and blasphemy could provide! Publicans and harlots entered into the kingdom of heaven before them. Do not many, even in the present day, copy their example, revile the truth, take up with the shadow instead of the substance; and rest just as much in the letter of Christianity, as ever the Jews did in the letter of the law? This is a deplorable fact which cannot be successfully controverted.

2. We have already had occasion to note five years of a chasm in the apostolic history. God himself does not choose to have all the labours and sufferings of his servants recorded. Their recompense is in heaven; and it is enough that God knows their work, who alone can reward it. And yet, every faithful servant of God will feel that the reward is all of grace, and not of debt; for the amount of their good, is just the sum of what God has condescended to do by them. How studious are men to record the smallest transactions of their lives, while much of the life and labours of Jesus Christ and his apostles are written in the sand, and no longer legible to man; or written before the throne, where they are seen only by God and his angels. In many cases, the silence of Scripture is not less instructive than its most pointed communications.

3. We cannot consider the effect produced on the minds of the people of Lystra, without being surprised that a single miracle, wrought instrumentally by men, should excite so much attention and reverence; and that we should be unmoved by the myriads wrought by the immediate hand of God.

4. How difficult it is to get men brought to worship God, though they have the highest reasons and the most powerful motives for it; and yet how ready are they to offer an incense to man, that is due only to God himself! We applaud the apostles for rejecting with horror the sacrifices offered to them: common sense must have taught them this lesson, even independently of their piety. Let us beware that we take not that praise to ourselves, which belongs to our Maker. Gross flattery is generally rejected, because a man cannot receive it without being rendered ridiculous: but who rejects even inordinate praise, if it be delicately and artfully prepared?

CHAPTER XV.

Certain teachers from Judea insist on the necessity of the converted Gentiles being circumcised, 1. Paul and Barnabas are sent to Jerusalem to consult the apostles on this subject, 2. They come to Jerusalem and inform the apostles of the conversion of the Gentiles; and of the trouble which certain Pharisees had occasioned concerning circumcision, 3—5. The apostles having assembled to consider the question, Peter delivers his opinion, 6—11. Barnabas and Paul relate their success among the Gentiles, 12. James delivers his judgment, 13—21. The apostles and elders agree to what he proposes, and send Judas and Silas, with Paul and Barnabas to the converted Gentiles, 22; and send an epistle containing their decree, to the churches of Antioch, Syria, and Cilicia, 23—29. Paul and his company return, and read the epistle to the brethren at Antioch, which produces great joy; and Judas and Silas preach to them, 30—32. Judas returns to Jerusalem, but Silas continues with Paul and Barnabas, teaching and preaching, 33—35. Paul proposes to Barnabas to visit the churches where they had preached; and on the latter determining to take John Mark with them, Paul refuses, 36—38. They disagree; and Barnabas taking John Mark, sails to Cyprus, 39. And Paul taking Silas, goes through Syria and Cilicia, confirming the churches, 40, 41. [A. M. cir. 4055. A. D. cir. 51. An. Olymp. cir. CCVII. 3.]

AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissen-

a Gal. 2. 12—b John 7. 22. Ver. 5. Gal. 5. 2. Phil. 3. 2. Col. 2. 11, 16

NOTES.—Verse 1. *Except ye be circumcised*, &c.] The persons who taught this doctrine, appear to have been converts to Christianity: but, supposing that the Christian religion was intended to perfect the Mosaic, and not to supersede it, they insisted on the necessity of circumcision, because by that, a man was made debtor to the whole law, to observe all its rites

and ceremonies. This question produced great disturbance in the apostolic church; and notwithstanding the decree mentioned in this chapter, the apostles were frequently obliged to interpose their authority in order to settle it: and we find a whole church, that at Galatia, drawn aside from the simplicity of the Christian faith, by the subtlety of Judaizing teachers

e Gen. 17. 10. Lev. 12. 3—4 Gal. 2. 1—e Rem. 15. 24. 1 Cor. 16. 6, 11.

ed through Phenice and Samaria, [declaring the conversion of the Gentiles:] and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, *K* Men and brethren, ye know how that a

(Ch. 13, 27—see Ver. 12, Chaps. 14, 27, & 21, 19—ch. Or. rose up, said they, certain—Ver. 1—ch. Ch. 10, 26 & 11, 12—11 Chr. 28, 5; Ch. 1, 34—ch. Ch. 10, 11.)

among themselves, who insisted on the necessity of the converted Gentiles being circumcised.

Ye cannot be saved. [Ye can neither enjoy God's blessing in time, nor his glory in eternity. Such an assertion as this, from any reputable authority, must necessarily shake the confidence of young converts.]

2. *No small dissension and disputation* [Paul and Barnabas were fully satisfied that God did not design to bring the converted Gentiles under the yoke of circumcision: they knew that Jesus Christ was the end of the law for righteousness (justification) to every one that believed; and therefore they opposed the Judaizing teachers. This was one of the first controversies in the Christian church; but though the difference of sentiment was considerable, it led to no breach of Christian charity nor fellowship among themselves.]

They determined that Paul, &c.] This verse is read very differently in the *Coder Beza*: *Ενομιμεν δε εκταυτας και ζητησεις ουκ ολιγας το Πανω και Βαρναβα συν αυτοις, ελεγει γαρ ο Πανω μενει ουτω καθως επιτεσαν, διεχρησμενος: οι δε ελληνοβυτοι απο Ιερουσαλημ, παρηγγειλαν αυτοις, το Πανω και Βαρναβα, και τιςιν αλλοις, αναβαινεν προς τους Αποστολους και Πρεσβυτερος εις Ιερουσαλημ, οπως κριθωσιν επι αυτοις (ωτων) περι του ζητηματος τουτου. But when Paul and Barnabas had no small dissension and disputation with them, Paul said, with strong assurance, that they should remain so as they had believed. But those who came from Jerusalem, charged Paul and Barnabas, and certain others, to go up to the apostles and elders, to Jerusalem, that a determination might be made by them concerning this question.*

And certain other of them [If this be the journey to which St. Paul alludes, Gal. ii. 1—5, then, he had Titus with him; and how many others went from the church of Antioch, we cannot tell. This journey was fourteen years after Paul's conversion, and was undertaken by express revelation, as he informs us, Gal. ii. 2, which revelation appears to have been given to certain persons in the church of Antioch, as we learn from this verse; and not to Paul and Barnabas themselves.]

3. *Bring brought on their way by the church* [That is, the members of the church provided them with all necessities for their journey; for it does not appear that they had any property of their own.]

Declaring the conversion of the Gentiles [Much stress is laid on this: it was a miracle of God's mercy that the Gentiles should be received into the church of God: and they had now the fullest proof that the thing was likely to become general, by the conversion of Cornelius; the conversion of the people of Antioch, of Cyprus, Pisidia, Pamphylia, Lycaonia, &c. &c.]

4. *They were received of the church* [The whole body of Christian believers.]

The apostles [Either the whole or part of the twelve; though we read of none but John, Peter, and James. See Gal. ii. 9. And elders] Those who were officers in the church under the apostles.

They declared [To this council they gave a succinct account of the great work which God had wrought by them among the Gentiles. This was St. Paul's third journey to Jerusalem after his conversion. See an account of his first journey, chap. ix. 26, and of his second in chap. xi. 30.]

5. *But there rose up certain of the sect of the Pharisees* [This verse appears to be part of the declaration made by Paul and Barnabas to this council: for, having stated how God blessed their ministry among the Gentiles; they proceed to declare how all the good work was likely to be destroyed by certain Pharisees, who, having received the Christian faith, came down to Antioch, and began to teach the necessity of circumcision, &c. and thus filled the minds of the young converted Gentiles with doubtful disputations. See the margin.]

6. *The apostles and elders came together* [This was the first council ever held in the Christian church; and we find that it was composed of the apostles and elders simply.]

7. *When there had been much disputing* [By those of the sect of the believing Pharisees; for they strongly contended for circumcision; and at the head of these, tradition tells us, was *Cerinthus*, a name famous in the primitive church, as one who laboured to unite the law and the Gospel; and to make the salvation promised by the latter dependant on the performance of the rites and ceremonies prescribed by the former. Though the apostles and elders were under the inspiration of the Almighty, and could by this inspiration have immediately determined the question; yet it was highly necessary that the objecting party should be permitted to come forward, and allege their reasons for the doctrine they preached; and that these reasons should be fairly met by argument;

good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience

(n Rom. 10, 11—o Chap. 10, 15, 28, 43. 1 Cor. 1, 2. 1 Pet. 1, 22—p Matt. 23, 4. Gal. 5, 1—q Rom. 3, 24. Eph. 2, 2. Tit. 2, 11 & 3, 4, 5.)

and the thing proved to be useless in itself, *unexpended* in the present case, and *unsupported* by any express authority from God; and serving no purpose to the Gentiles, who, in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost.

Peter rose up and said [This was after the matters in dispute had been fully debated; and now the apostles, like judges, after hearing counsel on both sides, proceed to give judgment on the case.]

A good while ago [Αφ' ημερων αρχαιων, from the days of old—a phrase which simply signifies some years ago; and if he here refers to the conversion of Cornelius, (see chap. x.) he must mean about ten years before this time; but it is more likely that he refers to that time when Christ gave him the keys of the kingdom of heaven, that he might open the door of faith to the Gentiles.]

God made choice among us [That is, he chose me to be the first apostle of the Gentiles.]

8. *And God, which knoweth the hearts* [Ο καρδιογνωστος Θεος. We had this epithet of the Divine Being once before, see chap. i. 24, and the note there: it occurs no where else in the New Testament.]

Bare them witness [Considered them as proper or fit to receive the Gospel of Christ. It is properly remarked by learned men, that *αποσπευτω*, to bear witness to any person, signifies to approve, to testify in behalf of. Here it signifies, that as God evidently sent the Gospel to the Gentiles, and, by the preaching of it, conveyed the Holy Spirit to them who believed; and as he can make no improper judgment of any, who knows all hearts and their secrets; therefore what he had done was right: he saw that it was time for them to receive the Gospel; and he saw that they might be safely trusted with this heavenly deposit; and the experience of eighteen hundred years has justified the conduct of God.]

9. *Put no difference between us and them* [Giving them the Holy Spirit, though uncircumcised; just as he had given it to us who were circumcised: an evident proof, that, in the judgment of God, circumcision was no preparation to receive the Gospel of Christ. And as the purification of the heart by the Holy Spirit was the grand object of the religion of God; and that alone by which the soul could be prepared for a blessed immortality; and the Gentiles had received that without circumcision, consequently, the shadow could not be considered of any worth, now the substance was communicated.]

10. *Now therefore why tempt ye God* [As God, by giving the Holy Spirit to the Gentiles, evidently shows he does not design them to be circumcised, in order to become debtors to the law, to fulfil all its precepts, &c. why will ye provoke him to displeasure, by doing what he evidently designs shall not be done.]

A yoke—which neither our fathers nor we were able to bear [This does not refer to the moral law; that was of eternal obligation: but to the ritual law, which, through the multitude of its sacrifices, ordinances, &c. was exceedingly burthensome to the Jewish people. And had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not possibly have borne so painful a ritual.]

There is a curious story in *Midrash Shochar, tof in Yalkut Simeoni*, part i. fol. 229, where Korah is represented as showing the oppressiveness of the law, and avarice of its priests, in justification of his rebellion. "There was," said he, "a widow in our neighbourhood who had two orphan children: she had one field; and, when she began to plough it, one came and said, *Thou shalt not plough with an ox and an ass together*. When she went to sow it, he said, *Thou shalt not sow thy field with divers seeds*. When she began to reap, and to gather the sheaves together, he said, *Leave a handful, and the corners of the field for the poor*. When she prepared to thresh it, he said, *Give me the ware-offering and the first and second tythes*. She did as she was commanded, and then went and sold her field, and bought two ewes; that she might clothe herself and family with the wool, and get profit by the lambs. When they brought forth their lambs, Aaron came and said, *Give me the firstlings*, for the holy blessed God hath said, *All the first-born, whatsoever openeth the womb, shall be thine*. She yielded to his demands, and gave him two lambs. When shearing time came, he said, *Give me the first fruits of the wool*. When the widow had done this, she said, I cannot stand before this man; I will kill my sheep and eat them. When she had killed the sheep, Aaron came and said, *Give me the shoulder, and the jaws, and the ventricle*. The widow said, Though I have killed my sheep, I am not delivered from

21 For Moses of old time hath in every city them that preach him, ^a being read in the synagogues every sabbath day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that ^c certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law*: in whom we have no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 ^d Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 ^f That ye abstain from meats offered to idols, and ^g from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and ^a Ch. 13.15, 27.—b Ch. 1.23.—c Ver. 1. Gal. 2.4 & 5. 12. Tit. 1.10, 11.—d Ch. 13.50 & 14. 19. 1 Cor. 9.30.—e 2 Cor. 11.23, 25.—f Gr. word.—f Ver. 30. Ch. 21. 35. Rev. 2.14, 20.—g Lev. 17.14.—h Gr. exhortation.

told in this decree: 1. Pollutions of idols; 2. Fornication; 3. Things strangled; 4. Blood. By the first, POLLUTIONS OF IDOLS, or, as it is in ver. 29. *meats offered to idols*, not only all idolatry was forbidden, but eating things offered in sacrifice to idols, knowing that they were thus offered; and joining with idolaters in their *sacred feasts*, which were always an incentive either to idolatry itself, or to the impure acts generally attendant on such festivals.

By the second, FORNICATION, all uncleanness of every kind was prohibited; for *zoppeta* not only means *fornication*, but *adultery, incestuous mixtures*; and especially the *prostitution* which was so common at the idol temples, viz. in Cyprus, at the worship of *Venus*, and the shocking disorders exhibited in the *Baphnolia, Lupercalia*, and several others.

By the third, THINGS STRANGLED, we are to understand the *flesh* of those animals which were strangled, for the purpose of keeping the blood in the body, as such animals were esteemed a greater delicacy.

By the fourth, BLOOD, we are to understand not only the thing itself, for the reasons which I have assigned in the note on Gen. ix. 4. and for others detailed at the end of this chapter; but also all *cruelty, man-slaughter, murder*, &c. as some of the ancient fathers have understood it.

Instead of *τὸν αἵματος*, blood, some have conjectured that we should read *χοιμαίας*, *swine's flesh*; for they cannot see, first, that there can be any harm in eating of blood; and, secondly, that as the other three things neither have nor can have any moral evil in them, it would seem strange that they should be coupled with a thing, which, on all hands, is confessed to have much moral turpitude. Answers to such trifling objections will be found at the end of the chapter. It is only necessary to add, that this *χοιμαίας*, which is the critical emendation of Dr. Bentley, is not supported by one MS. or Version in existence.

At the close of this verse, the *Coder Beza*, and several others, add a fifth thing. And not do to others what they would not have done to themselves. Though this is a very ancient reading, it does not appear to be genuine.

21. *Moses of old time hath in every city* The sense of this verse seems to be this: As it was necessary to write to the Gentiles what was strictly necessary to be observed by them, relative to these points, it was not so to the converted Jews; for they had *Moses*, that is, the law preached to them, *κατὰ πόλιν, in the city*, that is, *Antioch*; and by the reading of the law in the synagogues, every Sabbath day, they were kept in remembrance of those institutions, which the Gentiles, who had not the law, could not know. Therefore, James thought that a letter to the converted Gentiles would be sufficient, as the converted Jews had already ample instruction on these points.

22. *Then pleased it the apostles and elders, with the whole church* James determined what ought to be done; and the whole assembly resolved how that should be done.

Chosen men of their own company Paul and Barnabas were to return: they could have witnessed to the church at Antioch, what was done at the council at Jerusalem; but as it was possible that their testimony might be suspected, from the part they had already taken in this question at Antioch, it was necessary that a deputation from the council should accompany them. Accordingly, Judas and Silas are sent to corroborate by their oral testimony, what was contained in the letters sent from the council.

23. *Send greeting unto the brethren—of the Gentiles* There was no occasion to send such a letter to the brethren which were of the Jews, because that law which had been so long read in their synagogues, taught them all those things; and therefore the epistle is sent exclusively to the Gentiles. The word *greeting* is, in the original, *χαίρειν*, to be well, to be safe;

when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the ^b consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let ^g go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ^h And some days after, Paul said unto Barnabas, Let us go again and visit our brethren ⁱⁿ in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them ⁱ John, whose surname was Mark.

38 But Paul thought not good to take him with them, ^o who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, ^p being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ^q confirming the churches.

ⁱ Ch. 14.22 & 18.23.—k 1 Cor. 16.11. Heb. 11.31.—l Ch. 13.1.—m Ch. 13.4, 13, 14, 51, & 14.1, 5, 24, 25.—n Ch. 12.15, 25 & 13.5. Col. 4.10. 2 Tim. 4.11. Philen. 24.—o Ch. 13, 43.—p Ch. 14.35.—q Ch. 16.5.

a very usual form in Greek epistles, the word *εὐχαρί* being understood, *I wish thee to be well*.

24. *Certain which went out from us* So the persons who produced these doubtful disputations at Antioch, &c. had gone out from the apostles at Jerusalem, and were of that church: persons zealous for the law, and yet, strange to tell, so conscientiously attached to the Gospel, that they risked their personal safety by professing it.

To whom we gave no such commandment As, therefore, they went out from that church, they should have taught nothing which was not owned and taught by it; much less should they have taught in opposition to it.

26. *Men that have hazarded their lives* This was a high character of Paul and Barnabas; they had already suffered much in the cause of Christ, and exposed their lives to the most imminent danger, and were intent on the same work, notwithstanding the increasing dangers in the way.

27. *Judas and Silas—shall—tell you the same things* These were proofs that the testimony of Paul and Barnabas was true, and that the latter was not *forged*, as they could witness the same things which the letter contained.

28. *For it seemed good to the Holy Ghost, and to us* The whole council had met under his direction; had consulted under his influence; and gave forth their decree from his especial inspiration.

Necessary things They were necessary, howsoever burthensome they might appear; and necessary, not only for the time, place, or occasion; but for all times, all places, and all occasions. See this proved in the observations at the end of this chapter.

29. *Ye shall do well* But if they did not keep themselves from these things, they would do ill; that is, they would sin against God, whose Spirit had commanded them to keep from these things. And who can do any of these forbidden things, and keep either a *guiltless* or a *tender conscience*?

Fare—well An old English form of expressing *good wishes* and *good will*. It is compounded of *fapan*, to go, and *well*, *well*, very much. *Go well, go prosperously*, tantamount with *good speed*; may you succeed well! may God direct you! like to that other form of sound words, *God be with you*! corrupted now into *good bye* to ye! And of the same meaning with *adieu*! à Dieu, to God; that is, *I commend you to God*. All these terms savour not only of *good will*, or *benevolence*, but also of *piety*. Our pious ancestors believed that nothing was safe, nothing protected, nothing prosperous, over which the shield of God was not extended; and therefore in their familiar good wishes, they gave each other to God. The Greek word *εὐποθεῖν*, *eupothē*, here used, from *ποῦναι*, to strengthen, make strong, has nearly the same signification: *be strong, courageous, active, be in health, and be prosperous*. What a pity that such benevolent and pious wishes should degenerate into cool formalities, or unmeaning compliments.

31. *They rejoiced for the consolation* It was not a matter of small moment, to have a question on which such stress was laid, decided by an apostolic council, over which the Spirit of God presided.

32. *Judas and Silas, being prophets* That is, being teachers in the church. This signification of the word *prophet*, we have often already seen. See the notes on chap. xi. 27. and xiii. 1.

Exhorted the brethren To abide steadily attached to God, and to each other, in peace, love, and unity.

And confirmed them In the blessed truths they had already received.

33. *They were let go* That is, both had liberty to depart; but Silas chose to stay a little longer with the brethren.

34. *Notwithstanding it pleased Silas, &c.* This whole verse is wanting in ABEG., a great number besides, with the *Syriac*,

Arabic, Coptic, Slavonic, Vulgate, and some of the Fathers. It does not appear to have been originally in the text.

36. *Let us go—and visit our brethren in every city*] This heavenly man projected a journey to Cyprus, Pamphylia, Pisidia, Lycaonia, Salamis, Paphos, Perga, Iconium, Lystra, Derbe, Antioch in Pisidia, and elsewhere; for in all these places he had preached and founded churches in the preceding year. He saw it was necessary to *renew* the seed he had planted; for these were young converts, surrounded with impiety, opposition, and superstition, and had few advantages among themselves.

37. *Barnabas determined to take with them John*] John Mark was his sister's son; and natural affection might have led him to the partiality here mentioned.

38. *But Paul thought not good to take him with them*] On this subject, see the note on chap. xiii. 13.

39. *The contention was so sharp between them*] For all this sentence, there is only in the Greek text *ἐγένετο οὖν παροργισμός*; there was therefore a *parorgism*, an incitement, a stirring up, from *παροργίζω*, compounded of *παρά*, intensive, and *ὀργίζω*, to *irritate*, or *sharpen*: there was a sharp contention. But does this imply *anger* or *ill will* on either side? Certainly not. Here, these two apostles differed, and were strenuous, each in support of the part he had adopted. "Paul," as an ancient Greek commentator has it, "being influenced only with the love of righteousness; Barnabas being actuated by love to his relative." John Mark had been tried in trying circumstances, and he failed: Paul therefore would not trust him again. The affection of Barnabas led him to hope the best, and was therefore desirous to give him another trial. Barnabas would not give up; Paul would not agree. They therefore agreed to depart from each other, and take different parts of the work: each had an attendant and companion at hand; so Barnabas took John Mark, and sailed to Cyprus: Paul took Silas, and went into Syria. John Mark proved faithful to his uncle Barnabas; and Silas proved faithful to his master Paul.

To all human appearance it was best that they separated; as the churches were more speedily visited, and the work of God more widely and more rapidly spread. And why is it that most men attach blame to this difference between Paul and Barnabas? And why is it that this is brought in, as a proof of the *sinful imperfection* of these holy apostles? Because those who thus treat the subject, can never suffer with another without *feeling wrong tempers*; and then, as destitute of good breeding as they are of humility, they attribute to others the angry, proud, and wrathful dispositions which they feel in themselves: and because they *cannot* be angry and sin not, they suppose that even *apostles* themselves cannot. Thus, in fact, we are always bringing our own moral or immoral qualifications to be a standard, by which we are to judge of the characters and moral feelings of men who were actuated by zeal for God's glory, brotherly kindness, and charity. Should any man say, there was *sin* in this contention between Paul and Barnabas, I answer, there is no evidence of this in the text. Should he say, the word *παροργισμός*, *parorgism*, denotes this, I answer, it does not. And the verb *παροργίζω* is often used in a good sense. So *Isocrates* and *Demosthenes* say, *οὐ μάλιστ' ἢ ἀν' παρὰ ὑπὸ τῆς ὀργῆς* *ἐκείνου*, *καὶ κατὰ τὴν ἐξουσίαν*. "But thou wilt be the more stirred up to the love of good works." And such persons forget that this is the very term used by the apostle himself, Heb. x. 24. *καὶ κατανοήσαντες ἀλλήλους, τίς παρὰ ἑσέμιν ἀγαπήσῃ καὶ καλοῦσιν ὁμιλῶν*: which these objectors would be highly displeased with me, were I to translate, *Let us consider one another to an angry contention of love and good works*. From these examples it appears, that the word is used to signify incitement of any kind; and if taken in a medical sense, to express the *burning fit* of an ague; it is also taken to express a *strong excitement* to the love of God and man, and to the fruits by which such love can be best proved; and in the case before us, there was certainly nothing contrary to this pure principle in either of those heavenly men. See also Kypke on Heb. x. 21.

40. *Being recommended—unto the grace of God*] Much stress has been laid upon this, to show that Barnabas was in the *wrong*, and that Paul in the *right*, because "the brethren recommended Paul and Silas to the grace of God; but they did not recommend Barnabas and John Mark: this proves that the church condemned the conduct of Barnabas, but approved that of Paul." Now, there is no proof that the church did not recommend Barnabas to the grace of God, as well as Paul; but as St. Luke had for the present dropped the story of Barnabas, and was now going on with that of Paul and Silas, he begins it at this point, viz. his being recommended by the brethren to the grace of God; and then goes on to tell of his progress in Syria, Derbe, Lystra, &c. &c. See the next chapter. And with this verse should the following chapter begin; and this is the division followed by the most correct copies of the Greek text.

41. *Confirming the churches*] This was the object of his journey: they were young converts, and had need of establishment, and there is no doubt that by showing them the decision made at the late council of Jerusalem, their faith was greatly strengthened, their hope confirmed, and their love increased. It was this consideration, no doubt, that led some ancient MSS. and some Versions, to add here, *They delivered them the decrees of the apostles and elders to keep*; which clause certainly was not an original part of the text, but seems to have

been borrowed from the fourth verse of the following chapter. Some have thought that the fourth and fifth verses of the next chapter really belong to this place; or that the first, second, and third verses of it should be read in a parenthesis; but of this there does not appear to be any particular necessity.

On the precept concerning blood, I have referred not only to my note on Gen. ix. 4. but also to additional observations at the end of this chapter: for these observations I am indebted to an excellent work of Dr. Delaney, entitled, *Revelation Examined with Candour*; a work of uncommon merit, and too little known. It is in three small volumes 8vo. and comprises a number of dissertations on the most important facts and histories in the Sacred Writings; and especially those which have been cavilled at by Deists and free-thinkers of every description. In every case he is master of his subject; and in every instance, his pretended Anakim opponents are grasshoppers in his hands.

"As to the precept before us, of not eating the blood with the flesh of the creatures, it is evident that, besides the reason expressly assigned by God himself for this prohibition, there are also several others (very wise and very important) why it should be made.

"In the first place, then, let me ask any man, that is capable of rational reflection, Whether he imagines it would be hard or unreasonable in Almighty God, when he granted man a right to take away the lives of other creatures for food; to make such a reserve in that grant, as might be a perpetual monition to mankind, that God was the author and giver of life? It is certain such a monition could have no ill effect, and might, at the same time, be of infinite advantage in keeping up a constant sense of dependence upon God, and gratitude to him, in the minds of his creatures. And what could answer these ends better, than reserving the blood for sacred use? and assigning that very reason, because it was the life; as a natural and necessary monition to mankind, that God was the author and giver of life.

"When God gave man the fruits of the earth for food, yet he gave them with an exception to the fruit of the tree of knowledge; and in the same analogy, when he gives him the flesh of the creatures for food, he gives it with an exception to the blood. Unlimited grants would but inflame our vanity, and blot out that sense of dependence upon the Divine Being, which is equally necessary to our humility and our happiness.

"Again: if God foresaw that an unlimited grant would be the cause of much unnecessary cruelty to the creatures: that surely was a sufficient reason with infinite goodness, why a limitation should be made. Now, if we find such cruelties wantonly exercised, where such limitations are not known, or not regarded, then surely we must conclude, that the limitation was merciful, and wise, and well appointed. *Plutarch* tells us, that it was customary in his time, to run red hot spits through the bodies of live swine, and to stamp upon the udders of sows ready to farrow, to make their flesh more delicious. And, I believe, Christians have heard of whipping pigs, and torturing other creatures to death, for the same reasons. Could these cruelties be committed, if such men thought themselves bound in conscience to abstain from all unnecessary cruelty to the creatures? and to blood them to death, with all the despatch they could, before they touched them for food.

"But this is not all: cruelties are congenial, and rise by an easy gradation, from being practised upon brutes, to be exercised even against men. Thus it is notorious, that the *Scythians*, from drinking the blood of their cattle, proceeded to drink the blood of their enemies, (as *Herodotus* assures us they did;) and certainly the most natural means of guarding mankind against such cruelties, was to guard them against the least approaches to it; by obliging them to abstain religiously from blood, and all unnecessary cruelty to the brute creation. And if evil foreseen to the brute creation from eating their blood, was a wise reason why such food should be prohibited to men; evil foreseen to man himself, from such an allowance, will, I believe, be owned a very good additional reason for such a prohibition; and will any man say, that the *Scythian* cruelty now mentioned is no evil?

"Again: All animals that feed upon blood are observed to be much more furious than others. Will any man say that much of their fury is not owing to their food? Have not creatures of the same kind been found to differ greatly in their tempers, from the difference of their diet? I believe it will be allowed, that blood is a very hot inflaming food. Even flesh is an inflaming fastidious diet, inspiring pride and insolence: and therefore with infinite wisdom was murder so solemnly and immediately prohibited by God, upon the permission of animal food to mankind.

"Bull's blood was a common poison with the ancients: can we imagine there was any peculiar malignity in the blood of that creature above any other? Or may we not rather imagine that the malignity is now only abated by the mixtures commonly conveyed into the stomach with it? It is doubtless matter of much consolation to be assured, that the poison of our luxury is well qualified.

"We, of these nations, who are wont to feed largely upon flesh, are observed to be remarkably subject to evil, scorbutic habits; and if physicians are right in ascribing these evils to our food, I believe it can scarcely be denied that the *grosser*, lesser digested juices of that food, contribute much more towards them, than those juices which are purer, and more di-

gested; and therefore, blood, as the grossest of all animal juices, must of necessity do most mischief. And as grosser, less digested juices are less salutary, they must for that very reason, be less elegant, and less pleasing to an untaught palate: and whereas it is found by experience, that bathing and cleanliness are a great relief from scorbutic infections, there is no doubt that this was the very reason why God prescribed washing the clothes, and bathing in water, as the constant penalties of eating flesh with the blood in it.

"And as all flesh which hath the blood drained from it, is more salutary, and will keep better, and will consequently be more useful; it is evident, that the ends of life and health will be better answered by draining away the blood, with all the care we can, from all the flesh we eat; but then it must be owned that the purposes of luxury, as well as cruelty, will be far better served by the contrary practice.

"And forasmuch as the *τὸ πικρὸν χυμῶς*, (suffocated or strangled flesh) was in high esteem in point of deliciousness with all the ancients, and is so still with the present patrons of luxury; it is evident that the apostles in enjoining abstinence from blood and things strangled, did so far prohibit luxury and intemperance, as well as cruelty.

"Besides this, where the ends of luxury cannot be served by blood, the temptations to cruelty are cut off: and in this is manifested the wisdom of God, in prescribing such a death to the creatures, as would most effectually prevent all temptations to cruelty. And God's intention in this matter, once known, is an effectual prohibition of all unnecessary cruelty, in killing the creatures, to all that fear him; though neither this nor any thing else, can absolutely correct the evil dispositions of men, or put cruelty out of their power.

"Farther yet; *Maimonides* assures us, that the eating of blood gave occasion to one kind of early idolatry among the *Zabii* in the East; the worship of demons, whose food, as they imagined, was blood: and therefore they who adored them had communion with them, by eating the same food. And it is remarkable, that though they did eat blood in honour of their demons, yet even they thought it foul and detestable food. And it is certain that *Arnobius* upbraids the heathen with tearing and devouring goats alive, in honour of *Bacchus*, in that affected fury, to which they wrought themselves up, in the celebration of his mad and monstrous rites.

"Now, if God had not foreseen these cruelties, corruptions, and inconveniences, consequent to the eating of blood, should we justly deem him infinitely wise? And if, foreseeing them, he had not yet prohibited them in their cause, (which was at once the wisest and the most effectual prohibition,) could we justly deem him infinitely good and gracious to his creatures? When, therefore, we find him, infinitely wise in foreseeing, and infinitely good in forbidding such abominable practices; do we yet hesitate to conclude such prohibitions, the effects of infinite wisdom and goodness?

"But here it may be asked, if one main intention of Almighty God, in prohibiting blood and things strangled, was to restrain men from luxury as well as cruelty, why did he not rather choose to prohibit luxury and cruelty in express terms?

"To this I answer, that prohibiting the means was the sure way to prohibit the end. If God had only prohibited luxury and cruelty in general, every man's own temper, the custom of his country, his humanity or inhumanity, his temperance or gluttony, would have been the measures of that luxury and cruelty; and then, some would have been cruel as *cannibals*, savage as *Scythians*, and luxurious as *Sybarites*, without imagining they were so: and others, as falsely and foolishly merciful and abstemious as the *Pythagoreans*; and so either the command would have been disobeyed, or the blessing defeated: though, at the same time, this conduct hath no way precluded God from giving particular express prohibitions, both of luxury and cruelty, in several parts of the scriptures.

"But still it may be imagined, that *Christians* are now, some way or other, exempted from this abstinence; and therefore, to remove all mistakes of this kind, I now proceed to show, that this prohibition of eating blood lies upon all mankind to this day; and upon *Christians* in a peculiar manner.

"And the proof of this lies within the compass of one plain argument, obvious to every capacity; which is as follows:—

"If the eating of blood never was permitted, either before the flood or after the flood, or under the Law, or under the Gospel; then surely, no man in his senses will say it is now lawful to eat it.

Now, that it never was permitted in any of these periods, is undeniable. Nay, the argument is yet stronger; for it was not only not permitted in any of these periods, but, in truth, it is plainly enough prohibited in the first of them; and I think, as clearly prohibited in all the rest.

"First, I say, the eating of any living creature, and consequently of blood, is not only not granted before the flood, but plainly enough prohibited, in that part of the curse denounced upon man after the fall, 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread: till thou return to the ground.' Can any thing be plainer than, that man is here condemned to eat bread, and the herb of the field, to the day of his death!

"And thus we see that man had no right to the blood of the

creatures before the flood. That he had no right after this, from the grant made to Noah; that no man had any right to it from any concession in the law of Moses, but quite the contrary, is undoubted. The only question then is, whether any such permission hath been made under the Gospel? And that there hath not, but the direct contrary, I now come to prove, from the fifteenth chapter of the Acts: where we read, that after a long and solemn debate upon the question, Whether the Gentile converts to Christianity were obliged to observe the law of Moses? It was at last determined, that they were not; and that no more should be required of them, than to abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. And accordingly, a most solemn decree was drawn up to that purpose, by the apostles, and elders, and the whole church at Jerusalem; and transmitted in letters to the brethren at Antioch, Syria, and Cilicia, by four deputies of principal note: Paul and Barnabas, Judas and Silas. And those letters were conceived in these terms: *For it seemed good to the Holy Ghost, and to us, &c.* See verses 28, 29.

"Now, if this decree be obligatory upon all Christians, then can it no longer be a doubt with any Christian, whether he is obliged to abstain from blood and things strangled. And if the direction of any one apostle, inspired of God, be obligatory, certainly it can be no doubt, whether a solemn decision of all the apostles, expressly declaring the joint determination of the Holy Ghost in the point be also obligatory.

"The only question then is, whether this apostolic decree hath been since repealed; and this will best appear, by considering the arguments for this repeal, produced by the advocates for eating blood: which I now come to examine.

"First then, it is said, that this decree of the apostles was only temporary, to prevent giving offence to the Jews, in the infancy of the Christian religion; and consequently the reason of it is long since ceased; and that cessation is a virtual repeal.

"In answer to this, I desire it may be considered, whether the reasons now mentioned, for abstaining from blood, do not equally extend to all ages and nations of the world; and if they do, it is evident this injunction of the apostles had no peculiar relation, either to the infancy of the Christian religion, or to the people of the Jews: unless it be thought that the Jews are the only people in the world who are obliged to abstain from cruelty to the creatures, or to recognize God as the author and giver of life; or that this nation only were entitled to the atonement made by blood; and if so, how came sacrifices to be instituted immediately after the fall? And how came blood to be prohibited to all the sons of Noah, before there was any such thing as a Jew in the world? This pretence then seems very ill-founded.

"It may indeed be urged with much more plausibility by Christians, that blood being consecrated to the making of atonement for sin, as a type of the sacrifice of Christ; and that atonement being now received by his blood, as St. Paul expresses it, in the fifth chapter of his epistle to the Romans, the reason of abstinence in this point is now ceased; and, consequently, that this abstinence is no longer a duty.

"But then it must be remembered, in answer to this reasoning, that the apostolic decree against blood was past many years after this atonement was made: and, surely, it is no more unreasonable to abstain from blood now, in commemoration of the atonement made by the blood of Christ, for the sins of the whole world; than it was before to abstain from it in the view of that atonement.

"Again, it is objected, that creatures which died of themselves, and consequently had the blood in them, might be given to the stranger, or sold to an alien; and it is evident, that the stranger and alien were in this case permitted to eat blood.

"And what then? the question is, concerning the eating of blood separate from the creature, or eating the blood *designedly* left in the creature, to serve any end of luxury or cruelty: and eating blood in either of these ways, is what I esteem to be unlawful: the eating of blood as such, was never imagined an action, simply, and in itself, sinful; though it was, and is, criminal, in certain circumstances, from the reason and nature of things, as well as the divine prohibition; and it was prohibited, for very wise and very important reasons; and when those reasons ceased, as in the instance objected, the prohibition ceased too: and therefore this objection is so far from overthrowing the doctrine laid down, that in truth it confirms it; for what can be a clearer proof, that the reasons of any divine prohibition are rightly assigned, than this, that as soon as those reasons cease, the prohibition ceases also? When the creature died of itself, its blood could neither be poured out upon the altar for atonement, nor abused to idolatry; nor revered, in recognition of God's being the author and giver of life: nor spilt, to prevent cruelty in the use of the creatures; and therefore, there, such a small portion of it as could not be separated from the flesh, was permitted to be eaten with it: in effect permitted even to the Jew, under a very light penalty; but where there was a possibility, either of cruelty or abuse, there it was more strictly prohibited; and for this reason, when a creature was torn by a beast, there the flesh was not to be touched by any human creature, but thrown to the dogs; as you may read in the 22d chapter of Exodus, at the 31st verse: and the reason

of this distinction is obvious; if men were permitted to make any advantage of creatures torn to death by beasts, what an inlet to all manner of cruelty (as well as villany) might such a permission be! And who can say where it would end? Nay, who knows how far such dissections might even be counterfeited to the purposes of idolatry, or indulgence in blood?

"Again: I must beseech all Christians seriously to attend to the tenor of the words, by which abstinence from blood and things strangled is enjoined: 'It seemed good unto the Holy Ghost, and to us, (say the apostles,) to lay upon you no greater burthen than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.' If these abstinences were only intended to be enjoined for a season, could they properly be enjoined under the denomination of 'necessary things'? Is that the proper appellation for duties of a transient, temporary observance? Did neither the apostles, nor the Holy Ghost, know the distinction between necessary and expedient? Or, suppose it not convenient to make that distinction at that time; how came things of a temporary, and things of an eternal obligation, to be placed upon the same foot of necessity, in the same decree? Or, were fornication and idol pollutions only to be abstained from for a time? And in compliment to the infirmity of the Jews! What monstrous absurdities are these? And what a train of them are they obliged to maintain, who assert this decree to be only of temporary obligation?"

"But to proceed: If this was only a temporary necessity, how long did this necessity last?"

"To this Dr. Hammond answers, that it lasted till the Jews and Gentiles were formed into one communion. And St. Augustin says, that it lasted till the time that no carnal Israelite appeared in the church of the Gentiles; and again, that it lasted till the temple and the Jewish polity were destroyed."

"To all this I answer, that, if the two first opinions are admitted, then, the necessity of observing the apostolic decree continues to this day: first, because the Jews and Gentiles are indisputably not yet fully formed into one communion; and, secondly, because there was never any time, wherein there was not some carnal Israelite in the church; and I think it must be notorious to many of my readers, that there are some such even in this part of the Christian church, at this day; and so doubtless in every Christian church over the face of the whole earth; and therefore both these opinions are wild and unsupported."

"As to the third opinion, viz. that the necessity of observing this decree lasted only till the destruction of the Jewish temple and polity; to this I answer, that whatever may be thought of the necessity of this decree, it is evident that the wisdom of it, and the advantage of that abstinence which was due to it, extended much farther. Since, without this, that due to it, extended much farther. Since, without this, that abstinence, and drinking their blood, could never be so easily, and so effectually confuted; for nothing could do this so thoroughly, as demonstrating that it was a fundamental principle with Christians to touch no blood of any kind; and what could demonstrate this so effectually as dying in attestation to the truth of it! as it is notorious, both from the apologists and the ecclesiastical historians, that many Christian martyrs did."

"But it is farther urged, that this apostolic decree was only given to the Jewish proselytes; and, consequently, that the necessity of abstaining from blood and things strangled, related to them only; this, they tell us, appears, 'in that the apostle, when he preached in any city, did it as yet in the synagogues of the Jews; whither the Gentiles could not come, unless they were proselytes of the gate.'"

"Now, this opinion, I think, will be sufficiently confuted, by demonstrating these two things; first, that before the passing of this decree, St. Paul preached Christianity to the whole body of the Gentiles, at Antioch; and, secondly, that this decree is directed to the Gentiles at large, and not to the Jewish proselytes."

"Now, this transaction at Antioch happened seven years before the decree against blood and things strangled, was passed by the apostles at Jerusalem. Can any man in his senses doubt, after this, whether the apostles preached to the Gentiles before the passing of that decree? When it appears, from the words now recited, that the apostles not only preached to the Gentiles, but preached to them in contradistinction to the Jews; and does any man know the Jews so little, as to imagine that when the apostles turned to the Gentiles, from them, the Jews would after this suffer those apostles to preach to the Gentiles in their synagogues? Besides, the text says, that the word of the Lord was published throughout all the region; consequently the apostles were so far from confining themselves to the Jewish synagogue, that they were not confined even to the extent of that ample city, but preached throughout the whole country. This opinion, then, that the apostles preached only to the Jews and proselytes before the passing of this decree against blood at Jerusalem, is demonstrably false; and if they preached to the Gentiles at large, to whom else can that decree be directed? It is directed to the Gentile converts at large; and who can we imagine those converts were, but those to whom Christianity was preached, i. e. the Gentiles at large?"

"But this is yet farther demonstrated, from St. James's sen-

tence, in this fifteenth chapter of the Acts, upon which the apostolic decree is founded. His words are these:

"19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God."

"20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

"21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

"What then I what if Moses had those that preached him in the synagogues every Sabbath? Why then, there was no necessity of writing upon these points to any of those who were admitted into the synagogues; because they knew, from the writings of Moses, that all these things were, from the foundation of the world, unlawful to the whole race of Adam."

"My sentence (says the apostle) is, that we write to the Gentile converts upon these points; for Moses hath those of old in every city, that preach him, i. e. there is no necessity of writing to any Jewish convert, or to any proselyte convert to Christianity, to abstain from these things; because all that are admitted into the synagogues, (as the proselytes were,) know all these things sufficiently already; and accordingly, upon this sentence of St. James, the decree was founded and directed; doubtless, from the nature of the thing, directed to those whom it was fitting and necessary to inform upon these points, i. e. those who were unacquainted with the writings of Moses; for the decree, as far as it contained a direction to certainties, could give no information to any others."

"Again: An objection is raised against this doctrine from the conclusion of the decree, *ye do well*; insinuating, that though they should do well to observe it, yet they did no ill in not observing it."

"I answer, that doing well, in the style of Scripture, as well as common speech, is acting agreeably to our duty; and doing well in necessary things, must certainly be acting agreeably to necessary duty; and certainly the same duty cannot be at the same time necessary and indifferent."

"But it is objected, that if the points contained in this decree, are not parts of the Mosaic law, the decree has no relation to the question in debate; for, the debate was whether the Gentile converts to Christianity should be obliged to observe the law of Moses?"

"I answer, that the decree hath the clearest relation to the question; inasmuch as it is a decision, that the Gentile converts were not obliged to observe the law of Moses. It hath at the same time a plain relation to the point in question; for what could be more proper, than to take that occasion to let the Gentiles know, that they were obliged to the observance of such duties as were obligatory antecedently to the law of Moses, though they were exempted from that law?"

"Again, it is urged, that this decree could only oblige those to whom it was directed, i. e. the Gentiles of Antioch, and Syria, and Cilicia."

"As if the decree, and the reason of it, did not equally extend to all Gentile converts throughout the whole world. And as if this doctrine were only taught and received in those particular regions; when it is evident, beyond a possibility of being denied or doubted, that all Christians in every region of the earth, were taught, and actually embraced the same doctrine, at least, for the first three hundred years after Christ."

"But it is still objected, that this dispute could not have happened otherwise than between Gentile and Judaizing converts; and consequently, the decision of it must have respect to the conduct which it was then necessary the Gentiles should hold, with regard to the Jews, who could not converse with them upon the foot of a friendly communication, could not sit at meat, &c. unless the Gentiles abstained from blood, &c."

"Consequently, that this necessity is now ceased."

"In answer to this, admitting the premises, I must own I cannot see how this conclusion follows from them, as long as there are Jews and Mahometans in the world to be converted to the Christian religion."

"Fornication, idolatry, luxury, and cruelty to the creatures, are prohibited by this decree; and an original precept from God to Noah, of manifold advantage to mankind, restored: is it to be believed, the apostles could stand in need of a particular occasion to prohibit those enormities; or to restore this blessing?"

"Fornication did not appear to the heathen world to be contrary to the law of nature; (nor do the libertines of the age see it to be so to this day;) and as they had no restraints upon intemperance, their luxury of food greatly contributed to make them abandoned. How then could the apostles, whose business it was to reform the world, pretend to amend mankind, without recovering them from these corruptions? And what more effectual method could they take to recover them, than a most solemn and sacred injunction of abstinence in those points contained in the decree of Jerusalem? And that the apostles had nothing less than this in view from that decree, is, I think, fairly and fully to be collected from these words of St. Luke, Acts xvi. 4, 5. And as they (i. e. Paul and his companions) went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem, and so were the

churches established in the faith, and increased in number daily.

"Now the decree here referred to, is evidently the decree concerning blood, &c. from the observance of which, the churches were not only increased, by opening the way to a more friendly communication with the Jews, and so facilitating their admission into the Christian church; but they were likewise established in the faith. Does this expression mean nothing! Might we not conclude from it, with some appearance of reason, that the Christian religion had been defective without this establishment?"

"But there are yet two other main fundamental objections against this doctrine, taken from the declarations of our Saviour, St. Peter, and St. Paul.

"And the first of them is built upon those words of our blessed Saviour, on the 15th chapter of St. Matthew, at the eleventh verse, *Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth.* From hence it is inferred, that a man may eat or drink any thing without sin, notwithstanding the apostolic decree.

"But surely no Christian would say this, that saw the absurdities of this assertion; for if this declaration of our Saviour's destroys the validity of the apostolic decree, then it will follow:

"First, That this decree was repealed just twenty years before it was made, which is surely a very extraordinary supposition; for whoever looks into the chronology of his Bible will find, that these words of our Saviour were spoken twenty years before the apostolic council was held at Jerusalem.

"Secondly, It will follow, that the whole body of the apostles did, after full debate and mature deliberation, make a most solemn decree, in direct contradiction to the plain, express declaration of their blessed Lord and Saviour.

"And this supposition is surely as modest, and as Christian, as the first was extraordinary; nay, more; they made this decree under the immediate direction and influence of the Spirit of God, and yet made it in direct contradiction to the declaration of the Son of God. I am really at a loss to think whether the absurdity or the blasphemy of these suppositions is most shocking. Let us quit them then, and examine our Saviour's words by the common rules of reason.

"And to clear this point, I lay this down as a plain rule of interpretation, That general expressions ought not to be extended beyond the reason of them, and the occasion of their being delivered. For example, St. Paul, in the tenth chapter of his First Epistle to the Corinthians, answering the arguments of those converts who pretended they might innocently eat of those things offered to idols, even in the idol temples, uses these words, *All things are lawful for me, but all things are not expedient.* Will any man infer from hence, that murder, and adultery, and incest, were lawful to St. Paul? Or that he thought they were? No, surely! What then can be meant by them? I answer, that the reason and occasion of them must determine that question; and do determine the plain sense of those words to be this: All things that are lawful to any other man, are also lawful to me; but every thing that is lawful to be done, is not always expedient: though the liberty you took of eating in the idol temple were lawful; yet, if it give offence, you ought not to take it.

"In the same manner should that general expression of our Saviour's be interpreted, *Not that which goeth into the mouth, defileth the man, but that which cometh out of the mouth, that defileth the man.* Does any man imagine, that our Saviour meant to give full license to gluttony and intemperance by this declaration? Or that a man might deliberately swallow poison by virtue of these words; or, in general, might innocently eat any thing which the law of God at that time forbade to be eaten? These were strange absurdities to be supposed: the sense of the declaration then must be drawn from the reason and occasion of it, which was this: The Pharisees were offended with our Saviour's disciples for sitting down to meat before they washed their hands, contrary to the tradition of the elders; as if such a violation of a traditional precept, were sin and a pollution. In answer to this, after our Saviour hath shown the iniquity and absurdity of their traditions, he adds, *Not that which goeth into the mouth defileth the man.* Now the question is, what he meant by those words? And if he himself had not told us, I really think that the occasion and common sense would teach us to understand no more by them, than this, that it is not any little soil or filth taken into the mouth, from eating with unwashed hands, that can be said to defile a man; nothing of that kind can be called a pollution. This, I say, is the plain, natural, obvious sense of those words. Indeed, the latter part of the declaration is not so plain; but that which cometh out of the mouth, this defileth the man. This part of it, I say, is not so intelligible; neither was it so to the disciples, and therefore Peter desired his Lord to declare this parable unto them. And accordingly he did so, by showing that whatsoever pollution was taken in at the mouth was cast out into the draught, but what came out of the mouth, came forth from the heart, as did evil thoughts of all kinds: and then he adds, *these are the things that defile the man—but to eat with unwashed hands defileth not the man.*

"I come now to the last objection of weight, which is this: that the distinction of clean and unclean meats is plainly taken away in the New Testament; and particularly by that voice from heaven in St. Peter's vision: and that St. Paul

clearly determines the lawfulness of eating any thing sold in the shambles, or set before us on the table, asking no questions for conscience' sake.

"To the first part of this objection, I answer, that the distinction of meats, clean and unclean, commonly supposed to be introduced and established by the law of Moses, is plainly taken away, by the voice from heaven accompanying St. Peter's vision: but how does this concession affect the prohibition of blood, established before the law of Moses? And which hath nothing to do with the distinction of creatures, clean and unclean, taken away at that time?

"But to cut this dispute short, I shall only observe, that the very command to St. Peter in that vision, is so far from taking away the prohibition of blood given to Noah, that it clearly establishes it. The words are these; *Rise, Peter kill, and eat.* Now the Greek word *σφαρ*, which is here translated *kill*, does in the original signify to sacrifice; and the plain sense of the command is this, that Peter should slay those creatures, as creatures were wont to be slain for sacrifice, that is, that he should first draw away the blood, and then eat them. And no man that pretends to any knowledge in the Greek tongue will say, that this word has or can have any other meaning in this place; and therefore the very command which takes away the distinction of creatures, clean and unclean, is so far from taking away the prohibition of blood, that it establishes it.

"Besides, I desire it may be observed, that this command to St. Peter was given in the forty-first year from our Saviour's birth; or, in other words, in the year of our Lord 41; and the decree of the apostles at Jerusalem was in the year of our Lord 52, i. e. the prohibition of blood was established eleven years after the distinction of meats, clean and unclean, was taken away. Ill-fated decree! to be again repealed, so many years before it was made!

"Thus have I defended a divine revelation and command; a command of easy, unexpensive observance; preventive of cruelty, luxury, and many other evils; and conducive to much good! manifestly contributing to the healthfulness and simplicity, and, in consequence of both these, to the elegance and delicacy of food.

"A command, in its nature negative and absolute, as that of the forbidden fruit.

"A command, given by God himself to Noah, repeated to Moses, and ratified by the apostles of Jesus Christ; given immediately after the flood, when the world, as it were, began anew: and the only one given on that great occasion; repeated with awful solemnity to that people whom God separated from the rest of mankind to be holy to himself; repeated with dreadful denunciations of divine vengeance, both against the Jew and the stranger that should dare to transgress it; and ratified by the most solemn and sacred council that ever was assembled upon earth, acting under the immediate influence of the Spirit of God! transmitted from that sacred assembly to the several churches of the neighbouring nations by the hands of no meaner messengers than two bishops and two apostles; asserted by the best writers and most philosophic spirits of their age, the Christian apologists; and sealed with the blood of the best men, the Christian martyrs! confirmed by the unanimous sentences of fathers, emperors, and councils: and one of these as low as the sixth century. Reverenced (in conformity to the practice and principles even of Jews and Mahometans) by the whole church of God for the first 300 years after Christ; and by all the churches of the east to this day: churches allowed to be more extensive, and not more corrupt, than that which vaunts itself *catholic* and *infallible*. And will any man after this dare to vilify this command! Will any man in his senses pronounce a precept so given, so repeated, and so ratified by God himself, unmeaning and unimportant? Can we imagine, that it was asserted by the most learned men of the early ages of Christianity, without knowledge? Or obeyed by the most holy, even unto death, without conscience? Or revered by the whole church of God, without reason? And shall we, after all this, condemn this command, because light libertines revile, and insolents despise it? or, at best, because some learned men have given very weak and ungrounded, very unlearned reasons for believing it repealed? reasons which I have now sufficiently refuted and exposed. And shall such reasons and such authorities weigh against God, and the inspirations of his Holy Spirit? Against the apostles, and apologists, and martyrs, and the whole church of God, for the three first and purest ages of the Christian era? Let others glory in their Christian liberty as they like best; but, perhaps, to some of these we may say with St. Paul, *Your glorying is not good; know ye not, that a little leaven leaveneth the whole lump?*

"If mine be an error, it must be owned at the same time that it is an error on the sure side: it is innocent: it is an error infinitely better authorized, and nearer allied to religion, virtue, and humanity, than its contrary! for, (not to mention the precepts of apostles, the opinions of fathers, and the decrees of councils,) if I err, I err with the most of men, (not heathen), and with the best! with the whole Christian world of the best ages! and the whole eastern world to this day. I err on the side of humanity and health; and a religious gratitude to the Author and Giver of life, for every creature slain for my support! I err, in opposition to a practice manifestly brutal and savage; a practice which human nature abhors;

a savage practice! which overran the West, together with the Goths and Vandals: a practice, introduced by Scythian barbarity, and established by popery! established, with other works of darkness, in the ages of error and ignorance, and their necessary consequences, immorality and irreligion.

"But though all this be demonstrably true, yet am I sufficiently sensible, that I have all this time been speaking in a great measure to appetite, which hath no ears; and to prejudice, which hath no eyes; to perverseness, incapable of attention; and to pride, incapable of conviction: and am so far from being able to bring some men to reason, that I am myself, perhaps, become the object of their pity for attempting it; that I have been feeding the rallery of libertines, and the scoffs of infidels; that even dullness will droll on this occasion, and stupidity break stale jests. Alas! who is so ignorant as not to know, that the *scorner*, foe to every virtue and excellence in life; must, in that very character, be the sworn enemy of every part of religion! of that religion by which

every virtue lives, and is esteemed in the world. Who is so ignorant as not to know that this meanest denomination of men subsists upon earth, like the meanest species of insects; by teasing and taunting to the utmost of their malignant might, and then feeding where they have infected: but God be praised, their impotence affects nothing but infirmity; and the slightest fence is security against them. Some difference, I hope, will be allowed between us on this occasion. I write from the dictates of a good conscience; it is theirs to see if they reproach not from the influence of an evil; I write from the clearest conviction; let them beware that they rail not from corruption. This I will say without scruple, I reason from the light of an humble, an honest, and a diligent inquiry: and if they ridicule, they ridicule from the depth of a lazy and conceited ignorance. How far that ignorance will acquit them at the great day of account, God only knows." DELANY'S *Revelation Examined with Candour*. Vol. II. p. 18, &c.

CHAPTER XVI.

Paul coming to Derbe and Lystra, meets with Timothy, the son of a Jewish by a Greek father, whom he circumcises, and takes with him into his work, 1-3. As they pass through the different cities, they deliver the apostles' decrees to the churches; and they are established in the faith, and daily increase in numbers, 4, 5. They travel through Phrygia, Galatia, Mysia, and to Troas, 6-8, where Paul has a vision relative to his preaching in Macedonia, 9, 10. Leaving Troas, he sails to Samothracia and Neapolis, and comes to Philippi in Macedonia, 11, 12. Lydia, a seller of purple, receives the apostles' teaching; she and her family are baptized, 13-15. A young woman with a spirit of divination possessed by St. Paul, 16-18. Her masters finding their gain by her soothing away, make an attack upon Paul and Silas, drag them before the magistrates, who command them to be beaten, thrust into the closest prison, and their feet made fast in the stocks, 19-24. Paul and Silas singing praises at midnight, the prison doors are miraculously opened, and all the bonds of the prisoners loosed, 25, 26. The keeper being alarmed, supposing that the prisoners were fled, is about to kill himself, but is prevented by Paul, 27, 28. He inquires the way of salvation, believes, and he and his whole family are baptized, 29, 31. The next morning the magistrates order the apostles to be dismissed, 35, 36. Paul pleads his privilege as a Roman, and accuses the magistrates of injustice, who, being alarmed, come themselves to the prison, deliver them, and beg them to depart from the city, 37-39. They leave the prison, enter into the house of Lydia, comfort the brethren, and depart, 40. [A. M. cir. 4057. A. D. cir. 53. An. Olym. cir. CCVIII. 1.]

WHEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek,

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them a Ch. 14. 6-8. Ch. 19, 22. Rom. 16, 21. 1 Co. 4, 17. Phil. 2, 19. 1 Thes. 3, 2. 1 Tim. 1, 2. 2 Tim. 1, 2-4. 2 Tim. 1, 5.

NOTES.—Verse 1. A certain disciple. Bishop Pearce would read the latter part of this verse, and the beginning of the next, thus—A certain disciple named Timothy, (the son of a certain Jewish woman that believed, but of a father who was a Greek) who was well reported of by the brethren, &c.

This Timothy was the same person to whom St. Paul wrote those two noble epistles which are still extant. His mother's name was Eunice, as we learn from 2 Tim. i. 5. What his father's name was we know not; he was either a mere heathen, or, at most, only a proselyte of the gate, who never submitted to circumcision: had he submitted to this rite, he would, no doubt, have circumcised his son; but the son being without it, is a proof that the father was so too. Some MSS. state that Timothy's mother was now a widow, but this does not appear to be well founded.

2 Which was well reported of. These words are spoken of Timothy, and not of his father. At this time Timothy must have been very young; for, several years after, when appointed to superintend the church at Crete, he appears to have been then so young that there was a danger of its operating to the prejudice of his ministry; 1 Tim. iv. 12. Let no man despise thy youth. He had a very early religious education from his godly mother Eunice, and his not less pious grandmother Lois; and, from his religious instructions, was well prepared for the work to which God now called him.

3 Took and circumcised him. For this simple reason, that the Jews would neither have heard him preach, nor would have any connexion with him, had he been otherwise. Besides, St. Paul himself could have had no access to the Jews, in any place, had they known that he associated with a person who was uncircumcised: they would have considered both to be unclean. The circumcision of Timothy was a merely prudential regulation; one rendered imperiously necessary by the circumstances in which they were then placed; and as it was done merely in reference to this, Timothy was laid under no necessity to observe the Mosaic ritual; nor could it prejudice his spiritual state, because he did not do it in order to seek justification by the law; for this he had before, through the faith of Christ. In Gal. ii. 3-5. we read that Paul refused to circumcise Titus, who was a Greek, and his parents Gentiles, notwithstanding the entreaties of some zealous Judaizing Christians; as their object was to bring him under the yoke of the law; here, the case was widely different, and the necessity of the measure indisputable.

4 They delivered them the decrees for to keep. Τα δογματα, τα κεκτημενα του ανθρωπου. Bishop Pearce contends that τα δογματα, the decrees, is a gloss, which was not in the text originally; and that the τα κεκτημενα, the judgments or determinations of the apostles, was all that was originally

the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas. d Ch. 6, 3. e 1 Cor. 9, 20. Gal. 2, 3. See Gal. 5, 2.—f Ch. 15, 25, 29.—g Chap. 15, 44.—h 2 Cor. 12, 12. 2 Tim. 4, 13.

written here. He supports his opinion by a reference to the word *κατα*, I judge; used by James, chap. xv. 19. whence the whole decision, as it referred—1. To the inexpediency of circumcising the Gentiles; and, 2. To the necessity of observing the four precepts laid down, was called *τα κεκτημενα*, the things that were judged, or decided on; the judgments of the apostolic council. Instead of *κεκτημενα*, the Syriac has a word that answers to *zykapaymeva*, the decrees that were written. The word *δογμα*, from *δοκεω*, to think proper, determine, decree: signifies an ordinance, or decree properly and deliberately made, relative to any important point; and which, in reference to that point, has the force of law. Our term *dogma*, which we often abuse, is the Greek word in English letters.

5. And so were the churches established. The disputations at Antioch, relative to circumcision, had no doubt spread far and wide among other churches; and unhinged many. The decrees of the apostles came in good time, and prevented farther mischief: the people, saved from uncertainty, became established in the faith; and the church had a daily accession of converted souls.

6. Were forbidden of the Holy Ghost to preach the word in Asia. The Asia mentioned here could not be Asia Minor, in general; for Galatia, Phrygia, Pisidia, Lycania, and Pamphylia, were provinces of it; and in these the apostles preached; but it was what is called *Proconsular Asia*, which included only *Ionica*, *Eolia*, and *Lydia*. The apostles were not suffered to visit these places at this time; but they afterward went thither, and preached the Gospel with success: for it was in this *Proconsular Asia* that the seven churches were situated. God chose to send his servants to another place, where he saw that the word would be affectionately received; and probably those in *Proconsular Asia* were not, as yet, sufficiently prepared to receive and profit by it.

7. After they were come to Mysia. They passed through Phrygia into Mysia, which lay between Bithynia on the north, Phrygia on the east, Eolia on the south, and the Mediterranean on the west. But the Spirit suffered them not. God saw that that was not the most proper time to preach the word at Bithynia; as he willed them to go immediately to Macedonia, the people there being ripe for the word of life. Instead of *το πνευμα*, the Spirit merely; *το πνευμα γνωω*, the Spirit of Jesus, is the reading of ABODE, several others, with both the Syriac, the Coptic, Ethiopic, Armenian, Vulgate, Itala, and several of the Fathers. The reading is undoubtedly genuine, and should be immediately restored to the text.

8. Came down to Troas. The Troas, or part of Phrygia Minor, in which the celebrated city of Troy was formerly situated. This city was first built by Dardanus, who was its king,

9 ¶ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over unto Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

1 Chap. 10, 30—k 2 Cor. 2:13—l 1 Phil. 1:1.—m Or, the first.—n Gr. Sabbath day.—o Luke 24:45.

and from whom it was called *Dardania*: from *Tros*, his grandson, it was called *Troja*, or *Troy*: and from his son *Ilium*, it was called *Ilium*. It has been long so completely destroyed, that no ascertainable vestige of it remains; inasmuch that some have even doubted of its existence. Those who contend for the reality of the history of Troy, suppose it to have stood on the site of the modern village *Bounarbach*, about twelve miles from the sea, on an eminence, at the termination of a spacious plain.

9. A vision appeared to Paul in the night] Whether this was in a dream, or whether a representation made to the senses of the apostle, we cannot tell. A man of Macedonia appeared to him, and made this simple communication, *Come over to Macedonia and help us*.

Some suppose that the *guardian angel* of Macedonia appeared to St. Paul in a human shape; others, that it was a divine communication, made to his imagination in a dream.

10. We endeavoured to go into Macedonia] This is the first place that the historian St. Luke refers to himself: *we endeavoured*, &c. And from this it has been supposed, that he joined the company of Paul, for the first time, at Troas.

Assuredly gathering] Συμβιβαίντες, drawing an inference from the vision that had appeared.

That the Lord had called us for to preach] That is, they inferred that they were called to preach the Gospel in Macedonia, from what the vision had said, *come over and help us*; the help meaning, *preach to us the Gospel*. Instead of ὁ Κύριος, the Lord, meaning Jesus, several MSS., such as ABCDE, several others, with the *Coptic, Vulgate, Theophylact*, and *Jerome*, have ὁ Θεός, God. Though this stands on very reputable authority, yet the former seems to be the better reading; for it was the Spirit of Jesus, ver. 7, that would not suffer them to go into *Bithynia*, because he had designed that they should immediately preach the Gospel in *Macedonia*.

11. Loosing from Troas] Setting sail from this place.— With a straight course to Samothracia] This was an island of the Egean Sea, contiguous to Thrace, and hence called *Samothracia*, or the *Thracian Samos*. It is about twenty miles in circumference, and is now called *Samandrachi* by the Turks, who are its present masters.

And the next day to Neapolis.] There were many cities of this name: but this was a seaport town of Macedonia, a few miles eastward of Philippi. *Neapolis* signifies the new city.

12. And from thence to Philippi] This was a town of Macedonia, in the territory of the *Edones*, on the confines of Thrace, situated on the side of a steep eminence. It took its name from Philip II. king of Macedon. It is famous for two battles fought between the imperial army commanded by *Octavianus*, afterward *Augustus*, and *Mark Antony*; and the republican army commanded by *Brutus* and *Cassius*, in which these were successful: and a second between *Octavianus* and *Antony*, on the one part, and *Brutus* on the other. In this battle the republican troops were cut to pieces, after which *Brutus* killed himself. It was to the church in this city that St. Paul wrote the epistle that still goes under their name. This place is still in being, though much decayed; and is the see of an archbishop.

The chief city of that part of Macedonia] This passage has greatly puzzled both critics and commentators. It is well known that when *Paulus Emilius* had conquered Macedonia, he divided it into four parts, *nepe*, and that he called the country that lay between the rivers *Strymon* and *Nessus*, the *first part*, and made *Amphipolis* its chief city, or metropolis; *Philippi*, therefore, was not its chief city. But Bishop *Pearce* has, with great show of reason, argued, that though *Amphipolis* was made the chief city of it by *Paulus Emilius*, yet *Philippi* might have been the chief city in the days of St. Paul, which was two hundred and twenty years after the division by P. Emilius. Besides, as it was at this place that *Augustus* gained that victory which put him in possession of the whole Roman empire, might not he have given to it that dignity which was before enjoyed by *Amphipolis*? This is the most rational way of solving this difficulty; and thereupon I shall not trouble the reader with the different modes that have been proposed to alter and amend the Greek text.

And a colony] That is, a colony of Rome; for it appears that a colony was planted here by *Julius Cesar*, and afterward enlarged by *Augustus*: the people, therefore, were considered as freemen of Rome, and from this, call themselves *Romans*, ver. 21. The Jewish definition of *κόλις* *kolonia* (for they have the Latin word in Hebrew letters, as St. Luke has it here)

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

p Gen. 19:3 & 33:11. Judg. 19:21. Luke 24:29. Heb. 13:2.—q 1 Sam. 28:7.—r Or, of Python.—s Ch. 19:24.

Kolonia in Greek letters) is a free city which does not pay tribute.

13. By a river side, where prayer was wont to be made] Οὐνοψύχηρα προσευχὴν ἐναι, where it was said there was a *proseucha*. The *proseucha* was a place of prayer, or a place used for worship, where there was no synagogue. It was a large building, uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the sea side, and by the sides of rivers. See this subject considered at large in the note on Luke vi. 12. It appears that the apostles had heard from some of the *Geniiles*, or from some of the Jews themselves, that there was a place of prayer by the river side; and they went out in quest of it, knowing that as it was the Sabbath, they should find some Jews there.

Spoke unto the women] Probably this was before the time of their public worship; and while they were waiting for the assembling of the people in general: and Paul improved the opportunity to speak concerning Christ and salvation, to the women that resorted thither.

14. Lydia, a seller of purple] She probably had her name from the province of *Lydia*, in which the city of *Thyatira* was situated. The *Lydian* women have been celebrated for their beautiful purple manufactures.

Which worshipped God] That is, she was a *proselyte* to the Jewish religion; as were probably all the women that resorted thither.

Whose heart the Lord opened] As she was a sincere worshipper of God, she was prepared to receive the heavenly truth spoken by Paul and his companions; and, as she was faithful to the grace she had received, so God gave her more grace, and gave her now a divine conviction that what was spoken by Paul was true; and therefore she attended unto the things; she believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family; and in it they were all baptized.

15. If ye have judged me to be faithful to the Lord] The meaning seems to be this: if my present reception of the Gospel of Christ, be a proof to you that I have been faithful to the Lord, in the light previously imparted; and that I am as likely to be faithful to this new grace, as I have been to that already received; and consequently, not likely by light or fickle conduct, to bring any discredit on this divine work; come into my house and abide there. It is wrong to suppose that this woman had not received a measure of the light of God before this time.

And she constrained us.] She used such entreaties and persuasions, that at last they consented to lodge there.

16. As we went to prayer] Εἰς προσευχὴν, into the *proseucha*: see on ver. 13. and on Luke vi. 12. The article τῆς, is added here by ABCDE, several others, *Origen*, and *Theophylact*; this makes the place more emphatic, and seems to determine the above meaning of προσευχὴν to be right, not the act of prayer or praying to God, but the place, the oratory, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such like exercises of devotion. It appears that the apostles spent some time here; as it is evident from this, and the following verses, that they often resorted to this place to preach the Gospel.

Possessed with a spirit of divination] Εχονσα πνευμα πυθωνος, having a spirit of *Python*, or of *Apollo*. *Pytho* was, according to fable, a huge serpent, that had an oracle at Mount *Parnassus*, famous for predicting future events; that *Apollo* slew this serpent, and hence he was called *Pythius*, and became celebrated as the foreteller of future events; and that all those who either could, or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*. As, oftentimes, the priestesses of this god became greatly agitated, and gave answers apparently from their bellies, when their mouths remained close: πυθων was applied to the *εγασπιμβου*, or *ventrioloquists*. *Hesychius* defines πυθων, λαμπανον παντακτα, a divining demon; and it was evidently such a one that possessed this young woman; and which St. Paul expelled, ver. 18. See on this subject the notes on *Levit. xix. 31*. and *Dent. xviii. 11*.

Brought her masters much gain by soothsaying] Μενεσσομενη, by divination, or what we call telling fortunes. Our term *soothsaying* comes from the Anglo-Saxon *soð*, truth; and *sagan*, to say; i. e. truth-saying, or saying the truth. For as it was supposed among the heathen, that such persons spoke by the inspiration of their god, consequently what they said must be true. However, our translators might have used a term here that would not have been so creditable to this

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

c See Mark I. 25, 34—u Mark 16. 17—v Chap. 19. 25, 26—w 2 Cor. 6. 5—x Matt. 10. 18—y Or, court.

Pythones; for, what she said concerning the apostles excepted, she certainly could not be supposed to tell the truth, while her inspiration came from him who is the father of lies. But Satan will sometimes conceal himself under the guise of truth, that he may the more effectually deceive. See below.

17. *These men are the servants, &c.* It is astonishing how such a testimony could be given in such a case: every syllable of it true, and at the same time full, clear, and distinct. But mark the deep design and artifice of this evil spirit: 1. He well knew that the Jewish law abhorred all magic, incantations, magical rites, and dealings with familiar spirits; he therefore bears what was in itself a true testimony to the apostles, that by it he may destroy their credit, and ruin their usefulness. The Jews by this testimony, would be at once to believe that the apostles were in compact with these demons, and that the miracles they wrought were done by the agency of these wicked spirits; and that the whole was the effect of magic; and this, of course, would harden their hearts against the preaching of the Gospel. 2. The GENTILES, finding that their own denon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct, and thus the preaching of the apostles must be useless to them. In such a predicament as this, nothing could have saved the credit of the apostles but their dispossessing this woman of her familiar spirit; and that in the most incontestable manner: for, what could have saved the credit of Moses and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's rod devoured theirs? And what could have saved the credit of these apostles but the casting out of this spirit of divination? with which, otherwise, both Jews and Gentiles would have believed them in compact.

18. *Paul, being grieved* Probably for the reasons assigned above.

Turned—to the spirit Not to the woman; she was only the organ by which the spirit acted.

I command thee in the name of Jesus Jesus is the Saviour; Satan is Abaddon and Apollyon, the destroyer. The sovereign Saviour says to the destroyer, Come out of her; and he came out in the same hour. Every circumstance of this case proves it to have been a real possession. We have already had several opportunities of remarking the great accuracy of St. Luke in his accounts of demoniacs; his education as a physician, gave him advantages to detect imposture of this kind where it subsisted; but he sees none in this case. He speaks of the spirit and the daemon as distinct persons. The daemon had a spirit of divination. Paul turned to the spirit, and said, I command thee to come out of her; and he came out in the same hour. Had not St. Luke considered this as a real case of diabolic possession, he has made use of the most improper language he could choose, language and forms of speech calculated to deceive all his readers, and cause them to believe a lie. But it is impossible that the holy apostle could do so, because he was a good man; it is not likely he could be deceived by a parcel of Charlatans, because he was a wise man; and it would be absurd to suppose that, while he was under the influence of the Holy Spirit, he could be imposed on by the cunning of even the devil himself.

19. *When her masters saw* It appears she was maintained by some men, who received a certain pay from every person whose fortune she told, or to whom she made any discovery of stolen goods, &c. &c.

The hope of their gains was gone Η ἐλπίς, this hope; viz. the spirit. So completely was this spirit cast out that the girl could divine no more; and yet she continued a heathen still, for we do not hear a word of her conversion. Had she been converted, got baptized, and associated with the apostles, the family of Lydia, &c. there would have been some show of reason to believe, that there had been no possession in the case; and that the spirit of divination coming out of her, meant no more than that, through scruple of conscience, she had left off her imposing arts, and would no longer continue to pretend to do what she knew she could not perform. But she still continued with her masters, though now utterly unable to disclose any thing relative to futurity!

Drew them into the market-place This was the place of public resort, and by bringing them here, they might hope to excite a general clamour against them: and probably those who are here called τῶν ἀγορῶν, the rulers, were civil magistrates, who kept offices in such public places, for the preservation of the peace of the city. But these words, the rulers, are suspected to be an interpolation by some critics: I think on no good ground.

20. *Brought them to the magistrates* Στρατηγούς, the com-

manders of the army, who, very likely, as this city was a Roman colony, possessed the sovereign authority. The civil magistrates, therefore, having heard the case, as we shall soon find, in which it was pretended that the safety of the state was involved, would naturally refer the business to the decision of those who had the supreme command.

Exceedingly trouble our city They are destroying the public peace, and endangering the public safety.

21. *And teach customs* Εθῶν, religious opinions, and religious rites.

Which are not lawful for us to receive The Romans were very jealous of their national worship. Serious, on the following lines of Virgil, has given us correct information on this point: and has confirmed what several other writers have advanced:

Rex Evandrus ait: Non hæc sollemnia nobis—
Yana superstitio, veterumque ignara deorum
Imposuit.
Æn. viii. v. 135, &c.

King Evander said:—It is not vain superstition, ignorant of the ancient worship of the gods, which has imposed these rites on us. "Duo dicti," says Servius, "non idem Herculem colimus; aut quia omniem religionem veram putamus: aut quia deos ignoramus antiquos." Cautum enim fuerat, et apud Athenienses, et apud Romanos; ne quis novas introduceret religiones: unde et Socrates damnatus est: et Chaldaei et Judæi, sunt urbe depulsi."

"He says two things: we do not worship Hercules because we believe every religion to be true; nor are we ignorant of the ancient gods. Great care was taken both among the Athenians and Romans, that no one should introduce any new religion. It was on this account that Socrates was condemned: and on this account the Chaldeans and the Jews were banished from Rome."

CICERO, De Legibus, lib. ii. c. 8. says, *Separatim nemo habesset deos; nec novos: sed nec ADVENAS, nisi publice adscitos, PRIVATIM colunt.* "No person shall have any separate gods nor new ones; nor shall he privately worship any strange gods, unless they be publicly allowed." The whole chapter is curious. It was on such laws as these that the people of Philippi plended against the apostles. These men bring new gods, new worship, new rites; we are Romans, and the laws forbid us to worship any new or strange god, unless publicly allowed.

22. *The multitude rose up together* There was a general outcry against them; and the magistrates tore off their clothes, and delivered them to the mob, commanding the lictors, or beadles, to beat them with rods, ὡς ἔβληται. This was the Roman custom of treating criminals, as Grotius has well remarked.

23. *Laid many stripes upon them* The Jews never gave more than thirty-nine stripes to any criminal: but the Romans had no law relative to this; they gave as many as they chose; and the apostles had, undoubtedly, the fullest measure. And perhaps St. Paul refers to this where he says, 2 Cor. xi. 23. ἐν πληγαῖς ὑπερβαλλούσας, in stripes beyond measure, or moderation.

24. *The inner prison* Probably what we would call the dungeon; the darkest and most secure cell.

Made their feet fast in the stocks The τὰ ὄπλα, which we here translate stocks, is supposed to mean two large pieces of wood, pierced with holes like our stocks, and fitted to each other, that when the legs were in they could not be drawn out. The holes being pierced at different distances, the legs might be separated or divaricated to a great extent, which must produce extreme pain. It is this circumstance to which it is supposed Prudentius refers, in speaking of the torments of St. Vincent:

Lignoque plantas inserti,
Divariatis crucibus.

"They placed his feet in the stocks, his legs greatly distended." If the apostles were treated in this way, lying on the bare ground, with their flayed backs, what agony must they have suffered? However, they could sing praises notwithstanding.

25. *At midnight Paul and Silas—sang praises* Though these holy men felt much, and had reason to fear more, yet they are undismayed, and even happy in their sufferings: they were so fully satisfied that they were right, and had done their duty, that there was no room for regret or self-reproach. At the same time, they had such consolations from God, as could render any circumstances not only tolerable, but delightful. They prayed, first for grace to support them, and for pardon and salvation for their persecutors; and then secondly, sang praises to God who had called them to such a state of salvation, and

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, *Sirs*, what must I do to be saved?

31 And they said, *Believe on the Lord Jesus Christ*, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed

d Luke 3.10, Ch. 2.37, & 9.6.—e John 3.16, 30, & 6.47 1 John 5.10.

had accounted them worthy to suffer shame for the testimony of Jesus. And although they were in the inner prison, they sang so loud, and so heartily, that the prisoners heard them.

26. *There was a great earthquake*] Thus God bore a miraculous testimony of approbation to his servants. And by the earthquake, and loosing the bonds of the prisoners, showed in a symbolical way, the nature of that religion which they preached; while it shakes and terrifies the guilty, it proclaims deliverance to the captives, and the opening of the prison doors to them that are bound: and sets at liberty them that are bruised.

Every one's hands were loosed.] And yet so eminently did God's providence conduct every thing, that not one of the prisoners made his escape; though the doors were open, and his bolts off!

27. *The keeper of the prison—would have killed himself*] Every jailer was made responsible for his prisoner, under the same penalty to which the prisoner himself was exposed. The jailer awaking, and finding the prison-doors open, taking it for granted that all the prisoners had made their escape, and that he must lose his life on the account; chose rather to die by his own hand than by that of others. For it was customary among the heathens, when they found death inevitable, to take away their own lives. This custom was applauded by their philosophers, and sanctioned by some of their greatest men.

28. *Do thyself no harm*] As it was now dark, being midnight, St. Paul must have had a divine intimation of what the jailer was going to do; and, to prevent it, cried out aloud, *Do thyself no harm: for we are all here.*

29. *He called for a light*] That he might see how things stood, and whether the words of Paul were true; for on this his personal safety depended.

Came trembling] Terrified by the earthquake, and feeling the danger to which his own life was exposed.

Fell down before Paul and Silas] The persons whom, a few hours before, he, according to his office, treated with so much asperity, if not cruelty, as some have supposed; though by the way it does not appear that he exceeded his orders in his treatment of the apostles.

30. *Brought them out*] Of the dungeon in which they were confined.

What must I do to be saved?] Whether this regard personal, or eternal safety, it is a question the most interesting to man. But it is not likely that the jailer referred here to his personal safety. He had seen, notwithstanding the prison-doors had been miraculously opened, and the bonds of the prisoners all loosed, that not one of them had escaped: hence he could not feel himself in danger of losing his life on this account; and consequently, it cannot be his personal safety about which he inquires. He could not but have known that these apostles had been preaching among the people what they called the doctrine of salvation; and he knew that for expelling a demon they were delivered into his custody; the Spirit of God had now convinced his heart that he was lost, and needed salvation; and therefore his earnest inquiry is, *how* he should obtain it. The answer of the apostles to the jailer, shows that his inquiry was not about his personal safety; as his believing on Jesus Christ could have had no effect upon that, in his present circumstances. Men, who dispute against this sense of the word, are not aware that the Spirit of God can teach any thing to a heart which the head of a person has not previously learned; therefore they say, that it was impossible that a heathen could make such an inquiry in reference to his eternal state, because he would know nothing about it. On this ground, how impertinent would the answer of the apostles have been: *Believe on the Lord Jesus Christ, and thou shalt be put in a state of personal safety, and thy family!* I contend that neither he nor his family were in any danger, as long as not one prisoner had escaped; he had, therefore, nothing from this quarter to fear; and, on the ground against which I contend, his own question would have been as impertinent as the apostles' answer.

31. *Believe on the Lord Jesus*] Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.

32. *And they spake unto him the word of the Lord*] Thus by teaching him, and all that were in his house, the doctrine of the Lord, they plainly pointed out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith, by immediately receiving baptism. And by the way, if he and all his were baptized,

their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 *And when it was day*, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38 And the sergeants took these words unto the magistrates:

f Luke 5.26, & 19.6.—g Chap. 22.25.

straightway, *παράχρημα*, immediately, instantly, at that very time, *dum ipsa res agitur*, it is by no means likely that there was any immersion in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of despatch, and the words of the text, all disprove it. The apostles, therefore, had another method of administering baptism besides immersion, which, if practised according to the Jewish formalities, must have required considerable time, and not a little publicity. As the Jews were accustomed to receive whole families of heathens, young and old, as proselytes, by baptism, so here the apostles receive whole families, those of Lydia and the jailer, by the same rite. It is therefore pretty evident, that we have in this chapter very presumptive proofs, 1. That baptism was administered without immersion, as in the case of the jailer and his family; and, 2. That children were also received into the church in this way; for we can scarcely suppose that the whole families of Lydia and the jailer had no children in them; and if they had, it is not likely that they should be omitted; for the Jewish practice was invariably to receive the heathen children with their proselyted parents.

33. *Washed their stripes*] *ἔλυνεν αὐτοὺς τὰν πληγῶν*, he washed from the stripes: i. e. he washed the blood from the wounds, and this would not require putting them into a pool or bath, as some have ridiculously imagined.

34. *He set meat before them*] They were sufficiently exhausted, and needed refreshment: nor had the apostles any such inherent miraculous power as could prevent them from suffering through hunger, or enable them to heal their own wounds. As they were the instruments of bringing health to his soul, he became the instrument of health to their bodies. Genuine faith in Christ will always be accompanied with benevolence and humanity, and every fruit that such dispositions can produce. The jailer believed—brought them into his house—washed their stripes—and set meat before them.

35. *And the magistrates sent the sergeants*] The original word *παθρόνους*, means the lictors, persons who carried before the consul the fasces, which was a bunch, round the handle of which was a bundle of rods tied. Why the magistrates should have sent an order to dismiss the apostles whom they had so barbarously used the preceding evening, we cannot tell, unless we receive the reading of the *Codex Bezae* as genuine, viz. *ἡμεῖς δὲ γενόμενοι ἐνὶ τῷ αὐτῷ ἡμέραν τῇ αὐτῇ, καὶ ἀναμνησθέντες τὸν αἰσῆμα τῶν ἡμεῶν, ἐβόηθησαν καὶ ἀπείλουν τοὺς βασιλεύοντας, κ. τ. λ.* And when it was day, the magistrates came together into the court, and remembering the earthquake that had happened, they were afraid, and they sent the sergeants, &c. The *Itala* version of this same MS. has the same reading: so has also the margin of the latter *Syriac*. If this MS. be correct, the cause of the dismissal of the apostles is at once evident: the earthquake had alarmed the magistrates, and taking it for granted that this was a token of the divine displeasure against them for their unprincipled conduct towards those good men, they wished to get as quietly rid of the business as they could; and therefore sent to dismiss the apostles. Whether this reading be genuine or not, it is likely that it gives the true cause of the magistrates' conduct.

37. *They have beaten us openly—being Romans*] St. Paul well knew the Roman laws; and on their violation by the magistrates, he pleads. The *Valerian* law forbade any Roman citizen to be bound. The *Porcian* law forbade any to be beaten with rods. "Porcia lex virgas ab omnium civium Romanorum corpore amovit." And by the same law the liberty of a Roman citizen was never put in the power of the victor. "Porcia lex libertatem civium licitori eripuit." See *Cicero*, *Orat. pro Rabirio*. Hence, as the same author observes, *In Verrem*, *Orat.* 5. "Faciunt est vinciri civem Romanum, scelus verberari." It is a transgression of the law to bind a Roman citizen: it is wickedness to scourge him. And the illegality of the proceeding of these magistrates, was farther evident in their condemning and punishing them unheard. This was a gross violation of a common maxim in the Roman law—*Causa cognita, possunt multi absolvi, incognita, nemo condemnari potest*. Cicero. "Many who are accused of evil may be absolved, when the cause is heard; but unheard, no man can be condemned." Every principle of the law of nature, and the law of nations, was violated in the treatment these holy men met with from the unprincipled magistrates of this city.

Let them come themselves and fetch us out.] The apostles

and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city.

h Matt. 8. 34.

were determined that the magistrates should be humbled for their illegal proceedings; and that the people at large might see that they had been unjustly condemned; and that the majesty of the Roman people was insulted by the treatment they had received.

33. *They feared when they heard—they were Romans.* They feared, because the Roman law was so constituted, that an insult offered to a citizen was deemed an insult to the whole Roman people. There is a remarkable addition here, both in the Greek and Latin of the *Codex Bezae*. It is as follows: "And when they were come with many of their friends to the prison, they besought them to go out, saying: We were ignorant of your circumstances, that ye were righteous men. And leading them out, they besought them, saying, Depart from this city, lest they again make an insurrection against you, and clamour against you."

40. *Entered into the house of Lydia* This was the place of their residence while at Philippi; see ver. 15.

They comforted them, and departed The magistrates were sufficiently humbled, and the public at large hearing of this circumstance, must be satisfied of the innocence of the apostles. They therefore, after staying a reasonable time at the house of Lydia, and exhorting the brethren, departed; having as yet to go farther into Macedonia, and to preach the Gospel

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

i Ver. 14.

in the most polished city in the world, the city of Athens. See the succeeding chapter.

Great and lasting good was done by this visit to Philippi: a church was there founded, and the members of it did credit to this profession. To them, the apostle who had suffered so much for their sakes, was exceedingly dear; and they evinced this by their contributions to his support in the times of his necessity. They sent him money twice to Thessalonica, Phil. iv. 16. and once to Corinth, 2 Cor. xi. 9. and long afterward, when he was a prisoner in Rome, Phil. iv. 9, 14, 18. About five or six years after this St. Paul visited Philippi on his way to Jerusalem; and he wrote his epistle to them about ten years after his first journey thither. The first members of the church of Christ in this place were Lydia and her family; and the next in all probability were the jailer and his family. These doubtless became the instruments of bringing many more to the faith: for the false imprisonment and public acquittal of the apostles by the magistrates, must have made their cause popular; and thus the means which were used to prevent the sowing of the seed of life in this city, became the means by which it was sown and established. Thus the wrath of man praised God; and the remainder of it he did restrain. Never were these words more exactly fulfilled than on this occasion.

CHAPTER XVII.

Paul and his company passing through Amphipolis, and Apollonia, come to Thessalonica, where they preach the Gospel to the Jews; several of whom believe, 1—4. Others raise a mob, and bring Jason, who had received the apostles, before the magistrates; who having taken bail of him and his companions, dismiss them, 5—9. Paul and Silas are sent away by night, unto Berea, where they preach to the Jews; who gladly receive the Gospel, 10—12. Certain Jews from Thessalonica hearing that the Bereans had received the Gospel, come thither and raise up a persecution, 13. Paul is sent away by the brethren to Athens, where he preaches to the Jews, 14—17. He is encountered by the Epicureans and Stoics, who bring him to the Areopagus, and desire him to give a full explanation of his doctrine, 18—20. The character of the Athenians, 21. Paul preaches to them, and gives a general view of the essential principles of theology, 22—31. Some mock, some hesitate, and some believe; and among the latter, Dionysius and Damaris, 32—34. [A. M. cir. 4057. A. D. cir. 53. An. Olymp. cir. CCVIII. 1.]

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

a Luke 4. 16. Ch. 9. 31. & 13. 5. & 14. 1. & 15. 13. & 19. 5.—b Luke 24. 25, 46. Ch. 15. 23. c 1. 1.

NOTES.—Verse 1. *Passed through Amphipolis* This city was the metropolis of the first division of Macedonia as made by Paulus Emilius; see the note on chapter xiv. 10. It was built by Cimon, the Athenian general, who sent 10,000 Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of *Amphipolis*, because included between the two grand branches of that river where they empty themselves into the sea, the river being on both sides of the city.

Apollonia This was another city of Macedonia, between Amphipolis and Thessalonica. It does not appear that St. Paul stopped at any of these cities; and they are only mentioned by the historian as places through which the apostles passed on their way to Thessalonica. It is very likely, that in these cities there were no Jews; and that might have been the reason why the apostles did not preach the Gospel there, far we find them almost constantly beginning with the Jews; and the Hellenist Jews, living among the Gentiles, became the medium through which the Gospel of Christ was conveyed to the heathen world.

Thessalonica This was a celebrated city of Macedonia, situated on what was called the *Thermæ* Gulf. According to *Stephanus Byzantinus*, it was embellished and enlarged by Philip, king of Macedon, who called it *Thessalonica*, the victory of *Thessalia*, on account of the victory he obtained there over the *Thessalians*: but prior to this it was called *Thermæ*. But Strabo, Tzetzes, and Zonaras, say that it was called *Thessalonica*, from Thessalonica, wife of Cassander, and daughter of Philip. It is now in possession of the Turks, and is called *Salonica*, which is a mere corruption of the original name.

A synagogue of the Jews. Ἡ συναγωγή, the *synagogue*; for the article here, must be considered as emphatic, there probably being no other synagogue in any other city in Macedonia. The Jews in different parts, had other places of worship called *proseuchas*, as we have seen chap. xvi. 13; at Thessalonica alone, they appear to have had a *synagogue*.

2. *As his manner was* He constantly offered salvation first to the Jews; and for this purpose attended their Sabbath days' meetings at their synagogues.

3. *Opening and alleging* Ἐπαριθμενος, *proving by citations*. His method seems to have been this: 1st. He collected the scriptures that spoke of the Messiah. 2d. He applied these to Jesus Christ; showing that in him all these scriptures were fulfilled, and that he was the Saviour of whom they were in expectation. He showed also that the *Christ*, or Messiah,

4 & some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain others, and brought them to the judgment seat.

7 And when they could not find fault with them, they released them, and they departed from thence.

8 And certain Jews of Thessalonica came, and persuaded Silas and Timotheus to come with them to Berea, where they went, and preached in the synagogue.

9 And the Bereans were of more noble character than the Thessalonians, for they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

10 And when the Jews from Thessalonica came, they persecuted Paul and Silas, and sought to bring them to the judgment seat.

11 And when they could not find fault with them, they released them, and they departed from thence.

12 And when the Jews from Thessalonica came, they persecuted Paul and Silas, and sought to bring them to the judgment seat.

13 And when they could not find fault with them, they released them, and they departed from thence.

14 And when the Jews from Thessalonica came, they persecuted Paul and Silas, and sought to bring them to the judgment seat.

15 And when they could not find fault with them, they released them, and they departed from thence.

16 And when the Jews from Thessalonica came, they persecuted Paul and Silas, and sought to bring them to the judgment seat.

17 And when they could not find fault with them, they released them, and they departed from thence.

18 And when the Jews from Thessalonica came, they persecuted Paul and Silas, and sought to bring them to the judgment seat.

19 And when they could not find fault with them, they released them, and they departed from thence.

tain brethren unto the rulers of the city, crying, "These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

c Ch. 16.20.—h Lk. 23.2. John 19.12. 1 Pet. 2.15.—i Ch. 9.25. Ver. 14.—k Isa. 34.16.

outrages which *themselves* have committed, on the preacher and his peaceable hearers ; and the peace-maker appointed by a good king, according to the wise and excellent regulations of a sound constitution, forgetting whose minister he is, neither administrators justice nor maintains truth ; but espousing the part of the mob, assumes, ex officio, the character of a persecutor. The preacher is imprisoned, his hearers fined for listening to that Gospel which has not only made them wise unto salvation, but also peaceable and orderly citizens ; and which would have had the same effect on the unprincipled magistrate, the parish squire, and the mob, had they heard it with the same reverence and respect. Had I not witnessed such scenes, and such prostitution of justice, I could not have described them.

Assaulted the house of Jason] This was the place where the apostles lodged ; and therefore his goods were clear spoil, and his person fair game. This is a case which frequently occurs where the Gospel is preached in its spirit and power. And even in this most favoured kingdom, the most scandalous excesses of this kind have been committed, and a justice of the peace has been found to sanction the proceedings ; and when an appeal has been made to the laws, a grand jury has been found capable of throwing out the true bill !

6. *These that have turned the world upside down are come hither also*] The very character our forefathers had for preaching that Gospel in every part of the land, by which the nation has been illuminated, the mob disciplined into regularity and order, and the kingdom established in the hands of the best of monarchs.

7. *These all do contrary to the decrees of Cæsar*] Persecutors always strive to affect the lives of the objects of their hatred by accusing them of sedition, or plots against the state.

That there is another king, one Jesus.] How malevolent was this saying ! The apostles proclaimed Jesus as king, that is true ; but never once insinuated that his kingdom was of this world. The reverse they always maintained.

8. *And they troubled the people and the rulers*] It is evident that there was no disposition in either the people or the rulers, to persecute the apostles. But these wicked Jews, by means of the unprincipled wicked lawyers ; those lewd fellows of the baser sort, threw the subject into the form of law, making it a state question, in which form the rulers were obliged to notice it ; but they showed their unwillingness to proceed in a matter which they saw proceeded from malice, by letting Jason and his companions to go on bail.

9. *Taken security.* *And forsook to us, having taken what was sufficient, or satisfactory.* Sufficient for the present, to prove that the apostles were upright, peaceable, and loyal men ; and that Jason and his friends were the like ; and would be, at any time, forth-coming to answer for their conduct. Perhaps this is the sense of the phrase in the text.

10. *Sent away Paul and Silas by night*] Fearing some further machinations of the Jews and their associates.

Berea] This was another city of Macedonia, on the same gulf with Thessalonica ; and not far from Pella, the birth-place of Alexander the Great.

11. *These were more noble than those in Thessalonica*] *Ἡμετέροις*, were of a better race, extraction, or birth, than those at Thessalonica ; but the word refers more to their conduct, as a proof of their better disposition, than to their birth, or any peculiar *lineal nobility*. It was a maxim among the Jews, that "none was of a noble spirit, who did not employ himself in the study of the law." It appears that the Bereans were a better educated, and more polished people than those at Thessalonica ; in consequence, far from persecuting. 1. They heard the doctrine of the Gospel attentively : 2. They received this doctrine with readiness of mind : when the evidence of its truth appeared to them sufficiently convincing, they had too much dignity of mind to refuse their assent ; and too much ingenuousness to conceal their approbation : 3. They searched the Scriptures, i. e. of the Old Testament, to see whether these things were so ; to see whether the promises and types corresponded with the alleged fulfilment in the person, works, and sufferings of Jesus Christ : 4. They continued in this work ; they searched the Scriptures daily, whether those things were so.

12. *Therefore many of them believed*] From the manner in which they heard, received, and examined the word preached to them, it was not likely they could be deceived. And as it was the truth that was proclaimed to them, it is no wonder that they apprehended, believed, and embraced it.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 ¶ And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry,

17 Therefore disputed he in the synagogue with the Jews, Lk. 16.29. John 5.39.—1 Matt. 10.23.—m Ch. 18.5.—n 2 Pet. 2.8.—o Or, full of idols.

Of honourable women which were Greeks] Probably more *heathens* are meant ; and these were some of the chief families in the place. Thus we find that the preaching of Paul at Berea, was made the instrument of converting both Jews and Gentiles.

13. *The Jews of Thessalonica—stirred up the people*] With what implacable malice did these men persecute the Gospel ! And in the same spirit they continue to the present day, though it is evidently the sole cause of their wretchedness.

14. *To go as it were to the sea*] This passage is generally understood to mean that the disciples took Paul towards the sea, as if he had intended to embark, and return to Troas, but with the real design to go to Athens. But it is more likely that his conductors, in order to his greater safety, left the public, or more frequented road, and took him *coastwise* to Athens. Or by taking a vessel at that part of the sea nearest to Berea, they might have coasted it to Athens, which was quite a possible case ; and as we do not hear of his stopping at any place on his journey to preach, it is very probable that he went by sea to this city. Though sleights and feints may be allowable in cases of life and death, yet there does not appear an absolute necessity for any in this case. And as the text does not necessarily point any out, so we need not have recourse to any. I take it for granted, therefore, that Paul went by sea to Athens.

Silas and Timotheus abode there still] The persecution, it seems, was directed principally against Paul ; *Lo ! he stayeth his rough wind in the day of his east wind.* Silas and Timotheus, holy men, were left behind to water the seed which Paul had planted.

15. *Brought him unto Athens*] This was one of the most celebrated cities in the world, whether we consider its antiquity, its learning, its political consequence, or the valour of its inhabitants. This city, which was the capital of Attica, and the seat of the Grecian empire, was founded by Cecrops, about A. M. 2447, before Christ 1557, and was called by him Cecropia. About thirteen or fourteen hundred years before Christ, in the reign either of Erichtheus, or Erichthonius, it was called Athens, from *Ἀθηνᾶ*, a name of Minerva, to whom it was dedicated ; and who was always considered the protectress of the city. The whole city at first was built upon a hill or rock, in the midst of a spacious plain ; but, in process of time, the whole plain was covered with buildings, which were called the lower city ; while the ancient was called *Acropolis*, or the upper city. In its most flourishing state this city was not less than one hundred and seventy-eight stadia, or twenty-two Roman miles in circumference. The buildings of Athens were the most superb, and best executed in the world ; but every thing is now in a state of ruin. Mr. Stuart, in his three folio vols. of the *Antiquities of Athens*, has given correct representations of those that remain ; with many geographical notices of much importance. The greatest men that ever lived, scholars, lawyers, statesmen, and warriors, were Athenians. Its institutions, laws, and literature, were its own unrivalled boast, and the envy of the world. The city still exists ; the Acropolis in a state of comparative repair ; but it is now in the hands of the Turks, who have turned the celebrated *Parthenion*, or temple of Minerva, into a mosque. The inhabitants are reckoned at about 1000. Christianity, planted here by St. Paul, still subsists : and about two thirds of the inhabitants of Athens are Christians, who have several churches and oratories here : and it is the residence of a Greek bishop, who is a Metropolitan. He who considers the ancient glory of this city, whether in its heathen or Christian antiquity, cannot but sigh over its present state.

16. *He saw the city wholly given to idolatry*] *Κατείδωλον*, full of idols, as the margin has it, and very properly. Whoever examines the remains of this city, as represented by Mr. Stuart, in his *Antiquities*, already referred to, will be satisfied of the truth of St. Luke's remark : it was full of idols. Bp. Pearce produces a most apposite quotation from *Pausanias*, which confirms the observation : *Οὐκ ἦν ἀλλὰ ὅσα πάντα ἰδεῖν εἰδῶλα.* There was no place where so many idols were to be seen. PAUS. in *Attic*. cap. xvii. 24.

PETRONIUS, who was contemporary with St. Paul, in his *Satyre*, cap. xvii. makes Quartilla say of Athens : *utique nostra regio laem PRESENTIBUS PLENA EST NUMINIBUS, ut facilius possis DUM QUAM HOMINEM invenire.* Our region is so full of deities, that you may more frequently meet with a god than a man.

17. *Disputed he in the synagogue with the Jews*] Proving

and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What wilt this babbling say? to some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ¹ Areopagus,

² Or, base fellow.—³ Or, Mars's hill. It was the highest court in Athens.

that Jesus was the Messiah; and with the devout persons, probably teachers, proselyted to the Jewish religion. And in the market: I suppose *agora*, here means some such place as our exchange, where people of business usually met, and where the philosophers conversed and reasoned. The *agora* was probably like the Roman *forum*, and like places of public resort in all countries where people of leisure assembled to converse, hear the news, &c.

18. Certain philosophers of the Epicureans] These were the followers of Epicurus, who acknowledged no gods except in name, and absolutely denied that they exercised any government over the world or its inhabitants; and that the chief good consisted in the gratification of the appetites of sense. These points the Epicureans certainly held; but it is not clear that Epicurus himself maintained such doctrines.

And of the Stoics] These did not deny the existence of the gods; but they held that all human affairs were governed by fate. They did not believe that any good was received from the hands of their gods; and considered, as Seneca asserts, that any good and wise man was equal to Jupiter himself. Both these sects agreed in denying the resurrection of the body; and the former did not believe in the immortality of the soul.

Epicurus, the founder of the Epicurean sect, was born at Athens, about A. M. 3663, before Christ 341.

Zeno, the founder of the Stoic sect, was born in the isle of Cyprus, about thirty years before Christ. His disciples were called Stoics, from *Stoa*, a famous portico at Athens, where they studied. Besides these two sects, there were two others which were famous at this time; viz. the Academics and the Peripatetics. The founder of the first was the celebrated PLATO; and the founder of the second, the no less famous ARISTOTLE. These sects professed a much purer doctrine than the Epicureans and Stoics; and it does not appear that they opposed the apostles; nor did they enter into public disputations with them. Against the doctrines taught by the Epicureans and Stoics, several parts of St. Paul's discourse, in the following verses, are directly pointed.

What wilt this babbling say?] The word *περρωλογος*, which we translate babbling, signifies literally, a collector of seeds, and is the "name of a small bird that lives by picking up seeds on the road." The epithet came to be applied to persons who collected the sayings of others, without order or method; and detailed them among their companions in the same way. The application of the term to prating, empty, impertinent persons, was natural and easy; and hence it was considered a term of reproach, and contempt; and was sometimes used to signify the vilest sort of men.

A setter forth of strange gods.] *ἑταυρα θεωνων, of strange or foreign demons.* That this was strictly forbidden, both at Rome and Athens; see on chap. xvi. 21.

There was a difference in the heathen theology, between *θεος*, god, and *δαιμων*, demon: the *θεοι* were such as were gods by nature: the *δαιμονια* were men who were deified. This distinction seems to be in the mind of these philosophers when they said, that the apostle seemed to be a setter forth of strange demons, because he preached unto them Jesus, whom he showed to be a man suffering and dying; but was afterwards raised to the throne of God. This would appear to them tantamount with their deification of heroes, &c. who had been then honoured for their special services to mankind. Horace expresses this in two lines, 2 Epist. i. 5.

Romulus et Liber pater, et cum Castore Pollux,

Post insignita facta, deorum in templis repositi.

"Romulus, father Bacchus, with Castor and Pollux, for their eminent services, have been received into the temples of the gods."

19. They took him, and brought him unto Areopagus] The Areopagus was a hill not far from *Acerropolis*, already described, where the supreme court of justice was held; one of the most sacred and reputable courts that had ever existed in the Gentile world. It had its name *Αρειος παγος*, *Areopagus*, or the Hill of Mars, or Ares, from the circumstance, according to poetic fiction, of Mars being tried there by a court of twelve gods, for the murder of *Halirothius*, son of *Neptune*: the meaning of which is, that Ares, a Thessalian prince, having slain *Halirothius*, the son of a neighbouring prince, for having violated his daughter *Alcipa*, was here tried by twelve judges, by whom he was honourably acquitted. In the Athenian laws the death of the *ravisher* was the regular forfeiture for his crime. The justice administered in this court was so strict and impartial, that it was generally allowed, both the plaintiff and defendant departed satisfied with the decision. "Innocence, when summoned before it, appeared without apprehension; and the guilty, convicted and condemned, retired without daring to murmur." The place in which the judges sat, was uncovered; and they held their sitting by night, to the end that nothing might distract their minds from the

saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know, therefore, what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ¹ Mars' hill, and said, Ye

² Or, 2:12.—³ Or, the court of the Areopagus.

great business on which they were to decide; and that the sight of the accused might not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to use any means whatever to excite either pity or aversion; or to affect the passions: every thing being confined to simple relation, or statement of facts. When the two parties were produced before the court, they were placed between the bleeding members of victims slain on the occasion, and were obliged to take an oath, accompanied with horrible imprecations on themselves and families, that they would testify nothing but truth. These parties called to witness the *Eumenides*, or Furies, the punishers of the perjured in the infernal world; and, to make the greater impression on the mind of the party swearing, the temple dedicated to these infernal deities, was contiguous to the court: so that they appeared as if witnessing the oaths, and recording the appeal made to themselves. When the case was fully heard, the judges gave their decision by throwing down their votes, on two boards or tables, one of which was for the condemnation, the other, for the acquittal of the person in question.

20. Thou bringest—strange things to our ears] The doctrine of the apostle was different from any they had ever heard: it was wholly spiritual and divine; thus it was strange; it was contrary to their customs and manners; and thus it was strange also. As it spoke much of the exaltation and glory of Jesus Christ, they supposed him to be a setter forth of strange gods; and therefore, on the authority of the laws, which forbade the introduction of any new deities, or modes of worship, he was called before the Areopagus.

21. All the Athenians, and strangers which were there] As Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers and students from different parts of the then civilized world. The flux of students was in consequence great; and these having much leisure time, would necessarily be curious to know what was passing in the world, and would frequently assemble together in places of public resort, to meet with strangers just come to the city; and either, as St. Luke says, to tell, or hear some new thing.

"The Athenian writers give the same account of their fellow-citizens. DEMOSTHENES, in his reply to *Epist. Philippi*, represents the Athenians as *πυθαγορευοι κατα την αγοραν, ετι τι λεγεται νεωτερον; inquiring in the place of public resort, if there are any new things!* We find, likewise, that when Thucydides, iii. 38. had said, *μετα και νεωτερος μεν λογος υπαρχοντα ανθρωποι, are excellent in suffering yourselves to be deceived by sovereyn of speech*; the old scholiast makes this remark upon it, (almost in the words of St. Luke,) *ταυτα προς τους Αθηναίους ανατρεχει, ουδεν τι περαιομεντας, ετιμ λεγεται και ακουειν καινους; he here blames the Athenians, who made it their only business to tell and hear something that was new.*"

Bp. Pearce. This is a striking feature of the city of London in the present day. The itch for news, which generally argues a worldly, shallow, or unsettled mind, is wondrously prevalent: even ministers of the Gospel, negligent of their sacred function, are become in this sense Athenians; so that the Book of God is neither read nor studied with half the avidity and spirit as a newspaper. These persons, forgetful not only of their calling, but of the very spirit of the Gospel, read the account of a battle with the most violent emotions; and, provided the victory falls to their favourite side, they exult and triumph in proportion to the number of thousands that have been slain! It is no wonder if such become political preachers, and their sermons be no better than husks for swine. To such the hungry sheep look up, and are not fed. God pity such miserable Athenians, and direct them to a more suitable employment!

22. Paul stood in the midst of Mars' hill] That is, in the midst of the judges, who sat in the Areopagus.

Ye are too superstitious.] *Κατα ταυτα ος εδωκουμιν ορεσις νους θεωρω; I perceive that in all respects ye are greatly addicted to religious practices; and, as a religious people, you will candidly hear what I have got to say in behalf of that worship which I practise and recommend. See further observations at the end of the chapter.*

23. Behold your devotions.] *Σεβασματα, the objects of your worship; the different images of their gods which they held in religious veneration, sacrificial instruments, altars, &c. &c.*

TO THE UNKNOWN GOD] *ΑΤΙΝΩΤΟΙ ΘΕΟΙ.* That there was an altar at Athens thus inscribed, we cannot doubt, after such a testimony; though St. Jeron questions it in part; for, he says, St. Paul found the inscription in the plural number, but because he would not appear to acknowledge a plurality of gods, he quoted it in the singular; *verum, quia Paulus non pluribus Deus indigebat ignotis, sed uno tantum ignoto Deo, singulari verbo usus est.* Epist. ad Magn. This is a most foolish saying: had Paul done so, how much would such a

men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your¹ devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 "God that made the world and all things therein, seeing that he is Lord of heaven and earth dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, ²as though he

¹ Or, gods as ye worship. 2 Thess. 2.4.—a Chap. 14.15.—v Matt. 11.25.—w Ch. 7.48.—x Psa. 50.8.

begging of the question have prejudiced his defence in the minds of his intelligent judges! Œcumenius intimates that St. Paul does not give the *whole* of the inscription, which this famous altar bore; and which, he says, was the following, Θεὸς Ἀγίας, καὶ Ἐνδοξής, καὶ Διθύνης, Ἐὐὶ αὐτῶν ὡς καὶ ζεῖν. To the Gods of Asia, and Europe, and Africa: TO THE UNKNOWN and strange God. Several eminent men suppose that this *unknown* God was the God of the Jews: and as his name *יהוה* was considered by the Jews as ineffable, the Θεὸς ἀγνώστος, may be considered as the *anonymous* god, the god whose name was not known, and must not be pronounced. That there was such a god acknowledged at Athens, we have full proof. Lucian in his *Philopatris*, cap. xiii. p. 769. uses this form of an oath: *ὕπὸ τοῦ ἀγνώστου τοῦ ἐν Ἀθῆναις, I swear by the UNKNOWN God at ATHENS.* And again, cap. xxix. 180. *ἡμεῖς δὲ τὸν ἐν Ἀθῆναις ἀγνώστου ἐφ' ὧν ἐφύρτισται, καὶ προσκυνήσαντες χεῖρας εἰς οὐρανὸν ἐκτίνακτες τοῦτο εὐχαρίστησεν αὐτὸν κατὰ δύναμιν, &c. we have found out the UNKNOWN God at ATHENS—and worshipped him with our hands stretched up to heaven; and we will give thanks unto him, as being thought worthy to be subject to this power.* Bp. Pearce properly asks, Is it likely that Lucian speaking thus (whether in jest or in earnest) should not have had some notion of there being at Athens, an altar inscribed to the *unknown* god? Philostratus, in vit. *Apollon.* vi. 3. notices the same thing, though he appears to refer to several altars thus inscribed: *καὶ τὰς Ἀθῆναις οὐ καὶ ἀγνώστου Θεοῦ βωμὸν εἰδόμεναι, and this at ATHENS, where there are ALTARS even to the UNKNOWN GODS.* Pausanias in Attic. cap. i. p. 4. edit. Kuhn. says, that at Athens, there are βωμοὶ Θεοῦ τῶν ὀνομαζομένων ἀγνώστων, altars of gods which are called, THE UNKNOWN ONES. Minutius Felix says of the Romans, *ars extruunt etiam ignotis numinibus.* "They even build altars to UNKNOWN DIVINITIES." And Tertullian, contra Marcion, says, *Invenio planè Diis ignotis ars prostituas: sed Attica idolatria est.* "I find altars allotted to the worship of *unknown* gods: but this is an Attic idolatry." Now though in these last passages, both gods and altars are spoken of in the plural number, yet it is reasonable to suppose, that on each, or upon some one of them, the inscription *ἀγνώστῳ Θεῷ, To the unknown god*, was actually found. The thing had subsisted long, and had got from Athens to Rome in the days of Tertullian and Minutius Felix. See Bp. Pearce and Dr. Cudworth, to whose researches this note is much indebted.

Whom therefore ye ignorantly worship] There is here a fine *paranomasia*, or play on the words. The apostle tells them, that (on their system) they were a very religious people—that they had an altar inscribed *ἀγνώστῳ Θεῷ, to the unknown* God: him, therefore, says he, whom *ἀγνώστους, ye unknowingly* worship, I proclaim to you. Assuming it as a truth, that as the true God was not known by them, and that there was an altar dedicated to the *unknown* god; that his God was that God, whose nature and operations he now proceeded to declare. By this fine turn he eluded the force of that law which made it a capital offence to introduce any new god into the state; and of the breach of which, he was charged, ver. 18. and thus he showed that he was bringing neither *new* god, nor *new* worship among them; but only explaining the worship of one already acknowledged by the state, though not as yet known.

21. God that made the world, &c.] Though the *Epicureans* held that the world was not made by God, but was the effect of a fortuitous concourse of atoms, yet this opinion was not popular; and the *Stoics* held the contrary: St. Paul assumes as an acknowledged truth, that there was a God who made the world, and all things. 2. That this God could not be confined within temples made with hands, as he was the Lord, or governor of heaven and earth. 3. That, by fair consequence, the gods whom they worshipped, which were shut up in their temples, could not be this God, and they must be less than the places in which they were contained. This was a strong decisive stroke against the whole system of the Grecian idolatry.

25. Neither is worshipped with men's hands] This is an indirect stroke against making of images, and offering of sacrifices; he is not worshipped with human hands, as if he needed any thing, or required to be represented under a particular form, or attitude; nor has he required victims for his support; for it is impossible that he should need any thing, who himself gives being, form, and life, to all creatures.

Give—life, and breath, and all things] These words are elegantly introduced by St. Paul: God gives life, because he is the fountain of it: he gives breath, the faculty of breathing, or respiration, by which this life is preserved: and though breathing, or respiration, be the act of the animal, yet the *πνομή*, the faculty of breathing, and extracting from the atmosphere, what serves as a pabulum of life, is given by the

needed any thing, seeing ²he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times afore appointed, and the ²bounds of their habitation;

27 "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For ⁶in him we live, and move, and have our being; ⁴as

y Gen 2.7. Num. 16.22. Job. 12.10. & 27.3. & 33.4. Isa. 42.5. & 57.16. Zech. 12.1.—z Dou. 32.8.—a Rom 1.20.—b Ch 14.17.—c Heb. 1.3.—d Tit. 1.12.

influence of God: and the continued power thus to respire, and extract that pure *oxygen* gas, which is so evident a support of animal life, is as much the *continued* gift of God, as life itself is. But, as much more is necessary, to keep the animal machine in a state of repair, God gives the *τα παύα*, all the other things which are requisite for this great and important purpose; that the end for which life was given may be fully answered. St. Paul also teaches, that Divine worship is not enacted and established for God, but for the use of his creatures: he needs nothing that man can give him: for man has nothing but what he has received from the hand of his Maker.

26. Hath made of one blood] In AB., some others, with the Coptic, Æthiopic, Vulgate, Italia, Clement, and Bede, the word *αἷμας*, blood, is omitted. He hath made of one (meaning Adam) all nations of men: but *αἷμα*, blood, is often used by the best writers, for race, stock, kindred, so Homer, *Iliad*. vi. ver. 211.

Ταύτης τοῦ γένους τε καὶ αἵματος εὐχόμεται εἶναι. I glory in being of that same race and blood.

So Virgil, *Æn.* viii. ver. 142. says,

Sic genus ambrosium scindit se SANGUINE ab uno.

Thus, from one stock, do both our stems divide.

See many examples of this form in *Kypke*. The Athenians had a foolish notion that they were self-produced, and were the aboriginals of mankind. Lucian ridicules this opinion. *Ἀθηναῖοι φασὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικής ἀναφανῆναι, καθάπερ τὰ λαχάνια. The Athenians say that the first men sprung up in Attica, like radishes.* Luc. *Philopseud.* 3.

To dwell on all the face of the earth] God in his *seisdom* produced the whole human race from one man; and having in his providence scattered them over the face of the earth, by showing them that they sprang from one common source, has precluded all those contentious wars and bloodshed, which would necessarily have taken place among the nations of the world, as each in its folly might have arrogated to itself a higher and more excellent origin than another.

And hath determined the times afore appointed] Instead of *προσέταγμα* *καρπός*, the times afore appointed, ABDE, and more than forty others, with the *Syriac*, all the *Arabic*, the *Coptic*, Æthiopic, MS. *Slavonian*, *Vulgate*, and *Italia*, read *προσέταγμα* *καρπός*, the appointed times. The difference between the two words is this, *προσάγειν*, signifies to place before others; but *προσάγειν*, is to command, decree, appoint. The *προσέταγμα* *καρπός*, are the constituted or decreed times; that is, the times appointed by his providence, on which the several families should go to those countries where his wisdom designed they should dwell. See Gen. x. and see Pearce and Rosenmüller.

And the bounds of their habitation.] Every family being appointed to a particular place, that their posterity might possess it for the purposes for which infinite wisdom and goodness gave them their being, and the place of their abode. Every nation had its lot thus appointed by God, as truly as the Israelites had the land of Canaan. But the removal of the Jews from their own land, shows that the people may forfeit their original inheritance; and thus the *Canaanites* were supplanted by the Jews; the Jews by the *Saracens*; the *Saracens* by the Turks; the Greeks by the Romans; the Romans by the Goths and Vandals; and so of others. See the notes on Gen. xi.

27. That they should seek the Lord] This is a conclusion drawn from the preceding statement. God, who is infinitely great, and self-sufficient, has manifested himself as the maker of the world, the creator, preserver, and governor of men. He has assigned them their portion, and dispersed to them their habitations, and the various blessings of his providence, to the end that they should seek him in all his works.

And after him] *ἠναγκαζέσθαι αὐτόν*. That they might grope after him as a person does his way, who is blind or blindfolded. The Gentiles, who had not a revelation, must grope after God, as the principal of spiritual life, that they might find him to be a Spirit, and the source of all intellectual happiness: and the apostle seems to state that none need despair of finding this fountain of goodness, because he is not far from every one of us.

28. For in him we live, and move, and have our being] He is the very source of our existence; the principle of life comes from him: the principle of motion also comes from him; one of the most difficult things in nature to be properly apprehended; and a strong proof of the continual presence and energy of the Deity.

And have our being] *Καὶ ἐσμεν, and we are: we live in him, move in him, and are in him.* Without him we not only can do nothing: but without him we are nothing. *We are*, i. e. we continue to be; because of his continued present all

certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent.

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath

e Isa. 40. 18.—f Ch. 14. 16. Rom. 2. 25.—g Luke 24. 47. Tit. 2. 11, 12. 1 Pet. 1. 14 & 4. 2.

perverting and supporting error. There is a remarkable saying in *Synopsis Schari*, p. 104. "The holy blessed God never does evil to any man. He only withdraws his gracious presence from him, and then he necessarily perisheth." This is philosophical and correct.

As certain also of your own poets] Probably he means not only Aratus, in whose poem intitled *Phænomena*, the words quoted by St. Paul are to be found literally, *τοῦ γὰρ καὶ γένος ἐσμεν*; but also Cleanthes, in whose *Hymn to Jupiter*, the same words (*Ἐσμεν γὰρ γένος*) occur. But the sentiment is found in several others, being very common among the more enlightened philosophers. By saying your own poets, he does not mean poets born at Athens, but merely Grecian poets, Aratus and Cleanthes being chief.

We are also his offspring.] *Τοῦ γὰρ καὶ γένος ἐσμεν*. The *Phænomena* of Aratus, in which these words are found, begins thus:

Ἐκ Διὸς ἀρχαίμεθα, τὸν οὐδ' ὅστις ἀνὴρ ἐσπεῖν
 Ἀσπρόν: μέσαι δὲ Διὸς παῖδες πρὸν ἄνιαι,
 Πασσὶ δ' ἀνθρώπων ἀγορῇ: μέγ' δὲ θαλάσῃ
 Καὶ χερύεσσιν: πάντα δὲ Διὸς κερχόμεθα πάντες.
 ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ: ὃ δ' ἦ πῶς ἀνθρώποισι
 Δέξια σφαιρεῖται. κ. τ. λ.

With Jove we must begin; nor from Him rove;
 Him always praise, for all is full of Jove!
 He fills all places where mankind resort,
 The wide spread sea, with every shelting port.
 Jove's presence fills all space, upholds this ball;
 All need his aid; his pow'r sustains us all,
 For we his offspring are; and He in love
 Points out to man his labour from above.
 Where signs unerring, show when best the soil,
 By well-tim'd culture, shall repay our toil, &c.

GREEN.

Aratus was a Cilician, one of St. Paul's own countrymen, and with his writings St. Paul was undoubtedly well acquainted, though he had flourished about 300 years before that time.

29 Forasmuch then as we are the offspring of God, &c.] This inference of the apostle was very strong and conclusive; and his argument runs thus: "If we are the offspring of God, he cannot be like those images of gold, silver, and stone, which are formed by the art, and device of man; for the parent must resemble his offspring. Seeing, therefore, that we are living and intelligent beings, we, from whom we have derived that being, must be living and intelligent. It is necessary also, that the object of religious worship should be much more excellent than the worshipper; but a man is, by innumerable degrees, more excellent than an image made out of gold, silver, or stone; and yet, it would be impious to worship a man: how much more so, to worship these images as gods! Every man in the Areopagus must have felt the power of this conclusion; and taking it for granted that they had felt it, he proceeds:

30 The times of this ignorance God winked at.] He who has an indisputable right to demand the worship of all his creatures, has mercifully overlooked those acts of idolatry, which have disgraced the world and debased man; but now, as he has condescended to give a fuller revelation of himself, he commands, as the sovereign, all men, every where, over every part of his dominions, to repent, to atone, to change their rites, designs, and practices; because he hath appointed a day in which he will judge the world in righteousness; and as justice will then be done, no sinner, no persevering idolater, shall escape punishment.

The word *ἐπιπείν*, which we translate to *wink at*, signifies simply to *look over*; and seems to be here used in the sense of *passing by*, not particularly noticing it. So God overlooked or passed by the times of heathenish ignorance: as he had not given them the talent of Divine Revelation, so he did not require the improvement of that talent; but now, as he had given them that revelation, he would no longer overlook, or pass by their ignorance or his fruits.

31 He hath appointed a day.] He has fixed the time in which he will judge the world, though he has not revealed this time to man.

By that man whom he hath ordained.] He has also appointed the Judge, by whom the inhabitants of the earth are to be tried.

Whereof he hath given assurance.] *Πρὸς παρασχεῖν τὰν*, having given to all this indubitable proof, that Jesus Christ shall judge the world, by raising him from the dead. The sense of the argument is this: "Jesus Christ, whom we preach as the Saviour of men, has repeatedly told his followers that he would judge the world; and has described to us, at large, the whole of the proceedings of that awful time, Matt. xxv. 31, &c. John v. 25. Though he was put to death

ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

31 Howbeit, certain men clave unto him, and believed among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

b Ch. 10. 42. Rom. 2. 16 & 11. 10.—f Or, offered faith.—k Ch. 2. 24.

by the Jews, and thus he became a victim for sin, yet God raised him from the dead. By raising him from the dead, God has set his seal to the doctrines he has taught; one of these doctrines is, that he shall judge the world; his resurrection, established by the most incontrovertible evidence, is therefore a proof, an incontestable proof, that he shall judge the world, according to his own declaration.

32 When they heard of the resurrection, &c.] Paul undoubtedly had not finished his discourse: it is likely that he was about to have proclaimed salvation through Christ crucified; but on hearing of the resurrection of the body, the assembly instantly broke up; the Epicureans mocking, *ἐκπαύοντο*, began to laugh; and the Stoics saying they would take another opportunity to hear him on that subject. And thus the assembly became dissolved, before the apostle had time to finish his discourse; or to draw all the conclusions he had designed from the premises he had laid down. St. Stephen's discourse was interrupted in a similar manner. See chap. vii. 54. and the note there.

33 So Paul departed from among them.] He could not be convicted of having done any thing contrary to the law; and when the assembly broke up, he was permitted to go about his own business.

Certain men clave unto him.] Became affectionately united to him; and believed the doctrines he had preached.

Dionysius the Areopagite.] There can be no doubt that this man was one of the judges of this great court; but whether the president or otherwise, we cannot tell. Humanly speaking, his conversion must have been an acquisition of considerable importance to the Christian religion; for no person was a judge in the Areopagus, who had not borne the office of archon, or chief governor of the city; and none bore the office of judge in this court, who was not of the highest reputation among the people, for his intelligence and exemplary conduct. In some of the popish writers, we find a vast deal of groundless conjectures concerning Dionysius, who, they say, was first bishop of Athens, and raised to that dignity by Paul himself; that he was a martyr for the truth; that Damaris was his wife, &c. &c. concerning which the judicious Calmet says, *Tout cela est de peu d'autorité*. "All this has little foundation."

1. In addition to what has been said in the notes on this subject, I may add, the original word *δευκαίμωνος*, from *δέω*, I fear, and *δῆμον*, a demon, signifies "greatly addicted to the worship of the invisible powers;" for as the word *δῆμον* signifies either a god or evil spirit; and *δέω*, I fear, signifies not only to fear in general, but also to pay religious reverence, the word must be here taken in its best sense, and so undoubtedly St. Paul intended it should; and so doubtless, his audience understood him; for it would have been very imprudent to have charged them with *superstition*, which must have been extremely *irritating*, in the very commencement of a discourse in which he was to defend himself, and prove the truth of the Christian religion. He stated a *fact*, acknowledged by the best Greek writers; and he reasoned from that fact. The fact was, that the Athenians were the most religious people in Greece, or, in other words, the most idolatrous; that there were in that city more altars, temples, sacrifices, and religious services, than in any other place. And, independently of the authorities which may be quoted in support of this assertion, we may at once perceive the probability of it from the consideration that Athens was the grand university of Greece. That here, philosophy, and every thing relating to the worship of the gods, was taught; and that religious services to the deities must be abundant. Look at our own universities of Oxford and Cambridge; here are more prayers, more religious acts and services, than in any other places in the nation; and very properly so. These were founded to be seminaries of learning and religion; and their very statutes suppose religion to be essential to learning; and their founders were in general religious characters; and endowed them for religious purposes. These, therefore, are not superstitious services, for as superstition signifies "unnecessary fears, or scruples in religion; observance of unnecessary and uncommanded rites or practices,"—JOHNSON—it cannot be said of those services which are founded on the positive command of God, for the more effectual help to religious feelings, or as a preventative of immoral practices. I consider the Athenians, therefore, acting in conformity to their own laws and religious institutions; and Paul grants that they were much addicted to religious performances: this he pays as a compliment, and then takes occasion to show that their religion was defective; they had not a right object of devotion; they did not know the true God; the true God was, to them, the unknown God; and this, an altar in their own city acknowledged. He therefore began to declare that glorious being to them, whom they igno-

rantly worshipped. As they were greatly addicted to religious services, and acknowledged that there was a Being to them *unknown*, and to whom they thought it necessary to erect an altar; they must, consistently with their character as a religious people, and with their own concession in the erection of this altar, hear quietly, patiently, and candidly, a discourse on that God whose being they acknowledged, but whose nature they did not know. Thus St. Paul, by acknowledging their religious disposition, and seizing the fact of the altar being inscribed to the unknown God, assumed a right which not a philosopher, orator, or judge, in the Areopagus could dispute, of bringing the whole subject of Christianity before them, as he was now brought to his trial, and put on his defence. The whole of this fine advantage, this grand stroke of rhetorical prudence, is lost from the whole account, by our translation, *ye are in all things too superstitious*, thus causing the defendant to commence his discourse with a charge which would have roused the indignation of the Greeks, and precluded the possibility of their hearing any thing he had to say in defence of his conduct.

2. That the original word, on the right interpretation of which I have laid so much stress, is taken in a good sense, and signifies religious worship and reverence, I shall show by several proofs; some of which may be seen in Mr. Parkhurst, under the word *δαιδαμονία*, which *Suidas* explains by *εὐλαβεία* *περι τοῦ Θεοῦ*, reverence towards the Deity. And *Herophilus* by *φοβήθεια*, the fear of God. "In this good sense, it is often used by *Diodorus Siculus*. Herodotus says of Orpheus, *he led men eis δαιδαμονίαν, to be religious; and exhorted them eis τοῦ εὐσεβεῖν, to piety*; where it is manifest that *δαιδαμονία*, must mean religion and not superstition. But what is more to the present purpose, the word is used by *Josephus*, not only where a heathen calls the pagan religion *δαιδαμονίας*, (*Antiq. lib. xix. cap. 5. 3.* or where the Jewish religion is spoken of by this name, in several edicts that were made in its favour by the Romans, as in *Antiq. lib. xiv. cap. 10. 13, 14, 16, 18, 19.*) but also where the historian is expressing his own thoughts in his own words: thus of king Manasseh, after his repentance and restoration, he says, *εὐνοήσας πάλιν περὶ αὐτοῦ (θεοῦ) τῇ δεισιδαιμονίᾳ καὶ χροῦσθαι, he endeavoured to behave in the most religious manner towards God.*—*Antiq. lib. x. cap. 3. 2.* And speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law; he observes that the Jews were drawn together on this occasion, *τῇ δεισιδαιμονίᾳ, by their religion*, as if it had been by an engine; *οργάνῳ τινί.*—*De Bell. lib. ii. cap. 12. 3. 2."* It would be easy to multiply examples of this use of the word; but the reader may refer, if necessary, to *Wetstein*, *Pearce*, and others.

3. That the Athenians were reputed in this respect, a devout people, the following quotations may prove. *Pausanias*, in *Attic. cap. xvii. p. 39. edit. Kuhn.* says, that the Athenians were not only more humane; ἀλλὰ καὶ εὐθεος εὐσεβεῖν; but more devout towards the gods; and again, he says, *ὅτι καὶ τῇ λαμπρῇ οὐσίᾳ πλεονεξοῦν τὸ ἐργάζεσθαι εὐσεβείας; ergo, it appears plainly how much they exceed others in the worship of the gods;* and in *cap. xxiv. p. 56.* he says, *Ἀθηναῖοι περισσώτερον τι ἢ οἱ ἄλλοι, ἐς τὰ θεῖα ἐστὶ σπουδῆς, the Athenians are abundantly more solicitous about divine matters than others.* And *Josephus* seals this testimony by the assertion, *Contr. Apion. ii. 10.* *Ἀθηναῖοι εὐσεβεῖσθαι τοὺς Ἕλληνας πάντες λήγουσι; every body says that the Athenians are the most religious people of all the Greeks.*—*See Bp. Pearce.* From all these authorities it is palpable, that St. Paul must have used the term in the sense for which I have contended.

4. In the preceding notes, I have taken for granted that Paul was brought to the Areopagus to be tried on the charge of setting forth strange gods. *Bp. Warburton* denies that he was brought before the Areopagus on any charge whatever; and that he was taken there that the judges might hear him explain his doctrine, and not to defend himself against a charge which he does not once notice in the whole of his discourse. But there is one circumstance that the bishop has not noticed, viz. that St. Paul was not permitted to finish his discourse, and therefore could not come to those particular parts of the charge brought against him, which the bishop thinks he must have taken up most pointedly, had he been accused, and brought there to make his defence. The truth is, we have little more than the apostle's exordium; as he was evidently interrupted in the prosecution of his defence. As to the supposition that he was brought by philosophers to the Areopagus, that they might the better hear him explain his doctrine, it appears to have little ground; for they might have heard him to as great advantage in any other place; nor does it appear that this court was ever used, except for the solemn purposes of justice. But the question whether Paul was brought to the Areopagus that he might be tried by the judges of that court, *Bp. Pearce* answers with his usual judgment and discrimination. He observes: 1. "We are told that one effect of his preaching was, that he converted *Dionysius the Areopagite*, ver. 34; and this seems to show that he, who was a judge of that court, was present; and if so, probably other judges were present also. 2. If they who brought Paul to the Areopagus wanted only to satisfy their curiosity, they had an opportunity of doing that in the market, mentioned ver. 17. Why then did they remove him to another place? 3. When it is said that they brought Paul to Areopagus, it is said that

they took him, *ἐπιλαβομένοι αὐτοῦ*, or, rather, they laid hold on him, as the Greek word is translated, *Luke xxiii. 26.* and *chap. xx. 20, 26.* and as it ought to have been here, in *chap. xxi. 30, 33.* and especially in this latter verse. 4. It is observable that Paul, in his whole discourse at the Areopagus, did not make the least attempt to move the passions of his audience, as he did when speaking to Felix, *chap. xxiv. 25.* and to Agrippa, *chap. xxvi. 29.* but he used plain and grave reasoning, to convince his hearers of the soundness of his doctrine.

Now we are told by *Quintilian*, in *Inst. Orat. ii. 16.* that *Athenis actor movere affectus vetabatur*: the actor was forbidden to endeavour to excite the passions. And again, in vi. 1. that *Athenis movere etiam per præconem prohibebatur orator*: among the Athenians, the orator was prohibited by the public crime to move the passions of his auditory. And this is confirmed by *Philostratus* in *premi. lib. i. de Vit. Sophist.* and by *Athenæus*, in his *Deipnosoph. xiii. 6.* If, therefore, it was strictly forbidden at Athens to move the affections of the courts of justice, especially in that of the Areopagus, we see a good reason why Paul made no attempt in that way; and at the same time, we learn how improperly the painters have done all they could, when they represent Paul speaking at Athens, endeavouring both by his looks and gestures to raise those several passions in his hearers, which their faces are meant to express."

I have only to add here, that though St. Paul did not endeavour to excite any passions in his address at the Areopagus, yet each sect of the philosophers would feel themselves powerfully affected by every thing in his discourse which tended to show the emptiness or falsity of their doctrines; and though he attempted to move no passion; yet, from these considerations, their passions would be strongly moved. And this is the idea which the inimitable *Raphael* took up in his celebrated Cartoon on this subject; and which his best copyist, Mr. Thomas Holloway, has not only engraved to the life, but has also described in language only inferior to the Cartoon itself; and as it affords no mean comment on the preceding discourse, my readers will be pleased to find it here.

By the Cartoons of *Raphael*, we are to understand certain Scripture pieces painted by *Raphael d'Urbino*, and now preserved in the palace at Hampton-court. They are allowed to be chefs d'œuvre in their kind. They have been often engraved, but never so as to give an adequate representation of the matchless originals, till Mr. Thomas Holloway, who has completely seized the spirit of the artist, undertook this most laborious work, in which he has been wholly engaged for several years; and in which he has, for some time past, associated with himself Messrs. *Slann* and *Webb*, two excellent artists, who had formerly been his own pupils. The Cartoon to which I have referred, has been sometime finished, and delivered to the subscribers; and with it that elegant description, from which the following is a copious extract:

"The eye no sooner glances on this celebrated Cartoon, than it is immediately struck with the commanding attitude of the speaker, and the various emotions excited in his hearers.

"The interest which the first appearance of St. Paul at Athens had occasioned, was not calculated to subside on a sudden; his doctrines were too new, and his zeal too ardent. From the multitude it ascended to the philosophers. The Epicureans and Stoics particularly assailed him. Antecedently to the scene described in the picture, among the various characters already encountered by the apostle, many undoubtedly in their speculations upon divine subjects, had often imagined a sublimer religion than that commonly acknowledged: such, therefore, would make it their business to hear him again. Others, to whom truth was of less value than the idle amusement of vain disquisition, felt no other motive than curiosity. By far the greater part, however, obstinately bigoted to their particular tenets, and abhorring innovation, regarded him as impious, or a mere babbler: these also wished to hear him again, but with no other than the insidious view, that, by a more regular and explicit profession of his doctrines, he might expose his own absurdities, or render himself obnoxious to the state. The drapery accords with the majesty of the figure; and the light is so managed, especially on arms and hands, as greatly to assist the energy of the action.

"The painter has proceeded from the warmth of full conviction, through various gradations, to the extremes of malignant prejudice and invincible bigotry.

"In the foreground, on the right, is *Dionysius*, who is recorded to have embraced the new religion. With the utmost fervour in his countenance, and with a kind of sympathetic action and unconscious eagerness, he advances a step nearer. His eye is fixed on the apostle; he longs to tell him his conversion, already perhaps preceded by conviction wrought in his mind by the reasonings of the sacred teacher, on previous occasions in the synagogue, and in the forum or market-place. He appears not only touched with the doctrines he receives, but expresses an evident attachment to his instructor: he would become his host and protector.

"This figure is altogether admirable. The gracefulness of the drapery and of the hair; the masculine beauty of the features; the perspective drawing of the arms; the life and sentiment of the hands, the right one especially, are inimitable.

"Behind is *Damaris*, mentioned with him as a fellow-believer. This is the only female in the composition; but the painter has fully availed himself of the character, in assist-

ing his principle of contrast; an excellence found in all the works of Raphael. Her discreet distance, her modest deportment, her pious and diffident eye, discovering a degree of awe, the decorum and arrangement of her train, all interest the mind in her favour.

"Next to these, but at some distance, is a *Stoic*. The first survey of this figure conveys the nature of his peculiar philosophy, dignity, and austerity. Raphael has well understood what he meant in this instance to illustrate. His head is sunk in his breast; his arms are mechanically folded; his eyes, almost shut, glance towards the ground; he is absorbed in reflection. In spite of his stoicism, discomposure and perplexity invade his soul, mixed with a degree of haughty mortification.

"Sir Joshua Reynolds has observed, that 'the same idea is continued through the whole figure, even to the drapery, which is so closely muffled about him, that even his hands are not seen'; and that, 'by this happy correspondence between the expression of the countenance and the disposition of the parts, the figure appears to *think from head to foot*.'

"Behind the Stoic are two young men, well contrasted in expression: anger in the elder, and in the other youthful pride, half abashed, are finely discriminated.

"Beyond, in the same continued half-circle with the Stoic, is perhaps exhibited the most astonishing contrast ever imagined; that of *inexorable sternness, and complete placidity*.

"Of the two figures, the first is denominated a *Cynic*, who, disappointed in his expectation of the ridiculous appearance which he conceived the apostle, when confronted, would make among them, abandons his mind to rage. His formidable forehead concentrates its whole expression: with a fixed frown and threatening eye, he surveys the object of his indignation. He alone would engage to confute him, or punish his temerity. His eager impatience and irritation are not discovered in his features only; he raises his heel from the ground, and leans with a firmer pressure on his crutch, which seems to bend beneath him.

"Pass from him to the more polished *Epicurean*. This figure exhibits perfect repose of body and mind: no passions agitate the one; no action discomposes the other. His hands, judiciously concealed beneath beautiful drapery, show there can be no possible motion or employment for them. His feet seem to sleep upon the ground. His countenance, which is highly pleasing, and full of natural gentleness, expresses only a smile of pity at the fancied errors of the apostle, mingled with delight derived from his eloquence. He waits with an inclined head, in passive and serene expectation. If a shrewd intelligence is discovered in his eyes, it is too gentle to disturb the general expression of tranquillity.

"Behind are two other young men: the first discovers a degree of superciliousness with his vexation; his companion is more disgusted, and more morose.

"These, and the two young figures previously described, are not introduced merely to fill up the group: they may be intended as pupils to the philosophers before them, though by some considered as young Romans, who have introduced themselves from enmity or curiosity.

"Beyond is a character, in whose mind the force of truth and eloquence appears to have produced conviction; but pride, vanity, or self-interest, impel him to dissemble. His finger, placed upon the upper lip, shows that he has imposed silence upon himself.

"In the centre is seated a group from the academy. The skill of *Raphael* in this instance is eminent. These figures are not only thrown into shade, to prevent their interference with the principal figure; but from their posture, they contribute to its elevation; and at the same time vary the line of the standing group.

"It seems as if the old philosopher in profile, on the left, had offered some observations on the apostle's address: and that he was eagerly listening to the reply of his sage friend, in whose features we behold more of the spirit of mild philosophy. The action of his fingers denotes his habit of reasoning; and regularity of argument. The middle finger behind appears to be watching the effect which his remarks would produce.

"The action of the young man, pointing to the apostle, characterizes the keen susceptibility and impetuosity of his age. His countenance expresses disgust, approaching to horror. The other young man turns his head round, as though complaining of unreasonable interruption. The drapery of both the front figures in this group is finely drawn: the opening action of the knees in the one, is beautifully followed and described by the folds: in the other, the compression, in consequence of the bent attitude, is equally executed; the turn of the head gives grace and variety to the figure.

"The head introduced beyond, and rather apart, is intended to break the two answering lines of the dark contour of the apostle's drapery, and the building in the back-ground.

"In the group placed behind the apostle, the mind is astonished at the new character of composition. The finest light imaginable is thrown upon the sitting figure; and as necessary a mass of shade is cast upon the two others.

"It is difficult to ascertain what or whom *Raphael* meant by that corpulent and haughty personage wearing the cap. His expression, however, is evident: malice and vexation are depicted in his countenance; his stride, and the action of his hand, are characteristic of his temperament.

"The figure standing behind is supposed to be a *magician*. His dark hair and beard, which seem to have been neglected, and the keen mysterious gaze of his eye, certainly exhibit a mind addicted to unusual studies. Under him, the only remaining figure, is one who listens with malignant attention, as though intending to report every thing. He has the aspect of a spy. His eye is full of danger to the apostle; and he crouches below, that he may not be disturbed by communication.

"If this figure be considered with reference to *Dionysius*, it may be remarked that *Raphael* has not only contrasted his characters, but even the two ends of his picture. By this means the greatest possible force is given to the subject. At the first survey, the subordinate contrasts may escape the eye, but these greater oppositions must have their effect.

"When from this detailed display of the Cartoon, the eye again glances over the whole subject, including the dignity of the architecture, the propriety of the statue of Mars, which faces his temple; the happy management of the landscape, with the two conversation figures; the result must be, an acknowledgement, that, in this one effort of art is combined all that is great in drawing, in expression, and in composition." *Holbrooke's description of Raphael's Cartoon of Paul preaching at Athens.*

CHAPTER XVIII.

Paul leaving Athens, comes to Corinth, meets with Aquila and Priscilla, and labours with them at tent-making, 1-3. He preaches, and proves that Jesus was the Christ, 4, 5. The Jews oppose and blaspheme; and he purposes to go to the Gentiles, 6. Justus Crispus, and several of the Corinthians, believe, 7, 8. Paul has a vision, by which he is greatly encouraged, 9, 10. He continues there a year and six months, 11. Gallio, being deputy of Achaia, the Jews make insurrection against Paul, and bring him before the deputy, who dismisses the cause; whereupon the Jews commit a variety of outrages, 12-17. Paul sails to Syria, and from thence to Ephesus, where he preaches, 18-20. He leaves Ephesus, goes to A. D. cir. 54. An. Olymp. cir. CCVIII. 2.]

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named *Aquila, born in Pontus,

a 1 Cor. 1:2. Rom. 16:3.

NOTES.—Verse 1. *Paul departed from Athens*] How long he staid here we cannot tell; it is probable it could not be less than three months; but finding that the Gospel made little progress among the Athenians, he resolved to go to Corinth.

CORINTH was situated on the isthmus that connects Peloponnesus to Attica; and was the capital of all Achaia, or Peloponnesus. It was most advantageously situated for trade; for by its two ports, the *Leptæum* and *Cenchreæ*, it commanded the commerce both of the *Ionian* and *Egean* Sea. It was destroyed by the Romans under Mummius, about one hundred and forty-six years before Christ, in their wars with Attica; but was rebuilt by Julius Cæsar, and became one of the most considerable cities of Greece. Like other kingdoms and states, it has undergone a variety of revolutions; and now, under the government of the Turks, is greatly reduced, its whole population amounting only to between thirteen and fourteen thousand souls. It is about forty-six miles east of Athens, and three hundred and forty-two S. W. of Constantinople. Its public buildings were very superb; and there the *order*, called the *Corinthian Order*, in architecture, took its rise.

lately come from Italy with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

1 Cor. 16:19. 2 Tim. 4:19.

2. *A certain Jew named Aquila*] Some have supposed that this Aquila was the same with the Onkelos mentioned by the Jews. See the article in Wolfius, Bibl. Hebr. Vol. II. p. 1147. We have no evidence that this Jew and his wife were at this time converted to the Christian religion. Their conversion was most likely the fruit of St. Paul's lodging with them.—*Pontus*. See the note on chap. 1:9.

Claudius had commanded all Jews to depart from Rome] This edict of the Roman emperor is not mentioned by *Josephus*; but it is probably the same to which *Suetonius*, refers in his life of Claudius; where he says, *Judeos, impulsore Chresto, assidue tumultuantes, Romæ expulsi*. "He expelled the Jews from Rome, as they were making continual insurrections, under their leader Chrestus." Who this Chrestus was, we cannot tell; possibly Suetonius meant Christ; but this I confess does not appear to me likely. There might have been a Jew of the name of Chrestus, who had made some disturbances; and in consequence, Claudius thought proper to banish all Jews from the city. But how could he intend Christ, who was never at Rome? nor did any one ever per-

3 And because he was of the same craft, he abode with them; and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's

h Ch. 20. 34. 1 Cor. 14. 2. 1 Thess. 2. 9. 2 Thess. 3. 8. — Ch. 17. 12. — Ch. 17. 14, 15. — Job. 32. 18. Ch. 17. 3. Ver. 28. — f Or, is the Christ. — g Ch. 13. 45. 1 Pet. 4. 4. — h Neh. 5. 13. Matt. 10. 14. Ch. 13. 51.

sonate him in that city; and it is evident he could not refer to any spiritual influence exerted by Christ on the minds of the people. Indeed he speaks of Chrestus as being the person who was the cause of the disturbances. It is no fictitious name, no name of an absent person, nor of a sect; but of one who was well known by the disturbances which he occasioned, and for which, it is likely, he suffered: and those of his nation were expelled. This decree, which was made not by the senate, but by the emperor himself, continued only in force during his life, if so long; for in a short time after this Rome again abounded with Jews.

3. *He abode with them and wrought* [Bp. Pearce observes, that it was a custom among the Jews, even of such as had a better education than ordinary, which was Paul's case, chap. xxii. 3. to learn a trade; that, wherever they were, they might provide for themselves in case of necessity. And though Paul, in some cases, lived on the bounty of his converts, yet he chose not to do so at Ephesus, chap. xx. 34; nor at Corinth or other places, 1 Cor. iv. 12. 2 Cor. ix. 8, 9. 1 Thess. iii. 8. and this Paul did for a reason which he gives in 2 Cor. xi. 9 — 12. While he was at Corinth, he was supplied, when his own labour did not procure him enough, "by the brethren which came to him there from Macedonia." It appears that the apostle had his lodging with Aquila and Priscilla; and probably a portion of the profits of the business, after his board was deducted.

It was evidently no reproach for a man, at that time, to unite public teaching with an honest, useful trade. And why should it be so now? may not a man who has acquired a thorough knowledge of the Gospel way of salvation, explain that way to his less informed neighbours; though he be a tent maker, (what, perhaps, we would call a house carpenter,) or a shoemaker, or any thing else? Even many of those who consider it a cardinal sin for a mechanic to preach the Gospel, are providing for themselves and their families in the same way? How many of the clergy, and other ministers, are farmers, graziers, school-masters, and sleeping partners in different trades and commercial concerns. A tent maker, in his place, is as useful as any of these. — Do not ridicule the mechanic because he preaches the Gospel to the salvation of his neighbours, lest some one should say, in a language which you glory to have learned, and which the mechanic has not, *Mutato nomine, de TE fabula narratur*.

There are different opinions concerning what is meant here by the *exponeus*, which we translate *tent-maker*; some think it means a maker of those small portable tents, formed of skins, which soldiers and travellers usually carried with them on their journeys: others suppose, that these tents were made of linen cloth; some think that the trade of St. Paul was making hangings or curtains, such as were used at the theatres. Others think the *exponeus* was a sort of umbrella maker: others, a weaver, &c. &c. In short, we know not what the trade was. I have generally preferred the notion of a carpenter, or *faber lignarius*. Whatever it was, it was an honest useful calling; and Paul got his bread by it.

4. *He reasoned in the synagogue every Sabbath* [Discoursed at large concerning Jesus as the Messiah: proving this point from their own Scriptures, collated with the facts of our Lord's life, &c.]

And persuaded the Jews and the Greeks [Many, both Jews and proselytes, were convinced of the truth of his doctrine. Among his converts was Epenetus, the first fruit of his labour in Achaia, Rom. xvi. 5. and the family of Stephanus was the next; and then Crispus and Gaius, or Gatus, all of whom the apostle himself baptized, 1 Cor. 14. 14 — 16. See on ver. 8.]

5. *When Silas and Timotheus were come* [We have seen, chap. xvii. 13. that when Paul was obliged to leave Berea, because of the persecution raised up against him in that place, that he left Silas and Timotheus behind; to whom he afterward sent word to rejoin him at Athens with all speed. It appears from 1 Thess. iii. 10. that on Timothy's coming to Athens, Paul immediately sent him, and probably Silas with him, to comfort and establish the church at Thessalonica. How long they laboured here is uncertain, but they did not rejoin him till some time after he came to Corinth. It appears that he was greatly rejoiced at the account which Timothy brought of the church at Thessalonica; and it must have been immediately after this that he wrote his first epistle to that church, which is probably the first, in order of time, of all his epistles.]

Paul was pressed in spirit [Συνέχρητο τῷ πνεύματι, or he was constrained by the Spirit of God, in an extraordinary manner, to testify to the Jews, that Jesus was the Christ. Instead of τῷ πνεύματι, in the Spirit, τῷ λόγῳ, in the word or

house, named Justus, one that worshipped God, whose house joined hard to the synagogue.]

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews

1 Lev. 20. 9. 11. 2 Sam. 1. 15. Ezek. 18. 13. & 24. — k Ezek. 3. 18, 19. & 33. 9. Ch. 20. 26. — l Ch. 13. 46. & 28. 23. — m 1 Cor. 1. 14. — n Ch. 23. 11. — o Jer. 1. 18, 19. Matt. 28. 20. — p Gr. nat. there.

doctrine, is the reading of ABDE, three others; both the Syriac, Coptic, Vulgate, Basil, Chrysostom, and others. Griesbach has received this reading into the text, and Bp. Pearce thus paraphrases the verse, "And when Silas and Timotheus were come from Macedonia, Paul set himself, together with them, wholly to the word; i. e. he was fully employed now that he had their assistance in preaching the Gospel, called the word, in chap. iv. 4. xvi. 6, 32. and xvii. 11. — St. Luke seems to have intended to express here something relating to St. Paul, which was the consequence of the coming of Silas and Timotheus; and that was rather his labouring with them more abundantly in preaching the word, than his being pressed in spirit." This appears to be the true sense of the word, and that τῷ λόγῳ, is the genuine reading, there can be no doubt; συνέχρητο, which we translate pressed, and which the Vulgate translates instabat, Bp. Pearce thinks should be translated *unâ cum illis instabat*, he earnestly strove together with them, τῷ λόγῳ, in preaching the word. The true sense is given by Calmet, *Paul s'employoit à prêcher encore avec plus d'ardeur*, Paul was employed with more ardour in preaching and testifying to the Jews, that Jesus was the Christ. From this time we hear no more of Silas: probably he died in Macedonia.

6. *When they opposed* [Ἀντιτασσόμενοι, systematically opposing; putting themselves in warlike order against him: so the word implies.]

And blasphemed [This is precisely the way in which they still act. They have no argument against Jesus being the Messiah; but, having made a covenant with unbelief, as soon as they are pressed on this point, they rail and blaspheme. See the *Tela ignea Satanae*, by Hagenseil.]

He shook his raiment [This was an action similar to that of shaking the dust off the feet: see on Matt. x. 14. See a parallel act, and its signification, in Nehem. v. 13; also I shook MY LAP, and said, So shall God SHAKE every man FROM HIS HOUSE and FROM HIS LABOUR; even thus shall he be SHAKEN OUT and EMPTIED. St. Paul's act on this occasion seems to have been the same with that of Nehemiah: and with the same signification; and it is likely that he was led by a divine impulse to do it: thus signifying the shaking and emptying out of this disobedient people; which took place about sixteen years afterwards.]

Your blood be upon your own heads [That is, ye alone are the cause of the destruction that is coming upon yourselves, and upon your country.]

I am clean [Καθαρός εἰμι, I am pure or innocent of your death and ruin. I have proposed to you the Gospel of Jesus Christ, the only mean by which ye can be saved; and ye have utterly rejected it. I shall labour no more with you; and, from henceforth, will confine my labours to the Gentiles. St. Paul must refer to the Jews and Gentiles of Corinth particularly; for he preached to the Jews occasionally in other places; see chap. xix. 8, 9. and several were brought to the knowledge of the truth. But it seems as if the Jews, from this time, systematically opposed the Gospel of Christ; and yet, general tenders of this salvation were made to them wherever the apostles came; and when they rejected them, the word was sent to the Gentiles; see chap. xix. 8, 9.]

7. And he departed thence [From his former lodgings, or that quarter of the city where he had dwelt before with Aquila and Priscilla; and went to lodge with Justus, apparently a proselyte of the gate. This person is called Titus, and Titus Justus, in several MSS. and Versions.]

8. Crispus the chief ruler of the synagogue [This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very gallant to the Jews. It belonged to the chief, or ruler of the synagogue, to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely, that on the conversion of Crispus, Sosthenes was chosen to succeed him.]

Many of the Corinthians [Those to whom the sacred historian refers were probably Gentiles; and were the fruits of the apostle's labours, after he had ceased to preach among the Jews.]

9. Then spake the Lord to Paul by night in a vision [It is likely that Paul was at this time much discouraged by the violent opposition of the Jews, and probably was in danger of his life; see ver. 10; and might have been entertaining serious thoughts of ceasing to preach, or leaving Corinth. To prevent this, and comfort him, God was pleased to give him this vision.]

made insurrection with one accord against Paul, and brought him to the judgment seat.

13. Saying, This fellow persuadeth men to worship God contrary to the law.

14. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

q Ch. 23, 29 & 25, 11, 19.

[Be not afraid.] That this comfort and assurance were necessary, himself shows us in his first epistle to these Corinthians, chap. i. 3; *I was with you in weakness, and in fear, and in much trembling.*

10. No man shall set on thee] *Kai oudeis επιθεσεται σοι*, no man shall be permitted to lay violent hands upon thee. It is very likely that the Jews had conspired his death; and his preservation was an act of the especial interposition of divine Providence.

I have much people in this city] *Εν τη πολει ταυτην, in this very city*, there are many here who have not resisted my Spirit, and consequently are now under its teachings, and are ready to embrace my gospel as soon as thou shalt declare it unto them.

11. He continued there a year and six months.] He was now confident that he was under the especial protection of God; and therefore continued teaching the word, *τον λογον*, the doctrine of God. It is very likely that it was during his stay here that he wrote his first epistle to the Thessalonians, and the second not long after; and some think that the epistle to the Galatians was written during his stay at Corinth.

12. When Gallio was the deputy of Achaia.] The Romans comprehended under the name of Achaia, all that part of Greece which lay between Thessaly and the southernmost coasts of Peloponnesus. *Pausanias*, in *Attic* vii. 16, says, that the Romans were accustomed to send a governor into that country, and that they called him the governor of Achaia, not of Greece; because the *Achaean*s, when they subdued Greece, were the leaders in all the Grecian affairs: see also *Suetonius*, in his life of Claudius, cap. xxv. and *Dio Cassius*, ix. 24. Edit. Reinari.

Deputy] *Αντιπαρνομος*, serving the office of *Αντιστατος*, or deputy; see the note on chap. xiii. ver. 7.

Gallio.] This deputy, or praefectus, was eldest brother to the celebrated *Lucius Annaeus Seneca*, the Stoic philosopher, preceptor of Nero, and who is so well known among the learned by his works. The name of Gallio was at first *Marcus Annaeus Novatus*; but, having been adopted in the family of Gallio, he took the name of *Lucius Junius Gallio*. He, and Annaeus Melas his brother, father of the poet Lucan, shared in the disgrace of their brother *Seneca*; and by this tyrant, Nero, whose early years were so promising, the three brothers were put to death; see *Tacitus*, *Annal.* lib. xv. 70. and xvi. 17. It was to this Gallio that Seneca dedicates his book *De Ira*. Seneca describes him as a man of the most amiable mind and manners: "Quem nemo non parum amat, etiam qui amare plus non potest; nemo mortalium iam dulcis est, quam hic omnibus: cum interim tanta naturalis boni vis est, uti artem simulationemque non redolent." vide *Senec. Praefat. ad Natural. Quæst.* 4. He was of the sweetest disposition, affable to all, and beloved by every man.

Statius, *Sylvæ*, lib. ii. 7. ver. 30. ode on the birth day of *Lucan*, says not a little in his favour, in a very few words:

Lucanum notes impugnat terribis;
Hor plus quam Senecam doluisse mulunda,

Aut dulcem generasse Gallionem.

"You may consider nature as having made greater efforts in producing *Lucan*; than it has done in producing *Seneca*, or even the amiable *Gallio*."

And brought him to the judgment seat.] They had no power to punish any person in the Roman provinces; and therefore were obliged to bring their complaint before the Roman governor. The powers that he are ordained of God:—Had the Jews possessed the power here, Paul had been put to death!

13. Persuadeth men to worship God contrary to the law.] This accusation was very insidious. The Jews had permission by the Romans to worship their own God in their own way; this the *lares* allowed. The Roman worship was also established by the law. The Jews probably intended to accuse Paul of acting contrary to both laws. "He is not a Jew, for he does not admit of circumcision; he is not a Gentile, for he preaches against the worship of the gods. He is setting up a worship of his own, in opposition to all laws; and persuading many people to join with him: he is therefore a most dangerous man, and should be put to death."

14. Paul was now about to open his mouth.] He was about to enter on his defence; but Gallio perceiving that the prosecution was through envy and malice, would not put Paul to any farther trouble, but determined the matter as follows.

If it were a matter of wrong] *Αδικια*, of injustice; any thing contrary to the rights of the subject.

Or wicked lewdness] *Πασινοπνη πανονη*, destructive mischief. (See the note on chap. xiii. 10 where the word is explained.) Something by which the subject is grievously wronged; were it any crime against society, or against the state;

Reason would that I should bear with you.] *Κατα λογον*, av-

15. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16. And he drave them from the judgment seat.

17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18.] And Paul after this tarried there yet a good while; and

r 1 Cor. I. 1.—See Ver. 14.

νεαχρονην βιον, according to reason, or the merit of the case, I should patiently bear you.

15. But if it be a question of words] *Περί λογον*, concerning doctrine, and names, whether the person called Jesus be the person you call the Messiah—And of your law, any particular nicety concerning that law which is peculiar to yourselves—Look ye to it; settle the business among yourselves; the Roman government does not meddle with such matters; and I will not take upon me to decide in a case that does not concern my office. As if he had said, "The Roman laws give religious liberty to Jews and Greeks; but if controversies arise among you on these subjects, decide them among yourselves, or dispute about them as much as you please." A better answer could not be given by man; and it was highly becoming of this amiable man. He concluded that the state had no right to control any man's religious opinion; that was between the object of his worship and his own conscience; and therefore he was not authorized to intermeddle with subjects of this nature, which the law left to every man's private judgment. Had all the rulers of the people in every country, acted as this sensible and benevolent Roman, laws against liberty of conscience, concerning religious persecution, would not be found to be, as they now are, blots and disgraces on the statute books of almost all the civilized nations of Europe.

16. And he drave them from the judgment seat.] He saw that their accusation was both frivolous and vexatious, and he ordered them to depart, and the assembly to disperse. The word *απηλαυνω*, which we translate *he drave*, does not signify here any act of violence on the part of Gallio, or the Roman officers, but simply an authoritative dismissal.

17. Then all the Greeks took Sosthenes.] As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded *Crispus* in that office, see ver. 8; and that he was known either to have embraced Christianity, or to have favoured the cause of St. Paul. He is supposed to be the same person whom St. Paul associates with himself in the first epistle to the Corinthians, chap. i. 1. *Crispus* might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place. And as he seems to have speedily embraced the same doctrine, the Jews would be the more enraged, and their malice be directed strongly against him, when they found that the praefectus would not support them in their opposition to Paul.

But why should the Greeks beat Sosthenes? I have in the above note proceeded on the supposition, that this outrage was committed by the Jews; and my reason for it is this: "Οι Έλληνες, the Greeks, is omitted by AB, two of the oldest and most authentic MSS. in the world: they are omitted also by the *Coptic* and *Vulgate*, *Chrysostom* and *Beza*. Instead of "Οι Έλληνες, three MSS. one of the eleventh and two of the thirteenth century, have 'Ιουδαιοι, the Jews; and it is much more likely that the Jews beat one of their own rulers, through envy at his conversion, than that the Greeks should do so; unless we allow, which is very probable, (if Έλληνες, Greeks, be the true reading,) that these Hellenes were Jews, born in a Greek country, and speaking the Greek language."

And Gallio cared for none of those things] *Kai oude tan- rai το παλιον επηεν*. And Gallio did not concern himself, did not intermeddle with any of these things. As he found that it was a business that concerned their own religion; and that the contention was among themselves; and that they were abusing one of their own sect only, he did not choose to interfere. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard; and their present conduct had no tendency to cause him to form a different opinion of them, from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio saw this outrage; for, though it was before the judgment seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the *litigors*, and would not interfere.

The conduct of Gallio has been, in this case, greatly censured; and I think with manifest injustice. In the business brought before his tribunal, no man could have followed a more prudent or equitable course. His whole conduct showed that it was his opinion, that the civil magistrate had nothing to do with religious opinions, or the concerns of conscience, in matters where the safety of the state was not implicated. He therefore refused to make the subject a matter of legal discussion. Nay, he went much farther; he would not even interfere to prevent either the Jews or the apostles from making proselytes. Though the complaint against the apostles was, that they were teaching men to worship God contrary to the law: see the note on ver. 13. yet, even in this case, he did not think it right to exert the secular power to restrain the free discussion and teaching of matters which concerned the rights

then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having 'shorn his head in *Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, 'I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will.' And he sailed from Ephesus.

¹ Num. 6. 19. Ch. 21. 24.—² Rom. 16. 1.—³ Ch. 19. 21. & 39. 16.—⁴ 1 Cor. 4. 19. Heb. 6. 3. James 4. 15.—^x Gal. 1. 2. & 4. 14.

of conscience in things pertaining to the worship of the gods. As to his not preventing the tumult which took place, we may say, if he did see it, which is not quite evident, that he well knew that this could rise to no serious amount; and the *licitors*, and other minor officers, were there in sufficient force to prevent any serious riot; and it was their business to see that the public peace was not broken: besides, as a heathen, he might have no objection to permit this people to pursue a line of conduct by which they were sure to bring themselves and their religion into contempt. These wicked Jews could not disprove the apostle's doctrine, either by argument or Scripture; and they had recourse to manual logic, which was an indisputable proof of the badness of their own cause, and the strength of that of their opponents.

But in consequence of this conduct, Gallio has been represented as a man perfectly *careless* and *unconcerned* about religion in general; and therefore has been considered as a proper *type*, or *representative*, of even professed Christians, who are not decided in their religious opinions or conduct. As a heathen, Gallio certainly was *careless* about both *Judaism* and *Christianity*. The latter he had probably never heard of; but by the cause now before his judgment seat; and, from any thing he could see of the *other*, through the medium of its professors, he certainly could entertain no favourable opinion of it; therefore in neither case was he to blame. But the words, *careful for none of these things*, are both misunderstood and misapplied: we have already seen that they only mean that he would not *intermeddle* in a controversy which did not belong to his province; and sufficient reasons have been alleged why he should act as he did. It is granted that many preachers take this for a text, and preach useful sermons for the conviction of the *undecided* and *lukewarm*; and it is to be deplored that there are so many undecided and careless people in the world; and especially in reference to what concerns their eternal interests. But is it not to be lamented also, that there should be preachers of God's holy word, who attempt to explain passages of Scripture which they do not understand? for he who preaches on *Gallio cared for none of those things*, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it; or he wilfully perverts the meaning.

18. And Paul—tarried there yet a good while] The persecuting Jews plainly saw, from the manner in which the proconsul had conducted this business, that they could have no hope of raising a *state persecution* against the apostles; and the laws provided so amply for the *personal safety* of every Roman citizen, that they were afraid to proceed any farther in their violence. It could not be unknown, that Paul was possessed of the *right of Roman citizenship*; and therefore his person was sacred, as long as he did nothing contrary to the laws.

It is probable that at this time Paul staid, on the whole, at Corinth, about two years.

Having shorn his head in Cenchrea] But who was it that shored his head? Paul or Aquila? Some think the latter, who had bound himself by the Nazirite vow, probably before he became a Christian; and being under that vow, his conscience would not permit him to disregard it. There is nothing in the text that absolutely obliges us to understand this action as belonging to St. Paul. It seems to have been the act of Aquila alone, and therefore both Paul and Priscilla are mentioned before Aquila; and it is natural to refer the vow to the latter. Yet there are certainly some weighty reasons why the vow should be referred to St. Paul, and not to Aquila; and interpreters are greatly divided on the subject. Chrysostom, Isidore of Seville, Grotius, Hammond, Zegerus, Erasmus, Baronius, Pearce, Wesley, and others, refer the vow to Aquila.—Jerom, Augustin, Bede, Calmet, Dodd, Rosenmüller, and others, refer it to St. Paul. Each party has its strong reasons—the matter is doubtful—the bare letter of the text determines nothing; yet I cannot help leaning to the latter opinion. Perhaps it was from feeling the difficulty of deciding which was under the vow, that the *Æthiopic*, and two *Latin versions*, instead of *κεφαλωτο*, *having shaved*, in the singular, appear to have read *κεφαλαιον*, *they shaved*; and thus put both Paul and Aquila under the vow.

Cenchrea—this was a port on the east side of the Isthmus of Corinth, opposite to the *Lecheum*, which was the other port on the west. And it is likely that it was at Cenchrea that St. Paul took shipping for Syria, as it would be more convenient for him, and a shorter passage, to embark at Cenchrea, in order to go by the *Ægean Sea* to Syria; than to embark at the *Lecheum*, and sail down into the Mediterranean.

19. He came to Ephesus] Where it appears he spent but one Sabbath. It is supposed that Paul left Aquila and Priscilla at

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of *Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, b knowing only the baptism of John.

¹ Ch. 14. 22. & 15. 32. 41.—² 1 Cor. 1. 12. & 3. 5, 6, & 4. 6. Tit. 3. 13.—^a Rom. 12. 11.—^b Chap. 19. 3.

this place, and that he went on alone to Jerusalem; for it is certain that they were at Ephesus when Apollos arrived there. See verses 24 and 26.

EPHESUS was, at the time in which St. Paul visited it, one of the most flourishing cities of Asia Minor. It was situated in that part anciently called *Ionia*, but now *Natolia*: it abounded with the most eminent orators, philosophers, &c. in the world; and was adorned with the most splendid buildings. Here was that famous temple of *Diana*, reputed one of the *seven wonders of the world*.

This city is now under the dominion of the Turks, and is in a state of almost entire ruin. The temple of *Minerva*, which had long served as a Christian church, is now so completely ruined, that its site cannot be easily determined; though some ruins of the walls are still standing; with five or six marble columns forty feet in length and seven in diameter, *all of one piece*. It still has a good harbour, and is about forty miles from Smyrna. In Chandler's Travels in Asia Minor, some curious information is given concerning this once eminent city. His account concludes thus: "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility: the representatives of an illustrious people, and inhabiting the *wrecks of their greatness*; some beneath the *ruins of the stadium*, once the crowded scene of their diversions; and some live by the abrupt precipice, in the sepulchres which received the ashes of their ancestors. Such are the present citizens of Ephesus; and such is the condition to which that renowned city has been gradually reduced. Its streets are obscured and overgrown: a herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries, seemed to insult its silence. We heard the *partridge call in the area of the theatre*, and of the *stadium*. The glorious pomp of its heathen worship is no longer remembered; and *Christianity*, which was there nursed by *apostles*, and fostered by *general councils*, until it increased to fulness of stature, barely lingers on in an existence hardly visible." Travels in Asia Minor, p. 130. Reader! this city was once the capital of Asia Minor; and its ruins alone prove that it has existed: and in it was one of those *seven churches*, to which a letter was expressly dictated by Jesus Christ himself! Ephesus is properly no more! and the church of Ephesus is blotted out of the map of Christianity. Be silent, and adore.

21. I must—keep this feast] Most likely the *pass-over*, at which he wished to attend for the purpose of seeing many of his friends; and having the most favourable opportunity to preach the Gospel to thousands who would attend at Jerusalem on that occasion. The whole of this clause, *I must by all means keep this feast that cometh in Jerusalem*, is wanting in ABE, six others, with the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*. Griesbach leaves it in the text, with the mark of *doubtfulness*; and Professor White in his *Criseos* says, *probabiliter defendit*. Without this clause the verse will read thus: *But he bade them farewell, saying, I will return again unto you, if God will.* And this he did before the expiration of that same year, chap. xix. 1. and spent three years with them, chap. xx. 31. extending and establishing the church at that place.

22. Landed at Cesarea] This must have been Cesarea in Palestine.

Gone up] To Jerusalem, though the name is not mentioned; but this is a common form of speech in the evangelists, Jerusalem being always meant when this expression is used; for the word *αναβαινω*, to go up, is often used absolutely, to signify to go to Jerusalem; e.g. *go ye up to this feast—I go not up yet*, John vii. 8. *but when his brethren were gone up, then went he also up unto the feast*, ver. 10. There were certain Greeks—that came up to worship, John xii. 20. St. Paul himself uses a similar form of expression, *There are yet but twelve days since I went up to Jerusalem for to worship*, Acts xxiv. 11.

Saluted the church] That is, the church at Jerusalem, called emphatically *THE CHURCH*, because it was the first church: the *Mother*, or *Apostolic church*: and from it all other Christian churches proceeded; those in *Galatia*, *Philippi*, *Thessalonica*, *Corinth*, *Ephesus*, *Rome*, &c. Therefore, even this last, was only a daughter church, when in its purest state.

Went down to Antioch.] That is, Antioch in Syria, as the word is generally to be understood when without addition: so Cesarea is always to be understood Cesarea in Palestine, when without the addition of *Philippi*.

23. Went over all the country of Galatia and Phrygia] Both were provinces of Asia Minor: see on chap. ii. 10.

In order] *Καθ' ὅς*, a word peculiar to St. Luke: see his Gospel, chap. i. 3. viii. 1. and his history of the Acts, chap.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren

c 1 Cor. 3.6.—4 Ch 9.22 & 17.3. & Ver. 5.

iii. 24. xi. 4. and the place above; the only places where this word occurs in the New Testament. It properly signifies in order, distinctly, particularly, from *kara*, according to, and *eta*, order, as opposed to confusion, indistinctness, &c. If St. Paul went up to Jerusalem at this time, which we are left to infer, for Luke has not expressed, it (ver. 22.) it was his fourth journey thither: and this is generally supposed to have been the twenty-first year after his conversion. His first journey is mentioned chap. ix. 26. his second, chap. xi. 30. his third, chapter xv. 4. and his fourth chapter xviii. 22. the place above.

24. A certain Jew named Apollos] One MS. with the *Coptic*, and *Armenian*, call him *Apelles*, and the *Codex Bezae*, *Appollonius*. It is strange that we should find a Jew, not only with a Roman name, as *Aquila*, an eagle; but with the name of one of the false gods, as *Apollos* or *Apollon* in the text. Query: Whether the parents of this man were not originally Gentiles, but converted to Judaism after their son Apollo (for so we should write the word) had been born and named.

Born at Alexandria] This was a celebrated city of Egypt, built by Alexander the Great, from whom it took its name. It was seated on the Mediterranean Sea, between the Lake Mareotis, and the beautiful harbour formed by the Isle of Pharos, about twelve miles west of the Canopic branch of the Nile, in lat. 31° 10' N. This city was built under the direction of Dinocrates, the celebrated architect of the temple of Diana at Ephesus. It was in this city that *Ptolemy Soter* founded the famous academy called the Museum, in which a society of learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here; and here was the Tower of Pharos, esteemed one of the seven wonders of the world. Alexandria was taken by the French, July 4, 1798, under the command of Bonaparte; and was surrendered to the English under General, now Lord Hutchinson, in 1801. And in consequence of the treaty of peace between France and England, it was restored to the Turks. Near this place was the celebrated obelisk, called *Cleopatra's Needle*; and the no less famous column called *Pompey's Pillar*. This city exhibits but very slender remains of its ancient splendour.

An eloquent man] Having strong rhetorical powers; highly cultivated, no doubt, in the Alexandrian schools.

Mighty in the Scriptures] Thoroughly acquainted with the law and the prophets; and well skilled in the Jewish method of interpreting them.

25. This man was instructed in the way of the Lord] *Karaxhenevos*; he was catechized, initiated in the way, the doctrine of Jesus as the Christ.

Being fervent in the spirit] Being full of zeal to propagate the truth of God, he taught diligently, *ακριβως*, accurately, (so the word should be translated), the things of Christ as far as he could know them through the ministry of John the Baptist: for it appears he knew nothing more of Christ than what John preached. Some suppose we should read *not*, before *ακριβως*, correctly, or accurately, because it is said that Aquila and Priscilla expounded the way of the Lord, *ακριβεσπον*, more perfectly, rather, more accurately; but of this emendation there is not the slightest necessity; for surely it is possible for a man to teach accurately what he knows; and it is possible that another who possesses more information on the subject than the former, may teach him more accurately, or give him a larger portion of knowledge. Apollo knew the baptism of John; but he knew nothing farther of Jesus Christ than that baptism taught: but as far as he knew, he taught accurately. Aquila and Priscilla were acquainted with the whole doctrine of the Gospel; the doctrine of Christ dying for our sins, and rising again for our justification; and in this they instructed Apollo; and this was more accurate information than what he had before received, through the medium of John's ministry.

26. They took him unto them] This eloquent man and mighty in the Scriptures, who was even a public teacher, was not ashamed to be indebted to the instructions of a Christian *teoman*, in matters that not only concerned his own salvation, but also the work of the ministry, in which he was engaged. It is disgraceful to a man to be ignorant, when he may acquire wisdom; but it is no disgrace to acquire wisdom from the meanest person or thing. The adage is good, *Dispute not advice, even of the meanest: the gaggling of geese preserved the Roman senate*.

27. When he was disposed to pass into Achaia] There is a very long and important addition here in the *Codex Bezae*, of which the following is a translation: "But certain Corinthians who sojourned at Ephesus, and heard him, entreated him to pass over with them to their own country. Then, when he had given his consent, the Ephesians wrote to the disciples at Corinth, that they should receive this man. Who when he was come," &c. The same addition is found in the *latter Syriac*, and in the *Itala Version*, in the *Codex Bezae*.

Which had believed through grace] These words may either refer to Apollo, or to the people at Corinth. It was

wrote, exhorting the disciples to receive him: who, when he was

come, helped them much, which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.

e Or, is the Christ.

through grace that they had believed; and it was through grace that Apollo was enabled to help them much.

The words *δια της χάριτος*, through grace, are wanting in the *Codex Bezae*, the latter *Syriac*, the *Vulgate*, one copy of the *Itala*, and in some of the *Fathers*. But this omission might have been the effect of carelessness in the writers of those copies from which the foregoing were taken; the words convey the same idea that is expressed by St. Paul, 1 Cor. iii. 6. *Paul planted, and Apollo watered; but God gave the increase*. Though this eminent man became the instrument of mightily helping the believers in Corinth, yet he was also the innocent cause of a sort of schism among them. For some, taken by his commanding eloquence, began to range themselves on his side, and prefer him to all other teachers. This evil St. Paul reprehends and corrects in his first epistle to the Corinthians. St. Jerom says, that Apollo became bishop of Corinth. 28. He mightily convinced the Jews] *Επρωτος διακαταλεγετο*, he vehemently confuted the Jews; and that publicly, not in private conferences, but in his public preaching; showing by the Scriptures of the Old Testament, which the Jews received as divinely inspired, that Jesus, who had lately appeared among them, and whom they had crucified, was the Christ, the promised Messiah, and that there was salvation in none other: and that they must receive him as the Messiah, in order to escape the wrath to come. Thus they refused to do: and we know the consequence. Their city was sacked, their temple burnt, their whole civil and religious polity subverted, more than a million of themselves killed, and the rest scattered over the face of the earth.

1. The Christian religion did not hide itself in corners and obscure places at first, in order, privately, to get strength, before it dared to show itself publicly. Error, conscious of its weakness, and that its pretensions cannot bear examination, is obliged to observe such a cautious procedure. With what caution, circumspection, and privacy, did Mohammed propose his new religion! He formed a party by little and little, in the most private manner, before he ventured to exhibit his pretensions openly. Not so Christianity; it showed itself in the most public manner, not only in the teaching of Christ, but also in that of the apostles. Even after the crucifixion of our Lord, the apostles and believers went to the temple, the most public place; and in the most public manner taught and worked miracles. JERUSALEM, the seat of the doctors, the judge of religion, was the first place in which, by the command of their Lord, the disciples preached Christ crucified. They were therefore not afraid to have their cause tried by the most rigid test of Scripture; and in the very place too, where that Scripture was best understood.

2. When the same apostles carried this Gospel to heathen countries, did they go to the villages among the less informed, or comparatively ignorant Greeks, in order to form a party, and shield themselves by getting the multitude on their side! No! they went to *Cesarea*, to *Antioch*, to *Thessalonica*, to *Athens*, to *Corinth*, to *Ephesus*; to the very places where learning flourished most, where sciences were best cultivated; where imposture was most likely to be detected, and where the secular power existed in the most despotical manner, and could at once have crushed them to nothing, could they have been proved to be impostors; or had they not been under the immediate protection of Heaven! Hence it is evident, that these holy men feared no rational investigation of their doctrines, for they taught them in the face of the most celebrated schools in the universe!

3. They preached Christ crucified at JERUSALEM, where it was the most solemn interest of the Jews to disprove their doctrine, that they might exculpate themselves from the murder of Jesus Christ. They preached the same Christ, and the vanity of idolatry, in *Athens*, in *Corinth*, and in *Ephesus*, where idolatry existed in the plenitude of its power; and where all its interests required it to make the most desperate and formidable stand against these innovators. What but the fullest confidence of the truth of what they preached, the fullest conviction of the divinity of their doctrine, and the supernatural influence of God upon their souls, could ever have induced these men to preach Christ crucified, either at *Jerusalem* or at *Athens*? I scruple not to assert, that the bold, public manner in which the apostles preached the Gospel among the Jews and Greeks, is a most incontestable proof of the conviction they had of its truth; and the success with which they were favoured, is a demonstration that what they preached as truth, God proved to be truth, by stretching forth his hand to heal; and causing signs and wonders to be wrought in the name of the holy child Jesus. This is an additional proof of the sincerity of the apostles, and of the truth of Christianity. If Paul and Peter, Barnabas and Silas, had not had the fullest persuasion that their doctrine was of God, they would never have ventured to propose it before the sanhedrim in JERUSALEM; the literati of CORINTH; and the Stoics and inextinguishable judges of the *Areopagus* at ATHENS.

4. We may be surprised to find that even among the Jews, as well as the Gentiles, there were persons who used curious

arts. Those were inexcusable; these were to be pitied. Blind as every man is by nature, yet he is conscious that without supernatural assistance he can neither secure the good he needs, nor avoid the evil he fears; therefore he endeavours to associate to himself the influence of supernatural agents, in order to preserve him in safety, and make him happy. Thus forsaking and forgetting the fountain of living water,

he hews out to himself cisterns that can hold no water. The existence of magical arts and incantations, whether real or pretended, prove the general belief of the existence of a spiritual world, and man's consciousness of his own weakness, and his need of supernatural help. When shall the eye be directed solely to Him from whom alone true help can come, by whom evil is banished, and happiness restored?

CHAPTER XIX.

Paul, coming to Ephesus, finds certain disciples who had not received the gift of the Holy Ghost, knowing only the baptism of John, but receive it through the imposition of his hands, 1-7. He preaches for three months in the synagogues, 8. Many being hardened, he leaves the synagogues, and teaches daily in the school of Tyrannus for two years, 9, 10. He works many miracles, 11, 12. Account of the vagabond exorcist Jees, and the seven sons of Sceva, 13-17. Many are converted, and burn their magical books, 18-20. Paul purposes to pass through Macedonia, and Achaia, to go to Jerusalem, and afterward to Rome; but having sent Timotheus and Erastus to Macedonia, continues a little longer in Asia, 21, 22. Demetrius, a silversmith of Ephesus, raises an uproar against Paul, which, after some tumultuous proceedings, is appeased by the town-clerk, 23-41. [A. M. cir. 4060. A. D. cir. 56. An. Olymp. cir. CCVIII. 4.]

AND it came to pass, that, while ^a Apollos was at Corinth, ^b Paul having passed through the upper coasts, came to Ephesus : and finding certain disciples,

² He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

³ And he said unto them, Unto what then were ye baptized? And they said, ^d Unto John's baptism.

⁴ Then said Paul, ^e John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

⁵ When they heard this, they were baptized ^f in the name of the Lord Jesus.

⁶ And when Paul had ^g laid his hands upon them, the Holy

^a 1 Cor. i. 12. & 3. 5, 6.—^b 1 Mac. 3. 37. & 6. 1.—^c Chap. 9. 16. See 1 Sam. 3. 7.—^d Chap. 18. 25.—^e Matt. 3. 11. John i. 15, 27, 30. Chap. 1. 5. & 11. 16. & 13. 24, 25.—^f Chap. 8. 16.

NOTES.—Verse 1. And it came to pass—while Apollos was at Corinth] The Codex Beza begins this chapter differently: But when Paul was desirous, according to his own counsel, to go to Jerusalem, the Spirit commanded him to return into Asia: then, passing through the upper parts, he came to Ephesus. This addition is also found in the Latin or Itala part of the same MS., and in the margin of the latter Syriac.

Paul having passed through the upper coasts] That is, through those parts of Asia Minor that lay eastward of Ephesus, such as Galatia, Phrygia, and probably Lycania and Lydia: and it is in reference to Ephesus that these are called the upper coasts. See their situation on the map.

Have ye received the Holy Ghost] It is likely that these were Asiatic Jews, who, having been at Jerusalem about twenty-six years before this, had heard the preaching of John, and received his baptism, believing in the coming Christ, whom John had proclaimed; but it appears that till this time they had got no farther instruction in the Christian religion. Paul, perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit; and thus the disciples of Christ differed from those of John, and of all others. John baptized with water: Jesus baptized with the Holy Ghost. And to this day, the genuine disciples of Christ are distinguished from all false religionists, and from nominal Christians, by being made partakers of this Spirit, which enlightens their minds, and convinces of sin, righteousness, and judgment; quickens their souls, witnesses to their conscience that they are the children of God, and purifies their hearts. Those who have not received these blessings from the Holy Spirit, whatever their profession may be, know nothing better than John's baptism; good, excellent in its kind, but ineffectual to the salvation of those who live under the meridian of Christianity.

We have not so much as heard whether, &c.] That is, they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost, Matt. iii. 11. Luke xii. 16. but they simply meant, that they had not heard that this Spirit, in his gifts, had been given to, or received by any one.

That they should believe on him which should come after] John baptized them with the baptism of repentance; this was common to all the baptisms administered by the Jews to proselytes; but telling them that they should believe on him who was coming, was peculiar to John's baptism.

When they heard this, &c.] As there is no evidence in the New Testament of persons being rebaptized, unless this be one; many criticisms have been hazarded to prove that these persons were not rebaptized. I see no need of this. To be a Christian, a man must be baptized in the Christian faith: these persons had not been baptized into that faith, and therefore were not Christians; they felt this, and were immediately baptized in the name of the Lord Jesus. This is a plain case: but let one instance be produced of a person being rebaptized, who had before been baptized in the name of the Holy Trinity, or even in the name of Jesus alone. In my view, it is an awful thing to iterate baptism, when it had been

Ghost came on them; and ^b they spake with tongues, and prophesied.

⁷ And all the men were about twelve.

⁸ ^c And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things ^k concerning the kingdom of God.

⁹ But ^d when divers were hardened, and believed not, but spake evil ^m of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

¹⁰ And ⁿ this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.

¹¹ And ^o God wrought special miracles by the hands of Paul:

^g Chap. 6. 6, & 8. 17.—^h Chap. 2. 4. & 10. 46.—ⁱ Chap. 17. 2. & 18. 4.—^k Chap. 1. 3. & 22. 21.—^l Tim. i. 15. 2 Pet. 2. 2.—^m Jude 10.—ⁿ See Ch. 9. 2. & 22. 4. & 24. 14. Ver. 23.—^o See Chap. 20. 31.—^p Mark 16. 20. Chap. 14. 3.

before essentially performed: by "essentially performed," I mean administered by sprinkling, washing, or plunging, by or in water; the name of the Father, Son, and Spirit, being invoked at the time. Whoever has had this, has the essence of baptism, as far as that can be conferred by man; and it matters not at what period of his life he has had it; it is a substantial baptism, and by it the person has been fully consecrated to the Holy and Blessed Trinity; and there should not be an iteration of this consecration on any account whatever. It is totally contrary to the canon law; it is contrary to the decisions of the best divines; it is contrary to the practice of the purest ages of the church of God; it is contrary to the New Testament, and tends to bring this sacred ordinance into disrepute.

They spake with tongues, and prophesied.] They received the miraculous gift of different languages; and in those languages they taught to the people the great doctrines of the Christian religion; for this appears to be the meaning of the word *προφητεύων*, prophesied, as it is used above.

Spake boldly—three months] We have often remarked that St. Paul in every place made his first offers of salvation to the Jews; and it was only when they rejected it, that he turned to the Gentiles: see chap. xviii. 6. and the same line of conduct he pursues here: he goes to the school of Tyrannus, at least a public place, to which all might resort, when they obstinately rejected the Gospel in the synagogue.

Disputing and persuading] Διαλεγόμενος καὶ πείθων, holding conversations with them, in order to persuade them of the truth of the doctrine of Christ.

When divers were hardened] Twice, when some of them were hardened; several no doubt felt the power of divine truth, and yielded consent. Our term divers, one of the most bald in our language, has too general a meaning for this place.

Behold the effect of the word of God! it is a savour of life unto life, or death unto death, according as it is received or rejected. The twelve men mentioned above, received it affectionately, and they were made partakers of the Holy Ghost; the others were hardened, for they refused to believe, and they calumniated the doctrine; and became Satan's preachers among the multitude, to prejudice them against Christ and his religion.

Separated the disciples] Paul, and those converted under his ministry, had doubtless been in the habit of attending public worship in the synagogue; but on the persecuting conduct of these Jews, he and his converts wholly withdrew from the synagogue, and took a place for themselves; and constantly afterward held their own meetings at a school-room, which they hired no doubt for the purpose.

The school of one Tyrannus.] For σχολή, the school, one MS. has *εὐαγγέλιον*, the synagogue; and for Tyrannus, some have Tyrannios. Some have considered the original word as being an epithet, rather than the name of a person; and think that a prince or nobleman is intended, because *τυραννός*, tyrant, is taken in this sense: but this is a most unlikely conjecture. It appears that the person in question was a school-master, and that he lent or hired his room to the apostles; and that they preached daily in it to as many, both Jews and Gentiles, as chose to attend. It is very likely that Tyrannus was a Jew, and was at least well affected to the Christian cause; for we have many proofs that individuals among them kept schools, for the instruction of their youth; besides the

12 P So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, * took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of one Sereva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, p Luke 5.15. See 2 Kings 4.29—Matt. 12.27.—See Mark 9.38. Luke 9.49.

schools or academies kept by the more celebrated rabbins. See Schoettgen and Vitringa.

10. *By the space of two years*) The school-house of Tyrannus was his regular chapel: and it is likely that in it he taught *Christianity*, as Tyrannus taught *languages or sciences*.

All they—in Asia heard the word) Meaning probably, the Proconsular Asia, for the extent of which, see the note on chap. xvi. 6.

Jews and Greeks.) For, although he ceased preaching in the synagogues of the Jews, yet they continued to hear him in the school of Tyrannus. But it is likely that Paul did not confine himself to this place, but went about through the different towns and villages; without which, how could *all Asia* have heard the word? By *Greeks*, we are to understand not only the *proselytes* of the gate, but the *heathens* in general.

11. *God wrought special miracles*) *Θεοὶ ἐποίησαν ἐν αὐτοῖς θαύματα, i.e. extraordinary miracles.*

12. *Handkerchiefs or aprons*) *Συνδαῖα ἢ σιμικθία*; probably the *sudaria* were a sort of handkerchiefs, which in travelling were always carried in the hand, for the convenience of wiping the face: and the *simikthia* were either the sashes or girdles, that went about the loins. These, borrowed from the apostle, and applied to the bodies of the diseased, became the means, in the hand of God, of their restoration to health.

The diseases departed from them, and the evil spirits went out of them.) Here there is a most evident distinction made between the *diseases* and the *evil spirits*: hence they were not one and the same thing.

13. *Certain of the vagabond Jews, exorcists.*) *Τίτεις αὐτῶν ποταρχαίων Ἰουδαίων ἐφοκίμων; certain of the Jews, who went about practising exorcisms.* Tagabond has a very bad acceptance among us; but literally, *tagabondus* signifies a *wanderer*, one that has no settled place of abode. These, like all their countrymen, in all places, went about to get their bread in what way they could: making trial of every thing by which they could have the prospect of gain. Finding that Paul cast out demons through the name of Jesus, they thought, by using the same, they might produce the same effects; and if they could, they knew it would be to them an ample source of revenue; for *demoniacs* abounded in the land.

14. *Seven sons of one Sereva a Jew, and chief of the priests*) The original *ἑβδὼν ἀφ' ἑνὸς Σερᾶ*, signifies a *Jewish high-priest*; but it is not probable that any sons, much less *seven* sons, of a *Jewish high-priest*, should be strolling exorcists: it is therefore likely that *εἰς ἑνὸς Σερᾶ υἱοὶ*, the *sons of Sereva*, a *certain priest*, as it stands in the *Codex Bezae*, is the true reading. The whole verse in that MS. reads thus: *Among them were also the sons of Sereva, a priest, who wished to do the same: for they were accustomed to exorcise such persons.* And entering in to the *demoniacs*, they began to invoke that *Name*, saying, *We command thee by Jesus, whom Paul preacheth, to go out.* And the evil spirit answered, and said unto them, *Jesus I know, &c.* It has been often remarked, that in our Lord's time there were many of the Jews that professed to cast out demons; and perhaps to this our Lord alludes, Matt. xii. 27. See the note there.

Josephus, in speaking of the wisdom of Solomon, says, that he had that skill by which demons are expelled; and that he left behind him the manner of using exorcisms, by which they are cast out; and that those arts were known among his countrymen down to his own time; and then gives us the following relation: "I have seen a certain man of my own country, whose name was Eleazar, releasing people that were *demoniacs*, in the presence of Yespasinn, his sons, his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon, to the nostrils of the *demoniac*, after which he drew out the demon through his nostrils; and when the man fell down, immediately he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations that he had composed. And when Eleazar would persuade the spectators that he had such a power, he set at a little distance a cup of water, and commanded the demon as he went out of the man, to overturn it: and when this was done, the skill and wisdom of Solomon were showed very manifestly." Joseph. ANTIQ. book viii. cap. 2. sect. 5. *Whiston's* edition.

That there were such incantations among the Jews, we know well, and that there are still such found, and that they are attributed to Solomon: but that they are *his*, remains to

be proved; and could this even be done, a point remains which can never be proved, viz. that those *curious arts* were a part of that wisdom which he received from God, as Josephus intimates. Indeed the whole of the above account gives the strongest suspicion of its being a trick by the Jewish juggler, which neither Josephus nor the emperor could detect; but the ring, the root, the cup of water, the spell, &c. all indicate imposture. Magicians among the Jews were termed *שִׁדְדִּים* *badley shem*, masters of the Name, that is, the name of *יהוה* *Jehorah*, by a certain pronunciation of which, they believed the most wonderful miracles could be wrought. There were several among them who pretended to this knowledge; and when they could not deny the miracles of our Lord, they attributed them to his knowledge of the true pronunciation of this most sacred name.

17. *The name of the Lord Jesus was magnified.*) They say that there was a sovereign power in the name of Jesus, which could not be imitated by those being exorcists: they therefore revered this name, and despised those pretenders.

18. *And many that believed came, and confessed, and showed their deeds.*

19. *Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.*

20. *So mightily grew the word of God, and prevailed.*

¶ Luke 1.65 & 7.16. Chap. 2.43 & 5.5, 11.—Matt. 3.6.—u Chap. 6.7. & 12.24.

be proved; and could this even be done, a point remains which can never be proved, viz. that those *curious arts* were a part of that wisdom which he received from God, as Josephus intimates. Indeed the whole of the above account gives the strongest suspicion of its being a trick by the Jewish juggler, which neither Josephus nor the emperor could detect; but the ring, the root, the cup of water, the spell, &c. all indicate imposture. Magicians among the Jews were termed *שִׁדְדִּים* *badley shem*, masters of the Name, that is, the name of *יהוה* *Jehorah*, by a certain pronunciation of which, they believed the most wonderful miracles could be wrought. There were several among them who pretended to this knowledge; and when they could not deny the miracles of our Lord, they attributed them to his knowledge of the true pronunciation of this most sacred name.

15. *Jesus I know, and Paul I know*) In the answer of the *demoniac*, the verb is varied: *τοὺ Ἰησοῦν γινώσκω, καὶ τοὺ Παύλου ἐρισγάρ; πῶς δὲ τίνες (τίνας) εἶπε.* I acknowledge Jesus; and am acquainted with Paul: but of whom are ye? Ye belong to neither: ye have no authority. And he soon gave them full proof of this. This distinction is observed in my old MS. Bible: *I have knowe Jesu, and I wote Paule; forsothe who ben gee.*

16. *And the man in whom the evil spirit was, &c.*) Thus we find that one man was more powerful than these *seven brothers*; so that he stripped them of their upper garments, and beat and wounded the whole! Was not this a proof that he derived his strength from the evil spirit that dwelt in him?

17. *The name of the Lord Jesus was magnified.*) They say that there was a sovereign power in the name of Jesus, which could not be imitated by those being exorcists: they therefore revered this name, and despised those pretenders.

Exorcisms or adjurations of evil spirits were very frequent in the primitive church; the name of Jesus was that alone which was used. The primitive Fathers speak strong and decisive words concerning the power of this name; and how demons were tormented, and expelled by it, not only from individuals, but from the temples themselves. Exorcists formed a distinct class in the church; hence we read of *presbyters, deacons, exorcists, lectors, and door-keepers*. The adjuration was commonly used over the *catechumens*, before they were admitted to baptism. Gregory of Nazianzen, and Cyril of Jerusalem, speak much of this rite. See my *Succession of Sacred Literature*, under Cyril and GREGORY Nazianzen; and see *Stuiter*, under *ἐφοκίμων*.

19. *Which used curious arts*) *Τα τέρατα.* From the use of this word in the Greek writers, we know that it signified *magical arts, sorceries, incantations, &c.* Ephesus abounded with these. Dio Cassius, speaking of the emperor Adrian, says, *Ὁ Ἀδριανὸς περιπαρῶν αὐτῶν οὐ καὶ ποταίους, μαγαντίας, εὐροδαμίας, ἐχρητό.* Adrian was exceedingly addicted to *curious arts*, and practised *divination and magic*. These practices prevailed in all nations of the earth.

Brought their books together) The *ἑβραία γράμματα*, or *Ephesian characters*, are celebrated in antiquity; they appear to have been *amulets*, inscribed with strange characters, which were carried about the body for the purpose of curing diseases, expelling demons, and preserving from evils of different kinds. The books brought together on this occasion, were such as taught the *science, manner of formation, use, &c.* of these charms.

Suidas, under *ἑβραία γράμματα*, *Ephesian letters*, gives us the following account: "Certain obscure incantations.—When Milesius and Ephesus wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the *Ephesian letters* bound to his heels; when this was discovered, and the letters taken away, it is reported, that Milesius threw him thirty times."

The information given by *Hesychius*, is still more curious: *ἑβραία γράμματα*: ἢ μὲν ταῦτα 5' ὑστέρων δὲ προσέθεον τινὲς ἀστέριους καὶ ἀλλὰ φασι εἶναι τὸν πρῶτον τὰ νοήματα, τὰς ἈΣΚΙΟΝ, ΚΑΤΑΣΚΙΟΝ, Αἶψ, ΤΕΤΡΑΧ, ΔΑΜΝΑΜΕΝΕΥΣ, Αἶσιον. Ἀπὸ δὲ τοῦ Ἀσκιον, αὐτοὺς τὸ ἐκ Καρασκιον, φασ: τὸ δὲ Αἶψ, γὰρ τετραβέβη, εὐαντος: Δαμνήμενους, δὲ ἡλίου ἄστρον, ἢ ἀστέρες. Ταῦτα οὐ ἴσως ἄλλα. "The Ephesian letters or characters were formerly six, but certain deceivers added others afterward: and their names, according to report, were these: *Ascion, Kataskion, Aips, Tetraz, Damnameus, and Aisio*. It is evident that *Ascion* signifies *DARKNESS*; *Kataskion*, *LIGHT*; *Aips*, the *EARTH*; *Tetraz*, the *YEAR*; *Damnameus*, the *SUN*; and *Aisio*, *TRUTH*. These are holy and sacred things." The same account may be seen in *Clemens Alexandrinus*, Strom. lib. v. cap. 8. where he attempts to give

21 ¶ After these things were ended, Paul ^w purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, [†] I must also see Rome.

22 So he sent into Macedonia two of [†] them that ministered unto him, Timotheus and [†] Erastus; but he himself staid in Asia for a season.

23 And [†] the same time there arose no small stir about [†] that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought [†] no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occu-

y Rom. 15. 25. Gal. 2. 1. — w Chap. 20. 22. — x Chap. 18. 21. & 23. 11. Rom. 15. 24. — z Chap. 13. 15.

the etymology of these different terms. These words served, no doubt, as the keys to different spells and incantations; and were used in order to the attainment of a great variety of ends. The *Abrazas* of the *Basilidians*, in the second century, were formed on the basis of the *Ephesian letters*; for those instruments of incantation, several of which are now before me, are inscribed with a number of words and characters equally as unintelligible as the above; and, in many cases, more so.

When it is said they brought their books together, we are to understand the books which treated of these curious arts; such as the *Ephesia γαμματα*, or *Ephesian characters*.

And burned them before all! These must have been thoroughly convinced of the truth of Christianity, and of the unfaithfulness of their own arts.

Fifty thousand pieces of silver.] Some think that the *αγύριον*, which we translate piece of silver, means a *shekel*, as that word is used in Matt. xxvi. 15. where see the note; 50,000 shekels, at 3s. according to Dean Prideaux's valuation, (which is that followed throughout this work,) would amount to 7500*l*. But as this was a *Roman*, and not a *Jewish* country, we may rationally suppose that the Jewish coin was not here current; and that the *αγύριον*, or *silver coin*, mentioned by St. Luke, must have been either *Greek* or *Roman*; and it is very likely that the *Sesterius* is meant, which was always a *silver coin*, about the value, according to Arbutnot, of *trepence*, or 1*d*. 3*qr*. 2*d*. which answers to the fourth part of a *denarius*, rated by the same author at 7 *qd*. Allowing this to be the coin intended, the 50,000 *Sesterii* would amount to 403*l*. 12*s*. 11*d*.

The Vulgate reads, *denarium quinquaginta milium*, fifty thousand *Denarii*; which at 7 *qd*. will amount to 1614*l*. 11*s*. 8*d*. The reading of the *Itala* version of the Codex Bezae is very singular, *Denarium Sesteria ducenta*. "Two hundred *Sesteres* of *Denarii*;" which may signify no more than "two hundred *Sesterii* of *Roman* money;" for in this sense *denarius* is certainly used by *Cicero*, *Orat. pro Quint*; where *ad denarium solvere*, means to pay in *Roman* money, an expression similar to our word *sterling*. This sum would amount to no more than 1*l*. 12*s*. 3*qd*. But that which is computed from the *Sesterii*, is the most probable amount.

20. So mightily grew the word of God, and prevailed.] The Codex Bezae reads this verse thus: "So mightily grew the word of the Lord, and prevailed; and the faith of God increased and multiplied." It is probable that it was about this time that St. Paul had that conflict which he mentions, 1 Cor. xv. 1*f*, after the manner of men, here fought with wild beasts at Ephesus, &c. See the note there. It means some severe trials not here mentioned, unless we may suppose him to refer to the ferocious insurrection headed by Demetrius, mentioned at the end of this chapter.

21. Paul purposed in the spirit, &c.] Previously to this, he appears to have concerted a journey to Macedonia, and a visit to Corinth, the capital of Achaia, where he seems to have spent a considerable time; probably the whole winter of A. D. 58; see 1 Cor. xvi. 5, 6. and afterward to go to Jerusalem; but it is likely that he did not leave Ephesus till after pentecost, A. D. 59. (1 Cor. xv. 8.) And he resolved, if possible, to see Rome, which had been the object of his wishes for a considerable time. See Rom. i. 10, 13. xvi. 23.

It is generally believed that during this period, while at Ephesus, he wrote his first Epistle to the Corinthians. He had heard that some strange disorders had entered into that church:—1. That there were divisions among them; some exalting Paul beyond all others; some Peter; others Apollos. 2. He had learned from Stephanus, Fortunatus, and Achaicus, whom he saw at Ephesus, 1 Cor. xvi. 17. vii. 1. that several abuses had crept into their religious assemblies. 3. That even the Christians went to law with each other; and that before the heathens. And, 4. That a person professing Christianity in that city, had formed a matrimonial contract with his step-mother. It was to remedy these disorders that he wrote his first Epistle to the Corinthians, in which he strongly reprehends all the above evils.

22. So he sent into Macedonia.] He desired Timothy to go as far as Corinth, 1 Cor. iv. 18. and after that to return to him at Ephesus, 1 Cor. xvi. 11. but he himself continued in Asia some time longer; probably to make collections for the poor saints in Jerusalem. Erastus, mentioned here for the first time, appears to have been the chamberlain, *Οικονομος*, either of Ephesus or Corinth; see Rom. xvi. 23. He was one of St. Paul's companions, and is mentioned as being left by the apostle at Corinth, 2 Tim. iv. 20.

pation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27 So, that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having z Rom. 16. 23. 2 Tim. 4. 39.—a 2 Cor. 1. 8.—b See Chap. 9. 2.—c Chap. 16. 16, 19.—d 2 Sa. 11. 5. 1 Sa. 44. 10.—e Jer. 10. 3.

23. No small stir about that way.] Concerning the Gospel, which the apostles preached, and which is termed this way, chap. ix. 2. where see the note.

24. Silver shrines for Diana] It is generally known, that the temple of Diana at Ephesus, was deemed one of the seven wonders of the world, and was a most superb building. It appears that the silver shrines mentioned here, were small portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. If we can suppose them to have been exact models of this famous temple, representing the whole exterior of its magnificent workmanship, which is possible, they would be held in high estimation, and probably become a sort of substitute for the temple itself to worshippers of this goddess who lived in distant parts of Greece. The Temple of Diana was raised at the expense of all Asia Minor, and yet was two hundred and twenty years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 220 in breadth; and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues. To procure himself an everlasting fame, Erostratus burnt it to the ground the same night on which Alexander the Great was born. It is reported that Alexander offered to make it as magnificent as it was before, provided he might put his name on the front; but this was refused. It was afterward rebuilt and adorned; but Nero plundered it of all its riches. This grand building remains almost entire to the present day; and is now turned into a Turkish mosque. See an account of it in Montfaucon, *Antiq. Expliq.* vol. ii. with a beautiful drawing on plate vi. No. 20. See also Stuart's Athens. There were also pieces of silver struck with a representation of the temple of Minerva on one side; many coins occur in the reigns of the first Roman emperors, where temples, with idols in the porch, appear on the reverse: and several may be seen in *Museliis*, in the reigns of Trajan, Hadrian, Antoninus Pius, &c. A beautiful representation of the temple of Diana, at Ephesus, may be seen on a medal engraved by Montfaucon, in his *Antiq. Expliq.* Suppl. vol. ii. plate 33. It has eight Doric columns in front, which Pliny says were sixty feet in length. In the entrance, the figure of Diana is represented with a sort of tower upon her head, her arms supported by two staves; at her feet are represented two stags, with their backs towards each other. The sun is represented on the right side of her head, and the moon as a crescent on the left. On each side, and at the bottom of this temple, are the words *ἱερὸν Ἀφείας Ἐφεσίων*. Some think that the medals here referred to, are the same that are meant by the silver shrines made by Demetrius and his craftsmen. See the note on ver. 27.

Brought no small gain.] There were many made, many sold, and probably at considerable prices.

25. By this craft we have our wealth.] The word *εμπορία* not only signifies wealth, but also abundance. It was a most lucrative trade; and he plainly saw that if the apostles were permitted to go on thus preaching, the worship of Diana itself would be destroyed; and consequently all the gain that he and his fellows derived from it, would be brought to nought.

26. This Paul hath persuaded and turned away much people.] From the mouth of this heathen we have, in one sentence, a most pleasing account of the success with which God had blessed the labours of the apostles; not only at Ephesus, but almost throughout all Asia, they had persuaded and converted much people: for they had insisted that they could be no gods which are made with hands: and this the common sense of the people must at once perceive.

27. The temple of the great goddess Diana] From a number of representations of the Ephesian goddess Diana, which still remain, we find that she was widely different from Diana the huntress. She is represented in some statues all covered over with breasts, from the shoulders down to the feet; in others she is thus represented, from the breasts to the bottom of the abdomen, the thighs and legs being covered with the heads of different animals. From this it is evident, that under this name and form, Nature, the nourisher and supporter of all things, was worshipped: the sun and moon being grand agents in all natural productions, were properly introduced as her attributes or symbols. Because she was the representative of universal Nature, she was called, in opposition to Diana the huntress, and goddess of chastity, the GREAT goddess Diana; not only worshipped in Asia, but throughout the whole world; both the Greeks and the Romans unanimously conjoining in her worship.

caught *Gaius and †Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews

e Rom. 16.23. 1 Cor. 1.14.—f Chap. 20.4 & 27.2. Col. 1.10. Phil. 21.

Several statues of this Ephesian Diana still remain; and some beautiful ones are represented by Montfaucon, in his *Antiq. Éprip.* vol. i. book iii. cap. 15. plates 46, 47, and 48. From this father of antiquaries, much information on this subject may be derived. He observes, that the original statue of Diana of Ephesus, which was in that noble temple, esteemed one of the wonders of the world, was made of ivory, as Pliny says; but Vitruvius says it was made of cedar; and others, of the wood of the cune. The images of this goddess are divided into several bands, or compartments: so that they appear swathed from the breasts to the feet. On the head is generally represented a large tower, two stories high. A kind of festoon of flowers and fruits descends from her shoulders: in the void place of the festoon a crab is often represented, and sometimes crowned by two grani or victories. The arms are generally extended or stretched a little out from the sides; and on each, one or two lions. Below the festoon, between the two first bands, there are a great number of paps, hence she has been styled by some of the ancients, *Multimamma*, and *ἑκαῖστος*, the goddess with the multitude of paps: on one figure I count nineteen. Between the second and third bands, birds are represented; between the third and fourth, a human head with Tritons; between the fourth and fifth, heads of oron. Most of the images of this goddess are represented as swathed nearly to the ankles, about which the folds of her robe appear. Though there is a general resemblance in all the images of the Ephesian Diana; yet some have more figures or symbols, some less. These symbols are generally paps, human figures, oron, lions, stags, griffens, sphinxes, reptiles, bees, branches of trees, and roses.

That nature is intended by this goddess is evident from the inscription on two of those represented by Montfaucon, *ἡ φύσις πάντων ἡγήνηται*, nature, full of varied creatures, and mother of all things. It is evident that this Diana was a composition of several deities; her crown of turrets belongs to Cybele, the mother of the gods: the lions were sacred to her also: the fruits and oron are symbols of Ceres; the griffens were sacred to Apollo; and the deer or stags to Diana. The crab being placed within the festoon of flowers, evidently refers to the northern tropic Cancer; and the crab being crowned in that quarter, may refer to the sun having accomplished his course, and begun to return with an increase of light, heat, &c. The paps, or breasts, as has already been observed, show her to be the nurse of all things; and the different animals and vegetables, represented on these images, point out nature as the supporter of the animal and vegetable world: the moon and tritons show her influence on the sea; and the sun her influence on the earth. All these things considered, it is no wonder that this goddess was called at Ephesus the Great Diana, and that she was worshipped not only in that city, but in all the world. In the worship of this deity and in the construction of her images, the heathens seem to have consulted common sense and reason, in rather an unusual manner. But we must observe also, that among the Greeks and Romans they had two classes of deities; the *dii majores*, and the *dii minores*: the great gods, and the minor gods. The latter were innumerable; but the former, among whom was Diana, were only twelve—Jupiter, Neptune, Apollo, Mars, Mercury, and Vulcan; Juno, Vesta, Ceres, Diana, Venus, and Minerva. These twelve were adored through the whole Gentile world, under a variety of names.

34 The whole city went filled with confusion.] Thus we find the peace of the whole city was disturbed, not by an apostle preaching the Gospel of Christ, but by one interested, unprincipled knave, who did not even plead conscience for what he was doing; but that it was by this craft he and his fellows got their wealth; and he was afraid to lose it.

Rushed—into the theatre.] The theatres, being very spacious and convenient places, were often used for popular assemblies and public deliberation, especially in matters which regarded the safety of the state. There are several proofs of this in ancient authors. So Tacitus, Hist. ii. 80 speaking concerning Vespasian, says, *Antiocheniense theatrum ingressus, ubi illis consulare mos est, concurrerunt et in adulationem effusus alloquitur.* "Having entered into the theatre of the Antiochians, where it was the custom to hold consultations, the people running together, and being profuse in flattery, he addressed them." Frontinus in Strategem. lib. i. cap. 2. speaking of a public meeting in the theatre at Agrigentum, observes, *ubi ex more Græcorum locus consulandi præbatur*; which, according to the custom of the Greeks, is the place for public deliberation. See several examples in *Cypke*.

putting him forward. And ‡ Alexander § beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is he that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

g 1 Tim. i. 20. 2 Tim. 4.11—h Chap. 12.17.—i (for the temple-keeper.

31. Certain of the chief of Asia] *Τίνας τῶν Ἀσιαρχῶν*; some of the *Asiarchs*. The *Asiarchs* were those to whom the care and regulation of the public games were entrusted; they were a sort of high-priests, and were always persons of considerable riches and influence. These could not have been Christians, but they were what the sacred text states them to have been, *αὐτοῦ φίλοι*, his friends; and foreseeing that Paul would be exposed to great danger if he went into the theatre, amidst such a tumultuous assembly, they sent a message to him entreating him not to go into danger so apparent. Query, did he not go, and fight with these wild beasts at Ephesus? 1 Cor. xv. 32.

32. Some—cried one thing, and some another.] This is an admirable description of a tumultuous mob gathered together without law or reason; getting their passions inflamed, and looking for an opportunity to commit outrages, without *why* or *wherefore*, principle or object.

For the assembly was confused.] *Παλῶντα*: the same word which we translate church; and thus we find that it signifies any assembly good or bad, lawful or unlawful; and that only the circumstances of the case can determine the precise nature of the assembly to which this word is applied.

33. They drew Alexander out of the multitude, the Jews putting him forward.] From this and the following verse, it is pretty evident that this Alexander was brought forward on this occasion by the Jews, that he might make an oration to the multitude in order to exculpate the Jews, who were often by the heathens confounded with the Christians; and cast the whole blame of the uproar upon Paul and his party. And he was probably chosen, because he was an able speaker; and when he beckoned with his hand to gain an audience, the Greeks, knowing that he was a Jew, and consequently as much opposed to the worship of Diana as Paul was, would not hear him; and therefore to drown his apology, *τῷ ὄντι*, for the people, viz. the Jews, they vociferated, for the space of two hours, *Great is Diana of the Ephesians!* There does not seem any just ground from the text to suppose that this Alexander was a Christian; or that he was now about to make an apology for the Christians: it is generally believed that he is the same with Alexander the copper-smith, of whom St. Paul speaks, 2 Tim. iv. 14. and whom, with Philetus, he was obliged to excommunicate, 1 Tim. i. 20. By the Jews putting him forward, we are to understand their earnestness to get him to undertake their defence, and criminate as much as possible, St. Paul and his companions, and the Christian cause in general; which he would no doubt have done, without vindicating the worship of Diana, which, as a Jew, he would not dare to attempt.

35. When the town-clerk.] *Ὁ γαμπαρῆς*, literally, the scribe. The Syriac has *ܪܝܫܐ ܕܡܕܢܝܬܐ*, *rišā damednūtā*, the chief or prince of the city. The latter Syriac has the scribe of the city. Some think that the word recorder, would do better here than town-clerk; and indeed it is evident, that a magistrate of considerable authority and influence is intended.

Ye men of Ephesus] The speech of this man may be thus analyzed. 1. He states that there was no need of public declaration that the Ephesians were worshippers of Diana: this every person knew, and nobody attempted to contest it, ver. 35, 36. 2. That the persons accused were not guilty of any public offence, nor of any breach of the laws of the city, 37. 3. That if they were, this was not a legal method of prosecuting them, 38, 39. 4. That they themselves, by this tumultuous meeting, had exposed themselves to the censure of the law; and were in danger of being called into question for it, ver. 40. See *Dodd*.

Is a worshipper of the great goddess Diana] The word *προσκύων*, *proskuton*, which we translate worshipper, signified at first, among the ancient Greeks, no more than *sweeper of the temple*, and answered nearly to our *sexton*: in process of time, the care of the temple was entrusted to this person: at length the *neocori* became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities took this appellation, as appears on many ancient coins and medals; and Ephesus is supposed to have been the first that assumed this title. At this time, it was commonly known as belonging to this city. "What man is there that knoweth not that the city of the Ephesians is the *Neocoros* of the great goddess Diana?" As if he had said, "The whole city is devoted to her worship: it is reputed an honour to our highest characters, even to sweep her temple, and open and shut her doors. Besides, we offer to her the highest sacrifices; and are entrusted with the religious service that pertains to the emperor's safety."

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ^k the law is open, and there are deputies: let them implead one another.

^k Or, the court days are kept.—1 Or, ordinary.

Of the image which fell down from Jupiter? The original image of the Ephesian Diana (see on ver. 27.) was supposed to have descended from heaven: which intimates, that it was *sacred*, that no person knew either its *maker*, or the *time* in which it was formed: and it was the interest of the *priests* to persuade the people that this image had been sent to them as a present from Jupiter himself. Several images and sacred things were supposed, among the heathens, to be presents immediately from heaven. Euripides states the image of Diana of Tauris to be of this kind; and calls it *διωρες αγαλια*, the image fallen from Jupiter. Numa pretended that the *ansilia*, or sacred shields, had come from heaven. In imitation of these, many of the Italian Papists believe that the *shrine of our Lady of Loretto* was also a divine gift to their country. St. Isidore of Damietta says, that the heathen, in order to induce the people to believe that such images came from heaven, either banished or slew the artists that had formed them, that there might be no evidence of the *time* in which, or the *persons* by whom, they were made: this point secured, it was easy to persuade the credulous multitude, that they had been sent from heaven. The story of the *Palladium*, on which the safety of Troy was said to depend, is well known. It was an image of Minerva, and also supposed to have descended from Jupiter.

37. *These men—are neither robbers of churches* [επαρκαλως; spoilers of sacred places. As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact: These men have not spoiled your temples; nor is there any evidence that they have even blasphemed your goddesses. The apostles acted as prudent men should; they endeavoured to enlighten the minds of the multitude, that the absurdity of their gross errors might be the more apparent; for when they should know the *truth*, it was likely that they would at once abandon such gross falsehood.

38. *If Demetrius—have a matter against any man*] If it be any breach of law, in reference to Demetrius and the artists, *the law is open*, *αγορευι αυται*; these are the terms of law, public courts, times of sessions or assize; or, rather, *the judges are now sitting*: so the words may be understood. *And there are deputies, ανθρωποι, proconsuls*, appointed to guard the peace of the state, and to support every honest man in his right: *let them implead one another*; let the one party bring forward his action of assault or trespass, and the other put in his defence: the laws are equal and impartial, and justice will be done to him who is wronged.

39. *But if ye inquire any thing concerning other matters*] In which the safety of the state, or the national worship is concerned, know that such a matter is not the business of the mob; it must be heard and determined in a *lawful assembly*, *εν τη ενομοι εκκλησια*, one legally constituted, and properly authorised to hear and determine on the subject.

40. *For we are in danger, &c.*] Popular commotions were always dreaded by the Roman government: and so they

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question ^m for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, ⁿ he dismissed the assembly.

^m Verse 29, 32. ⁿ Ps. 34. 19.—a Job 5. 13. Ps. 65. 7.

should be by all governments; for when *might* has nothing to direct its operations but *passion*, how destructive must these operations be. One of the Roman laws made all such commotions of the people *capital offences* against those who raised them. *Qui cætum et concursus fecerit, capite puniatur*; "He who raises a mob shall forfeit his life." If such a law existed at Ephesus; and it probably did, from this reference to it in the words of the town-clerk or recorder; then Demetrius must feel himself in great personal danger: and that his own life lay now at the mercy of those whom he had accused; concerning whom he had raised such an outcry, and against whom nothing disorderly could be proved.

41. *He dismissed the assembly*] *Την εκκλησιαν*. Another proof that the word *εκκλησια*, which we generally translate *church*, signifies an *assembly* of any kind, good or bad, legal or illegal.

1. *How forcible are right words!* From the conduct of this prudent, sensible man, we may learn how much influence persons of this character may have, even over the unruly multitude. But where the *civil power* associates itself with the *lawless might of the many*, there must be confusion and every evil work. What a blessing to the community is the *civil law*! Were it not for this, the unthinking multitude would destroy others, and at last destroy themselves. *Law and justice* are from God; and the *civil power*, by which they are supported and administered, should be respected by all who regard the safety of their persons or property.

2. Though the ministry of St. Paul was greatly blessed at Ephesus, and his preaching appears to have been very popular; yet this sunshine was soon darkened; peace with the world cannot last long; the *way of the Lord* will always be opposed by those who love their *own ways*.

3. How few would make an *outward* profession of religion, were there no *gain* connected with it; and yet, as one justly observes, religion is rendered *gainful* only by some *external* part of it. For this very reason, the *external* part of religion is always on the *increase*, and none can find fault with it, without raising storms and tempests; while the *internal* part wastes and decays, no man laying it to heart. Demetrius and his fellows would have made no stir for their *worship*, had not the apostle's preaching tended to discredit that by which they got their *wealth*. Most of the outcries that have been made against all revivals of religion; revivals by which the church has been called back to its primitive principles and purity, have arisen out of *self-interest*. The cry of the *church is in danger*, has been echoed only by those who found their *secular* interest at stake; and knew that *reformation* must unmask them; and show, that the lawful and wicked servants could no longer be permitted to live on the revenues of that church, which they disgraced by their lives, and corrupted by their false doctrines. He that eats the church's bread, should do the church's work: and he that will not *work*, should not be permitted to *eat*.

CHAPTER XX.

Paul retires to Macedonia, 1. He goes into Greece, where he tarries three months; and purposing to sail to Syria, he returns through Macedonia, 2, 3. Several persons accompany him into Asia, and then go before and tarry for him at Troas, 4, 5. Paul and Luke sail from Philippi, and in five days reach Troas, where they meet their brethren from Asia, and abide there seven days, 6. On the first day of the week, the disciples coming together to break bread, Paul preaching to them, and continuing his speech till midnight, a young man by the name of Eutychus, being in a deep sleep, fell from the third loft and was killed, 7—9. Paul restores him to life, resumes his discourse, and continuing it till day break, then departs, 10—12. Luke and his companions sail to Assos, whither Paul comes by land, 13. He embarks with them at Assos, and comes to Mitylene, 14. Sails thence, and, passing by Chios, arrives at Samos, tarries at Trogyllium, and comes to Miletus, 15. Purposing to get as soon as possible to Jerusalem, he sends from Miletus, and calls the elders of the church of Ephesus, to whom he preaches a most affecting sermon, gives them the most solemn exhortations, kneels down and prays with them, takes a very affecting leave of them, and sets sail for Cesarea, in order to go to Jerusalem, 16—33. [A. M. cir. 4063. A. D. cir. 59. An. Olymp. cir. CCIX. 3.]

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and ^a departed for to go into Macedonia.

^a 1 Cor. 16. 5. 1 Tim. 1. 3.—^a A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4

NOTES.—Verse 1. *After the uproar was ceased*] The tumult excited by Demetrius apparently induced Paul to leave Ephesus sooner than he had intended. He had written to the Corinthians, that he should leave that place after Pentecost, 1 Cor. xvi. 8, but it is very probable that he left it sooner.

2. *He came into Greece*] *Ες την Ελλάδα, into Hellas*, Greece properly so called, the regions between Thessaly and Propontis, and the country of Achaia. He did not, however, go there immediately: he passed through Macedonia, ver. 1, in which he informs us, 2 Cor. vii. 5, 6, 7, that he suffered much, both from *believers* and *infidels*: but was greatly comforted by the arrival of Titus, who gave him a very flattering account of the prosperous state of the church at Corinth. A short time after this, being still in Macedonia, he sent Titus back to Corinth, 2 Cor. viii. 16, 17, and sent by him the second

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3 And there abode three months. And ^b when the Jews laid

^b Ch. 9. 23. & 23. 12. & 25. 3. 2 Cor. 11. 26.

Epistle which he wrote to that church, as Theodoret and others suppose. Some time after he visited Corinth himself, according to his promise, 1 Cor. xvi. 5. This was his *third* voyage to that city, 2 Cor. xii. 14. xiii. 1. What he did there at this time cannot be distinctly known; but, according to St. Augustin, he ordered every thing relative to the holy eucharist, and the proper manner in which it was to be received. See *Calmet*.

3. *Abode three months*] Partly, as we may suppose, at Corinth, at Athens, and in Achaia; from which place he is supposed to have sent his *Epistle to the Romans*, because he continued longer here than at any other place; and mentions several of the *Corinthians* in his salutations to the believers of Rome.

When the Jews laid wait for him] Paul had determined to

wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

c Chap. 19, 29 & 27, 2. Col. 4, 10.—d Chap. 19, 29.—e Chap. 16, 1.—f Eph. 6, 2. Col. 4, 7. 2 Tim. 4, 12. Tit. 3, 12.—g Chap. 21, 29. 2 Tim. 4, 29.—h Exod. 12, 14, 15 & 21, 15.

go by sea to Syria, and from thence to Jerusalem. This was the first object of his journey; and this was the readiest road he could take: but hearing that the Jews had laid wait for him, probably to attack his ship on the voyage, seize his person, sell him for a slave, and take the money which he was carrying to the poor saints at Jerusalem; he resolved to go as much of the journey as he conveniently could, by land. Therefore, he returned through Macedonia, and from thence to Troas, where he embarked to sail for Syria, on his way to Jerusalem. The whole of his journey is detailed in this and the following chapter. See also the Map.

4. And there accompanied him] Rather, says Bp. Pearce, there followed him as far as to Asia: for they were not in his company till he set sail for Philippi, and came to them at Troas, in Asia, whither they had gone before, and where they tarried for him, ver. 5.

Into Asia] Απει της Ασίας; these words are wanting in two MSS., *Erypen*, the *Ethiopic*, *Coptic*, and *Vulgate*. Some think that they embarrass this place; for how these could accompany him into Asia, and go before him and tarry for him at Troas, ver. 6, is not so very clear; unless we suppose, what I have glanced at in the Table of Contents, that they came with him to Asia; but he tarrying a short time, they proceeded on their journey, and stopped for him at Troas, where he shortly after rejoined them. Mr. Wakefield gets rid of the difficulty, by reading the verse thus: Now Sopater of Berea accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, and Tychicus and Trophimus of Asia, went before, and tarried for us at Troas.

Sopater of Berea] Sopater seems to be the same as Sosipater, whom St. Paul mentions as his kinsman, Rom. xvi. 21. ALE, more than twenty others, with the *Coptic*, *Armenian*, *Hebrew*, *Syriac* in the margin, *Vulgate*, *Itala*, *Theophylact*, *Origen*, and *Idebe*, and *Itagoy*, Sopater, the son of ΠΡΑΝΤΕ. Griesbach has received this into his text.

Aristarchus of Thessalonica] This person occurs in chap. xix. 29, and is mentioned there as a Macedonian. He attended Paul in his journey to Rome, chap. xxvii. 2, and was his fellow-labourer, Philemon, ver. 24, and his fellow-prisoner, Col. iv. 10, 11. Secundus is mentioned nowhere but in this place.

Gaius of Derbe] This is supposed to be the same who is mentioned chap. xix. 26, and who is there called a man of Macedonia, of which some suppose he was a native, but descended from a family that came from Derbe: but as Gaius, or Caius, was a very common name, these might have been two distinct persons. One of this name was baptized by St. Paul at Corinth, 1 Cor. i. 11, and entertained him as his host while he abode there, Rom. xvi. 23, and was probably the same to whom St. John directs his third Epistle.

And Timotheus] Off Lystra is added by the Syriac. This was the same person of whom mention is made, chap. xvi. 1, and to whom St. Paul wrote the two Epistles, which are still extant; and who was a native of Lystra, as we learn from that place. It was on this evidence, probably, that the ancient Syriac translator added off Lystra to the text. This reading is not supported by any MSS.

Tychicus—of Asia] This person was high in the confidence of St. Paul. He styles him a beloved brother, and faithful minister in the Lord, whom he sent to the Ephesians, that he might know their affairs, and comfort their hearts, Ephes. chap. vi. 21, 22. He sent him for the same purpose, and with the same commendations, to the Colossians, Col. iv. 7, 8. Paul seems also to have designed him to superintend the church at Crete, in the absence of Titus; see Tit. iii. 12. He seems to have been the most intimate and confidential friend that Paul had.

Trophimus.] Was an Ephesian; and both he and Tychicus are called Εφεσους, Ephesians, instead of Ασιασιν, Asiatics, in the Codex Bezae, both Greek and Latin, and in the *Sahidic*. He accompanied Paul from Ephesus into Greece, as we see here; and from thence to Jerusalem, chap. xxi. 29. He had, no doubt, travelled with him on other journeys, for we find by 2 Tim. iv. 29, that he was obliged to leave him sick at Miletus, being then, as it is likely, on his return to his own kindred at Ephesus.

6. Tarried for us at Troas.] See the preceding verse. Troas was a small town in Phrygia Minor, in the province called the Troas; see chap. xvi. 8.

9 And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him; and embracing him said, Trouble not yourself; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go about.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

1 Chap. 16, 8. 2 Cor. 2, 12. 2 Tim. 4, 13.—k 1 Cor. 16, 2. Rev. 1, 10.—l Chap. 2, 42, 45. 1 Cor. 10, 16 & 11, 29, &c.—m Chap. 1, 13.—n 1 Kings 17, 21. 2 Kings 4, 34.—o Mat. 9, 34.

6. Days of unleavened bread] The seven days of the passover, in which they ate unleavened bread. See the account of this festival in the notes on Exod. xii. It is evident from the manner in which St. Luke writes here, that he had not been with St. Paul since the time he accompanied him to Philippi, chap. xvi. 10—12, but he now embarks at Philippi with the apostle, and accompanies him to Troas, and continues with him through the rest of his journey.

To Troas in five days] So long they were making this voyage from Philippi, being obliged to keep always by the coast, and in sight of the land; for the magnetic needle was not yet known. See the situation of these places upon the Map.

7. Upon the first day of the week] What was called κυριακή, the Lord's day, the Christian Sabbath, in which they commemorated the resurrection of our Lord: and which, among all Christians, afterward took the place of the Jewish Sabbath.

To break bread] To break Εὐχαριστία, eucharistia, the eucharist, as the Syriac has it; intimating by this, that they were accustomed to receive the holy sacrament on each Lord's day. It is likely that, besides this, they received a common meal together. Some think the *agape*, or love feast, is intended.

Continued his speech until midnight.] At what time he began to preach we cannot tell, but we hear when he concluded. He preached during the whole night, for he did not leave off till the break of the next day, ver. 11, though about midnight his discourse was interrupted by the fall of Eutychus. As this was about the time of Pentecost, and we may suppose about the beginning of May, as Troas was in about 40 degrees of north latitude, the sun set there at seven p. m. and rose at five a. m. so that the night was about eight hours long; and taking all the interruptions together, and they could not have amounted to more than two hours: and, taking no account of the preceding day's work, Paul must have preached a sermon not less than six hours long. But it is likely that a good part of this time was employed in hearing and answering questions; for διὰλεγτο, and διαλεγόμενοι, may be thus understood.

8. Upper chamber] It was in an upper chamber in the temple that the primitive disciples were accustomed to meet: on that account, they might have preferred an upper chamber whenever they could meet with it. The pious Quessel supposes, that the smoke issuing from the many lamps in this upper chamber, was the cause of Eutychus falling asleep; and this, he says, the apostle mentions, in charity, to excuse the young man's appearing negligent.

9. There sat in a window] This was probably an opening in the wall, to let in light and air, for there was no glazing at that time: and it is likely that Eutychus fell backward through it, down to the ground, on the outside; there being nothing to prevent his falling out, when he had once lost the power to take care of himself, by getting into a deep sleep.

10. And Paul—fell on him] Επείπεσεν αυτόν, stretched himself upon him, in the same manner as Elisha did on the Shunamite's son, 2 Kings iv. 33—35, though the action of lying on him, in order to communicate warmth to the flesh, might not have been continued so long as in the above instance; nor indeed was it necessary, as the natural warmth had not yet left the body of Eutychus; but the son of the Shunamite had been some time dead.

11. Had broken bread] Had taken some refreshment, in order to their journey.

And talked a long while] Ομιλέσας, having familiarly conversed, for this is the import of the word, which is very different from the διαλέγεσθαι, of the *seventh* verse, and the διαλεγόμενοι, of the *ninth*; which imply solemn, grave discourse.

13. Sailed unto Assos] Assos, according to Pausanias, Eliac. ii. 4 and Pliny, Hist. Nat. xxxvi. 27, was a maritime town of Asia, in the Troas. Strabo and Stephanus place it in Mysia. It was also called Apollonia, according to Pliny, ib. lib. v. 30. The passage by sea to this place was much longer than by land; and therefore St. Paul chose to go by land, while the others went by sea.

Intending to take in Paul] Δυναλαρβανειν, to take him in a boat; for it appears he had already been aboard that same vessel: probably the same that had carried them from Philippi to Troas, ver. 6.

14. Came to Mitylene.] This was a seaport town in the isle of Lesbos; see its place in the Map.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Therefore I will do this, that I may have no sorrow when I depart: for ye know full well, that I have not desired gold, or silver, or any man's hire.

27 Neither is it that I desire to eat and drink with pleasure: I abstain, lest by any means I should become a hindrance to you: for I have feared that somehow, perhaps, I should have brought you grief, and have been vexed to you in all things.

28 And ye know full well, that I have been to you in weakness, and in fear, and in much trembling.

29 And ye know the manner of my life, which I have led unto you, as to the Gentiles, with tears, and with afflictions, which have befallen me.

30 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

31 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

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33 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

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35 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

36 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

37 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

38 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

39 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

40 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

41 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

42 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

43 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

44 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

45 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

46 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

47 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

48 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

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21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

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25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Therefore I will do this, that I may have no sorrow when I depart: for ye know full well, that I have not desired gold, or silver, or any man's hire.

27 Neither is it that I desire to eat and drink with pleasure: I abstain, lest by any means I should become a hindrance to you: for I have feared that somehow, perhaps, I should have brought you grief, and have been vexed to you in all things.

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54 And ye know that I have been to you in all things, as to the Jews, with tears, and with afflictions, which have befallen me.

55 And ye know that I have been to you in all things, as to the Gentiles, with tears, and with afflictions, which have befallen me.

25 Wherefore I take you to record this day, that I *am* *pure* from the blood of all *men*.

27 For *I* have not shunned to declare unto you all *h* the counsel of God.

28 I take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost *h* hath made you overseers, to feed the church of God, *h* which he hath purchased *m* with his own blood.

29 For I know this, that after my departing *n* shall grievous wolves enter in among you, not sparing the flock.

30 Also *o* of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that *p* by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and *q* to the

[Chap. 13. 6. 2 Cor. 7. 2.—p Ver. 29.—h Luke 7. 20. John 15. 15. Eph. 1. 11.—i 1 Tim. 4. 16. 1 Pet. 5. 2.—k 1 Cor. 12. 28.—l Eph. 1. 7, 14. Col. 1. 14. Heb. 9. 12. 1 Pet. 1. 19. Rev. 9. 9.—m See Heb. 9. 14.—n Mark 15. 1.—o 1 Pet. 5. 1.—p 1 Tim. 1. 20. 1 John 2. 19.—q Chap. 13. 10.—r Heb. 13. 3.—s Chap. 9. 31.]

he speaks with a measure of uncertainty; he had not an absolute evidence that he should not return, but in his own mind it was a matter of *uncertainty*. The Holy Spirit did not think proper to give him a direct revelation on this point.

26. *I am pure from the blood of all* If any man, *Jew or Gentile*, perish in his sins, his blood shall be upon him; he alone shall be necessary to his own perdition. I am blameless, because I have fully shown to both the way to escape from every evil.

27. *I have not shunned to declare* Οὐ προσέλαυνη, *I have not suppressed or concealed* any thing, through *fear or favour*, that might be beneficial to your souls. This is properly the meaning of the original word. See the note on ver. 20.

All the counsel of God.] All that God has determined and revealed concerning the salvation of man—the whole doctrine of Christ crucified, with repentance toward God; and faith in Jesus, as the Messiah and great atoning Priest. In Isa. ix. 6. Jesus Christ is called the *wonderful counsellor*, γυναιξὶς Πέλις τοῖς, which the Septuagint translate μετὰ τὴν βουλὴν ἀγγελος. *The messenger of the great counsel*. To this the apostle may have referred, as we well know that this Version was constantly under his eye. Declaring therefore to them the whole counsel of God, *πάντη τῇ βουλῇ τοῦ Θεοῦ*, the whole of that counsel or design of God, was, in effect, declaring the whole that concerned the *Lord Jesus*, who was the messenger of this counsel.

28. *Made you overseers*] Ἐθρο ἐπισκοποῦν, *appointed you bishops*: for so we translate the original word in most places where it occurs; but *overseers* or *inspectors*, is much more proper, from *ἐπι*, *over*, and *σκοπεῖν*, *I look*. The persons who examine into the spiritual state of the flock of God, and take care to lead them in and out, and to find them pasture, are termed *Episcopoi*, or *superintendents*. The office of a *bishop* is from God; a true pastor only can fulfil this office; it is an office of most awful responsibility; few there are who can fill it; and of those who occupy this high and awful place, perhaps we may say, there are *fewer* still who discharge the duties of it. There are, however, through the good providence of God, Christian bishops who, while they are honoured by the calling, do credit to the sacred function. And the annals of our church can boast of at least as many of this class of men, who have served their God and their generation, as of any other order, in the proportion which this order bears to others in the church of Christ. That *bishop and presbyter*, or *elder*, were at this time of the same order, and that the word was indifferently used of both; see noticed on ver. 17.

Feed the church of God] This verse has been the subject of much controversy, particularly in reference to the term *Θεοῦ*, of God, in this place; and concerning it there is great discussion among the MSS. and Versions. Three readings exist in them, in reference to which critics and commentators have twice been divided; viz. *ἐκκλησίαν τοῦ Θεοῦ*, the church of God;—*τοῦ Κυρίου*, of the Lord;—*κινῶν καὶ Θεοῦ*, of the Lord and God. From the collection of *Wetstein* and *Griesbach*, it appears that but *few* MSS. and none of them very ancient, have the word *Θεοῦ*; with these only the *Vulgate* and the latter *Syriac* in the text, agree. *Kypion*, of the Lord, is the reading of ACDE, several others, the *Sahidic*, *Coptic*, latter *Syriac* in the margin, *Armenian*, *Ethiopic*, and some of the *Fathers*. *Κυρίον καὶ Θεοῦ*, of the Lord, and of God, is the reading of the great majority; though the most ancient are for *Κυρίου*, of the Lord; on this ground *Griesbach* has admitted this reading into the text, and put *Κυρίου καὶ Θεοῦ*, in the margin, as being next in authority.

Mr. Wakefield, who was a professed and conscientious Unitarian, decides for *τοῦ Θεοῦ*, of God, as the true reading; but instead of translating *τοῦ ἰδίου αἵματος*, with his own blood, he translates, by his own Son; and brings some passages from the Greek and Roman writers, to show, that *αἱ μὲν αἱ σάνγκυις*, are used to signify son, or near relative: and were this the only place where purchasing with his own blood occurred, we might receive this saying; but as the redemption of man is, throughout the New Testament, attributed to the *sacrificial death of Christ*, it is not likely that this very unusual meaning should apply here. At all events, we have here a proof that the church was purchased by the blood of Christ; and, as to his Godhead, it is sufficiently established in many other

word of his grace, which is able *t* to build you up, and to give you *an inheritance* among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, *u* that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, *v* how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he *w* kneeled down, and prayed with them all.

37 And they all wept sore, and *x* fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words *y* which he spake, that they should see his face no more. And they accompanied him unto the ship.

[s Ch. 26. 11. Eph. 1. 15. Col. 1. 12 & 13. Heb. 9. 12. 1 Pet. 1. 4.—t 1 Sam. 12. 3. 1 Cor. 9. 12. 2 Cor. 7. 2 & 11 & 12.—u 1 Th. 18. 3. 1 Cor. 1. 12. 1 Th. 5. 2. 2 Th. 3. 3.—v Rom. 15. 1. 1 Cor. 9. 12. 2 Cor. 11. 9. 12 & 13. 14. 1 Th. 4. 11 & 5. 14. 2 Th. 3. 5.—w Ch. 7. 60. & 21. 5.—x Gen. 18. 14 & 46:2.—y Ver. 35.]

places. When we grant that the greater evidence appears to be in favour of *τοῦ Κυρίου*, feed the church of the Lord which he has purchased with his own blood; we must maintain that, had not this Lord been God, his blood could have been no purchase for the souls of a lost world.

29. *After my departing*] Referring, most likely, to his death; for few of these evils took place during his life.

Grievous wolves.] Persons professing to be teachers. Judging Christians, who, instead of feeding the flock, would feed themselves, even to the oppression and ruin of the church.

30. *Also of your own selves, &c.*] From out of your own assembly, shall men arise, speaking perverse things; teaching for truth, what is erroneous in itself; and perverting of the genuine doctrine of Christ crucified.

To draw away disciples.] To make schisms or rents in the church, in order to get a party to themselves. See here the cause of divisions in the church.—1. The superintendents lose the life of God, neglect the souls of the people, become greedy of gain; and, by secular extortions, oppress the people. 2. The members of the church thus neglected, oppressed, and irritated, get their minds alienated from their rapacious pastors. 3. Men of sinister views take advantage of this state of distraction, foment discord, preach up the necessity of division, and thus the people become separated from the great body, and associate with those who profess to care for their souls, and who disclaim all secular views. In this state of distraction, it is a high proof of God's love to his heritage, if one be found, who, possessing the true apostolic doctrine and spirit, rises up to call men back to the primitive truth; and restores the primitive discipline. How soon the grievous wolves and perverse teachers arose in the churches of Asia Minor, the first chapters of the Apocalypse inform us. The *Nicotarians* had nearly ruined the church of Ephesus, Rev. ii. 2, 6. The same sect, with other false teachers, infested the church of Pergamos, and preached there the doctrine of *Balaam*, ib. ii. 14, 15. A false prophetess seduced the church of Thyatira, ib. ii. 20. All these churches were in Asia Minor, and probably bishops or ministers from each, were present at this convocation.

31. *Therefore watch, and remember*] The only way to abide in the truth, is to watch against evil, and for good; and to keep in mind the heavenly doctrines originally received. Unwatchfulness and forgetfulness, are two grand inlets to apostasy.

By the space of three years] Τριετιαν. The Greek word here does not necessarily mean three whole years, it may be months, more or less. In ch. xix. 8 and 10. we have an account of his spending *two years and three months* among them; probably this is all that is intended. One MS. perceiving that the time of three years was not completed, inserts *διστινα*, the space of two years.

32. *I commend you to God*] Instead of *Θεῷ*, to God; several MSS. have *τοῦ Κυρίου*, to the Lord; neither reading makes any difference in the sense.

And to the word of his grace] The doctrine of salvation by Christ Jesus.

Which is able to build you up] The foundation is Jesus Christ; God is the great master-builder: the doctrine of his grace, or mercy, points out the order and manner, as well as the extent, &c. of this building. Let us observe the order of these things.—1. The soul of man which was formerly the habitation of God, is now in a state of ruin. 2. The ruins of this soul must be repaired, that it may again become a habitation of God through the Spirit. 3. Jesus Christ is the only foundation, on which this house can be rebuilt. 4. The doctrine of God's grace is the model or plan, according to which the building can be raised. 5. When re-edified each is to be a lively temple of the Lord, made inwardly pure, and outwardly righteous, and thus prepared for a state of bliss. 6. Being made children of God, by faith in Christ Jesus, and sanctified by his Spirit, they have a right to the heavenly inheritance; for only the children of the family can possess the celestial estate. Thus we find they must be saved by grace, and be made thereby children of God; be sanctified by his Spirit, and then, being prepared for, they are removed, in due time, into the heavenly inheritance.

33. *I have coveted no man's silver, &c.*] And from this cir

circumstance, they would be able to discover the grievous wolves and the perversers; for these had nothing but their *own interests* in view; whereas the genuine disciples of Christ neither coveted, nor had worldly possessions. St. Paul's account of his own disinterestedness, is very similar to that given by Samuel of his, 1 Sam. xiii. 3-5.

34. *These hands have ministered, &c.*] It was neither "*sin nor discredit*" for the apostle to work to maintain himself, when the circumstances of the church were such that it could not support him. Still, many eminent ministers of God are obliged to support themselves and their families, at least *in part*, in the same way, while indefatigably testifying the Gospel of the grace of God. Whatever it may be to the *people*, it is no cause of reproach to the *minister*, to be *obliged* thus to employ himself.

35. *I have shewed you all things*] The preposition *kara* is to be understood before *para*; and the clause should be read thus—*I have shewed you in all things, &c.*

It is more blessed to give than to receive.] That is, the giver is more *happy* than the receiver. *Where*, or on *what occasion* our Lord spake these words we know not, as they do not exist in any of the four evangelists. But, that our Lord did speak them, St. Paul's evidence is quite sufficient to prove. The sentiment is worthy of Christ. A truly generous mind, in affluence, rejoices in opportunities to do good; and feels *happy* in having such opportunities. A man of an independent spirit, when reduced to poverty, finds it a severe trial to be obliged to live on the bounty of another; and feels pain in receiving what the other feels a happiness in communicating. Let, therefore, the man who is able to give, feel himself the *obliged person*: and think how much *pain* the feeling heart of his supplicant must endure, in being obliged to forego its native independence, in soliciting and receiving the bounty of another. I am not speaking of *common beggars*; these have got their minds already *depraved*, and their *native independence* reduced by *sin* and *idleness*, to *servility*.

36. *He kneeled down, and prayed*] Kneeling was the proper posture of a supplicant; it argues at once both *humility* and *submission*; and he who prays to God, should endeavour to feel the utmost measure of both.

37. *Fell on Paul's neck*] Leaned their heads against his shoulder, and kissed his neck. This was not an unusual custom in the East.

38. *That they should see his face no more.*] This was a most solemn meeting, and a most affecting parting. The man who had first pointed out to them the Lord Jesus Christ, by whom

they had been brought into so glorious a state of salvation, is now going away, in all likelihood, to be seen no more till the day in which the quick and dead shall stand before the throne of judgment. Such a scene, and its correspondent feelings, are more easily imagined than described.

1. As the disciples are stated to have come together on the *first day of the week*, we may learn from this, that ever since the apostolic times, the *Lord's day*, now the *Christian Sabbath*, was set apart for *religious exercises*: such as the *preaching of God's holy word*, and celebrating the *sacrament of the Lord's supper*. Besides its being the *day on which our blessed Lord rose from the dead*, the practice of the apostles, and the primitive church, is an additional reason why we should religiously celebrate this first day of the week. They who, professing the Christian religion, still prefer the Jewish Sabbath, have little to support them in the New Testament. How prone is man to affect to be wise *above* what is written, while he is, in almost every respect, *below* the teaching so plainly laid down in the Divine word.

2. The charge of St. Paul to the pastors of the church of Christ at Ephesus and Miletus, contains much that is interesting to every *Christian minister*.—1. If he be sent of God at all, he is sent to *feed the flock*. 2. But, in order to feed them, he must leave the *bread of life*. 3. This bread he must distribute in its *due season*, that each may have that portion that is suitable to time, place, and state. 4. While he is feeding others, he should take care to have his *own soul fed*: it is possible for a minister to be the instrument of feeding others, and yet starve himself. 5. If Jesus Christ entrust to his care the *souls he has bought by his own blood*: what an awful account will he have to give in the day of judgment, if any of them perish through his neglect? Though the sinner, dying in his sins, has his own blood upon his head; yet, if the watchman has not faithfully warned him, his blood will be required at the watchman's hand. Let him who is concerned read Ezek. chap. xxxiii. 3, 4, 5, and think of the account which he is shortly to give unto God.

3. *Tenderness and sympathy* are not inconsistent with the highest state of grace. Paul warns his hearers day and night with *tears*. His hearers now *weep sore* at the departure of their beloved pastor. They who can give up a Christian minister with indifference, have either profited little under that ministry, or they have backslidden from the grace of God. The pastors should love as *fathers*, the converts as *children*: and all feel themselves *one family*, under that great head, Christ Jesus.

CHAPTER XXI.

Paul and his company sail from Miletus and come to Coos, Rhodes, and Patara, 1. Finding a Phœnician ship at Patara, they go on board, sail past Cyprus, and land at Tyre, 2, 3. Here they find disciples, and stay seven days, and are kindly entertained, 4, 5. Having bade the disciples farewell, they take ship and sail to Ptolemais, salute the brethren, stay with them one day, come to Cesarea, and lodge with Philip, one of the seven deacons, 6-8. Here they tarry a considerable time, and Agabus the prophet foretells Paul's persecution at Jerusalem, 10, 11. The disciples endeavour to dissuade him from going; but he is resolute, and he and his company depart, 12-16. They are kindly received by James and the elders, who advise Paul, because of the Jews, to shew his respect for the law of Moses, by purifying himself with certain others that were under a vow; with which advice he complies, 17-26. Some of the Asiatic Jews, finding him in the temple, raise an insurrection against him, and would have killed him had he not been rescued by the chief captain, who orders him to be bound and carried into the castle, 27-36. Paul requests liberty to address the people, and is permitted, 37-40. [A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.]

AND it came to pass, that after we were gotten from them, and had launched, * we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara;

2 And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there, the ship was to unlade her burden.

a Ch. 20, 15-17.—b Ver. 12. Ch. 20, 23.

NOTES.—Verse 1. *Came with a straight course*] Having had, as is necessarily implied, *wind and tide* in their favour.

Coos] An island in the Archipelago, or Ægean Sea, one of those called the *Sporades*. It was famous for the worship of Æsculapius and Juno: and for being the birth-place of *Hippocrates*, the most eminent of *physicians*: and *Apelles*, the most celebrated of *painters*.

Rhodes] Another island in the same sea, celebrated for its *Colossus*, which was one of the seven wonders of the world. This was a brazen statue of Apollo, so high that ships in full sail could pass between its legs. It was the work of *Chares*, a pupil of *Lyssippus*, who spent twelve years in making it. It was 106 feet high, and so great that few people could fathom its thumb. It was thrown down by an earthquake, about 224 years before Christ, after having stood sixty-six years. When the Saracens took possession of this island, they sold this prostrate image to a Jew, who loaded 900 camels with the brass of it; this was about A. D. 660, nearly 900 years after it had been thrown down.

Patara] One of the chief seaport towns of Syria.

2. *Phœnicia*] A part of Syria. See the note on chap. xi. 19.

3. *Cyprus*] See the note on chap. iv. 36. and see the track of this journey on the Map.

Tyre] A city of Phœnicia, one of the most celebrated maritime towns in the world. See the notes on chap. xii. 20. Matt. xi. 21.

4 And finding disciples, we tarried there seven days: * where said to Paul through the spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and * we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned * home again.

c Ch. 20, 36.—d John 1. 11.

There, the ship was to unlade her burden] The freight that she had taken in at Ephesus, she was to unlade at Tyre; to which place she was bound.

4. *Who said to Paul, through the Spirit*] We cannot understand this as a command from the Holy Spirit not to go up to Jerusalem; else Paul must have been highly criminal to have disobeyed it. *Through the Spirit*, must either refer to their own great earnestness to dissuade him from taking a journey which, they plainly saw, would be injurious to him; and so Bp. Pearce understands this place. Or, if it refer to the Holy Spirit, it must mean, that if he regarded his personal safety, he must not, at this time, go up to Jerusalem. The Spirit foretold Paul's persecutions, but does not appear to have forbidden his journey: and Paul was persuaded, that in acting as he was about to do, whatever personal risk he ran, he should bring more glory to God by going to Jerusalem, than by tarrying at Tyre, or elsewhere. The purport of this divine communication was, "If thou go up to Jerusalem, the Jews will persecute thee; and thou wilt be imprisoned," &c. As he was apprised of this, he might have desisted, for the whole was conditional: Paul might or might not go to Jerusalem: if he did go, he would be persecuted, and be in danger of losing his life. The Holy Spirit neither commanded him to go, nor forbade him: the whole was conditional; and he was left to the free exercise of his own judgment and conscience. This was a similar case to that of David in Keilah, 1 Sam. xxiii.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went to Jerusalem.

16 There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together; for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 And brought with them one Mnason, &c.] It is not very likely that they would bring a man with them, with whom they were to lodge in Jerusalem; therefore, the text should perhaps be read as Bp. Patrick proposes: *There went with us certain of the disciples of Cesarea bringing us to one Mnason, with whom we were to lodge.* This is most likely, as the text will bear this translation. But it is possible that Mnason, formerly of Cyprus, now an inhabitant of Jerusalem, might have been down at Cesarea, met the disciples, and invited them to lodge with him while they were at Jerusalem; and having transacted his business at Cesarea, might now accompany them to Jerusalem. His being an old disciple, may either refer to his having been a very early convert, probably one of those on the day of pentecost; or to his being now an old man.

25. *Went in with us unto James*] This was James the less, son of Mary, and cousin to our Lord. He appears to have been bishop of the church in Jerusalem; and perhaps the only apostle who continued in that city. We have already seen what a very important character he sustained in the council. See chap. xv. 13.

26. *All the elders were present*] It appears that they had convened about matters of serious and important moment; and some think it was relative to Paul himself; of whose arrival they had heard, and well knew how many of those that believed were disaffected towards him.

27. *Declared particularly, &c.*] He no doubt had heard that they were prejudiced against him; and by declaring what God had done by him among the Gentiles, showed how groundless this prejudice was: for were he a bad man, or doing any thing that he should not do, God would not have made him such a singular instrument of so much good.

28. *How many thousands*] *Ἰσχυι μυριάδες*; how many myriads, how many times 10,000. This intimates that there had been a most extraordinary and rapid work even among the Jews; but what is here spoken is not to be confined to the Jews of Jerusalem; but to all that had come from different parts of the land, to be present at this Pentecost.

29. *They are all zealous of the law*] The Jewish economy was not yet destroyed; nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation, which was to be in a certain measure in force till the destruction of Jerusalem; and from that period it was impossible for them to observe their own ritual. Thus God abolished the Mosaic dispensation, by rendering, in the course of his providence, the observation of it impossible.

30. *Thou teachest—to forsake Moses, &c.*] From any thing that appears in the course of this book to the contrary, this information was incorrect: we do not find Paul preaching thus to the Jews. It is true, that, in his *Epistles*, some of which had been written before this time, he showed that circumcision and uncircumcision were equally unavailable for the salvation of the soul: and that by the deeds of the law no man could be justified; but he had not yet said to any Jew, *forsake Moses, and do not circumcise your children.* He told them that Jesus Christ had delivered them from the yoke of the law; but they had, as yet, liberty to wear that yoke, if they pleased. He had showed them that their ceremonies were useless, but not destructive; that they were only dangerous, when they depended on them for salvation. This is the sum of what Paul had taught on this subject.

31. *The multitude must needs come together*] Whether

32. *And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

33. *And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.*

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24 Them take, and purify *themselves* with them, and be at charges with them, that they may *shave their heads*: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, *we have written and concluded* that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, *entered into the temple*, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 *And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,*

28 Crying out, Men of Israel, help: This is the man *that teacheth all men every where against the people, and the law, and this place*: and farther brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, *Trophimus Num. 6. 2, 15. Ch. 18. 18.—Ch. 15. 22.—a Ch. 24. 15.—v Num. 6. 13.—w Ch. 24. 15.—x Ch. 25. 1.—y Ch. 24. 25.—z Ch. 24.*

this refers to a regular convocation of the church; or to a tumult that would infallibly take place when it was heard that the apostle was come, we cannot pretend to say: but it is evident that James and the elders wished some prudent steps to be taken, in order to prevent an evil that they had too much reason to fear.

23. *We have four men which have a vow*] From the shaving of the head, mentioned immediately after, it is evident that the four men in question, were under the vow of Nazirship; and that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the *Naziriteship*, the hair was permitted to grow, and only shaven off at the termination of the vow. Among the Jews, it was common to make vows to God on extraordinary occasions; and that of the *Nazirite* appears to have been one of the most common; and it was permitted by their law, for any person to perform this vow by *proxy*. See the law produced in my note on Numb. vi. 21. *It was also customary for the richer sort to bestow their charity on the poorer sort for this purpose*; for Josephus, Ant. lib. xix. cap. 6. sect. 1. observes, that Agrippa, on his being advanced from a *prison to a throne*, by the emperor Claudius, came to Jerusalem; and there, among other instances of his religious thankfulness shown in the temple, *Ναζαριῶν ἑσθλαὶ διαρέα μὲν ἄνθρωπος, he ordered very many Nazarites to be shaven*; he furnishing them with money for the expenses of that, and of the sacrifices necessarily attending it." See Bp. Pearce.

24. *Be at charges with them*] Or, rather, *be at charges for them*; help them to bear the expense of that vow. Eight lambs, four rams, besides oil, flour, &c. were the expenses on this occasion. See the notes on Numb. vi.

Thou—walkest orderly, and keepest the law.] Perhaps this advice meant no more than, Show them, by such means as are now in thy power, that thou art not an enemy to Moses; that thou dost still consider the law to be holy, and the commandment holy, just, and good. Paul did so, and bore the expenses of those, who, from a scruple of conscience, had made a vow, and perhaps were not well able to bear the expense attending it. Had they done this in order to acquire justification through the law, Paul could not have assisted them in any measure with a clear conscience; but as he did assist them, it is a proof that they had not taken this vow on them for this purpose. Indeed, *vows* rather referred to a *sense of obligation*, and the *gratitude* due to God for mercies already received, than to the procuring of future favours of any kind. Besides, God had not yet fully shown that the law was abolished, as has already been remarked; he tolerated it till the time that the iniquity of the Jews was filled up; and then, by the destruction of Jerusalem, he swept every rite and ceremony of the Jewish law away with the besom of destruction.

25. *As touching the Gentiles*] See the notes on chap. xv. and the additional observations at the end of that chapter.

26. *To signify the accomplishment, &c.*] Διαγγέλλων, declaring the accomplishment, &c. As this declaration was made to the priest, the sense of the passage is the following, if we suppose Paul to have made an offering for himself, as well as the four men: "The next day, Paul taking the four men, began to purify, set himself apart, or consecrate himself with them: entering into the temple, he publicly declared to the priests, that he would observe the separation of a Nazirite, and continue it for seven days, at the end of which he would bring an offering for himself and the other four men, according to what the law prescribed in that case." But it is likely that Paul made no offering for himself, but was merely at the expense of theirs. However we may consider this subject, it is exceedingly difficult to account for the conduct of James, and the elders, and of Paul, on this occasion. There seems to have been something in this transaction which we do not fully understand.

27. *The Jews which were of Asia*] These pursued him with the most deliberate and persevering malice in every place; and it appears that it was through them that the false reports were sent to, and circulated through Jerusalem.

28. *This is the man that teacheth, &c.*] As much as if they

mus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And *all the city was moved, and the people ran together*; and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar: 32 *Who immediately took soldiers and centurions, and ran down unto them*: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and *commanded him to be bound with two chains*; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, *Away with him.*

37 *And as Paul was to be led into the castle, he said unto*

a Chap. 26. 31.—b Chap. 23. 27. & 24. 7.—c Verse 11. Chap. 20. 23.—d Luke 22. 15. John 19. 15. Ch. 22. 52.

had said, This is the man concerning whom we wrote to you; who in every place endeavours to prejudice the Gentiles against the *Jews*, against the *Mosaic law*, and against the *temple* and its services.

Brought Greeks also into the temple] This was a most deliberate and malicious untruth: Paul could accomplish no purpose by bringing any Greek or Gentile into the temple; and their having seen Trophimus, an Ephesian, with him, *in the city only*, was no ground on which to raise a slander, that must so materially affect both their lives. Josephus informs us, War, lib. v. cap. 5. sect. 2. that on the wall which separated the court of the Gentiles from that of the Israelites was an inscription in Greek and Latin letters, which stated, that *no stranger was permitted to come within the holy place, on pain of death*. With such a prohibition as this before his eyes, was it likely that St. Paul would enter into the temple, in company with an uncircumcised Greek? The calumny refutes itself.

30. *They took Paul*] They tumultuously seized on him; and drew him out of the temple, out of the court of the Israelites, where he was worshipping; and—the doors were shut: the doors of the court of the Gentiles, probably to prevent Paul from getting any succour from his friends in the city; for their whole proceedings show that they purposed to murder him: they brought him out of the court of the Israelites, that court being peculiarly holy, that it might not be defiled by his blood; and they shut the court of the Gentiles, that they might have the opportunity, unmolested, of killing him in that place; for the court of the Gentiles was reckoned to be less holy than that of the Israelites.

31. *The chief captain of the band*] The Roman tribune, who had a troop of soldiers under him, which lodged in general, in the castle of *Antonia*, which was built at the angle where the northern and western porticoes of the outer-court of the temple were joined together. This castle was built by John Hyrcanus, high-priest of the Jews: it was at first called *Baris*, and was the royal residence of the *Asmoneans*, as long as they reigned in Jerusalem. It was beautified by Herod the Great; and called *Antonia*, in honour of his friend Mark *Anthony*. By this castle the temple was commanded, as it stood on higher ground. Josephus describes this castle, War, b. v. cap. 5. sect. 8. "As having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stairs from it, by which soldiers of the garrison were used to come down with their arms to the porticoes, on the festival days, to keep the people quiet: for, as the temple was a guard to the city, so this castle was a guard to the temple." "It seems, therefore," says Bishop Pearce, "to me very plain, that the place where the Jews were about to kill Paul, was the court of the Gentiles, the porticoes being there; and that the chief captain came down there to his rescue." The name of this chief captain or tribune, was *Claudius Lysias*, as we learn from chap. xxiii. 26.

32. *Ran down unto them*] Ran down the stairs to the porticoes mentioned above.

33. *And took him*] With great violence, according to chap. xxiv. 7. probably meaning an armed force.

To be bound with two chains] To be bound between two soldiers; his right hand chained to the left hand of the one, and his left hand to the right of the other. See the note on chap. xii. 6.

35. *And when he came upon the stairs*] Those mentioned in the note on ver. 31.

36. *Away with him*.] That is, kill him; despatch him! for so much this phrase always means in the mouths of a Jewish mob. See on Luke xxiii. 18. and John xix. 15.

37. *Canst thou speak Greek?*] Claudius Lysias was not a *Roman*; he had, as himself informs us, purchased his citizenship of Rome with a great sum of money; (see chap. xxii. 28.) and it is very likely that he was but imperfectly acquainted with the Latin tongue; and the tumult that was now made, and the discordant noise, prevented him from clearly apprehending what was said; and as he wished to know the merits

the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

33 * Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am a Jew of Tarsus, a*

e See Chap. 5.36.

of the cause, he accosted Paul with Ἑλληνιστὶ γινώσκεις; dost thou understand Greek? And when he found that he did understand it, he proceeded to question him as before.

33. *Art not thou that Egyptian, &c.* The history to which Claudius Lysias refers, is taken from Josephus, *Ant. lib. xx. cap. 7. sect. 6* and *War, lib. ii. cap. 13. sect. 5*, and is in substance as follows: An Egyptian, whose name is not known, pretended to be a prophet, and told his followers that the walls of Jerusalem would fall down before them, if they would assist him in making an attack on the city. He had address enough to raise a rabble of 30,000 men, and with these advanced as far as the Mount of Olives. But Felix, the Roman governor came suddenly upon him, with a large body of Roman troops, both infantry and cavalry: the mob was speedily dispersed, four hundred killed, two hundred taken prisoners, and the Egyptian himself, with some of his most faithful friends, escaped; of whom no account was ever afterward heard. As Lysias found such an outcry made against Paul, he supposed that he must be some egregious malefactor; and probably that Egyptian who had escaped, as related above. Learned men agree that St. Luke refers to the same fact, of which Josephus speaks; but there is considerable difference between the numbers in Josephus, and those in Luke: the former having 30,000, the latter only 4,000. The small number of killed and prisoners, only 600 in all, according to Josephus, leads us to suspect that his number is greatly exaggerated; as 600 in killed and prisoners of a mob of 30,000, routed by regular infantry and cavalry, is no kind of proportion; but it is a sufficient proportion to a mob of 4,000. Dean Aldridge has supposed that the number in Josephus was originally 4,000, but that ancient copyists, mistaking the Greek Δ delta, four, for Α lambda, thirty, wrote 30,000, instead of 4,000. See Haverkamp's edition, vol. ii. p. 177. There is another way of reconciling the two historians, which is this: When this Egyptian impostor at first began to make great boasts and large promises, a multitude of people, to the amount at least of 30,000, weary of the Roman yoke, from which he promised them deliverance, readily arranged themselves under his banners. As he performed nothing that he promised, 36,000 of these had melted away before he reached Mount Olivet: this remnant the Romans attacked and dispersed. Josephus speaks of the number he had in the beginning; St. Luke, of those that he had when he arrived at Mount Olivet.

That were murderers? Σικαριῶν: sicarii, assassins: they derived their name from *sica*, a sort of crooked knife, which they concealed under their garments, and privately stabbed the objects of their malice. *Josephus.*

39. *I am a man which am a Jew.* A periphrasis for *I am a Jew*. See the note on chap. vii. 2.

Of Tarsus—no mean city. In the notes on chap. ix. 11. I

city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

f Ch.9 11.& 22.3.—g Ch.12.17.

have shown that Tarsus was a city of considerable importance, and in some measure a rival to Rome and Athens; and that because of the services rendered to the Romans by the inhabitants, Julius Cesar endowed them with all the rights and privileges of Roman citizens. When St. Paul calls it *no mean city*, he speaks a language that was common to those who have had occasion to speak of Tarsus. Xenophon, *Cyri Anab. i.* calls it πόλιν μεγάλην καὶ εὐδαίμονα, a great and flourishing city. Josephus, *Ant. lib. i. cap. 6. sect. 6*, says, that it was παρ' αὐτοῖς τῶν πλείων ἡ εὐδαίμονα καὶ μετρώπις οὐρα, the metropolis and most renowned city among them, (the Cilicians.) And AMMIANUS MARCELINUS, xiv. 8, says, *Cilicium Tarsus nobilitat, urbs perspicabilis*: "Tarsus, a very respectable city, adorns Cilicia."

40. *Paul stood on the stairs* [Where he was out of the reach of the mob; and was surrounded by the Roman soldiers.]

Beckoned with the hand [Waving the hand, which was the sign that he was about to address the people.] So VINCEN. says of Turnus, when he wished, by single combat between himself and Enneas, to put an end to the war:

Significante manu, et magno sic incipit ore:

Parcite jam, Rutuli; et vos tela inhærete, Latini.

He beckoned with his hand, and cried out with a loud voice, Desist, ye Rutulians; and ye Latins, cease from throwing your javelins.

He spake unto them in the Hebrew tongue [What was called then the Hebrew, viz. the Chaldaeo-Syriac; very well expressed by the *Codex Bezae*, τῇ ἰδίᾳ διαλέκτῳ, in their own dialect.]

Never was there a more unnatural division than that in this chapter: it ends with a single comma! The best division would have been at the end of the 25th verse.

Paul's embarkation at Tyre is very remarkable. The simple manner in which he was escorted to the ship by the disciples of Tyre, men, women, and children, and their affectionate and pious parting, kneeling down on the shore and commending each other to God, are both impressive and edifying. Nothing but Christianity could have produced such a spirit in persons, who now, perhaps, for the first time, saw each other in the flesh. Every true Christian is a child of God: and consequently, all children of God have a close spiritual affinity. They are all partakers of the same Spirit, are united to the same Head; are actuated with the same hope, and are going to the same heaven. These, love one another with pure hearts fervently; and these alone are capable of disinterested and lasting friendship. Though this kind of friendship cannot fail, yet it may err; and with officious affection endeavour to prevent us from bearing a necessary and most honourable cross. See verses 12, 13. It should therefore be kept within scriptural bounds.

CHAPTER XXII.

Paul, in his address to the people, gives an account of his birth and education, 1—3. His prejudices against Christianity 4, 5. and of his miraculous conversion, and call to the apostleship, 6—21. The Jews hearing him say, that God had sent him to preach the Gospel to the Gentiles, become exceedingly outrageous, and clamour for his life, 22, 23. The chief captain orders him to be examined by scourging; but he, pleading his privilege as a Roman citizen, escapes the torture, 24—29. The next day the chief captain brings Paul before the chief priests and their council, 30. [A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.]

MEN * brethren, and fathers, hear ye my defence, which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am a Jew*, born in Tarsus, a city in Cilicia, yet brought up in this city * at the feet of ^d Gama-

a Ch.7.26—b Ch.21.39, 2 Cor.11.22. Phil.3.5.—c Deut.23.3. 2 Kings.4.38. Luke 10.24.—d Ch.5.31—e Ch.26.5

NOTES.—Verse 1. *Men brethren, and fathers*.] A Hebrew form of expression for *brethren and fathers*: for two classes only are addressed. See the note on chap. vii. 2.

Hear ye my defence [Μὴ τὴν ἀπολογία, this apology of mine: in this sense the word *apology* was anciently understood: hence the *Apologies* of the primitive Fathers, i. e. their defences of the Christian Religion. And this is its proper literal meaning: but it is *now* used only as implying an excuse for improper conduct. That this is an abuse of the term, requires no proof.]

2. *When they heard that he spake in the Hebrew tongue* [He had probably been traduced by the Jews of Asia, as a mere Gentile, distinguished only by his virulence against the Jewish religion; which virulence proceeded from his malice and ignorance.]

3. *I am verily a man which am a Jew*.] A periphrasis for, *I am really a Jew*: and his mentioning this, adds weight to the conjecture in the preceding note. He shows that he could not be ignorant of the Jewish religion: as he had the best instructor in it which Jerusalem could produce.

Yet brought up, &c.] Bp. Pearce proposes that this verse

liel, and taught * according to the perfect manner of the law of the fathers, and f was zealous toward God, * as ye all are this day.

4 b And I persecuted this way unto the death, binding and delivering into prisons both men and women;

5 As also the high priest both bear me witness, and I all the

f Ch.21.29 Gal.1.14—g Rom.10.2—h Ch.5.3.& 26.9. 11. Phil.3.6. 1 Tim.1.13.—i Luke 22.65. Ch.4.5

should be thus read and translated: "But brought up in this city; instructed at the feet of Gamaliel, according to the most exact manner, being exceedingly zealous for the law of our fathers, as ye all are this day."

Born in Tarsus [See the notes on chap. ix. 11. and xxi. 39. *Feet of Gamaliel*] See a full account of this man in the note on chap. v. 34.]

It has been generally supposed that the phrase *brought up at the feet*, is a reference to the Jewish custom, viz. that the disciples of the rabbins sat on low seats, or on the ground, whilst the rabbin himself occupied a lofty chair. But we rather learn from Jewish authority, that the disciples of the rabbins stood before their teachers, as Vitringa has proved in his treatise De Synag. Vit. lib. i. p. 1. cap. 7. Kypke therefore contends, that *παρὰ τοὺς πόδας*, at the feet, means the same as *ἄνευ*, near, or before, which is not an unfrequent mode of speech among both sacred and profane writers. Thus in chap. iv. 35, 37. chap. v. 2. ἐκθὺν παρὰ τοὺς πόδας τῶν ἀποστόλων, they laid it to the apostles' feet, means only, they brought it to the apostles. So in 2 Maccab. iv. 7. *παρὰ πόδας πρὸ τοῦ ὄντος* *ὁπώρας* *ἐκείνων*, they saw death already lying at their feet;

estate of the elders: ¹ from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And ² it came to pass, that, as I made my journey, and was come near unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And I they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And ³ one Ananias, a devout man according to the law, ⁴ having a good report of all the ⁵ Jews which dwell there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, ⁶ The God of our fathers ⁷ hath chosen thee, that thou shouldest know his will, and ⁸ see ⁹ that Just One, and ¹⁰ shouldst hear the voice of his mouth.

15 ¹¹ For thou shalt be his witness unto all men of ¹² what thou hast seen and heard.

¹ Chap. 9. 2. & 35. 10. 12.—² Chap. 9. 2. & 35. 12. 13.—³ Chap. 9. 7. Den. 10. 7.—⁴ Chap. 9. 17.—⁵ Chap. 10. 2.—⁶ 1 Tim. 3. 7.—⁷ Chap. 3. 13 & 5. 30.—⁸ Chap. 9. 15. & 35. 16.—⁹ 1 Cor. 9. 1 & 15. 8.—¹⁰ Ch. 3. 14 & 7. 52.—¹¹ 1 Cor. 11. 23. Gal. 1. 12.—¹² Ch. 23. 1.—¹³ Ch. 23. 16 & 26. 16.—¹⁴ Ch. 23. Heb. 10. 32.—¹⁵ Ch. 9. 14. Rom. 10. 13.

that is, as the Syriac translator has properly rendered it, *they saw death immediately before them*. So *Themistius*, Or. 27. p. 341. who adds the term by which the phrase is explained, *ἐπὶ καὶ ἄνθρωπον αὐτὸν ὄντα πρὸς τὸ λαβάναι, ante pedes id semper et prope est, illi quæ accipere potest*. Also *Lucian*, De Conscr. Hist. p. 669. *ὡν παρὰ τοὺς αὐτοὺς ἐλεγχῶν; the refutation of which is at hand*. The same kind of form occurs in the Hebrew, Exod. xi. 8. All the people that are at thy feet, *כִּנְיֶיךָ בְּרַגְלֶיךָ*, i. e. who are with thee, under thy command, 2 Sam. xv. 16. And the king went out, and all his household *כִּנְיֶיךָ בְּרַגְלֶיךָ*, at his feet; that is, with him, in his company. See *Kypke*.

According to the perfect manner] That is, according to that strict interpretation of the law; and especially the traditions of the elders, for which the Pharisees were remarkable. That it is Pharisaism that the apostle has in view, when he says he was taught according to *ἀκριβῶς*, the most exact manner; is evident; and hence, in chapter xxvi. 5. he calls Pharisaism *ἀκριβῶς*, the most exact system; and under it, he was zealous towards God; scrupulously exact in every part of his duty, accompanying this with reverence to the Supreme being, and deep concern for his honour and glory.

4. I persecuted this way] *Ταυτῇ ὁδῷ* *persecutus sum*, this doctrine, this way of worshipping God, and arriving at a state of blessedness. See on chap. ix. 2.

Binding and delivering into prisons] See on chap. viii. 3. ix. 2.

5. The high-priest hath bear me witness, &c.] He probably referred to the letters of authority, which he had received from the high-priest; and the whole estate of the elders, *πᾶν τὸ πρεσβυτεῖον*, the whole of the presbytery, that is, the *sanhedrim*: and it is likely that he had those letters to produce. This zeal of his against Christianity, was an ample proof of his sincerity as a Pharisaical Jew.

6—13. As I made my journey, &c.] See the whole of this account, and all the particular circumstances, considered at large in the notes on chap. ix. 1. &c. and the observations at the conclusion of that chapter.

14. And see that Just One] The Lord Jesus, called the Just One, in opposition to the Jews, who crucified him as a malefactor: see the note on chap. vii. 52. This is an additional proof that Jesus Christ did actually appear unto Saul of Tarsus.

15. Thou shalt be his witness unto all] Thou shalt proclaim Christ crucified, both to Jews and Gentiles.

16. Arise and be baptized] Take now the profession of Christ's faith most solemnly upon thee, by being baptized in the name of Father, Son, and Holy Spirit.

Wash away thy sins, &c.] Let this washing of thy body represent to thee the washing away of thy sins; and know that this washing away of sin can be received only by invoking the name of the Lord.

17. When I was come again to Jerusalem] It is likely that he refers to the first journey to Jerusalem, about three years after his conversion, chap. ix. 25. 26. and Gal. i. 15.

I was in a trance] This circumstance is not mentioned anywhere else, unless it be that to which himself refers in 2 Cor. xii. 2—4. when he conceived himself transported to the third heaven; and if the case be the same, the appearance of Jesus Christ to him, and the command given, are circumstances related only in this place.

19. Imprisoned and beat in every synagogue] This shows what an active instrument Saul of Tarsus was, in the hands of this persecuting priesthood; and how very generally the followers of Christ were persecuted, and how difficult it was at this time to profess Christianity.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18. And I saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23. And as they cried out, and cast off their clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

¹ Ch. 9. 25.—² Cor. 12. 2.—³ Verse 14.—⁴ Matt. 10. 14.—⁵ Verse 4.—⁶ Matt. 10. 17.—⁷ Ch. 15. 5.—⁸ Luke 11. 48. Ch. 8. 1. Rom. 1. 32.—⁹ Ch. 9. 15 & 13. 2. 6. 47 & 19. 6 & 25. 17. Rom. 1. 5 & 13 & 15. 16. Gal. 1. 15. 16 & 2. 7. 8. Eph. 3. 7. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.—¹⁰ Ch. 21. 36.—¹¹ Ch. 25. 24.—¹² Ch. 16. 37.

20. When the blood of thy martyr Stephen was shed] See on chap. vii. 53. viii. 1. All these things Paul alleged as reasons why he could not expect to be received by the Christians; for how could they suppose that such a persecutor could be converted?

21. I will send thee far hence unto the Gentiles.] This was the particular appointment of St. Paul: he was the *Apostle of the Gentiles*; for though he preached frequently to the Jews, yet, to preach the Gospel to the Gentiles, and to write for the conversion and establishment of the Gentile world, were his peculiar destination. Hence we find him and his companions travelling every where; through *Judea, Phœnicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the isles of the Mediterranean Sea, the isles of the Ægean Sea, Italy*; and some add *Spain*, and even *Britain*. This was the diocese of this primitive bishop: none of the apostles travelled, none preached, none laboured as this man; and, we may add, none was so greatly owned of God. The *Epistles of Peter, John, James, and Jude*, are great and excellent; but when compared with those of Paul, however glorious they may be, they have no glory, comparatively, by reason of that glory which excelleth. Next to Jesus Christ, St. Paul is the glory of the Christian church. Jesus is the foundation; Paul, the master-builder.

22. They gave him audience unto the word] Namely, that God had sent him to the Gentiles: not that they refused to preach the law to the Gentiles, and make them proselytes: for this they were fond of doing, so that our Lord says, *they compassed sea and land to make a proselyte*; but they understood the apostle as stating, that God had rejected them, and called the Gentiles to be his peculiar people in their place; and this they could not bear.

23. Away with such a fellow] According to the law of Moses, he who attempted to seduce the people to any strange worship, was to be stoned, Deut. xii. 15. The Jews wished to insinuate that the apostle was guilty of this crime, and that therefore he should be stoned, or put to death.

23. Cast off their clothes] Bp. Pearce supposes that *shaking their upper garments*, is all that is meant here; and that it was an ancient custom for men to do so, when highly pleased, or greatly irritated: but it is likely, that some of them were now actually throwing off their clothes, in order to prepare to stone Paul.

Three dust into the air] In sign of contempt, and by way of execration. Shimei acted so in order to express his contempt of David, 2 Sam. xvi. 13 where it is said, *he cursed him as he went; and threw stones at him; or, as the margin, he dusted him with dust*. Their throwing dust in the air, was also expressive of extraordinary rage and vindictive malice. The apostle being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air, not only showed their rage, but also their *vezation*, that they could not get the apostle into their power.

24. Examined by scourging] As the chief captain did not understand the Hebrew language, he was ignorant of the charge brought against Paul, and ignorant also of the defence which the apostle had made; and as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation; and therefore he determined to put him to the torture, in order to find out the nature of his crime. The practice of putting people to the rack, in order to make them confess, has, to the disgrace of human nature, existed in all countries.

25. And as they bound him, &c.] They were going to tie him to a post, that they might scourge him.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free-born*.

29 Then straightway they departed from him which should have ^k examined him : and the chief captain also was afraid.

k Or, tortured him.—1 Ch. 21. 34 & 23. 10, 23. & 25. 26.

Is it lawful, &c.] The Roman law absolutely forbade the binding of a Roman citizen. See the note on chap. xvi. 37.

28. *With a great sum obtained I this freedom*] So it appears that the freedom, even of Rome, might be purchased; and that it was sold at a very high price.

But I was free-born) It has been generally believed that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a *charter* or *grant* from Julius Cæsar. Calmet disputes this, because Tarsus was a *free*, not a *colonial* city; and he supposes that Paul's father might have been rewarded with the freedom of Rome for some military services; and that it was in consequence of *this* that Paul was born free. But, that the city of Tarsus had such privileges, appears extremely probable. In chap. xxi. 39. Paul says he was *born at Tarsus in Cilicia*, and in this chap. ver. 23. he says he was *free-born*; and at ver. 26. he calls himself a *Roman*; as he does also chap. xvi. 37. From whence it has been concluded, with every show of reason, that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives might be citizens of Rome. PLINY, in *Hist. Nat. lib. v. 27*. tells us that Tarsus was a *free city*. And APPIAN, *De Bello Civili lib. v. p. 1077*. *Ed. Tollii*, says that Anthony, *Ταρσαῖς ἐλευθέρῃ πρίν, καὶ ἀρχαῖς φόρον, made the people of Tarsus free, and discharged them from paying tribute*. Dio CASSIUS, *lib. xlviii. p. 508*. Edit. Reimar. farther tells us, *Adeo Cæsari priore, et ejus gratia etiam posteriori, faciebatur Tarsenses, ut urbem suam pro Tarsu, JULIOPLINIS, vocarentur*. That, for the affection which the people of Tarsus bore to Julius Cæsar, and afterward to Augustus, the latter caused their city to be called *Julioplidis*.¹ The Greek text is as follows—*αὐτοὶ τοὺς πόλιν τοῦ Καίσαρος προτέρου, καὶ ἐπὶ ἑκκεῖνον τὴν ἀποτίρησιν ἐπὶ Ταρσαῖς ἐκείνην, καὶ ἐπὶ ἡλιοπλίνου σφας αἱ· αὐτοὶ μετωνόμασαν*. To which I add, that Paul, de *Virt. Vol. II. p. 587*. Edit. Mang. makes Agrippa say to Caligula, *φίλον ἐν τῇ πατρίδι βλάς τῆς Ρωμαϊκῆς κτίσεως πολίτης, ὃν ὑμεῖς ἔχετε made whole countries, to which your friends belong, to citizens of Rome*. See the note on chap. xxi. 39. These testimonies are of weight sufficient to show that Paul, by being born at Tarsus, might have been *free-born*, and a *Roman*. See Bishop Pearce, on Acts xvi. 37.

29. After he knew that he was a Roman] He who was going to scourge him, durst not proceed to the torture, when Paul declared himself to be a *Roman*. A passage from Cicero's Orat. pro Verre Act. ii. lib. v. 64. throws the fullest light upon this place—Ille, quisquis erat, quem tu in crucem rapiebas, qui tibi esset ignotus, cum civem se Romanum esse diceret, apud te Prætores, si non effugium, ne moram quidem mortis mentione atque usurpatione civitatis assequi potuit. "Who-soever he might be whom thou wert hurrying to the rack, were he even unknown to thee, if he said that he was a *Roman citizen*, he would necessarily obtain from thee, the Prætor, by the simple mention of *Rome*, if not an escape, yet at least a delay of his punishment." The whole of the sixty-first and sixty-fifth sections of this oration, which speaks so pointedly and so fully of the subject, are worthy of consideration. Of this privilege, he farther says, lib. in cap. lviii. *Illa vox et exclamatio Civis Romanus sum, sepelitur in ultimas terras, aperit inter barbaros et salutem dat.* And thus, "I am a *Roman citizen*, which oftentimes has brought assistance and safety, even among barbarians, in the remotest parts of the earth."

PLUTARCH, likewise, in his *Life of Pompey*, (Vol. III. p. 445.

after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the ^m chief priests and all their council to appear; and brought Paul down, and set him before them.

in Matt 26 3, 59 & 27.1, 2, 12. Ps. 125.3.

Edit. *Dryan* says, concerning the behaviour of the pirates when they had taken any Roman prisoner, *Extorere de eo ubi sciorarov ka* *he* *was the* *continual* *was this* *when any of those whom they had made captives* *Ρωμαιος ειναι* *that he was a Roman* *and told them his name* *they pretended to be surprised* *and he in a fright* *and smote upon their thighs* *and fell down* *(on their knees) to him* *beseeching him to pardon them!* It is no wonder then that the torturer desisted, when Paul cried out that he was a *Roman*; and that the chief captain was *alarmed*, because he had bound him.

30. *He commanded—all their council to appear!* Instead of *ἀφέντι, to come*, which we translate to appear, *ἐκκλησιασθῆναι, to assemble, or meet together*, is the reading of A.C.E., nearly twenty others; the *Æthiopic, Arabic, Vulgate, Chrysostom and Theophylact*; this reading *Griesbach* has received into the text; and it is most probably the true one; as the chief captain wished to know the certainty of the matter, he desired the Jewish council, or sanhedrim, to assemble, and examine the business thoroughly, that he might know of what the apostle was accused; as the law would not permit him to proceed against a Roman in any judicial way, but on the clearest evidence: and as he understood that the cause of their enmity was something that concerned their religion; he considered the sanhedrim to be the most proper judge, and therefore commanded them to *assemble*; and there is no doubt that himself, and a sufficient number of soldiers, took care to attend, as the person of Paul could not be safe in the hands of persons so prejudiced, unprincipled, and enraged.

This chapter should end with the twenty-ninth verse, and the following should begin with the thirtieth; this is the most natural division, and is followed by some of the most correct editions of the original text.

1. In his address to the council, Paul asserts that he is a *Jew*, born of and among Jews; and that he had a regular *Jewish education*; and he takes care to observe, that he has early imbibed all the *prejudices* peculiar to his countrymen; and had given the fullest proof of this in his persecution of the Christians. Thus, his assertions, concerning the *unpardonableness of the legal ceremonies*, could neither be attributed to *ignorance nor indifference*. Had a *Gentile*, no matter how learned or eminent, taught thus, his whole teaching would have been attributed to ignorance, prejudice, and envy. God, therefore, in his endless mercy, made use of a most eminent, learned, and bigoted *Jew*, to demonstrate the *nullity* of the whole Jewish system, and show the *necessity* of the Gospel of Jesus Christ.

2. At the close of this chapter, Dr. Dodd has the following judicious remark:—"As *unrighteous* as it was in the Roman officer, on this popular clamour, to attempt putting this holy apostle to the torture; so *reasonable* was St. Paul's plea as a Roman citizen, to decline that suffering. It is a prudent policy, to thy the imitation of the bravest of men, not to throw themselves into unnecessary difficulties. True courage widely differs from rash and heedless temerity: nor are we under any obligation, as *Christians*, to give up our *civil privileges*, which ought to be esteemed as the gift of God, to every insolent and turbulent invader. In a thousand circumstances, *gratitude to God, and duty to men*, will oblige us to *insist upon them*: and a generous concern for those who may come after us, should engage us to labour to transmit them to posterity *improved*, rather than *impaired*." This should be an article in the creed of every genuine Briton.

CHAPTER XXIII.

Paul, defending himself before the high-priest, he commands him to be smitten on the mouth, 1, 2. Paul sharply reproves him, and being reproached for this by one of the attendants, accounts for his conduct, 3-5. Seeing that the assembly was composed of Pharisees and Sadducees, and that he could expect no justice from his judges, he avers that it was for his belief in the resurrection, that he was called in question; on which the Pharisees declare in his favour, 6-9. A great dissension arises, and the chief captain, fearing lest Paul should be pulled to pieces, brings him into the castle, 10. He informs the captain of the guard, 11. More than thirty persons conspire his death, 12-15. Paul's sister's son, hearing of it, informs the captain of the guard, 16, 17. He is brought forth by night under a strong escort of horse and foot, to Caesarea, to Felix; and with him a letter, stating the circumstances of his case, 18, 19. He is committed to the custody of the governor, who promises him a hearing when his accusers shall come down, 34, 35. [A. M. cir. 3654, A. D. cir. 60. An. Olymp. cir. CCIX., 4.]

AND Paul, earnestly beholding the council, said, Men and brethren,^a I have lived in all good conscience before God until this day.

^a Ch. 21. 16. 1 Cor. 4. 4. 2 Cor. 1. 12. & 4. 2. 2 Tim. 1. 3. Heb. 13. 18.

NOTES.—Verse 1. *I have lived in all good conscience*] Some people seem to have been unnecessarily stumbled with this expression. What does the apostle mean by it? Why, that while he was a *Jew*, he was *one* from principle of conscience; that what he did, while he continued Jew, he did from the same principle;—that when God opened his eyes to see the nature of Christianity, he became a Christian, because God persuaded his conscience that it was right for him to become

2 And the high priest Ananias, commanded them that stood by him, ^b to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou whited*

b1 Kings 22.24. Jer 20.2. John 18.22.

one. That, in a word, he was *sincere* through the whole course of his religious life; and his conduct had borne the most unequivocal proofs of it. The apostle means, therefore, that there was no part of his life in which he acted as a dishonest or hypocritical man: and that he was now as fully determined to maintain his profession of Christianity, as he ever was to maintain that of Judaism; previously to his acquaintance with the Christian religion.

wall; for sittest thou to judge me after the law, and *commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?
5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, *Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, I we find no evil

c Lev. 19.35. Deut. 25.1, 2. John 7.51.—d Ch 24.17.—e Exod. 22.28. Eccles. 10.20. 2 Pet. 2.10. Jude 3.—f Ch 24.15, 21. & 26.6 & 28, 30.—h Matt. 22

2. *The high-priest Ananias*] There was a high-priest of this name who was sent a prisoner to Rome by Quadratus, governor of Syria; to give an account of the part he took in the quarrel between the Jews and the Samaritans; see Joseph. Antiq. lib. xx. cap. 6. s. 8, but whether he ever returned again to Jerusalem, says Dr. Lightfoot, is uncertain; still more uncertain whether he was ever restored to the office of high-priest; and most uncertain of all, whether he filled the chair at the time Paul pleaded his cause; which was some years after Felix was settled in the government. But *Krebs* has proved that this very Ananias, on being examined at Rome, was found innocent, returned to Jerusalem, and was restored to the high-priesthood; see Joseph. Antiq. lib. xx. cap. 9. s. 2, but of his death I find nothing certain. See *Krebs* on this place, (Observat. in Nov. Testament. § Flavio Josepho) who successfully controverts the opinion of Dr. Lightfoot, mentioned at the beginning of this note. There was one Ananias, who is said to have perished in a tumult raised by his own son, about five years after this time; see Joseph. Antiq. lib. x. cap. 9. War, lib. ii. cap. 17.

To smite him on the mouth] Because he professed to have a good conscience while believing on Jesus Christ, and propagating his doctrine.

3. *God shall smite thee, thou whited wall*] Thou hypocrite! who sittest on the seat of judgment, pretending to hear, and seriously weigh the defence of an accused person; who must in justice and equity be presumed to be innocent, till he is proved to be guilty; and, instead of acting according to the law, commandest me to be smitten contrary to the law, which always has the person of the prisoner under its protection; nor ever suffers any penalty to be inflicted, but what is prescribed as the just punishment for the offence. As if he had said, "Thinkest thou that God will suffer such an insult on his laws, on justice, and on humanity, to pass unpunished?"

5. *I wist not, brethren, that he was the high-priest*] After all the learned labour that has been spent on this subject, the simple meaning appears plainly to be this:

St. Paul did not know that Ananias was high-priest; he had been long absent from Jerusalem; *political changes* were frequent; the high-priesthood was no longer in succession, and was frequently bought and sold; the Romans put down one high-priest and raised up another, as political reasons dictated. As the person of Ananias might have been wholly unknown to him; as the *hearing* was very sudden, and there was scarcely any time to consult the formalities of justice; it seems very probable that St. Paul, if he ever had known the person of Ananias, had forgotten him; and as, in a council or meeting of this kind, the presence of the high-priest was not indispensably necessary, he did not know that the person who presided was not the *Sagan*, or high-priest's deputy, or some other person put into the seat for the time being. I therefore understand the words above in their most obvious and literal sense. He knew not who the person was, and God's Spirit suddenly led him to denounce the divine displeasure against him.

Thou shalt not speak evil of the ruler of thy people] If I had known he was the high-priest, I should not have publicly pronounced this execration; for respect is due to *his person* for the sake of his office. I do not see that Paul intimates that he had done any thing through inadvertence; nor does he here confess any fault; he states two facts:—1. That he did not know him to be the high-priest. 2. That such an one or any ruler of the people should be revered. But he neither recalled nor made an apology for his words: he had not committed a trespass, and he did not acknowledge one. We must beware how we attribute either to him in the case before us.

6. *I am a Pharisee, the son of a Pharisee*] Instead of *Φαρισαίου*, of a Pharisee; ABC, some others, with the *Syriac* and *Vulgate*, have *Φαρισαίου*, of the Pharisees; which, if acknowledged to be the genuine reading, would alter the sense thus, *I am a Pharisee, and a disciple of the Pharisees*, for so the word *son* is frequently understood.

Of the hope of the resurrection] Concerning the hope of the resurrection, the *xxi*, and, being here redundant; indeed it is omitted by the *Syriac*, all the *Arabic*, and the *Ethiopic*. St. Paul had preached the resurrection of the dead, on the

in this man: but *if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves *under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now, therefore, ye, with the council, signify to the chief

23 Mk. 12.18. Lk. 30.27.—Ch 22.25. & 26.31.—k Ch 22.7.17.18.—l Ch 5.29.—m Ch. 18.9. & 27.22. 24.—n Ver 21.30. Ch 25.3.—o Or, with an oath of execration.

foundation and evidence of the resurrection of Christ. For this, he and the apostles were, sometime before, imprisoned by the high-priest and elders, ch. iv. 1—3. and v. 17. because they preached THROUGH JESUS, the resurrection of the dead. This they could not bear; for, if Jesus Christ rose from the dead, their malice and wickedness, in putting him to death, were incontrovertibly established.

7. *And the multitude was divided*] St. Paul, perceiving the assembly to consist of Pharisees and Sadducees, and finding he was not to expect any justice, thought it best thus to divide the council, by introducing a question on which the Sadducees and Pharisees were at issue. He did so; and the Pharisees immediately espoused his side of the question, because in opposition to the Sadducees, whom they abhorred, as irreligious men.

8. *The Sadducees say that there is no resurrection*] It is strange, since these denied a future state, that they observed the ordinances of the law; for they also believed the five books of Moses to be a revelation from God; yet they had nothing in view but *temporal good*; and they understood the promises in the law as referring to these things alone. In order, therefore, to procure them, they watched, fasted, prayed, &c. and all this they did that they might obtain happiness in the present life. See the account of the Pharisees and Sadducees, Matt. iii. 7. and xvi. 1.

9. *The scribes—arose, and—strove*] *Διμαχοῦντο*, they contended forcibly—they came to an open rupture with the Sadducees; and, in order to support their own party against them, they even admitted as truth, St. Paul's account of his miraculous conversion; and therefore they said, *if a spirit or an angel hath spoken to him*, &c. He had previously mentioned that Jesus Christ had appeared to him, when on his way to Damascus; and, though they might not be ready to admit the doctrine of *Christ's resurrection*; yet they could, consistently with their own principles, allow that the *soul* of Christ might appear to him, and they immediately caught at this, as furnishing a strong proof against the doctrine of the Sadducees, who neither believed in angel nor spirit, while the Pharisees confessed both.

Let us not fight against God] These words are wanting in ABC, several others, with the *Coptic*, *Ethiopic*, *Armenian*, latter *Syriac*, *Vulgate*, and some of the *Fathers*.

10. *The chief captain—commanded the soldiers to go down*] It appears that the chief captain was present during these transactions, and that he had a body of soldiers in readiness in the castle of Antonia; and it was from this, that he commanded them to come down for the rescue and preservation of Paul.

11. *Be of good cheer, Paul*] It is no wonder, if, with all these trials and difficulties, St. Paul was much dejected in mind; and especially as he had not any direct intimation from God what the end of the present trials would be: to comfort him, and strengthen his faith, God gave him this vision.

So must thou bear witness also at Rome] This was pleasing intelligence to Paul, who had long desired to see that city, and preach the Gospel of Christ there. He appears to have had an intimation that he should see it; but *how*, he could not tell; and this vision satisfied him that he should be sent thither by God himself. This would settle every fear and scruple concerning the issue of the present persecution.

12. *That they would neither eat nor drink*, &c.] These forty Jews were no doubt of the class of the *Scitaris*, mentioned before, (similar to those afterward called *assassins*) a class of fierce zealots, who took justice into their own hand; and who thought they had a right to despatch all those who, according to their views, were not orthodox or *conscientious* men, must they not all perish through hunger, as God put it out of their power to accomplish their vow? No; for the doctrine of sacerdotal absolution was held among the Jews, as among the Papists; hence it is said in *Hieros Avodah Zarah*, fol. 40, "He that hath made a vow not to eat any thing, woe to him, if he eat; and woe to him, if he do not eat. If he eat, he sinneth against his vow; and if he do not eat, he sinneth against his life." What must such a man do in this case! Let him go to the wise men, and they will loose him from his vow, as it is written, Prov. xii. 18. "The tongue of the wise is health." When

captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him :

16 And when Paul's sister's son, heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me ?

20 And he said, ¶ The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him, of them, more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

23 ¶ And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night :

p Ver. 12.—q Ch. 21.33 & 24.7.—r Ch. 22.30.—s Ch. 15.15, & 25.19.—t Ch. 25.31.

vows were so easily dispensed with, they might be readily multiplied. See *Lightfoot*.

15. And we, or ever he come near, are ready to kill him.] We shall lie in wait, and despatch him before he can reach the chief-captain. The plan was well and deeply laid ; and nothing but an especial providence could have saved Paul.

16. Paul's sister's son.] This is all we know of Paul's family. And we know not how this young man got to Jerusalem, the family, no doubt, still resided at Tarsus.

17. Bring this young man unto the chief captain.] Though St. Paul had the most positive assurance from Divine authority, that he should be preserved ; yet he knew that the Divine Providence acts by reasonable and prudent means : and that, if he neglected to use the means in his power, he could not expect God's providence to work in his behalf. If he who will not help himself, according to the means and power he possesses, has neither reason nor revelation to assure him that he shall receive any assistance from God.

23. Two hundred soldiers.] Σπαριώτας, infantry, or foot soldiers.

Horsemen threescore and ten.] There was always a certain number of horse, or cavalry, attached to the foot.

Spearmen.] Δεξιόταβους, persons who held a spear or javelin in their hand ; from ἐν δεξιᾷ λαβεῖν, taking or holding a thing in the right hand. But the *Codex Alexandrinus* reads ἀκροτάβους, from ἀκρία, the right hand : and βαλλεῖν, to cast or dart, persons who threw javelins. But both words seem to mean nearly the same thing.

The third hour of the night.] About nine o'clock, p. m. for the greater secrecy ; and to elude the cunning, active malice of the Jews.

24. Provide them beasts.] One for Paul, and some others for his immediate keepers.

Felix the governor.] This Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favourite of the emperor. Tacitus calls him *Antonius Felix* ; and gives us to understand, that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. *Elisbertus Antonius Felix per omnem sedititiam ac libidinem jus regium servili ingenio exercevit.* Hist. v. 9. He had, according to Suetonius, in his life of Claudius, chap. 25. three queens to his wives ; that is, he was married thrice, and each time to the daughter or niece of a king. Drusilla, the sister of Agrippa, was his wife at this time : see chap. xxiv. 22. He was an unrighteous governor, a base, mercenary, and bad man ; see chap. xxiv. 2.

25. He wrote a letter after this manner.] It appears that this was not only the substance of the letter, but the letter itself ; the whole of it is so perfectly formal, as to prove this ; and, in this simple manner, are all the letters of the ancients formed. In this also we have an additional proof of St. Luke's accuracy.

30. I sent straightway to thee.] As the proper person before whom this business should ultimately come ; and by whom it should be decided.

Farewell.] Εὐχαριστοῦ, be in good health.

31. Antipatris.] This place, according to Josephus, Antiq. lib. xiii. cap. 23. was anciently called *Capharsaba*, and is supposed to be the same which, in I Maccab. chap. vii. 31. is called *Capharsalama*, or *Carphasaluma*. It was rebuilt by Herod the Great, and denominated *Antipatris*, in honour of his father *Antipater*. It was situated between Joppa and Cesarea, on the road from Jerusalem to this latter city. Josephus says it was fifty stadia from Joppa. The distance between Jerusalem and Cesarea, was about seventy miles.

32. On the morrow they left the horsemen.] Being now so

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner :

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 ¶ This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

28 ¶ And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle :

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia :

35 ¶ I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

u Ver. 20.—v Ch. 24.8 & 25.6.—w Ch. 21.39.—x Ch. 24.1, 10 & 25.16.—y Matt. 27.27.

far from Jerusalem, they considered Paul in a state of safety from the Jews, and that the seventy horse would be a sufficient guard : the four hundred foot, therefore, returned to Jerusalem, and the horse went on to Cesarea with Paul. We need not suppose that all this troop did reach Antipatris on the same night in which they left Jerusalem ; therefore, instead of, they brought him by night to Antipatris, we may understand the text thus.—Then the soldiers took Paul by night, and brought him to Antipatris. And the thirty-second verse need not to be understood as if the foot reached the castle of Antonia the next day, (though all this was possible,) but that, having reached Antipatris, and refreshed themselves, they set out, the same day, on their march to Jerusalem ; on the morrow they returned, that is, they began their march back again to the castle. See on chap. xxiv. 1.

33. Who.] That is, the seventy horsemen mentioned above. 35. I will hear thee.] Διακονοῦμαι σοι ; I will give thee a fair, full, and attentive hearing when thy accusers are come ; in whose presence thou shalt be permitted to defend thyself.

In Herod's judgment-hall.] Ἐν τῷ πραιτωρίῳ, in Herod's Prætorium, so called because it was built by Herod the Great. The Prætorium was the place where the Roman Prætor had his residence : and, it is probable that, in or near this place, there was a sort of guard-room, where state prisoners were kept. Paul was lodged here till his accusers should arrive.

On the preceding chapter many useful observations may be made.

1. Paul, while acting contrary to the Gospel of Christ, pleaded conscience as his guide. Conscience is generally allowed to be the rule of human actions ; but it cannot be a right rule, unless it be well-informed. While it is unenlightened, it may be a guide to the perdition of its professor : and the cause of the ruin of others. That conscience can alone be trusted, in which the light of God's Spirit, and God's truth, dwells. An ill-informed conscience, may burn even the saints, for God's sake !

2. No circumstance in which a man can be placed, can excuse him from showing respect and reverence to the authorities which God, in the course of his providence, has instituted, for the benefit of civil or religious society. All such authorities come originally from God ; and can never lose any of their rights on account of the persons who are invested with them. An evil can never be of use ; and a good may be abused ; but it loses not its character, essential qualities, or usefulness, because of this abuse.

3. Paul availed himself of the discordant sentiments of his judges, who had agreed to show him no justice ; that he might rid himself out of their hands. To take advantage of the sentiments and dispositions of an audience, without deceiving it ; and to raise dissension between the enemies of the truth, is an innocent artifice, when truth itself is not violated ; and when error is exposed thereby to public view.

4. The Pharisees and Sadducees strove together. God frequently raises up defenders of the principles of truth, even among those who, in practice, are its decided enemies.—“ Though,” says one, “ I do not like the truth, yet will I defend it.” A man clothed with sovereign authority, vicious in his heart, and immoral in his life, fostered those principles of truth and righteousness, by which error was banished from these lands, and pure, and undefiled religion, established among us for many generations.

5. The Providence of God, and his management of the world, are, in many respects, great mysteries ; but, as far as we are individually concerned, all is plain. Paul had the fullest assurance, from the mouth of Christ himself, that he should see Rome ; and, consequently, that he should be extricated from

all his present difficulties. Why then did he not quietly sit still, when his nephew informed him that forty men had conspired to murder him? Because he knew that God made use of the *prudence*, with which he has endowed man, as an *agent*, in that very providence by which he is supported; and that, to neglect the natural means of safety with which God provides us, is to tempt and dishonour him, and induce him in *judgment* to use those means *against* us which, in his *mercy*, he had designed for our comfort and salvation. *Prudence* is well associated even with an apostolic spirit. Every *being* that God has formed, he designs should accomplish those functions for which he has endowed it with the requisite powers.

6. *Claudius Lysias* sent Paul to Felix. "In the generality of human events," says one, "we do not often distinguish the designs of God from those of men. The design of *Lysias*, in preserving Paul from the rage of the Jews, was to render his

own conduct free from exception: the design of God was, that he might bring Paul safely to Rome, that he might attack idolatry in its strongest fort, and there establish the Christian faith." God governs the world, and works by *proper* means; and counter-works *evil* or *sinister* devices, so as ultimately to accomplish the purposes of his will; and cause all things to work together for good to them that love Him.

7. Felix acted *prudently* when he would not even hear St. Paul till he had his *accusers face to face*. How many false judgments, evil surmises, and uncharitable censures, would be avoided, did men always adopt this reasonable plan. Hear either side of a complaint separately, and the evil seems very great; hear both together, and the evil is generally lessened by one half. *Audi et alteram partem*—hear the other side, says a heathen; remember, if you have an ear for the first complaint, you have one also for the second.

CHAPTER XXIV.

After five days, Ananias the high-priest, the elders, and one Tertullus an orator, come to Cesarea to accuse Paul, 1. The oration of Tertullus, 2—9. Paul's defence, 10—21. Felix, having heard his defence, proposes to leave the final determination of it till Claudius Lysias should come down; and in the mean time orders Paul to be treated with humanity and respect, 22, 23. Felix and Drusilla his wife, hear Paul concerning the faith of Christ: and Felix is greatly affected, 24, 25. On the expectation of obtaining money for his liberation, Felix keeps Paul in prison, 26, and being superseded in the government of Judea by Porcius Festus, in order to please the Jews, he leaves Paul bound, 27. [A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4.]

AND after five days, Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not farther tedious unto thee, I

a Ch. 21. 27.—b Ch. 23. 2, 30, 35 & 25. 2.—c Luke 23. 2. Ch. 5. 13 & 16. 20 & 17. 6 &

NOTES.—Verse 1. *After five days*] These days are to be reckoned from the time in which Paul was apprehended at Jerusalem, and twelve days after he had arrived in that city; see ver. 11. Calmet reckons the days thus:—St. Luke says, that Paul was apprehended at Jerusalem when the seven days of his vow were nearly ended, chap. xxi. 27. that is, at the end of the fifth day after his arrival. The next day, which was the sixth, he was presented before the sanhedrim. The night following, he was taken to Antipatris. The next day, the seventh, he arrived at Cesarea. Five days afterward, that is, the twelfth day after his arrival at Jerusalem, the high-priest and the elders, with Tertullus, came down to accuse him before Felix.—But see the note on chap. xxiii. 32.

A certain orator named Tertullus] This was probably a Roman proselyte to Judaism; yet he speaks every where as a Jew. Roman orators, advocates, &c. were found in different provinces of the Roman empire: and they, in general, spoke both the Greek and Latin languages; and being well acquainted with the Roman laws and customs, were no doubt very useful. *Luitprandus* supposed that this Tertullus was the same with him who was colleague with Pliny the younger, in the consulate, in the year of Rome, 852; who is mentioned by Pliny, *Epist.* v. 15. Of this there is no satisfactory proof.

2. *Tertullus began to accuse him*] There are three parts in this oration of Tertullus:—1. The *exordium*. 2. The *proposition*. 3. The *conclusion*. The *exordium* contains the praise of Felix and his administration, merely for the purpose of conciliating his esteem, 2—4. The *proposition* is contained in ver. 5. The *narration and conclusion*, in ver. 6—8.

By thee we enjoy great quietness] As bad a governor as Felix most certainly was, he rendered some services to Judea. The country had long been infested with robbers; and a very formidable banditti of this kind, under one Eliezar, he entirely suppressed.—Joseph. *Antiq.* lib. xx. cap. 6. Bell. lib. ii. cap. 22. He also suppressed the sedition raised by an Egyptian impostor, who had seduced 30,000 men; see on chap. xxi. 38. He had also quelled a very afflictive disturbance which took place between the Syrians and the Jews of Cesarea. On this ground Tertullus said, *By thee we enjoy great quietness: and illustrious deeds are done to this nation by thy prudent administration*: this was all true; but, notwithstanding this, he is well known, from his own historians, and from Josephus, to have been not only a very bad man, but also a very bad governor. He was mercenary, oppressive, and cruel; and of all these the Jews brought proofs to Nero, before whom they accused him; and, had it not been for the interest and influence of his brother Pallas, he had been certainly ruined.

3. *We accept it always, and in all places*] We have at all times a grateful sense of thy beneficent administration; and we talk of it in all places, not only before thy face, but behind thy back.

4. *That I be not farther tedious unto thee*] That I may neither trespass on thy time, by dwelling longer on this subject; nor on thy modesty, by thus enumerating thy beneficent deeds.

Hear us of thy clemency] Give us farther proof of thy kindness, by hearkening to our present complaint. The whole of this exordium was artful enough, though it was lame. The orator had certainly a very bad cause, of which he endeavoured

to pray thee that thou wouldst hear us of thy clemency a few words.

5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6. Who also hath gone about to profane the temple; whom we took, and would have judged according to our law;

7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8. Commanding his accusers to come unto thee: by exa-

21. 23. 1 Pet. 2. 12, 15.—d Ch. 21. 28.—e John 15. 31.—f Ch. 21. 33.—g Ch. 23. 30.

voured to make the best. Felix was a bad man and bad governor; and yet he must praise him to conciliate his esteem. Paul was a very good man, and nothing amiss could be proved against him; and yet he must endeavour to blacken him as much as possible, in order to please his unprincipled and wicked employers. His oration has been blamed as *weak, lame, and imperfect*; and yet, perhaps few, with so bad a cause, could have found better of it.

5. *For we have found this man, &c.*] Here the *proposition* of the orator commences. He accuses Paul; and his accusation includes four particulars:—1. He is a pest, *λοιπος*; an exceedingly bad and wicked man. 2. He excites disturbances and seditions against the Jews. 3. He is the chief of the sect of the Nazarenes, who are a very bad people, and should not be tolerated. 4. He has endeavoured to pollute and profane the temple; and we took him in the fact.

A pestilent fellow] The word *λοιπος*, *pestis*; the plague or pestilence, is used both by Greek and Roman authors, to signify a very bad and profligate man: we have weakened the force of the word by translating the substantive adjectively. Tertullus did not say that Paul was a pestilent fellow; but he said that he was the very pestilence itself. As in that of Martial, xi. 92.

Non vitiosus homo es, Zöile, sed vitium.
"Thou art not a vicious man, O Zöilus, but thou art vice itself."

The words *λοιπος*, and *pestis*, are thus frequently used.—See *Wetstein*, Bp. *Pearce*, and *Kypke*.

A mover of sedition] Instead of *σαῖσι*, sedition; ABE, several others, with the Coptic, Vulgate, Chrysostom, Theophylact, and *Æcumenius*, read *σαῖσις*, commotions; which is probably the true reading.

Among all the Jews] Bp. Pearce contends, that the words should be understood thus, one that stirreth up tumults against all the Jews; for, if they be understood otherwise, Tertullus may be considered as accusing his countrymen; as if they, at Paul's instigation, were forward to make insurrections every where. On the contrary, he wishes to represent them as a persecuted and distressed people, by means of Paul and his Nazarenes.

A ringleader] Προπορευων. This is a military phrase, and signifies the officer who stands on the right of the first rank; the captain of the front rank of the sect of the Nazarenes: τῆς πρώτης τάξεως ἀποστόλων, of the heresy of the Nazarenes. This word is used six times by St. Luke, viz. in this verse, and in ver. 14. and in chap. v. 17. xv. 5. xxvi. 5. and xxviii. 22; but in none of them does it appear necessarily to include that bad sense which we generally assign to the word *heresy*.—See the note on chap. v. 17. where the subject is largely considered; and see farther on ver. 14.

6. *Hath gone about to profane the temple*] This was a heavy charge, if it could have been substantiated: because the Jews were permitted by the Romans to put any person to death who profaned their temple. This charge was founded on the gross calumny mentioned, chap. xxi. 28, 29. for as they had seen Trophimus, an Ephesian, with Paul in the city, they pretended that he had brought him into the temple.

Would have judged according to our law.] He pretended that they would have tried the case fairly, had not the chief

minging of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself :

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem ^b for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after ^c the way which they call heresy, so worship I the ^d God of my fathers, believing all things which are written in ^e the law and in the prophets :

^a H A D 53. Felix made procurator over Judea. Ver 17. Ch 21. 36.—1 Ch 25. 8 & 24. 17—K See Amos 8. 14. Ch 9. 2.—12 Tim. 1. 3.—n Ch 26. 22 & 28. 21.—n Ch 21. 6, & 26. 6, 7 & 28. 21.

captain taken him violently out of their hands; whereas, had not Lysias interfered, they would have murdered him on the spot.

7. With great violence. *Μετα πολλῆς βίας*, I rather think means with an armed force. Tertullus intimates that Lysias interfered contrary to law, and brought soldiers to support him in his infringement on their constitution. This is what he seems to say and complain of; for the Jews were vexed with Lysias for rescuing the apostle from their hands.

8. Commanding his accusers to come, &c.] Here Tertullus closes his opening and statement of the case; and now he proceeds to call and examine his witnesses; and they were no doubt examined one by one, though St. Luke sums the whole up in one word—*The Jews also assented, saying that these things were so*. Whoever considers the plan of Tertullus's speech, will perceive that it was both judicious and artful. Let us take a view of the whole:—1. He praises Felix, to conciliate his favour. 2. He generally states the great blessings of his administration. 3. He states, that the Jews, throughout the whole land, felt themselves under the greatest obligations to him; and extolled his prudent and beneficent management of the public affairs every where. 4. That the prisoner before him was a very bad man; a disturber of the public peace; a demagogue of a dangerous party; and so lost to all sense of religion, as to attempt to profane the temple! 5. That, though he should have been punished on the spot; yet, as they were ordered by the chief captain to appear before him, and show the reasons why they had seized on Paul at Jerusalem, they were accordingly come; and having now exhibited their charges, he would, 6. Proceed to examine witnesses, who would prove all these things to the satisfaction of the governor. 7. He then called his witnesses, and their testimony confirmed and substantiated the charges. No bad cause was ever more judiciously and cunningly managed.

10. Then Paul—answered) The apostle's defence consists of two parts:—1. The *exordium*, which has for its object the praise of his judge, whose qualifications to discern and decide on a question of this nature, he fully allows; and expects, from this circumstance, to have a favourable hearing. 2. The *tractation*, which consists of two parts, I. REPUTATION; 1. Of the charge of polluting the temple; 2. Of stirring up sedition; 3. Of being a leader of any sect who had a different worship from the God of their fathers. II. AFFIRMATION: 1. That he had lived so as to preserve a good conscience towards God, and towards men; 2. That so far from polluting the temple, he had been purified in it; and was found thus, worshipping according to the law of God; 3. That what Tertullus and his companions had witnessed, was perfectly false, and he defied them to produce a single proof; and appeals to those who had been witnesses of his conduct in Jerusalem, who should have been there, could they have proved any thing against him.

Thou hast been of many years a judge) *Cumanus* and *Felix* were, for a time, joint governors of Judea; but, after the condemnation of *Cumanus*, the government fell entirely into the hands of Felix; and from Josephus we learn, that this was now the *sixth* or *seventh* year of his administration; which might be called *many years*, when the very frequent removals of the governors of the provinces are considered.—See Jos. Antiq. lib. xx. 7. and see the margin.

A judge—*Καὶ τὸν*, the same here in signification, as the Hebrew *שופט* *shophet*, which means a ruler or governor. This was the title of the ancient governors of Israel.

The more cheerfully) *Εὐθυμωτέρον* with a better heart, or courage; because as thy long residence among us has brought thee to a thorough acquaintance with our customs, I may expect a proper decision in my favour, my cause being perfectly sound.

11. There are yet but twelve days) This is his reply to their charge of sedition; the improbability of which is shown, from the short time he had spent in Jerusalem, quite insufficient to organize a sedition of any kind; nor could a single proof be furnished that he had attempted to seduce any man; nor unbinge any person from his allegiance by subtle disputations, either in the temple, the synagogues, or the city. So that this charge necessarily fell to the ground, self-confuted;

15 And ^a have hope towards God, which they themselves also allow, ^b that there shall be a resurrection of the dead, both of the just and unjust.

16 And ^c herein do I exercise myself, to have always a conscience void of offence towards God, and towards men.

17 Now after many years ^d I came to bring alms to my nation, and offerings.

18 ¶ Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult :

19 ^e Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found an evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, ^f Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When

^a Deu 32. 3. John 8. 56.—p Chap 22. 1.—q Chap 11. 29, 30 & 29. 16. Rom 15. 25. 2 Cor 8. 4. Gal. 3. 10.—r Chap 21. 26, 27 & 26. 21.—s Chap 23. 10 & 23. 16.—t Chap 23. 6 & 28. 21

unless they could bring substantial proof against him, which he challenges them to do.

14. That after the way which they call heresy] See the explanation of this word in the note on chap. v. 17. and see before ver. 5. where what is here translated *heresy*, is there rendered *sect*. At this time, the word had no bad acceptation, in reference to religious opinions. The Pharisees themselves, the most respectable body among the Jews, are called a *sect*; for Paul, defending himself before Agrippa, says, that he lived a Pharisee according to the strictest *apostle*, *sect*, or *heresy*, of their religion. And Josephus, who was a Pharisee, speaks *τῆς τοῦ Πατριάρχου αἰρέσεως, of the heresy, or sect, of the Pharisees*. LIFE, chap. xxxviii. Therefore it is evident that the word *heresy* had no bad meaning among the Jews; it meant simply a religious *sect*. Why then did they use it by way of degradation to St. Paul? This seems to have been the cause. They had already two accredited sects in the land, the *Pharisees* and *Sadducees*: the interests of each of these were pretty well balanced, and each had a part in the government, for the council or *sanhedrim* was composed both of *Sadducees* and *Pharisees*: see chap. xiii. 6. They were afraid that the *Christians* whom they called *Nazarines*, should form a new *sect*, and divide the interests of both the preceding; and what they feared, that they charged them with; and on this account the Christians had both the Pharisees and the Sadducees for their enemies. They had charged Jesus Christ with plotting against the state, and endeavouring to raise seditions; and they charged his followers with the same. This they deemed a proper engine to bring a jealous government into action.

No worship I the God of my fathers] I bring in no new object of worship; no new religious creed. I believe all things as they profess to believe; and acknowledge the Law and the Prophets, as divinely inspired books; and have never, in the smallest measure, detracted from the authority or authenticity of either.

15. And have hope towards God, &c.] I not only do not hold any thing by which the general creed of this people might be altered, in reference to the present state; but also, I hold nothing different from their belief, in reference to a future state; for if I maintain the doctrine of the resurrection of the dead, it is what themselves allow.

16. And herein do I exercise myself] And this very tenet is a pledge for my good behaviour: for as I believe there will be a resurrection, both of the just and unjust, and that every man shall be judged for the deeds done in the body; so, I exercise myself day and night, that I may have a conscience void of offence towards God and towards man.

Towards God] In entertaining no opinion contrary to his truth; and in offering no worship contrary to his dignity, purity, and excellency.

Towards men.] In doing nothing to them that I would not, on a change of circumstances, they should do to me; and in withholding nothing, by which I might comfort and serve them.

17. Now after many years, &c.] And as a full proof that I act according to the dictates of this divine and beneficent creed, though I have been many years absent from my own country, and my political relation to it is almost necessarily dissolved; yet, far from coming to disturb the peace of society, or to injure any person, I have brought ALMS to my nation, the fruits of my own earning and influence among a foreign people, and OFFERINGS to my God and his temple, proving hereby my attachment to my country, and my reverence for the worship of my country's God.

18. Found me purified in the temple] And the Jews of Asia, who stirred up the persecution against me in Jerusalem, found me purified in the temple, regularly performing the religious vow into which I had entered; giving no cause for suspicion; for I made no tumult, nor had I any number of people with me, by whom I could have accomplished any seditious purpose.

20. An evil-doing in me, while I stood before the council] The Jews of Asia, the most competent witnesses, though my declared enemies, and they who stirred up the persecution against me, should have been here; why are they kept back? Because they could prove nothing against me. Let these therefore who are here, depose, if they have found any evil

* Lysias the chief captain shall come down, I will know the utmost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 * And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and

u Ver. 7.—v Chap. 27, 3. & 23, 16.

in me, or proved against me, by my most virulent adversaries, when examined before them in their council at Jerusalem.

21. *Except it be for this one voice* The Sadducees who belong to that council, and who deny the resurrection of the dead, may indeed blame me for professing my faith in this doctrine; but as this is a doctrine credited by the nation in general, and as there can be nothing criminal in such a belief; and they can bring no accusation against me relative to any thing else, this, of course, is the sum of all the charges to which I am called to answer before you this day.

22. *And when Felix heard these things* There is considerably difficulty in this verse. Translators greatly vary concerning the sense; and the MSS. themselves read variously. Mr. Wakefield's translation appears to be as proper as most: *Now Felix, upon hearing these things, put them off by saying, when Lysias the captain is come down, after I have gained a more exact knowledge of this doctrine, I will inquire fully into your business.*

Calmet's translation is nearly to the same sense.

Felix having heard these things, put them off to another time, saying, when I shall have acquired a more accurate knowledge of this sect; and when the tribune Lysias shall have come from Jerusalem, I will judge of your business.

And this mode of interpretation is rendered the more likely from the circumstance, that, previously to the coming down of Lysias, Felix had sent for Paul, and heard him concerning the faith of Christ; and thus he appears to have done, that he might be the better qualified to judge of the business when it should come again before him. See on ver. 30.

23. *He commanded a centurion to keep Paul* He gave him into the custody of a captain, by whom he was most likely to be well used; and to let him have liberty; he freed him from the chains with which he was bound to the soldiers, his keepers. See on chap. xxi. 33. *And that he should forbid none of his acquaintance, nor of his own people, his fellow apostles, and the Christians in general, to minister or come unto him; to furnish him with any of the conveniences and comforts of life; and visit him as often as they pleased.* This was an ample proof that Felix found no evil in him; and he would certainly have dismissed him but for two reasons: 1. He wanted to please the Jews, whom he knew could depose grievous things against his administration. 2. He hoped to get money from the apostle or his friends, as the purchase of his liberty.

24. *His wife Drusilla* We have already seen that Felix was thrice married; two of his wives were named Drusilla; one was a Roman, the niece or grand-daughter of Anthony and Cleopatra, mentioned by Tacitus, lib. v. cap. 9. The other, the person in the text, was a Jewess, daughter to Herod Agrippa the Great. See chap. xii. 1, &c. When she was but six years of age, she was affianced to Epiphanes, son of Antiochus, king of Comagena, who had promised to embrace Judaism on her account; but as he did not keep his word, her brother Agrippa (mentioned chap. xxv. 13.) refused to ratify the marriage. About the year of our Lord 53, he married her to Azizus, king of the Emesenes, who received her on condition of being circumcised. Felix having seen her, fell desperately in love with her, and by means of a pretended Jewish magician, a native of Cyprus, persuaded her to leave her husband; on which Felix took her to wife. She appears, on the whole, to have been a person of an indifferent character: though one of the finest women of that age. It is said that she, and a son she had by Felix, were consumed in an eruption of Mount Vesuvius. See Josephus, Antiq. lib. xx. cap. 7. and see Calmet and Rosenmüller.

Heard him concerning the faith in Christ. For the purpose mentioned in the note on ver. 21. that he might be the more accurately instructed in the doctrines, views, &c. of the Christians.

25. *As he reasoned of righteousness* Δικαιοσύνης; the principles and requisitions of justice and right; between God and man; and between man and his fellows, in all relations and conversions of life.

Temperance Εγκράτεια, chastity; self-government, or moderation with regard to a man's appetites, passions, and propensities of all kinds.

And judgment to come Κρίματος του μελλοντος; the day of retribution, in which the unjust, intemperate, and incontinent, must give account of all the deeds done in the body. This discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed. Felix was tyrannous and oppressive in his government; lived under the power of avarice and unbridled appetites; and his incontinence, intemperance, and injustice, appear fully in depriving the king of Edessa of his wife; and in his conduct towards St. Paul, and the motives by which that conduct was

judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 * He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix's room; and Felix, willing to show the Jews a pleasure, left Paul bound.

w Exod. 23, 8.—x Exod. 23, 2. Ch. 12, 3. & 25, 9, 14.

regulated. And as to Drusilla, who had forsaken the husband of her youth, and forgotten the covenant of her God, and become the willing companion of this bad man, she was worthy of the strongest reprobation; and Paul's reasoning on righteousness, temperance, and judgment, was not less applicable to her, than to her unprincipled paragon.

Felix trembled The reason of Felix's fear," says Bp. Pearce, "seems to have been, lest Drusilla, who was a Jewess, and knew that what she had done, was against the law of Moses, might be influenced by Paul's discourse, and Felix's happiness with her disturbed. What is said of Felix, ver. 26, seems to show that he had no remorse of conscience for what he had done." On the head of Drusilla's scruples, he had little to fear; the king of Edessa, her husband, had been dead about three years before this; and, as to Jewish scruples, she could be little affected by them; she had already acted in opposition to the Jewish law, and she is said to have turned heathen, for the sake of Felix. We may, therefore, hope, that Felix felt regret for the iniquities of his wife; and that his conscience was neither so seared, nor so hardened, as not to receive and retain some gracious impressions from such a discourse, delivered by the authority, and accompanied with the influence of, the Spirit of God. His frequently sending for the apostle, to speak with him in private, is a proof that he wished to receive farther instructions in a matter, in which he was so deeply interested, though he certainly was not without motives of a baser kind; for he hoped to get money for the liberation of the apostle.

Go thy way for this time His conscience had received as much terror and alarm as it was capable of bearing; and probably he wished to hide, by privacy, the confusion and dismay, which, by this time, were fully evident in his countenance.

26. *He hoped, also, that money should have been given him* Bp. Pearce asks, "How could St. Luke know this?" To which, I answer, From the report of St. Paul, with whom Felix had frequent conferences, and to whom he undoubtedly expressed this wish. We may see here, the most unprincipled avarice in Felix, united to injustice. Paul had proved before him, his innocence of the charges brought against him by the Jews. They had retired in confusion, when he had finished his defence. Had Felix been influenced by the common principles of justice, Paul had been immediately discharged; but he detained him, on the hope of a ransom. He saw that Paul was a respectable character; that he had opulent friends; that he was at the head of a very numerous sect, to whom he was deservedly dear; and he took it, therefore, for granted, that a considerable sum of money would be given for his enlargement. Felix was a freed man of the emperor Claudius; consequently, had once been a slave. The stream rises not above its source: the meanness of the slave is still apparent, and it is now insufferable, being added to the authority and influence of the governor. *Law bred men* should never be entrusted with the administration of public affairs.

27. *After two years* That is, from the time that Paul came prisoner to Cesarea.

Porcius Festus This man was put into the government of Judea about A. D. 60, the sixth or seventh year of Nero. In the succeeding chapter, we shall see the part that he took in the affairs of St. Paul.

Willing to show the Jews a pleasure As he had not got the money which he expected, he hoped to be able to prevent the complaints of the Jews against his government, by leaving Paul, in some measure, in their hands. For it was customary for governors, &c. when they left, or were removed from a particular district, or province, to do some public, beneficial act, in order to make themselves popular. But Felix gained nothing by this: the Jews pursued him with their complaints against his administration, even to the throne of the emperor. Josephus states the matter thus: "Now when Porcius Festus was sent as successor to Felix, by Nero, the principal of the Jewish inhabitants of Cesarea went up to Rome, to accuse Felix. And he certainly would have been brought to punishment, had not Nero yielded to the importunate solicitations of his brother Pallas, who was, at that time, in the highest reputation with the fable, by snatching at the shadow, he lost the substance. He hoped for money from the apostle, and got none; he sought to conciliate the friendship of the Jews, and miscarried. Honesty is the best policy: he that fears God, need fear nothing else. Justice and truth never deceive their possessor.

1. *Envy and malice* are indefatigable, and torment themselves in order to torment and ruin others. That a high-priest, says pious Quesnel, should ever be induced to leave the holy

city, and the functions of religion, to become the accuser of an innocent person; this could be no other than the effect of a terrible dereliction, and the punishment of the abuse of sacred things.

2. Tertullian begins his speech with *flattery*, against which every judge should have a shut ear; and then he proceeds to *calumny* and *detraction*. These, generally, succeed each other. He who *flatters* you, will, in course, *calumniate* you for receiving his flattery. When a man is conscious of the *uprightness* of his cause, he must know, that to attempt to support it by any thing but *truth*, tends directly to debase it.

3. The *resurrection of the body* was the grand object of the genuine Christian's hope; but the ancient Christians only hoped for a *blessed resurrection*, on the *ground* of reconciliation to God, through the death of his Son. In vain is our hope of glory, if we have not got a *meekness* for it. And who is *fit* for this state of blessedness, but he whose iniquity is forgiven, whose sin is covered, and whose heart is purified from deceit and guile!

4. We could applaud the lenity shown to St. Paul by Felix, did not his own conduct render his *motives* for this lenity very suspicious. "To think no evil, where no evil seems," is the duty of a Christian; but to refuse to see it, *where* it most evidently appears, is an imposition on the understanding itself.

5. *Justice, temperance, and a future judgment*, the subjects of St. Paul's discourse to Felix and Drusilla, do not concern an iniquitous judge alone; they are subjects which should affect and interest every Christian; subjects which the eye should carefully examine, and which the heart should ever feel. *Justice* respects our conduct in life, particularly in reference to others; *temperance*, the state and government of our souls, in reference to God. He who does not exercise himself in these, has neither the *form*, nor the *power* of godliness; and consequently must be overwhelmed with the shower of divine wrath in the day of God's appearing. Many of those called *Christians*, have not less reason to tremble at a display of these truths, than this *heathen*.

CHAPTER XXV.

Porcius Festus being appointed governor of Judea, the Jews beseech him to have Paul brought up to Jerusalem, they lying in wait to kill him on the way, 1-3. Festus refuses, and desires those who could prove any thing against him, to go with him to Cesarea, 4, 5. Festus returns to Cesarea, and the next day Paul is brought to his trial, 6-8. In order to please the Jews, Festus asks Paul if he be willing to go up to Jerusalem, and be tried there! 9. Paul refuses, and appeals to Cesar, 10-13. King Agrippa, and Bernice his wife, come to Cesarea to visit Festus, and are informed by him of the accusations against Paul, his late trial, and his appeal from them to Cesar, 14-21. Agrippa desires to hear Paul; and a hearing is appointed for the following day, 22. Agrippa, Bernice, the principal officers and chief men of the city being assembled, Paul is brought forth, 23. Festus opens the business with stating the accusations against Paul, and his desire that the matter might be heard by the king himself; that he might have something specifically to write to the emperor, to whom he was about to send Paul agreeably to his appeal, 24-27. [A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. ii.]

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 * Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, b laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, c if there be any wickedness in him.

6 And when he had tarried among them d more than ten days,

a Chap. 24. 1. Ver. 15—b Ch. 23. 12, 15. c Ch. 18. 14. Ver. 13.—d Or, as some copies read, no more than eight or ten days.

NOTES.—Verse 1. *Now when Festus was come into the province*]. By the province is meant Judea; for, after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but seventeen years of age; therefore, *Cuspius Fadus* was sent to be procurator. And when afterward Claudius had given to Agrippa the tetrarchy of Philip, that of Batanea and Abila, he, nevertheless, kept the province of Judea more immediately in his own hands, and governed it by procurators sent from Rome. *Joseph*. Ant. l. x. cap. 7. sect. 1. Felix being removed, *Porcius Festus* is sent in his place; and, having come to Cesarea, where the Roman governor generally had his residence, after he had tarried three days, he went up to Jerusalem, to acquaint himself with the nature and complexion of the ecclesiastical government of the Jews; no doubt for the purpose of the better administration of justice among them.

2. *The high-priest—informed him against Paul*]. They supposed, that, as Felix, to please them, on the resignation of his government, had left Paul bound: so Festus, on the assumption of it, would, to please them, deliver him into their hand: but as they wished this to be done under the colour of justice, they exhibited a number of charges against Paul, which they hoped would appear to Festus a sufficient reason why a new trial should be granted; and he be sent to Jerusalem to take this trial. Their *motive* is mentioned in the succeeding verse.

4. *Festus answered, that Paul should be kept at Cesarea*]. It is truly astonishing, that Festus should refuse this favour to the heads of the Jewish nation, which to those who were not in the secret, must appear so very reasonable; and especially as, on his coming to the government, it might be considered an act that was likely to make him popular; and he could have no interest in denying their request. But God had told Paul, that he should testify of him at Rome, and he disposed the heart of Festus to act as he did; and thus disappointed the malice of the Jews, and fulfilled his own gracious design.

He—would depart shortly]. So had the providence of God disposed matters, that Festus was obliged to return speedily to Cesarea; and thus had not time to preside in such a trial at Jerusalem. And this reason must appear sufficient to the Jews; and especially, as he gave them all liberty to come and appear against him, who were able to prove the alleged charges.

5. *Let them—which among you are able*]. *Οι δυνατοι, those who have authority; for so* is this word often used by good Greek authors, and by Josephus. Festus seems to have said: "I have heard clamours from the multitude relative to this man; but on such clamours, no accusation should be founded:

he went down unto Cesarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, e and laid many and grievous complaints against Paul, which they could not prove.

8 f While he answered for himself, g Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, h willing to do the Jews a pleasure, answered Paul, and said, i With thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where

Mark 15. 3. Luke 23. 2, 10. Chap. 24. 13.—f Chap. 6. 13. & 24. 12. & 29. 17.—g Ch. 24. 27.—h Verse 3.

yourselves have only the voice of the multitude as the foundation of the request which you now make. I cannot take up accusations which may affect the life of a Roman citizen, on such pretences. Are there any *respectable men* among you: men in *office and authority*, whose character is a pledge for the *truth* of their depositions, who can prove any thing against him? If so, let these come down to Cesarea, and tho cause shall be tried before me, and thus we shall know whether he be a malefactor or not."

6. *When he had tarried—more than ten days*]. The *strangeness* of this mode of expression, suggests the thought, that our printed text is not quite correct in this place; and this suspicion is confirmed by an examination of MSS. and Versions: *πλεον ὡς ἑξήκοντα ἡμέρας, not more than eight or ten days*, is the reading of ABC, several others of great respectability, with the *Coptic, Armenian, and Vulgate*. Griesbach admits this reading into the text, and of it, professor White says, *Letto indubiè genuina*: "This is, doubtless, the genuine reading."

7. *The Jews—laid many and grievous complaints against Paul*]. As they must have perceived that the Roman governors would not intermeddle with questions of their law, &c., they, no doubt, invented some *new* charges, such as *sedition, treason, &c.*, in order to render the mind of the governor evil affected towards Paul; but their malicious designs were defeated, for *assertum* would not go for *proof*, before a Roman tribunal: this court required *proof*, and the blood thirsty persecutors of the apostle could produce none.

8. *While he answered for himself*]. In this instance, St. Luke gives only a general account, both of the accusations and of St. Paul's defence. But from the words in this verse, the charges appear to have been threefold. 1. That he had broken the law. 2. That he had defiled the temple. 3. That he dealt in treasonable practices; to all of which he no doubt answered *particularly*; though we have nothing farther here than this, *Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all*.

9. *Willing to do the Jews a pleasure*]. This was *merely to please them*, and conciliate their esteem: for he knew, that as Paul was a Roman citizen, he could not oblige him to take a new trial at Jerusalem.

10. *I stand at Cesar's judgment seat*]. Every procurator represented the person of the emperor in the province over which he presided; and, as the seat of government was at Cesarea, and Paul was now before the tribunal on which the emperor's representative sat, he could say, with the strictest propriety, that he stood before *Cesar's judgment-seat*, where, as a freeman of Rome, he should be tried.

As thou very well knowest]. The record of this trial before

I ought to be judged; and to the Jews have I done no wrong, as thou very well knowest.

11. [For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of those things whereof these accuse me, no man may deliver me unto them.] I appeal unto Cesar.

12 Then Festus, which he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus de-

I Ver. 25. Ch. 13. 14 & 23. 29. & 26. 31.—k Ch. 26. 32 & 23. 19.

Felix, was undoubtedly left for the inspection of Festus; for, as he left the prisoner to his successor, he must also leave the charges against him, and the trial which he had undergone. Besides, Festus must be assured of his innocence, from the trial through which he had just now passed.

11. [For if I be an offender] If it can be proved that I have broken the laws, so as to expose me to capital punishment, I do not wish to save my life by subterfuges; I am before the only competent tribunal: here my business should be ultimately decided.

[No man may deliver me unto them] The words of the apostle are very strong and appropriate. The Jews asked as a favour, *χαρις*, from Festus, that he would send Paul to Jerusalem, ver. 3. Festus, willing to do the Jews, *χαρις*, this favour, asked Paul if he would go to Jerusalem, and there be judged, ver. 9. Paul says, I have done nothing amiss, either against the Jews, or against Cesar, therefore no man *pe dwara aprotos charisobai*, can make a present of me to them; that is, favour them so far as to put my life into their hands, and thus gratify them by my death. Festus, in his address to Agrippa, ver. 16, admits this, and uses the same form of speech:—*It is not the custom of the Romans, χαριςobai*, gratuitously, to give up any one, &c. Much of the beauty of this passage is lost, by not attending to the original words. See on ver. 16.

[Appeal unto Cesar.] A freeman of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust: but even before the sentence was pronounced, he had the privilege of an appeal in criminal cases, if he conceived that the judge was doing any thing contrary to the laws. *Ante sententiam appellari potest in criminali negotio, si iudex contra leges hoc faciat.*—GROTIVS.

An appeal to the emperor was highly respected. The Julian law condemned those magistrates, and others having authority, as violators of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. *Legis Julii de vi publica dominari, qui aliqua potestate prebitus, Citem Romanum ad Imperatorem appellentem necarit, necarive jussorit, torserit, verberaverit, condemnaverit, in publica vincula duce jussorit.* Pauli Recept. Sent. lib. v. c. 26.

This law was so very sacred and imperative, that in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians: hence in his letter to Trajan, lib. x. Ep. 97, he says, *Fuerunt illi similis amentia, quos quia cives Romani erant, an notavi in urbem remittendos.* "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cesar.

12. [Conferred with the council] From this circumstance, we may learn, that the appeal of Paul to Cesar was conditional: else Festus could not have deliberated with his council whether it should be granted; for he had no power to refuse to admit such an appeal. We may, therefore, understand Paul thus: "I now stand before a tribunal where I ought to be judged; if thou refuse to hear and try this cause, rather than go to Jerusalem, I appeal to Cesar." Festus, therefore, consulted with the council, whether he should proceed to try the cause, or send Paul to Rome; and it appears that the majority were of opinion, that he should be sent to Cesar.

[Hast thou appealed unto Cesar, &c.] Rather, Thou hast appealed unto Cesar, and to Cesar thou shalt go. The Jews were disappointed of their hope; and Festus got his hand creditably drawn out of a business with which he was likely to have been greatly embarrassed.

13. King Agrippa] This was the son of Herod Agrippa, who is mentioned chap. xii. 1. Upon the death of his father's youngest brother, Herod, he succeeded him in the kingdom of Chalcis, by the favour of the emperor Claudius; Jos. Antiq. lib. xx. cap. 4. s. 2. and Bell. lib. ii. cap. 12. s. 1. Afterward, Claudius removed him from that kingdom to a larger one, giving him the tetrarchy of Philip, which contained Trachonitis, Batanea, and Gaulonitis. He gave him, likewise, the tetrarchy of Lysanias, and the province which Varus had governed, Jos. Antiq. lib. xx. cap. 6. s. 1. Bell. lib. ii. cap. 12. s. 8. Nero made a farther addition, and gave him four cities, *Abila, Julias, in Perræa, Taricheæ, and Tiberias*, in Galilee; Jos. Antiq. lib. xx. cap. 7. s. 4. Bell. lib. ii. cap. 13. s. 2. Claudius gave him the power of appointing the high-priest among the Jews; Joseph. Antiq. lib. xx. cap. i. s. 3. and instances of

clared Paul's cause unto the king, saying, I There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself, concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

1 Ch. 31. 37.—m Ver. 2, 3.—n Ver. 4, 5.—o Ver. 6.

his exercising this power, may be seen in Joseph. Antiq. lib. xx. cap. vii. s. 8, 11. This king was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling against the Romans; and, when he could not prevail, he united his troops to those of Titus, and assisted in the siege of Jerusalem: he survived the ruin of his country several years; see Bishop Pearce and Calmet.

Bernice, or, as she is sometimes called, Berenice, was sister of this Agrippa, and of the Drusilla, mentioned chap. xxiv. She was at first married to her uncle Herod, king of Chalcis, Jos. Antiq. lib. xix. cap. 9. s. 1. and, on his death, went to live with her brother Agrippa, with whom she was violently suspected to lead an incestuous life. Juvenal, as usual, mentions this in the broadest manner.—Sat. vi. ver. 155:—

Deiude Adamus notissimus, et Berenices, In digitis factus pretiosior: hunc dedit olim Barbarus incestu, dedit hunc Agrippa sorori.

"Next, a most valuable diamond, rendered more precious by being put on the finger of Berenice, a barbarian gave it to this incestuous woman formerly; and Agrippa gave this to his sister." Josephus mentions the report of her having criminal conversation with her brother Agrippa, *φνησις επιχουνης, οτι εν αδελφω συνευη*. To shield herself from this scandal, she persuaded Polemo, king of Cilicia, to embrace the Jewish religion, and marry her; this he was induced to do, on account of her great riches; but she soon left him, and he revolted to heathenism; see Jos. Antiq. lib. xx. cap. vii. s. 3. After this, she lived often with her brother, and her life was by no means creditable; she had, however, address to ingratiate herself with Titus Vespasian, and there were even rumours of her becoming empress.—*propterque insignem reginæ Berenices amorem, cui etiam nuptius pollicitus tribatur.*—Suet. in Vit. Titi. Which was prevented by the murmurs of the Roman people: *Berenicem statim ab urbe dimisit, invitum invitam.*—Ibid. Tacitus, also, Hist. lib. ii. cap. 1. speaks of her love intrigue with Titus. From all accounts, she must have been a woman of great address; and, upon the whole, an exceptionable character.

14. Declared Paul's cause unto the king] Festus knew that Agrippa was better acquainted with such matters than he was; and he wished, in some sort, to make him a party in this business.

15. Desiring to have judgment against him.] Instead of *δικην, judgment, κατακριν, condemnation, sentence of death*, is the reading of ABC., and several others; which is probably genuine. This is evidently the meaning of the place, whichever reading we prefer. Nothing could satisfy these men but the death of the apostle. It was not justice they wanted, but his destruction.

16. It is not the manner of the Romans to deliver any man to die] *Χαριςobai* *tiva avthronon*, to make a present of any man: gratuitously to give up the life of any man through favour or caprice. Here is a reference to the subject discussed on verse 11.

Before that he which is accused have the accusers face to face, &c.] For this righteous procedure, the Roman laws were celebrated over the civilized world. APPIAN, in his Hist. Roman. says, *οι πατριον οθισιν ακριως καταδικαζοθαι. It is not their custom to condemn men before they have been heard.* And PHILLO DE PRÆSID. Rom. says, *οτε γαρ κανονς ταυρους παρχοιτες δικασταις εν ισου, και τον κατηγορον και απολογουμενον ακουομενον, μηδεως ακριτον πρακται ισοσκειν αλωντες, εθρανον ουτε προς εχθρα υν, ουτε προς χαροα, αλλα παρ τον φροσιν της αληθειας τα δοξαζοντα αναδιναν.* "For then, by giving sentence in common, and hearing impartially both plaintiff and defendant, they decided as appeared to them to be just; without either enmity or favour, but according to the merits of the case."—See Bp. Pearce. England can boast such laws, not only in her statute-books, but in constant operation in all her courts of justice. Even the king himself, were he so inclined, could not imprison, nor punish a man, without the regular procedure of the law; and twelve honest men, before whom the evidence has been adduced, the case argued, and the law laid down and explained, are ultimately to judge whether the man be guilty or not guilty. Here, in this favoured country, are no arbitrary imprisonments—no basties—no lettres de cachet. *Lex facit Regem*: the law makes the king, says Bracton, and the king is the grand executor and guardian of the laws—laws, in the eyes of which, the character, property, and life, of every subject, are sacred.

18. They brought none accusation of such things as I supposed] It was natural for Festus, at the first view of things,

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed :

19 ^p But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ^q I doubted of such manner of questions; I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the ^r hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then ^s Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ^t And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of

p Ch. 13.15. & 23.22.—q Or, I was doubtful how to inquire hereof.—r Or, judgment.

to suppose that Paul must be guilty of some very atrocious crime. When he found that he had been twice snatched from the hands of the Jews; that he had been brought to Cesarea, as a prisoner two years before; that he had been tried once before the sanhedrim, and once before the governor of the province; that he had now lain two years in bonds, and that the high-priest and all the heads of the Jewish nation had united in accusing him, and whose condemnation they loudly demanded; when, I say, he considered all this, it was natural for him to suppose the apostle to be some flagitious wretch; but when he had tried the case, and heard their accusations and his defence, how surprised was he to find, that scarcely any thing that amounted to a crime was laid to his charge; and that nothing that was laid to his charge could be proved!

19. Questions—of their own superstition] *Ἡεὶ τῆς ἰδίας δεισιδαιμονίας*; questions concerning their own religion. Superstition meant something as bad among the Romans, as it does among us; and it is likely that Festus, only a procurator, should thus speak to Agrippa, a king, concerning his own religion! He could not have done so without offering the highest insult. The word *δεισιδαιμονία* must therefore simply mean religion; the national creed, and the national worship, as I have at large proved it to mean, in the observations at the end of chap. xvii.

And of one Jesus which was dead, &c.] In this way does this poor heathen speak of the death and resurrection of Christ! There are many who profess Christianity that do not appear to be much farther enlightened.

20. I doubted of such manner of questions] Such as, whether he had broken their law, defiled their temple; or, whether this Jesus, who was dead, was again raised to life?

21. Unto the hearing of Augustus] *Εἰς τὴν τοῦ Σεβαστοῦ ἀκροατοῦ*; to the discrimination of the emperor. For, although *σεβαστος*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the venerable, the august; yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles.

22. I would also hear the man myself.] A spirit of curiosity, similar to that of Herod, Luke xxiii. 8.

As Herod, the father of this Agrippa, had been so active an instrument in endeavouring to destroy Christianity, having killed James, and was about to have put Peter to death also, had not God sent him to his own place; there is no doubt that Agrippa had heard much about Christianity; and as to St. Paul, his conversion was so remarkable, that his name, in connexion with Christianity, was known not only throughout Judea, but through all Asia Minor and Greece. Agrippa, therefore, might naturally wish to see and hear a man of whom he had heard so much.

23. With great pomp] *Μετὰ πολλῆς φαντασίας*; with much phantasy, great splendour, great parade, superb attendance, or splendid retinue; in this sense the Greek word is used by the best writers. Wetstein has very justly remarked, that these children of Herod the Great, made this pompous appearance in that very city where, a few years before, their father, for his pride, was smitten of God, and eaten up by worms! How seldom do the living lay any of God's judgments to heart!

The place of hearing] A sort of audience chamber, in the

hearing, with the chief captains, and principal men of the city; at Festus' commandment, Paul was brought forth.

24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom ^u all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought ^v not to live any longer.

25. But when I found that ^w he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes ^x laid against him.

u See Ch. 9.15.—v Ver. 2, 3, 7.—w Ch. 23.9, 29, & 35.31.—x Ver. 11.12.

palace of Festus. This was not a trial of Paul; there were no Jews present to accuse him, and he could not be tried but at Rome, as he had appealed to Cesar. These grandees wished to hear the man speak of his religion, and in his own defence, through a principle of curiosity.

26. I have no certain thing to write] Nothing alleged against him has been substantiated.

Unto my lord] The title *Kepas, Dominus, Lord*, both *Augustus* and *Tiberius* had absolutely refused; and forbade, even by public edicts, the application of it to themselves. Tiberius himself was accustomed to say, that he was *lord* only of his states, emperor or general of the troops, and prince of the senate. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. Nero, the then emperor, would have it; and Pliny the younger is continually giving it to Trajan, in his letters.

27. For it seemeth to me unreasonable, &c.] Every reader must feel the awkward situation in which Festus stood. He was about to send a prisoner to Rome, to appear before Nero, though he had not one charge to support against him; and yet he must be sent, for he had appealed to Cesar. He hoped therefore that Agrippa, who was of the Jewish religion, would be able to discern more particularly the merits of this case; and might, after hearing Paul, direct him how to draw up those letters, which, on sending the prisoner, must be transmitted to the emperor.

This chapter ends as exceptionally as the twenty-first. It should have begun at ver. 13, and have been continued to the end of the twenty-sixth chapter; or both chapters have been united in one.

1. From St. Paul's appeal to Cesar, we see that it is lawful to avail ourselves, even in the cause of God, of those civil privileges with which his mercy has blessed us. It is often better to fall into the hands of the heathen, than into the hands of those who, from mistaken views of religion, have their hearts filled with bitter persecuting zeal. Those who can murder a man, prettily for God's sake, because he does not think exactly with them on ceremonial or speculative points of divinity, have no portion of that religion which came down from God.

2. The Jews endeavoured by every means to deny the resurrection of our Lord; and it seems to have been one part of their accusation against Paul, that he asserted, that the Man Jesus, whom they had crucified, was risen from the dead. On this subject, a pious writer observes, "What a train of errors and miseries does one single instance of deceit draw after it! and what a judgment upon those who, by corrupting the guards of the sepulchre, the witnesses of the resurrection of our Lord, have kept their whole nation in infidelity!" Thus it often happens in the world, that one bad counsel, one single lie or calumny once established, is the source of infinite evils.

3. The grand maxim of the Roman law and government, to condemn no man unheard, and to confront the accusers with the accused, should be a sacred maxim with every magistrate and minister, and among all private Christians. How many harsh judgments and uncharitable censures would this prevent! Conscientiously practised in all Christian societies, detraction, calumny, tale-bearing, whispering, back-biting, misunderstandings, with every unbrotherly affection, would necessarily be banished from the church of God.

CHAPTER XXVI.

Paul answers for himself before Agrippa, 1—3. gives an account of his education from his youth up, 4, 5. shows that the Jews persecuted him for his maintaining the hope of the resurrection, 6—8. states his persecution of the Christians, 9—11. gives an account of his miraculous conversion, 12—15. and of his call to the ministry, 16—18. His obedience to that call, and his success in preaching the doctrine of Christ crucified, 19—23. While he is thus speaking, Festus interrupts him, and declares him to be mad through his abundant learning, 24. which charge he modestly refutes with invincible address, and appeals to king Agrippa for the truth and correctness of his speech, 25—27. On which, Agrippa confesses himself almost converted to Christianity, 28. Paul's affectionate and elegant address to him on this declaration, 29. The council breaks up, and they all pronounce him innocent, 30—32. [A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.]

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. * Then Paul stretched forth the hand, and answered for himself:

a Ch. 24.10. Prov. 18.13. John 7.51.

NOTES.—Verse 1. Then Paul stretched forth the hand] This act, as we have already seen on chap. xxi. 40. was merely to gain attention; it was no rhetorical flourish, nor design-

ed for one. From knowing, partly by descriptions, and partly by ancient statues, how orators and others who address a course of people stood, we can easily conceive the attitude of

b Ch. 25.10.

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise I our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 I which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

13 But I showed first unto them of Damascus, and at Jerusalem, and in all the synagogues, that I might have some to whom I might send thee. And now I am judged for the hope of the promise made of God unto our fathers: unto which promise I our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

14 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

15 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

16 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

17 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

18 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

19 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

20 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

21 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

22 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

23 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

24 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

25 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But I showed first unto them of Damascus, and at Jeru-

21 And I showed first unto them of Damascus, and at Jerusalem, and in all the synagogues, that I might have some to whom I might send thee. And now I am judged for the hope of the promise made of God unto our fathers: unto which promise I our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

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salem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes ² the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great; saying none other things than those ³ which the prophets and ⁴ Moses did say should come:

23 That Christ should suffer, and ⁵ that he should be the first that should rise from the dead, and ⁶ should show light unto the people, and to the Gentiles.

Mat. 23. 31. — Ch. 21. 30, 31. — Luke 24. 27, 44. Ch. 21. 11 & 23. 23. Rom. 3. 21. — John 5. 46. — Luke 24. 26, 46. — 1 Cor. 15. 23. Col. 1. 15.

is a further proof that ἀφάρτος ἀπαρτῶν, signifies not only the forgiveness of sins, but also the purification of the heart.

By faith that is in me.] By believing on Christ Jesus, as dying for their offences, and rising again for their justification. Thus we see that not only this salvation comes through Christ; but, that it is to be received by faith; and consequently neither by the merit of works, nor by that of suffering.

19. I was not disobedient unto the heavenly vision.] This, O Agrippa, was the cause of my conversion from my prejudices and mal-practices against the doctrine of Christ. The vision was from heaven; I received it as such, and began to preach the faith which I had before persecuted.

20. But showed first unto them of Damascus.] He appears to have preached at Damascus, and in the neighbouring parts of Arabia Deserta, for about three years; and afterward he went up to Jerusalem. See Galat. i. 17, 18. and see the note on chap. ix. 23.

That they should repent.] Be deeply humbled for their past iniquities; and turn to God as their Judge and Saviour, avoiding all idolatry, and all sin; and thus do works meet for repentance; that is, show by their conduct that they had contrite hearts; and that they sincerely sought salvation from God alone. For the meaning of the word repentance, see the note on Matt. iii. 2.

21. For these causes the Jews—went about to kill me.] These causes may be reduced to four heads:—1. He had maintained the resurrection of the dead. 2. The resurrection of Christ, whom they had crucified and slain. 3. That this Jesus was the promised Messiah. 4. He had offered salvation to the Gentiles, as well as to the Jews. He does not mention the accusation of having defiled the temple, nor of disloyalty to the Roman government; probably, because his adversaries had abandoned these charges at his preceding trial before Festus, see chap. xxv. 3. and see Calmet.

22. Having—obtained help of God.] According to the gracious promise made to him; see ver. 17.

Witnessing both to small and great.] Preaching before kings, rulers, priests, and peasants; fearing no evil, though ever surrounded with evils; nor slackening in my duty, notwithstanding the opposition I have met with both from Jews and Gentiles. And thus continual interpositions of God show me, that I have not mistaken my call: and encourage me to go forward in my work.

23. That Christ should suffer.] That the Christ, or Messiah, should suffer. This, though fully revealed in the prophets, the prejudices of the Jews would not permit them to receive; they expected their Messiah to be a glorious secular prince; and to reconcile the fifty-third of Isaiah, with their system, they formed the childish notion of two Messiahs—Messiah ben David, who should reign, conquer, and triumph; and Messiah ben Ephraim, who should suffer, and be put to death. A distinction which has not the smallest foundation in the whole Bible.

As the apostle says he preached none other things than those which Moses and the prophets said should come; therefore, he understood that both Moses and the prophets spoke of the resurrection of the dead, as well as of the passion and resurrection of Christ. If this be so, the favourite system of a learned bishop could not be true; viz. that the doctrine of the immortality of the soul was unknown to the ancient Jews.

That he should be the first that should rise from the dead.] That is, that he should be the first who should rise from the dead, so as to die no more; and to give, in his own person, the proof of the resurrection of the human body, no more to return under the empire of death. In no other sense can Jesus Christ be said to be the first that rose again from the dead: for Elijah raised the son of the Shunamite. A dead man put into the sepulchre of the prophet Elisha, was restored to life as soon as he touched the prophet's bones. Christ himself had raised the widow's son at Nain; and he had also raised Lazarus, and several others: all these died again; but the human nature of our Lord was raised from the dead, and could die no more.

Thus he was the first who rose again from the dead, to return no more into the empire of death.

And should show light unto the people.] Should give the true knowledge of the law and the prophets to the Jews; for these are meant by the term people, as in ver. 17. And to the Gentiles, who had no revelation; and who sat in the valley of the shadow of death; these also, through Christ, should be brought to the knowledge of the truth, and be made a glorious church, without spot, or wrinkle, or any such thing. That the Messiah should be the light both of the Jews and Gentiles, the prophets had clearly foretold, see Isa. ix. 1.—Arise and shine,

21 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, ¹ thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

1 Luke 2. 32. — 2 Kings 9. 11. John 10. 29. 1 Cor. 1. 23. & 2. 13, 14. & 4. 10. — f Luke 24. 19. John 7. 1 & 18. 30.

or be illuminated, for thy heart is come, and the glory of the Lord is risen upon thee; and again, Isa. xlix. 6.—I will give thee for a covenant unto the Gentiles, that thou mayest be my salvation to the ends of the earth. With such sayings as these, Agrippa was well acquainted, from his education as a Jew.

24. Paul, thou art beside thyself.] "Thou art mad, Paul!" "Thy great learning hath turned thee into a madman." As we sometimes say, thou art cracked, and thy brain is turned. By the ἡ πολλὰ γινώσκων, it is likely that Festus meant no more than this, that Paul had got such a vast variety of knowledge, that his brain was over-charged with it; for, in this speech, Paul makes no particular show of what we call learning; for he quotes none of their celebrated authors, as he did on other occasions; see chap. xvii. 28. But he here spoke of spiritual things, of which Festus, as a Roman heathen, could have no conception; and this would lead him to conclude that Paul was actually deranged. This is not an uncommon case with many, professing Christianity; who, when a man speaks on experimental religion, on the life of God in the soul of man; of the knowledge of salvation by the remission of sins; of the witness of the Spirit, &c. &c. things essential to that Christianity by which the soul is saved, are ready to cry out, Thou art mad: he is an enthusiast; that is, a religious madman: one who is not worthy to be regarded; and yet, strange to tell, these very persons who thus cry out, are surprised that Festus should have supposed that Paul was beside himself.

25. I am not mad, most noble Festus.] This most sensible, appropriate, and modest answer, was the fullest proof he could give of his sound sense and discretion. The title *Kepais*, most noble, or most excellent, which he gives to Festus, shows at once that he was far above indulging any sentiment of anger or displeasure at Festus, though he had called him a madman; and it shows farther, that with the strictest conscientiousness, even an apostle may give titles of respect to men in power; which taken literally, imply much more than the persons deserve to whom they are applied. *Kepais*, which implies most excellent, was merely a title, which belonged to the office of Festus. St. Paul hereby acknowledges him as the governor; while perhaps, moral excellence, of any kind, could with no propriety be attributed to him.

Speak forth the words of truth and soberness.] ἀληθείας καὶ σωφροσύνης, words of truth and of mental soundness. The very terms used by the apostle would at once convince Festus that he was mistaken. The σωφροσύνη of the apostle, was elegantly opposed to the *parva* of the governor: the one signifying mental derangement; the other, mental sanity; never was an answer, on the spur of the moment, more happily conceived.

26. Before whom also I speak freely.] This is a further judicious apology for himself and his discourse. As if he had said, conscious that the king understands all these subjects well, being fully versed in the law and the prophets, I have used the utmost freedom of speech, and have mentioned the tenets of my religion, in their own appropriate terms.

This thing was not done in a corner.] The preaching, miracles, passion, death, and resurrection of Jesus Christ, were most public and notorious; and of them Agrippa could not be ignorant; and indeed it appears, from his own answer, that he was not, but was now more fully persuaded of the truth than ever; and almost led to embrace Christianity.

27. Believest thou the prophets?] Having made his elegant compliment and vindication to Festus—he turns to Agrippa; and with this strong appeal to his religious feeling, says, Believest thou the prophets?—and immediately anticipates his reply, and with great address, speaks for him, I know that thou believest. The inference from this belief necessarily was: "As thou believest the prophets, and I have proved that the prophets have spoken about Christ, as suffering, and triumphing over death; and that all they say of the Messiah has been fulfilled in Jesus of Nazareth; then thou must acknowledge that my doctrine is true."

28. Almost thou persuadest me to be a Christian.] Εὐαλποῦ με περὶ τοῦ Χριστοῦ λέγοντος γενέσθαι. This declaration was almost the necessary consequence of the apostle's reasoning, and Agrippa's faith. If he believed the prophets, see ver. 22. and 23. and believed that Paul's application of their words to Christ Jesus was correct, he must acknowledge the truth of the Christian religion; but he might choose whether he would embrace and confess this truth, or not. However, the sudden appeal to his religious faith, extorts from him the declaration, Thou hast nearly persuaded me to embrace Christianity. How it could have entered into the mind of any man, who

29 And Paul said, * I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them :

g 1 Cor. 7.7.

carefully considered the *circumstances* of the case, to suppose that these words of Agrippa are spoken *ironically*, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from fully acknowledging it by secular considerations.

29. *I would to God, &c.* *Εὐχαιμηναν το Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ*—So fully am I persuaded of the infinite excellence of Christianity, and so truly happy am I in possession of it, that I most ardently wish that not only thou, but this whole council, were not only almost, but altogether such as I am, these chains excepted. Thus, while his heart glows with affection for their best interests, he wishes that they might enjoy all his blessings, if possible, without being obliged to bear any cross on the account. His *holding up his chain*, which was probably now detached from the soldier's arm, and wrapped about his own, must have made a powerful impression on the minds of his audience. Indeed, it appears they could bear the scene no longer; the king was overwhelmed, and rose up instantly, and so did the rest of the council, and went immediately aside; and, after a very short conference among themselves, they unanimously pronounced him innocent; and his last word, *τοὺ δεσμούς*, bonds! and the action with which it was accompanied, had made such a deep impression upon their hearts, that they conclude their judgment with that very identical word *δεσμούς*. Would to God, says the apostle, that all who hear me this day, were altogether such as I am, except these bonds! The whole council say—This man hath done nothing worthy of death nor of bonds! *Δεσμούς*, bonds, is echoed by them from the last words of the apostle; as we may plainly perceive that, seeing such an innocent and eminent man suffering such indignity, had made a deep impression upon their hearts. Alas! why should such a man be in B-o-n-d-s!

32. *Then said Agrippa, &c.* The king himself, who had participated in the strongest emotions on the occasion, feels himself prompted to wish the apostle's immediate liberation; but this was now rendered impracticable, because he had appealed to Cæsar; the appeal was no doubt registered, and the business must now proceed to a full hearing. Bp. Pearce conjectures, with great probability, that Agrippa, on his return to Rome, represented Paul's case so favourably to the emperor, or his ministers of state, that he was soon set at liberty there, as may be concluded from chap. xxviii. 30. that he dwelt two whole years in his own hired place; and to the same cause it seems to have been owing, that *Julius*, who had the care of Paul as a prisoner in the ship, treated him courteously; see chap. xxvii. 3, 43. And the same may be gathered from chap. xxviii. 14, 16. So that this defence of the apostle before Agrippa, Bernice, Festus, &c. was ultimately serviceable to his important cause.

1. The conversion of Paul was a wonderful work of the Spirit of God; and as we have already seen, a strong proof of the truth of Christianity; and the apostle himself frequently appeals to it as such.

2. His mission to the Gentiles was as extraordinary as the calling of the Gentiles itself. Every thing is *supernatural* in a work of *grace*: for because *nature* cannot produce the effects, the *grace* of God, which implies the co-operation of

31 And when they were gone aside, they talked between themselves, saying, ^h This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, ⁱ if he had not appealed unto Cæsar.

h Ch. 23. 9, 29. & 25. 21.—i Ch. 25. 11.

his omniscience, omnipotence, and endless mercy, undertakes to perform the otherwise impossible task.

3. *From the commission of St. Paul*, we see the state in which the Gentile world was, previously to the preaching of the Gospel.

1. Their eyes are represented as *closed*; their understanding was darkened; and they had no right apprehension of spiritual or eternal things. 2. They were in a state of *darkness*: living without the knowledge of the true God, in a region where nothing but ignorance prevailed. 3. They were under the dominion and authority of *Satan*; they were his vassals, and he claimed them as his right. 4. They were in a state of *guiltiness*; living, in almost every respect, in opposition to the dictates even of *nature* itself. 5. They were *polluted*; not only irregular and abominable in their lives, but also impure and unholly in their hearts. Thus far their state.

Behold what the grace of the Gospel is to do for these Gentiles, in order to redeem them from this state.

1. *It opens their eyes*; gives them an *understanding*, whereby they may discern the truth; and without this illumination from above, the truth of God can never be properly apprehended.

2. *It turns them from the darkness to the light*; a fine metaphor, taken from the act of a blind man, who is continually turning his eyes towards the light, and rolling his eyes upwards towards the sun, and in all directions, that he may collect as many of the scattered rays as he can, in order to form distinct vision. In this way the Gentiles appeared to be, in *rain* searching after the light, till the Gospel came, and turned their eyes to the Sun of righteousness.

3. They are brought from under the *bondage* and *slavery* of *sin*, and *Satan*, to be put under the obedience of Jesus Christ. So that Christ and his grace, as truly and as fully, *rule and govern* them, as sin and Satan did formerly. This is a proof that the change is not by might, nor by power, but by the Spirit of the Lord.

4. *He pardons their sin*, so that they are no longer liable to endless perdition.

5. *He sanctifies* their nature, so that they are capable of loving and serving him fervently with pure hearts; and are thus rendered fit for the enjoyment of the inheritance among the saints in light.

Such a salvation, from such a bondage, does the Gospel of Christ offer to the Gentiles—to a lost world. It is with extreme difficulty that any person can be persuaded that he needs a similar mark of grace on his heart, to that which was necessary for the conversion of the Gentiles. We may rest assured that no man is a Christian merely by birth or education. If Christianity implies the life of God in the soul of man—the remission of sins—the thorough purification of the heart, producing that holiness without which none can see the Lord; then, it is evident, that God alone can do this work, and that neither *birth*, nor *education*, can bestow it. By birth, every man is sinful; by practice, every man is a transgressor: for all have sinned. God alone, by faith in Christ Jesus, can save the sinner from his sins. Reader, has God saved thee from this state of wretchedness, and brought thee “into the glorious liberty of his children?” Let thy conscience answer for itself.

CHAPTER XXVII.

It being determined that Paul should be sent to Rome, he is delivered to Julius, a centurion, 1. They embark in a ship of Adramyttium, and come the next day to Sidon, 2, 3. They sail thence, and pass Cyprus, Cilicia, and Pamphylia, and come to Myra, 4, 5. They are transferred there to a ship of Alexandria going to Italy; sail past Cnidus, Crete, Salmone, and come to The Fair Havens, 6—8. Paul predicts a disastrous voyage, 9—11. They sail from The Fair Havens, in order to reach Crete, and winter there; but, having a comparatively favourable wind, they sail past Crete, meet with a tempest, and are brought into extreme peril and distress, 12—20. Paul's exhortation and prediction of the loss of the ship, 21—26. After having been tossed about in the Adriatic Sea, for many days, they are at last shipwrecked on the island of Melita; and the whole crew, consisting of two hundred and seventy-six persons, escape safe to land, on broken fragments of the ship, 27—44. [A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.]

AND when * it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

a Ch. 25. 12, 25.

b Ch. 18. 29.

NOTES.—Verse 1. *And when it was determined, &c.* That is, when the governor had given orders to carry Paul to Rome according to his appeal: together with other prisoners who were bound for the same place.

We should sail [By this it is evident that St. Luke was with Paul; and it is on this account that he was enabled to give such a circumstantial account of the voyage.]

Julius, a centurion of Augustus' band [Lipsius has found the name of this cohort on an ancient marble; see Lips. in Tacit. Hist. lib. ii. The same cohort is mentioned by Suetonius, in his life of Nero, 20.]

2. *A ship of Adramyttium* [There were several places of this name; and in different MSS. the name is variously written]

ten. The port in question appears to have been a place in Mysia in Asia Minor. And the Abbé Vertot, in his history of the *Knights of Malta*, says, it is now called *Mehedia*. Others think it was a city and seaport of *Africa*, whence the ship mentioned above had been fitted out: but it is more probable that the city and seaport here meant, is that on the coast of the *Ægean Sea*, opposite Mytilene, and not far from Pergamos. See its situation on the Map.

Aristarchus, a Macedonian [We have seen this person with St. Paul at Ephesus, during the disturbances there, chap. xix. 29. where he had been seized by the mob, and was in great personal danger. He afterward attended Paul to Macedonia, and returned with him to Asia, ch. xx. 4. Now, accom-

3 And the next *day* we touched at Sidon. And Julius^c courteously entreated Paul, and gave *him* liberty to go into his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under *Crete*; over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, ^e because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with ^f hurt and much damage, and unto the lading and ship, but also of our lives.

^e Chap. 24, 25, & 28, 16—1 Or, Canly.—^e The fast was on the tenth day of the seventh month, Lev. 23, 27, 34.

paying him to Rome, he was there, a fellow-prisoner with him, Coloss. iv. 10. and is mentioned in St. Paul's epistle to Philemon, ver. 24. who was probably their common friend. Dodd. Luke and Aristarchus were certainly not prisoners at this time, and seem to have gone with St. Paul merely as his companions, through affection to him, and love for the cause of Christianity. How Aristarchus became his fellow-prisoner, as is stated Col. iv. 10. we cannot tell, but it could not have been at this time.

3. Touched at Sidon.] For some account of this place, see the notes on Matt. xi. 21. and Acts xii. 30.

Julius courteously entreated Paul.] At the conclusion of the preceding chapter, it has been intimated, that the kind treatment which Paul received both from Julius and at Rome, was owing to the impression made on the mind of Agrippa and Festus relative to his innocence. It appears that Julius permitted him to go ashore, and visit the Christians which were then at Sidon, without using any extraordinary precautions to prevent his escape. He was probably accompanied with the soldier to whose arm he was chained; and it is reasonable to conclude that this soldier would fare well on St. Paul's account.

4. We sailed under Cyprus.] See on ch. iv. 36.

5. Pamphylia.] See on chap. xii. 10.

Myra, a city of Lycia.] The name of this city is written variously in the MSS., Myra, Murtha, Smyra, and Smyrna. Grotius conjectures that all these names are corrupted, and that it should be written Limyra, which is the name both of a river and city in Lycia. It is certain that in common conversation, the first syllable *li*, might be readily dropped, and then Myra, the word in the text, would remain. Strabo mentions both Myra and Limyra, lib. xiv. p. 666. The former, he says, is twenty stadia from the sea, *εἰς πενήκοντα ὁδοῦ, ὑπὸν ἄλιν*; the latter, he says, is the name of a river; and twenty stadia up this river is the town Limyra itself. These places were not far distant, and one of them is certainly meant.

6. A ship of Alexandria.] It appears, from ver. 38. that this ship was laden with wheat, which she was carrying from Alexandria to Rome. We know that the Romans imported much corn from Egypt, together with different articles of Persian and Indian merchandise.

7. Sailed slowly many days.] Partly because the wind was contrary, and partly because the vessel was heavy-laden.

Over against Cnidus.] This was a city or promontory of Asia, opposite to Crete, at one corner of the peninsula of Caria. Some think that this was an island between Crete, and a promontory of the same name.

Over against Salmone.] We have already seen that the island formerly called Crete, is now called Candia; and Salmone or Samnon, or Samnonium, now called Cape Solomon, or Salamina, was a promontory on the eastern coast of that island.

8. The Fair Havens.] This port still remains, and is known by the same name; it was situated towards the northern extremity of the island.

Was the city of Lasea.] There is no city of this name now remaining: the Codex Alexandrinus reads Λασηα, Lasea.

9. Sailing was now dangerous, because the fast was now already past.] It is generally allowed that the fast mentioned here, was that of the great day of atonement, which was always celebrated on the tenth day of the seventh month, which would answer to the latter end of our September; see Levit. xvi. 29. xxiii. 27, &c. as this was about the time of the autumnal equinox, when the Mediterranean Sea was sufficiently tempestuous; we may suppose this feast alone to be intended. To sail after this feast was proverbially dangerous among the ancient Jews. See proofs in Schoettgen.

10. I perceive this voyage will be with hurt, &c.] Paul might either have had this intimation from the Spirit of God, or from his own knowledge of the state of the sea, after the autumnal equinox; and therefore gave them this prudent warning.

11. The centurion believed the master.] Το κυβερνήτης, the pilot;—and owner of the ship: τὸ ναυκλῆς, the captain and

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnicæ, and there to winter; which is a haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there ^a arose against it a tempestuous wind, called Euroclydon.

15 And ^b when the ship was caught, and could not bear up into the wind, ^c we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which ^d when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

^a Or, injury.—^c Or, heat. Psalm 55. 8—h Psalm 122. 4, 2—i Jonah 1. 13.—k Jonah 1. 15.

proprietor. This latter had the command of the ship and the crew; the pilot had the guidance of the vessel along those dangerous coasts, under the direction of the captain; and the centurion had the power to cause them to proceed on their voyage, or to go into port, as he pleased; as he had other state-prisoners on board; and probably the ship itself was freighted for government. Paul told them, if they proceeded, they would be in danger of shipwreck; the pilot and captain said there was no danger; and the centurion believing them, commanded the vessel to proceed on her voyage. It is likely that they were now in the port called, The Fair Havens.

12. Might attain to Phœnicæ.] It appears that The Fair Havens were at the eastern end of the island; and they wished to reach Phœnicæ, which lay farther towards the west.

Towards the south-west and north-west.] Καρα Νότον καὶ κατὰ Νότον. The *libi* certainly means the south-west, called *libi*, from *lybia*, from which it blows towards the E. g-an Sea. The chorus or *caurus*, means a north-west wind. Virgil mentions this, Georg. iii. ver. 356.

Semper hiems, semper spirantes frigora cauri.

"It is always winter; and the cauri, the north-westers, ever blowing cold."

Dr. Shaw lays down this, and other winds, in a Greek compass on his map; in which he represents the drifting of St. Paul's vessel from Crete, till it was wrecked at the island of Melita. Travels, p. 331. 4to. edit.

13. When the south wind blew softly.] Though this wind was not very favourable; yet because it blew softly, they supposed they might be able to make their passage.

They sailed close by Crete.] Kept as near the coast as they could. See the tract on the Map.

14. A tempestuous wind, called Euroclydon.] Interpreters have been greatly perplexed with this word: and the ancient copyists not less so, as the word is variously written in the MSS. and versions. Dr. Shaw supposes it to be one of those tempestuous winds called *levanters*, which blow in all directions, from N. E. round by the E. to S. E. The *euroclydon*, from the circumstances which attended it, he says, ^a seems to have varied very little from the true east point; for, as the ship could not bear *αὐροφάκην*, *loof up*, against it, ver. 15. but they were obliged to let her drive, we cannot conceive, as there are no remarkable currents in that part of the sea, and as the rudder could be of little use, that it could take any other course than as the winds directed it. Accordingly, in the description of the storm, we find that the vessel was first of all under the island of Claudia, ver. 16. which is a little to the southward of the parallel of that part of the coast of Crete, from whence it may be supposed to have been driven; then it was tossed along the bottom of the Gulf of Adria, ver. 27. and afterwards broken to pieces, ver. 41. at Melita, which is a little to the northward of the parallel above mentioned; so that the direction and course of this particular *euroclydon*, seems to have been first at east by north; and afterward pretty nearly east by south. These winds, called now *levanters*, and formerly, it appears, *euroclydon*, were no determinate winds, blowing always from one point of the compass; *euroclydon* was probably then, what *levanter* is now, the name of any tempestuous wind in that sea, blowing from the north-east round by east to the south-east; and therefore St. Luke says, there rose against it, (i. e. the vessel,) a tempestuous wind called *euroclydon*; which manner of speaking shows, that he no more considered it to be confined to any one particular point of the compass, than our sailors do their *levanter*. Dr. Shaw derives *εὐροκλύδων* from *εὐρον κλύδων*, an eastern tempest, which is of the very meaning affixed to a *levanter* at the present day.

The reading of the Codex Alexandrinus, is *εὐρακλύων*, the north-east wind, which is the same with the *euro-aquilo* of the Vulgate. This reading is approved by several eminent critics; but Dr. Shaw, in the place referred to above, has proved it to be insupportable.

Dr. Shaw mentions a custom which he has several times seen practised by the Mohammedans in these levanters:—After having tied to the mast, or ensign-staff, some apposite pas-

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst

1 Jonah 1.5.—m Ch.23.11.

sage from the Koran; they collect money, sacrifice a sheep, and throw them both into the sea. This custom, he observes, was practised some thousand years ago by the Greeks: thus *Aristophanes*—

Ἀπὸ ἀνα μὲ λαίαναι, παῖδε, ἐξενέκαρε.

Τόφος γὰρ ἐκβαίνει παρασκευάζεσθαι. Kan. Act. iii. s. 2. v.871.

A lamb! boy, sacrifice a black lamb immediately:

For a tempest is about to burst forth.

Virgil refers to the same custom—

Sic fatus, meritis aris nactavit honores;

Taurum Neptuno; taurum tibi pulcher Apollo.

Nigrum Hyemi pecudem, Zephyris felicius albam.

En. iii. ver. 118.

Thus he spake, and then sacrificed on the altars the proper eucharistic victims:

A bull to Neptune, and a bull to thee, O beautiful Apollo;

A black sheep to the north wind, and a white sheep to the west.

And again:

Tres Eryci vitulos, et tempestatibus agnam,

Cedere deinde jubet. En. iii. ver. 772.

Then he commanded three calves to be sacrificed to Eryx, and a lamb to the tempests.

In the days of the prophet Jonah, the mariners in this sea were accustomed to do the same. Then they offered a sacrifice to the Lord, and *chorus vocis*: Jonah 1.16. See Shaw's Travels, 4to. edit. p. 329—33.

The heathens supposed that these tempests were occasioned by evil spirits; and they sacrificed a black sheep, in order to drive the demon away. See the ancient Scholiast on *Aristophanes*, in the place cited above.

Sir George Staunton (Embassy to China, vol. II. p. 403.) mentions a similar custom among the Chinese, and gives an instance of it, when the yachts and barges of the embassy were crossing the Yellow River;

"The amazing velocity with which the Yellow River runs at the place where the yachts and barges of the embassy were to cross it, rendered, according to the notions of the Chinese crews, a sacrifice necessary to the spirit of the river, in order to ensure a safe passage over it. For this purpose the master, surrounded by the crew of the yacht, assembled upon the fore-castle; and, holding as a victim in his hand a cock, wrung off his head, which committing to the stream, he consecrated the vessel with the blood spouting from the body, by sprinkling it upon the deck, the masts, the anchors, and the doors of the apartments; and stuck upon them a few of the feathers of the bird. Several bowls of meat were then brought forward, and ranged in a line across the deck. Before these were placed a cup of oil, one filled with tea, one with some ardent spirit, and a fourth with salt; the captain making, at the same time, three profound inclinations of his body, with hands uplifted, and muttering a few words, as if of solicitation to the Deity. The too, or brazen drum, was beaten in the mean time forcibly; lighted matches were held towards heaven; papers, covered with tin or silver leaf, were burnt; and crackers fired off in great abundance by the crew. The captain afterward made libations to the river, by emptying into it from the vessel's prow, the several cups of liquids; and concluded with throwing in also that which held the salt. All the ceremonies being over, and the bowls of meat removed, the people feasted on it in the storeroom; and launched afterward, with confidence, the yacht into the current. As soon as she had reached the opposite shore, the captain returned thanks to Heaven, with three inclinations of the body.

"Beside the daily offering and adoration at the altar erected on the left, or honourable side of the cabin in every Chinese vessel, the solemn sacrifices above described are made to obtain the benefit of a fair wind, or to avert any impending danger. The particular spot upon the fore-castle, where the principal ceremonies are performed, is not willingly suffered to be occupied or defiled by any person on board."

15 And when the ship was caught [Συμπαράβητος, δε τον πλοτον. The ship was violently hurried away before this strong levanter; so that it was impossible for her ανροθαλαμειν, to face the wind, to turn her prow to it, so as to shake it out, as I have heard sailors say; and have seen them successfully perform in violent tempests and squalls.

We let her drive.] We were obliged to let her go right before this tempestuous wind, whithersoever it might drive her.

16 A certain island—called *Clauda*] Called also *Gaudos*; situated at the south-western extremity of the island of Crete, and now called *Gozo*, according to Dr. Shaw.

Much work to come by the board] It was likely to have been washed overboard; or, if the boat was in for, at the stern of the vessel, which is probable; they found it very difficult to save it from being stored, or broken to pieces.

17 Undergirding the ship] This method has been used even in modern times. A stout cable is slipped under the vessel

of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night, the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Ce-

n Dan. 6.16. Rom. 1.5. 2 Tim. 1.3.

at the prow, which they can conduct to any part of the ship's keel; and then fasten the two ends on the deck, to keep the planks from starting: as many rounds as they please may be thus taken about the vessel. An instance of this kind is mentioned in Lord Anson's voyage round the world. Speaking of a Spanish man of war in a storm: "They were obliged to throw overboard all their upper-deck guns; and take six turns of the cable round the ship, to prevent her opening." p. 24. 4to. edit.

The quicksands] Εἰς τὴν σφύρην, into the *syrt*. There were two famous *syrts* or quicksands, on the African coast; one called the *syrtis major*, lying near the coast of Cyrene; and the other, the *syrtis minor*, not far from Tripoli. Both these, like our *Goodwin Sands*, were proverbial for their multitude of shipwrecks. From the direction in which this vessel was driven, it is not at all likely that they were in danger of drifting on any one of these *syrts*, as the vessel does not appear to have been driven near the African coast through the whole of her voyage. And as to what is said, ver. 27, of their being driven up and down in *Adria*, διαφερομένων εν τῷ Ἀδρία, it must mean their being tossed about near to *Sticily*, the sea of which is called *Adria*, according to the old Scholiast upon Dionysius's *Periegesis*, ver. 85. το Σικελικον τουτο το πλάγιος Ἀδριαν καλονον they call this *Sicilian sea*, *Adria*. We are therefore to consider that the apprehension expressed in ver. 17, is to be taken generally; they were afraid of falling into some shoals, not knowing in what part of the sea they then were, for they had seen neither sun nor stars for many days; and they had no compass, and consequently could not tell in what direction they were now driving. It is wrong therefore to mark the course of this voyage as if the vessel had been driven across the whole of the Mediterranean, down to the African coast, and near to the *syrts*, or shoal-banks; to which there is scarcely any reason to believe she had once approximated during the whole of this dangerous voyage.

Strake sail] Χαλασάντες το σκευος. What this means is difficult to say. As to striking or slackening sail, that is entirely out of the question, in such circumstances as they were; when it is evident they could carry no sail at all, and must have gone under bare poles. Some think that lowering the yards, and taking down the top-mast, is what is intended; but in such a perilous situation this would have been of little service. Others think, letting go their main or sheet anchor, is what is meant; but this seems without foundation, as it would have been foolishness in the extreme, to have hoped to ride out the storm, in such a sea. Passing by a variety of meanings, I suppose cutting away, or by some means letting down the mast, is the action intended to be expressed here; and this would be the most likely means of saving the vessel from foundering.

18 Lightened the ship] Of what, we know not; but it was probably cumbersome wares, by which the deck was thronged; and which were prejudicial to the due trim of the vessel.

19 The tackling of the ship] Τὴν σκηνήν; all supernumerary anchors, cables, baggage, &c.

20 Neither sun nor stars in many days appeared] And consequently they could make no observation; and having no magnetic needle could not tell in what direction they were going.

21 After long abstinence] Πόλυν δε αἰτιας παρασκευας. Mr. Wakefield connects this with the preceding verse, and translates it thus: Especially as there was a great scarcity of provisions. But this by no means can agree with what is said, ver. 34—38. The vessel was a corn vessel; and they had not as yet thrown the wheat into the sea, see ver. 38. And we find they had food sufficient to eat, but were discouraged, and so utterly hopeless of life, that they had no appetite for food; besides, the storm was so great that it is not likely they could dress any thing.

Have gained this harm and loss.] It seems strange to talk of gaining a loss: but it is a correct rendering of the original κερδῆσαι, which expresses the idea of acquisition, whether of good or evil. Those who wish it may see this use of the term well illustrated by Bp. Pearce, in his note on this verse. The harm was damage to the vessel; the loss was that of the merchandize, furniture, &c.

22 There shall be no loss of—[life] This must be joyous news to those from whom all hope that they should be saved was taken away: ver. 20.

23 The—God whose I am, and whom I serve] This divine communication was intended to give credit to the apostle and to his doctrine; and in such perilous circumstances, to speak so confidently, when every appearance was against him, argued the fullest persuasion of the truth of what he spoke: and the fulfilment so exactly coinciding with the prediction, must have shown these heathens, that the God whom Paul served, must be widely different from theirs.

24 God hath given thee all them that sail with thee] Two

24. And, lo, God hath given thee all them that sail with thee.
25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26. Howbeit, I must be cast upon a certain island.

27. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen decreed that they drew near to some country:

28. And sounded, and found it twenty fathoms: and when they had gone a little farther, they sounded again, and found it fifteen fathoms.

29. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34. Wherefore I pray you to take some meat: for this is for your health: for I there shall not a hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave

thanks to God in presence of them all: and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they also took some meat.

37. And we were in all in the ship two hundred threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made towards shore.

41. And falling into a place where two seas met, they ran the ship aground: and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43. But the centurion, willing to save Paul, kept them from their purpose: and commanded that they which could swim should cast themselves first into the sea, and get to land:

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

a Ch 24.1 & 7.14. Rom. 12.1. 1 Pet. 3.20. — Or, cut the anchors, they left them in the sea, &c. — u 2 Cor. 11.35. — v Ver 32.

A creek with a shore; Κόλπος, sinus, a bay, with a shore, a neck of land perhaps on either side, running out into the sea, and this little bay or gulf between them; though some think it was a tongue of land, running out into the sea, having the sea on both sides, at the point of which these two seas met, ver. 41. There is such a place as this in the island of Malta, where, tradition says, Paul was shipwrecked; and which is called, la Cade de St. Paul. See Calmet.

40. Taken up the anchors) Weighed all the anchors that they had cast out of the stern. Some think the meaning of the word is, they slipped their cables; and so left the anchors in the sea. This opinion is expressed in the margin.

Loosed the rudder bands) Or, the bands of the rudders; for large vessels in ancient times had two or more rudders, one at the side, and another at the stern, and sometimes one at the prow. The bands, ζευκταρια, were some kind of fastenings, by which the rudders were hoisted some way out of the water; for, as they could be of no use in the storm, and should therefore be a prudent way of securing them from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek which they now had in view.

Hoised up the mainsail) Αερεψα, is not the mainsail, (which would have been quite improper on such an occasion) but the jib, or triangular sail, which is suspended from the fore-mast to the bowsprit: with this, they might hope both to steer and carry in the ship.

41. Where two seas met) The tide running down from each side of the tongue of land, mentioned ver. 39. and meeting at the point.

Ran the ship aground) In striving to cross at this point of land; they had not taken a sufficiency of sea-room, and therefore ran aground.

The forepart stuck fast) Got into the sands; and perhaps the shore here was very hard or steep, so that the stem of the vessel might be immersed in the quicksands, which would soon close round it, while the stern, violently agitated with the surge, would soon be broken to pieces. It is extremely difficult to find the true meaning of several of the nautical terms used in this chapter. I have given that which appeared to me to be the most likely; but cannot absolutely say, that I have every where hit the true meaning.

42. The soldiers' counsel was to kill the prisoners) What blood-thirsty cowardly villains must these have been! Though, through the providence of God, those poor men had escaped a watery grave, and had borne all the anxiety and distresses of this disastrous voyage, as well as the others: now, that there is a likelihood of all getting safe to land, that could swim; lest these should swim to shore, and so escape, those men whose trade was in human blood, desired to have them massacred! We have not many traits in the histories of the most barbarous nations that can be a proper counterpart to this quintessence of humano-demonic cruelty.

43. Willing to save Paul, &c.) Had one fallen, for the reasons those cruel and dastardly soldiers gave, so must all the rest. The centurion saw that Paul was not only an innocent, but an extraordinary and divine man; and therefore, for his sake, he prevented the massacre; and unloosing every man's bonds, he commanded those that could, to swim ashore and escape. It is likely that all the soldiers escaped in this way: for it was one part of the Roman military discipline to teach the soldiers to swim.

44. And the rest) That could not swim: some on boards, planks, spars, &c. got safe to land; manifestly by an especial providence of God; for how otherwise could the sick, the aged, the terrified, besides women and children, (of which we may naturally suppose, there were some) though on planks,

get safe to shore? where still the waves were violent, verse 41. and they, without either skill or power to steer their unsafe flotillas to the land? It was (in this case most evidently), God, who brought them to the haven where they would be.

1. Paul had appealed to Cesar: and he must go to Rome to have his cause heard. God admitted of this appeal, and told his servant that he should testify of him at Rome; and yet every thing seemed to conspire together to prevent this appeal, and the testimony which the apostle was to bear to the truth of the Christian religion. The Jews laid wait for his life; and when he had escaped out of their hands, and from their territories, then the winds and the sea seemed to combine to effect his destruction. And God suffered all this malice of men, and war of elements, to fight against his servant, and yet overruled and counterworked the whole, so as to promote his own glory, and bring honour to his apostle. Had it not been for this malice of the Jews, Festus, Felix, Agrippa, Berenice, and many Roman nobles and officers, had probably never heard the Gospel of Christ. And had it not been for Paul's tempestuous voyage, the 276 souls that sailed with him could not have had such displays of the power and wisdom of the Christians' God, as must have struck them with reverence, and probably was the cause of the conversion of many. Had the voyage been smooth and prosperous, there would have been no occasion for such striking interferences of God; and had it not been for the shipwreck, probably the inhabitants of Malta would not so soon have heard of the Christian religion. God serves,

his will by every occurrence, and presses every thing into the service of his own cause. This is a remark which we have often occasion to make, and which is ever in place. We may leave the government of the world and the government of the church most confidently to God: hitherto he has done all things well; and his wisdom, power, goodness, and truth, are still the same.

2. In considering the dangers of a sea-voyage we may well say, with pious Quesnel, To what perils do persons expose themselves either to raise a fortune, or to gain a livelihood? How few are there who would expose themselves to the same for the sake of God? They commit themselves to the mercy of the waves; they trust their life to a plank and to a pilot; and yet it is often with great difficulty that they can trust themselves to the providence of God, whose knowledge, power, and goodness are infinite; and the visible effects of which they have so many times experienced.

3. What assurance soever we may have of the will of God; yet we must not forget human means. The life of all the persons in this ship was given to St. Paul; yet he does not, on that account, expect a visible miracle, but depends upon the blessing which God will give to the care and endeavours of men.

4. God fulfils his promises, and conceals his almighty power, under such means and endeavours as seem altogether human and natural. Had the crew of this vessel neglected any means in their own power, their death would have been the consequence of their inaction and infidelity.

CHAPTER XXVIII.

St. Paul, and the rest of the crew, getting safely ashore, find that the island on which they were shipwrecked is called Melita, 1. They are received with great hospitality by the inhabitants, 2. A viper comes out of the bundle of sticks laid on the fire, and seizes on Paul's hand, 3. The people, seeing this, suppose him to be a murderer, and thus pursued by Divine re vengeance, 4. Having shook it off his hand, without receiving any damage, they change their minds, and suppose him to be a god, 5, 6. Publius, the governor of the island, receives them courteously, and Paul miraculously heals his father, who was ill of a fever, &c. 7, 8. He heals several others also, who honour them much, and give them presents, 9, 10. After three months stay, they embark in a ship of Alexandria, land at Syracuse, stay there three days, sail thence, pass the straits of Rhegium, and land at Puteoli; find some Christians there, tarry seven days, and set forward for Rome, 11—14. They are met at Appii Forum by some Christians, and Paul is greatly encouraged, 15. They come to Rome, and Julius delivers his prisoners to the captain of the guard, who permits Paul to dwell by himself, only attended by the soldier that kept him, 16. Paul calls the chief Jews together, and states his case to them, 17—20. They desire to hear him concerning the faith of Christ, 21, 22. and having appointed unto him a day, he expounds to them the kingdom of Christ, 23. Some believe, and some disbelieve; and Paul informs them, that because of their unbelief and disobedience, the salvation of God is sent to the Gentiles, 25—29. Paul dwells two years in his own hired house, preaching the kingdom of God, 30, 31. [A. M. cir. 4066. A. D. cir. 62. An. Olymp. cir. CCX. 2.]

AN when they were escaped, then they knew that ^a the island was called ^b Melita.

2 And the ^c barbarous people showed us no little kindness;

a Ch. 27. 36.—b Now, probably, Malta.

NOTES.—Verse 1. *They knew that the island was called Melita*. There were two islands of this name, one in the Adriatic Gulf, or Gulf of Venice, on the coast of Illyrium, and near to Epidaurus; the other in the Mediterranean Sea, between Sicily and Africa, and now called Malta. It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in its greatest breadth; and about sixty miles in circumference. It is one immense rock of white soft free stone, with about one foot depth of earth on an average, and most of this has been brought from Sicily! It produces cotton, excellent fruits, and fine honey; from which it appears the island originally had its name: for *Meli*, *meli*, and in the genitive case *Meletos*, *Meletos*, signifies honey. Others suppose, that it derived its name from the Phœnicians, who established a colony in it; and made it a place of refuge, when they extended their traffic to the ocean, because it was furnished with excellent harbours (on the E. and W. shores:); hence, in their tongue, it would be called מליטה *Melitha*, escape or refuge, from מלט *malat*, to escape.

The Phœnicians were probably the first inhabitants of this island: they were expelled by the Phœnicians; the Phœnicians by the Greeks; the Greeks by the Carthaginians; the Carthaginians by the Romans, who possessed it in the time of the apostle; the Romans by the Goths; the Goths by the Saracens; the Saracens by the Sicilians, under Roger, earl of Sicily, in 1190. Charles V. emperor of Germany, took possession of it by his conquest of Naples and Sicily: and he gave it in 1525 to the Knights of Rhodes, who are also called the knights of St. John of Jerusalem. In 1798, this island surrendered to the French under Buonaparte; and in 1800, after a blockade of two years, the island being reduced by famine, surrendered to the British, under whose dominion it still remains (1814). Every thing considered, there can be little doubt that this is the *Melita*, at which St. Paul was wrecked, and not that other island in the Adriatic, or Venetian Gulf, as high up northward as Illyrium. The following reasons assert this as the place of the apostle's shipwreck. 2. The island in the Venetian Gulf, in favour of which Mr. Bryant so learnedly contends, is totally out of the track in which the *encycylon* must have driven the vessel. 3. It is said in ver. 11. of this chapter, that another ship of Alexandria, bound as we must suppose for Italy, and very probably carrying wheat thither, as St. Paul's vessel did, (chap. xxvii. 38.) had been driven out of its course of sailing by stress of weather, up to the Illyrium *Melita*, and had been for that cause obliged to winter in the isle. Now, this is a supposition, which, as I think, is too

for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ^d And when Paul had gathered a bundle of sticks, and laid

c Rom. 14. 1 Cor. 14. 11. Col. 3. 11.

much of a supposition to be made. 4. In St. Paul's voyage to Italy from Melita, on board the Alexandrian ship that had wintered there, he and his companions landed at Syracuse, ver. 12, 13, and from thence went to Rhegium. But if it had been the Illyrian *Melita*, the proper course of the ship would have been, first, to Rhegium, before it reached Syracuse, and needed not to have gone to Syracuse at all: whereas, in a voyage from the present *Melita* to Italy, it was necessary to reach Syracuse in Sicily, before the ship could arrive at Rhegium in Italy. See the map accompanying this part: and see Bp. Pearce, from whom I have extracted the two last arguments.

That Malta was possessed by the Phœnicians, before the Romans conquered it, Bochart has largely proved; and indeed the language to the present day, notwithstanding all the political vicissitudes through which the island has passed, bears sufficient evidence of its Punic origin. In the year 1761, near a place called *Ben Ghisa*, in this island, a sepulchral cave was discovered, in which was a square stone, with an inscription in Punic or Phœnician characters, on which Sir Wm. Drummond has written a learned essay (London, Valpy, 1810, 4to.) which he supposes marks the burial-place, at least of the ashes of the famous Carthaginian General Hannibal. I shall give this inscription in Samaritan characters, as being the present form of the ancient Punic, with Sir Wm. Drummond's translation:

27999 999 999 999 999
-99 999 999 999 999
-999 999 999 999 999
999 999 999 999 999
Chadar Beth elam kabir Channibaal
Nakeh bealeth hureh, rach-
muth daeh Am beshuth Chanib-
aal ben Bar melec.

"The inner chamber of the sanctuary of the sepulchre of Hannibal,

Illustrious in the consummation of calamity.

He was beloved,

The people lament, when arrayed

In order of battle,

Hannibal the son of Bar-Melec."

As this is a curious piece, and one of the largest remains of the Punic language now in existence; and as it helps to ascertain the ancient inhabitants of this island, I thought it not improper to insert it here. For the illustration of this, and several other points of Punic antiquity, I must refer the curious reader to the Essay itself.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, ^m and were desired to tarry with them seven days: and so we went towards Rome.

m Ch. 10:22 & 15:15.—n Ch. 15:3. Rom. 1:10.

ta about the end of *October*, as we have already seen, then it appears that they left it about the end of *January*, or the beginning of *February*; and though in the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more *steady*, and, on the whole, the passage more safe.

[*Whose sign was Castor and Pollux.*] These were two fabulous semi-deities, reported to be the sons of *Jupiter* and *Leda*, who were afterward translated to the heavens, and made the constellation called *Gemini*, or the *Twins*. This constellation was deemed propitious to mariners; and as it was customary to have the images of their gods both on the head and stern of their ships, we may suppose that this Alexandrian ship had these on either her *prom* or *stern*, and that these gave name to the ship. We, who profess to be a *Christian* people, follow the same heathen custom: we have our ships called the *Castor*, the *Jupiter*, the *Minerva*, the *Leda*, (the mother of *Castor* and *Pollux*.) with a multitude of other demon gods and goddesses; so that were ancient *Romans* or *Grecians* to visit our navy, they would be led to suppose, that, after the lapse of more than 2000 years, their old religion had continued unaltered!

Virgil speaks of a vessel called the *Tiger*, *Æn. x. ver. 166. Massicus ætali princeps secat aquora tigris.*

"Massius, chief, cuts the waves in the brazen-beaked *TIGER*." Of another called the *Chimera*. *Æn. v. ver. 115, 223.*

Ingentemque Gyas ingenti mole CHIMERAM.

"Gyas the vast Chimera's bulk commands." And of another called the *Centaur*. *Æn. v. ver. 122, 155, 157.*

Centaurio ingreditur magna.

"So great thus in the great Centaur, took the lading place." Besides these names, they had their *tutelar* gods in the ship, from whom they expected succour; and sometimes they had their images on the stern; and when they got safely to the end of their voyage, they were accustomed to crown these images with garlands: thus Virgil, *Geor. i. ver. 304.*

Præprie et lati navis imponitur coronas.

"The joyous sailors placed garlands on their sterns."

Several ancient fables appear to have arisen out of the names of ships. *Jupiter* is fabled to have carried off *Europa*, across the sea, in the shape of a bull; and to have carried away *Ganymede* in the shape of an eagle. That is, these persons were carried away, one in a ship called *Taurus*, or *Bull*; and the other in one denominated *Aquila*, the *Eagle*. Why not *Taurus*, as well as *Tigris*? and why not *Aquila*, as well as *Chimera*? which names did belong to ships, as we find from the above quotations.

12. Landing at Syracuse] In order to go to *Rome* from *Malta*, their readiest course was to keep pretty close to the eastern coast of Sicily, in order to pass through the straits of *Rhegium*, and get into the *Tyrrhenian* Sea.

Syracuse is one of the most famous cities of antiquity: it is the capital of the island of Sicily, and was built about 730 years before the Christian era. It lies 72 miles S. by E. of Messina, and about 112 of Palermo. Long 15° 30' W. Lat. 37° 17' N. In its ancient state it was about 22 English miles in circumference, and was highly celebrated for the martial spirit of its inhabitants. This was the birth-place of the illustrious *Archimedes*; who, when this city was besieged by the Romans, under *Marcellus*, about 212 years before Christ, defended the place with his powerful engines against all the valour and power of the assailants. He beat their galleys to pieces by huge stones projected from his machines; and by hooks, chains, and levers, from the walls weighed the ships out of the water, and whirling them round, dashed them in pieces against each other, or sunk them to the bottom: several, also, he is said to have destroyed by his burning glasses. When the city was taken by treachery, *Archimedes* was found intensely engaged in the demonstration of a problem. A Roman soldier coming up, and presenting his dagger to his throat, he cried, "Stop, soldier! or thou wilt spoil my diagram!" The brute was unmoved, and murdered him on the spot.

This city was almost totally destroyed by an earthquake in the year 1693; its present population amounts to but about 18,000. Christianity, in some form or other, has existed here ever since St. Paul spent the *three* days in it mentioned in the text.

13. We fetched a compass] *Ὅθεν περιέβουρτες*; whence we coasted about. This will appear evident, when the coast of Sicily is viewed on any correct map, of a tolerably large scale.

Rhegium] A city and promontory in Calabria, in Italy, opposite to Sicily. It is now called *Reggio*. It had its name *Ρήγιον*, *Rhegium*, from the Greek *Ρήγιον*, to *break off*; because it appears to have been broken off from Sicily.

The south wind blew] This was the fairest wind they could have from Syracuse, to reach the straits of *Rhegium*.

The next day to Puteoli] This place, now commonly called *Pozzuoli*, is an ancient town of Naples, in the *Terra di La-*

15 And from thence, when the brethren heard of us, ⁿ they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage. 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but ^p Paul was suffered to dwell by himself with a soldier that kept him.

o Ch. 24:25 & 27:3.

oro; and is supposed to have been founded by the *Samians*, about 470 years before Christ. Within this city are several *naum bulks*, very highly celebrated; and from these, and its springs in general, it seems to have had its ancient name *Puteoli*, from *PUTEI*, wells or pits; though some derive it from *putor*, a stench or bad smell, because of the sulphureous exhalations from its warm waters. *Varro* gives both of these etymologies, lib. iv. de *Ling. Lat.* cap. 5. It is famous for its temple of *Jupiter Serapis*, which is built, not according to the Grecian or Roman manner, but according to the *Asiatic*. Near this place are the remains of *Cicero's* villa, which are of great extent. The town contains, at present, about 10,000 inhabitants. Long 14° 40' E. Lat. 41° 50' N.

14. Where we found brethren] That is, *Christians*; for there had been many in Italy converted to the faith of Christ, some considerable time before this, as appears from St. Paul's Epistle to the Romans, written some years before this voyage.

We went towards Rome.] One of the most celebrated cities in the universe, the capital of Italy, and once of the *whole world*; situated on the river *Tiber*, 410 miles S. E. of Vienna; 600 S. E. of Paris; 730 E. by N. of Madrid; 760 W. of Constantinople; and 780 S. E. of London. Long 12° 55' E. Lat. 41° 54' N. This famous city was founded by *Romulus*, at the end of the seventh Olympiad, A. M. 3251; of the flood, 1595; and 753 years before the Christian era. The history of this city must be sought for in works written expressly on the subject, of which there are many. *Modern Rome* is greatly inferior to *ancient Rome* in every respect. Its population, taken in 1709, amounted to 138,569 souls only: among whom were 40 bishops, 2886 priests, 3359 monks, 1814 nuns, 893 courtiers, between 8 and 9,000 Jews, and 14 Moors. This city, which once tyrannized over the world by its arms, and over the whole Christian world by its popes, is now reduced to a very low state among the governments of Europe.

15. When the brethren heard of us] By whom the Gospel was planted at Rome is not known: it does not appear that any apostle was employed in this work. It was probably carried thither by some of those who were converted to God at the day of Pentecost; for there were then at Jerusalem, not only devout men, proselytes to the Jewish religion, from every nation under heaven, Acts ii. 5. but there were strangers of Rome also, ver. 10. And it is most reasonable to believe, as we know of no other origin, that it was by these Christianity was planted at Rome.

As far as Appii Forum] About 52 miles from Rome! a long way to come on purpose to meet the apostle! The *Appii Forum*, or *market of Appius*, was a town on the *Appian* way, a road paved from Rome to Campania, by the consul *Appius Claudius*. It was near the sea, and was a famous resort for sailors, pedlers, &c. *Horace*, lib. i. Satyr. 5. ver. 3. mentions this place on his journey from Rome to Brundisium:

Indus forum Appii

Differtem nautis, campanibus atque magnis.
"To *Forum Appii* thence we steer, a place
Stuffed with rick boatmen, and with painters base."

This town is now called *Casarilla de S. Maria*.

And The Three Taverns] This was another place on the same road, and about 33 miles from Rome. Some of the Roman Christians had come as far as *Appii Forum*; others, to The Three Taverns. *Bp. Pearce* remarks, there are some ruins in that place which are now called *The Tavernæ*; and this place *Cicero* mentions in his Epistles to *Atticus*, lib. ii. 11. *Ab Appi Fori horâ quartâ: dederam aliam paulo ante in Tribus Tabernis.* "Dated at ten in the morning, from *Appii Forum*. I sent off another (epistle) a little before, from *The Three Taverns*."

Zozimus, lib. 2. mentions *τρία καπηλεια*, *The Three Taverns* or retailing houses, where the emperor *Severus* was strangled by the treason of *Maximinus Hercules*, and his son *Maxentius*. See *Lightfoot*.

The word *taberna*, from *trabs*, a beam, signifies any building formed of timber; such as those we call booths, sheds, &c. which are formed of beams, planks, boards, and the like; and therefore we may consider it as implying, either a temporary residence, or some mean building, such as a cottage, &c. And in this sense *Horace* evidently uses it, *Carm. lib. i. Od. iv. ver. 13.*

Pallida mors æquo pulsat pede pauperum tabernas
Legumque turres.

"With equal pace, impartial fate

Knocks at the palace, as the cottage gate."—FRANCIS.

This place, at first, was probably a place for booths or sheds, three of which were remarkable; other houses became associated with them in process of time: and the whole place denominated *Tres Tabernæ*, from the three first remarkable booths set up there. It appears to have been a large town in the fourth century, as *Optatus* mentions *Felix a Tribus Tabernis*, *Felix of the Three Taverns*, as one of the Christian bishops.

17 ¶ And it came to pass, ^P that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet ¹ I was delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, ² when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against ³ it, I was constrained to appeal unto Cesar : not that I had ought to accuse my nation of.

20 For this cause, therefore, have I called for you, to see you, and to speak with you : because that ⁴ for the hope of Israel I am bound with ⁵ this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest : for, as concerning this sect, we know that every where ⁶ it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging : ⁷ to whom he expounded and testified the kingdom of God, persuading them concerning

¹ Ch. 25, 10. ² Ps. 119, 5.—³ Ch. 24, 13 & 25, 4.—⁴ Ch. 23, 32.—⁵ Ch. 22, 24 & 24, 10. ⁶ Acts 13, 45 & 26, 21.—⁷ Ch. 25, 6, 7.—⁸ Ch. 25, 23. Eph. 4, 1 & 4, 11 & 5, 30. 2 Tim. 1, 18 & 2, 9. Phil. 10, 13.—⁹ Luke 2, 34. Ch. 21, 5, 14. 1 Pet. 2, 12 & 4, 14.—¹⁰ Luke 24, 47. Ch. 17, 3 & 19, 8.

Thanked God, and took courage.) He had longed to see Rome, (see Rom. i. 9—15.) and finding himself brought through so many calamities, and now so near the place, that he was met by a party of that church, to which, some years before, he had written an epistle, he gave thanks to God who had preserved him ; and took fresh courage, in the prospect of bearing there a testimony for his Lord and Master.

16. The captain of the guard ἑξαρχοῦ δαφνη. This word properly means the commander of a camp ; but it signifies the prefect, or commander of the prætorian cohorts, or emperor's guards.

Tacitus, (Annal. lib. iv. cap. 2.) informs us, that in the reign of Tiberius, Sejanius, who was then prefect of these troops, did, in order to accomplish his ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it ; so that their commander is with peculiar propriety styled by St. Luke, ἑξαρχοῦ δαφνης, the commander of the camp. For the arrival of St. Paul at Rome was in the seventh year of Nero ; and it is certain, from Suetonius, (in Tiber. cap. 37.) that the custom of keeping the prætorian soldiers in a camp near the city was retained by the emperors succeeding Tiberius ; for the historian observes, that both Claudius, at his accession to the empire, was received into the camp, in castra delatus est, namely, of the prætorian cohorts : and so Tacitus says of Nero, An. lib. xii. cap. 69. that on the same occasion, illatus castris, he was brought into the camp. Dr. Doddridge observes, that it was customary for prisoners who were brought to Rome, to be delivered to this officer, who had the charge of the state prisoners, as appears from the instance of Agrippa, who was taken into custody by Macro, the prætorian prefect, who succeeded Sejanius, (Joseph. Ant. lib. xviii. cap. 7. sect. 6.) and from Trajan's order to Pliny, when two were in commission, Plin. lib. x. ep. 65. Vincitus mitti ad præfectos prætorii mei debet : he should be sent bound to the prefects of my guards. The person who now had that office was the noted Afranius Burrhus ; but both before and after him, it was held by two : Tacit. An. lib. xii. sect. 42. lib. xiv. sect. 51. See Parkhurst.

Burrhus was a principal instrument in raising Nero to the throne, and had considerable influence in repressing many of the vicious inclinations of that bad prince. With many others he was put to death by the inhuman Nero ; and is praised by the historians for moderation and love of justice. His treatment of St. Paul is no mean proof of this. Calmet.

With a soldier that kept him.) That is, the soldier to whom he was chained, as has been related before, chap. xii. 6.

17. Paul called the chief of the Jews together.) We have already seen, in chap. xviii. 2, that Claudius had commanded all Jews to depart from Rome ; see the note there : but it seems they were permitted to return very soon ; and from this verse it appears that there were then chiefs, probably of synagogues, dwelling at Rome.

I have committed nothing.) Lest they should have heard and received malicious reports against him, he thought it best to state his own case.

20. For the hope of Israel I am bound, &c.] As if he had said—this, and this alone, is the cause of my being delivered into the hands of the Romans ; I have proclaimed Jesus as the Messiah ; have maintained that though he was crucified by the Jews, yet he rose again from the dead ; and through him I have preached the general resurrection of mankind ; this all Israel professes to hope for ; and yet it is on this account that the Jews persecute me. Both the Messiah and the resurrection might be said to be the hope of Israel ; and it is hard to tell which of them it here meant ; see chap. xxiii. 6. xxiv. 15, 21. and xxvi. 6. It is certain that, although the Jews believed in the general resurrection, yet they did not credit it in the manner in which Paul preached it ; for he laid the foundation of the general resurrection, on the resurrection of Christ.

Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers,

26. Saying, ¹ Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive :

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28. Be it known therefore unto you, that the salvation of God is sent ² unto the Gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. ¶ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, ³ no man forbidding him.

¹ See on Ch. 26, 6, 22.—² Ch. 11, 4 & 17, 4 & 19, 9.—³ Isa. 69. Jer. 5, 21. Jer. 13, 2. Mat. 13, 13, 15. Mark. 4, 12. Luke. 10. John. 9, 39. Rom. 11, 8. 2 Cor. 4, 13, 16. Ch. 13, 46, 47 & 18, 6 & 22, 5 & 25, 17. Rom. 11, 11.—⁴ Ch. 4, 21. Eph. 6, 19.—⁵ Ch. 16, 18. 2 Tim. 2, 2, 9.

21. We neither received letters, &c.] This is very strange, and shows us that the Jews knew their cause to be hopeless ; and therefore did not send it forward to Rome. They wished for an opportunity to kill Paul ; and when they were frustrated by his appeal to the emperor, they permitted the business to drop. Calmet supposes they had not time to send ; but this supposition does not appear to be sufficiently solid ; they might have sent long before Paul sailed ; and they might have written officially by the vessel in which the centurion and the prisoners were embarked. But their case was hopeless ; and they could not augur any good to themselves from making a formal complaint against the apostle to the emperor's throne.

22. For as concerning this sect, &c.] see the note on chap. xxiv. 14. A saying of Justin Martyr casts some light on this saying of the Jews ; he asserts that the Jews not only cursed them in their synagogues, but they sent out chosen men from Jerusalem, to acquaint the world, and particularly the Jews every where, that the Christians were an atheistical and wicked sect, which should be detested and abhorred by all mankind. Justin Martyr, Dial. p. 234.

23. To whom he expounded—the kingdom of God.) To whom he showed that the reign of the Messiah was to be a spiritual reign ; and that Jesus, whom the Jewish rulers had lately crucified, was the true Messiah, who should rule in this spiritual kingdom. These two points were probably those on which he expounded from morning to evening, proving both out of the law, and out of the prophets. How easily Jesus, as the Messiah, and his spiritual kingdom, might be proved from the law of Moses, any person may be satisfied by consulting the notes written on those books. As to the prophets, their predictions are so clear, and their prophecies so obviously fulfilled in the person, preaching, miracles, passion, and death of Jesus Christ, that it is utterly impossible, with any show of reason, to apply them to any other.

24. Some believed, &c.] His message was there treated as his Gospel is to the present day ; some believe, and are converted ; others continue in obstinate unbelief, and perish.—Could the Jews then have credited the spiritual nature of the Messiah's kingdom, they would have found little difficulty to receive Jesus Christ as the MESSIAH.

Multitudes of those now called Christians, can more easily credit Jesus as the Messiah, than believe the spiritual nature of his kingdom. The cross is the great stumbling block ; millions expect Jesus and his kingdom, who cannot be persuaded that the cross is the way to the crown.

25. Agreed not among themselves.) It seems that a controversy arose between the Jews themselves, in consequence of some believing, and others disbelieving ; and the two parties contested together : and, in respect to the unbelieving party, the apostle quoted the following passage from Isa. vi. 9.

26. Hearing, ye shall hear, &c.] See the notes on Matt. xiii. 14. and John xii. 39, 40.

28. The salvation of God is sent unto the Gentiles.) St. Paul had spoken to this effect twice before, chap. xiii. 46, and chap. xviii. 6. where, see the notes ; but here he uses a firmer tone, being out of the Jewish territories, and under the protection of the emperor. By the salvation of God, all the blessings of the kingdom of Christ are intended. This salvation God could have sent unto the Gentiles, independently of the Jewish disobedience ; but He waited till they had rejected it and then reprobated them, and elected the Gentiles. Thus the elect became reprobate, and the reprobate elect.

They will hear it.) That is, they will obey it : for akouev signifies not only to hear, but also to obey.

29. And had great reasoning among themselves.) The believers contending with the unbelievers ; and thus we may suppose that the cause of truth gained ground. For, contentions about the truth and authenticity of the religion of Christ, infallibly end in the triumph and extension of that religion.

30. Paul dwelt two whole years in his own hired house.)

As a state-prisoner, he might have had an apartment in the common prison; but peculiar favour was shewed him; and he was permitted to dwell alone, with the soldier that guarded him, ver. 16. Finding now an opportunity of preaching the Gospel, he hired a house for the purpose, and paid for it. St. Chrysostom observes, by the fruits of his own labour. Here he received all that came unto him, and preached the Gospel with glorious success; so that his *house* became the means of spreading the truth, and he became celebrated even in the palace of Nero, Phil. i. 12, 13. and we find that there were several *saints*, even in *Cesar's household*, Phil. iv. 22, which was, no doubt, the fruits of the apostle's ministry. It is said, that during his two years' residence here, he became acquainted with Seneca the philosopher, between whom and the apostle an epistolary correspondence took place. In an ancient MS. of Seneca's epistles in my own possession, these letters are extant, and are in number fourteen, and have a prologue to them, written by St. Jerom. That they are very ancient cannot be doubted; but learned men have long ago agreed that they are neither worthy of Paul nor of Seneca.

While he was in captivity, the church at Philippi, to which he was exceedingly dear, sent him some pecuniary assistance by the hands of their minister Epaphroditus, who, it appears, risked his life in the service of the apostle; and was taken with a dangerous malady. When he got well, he returned to Philippi, and, it is supposed, carried with him that epistle which is still extant; and from it we learn, that Timothy was then at Rome with Paul, and that he had the prospect of being shortly delivered from his captivity. See Phil. i. 12, 13. ii. 25. iv. 15, 16, 18, &c.

31. *Preaching the kingdom of God*] Showing the spiritual nature of the true church, under the reign of the Messiah. For an explanation of this phrase, see the note on Matt. iii. 2.

Those things which concern the Lord] The Redeemer of the world was to be represented as the Lord; as Jesus; and as the Christ. As the Lord, ὁ Κύριος, the sole potentate, upholding all things by the word of his power, governing the world and the church; having all things under his control; and all his enemies under his feet; in short, the maker and upholder of all things; and the judge of all men. As Jesus—the Saviour; he who saves, delivers, and preserves; and especially he who saves his people from their sins. For the explanation of the word Jesus, see the note on John i. 17. As Christ—the same as Messiah; both signifying the ANOINTED; he who was appointed by the Lord to this great and glorious work; who had the Spirit without measure, and who anoints, communicates the gifts and graces of that Spirit to all true believers. St. Paul taught the things which concerned or belonged to the Lord Jesus Christ. He proved him to be the Messiah foretold by the prophets, and expected by the Jews; he spoke of what he does as the Lord, what he does as Jesus, and what he does as Christ. These contain the sum and substance of all that is called the Gospel of Christ. Yet, the things which concern the Lord Jesus Christ, necessarily include the whole account of his incarnation, preaching in Judea; miracles, persecutions, passion, death, burial, resurrection, ascension, intercession, and his sending down the gifts and graces of the Holy Spirit. These were the subjects on which the apostle preached for two whole years, during his imprisonment at Rome.

With all confidence] Ὁλοκαρπία, liberty of speech; perfect freedom to say all he pleased, and when he pleased. He had the fullest toleration from the Roman government to preach as he pleased, and what he pleased; and the unbelieving Jews had no power to prevent him.

It is supposed, that it was during this residence at Rome that he converted Onesimus, and sent him back to his master Philemon, with the epistle which is still extant. And it is from ver. 23. and 24. of that epistle, that we learn that Paul had then with him Epaphras, Marcus, Aristarchus, Demas, and Luke.

Here St. Luke's account of Paul's travels and sufferings end; and, it is probable, that this history was written soon after the end of the two years mentioned in ver. 30.

That the apostle visited many places after this, suffered much in the great cause of Christianity, and preached the Gospel of Jesus with amazing success, are generally believed. How he came to be liberated we are not told; but it is likely that, having been kept in this sort of confinement for about two years, and none appearing against him, he was released by the imperial order.

Concerning the time, place, and manner of his death, we have little certainty. It is commonly believed, that, when a general persecution was raised against the Christians by Nero, about A. D. 64, under pretence that they had set Rome on fire, that both St. Paul and St. Peter then sealed the truth with their blood; the latter being crucified with his head downward; the former being beheaded either in A. D. 64 or 65, and was buried in the *Via Ostia*. Eusebius, *Hist. Eccles.* lib. ii. cap. 25. intimates that the tombs of these two apostles, with their inscriptions, were extant in his time; and quotes, as his authority, a holy man of the name of Caius, who wrote against the sect of the *Cataphrygians*, who has asserted this, as from his personal knowledge. See Eusebius, by *Reading*, vol. i. p. 83; and see Dr. Lardner, in his life of this apostle, who examines this account with his usual perspicuity and candour. Other writers have been more particular concerning his

death: they say that it was *not* by the command of Nero that he was martyred, but by that of the *prefects* of the city, Nero being then absent: that he was beheaded at *Aquæ Salvæ*, about three miles from Rome, on Feb. 22; that he could not be crucified as Peter was, because he was a freeman of the city of Rome. But there is great uncertainty on these subjects; so that we cannot positively rely on any account that even the ancients have transmitted to us concerning the death of this apostle; and much less on the accounts given by the moderns; and least of all, on those which are to be found in the *Martyrologists*. Whether Paul ever returned after this to Rome, has not yet been satisfactorily proved. It is probable that he did, and suffered death there, as stated above: but still we have no certainty.

There are several subscriptions to this book in different Manuscripts: these are the principal.—*The Acts of the Apostles—The Acts of the Holy Apostles—The end of the Acts of the Holy Apostles, written by Luke the evangelist, and fellow-traveller of the illustrious apostle Paul—By the holy apostle and evangelist Luke, &c. &c.*

The Versions are not less various in their subscriptions.

The end of the Acts, that is, the History of the Holy Apostles.—SYRIAC.

Under the auspices, and help of God, the book of the Acts of the pure Apostles is finished; whom we humbly supplicate to obtain us mercy by all their prayers.—Amen. And may praise be ascribed to God, the Lord of the universe.—ARABIC.

This (book) of the Acts of the Apostles, which has been by many translated into the Roman tongue, is translated from the Roman and Greek tongue into the Æthiopic.—ÆTHIOPIE. On the nature and importance of the Acts of the Apostles, see what is said in the Preface to this Book. To which may be added the following observations, taken from the conclusion of Dr. Dodd's Commentary:

"The plainness and simplicity of the narration are strong circumstances in its favour; the writer appears to have been very honest and impartial, and to have set down, very fairly, the objections which were made to Christianity, both by Jews and heathens, and the reflections which enemies cast upon it, and upon the first preachers of it. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the apostles and their converts. There is a great and remarkable harmony between the occasional hints dispersed up and down in St. Paul's Epistles, and the facts recorded in this history: inasmuch, as that, it is generally acknowledged, that the history of the Acts is the best clue to guide us in the studying of the epistles written by that apostle. The other parts of the New Testament do likewise agree with this history, and give great confirmation to it; for the doctrines and principles are every where uniformly the same; the conclusions of the Gospels contain a brief account of those things which are more particularly related in the beginning of the Acts. And there are frequent intimations in other parts of the Gospels, that such an effusion of the Spirit was expected; and that, with a view to the very design, which the apostles and primitive Christians are said to have carried on, by virtue of that extraordinary effusion which Christ poured out upon his disciples after his ascension: and, finally, the epistles of the other apostles, as well as those of St. Paul, plainly suppose such things to have happened as are related in the Acts of the Apostles: so that the history of the Acts is one of the most important parts of the sacred history; for neither the Gospels nor epistles could have been so clearly understood without it; but by the help of it the whole scheme of the Christian revelation is set before us in an easy and manifest view.

"Even the incidental things mentioned by St. Luke are so exactly agreeable to all the accounts which remain of the best ancient historians, among the Jews and heathens, that no person who had forged such a history, in later ages, could have had that external confirmation; but would have betrayed himself by alluding to some customs or opinions, since sprung up; or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, for a man to have published a history of such things so early as St. Luke wrote, (that is, while some of the apostles, and many other persons were alive, who were concerned in the transactions which he has recorded), if his account had not been punctually true, could have been only to have exposed himself to an easy confutation and certain infamy.

"As, therefore, the Acts of the Apostles are, in themselves, consistent and uniform, the incidental things agreeable to the best ancient historians which have come down to us, and the main facts supported and confirmed by the other books of the New Testament, and by the unanimous testimony of so many of the ancient fathers, we may, I think, very fairly, and with great justice, conclude, that, if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false: for a doctrine, so good in itself, and attended with so many miraculous and Divine testimonies, has all the possible marks of a true revelation."

On St. Paul's character and conduct, see the observations at the end of chap. ix. where the subject is particularly considered.

The Book of the Acts is not only a History of the Church,

the most ancient and most impartial, as it is the most authentic extant; but it is also a history of God's *Grace and Providence*. The manner in which he has exerted himself in favour of Christianity, and of the persons who were originally employed to disseminate its doctrines, show us the highest marks of the Divine approbation. Had not that cause been of God, could he have so signally interposed in its behalf? would he have wrought such a series of miracles for its propagation and support? And would all its genuine professors have submitted to sustain the loss of all things, had not his own Spirit, by its consolations in their hearts, given them to feel that his favour was better than life?

That the hardships suffered by the primitive apostles and Christians were great, the facts themselves related in this book, sufficiently declare; that their consolation and happiness were abundant, the cheerful manner in which they met and sustained those hardships, demonstrates. He who cordially embraced Christianity, found himself no loser by it; if he lost *earthly good* in consequence, it was infinitely overbalanced by the *spiritual good* which he received. Paul himself, who suffered most, had this compensated by a superabounding happiness. Wherever the gospel comes, it finds nothing but *darkness, sin, and misery*; and wherever it is received, it communicates *light, holiness, and felicity*. Reader, magnify thy God and Saviour, who hath called thee to such a state of salvation. Should thou neglect it, how grievous must thy punishment be! Not only receive its doctrines as a system of *wisdom and goodness*; but receive them as *motives* of conduct; and as a *rule* of life; and show thy conscientious belief of them, by holding the truth in *righteousness*; and thus adorn these doctrines of God thy Saviour, in all things.

amen.

I have often with pleasure, and with great advantage to my subject, quoted Dr Lardner, whose elaborate works in defence of Divine Revelation are really beyond all praise. The conclusion of his Credibility of the Gospel History is peculiarly appropriate; and the introduction of it here can need no apology. I hope, with him, I may also say,

"I have now performed what I undertook, and have shown, that the account given by the sacred writers of persons and things, is confirmed by other ancient authors of the best note. There is nothing in the books of the New Testament unsuitable to the age in which they are supposed to have been written. There appears in these writers a knowledge of the affairs of those times, not to be found in authors of later ages. We are hereby assured that the books of the New Testament are genuine, and that they were written by persons, who lived at or near the time of those events, of which they have given the history."

"Any one may be sensible, how hard it is for the most learned, acute, and cautious man, to write a book in the character of some person of an earlier age; and not betray his own time by some mistake about the affairs of the age in which he pretends to place himself; or by allusions to customs or principles since sprung up; or by some phrase or expression not then in use. It is no easy thing to escape all these dangers in the smallest performance, though it be a treatise of theory or speculation; these hazards are greatly increased when the work is of any length; and especially if it be historical, and be concerned with characters and customs. It is yet more difficult to carry on such a design in a work consisting of several pieces, written to all appearance by several persons. Many indeed are desirous to deceive, but all hate to be deceived; and therefore, though attempts have been made to impose upon the world in this way, they have never, or very rarely, succeeded; but have been detected and exposed by the skill and vigilance of those who have been concerned for the truth.

"The volume of the New Testament consists of several pieces; these are ascribed to eight several persons; and there are the strongest appearances, that they were not all written by any one hand, but by as many persons as they are ascribed to. There are lesser differences in the relations of some facts, and such seeming contradictions, as would never have happened, if these books had been all the work of one person, or of several who wrote in concert. There are as many peculiarities of temper and style, as there are names of writers, divers of which show no depth of genius nor compass of knowledge. Here are representations of titles, posts, behaviour of persons of higher and lower rank, in many parts of the world; persons are introduced, and their characters are set in a full light; here is a history of things done in several cities and countries; and there are allusions to a vast variety of customs and tenets of persons of several nations, sects, and religions. The whole is written without affectation, with the greatest simplicity and plainness; and is confirmed by other ancient writers of unquestionable authority. If it be difficult for a person of learning and experience, to compose

a small treatise concerning matters of speculation, with the characters of a more early age than that in which he writes; it is next to impossible that such a work, of considerable length, consisting of several pieces, with a great variety of historical facts, representations of characters, principles, and customs of several nations, and distant countries, of persons, of ranks and degrees, of many interests and parties, should be performed by eight several persons, the most of them unlearned, without any appearance of concert.

"I might perhaps call this argument a demonstration, if that term had not been often misapplied by men of warm imaginations; and been bestowed upon reasonings that have but a small degree of probability. But though it should not be a strict demonstration that these writings are genuine; or though it be not absolutely impossible, in the nature of the thing, that the books of the New Testament should have been composed in a later age than that to which they are assigned, and of which they have innumerable characters; yet, I think, it is in the highest degree improbable, and altogether incredible.

"If the books of the New Testament were written by persons who lived before the destruction of Jerusalem, that is, if they were written at the time in which they are said to have been written, the things related in them are true. If they had not been matter of fact, they would not have been credited by any persons near that time, and in those parts of the world in which they are said to have been done, but would have been treated as the most notorious lies and falsehoods. Suppose three or four books should now appear amongst us, in the language most generally understood, giving an account of many remarkable and extraordinary events, which had happened in some kingdom of Europe, and in the most noted cities of the countries next adjoining to it; some of them said to have happened between sixty and seventy years ago, others between twenty and thirty, others nearer our own time: would they not be looked upon as the most manifest and ridiculous forgeries and impostures that ever were contrived? Would great numbers of persons, in those very places, change their religious principles and practices upon the credit of things reported to be publicly done, which no man had ever heard of before? Or, rather, is it possible that such a design as this would be conceived by any sober and serious persons, or even the most wild and extravagant? If the history of the New Testament be credible, the Christian religion is true. If the things that were related to have been done by Jesus, and by his followers, by virtue of powers derived from him, do not prove a person to come from God, and that his doctrine is true and divine, nothing can. And as Jesus does here, in the circumstances of his birth, life, sufferings, and after exaltation, and in the success of his doctrine, answer the description of the great Person promised and foretold in the Old Testament, he is at the same time showed to be the Messiah.

"From the agreement of the writers of the New Testament with other ancient writers, we are not only assured that these books are genuine, but also that they are come down to us pure and uncorrupted, without any considerable interpolations or alterations. If such had been made in them, there would have appeared some smaller differences at least between them and other ancient writers.

"There has been in all ages a wicked propensity in mankind, to advance their own notions and fancies by deceits and forgeries: they have been practised by heathens, Jews, and Christians, in support of imaginary historical facts, religious schemes and practices, and political interests. With these views some whole books have been forged; and passages inserted into others of undoubted authority. Many of the Christian writers of the second and third centuries, and of the following ages, appear to have had false notions concerning the state of Judea between the nativity of Jesus and the destruction of Jerusalem; and concerning many other things occasionally mentioned in the New Testament. The consent of the best ancient writers with those of the New Testament, is a proof that these books are still untouched; and that they have not been new modelled and altered by Christians of later times, in conformity to their own peculiar sentiments.

"This may be reckoned an argument, that the generality of Christians have had a very high veneration for these books; or else, that the several sects among them have had an eye upon each other, that no alterations might be made in those writings to which they have all appealed. It is also an argument, that the Divine Providence has all along watched over and guarded these best of books (a very fit object of especial care) which contain the best of principles, were apparently written with the best views, and have in them inimitable characters of truth and simplicity."

See Dr. Lardner's Works, Vol. I. p. 419.

Let him answer these arguments, who can.

CHRONOLOGICAL TABLES

TO THE BOOKS OF THE NEW TESTAMENT.

N. B. The Chronological Notes at the commencement of the different books of the New Testament, as printed in former editions, will be all found here, rendering this part complete, on a plan more convenient to the reader.—Am. Pub.]

The Chronology of the New Testament being, in some sort, completed in the Book of the Acts, I have judged it necessary to lay before the reader, a series of Tables, which might enable him to judge more readily of the facts laid down in the Evangelical and Apostolic Histories; and of such transactions of the different Heathen Governments, as took place during the period through which these tables extend; and which had less or more influence on the infant cause of Christianity.

TABLE I.—Contains all the important epochs which have been used by the different civilized nations of the earth; extending from the sixth year before the nativity of our Lord, according to the Vulgar Era, to A. D. 100; in which, 1st. The reigns of the Roman emperors are included, together with the *Fasti Consulares*, or years and names of the Roman Consuls, which are indispensably necessary to ascertain the dates of several transactions in the Roman, Jewish, and Christian history.—2. The Governors of the Jews under the Romans.—3. The Kings of the Parthians.—4. The Governors of Syria.—5. And the Jewish High-Priests; and to make this complete, I have added, 1. The *Epaetæ*.—2. *Easter Term*.—3. *Jewish Pass-over*.—4. *Domestical Letters*.—5. Years of the Solar Cycle.—6. Ditto of the Jewish Cycle.—7. *Golden Number*.—8. The years of the *Dionysian* period.

TABLE II.—Contains a chronological arrangement of important events, during the period of the above 106 years: in which every occurrence of moment, whether among the Jews, Christians, or Romans, is faithfully noted: the whole calculated to throw light on the connected history of those times and nations.

It may be necessary to say a few words in explanation of the different Eras introduced in this work.

1. By the *Ussherian* year of the world, the reader is to understand the chronological computation of Archbishop Ussher; who supposed that 4000 years, exactly, had elapsed from the creation of the world till the birth of Christ. This era is used in the text of this work and in the English bibles. The difference of 60 years between the year of the world, as fixed by Scaliger and Ussher, arises from the former chronologer placing the birth of Abraham in the 70th, and the latter in the 130th year of the life of his father Terah. For Scaliger's computation, see on Gen. xi. 26. and xi. 32. conferred with Acts vii. 4. For the year since the deluge according to this era, subtract 1656 years from the year of the world.

2. The *Alexandrian* Era of the world, or ecclesiastical epoch of the Greeks, is that chronological computation which was used by the people of Alexandria; who began their reckoning 5502 before the vulgar year of Christ 1.

3. The *Antiochian* Era, is a correction of the preceding, in the 4th century, by *Pandrus*, an Egyptian monk, and used by the people of Antioch. It differs only from the Alexandrian by subtracting ten years.

4. The *Constantinopolitan* Era of the world, or that used by the emperors of the East in their diplomata, &c. and thence also called the civil era of the Greeks; is that still in use in the Greek Church, which reckons 5508 before the year 2. of the Incarnation, according to the vulgar era.

5. The *Julian Period* is a fictitious era, conceived by *Joseph Scaliger*, to facilitate the reduction of the years of any given epoch to that of another. This period is the result of the *Lunar* and *Solar Cycles*, and the *Indictions*, multiplied by each other. Thus: multiply 19, the *Lunar Cycle*, by 28, the *Solar Cycle*, and the product will be 532; multiply this sum by 15, the *Cycle of the Indictions*, and you will have 7980 years, which constitute the *Julian Period*. The first year of the *Vulgar Era*, is placed in the 4714th year of

the *Julian Period*: whence it follows, that to find any year of our Lord in this period, 4713 years must be added to that year: e. g. to find the year of this period, answering to the present year of our Lord, 1812, add 4713, and you will have 6525, which is the year of the *Julian period* sought.

6. The Era of the *Selucidæ*, or since *Selucus*, one of the generals of Alexander, took Babel, and ascended the Asiatic throne, called sometimes the Grecian era, and the era of Principalities in reference to the division of Alexander's empire, sometimes improperly called the era of *Alexander*, commenced 12 years after the death of Alexander the Great, 312 before the Incarnation, according to the vulgar reckoning, and was properly the first year of the *Syro-Macedonian* empire.

7. By the year before the *Vulgar Era* of Christ, is meant, that *correct chronological reckoning* which showed that the *vulgar* or common reckoning of the A. D. or year of our Lord, is deficient not less than four years: so that the present year 1812 should be, according to strict chronological precision, 1816.

8. The mode of computing by *Olympiads*, derived its origin from the institution of the Olympic Games, which were celebrated every four years, for five successive days, at the time of the first full moon, after the summer's solstice. They were held on the banks of the river *Alpheus*, near *Olympia*, a city of *Elis*, from which they derived their name. The first Olympiad commenced 776 before the Incarnation of our Lord, and 23 years before the building of Rome. And computations of time by it ceased about A. D. 440. It need scarcely be added, that each Olympiad consists of four years; hence the first, second, third, or fourth year of any particular Olympiad.

Year of the building of Rome is an important era among the Roman historians. It commenced 753 years before the birth of Christ. [The following authorities show the principal computations of Chronologers as exhibited in the tables.]

9. Years from the building of Rome, according to *Fabius Pictor*, who flourished about 225 years before Christ, and who is styled by *Dionysius* of Halicarnassus, an accurate writer. This epoch is used by *Diodorus Siculus*.

10. Years from the building of Rome according to *Cato* and the *Fasti Consulares*, and adopted by *Salinus*, *Eusebius*, *Dionysius* of Halicarnassus, &c.

11. Years from the building of Rome, according to *Varro*, which was that adopted by the Roman emperors in their proclamations: by *Plutarch*, *Tacitus*, *Dio Cassius*, *Gellius*, *Censorinus*, *Onuphrius*, *Baronius*, and by most modern chronologers. Livy, Pliny, Cicero, and *Velleius Paterculus*, fluctuate between the *Varronian* and *Catonian* computations.

12. Year from the building of Rome, according to *Polybius*, the historian. See year of Rome, according to *Frontinus*, in the Tables.

13. The *Actian* Era, or year of *Augustus*, or from the *Battle of Actium*, is the computation of time from the commencement of the Roman Empire, which took place after the *Battle of Actium*, 27 years before our Lord: from this time *Augustus* became sole governor.

14. The *Cæsarian* Era of Antioch: was a monument which the city of Antioch erected to the honour of *Julius Cæsar*, in commemoration of his victory at *Pharsalia*. This was obtained forty-eight years before the commencement of the Christian Era.

15. The *Spanish* Era. This was kept in commemoration of the entire subduktion of Spain, by *Augustus Cæsar*, which took place in the year of Rome 715; or thirty-nine years before the *Vulgar Era* of Christ. This epoch continued in use among the Spaniards till about A. D. 1422.

16. The *Julian* Era, or, as it is sometimes called, the *Era of Julius Cæsar*; this had for

its foundation the reformation of the Roman calendar of *Numa Pompilius*, the second Roman king, by *Julius Cæsar*; and the change was made forty-five years before the birth of Christ.

17. *Eusebian epocha* of the creation, was that used in the *Chronicon* of *Eusebius* and the Roman Martyrology.

18. Era of *Iphitus*, who re-established the Olympic games, 338 years after their institution by *Hercules*, or about 884 years before the commencement of the Christian Era.

19. Era of *Nabonassar*, King of Babel, after the division of the Assyrian monarchy, or that used by *Hipparchus*, by *Ptolemy* in his astronomical observations, by *Censorinus*, and others. The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassar years. This epoch commenced on the fourth of the calends of March, (Feb. 26.) B. C. 747.

20. Year of the world according to *Bedford* and *Kennedy*, will be found by adding four years to the *Ussherian* era.

For the year of the Minor Jewish era; of the Greater Rabbinical era; of the *Calî Yuga*, or Indian era of the deluge, see tables; and for the year since the defeat of *Pompey* by *Julius Cæsar* at *Pharsalia*, see under chronological dates of the New Testament, 2 Corinthians.

21. The *Cycles* introduced, require little explanation. The *Solar Cycle* is a revolution consisting of 28 years; the *Lunar Cycle* of 19; and the *Paschal Cycle*, or *Dionysian Period*, is compounded of both, thus: the *Solar Cycle* of 28, and the 1 year of 19, multiplied by each other, produce 532, which constitutes a third Cycle, called the *Paschal Cycle*, because in that period the Christian Pass-over, or *Easter*, a moveable Feast, has gone through all possible variations, and the *Solar* and *Lunar Cycles*, *Dionysian Letters*, *Paschal term*, *Epaetæ*, *New Moons*, &c. &c. all recomence exactly as they had done 532 years before. Other eras might have been noticed, but those mentioned above were judged to be the most important. These, with the common golden number, or Grecian or Metonic cycle, and the Jewish golden number, or Rabbinical cycle, will be all found in the tables.

CHRONOLOGICAL DATES OF THE NEW TESTAMENT.

ST. MATTHEW.

Ussherian year of the world 4009—Alexandrian era 5498—Antiochian era 5488—Constantinopolitan era 5504—Julian Period 4709—Era of the *Selucidæ* 308—Before vulgar era of Christ 5—CXCIII Olympiad 4—Year of the building of Rome 749—Year of emperor Augustus, i. e. from the *Battle of Actium* 26—Consuls Sulla—*Paschal Cycle* or *Dionysian Period* 531—Solar Cycle 5—Lunar Cycle 13—Domestical Letters BA.

ST. MARK.

Ussherian year 4030—Alexandrian era 5508—Antiochian era 5518, for other eras add 30 years to the date of St. Matthew, and for the Cycles, Epaetæ, Roman Emperors, Consuls, see annexed Tables.

ST. LUKE.

Ussherian year 3999—Alexandrian era 5497—Antiochian era 5487—Constantinopolitan era 5503—Rabbinical year 3754, &c.

ST. JOHN.

Ussherian years 3999–4033—Alexandrian era 5497–5531—Antiochian era 5487–5521—Constantinopolitan era 5505–5537.

N. B. As it was impossible to ascertain the precise dates of several transactions recorded in this Gospel, I have constructed the above Chronology in all the Eras which it includes, so as to comprehend the whole of our Lord's life on earth, from his conception to his as-

COLOSSIANS.
Ussherian year 4066—Alexandrian era 556—
—Antiochian era 5554—Constantinopolitan era
5570—Vulgar era of Christ's nativity 62, &c.

Ussherian year 4089—Alexandrian era 558

	<i>Books.</i>	<i>Ch Ver</i>	<i>Where & when written.</i>	
1	Matthew	28 1671	Judea A D	64
	Mark	16 1671	Rome	64
	Luke	24 1151	Greece	63 or 64
	John	21 850	Ephesus	63
5	Acts	28 1006	Greece	63 or 64
	Romans	16 134	Corinth, February	54
	I. Corin.	16 437	Ephesus, beginning of	56
	II. Corin.	13 256	Macedonia, October	57
			Corinth or Ephe.	58
	Galatians	6 149	Rome	52 or 53
	Ephesians	6 155	Rome, April	61
	Philippians	4 104	Rome, end of	62
	Colossians	4 85	Rome, end of	62
	I. Thess.	5 89	Corinth	52
2	II. Thess.	3 47	Corinth	52
	I Timothy	4 113	Macedonia	54
	II Timothy	4 83	Rome, May	61
			Macedonia or near	55
	Titus	3 46	it, before end of	56
	Philemon	1 25	Rome, end of	61
3	Hebrews	13 203	Rome or Ita. Spring of	62
	James	6 108	Judea	61 or 62
	I. Peter	5 105	Rome	64
	II. Peter	3 61	Rome	64
	I. John	5 135	Ephesus, between 80 & 90	90
	II. John	1 15	Ephesus, between 80 & 90	90
	III. John	1 15	Ephesus, between 80 & 90	90
	Jude	1 25	Unknown	64 or 65
7	Apocalypse	22 405	Patmos or Eph.	95 or 96

7. D.	A. D.
8. P. Corn. Lent. Scipio and T. Qu. Crisp. Valerianus, July 1	14. D. Vitellius, July 1.
9. Lucius Apronianus and Aul. Vibius Habitus, July 1.	15. L. Metamius Pollio and C. Allius Maximus, May 1.
10. M. Papus Mutilus and Q. Pompeius Secundus, July 1.	16. C. Minutius Fundanus and C. Vettienus Severus, July 1;
11. Corn. Lent. M. Corn. Lent. M. Corn. Lencis, July 1.	17. Titus Flavius Vespasianus, Nov. 1.
12. L. Cass. Longinus, July 1.	18. L. Armeus Seneca and Trebellius Maximus, July 1.
13. L. Visellius Varro, July 1.	19. Anicetus Cornalis succeeded Vestinus, July 1.
14. P. Pompeius Gracianus, July 1.	20. Salvius Otto Aug. and L. Suty. Otto Titianus, Jan. 15; L.
15. L. Cetus Tubero and C. Rabellus Blandus.	21. Vespasian Rufus and Vespasian Pompeius Silvanus, March 1; Titus
16. Coc. Nerva and C. Julius Rufinus.	22. Arius Antonius and Q. Marcius Celsus II, May 1. C. Fabius Va-
17. Q. Jun. Blaesus succeeded to Pollio, July 1.	23. Valens and Aulus Alfenus Cereia, Sept. 1; Cocius Regulus succeeded
18. Q. Marcus Barea and T. Rustius Nummus Gallus, July 1.	24. Cocina Oct. 31; Cn. Caecilius Simplex and C. Quintus Atticus,
19. Aulus Plautius and L. Nonius Asprenas, July 1.	Nov. 1.
20. Cassius Longinus and L. Cassius Catullus, July 1.	25. L. Licinius Mutianus and Publius Valerius Asiaticus, July 1;
21. Faust. Corn. Silius and C. Titius or Sextidius Catuli, May 9;	26. L. Annins Bassus and C. Coccia Pictus, Nov. 1.
22. A. Fulcinus Trio, July 1; Pub. Memmius Regulus, October 1.	27. Flay. Domitianus Cesar I. and Cn. Padius Castus, March 1.
23. A. Vitellius succeeded to M. Furius Camillus Scribonianus,	28. Domitianus Cesar III. succeeded Titus, July 1.
July 1.	29. Domitianus Cesar IV. and M. Licinius Mutianus III, July 1.
24. L. Salvius Otto succeeded to Galba, July 1.	30. Domitianus Cesar V. and T. Flavius Silius III, July 1.
25. C. Calpula Imp. and Tiber. Claudius, July 1.	31. Domitianus Cesar VI. and Cn. Jul. Agricola, July 1.
26. M. Traquinus succeeded to Caius, Feb. 1; Cn. Domitius Cor- bulo, July 1; Domitianus Africanus, or Afer, August 11.	32. M. Titus Frugi and Vitus Vinius or Vinidianus Julianus July 1.
27. Q. Pompeius Secundus succeeded to Caius, January 7.	33. C. Valer. Messalinus succeeded Rufus.
28. Marcus Emilius Lepidus succeeded Crispinus II.	34. L. Sutor. Paulinus succeeded Lateranus.
29. Velleius Rufus and Ostorius Scapula.	35. Cornelius Tacitus succeeded Rufus.

The reader will note that the dates of the different eras, &c. are designed to correspond by reading across both pages: the column containing the vulgar era of Christ's nativity, agreeing in chronology with all other dates in this table.

Table of remarkable Eras

TABLE

and Roman Consuls

Year	Month	Day	Event	Place	Notes
2543	12	23	1253	4223	3434
2544	12	24	1254	4224	3435
2545	12	25	1255	4225	3436
2546	12	26	1256	4226	3437
2547	12	27	1257	4227	3438
2548	12	28	1258	4228	3439
2549	12	29	1259	4229	3440
2550	12	30	1260	4230	3441
2551	12	31	1261	4231	3442
2552	1	1	1262	4232	3443
2553	1	2	1263	4233	3444
2554	1	3	1264	4234	3445
2555	1	4	1265	4235	3446
2556	1	5	1266	4236	3447
2557	1	6	1267	4237	3448
2558	1	7	1268	4238	3449
2559	1	8	1269	4239	3450
2560	1	9	1270	4240	3451
2561	1	10	1271	4241	3452
2562	1	11	1272	4242	3453
2563	1	12	1273	4243	3454
2564	1	13	1274	4244	3455
2565	1	14	1275	4245	3456
2566	1	15	1276	4246	3457
2567	1	16	1277	4247	3458
2568	1	17	1278	4248	3459
2569	1	18	1279	4249	3460
2570	1	19	1280	4250	3461
2571	1	20	1281	4251	3462
2572	1	21	1282	4252	3463
2573	1	22	1283	4253	3464
2574	1	23	1284	4254	3465
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2772	8	4	1482	4452	3663
2773	8	5	1483	4453	3664
2774	8	6	1484	4454	3665
2775	8	7	1485	4455	3666
2776	8	8	1486	4456	3667

and Roman Emperors, &c.

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TABLE II.

CHRONOLOGY OF REMARKABLE EVENTS EXTENDING FROM B. C. 6. TO A. D. 100.

- B. C.**
6. **Tiberius** (afterward emperor) is invested by Augustus with the tribunician power for five years; and soon after he retired to Rhodes. — Miraculous conception of *John Baptist*.
 5. **Caius Caesar**, son of the emperor, the first who had the title of *Princeps Juventutis*, Prince of the Youth. He was at this time fifteen years of age. — Miraculous conception of **JESUS CHRIST**. — Birth of *John Baptist*.
 4. **Jesus Christ**, the son of God, born of the Virgin Mary, at Bethlehem in Judea. — Wise men from the east being guided by a star, come and worship the new-born King of the Jews.
 3. **Hero the Great**, king of Judea, orders all the male children at Bethlehem, and its vicinity, under two years of age, to be put to death, in order to destroy Jesus Christ, who was providentially carried into Egypt before this cruel edict was put into execution.
 2. Death of **Hero the Great** in the 57th year of his reign. — He is succeeded by his son **Archelaus**. — Death of **Maitance**, mother of **Archelaus**, king of Judea.
 - A. D. 2. Death of **Lucius**, one of the sons of Augustus.
 3. Death of **Caius Caesar**, son of Augustus, in consequence of a wound he had received in Armenia. — Augustus Caesar is called *Dominus*, Lord, by the people; with which title he is displeased, and publicly forbids it by an edict. — About this time the celebrated *Pollio* died at his country house in Tusculum, aged eighty. — Augustus Caesar, who had, ten years before, been appointed to the government of the Roman empire, has the same conferred upon him for ten years more.
 4. **Tiberius** returns from Rhodes to Rome, and is adopted by Augustus. — Tiberius receives again the tribunician power. — Clivia, grandson to Pompey, is charged with being the chief of a conspiracy against the emperor, and afterward pardoned. — The temple of Janus, after it had been closed ever since B. C. 8, is opened again on account of fresh disturbances in Germany. — Tiberius subdues the *Centurii*, the *Arduaci*, the *Bratiri*, and the *Cherisci*, Germans, who had revolted from the Romans. — Augustus, that he might raise a tax in Italy, accepts of the proconsular power.
 5. Tiberius extends his conquests to the Elbe, upon which the Germans sue for peace, which is granted them.
 6. Revolt of the *Pannonians* and *Dalmatians*, against whom Tiberius and Germanicus are sent. — The Jews and Samaritans complain to Augustus of the tyranny of Archelaus.
 7. Archelaus, king of Judea, deposed; and his dominions reduced into the form of a Roman province, and annexed to Syria. *Coponius* was the first governor of Judea. — About this time Judas of Galilee arose, and drew away much people after him; but he, and as many as obeyed him, were slain. — Acts v. 37.
 8. The *Pannonians* are again brought under subjection to the Romans. — Jesus Christ, twelve years of age, disputes with the doctors in the temple, who are astonished at his understanding and answers.
 9. **Q. V. O. V.** (Augustus) to **Tomos** in Pontus. — **Baton**, the Dalmatian general, surrenders the town of **Andula** to Germanicus, which puts an end to the Dalmatian war. — Memorable defeat of the Romans under **P. Quintilius Varus**, governor of Germany, by **Arminius**, chief of the revolted Germans.
 10. Tiberius marches against the Germans; and in the course of this and the following year, reduced the Germans again under the Roman yoke; upon which a profound peace takes place in the whole Roman world.
 11. Tiberius, in consequence of his very important services, is made by Augustus his colleague in the empire, both in the civil and military government, August 28.
 12. Imperial edict against diviners and astrologers.
 13. Augustus Caesar is again appointed emperor for ten years longer, the last prorogation expiring the end of this year.
 14. Death of Augustus Caesar (in the consulship of **Sextus Pompeius** and **Sextus Appuleius**) at Nola, August 19, being 76 years of age, all but 25 days. — There are four epochs from which historians date the years of this emperor's reign. The first is that of the second year of the Julian era, or the 709th of Rome; when, after the death of Julius Caesar, coming from Macedonia into Italy, he took upon him the rank of emperor, without making any change in the republic; and as established by private authority some veteran soldiers. The second epoch is the third year of the Julian era, or the 711th of Rome, when, after the death of the two consuls *Hirtius* and *Pansa*, he entered into the consulate with *Q. Pedius*, Sept. 22; or when, on the 27th of November following, he was declared triumvir with *Mark Antony* and *Antullus Lepidus*. The third epoch is the third of September, A. U. C. 725, and the 15th of the Julian era, that is to say, on the day of the battle of *Actium*. The fourth epoch is the following year, when, after the death of Antony and Cleopatra, he entered triumphantly into Alexandria, the 28th of August; or the first day of the Egyptian year. Thus Augustus, according to the first epoch, reigned fifty-eight years, five months, and four days. This is the epoch which *Josephus* appears to have followed. According to the second epoch, Augustus reigned fifty-five years, ten months, and twenty-eight days, if we reckon from the time in which he was first made consul; or fifty-five years, eight months, and twenty-two days, from his becoming one of the triumvirs. It is from one of these two periods, that *Suetonius*, *Eusebius*, *Epiphanius*, and some others, compute the fifty-six years which they assign to this emperor. But the most common mode of computing the years of the reign of Augustus is, from the battle of *Actium*, from which time he lived and reigned forty-four years all but thirteen days. *Tiberius Nero* Caesar succeeds Augustus in the empire, August 19. — Death of *Julia*, daughter of Augustus, in the sixteenth year of her exile. She was banished by her father, on the charge of vicious and irregular conduct.
 15. Extraordinary overflowing of the Tiber. — Several houses are destroyed, and lives lost. — Achaia and Macedonia become provinces to Caesar, having been governed before by proconsuls. — War in Germany. *Arminius* makes the *Cherusci* take up arms against Germanicus. — Driven battle between the Romans and Germans.
 16. Battle of *Helsavisus* gained by the Romans over the Germans under *Arminius*. — Second battle gained by Germanicus over *Arminius*, in the neighbourhood of the Elbe. — The *Angli* submit to the Romans. — The *Catti* and *Marii*, who immediately submit. — Conspiracy of *Drusus Libo* against Tiberius discovered; upon which the conspirator kills himself.
 17. Triumph of Germanicus over the *Cheatti*, the *Cattani*, the *Angevianians*, and other nations, between the Rhine and the Elbe. May 26. — Terrible earthquake in Asia, which overthrew twelve celebrated cities; among these was *Sardis*, which suffered the most. — Death of *Titus Libo*, the son of *Drusus*, at *Palmyra*, in his exile in *Scythia*.
 18. About this time *Rhescupolis*, called also *Rhacaporis*, and *Rhescuporis*, king of *Thrace*, is deprived of his kingdom, and banished. — About this time a new island made its appearance in the *Archipelago*, *Pliny*, l. 57. — Expedition of Germanicus into the East. — *Zeno*, the son of *Polemon*, ascends the throne of Armenia, through the favour of Germanicus. — The kingdoms of *Cappadocia* and *Comagene* reduced into the form of Roman provinces. — *Vannius* is made governor of the former, and *Q. Servus* of the latter.
 19. Death of Germanicus. He is buried at Antioch. — *Rhescupolis* put to death at Alexandria. — Death of *Arminius*, general of the Germans, in the 37th year of his age. — *Maroboduus*, king of the *Louhards*, deified.
 20. Death of *Sallust*, the emperor's minister. He was grandson of a sister of *Sallust* the historian.
 21. Revolt in Gaul. — *Sacrovir*, chief of the *Eburones*, defeated by *Silius*, which puts an end to the Gallic war. — First African war under *Tacfarinas*, which commenced A. U. C. 770, finished this year to the advantage of the Romans. — *Tacfarinas* is driven into the deserts by *Blesus* the governor.
 22. Malignentis removed from the government of Asia, on account of his being priest of *Jupiter*. — Pompey's theatre destroyed by fire about this time, and rebuilt by Tiberius. — Death of *Junia*, niece of Cato, sister of *Brutus*, and wife of *Cassius*. She had survived the battle of *Philippi* sixty-three years. — Death of *Lucius Longinus*, the emperor's most particular friend.
 - A. D.
 31. The *Pantomimes* expelled Italy.
 32. The second year of *Tacfarinas* ended by *Dollabella*, in which *Tacfarinas* is slain.
 36. *Thrace*, agitated by commotions, is reduced to subjection by *Poppaeus Sabinus*. — The emperor's final departure from Rome. — *John Baptist* began to baptize in Judea, about this time. — *Pontius Pilate* made governor of Judea, which office he held for ten years. — In the fifteenth year of the principality of Tiberius Caesar, which was the twelfth of his monarchy, Jesus Christ, thirty years of age, is baptized by John in Jordan, and enters upon his public ministry.
 37. Fifty thousand men are said to have been killed by the fall of an amphitheatre at *Fidenæ*. — A great fire in Rome, which consumed all the quarter of mount *Celius*.
 38. *John Baptist* beheaded about this time, by order of *Herod Antipas*.
 39. Revolt of the *Frisians*, which is soon terminated. — The Jews, by the permission of *Pontius Pilate*, crucify Jesus Christ, who on the third day after his crucifixion, rises from the dead; and forty days after his resurrection ascends up into heaven. — Miserable death of *Judas* the traitor. — Peter's sermon on the day of pentecost, by means of which three thousand persons are converted to Christianity.
 30. *Ananias* and his wife *Sapphira* suddenly struck dead for their hypocrisy.
 31. Death of *Nero*, the eldest son of Germanicus. — Stephen stoned to death by the Jews. — A great persecution of the followers of Christ at Jerusalem takes place after the martyrdom of Stephen.
 32. An angel sends Philip to baptize the Ethiopian eunuch.
 33. Galba, afterward emperor, is consul this year. — Death of *Drusus*, son of Germanicus. — Conversion of *Saul* of Tarsus, afterward called *Paul*. — The number of the followers of Christ greatly increase.
 34. At *Lydia*, Peter cures *Eneas* of the palsy; and at *Joppa* restores *Tabitha* to life.
 35. Troubles and revolutions among the Parthians and Armenians.
 36. Commotions in *Cappadocia*, which are soon quelled by the Romans. — Fire at Rome, which destroyed part of the Circus, and the quarter of mount *Ventine*. — Tiberius declares himself friendly to the Christians, and wishes to enrol Christ among the gods; but is opposed by the senate.
 37. Death of *Tiberius Nero Caesar*, on the 16th or 26th of March, in the seventy-eighth year of his age, after having reigned 22 years, six months, and twenty-six days, if we reckon from the death of Augustus; and twenty-five years, six months, and 15 days, from the time when he was first associated in the empire with Augustus. — He is succeeded by *Caius Caligula*, Antiochus again put in possession of the kingdom of *Comagene*, which had been reduced into a Roman province by Germanicus. — Disgrace and death of *Pilate*, governor of Judea.
 38. *Vespasian*, afterward emperor, was *edile* in this year, i. e. a magistrate, who had the care of the public buildings of the city.
 39. *Gaius* and *Lepidus* put to death upon suspicion of a conspiracy against the emperor.
 40. The conversion of *Cornelius* the centurion happened about this time.
 41. The emperor *Nero* is slain on the fourth day of the *Calpurnian* games. He is succeeded by his uncle *Claudius* Caesar. — *Seneca* banished to the island of *Corsica*. — War of the Romans against the Germans and Moors. — *Mauritania* reduced into a Roman province.
 42. The followers of Jesus first called *Christians* at Antioch.
 43. *Claudius* vanquishes the *Britons* in several battles; and at his return to Rome is honoured with a triumph. — Death in Rome occasioned by *Messalina* and the freedmen monopolizing and raising the price of the necessaries of life.
 44. *Vespasian* fought thirty battles with the Britons, took twenty of their towns, subdued two of the British nations, and possessed himself the Isle of *Wight*. — *James*, the brother of *Christ*, put to death by *Herod*.
 45. An eclipse of the sun on the birth-day of the emperor *Claudius*. To prevent the superstitious drawing thence any inauspicious omens concerning him, he caused notice to be posted up some time before it happened, giving a physical explanation of the phenomenon. — The dreadful famine foretold by *Agabus*, rages in Judea, *Acts* xi. 27, 28.

A. D.
 46. Asinius Gallus, half brother to Drusus, son of Tiberius, conspires against the emperor and is banished.—Thrace, which had hitherto its own kings, is made a Roman province.—About this time a new island makes its appearance in the *Ægean* sea. It is named *Therasia* by Seneca.
 47. The emperor takes upon himself the title of *Cæsar*.—The games celebrated at Rome in honour of the 800th year of Rome.—Claudius adds *three new letters* to the Roman alphabet, the names of two of which only remain; the *Æotic digamma*, which answers to our *p*; and the *Antisigma*, which answers to a *p* and an *s* joined together.—Many of the greatest men in Rome are put to death by Claudius, to gratify the revenge and covetousness of Messalina, his wife.—Comotions in the east, and in Germany.—Inursions of the *Cæci* into lower Germany.—Corbulo reduces them to subjection.—Celebrated civil cut between the *Rhine* and the *Mæse*.
 48. Claudius, by a census, is said to find 6,900,000 citizens in Rome.—The Gauls admitted into the senate, and to the dignities of the empire.—L. Salvius Otho, the emperor's father-in-law, made patrician.
 49. Herol Agrippa, King of the Jews, eaten up of worms; Acts xii. 23.—Seneca recalled from banishment, and made preceptor to Agrippa's son.
 50. Cologne founded by Agrippina.—The *Catti* defeated by Roman arms.
 51. Great death in the Roman empire.—The *Britons* making incursions into the Roman settlements, are vanquished by P. Ostorius Scapula.
 52. The *Jews* expelled Rome by Claudius.—*Cæsar*, the British king, is defeated, made prisoner, and carried to Rome.—The aqueduct at Rome, begun by Caligula fourteen years before, finished this year by Claudius.
 53. Nero's marriage with Octavia.—Claudius Felix made governor of Judea in the room of Tiberius Cumanus.
 54. Calpurnia Tibullia, Claudius Nero Cæsar, the Roman emperor, poisoned by the empress Agrippina, after a reign of thirteen years, eight months, and twenty-one days; and is succeeded in the empire by Nero Cæsar, his wife's son.—Paul preaches at Athens.—Death of Augustus, king of the Etruscans.
 55. *Britannicus*, son of Claudius Cæsar by Messalina, poisoned by the emperor's brother.—War of the Romans against the Parthians.
 57. Apollon, an eloquent man, and mighty in the scriptures, preaches at Corinth, Acts xviii. 24.
 58. Artaxata, the capital of Armenia, burnt or Corbulo.—Tigranocerta taken by Corbulo.—Armenia totally subdued by Corbulo, and given by Nero to Tigranes, great grandson of Artaxata, and son of King of Cappadocia.
 59. Nero puts his mother Agrippina to death.—Death of Domitius Afer, the orator.—*Laodicea*, one of the most famous cities in Asia, destroyed by an earthquake.
 60. The pantomimes recalled by Nero.—Appearance of a comet, at which the vulgar are greatly alarmed.—The city of Puteoli, or Pozzuola, obtains from Nero the title of August or imperial Colony.
 61. The Britons form a league to recover their independence. They take advantage of the absence of Suetonius Paulinus, their governor, to take up arms against the Romans.—*Boadicea*, the British queen, defeats the Romans, killing 70,000 in various places; but the Britons are at last defeated by Suetonius, the Roman general, with the loss of 80,000.—The British second year of Rome, and the British king, are put to death by one of his slaves.—King Agrippa confers the high priesthood on Israel, the son of Phabius.
 62. Death of Mark the evangelist. He is said to have been buried at Alexandria.—St. Paul sent in bonds to Rome. He is shipwrecked at Malta.—Nero puts his empress Octavia to death.—*Aulus Persius Flaccus*, the poet, dies, in the thirtieth year of his age.
 63. On the fifth of February, a violent earthquake happened in Campania, which destroyed great part of the city of Pompeii, at the foot of mount Vesuvius, and did considerable damage to Herculaneum.—About this time Nero reduced the Cottian Alps into a Roman province, after the death of King Cottius.—The Parthians vanquished by the Romans under Corbulo. Tiridates, king of Parthia, lays down his crown at the feet of Nero's statue.—*James*, the brother of our Lord, is, according to Eusebius, thrown down from a pinnacle of the temple and stoned; and a fuller striking him on the head with a club, kills him.
 64. The emperor sends two centurions up the Nile, in order to explore its source; but the centurions failed in their expedition, being stopped by the cataracts and marshy grounds.

A. D.
 —Great fire in Rome, by which upward of two thirds of this great city were consumed.—Nero, during the late conflagration of the city upon the Christians, persecutes them with all manner of cruelties and torments.—The Jews revolt from the Romans, and pelt their governor *Florus* with stones, which begins the first Jewish war.
 65. Several great men conspire against the emperor; but the plot is discovered.—Death of Seneca and Lucan.—Campania wasted by an epidemical sickness, and great tempests.—Great fire at Lyons, which nearly consumed the whole city. Nero made the inhabitants of this city present of four millions of sesterces, (about thirty-two thousand pounds,) toward repairing their losses.
 66. Tiridates receives the crown of Armenia from the hands of Nero.—Vespasian sent by Nero to make war against the Jews.—Disputances in Cæsarea between the Jews and the idolaters who inhabited that city.—Sedition in Jerusalem, occasioned by Florus. This may be considered the proper commencement of the Jewish war. It took place, according to Josephus, on the *statenth* day of the month *Adar*, which, according to astronomers' calculation, corresponds to our *May*.—The Jews of Cæsarea slain to the number of *twenty thousand*.—All Syria filled with slaughter by the battles between the Jews and the Syrians.—Cyprus and Macheronum taken by the Jews from the Romans.—*Jerusalem* besieged by *Vespasian* and *Gallus*.—The *Christians* leave Jerusalem, and fly to *Pella*, in *Cælo-syria*.
 67. Vespasian invades Judea with an army of 60,000 men, and carries fire and sword wherever he goes: immense numbers of the Jews are slain, and the women-slayers.—St. Peter and St. Paul put to death about this time.—Jotapa taken by the Romans after a siege of forty-six days.—Japha taken by the Romans.—*Eleven thousand six hundred* Samaritans, that had assembled on the top of mount Gerizim, the holder of Vespasian, were taken and destroyed by the Romans.—Tairichea taken by the Romans, and nearly 10,000 persons, who had taken refuge in it, slain.—Death of Corbulo.
 68. Dreadful calamities in Jerusalem, occasioned by the Jews, who divide themselves into two different parties, and murder one another by thousands, committing the most horrid cruelties.—The emperor Nero, on account of his great cruelty and injustice, is obliged to fly from Rome to the house of Phaon, from whence he kills himself, upon which the senate declares *Gallia* emperor.
 69. On the kalends of January, the images of *Gallia*, in *Germany*, are thrown down; and on the third day *Vitellius* is saluted emperor by the army, and on the seventh day of the same month *Gallia* is slain by the partisans of Otho, seven months after the death of Nero; upon which Otho is proclaimed emperor.—Civil war between *Vitellius* and *Otho*.—Engagement in an island in the Po, between the troops of Otho and *Vespasian*, in which the latter have the advantage.—Battle of Bedricum, in which Otho's army is defeated; upon which Otho kills himself, after a reign of three months. He is succeeded by *Vitellius*.—*Dolabella* put to death by order of *Vitellius*.—Civil war between *Vitellius* and *Vespasian*.—*Cruentum* sacked by *Prims*.—*Junius Blaesus* poisoned by order of *Vitellius*.—Vespasian acknowledged emperor by a great part of Italy, and all the western provinces.—The capitol besieged and taken by *Vitellius*'s soldiers.—The temple of Jupiter destroyed by fire.
 70. *Vitellius* is killed, after a reign of eight months and a few days, and *Vespasian* succeeds him in the empire.—The *Batavians*, under *Civilis*, revolt from the Romans, over whom they obtain two great victories.
 71. Vespasian enters the capitol to the revolt, the first stone of which was laid on the 21st of June.—Titus, son of Vespasian, sent by the emperor to besiege Jerusalem.—The Jewish temple burnt, notwithstanding the endeavours of Titus to preserve it.—Jerusalem taken, and the city destroyed by Titus, which ends the Jewish war. Josephus reckons that not less than *eleven hundred thousand* persons perished in this siege, by fire, sword, misery, and famine. It to this number be added all that were killed in the several battles fought on Jerusalem, and in the taking of the several towns which the Romans stormed, it will be found that the Jews lost in the whole course of the war, *one million, six hundred and fifty-seven thousand, six hundred and sixty-two*.—The number of prisoners during the war, according to the same author, amounted to *ninety-seven thousand*. See on Matt. xxiv. 31. 71. Magnificent triumph of Vespasian for his victories over the Jews.—Peace being re-es-

A. D.
 tablished in the world, the temple of Janus is shut. This is the sixth time of its being shut, according to Orosius.
 72. Canagena is made a Roman province.—*Vologeses*, king of Parthia, molested by the Akus, a Scythian people, who overrun Media and Armenia.
 73. Rhodes, Samos, and the neighbouring islands, formed into a province, under the name of the *Cyclades*, or island province.
 74. Vespasian, who had made his son Titus his colleague in the censorship, celebrates with him the ceremony of closing the *Lustrum*; and of numbering the Roman citizens.
 75. Dedication of the temple of *Pæ*, e. Vespasian places in it the golden vessels belonging to the temple of Jerusalem, and a great number of the finest performances of the best painters and sculptors.—Nero's colossus, erected by his order at the entrance of the golden palace, is dedicated to Apollo, or the sun, by Vespasian.
 76. Three cities in the island of Cyprus, destroyed by an earthquake.
 77. Dreadful plague in Rome, through which *ten thousand* persons are said to have died in one day.
 78. Agrippa appointed governor of Britain.
 79. Vespasian dies, after a reign of nine years, eleven months, and twenty-four days, and is succeeded in the Roman empire by his son Titus.—Dreadful eruption of mount Vesuvius, which devastated considerable part of Campania.—Death of the elder Piny, who was suffocated by the smoke and ashes from the mountain, while employed in examining this dreadful phenomenon.
 80. Dreadful pestilence.—Terrible fire at Rome, which reared with great violence for three days and three nights.—Many of the public buildings were destroyed, among which were the *pantheon*, the Octavian library, and the capitol, which had not been long rebuilt.—Dedication of the amphitheatre begun by Vespasian, and finished by Titus.
 81. Titus dies on Sept. 18, after a reign of two years, two months, and twenty days; and is succeeded in the Roman empire by his brother Domitian.
 82. Domitian's expedition against the *Catti*, a people of Germany. The emperor returns without having seen an enemy, and causes triumphal honours to be decreed him. It is supposed that about this time he received the surname of *Germanicus*.
 83. Sabinius is made colleague with Domitian in the consulate: his prenomens are not known, but he is supposed to be the same with Otho Sabinius, who lost his life soon after in the *Dacian* war.—The *Calcedonians* defeated by Agrippa, with the loss of 10,000 men. The ornaments of triumph are decreed the victor.—The fleet of Agrippa sailed round Great Britain, before this circumstance was known, the Romans were not sure that Britain was an island.
 85. Domitian orders the nativity of all the great men in Rome to be cast; and such as were said to be born for empire he destroyed. Philosophers banished from Rome by Domitian.—The *Nasamonians* revolt from the Romans, but are subdued by Flaccus.—Fulvius is made colleague with the emperor this year in the consulate: his prenomens are not known. This Fulvius is supposed to be either T. Aurelius Fulvius, or Fulvius, the grandfather of the emperor Titus Antoninus.
 86. Institution of Capitoline games.—The *Dacian* war began this year, according to Eusebius.—The *Dacians* enter the Roman provinces, and make great devastations; but are at last completely overthrown by Julius.
 87. The secular games celebrated at Rome this year, not because it was the termination of an even century, from the building of the city; but through the mere caprice of the emperor.
 88. Domitian banished the astrologers from Rome.
 90. The *Marcomans*, &c. having defeated the emperor, the latter makes peace with Decabalus, king of the *Dacians*, and allows him a yearly pension, which is never demanded.
 91. Domitian changes the names of the months of September and October, and calls them *Germanicus* and *Domitianus*; which continued only during his life.—About this time the temple of Janus is again shut.—Cornelia, chief of the vestals, accused by the emperor of incontinence, is buried alive.
 92. About this time happened the revolt of L. Antonius, who commanded on the Upper Rhine. He is defeated and killed.—The kingdom of Chalcis, united to the Roman empire.
 93. Death of Agrippa, the governor of Britain, on the 22nd of August, in the year when *Calpurnius* and *Priscus* were consuls.—The *Sarmatians* revolt, but are soon quelled by Domitian; in consequence of which he carries

<p>A. D. a laurel crown to the capitol, and consecrates it to Jupiter.</p> <p>94. Philosophers and scientific men banished Rome by an order of the senate. Epictetus, the famous stoic philosopher, was among the number of the exiles.</p> <p>95. Commencement of the second persecution against the Christians.—About this time St. John was thrown into a cauldron of boiling oil, near the Latin gate at Rome; but being miraculously preserved, is afterward banished to Patmos, where he is supposed to have written his Revelation some time in the course of this or the following year.—</p>	<p>A. D. Acilius Glabrio, who had been consul A.U.C. 844, is put to death by order of the emperor.</p> <p>96. Domitian killed in his palace by some of his freedmen, after a tyrannical reign of fifteen years and five days. He was the last of the twelve Cæsars, and is succeeded in the empire by Nerva.</p> <p>97. Death of Virginius, the consul, in the eighty-third year of his age. <i>Tacitus</i>, who was at this time consul by subrogation, pronounces his funeral oration.—Trajan, who commanded the army in Lower Germany, adopted by Nerva.</p> <p>98. Nerva dies, January 21, after having</p>	<p>A. D. reigned one year, four months, and eight days, and is succeeded in the empire by Trajan, a Spaniard.—The Chamavians and Angrivarians defeat the Bructerians, with the loss of 60,000 men.</p> <p>99. Trajan, who was in Germany when he was proclaimed emperor, enters Rome without the least parade.</p> <p>100. Adrian, afterward emperor, married to Sabina, daughter of Trajan's nephew.—The death of St. John the apostle and evangelist, is generally supposed to have happened about this time.</p>
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END OF VOLUME FIVE.

PREFACE TO THE EPISTLE TO THE ROMANS.

THAT ST. PAUL was the author of this epistle, and that it possesses every evidence of *authenticity* that any work of the kind can possess; or that even the most iustidious scepticism can require; have been most amply proved by Dr. W. Paley, archdeacon of Carlisle, in his work entitled "*Horæ Paulinæ*;" or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the epistles which bear his name, with the Acts of the Apostles, and with one another."

Of this apostle I have spoken at large in the notes on the preceding book; and especially in the observations at the close of the ninth chapter; to which I beg leave to refer the reader. It will be sufficient to state here, that *Saul*, (afterward called *Paul*), was born in Tarsus, a city of Cilicia, of Jewish parents, who possessed the right of Roman citizens: (see the note on Acts xxii. 28.) that when young he was sent to Jerusalem for the purpose of receiving a Jewish education: that he was there put under the tuition of the famous Rabbi *Gamaliel*, and was incorporated with the sect of the Pharisees, of whose system he imbibed all the pride, self-confidence, and intolerance, and distinguished himself as one of the most inveterate enemies of the Christian cause; but being converted by a most singular interposition of Divine Providence and grace, he became one of the most zealous promoters and successful defenders of the cause which he had before so inveterately persecuted.

Though this epistle is directed to the *Romans*, yet we are not to suppose that *Romans*, in the proper sense of the word, are meant; but rather those who *dwell at Rome*, and composed the Christian church in that city: that there were among these, *Romans*, properly such, that is, heathens who had been converted to the Christian faith, there can be no doubt; but that the principal part of the church in that city, seems to have been formed from *Jews*, sojourners at Rome; and from such as were *proselytes* to the Jewish religion.

When, or by whom the Gospel was first preached at Rome, cannot be ascertained. Those who assert that St. *Peter* was its founder, can produce no solid reason for the support of their opinion. Had this apostle first preached the Gospel in that city, it is not likely that such an event would have been unnoticed in the *Acts of the Apostles*; where the labours of St. *Peter* are particularly detailed with those of St. *Paul*, which indeed form the chief subject of that book. Nor is it likely that the author of this epistle should have made no reference to this circumstance, had it been true. Those who say that this church was founded by these two apostles conjointly, have still less reason on their side; for it is evident from chap. i. 8, &c. that St. *Paul* had *never been at Rome*, previously to his writing this epistle. It is most likely that no apostle was employed in this important work; and that the Gospel was first preached there by some of those persons who were converted at Jerusalem on the day of pentecost; for, we find from Acts ii. 10, that there were then at Jerusalem, *strangers of Rome, Jews, and proselytes*; and these, on their return, would naturally declare the wonders they had witnessed; and proclaim that truth by which they themselves had received salvation. Of Rome itself, then the metropolis of the world, a particular account has been given in the note on Acts, chap. xviii. 16. to which the reader is requested to refer.

The occasion of writing this epistle, may be easily collected from the epistle itself. It appears that St. *Paul* had been made acquainted with all the circumstances of the Christians at Rome, by means of *Aquila* and *Priscilla*, (see chap. xvi. 3.) and by other Jews who had been expelled from Rome, by the decree of *Claudius*, (mentioned Acts xvii. 2.) and finding that it was composed partly of *heathens*, converted to Christianity; and partly of *Jews*, who had, with many remaining prejudices, believed in *Jesus* as the true Messiah; and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews; and, from the absolute refusal of the Jews to admit these claims, unless the Gentile converts became circumcised, he wrote this epistle to adjust and settle these differences.

Dr. *Paley*, with his usual perspicuity, has shown that the principal object of the argumentative part of the epistle, is, "To place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition and his rank in the Divine favour." The epistle supports this point by a variety of arguments; such as,—1st. That no man, of either description, was justified by the works of the law—for this plain reason, that no man had performed them;—2d. That it became therefore necessary to appoint another medium, or condition of justification, in which *new medium* the Jewish peculiarity was merged and lost;—3d. That *Abraham's* own justification was antecedent to the law, and independent of it;—4th. That the Jewish converts were to consider the law as now dead, and themselves as married to another;—5th.

That what the law in truth could not do, in that it was weak through the flesh, God had done by sending his Son;—6th. That God had rejected the unbelieving Jews, and had substituted in their place, a society of believers in Christ; collected indifferently from *Jews* and *Gentiles*—Therefore, in an epistle directed to Roman believers, the point to be endeavoured after by St. *Paul*, was to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves; and that, without their being obliged to keep the law of Moses. In this epistle, though directed to the Roman church in general, it is in truth, a Jew writing to Jews. Accordingly, as often as his argument leads him to say any thing derogatory from the Jewish institution, he constantly follows it by a softening clause. Having, chap. ii. 28, 29, pronounced "that he is not a Jew who is one outwardly; nor that circumcision, which is outward in the flesh," he adds immediately, "What advantage then hath the Jew? or what profit is there in circumcision? *Much every way.*" Having, in the third chap. ver. 28, brought his argument to this formal conclusion, "that a man is justified by faith, without the deeds of the law," he presently subjoins, ver. 31. "Do we then make void the law through faith? God forbid! Yea, we establish the law." In the seventh chap. when in ver. 6, he had advanced the bold assertion, "that now we are delivered from the law, that being dead wherein we were held," in the next verse he comes in with this healing question, "What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law." Having in the following words more than insinuated the inefficacy of the Jewish law, chap. viii. 3. "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" after a digression indeed, but that sort of a digression, which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this chapter; we find him in the text, as if sensible that he had said something which would give offence, returning to his Jewish brethren in terms of the warmest affection and respect; "I say the truth in Christ *Jesus*, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came." When in the 31st and 32d verses of the ninth chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone;" he takes care to annex to this declaration, these conciliating expressions: "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal of God, but not according to knowledge." Lastly, having, chap. x. 20, 21, by the application of a passage in *Isaiah*, insinuating the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation as God's peculiar people; he hastens, as it were, to qualify the intelligence of their fall by this interesting exposition: "I say then, hath God cast away his people, (i. e. wholly and entirely)? God forbid! for I also am an Israelite, of the seed of *Abraham*, of the tribe of Benjamin, God hath not cast away his people which he foreknew;" and follows this thought throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren, respect to the Jewish institution. Dr. *Paley*, drawing an argument from this manner of writing in behalf of the genuineness of this epistle, adds, "Now, all this is perfectly natural. In a real St. *Paul*, writing to real converts, it is, what anxiety to bring them over to his persuasion would naturally produce; but there is an earnestness and a personality, if I may so call it, in the manner, which a cold forgery, I apprehend, would neither have conceived nor supported."

Horæ Paulinæ, p. 49, &c.

From a proper consideration of the design of the apostle in writing this epistle, and from the nature and circumstances of the persons to whom it was directed; much light may be derived for a proper understanding of the epistle itself. When the reader considers that the church at Rome was composed of *heathens* and *Jews*: that the latter were taught to consider themselves the only people on earth, to whom the Divine favour extended; that these alone had a right to all the blessings of the Messiah's kingdom: that the giving them the law and the prophets, which had not been given to any other people

was the fullest proof that these privileges did not extend to the nations of the earth; and that though it was possible for the Gentiles to be saved, yet it must be in consequence of their becoming *circumcised*, and taking on them the yoke of the law.—When, on the other hand, the reader considers the Roman Gentiles, who formed the other part of the church at Rome, as educated in the most perfect contempt of *Judaism*, and of the *Jews*, who were deemed to be latents of all mankind, and degraded with the silliest superstitions; and now evidently rejected and abandoned by that God, in whom they professed to trust; it is no wonder if, from these causes, many contentions and scandals arose; especially at a time when the spirit of Christianity was but little understood; and among a people too who do not appear to have had any apostolical authority established among them, to compose feuds, and settle religious differences.

That the apostle had these things particularly in his eye, is evident from the Epistle itself. His first object is to confound the pride both of the *Jews* and the *Gentiles*; and this he does by showing the former that they had broken their own law, and consequently forfeited all the privileges which the obedient had a right to expect;—he shows the latter, that however they might boast of eminent men, who had been an honour to their country; nevertheless, the Gentiles as a people, were degraded by the basest of crimes, and the lowest idolatry;—that, in a word, the Gentiles had as little cause to boast in their philosophers as the Jews had to boast in the faith and piety of their ancestors; for all had sinned, and come short of the glory of God. This subject is particularly handled in the five first chapters; and often referred to in other places.

Concerning the time in which this Epistle was written, there is not much difference of opinion: it is most likely that it was written about A. D. 55, when Paul was at Corinth, see chap. xvi. 23, conferred with 1 Cor. i. 14, and Rom. xvi. 1, conferred with 2 Tim. iv. 20. It appears from chap. xvi. 22 that Paul did not write this Epistle with his own hand, but used a person called *Tertius*, as his amanuensis; and that it was sent by the hands of *Phoebe*, a deaconess, (*οὐκὰν διακόνου*) of the church of Cenchrea, which was the eastern port, on the isthmus of Corinth.

From internal evidence, Dr. Paley has demonstrated the authenticity of this Epistle, and its existence in the ancient *Antilectionary* versions, and the *Syriac*, as well as its being mentioned by the *Apostolic Fathers*, *Barnabas*, chap. xii. 13. *Clement Romanus*, Ep. i. c. i. 30, 32, 33, 46. *Ignatius*, Epist. ad Ephes. 20. ad Smyrn. i. ad Trall. 8. and *Poly-carp*, 3 and 6. and by all succeeding writers, put it beyond all dispute.

Of the fourteen epistles attributed to St. Paul, (thirteen only of which bear his name,) this has been reckoned the first in importance, though certainly not in order of time; for there is every reason to believe that both the Epistles to the *Thessalonians*, that to the *Galatians*, those to the *Corinthians*, the first to *Timothy*, and that to *Titus*, were all written before the Epistle to the Romans. See the dates of the books of the New Testament, in the Chronological Tables at the end of the Acts of the Apostles, &c.

In the arrangement of the epistles, nothing seems to have been consulted besides the length of the epistle, the character of the writer, and the importance of the place to which it was sent. Rome being the mistress of the world, the Epistle to that city was placed first. Those to the *Corinthians*, because of the great importance of their city, next: *Galatia*, *Ephesus*, *Philippi*, *Colosse*, and *Thessalonica*, follow in graduated order. *Timothy*, *Titus*, and *Philemon*, succeed in the same way; and the Epistle to the *Hebrews*, because the author of it was long in dispute, was placed at the end of the Epistles of Paul, as being probably written by him. *James*, as bishop of Jerusalem, precedes *Peter*; *Peter* precedes *John*, as the supposed chief of the apostles; and *John* the beloved disciple, *Jude*. The book of the *Revelation*, as being long disputed in the Christian church, was thrown to the conclusion of the New Testament Scriptures. The *sermons*, or chapters of the *Koran*, were disposed in the same sort of order; the longest being put first, and all the shortest thrown at the end, without any regard to the times in which it was pretended, they were revealed.

There have been some doubts concerning the language in which this epistle was written. *John Adrian Balton* endeavoured to prove that St. Paul wrote it in *Syriac*, and that it was translated into *Greek* by *Tertius*; but this supposition has been amply refuted by *Griesbach*. Others think that it must have been written originally in *Latin*, the language of the people to whom it was addressed; “for although the Greek tongue was well known in Rome, yet it was the language of the great and the learned; and it is more natural to suppose that the apostle would write in the language of the common people, as those were most likely to be his chief readers, than in that of the great and the learned.” This argument is more specious than solid. 1. It is certain that at this time, the Greek language was very generally cultivated in Rome, as it was in most parts of the Roman empire. *Cicero pro Arch. 10*, says *Grecia legatur in omnibus fere gentibus: Latine, suis finibus, erigitur sane continentur*. “The Greek writings are read in almost all nations: those of the Latin within their own narrow limits.” *Tacitus Orator*, 29. observes, *Nunc natus infans delegatur Græculæ alicui ancillæ*. “Now the new-born child is put under the care of

some Greek maid!” and this undoubtedly for the purpose of its learning to speak the Greek tongue. And *Juvenal Sat. vi. ver. 181*, ridicules this affectation of his countrymen, which if his time appears to have been carried to a most extravagant excess.

Nam quid rancidius, quàm quòd se non putat ulla Formosum, nisi quæ de Tusca Græcula facta est?
De Sulmonensi mera Cæcropis? OMNIA GRÆCÆ,
Chæ sit turpe magis nostris nescire Latine.
Hic sermone parent, hic Iram, Gaudia, Curas,
Hic cuncta effundunt animi secreta. Quid ultra?—

“For what so nauseous and affected too,
As those that think they due perfection want
Who have not learned to lip the *Grecian cant*?
In *Greece* their whole accomplishments they seek;
Their fashion, breeding, language, must be *Greek*:
But raw in all that does to *Rome* belong,
They scorn to cultivate their mother-tongue.
In *Greek* they flatter, all their fears they speak,
Tell all their secrets, nay, they seold in *Greek*.”

DRYDEN.

From these testimonies it is evident, that the Greek was a common language in Rome in the days of the apostle; and that, in writing in this language, which he probably understood better than he did Latin, he consulted the taste and propriety of the Romans; as well as the probability of his epistle being more extensively read, in consequence of its being written in *Greek*.

2. But were these arguments wanting, there are others of great weight, that evince the propriety of choosing this language in preference to any other. The Sacred Writings of the Old Testament were at that time confined to two languages, the *Hebrew* and the *Greek*. The former was not known out of the confines of Palestine; the latter over the whole Roman empire; and the *Latin* tongue appears to have been as much confined to *Italy* as the *Hebrew* was to *Judæa*. The epistle, therefore, being designed by the Spirit of God, to be of general use to the Christian churches, not only in *Italy*, but through *Greece*, and all *Asia Minor*, where the Greek language was spoken and understood; it was requisite that the instructions to be conveyed by it should be put in a language the most generally known; and a language too which was then in high, and in daily increasing credit.

3. As the Jews were the principal objects of this epistle, and they must be convinced of the truth of Christianity, from the evidence of their own Scriptures; and as the *Greek version* of the *Septuagint* was then their universal text-book, in all their dispersions; it was absolutely requisite that the epistle should be written in a tongue with which they were best acquainted; and in which their acknowledged Scriptures were contained. These arguments seem conclusive for a *Greek*, and not a *Latin* original of this epistle.

From the manner in which this epistle has been interpreted and applied, various most discordant and conflicting opinions have originated. Many commentators, forgetting the scope and design of it, have applied that to men in general, which most obviously belongs to the *Jews*, as distinguished from the Gentiles, and to them only. From this one mistake, the principal controversies that have agitated and divided the church of Christ, concerning the doctrines of unconditional reprobation and election, have arisen. Men, eminent for their talents, learning, and piety, have interpreted and applied the whole on this mistaken ground. They have been opposed by others, not at all their inferiors either in religion or learning, who not attending properly to the scope of the apostle, have rather argued from the perfections of the Divine nature, and the general concurrent sense of Scripture, and thus proved that such doctrines cannot comport with those perfections, nor with the analogy of faith; and that the apostle is to be interpreted according to these, and not according to the apparent grammatical import of the phraseology which he employs. On both sides the disputes have run high; the cause of truth has gained little, and Christian charity and candour have been nearly lost. Dispassionate men, on seeing this, have been obliged to exclaim—

—turbent animis celestibus ire!
Can such fierce zeal in heavenly visions dwell?

To compose these differences, and do justice to the apostle, and set an important portion of the word of God in its true and genuine light; Dr. John Taylor, of Norwich, a divine who yielded to few in command of temper, benevolent feeling, and deep acquaintance with the Hebrew and Greek Scriptures, undertook the elucidation of this much controverted epistle. The result of his labours was a paraphrase and notes on the whole book, to which is prefixed, “A Key to the apostolic Writings; or an Essay to explain the Gospel Scheme, and the principal words and phrases the apostles have used in describing it.” 4to. 1769, fourth edition. This Key, in the main, is a most invaluable work; and has done great justice to the subject. Christians, whether advocates for general or particular redemption, might have derived great service from this work, in explaining the epistle to the Romans; but the creed of the author, who was an *Arian*, (for he certainly cannot be ranked with modern Unitarians,) has prevented many from consulting his book.

To bring the subject of this epistle before the reader, into

the fairest and most luminous point of view in my power, I think it right to make a large extract from this *Key*, steering as clear as possible of those points in which my own creed is certainly at variance with that of my author; especially in the articles of *Original Sin*, the *Atonement*, and *Deity of*

Christ; but as these points are seldom *directly* touched in this introductory *Key*, the reader need be under no apprehension that he shall meet with anything in hostility to the orthodoxy of his own creed. And it is thus far only that I intend to quote or adopt any part of this *Key*.

A KEY TO THE APOSTOLIC WRITINGS: OR, AN ESSAY TO EXPLAIN THE GOSPEL SCHEME, AND THE PRINCIPAL WORDS AND PHRASES WHICH THE APOSTLES HAVE USED IN DESCRIBING IT.

§ 1. On the *Original and Nature of the Jewish Constitution of Religion*. I. God, the Father of the universe, who has exercised his boundless wisdom, power, and goodness, in producing various beings of different capacities; who created the earth, and appointed divers climates, soils, and situations in it; hath, from the beginning of the world, introduced several schemes and dispensations for promoting the virtue and happiness of his rational creatures; for curing their corruption, and preserving among them the knowledge and worship of himself, the true God, the possessor of all being, and the fountain of all good.

2. In pursuance of this grand and gracious design, when, about four hundred years after the flood, the generality of mankind were again into idolatry, a race, which in the time made their first appearance in the world, and served other gods, thereby renouncing allegiance to the only true God, the Maker and Governor of heaven and earth; He, to counteract this new and prevailing corruption, was pleased, in the year of the world 1200, to send one *family* of the earth, to be a repository of true knowledge, and the pattern of obedience and reward among the nations. That, as mankind were propagated, and idolatry took its rise, and was dispersed from one part of the world into various quarters, so the true knowledge, worship, and obedience of the true God, might be propagated and spread from nearly the same quarter; or, however, from those parts which then were most famous and distinguished. To this family he particularly ascribed his favour, and bestowed with several public and remarkable dispensations of providence; and at last formed them into a *nation*, under his special protection; and governed them by laws derived from himself, placing them in the open view of the world, first in *Egypt*, and afterwards in the land of *Canaan*.

3. The head, or root of this family was *Abraham*, the son of *Terah*, who lived in *U* of the *Chaldees*, beyond the *Euphrates*; his family was infected with the common contagion of idolatry, as appears from Gen. xiv. 1, 2, 3. And *Joshua* said unto all the people, Thus said the Lord God of Israel, Your fathers dwelt on the other side of the flood, (or river *Euphrates*) in old time; even *Terah* the father of *Abraham*, and the father of *Nachor*; and they were idolaters. And I told you your father *Abraham* from the other side of the flood, &c. And the apostle *Paul* intimates as much, Rom. ix. 3, 4, 5. For what saith the Scripture? *Abraham* believed God, and it was counted unto him for righteousness. Now to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted for righteousness. *Abraham* is the person he is testifying about, and he plainly hints, though he did not come to speak of that, even *Abraham* was chargeable with not paying due reverence and worship to God; as the word *ASPERSION*, which we render *ungodly*, properly imports.

4. That, though *Abraham* had been an idolater, God was pleased, by his infinite wisdom and goodness, to single him out to be the head, or root of that family or nation, which he intended to separate to himself from the rest of mankind, for the fore-mentioned purposes. Accordingly he appeared to him in a vision, and said, I told thee, and I told thee, that thou shalt be a great nation, and I will bless thee, and in thee shall all the families of the earth be blessed. And I told thee, that thou shalt be a blessing. And I will bless them that bless thee; and I will curse him that curseth thee: and in thee shall all the families of the earth be blessed. So certainly did God make himself known to *Abraham*, that he was satisfied this was a revelation from the one true God; and that it was his duty to pay an implicit obedience to it. Accordingly, upon the foot of this faith, he went out, though he did not know whether he was to go—To the east, or west, or north, or south, to seek blessings. God afterward, at sundry times, repeated to him; particularly when it is said, Gen. xv. 5. And the Lord brought him forth abroad, and said, Look now towards heaven, and say, How many stars can thou be able to number them? and he counted him, so that they were as the stars. Here again, he believed in the Lord,

and he counted it to him for righteousness. Also, Gen. xvii. 1, 8. he repeats and established the same covenant to him an everlasting covenant to be a God unto him and his seed after him; promising them the land of *Canaan*, for an everlasting possession; and appointing *circumcision* as a perpetual token of the certainty and perpetuity of this covenant. Thus *Abraham* was taken into God's covenant, and became entitled to the blessings it conveyed; not because he was not chargeable before God with impiety, irreligion, an idolatry, or false God, on his part, freely to give his prior transgressions; and because *Abraham*, on his part, believed in the power and goodness of God; without which belief—persuasion, that God was both true and able to perform what he had promised, could have paid no regard to the Divine manifestations and promises of God, and been rejected as a person altogether improper to be the head of that family, which God intended to set apart to himself.

5. And as *Abraham*, so likewise his seed, or posterity, were at the same time, and before they were taken into God's covenant, and entitled to the blessings of it. (Gen. xvii. 7. I will establish my covenant between me and thee, and thy seed after thee, &c.) Not all his posterity, but only those whom God intended in the promise; namely, first the nation of the *Jews*, who hereby became particularly related to God, and invested with sundry invaluable privileges; and after them the believing *Gentiles*, who were reckoned the children of *Abraham*, as they should be, and as they were, in due season.

6. For about two hundred and fifteen years, from the time God ordered *Abraham* to leave his native country, and his son *Isaac*, and grandson *Jacob*, abode in the land of *Canaan*, under the special protection of Heaven, till, at length, God thought fit to send the family into *Egypt*, the then head-quarters of idolatry; with a design they should there increase into a nation; and there, notwithstanding the cruel oppression they long endured under, they multiplied by a surprising manner. At length, God delivered them from the servitude of *Egypt*, by the most dreadful displays of his Almighty power; whereby he demonstrated himself to be the only true God, in a signal and complete triumph over idols, even in their metropolises, and in a country of Canaan, and among all the nations of the world about. Thus freed from the vilest bondage, God formed them into a kingdom, of which he himself was king; gave them a revelation of his nature and will, instituted sundry orders of worship, and taught them the way of truth and life before them a glorious inheritance to life, promising singular blessings to their obedience and fidelity, and threatening dishonour and pestilence, or revolt from his government, with very heavy punishments; especially that of being expelled from the land of *Canaan*, and scattered among all people, from one end of the earth unto the other, in a wretched persecuted state. Deut. xxviii. 63–65. Lev. xxvi. 3, 4, &c. Having settled their constitution, he led them through the wilderness, where he disciplined them for forty years; and, at last, brought them to the promised land.

7. Here I may observe, that God did not choose the Isaacite-son of any particular *tribe*, or family, nor because they were better than other people, (Deut. ix. 4, 5) and that he always observe his laws. It is plain to be seen, that he chose them out of respect to the merit and virtue of their ancestors. Exod. i. 15. vi. 3, 4. Deut. ix. 8. It is not to be fully observed, that God selected the *Israel* of a nation, and manifested himself to him, by various displays of his power and goodness; not principally for their own sake, to make them a happy and flourishing people, but to be sub-joined to his own high and great designs with regard to all mankind. And we shall entertain a very

wrong, low, and narrow idea of this select nation, and of the dispensations of God to wards it, if we do not consider it as a *beacon*, or a light set upon a hill, as raised up to be a public voucher of the being and providence of God, and of the truth of the revelation delivered to them in all ages, and in all parts of the world; and consequently, that the Divine scheme, in relation to the Jewish polity, had reference to other people, and even to us at this day, as well as to the Jews themselves.

The situation of this nation, lying upon the borders of *Asia*, *Egypt*, and *Arabia*, was very convenient for such a general purpose.

9. It is further observable, that this scheme was wisely calculated to answer great ends under all events. If this nation continued obedient, their visible prosperity under the guardianship of an extraordinary providence, would be a very proper and extensive instruction to the nations of the earth. And we doubt so; for as they were obedient, and favoured with the signal interpositions of the Divine power; their ease was very useful to their neighbours, and to other lands, all they were *disobedient*, then their calamities, and especially their dispersions, would nearly answer the same purpose, by spreading the knowledge of the true God and of revelation, in the countries where before they were not known. And, a story was his country, and at first with regard to the laws of the nation, both civil and religious; and so carefully has it all along been conducted by the Divine providence; that it still holds good, even at this day, full 3600 years from the time when it first took place; and is as true and good, for confirming the truth of revelation. Hence, not only as the Christian profession, spread over a great part of the world, has grown out of this scheme; but as the *Jews* themselves, in virtue thereof, after a dispersion, of about 1700 years, ever all the face of the earth, every where in a state of tribulation and contempt, have, notwithstanding, subsisted in great numbers, distinct and separate from all other nations. This seems to me a standing miracle; nor can I assign it to any other cause, but the will and the extraordinary interposition of Heaven. When I consider that, of all the famous nations of the world, who might have been distinguished from others with great advantage, and the most illustrious marks of honour and renown, as the *Assyrians*, *Perians*, *Macedonians*, *Romans*, &c. who, in their turns, held the empire of the world, and were, with great ambition, the lords of mankind; yet these, even in their own countries, the seat of their ancient glory, are quite destroyed; and sunk into the body of mankind; nor is there a person, who has any thing to boast of, as descended from those renowned and imperial ancestors. Whereas, a small nation, generally despised, and which was, both by *pagans* and pretended *Christians*, for many ages, harassed, persecuted, afflicted, and distressed, as the most detestable of all people upon the face of the earth; (according to the prophecy of Moses, Deut. xxviii. 63. &c. see Dr. P. trick's commentary upon that place,) and which therefore, one would imagine, every soul that belonged to it should have gladly dissolved; and have been willing the odious name should be entirely extinguished; yet, I say, this hated nation has continued in a body quite distinct and separate from all other people, even in a state of dispersion and grievous persecution, for about 1700 years; and will be preserved to the present day, and will make a full end of all the nations without I have given thee; but I will not make a full end of thee. This demonstrates that the wisdom which so formed them into a peculiar body, and which has so long preserved them, that they have almost ever since the *Deluge*, subsisted in a state divided from the rest of mankind, and are still likely to do so, is not human but divine. For, no human wisdom, nor power could form, or preserve, a nation so long, and in such a manner. Thus the very being of the *Jews*, in their present circumstances, is a standing public proof of the truth of revelation.

§ 2. The peculiar Honours and Privileges of the Jewish Nation, while they were the peculiar People of God, and the Terminals of his Honours, explained. 10. The nature and dignity of the foregoing scheme, and the state and privileges of the Jewish nation, will be better understood, if we carefully survey the particular phrases by which their relation to God, and his favours to them, are expressed in Scripture.

11. As God, in his infinite wisdom and goodness, was pleased to prefer them before any other nation, and to single them out for the purposes of revelation, and preserving the knowledge, worship, and obedience of the true God; God is said to *choose* them, and they are represented as his *chosen or elect* people: Deut. iv. 37. vii. 6. x. 15. "The Lord had a delight in thy fathers—and he chose their seed after them, even you above all people." 1 Kings ii. 8. "Thy servant is in the midst of thy people which thou hast chosen—a great people that cannot be numbered." 1 Chron. xlv. 13. "O ye seed of Israel his servant, ye children of Jacob his chosen ones." Psal. cv. 6. xxxiii. 12. "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance;" cv. 43. cvi. 5. "That I may see the good of thy chosen or elect, that I may rejoice in the goodness of thy nation?" cxxxv. 4. xli. xii. 8. x. xlii. 20. xlv. 1. 2. xlv. 4. "For Jacob my servant's sake, and of the whole seed of Israel, I have even called thee by thy name." Ezek. xx. 5. "Thus saith the Lord, in the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt." Hence, restating them in their former privileges is expressed by *remember again*. Isai. xiv. 1. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land," Zech. i. 17. ii. 12.

12. The first step he took in execution of his purpose of *election*, was to rescue them from their wretched situation, in the servitude and idolatry of Egypt, and to carry them through all enemies and dangers, to the liberty and happy state to which he intended to advance them. With regard to which, the language of Scripture is—1. That he *delivered* them. 2. *Redeemed* them. 3. *Bought or purchased*—4. *Redeemed* them. 5. "And I, I am come down to deliver thee out of the hand of the Egyptians, and to bring them into a good land." So Exod. xviii. 8, 9, 10. Judg. vi. 8. 9. Exod. vi. 6. "I am the Lord, and I will bring you from under the burdens of the Egyptians, and I will deliver you out of their bondage." So Exod. v. 23. 1 Sam. x. 18.

13. As God brought them out of Egypt, invited them to the honours and happiness of his people, and by many express declarations; and acts of mercy, engaged them to adhere to him, as their God; he is said to *call* them, and they were his *called*. Isai. xli. 8, 9. "But thou, Israel, art my servant—thou whom I have taken from the ends of the earth, and called thee from the chief men thereof." See ver. 2. chap. li. 2. Hos. xi. 1. "When Israel was a child, then I loved him, and called my son out of Egypt." Isai. xli. 12. "Hearken unto me, O Jacob, and Israel, my called."

14. And as he brought them out of the most abject slavery, and advanced them to a new and happy state of being, attended with distinguishing privileges, enjoyments, and marks of honour; he is said—1. *To create, make, and form* them—2. *To give them life*—3. *To have begotten them*. Isai. xlii. 1. "But thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not;" ver. 5. "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west;" ver. 7. "Every one that is called by my name; for I have created him for my glory; I have formed him; yea, I have made him;" ver. 15. "I am the Lord, your Holy One, the Creator of Israel, your King." Deut. xxxii. 6. "Do ye thus requite the Lord O foolish people?"—Hath he not made thee, and established thee?" Ver. 15. Psal. cxli. 2. Isai. xxvii. 11. "It is a people of no understanding; therefore, he that made them will have no mercy on them; and he that formed them will show them no favour." xliii. 2. xlv. 1, 2. "Yet have now, O Jacob, my servant, and Israel whom I have chosen, thus saith the Lord that made thee and formed thee from the womb." Ver. 21, 24. "Thus saith the Lord thy Redeemer, and he that formed thee from the womb," &c.

15. Thus, as God created the whole body of the Jews, and made them to live, they received being or existence; Isai. lxiii. 19. "If we are; thou hast never ruled over them, (the heathen,) they are not called by thy name." Or rather thus: We are of old; thou hast not ruled over them; thy Name hath not been called upon them." It is in the Hebrew, *וְעַתָּה נִקְרָא שְׁמִי עָלֵיהֶם* hayinu ne-alam, to ma shalta bam; and are therefore called by the apostle the things that are, in opposition to the Gentiles, who, as they were not formerly created in the same manner, were the things which are not; 1 Cor. i. 28. "God has chosen things which are not, to bring to nought things that are." Farther.

16. As he made them live, and begat them, (1) He sustains the character of a Father, and (2) they are his children, his sons and

daughters, which were born to him. Deut. xxxiii. 6. "Do ye thus requite the Lord, O foolish people?"—Is he not thy Father that hath bought thee?" Isai. lxiii. 16. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer;" &c. Jer. xxxi. 9. "For I am a Father to Israel, and Ephraim is my first-born." Mal. ii. 10. "Have we not all one Father? hath not one God cre-

17. And as the whole body of the Jews were the children of one Father, even of God, this naturally established among themselves the mutual endearing relation of brethren, (including that of sisters,) and they were obliged to consider and to deal with each other accordingly. Lev. xxy. 46. Deut. i. 16. iii. 8. xv. 7. "If there be among you a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thy hand against thy poor brother;" xviii. 15. xviii. 15. xix. 19. xlii. 1. xlii. 19. xlii. 15. xlii. 15. xlii. 15. 1 Kings xii. 24. [Acts xlii. 1.] And in many other places.

18. And the relation of God, as a Father to the Jewish nation, and they his children, will lead our thoughts to a clear idea of their being, as they are frequently called, the house or family of God, Numb. xii. 7. "My servant Moses, who is faithful in all my house;" 1 Chron. xvi. 14. "I will settle him in my house, and in my kingdom for ever." Jer. xii. 7. "I have forsaken my house, I have left my heritage." Hos. ix. 15. "For the wickedness of their (B) brain's doings I will drive them out of my house; I will love them no more: all their princes are revolters." Zech. ix. 8. Psal. cxlii. 5. And in other places, and perhaps frequently in the Psalms, xlii. 6. xxvii. 4. &c.

19. Farther; the Scripture directs us to consider the land of Canaan as the estate or inheritance belonging to this house or family, Numb. xxi. 33. Unto these, (namely, all the children of Israel,) the land shall be divided for an inheritance. Deut. xxi. 23. "That thy land be not defiled, which the Lord thy God hath sworn to thee for an inheritance." See the same in many other places.

20. Here it may not be improper to take notice that the land of Canaan, in reference to their trials, wanderings, and fatigues in the wilderness, is represented as their rest. Exod. xlviii. 14. "My presence will go with thee, and I will give thee rest." Deut. iii. 20. xii. 9. "For ye are not yet come to the rest, and to the inheritance which the Lord your God giveth you;" ver. 10. xxv. 19. Psal. xcv. 11. "Unto whom I swear in my wrath that they shall yet enter into my rest."

21. Thus the Israelites were the house, or family of God. Or we may conceive them formed into a nation, having the Lord Jehovah, the true God, at their head; who, on this account, is styled their God, Governor, Protector, King; and they his household, or servants, Exod. xvi. 6. "Ye shall be unto me a kingdom of priests, and a holy nation." Deut. iv. 34. "Hath God essayed to go and take him a nation from the midst of another nation?" Isai. ii. 4. "Hearken unto me, my people, and give ear unto my voice;" &c.

22. And it is in reference to their being a society peculiarly appropriated to God, and under his special protection and government, that they are sometimes called the city, the holy city, the city of the Lord, of God. Psal. xlv. 4. "There is a river, the streams whereof shall make glad the city of our God; the holy place of the tabernacles of the Most High." ci. 8. "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." Isai. xlviii. 1, 2. "Hear ye this, O house of Jacob, which is called by the name of Israel; for they say themselves of the holy city, and stay themselves upon the God of Israel."

23. Hence the whole community, or church, is denoted by the city Jerusalem, and some-times Jerusalem, the city of David. Isai. lxi. 1, 6. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace—and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." xvi. 18, 19. "I will rejoice in Jerusalem, and joy in my people;" lxxv. 10. Ezek. xvi. 3. 12. Joel ii. 17. Zech. i. 14. viii. 3. &c. xlii. 1. Isai. xxviii. 16. "Thus saith the Lord God, Behold, I lay in Zion for a foundation," &c. lxi. 3. Joel ii. 22. Obad. 17. "But upon Mount Zion shall be deliverance," &c. &c. 21.

24. Hence also, they are said to be written, or enrolled in the book of God, as being citizens invested in the privileges and immunities of his kingdom. Exod. xxxii. 33. "Yet now, if thou wilt, forgive their sin; and if not, blot them out of my book." Psal. lxxv. 1. "I have written," Ver. 23. "And the Lord said—Whosoever hath sinned against me, him will I blot out of my book." Ezek. xli. 9.

25. And it deserves our notice; that as the

other nations of the world did not belong to this city, commonwealth, or kingdom of God and so were not his subjects and people, in the same peculiar sense as the Jews; for these reasons, they are frequently represented as strangers to his citizens, and as being alien people. And as they served other gods, and were generally corrupt in their morals, they have the character of enemies. Exod. xx. 10. Lev. xxv. 47. "And if a sojourner or a stranger was rich by thee, and thy brother sell himself to him, he shall be sold to thee, and thou mayest sell it to an alien." Isai. lxi. 5. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen." And in many other places. Deut. xxxii. 21. "I will move them to jealousy with those which are not my people." Isai. vii. 8. Hos. i. 10. ii. 23. "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Psal. lxxiv. 4. "Thine enemies roar in the midst of thy congregation;" lxxviii. 16. lxxviii. 2. xxxviii. 10. Isai. lxiii. 11. lx. 16. Rom. vi. 10. "When we were enemies, we were reconciled to God." Col. i. 21.

26. The kind and particular regards of God for the Israelites, and their special relation to him, is also signified by that of husband and wife; and by them a covenant, with them to be their God, called *espousals*. Jer. xxxi. 32. "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they broke, although they had an husband unto them, saith the Lord,) iii. 22. Ezek. xvi. 31. Hos. ii. 2. "Plead, ye children of Judah, and children of Israel, chap. i. 2.) with your mother; plead, for she is not my wife, neither am I her husband;" that is, for her wickedness I have divorced her. Isai. xli. 4, 5. Jer. li. 2. "Go, and cry in the streets of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals; when thou wast after me in the wilderness, in the land that was not sown;" iii. 14. "Turn, O backsliding children, saith the Lord, for I am married unto you," Isai. lxi. 4, 5.

27. Hence it is that the Jewish church, or community, is represented as a mother; and particular members as her children. Isai. i. 1. "Thus saith the Lord, Where is the bill of thy mother's divorcement?" &c. Hos. ii. 2. 5. "For their mother hath played the harlot," Isai. xlix. 17. "Thy children, (O Zion,) shall make haste," &c. Ver. 22, 25. Jer. v. 7. Ezek. xvi. 35, 36. Hos. iv. 6. "My people are destroyed for lack of knowledge—seeing thou hast forgotten the law of God, I will also forget thy children."

28. Hence also, from the notion of the Jewish church being a wife to God, her husband; her idolatry, or worshipping of strange gods, comes under the title of adultery and whoredom; and she takes the name of a harlot. Jer. iii. 8. "And I saw, when for all the causes whereby backsliding Israel committed adultery;" ver. 9. "And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones;" &c. Jer. iii. 6. Backsliding Israel is gone up upon every high mountain, and under every green tree, and there has played the harlot."

29. As God exercised a singular providence over them, in supplying, guiding, and protecting them, he was their shepherd, and they his flock, his sheep. Psal. lxxvii. 20. lxxviii. 52. lxxx. 1. "Give ear, O Shepherd of Israel;" Isai. xli. 11. "He shall feed his flock like a shepherd;" Psal. lxxv. 1. "O God, who hast good cast us, why do we say, Why do we anger smoke among the sheep of thy pasture?" lxxix. 13. xcv. 7. Jer. xli. 17. "Mine eyes shall weep sore—because the Lord's flock is carried captive." See Ezek. xxxiv. throughout; and in many other places.

30. Upon nearly the same account as God established them, provided proper means for their happiness, and improvement in knowledge and virtue, they are compared to a vine and a vineyard, and God to the husbandman who planted and increased it; and particular members of the community are compared to branches. Ps. lxxx. 8. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it;" ver. 14. "Return, we beseech thee, O Lord of Hosts; look down from heaven, behold, and visit thy vine; and the vineyard which thy right hand has planted." Is. v. 1. "Now will I sing to my well-beloved a song, touching his vineyard; my well-beloved has a vineyard in a very fruitful hill;" ver. 2. "And he fenced it;" &c. ver. 7. "For the vineyard of the Lord—is the house of Israel;" Exod. xv. 17. Jer. xli. 21. Isai. lxxv. 7. "She sent out her boughs unto the sea, and her branches unto the river;" Isai. xxvii. 9. 10, 11. "By this shall the iniquity of Jacob be

purged;—yet the defenced city shall be desolate—there shall the calf feed—and consume the branches thereof. When the boughs thereof are withered, they shall be broken off; the women come and set them on fire: for it is a people of no understanding; therefore he that made them will have no mercy on them." Jer. xl. 16, "The Lord hath called thy name a green olive tree, fair, and of goodly fruit." &c. Ezek. xvii. 6. Hos. xiv. 5, 6. Nahum ii. 2, and in many other places. Rom. xi. 17, "And if some of the branches were broken off," &c. ver. 18, 19, "Thou wilt say then, the branches were broken off that I might be grafted in.")

31. As they were, by the will of God, set apart, and appropriated in a special manner to his honour and obedience, and furnished with extraordinary means and motives to holiness; so God is said to sanctify or hallow them. Exod. xxxi. 13, "Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord, that doth sanctify you." Ezek. xii. 12. Lev. xxi. 6, "And ye shall keep my statutes, and do them; for I am the Lord which sanctify you." xxi. 8. xxix. 16, 17, 28.

Hence it is that they are styled a holy nation, or people, and saints; Exod. xix. 6, "And ye shall be to me—a holy nation." Deut. vii. 6, "For thou art a holy people unto the Lord thy God." xiv. 2. xxvi. 19. xxxiii. 2. Chron. vi. 16. Let thy people, O Lord, be clothed with salvation, and let thy saints rejoice in goodness." Psal. xxxiv. 9. "O fear the Lord, ye his saints." l. 5, "Gather my saints together unto me;" ver. 7, "Hear, O my people," &c. lxxxix. 2. cxxviii. 14, "Hebathen the name of the Lord our God, and of his saints; even of the children of Israel," &c.

33. Farther, by his presence among them, and their being consecrated to him, they were made his house, or building, the sanctuary which he built. And this is implied by the word *dwelling*, and *dwelling* among them. Psal. cxiv. 2, "Judah was his sanctuary, and Israel his dominion." Isai. lvi. 3, "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people." ver. 4, "For thus saith the Lord, my God, 'Even unto them will I give in my house, and within my walls, a place, and a name.'" Jer. xxxiii. 7, "And I will cause the captivity of Judah, and of Israel, to return, and will build them as at the first." Amos ix. 11, "I will raise up the remnant of David—will raise up its ruins, and I will build it as in the days of old." Ezei. xlv. 8, "And let them," the children of Israel, "make me a sanctuary; that I may dwell among them;" xxxv. 45, 46, "And I will dwell among the children of Israel, and will be to them a God." ver. 47, "And I will set my tabernacle among you.—And I will walk among you, and will be your God, and ye shall be my people." Num. xxi. 34. 2 Sam. vii. 7. Ezek. xlii. 7, 9, "And he said unto me—place my throne, and my feet, upon the place of my throne, and I will dwell in the midst of the children of Israel," &c. Hence we may gather, that *dwell*, in such places, imports to *reign*; and may be applied figuratively to whatever governs in our hearts. Rom. vii. 17, viii. 9, 11.

34. And not only did God, as their king, dwell among them as in his house, temple, or palace; but he also conferred upon them the honour of kings, as he redeemed them from servitude, made them lords of themselves, and raised them above other nations to reign over them; and of priests too, as they were to attend upon God, from time to time continually, in the solemn offices of religion, which he had appointed. Exod. xix. 6, "And ye shall be unto me a kingdom of priests," &c. ver. 10. Psal. cxxxv. 19, "And to make thee high above all nations in praise, and in name, and in honour, and that thou mayest be a holy people unto the Lord thy God." xxviii. l. xv. 6, "For the Lord thy God blest thee—and thou shalt reign over many nations." ver. 16, "But ye (the seed of Jacob) shall be named the priests of the Lord; men shall call you the ministers of our God."—

35. Thus the whole body of the Jewish nation were separated unto God. And as they were more nearly related to him than any other people, as they were joined to him in covenant, and felt access to him in the ordinances of worship, and in virtue of his promise, had a particular title to his regards and aid, and they unto him. Exod. xxxiii. 16, "I will dwell in the midst of them, and go in and out of them, and be their God." xx. 24, "I am the Lord your God, who have separated you from other people;" ver. 2. 1 Kings vii. 52, 53. Deut. iv. 7, "For what nation is there so great that hath God so near them, as that the Lord our God is in all things that we call upon him for?" Psal.

cxlviii. 14, "The children of Israel, a people near unto him."

36. And here I may observe, that as the Gentiles were not then taken into the same special covenant with the Jews, nor stood in the same special relation to God, nor enjoyed their extraordinary religious privileges, but lay out of the commonwealth of Israel, they are, on the other hand, said to be far off. Isai. lvii. 19, "I create the fruit of the lips: peace, peace, to him that is far off, and to him that is near, saith the Lord, and I will heal him." Zech. vi. 15, "And they that are far off shall come and build in the temple." Eph. ii. 17, "And some and preached to you, (Gentiles,) which were afar off, and to them that were near."

37. And, as God had, in all these respects, distinguished them from all other nations, and sequestered them unto himself, they are styled his peculiar people; Deut. vii. 6, "The Lord hath chosen thee to be a special (or peculiar) people unto himself." xxi. 2, "The Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth;" xxvi. 18.

38. As they were a body of men particularly related to God, instructed by him, and employed in his true worship, they are called his congregation, or church. Num. xvi. 3, xxviii. 17. Josh. xxii. 17. 1 Chron. xxviii. 8, "Now, therefore, in the sight of all Israel the congregation, (the church,) of the Lord."

39. For the same reason they are considered as God's possession, inheritance, or heritage. Deut. ix. 26, "O Lord, destroy not thy people, and thine inheritance." Ver. 29. Psal. cxxiii. 12. exvi. 40. Jer. x. 16. xii. 7, "I have forsaken mine inheritance, and mine house, and have given the dearly beloved of my soul into the hands of her enemies." And in many other places.

§ III. Reflections on the foregoing Privileges and Honours. 40. Whether I have remarked any thing in the preceding order, or given an account of each, let the studios of Scripture knowledge consider. That ought to be specially observed is this; that all the forementioned privileges, benefits, relations, and honours, did belong to all the children of Israel, without exception. The Lord Jehovah was the God, King, Saviour, Father, Husband, Shepherd, &c. to them all. He saved, bought, redeemed, he created, he begot, he made, he planted, &c. them all. And they were all his people, nation, heritage; his children, spouse, flock, inheritance, &c. They all had right to the ordinances of worship, to the promises of God's blessing, and especially to the promise of the land of Canaan. All enjoyed the protection and special favours of God in the wilderness, till they had forfeited the same by their unbelief, and all drank of the water out of the rock, &c. That these privileges and benefits belonged to the whole body of the Israelitish nation, is evident from all the texts I have already quoted; which he who observes carefully will find doth of them speak of the whole nation, the whole community, without exception.

41. And that all these privileges, honours, and advantages, were common to the whole nation, is confirmed by this further consideration: that they were the effect of God's free grace, without regard to any prior righteousness of theirs; and therefore they are assigned to God's love as the spring from whence they flowed; and the donation of those benefits is expressed by God's loving them: they are also assigned to God's mercy, and the bestowing of them is expressed by God's showing them mercy. Deut. ix. 4, 5, 6, "Speak not thou in thy heart, after that the Lord has cast them out before thee, saying, For my righteousness, the Lord hath brought me in to possess this land." Nor for thy righteousness, or the unrighteousness of the heart, did they go to possess their land," &c. "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

42. Deut. vii. 7, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people." Verse 8, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers; hath the Lord loved you, and chosen you." Isai. xlii. 3, 4. Jer. xxxi. 3. Hos. iii. l. ix. 15.

43. It is on account of this general love to the Israelites, that they are honoured with the title of Beloved. Psal. ix. 8, "That thy beloved may deliver thee with the right hand, and hear me." Psal. cviii. 6. Jer. xxi. 15, "What hath my beloved to do in my house, seeing she hath wrought lewdness with many?" xii. 7, "I have forsaken my house, I have given the dearly beloved of my soul into the hands of my enemies;" (and in their pre-

sent condition at this day the Jews are still, in a sense, beloved. Rom. xi. 28.) 44. Exod. xv. 13, "Thou, in thy mercy, hast led forth the people which thou hast redeemed," &c. Psal. cxxxv. 1-5, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

45. In these texts, and others of the same kind, it is evident the love and mercy of God with respect to his peculiar persons among the Jews, but to the whole nation, and therefore is to be understood of that general love and mercy whereby he singled them out to be a peculiar nation to himself, favoured with extraordinary blessings.

46. And it is with regard to this sentiment and manner of speech, that the Gentiles, who were not distinguished in the same manner, are said not to have obtained mercy. Hos. ii. 23, "And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them, which were not my people, Thou art my people; and they shall say, Thou art my God."

47. Farther; it should be noted, as a very material and important circumstance, that all this mercy and love were granted and conferred to the Israelites, in the manner of a covenant; the most solemn declaration and assurance, sworn to and ratified by the oath of God. Gen. xvii. 7, 8, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting possession, to thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xxi. 16, 17, 18, "By myself have I sworn, saith the Lord, for because thou hast done this thing, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." This covenant with Abraham was the *Mosaïca Charta*, the basis of the Jewish constitution, which was renewed afterward with the whole nation, and confirmed by the blood of the covenant, and security of all their blessings. Exod. vi. 3, 7, "I appeared unto Abraham, Isaac," &c. "And I have also established my covenant with them, to give them the land of Canaan. I have also heard the groaning of the children of Israel, which I have remembered, and I will take you to me for a people, and I will be to you a God." Deut. vii. 8. Psal. cv. 9, 10, "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting Covenant." Jer. xl. 5. Ezek. xvi. 8, x. 5.

48. But, what most of all deserves our attention is this; that the Jewish constitution was a scheme for promoting virtue, true religion, or a good and pious life. In all the forementioned instances they were very happy. But were they to rest in them? Because these blessings were the gift of love and mercy, without respect to their righteousness or obedience; was it their duty to be obedient? or were they purely on account of benefits already received, secure of the favour and blessing of God for ever? by no means. And that I may explain this important part more clearly, I shall distinguish their blessings into antecedent and consequent, and show, from the Scriptures, how both stand in relation to their duty.

49. Antecedent blessings are all the benefits hitherto mentioned, which were given by the free grace of God, antecedently to their obedience, and without respect to it; but yet so that they were intended to be motives to obedience. Which effect if they produced, then their election, redemption, and calling were confirmed, and they were bound to be obedient in the covenant; which blessings I therefore call consequent, because they were given in consequence of their obedience. But, on the other hand, if the antecedent blessings did not produce obedience to the will of God; if they did not bless his children, did not obey his voice, then they

forfeited all their privileges, all their honours and relations to God, all his favours and promises, and fell under the severest threatenings of his wrath and displeasure. This life itself may be distinguished into, I. *Antecedent*, which God gives freely to all his creatures of his mere good will and liberality, before they can have done any thing to deserve it. II. *Consequent* life: which is the continuance of life in happy circumstances, and has relation to the good conduct of a rational creature. As he improves life *antecedent*, so he shall, through the favour of God, enjoy life *consequent*.

50. And that this was the very end and design of the dispensation of God's extraordinary favours to the Jews, namely, to engage them to duty and obedience; or that it was a *scheme for promoting virtue*, is clear beyond all dispute, from every part of the Old Testament. Note, I shall make *Ant.* stand for *antecedent* love or motives; *Cons.* for *consequent* love or reward; and *Thr.* for *therefore*. (*Ant.*) Gen. xvii. 1. "I am God, Almighty, and *Duty*, walk thou before me, and be thou perfect." Verse 4, 8, (*Ant.*) "I will be a God unto thee, and thy seed after thee. And I will give unto thee and unto thy seed, the land of Canaan, and I will be their God." Verse 9, (*Duty*) "Thou shalt keep my covenant, therefore, thou and thy seed after thee." Gen. xxii. 18, (*Duty*) "Because thou hast done this thing, and hast not withheld thy son, thine only son, because thou hast obeyed my voice." Verse 16, 17, (*Cons.*) "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed."

51. Here let it be noted, that the same blessings may be both *consequent* and *antecedent* with regard to different persons. As the reward to Abraham, the blessings promised in this place, (Gen. xxii. 16, 17, 18.) are *consequent*, as they were the reward of his obedience, "because thou hast obeyed my voice." But with regard to his posterity, these same blessings were of the *antecedent* kind. (Gen. xxii. 16.) They had respected Abraham's obedience; yet, with regard to the Jews, they were given freely or *antecedently* to any obedience they had performed. So the blessings of redemption, with regard to our Lord's obedience, are *consequent*; but with regard to us, they are of *free grace* and *antecedent*, not owing to any obedience of ours, though granted in *consequence* of Christ's obedience. Phil. ii. 8, 9. Eph. i. 7. Heb. v. 8, 9. Nor doth the donation of blessings upon *merit* in consequence of the obedience of one, diminish the grace, but very much recommends the wisdom that bestows them.

52. Isai. xlii. 7, 21. (*Ant.*) "This people have I made for myself, (*Duty*) they shall show forth my praise."

Jer. xlii. 11. Lev. xx. 7, 8. (*Ant.*) "I am the Lord your God, I am the Lord which sanctify you, (*Duty*) Sanctify yourselves therefore, and be ye holy, and ye shall keep my statutes, and do them."

Deut. iv. 7, 8. (*Ant.*) "What nation is there so great, which hath God so nigh them, as the Lord our God is? And what nation is there so great, that hath statutes and judgments so righteous." &c. Verse 9, (*Duty*) "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen."

Verse 20. (*Ant.*) "The Lord hath taken you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are at this day." Verse 23, (*Duty*) "Take heed unto yourselves, lest ye forget the covenant of the Lord your God." Verse 24, (*Thr.*) "For the Lord thy God is a consuming fire." Verse 25, "When ye shall corrupt yourselves, and do evil in the sight of the Lord thy God." Verse 26, "I call heaven and earth to witness, that ye shall soon utterly perish from off the land."

Verse 34. (*Ant.*) "Hath God essayed to go, and take him a nation from the midst of another nation, by signs and wonders." &c. &c. Verse 39, (*Duty*) "Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above, &c. Thou shalt keep, therefore, his statutes and his commandments, (*Cons.*) that it may go well with thee, and with thy children after thee." &c.

Deut. v. 6. (*Ant.*) "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Verse 7, (*Duty*) "Thou shalt have no other gods before me." &c. Verse 29, "O that there were such a heart in them that they would fear me and keep all my commandments always, (*Cons.*) that it might be well with them, and with their children for ever." Verse 33, (*Duty*) "You shall walk in all the ways which the Lord your God hath commanded you, (*Cons.*) that ye may live, and that it may be well with you," &c.

Chap. vi. 21. (*Ant.*) "We were Pharaoh's bondmen, and the Lord brought us out of Egypt." &c. Verse 23, (*Duty*) "And the Lord commanded us to do all these statutes, to fear the Lord our God, (*Cons.*) for our good always, that he might preserve us alive." &c.

Chap. vii. 6, 7, 8. (*Ant.*) "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself; the Lord loveth you, and redeemed you out of the house of bondage." Verse 9, (*Duty*) "Know therefore that the Lord thy God he is God." &c. Verse 11, "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Verse 12, 13, 18. (*Cons.*) "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers. And he will love thee, and bless thee, and multiply thee." &c.

Chap. viii. 2. (*Ant.*) "Thou shalt remember all the ways which the Lord thy God hath directed thee." &c. Verse 5, "Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." Verse 6, (*Duty*) "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." Verse 10, "Beware that thou forget not the Lord thy God." &c. Verse 19, (*Thr.*) "And it shall be, if thou do all for forget the Lord thy God, and walk after other gods, I testify against you this day, that ye shall surely perish."

Chap. x. 15. (*Ant.*) "The Lord had a delight in the fact, to love them, and he chose their seed after them, even you above all people." Verse 12, 16, (*Duty*) "Circumcise therefore the foreskin of your heart." &c.

Verse 22. (*Ant.*) "Thy fathers went down into Egypt, with threescore and ten persons, and the Lord thy God made them as the stars of heaven for multitude." Chap. xi. 1, (*Duty*) "Therefore shalt thou love the Lord thy God, and keep his charge." &c. Verse 13, "And it shall come to pass, if ye shall hearken diligently unto my commandments," &c. Verse 14, "Then shall I give you the rain of your land." &c. Verse 26, "Behold, I set before you this day a blessing and a curse. A blessing, if you obey the commandments of the Lord; and a curse, if ye will not obey." &c. Chap. xii. 28, (*Duty*) "Observe and hear all the words which I command thee, (*Cons.*) that it may go well with thee and thy children after thee for ever, when thou hast done that which is good and right in the sight of the Lord thy God."

Chap. xiii. 17, 18, xv. 4, 5. xxvii. 9. (*Ant.*) "Thou shalt heed and hearken, O Israel, this day, thou art become the people of the Lord thy God." Verse 10, (*Duty*) "Thou shalt therefore obey the voice of the Lord thy God, and do his commandments," &c. Chap. xxviii. 1, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do his commandments, (*Cons.*) That the Lord will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shall thou be in the city," &c. Verse 15, (*Thr.*) "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe and to do all his commandments, and his statutes, that all these curses shall come upon thee and overtake thee." &c. Verse 15, "Moreover, all these curses shall come upon thee till thou be destroyed, because thou hast hearkened not unto the voice of the Lord thy God." Chap. xxix. 2, 10. xxx. 15, 18. (*Duty*) "See I have set before you this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, (*Cons.*) that thou mayest live and multiply; and the Lord thy God shall bless thee in the land, whether thou shalt go to possess it. (*Thr.*) But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them, I denounce unto you this day that ye shall surely perish." &c. Verse 18, "Hosea peruses the first chapter of the 28th, 29th, 30th, 31st, and 32d, chapters of Deuteronomy, will clearly see, that all the privileges, honours, instructions, protections, &c. which were given them as a select body of men, were intended as *motives* to obedience; which, if thus wisely improved, would bring upon them such a vast blessing. Thus God drew them to duty and virtue by his loving kindness. Jer. xxxi. 3. He drew them with the cords of a man, such considerations as are apt to influence the rational nature, and with the bands of love." &c. But if they were disobedient, and did not make a right use of God's benefits and favours, then they were subjected to a curse, and should perish. And this is so evident from this single book, that I shall not need to

heap together the numerous quotations which might be collected from other parts of Scripture, particularly the prophetic writings. Only I may further establish this point by observing—that, in fact, though all the *Israelites* in the wilderness, were the *people children*, and *chosen* of God; all entitled to the Divine blessing, and partakers of the several instances of his goodness; yet, notwithstanding all their advantages and honours, when they were *disobedient* to his will, distrustful of his power and providence, or revolted to the worship of idol gods, great numbers of them fell under the Divine vengeance. Exod. xxxii. 8, 27, 28. Num. xi. 4, 5, 6, 33. xvi. 2, 3, 32, 33, 41, 49. xxi. 5, 6. And though they had all a promise of entering into the land of Canaan, yet the then generation, from twenty years old and upwards, for their unbelief, were, by the righteous judgment of God, excluded from the benefit of that promise; they forfeited their inheritance, and died in the wilderness. Num. xiv. 28–36. Heb. iii. 7, &c.

53. From this it is manifest, that all the high privileges of the Jews, before mentioned, and all the singular relations in which they stood to God, as they were *saved, bought, redeemed* by him; as they were his *called and elect*; as they were his *children* whom he *began, created, made, redeemed*; as they were his *chosen and dear*; as they were his *people, church, house, born to him; his heritage, church, heirs, and kingdom; his saints*, whom he sanctified; his *vine or vineyard*, which he *planted*; his *sheep and flock*; I say these, and such like honours, advantages, and relations, as they are ascribed to them, were in order to import an *absolute, final state of happiness and favour of any kind*; but are to be considered as displays, instances, and descriptions of God's love and goodness to them, which were to operate as a *mean*, a moral *mean*, whereby they were to be brought to motives to oblige and excite to obedience; and only when so improved, became *final and permanent* blessings; but neglected, or misimproved, they were enjoyed in *vain*, they vanished and came to nothing; and were *ineffectual* with respect to the object of God's favour, than wicked *heathens*. Amos, ix. 7. speaking of corrupt Jews, "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord."

54. And upon the whole, we may from the clearest evidence conclude, that in selecting the Jewish nation from the rest of the world, and taking them into a peculiar relation to God, was a scheme for promoting true religion and virtue in all its principles and branches, upon motives adapted to a rational nature, which principles and branches of the religion are particularly specified in their law. And to this end, no doubt, every part of their constitution, even the *ceremonial*, was wisely adapted, considering their circumstances, and the then state of the world.

55. That the Jewish constitution was the *foundation and original* of this scheme, so it was the *prime motive* in it. God began the work of salvation among them antecedently to any thing which they might do, on their part, to engage his goodness. They were chosen of God, before they did any thing; and their *obedience* did not first advance towards God; but his *mercy* first advanced towards them, and *saved, bought, redeemed* them, took them for his people, and gave them a part in the blessings of his covenant. And as for his *deplorable*, they were under that only *consequently*; or after they had neglected his goodness, and abused the mercy and means, the privileges and honours, which they enjoyed. This, I think, must appear very evident to any one who closely and maturely deliberates upon the true state of the Jewish church.

Thus, and for those ends, not excluding others before or afterward mentioned, the Jewish constitution was erected.

§ IV. The Jewish Peculiarity not prejudicial to the rest of mankind. The Jewish Economy being established for the Benefit of the World in general. 56. But although the Father of mankind was pleased, in his wisdom, to erect the foregoing scheme, for promoting virtue, and preserving true religion in the Jewish nation, yet, for the sake of which he conferred particular blessings and privileges; this was no injury nor prejudice to the rest of mankind. For, as to original favours, or ex-

* It must, however, be observed, that these titles, *privileges*, &c. import *spiritual* blessings; and especially a Divine influence in, and gracious work upon the soul, *changing and renewing* the heart and affections; without which *obedience* to the Divine will it could have no force, and therefore, *formed, created, redeemed, begotten, sanctified*, &c. were to be considered by them, as they are to us, significant of that *change* which is to take place in the heart by the grace of God, producing that *obedience*, which is commanded in his word!

terial advantages, God, who may do what he pleases with his own, bestows them in any kind or degree, as he thinks fit. Thus he makes a variety of creatures; *some are in a higher sphere of being than some men in a lower*. And among men he distributes different faculties, stations and opportunities in life. To one he gives *ten talents*, to another *five*, to another *two*, and to another *one*, severally as he pleases; while if any impinchment of his justice, and to the glorious display and illustration of his wisdom. And so he may bestow different advantages and favours upon different nations, with as much justice and wisdom as he has placed them in different climates, or vouchsafed them various accommodations and conveniences of life. But whatever advantages some nations may enjoy above others, still God is the God and Father of all; and his extraordinary blessings to some are not intended to diminish his regards to others. He created a scheme of polity and religion for promotion of the glory of God, and the practice of virtue in one nation; but not with a design to withdraw his goodness or providential regards from the rest. God has made a variety of soils and situations; yet he cares for every part of the globe, and the inhabitants of *South Cape*, where the climate is a good part of the year with *night and extreme cold*, are no more neglected by the universal Lord, than those who enjoy the perpetual summer and pleasures of the *Canary Isles*. At the same time that he clothed the children of *Isaac* to be his peculiar people, in a special covenant, he was the God of the rest of mankind; and regarded them as the object of his care and benevolence. Exod. xiii. 5. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar treasure unto me above all people*." Ps. cxxxv. 25. "O how all the earth is mine." So it should be rendered, Deut. x. 14, 15. "Behold the heaven and the heaven of heavens is the Lord's; thy God, the earth with all that therein is. Only the Lord had a delight in thy fathers, to love them, and he chose thee above all people, as it is this day." Verse 17, 18. "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor is he respecter of persons, Acts x. 34. though particularly to some persons, (one nation more than another) *not taketh reward*. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." A stranger was one who was of any other nation beside the Jewish. Exod. xii. 9. "And ye shall observe the *strait law*." VII. 1. 2, 3, 4. NASB I. XXXII. 5. "The earth is full of the goodness of the Lord." Verse 8. "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him." Verse 12. "Blessed is the nation whose God is the Lord, and the people whom he has chosen for his own inheritance." Verse 13. "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He beholdeth them that do his works; he considereth all their works." Verse 2, 8. "The Lord most high is a great king over all the earth. God reigneth over the *heathen*." XVI. 7. Ps. c. 15, 21. Ps. xvi. 1. "The Lord is good to all, and his tender mercies are over all his works." Many passages might be brought out of the Scriptures of the Old Testament to show that all the nations of the earth were the objects of the Divine care and goodness at the same time that he cherished a particular and extraordinary providence towards one Jewish nation.

52. And accordingly to this the *Gentiles* were required to exercise all benevolence to the *Gentiles*, or *strangers* to abstain from all injurious treatment, to permit them to dwell peacefully and comfortably among them. It was of their duty to incorporate them into the same happy body, if they thought fit; and to join in their religious solemnities. Exod. xxi. 2. "Thou shalt neither vex a stranger, nor oppress him." xxi. 9, 12. Lev. xix. 34. "Ye shall not glean thy neighbour's field, neither shalt thou gather the grapes of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." xxiii. 22. XXX. 33, 34. "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger, which dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself." xxi. 35. "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner, shall he dwell with thee." Leviticus xix. 14, 15. "And if a stranger sojourn with you, whosoever be among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord; as ye do so shall he do. One ordinance shall be both for you of the congregation, and also for the stranger:

that sojourneth with you, an ordinance for ever in your generations; as ye are, so shall the stranger be before the Lord." Deut. xxi. 11, 12. "And thou shalt restrain in every dispute which thou shalt have, saying, what doeth the Lord thy God hath given unto thee, and unto thy brother, and the Levite, and the stranger that is among you." Ezek. xlii. 7, 29.

53. And not only were they required to treat strangers as men of other nations, with kindness and humanity; but it appears from several parts of Scripture, that the whole Jewish dispensation had respect to the nations of the world. Not indeed to bring them all into the Jewish church, (that would have been impracticable, as to the greatest part of the world) but to spread the knowledge and obedience of God in the earth. Or, it was a scheme which was intended to have its good effects beyond the pale of the Jewish enclosure, and was established for the benefit of all mankind. Gen. xii. 3. "And in thee (Abraham) shall all families of the earth be blessed." xxii. 18. "And in thy seed shall all nations of the earth be blessed." Exod. vii. 5. "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from Egypt." xix. 18. "And he said, I will cause him to raise thee (Pharaoh) up for to show in thee my power, and that my name may be declared throughout all the earth." xv. 11. Lev. xxvii. 45. Numb. xiv. 13, 14, 15.

54. But though the Jewish peculiarity did not exclude the rest of the world from the care and benevolence of the universal Father; and though the Jews were commanded to exercise benevolence towards persons of other nations; yet about the time when the Gospel was promulgated, the Jews were distinguished by their different rights and privileges; they looked upon themselves as the only favourites of heaven and regarded the rest of mankind with a sovereign contempt, as nothing, as abandoned of God, and without a possibility of salvation, unless they were circumcised, in some degree or other, with their nation. Their constitution, they supposed, was established for ever, never to be altered, or in any respect abolished. They were the true and only church, out of which no man could be accepted of God; and they were the only way of man submitted to the law of Moses, how virtuous or good soever he were, it was their belief, he could not be saved. He had no right to a place in the church, nor could he create one for himself.

55. The Jewish peculiarity was to receive its sanction from the Gospel, 60. But the Jewish dispensation, as peculiar to that people, though superior to the men of light of nature, which it supposed and included, was but of a temporary duration, and of an inferior and imperfect kind, in comparison of that which was to follow, and which God, from the beginning, (when he entered into covenant with Abraham, and made the promise to him) intended to erect, and which he made several declarations under the old Testament, that he would certainly fulfil in the new, and was to be the Jewish dispensation, as a superstructure, perfective of it. And, as the Jewish dispensation was erected by the ministry of a much nobler hand even than that of the *Son of God*, the Messiah, the foretold one, before the world was made, pronounced to Abraham, foretold by the prophets, and even expected by the Jews themselves; though under no just conception of the end of his coming into the world. He was to assume, and live in a human body, to declare the truth and goodness of God more clearly and expressly to the Jews, to exhibit a pattern of the most perfect obedience; and to be obedient even unto death in compliance with the will of God. When Christ came into the world, the Jews were ripe for destruction; but he published a general indemnity for the Jews, in that he offered them a more extensive and more important state, and openly revealed a future state, as the true Land of Promise, even eternal life in heaven. Thus he confirmed the former covenant with the Jews, as to the manner and blessing of God; and enlarged, or more fully exhibited it, as to the substance therein bestowed; instead of an earthly *Canaan*, revealing the resurrection of the dead, and everlasting happiness and glory in the world to come.

61. That the Gospel is the Jewish scheme enlarged and improved, will evidently appear if we consider that we *Gentiles*, believing in Christ, are said to be incorporated into the same body with the Jews; and that believing Jews and Gentiles are now become *one flesh, one body in Christ*. John x. 16. "And other sheep I have which are not of this fold."

"Yes, and thus I become a sacrifice for sin, that those who believe in him might have redemption in his blood. This is the light in which the New Testament places the death of Christ."

Jewish fold; them also I must bring, and they shall hear my voice, and they shall be one flock. So the word *one* signifies, and to our translators have rendered it in all the other places where it is used in the New Testament. See Matt. xxvi. 31. Luke. 8. 1 Cor. ix. 7. And here also it should have been translated *flock, not fold; and one shepherd*. 1 Cor. xii. 13. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles." Gal. iii. 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus;" that is, in the Gospel dispensation. Ephes. ii. 11, 15, 16. "For he is our peace, who has made both Jews and Gentiles one, and has broken down the middle wall of partition between us (Jews and Gentiles) Having abolished by his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

62. And that this union or coalition between believing Jews and Gentiles, is to be understood of the believing *Gentiles* being taken into that church and covenant in which the Jews were before the Gospel dispensation was erected; and out of which the unbelieving Jews were cast, is evident from the following considerations:

63. First, that Abraham, the head or root of the Jewish nation, is the Father of us all. Rom. ix. 16, 17. "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law (the Jews) but to that also which is of the faith of Abraham, the believing Gentiles were taken into the same fold, as it is written, I have made thee a father of many nations.) before him whom he believed," that is to say, in the account and purpose of God, whom he believed, he is the father of us all. Abraham, when he was called by God and received the promise, did not, in the account of God, appear as a private person, but as the father of us all; as the head and father of the whole future church of God, from whom we were all, believing Jews and Gentiles, to descend; as we were to be adopted, and interested in the Divine blessing and covenant after the same manner as he was; namely, by faith. Gal. iii. 6, &c. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham." For the Scripture, foreseeing that God would justify, would take into his church and covenant "the heathen though faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So when they saw that he was of faith, (of what country, whether heathen as well as Jews) "are blessed" (justified, taken into the kingdom and covenant of God) "together with believing Abraham;" and into that very covenant which was made with him and his seed. In this sense it was that he was the father of the whole period, from Abraham to Moses, and from Moses to Christ. For the covenant with Abraham was with him, and with his seed after him, Gen. xxi. 7. "To Abraham and his seed were the promises made." Gal. iii. 16. And the apostle in the next verse tells us, that the promises of "the covenant that was confirmed before of God in Christ, the law which was given by Moses) four hundred and thirty years after, could not disannul, that it should make the promise or covenant with Abraham of none effect; consequently, the Jews, during the whole period of the law, or *Mosaic dispensation*, were under the covenant with Abraham; and into that same covenant the apostle argues, Rom. ix. and Gal. iii. that the believing *Gentiles* have been taken into the same fold, as the *promised strangers and foreigners, but fellow citizens with the saints*, that is, the patriarchs, &c. And that the great mystery, not understood in other ages, was this, "That the Gentiles should be fellow-heirs, and of the same body" with the church and children of the Jews, Eph. ii. 19, iii. 5, 6.

64. Secondly, Agreeably to this sentiment, the believing *Gentiles*, are said to partake of all the spiritual privileges which the Jews enjoyed, and from which the unbelieving Jews, and to be taken into that kingdom and church of God, out of which they were cast. Several of the parables of our Lord are intended to point out this fact. And many passages in the Epistles directly prove it.

"But justification does not merely signify being taken into covenant, so as to be incorporated with the visible church of God; it is used repeatedly by St. Paul, to signify that act of God's mercy, whereby a penitent sinner, believing on Christ, or on his Church, has his transgressions forgiven for Christ's sake." Rom. v. 1, &c. A. C.

65. Mat. x. 1-15. In this parable the vineyard is the kingdom of heaven, into which God, the householder, hired the Jews early in the morning; and into the same vineyard he hired "a Gentile at the eleventh hour, or an hour before sunset."

66. Matt. xxi. 33-41. The husbandmen to whom the vineyard was first let, were the Jews; to whom God first sent his servants, the prophets, ver. 33-35, and at last he sent his Son, who was slain at law, he sent an *husbandman*; where his Saviour clearly explains, ver. 43, "Therefore I say unto you, (Jews) the kingdom of God shall be taken from you, and given to a nation (the believing Gentiles) bringing forth the fruits thereof." Hence it appears, that the very same kingdom of God, which the Jews once possessed, and in which the ancient prophets exercised their ministry, one after another, is now in our possession; for it was taken from them, and given to us.

67. Rom. xi. 17-24. The church or kingdom of God is compared to an olive tree, and the members of it to the branches. "And it is some of the branches, (the unbelieving Jews,) be broken off, and thou, O Gentile Christian, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;" that is, the Jewish church and covenant. Ver. 24, "For if thou, Gentile Christian, wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into the good olive tree;" &c. Ver. 10, "Unto you, Gentiles who believe, he (Christ) is an honour, *τίμη*, but unto them which are disobedient, (the unbelieving Jews,) the same which the builders disallowed, the same is made the head of the corner, and also a stone of stumbling, and a rock of offence." They stumble at the word, being disobedient, whereunto also they were appointed. "They are fallen from their privileges and honour, as God appointed they should in case of their unbelief." But you, (Gentiles,) are raised into the high degree of honour which they are fallen from: you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of the heathenish darkness into his marvellous light."

68. Thirdly. The Jews vehemently opposed the admission of the uncircumcised Gentiles into the kingdom and covenant of God, at the first preaching of the Gospel. But if the Gentiles were not taken into the same church and covenant, in which the Jewish nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist that they ought to be circumcised in order to their being admitted? For what was it to them, if the Gentiles were called and taken into the same kingdom and covenant, distinct and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? It is plain the Gentiles might have been admitted into another kingdom and covenant, without any offence to the Jews; and they would still have been left in the sole possession of their ancient privileges. And the apostles could not have failed of using this as an argument to pacify their incensed brethren, had they so understood it. But seeing they never gave the least intimation of this, it shows they understood the affair as the unbelieving Jews did, namely, that the Gentiles, without being circumcised, were taken into the kingdom of God, in which they and their forefathers had so long stood.

69. Fourthly. It is upon this foundation, namely, that the believing Gentiles are taken into that church and kingdom in which the Jews once stood, that the apostles drew parallels, for caution and instruction, between the state of the ancient Jews, and that of the Christians. 1 Cor. x. 1-13. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized into Moses, and did all eat of the same spiritual meat, and did all drink of the same spiritual drink; but with many of them God was not well pleased: for they were ever-thrown in the wilderness. Now those things were our examples, to the intent we should not lust after evil things as they also lusted. Neither

be ye idolaters, were some of them; neither us provoke Christ to anger, as some of them provoked; &c. Heb. iii. 7, &c. "Wherefore as the Holy Ghost saith, To-day, when or while you hear his voice, harden not your hearts as in the day of temptation in the wilderness, when your fathers tempted me, wherefore I was provoked in their sin, and said, I would that they might hear my voice, and should not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief." Chap. iv. 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Verse 2, "For unto us hath the Gospel been preached, as well as to them;" that is, we have the joyful promise of a happy state, or of entering into rest, as well as the Jews of old. Verse 11, "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

70. Fifthly. Hence also the Scriptures of the Old Testament are represented as being written for our use and instruction, and to explain our dispensation as well as theirs. Matt. v. 17, "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil." And when our Saviour taught his disciples the things pertaining to his kingdom, he opened to them the Scriptures, which were then no other than the Old Testament. Luke iv. 17-22. xlviii. 21, xlviii. 27, "And beginning at Moses and all the prophets, he expounded unto them the Scriptures, the things concerning himself." Ver. 35, "Then opened he their understanding that they might understand the Scriptures." Thus the apostles were instructed in the things pertaining to the Gospel dispensation. And in their sermons in the Acts, they confirm their doctrine from the Scriptures of the Old Testament. And in their Epistles they not only do the same, but also expressly declare, that those Scriptures were written as well for the benefit of the Christians, as for the Jews. 1 Cor. x. 11. After a quotation out of the Old Testament, the apostle adds, "For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope." 1 Cor. x. 8, 9, "Be without sin in the law of Moses: whom shall not muzzle the mouth of the ox that treadeth out the corn." Ver. 10, "For our sakes no doubt, this is written." 1 Cor. x. 11, "Now all these things," (namely, the before-mentioned privileges, sins, and punishments, &c. of the ancient church,) are written for our admonition, upon whom the ends of the earth are come." 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

71. Sixthly. Agreeably to this notion, that the believing Gentiles are taken into that church or kingdom, out of which the ancient Jews are cast, the Christian church, considered in a body, is called by the same general names as the church under the Old Testament. *Israel* was the general name, of the Jewish church, so also of the Christian. Gal. vi. 16, "As many as walk according to this rule, peace be on them, and mercy, and upon the *Israel* of God." Rev. vii. 3, 4, Speaking of the Christian church, the angel said, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed, and there were sealed a hundred and forty and four thousand, of all the tribes of the children of Israel." Rev. xxi. 10-13, "He showed me that great city, the holy Jerusalem, (the Christian church,) having the glory of God;—and had a great and great multitude, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of *Israel*," as comprehending the whole church. Ver. 14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." *Jews* was another running title of the church in our Saviour's time, and this is also applied to Christians. Rev. ii. 8, 9, "And unto the angel of the (Christian) church in Smyrna, write, I know thy works, and I know the blasphemy of them

who say they are Jews;" members of the church of Christ, "and are not, but are the synagogue of Satan." And again chap. iii. 9.

72. VI. The particular honours and privileges of Christians; and the terms signifying these honours explained. 73. Seventhly. In conformity to this sentiment, namely, that the believing Gentiles are taken into that church, covenant, and kingdom, out of which the unbelieving Jews were cast, the state, membership, privileges, honours, and relations of professed Christians, particularly the believing Gentiles, are expressed by the same phrases with those of the ancient Jewish church; and therefore, unless we admit a very strange abuse of words, must convey the same general ideas of our present state, membership, privileges, honours, and relations to God, as we are professed Christians. For instance,

74. I. As God chose his ancient people the Jews, and they were his chosen and elect, so now the whole body of Christians, Gentiles as well as Jews, are admitted to the same honour, as they are taken from the rest of the world, and taken into the kingdom of God, for the knowledge, worship, and obedience of God, in hopes of eternal life. Rom. viii. 33, "Who shall lay any thing to the charge of God's elect?" &c. Eph. i. 4, "According as he hath chosen us in himself, (Gentiles, chap. ii. 11,) "in him before the foundation of the world, that we should be holy, and without blame before him in love." Col. iii. 12, "Put on, therefore, as the elect of God, holy and beloved," (bowels to us,) &c. These words are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." Tit. i. 1, "Pursue after righteousness, and the faith of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." 2 Tim. ii. 10, "Therefore I endure all things for the elect's sake, that I may also obtain the salvation which is in Christ Jesus our Lord." 1 Pet. i. 1, "Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 1 Pet. i. 2, "Ye (Gentiles) chosen generation," &c. v. 13, "The church that is at Babylon, elect together with you, sauteith you."

75. II. The first step which the goodness of God took in execution of his purpose of election, with respect to the Jews, was to rescue them from their wretched situation in the sin and idolatry of their heathen state, (by sending his Son Jesus Christ into the world to die for mankind, and thus) to bring them into the light and privileges of the Gospel dispensation. And the same is the design of the Scripture is, 1st. That he delivered, 2d. Saved, 3d. Bought or purchased, 4th. Redeemed them. Gal. i. 4, "Who gave himself for our sins, that he might deliver us from this present evil world," the vices and lusts in which the world is involved. 2d. "That he might save us," &c. "who thanks to the Father who has delivered us from the power of (heathenish) darkness," (Acts xvi. 18. Pet. ii. 9. Eph. i. 13. v. 8.) "and translated us into the kingdom of his dear Son." And thus, consequently, we are "delivered from the wrath to come." 1 Thes. i. 10.

76. 1 Cor. i. 18, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." ver. 16, "What knowest thou, O wife, how knowest thou, O man, whether thou shalt save thy wife?" that is, convert her to the Christian faith. x. 33, "Even as I please all men in all things, not seeking mine own profit, but the profit of others, that they may be saved." "For by grace are you saved through faith." 1 Thes. ii. 16, "The Jews forbade us to speak to the Gentiles, that they might be saved." 1 Tim. ii. 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." 2 Tim. i. 8, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own pureness and grace." In this general sense, *saved* is in other places applied to both Jews and Gentiles; particularly to the Jews. Rom. ix. x. xi. xii. Hence God is styled our Saviour. Tit. iii. 4, 5, "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." 1 Tim. ii. 3, "For, and a merciful God, Father, by his commandment of God our Saviour," &c. 2 Tim. i. 3. Rom. xi. 11, "Through their (the Jews') fall salvation is come to the Gentiles." And as this salvation is by Jesus Christ, he also is frequently called our Saviour.

77. Acts xv. 23, "Feed the church of God

* We render this passage thus, a stone of stumbling, and rock of offence, even to them which stumble at the word, being disobedient. &c. as if it were one continued sentence. But thus, violence is done to the text, and the apostle's sense is thrown into obscurity and disorder, which is restored by putting a period after *offence*, and beginning a new sentence, thus, they stumble at the word, &c. For observe, the apostle runs a double antithesis between the unbelieving Jews and believing Gentiles.

which he has *purchased* with his own blood. 1 Cor. vi. 20, "And ye are not your own; ye are *bought* with a price." vii, 23, "Ye are *bought* with a price." 2 Pet. ii. 1, "False prophets shall bring in damnable heresies, even denying the Lord that *bought* them." Rev. v. 9, "Thou wast slain, and hast redeemed (bought) us to God by thy blood, out of every *kindred*, and tongue, and people, and nation."

78. Tit. iii. 14. Who gave himself for us
that he might *redeem* us from all iniquity. 1
Pet. i. 18, "Ye were not *redeemed* with corrupt-
ible things, as silver and gold, from your
vain (heathenish) conversation, received by
tradition from your fathers; but with the
precious blood of Christ." And at the same
time he *redeemed* or bought us from death, or
the curse of the law. Gal. iii. 13. And the Jews
in particular, from the law, and the condem-
nation to which it subjected them. Gal. iv. 5
Hence frequent mention is made of the re-
demption, which is in Jesus Christ. Rom. iii.
24. 1 Cor. i. 30. Ephes. i. 7. Col. i. 14. Heb. ix.

21, 15. Hence also Christ is said to give himself a ransom for us. Matt. xx. 28. Mark x. 45. 1 Tim. ii. 6, "Who gave himself a ransom for all."—That is, that he might redeem them unto God by the *sacrificial* shedding of his blood.

79. III. As God sent the Gospel to bring Gentiles, Christians, out of heathenism, and invited and made them welcome to the honours and privileges of his people, he is said to call them, and they are his *called*. Rom. i. 6, 7.

Among whom ye are also *called* of Jesus Christ." "To all that are at Rome called by the saints"—viii, 38. 1 Cor. 1, 9, "God is faithful, by whom ye were *called* into the fellowship of his Son"—viii, 20. Gal. 1, 6, "I marvel that ye are so soon removed from him that *called* you by the gospel." 1 Tim. 2, 9, "Ye walk worthy of the vocation wherewith ye are *called*," iv. 1. 1 Thess. ii, 12, That "ye walk worthy of God, who hath *called* you into his kingdom and glory"—iv, 7, "God hath *called* us into his unity," unlearned, but unto holiness, 1 Thess. 4, 7, "God hath *called* us with his holiness and his own love to our works," Ac. 1, Pet. 1, 15, "But as he who hath *called* us is holy, so be ye holy in all manner of conversation."—ii. 9, "Ye, ye, Gentile Christians," are a chosen generation, "to show forth the praises of him who hath called you out of darkness into his marvelous light."

90. Note. The Jews also were called, *Romans*. 24. "Even us, whom he has called, not of the Jews only, but also of the Gentiles." 1 Cor. 1. 24. vii. 18. "Is any man called, being circumcised?" Hebr. ix. 15. But the calling of the Gentiles was not by the Law, but by the Gospel. The Gentiles were called into the Kingdom of God as strangers and foreigners, who had never been in it before. But the Jews were then suspects of God's Kingdom unless they were circumcised. Circumcision was then only to submit to it, as it was now needed, under the Messiah. Or they were called to repentance, to the faith, allegiance, and obedience of the Son of God, and to the hope of eternal life. They were called to be Christians, if they were cast out of God's peculiar kingdom.

si. IV. And as we stand to the relation of children to the God and Father of our Lord Jesus Christ; hence it is that we are his brethren, and he is considered as the First-Born among us. Matt. xxviii. 10. John xx. 17. "Jesus saith, Go to my *brethren*, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." Heb. i. 11, 17. Rom. viii. 29. "That he might be the *first-born* among many *brethren*."

82. And the nation that is *not* as a father to us Christians, who are his children, will lead our thoughts to a clear idea of our being as we are called, the house or family of God or Christ. 1 Tim. ii. 15, "But if I tarry long, I will visit thee, and will tarry long, because of the house of God, which is the church of the living God." Heb. ii. 6, "But Christ, as a Son over his own house; whose house are we (Christians) if we hold fast the confidence and rejoicing of the hope firm unto the end." Heb. iii. 6, "And having a great high-priest over the house of God." The house of God at all time is come that judgment must begin at the house of God;" (that is, when the *Christian* church shall undergo sharp trials and sufferings,) "and if it first begin at us '*Christians*' as we are a house or family of God," which shall the end be? See Rom. xii. 13, "Be ye *pep*" that is, of the inward world, who are out of the church. See Rom. i. 5, xv. 18. 1 Pet. ii. 2, Eph. ii. 19, "We are of the *household* (domestics) of God." 1 Tim. ii. 14, 15, "I bow my knees unto the Lord Jesus Christ, of whom the whole family in heaven and earth is named," &c.

83. VI. Further; as the land of *Canaan* was the estate, or *inheritance*, belonging to the *Jewish family*, or *house*; so the *heavenly country* is given to the *Christian house*, or *family*, for their *inheritance*. Acts xx. 35.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an *inheritance* among all them which are sanctified.” Col. 1:12.

24. “Knowing that of the Lord ye shall receive the reward of the *inheritance*.” Eph. 1:15.

25. “Ye are called to receive an *inheritance* of life, that they which are *called* might receive the promise of eternal *inheritance*.” 1 Pet. 1:4.

“God has begotten us again—to an *inheritance* incorruptible, undefiled, and that fadeth not away.” Titus 1:2.

“We have the title of *heirs*.” Titus iii. 7. “That being justified by his grace, we should be made *heirs* according to the hope of eternal life.” James ii. 5. “But not God chosen the king, or of the king, but God chosen the kingdom, which he has promised to them that love him.” See Rom. vi. 17. 1 Pet. iii. 7.

84. And as *Canaan*, was considered as the *rest* of the *Jeers*, so, in reference to our trials and afflictions in this world, heaven is considered as the *rest* of *Christians*. 2 Thess. 7. "And to you who are troubled, the will be given with us when the Lord Jesus shall be revealed." We are exhorted to be patient, lest we therefore fear, lest a promise being left us of entering into this *rest*, any of you should seem to come short of it. For unto us hath the Gospel been preached, as well as to *them*; that is, we have the joyful promise of *entering into rest*, as well as the *Jeers* of old. Ver. 9. "It remains, therefore a *rest* for the people of God." We are exhorted to be patient in this world, as well as for the *Jeers* formerly in the wilderness. Which is the point the apostle is proving from ver. 3, to 10.

85. VII. Thus *Christians* as well as the ancient *Jews*, are the *house* or *family* of God, or we may conceive the whole body of *Christians* formed into a nation, having God at their head; who, on this account, is styled our God, Governor, Protector, or King; and we his people, subjects, or servants.

86. VIII. And it is in reference to our living a *society* peculiarly appropriated to God, and under his special protection and government, that we are called the *city of God*, the *holy city*. Hebr. xii. 22. "Ye are come unto—the city of the living God." Rev. xii. 2. "And the *holy city* shall they tread under foot forty and two months. This city is described in some future happy state. Rev. 21st and 22d chapters.

57. Hence the whole *Christian* community or church is denoted by the *city Jerusalem*, and sometimes by *Mount Zion*. Gal. iv. 26, "But *Jerusalem*, which is above, is free which is the mother of us all." In her reformed or future happy state, she is the *New Jerusalem*. Rev. iii. 12 xxi. 2. Hebr. xii. 22, "Ye are come unto *Mount Zion*." Ac. Rev. xiv. 1.

88. Hence also we are said to be *territien*, or *enrolled* in the *Book of God*, or which comes to the same thing, of the *Lamb*, the *Son of God*, *Rev. iii. 5*. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *Book of Life*," *xiii. 19*. "And if any man take away from the words of the book of this prophecy, God shall take away his part out of the *Book of Life*, and out of the holy city," &c. which shows, that the names of such as are in the *Book of Life* may be blotted out; consequently, that to be enrolled there is the privilege of all professed *Christians*.

89. And where the believing *Gentiles* were once *strangers, aliens, not a people, unwelcome* "now" (4 Jh. ii. 19): "they are no more *strangers and foreigners, but fellow-citizens with the saints*." 1 Pet. ii. 10. "Which in time past were *not a people, but are now the people of God*." Now we are at peace with God, Rom. v. 1. *Now we are reconciled and become the servants of God, and his righteousness is kingdom.* Rom. v. 10. 1 Thess. ii. 9. 2 Cor. v. 18.

90. On the other hand; the body of the *Jewish* nation, (having through unbelief rejected the Messiah, and the Gospel: and being, therefore, cast out of the city and kingdom of God) are in their turn, at present, represented under the name and notion of *enemies*: Rom. ix. 31. "Calling the Gospel they are *enemies* for your sakes."

91. IX. The kind and particular regards of God to the converted *Gentiles*, and their relation to *Jesus Christ* is also signified by that of a *husband and wife*; and his taking them into his covenant, is represented by his *espousing* them. 2 Cor. xi. 2. "For I am jealous over you with godly jealousy; for I have es-

*That is, every true penitent, who by faith embraces the Lord Jesus in his sacrificial death, as a sufficient atonement for his sin, is freely justified from all things, from which he could not be justified by the law of Moses : and thus, being justified by faith, he is reconciled to God by the death of his Son, and has peace with God, the Spirit witnessing with his spirit that he is a child of God : being now really adopted into the heavenly family.

poured you to one husband, that I may present you as a chaste virgin to Christ."

92. Hence the *Christian* church, or community, is represented as a mother, and particular members as her children. Gal. iv. 26. "But Jerusalem, which is above, is free, which is the *Mother* of us all." Ver. 27. "For it is written, Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than the wife which hath a husband." Ver. 28. "Now we brethren, as Israel was, are the children of promise." Ver. 31. "*So then brethren, we are not children of the bond-woman but of the free*"

93. Hence also, from the notion of the Christian church being the *spouse* of God in Christ, her *corruption* and her *idolatry* come under the name of *fornication* and *adultery*.

94. X. As God, by Christ, exercises a paternal and peculiar providence over the Christian church, in supplying them with all spiritual blessings, in guiding them through all difficulties, and in guarding them in all spiritual dangers; he is their *Shepherd*, and they his *flock*; he *shepherdeth* John x. 11, "I am the good shepherd." Ver. 16, "And other *sheep* I have, which are not of this fold, then also I must bring, and they shall be one *flock* and one *shepherd*." Acts x. 41, "The *flock* and one *shepherd*." Acts x. 42, "The *flock* and one *shepherd*." Heb. xii. 21, "For ye were as *sheep* going astray; but are now returned to the Shepherd and Bishop (Overseer) of your souls." v. 2, 3, 4, "Feed the *flock* of God," &c.

95. XI. Nearly on the same account, as God by Christ, has established the *Christian* church, and provided all means for our happiness and improvement in knowledge and virtue, we are compared to a *vine*, and a *vineyard*, and God to the *husbandman*, who planted and dresses it; and particular members of the community are compared to *branches*. John xv. 1, 2, "I am the true *vine*, and my Father is the *husbandman*. Every *branch* in me

that which beareth not fruit. Every branch in me that beareth not fruit, I will cut away: and every branch that beareth fruit, I will purify it, that it may bring forth much fruit." (John 15:1-2) And, Ver. 5, "I am the vine, ye are the branches." Mat. Xv. 13, "Every plant which the Father hath not planted, shall be rooted up." Rom. viii. 13, "We are planted together in the likeness of his death: we shall be also in the likeness of his resurrection." Mat. xx. 1, "The vineyard into which *labourers* were hired is *Christ* as well as the vineyard." Mat. xxi. 33, "The husbandmen are the Jews." Mark xii. 1, Luke xx. 9, 1 Cor. iii. 9, "Ye are God's husbandry." Rom. xi. 17, "And if some of the branches, (Jews) be broken off, and thou, being a wild olive tree, wast grafted in among them, and with them partakest of the fatness of the olive tree." See also ver. 24,

96. XII. As Christians are by the will of God, *set apart* and appropriated in a special manner to his honour, service, and obedience, and furnished with extraordinary means and motives to holiness, so they are said to be sanctified. 1^o Cor. 1, 2, "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus," &c. II. And suched in the name of the Lord Jesus and by the Spirit of our Father, Hebr. ii. 11, "For both he that sanctified and they who are sanctified, are all one," &c. x. 9, 10.

87. XIII Further : by the presence of God in the temple the Christian church, and our being by profession consecrated to him, *ye*, as well as the sacraments, *are* made his *house*, or *temple*, *wherein* he dwells, and *wherein* he walks. 1 Pet. ii. 5. "Ye also, as living stones, are built up a spiritual house," &c. 1 Cor. iii. 9. "Ye are God's *buildings*." Ver. 16, 17. "Know ye not that ye, (Christians), *are* the temple of God, and that the Spirit of God dwelleth in you : if any man defile the temple, God will visit him, for he is the temple of God, *wherein* he dwelleth by the Spirit." 1 Cor. vi. 16, 17. And what *temple* ye are, the temple of God, the (Christian church,) with idols &c. For ye are the temple of the living God : as God hath said, I will dwell in them, and walk in them." Eph. ii. 20, 21, 22. "And are built

upon the foundation of the apostles," &c.
 "Christ Jesus being the chief corner-stone,
 in whom all the building fitly framed together,
 groweth into a holy temple in the Lord; in
 whom ye also are builded together, for a habi-
 tation of God through the Spirit." 2 Thesa.
 ii. 4. "So that he, as God, sitteth in the temple
 of God, *showing himself that he is God.*"

98. XIV. And not only does God, as our King, dwell in the *Christian church*, as in his *house or temple*; but he has also conferred on *Christians* the honours of *kings*; as he has redeemed us from the servitude of sin, made us lords of ourselves, and raised us above others, to *sit on thrones*, and to *judge and reign* over them. And he has made us *priests* too, as we are peculiarly consecrated to God, and obliged to attend upon him from time to time continually, in the solemn offering of *million*, which he has appointed. *A Poet.*

It. 4. "Ye also as lively stones are built up a spiritual house, a holy priesthood." Ver. 9. But ye (Gentile Christians) are a chosen generation, a royal (or kingly) priesthood. Rev. i. 6. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," &c.

99. XV. Thus the whole body of the Christian church is separated unto God from the rest of the world. And, whereas before, the Gentile believers were *afar off*, lying out of the commonwealth of Israel; now, they are *nigh*, as they are joined to God in covenant, have full access to him in the ordinances of worship; and in virtue of his promise, a particular title to his regards and blessing. 2 Cor. vi. 17. "Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you." Eph. ii. 13. "But now in Christ Jesus ye, who sometimes were *far off*, are made *nigh*, by the blood of Christ."

100. XVI. And as God, in all these respects, has distinguished the Christian church, and sequestered them unto himself, they are styled his *peculiar people*. Tit. ii. 14. "Who gave himself for us, to redeem us to himself, from all iniquity and purify unto himself a *peculiar people*, zealous of good works." 1 Pet. ii. 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, &c."

101. XVII. As Christians are a body of men, particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship; they are called his *church or congregation*. Acts xx. 24. "Feed the church of God." 1 Cor. x. 32. "Giving none offence to the church of God." xv. 9. Gal. i. 13. "Whither I came, where I was not known, to build up the church." "Head over all things to the church,"—and particular societies are *churches*. Rom. xvi. 16. "The churches of Christ salute you"—and so in several other places.

102. XVIII. For the same reason, they are considered as *adopted, proselytes, or heritages*. 1 Pet. v. 3. "Neither as being lords over God's heritage, but being ensamples to the flock." The reader cannot well avoid observing, that the words and phrases, by which our Christian privileges are expressed in the *New Testament*, are the *same* with the words and phrases by which the privileges of the Jewish church are expressed in the *Old Testament*: which makes good what St. Paul says concerning the language in which the apostles declared the things that are freely given to us of God. 1 Cor. ii. 12. 13. "We, apostles," have received not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God:—namely, the fore-recited privileges and blessings. And, as the apostles speak, not in the words which man's wisdom hath contrived, but in philosophic terms of human invention, "but which the Holy Spirit teacheth" in the writings of the Old Testament, the only Scriptures from which they took their ideas and arguments, "comparing spiritual things," under the Gospel.

Whence we may conclude:—1. That the Holy Scriptures are admirably calculated to be understood in those things which we are most of all concerned to understand. Seeing the same language runs through the whole, and is set in such a variety of lights, that one part is well adapted to illustrate another. An advantage I reckon peculiar to the Sacred Writings above all others.—2. It follows, that to understand the sense of the Spirit in the *New*, it is essentially necessary that we understand its sense in the *Old Testament*.

§ VII. Reflections on the foregoing Honours and Privileges of the Christian Church. From what has been said it appears—

103. I. That the believing *Gentiles* are taken into that covenant in which the *Jews* once stood, and out of which they were cast for their unbelief, and rejection of the Son of God; and that we *Christians* ought to have the same general ideas of our present religious state, membership, privileges, honours, and relation to God, as the *Jews* had, while they were in possession of the kingdom. And in some things the kingdom of God, under the Gospel dispensation, differs much from the kingdom of God, under the Mosaic—As, I. For, that it is now so constituted, that it admits, and is full of, men of *all nations* upon the earth, who believe in *Christ*.—2. That the *law*, as a *ministration of condemnation*, which was an appendage to the Jewish dispensation, is removed and annulled under the Gospel, [but the *moral law*, as a rule of life, is still in force.]—3. And so is the polity, or civil state of the *Jews*, which was interwoven with their religion; but has no connexion with the Christian religion.—4. The

ceremonial part of the Jewish constitution is likewise abolished, for we are taught the spirit and duties of religion, not by figures and symbols, as sacrifices, offerings, washings, &c. but by express and clear precepts.—5. The kingdom of God is now put under the special government of the Son of God, who is the Head and King of the church, to whom we owe faith and allegiance.

104. II. From the above recited particulars, it appears that the Christian church is happy, and highly honoured with privileges of the most excellent nature; of which the *apostles*, who well understood this new constitution, were deeply sensible. Rom. i. 16. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes." v. 1, 2, 3. &c.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice [glory] in the hope of the glory of God. And not only so, but we glory in tribulation also," &c. Ver. 11. "And not only so, but we also joy [glory] in God through our Lord Jesus Christ," &c. chap. vii. 31. &c. What shall we then say to these things? if God be for us, who can be against us? that spared not his own Son, but delivered him up for us all, how should he not, with him, also freely give him all things? Who shall lay any thing to the charge of God's elect? who is he that condemneth? Who shall separate us from the love of Christ? Chap. ix. 24. "He has made known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even on us whom he has called, not of the Jews only, but also of the Gentiles." 2 Cor. iii. 12. But we all, with glory, are included, as in the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." Eph. i. 3, 4, &c. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him," &c. &c.

105. And it is the duty of the whole body of *Christians* to rejoice in the goodness of God, to thank and praise him for all the benefits conferred upon them in the Gospel. Rom. xv. 12. "We thank thee, O God, for thou hast made us, as the Gentiles, with him, and have glorified us in him, as by the blood of Jesus thy Son." Phil. iii. 1. "My brethren, rejoice in the Lord." iv. 4. "Rejoice in the Lord always; again I say, rejoice." 1 Thess. v. 16. "Rejoice evermore." James i. 9. 1 Pet. i. 6, 8. Col. i. 12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." ii. 7. "Rooted and built up in him, and established in the faith, abounding therein with thanksgiving." 1 Thess. v. 18. Heb. xiii. 15. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Eph. i. 6. "To the praise of the glory of his grace, wherein he has made us accepted in the Beloved." Ver. 12, 14.

106. Farther, it is to be observed, that all the foregoing honours, benefits, relations, and privileges, *belong to all* professed Christians, without exception. God is the God, King, Saviour, Father, Husband, Shepherd, &c. to them all. He created, saved, bought, redeemed, he begot, he made, he planted, &c. them all. And they are all *created, redeemed, and begotten* by him; his people, nation, heritage, his children, spouse, flock, vineyard, &c. We are all *enriched*, with the blessings of the Gospel. Rom. xi. 12, 13, 14. *all reconciled* to God. Ver. 15. *all* the seed of Abraham, and heirs according to the promise." Gal. iii. 28. *all* partake of the "root and fatness of the good olive," the Jewish church; *all* the brethren of Christ, and members of his body, *all* are under grace, *all* have a right to the ordinances of worship, *all* are good candlesticks in the temple, &c. Ver. i. 12, 20. "Hence, who by reason of their misimprovement of their privileges, are threatened with having the candlestick removed out of its place, ii. 5; either every professed Christian is not in the church, or all the fore-mentioned privileges belong to every professing Christian, and will appear more evidently if we consider,

* Add to this, that all the privileges under the Gospel are abundantly more *spiritual* than those under the law. Hence, being *in the shadow*, THIS *substance*. Hence, while we consider these privileges the same in *kind*, we must view them as differing widely in *degree*. A. C.

† A professed Christian should be a *real* practical Christian: God provides no privilege for professors of Christianity, as distinguished from *genuine Christians*. All the above enumerated blessings and privileges belong to Christians; but a Christian is one who has the *spirit of Christ*, and lives according to his Gospel. Let no man, therefore, suppose, because he professes to be a Christian, and is enrolled with some Christian church or

107. III. That all the afore-mentioned privileges, honours, and advantages, are the effects of God's free grace, without regard to any prior righteousness, which desert or procured the donation of them. It was not for any goodness or worthiness which God found in the *heathen* world, when the Gospel was first preached to them; nor for any works of obedience or righteousness which we, in our *Gentile* state, have performed; whereby we had rendered ourselves deserving of the blessings of the Gospel, namely, to be taken into the family, kingdom, or church of God; by no means. It was not thus of ourselves that we are saved, justified, &c. So far from that, that the Gospel, when first preached to us *Gentiles*, found us sinners, dead in trespasses and sins, enemies through *wicked works*, disobedient; therefore, I say, all the forementioned *privileges, blessings, honours*, &c. are the effects of God's free grace or favour, without regard to any prior works, or righteousness in the *Gentile* world, which procured the donation of them. Accordingly, they are always in Scripture, assigned to the love, grace, and mercy of God, as the sole spring from whence they flow. John iii. 16. "For God so loved the world, that whosoever believeth on him should not perish, but have everlasting life." Rom. v. 8. "But God commendeth his love to us, in that while we were *sinners*, Christ died for us." Eph. ii. 4-8, 10. "But God, who is rich in mercy, for his great love, wherewith he loved us, even when we were *dead* in sins, hath quickened us together with Christ, [by grace ye are saved,] and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might show the exceeding riches of his *kindness* towards us, through Jesus Christ. For by grace are ye saved, through faith, and that [salvation is] "not of yourselves, it is the gift of God; not of works, so that no man [nor Gentile, nor Jew,] can boast." Eph. ii. 8, 9. "For ye are saved by his [Christ's] grace, which is his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

108. It is on account of this general love that Christians are honoured with the title of *beloved*, which is given to them in the Gospel, beloved of God, called *saints*, &c. "I will call her," (the Gentile church), "*beloved*," which was not beloved." Coloss. iii. 12. "Put on therefore, as the elect of God, holy, and beloved, bowels of mercies," &c.

109. Rom. vi. 23. "For all have sinned, and come short of the glory of God; being justified freely by his *grace*, through the redemption which is in Christ Jesus." v. 2. 1 Cor. i. 4. "I thank my God for the *grace* of God, which is given unto us by Jesus Christ our Lord." Eph. i. 6. "To the praise of the glory of his *grace*, whereby he has made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his *grace*." Col. iii. 6. 2 Thess. i. 12. "We have saved us, and called us with a holy calling, not according to our *works*, but according to his own *purpose and grace*, which was given to us in Jesus Christ, before the world began." Tit. ii. 11. Heb. xiii. 15. Hence, grace, and the *grace* of God, are sometimes put for the whole Gospel, and all its blessings, as Acts xiii. 43. "Paul and Barnabas persuaded them to continue in the *grace* of God." 1 Cor. vi. 1. 1 Pet. v. 12. "Testify that this is the *grace* of God in which we stand." 1 Cor. i. 4. Rom. v. 2. 2 Cor. vi. 1. Tit. ii. 11. John 4. Rom. xii. 1. "I beseech you, therefore, brethren, by the *mercies* of God, that ye present your bodies," &c. xv. 9. "And that the Gentiles might glorify God for his *mercy*."

society, that he is therefore a *child of God*, &c.: he must be born of the Spirit, before he can be thus considered; or have any just title to the kingdom of heaven. A. C.

* *ἵνα μὴ τις καυχῆται, ὅτι ἀπὸ τοῦ εὐαγγελίου σωθήσεται, ὡς καυχῶντο οἱ ἔργα, τοῦ ἀποκρῖναι τὸν ἑαυτοῦ καυχῶντα, καὶ οὐκ ἐκ τοῦ εὐαγγελίου.*—Whereas, in truth, we had nothing to boast of. Neither, *Jew nor Gentile* could pretend to any prior righteousness, which might serve as a ground to be taken into the account, and as a title of God under his Son; therefore the apostle's meaning is, "We are not saved from heathenism, and transferred into the church and kingdom of Christ, for any prior goodness, obedience, or righteousness, which we had performed. For which reason, no man can boast as if he had merited the blessing," &c. This is the apostle's sense; and the place should have been translated, *so that no man can boast: 1 Cor. vii. 26. 2 Cor. x. 17. Gal. vi. 17. Heb. ii. vi. 17. Mark iv. 11.*

* The not attending to this has been the cause of errors and false doctrine, the most dangerous nature and tendency.—A. C.

1 Pet. 1, 3, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope," &c.

110. In these texts, and others of the same kind, it is evident, that the love, grace, and mercy of God, hath respect not to particular persons in the Christian church, but to the whole body or whole societies; and therefore are to be understood of that general love, grace, and mercy, whereby the whole body of *Christians* is separated unto God, to be his peculiar people, favoured with extraordinary blessings. And it is with regard to this sentiment and mode of speech, that the *Gentiles*, who before lay out of the church, and had not obtained mercy, are said now to have obtained mercy. Rom. xi, 30.

111. Hence also we may conclude that all the privileges and blessings of the Gospel, even the whole of our redemption and salvation, are the effect of God's pure, free, original love and grace, to which we are inclined of his own motion, without any meritorious motive, besides his own goodness, in his kindness and good will to a sinful, perishing world. These are "the things that are freely given to us of God," 1 Cor. i, 12.

112. *All the Grace of the Gospel is dispensed to us, by, or through Christ Jesus.* 113. Nevertheless, all the forementioned love, grace, and mercy, is dispensed, or conveyed to us, in, by, or through the Son of God, Jesus Christ, our Lord. To quote all the places to this purpose, would be to transcribe a great part of the New Testament. But it may suffice, at present, to review the texts under the numbers 107 and 109. From which texts it is evident, that, "the grace," or favour, "of God is given unto us by Jesus Christ; that he has shown the exceeding riches of his grace to us, through Jesus Christ;" that "he has sent his Son into the world that we might live through him; to be the propitiation," (or mercy seat) "for our sins;" that he "died for us;" that "his mercies are afar off, are made nigh by his blood;" that "God hath made us accepted in the Beloved;" (in his beloved Son) "in whom we have redemption through his blood, the forgiveness of sins;" that "we are his workmanship created in Christ Jesus;" that "before the world began, the purpose and grace of God," relating to our calling and salvation, "was given us in Christ Jesus; before the foundation of the world." God chose us in Christ, Eph. i, 4. "We have peace with God through our Lord Jesus Christ, by whom also we have access into this grace, by which we stand." Rom. v, 1, 2. "God hath given to us eternal life, and this life is in his Son," 1 John v, 11. Nothing is clearer from the whole current of Scripture, than that all the mercy and love of God, and all the blessing of the Gospel, from first to last, from the original purpose and grace of God, to our final salvation in the possession of eternal life, is in, by, or through Christ; and particularly by his blood, "by the redemption which is in him," as "he is the propitiation," or mercy seat, "for the sins of the whole world," 1 John ii, 2. This can bear no dispute among Christians. The only difference that can be mist relate to the manner, how these blessings are conveyed to us, in, by, or through Christ. Doubtless they are conveyed through his hands, as he is the Minister or Agent appointed of God to put us in possession of them. But his blood, death, cross, could be no ministering cause of blessings assigned to his blood, &c. before we were put in possession of them.—See Rom. v, 8, 9, 10. Eph. i, 13, 16. Col. i, 20, 21, 22. Nor truly can his blood be possibly considered as a ministering or instrumental cause in any sense at all; for it is not an agent but an object, and therefore, though it may be a moving cause, or a reason for bestowing blessings, yet it can be no active or instrumental cause in conferring them. His blood and death is indeed to us an assurance of pardon; but it is evidently something more; for it is also considered as an offering and sacrifice of God, highly pleasing to him, to put away our sin, and to obtain eternal redemption. Heb. chap. ix, 12, 14, 26. Eph. chap. v, 2.

113. But why should God choose to communicate his grace in this mediate way, by the Son, who again employs subordinate agents and instruments under him? I answer, for the display of the glory of his nature and perfections. The sovereign disposer of all things may communicate his blessings by what means, and in any way, he thinks fit. But means, and a train of intermediate causes. He could produce by his own immediate power. He wants not clouds to distil rain; nor rain nor human industry to make the

earth fruitful; nor the fruitfulness of the earth to supply food; nor food to sustain our life. He could do this by his own immediate power. But he chooses to manifest his providence, power, wisdom, and goodness, in a variety of ways and dispositions, and yet his power and goodness, are not only as much concerned, and exercised in this way, as if he produced the end without the intervention of means; but even much more, because his power, wisdom, and goodness, are as much exerted and illustrated in every single intermediate step, as if he had done the thing at once. There is as much power and wisdom exercised in producing rain, or in making the earth fruitful, or in adapting food to the nourishment of our bodies; I say there is as much power in any one of these steps, as there would be in nourishing our bodies by one means. Therefore in this method of procedure, the displays of the Divine Providence and perfections are multiplied and beautifully diversified, to arrest our attention, exercise our contemplation, and excite our admiration and thankfulness; for thus we see God, in a surprising variety of instances. Nor indeed can we turn our eyes, to any part of the visible creation, but we see His power, wisdom, and goodness, in perpetual exercise, every where. In like manner, in the moral world, he chooses to work by means of mediation of his Son, the influences of his Spirit, the teachings of his word, the endeavours of apostles and ministers; not to supply any defects of his power, wisdom, or goodness; but to multiply the instances of them; to show himself to us in a various display of his glorious dispensations; to exercise his moral powers and virtues of all the subordinate agents employed in carrying on his great designs, and to set before our thoughts the most engaging subjects of meditation, and the most powerful motives of action. And this method, in the moral world, is all the more necessary; because without the attention of our minds, the end proposed, our sanctification, cannot be obtained.

114. But how is it agreeable to the infinite dignity and greatness of the Most High God, and creatures so low and imperfect, who are of no consideration when compared to the immensity of his nature, that he should so greatly concern himself about our redemption? Answer—He who is all-present, all-knowing, all powerful, attends to all the minutest affairs in the whole universe, without the least confusion or difficulty. And if it was not below his infinite greatness to make mankind, it cannot be so to take care of them, being created. For kind, he can produce no intelligent; consequently, those must be most worthy of his regard. And when they are corrupted, as thereby the end of their being is frustrated, it must be as agreeable to his wisdom, to endeavour, (when he sees fit) their reformation, or to restore them to their true ends for which they were created, as it was originally to create them.

115. And as for mankind being a mean and inconsiderable part of the creation, it may be said so easy to demonstrate as we may imagine. The sin that is in, or hath been in, the world, will not do it; for the creatures, which we know stand in a much higher, and perhaps, in a very high rank of natural perfection, will be proved to be as mean and inconsiderable as ourselves; seeing they in great numbers have sinned. Neither will our natural weakness and imperfection prove, that we are a mean and inconsiderable part of God's creation: for the Son of God, when clothed in our flesh, and encompassed with all our frailties and temptations, lost no possibility, when in a state of glory with the Father, before the world was. Still he is the beloved Son of God, in whom he was well pleased. Besides, since God may bestow honours and privileges, as he pleases; who will

tell me, what pre-eminence, in the purpose of God, this world may possibly have, above any other part of the universe? Or what reason it hears to the rest of the creation? We know that even angels have been ministering spirits to some part, at least, of mankind. Who will determine how far the scheme of redemption may exceed any scheme of Divine wisdom, in other parts of the universe? Or how far it may effect the improvement and happiness of our present condition, and now into the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." 1 Peter, ii, 12. "Which things that are reported by them that have preached the Gospel, the angels desire to look into." It is therefore the sense of Revelation, that the heavenly principalities and powers study the wisdom and grace of redemption; and even increase their stock of wisdom from the displays of the Divine mercy in the Gospel. Who can say how much our virtues, more or less, severely proved, than in other words? Or, how far our virtue may excel that of other beings, who are not subjected to our long and heavy trials; may not a virtue, firm and steady under our present difficulties, inconveniences, discouragements, persecutions, trials, and temptations, possibly surpass the virtue of the highest angel, whose state is not attended with such embarrassments? Do we know how far such, as shall have honourably passed through the trial of them, shall hereafter be dispersed through the creation? How much their capacities will be enlarged? How highly they shall be exalted? What power and trusts will be put into their hands? How far their influence shall extend, and how much they shall contribute to the good order and happiness of the universe? Possibly the faithful soul, when disengaged from our present innumerable, may blaze out in a degree of excellency equal to the highest honours, the most important and extensive service. Our Lord Jesus, his kings and priests unto God and the Father, and we shall sit together in "heavenly places," and reign with him. "To him that overcomes" the trials of this present state, he will give "to sit with him in his throne." True, many from among mankind shall perish among the vile and worthless, for ever; and shall miss of the angels. These considerations may satisfy us that possibly mankind are not so despicable as to be below the interposition of the Son of God. Rather the surprising condescensions and sufferings of being so glorious, should be an argument that the interposition of him is of the utmost importance; and that, in the estimate of God, who alone confers dignity, we are creatures of very great consequence. Lastly, God by Christ created the world; and if it were below his dignity to create, it is much less below his dignity to redeem the world; which of the two, is the most honourable.

116. It is farther to be observed; that the whole scheme of the Gospel in Christ, and as it stands in relation to our sin, or obedience unto death, was formed in the counsel of God before the calling of Abraham, and even before the beginning of the world. Acts xv, 18. "Known unto God are all his works," the dispensations which he intended to advance," from the beginning of the world." Eph. i, 4. "According as he hath chosen us in him," (Christ) "before the foundation of the world." (*πρὸ καταβολῆς κόσμου*) 2 Tim. i, 9. "Who hath saved us and called us—according to his own purpose and grace which was given us in Christ Jesus, before the world began." 1 Pet. i, 20. "Christ," (*Χριστός*) "was fore-ordained before the foundation of the world," (*πρὸ καταβολῆς κόσμου*), but was manifest in these last times for you," (*Gentiles*). Hence, it appears, that the whole plan of the Divine mercy in the Gospel, in relation to the method of communicating it, and the Person, through whose obedience it was to be dispensed, and by whose ministry it was to be executed, was formed in the mind and purpose of God, before this earth was created. God, by his perfect and unerring knowledge, foreknew the future state of mankind; and so, before-appointed the means which he judged proper for their recovery, which foreknowledge is fully confirmed by the promise to Abraham, and very copiously by the repeated predictions of the prophets in relation to our Lord's work, and particularly to his death, with the end and design of it.

117. Again; it is to be noted, that all the forementioned mercy and love, privileges and blessings, are granted and confirmed to the Christian church, under the sanction of a covenant; which is a *gratuitous donation of blessings confirmed by a proper stipulation*. The Gospel covenant is established by the promise and oath of God, and ratified by the

* This is beautiful on the whole, and gives a fine display of the wisdom and goodness of God. But it certainly was not merely to disengage, and to multiply the displays of Divine Providence perfections, that God required the sacrifice and death of his Son; as he was a sacrifice for sin; and the true notion of sacrifice is redeeming the life of a guilty creature, by the death of the just for the unjust, therefore Christ brings us to God. 1 Pet. iii, 18. Consequently this sacrifice; and justice must have required it; else such a sacrifice could not have taken place, and had not justice required it, no attribute of God could, without injustice, have demanded it.—A. C.

blood of Christ, as a pledge and assurance, that it is a reality, and will certainly be made good. Matt. xxvi. 28. "This is my blood in the New Testament" or *Covenant*. Luke xxii. 20. "This cup is the New Testament," (covenant), "in my blood." 2 Cor. iii. 6. "Made us able ministers of the New Testament," (covenant), Heb. vii. 22. "Jesus made a surety of a better Testament." Heb. viii. 6. "He is the Mediator of a better covenant, established upon better promises"—viii. 8. ix. 15, xii. 24, xiii. 20.—Here observe, 1. Jesus is the Surety, (*Ergo* 205.) Sponsor, and Mediator, (*Meatus*) of the New Covenant, as he is the great Agent appointed of God to negotiate, transact, secure, and execute all the blessings which are conferred by this covenant. Obs. 2. That as the covenant is a donation, or grant of blessing, hence it is, that the *promise*, or *promiser*, is sometimes put for the *covenant*; as Gal. iii. 17. "The covenant that was *made before*" to Abraham, "of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the *promise* of none effect: for if the inheritance be of the law, it is no more of *promise*." And God gave it to Abraham *by promise*;" and Heb. ix. 19; again, ver. 21, "Is the law then against the *promises* of God?" Ver. 32.—Obs. 3. That the Gospel covenant was included in that made with Abraham, Gen. xvii. 1, &c. xxii. 16, 17, 18. As appears from Gal. iii. 17, and from Heb. vi. 13. "We had made the *promise* to Abraham, *because he could swear* by no greater, he *swore* by himself" &c. Ver. 17. "He confirmed" (*επεσβεβαινω*, he mediator) "it by an oath: that by two immutable things," the promise and oath of God, "we" (Christians), "might have strong consolation, who have fled for refuge to lay hold on the hope set before us."

118. But what should carefully and specially be observed is this, that the Gospel constitution is a scheme, and the most perfect and effectual scheme, for restoring true religion, and for promoting virtue and holiness, that the world has ever yet seen. Upon faith in Christ, men of all nations were admitted into the church, family, kingdom, and covenant of God, by baptism; were all numbered among the *justified, regenerate or born again, sanctified, saved, chosen, called, adopted, and beloved*; were all *of the flock, church, household, and vineyard* of God; and were entitled to the ordinances and privileges of the church; had "exceeding great and precious promises" given unto them, especially that of entering into the rest of God. And in all these blessings and honours, we are certainly very happy, as they are "the things which are freely given to us of God." 1 Cor. ii. 12. But because these things are *freely* given, without respect to any obedience or righteousness of ours, prior to the donation of them; is our *obedience and personal righteousness*, therefore, unnecessary? Or are we, on account of benefits already received, secure of the favour and blessing of God, in a future world, and for ever? By no means.

117. To explain this important point more clearly, I shall proceed as before, and show that these privileges and blessings, given in general to the Christian church, are *antecedent* blessings; given indeed *freely*, without any respect to the prior obedience of the *Gentile* world, before they were taken into the church; but intended to be motives to the most upright obedience for the future, after they were joined to the family and kingdom of God. Which effect, if they produce, then our election, and calling, our redemption, adoption, &c. are made good: upon which account I shall call them *consequent* blessings; because they are secured to us, and made ours for ever, only in consequence of our obedience. But on the other hand, if the *antecedent* blessings do not produce obedience to the will of God, we are *chosen, called, adopted, and beloved*; yet our children do not obey the laws and rules of the Gospel, then we, as well as any other wicked persons, may expect tribulation and wrath; then we forfeit all our privileges, and all our honours and relations to God; all the favour and promises given freely to us, are of no avail; we "receive the grace of God in vain," and everlasting death will certainly be our wretched portion.

118. That this is the great end of the dispensation of God's grace to the Christian church—namely, to engage us to duty and obedience; and that it is a *scheme for promoting virtue and true religion*, is clear from every part of the New Testament, and requires a large and particular proof: not because the thing in itself is difficult or intricate; but because it is of great importance to the right understanding of the Gospel, and the apostolic writings; and serves to explain several points which stand in close relation to it. As particularly: that all the fore-mentioned privileges belong to all professed Christians,

even to those that shall perish eternally." For.

1. If the apostles affirm them of all Christians to whom they write:

2. If they declare some of those *Christians*, who were favoured with those privileges, to be wicked, or suppose they might be wicked:

3. If they declare those privileges are conferred by mere grace, without regard to prior *works of righteousness*:

4. If they plainly intimate, those privileges are conferred in order to produce true holiness:

5. If they exhort all to use them to that purpose, as they will answer it to God at the last day:

6. If they declare they shall perish, if they do not improve them to the purifying their hearts, and the right ordering of their conversation; then it must be true that these privileges belong to all Christians, and are intended to induce them to a holy life. And the truth of all those six particulars will sufficiently appear, if we attend to the Gospels and Epistles.

IX. *Conclusions from the preceding discourse*.—119. Though, in the foregoing collection, I have faithfully and impartially endeavoured to give the true sense of every text; yet, possibly, in some few, that are doubtful, I may have erred. But there are so many indisputably plain and full to the purpose, as will, I am persuaded, sufficiently justify the following conclusions:—

120. 1. That the Gospel is a scheme for restoring true religion, and for promoting virtue and happiness.

121. 2. That *election, adoption, vocation, salvation, justification, sanctification, regeneration*, and the other blessings, honours, and privileges, which come under the head of *antecedent blessings*, (i. e. in a sense, belong at present to all *Christians*, even the wicked, and the impenitent, may perish eternally.

122. 3. That those *antecedent blessings*, as they are offered and assigned to the whole body of *Christians*, do not import an absolute final state of favour and happiness: but are to be considered as displays, instances, and evidences of God's love and holiness to us; which are to operate as a moral mean upon our hearts. They are a display of the love of God, who is the Father of the Universe, who cannot but delight in the well-being of his creatures; and being perfect in goodness, possessed of all power, and the only original of all life and happiness, must be the *prince* Author of all blessedness; and bestow his favours in the most free, generous, and disinterested manner. And therefore, these blessings, as freely bestowed, antecedently to our obedience, are perfectly consonant to the nature and moral character of God. He has freely, in our first birth and creation, given us a distinguished and eminent degree of being and all the noble powers of our faculties; and the more he should stop the course of his liberality, or hinder his conferring new and higher blessings, even when we could pretend no title or claim to them? And as the blessings of the Gospel are of the most noble kind, raising us to the heavenly and the immortal prospects of immortality; they are well adapted to engage the attention of men, to give the most pleasing ideas of God, to demonstrate most clearly, what nature itself discovers, that he is our Father, and to win and engage our hearts to him in love, who has, in a manner so surprising, loved us. By promising the remission of sins, protection and guidance through this world, and the hope of eternal life, every cloud, discouragement, and obstacle, is removed; and the grace of God, in its brightest glory, shines full upon our minds, and is divinely powerful to support our patience, and animate our obedience under temptations, trials, and difficulties; and to inspire peace of conscience, comfort, and joy.

123. 4. These principles ought to be admitted and claimed by all *Christians*, and firmly established in their hearts; as containing privileges and blessings in which election is false.

* Yes! all that hear the Gospel, and profess to believe it, are called to this state of salvation, to be *justified, born again, saved, sanctified, &c.* and shall in the great day be treated as having received these blessings; for what a man *may* have under the Gospel, and *shall* receive, or *may* be *born again*, it makes *shipwreck of faith and a good conscience*, he shall give account of at the judgment-seat: and therefore it may be justly said, that "all these privileges belong to professed Christians, even to those that shall perish eternally." See the note on p. 12, and for a vindication of what is here borrowed from Dr. Taylor, see the concluding observations at the end of the Epistle to the Galatians.—A. C.

they are all undoubtedly interested. Otherwise it is evident, they will be defective in the true principles of their religion, the only ground of their Christian joy and peace, and the proper motives of their Christian obedience. Now those principles, namely, our *election, vocation, justification, regeneration, sanctification, &c.* in Christ, through the free grace of God, are admitted, and duly established in our hearts, by *Faith*. Faith then, as exercised upon the blessings which God has gratuitously bestowed upon us, is *our hearts*, the foundation of the Christian life; and retaining and exercising this *Christian* virtue of Faith, is called "tasting that the Lord is gracious." 1 Pet. ii. 3; "having," or, holding fast "grace," Heb. xii. 25. "growing in grace," 2 Pet. iii. 18; "being strong in the grace of Jesus Christ," 2 Tim. i. 1; "holding faith," 1 Thim. i. 19, ii. 9; "continuing in the faith grounded and settled, and not being moved away from the hope of the Gospel," Col. i. 23; "holding fast the confidence and rejoicing of hope," Heb. iii. 6; "holding fast the holding on of confidence steadfast," Heb. xii. 1; "having" (holding) "hope," 1 John iii. 3; "hoping perfectly" for the grace that is to be brought unto us at the revelation of Jesus Christ," 1 Pet. i. 13; "giving earnest heed to the things we *have heard*," Heb. ii. 1; "having" (holding) "the Son," or Christ, 1 John v. 12. By these, and such like phrases, the apostles express our being thoroughly persuaded of, and duly affected with, the blessings included in our *election, vocation, justification, &c.* or, their being firmly established in our hearts, the principles of obedience, to secure our perseverance and final happiness; through the mighty working of God's power, to purify our hearts, and to guard us through all our spiritual dangers and conflicts; which power will always be established in our hearts, who holds faith, grace and hope, 1 Pet. i. 5. Here note; that the primary object of faith is not in ourselves, but in God. Not our own obedience or goodness, but the free grace of God, is the primary object of faith. But the *fruit* of faith is, the obedience of the heart. The grace or free gift of God is the foundation of faith; and faith is the foundation of the whole life of a true Christian. 2 Pet. i. 5, 6, 7. "Giving all diligence, add to your *faith* virtue," &c. Jude 20, "holding up yourselves on the most holy faith."

124. These *antecedent* blessings are the first principles of the Christian religion; but the first principles of religion must be free from all doubt or scruple; otherwise, the religion which is built upon them is at sink, as having no foundation. The principles of *natural* religion—that I am endued with a rational nature, that there is a God in whom I live, move, and have my being, and to whom I am accountable for my actions, are perfectly evident; and established in every man's mind. But the principles of *Christian* religion would be necessarily doubtful and uncertain. In like manner the first principles of the *Christian* religion must be free from all perplexity; otherwise its obligations must be doubtful and perplexed. If it be doubtful, whether there is a God, or whether the world to redeem it, the whole Gospel is doubtful; and it is the same thing, if it be doubtful *who are redeemed* by him; for if he have redeemed we know not *whom*, it is nearly the same thing, with regard to our improvement of redemption, as if he had redeemed no body at all.

125. Faith is the first act of the *Christian* life to which every *Christian* is obliged, and therefore it must have a *sure and certain* object to work upon; but if the *hope of God* in our *election, calling, adoption, justification, redemption, &c.* be in itself *uncertain* to *any persons*, in the *Christian* church, then faith has no sure nor certain object to work upon with respect to some *Christians*; and consequently some *Christians* are not obliged to believe, which is false.

126. Further, the apostles make our *election, calling, adoption, &c.* motives to obedience and holiness. And therefore these (our *election, calling, adoption, &c.*) must have an existence antecedent to our obedience; otherwise they can be no motive to it. And if only an *uncertain, unknown* number of men, be elected to eternal life, no individual can certainly know that *he* is of that number; and so, *election* can be no motive to obedience to persons in the Christian church. Therefore *election, adoption, &c.* to some *few*, is uncharishing the greatest part of the church, and robbing them of common motives and comforts.

* *Even, to have*, in such passages, signifies to *keep, or hold*, as a property or principle for use. Matt. xiii. 12 xxv. 29. John iii. 29. v. 42. viii. 12. Rom. i. 28. x. 4. 1 Thess. ii. 1. 1 Tim. i. 13. iii. 9. Heb. vi. 9. ix. 4. 1 John ii. 23. iii. 3. v. 12. 2 John, ver. 9.

127. Our *election, adoption and other antecedent blessings*, are not of *works*; consequently we are not to work for them, but *upon* them. They are not the effect of our good works, but our good works are the effect of them; they are not founded upon our holiness, but our holiness is founded upon them. We do not procure them by our obedience, for they are the effect of *free grace*; but they are *motives and reasons*—exciting and encouraging our obedience.—Therefore our *election* is not proved by our sanctification or real holiness. Our real holiness proves, that our *election is made sure*; but our *election* itself is proved by the free grace of God.

128. From all this it follows that *we*, as well as the *Christians* of the first times, may claim, and appropriate to ourselves all the fore-mentioned antecedent blessings, without any doubt or scruple. In confidence of hope and full assurance of faith we may boldly say, "The Lord is my helper," and come with boldness to the throne of grace. Our life, even eternal life, is sure to every one of us in the promise of God, and the hands of our Lord Jesus Christ. And the business of every Christian is not to perplex himself with doubts, and fears, and gloomy apprehensions; but to rejoice in the Lord, and to do the duties of his place cheerfully, and faithfully, in the assured hope of eternal life, through Jesus Christ—to him be everlasting glory and praise. Amen."

129. From the preceding collection of texts we may gather, that *most* of the expressions whereby the antecedent blessings are signified, such as *elect, justify, sanctify, &c.* may be used in a double sense: namely, either as they are applied to all Christians in general, in relation to their being translated into the kingdom of God, and made his peculiar people, enjoying the privileges of the Gospel; or, as they signify the effects of those privileges. Wherever any blessing is assigned to all Christians without exception; wherever it is said not to be of *works*; where-

* This is all right, when the sinner has been led, by a deep knowledge of his lost estate, to seek and find redemption in the blood of the Lamb: then it is his business to rejoice in the Lord, and to do the duties of his place cheerfully and faithfully, in the assured hope of eternal life through Jesus Christ. But he must not presume, because he is in a Christian church, and believes the doctrines of Christianity, that therefore he is safe. He cannot be safe unless Christ be formed in his heart the hope of glory. A. C.

ever Christians are expected to make a due improvement of it, and threatened with the loss of God's blessing; and of eternal life if they do not; there, the expressions which signify that blessing are to be understood in a general sense as denoting a Gospel privilege, profession, or obligation. And in this general sense, *saved, elect, chosen, justified, sanctified, are sometimes used; and calling, called, election, are, I think, always used* in the New Testament. But when any blessing denotes a real holiness, as actually existing in the subject, then it may be understood in the special and eminent sense; and always must be understood in this sense, when it implies the actual possession of eternal life. And in this sense, *saved, elect, chosen, justify, sanctify, born of God, are sometimes used*. Matt. xx. 16, "Many are called, but few are chosen;" (who make a worthy use of their calling.) Matt. xxiv. 31, "He shall send his angels with a great sound of a trumpet, and they shall gather together his *elect*." xii. 36, 37, "In the day of judgment, by thy words thou shalt be justified; and by thy words thou shalt be condemned." 1 Thess. v. 24, "The God of peace sanctify you wholly, &c." 1 John ii. 29, "Every one that doeth right—*born of him*." iv. 7, "Every one that loveth is born of God," in the eminent sense.

130. The faith which gave a person a place or standing in the Christian church, was a profession considered simply, and separately from the fruits and effects of it. But it included a profession of repentance, of forsaking sin and idolatry, and of bringing forth the fruits of righteousness. And it is the continued profession of this faith in Christ which gives us a continued right to a place in the church. For, if we cast off our first or repeated profession, we cease to be Christians, or we no longer continue to be the peculiar family of God.

131. Here it should be carefully observed, that it is very common in the Sacred Writings, to express not only on Christian privileges, but also the duty to which they obligate, in the present or *preter-perfect* tense; or to speak of that as *done*, which only ought to be done; and which, in fact, may possibly never be done. Mal. i. 6, "A son honours," [ought to honour], "his father." Matt. v. 13, "Ye are," [ought to be], "the salt of the earth; but if the salt have lost his savour," &c. Rom. ii. 4, "The goodness of God leads," [ought to lead], "thee to repentance." Rom. iv. 2, 11. viii. 9. Col. iii. 3. 1 Pet. i. 6, "Wherein ye [ought] greatly [to] rejoice." 2 Cor. iii. 18, "We all with open face," [enjoying the

means of] "beholding as in a glass the glory of the Lord, are," [ought to be, enjoy the means of being] "changed into the same image, from glory to glory." 1 Cor. v. 7, "Purge out the old leaven, that ye may be a new lump, as ye are," [ought by the Christian profession to be], "unleavened." Heb. xiii. 14, "We seek," [we ought to seek, or according to our profession, we seek], "a city to come." 1 John ii. 12, 15.—iii. 9, 4, 18; and in various other places.

132. The man of true goodness, courage and greatness of soul, is he who has that "faith which worketh by love," who lives the life he now lives, by "faith in the son of God." Such a man is happy under all events. This is he, who, while he despises a vain life, has the truest and highest enjoyment of all that can be enjoyed in it. This is the man who alone properly lives; for he has nothing but life and immortality before him; death itself giving no interruption to his life. Blessed, unspeakably blessed is this man. Such the Gospel is designed to make us all; and such we all may be, if we do not shame, fully neglect the grace of God, and our own happiness. But the knowledge and sense of these things are generally lost among those called Christians: to whom the words of the Psalmist may be too truly applied: "They are a people that do err in their hearts, for they have not known my ways." Psalm xcvi. 10.

133. From all the preceding observations and arguments we may clearly see what is implied in *prædicatio*. These are no boasting, that only a small, uncertain number among Christians, are arbitrarily redeemed, elected, called, adopted, born again or regenerated; and that all the rest are by a sovereign, absolute, and eternal decree, passed by God, to be eternally damned. It is such of Christianity, but stand in direct contradiction to them, and have drawn a dark veil over the grace of the Gospel, sunk the Christian world into an abject state of fear, and a false superstitious humility; and thrown ministers into error, and introduced many doctrines as these that have misrepresented the Christian religion; harassed the Christian world endlessly, by blending and confounding men's understandings, and introducing their spirits; and have been the reason of calling in a false kind of learning, logic, metaphysics, and school divinity, in order to give a colour of reason to the grossest absurdities; and to enable divines to make a plausible show of supporting and defending palpable contradictions." See the note at the conclusion of page xi.

A GENERAL SURVEY OF THE EPISTLE TO THE ROMANS.

"Paul had never been at Rome when he wrote this letter, and therefore it cannot turn upon some particular points, to revive the remembrance of what he had more largely taught in person; or to satisfy the scrupulous in some things he might not have touched upon at all. But in it we may expect a full account of his Gospel, or these glad tidings of salvation which he preached among the Gentiles; seeing this epistle was intended to supply the total want of his preaching at Rome.

He understood perfectly well the system of religion he taught, for he was instructed in it by the immediate Revelation of Jesus Christ, Gal. i. 11. Eph. iii. 3. 1 Cor. xi. 23; and being also endowed with the most eminent gifts of the Holy Spirit, a man disinterested and quite unbiassed by any temporal considerations, we may be sure he has given us the truth, as he received it from our Lord, after his ascension. On the other hand, he was also well acquainted with the sentiments and system of religion which he opposed: for he was well skilled in Jewish literature, having had the best education his country could afford; and having been once a most zealous advocate for Judaism. Having frequently disputed with the Jews, he was thoroughly versed in the controversy, and knew very well what would be retorted upon every point; and therefore we may very reasonably suppose that the queries and objections which the apostle in this epistle puts into the mouth of the Jews, were really such as had been advanced in opposition to his arguments.

He was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect Christian temper, in drawing up this epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs,

arguments, explications, instructions, and exhortations, he has executed in so small a compass.

This letter was sent to the world's metropolis, where it might be exposed to all sorts of persons, *Heathens, Jews, Christians, Philosophers, Magistrates, and the Emperor himself*. And I make no doubt that the apostle kept this in view while he was writing; and guarded and adapted it accordingly.

However, it is plain enough it was designed to confute the unbelieving, and to instruct the believing Jews: to confirm the Christian, and to convert the idolatrous Gentile. These several designs he reduces to one scheme, by opposing and arguing with the infidel or unbelieving Jew, in favour of the Christian or believing Gentile.

Upon this plan, if the unbelieving Jew escaped and remained unconvinced; yet the Christian Jew would be more inoffensively, and more effectually instructed in the nature of the Gospel, and the kind brotherly regards he ought to have to the believing Gentiles, than if he had directed his discourse plainly and unambiguously to him. If his argument should fail, in reference to the believing Jews, yet the believing Gentile would see his interest in the covenant and kingdom of God as solidly established, by a full confutation of the Jewish opinions, (which were the only objections that could with any show of reason, be advanced against it,) as if the epistle had been written for no other purpose. And thus it is of the greatest use to us at this day.

It is also at present exceeding useful as it entirely demolishes the grossing pretensions, and imposing principles of the church of Rome. For a professed faith in Christ, and a subjection to him, is, in this epistle, fully shown to be the only Gospel condition of a place in his church, an interest in the covenant of God, and of Christian fellowship. By

this extensive principle God broke down the pales of his own ancient inclosure, the Jewish church; and, by the same principle, more strongly fortified the bulwark of other partition wall of schemes, and tenets of Christian fellowship, devised by human wisdom or imposed by human authority. He then, who professes faith in Christ, and subjection to him, is, by the apostle, allowed and demonstrated to be a member of the true visible church, and to have a right to all its privileges.

Both ancients and moderns make heavy complaints of the obscurity of this epistle, though all agree it is a great and useful performance. Origen, one of the fathers, compares our apostle to a person who leads a stranger into a magnificent palace, but perplexed with various cross and intricate passages, and many rooms, and secret apartments; shows him some things at a distance, out of an opulent treasury; brings some things near to his view; conceals others from it; often enters in at one door, and comes out at another: so that the stranger is surprised, and grows weary, and is obliged to say, and how he shall get out. But we shall have a tolerable idea of this princely structure, if we observe, that it consists of four grand parts or divisions. The first division contains the five first chapters: the second, the sixth, seventh, and eighth; the third, the ninth, tenth, and eleventh; the fourth, the five last chapters.

Part I.—Displays the riches of divine grace, as free to all mankind. Jews and Gentiles are equally sinners, and equally obliged to "faith"; and therefore there was no way for the Jew to be continued in the kingdom of God, but by grace through faith; and by grace and faith the Gentile might be admitted into it.—To reject this way of justification, was to reject the very method in which Abraham him

self was justified, or interested in the covenant made with him; in which covenant, believing *Gentiles* were included as well as believing *Jews*; and had as great or greater privileges to glory in.—But if the Jew should pertinaciously deny that, he could not deny that all mankind are interested in the grace of God, which removes the consequence of *Adam's* offence. Through that offence all mankind were subjected to death; and through *Christ's* obedience all mankind should be restored to life at the last day. The restoration from the dead is, therefore, a part of the grace of God in the Redeemer. And if all mankind have an interest in this part of the grace of God, why not in the whole of it? If all mankind were subjected to death through *Adam's* one offence; is it not much more reasonable that, through the opposite nobler cause, the obedience of the Son of God, all mankind should be interested in the whole of the grace, which God has established upon it?—And as for *law*, or the rule of right action, it was absurd for any part of mankind to expect pardon, or any blessedness upon the foot of that, seeing all mankind had broken it. And it was still more absurd, to seek pardon and life by the law of *Moses*, which condemned those that were under it to death for every transgression.—Ch. i. v.

Part II.—Having proved that believing *Jews* and *Gentiles* were pardoned, and interested in all the privileges and blessings of the Gospel, through mere grace; he next shews the obligations laid upon them to a life of virtue and piety, under the new dispensation. And upon this subject he adapts this discourse to the *Gentile Christians* in the sixth chapter; and in the seventh, and part of the eighth, he turns himself to the *Jewish Christians*; then, from verse 12 to the end of the eighth chapter, he addresses himself upon the same head, to both *Christian Jews* and *Gentiles*; particularly, giving them right notions of the sufferings to which they were exposed, and by which they might be deterred from the duties required in the gospel; and concluding with very strong and lively assertions of the certain perseverance of all who love God, notwithstanding any infirmities or trials in this world.—Ch. vi.—viii.

Part III.—Gives right sentiments concerning the rejection of the *Gentiles* from the matter of great moment to the due establishment of the *Gentile* converts.—Ch. ix.—xi.

Part IV.—Is filled with exhortations to several instances of *Christian* duty; and concludes with salutations to and from particular persons. It will be an advantage to the reader to have this sketch of the epistle ready in his thoughts.—Ch. xii.—xvi.

Further; we cannot enter into the spirit of this epistle, unless we enter into the spirit of a *Jew* in those times; and have some just notion of his utter aversion to the *Gentiles*; his valuing and raising himself high upon his relation to God, and to *Abraham*; upon his law, and pompous worship, circumcision, &c. as if the *Jews*, were the only people in the world who had any manner of right to the favour of God.

And let it also be well noted, that the apostle, in this epistle, disputes with the whole body of the *Jews*, without respect to any particular sect or party among them, such as *Pharisees*, *Sadducees*, &c. For the grand proposition or question in debate is, *Are we Jews, better than they Gentiles?* (chap. xi. 9.) And one argument, in proof of the negative, which the apostle espouses, is this, (chap. ii. 20.) *Is God the God of the Jews only? Is he not also the God of the Gentiles? Yes.* These are the two points through which the line of the apostle's discourse in the third chapter, and consequently in all the argumentative part of the epistle, must necessarily run. And as, both in the *proposition* and in the argument, he evidently means the whole body of the *Jews*, in opposition to the whole body of the *Gentiles*, he who doth not give such a sense of the apostle's discourse, throughout the argumentative part of the epistle, as exactly hits and suits this general, collective notion of *Jews* and *Gentiles*, certainly misses his aim, and shoots wide of the mark.

Lastly, The whole epistle is to be taken in connexion, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition, or they *tena*; or as a sentence in the book of *Proverbs* whose sense is absolute, and independent of what goes before or comes after; but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the whole. And, therefore, the whole epistle, or at least the eleven first chapters of it, ought to be read over at once, without stopping.

As to the use and efficacy of this epistle, I shall leave it to speak for itself, when the reader has studied and well digested the contents of it. And methinks curiosity, if nothing else, should invite us to examine carefully the doctrine, by which accompanied with the gifts and operations of the Spirit of God a few men, otherwise naked, weak, and contemptible, in opposition to power, learning, and deep-rooted prejudices of the world, confronted and overthrew the *Pagan* religion and idolatry throughout the *Roman Empire*. A victory far more difficult and surprising than all the achievements of *Alexander* and *Cæsar*. The fact cannot be denied. And surely the dignity and virtue of the cause must be proportionable to such an unusual and wonderful event. It is certain the world never, either before or since, has seen any thing equal to the writings of the *New Testament*. Never was the love of God, and the dignity to which he has raised the human nature, so clearly shewn and demonstrated; never were motives so sublime and powerful proposed to induce us to the practice of all virtue and goodness. In short, there we find whatever ennobles and adorns the mind; what ever gives solid peace and joy; whatever renders us the most excellent and happy creatures, forth recommended, and enforced by light and truth, its derived from the only Fountain of truth and of all good.

As to the apostle's manner of writing; it is with great spirit and force. I may add, perspicuity too: for it will not be difficult to understand him, if only we give up our prejudice, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scripture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say he has left no part of it unexplained or unguarded. Never was author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception and wanting explanation, as Rom. ii. 12. 16. Here the 13th and 16th verses are a comment upon the former part of it. Sometimes he comments upon a single word; as chap. x. 11, 12, 13. The 12th and 13th verses are a comment upon *πας, every one*, in the 11th. He was studious of a perspicuous brevity. Chap. v. 13, 14. *For until the law, sin was in the world; but sin is not imputed when law is not in being. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression.* Surely never was a greater variety of useful sentiments crowded into a smaller compass; and yet so skillfully, that one part very clearly explains another. Hence we learn, 1. that here *imputing of sin* means, man's being subject to death for sin; for it follows, *Nevertheless death reigned*. 2. That *law* is the constitution, that subjects the sinner to death; for he saith, *Sin is not imputed when law is not in being*. 3. That *until the law*, is a time before the law of *Moses* was given; for he saith, *Nevertheless death reigned from Adam to Moses*. 4. That law was not in being from *Adam to Moses*; for having said, *when law is not in being*, he immediately adds, *Nevertheless death reigned from Adam to Moses*. 5. That *Adam* was under the law; for if the law was not in being from *Adam*, or after the dispensation he was under, it is plain it was in being before; or, that

law was the dispensation under which God placed *Adam*. 6. That the clause, *even over those that had not sinned after the likeness of Adam's transgression*, is not to be understood only of some particular persons, as infants, but of all that lived from *Adam to Moses*, because none that lived from *Adam to Moses* were under the law, and so none could sinned after the likeness of *Adam's* transgression. 7. That the law was in being after *Moses*, for it was not in being from *Adam to Moses*, which evidently supposes it was in being afterwards, and that the *Jews*, from that time, sinned after the likeness of *Adam's* transgression, or were by the law condemned to death for every transgression. 8. Lastly, from the whole it is evident that, from *Adam to Moses*, men did not die for their own personal transgressions, but in consequence of *Adam's* one transgression, which is the point to be proved. One shall hardly find in any other author, an argument so justly managed, so fully established, attended with such a variety of instructive sentiments in the compass of thirty words; for setting aside the articles, there are no more in the Greek. It is by this unparalleled art, that the apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of this letter; which has made it a magazine of the most real, extensive, useful, and profitable knowledge.

He treats his countrymen, the *Jews*, with great caution and tenderness. He had a natural affection for them, was very desirous of winning them over to the gospel: he knew that their passions and prejudices were very strong for their own constitution; therefore, in his debates with them, he avoids every thing harsh, introduces every kind and endearing sentiment, and is very nice in choosing soft and inoffensive expressions, so far as he honestly could, for he never flatters, nor dissembles the truth.

His transitions and advances to an ungrateful subject are very dextrous and apposite, as chap. ii. 1—vii. 17.

He often carries on a complicated design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So chap. xiii. 1—8, he teaches the duty of subjects and adds some important instructions in their duty, and shews the true grounds of their authority.

He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may enliven it.

He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations.

See Dr. Taylor's Preface to the Romans.

There is so much good sense and sound criticism in the above remarks, that I cannot help considering them of high importance to a proper understanding of this epistle. The apostle's manner of writing, is here well vindicated; and proved to be close, nervous, and conclusive; and such a testimony from such a man as Dr. Taylor, must, with every unprejudiced reader, out-weigh the miserable sentiment of that philosopher, who, while professing to hold the same creed with the above writer, has had the awful temerity to say, that St. Paul was an "inconclusive reasoner." By such a saying, a man fixes the broad seal to his own incompetency to judge of the apostle's writings or doctrine.

In the preceding pages I have borrowed largely from the work of Dr. Taylor, on a full conviction that it is the best ever written upon this subject, that it is indispensably necessary to a proper understanding of the apostle's writings, and that it could not hope to equal it by any production of my own. These parts of his *Key* which did not fall in with my plan, I have taken the liberty to pass by; the rest I have greatly abridged, and only added a few notes where I thought there might be any danger of misapprehending the subject.

May 21, 1814.

A. C.

EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

[For Chronological Eras, see at the end of the Acts.]

CHAPTER I.

St. Paul shows his divine call to the apostleship, and for what end he was called, 1-6. His salutation to the church at Rome, and his commendation of their faith, 7, 8. His earnest desire to see them, that he might impart to them some spiritual gifts, 9-15. His description of the Gospel of Christ, 16, 17. The crimes and profligacy of the Gentile world, which call for aloud for the judgments of God, 18-32. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CXCX. 2. A. U. C. cir. 811.]

PAUL, a servant of Jesus Christ, ¹ called to be an apostle, ² separated unto the Gospel of God, ³ (Which he had promised afore ⁴ by his prophets in the holy Scriptures.)

⁵ Concerning his Son Jesus Christ our Lord, ⁶ which was made of the seed of David according to the flesh;

¹ Acts 22: 21. 1 Cor. 1: 1. Gal. 1: 1. 1 Tim. 1: 1. 2 Tim. 1: 1. 1 Th. 1: 1. 2 Th. 1: 1. 1 Pet. 1: 1. 1 John 1: 1. 1 John 4: 1. 1 John 5: 1. 1 John 6: 1. 1 John 7: 1. 1 John 8: 1. 1 John 9: 1. 1 John 10: 1. 1 John 11: 1. 1 John 12: 1. 1 John 13: 1. 1 John 14: 1. 1 John 15: 1. 1 John 16: 1. 1 John 17: 1. 1 John 18: 1. 1 John 19: 1. 1 John 20: 1. 1 John 21: 1. 1 John 22: 1. 1 John 23: 1. 1 John 24: 1. 1 John 25: 1. 1 John 26: 1. 1 John 27: 1. 1 John 28: 1. 1 John 29: 1. 1 John 30: 1. 1 John 31: 1. 1 John 32: 1. 1 John 33: 1. 1 John 34: 1. 1 John 35: 1. 1 John 36: 1. 1 John 37: 1. 1 John 38: 1. 1 John 39: 1. 1 John 40: 1. 1 John 41: 1. 1 John 42: 1. 1 John 43: 1. 1 John 44: 1. 1 John 45: 1. 1 John 46: 1. 1 John 47: 1. 1 John 48: 1. 1 John 49: 1. 1 John 50: 1. 1 John 51: 1. 1 John 52: 1. 1 John 53: 1. 1 John 54: 1. 1 John 55: 1. 1 John 56: 1. 1 John 57: 1. 1 John 58: 1. 1 John 59: 1. 1 John 60: 1. 1 John 61: 1. 1 John 62: 1. 1 John 63: 1. 1 John 64: 1. 1 John 65: 1. 1 John 66: 1. 1 John 67: 1. 1 John 68: 1. 1 John 69: 1. 1 John 70: 1. 1 John 71: 1. 1 John 72: 1. 1 John 73: 1. 1 John 74: 1. 1 John 75: 1. 1 John 76: 1. 1 John 77: 1. 1 John 78: 1. 1 John 79: 1. 1 John 80: 1. 1 John 81: 1. 1 John 82: 1. 1 John 83: 1. 1 John 84: 1. 1 John 85: 1. 1 John 86: 1. 1 John 87: 1. 1 John 88: 1. 1 John 89: 1. 1 John 90: 1. 1 John 91: 1. 1 John 92: 1. 1 John 93: 1. 1 John 94: 1. 1 John 95: 1. 1 John 96: 1. 1 John 97: 1. 1 John 98: 1. 1 John 99: 1. 1 John 100: 1.

PRELIMINARY OBSERVATIONS.—Different interpreters have divided this epistle into certain parts or divisions, by which they suppose its subject and matter may be the better understood. Some of these divisions have been mentioned in the preceding *preface*. The epistle contains *three* grand divisions.

I. THE PREFACE, chap. i. 1-17.

II. THE TRACTATION, or setting forth of the main subject, including two sections, 1. *Dogmatic*, or what relates to *Doctrine*. 2. *Paranetic*, or what relates to the necessity and importance of the *virtues and duties* of the Christian life. The *Dogmatic* part is included in the first *eleven chapters*, the grand object of which is to show, that eternal salvation cannot be procured by any *observance of the Jewish law*, and can be hoped for *only on the Christian scheme*; for *by the works of the law no man can be justified; but what the law could not do, in that it was weak through the flesh*, God has accomplished by sending his Son into the world, who, becoming an offering for sin, condemned sin in the flesh. The *Paranetic* part commences with chap. xii. 1. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*, &c. and extends to chap. xxi. 11.

III. The *Peroration* or *Epilogue*, which contains the author's apology for writing; his commendation of his apostolical office; his promise to visit them; his request of an interest in their prayers; his commendations of certain persons, and his salutations to others. These points are contained in the succeeding parts of the epistle, from chap. xxi. 14 to chap. xvi. 24. The 25th, 26th, and 27th verses of this chapter evidently belong to another part of the epistle, and should come in, as they do in a vast majority of the best MSS. after the 23d verse of the xiv. chapter. For every thing necessary to a *general knowledge* of the epistle itself, see the preceding *Preface*.

The inscriptions to this epistle are various in the different MSS. and Versions. The following are the principal: *To the Romans*—*The Epistle of Paul to the Romans*—*The Epistle of the Holy Apostle Paul to the Romans*. The word *ῥωμαῖς*, *holy*, we have translated *saint*; and thus, instead of saying the *holy Paul*, &c. we say *Saint Paul*, &c. and this is now brought into general use. The older the MSS. are, the more simple the appellatives given to apostles and apostolic men.

NOTES.—Verse 1. *Paul, a servant of Jesus Christ* [The word *δoulos*, which we translate *servant*, properly means a *slave*, one who is the *entire property* of his master; and is used here by the apostle with great propriety. He felt he was not his own, and that his life and powers belonged to his heavenly owner, and that he had no right to dispose of, or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, he is the *trilling slave* of Jesus Christ; and this is, perhaps, the highest character which any soul of man can attain on this side eternity. "I am wholly the Lord's; and wholly devoted to the spirit of sacrificial obedience to the constant, complete, and energetic performance of the Divine will." A friend of God is high; a son of God is higher; but the *servant*, or, in the above sense, the *slave* of God, is higher than all; in a word, he is a person who feels he has no property in himself, and that God is all, and in all.

Called to be an apostle [The word *ἀποστολὴ*, *apostle*, from *ἀποστέλλειν*, *to send*, signifies simply a *messenger* or *envoy*; one sent on a confidential errand; but here it means an *extraordinary messenger*: one sent by God himself, to deliver the most important message on behalf of his Maker; in a word, one sent by the *divine authority* to preach the Gospel to the nations. The word *καλεῖται*, *called*, signifies here the same as *constituted*, and should be joined with *ἀποστολὴ*, as it is in the Greek, and translated thus, *Paul, a servant of Jesus Christ, constituted an apostle*, &c. This sense the word *called*, has in many places of the Sacred Writings; e. g. *Behold what manner of love the Father hath bestowed on us, that we should be called, καὶ ὁμοῖον, constituted, or made the sons of God*. When applied to men in general, it signifies to be *invited*; i. e. to embrace the Gospel. See ver. 6. As it is likely that no apostle had been employed in founding the church at Rome, and there was need of much *authority* to settle the matters there in dispute; it was necessary that he should show them

that he derived his authority from God; and was immediately delegated by him to *preach and write* as he was now doing.

Separated unto the Gospel of God Set apart and appointed to this work, and to this only; as the Israelites were *separated* from all the people of the earth, to be the servants of God, see Lev. xix. 26. St. Paul may here refer to his former state as a *Pharisee*, which literally signifies a *separatist*, or one *separated*. Before, he was separated unto the service of his own sect; now, he is separated unto the Gospel of God. On the word *Gospel*, and its meaning, see the *Preface* to the notes on St. Matthew; and for the meaning of the word *Pharisee*, see the same Gospel, chap. iii. at the end.

Which he had promised afore Both in the law and in the prophets, God showed his purpose to introduce into the world a new people and glorious state of things; which state was to take place by and under the influence of the Messiah; who should bring life and immortality to light by his Gospel.

Concerning his Son That is, the Gospel relates every thing concerning the *Conception, Birth, Preaching, Miracles, Passion, Death, Resurrection and Ascension* of Jesus Christ, who was of the seed royal, being, as far as his humanity was considered, the *Son of David*; and then, the only *rightful heir* to the Israelitish throne.

And declared to be the Son of God See the note on Acts, chap. xiii. 33 where this subject is considered at large. The word *ἀποκάλυψαι*, which we render *declared*, comes from *ἀποκαλύπτω*, *to bound, define, determine, or limit*, and hence our word *horizon*, *the line that determines the farthest visible part of the earth, in reference to the heavens*. In this place, the word signifies such a *manifest and complete exhibition* of the subject, as to render it *indubitable*. The resurrection of Christ from the dead, was such a *manifest proof* of our Lord's *innocence, the truth of his doctrine*, and the fulfilment of all that the prophets had spoken, as to leave no doubt on any considerable and confirmed mind.

With power [*Εν δυνάμει*, with a *miraculous* display of divine energy; for, he could raise his body again, but by the miraculous energy of God.] Some apply the word here to the *proof of Christ's Sonship*; as if it were said, that he was most manifestly declared to be the Son of God, with such powerful evidence and argument, as to render the truth irresistible.

According to the spirit of holiness There are many differences of sentiment relative to the meaning of this phrase in this place; some supposing, that the spirit of holiness implies the *divine nature* of Jesus Christ; others, his *immaculate sanctity*, &c. To me it seems that the apostle simply means, that the person called Jesus, lately crucified at Jerusalem, and in whose name salvation was preached to the world, was the *Son of God*, the very Messiah promised before in the Holy Scriptures; and that he was this Messiah, was amply demonstrated. 1st. By his resurrection from the dead, the irrefragable proof of his purity, innocence, and the divine approbation; for, had he been a *malefactor*, as the Jews pretended, the miraculous power of God would not have been exerted in raising his body from the dead. 2d. He was proved to be the Son of God, the promised Messiah, by the Holy Spirit, (called here the *Spirit of holiness*) which he sent down upon his apostles, and not on them only, but on all that believed on his name; by whose influence multitudes were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God; and it was by the peculiar unction of this *Spirit of holiness*, that the apostles gave witness of the resurrection of the Lord Jesus, Acts iv. 33. Thus then Christ was proved the *true Messiah*, the son of David, according to the flesh, having the sole right to the throne of Israel; and God recognized this character, and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name.

Grace, and apostleship [The peculiar influence, and the essential qualifications which such an office requires:—without the *grace*, *favours*, and peculiar help of God, he could not have been an apostle; and an extraordinary conversion; and an extraordinary call to preach the Gospel. Probably *χαρίν καὶ ἀποστολὴν*, *grace and apostleship*, mean the same as *χαρίν τῆς ἀποστολῆς*, the apostolical office; for so the word *χαρίς* means in chap. xii. 3. xv. 15. 1 Cor. iii. 10. Eph. iii. 8. See the various acceptations of the word *grace*, on verse 7.

7 To all that be in Rome, beloved of God,^a called to be saints:
^b Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, ^c I thank my God through Jesus Christ for you all,
^d Ch. 9.24. 1 Cor. 1.2. 1 Thess. 4.7.—p 1 Cor. 1.3. 2 Cor. 1.2. Gal. 1.3.—q 1 Cor. 1.4. Phil. 1.3. Col. 1.3. 1 Thess. 1.2. Phil. 4.—r Ch. 16.19. 1 Thess. 1.5.

For *obedience to the faith* [That by this office, which I have received from God, and the power by which it is accompanied, I might proclaim the faith, the Gospel of Jesus; and show all nations the necessity of believing in it, in order to their salvation. Here is, first, the Gospel of the Son of God—2. An apostle divinely commissioned and empowered to preach it—3. The necessity of faith in the name of Jesus, as the only Saviour of the world—4. Of obedience, as the necessary consequence of genuine faith—and, 5. This is to be proclaimed among all nations; that all might have the opportunity of believing and being saved.]

6. Ye are the called [Ye Romans are all invited to believe in Christ Jesus, for the salvation of your souls; and to you, with the rest, my apostolic mission extends. This appears to be the most obvious sense of the word called in this place—to be called by the Gospel, is to be invited to believe in Christ Jesus, and become his disciples. The word sometimes means constituted, or made, as in verse 1.]

7. Called to be saints [Invited to become holy persons, by believing the Gospel, and receiving the gifts of the Holy Ghost. Or here the word may have the meaning of made or constituted, as above; κλητός αγιός, to all that be in Rome, constituted saints, for they had already received the Gospel grace; and were formed into a Christian church.]

Grace to you [Χαρις υμιν; may you be partakers of the Divine favour, the source whence every blessing is derived. I think it necessary, once for all, to give the several acceptations of this word grace, which occur in the Sacred Writings.]

1. The word *charis*, signifies, in general, favour, or benevolence, but especially that favour which is powerful and active, and loads its object with benefits. Luke i. 30, Fear not, Mary, thou hast found favour, *charin*, with God. Luke ii. 40, And the child grew—and the grace of God, *charis* *thein*, the favour of God was upon him. Ib. v. 32, And Jesus increased in favour, *chariti*, grace, with God and man. Acts ii. 47, Having favour, *charin*, grace, with all the people. Acts iv. 33, And great grace, *charis*, favour, was upon them all. The apostles were at that time in universal favour with the multitude. In this sense the word occurs in a great variety of places, both in the old and New Testaments. 2. Hence it is often used for the blessing which it dispenses; for if God be favourably disposed towards a person, his beneficent acts in that person's behalf will be a necessary consequence of such favour. John i. 14, Full of grace and truth; accomplished in all spiritual blessings. Ib. v. 16, And grace upon grace; he who is full of the most excellent blessings, confers them liberally on all believers. Acts xi. 23, When he had seen the grace of God, i. e. he had the fullest evidence that they were richly endowed with heavenly gifts. 1 Cor. i. 4, For the grace of God which is given you, the Divine blessings conferred upon you. 2 Cor. ix. 8, God is able to make all grace abound towards you; i. e. to enrich you with every benediction. This also is a very common acceptance of the word; and in this sense the word grace, or favour, is now generally understood among religious people. 3. The grace of God meaning with them some divine or spiritual blessing communicated. 3. It is sometimes taken for the whole of the Christian religion, as being the grandest possible display of God's favour, to a lost, ruined world; and in this sense it appears to be used. John i. 17, For the law was given by Moses; but grace and truth came by Jesus Christ: where the term grace is evidently opposed to law; the latter meaning the Mosaic, the other the Christian, dispensation. Acts xiii. 43, Barnabas persuaded them to continue in the grace of God—i. e. to hold fast their profession of the religion of Christ. Rom. vi. 14, Ye are not under the law, but under grace: ye are no longer under obligation to fulfil the Mosaic precepts; but are under the Christian dispensation.—See also verse 15 of the same chap. and see 2 Cor. i. 10. vi. 1. Gal. i. 6. Coloss. i. 6. 2 Tim. ii. 1. Tit. ii. 11. The grace of God, that bringeth salvation to all men, hath appeared. The Jewish religion was restricted in its benefits to a few; but the Christian religion proposes the salvation of all men; and the Author of it has become a sacrifice for the sins of the whole world. Heb. xii. 15, Looking diligently lest any man fall from the grace of God; lest any man apostatize from the Christian religion, and the blessings of pardon and holiness which he has received through it. 1 Pet. v. 12, This is the true grace of God wherein ye stand. The Christian religion which ye have received, is the genuine religion of God. 4. It signifies all the blessings and benefits which Christ has purchased; and which he gives to true believers, both in time and eternity. See Rom. v. 15 and 17, where the grace of God is opposed to death; i. e. to all the wretchedness and misery brought into the world by Adam's transgression. 1 Cor. xvi. 23, The grace of the Lord Jesus Christ be with you all: may every blessing purchased by Christ's passion and death be the portion of you all. Gal. v. 4, Ye are fallen from grace—ye have lost the blessings of the Gospel by submitting to circumcision. 5. It signifies the apostolic and ministerial office; or the authority to propagate the Christian religion; and the union or influence by which that office is executed: so in the

that 'your faith is spoken of throughout the whole world.
 9 For ^a God is my witness, ^b whom I serve ^c with my spirit in the Gospel of his Son, that, ^d without ceasing to make mention of you always in my prayers;

^a Ch. 9.1. 2 Cor. 1.23. Phil. 1.8. 1 Thess. 2.5.—^b Acts 27.23. 2 Tim. 1.3.—^c Or, in my spirit. John 4.23.24. Phil. 3.3.—^d 1 Thess. 3.10.

5th verse of this chapter, as has been already noted—By whom we have received grace and apostleship, or the apostolic office. Rom. xii. 3, I say, through the grace given unto me: i. e. I command you by the authority of my apostolic office, &c. See also verse 6. It signifies a gift, salary, or money collected for the use of the poor. 1 Cor. xvi. 3, Whomsoever ye shall approve—they will I send to bring your LIBERALITY, *την χαριν υμων*, your GRACE—i. e. the collection made for the poor saints: see ver. 1. 2 Cor. viii. 4, Praying us—that we would receive the gift, *την χαριν*, the GRACE, the contribution made in the churches of Macedonia, for the relief of the poor. In this sense it is used in Eccles. xvii. 22, He will keep the soon deeps of man, *χαρι*, the same as *ελεησων*, *almis*, in the beginning of the verse, and it signifies a kind or friendly act in the same author. Chap. xxix. 15, Forget not the friendship, *χαριτας*, of thy surety. GRACE, or *charis*, was a duty among the ancients; and the three GRACES, *αφειρα*, *χαρις*, were called *Pitha*, *Aglaia*, and *Euphrosyne*; *Πειθα*, *maid persuasion*: *Αγλαια*, dignity: *Ευφροσυνη*, liberality and joyfulness; and these were always painted naked, to show that all benefits should be gratuitous, this being essential to the nature of a gift. See Suidas, in *χαριτας*. 7. It sometimes signifies merely thanks or thanksgiving.—See Luke xvii. 9, Doth he thank, *μη χαριν εχει*, that servant? Rom. vi. 17, But God be THANKED, *χαρις εστω* *theu*. 1 Cor. x. 30, For if I by GRACE, *χαριτι*, THANKGIVING, as our margin has it, and properly. 8. It signifies remuneration, wages, or reward. Luke vi. 32, 33, and 34, If ye love them that love you—do good to them which do good to you—lend to them of whom ye hope to receive, what THANK have ye? *τινα υμιν χαρις εστι*, what REWARD have ye? This appears, from the parallel place, Matt. v. 46, to be most evidently the meaning: *τινι μεθων εχετε*; what REWARD have ye? The word is used in this sense by several Greek writers. 9. It signifies whatever is the means of procuring the favour or kindness of another. 1 Pet. ii. 19, 20, For this is THANKWORTHY, *τοσοτον χαρις πασα* *θεο*, this is the means of procuring favour from God. 10. It signifies joy, pleasure, and gratification, which is the meaning of *χαρι*, and with which it is often confounded in the New Testament. Philemon 7, For we have great joy, *χαριν* *υαρ* *εχουμεν πολλην*. Tobit vii. 18, The Lord give thee joy, *χαριν*, for this thy sorrow. In this sense the word is used by the best Greek writers; and in this sense it appears to be used, 2 Cor. i. 15. 11. It signifies the performance of an act which is pleasing or grateful to others. Acts xlii. 27, Felix, willing to show the Jews a PLEASURE, *χαριτας* *καταθεσθαι*, to perform an act which he knew would be highly gratifying to them. 12. It signifies whatever has the power or influence to procure favour, &c. Suavity, kindness, benevolence, gentle demeanour. Luke iv. 22, All wondered at the GRACIOUS words, *α λογον της χαριτος*, the benevolent, kind, and tender expressions; such as his text, ver. 18, would naturally lead him to speak—He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, &c. Eph. iv. 29, Col. iv. 6, Let your speech be always with GRACE: i. e. gracious, kind, benevolent, savouring of the doctrine of Christ; it is thus used by several Greek writers. See Schleusner. A. The word *charis*, GRACE, most frequently signifies some blessing or benefit, calculated to promote human happiness: it is generally derived from *χαίρω*, I rejoice, because of the effect produced by the blessing.

And peace [Ειρηνη, the same as *שלום* *shalom* in Hebrew, generally signifying all kinds of blessing, but especially harmony and unity—and the bond of such unity. The most probable derivation of the word *ειρηνη*, is from *επω*, I bind, and *ει*, one—because peace unites and binds those who were, by discord, before disunited. In the New Testament it signifies—1. Peace, public or private, in the general acceptance of the word, as implying reconciliation and friendship: and to the etymology of the word the apostle seems to allude in Eph. iv. 3, Endeavouring to keep the UNITY of the Spirit in the bond of peace. Acts xii. 20, They of Tyre and Sidon desired peace; they sought reconciliation with Herod, by means of Blastus the king's chamberlain. 2. It signifies regularity, good order. 1 Cor. xiv. 33, God is not the God of confusion, but of peace. 3. It signifies the labour or study of preserving peace and concord; and this is supposed to be its meaning, Matt. x. 34. Luke xii. 51, and Acts vii. 26. Rom. xiv. 17, For the kingdom of God is—righteousness and peace. The Christian dispensation admits of no contention, but inculcates peace. 1 Cor. vii. 15, God hath called us to peace—to labour to preserve quietness and concord. Heb. xii. 14, Follow peace—labour to preserve it. 4. It signifies the author or procurer of peace and concord. Eph. ii. 14, He is our peace—the author of concord betwixt Jews and Gentiles. 5. It signifies the Gospel and its blessings. Eph. ii. 17, And came and preached peace to you which were afar off; and to them that were nigh. 6. It signifies all kinds of mental and corporeal happiness; and especially the happiness of Christians. Luke i. 79, To guide our feet into the way of peace; to show us the way to obtain true happiness. Luke xix. 42, The things which belong unto thy peace—that by

10 ^a Making request, if by any means now at length I might have a prosperous journey ^b by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together ^c with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that I often-times I purposed to come unto you, (but I was let hitherto) that I might have some ^d fruit ^e among you also, even as among other Gentiles.

^a Ch. 15:23, 22. 1 Thess 3:10.—^b James 4:15.—^c Ch. 15:25.—^d Or, in you.—^e Tit. 1:4. 2 Pet. 1:1.—^f Chap. 15:23.—^g Acts 16:7. 1 Thess 1:18.—^h Phil 4:17.—ⁱ Or, in you.—1 Cor. 9:16.

which thou mightest have been made truly happy. 1 Thess. v. 23. The very God of PEACE—God, the only source of true felicity. John xvi. 33. These things have I spoken unto you, that in me ye might have PEACE—that ye might have confidence and happiness in believing on me as your only Saviour. 7. It signifies good wishes and affectionate prayers. Matt. x. 13. And if the house be worthy, let your PEACE come upon it. Our Lord commands his disciples, ver. 12, to salute the house into which they entered; and this was done by saying peace be unto this house! that is, let every blessing, spiritual and temporal, be the portion of this family. See Luke x. 6. John xiv. 27. and Acts xv. 33. They were let go in PEACE; they had the most fervent and affectionate prayers of the church. 8. It signifies praise. Luke xix. 35, PEACE in heaven, and glory in the highest. May all the heavenly host praise God, and give him the highest honour! 9. It signifies benignity, benevolence, favour. Rom. v. 1. Being justified by faith, we have PEACE with God. In consequence of having our sins forgiven, we have a clear sense of the Divine favour. Philip. iv. 7. The PEACE of God which passeth all understanding: the inexpressible blessedness of a sense of the Divine favour. See Schleusner's Lexicon.

From God our Father! The apostle wishes them all the blessings which can flow from God, as the fountain of grace; producing in them all the happiness which a heart filled with the peace of God can possess: all of which are to be communicated to them through the Lord Jesus Christ. See on Acts xxviii. 31.

8. First, I thank my God! From this, to the end of ver. 17. belongs to the preface, in which the apostle endeavours to conciliate the good opinion of the Christians at Rome; and to prepare their minds for his reproofs and exhortations.

Your faith is spoken! Καταλλαξαί, is celebrated—throughout the whole world!—In every place where the Christian religion is professed, through all parts of the Roman dominions; for in this sense we should understand the words the whole world.

9. Whom I serve with my spirit! Λατρεύω, whom I worship with the profoundest religious reverence; for so the original certainly means: I not only employ all the powers of my body in this service, but all those of my soul: being thoroughly convinced of the absolute truth of the religion I preach. Probably St. Paul opposes, in this place, the spiritual worship of the Gospel, to the external, or what some call, the carnal worship of the Jews. Mine is not a religion of ceremonies, but one in which the life and power of the eternal Spirit, are acknowledged and experienced.

10. Making request, &c.] By this we see how earnestly the apostle longed to see Rome. It had long been a subject of continual prayer to God, that he might have a prosperous journey to, or rather meeting with them, for so we should understand the word εὐδοκίαν ἔσθαι; that he had a prosperous meeting with them we cannot doubt; that he had a disastrous journey to them, the xxviii of the Acts fully proves.

11. Some spiritual gift! This probably means some of the extraordinary gifts of the Holy Spirit; which, being given to them, might tend greatly to establish their faith in the Gospel of Christ; and it is very likely, that such gifts were only conferred by means of apostles; and as the apostle had not yet been at Rome, consequently the Roman Christians had not yet received any of these miraculous gifts, and thus they differed widely from all the other churches which had been raised by the apostles' ministry.

12. That I may be comforted together with you! He here, with great address, intimates that he longs for the opportunity, as well on his own account as on theirs; and to show them that he arrogates nothing to himself, for he intimates that it will require the conjoint action of their faith as well as his own, to be the means of receiving those blessings from God to which he refers.

13. But was let hitherto! The word let, from the Anglo-Saxon, lættan, to hinder, signifies impediment, or hindrance of any kind; but it is likely that the original word ἐκώλυθη, I was forbidden, refers to a Divine prohibition:—he would have visited them long before, but God did not see right to permit him.

14. I am debtor both to the Greeks, and to the barbarians.] It has been remarked before, that all the nations of the earth, themselves excepted, were termed barbarians by the Greeks. See the origin of the word βάρβαρος, in the note on Acts, chap. xxviii. 2. The apostle considers himself by his apostolical office and call, under obligation to preach the Gospel to all people, as far as the providence of God might open his way; for this is implied in the Divine commission—Go ye into all the world and preach the Gospel to every creature; to the

14 I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against

^a Ps. 49:10. Mark 8:38. 2 Tim. 1:8.—1 Cor. 1:18 & 15:2.—1 Luke 2:32, 31, 32 & 9:47. Acts 9:26 & 13:26, 16. Ch. 2:3.—Ch. 3:21.—1 Heb. 2:4. John 4:36. Gal 3:11. Phil. 3:9. Heb. 10:3.—^b Acts 17:4. Eph. 5:6. Col. 3:6.

wise and the unwise; to the learned and cultivated, as well as to the unlearned and uncultivated: this evidently appears to be the import of the terms.

15. I am ready to preach! Προθυμῶν; I have a ready mind, I was only prevented by the providence of God, from visiting you long ago. His time is best: in the mean time, I write by his direction, to comfort and instruct you.

16. I am not ashamed of the Gospel of Christ! This text is best illustrated by Isa. xxviii. 16. xlix. 23. quoted by the apostle chap. x. 11. For the Scripture saith, Whosoever believeth on him shall not be ashamed; i. e. they shall neither be confounded, nor disappointed of their hope. The Jews, by not believing on Jesus Christ, by not receiving him as the promised Messiah, but trusting in others, have been disappointed, ashamed, and confounded, from that time to the present day. Their expectation is cut off; and while rejecting Christ, and expecting another Messiah, they have continued under the displeasure of God, and are ashamed of their confidence. On the other hand, those who have believed on Christ, have in and through him, all the blessings of which the prophets spoke; every promise of God being yea and amen through him. Paul, as a Jew, believed on Christ Jesus; and in believing he had life through his name; through him he enjoyed an abundance of grace, so that being filled with that happiness which an indwelling Christ produces, he could cheerfully say, I am not ashamed of the Gospel of Christ. And why? because he felt it to be the power of God to the salvation of his believing soul. This appears to be the true sense of this passage, and this interpretation acquires additional strength, from the consideration that St. Paul is here most evidently addressing himself to the Jews.

It is the power of God unto salvation! Δυναμὶς γὰρ Θεοῦ ἐστίν. The almighty power of God accompanies this preaching to the souls of them that believe; and the consequence is, they are saved; and what but the power of God can save a fallen, sinful soul?

To the Jew first! Not only the Jews have the first offer of this Gospel, but they have the greatest need of it; being so deeply fallen, and having sinned against such glorious privileges, they are much more culpable than the Gentiles, who never had the light of a divine revelation. And also to the Greek! Though the salvation of God has hitherto been apparently confined to the Jewish people; yet it shall be so no longer, for the Gospel of Christ is sent to the Gentiles, as well as to the Jews; God having put no difference between them; and Jesus Christ having tasted death for EVERY MAN.

17. For therein! In the Gospel of Christ.

Is the righteousness of God? God's method of saving sinners by faith in Christ Jesus.

Revealed from faith to faith! Shown to be by faith, and not by the works of any law; for Abraham, the father and founder of the Jewish people, was justified by faith, before even the law was given; and from believing in reference to the spiritual object held forth in the various ordinances of the law, and now revealed under the Gospel, he and all his believing descendants have been justified. And thus the faith of the old covenant led on to the faith of the new covenant; which shows that salvation has been by faith, from the call of Abraham to the present time. And from the beginning, all that were just or righteous in the earth, became such by faith, and by this principle alone, they were enabled to persevere; as it is written, the just shall live by faith. That δικαιοσύνη, which we translate righteousness, in this verse, signifies God's method of saving mankind by faith in Christ, is fully evident from the use of the term in chap. ix. 30. The Gentiles which followed not after righteousness; who had no knowledge by revelation, of God's method of justifying and saving sinners, have attained to righteousness; have had imparted to them God's method of salvation by faith in Christ, verse 31. But Israel, the Jews, which followed after the law of righteousness, that law, the end or object of which is CHRIST, and through him justification to all that believe; (ch. x. 4.) have not attained to the law of righteousness; have not found out the genuine plan of salvation, even in that law which so strongly and generally proclaims justification by faith; and why have they not found it? verse 32, because they sought it not by faith, but as it were by the works of the law; they did not discern that even its works or prescribed religious observances were intended to lead to faith in that glorious Mediator, of whom they wore the types and representatives; but the Jews trusted in the observances themselves, hoping to acquire justification and final salvation by that means. For they stumbled at the stumbling-stone, at the doctrine of

all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

n Acts 14 17.

Christ crucified, as the only sure ground on which the expectation of future salvation can be founded. Therefore *being ignorant of God's righteousness*; God's method of saving sinners, and *going about to establish their own righteousness*, their own method of salvation, by the observance of those rites and ceremonies which should have led them, by faith, to Christ; *they did not submit themselves to the righteousness of God*; they would not submit to be saved in God's way, and therefore rejected, persecuted, and crucified the Lord Jesus, see chap. x. 3. This collation of passages, most evidently shows that the word *righteousness*, here means simply *God's method of saving sinners*, or God's way of salvation; in opposition to the ways and means invented by the fancies or prejudices of men.

There are few words in the Sacred Writings which are taken in a greater variety of acceptations, than the word *ῥησέδευκα* in Hebrew, and *δικαιοσύνη* in Greek, both of which we generally translate *righteousness*. Our English word was originally *rightness*, from the Anglo-Saxon *riht*, justice, right, and *pecan*; to know; and thus the *righteous man* was a person who was allowed to understand the claims of justice and right, and who knowing them, acted according to their dictates. Such a man is *thoroughly wise*, he aims at the attainment of the best end, by the use of the best means. This is a true definition of *wisdom*, and the *righteous man* is he that *knows most and acts best*. The Hebrew *ῥησέדעק*, in its ideal meaning, contains the notion of a *beam or scales in equilibrium*, what we call *even balance*; and it is well known, that in all the personifications of justice, both ancient and modern, she is represented as a beautiful female with a bandage on her eyes, and a beam and scales in her hand, so perfectly poised that neither end preponderates.

The Greek word *δικαιοσύνη* has been derived from *δίκαιος*, to divide; and hence *δική*, justice, because it is the property of this virtue to divide to each his due. With other etymologies, it is useless to trouble the reader. Both the noun *δικαιοσύνη*, and the verb *δικαίω*, have a great variety of meaning in the New Testament, but they are all reducible to this original idea, *acting according to the requisitions of justice or right*. It may not be improper to notice some of the chief of these acceptations in this place.

1. The act of distributing to each man his due, is the sense of the word, Acts xvii. 31, *He will judge the world in righteousness*, i. e. according to the principles of eternal justice and rectitude. See also Rev. xix. 2, *In righteousness doth he judge and make war*. 2. It signifies a *holy life*, as proceeding from piety towards God. Luke i. 75, *Might serve him in holiness and righteousness, all the days of our life*. 3. It signifies *benignity, liberality*, and particularly *alms-giving*; as justice and righteousness require us, being only stewards of God's bounty, to share it with the necessitous. Matt. vi. *Take heed that ye do not your alms, ὑμῶν δικαιοσύνην, your righteousness, before men*. Rom. iii. 5, *But if your unrighteousness commend the righteousness, the benignity of God*. 2 Cor. ix. 10, *Increase the fruits of your righteousness, i. e. of your liberality*. 4. It signifies God's *method of saving sinners*; the way which is agreeable to his *righteousness and liberality*. See the former part of this note, and the scriptures there referred to. 5. It signifies the *reward, or issue of liberality*. 2 Cor. ix. 9, *He hath scattered abroad; he hath given to the poor; his righteousness, the reward of his bounty, remaineth for ever*. See Ps. cxii. 9. 6. It signifies the whole collection of *graces*, which constitute the complete Christian character. Matt. v. 6, *Blessed are they that hunger and thirst after righteousness*; they who ardently long for the full salvation of God. Ib. v. 10, 20, *If your righteousness exceed not the righteousness, &c.* Ib. vi. 33, *Seek the kingdom of God and his righteousness*. 7. It signifies the *result of faith in God, and submission to his will*, exemplified in a holy and useful life. Heb. xi. 7, *By faith Noah prepared an ark, and became heir of the righteousness which is by faith*; he escaped the deluge, and was made the instrument of re-peopleing the world. 8. It signifies an *exact observance of religious ordinances, and precepts*. Phil. iii. 6, *Touching the righteousness which is of the law, blameless*; having lived in an exact conformity to all the Mosaic precepts. In this sense it is to be understood, Matt. iii. 15, *Thus it becomes us to fulfil all righteousness*; to observe every precept of the law. 9. It signifies the *farther or pardoning mercy of God*. Rom. iv. 6, *The blessedness of the man unto whom God imputeth righteousness without works*, the man is happy to whom God has granted the remission of sins, without respect to his observance of the law of Moses. 10. In 2 Cor. v. 21, *δικαιοσύνη, righteousness*, is put for *δικαίω, right-ous*; that we might become the *righteousness of God*; that we might receive such a righteousness or holiness, such a salvation as is worthy of God's grace to impart; and such as the necessities of mankind require.

A few of the leading acceptations of the verb *δικαίω*, which we translate to *justify*, may be here properly subjoined, as this verb is so repeatedly used in this epistle. 1. It signifies to *declare or pronounce one just or righteous*; or, in other words, to declare him to be what he really is, 1 Tim. iii. 16, *He*

19 Because^a that which may be known of God is manifest^a in them; for God hath showed it unto them.

^a Or, to them.—John 1. 9.

was justified in the Spirit. By the almighty power of the Spirit, he was proved to be the TRUE MESSIAH. 2. To esteem a thing properly. Matt. xi. 19, *Wisdom is justified of her children*. Wisdom, propriety of conduct, is properly estimated by wise men. 3. It signifies to *approve, praise, and commend*. The publicans justified God, Luke vii. 29, praised him for calling them to such a state of salvation. Ib. xvi. 15.

Ye are they which justify yourselves before God; ye are self-commended, self-applauded, and self-praised. In this sense it is often used in the Greek Apocryphal books. Ecclus. vii. 5, *Justify not thyself before the Lord*; do not applaud thyself in the presence of thy Maker. Ib. x. 29, *Who will justify, (praise or applaud,) him that sinneth against his own soul?* Ib. xviii. 2, *The Lord only is righteous, δικαιοσύνηται, shall be justified*, i. e. praised, because there is none other but he. 4. The verb *δικαίω* is used to clear from all sin. 1 Cor. iv. 4, *For I know nothing by myself*; yet am I not hereby justified. A man's own consciousness of integrity, is not a proof that he is clear from all sin in the sight of God. 5. A judge is said to justify, not only when he condemns and punishes, but also when he defends the cause of the innocent. See EUPR. Heracleid. ver. 190. THUCYD. iii. p. 200. POLYB. iii. 31. SCHLEUSNER on *δικαίω*. Hence *δικαιοσύνη*, is taken in a forensic sense, and signifies to be found or declared righteous, innocent, &c. Matt. xii. 37, *By thy words thou shalt be justified*; thou shalt be declared to be righteous. Rom. iii. 4, *Thou mightest be justified in thy sayings*; that thou mightest be proved to be true in what thou hast said. 6. It signifies to *set free, to escape from*. Acts xiii. 39, *And by him, all that believe are justified from all things from which ye could not be justified by the law*; by faith in Christ a man escapes those evils, which, otherwise, the law of Moses would inflict upon him. Rom. vi. 7, *For he that is dead, ὀφειλωται, is justified*, properly rendered by our translators, is freed from sin. 7. It signifies also to *receive into favour, to pardon sin*. Rom. viii. 30, *Whom he called, them he also justified*; he received them into favour, and pardoned their sins. Luke xviii. 14, *This man went down to his house justified*; he humbled himself, repented of his iniquity, and God pardoned his sin. Rom. iii. 20, *By the deeds of the law there shall no flesh be justified*; no soul can have his sins forgiven, through the observance of the Mosaic law. Ib. iv. 2, *If Abraham were justified (had his sin pardoned) by works*. 1 Cor. vi. 11, *Such were some of you, but ye are justified*; ye are received into the divine favour, and have your sins forgiven. See James ii. 21—23. Rom. xii. 24, 28, v. 1, 9. Gal. ii. 16, 17. iii. 11, 24, v. 4. Tit. iii. 7. In all these texts, the word *justify* is taken in the sense of *remission of sins through faith in Christ Jesus*; and does not mean making the person just or righteous, but treating him as if he were so, having already forgiven him his sins.

The just shall live by faith! This has been understood two ways: 1. That the just or righteous man cannot live a holy and useful life, without exercising continual faith in our Lord Jesus: which is strictly true: for He only, who has brought him into that state of salvation, can preserve him in it: and he stands by faith. 2. It is contended by some able critics that the words of the original text should be pointed thus: *Ὁ δὲ δικαίος ἐκ πίστεως, ζήσεται. The just by faith, shall live*, that is, he alone that is justified by faith, shall live; which is also true, as it is impossible to get salvation in any other way. This last meaning is probably the true one, as the original text in Hab. ii. 4, speaks of those who believed the declarations of God when the Chaldeans besieged Jerusalem; and having acted conformably to them, they escaped with their lives.

18. For the wrath of God is revealed! The apostle has now finished his Preface, and comes to the grand subject of the epistle; namely, to show the absolute need of the Gospel of Christ, because of the universal corruption of mankind; which was so great as to incense the justice of God, and call aloud for the punishment of the world. 1. He shows that all the heathen nations were utterly corrupt, and deserved this threatened punishment. And this is the subject of the first chapter from verse 13 to the end. 2. He shows that the Jews, notwithstanding the greatness of their privileges, were no better than the Gentiles; and therefore the wrath of God was revealed against them also. This subject he treats in chap. ii. and chap. iii. 1—19. 3. He returns as he were, on both, chap. iii. 20—31, and proves that as the Jews and Gentiles were equally corrupt, they could not be saved by the deeds of any law; that they stood equally in need of that salvation which God had provided; that both were equally entitled to that salvation, for God was the God of the Gentiles as well as of the Jews.

By *οργή*, the wrath of God, we are not to understand any uneasy passion in the Divine Being: but the displeasure of his righteousness, which is expressed by the punishments inflicted on the ungodly, those who retain not God in their knowledge; and the unrighteous, those whose lives are profligate.

As in the Gospel, the righteousness of God is revealed for the salvation of the ungodly; so is the wrath of God revealed against the workers of iniquity. Those who refuse to be

20 For ⁹ the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; ¹ so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but ^a became vain in their imaginations, and their foolish heart was darkened.

22 ¹ Professing themselves to be wise, they became fools,
23 And changed the glory of the incorruptible ^a God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 ¶ Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, ^wto dishonour their own bodies ^z between themselves:

25 Who changed ^y the truth of God ^z into a lie, and worship-
q Psal. 19.1, &c. Acts 14.17 & 17.27 — r Or, that they may be — s 2 Kings 17.15
 Jer 2.5. Eph. 4.17, 18. — Jer. 10.14 — Deut. 4.16, &c. Psalm 106.20. Isa. 44.15,
 45.19. Jer. 2.11, Ezek. 8.12. Acts 17.23. — v Psalm 51.12. Wisd. 12.23. Acts 7.42. Eph.
 4.18, 19. 2 Thess. 2.11, 12.

saved in the way revealed by his *mercy*, must be consumed in the way revealed by his *justice*.

Ungodliness, Ἀσεβεία, from α, *negative*, and σεβω or σεβομαι, *I worship*, probably intended here to express *Atheism*, *Polytheism*, and *idolatry* of every kind.

Unrighteousness] *Adikia*, from *a*, negative, and *dike*, justice, every thing contrary to strict morality ; all viciousness and profligacy of conduct.

Who hold the truth in unrighteousness?] In what sense could it be said that the heathen held the truth in unrighteousness, when they really had not that truth? Some think, this refers to the conduct of their best philosophers, such as *Socrates, Plato, Seneca*, &c. who knew much more of the divine nature than they thought safe or prudent to discover; and who acted in many things contrary to the light which they enjoyed. Others think this to be spoken of the *Gentiles* in general, who either *did know*, or *might have known* much of God from the works of creation, as the apostle intimates in the following verses. But *Rosenmüller*, and some others, contend that the word *κατεχουσιν* here does not signify to *hold*, but to *hinder*; and that the place should be translated, *who through maliciousness hinder the truth*; i. e. prevent it from taking hold of their hearts, and from governing their conduct. This is certainly a very usual acceptance of the verb *κατεχω*, which *Hesychius* interprets *κρατειν*, *κοδανειν*, *συνεχειν*, to *retain*, *hinder*, &c. these men hindering, by their vicious conduct, the truth of God from being propagated in the earth.

19. *That which may be proven of God* Dr. Taylor paraphrases this and the following verse thus: "Although the Gentiles had no written revelation, yet what may be known of God is every where manifest among them, God having made a clear discovery of himself to them. For his being and perfections, invisible to our bodily eyes, have been, ever since the creation of the world, evidently to be seen, if attentively considered, in the visible beauty, order, and operations observable in the constitution and parts of the universe: especially his eternal power and universal dominion and providence; so that they cannot plead ignorance in excuse of their idolatry and wickedness."

20. *The invisible things of him*] His invisible perfections are manifested by his visible works, and may be apprehended by what he has made; their *immensity* showing his *omnipotence*; their vast *variety* and *contrivance*, his *omniscience*; and their *adaptation* to the most *beneficent purposes*, his *infinite goodness* and *philanthropy*.

[His eternal power] Αἰὶς ἀπὸν δυνάμεις, that all-powerful energy that *ever* *was*, and *ever will exist*; so, that ever since there was a creation to be surveyed, there have been intelligent beings to make that survey.

And Godhead *Obey*, his acting as *God* in the government and support of the universe. His works prove his being; the government and support of these works prove it equally. Creation and providence form a twofold demonstration of God. 1st. In the *perfections* of his nature, and, 2dly. In the exercise of those perfections.

21. *Because that when they knew God* When they thus acquired a general knowledge of the unity and perfections of the divine nature; *they glorified him not as God*; they did not proclaim him to the people, but shut up his glory (as Bishop Warburton expresses it) in their mysteries, and gave the people, in exchange for an incorruptible God, an image made like to corruptible man. *Wherefore God*, in punishment for this, *gave them up to a reprobate mind*, i.e. he suffered even their mysteries which they had erected for a school of virtue, to degenerate into an odious sink of vice and immorality; giving them up unto all uncleanness and vile affections. *They glorified him not* They did not give him that worship which his perfections required.

Neither were thankful] They manifested no *gratitude* for

the blessings they received from his providence; but became
 vain in their imaginations; *καὶ ἐπαύοντο ἐν ταῖς ἐννοή-
 σιας*. This certainly refers to the foolish manner in which
 even the wisest of their philosophers discoursed about the
 divine nature, not excepting *Socrates, Plato, or Seneca*.
 Who can read their works without being struck with the va-
 nity of their reasonings, as well as with the stupidity of their
 nonsense, when speaking about God? I might crowd my page
 with proofs of this; but it is not necessary to those who are

ped and served the creature ^a more than the Creator, who is
blessed for ever. Amen.

26 For this cause God gave them up unto ^b vile affections:
for even their women did change the natural use into that
which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lusts one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 ^c And even as they did not like ^d to retain God in *their* knowledge, God gave them over to ^e a reprobate mind, to do those things ^f which are not convenient :

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

w, Cor 6:18; 1 Thess 1:4; 1 Pet 4:3; x Lxx, 15:22; y 1 Thess. 1:3; 1 John 5:21; z Jude 14, 20; Jer 10:14 & 13:25; Amos 2:4; —e Or, rather —h Lev 15:22, 23; Eph 5:12; —i Or, a Wind 14:22, 23, &c.—d Or, to acknowledge, —e Or, a mind void of judgment —f Eph. 5:4.

acquainted with their writings; and to others it would not be useful. In short, their foolish, darkened minds, sought God no where but in the place in which he is never to be found; viz. the vile, corrupted and corrupting passions of their own hearts. As they did not discover him *there*, they scarcely sought him any where else.

22 *Professing themselves to be wise*] This is most strikingly true of all the ancient philosophers, whether Greeks or Romans, as their works, which remain, sufficiently testify.

The word *gawroner*, signifies not merely the *professing*, but the *assumption* of the philosophic character. In this sense the word *gawroner* is used by the best Greek writers. See *Kypke*. A dispassionate examination of the doctrine and lives of the most famed philosophers of antiquity, of every nation, will show that they were darkened in their mind, and irregular in their conduct. It was from the Christian religion alone, that true philosophy and genuine philosophers sprung.

23. *They changed the glory, &c.*] The finest representation of their deities was in the human figure; and on such representative figures the sculptors spent all their skill; hence the HERCULES of Farnese, the VENUS of Medici, and the APOLLO of Belvidere. And when they had formed their gods according to the human shape, they endowed them with human passions; and as they clothed them with attributes of extraordinary strength, beauty, wisdom, &c. not having the true principles of morality, they represented them as slaves to the most disorderly and disgraceful passions; excelling in irregularities the most profligate set of men, as possessing unlimited powers of sensual gratification.

(And to birds) As the eagle of Jupiter among the Romans, and the *Ibis* and *hawk* among the Egyptians; which were all sacred animals.

(*Four-footed beasts*) As the *Apis*, or *white ox*, among the Egyptians; from which the idolatrous Israelites took their *golden calf*. The *goat*, the *monkey*, and the *dog*, were also sacred animals among the same people.

Creeping things] Such as the **crocodile** and **scarabeus**, or beetle, among the Egyptians.

24. *God gave them up, &c.*] They had filled up the measure of their iniquities; and God, by permitting them to plunge into all manner of irregularities, thus, by one species of sin, inflicted punishment on another.

Dishonour their own bodies) Probably alluding here to what is more openly expressed verses 26 and 27.

Between themselves] 'En éavours, of themselves, of their own free accord; none inciting, none impelling.

25. *Changed the truth of God, into a lie* In the place of the true worship of God, they established *idolatry*. In various places of Scripture, *idols* are termed *lies*. Isa. xlv. 20. Jer. ii. 23 and xiii. 25. The true God was known among the primitive inhabitants of the earth; those who first became *idolaters*, literally changed the truth of God into a lie; they *did* *know* the true God, but they put *idols* in his place.

26. *For this cause God gave them up.* &c.] Their system of idolatry necessarily produced all kinds of *impurity*. How could it be otherwise, when the highest objects of their worship were adulterers, fornicators, and prostitutes of the most infamous kind; such as *Jupiter, Apollo, Mars, Venus, &c.* Of the abominable evils with which the apostle charges the Gentiles in this and the following verse, I could produce a multitude of proofs from their own writings; but it is needless to make the subject *plainer* than the apostle has left it.

27. *Receiving in themselves that recompense, &c.*] Both the women and men, by their unnatural prostitutions, enervated their bodies, so that *barrenness* prevailed; and those disorders which are necessarily attendant on *prostitution*, and *sodomitical* practices.

28. *They did not like to retain God* It would, perhaps, be more literal to translate *they did not wish*, **THEY DID NOT SEARCH TO RETAIN GOD in their knowledge.** They did not *examine* the evidences before them (ver. 19, and 20.) of his being and attributes; therefore **GOD GAVE THEM OVER TO A REPROBATE MIND,** *is adfectus boni, to an unsearching, or undiscerning mind* or they are the same word in both places. They *ought to reflect* on the evidences of his being and attributes, and God *condemned* them to the operations of a mind incapable of *reflection.* How men of such powers and learning, as many of the Greek and Roman philosophers and poets really were, could **reason**

30 Backbiters, haters of God, despiseful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, & without natural affection, implacable, unmerciful:

g Or, unsociable.—h Ch 2.2.—i Ch 6.21.

so inconsecutively concerning things moral and divine, is truly astonishing. But here we see the hand of a just and avenging God; they abused their powers, and God deprived them of the right use of these powers.

29. Being filled with all unrighteousness) *Adikia*, every vice contrary to justice and righteousness.

Fornication) *Porneia*, all commerce between the sexes out of the bounds of lawful marriage. Some of the best MSS. omit this reading; and others have *akabasia*, uncleanness.

Wickedness) *Pornia*, malignity, that which is oppressive to its possessor, and to its object; from *ponos*, labour, toil, &c.

Covetousness) *Ploneia*, from *pleio*, more, and *exo*, I will have, the intense love or lust of gain; the determination to be rich; the principle of a dissatisfied and discontented soul.

Malice) *Kakia*, malice, ill-will, what is radically and essentially vicious.

Full of envy) *Phonos*, from *phino*, to wither, decay, consume, pine away, &c. "pain felt, and malignity conceived, at the sight of excellence or happiness in another." A fine personification of this vice is found in *OVIN METAM.* lib. ii. ver. 765—781, which I shall here insert, with Mr. Addison's elegant and nervous translation.

—Videl intus edentem

Viperæ carnes, vittorum alimenta suorum,
Invidiam: visaque oculos avertit. At illa
Surgit humo pigræ: semesarcumque reliquit
Corpora serpentim, passuque incedit inertit
Uique deum vidit, formisque armisque decoram,
Ingenitum: vulturnus inia ad suspiria duxit.
Pallor in ore sedet: macies in corpore toto;
Nusquam recta acies: lident rubigine dentes:
Pectora felle vident: lingua est suffusa veneno.
Risus abest, nisi quem risi morere dolores:
Nec fruitur somno, vigilatibus excita curis:
Sed videt ingratos, intabescitq; videndo
Successus hominum: carpitque et carpitur unâ
Suppliciumque suum est.

A poisonous morsel in her teeth she chewed,
And gorged the flesh of vipers for her food.
Minerva, loathing, turned away her eye.
The hideous monster, rising heavily,
Came stalking forward with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the goddess gay and bright,
She fetched a groan at such a cheerful sight.
Livid and meagre were her looks, her eye
In foul distorted gleams turned avery.
A hoard of gull her inward parts possessed,
And spread a greenness o'er her cankered breast;
Her teeth were brown with rust, and from her tongue
In dangling drops the stringy poison hung.
She never smiles, but when the wretched weep;
Nor lulls her malice with a moment's sleep:
Restless in spite: while watchful to destroy,
She pines and sickens at another's joy:
Foe to herself, distressing and distressed,
She bears her own tormentor in her breast.

Murder) *Phonos*, taking away the life of another by any means; mortal hatred: for he that hates his brother in his heart is a murderer.

Debate) *Eris*, contention, discord, &c. Of this vile passion, the Greeks made a goddess.

Deceit) *Dolos*, lying, falsity, prevarication, imposition, &c. from *deko*, to take with a bait.

Malignity) *Kakothia*, from *kakos*, evil, and *thos*, a custom, bad customs, founded in corrupt sentiment, producing evil habits, supported by general usage. It is generally interpreted a malignity of mind, which leads its possessor to put the worst construction on every action; ascribing to the best deeds the worst motives.

Whisperers) *Psihousai*, secret detractors; those who, under pretended secrecy, carry about accusations against their neighbours, whether true or false: blasting their reputation by clandestine tittle-tattle. This word should be joined to the succeeding verse.

30. Backbiters) *Katahalous*, from *kata*, against, and *halao*, I speak; those who speak against others; false accusers, slanderers.

Haters of God) *Thesphousis*, atheists, contemners of sacred things; maligners of providence: scorers, &c. All profligate Deists are of this class; and it seems to be the finishing part of a diabolic character.

Despiseful) *Yhsousas*, from *yhsao*, to treat with injurious insolence: stormy, boisterous; abusing both the characters and persons of those over whom they can have any power.

Proud) *Yperphanous*, from *pero*, above, or over, and *phano*, I show, or shine. They who are continually exalting themselves and depressing others: magnifying themselves at the expense of their neighbours: and wishing all men to receive their sayings as oracles.

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

k Or, consent with them.—l Hos 7.3. Ps 50.18.

Boasters) *Alaizous*, from *laiznai*, to assume; self-assuming, vain-glorious, and arrogant men.

Inventors of evil things) *Ephousas kakou*. Those who have invented destructive customs, rites, fashions, &c. such as the different religious ceremonies among the Greeks and Romans—the orgies of Bacchus, the mysteries of Ceres, the lupercalia, feasts of the Bona Dea, &c. &c. Multitudes of which evil things, destructive and abominable ceremonies, are to be found in every part of the heathen worship.

Disobedient to parents) Though filial affection was certainly more recommended and cultivated than many other virtues; yet there are many instances on record of the grossest violation of this great branch of the law of nature.

31. Without understanding) *Anoetous*; from *a*, negative, and *noetos*, knowing; persons incapable of comprehending what was spoken; destitute of capacity for spiritual things.

Covenant-breakers) *Akutheros*, from *a*, negative, and *outhros*, to make an agreement. Persons who could be bound by no oath, because, properly speaking, they had no God to witness or avenge their misconduct. As every covenant, or agreement, is made as in the presence of God: so he that opposes the being and doctrine of God, is incapable of being bound by any covenant; he can give no pledge for his conduct.

Without natural affection) *Asphyous*; without that attachment which nature teaches the young of all animals to have to their mothers; and the mothers to have for their young. The heathens, in general, have made no scruple to expose the children they did not think proper to bring up; and to despatch their parents, when they were grown old or past labour.

Implacable) *Asthenos*, from *a*, negative; and *sthenos*, a libation. It was customary among all nations to pour out wine as a libation to their gods, when making a treaty. This was done to appease the angry gods, and reconcile them to the contracting parties. The word here shows a deadly enmity; the highest pitch of an unforgiving spirit; in a word, persons who would not make reconciliation either to God or man.

Unmerciful) *Achlethous*; those who were incapable, through the deep-rooted wickedness of their own nature, of showing mercy to an enemy, when brought under their power; or doing any thing for the necessitous, from the principle of benevolence or commiseration.

32. Who, knowing the judgment of God) *Dikaiozma*, the grand rule of right, which God has revealed to every man—the knowledge of which he has, less or more, given to every nation of the world, relative to honouring parents; taking care of their own offspring; keeping their engagements, &c. &c. In the worst states of heathenism, this great principle has been acknowledged; but through the prevalence of corruption in the heart, this law, though acknowledged, was not obeyed; and the corruption increased so, that those were highest in repute who had cast off all restraints of this kind; so that they even delighted in them; *synedokousai*, highly applauded, and gladdly associated with those transgressors; which argues the very highest pitch of moral depravity.

1. The preceding chapter gives us one of the finest views of the Gospel of Christ, to be met with anywhere. It is God's method of saving a lost world; in a way in which that world could never have imagined; there is nothing human in it; it is all truly and gloriously divine; essentially necessary to the salvation of man; and fully adequate to the purposes of its institution. Though it is an extension of the Old Covenant, yet it is almost wholly dissimilar; being as different from that as the person is from the picture by which he is represented, and as the substance is from the shadow projected by it. It is a scheme as worthy of God, as it is necessary for man: hence there are no excluding clauses in it—it is for the Jew and for the Greek; for the wise and for the unwise; for all the nations of the universe; and for all the individuals of those nations.

2. As God never does any thing that is not fitting, suitable, and necessary to be done; he has not made an unnecessary display of his mercy and goodness in the incarnation and death of his Son—all this was necessary, else it had not been done. But how does the necessity appear?—In the deep-rooted, and widely extended, corruption and profligacy of the nations of the earth. Of these the apostle gives a most affecting and distressing picture. 1. Almost every trace of original righteousness had been obliterated. 2. The proofs of God's eternal power and providence, so manifest in the creation and preservation of the universe, were wholly disregarded. 3. A vain philosophy, without right, principle, or end, was substituted for those divine truths which had been discovered originally to man. 4. Their hearts were contaminated with every vice which could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions. 5. This was proved in the most unequivocal manner, by a profligacy of conduct which had debased them far, far below the beasts that perish; and the apostle here gives a list of their crimes, every article of which can be incontrovertibly proved, from their own history, and their own writers: crimes

which, even bad as the world is now, would shock common decency to describe. See the whole of the second, third, sixth, and ninth satires of Juvenal.

3. So completely lost were the heathens to a knowledge of the influence of God on the soul, and the necessity of that influence, that they asserted, in the most positive manner, that man was the author of his own virtue and wisdom. Cicero, *Nat. Deor.* lib. iii. c. 36. declares it a general opinion that, although mankind received from the gods the outward conveniences of life, *virtutem autem nemo unquam acceptam Deo retulit*—"but virtue none ever thought they received from the Deity." And again, "this is the persuasion of all, that fortune is to be had from the gods: wisdom from ourselves." And again, "who ever thanked the gods for his being a good man? Men pray to Jupiter, not that he would make them just, temperate, and wise: but rich and prosperous." JUVENAL, on this point, speaks thus:—

Monstro quod ipse sibi possis dare: Semita certe Tranquilla per virtutem patet unica vita.—Sat. x. v. 363. The path to peace is virtue: which I show, Thyself may fully on thyself bestow.

In the same strain, HORACE, *Epist.* lib. i. E. xviii. v. penult.

Hæc satis est orare Jovem, qui donat et aufert:
Ut ritum, del apes; æquum ut animum ipse parabo
To Jove for life and wealth I pray;
These Jove may give or take away;
But for a firm and tranquil mind,
That blessing for myself I find.

Thus, they became vain in their imaginations, and their foolish heart was darkened; and professing themselves to be wise, they became fools. See Madan's *Juvenal*, Vol. ii. p. 53.

4 By all this we see what the world was, and what it would have continued to be, had not God sent a Divine revelation of his will; and established a public ministry to proclaim and enforce it. Were man left to the power and influence of his fallen nature, he would be in all places of his dispersion on the earth, what the apostle describes in the 29th, 30th, and 31st verses of this chapter.

Reader, magnify God, who has called thee from such deep darkness, to the marvellous light of the glorious Gospel of his Son; and walk as a child of the light and of the day, in whom there shall be no cause of stumbling.

CHAPTER II.

The apostle shows that the Jew who condemns the Gentiles, and considers them utterly unworthy of the blessings of the Gospel, is inexorable, because he is guilty of the same crimes; and therefore shall not escape the righteous judgment of God, 1—3. It is an awful thing to despise the goodness and long-suffering of God, which lead to repentance, 4, 5. God, the impartial judge, will render to every man according to his works, 6—11. The Jews and the Gentiles will be judged according to their respective advantages and disadvantages, 12, 13. In some cases, the Gentiles, who had no law, have shown a better disposition than the Jews, 14—16. The Jews, by their unfaithfulness, have been a stumbling block to the Gentiles, 17—24. Jewish rites and ceremonies of no advantage, unless productive of change of heart and conduct, 25. The Gentiles who attend to the small light which they have received from God, are in a better state than the unfaithful Jews, with all their superior religious privileges, 26, 27. What constitutes a real Jew in the sight of God, 28, 29. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCLX. 2. A. U. C. cir. 511.]

THHEREFORE thou art ^a inexorable, O man, whosoever thou art that judgest: ^b for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

a Ch. 1. 20.—b 2 Sam. 12. 5, 6, 7. Matt. 7. 1, 2. John 8. 9.—c Ch. 9. 23. Eph. 1. 7. & 2. 1, 7.

NOTES.—Dr. Taylor makes the following sensible observations on the commencement of this chapter.

"The representation of the moral state of the heathen world, in the foregoing chapter, is a demonstration of the necessity of the Gospel, for the reformation and salvation of man. And how rich is the favour wherewith God has visited the world! To have destroyed a race of apostate rebels, who had abused their understandings and every gift of a bountiful Creator, would have been justice; to have spared them would have been lenity and goodness; but to send his only begotten Son from heaven to redeem us from all iniquity and ungodliness by his own blood; to grant us a free pardon for all our sins; to put us in a state of mercy and salvation; to take us into his kingdom and family; to give us an inheritance among his saints; to bless us with immortality, and all spiritual blessings in heavenly places, this is most wonderful and exuberant favour. Rightly is the doctrine which teaches it called the Gospel or glad tidings; one would think, it could not possibly have met with opposition from any part of mankind. But the Jew opposed it! He abhorred the Gentile: and contradicted the grace, that honoured and saved him. The apostle pleads and defends our cause. His business is to confound the Jew, and to prove that we have as good a right as he, to all the blessings of the Messiah's kingdom. And by his description of the vicious state of the Gentiles in the former chapter: he has wisely made his advantage of the prejudices of the Jew; for nothing could please him more than the prevailing discourse, in which the Gentiles are reduced to so vile and abject a state. Thus, the apostle gives him an opportunity to condemn the Gentiles; but he does this that he may the more effectually humble him in this chapter; in which he proves, that the Jews, having, in an aggravated manner, despised the goodness, and broken the law of God, were as obnoxious to his wrath as the Gentiles; and if so, how could they, with any conscience or modesty, arrogate all the Divine mercy to themselves; or pretend that others were unworthy of it, when they had done as much or more to forfeit it? Must they not exclude themselves from being the people of God under the Gospel, by the same reason that they would have the Gentiles excluded? But this was an argument highly ungrateful to the Jew; and it would be very difficult to fix any conviction upon his mind. Therefore the apostle addresses him in a covert way, Thou art therefore inexorable, O man! whosoever thou art, that judgest: not giving out expressly that he meant the Jew, that the Jew might more calmly attend to his reasoning, while he was not apprehensive that he was the man. This point secured, the apostle very judiciously, and with great force of reasoning, turns his thoughts from his present superior advantages, to the awful day of judgment, ver. 5, 6. when God, in the most impartial equity, will render to all mankind, without exception, according to their works. Thus the apostle grounds his following argument, very methodically, and solidly, in God's equal regards to all men, in all nations, who uprightly practise truth and godliness; and his disapproving, and at last condemning all men, in any na-

tion, however privileged, who live wickedly. This was a blow at the root; and demolished, in the most effectual manner, the Jew's prejudices in favour of his own nation, and the unkind thoughts he had entertained of the Gentiles. For, if a Jew could be convinced that a sober, upright heathen, might be blessed with eternal salvation; he must be persuaded that it was no absurd matter that believing Gentiles should now be pardoned, and taken into the visible church. Thus the apostle advances with great skill; insinuating himself by degrees into the Jew's conscience. This reasoning is well adapted to encourage the Gentile, humbled by the dismal representation in the preceding chapter; for he would here see that he was not utterly abandoned of God, but might, upon good grounds, hope for his mercy and kindness."

1. Who judgest? Ο καὶ οὐκ, the judge; thou who assumest the character of a judge; and in that character, condemnest others who are less guilty than thyself.

2. We are sure that the judgment of God, &c.] God is impartial, and will punish sin whosoever he finds it. Transgression in a Jew, is not less criminal than iniquity in a Gentile.

4. Or despisest thou the riches of his goodness? Will thou render of none effect that marked benevolence of God towards thee, which has given so many superior advantages; and that forbearance which has tolerated thy many miscarriages; and that long-suffering which, after repeated provocations, still continues to hear with thee?

Not knowing? Αγνοῶν, not acknowledging, that this goodness of God, which has so long manifested itself in forbearance and long-suffering, leadeth thee to repentance; was designed to accomplish this blessed end; which thy want of consideration and acknowledgment, has rendered, hitherto, ineffectual. This was a maxim among the Jews themselves; for, in *Synopsis Schar*, it is said, the holy, blessed God, delays his anger against the wicked, to the end that they may repent and be converted.

5. But after thy hardness] Occasioned by thy long course of iniquity. And impenitent heart; produced by thy hardness, through which thou art callous to the calls and expostulations of conscience. Treasurest up; continuest to increase thy debt to the Divine justice, which will infallibly inflict wrath; punishment, in the day of wrath; the judgment-day, in which he will render to every man according to his works. The word treasure, the Hebrew uses to express any kind of store, or collection:—Treasure, or plenty of rain. Deut. xxviii. 12. The Lord shall open unto thee his good TREASURE, to give the RAIN unto thy land. Treasure, of punishment. Deut. xxxii. 34, 35. Is not this sealed up among my TREASURES? To me belongeth VENGEANCE and RECOMPENSE.—Treasures of mines, i. e. abundance of minerals. Deut. xxxiii. 19. They shall seek of the ABUNDANCE of the seas, and of TREASURES hid in the sand. So treasures of gold, silver, corn, wine, oil, &c., mean collections, or an abundance of such things; the word is used by the Greek writers precisely in the same sense. By wrath, we are to understand punish-

5 But after thy hardness and impenitent heart ⁶ treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 ^a Who will render to every man according to his deeds: 7 To them, who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew ^k first, and also of the ^l Gentile;

10 ^m But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ⁿ Gentile:

11 For ^o there is no respect of persons with God.

^o Deut. 32. 1. James 5. 3.—h Job 34. 11. Ps. 82. 12. Prov. 24. 12. Jer. 17. 10 & 32. 19. Mic. 6. 2. 7. 11. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 22. 8. 9. 12 & 22. 12.—l Job 34. 13. Ch. 1. 8. 2 Thess. 1. 3.—k Amos 9. 1. Luke 17. 47. 49. 1 Pet. 4. 17.—m Gr. Greek.—n 1 Pet. 1. 7.—o Gr. Greek.—p Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34.

ment, as in chap. 1. 18, and is used so by the very best Greek writers. See *Apkē*.

The *treasure of wrath*, in this verse, is opposed to the *riches of goodness*, in the preceding. As surely as thou despisest, or neglectest to improve the *riches of God's goodness*, so surely thou shalt share in the *treasures of his wrath*. The punishment shall be proportioned to the mercy thou hast abused.

6. *Who will render* Who, in the day of judgment, will reward and punish every man according as his life and conversation have been.

7. *To them, &c.* In this manner will God, in the great day, dispense punishments and rewards: 1. He will give eternal life to them, who, in all the trials and difficulties of the present state, have persevered in well-doing; seeking for, and expecting glory, honour, and immortality.

8. *But unto them, &c.* 2. He will manifest his indignation, and inflict wrath, punishment, on all who are contentious, who obstinately dispute against the truth, and obey unrighteousness; who act under the influence of the principle of sin, and not under the influence of the Spirit of God.

9. *Tribulation and anguish* Misery of all descriptions, without the possibility of escape, will this righteous judge inflict upon every impenitent sinner. The Jew first, as possessing greater privileges, and, having abated great mercies; and, also, on the Gentile, who, though he had not the same advantages, had what God saw was sufficient for his state; and, having sinned against them, shall have punishment proportioned to his demerit.

10. *But glory, honour, and peace* While the finally impenitent Jew and Gentile, shall experience the fullest effects of the righteous indignation of the Supreme Judge; every man that *worketh good*, that lives in a conscientious obedience to the known will of God, whether he be Jew or Gentile, shall have glory, honour, and peace; i. e. eternal blessedness.

11. *For there is no respect of persons with God.* The righteous Judge will not act according to any principle of partiality; the character and conduct alone, of the persons, shall weigh with him. He will take no wicked man to glory, let his nation or advantages be what they may: and he will send no righteous man to perdition, though brought up in the very bosom of *Gentilism*. And as he will judge in that day, according to character and conduct, so his judgment will proceed on the ground of the *good, privileges, and blessings*, which they have received, improved, abused. And, as there is no respect of persons with God in judgment, so there can be none in the previous administration of his saving blessings: he that will be condemned for his unrighteousness, will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul; and his condemnation will rest on the simple principle, that he *abused the grace* which was sufficient to save him; by acting in opposition to its dictates and influence. No man, in that great day, shall be brought to heaven through any *partiality* of the Judge: and no man sent to hell, because God did not afford him sufficient grace; or because he had made a *decree*, which rendered even his use of it, *ineffectual* to his salvation. In reference to the great design of God, in the salvation of man, it shall be said, in time, at the day of judgment, and throughout eternity, **THERE IS NO RESPECT OF PERSONS WITH GOD.**

12. *For, as many as have sinned without law, &c.* They, viz. the Gentiles, who shall be found to have transgressed against the mere *light of nature*; or, rather, that *true light* that *lighteth every man that cometh into the world*, John i. ver. 9, shall not come under the same rule with those, the Jews, who have, in addition to this, enjoyed an extraordinary revelation; but they shall be dealt with according to the inferior dispensation under which they lived: whilst those, the Jews, who have sinned against the law, the positive divine revelation granted to them, shall be judged by that law: and punished proportionably to the abuse of such an extraordinary advantage.

13. *For, not the hearers of the law, &c.* It does not follow, that because one people are favoured with a divine revelation, that, therefore, they shall be saved: while the others, who have not had that revelation, shall finally perish: this is not God's procedure; where he has given a law, a divine revelation, he requires obedience to that law; and only those who have been doers of that law, who have lived according to the light and privileges granted in that revelation, shall be justifi-

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law;

13 (For, ^p not the hearers of the law are just before God, but the doers of the law shall be justified).

14 For, when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which show the work of the law written in their hearts, ^q their conscience also bearing witness, and their thoughts, ^r the mean while, accusing or else excusing one another;)

16 ^s In the day when God shall judge the secrets of men ^t by Jesus Christ, ^u according to my Gospel.

Gal. 2. 6. Eph. 5. 9. Col. 3. 5. 1 Pet. 1. 17.—p Matt. 7. 21. Js. 1. 27, 27, 28. 1 Jn. 3. 7.—q Or, the conscience witnessing with them.—r Or, between themselves.—s Eccles. 12. 14. Matt. 25. 31. Jn. 14. 18. Ch. 3. 8. 1 Cor. 4. 5. Rev. 19. 12.—t Jn. 5. 32. Acts 10. 42 & 17. 31. 2 Tim. 4. 1. 8. 1 Pet. 1. 5.—u Ch. 15. 36. 1 Tim. 1. 11. 2 Tim. 2. 8.

fed: shall be finally acknowledged to be such as are fit for the kingdom of God.

14. *For when the Gentiles which have not the law, &c.* Nor does it follow, that the Gentiles, who have not had a divine revelation, shall either perish, because they had it not; or their unrighteous conduct pass unpunished; because, not having this revelation, might be considered an excuse for their sins:—

Do by nature the things contained in the law Do without this divine revelation, through that light which God imparts to every man, the things contained in the law, act according to justice, mercy, temperance, and truth, the practice of which the revealed law so powerfully enjoins; these are a law unto themselves, they are not accountable to any other law; and are not to be judged by any dispensation different from that under which they live.

Rabbi Tanchem brings in the Supreme Being as saying—*When I have decreed any thing against the Gentiles, to whom I have not given laws and statutes, and they know what I have decreed, immediately they repent; but the Israelites do not so.* Tanchem, fol. 43. 2.

15. *Which show the work of the law* In acting according to justice, mercy, temperance, and truth, they show that the great object of the law, which was to bring men from *injustice, cruelty, intemperance, and falsity*, is accomplished *so* in them: their conscience, also, bearing witness; that faculty of the soul, where that divine light dwells and works, shows them that they are right; and thus they have a comfortable testimony in their own souls, of their own integrity: *their thoughts, the mean while, accusing, or else excusing, one another*; or, rather, *their reasonings between one another, accusing, or anscusing for themselves*; as if the apostle had said—And this point, that they have a law, and act according to it, is farther proved from their conduct in civil affairs; and from that correct sense which they have of *natural justice* in their debates; either in their courts of law, or in their treatises on morality. All these are ample proofs, that God has not left them without light; and that, seeing they have such correct notions of right and wrong, they are accountable to God for their conduct, in reference to these notions and principles. This seems to be the true meaning of this difficult clause. See below.

16. *In the day when God shall judge* And all this shall be farther exemplified and proved, in the day, that God shall judge the secrets of men by Jesus Christ; which judgment shall be according to my Gospel; according to what I am now laying down before you, relative to the impartiality of God, and his righteous procedure in judging men, not according to their opinions, or prejudices; not according to revelations which they never possessed, but according to the various advantages, or disadvantages, of their political, religious, or domestic situation in life.

Much stress has been laid on the word, *φύσις*, by nature, in ver. 14, as if the apostle designed to intimate that nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory. But certainly the term cannot be so understood here. I rather think, that the sense given to it in *Suicer's* Thesaurus, Vol. II. col. 1475. *reipit, reterit, CERTAINLY, TRULY*, is its sense here. *for when the Gentiles, which have not the law, φύσις πῶν, TRULY, or, in effect, do the things contained in the law, &c.* This seems to be its sense in Galat. iv. 8. *When ye knew not God, ye did service to them which, φύσις, CERTAINLY are no gods; i. e. are false gods.* *Suicer* quotes *Cyril, of Alexandria*, (sub Anathematismo in Actis Ephesinis, p. 212.) speaking of the union of the two natures in Christ, he calls this *ὑπόμνημα, natural*; that is, says he, ἀληθῆν, true or real. He adds, that the word should be thus understood in Ephes. ii. 3. *we were by nature, φύσις, children of wrath*; and says, *φύσις, ἀντι τοῦ ἀνόμου. φύσις, is here used for ἀνόμος, TRULY; we were TRULY, INCONTESTABLY, the children of wrath, even as others.* That is, like the rest of mankind, we have all sinned, and come short of the glory of God; and, consequently, are exposed to punishment. Some think that this text refers to the natural corruption of man; but, although it is true, that man comes into the world corrupt, and that all men, since the fall, are very far gone from original righteousness, yet it is not clear, that the text in Eph. ii. 3. speaks of any other thing than the effects of this degeneracy. See the note there.

I prefer this sense, in the passage in question, to that which

17 Behold, ^v thou art called a Jew, and ^w retest in the law, ^x and makest thy boast of God,
 18 And ^y knowest his will, and ^z approvest ^a the things that are more excellent, being instructed out of the law;
 19 And ^b art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
 20 An instructor of the foolish, a teacher of babes, ^c which hast the form of knowledge and of the truth in the law.
 21 ^d Thou therefore which teachest another, teachest thou not thyself? thou that preachest a Jew not to steal, dost thou steal?

^a Matt. 3.9. John 8.33. Chap. 6.7, 2. Cor. 11.22.—w Mic. 3.11. Chap. 2.4.—x Isa. 45.2 & 48.2. John 8.41.—y Deut. 4.8. Psalm 147.19, 23.—z Or, triest the things that differ.—a Phil. 1.10.

says the *light of nature*, or *natural instinct*, is here meant: for I know of no light in nature that is not kindled there by the *grace of God*. But I have no objection to this sense, "When the Gentiles, which have not the law, do, by the influence of God upon their hearts, the things contained in the law, they are a law unto themselves; that light and influence serving instead of a divine revelation." That the Gentiles did *really* do the things contained in the law, in reference to what is termed *natural justice*; and made the wisest distinctions relative to the great principles of the doctrine of civil rights and wrongs; every man conversant with their writings will admit. And in reference to this, the word *δοτετε*, may be legitimately understood thus—they *incontestably* did the things contained in the law, &c.

The passage in ver. 15, *their thoughts, accusing or excusing one another*, certainly does not refer to any expostulations or operations of conscience; for this is referred to in the preceding clause. The words *accusing*, *κατηγοροῦντων*, and *excusing*, *απολογουμένων*, *answering or defending one another*; *μεταξύ αλλήλων*, *among themselves*; are all forensic, or law terms; and refer to the mode of conducting *suits of law* in courts of justice, where one is *plaintiff*, who produces his *accusation*, another is *defendant*, who *rebutts the charge*, and *defends himself*; and then the business is argued before the judge. This process shows that they have a law of *their own*; and that to this law it belongs to adjust differences; to right those who have suffered wrong; and to punish the guilty.

As to the phrase *written in their hearts*, it is here opposed to the Jewish laws, which were *written on tables of stone*. The Jews drew the maxims by which their conduct was regulated from a *divine revelation*: the Gentiles theirs, from what God, in the course of his providence and gracious influence, had shown them to be right, useful, and necessary. And with them this law was *well known* and *affectionately regarded*, for this is one meaning of the phrase *written in the heart*. It was from this true light, enlightening the Gentiles, that they had so many wise and wholesome laws; laws which had been among them from time immemorial, and of which they did not know the origin. Thus Sophocles, in the noble speech which he puts in the mouth of Antigone—

Ὁ γὰρ τι νυν γέ καχθής ἀλλ' αἰ πρὶν
 Ζη ταῦτα, εἴ οὐδεις αὖτις ἐξ ὅσων φανῇ
 "Not now, nor yesterday, but evermore
 The laws have liv'd: nor know we whence they came."

Antig. ver. 463.—4

These are the laws, *Νόμω*, which the Spirit of God wrote originally on their hearts, and which, in different forms, they had committed to *writing*.

17. Behold, thou art called a Jew! What the apostle had said in the preceding verses, being sufficient to enforce conviction on the conscience of the Jew, he now throws off the cover, and openly argues with him in the most plain and nervous manner; asserting that his superior knowledge, privileges, and profession, served only to aggravate his condemnation. And that, in fact, he who under all his greater advantages, transgressed the law of God, stood condemned by the honest Gentile, who, to the best of his knowledge, obeyed it. Dr. Taylor.

And retest in the law! Thou trustest in it for thy endless salvation. The word *εὐαριστῶν*, implies the strongest confidence of safety and security. Thou reposest thy whole trust and confidence in this law.

And makest thy boast of God! That thou knowest his nature and attributes, which are not known to the Gentiles. The word *καυχῶμαι*, implies the idea of *exulting* in any thing, as being a proper object of hope and dependence: and when referred to God, it points out that HE is the sure cause of hope, dependence, joy, and happiness. And that it is the highest honour to be called to know his name, and be employed in his service. As if the apostle had said, you rejoice in God as the object of your hope and dependence; you praise and magnify him; you account it your greatest honour that HE is your God; and that you worship him. See Taylor.

18. Knowest his will! Have been favoured with a revelation of his own will, immediately from himself. The things that are more excellent! Τα ὑπερβόνητα, the things that differ; that revelation which God has given of himself, makes the nicest distinctions between right and wrong; between vice and virtue: showing how you should walk so as to please God; and, consequently, acquire the most excellent portion that human spirits can have on this side heaven; for all these blessings ye acknowledge to receive from your law, being instructed *κατηχουμένους*, being catechi-

22 Thou that sayest a man should not commit adultery, dost thou commit adultery! thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 But for circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness

b Matt. 15.14 & 23.15, 17, 19, 24. John 9.34, 34.41.—c Ch. 6.17. 2 Tim. 1.13 & 2.5.—d Ps. 50.16, 46.—e Matt. 23.3, 46.—f Mal. 2.3.—g 1 Cor. 17.—h 2 Sam. 12.14. Isa. 52.5. Ezek. 36.29, 31.—i Gal. 5.3.—j Acts 10.34, 35.

sed from your infancy in the knowledge of divine things.

19. And art confident, &c.] In consequence of all these religious advantages, ye believe that ye are able to teach others, and to be guides and lights to the *beckoned, darkened Gentiles*, who may become proselytes to your religion.

20. An instructor of the foolish, &c.] Ye believe the Gentiles to be *babes and fools*, when compared with yourselves; that ye alone possess the *only true knowledge*; that ye are the *only favourites* of heaven; and that all nations must look up to you as possessing the *only form of knowledge*, *πορφύραν τῆς γνώσεως*, the grand scheme and draught of all true science; of every thing that is worthy to be learned; the system of eternal truth derived from the law. If, therefore, ye act not as becomes those who have such eminent advantages, it must be to your endless disgrace and infamy.

21. Thou therefore! Dr. Taylor has paraphrased this and the three following verses, thus—"What signify your pretensions to knowledge, and the office of teaching others; if you have no regard to your own doctrine? What are you the better for preaching against *thief*, if you are a *thief* yourself? Or for declaring *adultery* unlawful, if you live in the practice of it? Or for representing *idolatry* abominable, if you are guilty of *sacrilege*? What honours, or singular favours, do you deserve, if, while you glory in the law and your religious privileges, you dishonour God, and discredit his religion by transgressing his law, and living in open contradiction to your profession? And this is more than supposition; notorious instances might be produced of the forementioned crimes, whereby the Jews of the present age have brought a reproach upon religion among the Gentiles, as well as those Jews of former times, of whom the prophet Ezekiel speaks, chap. xxxvi. 23. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them."

That the Jewish priest-hood was exceedingly corrupt in the time of the apostle, and that they were so long before, is fully evident from the Sacred writings, and from Josephus. The high priest-hood was a matter of commerce, and was bought and sold like other commodities. Of this Josephus gives many instances. The *rapine* of Eli's sons descended to several generations. Dr. Whitby well observes, that of all these things mentioned by the apostle, the Jewish doctors were notoriously guilty; and of most of them they were accused by our Lord. 1. They said and did not; and laid heavy burdens upon others, which they would not touch with their own fingers, Matt. xxiii. 3, 4. 2. They made the house of God a den of thieves, Matt. xxi. 13. John ii. 16. 3. They were guilty of *adultery*, by unjust divorces, Matt. xix. 9. 4. Their *polygamy* was scandalous; even their rabbins, when they came to any place, would proclaim, *Who will be my wife for a day!* As to *idolatry*, they were perfectly saved from it, ever since the Babylonish captivity; but to this succeeded *sacrilege*, as is most evident in the profanation of the temple, by their commerce transacted even within its courts. And their teaching the people that even their aged parents might be left to starve, provided the children made a present to the temple, of that which should have gone for their support. According to Josephus, *Bel. Jud. i. vi. c. 26. they were guilty of theft, treachery, adultery, sacrilege, rapine, and murder*, and he adds, that *new ways of wickedness were invented by them; and that, of all their abominations, the temple was the receptacle*. In his *Antiquities* of the Jews, b. 20. c. 8. he says, The servants of the high-priests took away by violence, the tithes of the priests, so that many of them perished for want of food. Even their own writers acknowledge that there were great irregularities and abominations among the rabbins.

So Bereshith Rabba, sect. 55. fol. 54.—"Rabbi Abun proposed a parable concerning a master, who taught his disciple not to pervert justice, and yet did it himself; not to show respect of persons, and yet did it himself; not to receive bribes, and yet received them himself; not to take usury, and yet took it himself: the disciple replied—Rabbi, thou teachest me not to take usury, and yet thou takest it thyself! Can that be lawful to thee which is forbidden to me?"

24. For the name of God is blasphemed, &c.] In *Debarim Rabba*, sect. 2. fol. 25i, it is said, "The rulers destroy the influence of their own words among the people; and this is done, when a rabbin, sitting and teaching in the academy, says—do not take usury, and himself takes it; do not commit rape, and himself commits it; do not steal, and himself steals." That they were exceedingly lax in their morals, the following fact proves: "Rabbi Ilai said, if a man see that his evil propensities are likely to prevail against him, let him go to some place

of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee who by the letter and circumcision dost transgress the law?

k Matt. 12.41, 42.—1 Matt. 3.9. John 8.39. Chap. 9.6, 7. Gal. 6.15. Rev. 2.2.—1 Pet. 3.4.

where he is not known, and let him put on black clothes and cover his head with a black veil; and then let him *do whatever he pleaseth*, lest the name of God should be publicly profaned." *Moed katon*, fol. 17. 1. In *Sohar levi*. fol. 31. col. 122. it is said, "On three accounts the Jews are obliged to remain in captivity—1. Because they openly reproach the Shechinah—2. Because they profane themselves before the Shechinah—3. Because they turn away their faces from the Shechinah."

But it would be endless to collect from their history, the proofs of the charges brought here against them by the apostle. See *Whitby*, *Schoettgen*, and others.

25. *For circumcision verily profiteth*] It is a blessing to belong to the church of God, and wear the sign of the covenant; provided the terms of the covenant are complied with.

But if thou be a breaker of the law] If thou do not observe the conditions of the covenant; the outward sign is both without meaning and without effect. This was a maxim of the Rabbins themselves; for they allowed that an apostate or ungodly Israelite, must go to hell, notwithstanding his circumcision.

26. *Therefore, if the uncircumcision, &c.*] *If the Gentiles be found to act according to the spirit and design of the law*, his acting thus uprightly, according to the light which God has afforded him, will be reckoned to him as if he were circumcised, and walked agreeably to the law.

27. *And shall not uncircumcision, which is by nature*] And shall not the Gentile, who is, *ἐκ φύσεως*, according to the custom of his country; who is by birth not obliged to be circumcised.

If it fulfil the law] If such a person act according to the spirit and design of the law; judge, *κρίνει*, condemn thee, who, whilst thou dost enjoy the letter, the written law; and bearest in thy body the proof of the circumcision which it requires, dost transgress that law?

28. *For he is not a Jew*] A genuine member of the church of God, who has only an outward profession.

Neither is that circumcision] Circumcision is a rite which represents a spiritual thing, viz. the change and purification of the heart, as may be seen, Jer. iv. 4, 6, 10. ix. 26. Ezek. xlv. 7, 9.

29. *But he is a Jew*] A true member of the church of God. *Which is one inwardly*] Who has his heart purified, according to what God has uniformly prescribed by his prophets, see above; for *circumcision is of the heart, in the Spirit*, *ἐν Πνεύματι*, by the Spirit of God, who is the author of all spiritual affections and holy purposes: or every thing here is to be understood spiritually, and not literally; for without holiness none can please God, and without holiness, none can see him.

Whose praise is not of men] It has, with great probability, been conjectured, that the apostle may here refer to the signification of the name *Jew* or *Judah*, *יהודה*, *Yehudah*, PRAISE, from *יָדָה* *Yadah*, he PRAISED. Such a one is a true Israelite, who walks in conformity to the spirit of his religion; his countrymen may praise him because he is a steady professor of the Jewish faith; but God praises him because he has entered into the spirit and design of the covenant made with Abraham; and has got the end of his faith, the salva-

28 For ¹ he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh.

29 But he is a Jew, ² which is one inwardly; and ³ circumcision, is that of the heart, ⁴ in the spirit and not in the letter; ⁵ whose praise is not of men, but of God.

¹ 2 Cor. 10.15. Phil. 3.—Chapter 7.6 2 Cor. 3.6.—p 1 Cor. 4.5. 2 Cor. 10.15. 1 Thess. 2.4.

tion of his soul. Sentiments like these, on the same subject, may be found in the ancient Jewish writers. *Rabbi Lipman* gives the opinion of their most ancient and pure writers in these words: "A certain Christian mocked us, saying, 'Women who cannot be circumcised, cannot be reckoned among Jews.' Such persons are ignorant that *faith* does not consist in *circumcision*, but in the *heart*. He, who has not genuine faith, is not a partaker of the Jewish circumcision; but he who has genuine faith, is a *Jew*, although *not circumcised*." *Nizzachon*, Num. 21. p. 19. It is a curious maxim of the Talmudists, *That the Jews sit in the inmost recesses of the heart*. *Nidda*, fol. 20. 2. This is exactly the sentiment of St. Paul, *circumcision is of the heart, in the spirit*. In short, common sense, as well as their law and their prophets, taught every considerate man among them, that God could be pleased with their rites and external performances, no farther than they led to *holiness of heart, and righteousness of life*.

1. What the apostle says in the preceding chapter concerning the *Gentiles doing by nature the things contained in the law*, if properly considered, would lead certain persons from forming erroneous judgments concerning the divine dispensations. We are not to suppose that God is not to be found, where his written word does not appear; nor, that the salvation of the nations yet unbled with the light of the Gospel, is impossible. God has never confined himself to any one particular way, of communicating his salvation; no more than he has confined his saving grace to one people. His word is an indescribable blessing; but that word becomes effectual to salvation, only when accompanied by the power of the *Holy Spirit*. It was that Spirit which gave the word originally; and that same Spirit can speak without this word. It is through his influence alone, that the Gentiles do the things contained in his own law; and it is not to be wondered at, that the work is the same, both in the law and in the heart, when it has proceeded from the same Spirit.

2. God therefore will judge all nations according to the use and abuse they have made of this word, whether it was written in the heart, or written on tables of stone.

3. As he is no respecter of persons, all nations are equally dear to him; and he has granted, and will grant to them such discoveries of himself, as have been, and will be sufficient for their salvation.

4. His Word is an infinite blessing; and he has given it to one people that they may be the means of conveying it to another. Europe, and especially Christian Europe, has got the BIBLE; and God requires Europe to send the Bible throughout the earth. If this be not done through their neglect, the Gentile nations will not be destroyed by a merciful God; yet the Europeans will have a most solemn and awful account to render to their Judge, that they have hidden their heavenly light under their own bushel. *BRITAIN* is shaking herself from the dust, and by means of the *BRITISH AND FOREIGN BIBLE SOCIETY* is sending the Holy Scriptures to every kingdom, and nation, and people, and tongue. The *Gentiles* are now learning from the written law more fully and savingly what the Spirit of God had before written on their hearts; and it seems as if the kingdom of God were now about to come, with all-conquering power.

CHAPTER III.

The apostle points out the peculiar privileges of the Jews, 1—8; but shows that they also, as well as the Gentiles, had sinned, and forfeited all right and title to God's especial favour, 9. The corrupt state of all mankind, 10—18. All the world is guilty before God, and none can be justified by the works of the law, 19, 20. God's mercy, in providing redemption for a lost world by Jesus Christ, 21—26. This excludes boasting on the part both of Jew and Gentile; provides salvation through faith for both, and does not set aside, but establishes the law, 27—31. [A. M. cir. 4062. A. D. cir. 53. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

WHAT* advantage then hath the Jew? or what profit is there of circumcision?

a Ch. 2.35, 36, 37, 39. Psa. 30. 9.

NOTES.—Dr. Taylor observes, "In the preceding chapter, the apostle has carried his argument to the utmost length; what remains is to keep the Jew in temper, to fix his convictions, and to draw the grand conclusion."

"He has shown that the Jews were more wicked than the Gentiles; that their possession of the law, circumcision, and outward profession of relation to God, were no ground of acceptance with him. This was, in effect, to say, that the Jews had forfeited their right to the privileges of God's peculiar people; and that they were as unworthy to be continued in the church, as the Gentiles were to be taken into it; and consequently, in order to their enjoying the privileges of the church under the Messiah, they stood in need of a fresh display of grace, which, if they rejected, God would cast them out of the vineyard. The apostle was sensible that the Jew would understand what he said in this sense; and that it must be very irritating to him, to hear that his law, circumcision, and all his external advantages, were utterly insufficient to procure him the favour of God. This at once stripped him of

2 Much every way; chiefly, because that unto them were committed the oracles of God.

b Deut. 4.7, 8. Psa. 147.19, 20. Ch. 2.18 & 9.4.

all his peculiar honours and privileges: and the apostle, who had often argued with his countrymen on these points, knew what they would be ready to say on this subject; and, therefore, introduces a dialogue between himself and a Jew, in which he gives him leave to answer and defend himself. In this dialogue, the apostle undoubtedly refers to the rejection of the Jews, which he considers at large in the ixth, xth, and xith chapters. After the dialogue is finished, he resumes his argument, and proves by their own scriptures, that the Jews were guilty as well as other men; and that no part of mankind could have any right to the blessings of God's kingdom by any works which they had performed; but merely through the propitiatory sacrifice offered by Christ: and that this, far from destroying the law, was just the thing that the law required, and by which its claims were established.

"The sum and force of the apostle's argument is this, all sorts of men, Jews as well as Gentiles, were *sinned*; therefore, none of them can lay claim to the blessings of his kingdom on the ground of obedience. The Jew, therefore, stands

3 For, what if ^a some did not believe? ^d shall their unbelief make the faith of God without effect?

4 ^a God forbid: yea, let God be true, but ^e every man a liar; as it is written, ^b That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? ^c Is God unrighteous who taketh vengeance? (^f I speak as a man.)

6 God forbid: for then ^g how shall God judge the world?

7 For, if the truth of God know more aboundeth through my lie unto his glory; why yet am I also judged as a sinner?

8 And not ^h rather, (as we be slanderously reported, and as some affirm that we say,) ⁱ Let us do evil, that good may come? whose damnation is just.

^e Chap. 10, 16. ^f Heb. 4, 2.—^g Num. 23, 19. ^h Chap. 9, 6 & 11, 29. ⁱ 2 Tim. 2, 13.—^a Job 40, 8.—^b John 3, 33.—^c Ps. 62, 9, & 116, 11.—^d Ps. 51, 4.—^e 1 Ch. 6, 19. ^f Gal. 3, 15.—^g Gen. 15, 25. ^h Job 8, 3, & 34, 17.

as much as in need of God's grace to give him a title to those blessings, as the *Gentile*: and consequently, the *Gentile* has as good a title as the *Jew*. And when all are in the same circumstances, it is perfectly absurd for any to pretend to engross it to themselves exclusively of others, who are only as bad as they.

"Thus the apostle solidly proves, that we *Gentiles*, through faith alone, have a good and firm title to all the blessings of the Gospel covenant, election, adoption, pardon, privileges, ordinances, the *Holy Spirit*, and the hope of eternal life." Taylor's Notes, p. 259, 260.

As the nine first verses are a *dialogue* between the *apostle* and a *Jew*, I shall prefix the speakers to their respective questions and answers, to make the whole the more intelligible to the reader.

Verse 1. *Jew*.—*What advantage then hath the Jew? or what profit is there of circumcision?* As if he had said, you lately allowed (chap. ii. 25.) that *circumcision* verily profiteth; but if circumcision, or our being in covenant with God, raises us no higher in the divine favour than the *Gentiles*; if the virtuous among them are as acceptable as any of us, nay, and condemn our nation too, as no longer deserving the divine regards; pray tell me, wherein lies the superior honour of the *Jew*; and what benefit can arise to him from his *circumcision*, which being vested in the privileges of God's peculiar people?

2. *Apostle*.—*Much every way.* The *Jews*, in reference to the means and motives of obedience, enjoy many advantages beyond the *Gentiles*, and principally, because to them were committed the oracles of God; that revelation of his will to Moses and the prophets, containing a treasure of excellencies, with which no other part of the world has been favoured; though they have most grievously abused these privileges.

3. *Jew*.—*For what?* *Te yea, what then? if some did not believe, &c.* If some of the Jewish nation have abused their privileges, and acted contrary to their obligations, shall their wickedness annul the promise which God made to Abraham, that he would, by an everlasting covenant be a God to him, and to his seed after him, Gen. xvii. 7. Shall God, therefore, by stripping the Jews of their peculiar honour, as you intimate he will, falsify his promise to the nation, because some of the Jews are bad men?

4. *Apostle*.—*God forbid!* *Μη γένοιτο, let it not be, far from it, by no means.* Yea, let God be true, but every man a liar, &c. We must ever maintain that God is true, and that if in any case his promise appear to fail, it is because the condition in which it was given, has not been complied with; which is the sense of what is written, Psal. li. 4. I acknowledge my sin, and condemn myself that the truth of thy promise, (2 Sam. vii. 15, 16.) to establish my house and throne for ever, may be vindicated when thou shalt execute that dreadful threatening (2 Sam. xii. 10.) that the sword shall never depart from my house, which I own I have brought upon myself by my own iniquity. Should any man say, that the promise of God had failed towards him, let him examine his heart and his ways, and he will find that he has departed out of that way in which alone God could, consistently with his holiness and truth, fulfil the promise.

5. *Jew*.—*But if our unrighteousness commend the righteousness of God?* May we not suppose that our unrighteousness may serve to commend and illustrate the mercy of God, in keeping and fulfilling to us the promise which he made to our forefathers? The more wicked we are, the more his faithfulness to his ancient promise is to be admired. And if so, would not God appear unjust in taking vengeance and casting us off?

I speak as a man. I feel for the situation both of myself and my countrymen; and it is natural for one to speak as I do.

6. *Apostle*.—*God forbid!* *Μη γένοιτο, by no means.* God cannot be unjust; were he unjust, he could not be qualified to judge the world, nor inflict that punishment on the unfaithful Jews, to which I refer.

7. *Jew*.—*For if the truth of God, &c.* But to resume my reasoning, (see verse 5.) If the faithfulness of God in keeping his promise made to our fathers, is, through our unfaithfulness, made far more glorious than it otherwise would have been; why should we then be blamed for that which must redound so much to the honour of God?

8. *Apostle*.—*And not rather, &c.* And why do you not say, seeing you assume this ground, that in all cases we

9 What then? are we better than they? No, in no wise: for we have before ^a proved both Jews and Gentiles, that ^b they are all under sin:

10 As it is written, ^c There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God:

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; ^d the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

^a Ch. 5, 20 & 6, 15.—^b Gr. charged. Ch. 1, 23, &c. & 2, 1, &c.—^c Ver. 22. Gal. 3, 22.—^d Psal. 14, 1, 2, 3 & 53, 1.—^e Psal. 5, 9. Jer. 5, 16.—^f Psal. 140, 3.—^g Psal. 10, 7.—^h Prov. 1, 16. Isa. 59, 7, 8.

should do wickedly, because God, by freely pardoning, can so glorify his own grace? This is a most impious sentiment, but it follows from your reasoning; it has indeed been most injuriously laid to the charge of us apostles, who preach the doctrine of free pardon through faith, without the merit of works: but this is so manifest a perversion of the truth, that a just punishment may be expected to fall on the propagators of such a slander.

9. *Jew*.—*What then?* After all, have not we Jews a better claim to the privileges of the kingdom of God, than the *Gentiles* have?

Apostle.—*No, in no wise.* For I have already proved that both Jews and *Gentiles* are under the guilt of sin; that they are equally unworthy of the blessings of the Messiah's kingdom; and that they must both, equally, owe their salvation to the mere mercy of God.—From this, to the end of the 26th verse, the apostle proceeds to prove his assertion, that both *Jews* and *Gentiles* were all under sin; and that he might enforce the conviction upon the heart of the Jew, he quotes his own Scriptures, which he acknowledged had been given by the inspiration of God, and consequently true.

10. *As it is written.* See Psal. xiv. 1, 2, 3. from which this, and the two following verses, are taken.

There is none righteous. This is true, not only of the *Jews*, but of the *Gentiles*: of every soul of man considered in his natural and practical state, previously to his receiving the mercy of our Lord Jesus Christ. There is no righteous principle in them, and consequently, no righteous act can be expected from them; see on ver. 12. God himself is represented as looking down from heaven, to see if there were any that feared and sought after him; and yet he, who cannot be deceived, could find none! And therefore, we may safely conclude there was none to be found.

12. *They are all gone out of the way.* Παντες ἐξέκλιναν; they have all diverged from the right way; they have either abandoned or corrupted the worship of God: the *Jews*, in forsaking the law and the prophets; and the *Gentiles*, in acting contrary to the law which God had written on their hearts. And the departure of both from the truth, proves the evil propensity of human nature in general.

They are together become unprofitable. Ἰκευωδῆσαν; they are useless; good for nothing; or, as the Hebrew has it, נטלה, *netelachu, they are putrid*; he views the whole mass of mankind as slain, and thrown together, to putrify in heaps. This is what is termed the corruption of human nature; they are infected and infectious: what need of the mercy of God to save from such a state of degeneracy?

There is none that doeth good. In ver. 10, it is said, there is none righteous—here, there is none that doeth good; the first may refer to the want of a righteous principle; the second, to the necessary consequence of the absence of such a principle. If there be no righteousness within, there will be no acts of goodness without.

13. *Their throat is an open sepulchre.* This, with all the following verses, to the end of the 18th, are found in the Septuagint, but not in the Hebrew text; and it is most evident that it was from this Version that the apostle quoted as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words. The verses in question, however, are not found in the Alexandrian MS. But they exist in the Vulgate, the Ethiopic, and the Arabic. As the most ancient copies of the Septuagint do not contain these verses; some contend that the apostle has quoted them from different parts of Scripture; and later transcribers of the Septuagint, finding that the 10th, 11th, and 12th verses were quoted from the xvth Psalm, imagined that the rest were found originally there too, and so incorporated them in their copies, from the apostle's text; but this is by no means satisfactory.

Their throat is an open sepulchre.—By their malicious and wicked words, they hurt, as it were, the reputation of all men: the whole of this verse appears to belong to their habit of lying, defamation, slandering, &c. by which they wounded, blasted, and poisoned the reputation of others.

14. *Whose mouth is full of cursing, &c.* They never speak but in profane oaths, blasphemies, and malice.

15. *Their feet are swift to shed blood.* They make use of every means in their power, to destroy the reputation and lives of the innocent.

16. *Destruction and misery are in their ways.* DESTRUCTIO,

18 There is no fear of God before their eyes.

19 Now we know that what things soever ^a the law saith, it saith to them who are under the law: that ^b every mouth may be stopped, and ^c all the world may become ^d guilty before God.

20 Therefore, ^e by the deeds of the law there shall no flesh be justified in his sight: for ^f by the law is the knowledge of sin.

21 But ^g now the righteousness of God without the law is manifested, ^h being witnessed by the law ⁱ and the prophets;

22 Even the righteousness of God ^j which is ^k by faith of Jesus Christ unto all and upon all them that believe: ^l for there is no difference:

¹ Psalm 36.1.—² John 10.24 & 15.25.—³ Job 5.16. Psalm 107.42. Ezek. 16.63. Ch. 1.20 & 2.1.—⁴ Gal. 3.23. Chap. 2.25.—⁵ Or, subject to the judgment of God.—⁶ Ps. 143.2. Acts 13.29. Gal. 2.16 & 3.11. Eph. 2.8,9. Tit. 2.5.—⁷ Ch. 7.7.—⁸ Acts 15.11. Ch. 1.17. Phil. 3.9. Heb. 11.4. &c.—⁹ John 5.45. Acts 26.22.—¹⁰ Ch. 1.2. 1 Pet. 1.10.—¹¹ Ch. 1. through out.

tion is their *work*, and misery to themselves and to the objects of their malice, is the consequence of their impious and murderous conduct.

17. And the way of peace have they not known] They neither have peace in themselves, nor do they suffer others to live in quiet; they are brooders and fomenters of discord.

18. There is no fear of God before their eyes.] This completes their bad character; they are downright atheists, at least practically such. They fear not God's judgments; although his eye is upon them in their evil ways. There is not one article of what is charged against the Jews and Gentiles here, that may not be found justified by the histories of both, in the most ample manner. And what was true of them in those primitive times, is true of them still. With very little variation, these are the evils in which the vast mass of mankind delight and live. Look especially at men in a state of warfare: look at the nations of Europe, who enjoy most of the light of God; see what has taken place among them, from 1792 to 1816; see what destruction of millions; and what misery of hundreds of millions, have been the consequence of Satanic excitement in fallen ferocious passions! O Sir, what hast thou done! How many myriads of souls hast thou hurried, unprepared, into the eternal world! Who among men or angels, can estimate the greatness of this calamity! this butchery of souls! What widows, what orphans, are left to deplore their sacrificed husbands and parents; and their own consequent wretchedness! And whence sprang all this? From that, whence come all wars and fightings: the evil desires of men; the lust of dominion: the insatiable thirst for money; and the desire to be sole and independent. This is the sin that ruined our first parents, expelled them from Paradise; and which has descended to all their posterity; and proves fully, incontestably proves, that we are their legitimate offspring; the fallen progeny of fallen parents. Children in whose ways are destruction and misery: in whose heart there is no faith; and before whose eyes there is nothing of the fear of God.

19. What things soever the law saith] That the word law, here, does not mean the Pentateuch, is evident from the preceding quotations, not one of which is taken from that work. Either the term law must here mean the Jewish writings in general: or that rule of moral conduct which God had given to both Jews and Gentiles: to the former in their own Scriptures: to the latter, in that law written in their hearts by his own Spirit, and acknowledged in their written codes, and in their pleadings in every civil case. Now, according to this great law, this rule of moral conduct, whether given in a written revelation, as to the Jews, or by the secret inspiration of his Spirit, as in certain cases, to the Gentiles; every mouth must be stopped, and the whole world, *πας ὁ κόσμος*, both Jews and Gentiles, stand convicted before God: for all mankind have sinned against this law.

20. Therefore, by the deeds of the law] On the score of obedience to this moral law, there shall no flesh, *οὐ ρασα σαρξ*, no human being, be justified; none can be accepted in the sight of God. And why? Because, by the law is the knowledge of sin: it is that which ascertains what sin is; shows how men have deviated from its righteous demands; and sentences them to death because they have broken it. Thus the law is properly considered as the rule of right: and unless God had given some such means of discovering what sin is, the darkened heart of man could never have formed an adequate conception of it. For, as an acknowledged straight edge is the only way in which the straightness or crookedness of a line can be determined; so, the moral obliquity of human actions can only be determined by the law of God; that rule of right which proceeds from his own immaculate holiness.

21. But now the righteousness of God] God's method of saving sinners, is now shown by the Gospel, to be through his own mere mercy, by Christ Jesus; without the law, without any right or claim which might result from obedience to the law; and is evidently that which was intended by God from the beginning; for it is witnessed by the law and the prophets: the rites and ceremonies of the one, and the preachings and predictions of the others, all bearing testimony to the great design of God; and to the absolute necessity there was for the sacrifice and salvation which God has provided.

22. Even the righteousness of God] That method of saving sinners, which is not of works, but by faith in Christ Jesus; and is not restrained to any particular people, as the law and

23 For ^a all have sinned, and come short of the glory of God; ^b 24 Being justified freely ^c by his grace, ^d through the redemption that is in Christ Jesus:

25 Whom God hath ^e set forth ^f to be a propitiation, through faith ^g in his blood, to declare his righteousness, ^h for the ⁱ remission of ^j sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. ^k 27 Where is boasting then? It is excluded. By what law ^l of works? Nay, but by the law of faith.

¹ Ch. 10.12. Gal. 2.28. Col. 3.11.—² Ver. 9. Ch. 11.32. Gal. 3.22.—³ Ch. 4.16. Eph. 2.8. Titus 3.5,7.—⁴ Matt. 20.28. Eph. 1.7. Col. 1.14. 1 Tim. 2.6. Heb. 9.12. 1 Pet. 1.18,19.—⁵ Or, fore-ordained.—⁶ Mark 16.15. 1 John 2.2 & 4.10.—⁷ 1 Cor. 13.38.—⁸ 1 Tim. 1.13.—⁹ Or, passing over.—¹⁰ Acts 17.30. Heb. 9.15.—¹¹ Ch. 2.17, 23 & 4.12. 1 Cor. 1.29, 34. Eph. 2.9.

its privileges; but is unto all mankind in its intention and offer; and becomes effectual to them that believe: for God hath now made no difference between the Jews and Gentiles.

23. For all have sinned] And consequently are equally helpless and guilty: and, as God is no respecter of persons, all human creatures, being equally his offspring, and there being no reason why one should be preferred before another: therefore, his endless mercy has embraced ALL.

And come short of the glory of God] *Και ἐπεσφραγίσθη τῆς δόξης τῶν ὁσίων*. These words have been variously translated; failed of attaining the glory of God: Have not been able to bring glory to God: stand in need of the glory, (that is) the mercy of God. The simple meaning seems to be this; that, as all have sinned, and none can enjoy God's glory, but they that are holy; consequently, both Jews and Gentiles, have failed in their endeavours to attain it; as, by the works of any law, no human being can be justified.

24. Being justified freely by his grace] So far from being able to attain the glory of God by their obedience, they are all guilty; and, to be saved, must be freely pardoned by God's grace; which is shown to them, who believe, through the redemption, *ἀπολυτῶσις*, the ransom price, which is in the sacrifice of Christ Jesus. The original is compounded of *ἀπο*, from; and *λυτῶσις*, I redeem; and properly means the price laid down for the redemption of a captive. Comprehendit hæc Christi, *ἀπολυτῶσις*, quicquid est docuit, fecit et passus est, eo concilio, ut homines malis liberati, præcipue peccato, malorum fonte immunes, veram felicitatem adipiscerentur.—Rosenmüller. This redemption of Christ comprehends whatsoever he taught, did, or suffered, in order to free men from evil; especially to free them from sin, the source of evils; that they might attain true felicity. And that it here means the liberation purchased by the blood-shedding of Christ, is evident from Eph. 1.7. We have redemption, *ἀπολυτῶσις* ἐν τῷ αἵματι τοῦ ἀγαθοῦ αὐτοῦ, THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace. See also Col. 1.14. where the same words are found.

Ἀντὶ τῆς, according to *συνδίδας*, is *μίσθός*, *η* τὰ παρεχόμενα ὑπὲρ ἀπολύτῶσις, ἐπὶ τοῦ λυτῶσασθαι βαρβάρων δουλείας. A reward; or the price given to be redeemed from the slavery of the barbarians. Schleusner, under the word *ἀπολυτῶσις*, says, Negari quidem non potest, hanc vocem notare redemptionem ejus, qui captivus delinctoris sine bello, sive alio captus sit modo, quæ fit per pretii solutionem; quo scusum verbum, ἀπολυτῶσις, legitur haud raro in Scrip. Græcis. No man certainly can deny that this word properly means the redemption of a captive, (whether he may have been taken in war or in any other way) which is procured by the payment of a price. That the word also means any deliverance, even where no price is paid down, nobody will dispute: but that it means redemption by a price laid down; and the redemption of the soul by the price of the death of Christ, the above scriptures sufficiently prove.

25. Whom God hath set forth] Appointed and published; to be a propitiation, *ἱλαστήριον*, the mercy-seat, or place of atonement; because the blood of the sacrifice was sprinkled on and before that, in order to obtain remission of sin, punishment, &c. The mercy-seat was the lid, or cover of the ark of the covenant, where God was manifest in the symbol of his presence, between the cherubim; therefore the atonement that was made in this place, was properly made to God himself. See the note on Luke xviii. 13.

Through faith in his blood] This shows what we are to understand both by the *ἀπολυτῶσις*, redemption, and the *ἱλαστήριον*, propitiation: viz. that they refer to the sacrificial death of Jesus Christ, as the atonement made, and the price paid down for the redemption of the souls of men.

To declare his righteousness] *Εἰς ἐνδείξιν*, for the manifestation of his righteousness; his mercy in saving sinners, by sending Jesus Christ to make an atonement for them; thereby declaring his readiness to remit all past transgressions committed both by Jews and Gentiles, during the time in which his merciful forbearance was exercised towards the world; and this applies to all who hear the Gospel now: to them is freely offered remission of all past sins.

26. To declare, I say, at this time] To manifest now, by the dispensation of the Gospel, his righteousness, his infinite mercy; and to manifest it in such a way, that he might still appear to be the just God, and yet the justifier, the pardoner, of him who believeth in Jesus. Here we learn, that God de-

26 Therefore we conclude [†] that a man is justified by faith, without the deeds of the law.

27 Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also:

q. Acts 13, 26, 28. Ver. 20, 21, 22. Ch. 3, 3. Gal. 2, 16.

signed to give the most *evident displays*, both of his *justice* and *mercy*. Of his *justice* in requiring a sacrifice, and absolutely refusing to give salvation to a lost world in any other way; and of his *mercy*, in providing the sacrifice which his justice required. Thus, because Jesus was an *atonement*, a *ransom price* for the sin of the world, therefore God can, consistently with his *justice*, pardon every soul that believeth in Jesus. This is the full discovery of God's righteousness, of his wonderful method of magnifying his law, and making it honourable; of showing the infinite purity of his justice, and of saving a lost world.

Hitherto, from the 9th verse, the apostle had gone on without interruption; proving that Jew and Gentile were in a state of guilt and condemnation; and that they could be saved only by the redemption that is in Christ Jesus. The Jew finding his boasted privileges all at stake, interrupts him, and asks:

27. Jew.—Where is boasting then? *ἡ καυχῆσις, this glorying of ours.* Have we nothing in which we can trust for our acceptance with God? No merit of our own? Nothing accruing to us from our circumcision, and being in covenant with God?

APOSTLE.—It is excluded! *Ἐξελκυσθη, It is shut out;* the door of heaven is shut against every thing of this kind.

Jew.—By what law? By what rule, doctrine, or reason, is it shut out? by the law of works? The rule of obedience which God gave to us; and by which obedience we are accepted by him?

APOSTLE.—Nay! Not by the law of works; glorying is cut off, or shut out by that; it stands in full force as the rule of life; but you have sinned, and need pardon. The law of works grants no pardon, it requires obedience, and threatens the disobedient with death. But all glorying in the expectation of salvation through your own obedience, is excluded by the law, the doctrine of faith: faith alone, in the mercy of God, through the propitiation made by the blood of Jesus. (ver. 25.) is that by which you can be justified, pardoned, and taken into the divine favour.

28. Therefore we conclude, &c.] Seeing these things cannot be denied, viz. that all have sinned; that all are guilty; that all are helpless; that none can deliver his own soul; and that God, in his endless mercy, has opened a new and living way to the holiest by the blood of Jesus, Heb. x. 19, 20, &c. therefore we, apostles and Christian teachers, conclude, *ἀπολύτρωσα, prove by fair, rational consequence, that a man, any man, is justified, has his sins blotted out, and is received into the Divine favour, by faith in Christ's blood, without the deeds of the law, which never could afford, either to Jew or Gentile, a ground for justification; because both have sinned against the law which God has given them; and, consequently, forfeited all right and title to the blessings which the obedient might claim.*

29. Is he the God of the Jews only? Do not begin to suppose that because you cannot be justified by the works of the law, and God has in his mercy found out a new method of saving you; that therefore this mercy shall apply to the Jews exclusively. Is not God the maker, preserver, and redeemer, also of the Gentiles? Yes, of the Gentiles also, as much as of the Jews: for all have equally sinned; and there is no reason, if God be disposed to show mercy to all, that he should prefer the one to the other; since they are all equally guilty, sinful, and necessitous.

30. Seeing it is one God] *ὁμοῦς τις ὁ Θεός*: this has been rendered, *seeing God is one*. It however makes little difference in the sense; the apostle's meaning most evidently is, it is one and the same God, who made both Jews and Gentiles, who shall justify, pardon the circumcision, the believing Jews, by faith; and the uncircumcision, the believing Gentiles, by the same faith; as there is but one Saviour, and one atonement provided for the whole.

It is fanciful to suppose, that the apostle has one meaning when he says, *ἐκ πίστεως, by faith*: and a different meaning, when he says, *διὰ τῆς πίστεως, through faith*. Both the propositions are to be understood in precisely the same sense; only the addition of the article *τῆς*, in the last case, extends and more pointedly ascertains the meaning. It is one and the same God, who shall justify the believing Jews by faith; and the believing Gentiles, *διὰ τῆς πίστεως, by THAT SAME faith*.

31. Do we then make void the law through faith? 1. By law here we may understand the whole of the Mosaic law, in its rites and ceremonies; of which, Jesus Christ was the subject and the end. All that law had respect to him; and the doctrine of faith in Christ Jesus, which the Christian religion

30 Seeing, [†] it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then [†] make void the law through faith? God forbid; yea, we establish the law.

r. Ch. 10, 12, 13. Gal. 3, 21, 28.—Mat. 5, 17, 18. Gal. 3, 19, 23, 24.

proclaimed, established the very claims and demands of that law; by showing that all was accomplished in the passion and death of Christ; for, *without shedding of blood, the law would allow of no remission*: and Jesus was that Lamb of God, which was slain from the foundation of the world; in whose blood we have redemption, even the remission of sins. 2. We may understand also, the moral law, that which relates to the regulation of the manners or conduct of men. This law also was established by the doctrine of salvation by faith; because this faith works by love, and love is the principle of obedience; and whosoever receives salvation through faith in Christ, receives power to live in holy obedience to every moral precept; for such are God's workmanship, created anew in Christ Jesus, unto good works; in which they find it their duty and their interest necessarily to live.

1. In the notes on the preceding chapter, I have, in general, followed the plan of Dr. Taylor, and especially in regard to its dialogue form; but I have often differed much from that very learned and judicious man, in the application of many words and doctrines. He cannot allow that the death of Christ should be considered as a price paid down for the salvation of men; and I confess, I cannot understand the apostle in any other way. Nor can I see the weight of many of his observations, nor the force of his conclusions, on any other ground than this, that the passion and death of Christ were an atonement made to Divine justice, in the behalf of man; and that it is through the merit of that great sacrifice, that God forgives sin. Nor can I see any reason why such great stress should be laid on faith, but as that lays hold on, and takes up, the sacrifice of Christ as a ransom price for the redemption of the soul from the thralldom and misery of sin and Satan.

2. This chapter contains a fine and striking synopsis of the whole Christian system. The wretched state of man is awfully exhibited, from the 10th to the 18th verse; and the plan of salvation, in the 21st, 25th, and 26th verses. A pious writer calls these the Catechism of Christian Righteousness. The following points in this catechism are worthy of high consideration—viz. How is God glorified in us, and we in him?—By his GRACE. What does his grace work in us?—True holiness. Upon what motive?—Because it is pleasing to him. By whom does he give us salvation?—By Jesus Christ. How has Christ obtained this for us?—By redeeming us. What price did he give?—His blood. What does his blood effect?—It reconciles us to God. How is it applied?—By FAITH. Who has given this victim of reconciliation? God the Father. Why did he choose these means?—To confound the false righteousness of the Gentiles; to abolish the figurative righteousness of the Jews; and to establish his own. What does this grace of God perform?—It pardons sin; and purifies the heart. For whom is this designed?—For all mankind, both Jews and Gentiles. To whom are these blessings actually communicated?—To all who repent, turn from their sin, and believe on the Lord Jesus. Why did not God make known this grand method of salvation sooner?—1. To make it the more valued: 2. To show his fidelity in the performance of his promises; and 3. To make known the virtue and efficacy of the blood of Christ, which sanctifies the present, extends its influence to the past, and continues the availing sacrifice, and way of salvation, to all future ages.

3. On considering this glorious scheme of salvation, there is great danger; lest, while we stand amazed at what was done for us, we neglect what must be done in us. Guilt in the conscience, and sin in the heart, ruin the man. Pardon in the conscience, and Christ in the heart, save the soul.—Christ has done much to save us; and the way of salvation is made plain; but unless he justify our conscience from dead works, and purify our hearts from all sin, his passion and death will profit us nothing. While we boast in Christ Jesus, let us see that our rejoicing, *καυχῆσις, our boasting*, be this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, 2 Cor. i. 12.

4. We must beware of Antinomianism: that is, of supposing that, because Christ has been obedient unto death, there is no necessity for our obedience to his righteous commandments. If this were so, the grace of Christ would tend to the destruction of the law; and not to its establishment. He only is saved from his sin who has the law of God written in his heart; and he alone has the law written in his heart who lives an innocent, holy and useful life. Wherever Christ lives, he works; and his work of righteousness will appear to his servants; and its effect will be quietness and assurance for ever. The life of God, in the soul of man, is the principle which saves and preserves eternally.

CHAPTER IV.

Abraham was justified by faith, and not by the works of the law; for his faith was imputed to him for righteousness, 1-5. David also bears testimony to the same doctrine, 6-8. Abraham, the father of the Jewish race, was justified by faith, even before he was circumcised: therefore salvation must be of the Gentiles as well as the Jews, 9-12. And the promise that all the nations of the earth should be blessed in him, was made to him while he was in an uncircumcised state; and therefore, if salvation were of the Jews alone, the law that was given after the promise, would make the promise of no effect, 13-17. Description of Abraham's faith, and its effects, 18-22. This account is left on record for our salvation, that we might believe on Christ, who was delivered for our offences, and raised again for our justification, 23-25. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For, if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For, what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

a Isa. 51. 2. Matt. 3. 9. John 5. 33, 39. 2 Cor. 11. 22.—b Chap. 3. 29, 27, 28.—c Gen. 15. 6. Gal. 3. 6. James 2. 23.

NOTES.—The apostle, having proved in the foregoing chapter, that neither Jews nor Gentiles have a right to the blessings of God's peculiar kingdom, otherwise than by grace, which is as free for the one as the other; in this chapter advances a new argument, to convince the Jew, and to show the believing Gentile, in a clear light, the high value, and strong security of the mercies freely bestowed on them in the Gospel: and at the same time, to display the scheme of Divine Providence, as laid in the counsel and will of God. His argument is taken from Abraham's case: Abraham was the father and head of the Jewish nation: he had been an idolater, but God pardoned him, and took him and his posterity into his special covenant: and bestowed upon them many extraordinary blessings above the rest of mankind: and it is evident, that Abraham was not justified by any obedience to law, or rule of right action, but in the only way in which a sinner can be justified, by prerogative, or the mercy of the law-giver. Now, this is the very same way in which the Gospel saves the believing Gentiles, and gives them a part in the blessings of God's covenant. Why then should the Jews oppose the Gentiles? especially as the Gentiles were actually included in the covenant made with Abraham; for the promise, Gen. xvii. 4. stated, that he should be the father of many nations; consequently, the covenant being made with Abraham, as the head of father of many nations, all, in any nation to whom the same religious principle with him, were his seed, and with him interested in the same covenant. But Abraham stood by faith in the mercy of God, pardoning his idolatry; and upon this foot the believing Gentiles stand in the Gospel; and therefore they are the seed of Abraham, and included in the covenant and promise made to him.

To all this the apostle knew well it would be objected; that it was not faith alone that gave Abraham a right to the blessings of the covenant, but his obedience to the law of circumcision; and this being peculiar to the Jewish nation, gave them an interest in the Abrahamic covenant; and that, consequently, whoever among the Gentiles would be interested in that covenant, ought to embrace Judaism, become circumcised, and thus come under obligation to the whole law. With this very objection the apostle very dexterously introduces his argument, ver. 1, 2. Shows that, according to the Scripture account, Abraham was justified by faith, ver. 3-5. explains the nature of that justification by a quotation out of the Psalms, ver. 6-9. proves that Abraham was justified long before he was circumcised, ver. 9-11. that the believing Gentiles are his seed, to whom the promise belongs, as well as the believing Jews, ver. 12-17. and he describes Abraham's faith, in order to explain the faith of the Gospel, ver. 17-25. See Dr. Taylor's notes. We may still suppose that the dialogue is carried on between the apostle and the Jew; and it will make the subjects still more clear to assign to each his respective part. The Jew asks a single question, which is contained in the 1st, and part of the 2d verses. And the apostle's answer takes up the rest of the chapter.

Verse 1. Jew.—What shall we then say that Abraham, our father as pertaining to the flesh, hath found? The *kara eapka*, pertaining to the flesh, must here refer to the sign in Abraham's flesh, viz. his circumcision: on which the Jew would found his right to peculiar blessings. That this is the meaning of *kara eapka*, according to the flesh, Dr. Taylor has proved by a collation of several scriptures, which it is not necessary to produce here. We may, therefore, suppose the Jew arguing thus: But you set your argument on a wrong footing, viz. the corrupt state of our nation; whereas we hold our prerogative above the rest of mankind, from Abraham, who is our father: and we have a right to the blessings of God's peculiar kingdom, in virtue of the promise made to him: his justification is the ground of ours. Now what shall we make of his case, on your principles? Or what use was his obedience to the law of circumcision, if it did not give him a right to the blessing of God? And if, by his obedience to that law,

7 Saying, I blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe,

d Chap. 11. 6.—e Josh. 24. 2.—f Psa. 32. 1, 2.—g Gen. 17. 10.—h Luke 19. 9. Ver. 12, 16. Gal. 3. 7.

he obtained a grant of extraordinary blessings, then, according to your own concession, chap. iii. 27. he might ascribe his justification to something in himself; and, consequently, so may we too, in his right; and if so, this will exclude all those who are not circumcised as we are.

2. For if Abraham were justified by works The Jew proceeds: I conclude therefore, that Abraham was justified by works, or by his obedience to this law of circumcision: and, consequently, he has cause for glorying, *καυχῆται*, to exult in something which he has done to entitle him to these blessings. Now, it is evident that he has this glorying, and consequently that he was justified by works.

APOSTLE.—But not before God! These seem to be the apostle's words, and contain the beginning of his answer to the arguments of the Jew: as if he had said—Allowing that Abraham might glory in being called from heathenish darkness into such marvellous light; and exult in the privileges which God had granted to him. Yet this glorying was not before God, as a reason why those privileges should be granted; the glorying itself being a consequence of these very privileges.

3. For, what saith the scripture? The scriptural account of this transaction, Gen. xv. 6. is decisive; for, there it is said, Abraham believed God, and it was counted, *ἐλογισθη*, it was reckoned to him for righteousness; *εἰς δικαιοσύνην*, for justification.

4. Now to him that worketh is the reward not reckoned of grace, but of debt. Therefore, if Abraham had been justified by works, the blessings he received would have been given to him as a reward for those works; and consequently his believing could have had no part in his justification; and his faith would have been useless.

5. But to him that worketh not Which was the case with Abraham, for he was called when he was ungodly, i. e. an idolater; and, on his believing, was freely justified: and, as all men have sinned, none can be justified by works; and therefore, justification, if it take place at all, must take place in behalf of the ungodly, forasmuch as all mankind are such. Now, as Abraham's state and mode, in which he was justified, are the plan and rule according to which God purposes to save men; and as his state was ungodly, and the mode of his justification was by faith in the goodness and mercy of God; and this is precisely the state of Jews and Gentiles at present: there can be no other mode of justification than by faith in that Christ who is Abraham's seed; and in whom, according to the promise, all the nations of the earth are to be blessed.

It is necessary to observe here, in order to prevent confusion and misapprehension, that although the verb *δικαιοῦμαι* has a variety of senses in the New Testament, yet here it is to be taken as implying the pardon of sin; receiving a person into the favour of God. See these different acceptations cited in the note on chap. i. ver. 17. and particularly under No. 7. It is also necessary to observe, that our translators render the verb *λογίζομαι* differently, in different parts of this chapter. It is rendered counted, ver. 3. 5. reckoned, ver. 4. 9. 10. imputed, ver. 6. 8. 11. 22, 23, and 24. Reckoned is probably the best sense in all these places.

6. Even as David also, &c.] David, in Psal. xxxiii. 1, 2. gives us also the true notion of this way of justification, i. e. by faith, without the merit of works, where he says—

7. Blessed are they whose iniquities are forgiven That is, the man is truly happy whose iniquities, *ἀδικήματα*, his transgressions of the law, are forgiven; for by these he was exposed to the most grievous punishment. Whose sins *δι' ἀνομίας*, his innumerable deviations from the strict rule of truth and righteousness, are covered, entirely removed out of sight, and thrown into oblivion. See the meaning of the word *sin*, in the note on Gen. xiii. 13.

8. Blessed is the man to whom the Lord will not impute sin.] That man is truly happy, to whose charge God does not reckon sin; that is, they alone are happy who are redeemed from the curse of the law, and the consequence of their ungodly life, by having their sins freely forgiven, through the mercy of God.

though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, *was not* to Abraham, or to his seed through the law; but through the righteousness of faith.

1 Gen 17, 1 &c. Gal 3, 29.—& Gal 3, 18—1 Ch 2, 20 & 5, 13, 20 & 7, 8, 10, 11. 1 Cor. 15, 26 2 Cor. 3, 7, 9. Gal. 3, 10, 19 1 John 3, 4

9. *Cumeth this blessedness—upon the circumcision only* The word *pavor*, only, is very properly supplied by our translators, and indeed is found in some excellent MSS. and is here quite necessary to complete the sense. The apostle's question is very nervous. If this pardon, granted in this way, be essential to *happiness*; and David says it is so: then is it the privilege of the *Jews* exclusively? This cannot be; for as it is by the mere *mercy* of God, through *faith*, the *circumcision* cannot even claim it. But if God offer it to the circumcision, not because they have been *obedient*, for they also have *sinned*, but because of his *mere mercy*: then, of course, the same blessedness may be offered to the *Gentiles* who believe in the Lord Jesus. And this is evident; for we see, following our own scriptures, that *faith* was reckoned to Abraham for righteousness; he had no merit, he was an idolater; but he believed in God, and his faith was reckoned to him, *εἰς δικαιοσύνην*, i.e. reference to his justification; he brought faith, when he could not bring works; and God accepted his faith in the place of *obedience*; and this became the instrumental cause of his justification.

10. *How was it then reckoned?* In what circumstances was Abraham, when this blessing was bestowed upon him? When he was circumcised, or before?

Not in circumcision, but in uncircumcision. Faith was reckoned to Abraham for justification, as we read Gen. xv. 6. (where see the note.) but circumcision was not instituted till about fourteen or fifteen years after, Gen. xvii. 1, &c. for faith was reckoned to Abraham for righteousness or justification, at least one year before Ishmael was born; compare Gen. xv. and xvi. At Ishmael's birth, he was 86 years of age, Gen. xv. 16, and at the institution of circumcision, Ishmael was 13, and Abraham 99 years old.—See Gen. xvi. 21, 25, and see Dr. Taylor.

11. *And he received the sign of circumcision, a seal, &c.* So far was *obedience* to the law of circumcision, from being the reason of his justification, that he not only received this justification before he was circumcised; but he received the sign of circumcision, as a seal of the pardon which he had before actually received. And thus he became the father, the great head and representative of all them that believe; particularly the *Gentiles*, who are now in precisely the same state in which Abraham was, when he received the mercy of God. Hence it appears, says Dr. Taylor, that the covenant established with Abraham, Gen. xvii. 2—15, is the same with that Gen. xii. 2, 3, and xv. 5, &c. for circumcision was not a seal of any *new* grant, but of the justification and promise which Abraham had received before he was circumcised; and that justification and promise included the Gospel covenant, in which we are now interested. St. Paul refers to this Galat. iii. 8, the Scripture foreseeing that God would justify us by faith, through faith, preached before the Gospel unto Abraham; saying, in thee shall all nations be blessed. The whole of the apostle's argument in this 4th chapter to the Romans, proves that we, believing Gentiles, are the seed of Abraham; to whom, as well as to himself, the promise was made; and that the promise made to him, is the same, in effect, as that promise which is now made to us; consequently, it is the Abrahamic covenant in which we now stand; and any argument taken from the nature of that covenant, and applied to ourselves, must be good and valid. It is also undeniably evident from this 11th verse, as well as from Gen. xvii. 1—11, that circumcision was a seal or sign of the Gospel covenant in which we now stand. See Taylor.

There is nothing more common in the Jewish writers than the words *סֵמֶן אֱלֹהִים*, *semen elohim*, SEAL; as signifying the mark in the flesh, by the rite of circumcision, see on Gen. iv. 15. *Sohar Genes.* fol. 41. col. 161. has these words: And God set a mark upon Cain; this mark was the sign of the covenant of circumcision. *Targum.* Cant. iii. 8. the seal of circumcision is in your flesh; as Abraham was sealed in the flesh. *Valent Ribeni*, fol. 64. b. ph did not defile the sign of the holy covenant; i. e. he did not commit adultery with the wife of Potiphar. *Liber Coen.* part. i. c. 115. p. 70. Circumcision is a divine sign which God has placed on the member of concupiscence, to the end that we may overcome evil desire. *Shemoth Rabba*, sect. xix. fol. 115. Ye shall not eat the pass-over, unless the SEAL of Abraham be in your flesh. *Valent Ribeni*, fol. 36. God said to Abraham, I will seal thy flesh. *Sohar Levit.* fol. 6. Abim was sealed with the holy seal. See Schoettgen.

12. *And the father of circumcision.* He is also the head and representative of all the circumcision, of all the Jews, who walk in the steps of that faith; who seek for justification by faith only, and not by the works of the law; for this was the faith that Abraham had, before he received circumcision. So that the Jews, to be saved, must come under that Abrahamic

14 For, * if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath; for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; * to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; * who is the father of us all,

17 (As it is written, * I have made thee a father of many nations.)

1 Chap 2, 24 & 9, 11 & 11, 29. Gal 3, 16 & 18, 30—& Gal 3, 22—& Isaiah 51, 2. Chap. 9, 8. pages 17, 5

covenant, in which the *Gentiles* are included. This is an unanswerable conclusion; and must, on this point, for ever confound the Jews.

13. *For the promise that he should be the heir of the world* This promise intimated that he should be the medium through whom the mercy of God should be communicated to the world, to both *Jews* and *Gentiles*; and the manner in which he was justified, by the rule and manner according to which all men should expect this blessing. Abraham is here represented as having all the world given to him as his inheritance; because, in him, all nations of the earth are blessed; this must therefore relate to their being all interested in the Abrahamic covenant; and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant.

14. *For, if they which are of the law be heirs* If the Jews only be heirs of the promise made to Abraham, and that on the ground of prior obedience to the law; then faith is made void; is entirely useless; and the promise, which was made to faith, is made of none effect.

15. *Because the law worketh wrath* For law, *vopos*, any law or rule of duty. No law makes provision for the exercise of mercy, for it worketh wrath; *oppr*, punishment for the disobedient; Law necessarily subjects the transgressor to punishment; for where no law is, where no rule of duty is enacted and acknowledged, there is no transgression; and, where there is no transgression, there can be no punishment; for there is no law to enforce it. But the Jews have a law which they have broken; and now they are exposed to the penal sanctions of that law; and if the promises of pardon without the works of the law, do not extend to them, they must be finally miserable; because they have all broken the law, and the law exacts punishment. This was a home stroke; and the argument is unanswerable.

16. *Therefore it is of faith, that it might be by grace* On this account the promise is mercifully grounded, not on *obedience* to a law, but on the infinite goodness of God, and thus the promise is sure to all the seed, to all, both *Jews* and *Gentiles*, who, believing in Christ Jesus, have a right to all the blessings contained in the Abrahamic covenant. All the seed necessarily comprehends all mankind. Of the Gentiles there can be no doubt, for the promise was given to Abraham while he was a *Gentile*; and the salvation of the *Jews* may be inferred, because they all sprang from him, after he became an heir of the righteousness or justification which is received by faith; for he is the father of us all, both *Jews* and *Gentiles*. Dr. Taylor has an excellent note on this verse. "Here," says he, "it should be well observed that faith and grace do mutually and necessarily infer each other. For the grace and favour of God, in its own nature, requires faith in us; and faith, on our part, in its own nature, supposes the grace or favour of God. If any blessing is the gift of God, in order to influence our temper and behaviour; then, in the very nature of things, it is necessary that we be sensible of this blessing, and persuaded of the grace of God that bestows it; otherwise it is not possible we should improve it. On the other hand, if faith in the goodness of God with regard to any blessing, is the principle of our religious hopes and action; then it follows that the blessing is not due in strict justice, nor on the foot of law, but that it is the free gift of divine goodness. If the promise to Abraham and his seed be of faith on their part; then it is of grace on the part of God. And it is of faith, that it might be by grace: grace being the mere good will of the donor, is free and open to all whom he chooses to make the objects of it; and the divine wisdom appointed faith to be the condition of the promise; because faith is, on our part, the most simple principle, bearing an exact correspondence to grace, and reaching as far as that can extend; that so the happy effects of the promise might extend far and wide, take in the largest compass, and be confined to no condition, but what is merely necessary, in the nature of things."

17. *As it is written, I have made thee a father* That Abraham's being a father of many nations, has relation to the covenant of God made with him, may be seen Gen. xvii. 4, 5. Behold, my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name any more be called Abraham; but thy name shall be called Abraham. For a father of many nations have I made thee, i. e. he was constituted the head of many nations by virtue of the covenant which God made then with him.

God, who quickeneth the dead, &c.] God is the most proper object of trust and dependence; for being almighty, eternal, and unchangeable, he can even raise the dead to life; and call these things which be not, as though they were. He is the Creator, he gave being when there was none: he can

tions.) ¹before him whom he believed, *even God*, ²who quickeneth the dead, and calleth those ³things which be not as though they were.

18 Who, against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, ¹So shall thy seed be.

19 And being not weak in faith, ²he considered not his own body now dead, when he was about one hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief, ¹or, like unto him—²Ch. 8. 11. Eph. 2. 15.—³Ch. 9. 36. 1 Cor. 1. 9. 1 Pet. 2. 10.—⁴Gen. 15. 5.—⁵Gen. 17. 17 & 18. 11. Heb. 11. 11, 12.—⁶v. Ps. 115. 3. Lk. 1. 37, 45. Heb. 11. 19

as infallibly assure the existence of those things which are not, as if they were already actually in being. And on this account, he can never fail of accomplishing whatsoever he has promised.

18. Who, against hope, believed in hope) The faith of Abraham bore an exact correspondence to the power and never-failing faithfulness of God: for though, in the ordinary course of things, he had not the best foundation of hope, yet he believed that he should be the father of many nations, according to that which was spoken: namely, that his posterity should be like the stars of heaven for multitude, and like the dust of the earth.

19. He considered not his own body now dead) He showed at once the correctness and energy of his faith: God cannot lie: Abraham can believe. It is true, that, according to the course of nature, he and Sarah are so old that they cannot have children; but God is almighty, and can do whatsoever he will, and will fulfil his promise. This was certainly a wonderful degree of faith; as the promise stated that it was in his posterity that all the nations of the earth were to be blessed: that he had, as yet, no child by Sarah; that he was 100 years old; that Sarah was 90; and that, added to the utter improbability of her bearing at that age, she had ever been barren before. All these were so many reasons why he should not credit the promise; yet he believed: therefore it might be well said, ver. 20, that he staggered not at the promise, though every thing was unnatural and improbable; but he was strong in faith, and by this almost inimitable confidence, gave glory to God. It was to God's honour, that his servant put such unlimited confidence in him; and he put this confidence in him on the rational ground that God was fully able to perform what he had promised.

21. And being fully persuaded) Πληροφρονῶντες, his measure, his soul was full of confidence, that the truth of God bound him to fulfil his promise; and his power enabled him to do it.

22. And therefore it was imputed to him for righteousness.) The verse is thus paraphrased by Dr. Taylor. "For which reason God was graciously pleased to place his faith to his account; and to allow his fiducial reliance upon the divine goodness, power, and faithfulness, for a title to the divine blessing, which, otherwise, having been an idolater, he had no right to."

Abraham's strong faith in the promise of the coming Saviour, for this was essential to his faith, was reckoned to him for justification: for it is not said that any righteousness, either his own, or that of another, was imputed or reckoned to him for justification; but it, i. e. his faith in God. His faith was fully persuaded of the most merciful intentions of God's goodness; and this, which, in effect, laid hold on Jesus Christ, the future Saviour, was the means of his justification; being reckoned unto him in the place of personal righteousness, because it laid hold on the merit of Him who died to make an atonement for our offences, and rose again for our justification.

23. Now, it was not written for his sake alone) The fact of Abraham's believing and receiving salvation through that faith, is not recorded as a mere circumstance in the patriarch's life, intended to do him honour: see below.

24. But for us also) The mention of this circumstance has a much more extensive design than merely to honour Abraham. It is recorded as the model, according to which God will save both Jews and Gentiles: indeed there can be no other way of salvation; as all have sinned, all must either be saved by faith through Christ Jesus; or finally perish. If God, therefore, will our salvation, it must be by faith; and faith contemplates his promise, and his promise comprehends the Son of his love.

25. Who was delivered for our offences) Who was delivered up to death as a sacrifice for our sins; for in what other way, or for what other purpose, could He who is innocence itself, be delivered for our offences?

And was raised again for our justification.) He was raised that we might have the fullest assurance that the death of Christ had accomplished the end for which it took place; viz. our reconciliation to God, and giving us a title to that eternal life, into which he has entered and taken with him our human nature, as the first-fruits of the resurrection of mankind.

1. From a careful examination of the divine oracles, it appears that the death of Christ was an atonement or expiation for the sin of the world: For him hath God set forth to be a PROPITIATION THROUGH FAITH in HIS BLOOD, chap. iii. 25. For, when we were yet without strength, in due time, Christ died FOR the UNGodly, chap. v. 6. And when we were ENEMIES we were RECONCILED to God by the DEATH of His Son, ver. 10. In whom we have REDEMPTION THROUGH HIS BLOOD, the FOR-

lief; but was strong in faith, giving glory to God.

21. And being fully persuaded that, what he had promised, he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. Now, it was not written for his sake alone, that it was imputed to him;

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25. Who was delivered for our offences, and was raised again for our justification.

1. w. Ch. 15. 4. 1 Cor. 10. 6. 11. x. Acts 2. 24 & 13. 30.—y. Is. 53. 5 & 9. 22. 2 Cor. 5. 21. Gal. 1. 4. 1 Pet. 2. 24 & 3. 18. Heb. 9. 25.—z. 1 Cor. 15. 12. 1 Pet. 1. 21.

GIVENESS OF SINS, Eph. i. 7. Christ hath loved us, and GIVEN HIMSELF FOR US AN OFFERING and a SACRIFICE to God for a sweet-smelling savour, *ibid.* chap. v. 2. In whom we have REDEMPTION THROUGH HIS BLOOD, the FORGIVENESS OF SINS; Col. i. 14. And having made PEACE THROUGH THE BLOOD of HIS CROSS, in the BODY of HIS FLESH THROUGH DEATH, *ib.* ver. 20, 22. Who GAVE HIMSELF A RANSOM for all, 1 Tim. ii. 6. Who GAVE HIMSELF FOR US, that he might REDEEM us from all iniquity, Tit. ii. 14. By which will we are sanctified, through the OFFERING of the BODY of Jesus Christ, Heb. x. 14. So Christ was once OFFERED TO BEAR THE SINS of many, Heb. ix. 23. See also Eph. ii. 13, 16. 1 Pet. i. 18, 19. Rev. v. 9. But it would be transcribing a very considerable part of the New Testament, to set down all the texts that refer to this most important and glorious truth.

2. And as his death was an atonement for our sins, so his resurrection was the proof and pledge of our eternal life. See 1 Cor. xv. 17. 1 Pet. i. 3. Eph. i. 13, 14, &c. &c.

3. The doctrine of justification by faith, which is so nobly proved in the preceding chapter, is one of the grandest displays of the mercy of God to mankind. It is so very plain that all may comprehend it; and so free, that all may attain it. What more simple than this? Thou art a sinner; in consequence, condemned to perdition; and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbour. God, in his mercy, has provided a Saviour for thee. As thy life was forfeited to death, because of thy transgressions, Jesus Christ has redeemed thy life, by giving up his own; he died in thy stead, and has made an atonement to God for thy transgressions; and offers thee the pardon he has thus purchased, on the simple condition, that thou believe that his death is a sufficient sacrifice, ransom, and oblation for thy sin; and that thou bring it as such, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy faith in that sacrifice shall be imputed to thee for righteousness; i. e. it shall be the means of receiving that salvation which Christ has bought by his blood.

4. The doctrine of the imputed righteousness of Christ, as held by many, will not be readily found in this chapter, where it has been supposed to exist in all its proofs. It is repeatedly said that FAITH is imputed for righteousness; but in no place here, that Christ's obedience to the moral law is imputed to any man. The truth is, the moral law was broken, and did not now require obedience; it required this before it was broken; but, after it was broken, it required death. Either the sinner must die, or some one in his stead: but there was none whose death could have been an equivalent for the transgressions of the world, but Jesus Christ. Jesus therefore died for man; and it is through his blood, the merit of his passion and death, that we have redemption; and not by his obedience to the moral law in our stead. Our salvation was obtained at a much higher price. Jesus could not but be righteous and obedient; this is consequent on the immaculate purity of his nature; but his death was not a necessary consequence. As the law of God can claim only the death of a transgressor, for, such only forfeit their right to life: it is the greatest miracle of all, that Christ could die, whose life was never forfeited. Here we see the indescribable demerit of sin, that it required such a death; and here we see the stupendous mercy of God in providing the sacrifice required. It is therefore, by Jesus Christ's death, or obedience unto death, that we are saved, and not by his fulfilling any moral law. That he fulfilled the moral law, we know; without which he could not have been qualified to be our Mediator; but we must take heed lest we attribute that to an obedience (which was the necessary consequence of his immaculate nature), which belongs to his passion and death. These were free-will offerings of eternal goodness, and not even a necessary consequence of his incarnation. The contrary doctrine is supremely dangerous.

5. This doctrine, of the imputed righteousness of Christ, is capable of great abuse. To say that Christ's personal righteousness is imputed to every true believer, is not scriptural: to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant his fulfilment of all moral duties, is neither scriptural nor true. That he has died in our stead, is a great, glorious, and scriptural truth: that there is no redemption but through his blood, is asserted beyond all contradiction, in the oracles of God. But there are a multitude of duties which the moral law requires, which Christ never fulfilled in our stead, and never could. We have various duties of a domestic kind which belong solely to ourselves, in the relation of parents, husbands, wives, servants, &c. in which relations Christ never stood. He has fulfilled none of

these duties for us; but he furnishes grace to every true believer to fulfil them to God's glory, the edification of his neighbour, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the *moral law*; that law which pre-

scribes our *manners*, and the spirit by which they should be regulated; and in which they should be performed. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite, or a scandalous Antinomian.

CHAPTER V.

The effects of justification by faith, peace with God, 1. The joyful hope of eternal glory, 2. Glorifying in tribulation, 3. And gaining thereby patience, experience, and hope, 4. And having the love of God shed abroad in the heart by the Holy Spirit, 5. The state of the world when Christ died for it, 6-10. Jesus Christ is an atonement, 11. Sin and iniquity Christ into the world to save fallen man, 15-19. The law is brought in to show the exceeding sinfulness of sin, 20. The grace of Christ is to be as extensive in its influences and reign, as sin has been in its enslaving and destructive nature, 21. [A. M. cir. 4062. A. D. cir. 53. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

THUSFORE, being justified by faith, we have peace with God through our Lord Jesus Christ; 2^c By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: we know that tribulation worketh patience;

a. Isa. 29. 17. John. 16. 33. Ch. 3. 28. 30. b. Eph. 2. 14. Col. 1. 20. c. John. 10. 9 & 14. 6. Eph. 2. 7. & 3. 12. Heb. 10. 19 & 21. 1 Cor. 15. 1-6. Heb. 3. 6 & 4. Matt. 5. 11, 12. Acts. 5. 41. 2 Cor. 12. 10. Phil. 1. 29. 1 Pet. 3. 14.

NOTES—In the former chapter, the apostle, having proved that the believing Gentiles are justified in the same way with Abraham, and are, in fact, his seed, included with him in the promise and covenant; he judged this a proper place, as the Jews built all their glorying upon the *Abrahamic* covenant, to produce some of the chief of those privileges and blessings in which the Christian Gentile can glory, in consequence of his justification by faith. And he produces three particulars which, above all others, were adapted to this purpose. 1. The hope of eternal life, in which the law, wherein the Jew gloried, chap. ii. 17, was defective, ver. 2. 2. The persecutions and sufferings to which Christians were exposed, ver. 3, 4, and on account of which the Jews were greatly prejudiced against the Christian profession; but he shows that these had a happy tendency to establish the heart in the hope of the Gospel. 3. An interest in God as our God and FATHER; a privilege upon which the Jews valued themselves highly above all nations, ver. 11.

These three are the singular privileges belonging to the Gospel state; wherein true Christians may glory, as really belonging to them, and greatly rewarding, if duly understood and improved, to their honour and benefit. *Taylor*, page 278.

Verse 1. The hope, being justified, by faith The apostle takes it for granted that he has proved that justification is by faith; and that the Gentiles have an equal title with the Jews, to salvation by faith. And now he proceeds to show the effects produced in the hearts of the believing Gentiles, by this doctrine. He *are justified*, have all our sin pardoned, by faith, as the instrumental cause; for, being sinners, we have no works of righteousness that we can plead.

We have peace with God Before, while sinners, we were in a state of enmity with God, which was sufficiently proved by our rebellion against his authority; and our transgression of his laws; but now, being reconciled, we have peace with God. Before, while under a sense of the guilt of sin, we had nothing but terror and dismay in our own consciences; now, having our sin forgiven, we have peace in our hearts; feeling that all our guilt is taken away. Peace is generally the first-fruits of our justification.

Through our Lord Jesus Christ His passion and death being the sole cause of our reconciliation to God.

2. By whom also We are not only indebted to our Lord Jesus Christ for the free and full pardon which we have received; but our continuance in a justified state depends upon his gracious influence in our hearts; and his intercession before the throne of God.

We have access *ἵπποσιν ὡς κοινῇ*, we have received this access. It is only through Christ that we could at first approach God; and it is only through him that the privilege is continued to us. And this access to God, or introduction to the Divine presence, is to be considered as a lasting privilege. We are not brought to God for the purpose of an interview, but to remain with him; to be his household; and, by faith, to behold his face, and to walk in the light of his countenance.

Into this grace This state of favour and acceptance.

Wherein we stand Having firm footing, and a just title, through the blood of the Lamb, to the full salvation of God.

And rejoice Have solid happiness, from the evidence we have of our acceptance with him.

In hope of the glory of God Having our sins remitted, and our souls adopted into the heavenly family, we are become heirs; for if children, then heirs, Gal. iv. 7. and that the Jews boast of their external privileges; that they have the temple of God among them; that their priests have an entrance to God as their representatives, carrying before the mercy-seat the blood of their offer victims, we exult in being introduced by Jesus Christ to the Divine presence; his blood having been shed and sprinkled for this purpose; and thus we have spiritually and essentially all that these Jewish rites, &c. signified. We are in the peace of God; and we are happy in the enjoyment of that peace; and have a blessed

4^b And patience, experience; and experience, hope:

5^c And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6^d For when we were yet without strength, in due time Christ died for the ungodly.

a. James 1. 3. b. 1 Cor. 13. 2. c. 2 Corinthians 1. 22. Galatians 4. 6. Ephesians 1. 14. 14. 1-10, according to the time. Galatians 4. 4. in Verse 2. Chapter 4. 25.

foretaste of eternal glory. Thus, we have heaven upon earth, and the ineffable glories of God in prospect.

3. *And not only so* We are not only happy from being in this state of communion with our God, and the prospect of being eternally with him;—

But we glory in tribulations also All the sufferings we endure for the testimony of our Lord, are so sanctified to us by his grace, that they become powerful instruments of increasing our happiness.

Tribulation worketh patience *ὑπομονή*, endurance under trials, without sustaining loss or deterioration. It is a metaphor taken from refining metals. We do not speak thus from any sudden raptures, or extraordinary sensations we may have of spiritual joy; for we find that the tribulations through which we pass are the means of exercising and increasing our patience, our meek forbearance of injuries received, or persecutions experienced, on account of the Gospel.

4. *And patience, experience* *δοκιμῇ*, full proof by trial, of the truth of our religion, the solidity of our Christian state, and the faithfulness of our God. In such cases we have the opportunity of putting our religion to the test; and, by every such test, it receives the deeper sterling stamp. The apostle uses here also a metaphor, taken from the purifying, refining, and testing of silver and gold.

Experience, hope For we thus calculate, that he who has supported us in the past, will support us in those which may yet come; and as we have received so much spiritual profit by means of the sufferings through which we have already passed, we may profit equally by those which are yet to come; and this hope prevents us from dreading coming trials; we receive them as means of grace, and find that all things work together for good, to them that love God.

5. *And hope maketh not ashamed* A hope that is rationally founded, will have its expectation cut off; and then shame and confusion will be the portion of its possessor. But our hope is of a different kind; it is founded on the goodness and truth of God; and our religious experience shows us that we have not misapprehended it; nor exercised it on wrong or improper objects.

Because the love of God is shed abroad in our hearts We have the most solid and convincing testimony of God's love to us, by that measure of it which he has communicated to our hearts. There, *ἐκχυθεία*, it is poured out, and diffused abroad; filling, quickening, and invigorating all our powers and faculties. This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God; we love him because he first loved us; and we love him with a love worthy of himself, because it springs from him; it is his own; and every flame that rises from this pure and vigorous fire, must be pleasing in his sight; it consumes what is unholy; refines every passion and appetite; sublimates the whole, and assimilates all to itself. And we know that this is the love of God; it differs widely from all that is earthly and sensual. The Holy Ghost comes with it; by his energy it is diffused, and pervades every part; and, by his light, we discover what it is; and know the state of grace in which we stand. Thus we are furnished to every good word and work: have produced in us the mind that was in Christ; are enabled to obey the pure law of our God in its spiritual sense; by loving him with all our heart, soul, mind, and strength; and our neighbour, any and every soul of man, as ourselves. This is, or ought to be, the common experience of every genuine believer; but, in addition to this, the primitive Christians had, sometimes, the miraculous gifts of the Holy Spirit.—These were then needful; and, were they needful now, they would be again communicated.

6. *For when we were yet without strength* The apostle, having pointed out the glorious state of the believing Gentiles, takes occasion to contrast this with their former state; and the means by which they were redeemed from it. Their former state he points out in four particulars; which may be applied to men in general.

1. They were *weak*, without strength: in a weak, dying

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

ⁿ Luke 6:33. ^{col} 1, 13, 14. — ^{John} 3:16, & 13, 14. ^{1 Peter} 3:18. ^{1 John} 3:16, & 4. ^{9, 10} — ^{2 Cor} 5:14. ^{2 Cor} 5:15. ^{Eph} 2:13. ^{Hebrews} 9:14. ^{1 John} 1:7. — ^{Chapter} 1:18. ^{1 Thes} 1:10.

state: neither able to resist sin, nor do any good; utterly devoid of power to extricate themselves from the misery of their situation.

11. They were *asebeis*, *ungodly*: without either the *worship* or *knowledge* of the true God; they had not God in them; and, consequently, were not partakers of the Divine nature: Satan lived in, ruled, and enslaved their hearts.

12. They were *αμαρτωλοι*, *sinners*, ver. 8. *aiming* at happiness, but constantly *missing* the mark, which is the ideal meaning of the Hebrew *חטא* *chata*; and the Greek *αμαρτωλ*. See this explained Gen. xiii. 13. And in *missing* the mark, they deviated from the right way; walked in the wrong way; *trespassed*, in thus deviating; and by breaking the commandments of God, not only missed the mark of *felicity*, but exposed themselves to everlasting *misery*.

13. IV. They were *εχθροι*, *enemies*, ver. 10. from *εχθος*, *hatred*, *enmity*, persons who hated God and holiness; and acted in continual *hostility* to both. What a gradation is here! 1. In our fall from God, our first apparent state is, that we are *without strength*; have lost our principle of spiritual power; by having lost the image of God, righteousness and true holiness, in which we were created. 2. We are *ungodly*, having lost our strength to do good; we have also lost all power to *worship* God aright. The mind which was made for God, is no longer his residence. 3. We are *sinners*; feeling we have lost our centre of rest, and our happiness, we go about seeking rest, but find none: what we have lost in losing God, we seek in earthly things; and thus are continually *missing* the mark, and multiplying transgressions against our Maker. 4. We are *enemies*: sin, indulged, increases in strength; evil acts engender fixed and rooted *habits*; the mind, every where poisoned with sin, increases in averseness from good; and mere aversion produces *enmity*; and *enmity*, acts of *hostility*, *fell* cruelty, &c. So that the enemy of God hates his Maker and his service, is cruel to his fellow-creatures; "a foe to God, was *ne'er* true friend to man;" and even tortments his own soul! Though every man brings into the world the seeds of all these evils; yet, it is only by *growing up* in him, that they acquire their perfection. *Nemo repens*: *just turpissimus*, no man becomes a profligate *once*; he arrives at it by slow degrees; and the speed he makes is proportioned to his circumstances: means of gratifying sinful passions, evil education, bad company, &c. &c. These make a great diversity in the moral states of men: all have the same seeds of evil, *nemo sine vitio nascitur*, all come defiled into the world; but all have not the same opportunities of *cultivating* these seeds. Besides, as God's Spirit is continually convincing the world of *sin, righteousness, and judgment*; and the *ministers* of God are seconding its influence with their pious exhortations: as the Bible is in almost every house; and is less or more heard or read by almost every person, these evil seeds are receiving continual *blasts* and *checks*, so that, in many cases, they have not a vigorous growth. These causes make the principal *moral differences* that we find among men; though, in *evil propensities*, they are all radically the same.

That all the preceding characters are applied by some learned men to the *Gentiles*, exclusively as such, I am well aware; and that they may be all applied to them in a *national* point of view, there can be little doubt. But there are too many correspondences between the state of the *modern Gentiles* and that of the *ancient Gentiles*, to justify the propriety of applying the whole as fully to the former as to the latter. Indeed the four particulars already explained, point out the *natural* and *practical* state of every human being, previously to his regeneration by the grace and Spirit of God.

In *due time* Christ died for the *ungodly*! This due or proper time, will appear in the following particulars: 1. Christ was manifested in the flesh when the world needed him most—2. When the powers of the human mind had been cultivated to the utmost, both in *Greece and Rome*; and had made every possible effort, but all in vain, to find out some efficient scheme of happiness—3. When the Jews were in the lowest state of corruption, and had the greatest need of the promised Deliverer—4. When the fulness of the time came, foretold by the prophets—5. When both Jews and Gentiles, the one from their *jealousy*, the other from their *learning*, were best qualified to detect imposture and to ascertain *fact*—6. In a word, Christ came when his advent was most likely to promote its great object, glory to God in the highest; and peace and good will among men. And the success that attended the preaching of Christ and his apostles, together with the wide and rapid spread of the Gospel, all prove that it was the *due time*, *κατα καιρον*, the proper season: and that Divine wisdom was justified in fixing upon that time in preference to all others.

Died for the *ungodly*—*ὑπερ ασεβων* *αρχαive*, He died, *instead* of the *ungodly*, see also ver. 8. so Luke xxii. 19. The body of Christ, *το υπερω υπωδωμενον*, which was given for you; i. e. the life that was laid down in your stead. In this

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also have joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*,

^r Chap. 8:22.—^{2 Cor} 5:18, 19. ^{Eph} 2:16. ^{Col} 1:20, 21.—^{John} 5:26. & 14. 19. ^{2 Cor} 4:10, 11.—^{John} 3:16, & 3:29, 30. ^{Gal} 4:4.—^{Or} *reconciliation*, ver. 10. ^{2 Cor} 5:18, 19.

way the preposition, *υπερ*, is used by the best Greek writers.

7. For scarcely for a righteous man will one die! The Jews divide men, as to their moral character, into four classes. First, those who say, "What is mine is my own; and what is thine, is thy own." These may be considered the *just*, who render to every man his due; or rather, they who neither give nor take. The second class is made up of those who say, "What is mine is thine; and what is thine, is mine." These are they who accommodate each other; who borrow and lend. The third class is composed of those who say, "What is mine, is thine; and what is thine, let it be thine." These are the *pious*, or *good*, who give up all for the benefit of their neighbour. The fourth class are those who say, "What is thine, is mine; and what is thine shall be mine." These are the *impious*, who take all, and give nothing. Now, for one of the first class, who would die? There is nothing amiable in his life or conduct that would so endear him to any man, as to induce him to risk his life to save such a person.

Peradventure for a good man some would even dare to die.] That is, for one of the third class, who gives all he has for the good of others. This is the truly *benevolent* man, whose life is devoted to the public good: for such a person, peradventure, some who have had their lives perhaps preserved by his bounty, would even dare to die: but such cases may be considered merely as possible: they exist, it is true, in *romance*; and we find a few rare instances of friends exposing themselves to death for their friends. See the case of Jonathan and David; Damon and Pythias, Val. Max. lib. 4. c. 7. And our Lord says, John x. 11, 12. *Greater love hath no man than this, that a man lay down his life for his friend.* This is the utmost we can expect among men.

8. But God commendeth his love, &c.] *Συνισται*, God hath set this act of infinite mercy in the most conspicuous light, so as to recommend it to the notice and admiration of all.

While we were yet sinners! We were neither righteous nor good: but *impious* and *wicked*. See the preceding verse, and see the note on ver. 6.

9. Much more then, being now justified! If Jesus Christ, in his endless compassion towards us, gave his life for ours, while we were yet enemies; being now justified by his blood, by his death on the cross; and thus reconciled to God, we shall be saved from wrath, from punishment for past transgressions, through him, by what he has thus suffered for us.

10. For if, when we were enemies! See under ver. 6.

We were reconciled! The enmity existing before, rendered the reconciliation necessary. In every human heart there is a measure of *enmity* to holiness; and, consequently, to the Author of it. Men seldom suspect this: for one property of sin is, to blind the understanding, so that men do not know their own state.

We shall be saved by his life.] For, as he died for our sins, so he rose again for our justification: and his resurrection to life, is the grand proof that he has accomplished whatever he had purposed in reference to the salvation of man. 2. This may be also understood of his life of *intercession*: for it is written, *He ever liveth to make intercession for us*, Heb. vii. 25. Through this life of intercession at the right hand of God, we are spared and blessed. 3. And it will not be amiss to consider that, as our salvation implies the *renovation* of our nature, and our being restored to the image of God, so *αποθεωουσα* *εν τη ζωη αυτου*, may be rendered *we shall be saved as his life*; for, I suppose, it is pretty generally agreed that the life of God, in the soul of man, is essential to his salvation. 4. The example also of the life of Christ, is a means of salvation. He hath left us an example that we should follow his steps; and he that followeth him, shall not walk in darkness, but shall have the light of life, John vii. 12.

11. We also joy (αυτοχαιροι, we exult, or glory) in God, &c.] We now feel that God is reconciled to us, and we are reconciled to him; the enmity is removed from our souls; and He, for Christ's sake, through whom we have received the atonement, *καταλλαξις*, the reconciliation, has remitted the wrath, the punishment which we deserved; and now, through this reconciliation, we expect an eternal glory.

It was certainly improper to translate *καταλλαξις* here, by *atonement*, instead of *reconciliation*; as *καταλλασις*, signifies to reconcile, and is so rendered by our translators in all the places where it occurs. It does not mean the atonement here, as we generally understand that word, viz. the sacrificial death of Christ; but rather the effect of that atonement, the removal of the enmity and by this, the change of our condition and state; from *κατα*, intensive, and *αλλασσω*, to change; the thorough change of our state from enmity to friendship. God is reconciled to us, and we are reconciled to him by the death of his Son; and thus there is a glorious change from enmity to friendship; and we can exult in God through our Lord Jesus Christ, by whom we have received this reconciliation. Though boasting is forbidden to a Jew,

12 Wherefore, as ^w by one man sin entered into the world, and ^d death by sin; and so death passed upon all men, ⁷ for that all have sinned:

13 [For until the law, sin was in the world: but ^s sin is not imputed when there is no law.

^w Gen. 3:6. 1 Cor. 15:21.—^d Gen. 2:17. Ch. 2:5. 1 Cor. 15:21.—^y Or, in whom.—^x Ch. 4:15. 1 John 3:4.

because his is a *false* confidence; yet boasting is enjoined to a *Christian*; to one reconciled to God: for, his boasting is only in that reconciliation, and the *endless mercy* by which it was procured. So, lie that gloriot, boasteth, most glory in the Lord.

12. *Wherefore, as by one man, sin entered into the world*] From this verse to the conclusion of the chapter, the apostle produces a strong argument to prove, that as all mankind stood in need of the grace of God in Christ, to redeem them from their sins; so this grace has been afforded equally to all, both *Jews and Gentiles*.

Dr. Taylor has given the following analysis of the apostle's mode of argumentation. The argument stands thus:—"The consequences of Christ's *obedience* extend as far as the consequence of Adam's *disobedience*. The consequences of Adam's disobedience extend to all mankind; and therefore, so do the consequences of Christ's obedience. Now, if the Jews will not allow the Gentiles any interest in Abraham, as not being naturally descended from him; yet they must own that the Gentiles are the descendants of *Adam*, as well as themselves; and being all equally involved in the consequences of his sin, from which," (as far as the death of the body is concerned,) "they shall all equally be released at the resurrection, through the *free gift* of God, therefore they could not deny the Gentiles a share in all the other blessings included in the same gift."

This argument, besides proving the main point, goes to show—1. That the grace of God in the Gospel *abounds* beyond, or very far exceeds, the more-reversing of the sufferings brought upon mankind by Adam's one offence; as it bestows a vast surplussage of blessings which have no relation to that offence, but to the *many offences* which mankind have committed; and to the exuberance of the Divine grace. 2. To show how justly the Divine grace is founded on the obedience of Christ; in correspondence to the dispensation Adam was under, and to the consequences of his disobedience: if this disobedience involved all mankind in death, it is proper that the obedience of Christ should be the cause not only of reversing that death to all mankind, but also of other blessings which God should see fit, (through him,) to bestow on the world. 3. It serves to explain, and set in a clear view, the difference between the *law* and *grace*. It was the *law*, which, for Adam's one transgression, subjected him and his posterity, as included in him when he transgressed, to death, without hope of a revival. It is *grace* which restores all men to life at the resurrection; and over and above that, has provided a gracious dispensation for the pardon of their sins; for reducing them to obedience; for guarding them against temptations; supplying them with strength and comfort; and for advancing them to eternal life. This would give the attentive Jew a just notion of the *law*, which himself was under; and under which he was desirous of being the Gentiles.

The order in which the apostle handles this argument is this: 1. He affirms that death passed upon all men, by Adam's one transgression, verse 12. 2. He proves this, ver. 13, 14. 3. He affirms there is a correspondence between Adam and Christ; or between the *παράνομον*, offence; and the *χαρισμα*, free gift, ver. 14. 4. This correspondence, so far as the two opposite parts answer to each other, is justly expressed, ver. 18. and 19. and there we have the main or fundamental position he has been arguing from the beginning of the epistle: namely, the *extensiveness of the grace of the Gospel*, that it actually reaches to ALL MEN, and is not confined to the Jews. 5. But before he laid down this position, it was necessary that he should show that the correspondence between Adam and Christ, or between the offence and the gift, is not to be confined strictly to the bounds specified in the position, as if the gift reached no farther than the consequences of the offence; when in reality it extends vastly beyond them, ver. 15, 16, 17. 6. Having settled these points, as previously necessary to clear his fundamental position, and fit to his argument, he then lays down that position in a diversified manner of speech, ver. 18, 19, just as in 1 Cor. xv. 20, 21 and leaves us to conclude, from the premises laid down, ver. 15, 16, 17. that the gift and the grace, in its utmost extent, is as free to all mankind, who are willing to accept of it, as this particular instance, the resurrection from the dead. They shall all be raised from the dead hereafter: they may all be quickened by the Spirit here. 7. Having thus shown the extensiveness of the Divine grace, in opposition to the dire effects of the law under which Adam was; that the Jews might not overlook what he intended they should particularly observe, he puts them in mind that the law given to Adam, *transgress and die*, was introduced into the Jewish constitution by the ministry of Moses; and for this end, that the offence, with the penalty of death annexed to it, might abound, ver. 20. But, to illustrate the Divine grace, by setting it in contrast to the law, he immediately adds, where sin, subjecting to death, hath abounded, grace hath much more abounded; that is, in blessings bestowed; it has stretched

14 Nevertheless death reigned from ^a Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, ^b who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. ^c For if through the offence of one, many be dead; much ^d more he

^a Ch. 4:15. ^b The 6th. ^c Wisd. 1:14.—^b 1 Cor. 15:21, 22, 45. ^d Col. 2:17.—^c Isa. 8:11. ^e Gen. 12:2. John 1:17.—^d Ch. 9:27. John 3:16.

far beyond both Adam's transgression, and the transgressions under the law of Moses, ver. 20, 21. and see the note on the first of these verses.

Upon this argument the learned doctor makes the following general remarks:—

"I. As to the order of time; the apostle carries his arguments backwards from the time when Christ came into the world, (chap. i. 17. to chap. iv.) to the time when the covenant was made with Abraham, (chap. iv.) to the time when the judgment to condemnation, pronounced upon Adam, came upon all men, chap. v. 12. to the end. And thus he gives us a view of the principal dispensations from the beginning of the world.

"II. In this last case, as well as in the two former, he uses *law*, or forensic terms; judgment to condemnation, justification, justify, made sinners, made righteous. And therefore as he considers both Jews and Gentiles a the coming of Christ, and Abraham, when the covenant was made with him; so he considers Adam, and all men, as standing in the court before the tribunal of God. And this was the clearest and concise way of representing his arguments."—Notes, p. 283.

Sin entered into the world] There was neither sin nor death before the offence of Adam: after that they were both. Adam's transgression was therefore the cause of both.

And death by sin] Natural evil is evidently the effect of moral evil: if man had never sinned, he had never suffered. Dust thou art, and unto dust shalt thou return, was never spoken till after Adam had eaten the forbidden fruit.

Death passed upon all men] Hence we see, that all human beings partook in the consequences of Adam's sin. He propagated his like; and, with the rudiments of his own nature, propagated those of his moral likeness.

For that all have sinned] All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul since the fall of Adam. Every man sins, and sins too after the similitude of Adam's transgression. Adam endeavored to be independent of God: all his offspring act in the same way; hence prayer is little used, because prayer is the language of dependence; and this is inconsistent with every emotion of original sin. When these degenerate children of degenerate parents are detected in their sins, they act just as their parent did; each excuses himself and lays the blame on another. What hast thou done?—The woman whom thou lovest me, to be with me, sin gave me, and I did not. What hast thou done?—The woman beguiled me, and I did eat. Thus, it is extremely difficult to find a person who innocently acknowledges his own transgression. See the notes on Gen. iii. 6, &c. where the doctrine of original sin is particularly considered.

13. *For until the law, sin was in the world*] As death reigned from Adam to Moses, so also did sin. Now, as there was no written law from Adam till that given to Moses, the death that prevailed could not be the consequence of the breach of that law; for sin, so as to be punished with temporal death, is not imputed when there is no law, which shows the penalty of sin to be death. Therefore, men are not subjected to death for their own personal transgressions, but for the sin of Adam; as through his transgression, all come into the world with the seeds of death and corruption in their own nature, superadded to their moral depravity. All are sinful—all are mortal—all must die.

14. *Nevertheless death reigned from Adam to Moses*] This supposes, as Dr. Taylor very properly observes, 1. That sin was in the world from Adam to Moses. 2. That law was not in the world from Adam to Moses, during the space of about 2500 years: for after Adam's transgression, that law was abrogated; and from that time, men were either under the general covenant of grace, given to Adam or Noah; or under that which was specially made with Abraham. 3. That therefore the sins committed were not imputed unto them to death; for they did not sin after the similitude of Adam's transgression; that is, they did not, like him, transgress a law, or rule of action, to which death, as the penalty, was annexed. And yet, 4. Death reigned over mankind, during the period between Adam and Moses. Therefore men did not die for their own transgressions, but in consequence of Adam's one transgression. See the note on this passage at the end of the Preface, p. 18.

Who is the figure of him that was to come] Adam was the figure, type, pattern, or resemblance of him who was to come; i. e. of the Messiah. The correspondence between them appears in the following particulars:—1. Through him, as its spring and fountain, sin became diffused through the world, so that every man comes into the world with sinful propensities: for, by one man, sin entered into the world; and death by sin; and so judgment passed upon all men, ver. 12. Through Christ, as its spring and fountain, righteousness becomes diffused through the earth; so that every man

grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded ^{unto many}.

16 And not as it was by one that sinned, so is the gift : for the judgment *was* by one to condemnation ; but the free gift is of many offences unto justification.

e Isa. 53. 11 Matt. 21. 33 & 35. 28.—f Or, by one offence.

is made partaker of a principle of grace and truth ; for *he is the true light that lighteneth every man that cometh into the world.* John i. 9. ² As in Adam all die, so in Christ shall all be made alive. 1 Cor. xv. 22. For, since by man came death, by man came also the resurrection of the dead, ver. 21. 3. As in, & through Adam, guilt came upon all men, so through Christ, the free gift comes upon all men unto justification of life, ver. 16. These alone seem to be the instances, in which a similitude exists between Adam and Christ.

15. But *not as the offence, so also is the free gift*! The same learned writer quoted above, continues to observe, " It is evident that the apostle, in this and the two following verses, is running a *parallel*, or making a *comparison* between the offence of Adam and its consequence ; and the opposite gift of God, and its consequences. And in these three verses he shows that the comparison will not hold good in all respects ; because the *free gift*, χάρισμα, bestows blessings far beyond the consequences of the offence ; and which, therefore, have no relation to it. And this was necessary, not only to prevent mistakes concerning the consequence of Adam's offence, and the extent of Gospel grace ; but it was also necessary to the apostle's main design ; which was not only to prove that the grace of the Gospel extends to all men, so far as it takes off the consequence of Adam's offence, (i. e. death, without the promise or probability of a resurrection,) but that it likewise extends to all men, with respect to the surplusage of blessings ; in which it stretches far beyond the consequences of Adam's offence. For, the grace that takes off the consequence of Adam's offence, and the grace which *abounds* beyond it, are both included in the same χάρισμα, or free gift, which should be well observed ; for in this, I conceive, lie the connexion and sinews of the argument : the free gift, which stands opposed to Adam's offence, and which, I think, was bestowed immediately after the offence, Gen. iii. 15. *The seed of the woman shall bruise the serpent's head* : this gift, I say, includes both the grace which exactly answers to the offence ; and also that part of the grace which stretches far beyond it. And, if the one part of the gift be freely bestowed on all mankind, as the Jews allow, why not the other ! especially, considering that the *whole gift* stands upon a reason and foundation in excellence and worth, vastly surpassing the malignity and demerit of the offence ; and consequently capable of producing benefits vastly beyond the sufferings occasioned by the offence. This is the force of the apostles argument : and, therefore, supposing that in the 18th and 19th verses, literally understood, he compares the consequence of Adam's offence, and Christ's obedience, only so far as the one is commensurate to the other ; yet his reasoning, ver. 15, 16, 17, plainly shows, that it is his meaning and intention that we should take into his conclusion the whole of the gift, so far as it can reach, to all mankind."

For, *if through the offence of one, many be dead*! That the *οἱ πολλοί*, the many, of the apostle, here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are mortal. And if the many, that is, *all mankind*, have died through the offence of one, certainly the gift by grace, which abounds unto *τοῖς πολλοῖς*, the many, by Christ Jesus, must have reference to every human being. If the consequences of Christ's incarnation and death extend only to a few, or a select number of mankind, which, though they may be considered many in themselves, are few in comparison of the whole human race ; then the consequences of Adam's sin have extended only to a few, or to the same select number ; and if only many, and not all, have fallen, only that many had need of a Redeemer. For, it is most evident, that the same persons are referred to in both clauses of the verse. If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here, though, in the first clause, he might have said, without any qualification of the term, *through the offence of one, many are dead* ; in the second clause, to be consistent with the doctrine of particular redemption, he must have said, *The grace of God, and the gift by grace, hath abounded unto some.* As by the offence of one, judgment came upon *all men* unto condemnation ; so, by the righteousness of one, the free gift came upon *some* unto justification, ver. 18. As, by one man's disobedience, many were made sinners ; so, by the obedience of one, shall some be made righteous, ver. 19. As in Adam, *all die* ; so, in Christ shall *some* be made alive, 1 Cor. xv. 22. But neither the doctrine nor the thing ever entered the soul of this divinely inspired man.

Hath abounded unto many. That is, Christ Jesus died for every man ; salvation is free for all ; saving grace is tendered to every soul ; and a measure of the Divine light is actually communicated to every heart, John i. 9. And, as the grace is offered, so it may be received ; and hence the apostle says, ver. 17. *they which receive abundance of grace, and of the gift of righteousness, shall reign in life by Christ Jesus ;* and, by receiving, is undoubtedly meant not only the act of

17 For, if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as ^a by the offence of one, judgment came upon all men to condemnation ; even so ^b by the righteousness of

g Or, by one offence.—h Or, by one righteousness.

receiving, but retaining and improving the grace which they receive ; and, as all may receive, so *all* may improve and retain the grace they do receive ; and, consequently, *all* may be eternally saved. But of multitudes, Christ still may say, *They will not come unto me that they might have life.*

16. And not as it was by one that sinned! That is, the judicial act that followed Adam's sin, (the sentence of death pronounced upon him, and his expulsion from Paradise,) took its rise from his one offence alone, and terminated in condemnation ; but the free gift of God in Christ takes its rise also from the many offences which men, in a long-course of life, have personally committed ; and the object of this grace is to justify them freely, and bring them to eternal life.

17. Death reigned by one! Death is here personified, and is represented as reigning over the human race ; and death, of course, reigns unto death ; he is known as reigning, by the destruction of his subjects.

Shall reign in life! Those who receive, retain, and improve the abundant grace offered by Jesus Christ, shall be redeemed from the empire of death, and exalted to the throne of God, to live and reign with him ever, world without end. See Rev. i. 5, 6, ii. 7, 10, iii. 21.

If we carefully compare ver. 15. with ver. 17. we shall find that there is a correspondence between *ὑποτάσσας*, the abounding, ver. 17. and *ἐπιπορεύσας*, hath abounded, ver. 15. between *τῆς δωρεᾶς τῆς δικαιοσύνης*, the gift of righteousness, i. e. justification, ver. 17. and *ἡ δωρεὰ ἐν χάριτι*, the gift by grace, ver. 15. Therefore, if we understand the abounding of grace, and the gift of justification, ver. 17. we shall understand the grace of God, and the gift by grace, which hath abounded unto the many, ver. 15. But the abounding of grace, and the gift of justification, ver. 17. is that grace and gift which is received by those who shall reign in eternal life. Reigning in life, is the consequence of receiving the grace and gift. Therefore, receiving the grace, is a necessary qualification on our part, for reigning in life ; and this necessarily implies our believing in Christ Jesus, as having died for our offences, receiving the grace so freely offered us ; using the means in order to get more grace, and bringing forth the fruits of the Spirit. Receive, must here have the same sense as in Matt. xiii. 20. *He heareth the word, and with joy RECEIVETH it.* John i. 12. *But as many as RECEIVED him, to them gave he power to become the sons of God.* John iii. 11. *YE RECEIVE not our witness.*—See also ver. 32, 33. John v. 43. *I am come in my Father's name, and ye RECEIVE me not.* John xii. 48. *He that RECEIVETH not my words.* John xiii. 20. *He that receiveth whomsoever I send, RECEIVETH me.* John xiv. 17. *The Spirit of truth whom the world cannot RECEIVE.* John xvii. 8. *I have given them the words which thou gavest me ; and they have RECEIVED them.* In all these passages it is evident that receiving and not receiving, imply improving or not improving.

18. Therefore, as by the offence of one, &c.] The Greek text of this passage is as follows. *Ασα ουν, ως δι' ενός ἁμαρτωματος, οἱ παντες ἀνθρωποινοι ἐκ καταρτισαν οὐρα καὶ δι' ἑνος δικαιοσυματος, οἱ παντας ἀνθρωποινοι, ἐξ δικαιοσύνης ζῶσι* ; which, literally rendered, stands thus—Therefore, as by one offence unto all men, unto condemnation ; so likewise, by one righteousness unto all men, unto justification of life. This is evidently an elliptical sentence, and its full meaning can be gathered only from the context. He who had no particular purpose to serve, would, most probably understand it, from the context thus—Therefore, as by one sin, all men came into condemnation ; so also, by one righteous act, all men came unto justification of life ; which is more fully expressed in the following verse. Now, leaving all particular creeds out of the question ; and taking in the scope of the apostle's reasoning in this, and the preceding chapter ; is not the sense evidently this ? Through the disobedience of Adam, a sentence of condemnation, to death, without any promise or hope of a resurrection, passed upon all men ; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed, that death shall not finally triumph ; for all shall again be restored to life ; justice must have its due ; and therefore all must die. The mercy of God in Christ Jesus, shall have its due also ; and therefore all shall be put into a *salvage* state here, and the whole human race shall be raised to life at the great day. Thus, both justice and mercy are magnified ; and neither is exalted at the expense of the other.

The apostle uses three remarkable words in these three verses : 1. *δικαιοψα*, justification, ver. 16. 2. *δικαιοσύνη*, which we render righteousness, ver. 17. but is best rendered justification, as expressing that pardon and salvation offered to us in the Gospel : see the note, chap. i. 16. 3. *δικαίωσις*, which is also rendered justification, ver. 18. The first word, *δικαιοψα*, is found in the following places, Luke i. 6. Rom. i. 32. ii. 26. v. 16, 18, viii. 4. Heb. ix. i. 10. Rev. xv. 4. and xix. 8. to which the reader may refer. *δικαίωσις*, signifies among the Greek writers, the sentence of a judge, acquitting the innocent, condemning, and punishing the

one, the free gift came upon all men unto justification of life. 19. For, as by one man's disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous. 20. Moreover, the law entered, that the offence might abound.

1 Ja 12. 2. Heb 2.9.—k 1 Kings 1.21. Is 53.4,5,6,10. 24 or 5.21.—1 Ja 15.22 Ch 3.29

guilty; but in the New Testament it signifies whatever God has appointed, or sanctioned as a law; and appears to answer to the Hebrew מִשְׁפָּט *mispat* *Yehovah*, the statute, or judgment of the Lord. It has evidently this sense in Luke i. 6. *walking in all the commandments and ordinances, blameless*, of the Lord blameless; and it has the like meaning in the principal places referred to above; but in the verse in question, it most evidently means *absolution, or liberation from punishment*, as it is opposed to *καταστροφή*, *condemnation*, verse 18.—See note on ch. i. 16. and see Schleusner in voce.

The second word, δικαιωσιν, I have explained at large in ch. i. 16. already referred to.

The third word, δικαιωσις, is used by the Greek writers, almost universally, to denote the punishment inflicted on a criminal, or the condemnatory sentence itself; but in the New Testament, where it occurs only twice, (Rom. iv. 25. he was raised for our justification, δικαιωσιν; and chap. v. 18. unto justification of life, δικαιωσιν;) it evidently signifies the pardon and remission of sins; and seems to be nearly synonymous with καταστροφή. Dr. Taylor thinks that δικαιωσιν, is Gospel pardon and salvation; and has reference to God's mercy. Καταστροφή, is our being set quite clear and right; or our being restored to sanctity, delivered from eternal death, and being brought to eternal life; and has reference to the power and guilt of sin. And δικαιωσις, he thinks may mean no more than our being restored to life at the resurrection." Taking these in their order: there is, first, pardon of sin. Secondly, purification of heart, and preparation for glory. Thirdly, the resurrection of the body, and its being made like his glorious body, so as to become a fit tabernacle for the soul in a glorified state for ever and ever.

The same writer observes, that when the apostle speaks of forgiveness of sins, simply, he insists on faith as the condition; but here, where he speaks of justification of life, he mentions no condition; and therefore he supposes justification of life, the phrase being understood in a forensic sense, to mean not more than that of the decree or judgment that determines the resurrection from the dead. This is a favourite point with the Doctor, and he argues largely for it; see his Notes.

19. For, as by one man's disobedience, &c. The explanation of this verse has been anticipated in the foregoing.

20. The law entered that the offence might abound. After considering various opinions concerning the true meaning of this verse, (see under verse 12) I am induced to prefer my own, as being the most simple. By law I understand the Mosaic law. By entering in, παρουσία, or rather coming in privately, see Gal. i. 4. (the only place where it occurs besides.) I understand the temporary or limited use of that law, which was, as far as its rites and ceremonies are considered, confined to the Jewish people; and to them only till the Messiah should come; but, considered as the moral law, or rule of conscience and life, it has in its spirit and power been slept in, introduced into every conscience, that sin might abound; that the true nature, deformity, and extent of sin, might appear; for by the law is the knowledge of sin; for how can the fiercer deviations from a straight line be ascertained, without the application of a known straight edge? Without this rule of right, sin can only be known in a sort of general way; the innumerable deviations from positive rectitude can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that this law should be given, that the true nature of sin might be seen, and that men might be the better prepared to receive the Gospel; finding that this law worketh only wrath, i. e. denounces punishment, forasmuch as all have sinned. Now, it is wisely ordered of God, that wherever the Gospel goes, there the law goes also; entering every where, that sin may be seen to abound, and that men may be led to despair of salvation in any other way, or on any terms, but those proposed in the Gospel of Christ. Thus the sinner becomes a true penitent, and is glad, seeing the curse of the law hanging over his soul, to flee for refuge to the hope set before him in the Gospel.

But where sin abounded? Whether in the world, or in the heart of the individual, being discovered by this most pure and righteous law; grace did much more abound: not only pardon for all that is past, is offered by the Gospel, so that all the transgressions for which the soul is condemned to death by the law, are freely and fully forgiven; but also the Holy Spirit, in the abundance of his gifts and graces, is communicated, so as to prepare the receiver for an exceeding great and eternal weight of glory. Thus the grace of the Gospel not only redeems from death, and restores to life; but brings the soul into such a relationship with God, and into such a participation of eternal glory, as we have no authority to believe ever would have been the portion even of Adam himself, had he even eternally retained his innocence. Thus, where sin abounded; grace did much more abound.

21. That as sin hath reigned unto death. As extensively, as deeply, as universally, as sin, whether implying the act of transgression, or the impure principle from which the act proceeds, or both:—hath reigned, subjected the whole earth

But where sin abounded, grace did much more abound: 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Gal 15 & 7.8 Gal 3.13,22.—m Lk 7.47. 1 Tim. 1.14.—n 2 Cor. 15.26,57. Ch 6.16,21,22.

and all its inhabitants; the whole soul, and all its powers and faculties, unto death, temporal of the body, spiritual of the soul, and eternal of both; even so, as extensively, deeply, and universally, might grace reign, filling the whole earth, and prevailing, purifying, and redeeming the whole soul; through righteousness, through this doctrine of free salvation, by the blood of the Lamb, and by the principle of holiness transfused through the soul by the Holy Ghost; unto eternal life, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is; where he is seen AS HE IS; and where he can be enjoyed without interruption in an eternal progression of knowledge and beatitude: by Jesus Christ our Lord, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find, that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed. Here is glorying, to Him that loved us and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, he glory and dominion for ever and ever, Amen! Hallelujah! The Lord God omnipotent reigneth! Amen, and Amen.

What highly interesting and momentous truths does the preceding chapter bring to our view! No less than the doctrine of the fall of man from original righteousness; and the redemption of the world by the incarnation and death of Christ. On the subject of the FALL, though I have spoken much in the notes on Genesis, chap. iii. yet it may be necessary to make a few further observations.

1. That all mankind have fallen under the empire of death, through this original transgression, the apostle most positively asserts; and few men who profess to believe the Bible, pretend to dispute. This point is indeed ably stated, argued, and proved, by Dr. Taylor, from whose observations the preceding notes are considerably enriched. But there is one point, which I think not less evident: which he has not only not included in his argument, but as far as it came in his way, has argued against it, viz. the degeneracy and moral corruption of the human soul. As no man can account for the death brought into the world, but on the ground of this primitive transgression: so none can account for the moral evil that is in the world on any other ground. It is a fact, that every human being brings into the world with him the seeds of dissolution and mortality. Into this state we are fallen, according to divine revelation, through the one offence of Adam. This fact is proved by the mortality of all men. It is not less a fact, that every man that is born into the world brings with him the seeds of moral evil; these he could not have derived from his Maker; for the most pure and holy God can make nothing impure, imperfect, or unholy. Into this state we are reduced, according to the Scripture, by the transgression of Adam; for by this one man, sin entered into the world, as well as death.

2. The fact, that all come into the world with sinful propensities, is proved by another fact, that every man sins; that sin is his first work, and that no exception to this has ever been noticed, except in the human nature of Jesus Christ; and that except case is sufficiently accounted for from this circumstance, that it did not come in the common way of natural generation.

3. As like produces its like, if Adam became mortal and sinful, he could not communicate properties which he did not possess; and he must transmit those which constituted his natural and moral likeness. Therefore all his posterity must resemble himself. Nothing less than a constant miraculous energy presiding over the formation and development of every human body and soul, could prevent the seeds of natural and moral evil from being propagated. That these seeds are not produced in men by their own personal transgressions, is most positively asserted by the apostle in the preceding chapter; and that they exist before the human being is capable of actual transgression, or of the exercise of will and judgment, so as to prefer and determine, is evident to the most superficial observer; for, 1st, from the most marked evil propensities of children long before reason can have any influence or control over passion; and 2dly, it is demonstrated by the death of millions in a state of infancy. It could not, therefore, be personal transgression that produced the evil propensities in the one case; nor death in the other.

4. While misery, death, and sin, are in the world, we shall have incontrovertible proofs of the fall of man. Men may dispute against the doctrine of original sin; but such facts as the above, will be a standing irrefragable argument against every thing that can be advanced against the doctrine itself.

5. The justice of permitting this general infection to become diffused, has been strongly oppugned. "Why should the innocent suffer for the guilty?" As God made man to propagate his like on the earth, his transmitting the same kind of nature with which he was formed, must be a necessary consequence of that propagation. He might, it is true, have cut off forever, the offending pair; but this, most evidently, did not comport.

with his creative designs. "But he might have rendered Adam incapable of sin." This does not appear. If he had been incapable of sinning, he would have been incapable of holiness; that is, he could not have been a *free agent*; or, in other words, he could not have been an intelligent or intellectual being; he must have been a mass of inert and unconscious matter. "But God might have cut them off, and created a new race." He certainly might; and what would have been gained by this? Why, just nothing. The second creation, if of intelligent beings at all, must have been precisely similar to the first; and the circumstances in which these last were to be placed, must be exactly such as infinite wisdom saw to be the most proper for their predecessors; and consequently the most proper for *them*. They also must have been in a state of probation; they also must have been placed under a law; this law must be guarded by penal sanctions; the possibility of transgression must be the same in the second case as in the first; and the lapse as *probable*, because as *possible*, to this second race of human beings, as it was to their predecessors. It was better, therefore, to let the same pair continue, to fulfil the great end of their creation, by propagating their like upon the earth; and to introduce an *antidote* to the *poison*, and by a dispensation as strongly expressive of *wisdom* as of *goodness*, to make the ills of life, which were the consequences of their transgression, the means of correcting the evil, and through the wondrous economy of grace, sanctifying even these to the eternal good of the soul.

6. Had not God provided a Redeemer, he, no doubt, would have terminated the whole mortal story, by cutting off the original transgressors; for it would have been unjust to permit them to propagate their like in such circumstances, that their offspring must be *unavoidably* and eternally wretched.

God has therefore provided such a Saviour, the merit of whose *passion* and *death* should apply to every human being, and should infinitely transcend the *demerit* of the original transgression, and put every soul that received that grace, (and ALL may,) into a state of greater excellence and glory than that was, or could have been, from which Adam, by transgressing, fell.

7. The state of *infants*, dying before they are capable of hearing the Gospel; and the state of *heathens* who have no opportunity of knowing how to escape from their corruption and misery; have been urged as cases of peculiar hardship.

But, first, there is no evidence in the whole book of God, that any child dies eternally for Adam's sin. Nothing of this kind is intimated in the Bible; and as Jesus took upon him *human nature*, and condescended to be born of a *woman* in a state of perfect helpless *infancy*, he has, consequently, sanctified this state, and has said, without limitation or exception, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*. We may justly infer, and all the justice as well as the *mercy* of the Godhead supports the inference, that all human beings, dying in an *infant* state, are regenerated by that *grace of God which bringeth salvation to all men*, Tit. ii. 11. and go infallibly to the kingdom of heaven. As to the *Gentiles*, their case is exceedingly clear. The apostle has determined this; see chap. ii. 14. and 15. and the notes there. He, who in the course of his providence, has withheld from them the *letter of his word*, has not denied them the *light and influence* of his Spirit; and will judge them in the great day, only according to the grace and means of moral improvement with which they have been favoured. No man will be finally damned, because he was a *Gentile*, but because he has not made a proper use of the grace and advantages which God had given him. Thus we see that the Judge of all the earth has done right; and we may rest assured that he will eternally act in the same way.

8. The term *FALL* we use metaphorically, to signify *degradation*: literally, it signifies *stumbling*, so as to lose the *centre of gravity*, or the *proper poise* of our bodies, in consequence of which we are precipitated to the ground. The term seems to have been borrowed from the *παρρησία* of the apostle, chap. v. 15—18, which we translate *offence*, and which is more literally *FALL*, from *πάρα*, intensive, and *πάρω*, I fall, a grievous, dangerous, and ruinous fall, and is properly applied to *transgression* and *sin* in general; as every act is a *degradation* of the soul, accompanied with *hurt*, and *tending to destruction*. The term, in this sense, is still in common use; the degradation of a man in power, we term his *fall*: the impoverishment of a rich man we express in the same way; and when a man of piety and probity is overcome by any act of sin, we say he is *fallen*: he has descended from his spiritual eminence, is degraded from his spiritual excellence, is impure in his soul, and becomes again exposed to the displeasure of his God.

CHAPTER VI.

We must not abuse the boundless goodness of God by continuing in sin, under the wicked persuasion that the more we sin, the more the grace of God will abound, 1. For, having been baptized into Christ, we have professed thereby to be dead to sin, 2—4. And to be planted in the likeness of his resurrection, 5. For we profess to be crucified with him, to die and rise again from the dead, 6—11. We should not, therefore, let sin reign in our bodies, but live to the glory of God, 12—14. The Gospel makes no provision for living in sin, any more than the law did; and those who commit sin, are the slaves of sin, 15—19. The degrading and afflictive service of sin, and its wages, eternal death; the blessed effects of the grace of God in the heart; of which eternal life is the fruit, 20—23. [A. M. cir. 4062. A. D. cir. 53. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

WHAT shall we say then? * Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are ^b dead to sin, live any longer therein?

^a Chap. 3. 8. Verse 15.—^b Verse 11. Chap. 7. 4. Gal. 2. 19. & 6. 14.—^c Col. 3. 1. 1 Pet. 2. 24.—^d Or, are.

NOTES.—The apostle having proved that salvation both to Jew and Gentile must come through the Messiah, and be received by *faith only*, proceeds in this chapter to show the obligations under which both were laid to live a holy life; and the means and advantages they enjoyed for that purpose. This he does, not only as a thing highly and indispensably necessary in itself, for without holiness none can see the Lord; but to confute a calumny which appears to have been gaining considerable ground even at that time; viz. that the doctrine of *justification by faith alone*, through the *grace of Christ Jesus*, rendered obedience to the moral law useless; and that the more evil a man did, the more the grace of God would abound to him, in his redemption from that evil. That this calumny was then propagated, we learn from chap. iii. 8. and the apostle defends himself against it in the 31st verse of the same, by asserting that his doctrine, far from making void the law, served to establish it. But in this, and the two following chapters, he takes up the subject in a regular, formal manner; and shows both Jews and Gentiles, that the principles of the Christian religion absolutely required a *holy heart* and a *holy life*, and made the amplest provision for both.

Verse 1. *Shall we continue in sin* It is very likely that these are the words of a believing *Gentile*; who, having as yet received but little instruction, for he is but just brought out of his *heathen* state to believe in Christ Jesus, might imagine, from the manner in which God had magnified his mercy in blotting out his sin, on his simply believing on Christ; that, suppose he even gave way to the evil propensities of his own heart, his transgressions could do him no hurt, now that he was in the favour of God. And we need not wonder that a *Gentile*, just emerging from the deepest darkness, might entertain such thoughts as these; when we find that eighteen centuries after this, persons have appeared in the most Christian countries of Europe, not merely asking such a question, but defending the doctrine with all their might; and asserting in the most unqualified manner, "that believers were under no obligation to keep the moral law of God; that

3 Know ye not, that ^c so many of us as ^d were baptized into Jesus Christ, ^e were baptized into his death?

4 Therefore, we are ^f buried with him by baptism into death: that ^g like as Christ was raised up from the dead by ^h the glory of the Father, we also should walk in newness of life. [1 Cor. 15. 29.—f Col. 2. 12.—g Chap. 8. 11. 1 Cor. 6. 14. 2 Cor. 13. 4.—h John 2. 11. & 1. 40.]

Christ had kept it for them; that his keeping it was *imputed to them*; and that God, who had exacted it from *Him*, who was their Surety and representative, would not exact it from *them*; forasmuch as it would be *unjust* to require *two payments for one debt*." These are the *Antinomians* who once flourished in this land, and whose race is not yet utterly extinct.

2. *God forbid!* *Μη γινώσκω*, let it not be, by no means; far from it: let not such a thing be mentioned!—Any of these is the meaning of the Greek phrase, which is a strong expression of surprise and disapprobation: and is not properly rendered by our *God forbid*; which, though it may express the same thing, yet it is not proper to make the sacred NAME so familiar on such occasions.

How shall we, that are dead to sin The phraseology of this verse is common among Hebrews, Greeks, and Latins. To die to a thing, or person, is to have nothing to do with it or him; to be totally separated from them: and to live to a thing or person, is to be wholly given up to them; to have the most intimate connexion with them. So Plautus Cistell. iii. 1. 16, *Nihil mecum tibi, MORTUUS TIBI SUM. I have nothing to do with thee; I am dead to thee*. Persa. 1. 1. 20, *Mihi quidem tu jam MORTUUS ERAS, quia te non visitavi. Thou wert dead to me, because I have not visited thee*. So Ælian, Var. Hist. iii. 13. *Οτι φιλοφρονέσθαι εἰς τοὺς Τάρταρον, πορεύεσθαι, ὡς ἐπὶ τοὺς αἰῶνας, ἐν ὧν καὶ τοὺς κλειστόν τῶν βίων ἐν τῇ τῶν αἰώνων βαλὺκα κατὰ δακτύλῳ* "The Tappyrrians are such lovers of wine, that they live in wine; and the principle part of their life is devoted to it." They live to wine; they are insatiable drunkards. See more examples in Wetstein and Rosenmüller.

3. *Know ye not* Every man who believes the Christian religion, and receives baptism as the proof that he believes it, and has taken up the profession of it, is bound thereby to a life of righteousness. To be baptized into Christ, is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts.

of the Father, even so we also should walk in newness of life.

5 For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

1 Gal. 6.15 Eph. 4.22,23,24. Col. 3.10.—Phil. 3.10, 11.—1 Gal. 2.20 and 5.24, 24 & 5.24. Eph. 4.22. Col. 3.5,9.

Baptized into his death [That, as Jesus Christ, in his crucifixion, died completely, so that no spark of the natural or animal life remained in his body; so, those who profess his religion, should be so completely separated and saved from sin, that they have no more connexion with it, nor any more influence from it, than a dead man has with or from his departed spirit.

4. *We are buried with him by baptism into death* [It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive! He was, therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments. I say it is probable that the apostle alludes to this mode of immersion; but it is not absolutely certain that he does so, as some do imagine; for, in the next verse, our being incorporated into Christ by baptism is also denoted by our being planted, or rather grafted together in the likeness of his death; and Noah's ark floating upon the water, and sprinkled by the rain from heaven, is a figure corresponding to baptism, 1 Pet. iii. 20, 21, but neither of these gives us the same idea of the outward form, as burying. We must be careful, therefore, not to lay too much stress on such circumstances. Drowning among the ancients was considered the most noble kind of death: some think that the apostle may allude to this. The grand point is, that this baptism represents our death to sin, and our obligation to walk in newness of life: without which, of what use can it, or any other rite be?

Raised up from the dead by the glory of the Father [From this we learn that, as it required the glory of the Father, that is, his glorious energy, to raise up from the grave the dead body of Christ, so it requires the same glorious energy to quicken the dead soul of a sinner, and enable him to walk in newness of life.

5. *For if we have been planted together* Συμφύτοι γεγόναμεν: Dr. Taylor observes, that our translation does not completely express the apostle's meaning. Τα συμφύτοι are such plants as grow, the one upon, and in the other, deriving sap and nourishment from it, as the *aisletoe* upon the oak: or the *eccon* upon the stock in which it is grafted. He would therefore translate the words, *For if we have been growers together with Christ in the likeness of his death*, (or in that which is like his death, we shall be also growers together with him in the likeness of his resurrection; or in that which is like his resurrection. He reckons it a beautiful metaphor, taken from grafting, or making the scion grow together with the new stock.

But, if we take the word *planted*, in its usual sense, we shall find it to be a metaphor, as beautiful and as expressive as the former. When the seed, or plant, is inserted in the ground, it derives from that ground all its nourishment, and all those juices by which it becomes developed; by which it increases in size, grows firm, strong, and vigorous; and puts forth its leaves, blossoms, and fruit. The death of Jesus Christ is represented as the cause whence his fruitfulness, as the Author of eternal salvation to mankind, is derived; and genuine believers in him, are represented as being planted in this death, and growing out of it; deriving their growth, vigour, firmness, beauty, and fruitfulness, from it. In a word, it is by his death that Jesus Christ redeems a lost world: and it is from that vicarious death that believers derive that pardon and holiness which make them so happy in themselves, and so useful to others. This sacrificial death is the soil in which they are planted; and from which they derive their life, their fruitfulness, and their final glory.

6. *Our old man is crucified with him* [This seems to be a farther extension of the same metaphor. When a seed is planted in the earth, it appears as if the whole body of it perished. All seeds, as they are commonly termed, are composed of two parts; the germ, which contains the rudiments of the future plant; and the lobes, or body of the seed, which, by their decomposition in the ground, become the first nourishment to the extremely fine and delicate roots of the embryo plant; and support it till it is capable of deriving grosser nourishment from the common soil. The body dies, that the germ may live. Parables cannot go on all fours; and in metaphors, or figures, there is always some one (or more,) remarkable property by which the doctrine intended is illustrated. To apply this to the purpose in hand: how is the principle of life which Jesus Christ has implanted in us, to be brought into full effect, vigour, and usefulness? By the destruction of the body of sin, our old man, our wicked, corrupt, and fleshy self, is to be crucified; to be as truly slain as Christ was crucified: that our souls may as truly be raised from a death of sin, to a life of righteousness, as the body of

8 Now, if we be dead with Christ, we believe that we shall also live with him;

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For, in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed

to Col. 2.11.—1 Pet. 1.1.—Gr. justified.—2 Tim. 2.11.—Rev. 1.18.—Heb. 9.27.—Luke 20.38.—4 Ver. 2.

Christ was raised from the grave, and afterward ascended to the right hand of God. But how does this part of the metaphor apply to Jesus Christ? Plainly and forcibly. Jesus Christ took on him a body; a body in the likeness of sinful flesh, Rom. viii. 3, and gave up that body to death; through which death alone, an atonement was made for sin; and the way laid open for the vivifying Spirit to have the fullest access to, and the most powerful operation in, the human heart. Here, the body of Christ dies, that he may be a quickening Spirit to mankind. Our body of sin is destroyed by this quickening Spirit, that henceforth we should live unto Him who died and rose again. Thus the metaphor, in all its leading senses, is complete; and applies most forcibly to the subject in question. We find that *παλαυς ἀνθρώπος*, the old man, used here and in Eph. iv. 22, and Col. iii. 9, is the same as the *flesh with its affections and lusts*, Gal. v. 24; and the body of the sins of the flesh, Col. ii. 11. And the very same which the Jewish writers term *אדם הראשון* *Adam hakadmon*, the old Adam; and which they interpret by *מור* *yselur hara*, "evil conscience," the same which we mean by *indwelling sin*, or the infection of our nature, in consequence of the fall. From all which we may learn, that the design of God is to counterwork and destroy the very spirit and soul of sin, that we shall no longer serve it, *δουλεύειν*, no longer be its slaves. Nor shall it any more be capable of performing its essential functions, than a dead body can perform the functions of natural life.

7. *He that is dead is freed from sin*]. *Δεδικαιώται*, literally, is justified from sin; or, is freed or delivered from it. Does not this simply mean, that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his old man, all his evil propensities, destroyed; so that he is not only justified freely from all sin, but wholly sanctified unto God? The context shows that this is the meaning. Every instance of violence is done to the whole scope and design of the apostle, by the opinion, that "this text is a proof that believers are not fully saved from sin, in this life; because only he that is dead, is freed from sin." Then death is his justifier and deliverer! Base and abominable insinuation, highly derogatory to the glory of Christ! Dr. Dodd, in his note on the preceding verse, after some inefficient criticism on the word *καταργῶν*, destroyed, which, he thinks, should be rendered *energeia*, has the following most unevangelical sentiment—"The body of sin, in believers is, indeed, an enfeebled, conquered, and deposed tyrant, and the stroke of death finishes its destruction." So then, the death of Christ, and the influences of the Holy Spirit, were only sufficient to depose and enfeeble the tyrant sin; but our death must come in to effect his total destruction! Thus our death is at least partially our saviour; and thus, that which was an effect of sin, (for sin entered into the world, and death by sin,) becomes the means of finally destroying it! That is, the effect of a cause can become so powerful, as to re-act upon that cause, and produce its annihilation! The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone, that cleanses from all unrighteousness; and the sanctification of a believer, is no more dependent on death than his justification. If it be said, "that believers do not cease from sin till they die;" I have only to say, they are such believers as do not make a proper use of their faith. And what can be said more of the whole herd of transgressors and infidels? They cease to sin, when they cease to breathe. If the Christian religion bring no other privileges than this to its upright followers, well may we ask, wherein doth the *renewed man* differ from the *fool*, for they have both one end? But the whole Gospel teaches a contrary doctrine.

8. *None if we be dead with Christ* [According to what is stated in the preceding verses. See particularly on the 5th verse.

9. *Christ being raised from the dead, dieth no more*] So we, believing in Christ Jesus, and having a death unto sin, and a life unto righteousness, should sin no more. If we be risen indeed with Christ, we should seek the things above; and set our affections on things above; and not on the earth. The man who walks in humble, loving obedience, to an indwelling Christ, sin has no more dominion over his soul, that death has over the immortal and glorified body of his Redeemer.

10. *He died unto sin once*] On this clause Rosenmüller speaks thus—"Τὴ ἀπαρτίαν ἀθανάτων ἐβάρη: propter peccatum mortuus est semel, et quidem miserā mortē. Τὴ ἀπαρτίαν, i. e. ὅλην τῆς ἀπαρτίας, ad expianda peccata; Res ipsa docet aliter homines, ἀθανάτων τὴν ἀπαρτίαν, alter Christus: amat Paulus parallelismum, in quo interpretando multa cautione opus est." "He died unto sin once: i. e. he died on account of sin, and truly a miserable death. Τὴ ἀπαρτίαν, is the same as ὅλην τῆς ἀπαρτίας, for the expiation of sin. Common

unto sin, but ^a alive unto God through Jesus Christ our Lord.
12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your ^a members as ^a instruments of unrighteousness unto sin: but ^a yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God.

14 For ^a sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, ^a because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^b to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

^a Gal 2:19.—^b Psal. 113 & 119 (123).—^c Chap. 7:5. Col. 3:5. James 4:1.—^d Gr. arms or weapons.—^e Chap. 12:1. 1 Pet. 2:24 & 24 & 2.—^f Chap. 7:4, 6 & 8:2. Gal. 5:19.—^g 1 Cor. 9:21.

sense teaches us that *men die to sin in one sense; Christ in another*: St. Paul loves parallelisms, in the interpretations of which there is need of much caution." From the whole scope of the apostle's discourse, it is plain that he considers the death of Christ, as a death or sacrifice for sin; a sin-offering: in this sense no man has ever died for sin, or ever can die.

11. *Reckon ye also yourselves to be dead* [Die as truly unto sin, as he died for sin. Live as truly unto God, as he lives with God. This seems to be the spirit of the apostle's meaning.

12. *Let not sin therefore reign* [This is a prosopopœia, or personification. Sin is represented as a king, ruler, or tyrant, who has the desires of the mind, and the members of the body under his control; so that by influencing the passions, he governs the body. Do not let sin reign; do not let him work; that is, let him have no place, no being, in your souls; because, wherever he is, he governs, less or more: and indeed sin is not sin without this. How is sin known? By evil influences in the mind, and evil acts in the life.—But do not these influences and these acts prove his dominion! Certainly, the very existence of an evil thought to which passion or appetite attaches itself, is a proof that there sin has dominion; for without dominion such passions could not be excited. Wherever sin is felt, there sin has dominion; for sin is sin only as it works in action or passion against God. Sin cannot be a quiescent thing; if it do not work, it does not exist.

That ye should obey it in the lusts thereof. *Αυτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς.* This clause is wanting in the most ancient and reputable MSS and in the principal versions: Griesbach has left it out of his text; and professor White says, *certissima delenda*. "These words should certainly be expunged;" they are not necessary to the apostle's argument; it was enough to say, *let not sin reign in your mortal bodies, that ye should obey it*. If it be there, it will reign there; and its reign supposes, necessarily, the subjection of that in which it reigns. A king reigns when his laws are enforced; and the people obey them. When there is no executive government, there is no reign. There may be a royal shadow there, but there is no king.

13. *Neither yield ye your members* [Do not yield to temptation. It is no sin to be tempted: the sin lies in yielding. While the sin exists only in Satan's solicitation, it is the devil's sin, not ours; when we yield, we make the devil's sin our own; then we enter into temptation. Resist the devil, and he will flee from you. Satan himself cannot force you to sin; till he wins over your will, he cannot bring you into subjection. You may be tempted; but yield not to the temptation.

Yield yourselves unto God [Let God have your wills; keep them ever on his side; there, they are safe: and there, they will be active. Satan cannot force the will; and God will not. Indeed it would cease to be will were it forced by either; it is essential to its being that it be free.

And your members as instruments, &c. [Let soul and body be employed in the service of your Maker: let him have your hearts; and with them, your heads, your hands, your feet. Think and devise what is pure: speak what is true, and to the use of edifying: work that which is just and good; and walk steadily in the way that leads to everlasting felicity. Be holy within, and holy without.

14. *Sin shall not have dominion over you* [God delivers you from it; and if you again become subject to it, it will be the effect of your own choice or negligence.

Ye are not under the law [That law which exacts obedience, without giving power to obey: that condemns every transgression and every unholy thought, without providing for the extirpation of evil, or the pardon of sin.

But under grace. [Ye are under the merciful and beneficent dispensation of the Gospel: that, although it requires the strictest conformity to the will of God, affords sufficient power to be thus conformed, and in the death of Christ, has provided pardon for all that is past, and grace to help in every time of need.

15. *Shall we sin, because we are not under the law* [Shall we abuse our high and holy calling, because we are not under that law that makes no provision for pardon; but are under that Gospel which has opened the fountain to wash away all sin and defilement? Shall we sin because grace

17 But God ^a thanked, that ye were the servants of sin, but ye have obeyed from the ^a heart that form of ^a doctrine which was delivered you.

18 Being then ^a made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were ^a the servants of sin ye were free ^a from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for ^a the end of those things is death.

22 But now being made free from sin, and become servants

^b Matt. 6:24. John 8:34. 2 Pet. 2:19.—^c 2 Tim. 1:13.—^d Gr. *whereto ye were delivered*—^e John 8:32. 1 Cor. 7:22. Gal. 5:1. 1 Pet. 2:16.—^f John 8:34.—^g Gr. *to righteousness*.—^h Ch. 7:5.—ⁱ 1 Cor. 1:32.—^k John 8:32.

abounds? Shall we do evil that good may come of it? This be far from us!

16. *To whom ye yield yourselves* [Can ye suppose that you should continue to be the servants of Christ, if ye give way to sin? Is he not the master who exacts the service, and to whom the service is performed? Sin, is the service of Satan; righteousness, the service of Christ. If ye sin, ye are the servants of Satan, and not the servants of God.

The word *δούλος*, which we translate *servant*, properly signifies *slave*: and a slave among the Greeks and Romans was considered as his master's property; and he might dispose of him as he pleased. Under a bad master, the lot of the slave was most oppressive and dreadful; his case and comfort were never consulted; he was treated more than a beast; and, in many cases, his life hung on the mere caprice of the master. This state is the state of every poor miserable sinner; he is the slave of Satan, and his own evil lusts and appetites are his most cruel task-masters. The same word is applied to the servants of Christ, the more forcibly to show that they are their Master's property: and that, as he is infinitely good and benevolent, therefore his service must be perfect freedom. Indeed, he exacts no obedience from them, which he does not turn to their eternal advantage, for this master has no self-interest to secure.—See on chap. i. 1.

17. *But God be thanked, that ye were the servants of sin* [This verse should be read thus: *But thanks be to God, that, although ye were the servants of sin, nevertheless, ye have obeyed from the heart that form of doctrine that was delivered unto you; or, that mould of teaching into which ye were cast.* The apostle does not thank God that they were sinners; but that, although they were such, they had now received and obeyed the Gospel.

That form of doctrine *Τυπὸν δόξης*; here Christianity is represented under the notion of a mould, or die, into which they were cast; and from which they took the impression of its excellence. The figure upon this die is the image of God, righteousness and true holiness, which was stamped on their souls, in believing the Gospel, and receiving the Holy Ghost. The words *εἰς τὴν παρομοίωσιν τυπὸν*, refer to the melting of metal; when, when it is liquified, is cast into the mould, that it may receive the impression that is sunk, or cut in the mould; and therefore the words may be literally translated, *into which mould of doctrine ye have been cast.* They were melted down under the preaching of the word, and then were capable of being cast into its mould, and receiving the stamp of its purity.

18. *Being then made free from sin* *Ἐλευθερωθέντες*, is a term that refers to the manumission of a slave. They were redeemed from the slavery of sin, and became the servants of righteousness. Here is another prosopopœia; both sin and righteousness are personified: sin can enjoin no good and profitable work. Righteousness can require none that is unjust or injurious.

19. *I speak after the manner of men* [This phrase is often used by the Greek writers, to signify what was easy to be comprehended; what was *ad captum vulgi*, level with common understandings; delivered in a popular style; what was different from the high flights of the poets, and the studied sublime obscurity of the philosophers.

Because of the infirmity of your flesh [As if he had said, I make use of metaphors and figures connected with well known natural things; with your trades and situation in life; because of your inexperience in heavenly things, of which ye are only just beginning to know the nature and the names.

Servants to uncleanness, &c. [These different expressions show how deeply immersed in, and enslaved by sin, these Gentiles were, before their conversion to Christianity. Several of the particulars are given in the first chapter of this epistle.

20. *Ye were free from righteousness* [These two servitudes are incompatible: if we cannot serve God and man; surely we cannot serve Christ and Satan. We must be either sinners or saints: God's servants or the devil's slaves. It cannot be, as a good mistaken man has endeavoured to stave: To good and evil equal bent,

I'm both a devil and a saint."

I know not whether it be possible to paint the utter prevalence of sin in stronger colours than the apostle does here; by saying *they were free from righteousness*. It seems tantamount to that expression in Genesis, chap. vi. ver. 5. where speak-

to God, ye have your fruit unto holiness, and the end everlasting life.

1 Gen. 2:17. Ch. 5:12 James 1:15

ing of the total degeneracy of the human race, the writer says, *every imagination of the thoughts of his heart was only evil continually*. They were all corrupt; they were altogether abominable; there was none that did good; no, not one.

21. *What fruit had ye then in those things?* God designs, that every man shall reap benefit by his service. What benefit have ye derived from the service of sin?

Whereof ye are now ashamed? Ye blush to remember your former life. It was *scandalous* to yourselves, *injurious* to others, and highly *provoking* to God.

The end of those things is death! Whatever sin may promise of pleasure or advantage; the end to which it necessarily tends, is the destruction of body and soul.

22. *But now being made free from sin*! As being free from righteousness is the finished character of a sinner; so being made free from sin, is the finished character of a genuine Christian.

And become servants to God! They were transferred from the service of one master to that of another: they were freed from the slavery of sin, and engaged in the service of God.

Fruit unto holiness! Holiness of heart was the principle; and righteousness of life the fruit.

23. *For the wages of sin is death*! The second death, everlasting perdition. Every sinner earns this, by long, sore, and painful service. Oh! what pains do men take to get to hell! Early and late they toil at sin;—and would not divine justice be in their debt, if it did not pay them their due wages?

But the gift of God is eternal life! A man may *merit* hell, but he cannot *merit* heaven. The apostle does not say that the wages of righteousness is eternal life; no, but that this eternal life, even to the righteous, is *το δωρεαν του Θεου*, THE GRACIOUS GIFT OF GOD: and even this gracious gift comes through Jesus Christ our Lord. He alone has procured it; and it is given to all those who find redemption in his blood. A sinner goes to hell, because he *deserves* it; a righteous man goes to heaven, because Christ *has died for him*: and communicated that grace by which his sin is pardoned, and his soul made holy. The word *δωρεαν*, which we here render wages, signified the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death: he has misery because he sins. Sin constitutes hell: the sinner has a hell

23 For! the wages of sin is death; but ^{the} the gift of God is eternal life through Jesus Christ our Lord.

m Ch. 2:7 & 5:17, 21. 1 Pet. 1:4.

in his own bosom; all is *confusion* and *disorder* where God does not reign; every indulgence of sinful passions increases the disorder, and consequently the misery of a sinner. If men were as much in earnest to get their souls saved, as they are to prepare them for perdition, heaven would be highly peopled; and devils would be their own companions. And will not the living lay this to heart?

1. In the preceding chapter we see the connection that subsists between the doctrines of the Gospel, and the practice of Christianity. A doctrine, is a teaching, instruction, or information concerning some truth that is to be believed, as essential to our salvation. But all teaching that comes from God, necessarily leads to him. That Christ died for our sins, and rose again for our justification, is a glorious doctrine of the Gospel. But this is of no use to him who does not die to sin, rise in the likeness of Christ's resurrection, and walk in newness of life: this is the *use* that should be made of the doctrine. Every doctrine has its *use*; and the use of it consists in the practice founded on it. We hear there is a free pardon; we go to God and receive it: we hear that we may be made holy; we apply for the sanctifying Spirit: we hear there is a heaven of glory, into which the righteous alone shall enter; we watch and pray, believe, love, and obey, in order that, when he doth appear, we may be found of him in peace, without spot, and blameless.—Those are the doctrines; these are the uses or practice founded on those doctrines.

2. It is strange that there should be found a person believing the whole Gospel system; and yet living in sin! SALVATION FROM SIN is the long continued sound, as it is the spirit and design of the Gospel. Our Christian name, our baptismal covenant, our profession of faith in Christ, and avowed belief in his word, all call us to this. Can it be said that we have any longer calls than these? Our self-interest, as it respects the happiness of a godly life, and the glories of eternal blessedness; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, seems most powerfully the above calls. Reader, lay these things to heart; and answer this question to God: *How shall I escape, if I neglect so great salvation?* And then, as thy conscience shall answer, let thy mind and thy hand begin to act.

CHAPTER VII.

The law has power over a man as long as he lives, 1. And a wife is bound to her husband only as long as he lives, 2, 3. Christian believers are delivered from the Mosaic law by Christ Jesus, and united to God, 5-7. By the law, is the knowledge of sin, 8. But it gives no power over it, 9-11. Yet it is holy, just, and good, 12. How it convinces of sin and brings into bondage, 13-24. No deliverance from its curse but by Jesus Christ, 25. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

KNOW ye not, brethren, (for I speak to them that know the law,) how ^{it} is that the law hath dominion over a man as long as he liveth?

2 For ^{the} the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

a Ch. 6:14. Num. 5:11-31.—b 1 Cor. 7:39.—c Matt. 5:32.

NOTES.—The apostle having, in the preceding chapter, shown the *corrected Gentiles* the obligations they were under to live a holy life; addresses himself here to the *Jews*, who might hesitate to embrace the Gospel; lest, by this means, they should renounce the law, which might appear to them as a renunciation of their allegiance to God. As they rested in the law, as sufficient for justification and sanctification; it was necessary to convince them of their mistake. That the law was insufficient for their justification, the apostle had proved, in chapters iii. iv. and v.; that it is insufficient for their sanctification he shows in this chapter; and introduces his discourse by showing that a believing Jew is discharged from his obligations to the law, and is at liberty to come under another, and much happier constitution, viz. that of the Gospel of Christ, 1-4. In the fifth verse he gives a general description of the state of a *Jew*, in servitude to sin, considered as under mere law. In the 6th verse he gives a summary account of the state of a *Christian* or believing Jew, and the advantages he enjoys under the Gospel. Upon the 5th verse he comments, from ver. 7. to the end of the chapter, and upon the 6th verse he comments, chap. viii. 1-11.

In explaining his position in the 5th verse, he shows—1. That the law reaches to all the branches and latent principles of sin, ver. 7. 2. That it subjected the sinner to death, ver. 8-12. without the expectation of pardon. 3. He shows the reason why the Jew was put under it, ver. 13. 4. He proves that the law, considered as a rule of action, though it was spiritual, just, holy, and good in itself, yet was insufficient for sanctification, or for freeing a man from the power of inbred sin. For as the prevalence of sensual appetites cannot wholly extinguish the voice of reason and conscience; a man may acknowledge the law to be holy, just, and good, and yet his passions reign within him, keeping him in the most painful and degrading servitude, while the law supplied no power to deliver him from them, ver. 14-24. as that power can only be supplied by the grace of Jesus Christ ver. 25. See Taylor.

3 So then ^{if} if, while her husband liveth, she be married to another man, she shall be called an adulteress; but, if her husband be dead, she is free from that law; so, that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^a dead to the law by the body of Christ; that ye should be married to an-

d Ch. 8:2. Gal. 2:19 & 5:13. Eph. 2:15. Col. 2:14.

Verse 1. *For I speak to them that know the law*! This is a proof that the apostle directs this part of his discourse to the *Jews*.

As long as he liveth! Or, *as long as it liveth*: law does not extend its influence to the dead, nor do *abrogated* laws bind. It is all the same whether we understand these words as speaking of a law *abrogated*, so that it cannot command; or of its objects, being dead, so that it has none to bind. In either case the law has no force.

2. *For the woman which hath a husband*! The apostle illustrates his meaning by a familiar instance. A married woman is bound to her husband while he lives; but when her husband is dead, she is discharged from the law, by which she was bound to him alone.

3. *So then, if while her husband liveth*! The object of the apostle's similitude is to show that each party is equally bound to the other; but that the death of either dissolves the engagement.

So—she is no adulteress, though she be married to another! And do not imagine that this change would argue any disloyalty in you to your Maker; for, as he has determined that this law of ordinances shall cease, you are no more bound to it than a woman is to a deceased husband; and are as free to receive the Gospel of Christ, as a woman, in such circumstances, would be to re-marry.

4. *Wherefore, my brethren*! This is a parallel case. You were once under the law of Moses, and were bound by its injunctions; but now ye are become dead to that law; a modest inoffensive mode of speech, for the law, which was once your husband, is dead; God has determined that it shall be no longer in force; so that now, as a woman whose husband is dead, is freed from the law of that husband, or from her conjugal vow, and may legally be married to another; so God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah. That advent has taken place, the law has, consequently, ceased, and

other, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For, when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead, being dead to that. Ch. 9. 9. Ver. 4.

now ye are called to take on you the yoke of the Gospel, and lay down the yoke of the law; and this is the design of God, that you should do so.

That ye should be married to another—who is raised from the dead! As Christ is the end of the law for righteousness to every one that believeth, the object of God in giving the law, was to unite you to Christ; and as he has died, he has not only abolished that law which condemns every transgressor to death, without any hope of a revival; but he has also made that atonement for sin by his own death, which is represented in the sacrifices prescribed by the law. And as Jesus Christ is risen again from the dead, he has thereby given the fullest proof, that by his death he has procured the resurrection of mankind, and made that atonement required by the law.

That we should bring forth fruit unto God! We, Jews, who believe in Christ, have, in consequence of our union with him, received the gifts and graces of the Holy Spirit; so that we bring forth that fruit of holiness unto God, which without this union, it would be impossible for us to produce. Here is a delicate allusion to the case of a promising and numerous progeny, from a legitimate and happy marriage.

5. For, when we were in the flesh! When we were without the Gospel, in our carnal unregenerated state, though believing the law of Moses, and performing the rites and offices of our religion.

The motions of sins, which were by the law! Τα παθήματα τον αμαρτιαν, the passions of sins, the evil propensities to sins;—to every particular sin there is a propensity; one propensity does not excite to all kinds of sinful acts; hence the apostle uses the plural number, the passions or propensities of sins; sins being not more various than their propensities in the unregenerate heart, which excite to them. These παθηματα, propensities, constitute the fallen nature; they are the disease of the heart; the pollution and corruption of the soul.

Did work in our members! The evil propensity acts, ενεργει, in the whole nervous and muscular system; applying that stimulus to every part, which is necessary to excite it to action.

To bring forth fruit unto death! To produce those acts of transgression which subject the sinner to death temporal and eternal. When the apostle says, the motions of sin, which were by the law; he points out a most striking and invariable characteristic of sin, viz. its rebellious nature; it ever acts against law, and the most powerfully against known law. Because the law requires obedience; therefore it will transgress. The law is equally against evil passions and evil actions; and both these exert themselves against it. So, these motions which were by the law, became roused into the most powerful activity, by the prohibitions of the law. They were comparatively dormant till the law said, thou shalt not do this, thou shalt do that; then, the rebellious principle in the evil propensity became roused, and acts of transgression and omissions of duty were the immediate consequences.

6. But now we are delivered from the law. We, who have believed in Christ Jesus, are delivered from that yoke by which we were bound, which sentenced every transgressor to perdition, but provided no pardon even for the penitent; and no sanctification for those who are weary of their inbred corruptions.

That being dead wherein we were held! To us, believers in Christ, this commandment is abrogated; we are transferred to another constitution; that law which kills, ceases to bind us; it is dead to us who have believed in Christ Jesus, who is the end of the law for justification and salvation to every one that believes.

That we should serve in newness of spirit! We are now brought under a more spiritual dispensation: now we know the spiritual import of all the Mosaic precepts. We see that the law refers to the Gospel, and can only be fulfilled by the Gospel.

The oldness of the letter. The merely literal rites, ceremonies, and sacrifices, are now done away; and the newness of the Spirit, the true intent and meaning of all are now fully disclosed: so that we are removed from an imperfect state into a state of perfection and excellence. We sought justification and sanctification, pardon and holiness by the law; and have found that the law could not give them: we have sought these in the Gospel scheme, and we have found them. We serve God now, not according to the old literal sense, but in the true spiritual meaning.

7. Is the law sin? The apostle had said, ver. 5. The motions of sin, which were by the law, did bring forth fruit unto death; and now he anticipates an objection, "is therefore the law sin?" to which he answers, as usual, *in yevoro, by no means*. Law is only the means of disclosing this sinful propensity, not of producing it: as a bright beam of the sun introduced into a room, shows millions of motes which appear to be dancing in it in all directions; but these were not introduced by

wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for, I had not known sin just, except the law had said, "Thou shalt not covet."

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. Ch. 7. 5. 2 Cor. 3. 6. 2 Cor. 3. 20. — *am Or*, concupiscence. — *Exod*, 20. 17. *Deut*, 5. 21. *Acts*, 20. 32. *Ch*, 13. 9. — *Ch*, 4. 15 & 5. 20.

the light, they were there before; only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

I had not known sin but by the law! Mr. Locke and Dr. Taylor have properly remarked the skill used by St. Paul in dexterously avoiding, as much as possible, the giving offence to the Jews: and this is particularly evident in his use of the word *I* in this place. In the beginning of the chapter, where he mentions their knowledge of the law, he says *ye*. In the 4th verse he joins himself with them, and says *we*; but *here*, and so to the end of the chapter, where he represents the power of sin, and the inability of the law to subdue it, he appears to leave them out, and speaks altogether in the first person, though it is plain he means all those who were under the law. So chap. iii. 7. he uses the singular pronoun, *why am I judged a sinner?* when he evidently means the whole body of unbelieving Jews.

There is another circumstance in which his address is particularly evident; his demonstrating the insufficiency of the law, under colour of vindicating it. He knew that the Jew would take fire at the least reflection on the law, which he held in the highest veneration; and therefore he very naturally introduces him catching at that expression, ver. 5. *The motions of sin which were by the law*; or, notwithstanding the law. "What?" says this Jew, "do you vilify the law, by charging it with favouring sin?" By no means, says the apostle, I am very far from charging the law with favouring sin. The law is holy, and the commandment is holy, just and good, ver. 12. Thus he writes in vindication of the law; and yet at the same time shows, 1. That the law requires the most extensive obedience, discovering and condemning sin in all its most secret and remote branches, ver. 7. 2. That it gives sin a deadly force, subjecting every transgression to the penalty of death, ver. 8—14. And yet, 3. Supplies neither help nor hope to the sinner, but leaves him under the power of sin, and the sentence of death, ver. 14, &c. This, says Dr. Taylor, is the most ingenious turn of writing I ever met with. We have another instance of the same sort, chap. xiii. 1—7.

It is not likely that a dark, corrupt human heart, can discern the will of God. His law is his will: it recommends what is just, and right, and good; and forbids what is improper, unjust, and injurious. If God had not revealed himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation; put darkness for light, and sin for acts of holiness. While the human heart is its own measure, it will rate its workings according to its own propensities: for, *itself* is its highest rule. But when God gives a true insight of his own perfections, then sin is discovered; and discovered too, to be exceedingly sinful. So, strong propensities, because they appear to be inherent in our nature, would have passed for natural and necessary operations; and their sinfulness would not have been discovered, if the law had not said, *Thou shalt not covet*. And thus determined, that the propensity itself, as well as its outward operations, is sinful. The law is the straight edge which determines the quantum of obliquity in the crooked line to which it is applied.

It is natural for man to do what is unlawful, and to desire especially to do that which is forbidden. The heathens have remarked this propensity in man.

Thus Livy, Hist. xxxiv. 4

Luxuria—ipsis vinculis sicut fera bestia irritata.

"Luxury, like a wild beast, is irritated by its very bonds."

Audax omnia perpeti

Gens humana vult, per vetitum nefas.

"The presumptuous human race obstinately rush into prohibited acts of wickedness."

Hor. Carm. lih. i. Od. iii. v. 25. And Ovid, Amor. lib. ii. Eleg. xiv. ver. 3.

Quod licet, ingratus est; quod non licet acritus urit.

"What is lawful is insipid; the strongest propensity is excited towards that which is prohibited."

And again, Ib. lih. iii. E. iv. ver. 17.

Nititur in vetitum semper, cupinusque negata.

"Vice is provoked by every strong restraint;

Sick men long most to drink, who know they mayn't."

The same poet delivers the same sentiment in another place;

Acrior admonitio est, irritaturnaque retenta

Et crescit rabies: remoranturque ipsa nocebant.

Metam. lih. iii. ver. 566.

"Being admonished, he becomes the more obstinate; and his fierceness is irritated by restraints. Prohibitions become incentives to greater acts of vice."

But it is needless to multiply examples; this most wicked principle of a sinful, fallen nature, has been felt and acknowledged by ALL mankind.

in me all manner of concupiscence. For ⁹ without the law, sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment ¹⁰ which was ordained to life, I found to be unto death.

11 Cor 15:56.—Lev. 18:5. Ezek. 20:11, 13, 21. 2 Cor. 3:7.—Matt. 5:29. Heb. 2:12. James 1:14.

8. Sin, taking occasion by the commandment.] I think the pointing, both in this and in the 11th verse, to be wrong; the comma should be after occasion, and not after commandment. But sin taking occasion, wrought in me by this commandment, all manner of concupiscence. There are different opinions concerning the meaning of the word *ἀσάρκα*, which we here translate occasion. Dr. Waterland translates the clause, sin, taking advantage. Dr. Taylor contends that all commentators have mistaken the meaning of it, and that it should be rendered having received force. For this acceptance of the word, I can find no adequate authority, except in its etymology—*ἀσάρκα*, from, and *ἀσάρκα*, impetus. The word appears to signify, in general, whatsoever is necessary for the completion or accomplishment of any particular purpose. Xenophon uses *ἀσάρκα* *εἰς τὸν βίον*, to signify whatever is necessary for the support of life. There is a personification in the text: sin is represented as a murderer watching for life, and snatching at every means, and embracing every opportunity, to carry his fell purpose into effect. The miserable sinner has a murderer, sin, within him; this murderer can only destroy life in certain circumstances: finding that the law condemns the object of his cruelty to death, he takes occasion from this, to work in the soul all manner of concupiscence, evil and irregular desires and appetites of every kind; and by thus increasing the evil, exposes the soul to more condemnation, and thus it is represented as being slain, ver. 11. That is, the law, on the evidence of those sinful dispositions, and their corresponding practices, condemns the sinner to death: so that he is dead in law. Thus the very prohibition, as we have already seen in the preceding verse, becomes the instrument of exciting the evil propensity; for, although a sinner has the general propensity to do what is evil; yet he seems to feel most delight in transgressing known law: *stat pro ratione voluntas*; "I will do it, because I will."

For, without the law, sin was dead.] Where there is no law, there is no transgression; for sin is the transgression of the law; and no fault can be imputed unto death, where there is no statute, by which such a fault is made a capital offence.

Dr. Taylor thinks that *χωρὶς νόμου*, without the law, means the time before the giving the law from Mount Sinai, which took in the space of 430 years, during which time the people were under the Abrahamic covenant of grace; and without the law that was given on Mount Sinai, the sting of death, which is sin, had not power to slay the sinner: for, from the time that Adam sinned, the law was not re-enacted till it was given by Moses, chap. v. 13. The Jew was then alive, because he was not under the law subjecting him to death for his transgressions: but when the commandment came, with the penalty of death annexed, sin revived, and the Jew died. Then the sting of death acquired life; and the Jew, upon the first transgression, was dead in law. Thus sin, the sting of death, received force or advantage, to destroy by the commandment, ver. 8, 11.

All manner of concupiscence.] It showed what was evil, and forbade it; and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition: and he was the more strongly incited to disobey, in proportion as obedience was enjoined. Thus the apostle shows that the law had authority to prohibit, condemn, and destroy; but no power to pardon sin, root out enmity, nor save the soul.

The word *συνέβη*, which we render concupiscence, signifies simply strong desire of any kind: but, in the New Testament, it is generally taken to signify irregular and unwholy desires. Sin, in the mind, is the desire to do, or to be, what is contrary to the holiness and authority of GOD.

For, without the law, sin was dead.—This means, according to Dr. Taylor's hypothesis, the time previous to the giving of the law.—See before. But it seems also consistent with the apostle's meaning, to interpret the place as implying the time in which Paul, in his unconverted Jewish state, had not the proper knowledge of the law; while he was unacquainted with its spirituality. He felt evil desire, but he did not know the evil of it; he did not consider that the law tried the heart and its workings: as well as outward actions. This is farther explained in the next verse.

9. I was alive without the law once.] Dr. Whitby paraphrases the text thus: "For, the seed of Abraham was alive without the law once, before the law was given, I being not obnoxious to death for that to which the law had not threatened death: but when the commandment came, forbidding it under that penalty, sin revived, and I died; i. e. it got strength to draw me to sin, and to condemn me to death. Sin is, in Scripture, represented as an enemy that seeks our ruin and destruction; and takes all occasions to effect it. It is here said to war against the mind, ver. 23. elsewhere to war against the soul, 1 Pet. ii. 11. to surround and beset us, Heb. xii. 1. to bring us into bondage and subjection, and get the dominion over us. Rom. vi. 12 to enslave us, and so to work

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore ¹² the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But ¹³ sin, that it might appear sin, working death in

1. Psalm 10:8. & 119:28, 137. 1 Tim. i. 8.—Chap. i. 21. & 5:21.—u Chap. 3:21. 2 Cor. 13:7. Gal. i. 14.

our death, James i. 15, 16, and to do all that Satan, the grand enemy of mankind, doth, by tempting us to the commission of it. Whence Chrysostom, upon those passages, Heb. xii. 4, *ἔχοντες οὐκ ἔτι ἐκείνην ἀντιτάξιν, ἀπὸς τὴν ἀπάρτιον ἀνταγώνιστον*, striving against sin: represents sin as an armed and flagrant adversary. When, therefore, it finds a law which threatens death to the violator of it; it takes occasion thence, more earnestly, to tempt and allure to the violation of it: that so it may more effectually subject us to death and condemnation on that account; for the sting of death is sin, and the strength of sin is the law, condemning us to death for transgressing it. Thus, when God had forbidden, on pain of death, the eating the fruit of the tree of knowledge; Satan thence took occasion to tempt our first parents to transgress, and so slew them; or made them subject to death: *ἐκπαύεται*, he deceived them, Gen. iii. 13. 1 Tim. ii. 14. which is the word used ver. 11. The phrase, without the law, sin was dead, means that sin was then, (before the law was given,) comparatively dead, as to its power of condemning to death; and this sense the antithesis requires, without the law; *ἀπάρτιον νεκρὰ, ἐν ὧς ἐξ ὧν, sin was dead, but I was living; but when the commandment came, (i. e. the law,) sin revived, and I died.* How were men living before the law, but because then no law condemned them? Sin, therefore, must be then dead, as to its condemning power. How did they die when the law came, but by the law condemning them to death? Sin, therefore, revived then, as to its power of condemning, which it received first from the sin of Adam, which brought death into the world; and next, from the law of Moses, which entered that the offence might abound, and reign more unto death, chap. v. 20, 21. For though sin was in the world from Adam to Moses; or until the law was given; yet it was not imputed unto death, when there was no law that did threaten death; so that death reigned from that interval, by virtue of Adam's sin alone; even over them who had not sinned after the similitude of Adam's transgression; i. e. against a positive law, forbidding it under the penalty of death; which law being delivered by Moses, sin revived; i. e. it had again its force to condemn men, as before, to death, by virtue of a law which threatened death. And in this sense the apostle seems to say, Gal. iii. 19. the law was added because of transgressions, to convince us of the wrath and punishment due to them; and that the law, therefore, worketh wrath, because where no law is, there is no transgression, Rom. iv. 15. subjecting us to wrath; or no such sense of the divine wrath, as where a plain Divine law, threatening death and condemnation, is violated." See Whitby, in loc.

10. And the commandment.] Meaning the law in general, which was ordained to life; the rule of righteousness teaching those statutes which, if a man do, he shall live in them, Lev. xviii. 5. I found, by transgressing it, to be unto death; for it only presented the duty, and laid down the penalty, without affording any strength to resist sin, or subdue evil propensities.

11. Sin, taking occasion.] Sin deriving strength from the law, threatening death to the transgressor, (see the note on ver. 8.) deceived me, drew me aside to disobedience, promising me gratification, honour, independence, &c. as it promised to Eve; for to her history the apostle evidently alludes, and uses the very same expression, deceived me, *ἐκπαύει με*. See the preceding note; and see the Septuagint, Gen. iii. 13.

And by it slew me.] Subjected me to that death which the law denounced against transgressors; and rendered me miserable during the course of life itself. It is well known to scholars, that the verb *ἀποκτείνω*, signifies not only to slay or kill, but also to make wretched. Every sinner is not only exposed to death, because he has sinned, and must, sooner or later, die; but he is miserable in both body and mind, by the influence and the effects of sin. He lives a dying life, or a living death.

12. Wherefore the law is holy.] As if he had said, to soothe his countrymen, to whom he had been showing the absolute insufficiency of the law, either to justify or save from sin: I do not intimate that there is any thing improper or imperfect in the law as a rule of life; it prescribes what is holy, just, and good; for it comes from a holy, just, and good God. The law which is to regulate the whole of the outward conduct is holy; and the commandment, Thou shalt not covet, which is to regulate the heart, is not less so. All is excellent and pure; but it neither pardons sin, nor purifies the heart; and it is because it is holy, just, and good, that it condemns transgressors to death.

13. Was then that which is good made death unto me?—This is the question of the Jew, with whom the apostle appears to be disputing. "Do you allow the law to be good, and yet say, it is the cause of our death?" The apostle answers, God forbid! *οὐ γὰρ*, by no means: it is not the law, that is the cause of your death, but sin; it was sin which subjected us to death by the law, justly threatening sin with death.

me by that which is good; that sin by the commandment might become exceeding sinful.

14 For, we know that the law is spiritual : but I am carnal, & sold under sin.

v 1 Kings 21.29, 25. 2 Kings 17.17. 1 Mac. 1.15.

Which law was given that sin might appear, might be set forth in its own colours; when we saw it subjected us to death by a law perfectly holy, just, and good; that sin, by the law, might be represented what it really is: καὶ ὑπερβολὴν ἀμαρτωλός, an EXCEEDING GREAT and deadly evil.

Thus it appears that man cannot have a true notion of sin, but by means of the law of God. For this I have already given sufficient reasons in the preceding notes. And it was one design of the law to show the abominable and destructive nature of sin; as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then, alone, that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good. And let it be observed, that the law did not answer this end merely among the Jews, in the days of the apostle; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the Gospel to sinners, at best only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners: and he may safely show, that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the Gospel: for, in this sense also Jesus Christ is the END of the LAW for justification to them that believe.

14. For, we know that the law is spiritual.] This is a general proposition, and probably in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of external rites and ceremonies; nor even as a rule of moral action; it is a spiritual system; it reaches to the most hidden purposes, thoughts, dispositions, and desires of the heart and soul; and it reproves and condemns every thing without hope of reprieve or pardon, that is contrary to eternal truth and rectitude.

But I am carnal, sold under sin.] This was, probably, in the apostle's letter, the beginning of a new paragraph. I believe it is agreed, on all hands, that the apostle is here demonstrating the insufficiency of the law, in opposition to the Gospel. That by the former, is the knowledge, by the latter, the cure of sin. Therefore, by I here he cannot mean himself, nor any Christian believer; if the contrary could be proved, the argument of the apostle would go to demonstrate the insufficiency of the Gospel, as well as the law.

It is difficult to conceive how the opinion could have crept into the church, or prevailed there, that the apostle speaks here of his regenerate state; and that what is in such a state, true of himself, must be true of all others in the same state. This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence and disgraced its character. It requires but little knowledge of the spirit of the Gospel, and of the scope of this epistle, to see that the apostle is here either personating a Jew, under the law and without the Gospel, or showing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified; and had not as yet heard those blessed words, Brother Saul, the Lord Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost, Acts ix. 17.

In this, and the following verses, he states the contrariety between himself or any Jew, while without Christ, and the law of God. Of the latter he says, it is spiritual; of the former, I am carnal, sold under sin. Of the carnal man, in opposition to the spiritual, never was a more complete or accurate description given. The expressions in the flesh, and after the flesh, in ver. 5, and in chap. viii. 5, 9, &c. &c. of the same import with the word carnal, in this verse. To be in the flesh, or to be carnally minded, solely respects the unregenerate. While unregenerate, a man is in a state of death and enmity against God, chap. viii. 6—9. This is St. Paul's own account of a carnal man. The soul of such a man has no authority over the appetites of the body, and the lusts of the flesh; reason has not the government of passion. The work of such a person, is to make provision for the flesh, to fulfil the lusts thereof, chap. xiii. 14. He minds the things of the flesh, chap. viii. 5. He is at enmity with God. In all these things the spiritual man is the reverse; he lives in a state of friendship with God in Christ, and the Spirit of God dwells in him; his soul has dominion over the appetites of the body and the lusts of the flesh; his passions submit to the government of reason; and he, by the Spirit, mortifies the deeds of the flesh; he mindeth the things of the Spirit, ch. viii. 5. The Scriptures, therefore, place these two characters in direct opposition to each other. Now, the apostle begins this passage by informing us that it is his carnal state that he is about to describe, in opposition to the spirituality of God's holy law, saying, But I am carnal. Those who are of another opinion, maintain that by the

15 For, that which I do, I allow not: for, what I would, that do I not: but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

w Or. know, Psa. 1.6.—x Gal 5.17.

word carnal here, the apostle meant that corruption, which dwelt in him after his conversion: but this opinion is founded on a very great mistake; for, although there may be, after justification, the remains of the carnal mind, which will be less or more felt, till the soul is completely sanctified; yet the man is never denominated from the inferior principle, which is under control, but from the superior principle, which habitually prevails. Whatever epithets are given to corruption or sin in Scripture, opposite epithets are given to grace or holiness. By these different epithets, are the unregenerate and regenerate denominated. From all this it follows, that the epithet carnal, which is the characteristic designation of an unregenerate man, cannot be applied to St. Paul, after his conversion; nor, indeed, to any Christian in that state.

But the word carnal, though used by the apostle to signify a state of death and enmity against God, is not sufficient to denote all the evil of the state which he is describing; hence, he adds sold under sin. This is one of the strongest expressions which the Spirit of God uses in Scripture, to describe the full depravity of fallen man. It implies a willing slavery: Ahab had sold himself to work evil, 1 Kings xxi. 20. And of the Jews it is said, in their utmost depravity, Behold for your iniquities, ye have sold yourselves, Isa. 1. 1. They forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief, 1 Maccab. i. 15. Now, if the word carnal, in its strongest sense, had been sufficiently significant of all he meant, why add to this charge another expression still stronger? We must therefore understand the phrase, sold under sin, as implying, that the soul was employed in the drudgery of sin; that it was sold over to this service, and had no power to disobey this tyrant, until it was redeemed by another. And if a man be actually sold to another, and acquiesce in the deed; then he becomes the legal property of that other person.—This state of bondage was well known to the Romans. The sale of slaves they saw daily, and could not misunderstand the emphatical sense of this expression. Sin is here represented as a person; and the apostle compares the dominion which sin has over the man in question, to that of a master over his legal slave. Universally through the Scriptures, man is said to be in a state of bondage to sin, until the Son of God make him free: but in no part of the Sacred Writings is it ever said that the children of God are sold under sin.—Christ came to deliver the lawful captive, and take away the prey from the mighty. Whom the Son maketh free, they are free indeed. Then, they yield not up their members as instruments of unrighteousness unto sin: for sin shall not have the dominion over them; because the law of the Spirit of life in Christ Jesus, has made them free from the law of sin and death, chap. vi. 13, 14, and viii. 2. Anciently, when regular carrels were not known, the captives became the slaves of their victors, and by them were sold to any purchaser; their slavery was as complete and perpetual, as if the slave had resigned his own liberty, and sold himself: the laws of the land secured him to his master; he could not redeem himself because he had nothing that was his own, and nothing could rescue him from that state, but a stipulated redemption. The apostle speaks here, not of the manner in which the person in question became a slave; he only asserts the fact, that sin had a full and permanent dominion over him. See Smith, on the carnal man's character.

I am carnal, sold under sin.—I have been the more particular in ascertaining the genuine sense of this verse, because it determines the general scope of the whole passage.

15. For that which I do, I allow not, &c.] The first clause of this verse is a general assertion concerning the employment of the person in question, in the state which the apostle calls carnal, and sold under sin. The Greek word καρνεῖται, which is here translated, I do, means a work which the agent is obliged to perform, till it is finished, and is used by the apostle, Phil. ii. 12, to denote the continued employment of God's saints in his service to the end of their lives. Work out your own salvation; the word here denotes an employment of a different kind; and therefore the man who now feels the galling dominion of sin, says, What I am continually labouring at, I allow not: οὐ γινώσκω, I do not acknowledge to be right, just, holy, or profitable.

But what I hate that do I.] I am a slave, and under the absolute control of my tyrannical master, I hate his service, but am obliged to work his will. Who, without blasphemy, can assert that the apostle is speaking this of a man in whom the Spirit of the Lord dwells? From ver. 7, to this one, the apostle, says Dr. Taylor, denotes the Jew in the flesh, by a single I, here he divides that I into two I's, or figurative persons; representing two different and opposite principles which were in him. The one I, or principle, assents to the law that it is good: and wills and chooses what the other does not practise, ver. 16.

This principle he expressly tells us, ver. 22, is the inward man, the law of the mind, ver. 23, the mind, or rational faculty, ver. 25, for he could find no other inward man, or law of the mind, but the rational faculty, in a person who was carnal, and sold under sin. The other I, or principle, transgresses

17 Now then, it is no more I that do it, but sin that dwelleth in me.
18 For I know that (in that I, in my flesh,) dwelleth no

y Ch. 8.9. Acts 26. 13.

the law, ver. 23. and does those things which the former principle *allows not*. This principle he expressly tells us, ver. 18. is *the flesh, the law in the members, or sensual appetite*, ver. 23. and he concludes in the last verse that these two principles were opposite to each other; therefore it is evident, that those two principles, residing and counteracting each other in the same person, are *reason and lust*; or *sin that dwells in us*. And it is very easy to distinguish these two *I's*, or principles, in every part of this elegant description of iniquity, domineering over the light and remonstrances of reason. For instance, ver. 17. *Now then, it is no more I that do it, but sin that dwelleth in me.* The *I*, he speaks of here as opposed to indwelling or governing sin; and therefore plainly denotes the principle of reason, the *inward man, or law of the mind*: in which, I add, a measure of the light of the Spirit of God shines: in order to show the sinfulness of sin. The two different principles he calls, *one flesh*, and the other *spirit*; Gal. v. 17. where he speaks of their contrariety in the same manner that he does here.

And we may give a probable reason why the apostle dwells so long upon the struggle and opposition between these two principles; it appears intended to answer a tacit but very obvious objection. The Jew might allege, "But the law is holy and spiritual; and I assent to it as good, as a right rule of action which ought to be observed; yea, I esteem it highly; I glory and rest in it, convinced of its truth and excellency. And, is not this enough to constitute the law a sufficient principle of sanctification?" The apostle answers, "No; *wickedness* is consistent with a *sense of truth*. A man may assent to the best rule of action, and yet still be under the dominion of lust and sin; from which nothing can deliver him but a principle and power proceeding from the *Fountain of life*."

The sentiment in this verse may be illustrated by quotations from the ancient heathens; many of whom felt themselves in precisely the same state, (and expressed it in nearly the same language,) which some most monstrously tell us, was the state of this heavenly apostle, when vindicating the claims of the Gospel against those of the Jewish ritual! Thus OVID describes the conduct of a depraved man:—

*Sed trahit invitanti nota rix, aliudque cupido;
Mens aliud suadet. Video meliora, proboque;
Deteriora sequor. Ovid, Met. lib. vii. ver. 19.
My reason this, my passion that persuades;
I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue.
—indignum facinus! nunc ego el
Illum scelestam esse, et me miserum sentio:
Et tadei, et amore ardeo: et prudens et scens,
Vicus, vidensque perreo: nec quid agam scio.*

TERENT. EUN. ver. 70.

An unworthy act! Now I perceive that she is wicked, and I am wretched. I burn with love, and am vexed at it. Although prudent, and intelligent, and active, and seeing, I perish: neither do I know what to do.

*Sed quia mente minus validus, quam corpore toto
Qua nocere sequar; fugiam, qua proferre credam.*

HOR. Ep. lib. i. E. S. ver. 7.

More in my mind than body lie my pains;
Whate'er may hurt me, I with joy pursue;
Whate'er may do me good, with horror view.

FRANCIS.

Επει γὰρ ὁ ἀμαρτανὸς οὐ θέλει ἀμαρτανεῖν, ἀλλὰ κατὰ νόσον ἀληθὺν οὐκ, ὁ μὲν δέλει, οὐ ποιεῖ, καὶ ὁ μὴ θέλει, ποιεῖ.

ARRIAN. Epist. ii. 26.

For truly he who sins, does not will sin, but wishes to walk uprightly: yet it is manifest that what he *wills* he *doth not*: and what he *doth* he *wills not*.

—ἀλλὰ νικῶμαι κακοῖς,

Καὶ μανθάνω μὲν οἷα τοῦ μῦθου κακὰ·
Ὅτι μὲν οὐ δεῖ κρείσσων τῶν ἐμῶν βῶν λευμά τ' ἄν

Ὅσπερ μέγιστον αἰτίος κακῶν βροτοῖς EURIP. Med. v. 1077.

—But I am overcome by sin,

And I well understand the evil which I presume to commit. *Passion*, however, is more powerful than my *reason*;

Which is the cause of the greatest evils to mortal men. Thus we find that enlightened heathens, both among the Greeks and Romans, had that same kind of religious experience; which some suppose to be, not only the experience of St. Paul in his best state; but to be even the standard of Christian attainments! See more examples in *Wolstein*.

The whole spirit of the sentiment is well summed up and expressed by St. Chrysostom: *ὅταν τινος ἐπιθυμῶμεν, εἴτε καλῶς ἢ κακῶς, ἀρκεῖται πολλὸν τῆς ἐπιθυμίας ἡ φύσις*. If we lust after any thing, which is afterwards prohibited, the flame of this desire burns the more *fiercely*.

16. If then I do that which I would not, &c.] Knowing that the law condemns it, and that, therefore, it must be evil: I assent unto the law; I show by this circumstance, that I acknowledge the law to be good.

17. Now then, it is no more I] It is not that I, which constitutes reason and conscience; but sin, corrupt and sensual inclinations, that dwellth in me: that have the entire domination over my reason, darkening my understanding, and per-

verting my judgment; for which there is *condemnation* in the law, but no *cure*. So we find here that there is a principle, in the unregenerate man, stronger than reason itself; a principle which is, properly speaking, not of the *essence of the soul*, but acts in it, as its *lord*; or as a *tyrant*. This is *inbred*, and *indwelling sin*, the *seed of the serpent*; by which the whole soul is darkened, confused, perverted, and excited to rebellion against God.

18. For I know that in me, &c.] I have learned, by experience, that in an unregenerate man, there is *no good*. There is no principle by which the soul can be brought into the light; no principle by which it can be *restored* to purity: *fleshly appetites* alone prevail; and the *brute* runs away with the man.

For to will is present with me] Though the whole soul has suffered indescribably by the FALL, yet there are some faculties that appear to have suffered less than others; or rather have received larger measures of the supernatural light, because their concurrence with the Divine principle is so necessary to the salvation of the soul. Even the most unconcerned about spiritual things, have *understanding, judgment, reason*, and *will*. And by means of these, we have seen even scoffers at Divine revelation, become very eminent in arts and sciences; some of our best metaphysicians, physicians, mathematicians, astronomers, chymists, &c. have been known, to their reproach be it spoken and published, to be *without religion*; nay, some of them have blasphemed it, by leaving God out of his own work, and ascribing to an idol of their own, whom they call *nature*, the operations of the wisdom, power, and goodness, of the Most High. It is true that many of the most eminent in all the above branches of knowledge, have been conscientious believers in Divine revelation; but the case of the others proves, that *fallen* as man is, he yet possesses extraordinary powers; which are capable of very high cultivation and improvement. In short, the soul seems capable of *any thing*, but *knowing, fearing, loving, and serving God*. And it is not only incapable of *itself*, for any truly religious acts; but what shows its fall in the most indisputable manner, is, its *enmity* to sacred things. Let an unregenerate man *pretend* what he pleases, his conscience knows that he *hates religion*; his soul *revolts against it*; his *earnal mind* is *not subject to the law of God*, neither indeed can it be. There is no reducing this fell principle to subjection: it is *sin*, and *sin* is *rebellion against God*; therefore sin must be *destroyed*, not *subjected*; if *subjected*, it would *cease to be sin*; because *sin* is in *opposition* to God; hence the apostle says, most conclusively, *it cannot be subjected*; i. e. it must be *destroyed*, or it will destroy the soul for ever.

When the apostle says, *to will is present with me*, he shows that the *will* is on the side of God and truth; so far, that it consents to the *propriety* and *necessity* of obedience. There has been a strange clamour raised up against this faculty of the soul, as if the very essence of evil dwelt in it; whereas, the apostle shows, throughout this chapter, that the *will* was regularly on God's side, while every other faculty appears to have been in *hostility* to him. The truth is, men have confounded the *will* with the *passions*; and laid to the charge of the former what properly belongs to the latter. The *will* is *right*, but the *passions* are *wrong*. It *discerns* and *approves*, but is without *ability* to perform: it has no power over sensual appetites; in these the principle of *rebellion* dwells: it *will* evil, it *will* good, but can only *command* through the power of Divine grace: but this, the person in question, the unregenerate man, has not received.

19. For the good that I would, I do not] Here again is the most decisive proof that the *will* is on the side of God and truth.

But the evil which I would not] And here is equally decisive proof that the *will* is against, or opposed to evil. There is not a man in ten millions who will carefully watch the operations of this faculty, that will find it opposed to good, and obstinately attached to evil, as is generally supposed. Nay, it is found almost uniformly on God's side, while the whole sensual system is against him. It is not the *will* that leads men astray; but the *corrupt passions* which oppose and oppress the *will*. It is truly astonishing into what endless mistakes men have fallen on this point, and what *systems of divinity* have been built on these mistakes. The *will*, this almost only friend to God in the human soul, has been slandered as God's *worst enemy*: and even by those who had the seventh chapter to the Romans before their eyes! Nay, it has been considered so fell a foe to God and goodness, that it is bound in the adamant chains of a dire necessity, to do *evil only*; and the doctrine of *will*, (absurdly called *free will*, as if *will* did not essentially imply what is *free*), has been considered one of the most destructive heresies. Let such persons put themselves to school to their *Bibles*, and to *common sense*.

The plain state of the case is this: the soul is so completely fallen, that it has no power to do good, till it receive that power from on high. But it has power to see good, to distinguish between that and evil: to acknowledge the excellence of this good, and to *will* it, from a conviction of that excel-

19 For, the ^a good that I would, I do not: but the evil which I would not, that I do.

20 ^b Now, if I do that I would not, ^c it is no more I that do it, but sin that dwelleth in me.

21 I find then ^d a law, that, when I would do good, evil is present with me.

22 For I ^e delight in the law of God, after ^f the inward man:

^a Ver. 15.—^b Ver. 16.—^c Ver. 23.—^d Ch. 8.2. Gal. 5.17.—^e Psa. 1.2.—^f 2 Cor. 4.16. Eph. 3.16. Col. 4.10.

lence; but *further* it cannot go. Yet, in various cases, it is solicited, and *consents* to sin; and because it is *will*, that is, because it is a *free principle*, it must necessarily possess this power; and although it can do no good, unless it receive grace from God; yet it is impossible to *force* it to sin. Even Satan himself cannot do this; and before he can get it to sin, he must gain its *consent*. Thus, God in his endless mercy, has endued this faculty with a power in which, humanly speaking, resides the *salvability* of the soul; and without this, the soul must have eternally continued *under the power of sin*, or been saved as an inert, absolutely passive machine; which supposition would go as nearly to prove that it was as incapable of vice, as it were of virtue.

“But does this arguing destroy the doctrine of free grace?” No! it establishes that doctrine. 1. It is through the grace, the unmerited kindness of God, that the soul has such a faculty, and that it has not been extinguished by sin. 2. This will, though a *free principle*, as it respects its *will*ing of evil, and *choosing* good; yet, properly speaking, has no power by which it can *subjugate* the evil, or *perform* the good. We know that the *eye* has a power to discern objects; but without *light*, this power is perfectly useless; and no object can be discerned by it. So, of the person represented here by the apostle, it is said, *to will is present with me, το yap θελει παραπετραι ναι. To will is ever in readiness, it is ever at hand, it lies constantly before me: but how to perform that which is good, I find not*: that is, the man is unregenerate; and he is seeking justification and holiness from the law. The law was never designed to give these; it gives the *knowledge*, not the *cure* of sin: therefore, though he *will* the evil, and *will* the good: yet he can neither *conquer* the one, nor *perform* the other, till he receives the grace of Christ; till he seeks and finds redemption in his blood. Here then, the *free agency* of man is *preserved*, without which he could not be in a *salvable state*; and the *honour* of the *grace of Christ* is maintained, without which there can be no actual salvation. There is a good sentiment on this subject in the following words of an eminent poet:

Thou great first CAUSE, least understood;
Who all my sense confined
To know but this, that thou art good,
And that myself am blind.
Yet gave me in this dark estate
To see the good from ill:
And binding nature fast in fate,
Left free the human will.

Pope's Universal Prayer.

20. It is no more I! My will is against it; my reason and conscience condemn it. But sin that dwelleth in me—The principle of sin, which has possessed itself of all my carnal appetites and passions, and thus subjects my reason, and dominions over my soul. Thus, I am in perpetual contradiction to myself. Two principles are continually contending in me for the mastery; my reason, on which the light of God shines, to show what is evil; and my passions, in which the principle of sin works, to bring forth fruit unto death.

This strange self-contradictory propensity led some of the ancient philosophers to imagine that man has two souls, a good and a bad one; and it is on this principle that Xenophon in his life of Cyrus, causes Araspes, a Persian nobleman, to account for some misconduct of his, relative to Pantheda, a beautiful female captive, whom Cyrus had entrusted to his care. “O Cyrus, I am convinced that I have two souls: if I had but one soul, it could not, at the same time, pant after vice and virtue: wish and abhor the same thing. It is certain, therefore, that we have two souls: when the good soul rules, I undertake noble and virtuous actions; but when the bad soul predominates, I am constrained to do evil. All I can say at present, is, that I find my good soul, encouraged by thy presence, has got the better of my bad soul.” See Spectator, Vol. VIII. No. 564. Thus, not only the ancients, but also many moderns have trifled, and still will continue to do so, who do not acknowledge the scriptural account of the full of man, and the lively comment upon that doctrine, contained in the seventh chapter of the Epistle to the Romans.

21. I find then a law! I am in such a condition and state of soul, under the power of such habits and sinful propensities, that when I would do good: when my will and reason, are strongly bent on obedience to the law of God, and opposition to the principle of sin: evil is present with me, *κατα το παρεναι, evil is at hand, it lies constantly before me*. That, as the will to do good is constantly at hand, ver. 18, so the principle of rebellion exciting me to sin, is equally present: but as the one is only will, wish, and desire, without power to do what is willed, to obtain what is wished, or to perform what is desired, sin continually prevails.

The word *παρεναι*, *law*, in this verse, must be taken as imply-

23 But ^a I see another law in ^b my members, warring against the law of my mind, and bringing ^c me into ^d captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from ^e the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

^a Gal. 5.17.—^b Ch. 6.13, 19.—^c 1 Ch. 8.7.& 12.2. Eph. 4.23. James 4.1.—^d Or, this body of death.—11 Cor. 15.57.

ing any strong or confirmed habit, *συνηθειαι*, as *Hesychius* renders it, under the influence of which the man *generally acts*; and in this sense, the apostle most evidently uses it in ver. 23.

22. I delight in the law of God after the inward man! Every Jew, and every unregenerate man, who receives the Old Testament as a revelation from God, must acknowledge the great purity, excellence, and utility of its *maxims*, &c. though he will ever find, that without the *grace of our Lord Jesus*, he can never act according to those heavenly maxims; and without the *mercy* of God, can never be redeemed from the curse entailed upon him for his past transgressions. To say that the *inward man* means the *regenerate part* of the soul, is supportable by no argument. “Ο εσω ανθρωπος, and ο εντος ανθρωπος, especially the latter, are expressions frequently in use among the purest Greek ethic writers, to signify the soul or rational part of man in opposition to the body of flesh: see the quotations in Westein from Plato and Plotinus. The Jews have the same form of expression; so in *Yalcut Rubeni*, fol. 10. 3. it is said, *The flesh is the inward garment of the man*; but the spirit is the outward man, the garment of which is the body; and St. Paul uses the phrase in precisely the same sense, in 2 Cor. iv. 16, and in Eph. iii. 16. If it be said, that it is impossible for an unregenerate man to delight in the law of God, the experience of millions contradicts the assertion. Every true penitent admires the moral law: longs most earnestly for a conformity to it; and feels that he can never be satisfied till he awakes up after this divine likeness; and he hates himself, because he feels that he has broken it, and that his evil passions are still in a state of hostility to it.

The following observations of a pious and sensible writer on this subject cannot be unacceptable. “The inward man always signifies the mind; which either may, or may not, be the subject of grace. That which is asserted of either the inward or outward man, is often performed by one member or power, and not with the whole. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner if any power or faculty of the mind be employed about any action the soul is said to act. This expression, therefore, I delight in the law of God after the inward man, can mean no more than this, that there are some inward faculties in the soul, which delight in the law of God. This expression is particularly adapted to the principles of the Pharisees, of whom St. Paul was one before his conversion. They received the law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was true. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, which they carried about with them at all times. It was often read and expounded in their synagogues: and they took delight in studying its precepts. On that account, both the prophets and our Lord agree in saying, that they delighted in the law of God, though they regarded not its chief and most essential precepts.” See farther observations on this point at the end of the chapter.

So far, then, it is from being true, that none but a REGENERATE man can delight in the law of God, we find that even a proud, unhumiliated PHARISEE can do it; and much more a poor sinner, who is humbled under a sense of his sin, and sees, in the light of God, not only the spirituality, but the excellence of the divine law.

23. But I see another law in my members! Though the person in question is less or more under the spiritual influence of reason and conscience, which offer constant testimony against sin; yet, as long as help is sought only from the law, and the grace of Christ in the Gospel is not received, the remonstrances of reason and conscience are rendered of no effect by the prevalence of sinful passions; which, from repeated gratifications have acquired all the force of habit; and now give law to the whole carnal man.

Warring against the law of my mind! There is an allusion here to the case of a city besieged, at last taken by storm, and the inhabitants carried away into captivity; *αρισπαρτομενον*, carrying on a system of warfare, laying continual siege to the soul; repeating incessantly its attacks; harassing, battering, and storming the spirit; and, by all these assaults, reducing the man to extreme misery. Never was a picture more impressively drawn, and more effectually finished; for the next sentence shows, that this spiritual city was at last taken by storm, and the inhabitants who survived the sackage, led into the most shameful, painful, and oppressive captivity.

Bringing me into captivity to the law of sin! He does not here speak of an occasional advantage gained by sin, it was a complete and final victory gained by corruption; which, having stormed and reduced the city, carried away the inhabitants, with irresistible force, into captivity. This is the

consequence of being overcome; he was now in the hands of the foe, as the victor's lawful captive; and, to us, is the support of the original word, ἀρπαγέντων; and, is the very term used by our Lord, when, speaking of the land and ruin, dispersion, and captivity of the Jews, he says, *as ye verily are of it, they shall be led away captives, into all the regions* Luke xx. 21. When all this is considered, who, in his right mind, can apply it to the holy soul of the Gentiles? Is there any thing in it that can belong to his *gracious state*? Surely, nothing. The *basest slave of sin*, who has any remaining streaks of conscience, could be brought into a *worse state*, than that described here by the apostle. Sin and corruption have a *final triumph*; and *conscience and reason* are taken *prisoners, laid in fetters, and sold for slaves*. Can this ever be said of a man in whom the Spirit of God dwells, and whom the *love of the Spirit of life in Christ Jesus, has made free from the law of sin and death*? See chap. vii. 2.

24. *O wretched man that I am, &c.*] This affecting account is finished more impressively by the *groans of the wretched captive*. Having long maintained a useless conflict against innumerable hosts and irresistible might, he is at last *wounded and taken prisoner*; and, to render his state more miserable, is not only encompassed by the slaughtered, but *chained to a dead body*: for there seems to be here an allusion to an ancient custom of certain tyrants, who bound a *dead body to a living man*, and obliged him to carry it about till the contagion from the putrid mass took away his life! *Engel* points this in all its horrors, in the account he gives of the tyrant Mezentius. *Æneid*, lib. viii. ver. 485.

*Quid memorem infandus cædes, quid facta tyranni—
MORUA quin clām lugubral corpora vivæ,
Componentis nimbisque manus, atque orbis ora;
Torturæ genus! et sævæ tabæque fluentis
Complexu in misero, longæ, sic morte necabat.*

What tongue can such barbarities record,
Or count the slaughters of his ruthless sword?
'Twas not enough the good, the guiltless blood,
Still worse, he bound the living to the dead;
These, limb to limb, and face to face, he joined;
Oh! monstrous crime, of unexampled kind!
Till choked with stench, the lingering wretches lay,
And, in the loathed embraces shed away! PITT.

Serius remarks, in his comment on this passage, that *Sannes*, mortal est; *tabæ vivæ* scilicet sanguis: "the *sanies*, or putrid ichor, from the dead body, produced the *tabes* in the blood of the living." Roasting, burning, racking, crucifying, &c. were nothing, when compared to this diabolically invented punishment.

We may naturally suppose that the cry of such a person would be, *Wretched man that I am, who shall deliver me from this dead body?* And how well does this apply to the case of the person to whom the apostle refers? *A body, a whole mass of sin and corruption, was bound to his soul, with chains which he could not break; and the mortal contagion transfused through his whole nature, was pressing him down to the bitter pains of an eternal death.* He now finds that the *law* can afford him no deliverance; and he despairs of help from *any human being*: but while he is emitting his last, or almost expiring groan, the *redemption* by Christ Jesus is proclaimed to him; and if the apostle refers to his *own case*, Ananias unexpectedly appears him with, *Brother Saul!* the Lord Jesus, who hath appeared unto thee in the way, hath sent me unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost. He sees then an open door of hope; and he immediately, though but in the prospect of this deliverance, returns God thanks for the well-grounded hope which he has of salvation through Jesus Christ our Lord.

25. *I thank God through Jesus Christ.* Instead of *gratias ago* to God, *I thank God*; several excellent MSS. with the Vulgate, some copies of the *Itala*, and several of the *Fathers*, read *gratias ago* to God, or *non know*, the *grace of God, or the grace of our Lord Jesus Christ*; this is an answer to the almost despairing question in the preceding verse. The whole, therefore, may be read thus: *O wretched man that I am, who shall deliver me from the body of this death?* ANSWER—*The grace of God through our Lord Jesus Christ.* Thus we find, that a case of the kind described by the apostle in the preceding verses, whether it were *his own*, before he was brought to the knowledge of Christ, particularly during the three days that he was at Damascus, without being able to eat or drink, in deep penitential sorrow; or whether he personates a *Pharisee*, yet conscientious Jew, deeply concerned for his salvation; I say, we find that such a case can be relieved by the Gospel of Christ only; or, in other words, that no scheme of redemption can be effectual to the salvation of any soul, whether Jew or Gentile, but that laid down in the Gospel of Christ.

Let any, or all means be used, which human wisdom can devise, *guilt* will still continue *unconquered*; and *inbred sin* will laugh them all to scorn, prevail over them, and finally triumph. And this is the very conclusion to which the apostle brings his argument in the following clause: which, like the rest of the chapter, has been most awfully abused, to favour anti-evangelical purposes.

So then, with the mind I myself serve the law of God! That this clause contains the *inference* from the preceding

train of argumentation, appears evident from the *ἀνα οὐρα*, *the ether*, with which the apostle introduces it. As if he had said—"To conclude: the sum of what I have advanced, concerning the *power of sin in the carnal man*, and the utter *inability* of *any of all his own means, and legal observances*, to purify sin, and expiate the corruption of the heart, is this, that the very same person, the *same eye*, the *same I*, while without the Gospel, under the killing power of the law, will find in himself *two opposite principles*, the one subscribing to, and approving the law of God; and the other, notwithstanding, bringing him into *captivity to sin*; his *inward man*, his *rational powers and conscience*, will assent to the *justice and propriety* of the requisitions of the law; and yet, notwithstanding this, his *fleshly appetites, the law in his members*, will *war against the law of his mind*, and continue, till he receives the Gospel of Christ, to keep him in the galling captivity of sin and death."

1. The strong expressions in this clause have led many to conclude, that the apostle himself, in his *regenerated state*, is indisputably the *person* intended. That all that is said in this chapter, of the *carnal man, sold under sin*, did apply to *Saul of Tarsus*, no man can doubt: that what is here said can ever be, with propriety, applied to *Paul the apostle*, who can believe? Of the form all is natural; of the latter, all here said would be monstrous, and absurd, if not blasphemous.

2. But it is supposed that the words must be understood as implying a *regenerate man*, because the apostle says, ver. 22. *I delight in the law of God*; and in this verse, *I myself, with the mind, serve the law of God.* These things, say the objectors, cannot be spoken of a wicked Jew, but of a *regenerate man*, such as the apostle then was. But when we find that the former verse speaks of a man who is brought into *captivity to the law of sin and death*; surely there is no part of the regenerate state of the apostle to which the words can possibly apply. Had he been in captivity to the law of sin and death, after his conversion to Christianity, what did he gain by that conversion? Nothing for his personal holiness. He had found no salvation under an inefficient law; and he was left in thralldom under an equally inefficient Gospel. The very genius of Christianity demonstrates that nothing like this can with any propriety, be spoken of a *genuine Christian*.

3. But it is farther supposed, that these things cannot be spoken of a proud or wicked Jew; yet we learn the contrary from the infallible testimony of the word of God. Of his people, in their *fallen and iniquitous state*, God says by his prophet, *They seek me daily, and delight to know my way as a nation that did righteousness, and forsook not the ordinances of their God; they ask me of the ordinances of justice, and take delight in approaching to God.* Isa. lviii. 2. Can any thing be stronger than this? And yet, at that time, they were most dreadfully *corrupt, and sold under sin*, as the rest of that chapter proves. It is a most notorious fact, that how little *saved* the law of a Jew was conformed to the law of his God, he notwithstanding professed the highest esteem for it, and gloried in it; and the apostle says nothing stronger of them in this chapter, than their *conduct and profession* verity to the present day. They are still *delighting in the law of God, after the inward man; with their mind, serving the law of God; asking for the ordinances of justice, seeking God daily, and taking delight in approaching to God*; they even *glory, and greatly exult and glory* in the Divine original and excellency of their law; and all this while they are most abominably *carnal, sold under sin, and brought into the most degrading captivity to the law of sin and death*. If then all that the apostle states of the person in question, be true of the *Jews*, through the whole period of their history, even to the present time;—if they do, in all their *professions and their religious services*, which they zealously maintain, confess, and conscientiously too, that *the law is holy, and the commandment holy, just, and good*; and yet, with their *flesh* serve the *law of sin*; the same certainly may be said with equal propriety of a *Jewish penitent*, deeply convinced of his lost estate, and the total insufficiency of his legal observances to deliver him from his *body of sin and death*. And consequently, all this may be said of *Paul the Jew*, while going about to establish his *own righteousness*, his own plan of justification; he had not as yet submitted to the righteousness of God, the divine plan of redemption by Jesus Christ.

4. It must be allowed that, whatever was the *experience* of so eminent a man, Christian, and apostle, as St. Paul, it must be a very proper standard of Christianity. And if we are to take what is here said, as *his experience as a Christian*, it would be presumption in us to expect to go higher; for, he certainly had pushed the principles of his religion to their utmost consequences. But his whole life, and the account which he immediately gives of himself in the succeeding chapter, prove, that he as a *Christian, and an apostle*, had a *very different experience*; an experience which amply justifies that *superiority*, which he attributes to the *Christian religion over the Jewish*; and demonstrates that it not only is well calculated to *perfect all preceding dispositions*; but that it affords *salvation to the uttermost*, to all those who flee for refuge to the hope that it sets before them. Besides, there is nothing spoken here of the state of a *conscientious Jew*, or of St. Paul in his *Jewish state*; that is not true of every genuine penitent; even before, and, it may be, long before he has believed in Christ, to the saving of his soul. The asser-

tion, that "every Christian, howsoever advanced in the divine life, will, and must feel all this inward conflict," &c. is as untrue as it is dangerous. That many, called Christians, and probably sincere, do feel all this, may be readily granted; and such we must consider to be in the same state with *Saul of Tarsus*, previously to his conversion: but that they must continue thus, is no where intimated in the Gospel of Christ. We must take heed how we make our experience, which is the result of our unbelief and unfaithfulness, the standard for the people of God: and lower down Christianity to our most reprehensible and *blasphemous* state: at the same time, we should not be discouraged at what we thus feel, but apply to God, through Christ, as Paul did; and then we shall soon be able, with him, to declare to the eternal glory of *God's grace*,

that the law of the Spirit of life in Christ Jesus, has made us free from the law of sin and death. This is the inheritance of God's children; and their salvation is of me, saith the Lord.

I cannot conclude these observations, without recommending to the notice of my readers a learned and excellent discourse on the latter part of this chapter, preached by the Rev. James Smith, minister of the Gospel in Dunfermline, Scotland, a work to which I am indebted for some useful observations, and from which I should have been glad to have copied much, had my limits permitted. Reader, do not plead for Basil; try, fully try, the efficiency of the blood of the covenant; and be not content with less salvation than God has provided for thee. Thou art not straitened in God, be not straitened in thy own bowels.

CHAPTER VIII.

The happy state of those who believe in Christ, and walk under the influence of His Spirit, 1, 2. The design of God in sending His Son into the world, was to redeem men from sin, 3, 4. The miserable state of the carnally minded, 5—8. How Christ lives and works in His followers; their blessedness here, and their happiness hereafter, 9—17. Sufferings are the common lot of all men, and from which Gentiles and Jews have the hope of being finally delivered, 18—23. The use and importance of hope, 24, 25. The Spirit makes intercession in the followers of Christ, 26, 27. All things work together for good to them that love God, and who act according to His gracious purpose in calling them, 28. The means used to bring men to eternal glory, 29, 30. The great blessedness, confidence, and security of all genuine Christians, whom, while they hold fast faith and a good conscience, nothing can separate from the love of God, 31—39. [A. M. cir. 4062. A. D. cir. 53. An. Olymp. cir. CCIX. 2. A. U. C. cir. 511.]

THERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

3 For, what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

a Ver. 4. Gal 5:15, 25—h John 8:36. Ch. 6:18, 23. Gal 2:9 & 5:1—e 1 Cor 15:55. 2 Cor 3:6—i Ch 7:3, 25—e Acts 13:36. Ch. 7:20. 1 Th 7:19, 25 & 10:1, 2, 10, 14—f Gal 3:13. 2 Cor 5:21—g Tit. 2:14, a sacrifice for sin—h Ver. 4.

NOTES.—Verse 1. There is, therefore, now no condemnation. To do justice to St. Paul's reasoning, this chapter must be read in the closest connection with the preceding. There, we have seen the unavailing struggles of an awakened Jew, who sought pardon and holiness from that law which he was conscious he had broken, and in which he could find no provision for pardon; and no power to sanctify. This conviction having brought him to the very brink of despair; and being on the point of giving up all hope, he hears of redemption by Jesus Christ, thanks God for the prospect he has of salvation, applies for, and receives it; and now magnifies God for the unspeakable gift of which he has been made a partaker.

Those who restrain the word now, so as to indicate by it the Gospel dispensation only, do not take in the whole of the apostle's meaning. The apostle has not been dealing in general matters only, but also in those which are particular. He has not been pointing out merely the differences between the two dispensations, the Mosaic and the Christian; but he marks out the state of a penitent under the former, and that of a believer under the latter. The last chapter closed with an account of the deep distress of the penitent; this one opens with an account of his *salvation*. The *now*, therefore, in the text, must refer more to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys; than to the Christian dispensation taking the place of the Jewish economy.

Who walk not after the flesh, &c.] In this one verse we find the power and virtue of the Gospel scheme: it pardons and sanctifies; the Jewish law could do neither. By faith in our Lord Jesus Christ, the penitent condemned by the law is pardoned; the *carnal man*, labouring under the overpowering influence of the sin of his nature, is sanctified. He is first freely justified; he feels no condemnation; he is fully sanctified, he walks not after the flesh, but after the Spirit.

This last clause is wanting in the principal MSS., *Versions*, and *Fathers*. Griesbach has excluded it from the text, and Dr. White says, *certissima delenda*, it should most undoubtedly be expunged. Without it, the passage reads thus; *There is, therefore, no condemnation to them that are in Christ Jesus; for the law of the Spirit of life, &c.* It is a fairly assumed point, that those which are in Christ Jesus, who believe in his name, have redemption in his blood; are made partakers of his Spirit, and have the mind in them that was in him; will not walk after the flesh, but after the Spirit; therefore, the thing itself is included in the *being in Christ*, whether it be expressed or not; and it was probably to make the thing more obvious, that this explanatory clause was added by some copyist; for it does not appear to have made an original part of the text; and it is most likely that it was inserted here from the fourth verse.

2. *For the law of the Spirit of life.]* The Gospel of the grace of Christ, which is not only a law or rule of life, but affords that sovereign energy by which guilt is removed from the conscience, the power of sin broken, and its polluting influence removed from the heart. The law was a *spirit of death*, by which those who were under it were bound down, because of their sin, to condemnation and death. The Gospel proclaims Jesus the Saviour; and what the law bound unto death, it looses unto life eternal. And thus the apostle says, whether of himself or the man whom he is still personating,

4 That the righteousness of the law might be fulfilled in us, when we walk not after the flesh, but after the spirit.

5 For, if they that are after the flesh do mind the things of the flesh; but if they that are after the spirit, the things of the spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

i John 6:1. 1 Cor. 3:14—k Gal 5:22, 23—l Ch. 4:21. Ver. 13. Gal 5:8—m Or, the mind of the flesh; n Ver. 7—o Gal. the mind of the Spirit—p Or, the mind of the flesh—q James 4:4—r 1 Cor 2:14

the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Most people allow that St. Paul is here speaking of his *own state*; and this state is so totally different from that described in the preceding chapter, that it is absolutely impossible that they should have been the state of the same being, at one and the same time. No creature could possibly be carnal, sold under sin, brought into captivity to the law of sin and death; and at the same time be made free from that law of sin and death, by the law of the Spirit of life in Christ Jesus! Until the most palpable absurdities and contradictions can be reconciled, these two opposite states can never exist in the same person at the same time.

3. *For what the law could not do.]* The law could not pardon; the law could not sanctify; the law could not dispense with its own requisitions; it is the rule of righteousness, and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates; instead of condemning, it would have applauded and rewarded; but, as the flesh, the carnal and rebellious principle, had prevailed, and transgression had taken place; it was rendered weak, inefficient to undo this work of the flesh, and bring the sinner into a state of pardon and acceptance with God.

God sending his own son in the likeness of sinful flesh.] Did that which the law could not do; i. e. purchased pardon for the sinner, and brought every believer into the favour of God. And this is effected by the incarnation of Christ: He in whom dwelt the fullness of the Godhead bodily, took upon him the likeness of sinful flesh, that is, a human body like ours; but not sinful as ours; and for sin, *κατὰ ἡμετέρας*, and us a sacrifice for sin, (this is the sense of the word in a multitude of places) *condemned sin in the flesh*; condemned that to death and destruction, which had condemned us to both; and thus he did—

4. *That the righteousness of the law might be fulfilled in us.]* That the guilt might be pardoned through the merit of that sacrifice; and that we might be enabled, by the power of his own grace and Spirit, to walk in newness of life; loving God with all our heart, soul, mind, and strength; and our neighbour as ourselves; and thus the righteousness, the spirit, design, and purpose of the law, is fulfilled in us, through the strength of the Spirit of Christ, which is here put in opposition to the weakness of the law through the flesh.

It is very likely that the concluding clause of this verse, which is the very same as that found in the common text of the first verse, has been transferred to that verse from this place.

Condemned sin in the flesh.] The design and object of the incarnation and sacrifice of Christ were to condemn sin, to have it executed and destroyed: not to tolerate it, as some think; or to render it subservient to the purposes of his grace, as others; but to annihilate its power, guilt, and being, in the soul of a believer.

For they that are after the flesh.] And here is the great distinction between Jews and genuine Christians: the former are after the flesh; are under the power of the carnal, rebellious principle; and consequently mind, φρονεῖν, *relish the things of the flesh*; the things which appertain merely to the present life; having no relish for spiritual and eternal things.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that ^athe Spirit of God dwell in you. Now, if any man have not ^bthe Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But, if the Spirit of ^chim that raised up Jesus from the dead dwell in you, ^dhe that raised up Christ from the dead shall also quicken your mortal bodies ^eby his Spirit that dwelleth in you.

12 ^wTherefore, brethren, we are debtors, not to the flesh, to live after the flesh.

¹ 1 Cor 3:16 & 19.—² John 3:24. Gal 4:6. Phil 1:19. 1 Pet 1:11.—³ Acts 2:34.—⁴ u Chap 4:4, 5. 1 Cor 6:11. 2 Cor 4:14. Eph 2:5.—⁵ Or, Because of his Spirit.—u Ch. 6:7, 14.—x Verse 6. Gal 6:8.—y Eph 4:22. Col 3:5.

But they that are after the Spirit. [They who are regenerated, who are born of the Spirit, being redeemed from the influence and law of the carnal mind; these relish the things of the Spirit; they are spiritually minded, and pass through things temporal, so as not to lose the things which are eternal. And this, which in these apostolic times distinguished between the carnal Jew, and the spiritual believer in Christ, is the grand mark of distinction between the nominal and the real Christian now. The former are earthly minded and live for this world; the latter are spiritually minded, and live for the world to come.]

6. *For to be carnally minded is death.* [To live under the influence of the carnal mind, is to live in the state of condemnation; and, consequently, liable to death eternal; whereas, on the contrary, he who is spiritually minded, has the life and peace of God in his soul; and is in full prospect of life eternal.]

7. *Because the carnal mind is enmity against God.* [Because it is a carnal mind, and relishes earthly and sinful things; and lives in opposition to the pure and holy law of God; therefore it is enmity against God, it is irreconcilable and implacable hatred.]

It is not subject to the law of God. [It will come under no obedience; for it is sin, and the very principle of rebellion; and therefore it cannot be subject, nor subjected; for it is essential to sin to show itself in rebellion; and when it ceases to rebel, it ceases to be sin.]

From this we learn, that the design of God, in the economy of the Gospel, is not to weaken, curtail, or lay the carnal principle in bonds, but to destroy it. As it is not subject, and cannot be subject to the law of God, it must be destroyed; else it will continue to rebel against God. It cannot be mended, or rendered less offensive in its nature, even by the operations of God; it is ever sin, and sin is ever enmity; and enmity, wherever it has power, will invariably show itself in acts of hostility and rebellion.

8. *So then.* [Because this carnal mind is enmity against God; they that are in the flesh, who are under the power of the workings of this carnal mind, (which every soul is, that has not received redemption in the blood of the Lamb,)]

Cannot please God. [Because of the rebellious workings of this principle of rebellion and hatred. And, if they cannot please God they must be displeasing to him; and consequently, in the broad road to final perdition.]

9. *But ye are not in the flesh.* [Ye Christians who have believed in Christ Jesus as the sin-offering which has condemned sin in the flesh; and having been justified by faith, and made partakers of the Holy Spirit, are enabled to walk in newness of life.]

If so be that the Spirit of God dwell in you. [Or seeing that, except, the Spirit of God dwell in you. The flesh, the sinful principle, dwelt in them before; and its motions were the proofs of its indwelling; but now the Spirit dwells in them; and its testimony in their consciences, and its powerful operations in their hearts, are the proofs of its indwelling. God made man in union with himself, and his heart was his temple. Sin being committed, the temple was defiled, and God abandoned it. Jesus Christ is come by his sacrifice and Spirit to cleanse the temple, and make man again a habitation of God through the Spirit. And when this Almighty Spirit again makes the heart his residence; then the soul is delivered from the moral effects of the fall. And, that this is absolutely necessary to our present peace, and final salvation, is proved from this; that if any man have not the Spirit of Christ; the mind that was in him, produced there, by the power of the Holy Ghost, he is none of his, he does not belong to the kingdom, flock or family of God. This is an awful conclusion!—Reader, lay it to heart.]

10. *And if Christ be in you, &c.* [This is the criterion by which you may judge of the state of your conscience stand. If Christ dwell in your hearts by faith, the body is dead because of sin; *ὁ σῶμα ἐστὶν νεκρὸν διὰ τὴν ἁμαρτίαν*, in relation to sin; the members of your body no more perform the works of sin, for the body of a dead man does the functions of natural life. Or the apostle may mean, that although *because of sin*, the life of man is forfeited; and the sentence, *that thou art, and into dust thou shalt return*, must be fulfilled on every human being, till the judgment of the great day; yet their souls being quickened by the indwelling Spirit of Christ enable them to live a life of righteousness, and gives them a full assurance that their bodies, which are now condemned to death because of sin, shall be raised again to a life of immortal glory.]

13. *For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

14. *For, as many as are led by the Spirit of God, they are the sons of God.*

15. *For, ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.*

16. *The Spirit itself beareth witness with our spirit, that we are the children of God.*

17. And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

¹ Gal 2:15.—² 1 Cor 12:12. Heb 12:13.—³ 2 Tim 1:7. 1 John 4:19.—⁴ Isa 56:5. Gal 4:5, 6.—⁵ Mark 14:26.—⁶ 1 Cor 1:2 & 5.—⁷ Eph 1:3 & 4.—⁸ Acts 26:18. Gal 4:7.—⁹ Acts 14:22. Phil 1:2.—¹⁰ 2 Tim 2:11, 12.

11. *But if the Spirit, &c.* [This verse confirms the sense given to the preceding. He, who here receives the grace and Spirit of Christ, and continues to live, under its influence, a life of obedience to the Divine will, shall have a resurrection to eternal life; and the resurrection of Christ shall be the pattern after which they shall be raised.]

By his Spirit that dwelleth in you. [Instead of *ὁ τοῦ εὐαγγελίου* is *ὁ τοῦ πνεύματος*, because of the Spirit of him who dwelleth in you, DEFG. a great many others, with the Vulgate, Italia, and several of the fathers, have *ὁ τοῦ εὐαγγελίου* *πνεύματος*, which gives almost no variety of meaning. The latter may be better Greek, but it is not better sense than the preceding.]

12. *Therefore, brethren, &c.* [Dr. Taylor is of opinion that the apostle, having spoken separately both to Jews and Gentiles concerning holiness, and the obligations to it, now addresses himself to both conjointly, and—

1. Draws the general conclusion from all his arguments upon this subject, ver. 12.

2. Proves the validity of their claims to eternal life, ver. 13–17.

3. And as the affair of suffering persecution was a great stumbling-block to the Jews, and might very much discourage the Gentiles, he introduces it to the best advantage, ver. 17, and advances several arguments to fortify their minds under all trials:—as (1.) That they suffered with Christ—(2.) In order to be glorified with him in a manner which will infinitely compensate all sufferings, ver. 17, 18.—(3.) All mankind are under various pressures, longing for a better state, ver. 19.

22.—(4.) Many of the most eminent Christians are in the same distressed condition, ver. 23.—(5.) According to the plan of the Gospel, we are to be brought to glory after a course of patience, exercised in a variety of trials, ver. 24, 25.—(6.) The Spirit of God will supply patience to every upright soul under persecution and suffering, ver. 26, 27.—(7.) All things, even the severest trials, shall work together for their good, ver. 28. And this he proves, by giving us a view of the several steps which the wisdom and goodness of God have settled in order to our complete salvation, ver. 29, 30. Thence he passes to the affair of our perseverance; concerning which he concludes, from the whole of his preceding arguments, that as we are brought into a state of pardon, by the free grace of God, through the death of Christ, who is now our Mediator in heaven; no possible cause, providing we continue to love and serve God, shall be able to pervert our minds, or separate us from his love in Christ Jesus, ver. 31—32. *Therefore, ἀγαπᾶτε*, is the grand inference, from all that he has been arguing in relation to sanctity of life, both to the Gentiles, chap. vi. and to the Jews, chap. vii. and viii. to this verse, where I suppose he begins to address himself to both in a body, to the end of the chapter.—*Τέτοιον*, p. 317.

13. *For if ye live after the flesh, ye shall die.* [Though *μὴ καὶ τὰ ἀσώματα* may mean, ye shall afterward die, and thus seems to indicate a temporal death; yet not exclusively of an eternal death; for both, and especially the latter, are necessarily implied.]

But if ye, through the Spirit. [If ye seek that grace and spiritual help which the Gospel of Christ furnishes; resist; and by resisting, mortify the deeds of the flesh, against which the law gave you no assistance; ye shall live a life of faith, love, and holy obedience here; and a life of glory hereafter.]

14. *For as many as are led by the Spirit, &c.* [No man who has not divine assistance can either find the way to heaven, or walk in it when found. As Christ, by his sacrificial offering, has opened the kingdom of God to all believers; and as a mediator, transacts the concerns of their kingdom before the throne; so the Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ; and all that are born of this Spirit are led and guided by it; and none can pretend to be the children of God who are not thus guided.]

15. *Ye have not received the spirit of bondage.* [All that were under the law were under bondage to its rites and ceremonies; and as, though the prevalence of that corrupt nature with which every human being is polluted, and to remove which the law gave no assistance, they were often transgressing; consequently, they had forfeited their lives, and were continually, through fear of death, subject to bondage, Heb. ii. 15. The believers in Christ Jesus were brought from under that law, and from under its condemnation; and, consequently, were freed from its bondage. The Gentiles were also in a state of bondage, as well as the Jews; they had also

18 For, I reckon that ^h the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

h 2 Cor. 4. 12. 1 Pet. 1. 6, 7 & 4. 13.—i 2 Pet. 3. 13.

a multitude of burdensome rites and ceremonies, and a multitude of deities to worship; nor could they believe themselves secure of protection while one of their almost endless host of gods, celestial, terrestrial, or infernal, was left unprotected.

But ye have received the Spirit of adoption] Ye are brought into the family of God by adoption; and the agent that brought you into this family is the Holy Spirit; and this very Spirit continues to witness to you the grace in which ye stand, by enabling you to call God your Father, with the utmost filial confidence and affection.

conferred. (*The Spirit of adoption*) Adoption was an act frequent among the ancient Hebrews, Greeks, and Romans; by which a person was taken out of one family, and incorporated with another. Persons of property, who had no children of their own, adopted those of another family. The child thus adopted, ceased to belong to his own family, and was, in every respect, bound to the person who had adopted him, as if he were his own child; and in consequence of the death of his adopting father, he possessed his estates. If a person, *after* he had adopted a child, happened to have a child of his own, the estate was usually divided between the adopted and real children. The Romans had regular forms of law by which all these matters were settled.

In these matters were settled.
Whereby we cry, Abba, Father. The reason why the Sy-
 riac and Coptic words are so conjoined, may be seen in the
 margin of Mark xiv. 36, which is thus to be rendered. The
 intra-mundane world here shows that the persons in ques-
 tion had the strongest evidence of the excellence of the state
 in which they stood; they knew that they were thus adopted;
 and they knew this by the Spirit of God which was given them
 on their adoption; and let me say, they could know it by no
 other means. The Father who had adopted them, could be
 seen by no mortal eye; and the transaction being purely of a
 spiritual nature, and transacted in heaven, can be known only
 by God's supernatural testimony of it upon earth. It is a mat-
 ter of such solemn importance to every Christian soul, that
 God in his mercy has been pleased not to leave it to *conjecture*,
assumption, or inductive reasoning; but attests it by
 his own Spirit in the soul of the person whom he adopts
 through Christ Jesus. It is the grand and most observable
 case, in which the intercourse is kept up between heaven and
 earth; and the genuine believer in Christ Jesus, is not left to
 the quibbles or casuistry of polemic divines or critics, but
 receives the *thing*, and the *testimony* of it, immediately from
 God himself. And were not the testimony of the state thus
 given, no man could possibly have any assurance of his sal-
 vation which would begot confidence and love. If, to any man,
 his *acceptance with God be hypothetical*, then his *confidence*
 must be so too. His love to God, his hypocrisies, his
 graven idols, his doubts, his disobedience also. If, God has
 forgiven my sins, then I should love him, and I should be
 grateful, and I should testify this gratitude by *obedience*. But
 who does not see that these must necessarily depend on the IF
 in the first case. All this *uncertainty*, and the perplexities
 necessarily resulting from it, God has precluded by sending
 the Spirit of his Son into our hearts, by which we cry, Abba,
 Father! and thus our adoption into the heavenly family is
 testified and ascertained to us in the only way in which it can
 possibly be done, by the direct influence of the Spirit of God.
 Remove this from Christianity, and it is a *dead letter*.

kel has this from Aramaic, and was a *new* *father*.
kel has been remarked that *masters* were not permitted to use the term *Abba*, father, or *Imma*, mother, in addressing their *masters* and *mistresses*. The Hebrew canon, relative to this, is extant in the tract, *Berachoth*, fol. 16, 2. תַּבְּרִימִי אֲבִי אֲבָדִים וְהַשְׁבֵּרִימִי אִמָּה פְּלוּטִים אֲחִיכֵּי כֹלֵי עַמִּי וְתַלְמִידֵי אֲבָדָא N. Men- servants and maid-servants do not call to their master *Abba*, (father,) N. nor to their mistress *Imma*, (mother,) N. And from this, some suppose that the apostle intimates, that being now brought from under the spirit of bondage in which they durst not call God their *Father*; that they are now not only brought into a new state, but have got that language which is peculiar to that state. It is certain that no man who has not redemption in the blood of the cross, has any right to call God *Father*; but merely as he may be considered the *Father* of the *spirits* of all flesh.

Some have supposed that the apostle, by using the *Syriac* and *Greek* words which express *Father*, shows the union of *Jewish* and *Gentile* beliefs in those evocative which were dictated by a filial spirit. Others have thought that these were the *first words* which those generally uttered, who were made partakers of the Holy Spirit. It is enough to know that it was the *language of the sonship*; and that it expressed the clear assurance they had of being received into the Divine favour, the affection and gratitude they felt for this extraordinary blessing, and their complete readiness to come under the laws and regulations of the family, and to live in the spirit of obedience.

16. *The Spirit itself beareth witness with our spirit*] *ΑΥΤΟ ΤΟ ΠΝΕΥΜΑ*, that same Spirit, the Spirit of adoption; that is, the Spirit who witnesses this adoption, which can be no other

19 For i the earnest expectation of the creature waiteth for the ^k manifestation of the sons of God.

20 For¹ the creature was made subject to vanity, not willingly,

k 1 John 3,2,—1 Ver. 22, Gen. 3. 19

than the Holy Ghost himself, and certainly cannot mean any *disposition* or *affection* of mind which the adopted person may feel; for such a disposition must arise from a knowledge of this adoption; and the knowledge of this adoption cannot be given by any human or earthly means; it must come from God himself: therefore, the *αὐτο το πνευμα* must have reference to that Spirit, by whom alone the knowledge of the adoption is witnessed to the soul of the believer.

With our spirit.—In our *understanding*, the place or recipient of light and information; and the place or faculty to which such information can properly be brought. This is done that we may have the highest possible evidence of the work which God has wrought. As the *window* is the proper *medium* to let the light of the sun into our apartments; so the *understanding* is the proper medium of conveying the *Spirit's influence* to the soul. We, therefore, have the utmost evidence of the fact of our adoption, which we can possibly have : we have the word and Spirit of God ; and the word sealed on our spirit by the Spirit of God. And this is not a momentary influx : if we take care to walk with God, and not grieve the Holy Spirit, we shall have an abiding testimony ; and while we continue faithful to our adopting Father, the Spirit that witnesses that adoption will continue to witness it ; and hereby we shall know that we are of God by the Spirit which he giveth us.

17. *And if children, then heirs*] For the *legitimate* children can alone inherit the estate. This is not an estate to which they succeed in consequence of the death of a former possessor; it is like the *Promised Land, given by God himself*, and divided among the children of the family.

Heirs of God It is neither an *earthly* portion, nor a *heavenly* portion; but *God himself*, who is to be their portion. It is not heaven they are to inherit; it is God, who is infinitely greater and more glorious than heaven itself. With such powers has God created the soul of man, that nothing less than *himself* can be a sufficient and satisfactory portion for the mind of this most astonishing creature.

Joint heirs with Christ) Partaking of the same eternal glory with the glorified human nature of Christ.

ly with the glorious human nature of Christ.
If so be that we suffer with him Observe, says Dr. Taylor, how prudently the apostle advances to the harsh affair of *suffering*. He does not mention it till he had raised up their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever blessed Son of God.

We are heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him—This, with the additional consideration, that we suffer with Christ; or, as he himself suffered, would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments he had to offer.

13. For *I reckon that the sufferings, &c.*) If the glory that is to be revealed be the enjoyment of God himself, (see above,) then the sufferings of this life, which, when compared with *eternity*, are but as for a *moment*, are not worthy to be put in competition with this glory which shall be revealed in us. This case is perfectly clear.

19. For the *most earnest expectation of the creature* [There is considerable difficulty in this and the four following verses ; and the difficulty lies chiefly in the meaning of the word *creature*, which may translate the *creature*, and *creation*. Some think, not by it the *brute creation* is meant, others apply it to the *Jewish people*, others to the *godly*, others to the *Gentiles*, others to the *good angels*, and others to the *fallen spirits*, both *angelic* and *human*. Dissertations without end have been written on it; and it does not appear that the Christian world are come to any general agreement on the subject. Dr. Lightfoot's mode of explanation appears to me to be the best, on the whole. "There is," says he, "a *tree* of key hanging at this place, which may unlock the whole, and make the sense plain and easy.

11 The first is the phrase *ἡ κτίσις*, which we render the *whole creation*, ver. 22, and with which we meet twice elsewhere in the New Testament. Mark xvi. 15, *Preach the Gospel, κτὴν τῆς κτίσεως, to every creature*; and Col. i. 23, *The Gospel was preached, ἐν κτὴν τῆς κτίσεως, to every creature*. Now it is sufficiently apparent what is meant by *ἡ κτίσις* in both these places, viz. *all nations*, or the *heathen world*. For that which, in St. Mark, is, *preach the Gospel to every creature*; is, in St. Matthew, *go and teach κτὴν τῆς κτίσεως, all nations*. And this very phrase in this place, lays claim to that very interpretation. And the Hebrew *כל בשר* *kol habeshar*, which answers to the Greek *κτὴν τῆς κτίσεως, every creature*, is applied by the Jews to the *Gentiles*, and that, by way of opposition to *Israel*.

2. The second key is the word παραοργη, ver. 20, which is not unfitly rendered *vanity*; but then this vanity is improperly applied to the *vanishing*, dying, changing state of the creation. For παραοργη, vanity, does not so much denote the *vanishing condition of the outward state*, as it does the *inward vanity or emptiness of the mind*. So the apostle, speaking of the Gentiles, concerning whom he speaks here—

but by reason of him who hath subjected the same in hope. 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For, we know that ^m the whole creation ⁿ groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have ^o the first-fruits of the Spirit, even we ourselves groan within our

^m Or, every creature, Mark 13:15. Col. 1:23—a Jer 12:11—2 Cor 5:2. 1 Eph 1:14—2 Cor 5:2, 4—q Luke 20:32.

tells us, *κατασθίσουσιν, They became rain in their imaginations*, Rom. i. 21. and again, *The Gentiles walk, οὐ κατὰ νόον, in the vanity of their mind*, Eph. iv. 17. So also, *The Lord knoweth the thoughts of the wise, οὐ κατὰ νόον, that they are vain*, 1 Cor. iii. 20. To all which let me add this further observation, that throughout this whole piece, the apostle seems to allude to the bondage of the Israelites in Egypt, and their deliverance from it; with a comparison made betwixt the Jewish and the Gentile church. When God would deliver Israel from his bondage, he challenges him for his son, and his first-born, Exod. iv. 22. And in like manner the Gentiles earnestly expect and wait for such a kind of manifestation of the sons of God, within and among themselves. The Romans, to whom the apostle writes, knew well how many predictions and promises it had pleased God to publish by his prophets, concerning gathering together and adopting sons to himself among the Gentiles; the manifestation of which sons the whole Gentile world, with a neck as it were stretched out, as the word *σπικαπὸς* implies, (from *σπιν*, and *καυ*, the head, and *δύναμις*, to expect,) doth now wait for. See the observations at the end of this chapter.

20. For the creature was made subject to vanity. The Gentile world were subject to vanity of mind;—but how? not willingly, but by reason of him who hath subjected the same. May we not say, *thence vain willingly*? but was made subject to vanity unwillingly. For, let us recur to the origin of Gentilism, the confusion of languages, by reason of the attempt to build the tower of Babel; and though there are some passages in the gloss of the Targumists upon this matter, that are sufficiently ridiculous, yet as to their scope and design, they are worthy of notice. "They said, Go to, let us build us a city, and a tower, and let its head reach unto the top of heaven; and let us make a house of worship in the top of it; and let us put a sword in his hand, that he may wage war for us against our enemies before we be scattered abroad upon the face of the whole earth." It is an ancient tradition among the Jews, that this tower was built on an idolatrous account. The confusion of tongues, by which true religion was lost in the world, is a proof that the builders of this tower sinned against God in the highest degree. They were inclined to vanity, i. e. idolatry, willingly; but they were subjected to vanity UNWILLINGLY; for this proceeded from the just indignation and vengeance of God. From this time, the world lay under heathenism, till the bringing in of the Gospel, upwards of 2000 years after. See *Lightfoot*.

21. Because the creature. This and the preceding verse should be thus connected; in hope, THAT (οὐτὶς) the creature itself, also, shall be delivered. The word *creature* denotes, very frequently, *sinful corruption*. So 2 Pet. i. 4. *Corruption through lust, πόρνη καὶ ἐκδομήνη*, 2 Cor. x. 3. *Let your minds be corrupted*, 1 Cor. vi. 33. *Evil communication corrupts good manners*. The sense, therefore, of the apostle in this place, seems to be; the Gentile world shall, in time, be delivered from the bondage of their *sinful corruption*; i. e. the bondage of their lusts and vile affections; and be brought into such a noble liberty as the sons of God enjoy.

22. The whole creation groaneth and travaileth. If it be inquired, how the Gentile world groaned and travailed in pain, let them who explain this of the fabric of the material world, tell us how that groans and travails? They must needs own it to be a borrowed and allusive phrase; but, in the sense above given, the very literal construction may be admitted.

23. And not only they, but ourselves, also. Neither the Gentiles only, but we Jews, also, (however we belong to a nation envied of the heathen,) to whom God hath granted the first-fruits of the Spirit; we sigh among ourselves for their sakes, waiting for the adoption; that is, the redemption of our mystical body, wherein the Gentiles make a very great part. *Lightfoot's Works*, Vol. II page 359 and 707.

The scope and design of St. Paul in these verses, may be thus summed up.—The apostle shows, that the whole creation is in a suffering state, into which it has been brought by the disobedience of one man, Adam; therefore, it was made *subject to vanity*; pain, sickness, and death; not willingly, for mankind had no part in that transgression, which "brought death into the world, and all our woe;" but God subjected the whole, purposing to afford them a deliverance, and infusing into every heart a hope, that a more auspicious era should take place; and it is through the influence of this hope, which every man possesses, that the present ills are so patiently borne, because all are expecting better days. The great Deliverer is the Messiah, and the Gospel days the auspicious era which God intended to bring forward. They who believe in Christ, with a heart unto righteousness, are freed from the bondage of their *sinful corruption*, and brought into the glorious liberty of the sons of God; and they look forward with

selves, waiting for the adoption, to wit, the redemption of our body.

21 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself

^r 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

joyous expectation, waiting for the general resurrection, when their bodies, also, shall be redeemed from corruption, and the whole man, body and soul, be adopted into the family of heaven above; as their souls had been previously adopted into the family of faith below. And, although it may be said, that the redemption provided by the Gospel, cannot be an object of hope to those who have never heard of it; yet, as every man has hope, and this hope is inspired by God for this very purpose, that it may be the means of supporting them in the ills of life; and God, in inspiring it, had respect to the glorious state of Christianity; therefore, it is this state, in effect, that the whole creation are longing for. So Jesus Christ is said, by the prophet Hagai, ii. 7, to be the Desire of all nations; and yet not one of the nations of the earth had, at that time, heard of him. And thus, as Dr. Whitby has very properly remarked, "desire and expectation are ascribed to creatures, in reference to things they want, and which tend to their advantage; notwithstanding, they explicitly know nothing of them."

24. For we are saved by hope. We are supported, and are comfortable in the expectation we have of receiving, from the hand of our God, all the good we need, in the troubles and adversities of this life; and in having our bodies raised from corruption and death, at the general resurrection.

Hope that is seen, is not hope. As hope signifies the expectation of future good, so, it necessarily supposes, that the object of it is not seen; i. e. not enjoyed; for to see, in scripture language, sometimes signifies to enjoy, as in Job vii. 7, *Mine eyes shall no more see* (margin, enjoy) *god*. Job ix. 25, *My days few are left, and are no good; I will enjoy no prosperity*. Psa. i. 23, *I will seek the salvation of God; I will give that men to enjoy my salvation who walk uprightly*. Matt. v. 8, *Blessed are the pure in heart, for they shall see God*; that is, they shall enjoy his favour and blessing. See, also, John iii. 36. Heb. xii. 11. and 1 John iii. 2. The hope that is seen, that is enjoyed, is no longer hope; it is fruition; and a man cannot hope for that which he has in his possession.

25. But if we hope for that we see not. If we have a well-grounded expectation of our resurrection, and final glorification, knowing that such things are necessarily future, and must, for a certain time, be delayed; then do we patiently wait for them, continue patiently to endure the common ills of life, and whatever tribulations we may be exposed to in consequence of our Christian profession; for we know, FAITHFUL is he who has promised. Hope is a sort of universal blessing; and one of the greatest which God has granted to man. To mankind in general, life would be intolerable without it; and it is as necessary as faith is, even to the followers of God.

The ancients have a very instructive and elegant fable concerning it. "Prometheus, having made a human body, went up to heaven, and stole some celestial fire to animate it. Jupiter, incensed at the theft, sent down Pandora, with a box full of diseases and plagues of every kind, as an ensnaring present to Prometheus; but he refused to accept it. Epimetheus took and opened it, and instantly all those diseases, &c. by which mankind have been made miserable, flew out and spread themselves over the whole earth; and only hope remained at the bottom of the box." This fable explains itself as to its main design. Men find life, with its various and unavoidable ills, only supportable by the hope they have of not only getting safely through them, but of enjoying a state of blessedness in the end. Hope is still at the bottom; and, therefore, man is encouraged to bear up in all the pressures of life. Take away hope; and then black despair, and indescribable wretchedness, would be the instant result. Hope stands justly among the highest mercies of God.

26. The Spirit, also, helpeth our infirmities. The same Spirit, το ἅγιον, mentioned before, as bearing witness with ours, that we are the children of God; and, consequently, it is not a disposition, or frame of mind, for the disposition of our mind surely cannot help the infirmities of our minds.

The word *συνεραπιδεύεται*, is very inadequately expressed by *helpeth*. It is compounded of *σύν*, together, *αἰτάμαι*, and *ἀπαρτάνω*, to support, or help; and signifies such assistance as is afforded by any two persons to each other, who mutually bear the same load; or carry it between them. He who prays, receives help from the Spirit of God; but he who prays not, receives no such help. Whatever our strength may be, we must put it forth, even while most implicitly depending on the strength of God himself.

For we know not what we should pray for as we ought. And should, therefore, be liable to endless mistakes in our prayers; if suitable desires were not excited by the Holy Spirit; and power received to bring these desires, by prayer, before the throne of grace.

But the Spirit itself. Αὐτὸ τὸ πνεῦμα, the same Spirit, viz.

and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? ¹ If God be for us, who can be against us?

32 ² He that spared not his own Son, but delivered him up for us all, how shall he with him also freely give us all things?

¹ 1 Cor. 6:11.—John 1:22. Eph. 1:6—2 Cor. 8:9.—Rom. 8:32.—1 Tim. 4:25.—2 Tim. 1:12.—1 Pet. 1:9.—2 Pet. 1:4.—1 John 2:2.

brought into his church, and are conformed to the image of his Son." See Taylor.

The first-born among many brethren. That he might be the Chief, or Head of all the redeemed, for his human nature is the first-fruits of the resurrection from the dead; and He is the first human being, that after having passed through death, was raised to eternal glory.

30. Whom he did predestinate, &c.] The Gentiles, whom He determined to call into his church with the Jewish people; He called, He invited by the preaching of the Gospel, to believe on his Son Jesus Christ. It is worthy of note, that all that is spoken here, refers to what had already taken place; for the calling, justifying, and glorifying, are here represented as having already taken place, as well as the foreknowing, and the predestinating: this should be carefully noticed. It is, therefore, reasonable to suppose, that the apostle principally refers to what God had already done among the Jews and Gentiles; though he may also speak of the things that were not, as though they were.

He also justified! Pardoned the sins of all those who, with hearty repentance, and true faith, turned unto him.

He also glorified! He has honoured and dignified the Gentiles with the highest privileges; and he has already taken many of them to the kingdom of glory; and many more are on their way thither; and all who love him, and are so faithful unto death, shall inherit that glory eternally. Hence it is added, *them he also glorified;* for all the honours which he confers on them have respect to, and are intended to promote, their endless felicity: and though the terms are here used in a more general sense, yet if we take them more restrictively, we must consider that, in the work of their glorification, sanctification is implied; justification being the foundation and beginning of that work. From all this we learn, that none will be glorified who have not been sanctified and justified; that the justified are those who have been called and invited by the Gospel of Christ. That those who have had this calling, are they to whom God determined to grant this privilege; they did not choose this salvation first; but God sent it to them, when they knew him not; and therefore the salvation of the Gentile world, as well as that of the Jews, comes through the gratuitous mercy of God himself; was the result of infinite designs; and stands on the same ground as the calling, &c. of the Jewish people. The word *δοξα*, which we render *glory*, and *δοξα*, to *glorify*, both mean to *render illustrious, eminent, &c.* in various parts of the New Testament; and in this sense the verb is used, John 13. 4. xii. 23. xiii. 31. 32. xiv. 13. v. 8. xxi. 19. Acts ii. 13. and in Rom. xi. 13. in a sense which places *eternal glorification* can be intended. Here it seems to mean, that those whom God had called into a state of justification, he had rendered illustrious by innumerable gifts, graces, and blessings; in the same manner as he had done to the Jews of old. This is the sense in which the passage should be understood.

The whole of the preceding discourse will show that every thing here is conditional, as far as it relates to the attainment of salvation of any person possessing the Gospel of Christ; for the promises are made to *character*, and not to *persons*, as some have most injudiciously affirmed. The apostle insists upon a *character* all along from the beginning of the chapter, ver. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Verse 13. *If ye live after the flesh ye shall die, &c.* The absolute necessity of holiness to salvation, is the very subject of his discourse; this necessity he positively affirms, and establishes by the most solid arguments. At the very entrance of his argument here, he takes care to settle the connexion between our calling and our love and obedience to God, on purpose to prevent that mistake into which so many have fallen, through their great inattention to the scope of his reasoning.

Verse 23. *All things work together for good.* To whom? To them that love God: to them that are the called according to his purpose. To them that love God, because they are called according to his purpose; for those only who love God, can reap any benefit by this predestination, vocation, or any other instance of God's favour. See the observations at the end of this chapter.

31. *What shall we then say to these things?* What conclusion should we draw from the above premises? From all that was already laid down in the preceding chapters, but especially in the preceding verses, from ver. 28—30 inclusive. As if he had said—What comfort may we derive from these doctrines? God has called us all to holiness; and to love him, which is the principle of holiness. We are persecuted and despised, it is true, and we may be more so; but, as God has called us to love him, and all things work together for good to them that love him; and as his covenant with Abraham, while he was in his Gentile state, shows his gracious purpose towards us Gentiles, whom he has foreknown, who have been objects of his gracious foreknowledge, as well as the Jews; and who have now the fullest proof that we were so, by his

33. Who shall lay any thing to the charge of God's elect? ¹ It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, ² who is even at the right hand of God, ³ who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, ⁴ or distress, ⁵ or persecution, ⁶ or famine, ⁷ or nakedness, ⁸ or peril, ⁹ or sword? ¹⁰ In all these things we are more than conquerors through him that loveth us.

¹ 1 Cor. 1:20.—1 Tim. 2:15.—2 Cor. 1:11.—2 Tim. 1:12.—1 Pet. 1:9.—2 Pet. 1:4.—1 John 2:2.

sending us the Gospel; and I showing us in it, that if the Israelites were to be a holy priesthood, a royal nation, we are no less favoured, as he has predestinated, from the beginning determined, that we should be conformed to the image of his Son, who is to be the first-born among many brethren; the Head and Chief of all converted Jews and Gentiles; and, in order to our final salvation, has enabled us to believe on the Lord Jesus Christ; has justified those who do believe, and has glorified, highly honoured, and adorned them with innumerable gifts and graces; and if they continue to possess that faith which worketh by love, will bring them, both *body and soul*, to his eternal glory; *their bodies being made like unto his glorious body.* Seeing therefore, all these things are so, what comfort in our tribulations shall we derive from them? Why this? If God be for us, who can be against us? He, who is infinitely wise, has undertaken to direct us; He who is infinitely powerful, has undertaken to protect us; He who is infinitely good, has undertaken to save us. What cunning, strength, or malice, can prevail against his wisdom, power, and goodness? None! Therefore, we are safe who love God; and not only shall we sustain no essential damage by the persecutions of our angry men; but even these things work together for our good.

32. *He that spared not his own Son.* And can we, his sincere followers, doubt of the safety of our state, or the certainty of his protection? No—for if he loved us, Gentiles and Jews, so intensely, as to deliver us to death his own Son for us all, can he withhold from us any minor blessing? Nay, will he not, on the contrary, give us all things? For if he told Abraham, who is the father of the faithful, and representative of us all, and with whom the covenant was made, that because he did not withhold from him, his only son Isaac, but delivered him up to that death which he thought this God had required; in blessing, he would bless him; and in multiplying, he would multiply him; that his seed should possess the gate of his enemies; and that in all the nations of the earth should be blessed, Gen. xxi. 16—19. Will he not give us all that was spiritually intended by these promises, whose only begotten Son was not sacrificed in a figure, but really; in order to purchase every blessing that the soul of man can need; and that the hand of God can dispense.

33. This, and the two following verses, contain a string of questions most appropriately introduced, and most powerfully urged; tending to show the safety of the state of those who have believed the Gospel of the grace of God. I shall lay these verses down as they are pointed by the best Greek critics:—

Who shall lay any thing to the charge of God's elect?—God will justify! Who is he that condemneth?—Christ who died! Or rather, who is risen again? He, who is at the right hand of God! He, who maketh intercession for us! Who shall separate us from the love of Christ?—Tribulation! or distress! or persecution! or famine! or nakedness! or peril! or sword?—In all these questions the apostle intimates that, if neither God nor Christ would bring any charge against them who love him, none else could. And as God justifies, through Christ who died; consequently no charge can lie against these persons, as God alone could produce any; and He so far from doing this, has justified, freely forgiven them, their trespasses.

For the proper meaning and sense of the terms *chosen, elect, called, &c.* see the discourse, prefixed to this epistle: and especially sect. vi. and sect. vii.

34. *Who is even at the right hand of God?* To which he has exalted our human nature, which he took in conjunction with his Divinity; and there, he makes intercession for us; manages all the concerns of his own kingdom in general; and of every member of his church in particular.

35. *Who shall separate us from the love of Christ?* I do think, that this question has been generally misunderstood. The apostle is referring to the persecutions and tribulations to which genuine Christians were exposed through their attachment to Christ; and the gracious provision God had made for their support and final salvation. As in this provision, God had shown his infinite love to them in providing Jesus Christ as their sin-offering; and Jesus Christ had shown his love in suffering death upon the cross for them; so here, he speaks of the love of the followers of God, to that Christ who had first loved them. Therefore, the question is not, Who shall separate the love of Christ from us? or prevent Christ from loving us? But who shall separate us from the love of Christ? Who or what shall be able to remove our affection from him? And the questions that immediately follow, show that this is the sense of the passage; for the tribulation, distress, &c. which he enumerates, are things by which they might be affected; but by which Christ could not be affected; and consequently, the question most evidently refers to their love to him, who had first loved them; and while it affords a strong presumption of their perseverance; it furnishes a most powerful argument against apostasy. And that this is the meaning, is farther

bulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.")

37 Nay, in all things we are more than conquerors through him that loved us.

o Ps. 44. 21. 1 Cor. 15. 30, 31. 2 Cor. 4. 11.—p 1 Cor. 15. 57. 2 Cor. 2. 14. 1 Jn. 4. 4.

evident from the 37th verse, leaving out the 36th, which is a parenthesis, *Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword? Nay: for in all these things we are more than conquerors through him who loved us.* His love in us, keeps us in all these things steadily attached to him, so that they cannot separate us from him.

Shall tribulation? Θλίψις, grievous affliction, or distress of any kind: from θλίσω, to compress, oppress, straiten, &c. any thing by which a man is rendered miserable.

Or distress? Στενοχωρία, a word of nearly the same import with the former; but more intense in its signification. It signifies *straitness*, being hemmed in on every side, without the possibility of getting out, or escaping: from στενός, strait, or narrow; and χωρίς, a place.

Or persecution? Διωγμός, from διώκω, to pursue, press upon, prosecute: signifies such pursuing as an enemy uses, in order to overtake the object of his malice, that he may destroy him.

Or famine? Αιμός, from λιμνός, to fail; the total want of bread and all the necessaries of life.

Or nakedness? Γυμνότης, being absolutely without clothing; forcibly expressed by the derivation of the word γυμνάειν, *having one's loins only*, being totally undressed.

Or peril? Κίνδυνος, a state of extreme and continued danger, perplexing and distressing, with grievous forebodings and alarms: derived from κινεῖ τας όβας, it excites anguish; because much evil is felt, and much more feared.

Or sword? Μαχαίρα, slaughter; the total destruction of life; and especially beheading, and such like, done by order of the civil magistrate; for the word is used in this epistle, chap. xiii. 14. to signify the authority and power which he has of judicially terminating life; i. e. of inflicting capital punishment.

36. As it is written) And these are no more than we may naturally expect from the present constitution of the world; and the positive predictions of the prophet, Ps. xlv. 22. who foretold that a wicked world would always persecute and oppress the true followers of God.

37. Nay! As the prophet adds, in the same place, *all this is come upon us, yet have we not forgotten thee, nor dealt falsely in thy covenant*, verse 17, 18. so all these things may happen unto us; but in all these things we are more than conquerors: we abide faithful in the new covenant of our God; and he is faithful who has promised to support and make us more than conquerors; i. e. to give us a complete triumph over sin, and death, and hell; not leaving one enemy unsubdued.

38. For I am persuaded) After the blessed experience we have had of support, by the grace and Spirit of him that loved us; that neither fear of death, nor hope of life, nor evil angels, nor principalities, nor powers, persecuting us for Christ's sake; nor the things we endure at present, nor the things to come, whatever tribulations we may be called to suffer in future:

39. Nor height of honour, nor depth of ignominy; nor any other creature. οὐτε τις κτίσις στίχα, (nor any other thing whatever) shall be able to separate us, who love God, from the love of God, which he has vouchsafed to us, in Christ Jesus. See 1 Thib. i. And for farther observations on the subject of the 29th and 30th verses, see at the end of the epistle.

1. The confidence expressed by the apostle, at the end of this chapter, is as rational as it is bold. On the premises laid down by him, in reference to which he has most logically conducted his whole argument, the conclusion at which he arrives, is as natural and forcible as it is legitimate. The permanency of the Christian church in all the tribulations it has endured from Pagans and Papists, is a full proof of the correctness of the apostle's reasoning. The true followers of Christ can never be forsaken by him. And his church, which is founded on the rock, can never be shaken down by the tempests of persecution. And what God does for his church, in general, (the collective body of those who believe in the Lord Jesus, love and obey him,) he does for every individual in that body; no man that trusts in him can be confounded. While the love of God is in his heart, and the work of God in his hand, he may be as fully persuaded as he is of his own being; that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other thing, whatsoever, shall be able to separate him from the love of God, which is in Christ Jesus.

The reader, who has any knowledge of what is great, commanding, and sublime in composition, will not hesitate to add here, with Dr. Taylor, "The conclusion of this chapter is the most elegant and sublime piece of writing I remember ever to have read. It is founded on the grand and solid principles of the Gospel; it breathes the true spirit of Christian magnanimity; raises our minds far above all things created; and shows, in a bright and heavenly view, the greatness of

38 For, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

& 5. 4. 5. Rev 12, 11—q Eph. 1. 21. & 6. 12. Col. 1. 16. & 2. 15. 1 Pet. 3. 22.

soul, and the strong consolation which the Gospel inspires. God grant, that it may stand clear before our understandings, and be transcribed into all our hearts! They who despise the Gospel, de-spise all that is great, and happy, and glorious!"

2. The doctrine of the necessity of personal holiness, so clearly and strongly laid down in the former part of this chapter, should be deeply considered by every person professing godliness; and while from the viith chapter, they learn that they have an infected and morally diseased nature, they should learn from the viiith that, to destroy the work of the devil, was Jesus Christ manifested; and that no soul can be said to be saved by Jesus Christ who is not saved from his sins. What a full proof is it of the fallen state of man, that there should be found persons, professing Christianity, more fervent in their pleadings for the necessary continuance of indwelling sin, than they are for the mind that was in Christ. The seventh chapter, because there are some expressions which, being misunderstood, seem to favour this doctrine, is read and incessantly quoted: the viiith chapter, though given by the same inspiration, yet because it so strongly shows the necessity of being saved from all sin, is seldom read, and scarcely ever quoted!

3. The restoration of the brute creation to a state of happiness, has been thought by several to be the doctrine of verses 19—25. In the notes on those verses, I have given reasons against this opinion; and have proved that the Gentiles, and not the irrational part of the creation, are the persons of whom the apostle speaks; nor can any consistent interpretation be given of the place, if it be applied to the brute creation. But although this doctrine is not contained in the above verses, it does not follow that the doctrine itself is not true. Indeed there are several reasons which render the supposition very probable. 1. The brute creation never sinned against God; nor are they capable of it; and, consequently, cannot be justly liable to punishment. 2. But the whole brute creation is in a state of suffering; and partake of the common infirmities and privations of life, as well as mankind: they suffer, but who can say that they suffer justly? 3. As they appear to be necessarily involved in the sufferings of sinful man; and yet neither through their fault nor their folly; it is natural to suppose that the Judge of all the earth, who ever does right, will find some means, by which these innocent creatures shall be compensated for their sufferings. 4. That they have no compensation here, their afflictions, labours, and death, prove; and if they are to have any compensation, they must have it in another state. 5. God, the Fountain of all goodness, must have originally designed them for that measure of happiness which is suited to the powers with which he had endowed them. But, since the fall of man, they never had that happiness; and, in their present circumstances, never can. 6. As to intelligent beings, God has formed his purposes in reference to their happiness, on the ground of their rational natures. He has decreed that they shall be happy, if they will, all the means of it being placed within their power; and, if they be ultimately miserable, it is the effect of their own unconstrained choice;—Therefore, his purpose is fulfilled, either in their happiness or misery; because he has purposed that they shall be happy, if they please; and that misery shall be the result of their refusal. 7. But it does not appear that the brute creation are capable of free choice; and it is evident that they are not placed in their present misery through either their choice or their sin; and if no purpose of God can be ultimately frustrated, those creatures must be restored to that state of happiness for which they have been made; and of which they have been deprived through the transgression of man. 8. To say, that the enjoyments which they have in this life, are a sufficient compensation, is most evidently false; for, had not sin entered into the world, they would have had much greater enjoyments, without pain, excessive labour, and toil, and without death; and all those sufferings which arise from its predisposing causes. Nor does it appear that they have much happiness from eating, drinking, and rest, as they have these only in the proportion in which they are necessary to their existence, as the slaves of men. Therefore, allowing that they have even gratification and enjoyment in life, they have much less than they would have had, had not sin entered into the world; and, consequently, they have been deprived of the greater portion of the happiness designed for them by their beneficent Creator. 9. It is therefore obvious that the gracious purpose of God has not been fulfilled in them; and that, as they have not lost their happiness through their own fault, both the beneficence and justice of God are bound to make them a reparation. 10. Hence it is reasonable to conclude, that as from the present constitution of things, they cannot have the happiness designed for them in this state, they must have it in another.

4. On the subject of the foreknowledge of God, some observations have been made at the conclusion of the notes on the 2d chapter of Acts. On the subject of the prescience and pro-

destination mentioned here, verses 29 and 30, vast volumes have been written, and the Christian world greatly agitated and perplexed. These doctrines of men have very little place in the texts in question. After a long and serious investigation of this business, I am led to conclude, that whether the doctrine of the decrees be true or false, it does not exist in these verses.

No portion of the word of God has been more unhappily misunderstood, than several parts of the Epistle to the Romans; because men have applied to individuals, what belongs to nations; and referred to eternity, transactions which have taken place in time.

We have already seen that one grand aim of the apostle in writing this epistle, was—1. To prove, to both Jews and Gentiles, that they were all under sin, and that neither of them had any claim either on the justice or beneficence of God; yet he, of his own free mercy, had revealed himself to the Jews, and crowned them with innumerable privileges; and, 2. That as he was no respecter of persons, his mercy was as free to the Gentiles as to them, being equally their God as he was the God of the Jews; and therefore had, by the Gospel, called them to a state of salvation; and to this display of his mercy, the two verses in question seem particularly to refer; and show us not what God will do for some selected individuals, but what he has already done for nations.

After having shown that the whole Gentile world was groaning and travelling in pain together, waiting for the manifestation of the sons of God; he shows us that it was according to the affectionate purpose, *ἡθελησεν*, of God, that the Gentiles should be also called into the glorious liberty of the sons of God; into equal privileges with the Jews. He therefore represents them as objects of God's gracious foreknowledge. That the word *προγνωσκω*, which literally signifies to know, or discern beforehand; and to know, so as to determine, signifies also to approve, or love before, to be well affected to, is not only evident from *ᾤονα*, in Hebrew, but also from the simple verb *γινωσκω*, in Greek, by which it is translated; and to which the compound verb repeatedly answers, without any extension of meaning by means of the preposition, as its use among the best Greek writers proves; and it is evident that the apostle uses the word in the sense of loving, being graciously affected to, in chap. xi. 2. *I say, then, hath God cast away his people, which he foreknew. By no means; to whom he has been so long graciously affected? By no means.* As, therefore, he had been so long graciously affected towards the Jews, so has he towards the Gentiles. His call of Abraham, and the promises made to him, are the proofs of it.—The Jews, thus foreknown, were called into a glorious state of salvation, and endowed with privileges the most extraordinary ever bestowed on any people: as their whole history testifies. But is God the God of the Jews only? Is he not also the God of the Gentiles? Yes, of the Gentiles also, chap. iii. 29, and to prove this, is the main subject of the ninth chapter. Now, as he is the God of the Gentiles, he foreknew, had from the beginning a gracious purpose to them as well as to the Jews; and being thus graciously disposed towards them, he determined, *καταλογισας*, from *ἡμετερον*, and *ἡμετερον*, to bound, define, &c. he defined, circumscribed, and determined the boundaries of this important business, from the beginning, that they also should be taken into his church, and conformed to the image of his Son; and as Jesus Christ was to be their pattern, it

must be by his Gospel that they should be brought into the church, and consequently, that bringing in, could not take place before the revelation of Christ. Having therefore, thus foreknown, and thus predestinated them also, he called them also by the Gospel: he justified them also, on their believing; and he glorified them also, dignified them with the same privileges, blessings, honours, and divine gifts: so that they were now, what the Jews had been before, the peculiar people of God. The apostle, therefore, speaks here not of what they should be, or of what they might be, but of what they then were: the called, the justified, the highly honoured of God.—See the Note on ver. 30.

It is strange that so obvious a meaning of the passage should not have been noticed; but the word *δοξαζω*, which we render to glorify, and by which we understand eternal beatification, which it is very seldom used to express, being taken in this sense, in the passage in question, fixed the meaning of the preceding terms; and thus the whole passage was applied to things eternal, which had reference only to things in time. This seems to me to be the true key of the passage; and the whole scope of the epistle, and especially of the context, which shows, that this is the sense in which it should be understood. The passages understood in this way, illustrate the infinite mercy and wisdom of God; they show that whatever appearances his providential dealings may assume of partiality towards any particular people, yet he is equally the Father of the spirits of all flesh; hateth nothing that he hath made; is loving to all: that his tender mercies are over all his works; and that he is not willing that any should perish, but that all should come unto the knowledge of the truth, and be saved. Hence, whatever he did for the Jews, he purposed to do for the Gentiles: if he foreknew, predestinated, called, justified, and glorified the former; he also foreknew, predestinated, called, justified, and glorified the latter; having brought them into the same state of salvation with a vast extension of blessings and higher degrees of honour. As the Jews forfeited their privileges, and now, instead of being glorified, are degraded, brought down, and rendered contemptible, because they have not made a proper use of their election they are now reprobated: so a similar reverse awaits the Gentiles if they sin after the similitude of their transgression; and it is against this that the apostle so solemnly warns them, chap. xi. 17–22. *Because of unbelief they (the Jews) were, broken off—thou (the Gentiles) standest by faith.—If God spared not the NATURAL BRANCHES, take heed lest he also spare not THEE. Behold the goodness and severity of God; on them which FELL, severity; but towards THEE, goodness, IF THOU CONTINUE in his goodness! otherwise, THOU ALSO shalt be CUT OFF.*

5. This is also a lesson of solemn instruction to Christians in general: God has called them into a glorious state of salvation; and has furnished them with every requisite help to enable them to work out that salvation with fear and trembling. As it is an awful thing to receive the grace of God in vain, (whether that grace imply the common benefits of the Gospel, or those especial blessings received by believing souls;) so every person professing godliness, should be jealous over himself, lest he should trifle with matters of eternal moment, for, should he even neglect so great a salvation, his escape would be impossible; Heb. ii. 3, and if so, to what severe punishment must they be exposed, who despise and reject it!

CHAPTER IX.

Paul expresses his great sorrow for the unbelief and obstinacy of the Jews, 1–3. Whose high privileges he enumerates, 4, 5. Points out the manner in which God has chosen to communicate the knowledge of his name, to both Jews and Gentiles; and how he deals, whether in judgment or mercy, with individuals; and produces the cases of Abraham, Isaac, Jacob, Esau, and Pharaoh, 6–17. God shows mercy and judgment as he thinks proper, and none has a right to find fault with his proceedings, 18–20. He has the same power over the human race as the potter has over the clay, 21–23. The prophets predicted the calling of the Gentiles, and the rejection of the Jews, 24–29. The Gentiles have attained to the knowledge of God's method of saving sinners; while the Jews have not attained this knowledge, 30, 31. The reason why the Jews have not attained the salvation provided for them in the Gospel, 32, 33. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

ch 1.9. 2 Cor 1.21 & 11.31. & 12.19

NOTES.—To this and the tenth chapter, Dr. Taylor has prefixed the following judicious summary:—

The apostle having largely proved, in the preceding chapters, that the grace of God extends to the Gentiles, as well as to the Jews; and that the dispensation of God's mercy was absolutely, and in itself, free to all who believe, whether Jews or Gentiles, in opposition to the merit of any works, or of conformity to any law whatever; and that the Gentiles have, by faith, a good title to the blessings of God's covenant; to which blessings the Jews cannot have a title any other way. Hitherto the apostle has not considered the Jews as rejected, except in an indirect way; but that they had the possibility of continuing in the church, from entering into which they should not attempt to prevent the Gentiles, but allow them to be sharers in the mercies of God:—and hence his language is in sum this: Why may not believing Gentiles be admitted, pardoned, and saved, as well as you?

But in this chapter, and the two following, the apostle considers the rejection of the Gentiles into the kingdom and covenant of God, under the notion of calling or invitation, and

2 b That I have great heaviness and continual sorrow in my heart.

b Chapter 10.

of election or choice: which shows that he views the two parties in a light different to that in which he had before placed them. The Gentiles he considers as invited into the kingdom of God, and as chosen to be his people; and the Jews, he considers as left out and rejected; for, as the main body of them had now rejected the Gospel of Christ, he saw that God was about to unchurch them, overturn their polity, despoil their temple, and disperse them over the face of the earth. Thus, he knew they would be accursed, or anathematized from Christ, and reduced to a level with the heathen nations of the world. And the event has proved that his declarations were dictated by the Spirit of truth.

It is observable that, agreeably to his delicate manner of writing, and his nice and tender treatment of his countrymen, he never mentions their rejection, a subject extremely painful to his thoughts, otherwise than in a wish, that he himself were accursed from Christ for them, or to prevent them from being accursed from Christ: (ix. 3.) till he comes to chap. xi. where he has much to say in their favour, even considered, as at present, rejected. But it is very evident that his argu-

3 For ¹ I could wish that myself were ² accursed from Christ for my brethren, my kinsmen according to the flesh:

4 ³ Who are Israelites; ⁴ to whom *pertaineth* the adoption, ⁵ *κ* ⁶ *ε* ⁷ *κ* ⁸ *ε* ⁹ *κ* ¹⁰ *ε* ¹¹ *κ* ¹² *ε* ¹³ *κ* ¹⁴ *ε* ¹⁵ *κ* ¹⁶ *ε* ¹⁷ *κ* ¹⁸ *ε* ¹⁹ *κ* ²⁰ *ε* ²¹ *κ* ²² *ε* ²³ *κ* ²⁴ *ε* ²⁵ *κ* ²⁶ *ε* ²⁷ *κ* ²⁸ *ε* ²⁹ *κ* ³⁰ *ε* ³¹ *κ* ³² *ε* ³³ *κ* ³⁴ *ε* ³⁵ *κ* ³⁶ *ε* ³⁷ *κ* ³⁸ *ε* ³⁹ *κ* ⁴⁰ *ε* ⁴¹ *κ* ⁴² *ε* ⁴³ *κ* ⁴⁴ *ε* ⁴⁵ *κ* ⁴⁶ *ε* ⁴⁷ *κ* ⁴⁸ *ε* ⁴⁹ *κ* ⁵⁰ *ε* ⁵¹ *κ* ⁵² *ε* ⁵³ *κ* ⁵⁴ *ε* ⁵⁵ *κ* ⁵⁶ *ε* ⁵⁷ *κ* ⁵⁸ *ε* ⁵⁹ *κ* ⁶⁰ *ε* ⁶¹ *κ* ⁶² *ε* ⁶³ *κ* ⁶⁴ *ε* ⁶⁵ *κ* ⁶⁶ *ε* ⁶⁷ *κ* ⁶⁸ *ε* ⁶⁹ *κ* ⁷⁰ *ε* ⁷¹ *κ* ⁷² *ε* ⁷³ *κ* ⁷⁴ *ε* ⁷⁵ *κ* ⁷⁶ *ε* ⁷⁷ *κ* ⁷⁸ *ε* ⁷⁹ *κ* ⁸⁰ *ε* ⁸¹ *κ* ⁸² *ε* ⁸³ *κ* ⁸⁴ *ε* ⁸⁵ *κ* ⁸⁶ *ε* ⁸⁷ *κ* ⁸⁸ *ε* ⁸⁹ *κ* ⁹⁰ *ε* ⁹¹ *κ* ⁹² *ε* ⁹³ *κ* ⁹⁴ *ε* ⁹⁵ *κ* ⁹⁶ *ε* ⁹⁷ *κ* ⁹⁸ *ε* ⁹⁹ *κ* ¹⁰⁰ *ε* ¹⁰¹ *κ* ¹⁰² *ε* ¹⁰³ *κ* ¹⁰⁴ *ε* ¹⁰⁵ *κ* ¹⁰⁶ *ε* ¹⁰⁷ *κ* ¹⁰⁸ *ε* ¹⁰⁹ *κ* ¹¹⁰ *ε* ¹¹¹ *κ* ¹¹² *ε* ¹¹³ *κ* ¹¹⁴ *ε* ¹¹⁵ *κ* ¹¹⁶ *ε* ¹¹⁷ *κ* ¹¹⁸ *ε* ¹¹⁹ *κ* ¹²⁰ *ε* ¹²¹ *κ* ¹²² *ε* ¹²³ *κ* ¹²⁴ *ε* ¹²⁵ *κ* ¹²⁶ *ε* ¹²⁷ *κ* ¹²⁸ *ε* ¹²⁹ *κ* ¹³⁰ *ε* ¹³¹ *κ* ¹³² *ε* ¹³³ *κ* ¹³⁴ *ε* 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flesh, Christ came,* who is over all, God blessed for ever. Amen.
6. 9 Not as though the word of God hath taken none effect.
For they are not all Israel which are of Israel:

7. Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.

p Jer 23. 6. John 1. 1. Acts 30. 28. Heb. 1. 9. 1 John 5. 30. Num. 23. 19. Ch. 3. 3. — John 5. 39. Ch. 2. 28. 29. Gal. 4. 12, 16. Gal. 6. 16. — Gal. 4. 23.

design, the grant of the *land of Canaan*, and the *rest* that remains for the people of God.

The giving of the law] The revelation of God, by God himself; containing a system of moral and political precepts. This was also peculiar to the Jews; for to no other nation had he ever given a revelation of his will.

The service] Λατρεία. The particular ordinances, rites, and ceremonies of their religious worship; and especially the sacrificial system, so expressive of the sinfulness of sin, and the holiness of God.

The promises] The land of Canaan, and the blessing of the Messiah and his kingdom; which promises had been made and often repeated to the patriarchs and to the prophets.

5. Whose are the fathers] Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, &c. &c. without controversy, the greatest and most eminent men that ever flourished under heaven. From these, in an uninterrupted and unpolluted line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency.

And of whom, as concerning the flesh, Christ came] These ancestors were the more renowned, as being the progenitors of the human nature of the MESSIAH. Christ, the Messiah, *vera causa*, according to the flesh, sprang from them. But this Messiah was more than man, he is God over all: the very Being who gave them being, though he appeared to receive a being from them.

Here the apostle most distinctly points out the *trifold* nature of our Lord, his eternal Godhead, and his humanity; and all the transpositions of particles, and alterations of points in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the Deity of Christ, no wonder that the opposers of his Divinity should strive, with their utmost skill and cunning, to destroy its force. And it must be truly painful to a mind that has nothing in view but truth, to see the mean and hypocritical methods used to elude the force of this text. Few have met it in that honest and manly way in which Dr. Taylor, who was a conscientious Arian, has considered the subject. "Christ," says he, "is God over all, as he is by the Father appointed Lord, King, and Governor of all. The Father hath committed all judgment to the Son, John v. 22, has given all things into his hands, Matt. xxviii. 18. He is Lord of all, Acts x. 36. God has given him a name above every name, Phil. ii. 9. Above every name that is named, not only in this world, but also in that which is to come; and has put all things (himself excepted, 1 Cor. xv. 27.) under his feet, and given him to be Head over all things, Eph. i. 21, 22. This is our Lord's supreme Godhead. And that he is *υἱος ἑκείνου*, blessed for ever, or the object of everlasting blessings, is evident from Rev. v. 12, 13. *Worthy is the Lamb that was slain to receive power—and blessing and honour he unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* Thus it appears, the words may be justly applied to our blessed Lord." Notes, p. 329. Yes, and when we take other scriptures into the account, where his essential Godhead is particularly expressed, such as Colos. i. 16, 17, *For, by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and by him; and he is before all things, and by him do all things consist;* we shall find that he is not God by investiture or office, but properly and essentially such; for, it is impossible to convey in human language, to human apprehension, a more complete and finished display of what is essential to Godhead, indivisible from it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of divine revelation, the essential Godhead of Jesus Christ will continue to be a doctrine of that revelation.

I pass by the groundless and endless conjectures about reversing some of the particles, and placing points in different positions, as they have been all invented to get rid of the doctrine of Christ's divinity, which is so obviously acknowledged by the simple text: it is enough to state that there is no omission of these important words in any MS. or version yet discovered.

6. Not as though the word of God hath taken none effect] A Jew might have objected, as in chap. iii. 3. "Is not God bound by his faithfulness to continue the Jews as his peculiar church and people, notwithstanding the infidelity of the major part of them? If they are brought to a level with the Gentiles, will it not follow that God hath failed in the performance of his promise to Abraham, Gen. xvii. 7, 8. *I will establish my covenant between me and thee, for an everlasting covenant: to be a God unto thee, and thy seed after thee?*" To which it may be answered, this awful dispensation of God

9 For, this is the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only this; but when * Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done either good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth.)

12 It was said unto her, The elder shall serve the younger.

1 Gen. 21. 12. Heb. 11. 18. — Gal. 4. 28. — Gen. 15. 10, 14. — Gen. 25. 21. — 1 Cr. 4. 17. & 25. — y Heb. 15. 22. — Or, greater. — a Or, lesser.

towards the Jews is not inconsistent with the veracity of the divine promise; for even the whole body of natural-born Jews are not the whole of the Israelites comprehended in the promise. Abraham is the father of many nations; and his seed is not only that which is of the *law*, but that also which is of the *faith of Abraham*, chap. iv. 16, 17. The Gentiles were included in the Abrahamic covenant as well as the Jews; and therefore, have no exclusive right to the blessings of God's kingdom.

7. Neither because they are the seed of Abraham, &c.] Nor can they conclude, because they are the natural descendants of Abraham, that therefore they are all of them, without exception, the children, in whom the promise is to be fulfilled.

But, in Isaac shall thy seed be called.] The promise is not confined to immediate natural descent, but may be accomplished in any part of Abraham's posterity. For Abraham had several sons besides Isaac, Gen. xxv. 1, 2, particularly Ishmael, who was circumcised before Isaac was born; and in whom Abraham was desirous that the promise should be fulfilled, Gen. xvii. 18. and in him God might have fulfilled the promise had he so pleased; and yet he said to Abraham, Gen. xxi. 12, not in Ishmael, but in Isaac shall thy seed be called.

8. That is, they which are the children of the flesh] Whence it appears that not the children who descend from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are therefore the church and people of God; but those who are made children by the good pleasure and promise of God, as Isaac was, are alone to be accounted for the seed with whom the covenant was established.

9. For this is the word of promise, &c.] That is, this is evidently implied in the promise recorded Gen. xviii. 10. At this time I will come, saith God, and exert my divine power, and Sarah, though fourscore and ten years old, shall have a son; which shows that it is the sovereign will and act of God alone which singles out and constitutes the peculiar seed that was to inherit the promise made to Abraham.

It should be considered that the apostle in this and the following quotations, does not give us the whole of the text, which he intends should be taken into his argument, but only a hint or reference to the passages to which they belong; directing us to recollect or peruse the whole passage, and there view and judge of the argument.

That he is so to be understood, appears from the conclusion he draws, ver. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. In his arguments, ver. 7 and 8, &c. he says not one word of Abraham's willing Ishmael to be the seed in whom the promise might be fulfilled; nor of Isaac's willing Esau; nor of Moses's willing and interceding that the Israelites might be spared; nor of Esau's running for venison; but by introducing these particulars into his conclusion, he gives us to understand that his quotations are to be taken in connexion with the whole story of which they are a part; and without this the apostle's meaning cannot be apprehended.

The same may be said of his conclusion, ver. 18. whom he will he hardeneth; hardeneth is not in his argument, but it is in the conclusion. Therefore hardening is understood in the argument, and he evidently refers to the case of Pharaoh. The generality of Jews were well acquainted with the Scripture, and a hint was sufficient to revive the memory of a whole passage.—Taylor, p. 330.

10. And not only this] A Jew might object, "Ishmael was rejected, not by the sovereign will of God, but because he was the son of the handmaid or bond-woman, and therefore unworthy to be the peculiar seed. But observe, this was not the only limitation of the seed of Abraham with regard to inheriting the promise; for, when Rebecca was with child by that one person of Abraham's issue, to whom the promise was made, namely, our father Isaac; she went to inquire of the Lord, Gen. xxv. 22, 23. And the Lord said unto her, Two nations are in thy womb; and two manner of people shall be separated from thy bowels: and one people shall be stronger than the other people; and the elder shall serve the younger. That is, the posterity of the younger, shall be a nation much more prosperous and happy than the posterity of the elder.

11. For the children being not yet born] As the word *child* *ren* is not in the text, the word *nations* would be more proper; for it is of nations that the apostle speaks, as the following verses show, as well as the history to which he refers.

Neither having done any good] To merit the distinction of being made the peculiar people of God—Nor evil, to deserve to be left out of this covenant, and the distinguishing national blessings which it conferred; that the purpose of God according to election might stand, that such distinctions might appear to depend on nothing but God's free choice, not of works, or anyless in the peoples or nations thus chosen; but of

13 As it is written, ^b Jacob have I loved, but Esau have I hated. 14 What shall we say then? ^c *Is there unrighteousness with God?* God forbid.

15 For he saith to Moses, ^d I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

^b Mal. 1. 2, 3. See Deut. 21. 15. Pro. 13. 24. Matt. 10. 37. Lk. 14. 26. Jn. 12. 35. — ^c Deu.

the mere purpose of him *who calleth* any people he pleases, to make them the depositories of his special blessings, and thus to distinguish them from all others.

12. *The elder shall serve the younger.*] These words, with those of Malachi, *Jacob have I loved, and Esau have I hated*, are cited by the apostle to prove, according to their typical signification, that the *purpose of God, according to election*, does, and will stand, not of works, but of him *that calleth*; that is, that the *purpose of God*, which is the ground of that *election* which he makes among men, unto the honour of being Abraham's seed, might appear to remain unchangeable in him; and to be even the *same* which he had declared unto Abraham. That these words are used in a *national*, and not in a *personal* sense, is evident from this, that, taken in the latter sense, they are *not true*, for Jacob never did exercise any power over Esau; nor was Esau ever subject to him. Jacob, on the contrary, was rather subject to Esau, and was sorely afraid of him; and, first by his messengers, and afterward personally, acknowledged his brother to be his *lord*, and himself to be his *servant*, see Gen. xxxii. 4. xxxiii. 8, 13. And hence it appears, that neither Esau, nor Jacob, nor even their posterities, are brought here by the apostle as instances of any *personal* reprobation from eternity. For it is very certain that very many, if not far the *greatest part* of Jacob's posterity, were *wicked*, and rejected by God; and it is not less certain, that some of Esau's posterity were partakers of the faith of their father Abraham.

From these premises, the true sense of the words immediately following, *Jacob have I loved, and Esau have I hated*, Malachi 1, 2, 3, fully appears: that is, that what he had already cited from Moses concerning the two nations, styled by the names of their respective heads, *Jacob and Esau*; was but the same in substance with what was spoken many years after by the prophet Malachi. The unthankful Jews had, in Malachi's time, either in words, or in their heart, expostulated with God, and demanded of him wherein he had loved them? "I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us?" Mal. i. 2, 3, 4. To this, the Lord answers, "Was not Esau Jacob's brother? Yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call them The border of wickedness, and The people against whom the Lord hath indignation. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel." 1. It incontestably appears from these passages, that the prophet does not speak at all of the *person* of Jacob or Esau, but of their respective posterities. For it was not Esau in person that said, *We are impoverished*; neither were his mountains nor heritage laid waste. Now, if the prophet speaks neither of the *person* of the one, nor of the *person* of the other, but of their posterity only, then it is evident that the apostle speaks of them in the *same way*.

2. If neither the prophet nor the apostle speaks of the *persons* of Jacob or Esau, but of their posterity, then it is evident that neither the *love of God to Jacob*, nor the *hatred of God to Esau*, were such, according to which the eternal states of men either in happiness or misery, are to be determined; nor is there here any scriptural or rational ground for the decree of unconditional personal election and reprobation which comparatively modern times have endeavoured to build on these scriptures. For, 1. It is here proved, that Esau is not mentioned under any *personal* consideration but only as the *head* of his posterity. 2. The testimony of Scripture amply proves that all Esau's posterity were not, even in this sense, reprobated; nor all Jacob's posterity elected. 3. Neither does that *service*, or subjugation to Jacob, which the Divine Oracle imposed on Esau, import any such reprobation as some contend for; as the *servant* may be elected, while the *master* himself is in a state of reprobation. 4. Were it even granted that *servitude* did import such a reprobation, yet it is certain that Esau, in person, never did serve Jacob. 5. Nor does the *hatred* of God against Esau, import any such reprobation of the *person* of Esau, because it is demonstrable, that it related not to Esau *personally*, but to his posterity. 6. The scope of the apostle's reasoning is to show that God is the Sovereign of his own ways, has a right to dispense his blessings as he chooses; and to give salvation to mankind, not in the ways of their devising, but in that way that is most suitable to his infinite wisdom and goodness.

Therefore—1. He chose the Jewish people from all others, and revealed himself to them. Thus they were the *elect*, and all the *nations* of mankind *reprobate*. 2. When the fullness of the time came, he revealed himself also to the *Gentiles*, who gladly received the Gospel; and the *Jews* rejecting it, were *cast off*. Thus the *elect* became *reprobate*; and the *reprobate*, *elect*. 3. He published to all mankind, that the par-

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For ^e the Scripture saith unto Pharaoh, (Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

^{32.4} 2 Chr 19. 7. Job 8. 3, & 24. 10. Ps 92. 15.—^d Ex. 33. 19.—^e See Gal. 3. 8, 22.—^f Ex. 9. 16.

don of sin could and should be obtained *only by faith in his Son Jesus*; and not by any *obedience to any law*. And the Jews, the descendants of Jacob, who rejected this way of salvation, became precisely like the *Edonites*, the descendants of Esau; *they builded, but God pulled down*; their mountains and heritage are now laid waste for the dragons of the wilderness; and they properly may now be called, *The border of wickedness*; a people against whom the Lord hath indignation for ever: they have rejected the Lord that bought them; and so have brought upon themselves swift destruction. 7. That no *personal*, absolute, eternal reprobation of Esau can have been intended, we learn from this; that he was most amply *reconciled* to his brother, who had so deeply wronged and offended him, by depriving him of his birth-right and his blessing; and his having forgiven his brother his trespasses, was no mean proof that God had forgiven him. See our Lord's words, Matt. vi. 14. Therefore, there can be assigned no competent ground of his damnation, much less of his *personal* reprobation from all eternity. 8. And were such a *personal* reprobation intended, is it not shocking to suppose, that the God of endless mercy, in whose sight his pious parents had found favour, should inform them, even before their child was born, that he had absolutely consigned him, by an irrevocable decree, to eternal damnation? A message of such horrid import, coming immediately from the mouth of God, to a tender, weak, and delicate woman, whose hour of travail with two children was just at hand, could not have failed to produce abortion, and destroy her life. But the parents perfectly understood their God, and saw no decree of reprobation in his message; two manner of nations are in thy womb—and the elder shall serve the younger. 9. There is no reason worthy the most wise and gracious God, why he should make known to the world such a thing concerning Esau, who was yet unborn, that he had reprobated him from all eternity. Such a revelation could be of no spiritual advantage, or of edification to mankind, but rather of a malignant influence, as directly occasioning men to judge hardly of their Maker, and to conceive of him as no faithful Creator; as having no care, no love, no bowels of compassion towards the workmanship of his own hands. See Goodwin's Exposition; and see my Notes on Gen. xxvii.

14. *What shall we say then?*] To what conclusion shall we come on the facts before us? Shall we suggest that God's bestowing peculiar privileges in this unequal manner, on those who otherwise are in equal circumstances, is inconsistent with *justice*, and *equity*? By no means. Whatever God does is *right*, and he may dispense his blessings to whom, and on what terms he pleases.

15. *For he saith to Moses, I will have mercy, &c.*] The words of God to Moses, Exod. xxxiii. 19, show, that God has a right to dispense his blessings as he pleases; for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they had deserved to have been cut off for their idolatry; he said, *I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee: and I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion*. As if he had said, I will make such a display of my perfections as shall convince you that my nature is kind and beneficent: but know that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will: nor can any people, much less a rebellious people, challenge them as their due in justice or equity. And therefore I now spare the Jews; not because either you, who intercede for them, or they themselves, have any claim upon my favour: but, of my own free and sovereign grace, I choose to show them mercy and compassion. I will give my salvation in my own way, and on my own terms. He that believeth on my Son Jesus, shall be saved: and he that believeth not, shall be damned. This is God's ultimate design; this purpose he will never change; and this he has fully declared in the everlasting Gospel.

16. *So then, it is not of him that willeth, &c.*] I conclude, therefore, from these several instances, that the making or continuing any body of men, the peculiar people of God, is righteously determined; not by the *judgment, hopes, or wishes* of men; but by the *will and wisdom* of God alone. For, Abraham judged that the blessing ought, and he *willed*, desired, that it might be given to Ishmael; and Isaac also *willed*, designed it for his first-born, Esau; and Esau *wished* and hoping that it might be his, *readily went, ran a hunting* for venison, that he might have it regularly conveyed to him: but they were all disappointed: Abraham and Isaac, who *willed*, and Esau, who *ran*; for God had originally intended that the blessing of being a great nation, and distinguished people, should, of his mere good pleasure, be given to Isaac and Jacob, and be confirmed in their posterity; and to them it was given. And when, by their apostacy, they had forfeit-

18 Therefore hath he mercy on whom he will have mercy, and whom he will he will hardeneth.
19 Thou wilt say then unto me, Why doth he yet find fault? For ⁵ who hath resisted his will?
20 Nay but, O man, who art thou that ⁶repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the ⁷potter power over the clay, of the same lump to make ⁸one vessel unto honour, and another unto dishonour?
22 What if God, willing to show his wrath, and to make his

⁵ 2 Chr. 20. 6. Job 9. 12 & 23. 13. Dan. 4. 35.—h Or, answerest again; or, disputest with God? Job 33. 13.—i Isa. 29. 16 & 45. 9 & 64. 8.—k Pro. 16. 1. Jer. 18. 6. Wisd. 15. 7.

ed this privilege, it was not Moses' *willing*, nor any prior obligation God was under, but his own sovereign mercy, which *continued* it to them.

17. *For the Scripture saith unto Pharaoh* [Instead of showing the Israelites mercy, He might justly have suffered them to have gone on in sin, till He should have signalized His wisdom and justice in their destruction; as appears from what God in His word declares concerning his dealings with Pharaoh and the Egyptians, Exod. ix. 15, 16. *For now, saith the Lord, I had stretched forth my hand, (in the plague of boils and blains), and I had smitten thee and thy people with the pestilence; and thou hadst (by this plague) been cut off from the earth, (as thy cattle were by the murrain), but I have reprieved thee, for this cause have I raised thee up. I have restored thee to health, by removing the boils and blains, and by respiting thy deserved destruction to a longer day, that I may, in thy instance, give such a demonstration of my power, in thy final overthrow, that all mankind may learn that I am God, the righteous Judge of all the earth, the Avenger of wickedness.* See this translation of the original vindicated in my notes on Exod. ix. 15, 16. And about the *hardening* of Pharaoh, see the notes on those places where the words occur in the same book.

18. *Therefore hath he mercy on whom he will* [This is the apostle's conclusion from the facts already laid down: that God, according to his own will and wisdom, in perfect righteousness bestows mercy; that is to say, his blessings upon one part of mankind, (the Jews of old, and the Gentiles of the present time;) while he suffers another part, (the Egyptians of old, and the Jews of the present day,) to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them, a most just and exemplary punishment.

19. *Why doth he yet find fault?* [The apostle here introduces the Jew making an objection similar to that in chap. iii. 7. *If the truth of God hath more abounded through my lie unto his glory*, that is, if God's faithfulness is glorified by my wickedness, *why yet am I also judged as a sinner?* Why am I condemned for that which brings so much glory to him? The question here is, if God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and iniquity, why does he find fault with us? or punish us for that which is according to his good pleasure.

20. *Nay but, O man, who art thou?* As if he had said—weak, ignorant man, dardest thou retort on the infinitely good and righteous God? Reflect on *thyself*; and tell me, after thou hast abused the grace of God, and transgressed his laws, wilt thou cavil at his dispensations? God *hath made, created, formed, the Jewish nation*: and shall the thing *formed*, when it hath *corrupted* itself, pretend to correct the wise and gracious Author of its being; and say, *Why hast thou made me thus?* Why hast thou constituted me in this manner? Thou hast done me wrong in giving me my being under such and such conditions.

Old John Goodwin's note on this passage is at least curious: "I scarce, (says he,) know any passage of the Scripture more frequently abused than this. When men, in the great questions of predestination and reprobation, bring forth any text of Scripture, which they conceive makes for their notion; though the sense which they put upon it be ever so uncouth and dissimilar from the true meaning of the Holy Ghost; yet, if any man contradict, they frequently fall upon him with, *Nay but, O man, who art thou?* As, if St. Paul had left them his heirs and successors in the infallibility of his spirit! But, when they call a solid answer to their groundless conceits, about the meaning of the Scriptures, a *replying against God*; it savours more of the Spirit who was seen falling like lightning from heaven, than of His who saw him in this his fall."

21. *Hath not the potter power over the clay?* [The apostle continues his answer to the Jew—Hath not God shown, by the parable of the potter, Jerem. xviii. 1, &c. that he may justly dispose of nations, and of the Jews in particular; according as he, in his infinite wisdom, may judge most right and fitting; even as the potter has a right, out of the same lump of clay, to make one vessel to a more honourable, and another to a less honourable use; as his own judgment and skill may direct; for no potter will take pains to make a vessel merely that he may show that he has power to dash it to pieces. *For the word came to Jeremiah from the Lord, saying, Arise, go down to the Potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work upon the wheels. And the vessel that he made of clay, was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it.* It was not fit for the more honourable place in the

power known, endured with much long suffering ^m the vessels of wrath, ⁿ fitted ^o to destruction:

23. And that he might make known ^p the riches of his glory on the vessels of mercy, which he had ^q afore prepared unto glory,

24. Even us, whom he hath called, ^r not of the Jews only, but also of the Gentiles?

25. As he saith also in Osee, ^s I will call them my people, which were not my people; and her beloved, which was not beloved.

¹² Tit. 2. 30.—m 1 Thes. 5. 9.—n Or, made up.—o 1 Pet. 2. 8. Jude 4.—p Ch. 2. 4. Eph. 1. 7. Col. 1. 27.—q Ch. 8. 35. 29, 30.—r Ch. 3. 29.—s Hos. 2. 23. 1 Pet. 2. 10.

mansion; and, therefore, he made it for a less honourable place; but as necessary for the master's use there, as it could have been in a more honourable situation. *Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter?* Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation—to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* The reference to this parable shows, most positively, that the apostle is speaking of men not *individually*, but *nationally*; and it is strange that men should have given his words any other application, with this scripture before their eyes.

22. *What if God, willing to show his wrath* [The apostle refers here to the case of Pharaoh and the Egyptians; and to which he applies Jeremiah's parable of the potter: and, from them, to the *un*-case of the Jews. Pharaoh and the Egyptians were *vessels of wrath*, persons deeply guilty before God; and, by their obstinate refusal of his grace, and abuse of his goodness, they had fitted themselves for that destruction which the *wrath*, the vindictive justice of God, indicted; after he had *endured* their obstinate rebellion, *with much long suffering*: which is a most absolute proof, that the hardening of their hearts, and their ultimate punishment, were the consequences of their obstinate refusal of his grace, and abuse of his goodness; as the history in Exodus sufficiently shows. As the Jews of the apostle's time had sinned, after the similitude of the Egyptians, hardening their hearts and abusing his goodness, after every display of his long suffering kindness, being now fitted for destruction, they were ripe for punishment; and that *power*, which God was *making known* for their salvation, having been so long and so much abused and provoked, was now about to show itself in their destruction as a nation. But, even in this case, there is not a word of their *final damnation*; much less that either *they*, or any *others*, were, by a sovereign decree, reprobated from all eternity; and that their very sin, the proximate cause of their punishment, were the necessary effect of that decree, which had, from all eternity, doomed them to endless torments. As such a doctrine could never come from God, so it never can be found in the words of his apostle.

23. *And that he might make known* [God endured with much long suffering the *vessels of wrath*; 1. *To show his wrath*, and to make his power known: And also, 2. That he might make known the riches of his glory on the vessels of mercy.

Which he had afore prepared unto glory.] The Jews were fitted for destruction long before; but the fittest time to destroy them was after he had prepared the believing Gentiles unto glory. For, the rod of the Messiah's strength was to be sent out of Zion, Psal. cx. 2. The Jewish nation was to supply the first preachers of the Gospel; and from Jerusalem their sound was to go forth into all the earth. Therefore, the Jewish state, notwithstanding its corruptions, was to be preserved till the Messiah came; and even till the Gospel preached by the apostles had taken deep root in the Gentile world. Another thing which rendered the time, when the Jewish polity was overthrown, the most proper, was this, because then, the immediate occasion of it was the extensiveness of the divine grace. They would not have the Gentiles admitted into the church of God; but contradicted and blasphemed, and rejected the Lord that bought them: thus then, the extensiveness of the divine grace occasioned their infidelity, ver. 33. chap. x. 3. iii. 11, 12, 15, 23, 30. Thus the Jews were *diminished*, by that *abundance of grace* which has *enriched* the Gentiles. And so the grace of God was illustrated; or, so God made known the *riches of his glory on the vessels of mercy*—the apostles and primitive believers among the Jews, and the *Gentile world*, which received the Gospel by the preaching of the apostles and their successors.

24. *Even us, whom he hath called* [All the Jews and Gentiles who have been *invited* by the preaching of the Gospel to receive justification by faith in our Lord Jesus Christ; and have come to the Gospel feast on this invitation.

25. *As he saith also in Osee* [It is a cause of not a little confusion, that a uniformity in the orthography of the proper names of the Old and New Testaments has not been preserved. What stranger to our sacred books would suppose that the *Osee* above, meant the prophet *Hosea*? from whom, chap. ii. ver. 23, this quotation is taken: *I will have mercy on her that*

26¹ And it shall come to pass, that in the place where it was said unto them, *Ye are not my people*; there shall they be called, *The children of the living God*.

27 *Esaias also crieth concerning Israel*, "Though the number of the children of Israel be as the sand of the sea, * a remnant shall be saved :

28 For he will finish * the work and cut it short in righteousness ; * because a short work will the Lord make upon the earth. 29 And as *Esaias said before*, "Except the Lord of Sabaoth had left us a seed, * we had been as Sodom, and been made like unto Gomorrah."

— 1. Ho. 1. 10.—Isa. 10. 22, 23.—y Ch. 11. 5.—w Or, the account.—Isa. 28. 32.—y Isa. 1. 9, Lam. 3. 32.—Isa. 13. 14, Jer. 50. 41.—a Ch. 4. 11, & 10. 29.—b Ch. 1. 17.

had not obtained mercy ; and I will say to them which were not my people, *Thou art my people*. The apostle shows that this calling of the Gentiles was no fortuitous thing, but a firm purpose in the Divine mind, which he had largely revealed to the prophets ; and by opposing the calling of the Gentiles, the Jews, in effect, renounced their prophets, and fought against God.

26. And it shall come to pass, &c.] These quotations are taken out of Hosea, chap. i. 10. where (immediately after God had rejected the ten tribes, or kingdom of Israel, chap. i. 9. then saith God, call his name *Lo-ammi* ; for ye are not my people, and I will not be your God) ; he adds, yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered : and it shall come to pass, that in the place in which it was said unto them, *Ye are not my people* ; there, it shall be said unto them, *Ye are the sons of the living God*. As if he had said, The decrease of numbers in the church, by God's utterly taking away the ten tribes, ver. 6. shall be well supplied by what shall afterward come to pass by calling the Gentiles into it. They, the rejected Jews, which had been the people of God, should become a *Lo-ammi*, not my people. On the contrary, they, the Gentiles, who had been a *Lo-ammi*, not my people, should become the children of the living God. Again, chap. ii. 23. *I will sow her* (the Jewish church) *into me in the earth*, (alluding probably to the dispersion of the Jews over all the Roman empire, which proved a fruitful cause of preparing the Gentiles for the reception of the Gospel,) and, or moreover, *I will have mercy upon her*, the body of the believing Gentiles, that had not obtained mercy. See Taylor.

27. *Esaias also crieth*. The apostle pursues his argument, which had for its object the proof that God, for their infidelity, had rejected the great body of the Jews ; and that but a few of them would embrace the Gospel, and be saved from that besom of destruction which was now coming to sweep them and their state away. Dr. Taylor paraphrases this and the following verses thus : And, that but a small remnant of the Jews shall now be taken into the church, is agreeable to former dispensations : for the prophet *Isaias* expressly declares concerning the Israelites, chap. x. 23. *Though the number of the children of Israel be as the sand of the sea*, (for the promise to Abraham has been amply fulfilled,) *only a remnant shall be saved ; the consumption decreed shall overflow in righteousness. For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land*.

28. For he will finish the work, and cut it short, &c.] These appear to be forensic terms, and refer to the conclusion of a judicial proceeding ;—the Lord has tried and found them guilty ; and will immediately execute upon them the punishment due to their transgressions.

29. And as *Esaias said before* What God designs to do with the Jews at present, because of their obstinacy and rebellion, is similar to what he has done before, to which the same prophet refers, chap. i. 9. *Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah*. I. e. had not God, who commands and overrules all the powers in heaven and earth, in mercy preserved a very small remnant, to keep up the name and being of the nation, it had been quite cut off and extinct, as Sodom and Gomorrah were. Thus we learn, that it is no new thing with God to abandon the greatest part of the Jewish nation when corrupt ; and to confide his favour and blessing to a righteous believing few.

Instead of *remnant*, רֵשִׁית *said*, both the Septuagint and the apostle have σπέρμα, a seed, intimating that there were left just enow of the righteous, to be a seed for a future harvest of true believers. So, the godly were not destroyed from the land ; some remained, and the harvest was in the days of the apostles.

30. What shall we say then ?] What is the final conclusion to be drawn from all these prophecies, facts, and reasonings ? This, that the Gentiles, which followed not after righteousness, &c. This, with the succeeding verses, together with what belongs to the same subject, in the beginning of the following chapter, I have explained at large in the notes on chap. i. 17. to which I must refer the reader ; and shall content myself in this place, with Dr. Taylor's general paraphrase. We may suppose the apostle to express himself to the following effect : Thus I have vindicated the rejection of the Jews, and the calling of the Gentiles, with regard to the divine veracity and justice. Now let us turn our thoughts to the true reason and state of the affair, considered in itself. And in the first place : What just notion ought we to have of the calling of the Gentiles, and the rejection of the Jews ? I answer, the true notion of the

30 What shall we say then ? * That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, * which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore ? Because they sought it not by faith, but as it were by the works of the law. For * they stumbled at that stumbling stone.

33 As it is written, † Behold, I lay in Zion a stumbling stone and rock of offence : and ‡ whosoever believeth on him shall not be ashamed.

— c Ch. 10. 2 & 1. 7.—d Gal. 5. 4.—e Luke 2. 34. 1 Cor. 1. 23.—† Ps. 118. 22. 1-a. 5. 14 & 58. 16. Mat. 21. 42. 1 Pet. 2. 6, 7. S.—y Ch. 10. 11.—b Or, confusion.

calling or inviting of the Gentiles is this ; whereas they had no apprehension of being reinstated in the privileges of God's peculiar kingdom, and consequently used no endeavours to obtain that blessing ; yet, notwithstanding they have attained to justification, to the remission of sins, and the privileges of God's people : not on account of their prior worthiness and obedience, but purely by the grace and mercy of God, received by faith on their part. And so by embracing the scheme of life, published by the Gospel, they are adopted into the family and church of God. Thus the Gentiles are called or invited.

31. But Israel, which followed after. But the Jews, who have hitherto been the people of God, though they have been industrious in observing a rule by which they supposed they could secure the blessings of God's peculiar kingdom ; yet have not come up to the true and only rule, by which those blessings can be secured.

32. Wherefore ?] And where lies their mistake ? Being ignorant of God's righteousness—of his method of saving sinners by faith in Christ ; they went about to establish their own righteousness, their own method of obtaining everlasting salvation. They attend not to the Abrahamic covenant, which stands on the extensive principles of grace and faith ; but they turn all their regards to the law of Moses. They imagine that their obedience to that law, gives them a right to the blessings of the Messiah's kingdom. But finding that the Gospel sets our especial interest in God, and the privileges of his church, on a different footing, they are offended, and refuse to come into it.

33. As it is written, Behold, I lay in Zion Christ, the Messiah, is become a stone of stumbling to them ; and thus what is written in the prophecy of *Isaias*, is verified in their case, Isa. xlii. 14. Behold, I lay in Zion, i. e. I shall bring in my Messiah ; but he shall be a widely different person from him whom the Jews expect ; for whereas they expect the Messiah to be a mighty secular prince, and to set up a secular kingdom, he shall appear a man of sorrows, and acquainted with griefs ; and redeem mankind, not by his sword, or secular power, but by his humiliation, passion, and death. Therefore they will be offended at him, and reject him ; and think it would be reproachful to trust in such a person for salvation.

And whosoever believeth on him But so far shall any be from confusion or disappointment, who believes in Christ ; that, on the contrary, every genuine believer shall find salvation : the remission of sins here, and eternal glory hereafter. See the notes on chap. i. 16. and 17. and Dr. Taylor's paraphrase and notes.

1. On the subject of vicarious punishment, or rather the case of one becoming an anathema, or sacrifice for the public good, in illustration of chap. ix. 3. I shall make no apology for the following extracts, taken from an author whose learning is vast, and whose piety is unblemished.

"When mankind lost sight of a beneficent Creator, the God of purity, and consecrated altars to the sun, the moon, the stars, to demons and to hero gods, under the names of Moloch, Ashtaroth, and Baalim ; these objects of their worship led them to the most horrid acts of cruelty, and to every species of obscenity ; even their sons and their daughters they burnt in the fire to their gods, more especially in seasons of distress. Such was the conduct of the king of Moab ; for when he was besieged in his capital, and expected he should fall into the hands of his enemies, he took his eldest son, who should have reigned in his stead, and offered him for a burnt-offering on the wall.

"With these facts thus related from the Scriptures, all accounts, ancient and modern, exactly correspond. Homer, who it must be recollected, wrote more than nine hundred years before the Christian era, although he describes chiefly the common sacrifice of quadrupeds, yet gives one account of human victims. But, in succeeding generations, when it was conceived that one great and most malignant spirit was the proper object of their fear, or that subordinate provincial gods, equally malignant, nescioque humanis precibus mansuescere corda, disposed of all things in our world ; men bound their own species to the altar, and in circumstances of national distress, presented such as they valued most, either their children or themselves. Herodotus informs us, that when the army of Xerxes came to the Strymon, the Magi offered a sacrifice of white horses to that river. On his arrival at the Scamander, the king ascended the citadel of Priam, and having surveyed it, he ordered a thousand oxen to be sacrificed to the Trojan Minerva. But on other occasions he chose human victims ; for we are informed that when, having passed the Strymon, he reached the nine ways, he buried alive nine young men, and as many virgins, natives of the country. In this he

followed the example of his wife, for she commanded fourteen Persian children, of illustrious birth, to be offered in that manner to the Deity who reigns beneath the earth. Thus, in the infancy of Rome, we see Curtius, for the salvation of his country, devoting himself to the infernal gods, when, as it appears, an earthquake had occasioned a deep and extensive chasm in the forum; and the augurs had declared, that the portentous opening would never close, till what contributed most to the strength and power of the Romans should be cast into it; but that by such a sacrifice they would obtain immortality for their republic. When all men were at a loss how to understand this oracle, M. Curtius, armed as for battle, presented himself in the forum, and explained it thus:—'What is more valuable to Rome than her courage and her arms?—So saying, he urged forward his impetuous steed, and buried himself in the abyss. His grateful countrymen admired his fortitude, and attributed the increasing splendour of their state to the sacrifice he made. Animated by this example, Decius, in the war between Rome and Latium, having solemnly offered himself as an expiatory sacrifice, rushed single into the thickest ranks of the astonished Latians, that by his death he might appease the anger of the gods, transfer their indignation to the enemy, and secure the victory to Rome. Conspicuous ad atroque alio alicanto, angustior humano visu, sicut Orbi missus piculum omnis deorum iræ, qui ptestem ab suis aversam in hostes ferret.

"Here we see distinctly marked the notion of vicarious suffering, and the opinion that the punishment of guilt may be transferred from the guilty to the innocent. The gods call for sacrifice; the victim bleeds; atonement is made; and the wrath of the infernal powers falls in its full force upon the enemy. Thus while Themistocles at Salamine was offering sacrifice, three captives, the sons of Sandance, and nephews to Xerxes, all distinguished for their beauty, elegantly dressed and decked, as became their birth, with ornaments of gold, being brought on board his galley, the augur Euphrantides, observing at that very instant a bright flame ascending from the altar, whilst one was sneezing on the right, which he regarded as a propitious omen, seized the hand of Themistocles, and commanded that they should all be sacrificed to Bacchus, (ὁπότε δ' ἄνδρα—cruel and relentless Bacchus! Homer has the same expression,) predicting on this condition safety and conquest to the Greeks. Immediately the multitude with united voices called on the god, and led the captive princes to the altar, and compelled Themistocles to sacrifice them.

"So when Æneas was to perform the last kind office for his friend Pallas, he sacrificed, (besides numerous oxen, sheep, and swine,) eight captives to the infernal gods. In this he followed the example of Achilles, who had caused twelve Trojans, of high birth, to bleed by the sacerdotal knife, over the ashes of his friend Patroclus.

A hundred feet in length, a hundred wide,
The glowing structure spreads on every side;
High on the top the manly corse they lay,
And well-fed sheep, and sable oxen slay;
Achilles covered with their fat the dead,
And the piled victims round the body spread;
Then jars of honey, and of fragrant oil,
Suspenders around, low bending o'er the pile.
Four sprightly coursers, with a deadly groan
Pour forth their lives, and on the pyre are thrown.
Of nine large dogs domestic at his board,
Fell two, selected to attend their lord;
The last of all, and horrible to tell,
Sad sacrifice! twelve Trojan captives fell.
On these the rage of fire victorious preys,
Involves and joins them in one common blaze.
Smeared with the bloody rites, he stands on high,
And calls the spirit with a cheerful cry,
All hail, Patroclus! let thy vengeful ghost
Hear, and exult on Pluto's dreary coast.

Pope's *Homer*, *l.* xxiii. ver. 203.

"How much was it to be lamented, that even civilized nations should forget the intention for which sacrifices were originally instituted! The bad effects, however, would not have been either so extensive or so great, had they not wholly lost the knowledge of Jehovah; and taken, as the object of their fear, that evil and apostate spirit, whose name, with the utmost propriety, is called Apollyon, or the destroyer; and whose worship has been universally diffused, at different periods, among all the nations of the earth.

"The practice of shedding human blood, before the altars of their gods, was not peculiar to the *Trojans* and the *Greeks*; the *Romans* followed their example. In the first ages of their republic, they sacrificed children to the goddess Mania; in later periods, numerous gladiators bled at the tombs of the Patricians, to appease the names of the deceased. And it is particularly noticed of Augustus, that after the taking of *Perusia*, he sacrificed, on the ides of March, three hundred senators and knights to the divinity of Julius Cesar.

"The *Carthaginians*, as Diodorus Siculus informs us, bound themselves, by a solemn vow, to Chronus, that they would sacrifice to him children, selected from the offspring of their nobles; but in process of time they substituted for these the children of their slaves, which practice they continued, till, being defeated by Agathocles, tyrant of Sicily; and, attributing their disgrace to the anger of the god, they offered two

hundred children, taken from the most distinguished families in Carthage; beside which, three hundred citizens presented themselves, that, by their voluntary death, they might render the deity propitious to their country. The mode of sacrificing these children was horrid in the extreme; for they were cast into the arms of a brazen statue, and from thence dropped into a furnace, as was practised amongst the first inhabitants of Latium. It was probably in this manner the Ammonites offered up their children to Moloch. The *Pelasgi* at one time sacrificed a tenth part of all their children, in obedience to an oracle.

"The *Egyptians*, in Heliopolis, sacrificed three men every day to Juno. The *Spartans* and *Arcadians* scourged to death young women; the latter to appease the wrath of Bacchus; the former to gratify Diana. The Sabian idolaters in *Persia*, offered human victims to Mithras; the *Cretans* to Jupiter; the *Lacedæmonians* and *Lusitanians*, to Mars; the *Lesbians* to Bacchus; the *Phocians* to Diana; the *Thessalians* to Chiron.

"The *Gauls*, equally cruel in their worship, sacrificed men, originally, to Eso, and Tentate; but latterly to Mercury, Apollo, Mars, Jupiter, and Minerva. Cesar informs us, that whenever they thought themselves in danger, whether from sickness, or after any considerable defeat in war, being persuaded that, unless life be given for life, the anger of the gods can never be appeased; they constructed wicker images of enormous bulk, which they filled with men, who were first suffocated with smoke, and then consumed by fire.—For this purpose they preferred criminals; but when a sufficient number of these could not be found, they supplied the deficiency from the community at large.

"The *Germanians* are said to have differed from the Gauls, in having no Druids, and in being little addicted to the service of the altar. Their only gods were the Sun, Vulcan, and the Moon; yet, among the objects of their worship, was Tuisto, their progenitor, and Woden, the hero of the north. It is true that neither Cesar nor Tacitus say any thing of their shedding blood in sacrifice; yet the probability is, that, like the Saxons, and other northern nations, they not only offered blood, but took their choicest victims from the human race.

"In *Sredlen*, the altars of Woden smoked incessantly with blood; this flowed most abundantly at the solemn festivals celebrated every ninth year at Upsal. Then the king, attended by the senate, and by all the great officers about his court, entered the temple, which glittered on all sides with gold, and conducted to the altar nine slaves, or in time of war, nine captives. These met the caresses of the multitude, as being about to avert from them the displeasure of the gods, and then submitted to their fate; but in times of distress, more noble victims bled; and it stands upon record, that when Aune their king was ill, he offered up to Woden his nine sons, to obtain the prolongation of his life.

"The *Danes* had precisely the same abominable customs. Every ninth year, in the month of January, they sacrificed ninety-nine men, with as many horses, dogs, and cocks; and Hacon, king of Norway, offered his own son, to obtain from Woden the victory over Harold; with whom he was at war.

"In *Russia*, the Slavi worshipped a multitude of gods, and erected to them innumerable altars.—Of these deities *Peroun*, that is, the Thunderer, was the supreme; and before his image many of their prisoners bled. Their god of physic, who also presided over the sacred fires, shared with him; and the great rivers, considered as gods, had their portion of human victims, whom they covered with their inexorable waves. But *Surovid*, the god of war, was the god in whom they most delighted: to him they presented annually, as a burnt-offering, three hundred prisoners, each on his horse; and, when the whole was consumed by fire, the priests and people sat down to eat and drink, till they were drunk. It is worthy of remark, that the residence of Surovid was supposed to be in the sun.

"To this luminary, the *Peruvians*, before they were restrained by their Incas, sacrificed their children.

"Among the sacred books of the *Hindoes*, the *Ramayuna* demands particular attention, because of its antiquity, the extent of country through which it is revered, and the view which it exhibits of the religion, doctrine, mythology, customs, and manners of their remote progenitors.

"In this we have a golden age of short duration, succeeded by a state of universal wickedness and violence, which continued till the Deity, incarnate, slew the oppressors of the human race, and thus restored the reign of piety and virtue.

"This poem contains a description of the *Ushkametha*, or most solemn sacrifice of the white horse, instituted by Swaymbhow, that is, by the Self-existent. At the celebration of this festival, the monarch, as the representative of the whole nation, acknowledged his transgressions; and when the offerings were consumed by the sacrificial fire, he was considered as perfectly absolved from his offences. Then follows a particular account of a human sacrifice, in which the victim, distinguished by filial piety, for resignation to his father's will, and for purity of heart, was bound by the king himself, and delivered to the priest; but, at the very instant when his blood was to have been shed, this illustrious youth was, by miracle, delivered; and the monarch, as the reward of his intended sacrifice, received virtue, prosperity, and fame.

"It is well known that the *Brahmins* have, in all ages, had their human victims, and that even in our days, thousands

have voluntarily perished under the wheels of their god Jaghernaut.²⁹ *Townsend's Character of Moses*, p. 76.

Though in the preceding Notes I have endeavoured to make every point as clear and plain as possible; yet it may be necessary, in order to see the scope of the apostle's design more distinctly, to take a general survey of the whole. No man has written with more judgment on this epistle than Dr. Taylor; and from his notes I borrow the principal part of the following observations.

The principal thing that requires to be settled in this chapter is, what kind of *election* and *reprobation* the apostle is arguing about: whether *election*, by the *absolute decree* and *purpose* of God, to *eternal life*; and *reprobation*, by a like *absolute decree*, to *eternal misery*; or only *election* to the *present privileges* and *external advantages* of the *kingdom of God* in this world: and *reprobation*, or rejection, as it signifies the *not being favoured* with those *privileges* and *advantages*. I think it demonstrably clear, that it is the latter election and rejection the apostle is discoursing on, and not the former, as the following considerations appear to me to demonstrate.

I. The subject of the apostle's argument is manifestly such privileges as are enumerated, verses 4, 5. *who are Israelites, to whom pertains the adoption, &c.* From these privileges, he supposes the Jews had fallen or would fall; or, that for a long time they would be deprived of the benefit of them. For it is with regard to the loss of those privileges that he was so much concerned for his brethren, his kinsmen according to the flesh, ver. 2, 3. And it is with reference to their being stripped of these privileges, that he vindicates the word and righteousness of God, ver. 24. *Not as though the word of God had taken no effect, or failed, &c.* proving that God according to his purpose of election, was free to confer them upon any branch of Abraham's family. Consequently, those privileges were the singular blessings which, by the purpose of God, according to election, not of works, but of him that calleth, were conferred upon Jacob's posterity. But those privileges were only such as the whole body of the Israelites enjoyed in this world, while they were the church and people of God: and such privileges as they might afterward lose; or of which they might be deprived. Therefore, the election of Jacob's posterity to those privileges was not an absolute election to eternal life.

II. Agreeably to the purpose of God according to election, it was said unto Rebecca, the elder shall serve the younger, meaning the posterity of the elder and the younger; for, Gen. xxv. 23. *The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger.* These are the words which signify the purpose of God according to election. Therefore the election refers to Jacob's posterity, or the whole nation of Israel. But all the nation of Israel were not absolutely elected to eternal life. Therefore, the purpose of God according to election, referred to temporal and not to eternal blessings; and was a privilege of which they might be deprived.

III. Agreeably to the purpose of God according to election, it was said to Rebecca, the elder shall serve the younger: but to serve, in Scripture, never meant to be eternally damned in the world to come. Consequently, the opposite blessings bestowed upon the posterity of the younger, could not be eternal salvation; but certain privileges in this life. Therefore, the purpose according to election, refers to those privileges; and the servitude does not imply everlasting perdition.

IV. The election the apostle speaks of, is not of works, ver. 11. but of the mere will of God, who calls and invites: and refers to no qualifications in the persons thus elected and called: but in no part of the Sacred Writings is final salvation said to be given to any who are not qualified by holiness to receive and enjoy it. Therefore, election to eternal glory cannot be what the apostle speaks of in this epistle.

V. The election, of which the apostle speaks, took place, first in Abraham and his seed, before his seed was born; and then (excluding Ishmael and all his posterity,) in Isaac and his seed before they were born. And then excluding Esau and all his posterity, in Jacob and his seed before they were born. But the Scripture no where represents eternal life as bestowed upon any family or race of men in this manner. Therefore, this election mentioned by the apostle, cannot be an election unto eternal life.

VI. Vessels of mercy, ver. 23. are manifestly opposed to vessels of wrath, ver. 22. *The vessels of mercy are the whole body of the Jews and Gentiles, who were called or invited into the kingdom of God under the Gospel*, ver. 24. consequently the vessels of wrath, are the whole body of the unbelieving Jews. So in ver. 30, 31. *the whole body of believing Gentiles*, who, according to God's purpose of election, had attained justification, are opposed to the whole body of the Israelites, who came short of it. But men shall not be received into eternal life, or subjected to eternal damnation, at the last day, in collective bodies; but according as particular persons, in those bodies, have acted well or ill. Therefore, this election is not of these particular bodies unto eternal life, &c.

VII. Whoever carefully peruses the ixth, xth, and xith chapters, will find, that those who have not believed, chap. xi. 31. are the present rejected Jews; or that Israel to whom

blindness hath happened in part, ver. 25. the same who fell, and on whom God hath shown severity; ver. 22. the same with the natural branches whom God spared not; ver. 21. who were broken off from the olive-tree; verses 20, 19, and 17. who were cast away; ver. 15. who were diminished and fallen; ver. 12. who had stumbled, ver. 11. who were a disobedient and gainsaying people; chap. x. 21. who being ignorant of God's righteousness, went about to establish their own; ver. 3. because they sought righteousness not by faith, but as it were by the works of the law; chap. ix. 32. and therefore, had not attained to the law of righteousness; ver. 31. the same people spoken of in all these places, are the vessels of wrath fitted for destruction; ver. 22. and the same for whom Paul had great heaviness and continual sorrow of heart; ver. 2, 3. in short, they are the unbelieving nation, or people of Israel; and it is with regard to the reprobation or rejection of this people that he is arguing, and vindicating the truth, justice, and wisdom, of God, in this ninth chapter.

Now, if we turn back and review those three chapters, we shall find that the apostle, chap. xi. 1. heartily desired and prayed that those same reprobated and rejected people of Israel might be saved; he affirms that they had not stumbled so as to fall finally and irrecoverably; chap. xi. 11. that they should have again a fulness; ver. 12. that they should be received again into the church; ver. 15. that a holiness still belonged to them; ver. 16. that if they did not still abide in unbelief, they should be grafted into their own olive-tree again; ver. 23, 24. that blindness had happened unto them only for a time, till the fulness of the Gentiles be come in; ver. 25. and then he proves, from Scripture, that all Israel, all those nations at present under blindness, shall be saved; ver. 26, 27. that as touching the (original) election, they were still beloved for the fathers' the patriarchs' sake; ver. 28. that in their case, the gifts and calling of God were without repentance; ver. 29. that through our (the believing Gentiles) mercy, they shall at length obtain mercy, ver. 31. All these several things are spoken of that Israel, or the body of people concerning whose rejection the apostle argues in the ninth chapter. And, therefore, the rejection which he there argues about, cannot be absolute reprobation to eternal damnation; but to their being, as a nation, stripped of those honours and privileges of God's peculiar church and kingdom in this world, to which, at a certain future period, they shall again be restored.

VIII. Once more: whoever carefully peruses those three chapters will find, that the people who in times past believed not God, but have now obtained mercy through the unbelief of the Jews, chap. xi. 30. are the whole body of the believing Gentiles: the same who were cut out of the olive-tree which is wild by nature; and were grafted, contrary to nature, into the good olive-tree, ver. 24, 17. the same to whom God hath shown goodness, ver. 22. the world that was reconciled, ver. 15. the Gentiles who were enriched by the diminishing of the Jews, ver. 12. to whom salvation came through their fall, ver. 11. the Gentiles who had attained to righteousness, (justification,) chap. ix. 30. who had not been God's people, nor beloved; but now were his people, beloved, and children of the living God, ver. 25, 26. even us whom he hath called, not of the Jews only, but also of the Gentiles, ver. 24. who are the vessels of mercy, on whom God has made known the riches of his glory, ver. 23. the vessels made unto honour, ver. 21. He speaks of the same body of men in all these places; namely, of the believing Gentiles, principally, but not excluding the small remnant of the believing Jews, who were incorporated with them. And it is this body of men, whose calling and election he is proving, in whose case the purpose of God according to election stands good, chap. ix. 11. And, who are the children of the promise that are counted for the seed, ver. 8. these are the election, or the elect.

Now, concerning this called or elect body of people, or any particular person belonging to this body, the apostle writes thus, chap. xi. 20—22 *well, because of unbelief, they (the Jews) were broken off, (reprobated, rejected,) and thus standest in the church among God's called and elect, by faith: be not high-minded, but fear. For if God spared not the natural branches, (the Jews,) take heed lest he also spare not thee, (the Gentiles.) Behold therefore the goodness and severity of God: on them (the Jews,) which fell, severity; but towards thee, (believing Gentiles,) goodness; if thou continue in his goodness; otherwise thou also shall be cut off, rejected, reprobated.* This proves, that the calling and election, for which the apostle is arguing in the ixth chapter, is not absolute election unto eternal life, but to the present privileges of the church; the honours and advantages of God's peculiar people; which election, through unbelief and misimprovement, may be rendered void, and come to nothing. Notes, p. 330, &c.

From thus carefully considering the apostle's discourse, and taking in his scope and design, and weighing the different expressions he uses, in connexion with the Scripture facts and Scripture phrases employed in describing those facts; we must be fully convinced, that the doctrines of eternal, absolute, unconditional election and reprobation, have no place here; and that nothing but a pre-established creed, and a total inattention to the apostle's scope and design, could ever have induced men to bend these scriptures to the above purpose; and thus

to endeavour to establish, as articles of faith, doctrines, which, far from producing *glory to God in the highest, and peace and good will among men*, have filled the church of God with contention, set every man's sword against his brother, and thus

CHAPTER X.

The apostle expresses his earnest desire for the salvation of the Jews, 1. Having a zeal for God, but not according to knowledge, they sought salvation by works, and not by faith in Christ, 2-4. The righteousness which is of the law, described, 5. That which is by faith described also, 5-10. He that believes and calls on the name of the Lord shall be saved, 11-13. What is necessary to salvation—believing, hearing, preaching, a divine mission, the Gospel, and obedience to its precepts, 14-16. Faith comes by hearing, 17. The universal spread of the Gospel predicted by the prophets, 18-20. The ingratitude and disobedience of the Israelites, 21. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.
2 For I bear them record, ^a that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of ^b God's righteousness, and going about to establish their own ^c righteousness, have not submitted themselves unto the righteousness of God.

4 For, ^d Christ is the end of the law for righteousness, to every one that believeth.

5 For Moses described the righteousness which is of the law, ^e That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this
a Acts 21, 22, 23. Gal. 1, 4 & 17. See Ch. 9, 31. & Ch. 17, & 30. & Phil. 3, 9. & Mart. 5, 17. Gal. 2, 14.

NOTES.—Verse 1. *My heart's desire, &c.* Though the apostle knew that the Jews were now in a state of rejection, yet he knew also, that they were in this state through their own obstinacy; and that God was still waiting to be gracious; and consequently, that they might still repent and turn to him. Of his concern for their salvation, he had already given ample proof, when he was willing to become a sacrifice for their welfare, see chap. ix. 3.

2. *They have a zeal of God* They believe their law to have come immediately from God himself; and are jealous of its glory and excellence: they conscientiously observe its rites and ceremonies; but they do not consider the *object and end* of those rites. They sin more through ignorance than malice; and this pleads in their excuse. By this fine apology for them, the apostle prepares them for the harsher truths which he was about to deliver.

3. *For being ignorant of God's righteousness* Not knowing God's method of saving sinners, which is the only proper and efficient method; and going about to establish their own righteousness; seeking to procure their salvation by means of their own contriving; they have not submitted; they have not bowed to the determinations of the Most High, relative to his mode of saving mankind, viz. through faith in Jesus Christ, as the only available sacrifice for sin; the end to which the law pointed.

4. *For, Christ is the end of the law* Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the *real offering*. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at His door, where alone salvation is to be found. Christ, as an atoning sacrifice for sin, was the grand *Object* of the whole sacrificial code of Moses; his passion and death were the fulfilment of its great object and design. Separate the sacrificial death of Christ from the law, and the law has no meaning; for it is impossible that the blood of bulls and goats &c. could take away sins: wherefore the Messiah is represented as saying, *Sacrifice and offering thou dost not desire; but a suffering and sin-offering thou hast not repored; then said I, Lo, I come to do thy will, a body hast thou prepared me.* Psal. xl. 6. 7. Heb. x. 4-10, which proves, that God never designed that the sacrifices of the law should be considered the *at-one-ment* for sin; but a type or representative of that atonement; and that the atonement was the sacrifice offered by Christ. Thus he was the *END of the law*, in respect to its sacrifices. And as sacrifices were offered merely to procure pardon of sin, righteousness, or justification; Christ is the end of the law for this justification to every one that believeth on him, as dying for their offences, and rising again for their justification, and having made peace through the blood of His cross. Therefore, every Jew who rejected Christ, rejected salvation, and that very salvation which the law witnessed and required; and which could not be had but through Christ alone.

5. *For Moses described the righteousness which is of the law* The place to which the apostle refers, seems to be Levit. xviii. 5. *Ye shall therefore keep all his laws and his judgments; which if a man do, he shall live in them.* These words seem to be spoken in answer to an objection not brought to me by a Jew.—Did not Moses give a law, the observance of which would secure our salvation? Such a law, Moses undoubtedly gave, and that law promises life to those who perform its precepts; but, who can plead for his own ground, who rejects that Christ who is the *end of the law*? No man ever did, nor ever can fulfil that law, so as to *win* salvation by the performance of it; for, as all have sinned and are short of the glory of God; they are all under the curse of the law, which says, *Cursed is every one who continues not in all the things that are written in the book of the law to do them.* Deut. xxvii. 26. Gal. iii. 10, therefore by the deeds of this law none can be justified; because all are in a state of condemna-

done the work of *Apolylon* in the name of *Christ*. If men will manifest these, and such like, for *Scriptural* doctrines, doctrine so contrary to the Divine nature, it is but reasonable to request that it be done in the *spirit* of the Gospel.

wise, I say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, who shall descend into the deep? (that is, to bring up Christ again from the dead:)

8 But what saith it? ^a The word is nigh thee, *even in thy mouth, and in thy heart*: that is, the word of faith, which we preach:

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

a Lev. 16, 5. Neh. 9, 29. Eccl. 1, 11, 21. Ch. 13, 12. & Heb. 10, 12, 13. & Deu. 30, 11. & Mart. 16, 32. Luke 10, 8. Acts 9, 7.

tion for transgressions already committed against it. If therefore there was not such a provision as was made by the death of Christ, no soul could be saved.

6. *But the righteousness which is of faith* As it is most evident, that there can be no justification on *works*, as all are *sinful*, and all in a *guilty state*; if God will grant salvation at all, it must be by *faith*: but faith must have an *object* and a *reason*, for its exercise—the object is Jesus Christ—the reason is the infinite merit of his passion and death.

Who shall ascend into heaven, &c. As Christ is the end of the law for justification to every one that believes; no observance of the law can procure this Christ. *Who*, by the performance of the law, could bring Christ down from heaven? or when brought down, and crucified and buried, as a sacrifice for sin, who can bring him up again from the dead? And both his death and resurrection are essentially necessary for the salvation of a lost world. Or, the sense of the apostle may be this: They who will not believe in Christ crucified, must in effect be seeking another Messiah to come down from heaven with a different revelation; or they who will not credit the doctrine that we preach concerning his resurrection, seem in effect to say, Christ yet remains to be raised from the dead, and reign over the Jews as a mighty secular sovereign; subjecting the Gentile world to the sway of his righteous sceptre.

8. *But what saith it? The word is nigh thee* There is no occasion to seek high or far for the saving power; the word of reconciliation is nigh. The way of salvation is now both plain and easy. The law is magnified and made honourable by the death of Christ; and the doctrine of faith in his death and resurrection is fully proclaimed, and amply proved to be effectual to the purpose for which it was revealed. By the preaching of the Gospel, the doctrine of salvation is *nigh thee*, and the saving influence *is at hand*; it is *in thy mouth*, easy to be understood, easy to be possessed; and *in thy heart*, if thou art upright before God, sincerely desiring to be saved on his own terms, not striving to establish thy own method of justification by the law, which must for ever be ineffectual, but submitting to the method of justification which God has devised.

9. *That if thou shalt confess, &c.* Acknowledge the Lord Jesus Christ as the only Saviour. *Believe in thy heart* that he was dead for thy offences, has been raised for thy justification; and depend solely on him for that justification, and thou shalt be saved.

10. *For with the heart man believeth, &c.* And be sincere in this; for with the heart, duly affected with a sense of guilt, and of the sufficiency of the sacrifice which Christ has offered; man believeth unto righteousness, believeth to receive justification; for this is the proper meaning of the term here, and in many other parts of the epistle; and with the mouth confession is made unto salvation. He who believes aright in Christ Jesus, will receive such a full conviction of the truth, and such an evidence of his redemption, that his mouth will boldly confess his obligation to his Redeemer, and the blessed persuasion he has of the remission of all his sins, through the blood of the cross. One grand object of the apostle is to show the simplicity of the Gospel scheme of salvation; and at the same time, its great efficacy. It is simple, and very unlike the law, which was full of rites, ordinances, ceremonies, &c. each of which required to be perfectly fulfilled; and yet, after all, even those who had the utmost zeal for God, and, as conscientiously as possible, observed all the precepts of the law, had not attained justification, nor peace of conscience. Whereas both Jews and Gentiles who had believed on the Lord Jesus, according to the simple declaration of the Gospel, were freely justified from all things from which they could not be justified by the law of Moses; and they had the witness in themselves, that they were passed from death to life.

11 For the Scripture saith, ¹Whosoever believeth on him shall not be ashamed.

12 For ²there is no difference between the Jew and the Greek: for ³the same Lord over all ⁴is rich unto all that call upon him.

13 ⁵For whosoever shall call ⁶upon the name of the Lord shall be saved.

14 How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear ⁷without a preacher?

¹ Isa. 28. 15 & 49. 25. Jer. 17. 7. Chap. 9. 31.—² Chap. 3. 32. Acts 15. 9. Gal. 3. 28.—³ Acts 10. 35. Chapter 3. 29. ⁴ 1 Tim. 2. 5.—⁵ Eph. 1. 7. & 2. 4, 7.—⁶ Joel 2. 32. Acts 2. 21.—⁷ Acts 9. 14.—⁸ Tit. 1. 3.

11. For the scripture saith) And howsoever the Jews may despise this Gospel, because it comes not unto them with pomp and ceremony: it puts those who receive it into possession of every heavenly blessing: and this is according to the positive declarations of the prophets; for it is written, Isaiah xxviii. 16. xlix. 23. Whosoever believeth on him shall not be ashamed: He shall neither be disappointed of his hope, nor ashamed of his confidence; because he has that faith which is the evidence of things not seen, the subsistence of things hoped for, Heb. xi. 1. See note on chap. i. 16.

12. For there is no difference between the Jew and the Greek) All are equally welcome to this salvation. Here the Jew has no exclusive privilege: and, from this, the Greek is not rejected. One simple way of being saved, is proposed to all, viz. faith in the Lord Jesus Christ, because he is the same Lord who has made all, and governs all; and is rich in mercy to all that call upon him.

13. For whosoever shall call, &c.) Nor shall any one who hears this doctrine of salvation, and credits it as he is commanded, be permitted to pray or supplicate the throne of grace in vain: for the prophet Joel hath declared, chap. ii. 32. whosoever shall call upon, invoke the name of the Lord Jesus Christ, the Saviour of sinners, shall be saved: shall have his guilt pardoned, his heart purified; and, if he abide in the faith, rooted and grounded in him, showing forth the virtues of him who has called him out of darkness into his marvellous light; he shall be saved with all the power of an eternal life.

Believing in Christ, or God, ver. 11. and calling upon God, ver. 12, 13, 14. are, in effect, the same thing: as calling upon God, necessarily connects and supposes faith in him; and he who duly believes in Christ, has such a sense of his dependence upon divine grace, that he looks unto God, and trusts in his power and goodness alone for happiness: which is the true religion of the Gospel." Dr. Taylor.

It is evident, that St. Paul understood the text of Joel, as relating to our blessed Lord; and, therefore, his word *Kairos*, must answer to the prophet's word *Yehorah*: which is no mean proof of the Godhead of Jesus Christ. If the text be translated, Whosoever shall invoke in the name of the Lord, which translation יְהוָה יִקְרָא יִקְרָא בִשְׁמֵהּ יְהוָה, will certainly bear; yet still the term *Yehorah*, the incommunicable name, is given to Christ; because, invoking in the name signifies soliciting one in the name, or on the account of another. He who is invoked, is God: He, in whose name he is invoked, is Jesus Christ, who is here called *Yehorah*. He who asks mercy from God, in the name, and for the sake of Jesus Christ, shall get his soul saved.

How, then, shall they call on him) As the apostle had laid so much stress on believing, in order to salvation; and as this doctrine, without farther explanation, might be misunderstood, it was necessary to show how this faith was produced: and, therefore, he lays the whole doctrine down in a beautifully graduated order:—1. There can be no salvation without the Gospel: a dispensation of mercy and grace from God alone, here called, ver. 15. The Gospel of peace; glad tidings of good things.

2. This must be preached, obedience of faith. 3. None can effectually preach this, unless he have a divine mission; for how shall they preach, unless they be sent, ver. 15. The matter must come from God; and, the person who preaches it, must have both authority and unction from on high. 4. This divinely commissioned person, must be heard: it is the duty of all to whom this message of salvation is sent, to hear it with the deepest reverence and attention. 5. What is heard, must be credited: for they who do not believe the Gospel, as the record which God has given of his Son, cannot be saved, ver. 14. 6. Those who believe, must invoke God, by Christ, which they cannot do, unless they believe in him; and in this way alone, they are to expect salvation. Professing to believe in Christ, without earnest importunate prayer for salvation, can save no man. All these things the apostle lays down as essentially necessary: and they all follow from this grand proposition, Whosoever shall call upon the name of the Lord, shall be saved. But, says the apostle, How shall they call upon him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent? And with what message, which can bring salvation, can they be sent, but with the Gospel of peace, the glad tidings of good things. When, therefore, there is first, A proper message; 2dly, A proper messenger; 3dly, The message preached, proclaimed, or properly delivered by him; 4thly, The proclamation properly heard, and at-

15 And how shall they preach, except they be sent? as it is written, ⁸How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But ⁹they have not all obeyed the gospel. For, Esaias saith, ¹⁰Lord, who hath believed ¹¹our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, ¹²their sound went into all the earth, ¹³and their words unto the ends of the world.

⁸ Isa. 52. 7. Neh. 1. 15.—⁹ Chap. 3. 3. Heb. 4. 2.—¹⁰ Isa. 53. 1. John 12. 38.—¹¹ Gr. the hearing of us.—¹² Or, preaching.—¹³ Psalm 19. 4. Matt. 3. 14 & 23. 19. Mark 16. 15. Col. 1. 6, 23.—¹⁴ See 1 Kings 18. 10. Matt. 4. 8.

tentively considered by the people; 5thly, The message which they have heard, conscientiously believed; 6thly, The name of the Lord Jesus, by whom alone this salvation is provided, most fervently invoked; then, 7thly, Salvation, or redemption from sin and misery, and the enjoyment of peace and happiness, will be the result of such calling, believing, hearing, preaching, sending, and message sent:—and thus, the doctrine of salvation, by grace, through faith, is guarded from abuse.

15. How beautiful are the feet of them that preach) Dr. Taylor remarks on this quotation, which is taken from Isaiah lii. 7. that "feet are variously used in Scripture; and sometimes have respect to things internal and spiritual. For, as the life of man, and the practice of piety, is compared to walking, Psal. i. 1. so his feet may signify the principles on which he acts, and the dispositions of his mind. Eccles. v. 1. Keep thy foot when thou goest to the house of God. Agreeably to this, the feet of the messengers in Isaiah, and of the apostles in this verse, may signify the validity of their mission, the authority upon which they acted; and any character or qualifications with which they were invested."

16. But they have not all obeyed the Gospel) This seems to be the objection of a Jew: as if he had said, A divine mission would be attended with success; whereas there are numbers who pay no attention to the glad tidings you preach. To this the apostle answers, that the Spirit of God by Isaiah, chap. liii. 1. foretold it would be so, even in the case of the Jews themselves, when he said, Lord, who hath believed our report? For, although God brings the message of salvation to men, he does not oblige them to embrace it. It is proposed to their understanding and conscience; but it does not become the means of salvation unless it be affectionately credited.

17. So then, faith cometh by hearing) Preaching the Gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God preached. Preaching, God sends; if heard attentively, faith will be produced: and if they believe the report, the arm of the Lord will be revealed in their salvation.

18. But I say, Have they not heard?) But to return to the objection: you say, they have not all believed: I ask, have they not all heard? Have not the means of salvation been placed within the reach of every Jew in Palestine; and within the reach of all those who sojourn in the different Gentile countries where we have preached the Gospel; as well to the Jews as to the Gentiles themselves? Yes; for we may say of the preaching of the Gospel, what the Psalmist has said (Psal. xix. 2, 3) of the heavenly bodies; Their sound went into all the earth, and their words unto the end of the world. As the celestial luminaries have given testimony of the eternal power and Godhead of the Deity to the habitable world; the Gospel of Christ has borne testimony to his eternal goodness and mercy, to all the land of Palestine; and to the whole Roman empire. There is not a part of the Promised Land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ crucified has not been heard: if, therefore, the Jews and Gentiles have not believed, the fault is entirely their own; as God has amply furnished them with the means of faith and of salvation.

In Psalm xix. 4. the Psalmist has קָוָה *kavah*, their line, which the Septuagint, and the apostle who quotes from them, renders, *glory, sound*: and hence some have thought that the word in the Psalm was originally קָוָה *kavah*, their voice. But that *kav*, is used for word or speech, is sufficiently evident from Isaiah xxviii. 10. line upon line, precept upon precept, &c. where *line* is analogous to word, or direction. It is very remarkable that these words of David, quoted by St. Paul, are mentioned in *Sohar Genes. fol. 9. where it is said* אֵלֶּיךָ מִשְׁמֵרָה אֵינִי כָלֵל *Aldei mashiacha einni millin*—These words are the servants of the Messiah, and measure out both the things above and the things beneath." To this notion of them the apostle may refer in his use of them in this place; and to a Jew the application would be legitimate.

19. But I say, did not Israel know?) You object to this preaching among the Gentiles;—but is not this according to the positive declaration of God? He, foreseeing your unbelief and rebellion, said by Moses, Deut. xxxii. 21. I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. As you have provoked me to jealousy, with worshipping those that are no gods; I will provoke you to jealousy by those which are no people. This most evidently refers to the calling or inviting of the Gentiles to partake of the benefits of the Gospel: and plainly predicts the envy and rage which would be excited in the

19 But I say, Did not Israel know? First, Moses saith, *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esau is very bold, and saith, *I was found of them
a. Deu. 32. 21. Ch. 11. 16. 17. 19. &c.

Jews, in consequence of those offers of mercy made to the Gentiles.

21. But Esau, (the Greek orthography for Isaiah,) is very bold. Speaks out in the fullest manner, and places his language, chap. lxx. 1, notwithstanding the desert to which such a declaration exposed him, among a crooked and perverse, and dangerous people; *I was found of them that sought me not; I put my salvation in the way of those (the Gentiles) who were not seeking for it, and knew nothing of it, thus, the Gentiles which followed not after righteousness, have attained to the law of righteousness*, chap. ix. 30. and they have found that redemption which the Jews have rejected.

22. But to Israel he saith. In the very next verse, (Isa. chap. lxx. 2.) *My day long, I have stretched forth my hands, manifesting the utmost readiness and willingness to gather them altogether under my protecting care; but I stretched forth my hands in vain, for they are a disobedient and gainsaying people*. They not only disobey my command, but they gainsay and contradict my prophets. Thus the apostle proves, in answer to the objections made ver. 16, that the *infidelity* of the Jews was the effect of their own *obedience*. And the opposition which they are now making to the Gospel, was foretold and deplored 700 years before; and that their opposition, far from being a proof of the insufficiency of the Gospel, proved that this was the grand means which God had provided for their salvation; and having rejected this, they could expect no other. And this gives the apostle opportunity to speak largely concerning their rejection in the following chapter.

1. In the preceding chapter are several quotations from the *Laws*, the *Prophecs*, and the *Psalms*; and as the apostle seems to take them with considerable latitude of meaning, it has been thought that he only uses their *words*, as he will calculated to express his *sense*; without paying any attention to their *original import*. This principle is too lax, to be introduced in such solemn circumstances. Dr. Taylor has made some judicious and useful distinctions here. After observing that, if we allow this principle, no argument can be built on any of the apostle's quotations; and that it must have been an indifferent thing with him, whether he did or did not understand the Scripture; as, on this supposition, they would serve him as well *without*, as with the *true meaning*; he adds, the apostle was a strict and close quoter of the Scriptures; but he did not always quote them in the same manner, or for the same purpose.

Sometimes his intention goes no farther than using the *strongest expression*, as being equally applicable to be point in hand. So, verses 6, 7, and 8, of this chapter, he uses the words of *Moses*, not to prove any thing; nor, as if he thought Moses spoke of the same subject; but only as an intimation, that the strong and lively expressions which Moses used concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So in the same manner, verse 18, he quotes *Psal.*

that sought me not; I was made manifest unto them that asked me not after me.

21. But to Israel he saith, * All day long I have stretched forth my hands unto a disobedient and gainsaying people.

a. Isa. 41. Ch. 9. 25. &c. &c. 52.

x. x. 1, though it is likely, (see the note in that place,) that those expressions were used by the ancient Jews in application to the *Messiah*, as the apostle applies them. 2. Sometimes the design of the quotation is only to show that the *cases are parallel*; or, that what happened in his times corresponded with what happened in former days. See chap. ii. 24. &c. viii. 36. &c. ix. 27. 28. 29. &c. xi. 2, 3, 4, 5, 8, 9, 10. &c. xvi. 21. 3. Sometimes the quotation is only intended to explain a doctrinal point, as chap. i. 17. &c. iv. 6, 7, 8. &c. 18. &c. 21. &c. x. 15. &c. xv. 3. 4. Sometimes the quotation is designed to *prove* a doctrinal point. Chap. iii. 1, 10. &c. iv. 3. &c. 12, 13, 14. &c. ix. 7, 9, 12, 13, 15, 17. &c. x. 5, 11, 13. &c. xii. 19, 20. &c. xiv. 9. &c. xiv. 11.

5. Sometimes it is the intention of the quotation to prove that something was *predicted*, or *properly foretold* in the prophetic writings, as chap. ix. 25, 26, 33. &c. x. 16, 19, 20, 21. &c. xi. 26, 27. &c. xv. 9. &c. 13. These things duly considered, it will appear, that the apostle has every where shown a just regard to the true sense of the scriptures he quotes, in the *view* in which he quotes them.

These rules may help to vindicate the quotations in all the apostolic writings. And it is evident that we cannot form a true judgment upon any quotation, unless we take in the *intention* of the writer, or the *view* in which he quotes.

II. The apostle here makes a just and proper distinction between the *righteousness* or *justification* that is of the law, and that which is by faith in Christ. And, in his view of the former, shows it to be absolutely impossible; for if no man is to *live thereby*, to have *spiritual and eternal life*, but he who does these things; then, salvation on that ground must be impossible—for, 1. The law makes no provision for the *pardon of sin*.—2. It affords no help for the performance of duty.—3. It makes no allowance for imperfections in duty, or for imperfections in our nature.—4. Its commandments, necessarily, suppose a *righteous soul*, and a *rigorous body*; and it does not lower its claims to the fallen state of man.—5. It requires *perfect obedience*, not only in all things, but in all places and circumstances. The man who comes up to this standard, has *ever been in it*, and has never swerved from it, shall, by the law, live for ever. But no man since the fall, ever did so, or ever can do so. Therefore, salvation by the works of the law, is absolutely impossible. But, 1. The righteousness, or justification, which is by faith, receives Christ as an atoning sacrifice, by which all past sin is pardoned. 2. Receives continual supplies of grace from Christ by the eternal Spirit, through which the man is enabled to love God with all his heart, soul, mind, and strength, and his neighbour as himself. 3. This grace is afforded in sufficient degrees, suited to all places, times, and circumstances, so that no trial can happen too great to be borne, as the grace of Christ is ever at hand to support and to save to the uttermost. The law is the letter that killeth; the Gospel is the spirit that giveth life. Reader, let thy whole soul say, with the apostle, thanks be unto God for his unspeakable gift.

CHAPTER XI.

God has not universally nor finally rejected Israel; nor are they all at present rejecters of the Gospel, for there is a remnant of true believers now, as there was in the days of the prophet Elijah, 1-5. These have embraced the Gospel, and are saved by grace, and not by the works of the law. 6. The holy of the Israelites having rejected this, are blinded, according to the prophetic declaration of David, 7-10. But they have not stumbled, so as to be finally rejected; but through their fall, salvation is come to the Gentiles, 11-14. There is hope of their restoration, and that the nation shall yet become a holy people, 15, 16. The converted Gentiles must not exult over the fallen Jews; the latter having fallen by unbelief, the former stand by faith, 17-20. The Jews, the natural branches, were broken off from the true olive; and the Gentiles having been grafted in their place, must walk uprightly, else they also shall be cut off, 21, 22. The Jews, if they abide not in unbelief, shall be again grafted in; and when the fulness of the Gentiles is come in, the great Deluge shall turn away ungodliness from Jew, according to the covenant of God, 23-27. For the sake of their forefathers, God loves them, and will again call them, and communicate His gifts to them, 28, 29. The Gospel shall be again sent to them, as it has now been sent to the Gentiles, 30-32. This procedure is according to the immensity of the wisdom, knowledge, and unsearchable judgments of God, who is the Creator, Preserver, and Governor of all things, and to whom all adoration is due, 33-36. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

I SAY then, * Hath God cast away his people? God forbid. For, * I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

a. 1 Sam. 12. 22. Gen. 21. 37. &c. &c. 1 Cor. 11. 22. Phil. 3. 5.

NOTES.—This chapter is of the *prophetic* kind. It was by the Spirit of prophecy, that the apostle foresaw the rejection of the Jews, which he supposes in the two preceding chapters; for when he wrote the epistle, they were not in fact rejected; seeing their polity and church were then standing. But the event has proved that he was a true prophet; for we know that in about ten or eleven years after the writing of this letter, the temple was destroyed, the Jewish polity overthrown, and the Jews expelled out of the Promised Land, which they have never been able to recover to the present day.

This—1. Confirms the arguments which the apostle had advanced to establish the calling of the Gentiles. For the Jews are, in fact, rejected; consequently, our calling is, in fact, not invalidated by any thing they suggested, relative to the *perpetuity of the Mosaic dispensation*. But that dispensation being wholly subverted, our title to the privileges of God's

church and people stands clear and strong; the Jewish constitution only, could furnish objections against our claim, and the event has silenced every objection from that quarter.—2. The actual rejection of the Jews proves Paul to be a *true apostle* of Jesus Christ, and that he spoke by the Spirit of God; otherwise, he could not have argued so fully upon a case which was yet to come, and of which there was no appearance in the state of things when he wrote this epistle. And this very circumstance should induce us to pay great attention to this chapter, in which he discourses concerning the *extent and duration* of the rejection of his countrymen, to prevent their being insulted and despised by the *Gentile Christians*. (1.) As to the *extent* of this rejection, it is not absolutely *universal*; some of the Jews have embraced the Gospel, and are incorporated into the Christian church, with the believing Gentiles. Upon the case of these be-

c. Ch. 9. 22. &c. &c. in Elias?

3^d Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5^e Even so then, at this present time also, there is a remnant according to the election of grace.

6 And ^h if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

^e 1 Kings 19. 18.—1 Kings 19. 18.—Ch. 3. 32.—Ch. 4. 45. Gal. 5. 4. See Den. 2. 45.—Ch. 3. 31 and 102.—Or, hardened; 2 Cor. 3. 14.

lieving Jews, he comments, ver. 1—7. (2.) As to the *duration* of it, it is not *final* and *perpetual*, for all Israel, or the nation of the Jews, which is now *blinded*, shall one day be *saved*, or brought again into the kingdom or covenant of God. Upon the state of these *blinded* Jews, he comments, ver. 7. to the end of the chapter. His design in discoursing upon this subject, was not only to make the thing itself known; but partly to engage the attention of the unbelieving Jews; to excite to his favour, and if possible to induce him to come into the Gospel scheme, and partly to dispense the *Gentile Christians* not to treat the Jews with contempt; (considering that they derived all their present blessings from the *patriarchs*, the *ancestors* of the Jewish nation, and were ingrafted into the good olive-tree, whence the Jews had been broken) and to admonish them to take warning by the fall of the Jews, to make a good improvement of their religious privileges, lest, through unbelief, any of them should relapse into *heathenism*, or perish finally at the last day.

The thread of his discourse leads him into a general survey and comparison of the several dispensations of God towards the *Gentiles* and *Jews*; and he concludes this survey with adoration of the depths of the divine knowledge and wisdom exercised in the various constitutions erected in the world, ver. 30—36. See *Taylor's* notes, p. 349.

Verse 1. *I say then, Hath God cast away his people?* [Has he utterly and finally rejected them?] for this is necessarily the apostle's meaning, and is the import of the Greek word *azoozo*, which signifies to *thrust* or *drive away*; *ἐκείνην ἀπὸ τοῦ Θεοῦ*, to *thrust* or *drive*—has he thrust them off, and driven them eternally from him? *God forbid*. For, *I also am an Israelite*, I am a regular descendant from *Abraham*, through *Israel* or *Jacob*, and by his son *Benjamin*. And I stand in the church of God; and in the peculiar covenant; for the rejection is only of the obstinate and disobedient; for those who believe on Christ, as I have done, are continued in the church.

2. *God hath not cast away his people, which he foreknew* [God has not finally and irrevocably rejected a people, whom he has *loved* (or *approved*), so long, *ὡς ἀπεγνωστος*, for this is evidently the meaning of the word in this place, as we have already seen, chap. viii. 29. and is a very general meaning of the original verb *γινώσκω*, in Hebrew, and *γνωσκω*, in Greek: as I have had often occasion to notice in different parts of this work and what none will deny, who consults the original. See *Schleusner*, *Parkhurst*, &c.]

What ye not what the scripture saith] *Ὁκνῶντες, do ye not know what the Scripture saith*. The reference is to 1 Kings xix. 10, 14. And the apostle's answer to the objecting Jew, is to the following effect: God hath not universally thrust away his people, for whom, in the promise to Abraham, he intended, and to whom decreed to grant his special favour and blessing; but the case is now, much as it was in the days of Elijah; that prophet, in his addresses to God, made his complaint against Israel thus:

3. *Lord, they have killed thy prophets* [They will not permit any person to speak unto them in thy name; and they murder those who are faithful to the commission which they have received from thee.

Digged down thine altars [They are profligate and profane beyond example, and retain not the slightest form of religion. *I am left alone*] There is no prophet besides myself left, and they seek to destroy me.

4. *But what saith the answer of God* [The answer which God made, assured him that there were *seven thousand*, that is, *several* or *many thousands*, for so we must understand the word *seven*, a certain, for an *uncert* in number. These had continued faithful to God; but because of *Jehoiada's* persecution, they were obliged to *conceal* their attachment to the true religion; and God, in his providence, preserved them from her sanguinary rage.

Who have not bowed the knee] *Baal* was the god of *Iez-bel*; or, in other words, his worship was then the worship of the state; but there were several thousands of pious Israelites who had not acknowledged this idol; and did not partake in the idolatrous worship.

5. *Even so then, at this present time* [As in the present day the irreligion of the Jews is very great; yet there is a *remnant*, a considerable number, who have accepted of the grace of the Gospel.]

According to the election of grace.] And these are saved just as God has saved all believers from the beginning; they are chosen by his *grace*; not on account of any *worth* or *excellence* in themselves, but through his goodness are they chosen to have a place in his church, and continue to be his people, en-

7 What then? [Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ^k blinded.]

8 [According as it is written, ^l God hath given them the spirit of ^m slumber; ⁿ eyes that they should not see, and ears that they should not hear:] unto this day.

9 And David saith, ^o Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 ^p Let their eyes be darkened, that they may not see, and bow down their back away.

^l Isa. 29. 10.—Or, remotion.—Deut. 29. 4. Isa. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. John 12. 40. Acts 28. 37.—^m Psal. 82. 2.—ⁿ Psal. 82. 2.—^p Psal. 69. 23.

titled to all the privileges of the new covenant. The *election of grace* simply signifies God's gracious design in sending the Christian system into the world, and saving under it all those who believe in Christ Jesus, and none else. Thus, the believers in Christ are *chosen* to inherit the blessings of the Gospel; while those who seek justification by the works of the law are *rejected*.

6. *And if by grace* [And let this very remnant of pious Jews, who have believed in Christ Jesus, know that they are brought in precisely in the same way as God has brought in the *Gentiles*; the one having no more *worthiness* to plead than the other; both being brought in, and continued in by God's free grace, and not by any observance of the Mosaic law.]

And this is done according to the election of grace, or the rule of choosing any persons to be the people of God upon the footing of grace: which takes in all that believe in his Son Jesus Christ: some of the Jewish people did so believe; therefore those believing Jews are a *remnant according to the election of grace*. They are saved in that way, in which alone God will save mankind.

And if by grace—Then let these very persons remember that their election and interest in the covenant of God has no connexion with their *old Jewish works*; for were it of *works*, grace would lose its proper nature, and cease to be what it is, a *free, undeserved gift*.

But if it be of works [On the other hand, could it be made appear that they are invested to these privileges of the kingdom of Christ, only by the observance of the law of Moses, then grace would be quite set aside; and if it were not, *work*, or the merit of obedience, would lose its proper nature, which excludes favour and free gift. But it is not, and cannot be of works; for those very Jews who now believe, and are happy in the grace of our Lord Jesus Christ, are so according to the election of grace, which does not mean a particular act of God's sovereignty that has singled out some of the Jews who deserved to have been cast off, as well as the rest; but it is that general scheme of grace, according to which God purposed to take into his church and kingdom, any, among either Jews or Gentiles, who should believe on Christ. And the remnant here mentioned were not selected from their countrymen, by such a sovereign act of God's grace as might have taken in the whole if it had so pleased; but they were admitted into, and received the privileges of the Messiah's kingdom; because they believed on the Lord Jesus, and received him as their only Saviour, and thus came into that scheme of election which God had appointed. And we may observe further, that out of this election, they, as well as the others, would have been excluded, had they, like the rest, remained in unbelief; and into this election of grace all the Jews to a man, notwithstanding they were all sinners, would have been taken, had they believed in Christ Jesus. This is the true notion of the election of grace. See *T. ylor*.

7. What then? [What is the real state of the case before us? Israel, the body of the Jewish people, have not obtained that which they so earnestly desire, i. e. to be continued, as they have been hitherto, the peculiar people of God; but the election hath obtained it; as many of them as have believed in Jesus Christ, and accepted salvation through him; this is the grand scheme of the election by grace; God chooses to make those his peculiar people who believe in his Son, and none other shall enjoy the blessings of his kingdom. Those who would not receive him are *blinded*; they have shut their eyes against the light, and are in the very circumstances of those mentioned by the prophet Isaiah, chap. xxix. 10.]

8. *God hath given them the spirit of slumber* [As they had wilfully closed their eyes against the light; so God has, in judgment, given them up to the spirit of slumber. The very word and revelation of God, which should have awakened their consciences, and opened their eyes and ears, have had a very different effect; and because they did not receive the truth in the love thereof, that which would otherwise have been the saviour of life unto life, has become the saviour of death unto death; and this continues to the present day.]

9. *And David saith, Let their table, &c.* [And from their present disposition, it is reasonable to conclude, that the same evils will fall upon them as fell upon the disobedient in former times, as predicted by David, Psal. lxxix. 22, 23. that their very blessings should become curses to them; and their temporal mercies be their only recompense; and yet, even these earthly blessings, by not being enjoyed in the Lord, should be a stumbling-block over which they should fall; and instead of being a blessing, should be the means of their punishment. They should have a worldly Messiah, and therefore they rejected him whose kingdom was not of this world.]

10. *Let their eyes be darkened.* [All these words are declar-

19 Thou wilt say then, *T*he branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. *Be not high-minded, but fear:*

21 For, if God spared not the natural branches, *take heed lest he also spare not thee.*

22 Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness *if thou*

2 Ch. 12. 15.—a Prov. 28. 14, 15. b 2. Phil. 2. 12.

with Abraham, and are now partakers of the same blessings with him; do not *exult over*, much less *insult the branches*, his present descendants, whose place you now fill up, according to the election of grace: for, remember ye are not the root, nor do ye bear the root, but the root bears you. You have not been the means of deriving any blessing on the Jewish people; but through that very people which you may be tempted to despise, all the blessings and excellencies which you enjoy, have been communicated to you.

19. *Thou wilt say then, &c.* You may think that you have reason to exult over them; because it is a fact that God has been displeased with them, and therefore has *broken them off*; has cast them out of the church, and taken you into it in their place.

20. *Well, because of unbelief, &c.* This statement is all true; but then, consider why is it that they were cast out? Was it not because of their unbelief? And you stand by faith: you were made partakers of these blessings by faith; *be not high-minded*; let this humble, not exalt you in your own estimation; for if the blessings were received by faith, consequently not by works; and if not by works, you have no merit; and, what you have received, is through the mere mercy of God. They once stood by faith; they gave place to unbelief, and fell: you stand now by faith, but it is as possible for you to be unfaithful, as it was for them; and, consequently, you may fall under the Divine displeasure, as they have done; *be not high-minded, but fear*; watch over yourselves with godly jealousy.

21. *For if God spared not the natural branches* If He, in his infinite justice and holiness, could not tolerate sin in the people whom he foreknew, whom he had so long loved, cherished, miraculously preserved, and blessed: take heed lest he also spare not thee. Be convinced that the same righteous principle in him will cause him to act towards you as he acted towards them, if you sin after the similitude of their transgression: and to this, self-sufficiency and self-confidence, will soon lead you. Remember, therefore, the rock whence you were hewn; and the hole of the pit whence ye were digged. Depend incessantly on God's free grace, that ye may abide in his favour.

22. *Behold, therefore, the goodness* The exclamation, *behold the goodness of God!* is frequent among the Jewish writers, when they wish to call the attention of men to particular displays of God's mercy; especially towards those who are singularly unworthy. See several instances in Schoettgen.

And severity of God As *χρηστότης*, goodness, signifies the essential quality of the Divine nature, the fountain of all good to men and angels; so *ἀκρίβεια*, severity, as it is here translated, signifies that particular exercise of his goodness, and holiness, which leads him to sever from his mystical body whatsoever would injure, corrupt, or destroy it. The apostle in these verses uses a metaphor taken from ingrafting, *ἐκσπάρσις*, whence the verb *ἐκσπάρω*, from *ἐκ*, in, and *σπάρω*, to puncture, because ingrafting was frequently done by making a puncture in the bark of a tree, and then inserting a bud taken from another. This was the practice in the Roman agriculture, as we learn from Virgil, Georg. ii. ver. 73.

*Nam quæ se medio trahunt de cortice gemmæ,
Et tenues rumpunt tunicas; angustius in ipso
Fili nodo sinus: huc alienæ ex arbore germæ
Includunt; undaque docent inolescere fibra.*

For where the tender rinds of trees disclose
Their shooting gems, a swelling knot there grows;
Just in that space, a narrow slit we make,
Then other buds from bearing trees we take;
Inserted thus, the wounded rind we close;
In whose moist womb the admitted infant grows.

DRYDEN.

In all countries the principle is the same, though the mode is various.

The apostle having adopted this metaphor as the best he could find, to express that act of God's justice and mercy by which the Jews were rejected, and the Gentiles elected in their stead; and, in order to show that though the Jewish tree was cut down, or its branches lopped off, yet it was not rooted up, he informs the Gentile believers, that as it is customary to insert a good scion in a bad or useless stock, they who were bad, contrary to the custom in such cases, were grafted in a good stock, and their growth and fruitfulness proclaimed the excellence and vegetative life of the stock in which they were inserted. This was the goodness of the heavenly Gardener to them; but it was severity, *ἀκροαμία*, an act of excision to the Jews.

The reader will observe that this term belongs to ingrafting: often, in this operation, a part of a branch is cut off; in

continue in his goodness: otherwise, *thou also shalt be cut off.* 23 And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.

24 For, if thou wert cut out of the olive-tree which is wild by nature; and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For, I would not, brethren, that ye should be ignorant of

b 1 Cor. 15. 2. Heb. 3. 6, 14.—c John 15. 2.—d 2 Cor. 3. 16.

that part which remains in connexion with the tree, a little slit is made, and then a small twig or branch taken from another tree, is, at its lower end, shaved thin, wedge-like, and then inserted in the cleft, after which the whole is tied together, clayed round, &c. and the bark unites to bark; and the stock and the scion become thus one tree, the juices of the old stock circulating through the tubes of the newly inserted twig; and thus both live, though the branch inserted bears a very different fruit from that which the parent stock bore. I have often performed this operation, and in this very way, with success. And I cannot conceive that the apostle could have chosen a more apt, or more elegant metaphor. The Jewish tree does not bring forth proper fruit; but it will answer well to ingraft a proper fruit-bearing tree on. The Gentiles are a wild olive, which is a tree that bears no fruit; but it may be made to bear if grafted on the Jewish stock. Some of the branches were cut off, that the branches of this wild olive might be inserted: the act by which this insertion is made, is termed *χρηστότης*, goodness, benignity; the act by which the branches of the original stock are broken off, is termed *ἀκροαμία*, excision, from *ἀκρ.*, from, and *τεμνω*, I cut, still keeping the metaphor, taken from ingrafting, in view. Now, let the apostle's mode of reasoning be observed: the tree is cut down, or its branches are lopped off; but the tree is not rooted up. The Jews have stumbled, but not so as to fall irrecoverably; for, if they abide not still in unbelief, they shall be grafted in. ver. 23. The Gentiles, who are grafted in on these cut-off branches, like the scion inserted in another stock, partake of the root, which absorbs from the earth the nutritious juices, and the fatness of the Jewish tree, the blessings and privileges which that people have long enjoyed, in consequence of the Abrahamic covenant, ver. 17. *the root*, the Jewish covenant, bears them; not they the root, ver. 18. As, therefore, the continuance of the Gentiles, as the church and people of God, depends upon their interest in the Abrahamic covenant, the blessings of which they derive through the medium of the Jews; they should be grateful to God, and tolerant to those through whom they have received such blessings. And as in the case of grafting, the prosperity of the ingrafted scion depends on the existence of the parent stock; so the continuance of the Gentiles in this state of favour, (following the metaphor,) in a certain way, depends on the continuance of the Jewish people; and they are preserved, as so many scions, which are in process of time to be ingrafted on the Gentiles; and thus the Gentiles shall become the means of salvation to the Jews; as the Jews have been the means of salvation to the Gentiles. Following, therefore, the metaphor a little farther, which seems to have been so well chosen in all its parts; the continuance of the Jews, as a distinct people, together with the acknowledgment of the Gentiles, that they have derived their salvation and state of blessedness through them: of which Jesus Christ, born of the stock of David, is the Author; and the Jewish Scriptures, which the Gentiles received as inspired by God, are the evidence; then, the restoration of the Jews, to the favour of God, is a necessary consequence: and, indeed, seems to be the principal end to which the apostle has alluded. The Gentiles, however, are to take care that the restoration of the Jews be not at their expense; as their calling and election were at the expense of the Jews; the latter being cut off, that the former might be grafted in, ver. 19. Of this there is no kind of necessity, for the original stock, the Abrahamic covenant, is sufficient to receive them all; and so Jews and Gentiles become one eternal flock, under one Bishop and Shepherd of all their souls.

23. *If they abide not in unbelief* So, we find that their rejection took place in consequence of their wilful obstinacy; and, that they may return into the fold, the door of which still stands open.

For God is able to graft them in again. Fallen as they are, and degraded, God can, in the course of his providence and mercy, restore them to all their forfeited privileges; and this will take place if they abide not in unbelief; which intimates, that God has furnished them with all the power and means necessary for faith; and that they may believe on the Lord Jesus whenever they will. The *will* now continues on their heart, but it is not a will which God has spread there, but a *will* occasioned by their own voluntary and obstinate unbelief; and when they shall turn to the Lord (Jesus) the will shall be taken away. See what the apostle has said, 2 Cor. iii. 6—18.

24. *The olive-tree, which is wild by nature* Which is *καρὰ φύσιν*, naturally wild and barren; for, that the wild olive bore no fruit, is sufficiently evident from the testimony of the authors who have written on the subject: hence the proverb *Ἀκαρπώτερος ὀρίαντι*; more unfruitful than the wild olive. *Λακωνες γὰρ ὀρίαν ἐλαιαν, ὀρίαντων καλονῦν*; for the Lacedæ-

through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

q Ch 3.9. Gal 3.22. r Or, shut them all up together. s Psalms 35.6.—4 Job 11.7. Psa. 92.5.—u Job 15.6. Isa 40.13. Jer. 23.19. Wisd 13.15. 1 Cor. 13.6.

ling the Abrahamic covenant, has occasioned the unbelief and obstinate opposition of the Jews.

31. *Even so have these also?* In like manner the Jews are, through their infidelity, shut out of the kingdom of God:

That through your mercy? But this exclusion will not be everlasting, but this will serve to open a new scene, when through farther displays of mercy to the Gentiles, they also may obtain mercy; shall be placed wherever they shall consent to acknowledge the Lord Jesus, and see it their privilege to be fellow-heirs with the Gentiles of the grace of life.

As sure, therefore, as the Jews were once in the kingdom, and the Gentiles were not, so sure as the Gentiles are now in the kingdom, and the Jews are not: so surely will the Jews be brought back into that kingdom.

32. *For God hath concluded them all in unbelief?* Συμπεριελάβεν ο Θεός, God hath shut, or locked them all up under unbelief.

This refers to the guilty state of both Jews and Gentiles. They had all broken God's law; the Jews, the written law; the Gentiles, the law written in their hearts; see chap. i. 19, 20, and ii. 14, 15. They are represented here as having been accused of their transgressions; tried at God's bar; found guilty on being tried; condemned to the death they had merited; remanded to prison, till the sovereign will, relative to their execution, should be announced; shut or locked up under the jailor Unbelief; and there, both continued in the same state, awaiting the execution of their sentence; but God, in his own compassion, moved by no merit in either party, caused a general pardon, by the Gospel, to be proclaimed to all.

The Jews have refused to receive this pardon on the terms which God has proposed it; and therefore continue locked up under unbelief. The Gentiles have welcomed the offers of grace, and are delivered out of their prison.

But as the offers of mercy continue to be made to all indiscriminately, the time will come, when the Jews, seeing the vast accession of the Gentile world to the kingdom of the Messiah, and the glorious privileges which they in consequence enjoy, shall also lay hold on the hope set before them, and thus become, with the Gentiles, one flock under one Shepherd and Bishop of all their souls. The same figure is used Gal. iii. 22, 23.

But the Scripture hath concluded, συμπεριελάβεν, locked up all under sin, that the promise by faith of Christ Jesus, might be kept εδοξομεθα, we were guarded as in a strong hold, under the law; shut up, συγκεισμενοι, locked up together unto the faith which should afterward be revealed. This is a fine and well chosen metaphor in both places, and forcibly expresses the guilty, helpless, wretched state of both Jews and Gentiles.

33. *O the depth of the riches, both of the wisdom and knowledge of God!* This is a very proper conclusion of the whole preceding discourse. Wisdom may here refer to the designs of God; knowledge to the means which he employs to accomplish these designs. The designs are the offspring of infinite wisdom, and therefore they are all right; the means are the most proper, as being the choice of an infinite knowledge, that cannot err; we may safely credit the goodness of the design, founded in infinite wisdom: we may rely on the due accomplishment of the end, because the means are chosen and applied by infinite knowledge and skill.

34. *For who hath known the mind of the Lord?* Who can pretend to penetrate the counsels of God? or fathom the reasons of his conduct? His designs and his counsels are like himself, infinite; and consequently, inscrutable. It is strange that, with such a scripture as this before their eyes, men should sit down, and coolly, and positively write about counsels and decrees of God, formed from all eternity, of which they speak with as much confidence and decision, as if they had formed a part of the council of the Most High; and had been with him in the beginning of his ways! A certain writer, after having entered into all these counsels, and drawn out his black-lined scheme of absolute and eternal reprobation, with all its causes and effects; and then his light-lined scheme of absolute and eternal election, with all its causes and effects; all deduced in the most regular and graduated order, link by link, concludes with ver. 33. *O the depth of the riches, both of the wisdom and knowledge of God!* How unsearchable are his judgments, and his ways past finding out! But this writer forgot that he had searched out God's judgments in the one case, and found out his mercy in the other; and that he had given, as a proof of the success of his researches, a complete exhibition of the whole arkent! This conduct is worthy of more than mere reprehension: and yet he who differs from such opinions, gives, in the apprehension of some, this proof of his being included in some of the links of the black list! We may rest with the conviction, that God is as merciful and good in all his ways, as he is wise and just. But, as we cannot comprehend him, neither can we his operations; it is our place, who are the objects of his infinite

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or, who hath first given to him, and it shall be recompensed unto him again?

36 For who hath known, and through him, and to him, are all things? to whom he glory for ever. Amen.

r Job 22.2. Isa 40.13. Jer. 23.19. Wisd 13.15. 1 Cor. 13.6. Gal 3.22. q Ch 3.9. Gal 3.22. r Or, shut them all up together. s Psalms 35.6.—4 Job 11.7. Psa. 92.5.—u Job 15.6. Isa 40.13. Jer. 23.19. Wisd 13.15. 1 Cor. 13.6.

mercy and kindness, to adore in silence, and to obey with alacrity and delight.

35. *Or, who hath first given to him?* Who can pretend to have any demands on God? To whom is he indebted?

Have either Jews or Gentiles any right to his blessings? May not he bestow his favours as he pleases, and to whom he pleases?

Does he do any injustice to the Jews in choosing the Gentiles? And was it because he was under obligation to the Gentiles, that he has chosen them in the place of the Jews?

Let him who has any claim on God prefer it, and he shall be compensated.

But how can the CREATOR be indebted to the creature? How can the CAUSE be dependent on the effect? How can the AUTHOR of providence, and the FATHER of every good and perfect gift, be under obligation to them for whom he provides, and who are wholly dependent on his bounty?

36. *For of him, &c.* This is so far from being the case, for εἰς αὐτὸν, of him, as the original Designer and Author; and δι' αὐτὸν, by him, as the prime and efficient Cause; and εἰς αὐτὸν, to him, as the ultimate End for the manifestation of his eternal glory and goodness, are all things in universal nature, through the whole compass of time and eternity.

The Emperor Marcus Antoninus (his favour, lib. iv.) has a saying very much like this of St. Paul, which it is very probable he borrowed from this Epistle to the Romans. Speaking of nature, whom he addresses as God, he says, Ὁ θεός, ἐκ σου πάντα, ἐκ σου πάντα, εἰς σε πάντα; To thee are all things; in thee are all things; to thee are all things.

Several of the Gentile philosophers had expressions of the same import, as may be seen in Westcott's quotations.

To whom he glory. And let him have the praise of all his works, from the hearts and mouths of all his intelligent creatures, for ever, throughout all the generations of men. Amen, so be it; let this be established for ever!

I. The apostle considers the designs of God inscrutable; and his mode of governing the world incomprehensible. His designs, schemes, and ends, are all infinite; and consequently unfathomable. It is impossible to account for the dispensations either of his justice or mercy. He does things under both these characters which far surpass the comprehension of men.

But though his dispensations are a great deep, yet they are never self-contradictory; though they far surpass our reason, yet they never contradict reason; nor are they ever opposite to those ideas which God has implanted in man of goodness, justice, mercy, and truth.

But it is worthy of remark, that we can more easily account for the dispensations of his justice, than we can for the dispensations of his mercy.—We can every where see ten thousand reasons why he should display his justice; but scarcely can we find one reason why he should display his mercy.

And yet, these displays of mercy, for which we can scarcely find a reason, are infinitely greater and more numerous than his displays of justice; for which the reasons are, in a vast variety of cases, as obvious as they are multiplied. The sacrifice of Christ is certainly an infinite reason why God should extend, as he does, his mercy to all men; but Jesus Christ is the gift of God's love: who can account for the love that gave him to redeem a fallen world! The Jews have fallen under the displeasure of Divine justice; why they should be objects of this displeasure is at once seen, in their ingratitude, disobedience, unbelief, and rebellion.

But a most especial providence has watched over them, and preserved them in all their dispersals for 1700 years. Who can account for this? Again, these very persons have a most positive promise of a future deliverance, both great and glorious. Why should this be? The Gentile world was long left without a divine revelation, while the Jews enjoyed one.—Who can account for this? The Jews are now cast out of favour, in a certain sense, and the reasons of it are sufficiently obvious; and the Gentiles, without any apparent reason, are taken into favour.

In all these things his judgments are unsearchable, and his ways past finding out.

II. Once more let it be remarked, that although God is every where promising, and bestowing the greatest and most enabling privileges, together with an eternal and ineffable glory, for which we can give no reason but his own endless goodness, through the death of his Son; yet in no case does he remove these privileges, nor exclude him from this glory, but where the reasons are most obvious to the meanest capacity.

III. This epistle has been thought, by some, to afford proofs that God, by an eternal decree, had predestinated to eternal perdition millions of millions of human souls, before they had any existence, except in his own purpose, and for no other reason but his sovereign pleasure! But such a decree can be no more found in this book, than such a disposition in the mind of Him who is the perfection, as he is the model of wisdom, goodness, justice, mercy, and truth.

May God save the reader from profaning his name, by suppositions, at once so monstrous impious, and absurd!

CHAPTER XII.

Such displays of God's mercy as Jews and Gentiles have received, should induce them to consecrate themselves to Him; and not be conformed to the world, 1, 2. Christians are exhorted to think meanly of themselves, 3. And each to behave himself properly in the office which he has received from God, 4—8. Various important moral duties recommended, 9—18. We must not avenge ourselves, but overcome evil with good, 19—21. [A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

I * BESECH you, therefore, brethren, by the mercies of God, that ye^a present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And ^b be not conformed to this world: but ^c be ye transformed by the renewing of your mind, that ye may ^d prove what is that good, and acceptable, and perfect will of God.

^a 2 Cor. 10. 4.—^b 1 Pet. 2. 5.—^c Ps. 50. 13, 14. Ch. 6. 13, 16, 19. 1 Cor. 6. 13, 31.—^d Heb. 10. 20.—^e 1 Pet. 1. 14. 1 John 2. 15.—^f Eph. 1. 18. & 4. 23. Col. 1. 21, 22 & 3. 19.—^g Eph. 5. 10, 17. 1 Thess. 4. 3.

NOTES.—The apostle having now finished the doctrinal part of this epistle, proceeds to the *practical*: and here it may be necessary to take a view of his arguments in the preceding chapters.

The *election, calling, and justification*, of the believing Gentiles, and their being admitted into the kingdom and covenant of God, and having an interest in all the privileges and honours of his children. (1.) That they have a clear and substantial title to all these he has proved in chap. i. ii. and iii. (2.) That this right is set on the same footing with Abraham's title to the blessings of the covenant, he proves chapter iv. (3.) That it gives us a title to privileges and blessings as great as any the Jews could glory in, by virtue of that covenant, chap. v. 1—12. (4.) He goes still higher, and shows that our being interested in the gift and grace of God in Christ Jesus, is perfectly agreeable to the grace which he has bestowed upon all mankind, in delivering them from that *death of the body* brought on them by Adam's transgression, chap. v. 12—21. (5.) He fully explains, both with regard to the Gentiles and Jews, the nature of the Gospel constitution, in relation to its obligations to holiness; and the advantages it gives for encouragement, obedience, and support, under the severest trials and persecutions, chap. vi. vii. viii. (6.) As the pretences of the Jews, that "God was bound, by express promise, to continue them as his only people for ever; and that this was directly inconsistent with the election and calling of the Gentiles, on the condition of *faith alone*," he demonstrates that the rejection of the Jews is consistent with the truth of God's word, and with his righteousness: he shows the true cause and reason of their rejection; and concludes with an admirable discourse upon the extent and duration of it; which he closes with adoration of the divine wisdom, in his various dispensations, chap. ix. x. xi. Thus, having cleared this important subject with surprising judgment, and the nicest art and skill in writing; he now proceeds, after his usual manner, in his epistles and the apostolic method of preaching, to inculcate various *Christian duties*: and to exhort to that *temper of mind*, and conduct of life, which are suitable to the profession of the Gospel, and the enjoyment of its privileges. Dr. Taylor.

Verse 1. *I beseech you, therefore, brethren!* This address is probably intended both for the *Jews* and the *Gentiles*; though some suppose that the Jews are addressed in the first verse; the Gentiles, in the second.

By the mercies of God Δια τῶν οὐκρινῶν τοῦ Θεοῦ by the tender mercies, or compassions of God, such as a tender father shows to his refractory children; to whom, on their humiliation, he is easily persuaded to forgive their offences. The word Οὐκρινός comes from οὐκρος, *compassion*; and that from οὐκω, to yield; because he that has *compassionate* feelings, is easily prevailed on to do a kindness, or remit an injury.

Ye present your bodies A metaphor taken from bringing sacrifices to the altar of God. The person offering picked out the choicest of his flock, brought it to the altar, and *presented* it there as an atonement for his sin. They are exhorted to give themselves up in the spirit of sacrifice; to be as wholly the Lord's property as the *holocaust burnt-offering* was; no part being devoted to any other use.

A living sacrifice In opposition to those *dead sacrifices* which they were in the habit of offering, while in their Jewish state: and that they should have the lusts of the flesh mortified, that they might live to God.

Holy Without spot or blemish; referring still to the sacrifice required by the law.

Acceptable unto God Ευαρεστων, the sacrifice being perfect in its kind; and the intention of the offerer being such, that both can be *acceptable and well pleasing* to God, who searches the heart. All these phrases are *sacrificial*, and show that there must be a complete surrender of the person; the *body*, the whole man, mind, and flesh, to be given to God: and that he is to consider himself no more his own, but the entire property of his Maker.

Your reasonable service. Nothing can be more consistent with reason, than that the work of God should glorify its Author. We are not our own; we are the property of the Lord, by the right of creation and redemption: and it would be as unreasonable as it would be wicked, not to live to his glory, in strict obedience to his will. The *reasonable service*, λογικὴν λατρείαν, of the apostle may refer to the difference between the Jewish and Christian worship. The former religious service consisted chiefly in its sacrifices, which were δι' αἰῶν αὐ,

3 For, I say, ^a through the grace given unto me, to every man that is among you, ^b I not to think of *himself* more highly than he ought to think; but to think ^c soberly, according as God hath dealt ^d to every man the measure of faith.

4 For ^e as we have many members in one body, and all members have not the same office:

^a Chap. 1. 5. & 15. 15. 1 Cor. 3. 10. & 15. 10. Gal. 2. 9. Eph. 3. 2. 7. 2. 1 Prov. 25. 27. Eccles. 7. 16. Ch. 11. 30.—^b Gr. to sobriety.—^c 1 Cor. 12. 7, 11. Eph. 4. 7.—^d 1 Cor. 12. 12. Eph. 4. 16.

of irrational creatures; i. e. the lambs, rams, kids, bulls, goats, &c. which were offered under the law. The Christian service of worship is λογικὴ, *rational*, because performed according to the true intent and meaning of the law; the heart and soul being engaged in the service. He alone lives the life of a *fool* and a *mudman*, who lives the life of a sinner against God; for, in sinning against his Maker, he wrongs his own soul, loves death, and rewards evil unto himself.

2. *And be not conformed to this world* By *this world*, αἰὼν τῆς σαρκὸς, may be understood that *present state* of things both among the Jews and Gentiles; the customs and fashions of the people who then lived; the Gentiles particularly, who had neither the *power nor the form* of godliness; though some think that the Jewish economy, frequently termed *ἡ αἰὼν αἰσθητικὴ*, *this world*, this peculiar state of things, is alone intended. And the apostle warns them against reviving usages that Christ had abolished: this exhortation still continues in full force. The world that *now is*, *this present state of things*, is as much opposed to the spirit of genuine Christianity, as the world that *then* was. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail *now*, as they did *then*; and are as unworthy of a Christian's pursuit, as they are injurious to his soul, and hateful in the sight of God.

Be ye transformed Μεταμορφωθεὶς, *be ye metamorphosed, transfigured, appear as new persons, and with new habits*; as God has given you a new form of worship, so that ye serve in the newness of the Spirit, and not in the oldness of the letter. The word implies a *radical, thorough, and universal change, both outward and inward*. SENECA, *Epist. vi.* shows us the force of this word, when used in a moral sense. *Sentia*, says he, *non EMENDARI me tantum, sed TRANSFIGURARI*; "I perceive myself not to be amended merely, but to be transformed;" i. e. entirely renewed.

By the renewing of your mind Let the inward change produce the outward. Where the *spirit*, the temper and disposition of the mind, Eph. iv. 23. is not renewed; an outward change is but of little worth, and but of short standing.

That ye may prove Εἰς τὴν δοκιμασίαν, that ye may have *practical proof and experimental knowledge of the will of God*; of his purpose and determination, which is good in itself; and which so *acceptable, evasive, well pleasing to, and well received* by every mind that is renewed and transformed.

And perfect Τέλειαν, finished and complete: when the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled: for this is its grand design in reference to every human being.

These words are supposed by Schœtgen to refer entirely to the Jewish law. The Christians were to renounce *this world*, the Jewish state of things; to be transformed, by having their minds enlightened in the pure and simple Christian worship, that they might prove the grand characteristic difference between the two covenants: the latter being good, in opposition to the statutes which were not good, Ezek. xx. 25. *acceptable*, in opposition to those sacrifices and offerings which God would not accept, as it is written Ps. xl. 6—8. *And perfect*, in opposition to that system which was imperfect, and which made nothing perfect; and was only the *shadow of good things to come*. There are both ingenuity and probability in this view of the subject.

3. *Through the grace given unto me* By the grace given, St. Paul most certainly means his apostolical office, by which he had the authority, not only to preach the Gospel; but also to rule the church of Christ. This is the meaning of the word, ἡ χάρις, in Eph. iii. 8. *Unto me who am less than the least of all saints, is this grace given*; is conceded this office or employment, immediately by God himself; *That I should preach among the Gentiles the unsearchable riches of Christ*.

Not to think—more highly Μὴ υπερηφανεύωμαι, *not to act proudly; to arrogate nothing to himself on account of any grace he had received, or of any office committed to him*.

But to think soberly Αλλά ὁφείλω εἰς τὸ σωφρονεῖν: the reader will perceive here a sort of *paronomasia*, or play upon words; ὁφείλω, from ὀφνω, the mind, signifies to think, mind, *reflex*, to be of opinion, &c. and σωφρονεῖν, from σοφ, sound, and φρονεῖν, the mind, signifies to be of a sound mind; to think discreetly, modestly, humbly. Let no man think himself more or greater than God has made him; and let him know that whatever he is, or has of good or excellence, he has it from God; and that the glory belongs to the Giver, and not to him who has received the gift.

5 Soⁿ we *being* many, are one body in Christ, and every one members one of another.

6° Having then gifts, differing ^p according to the grace that is given to us, whether ^a prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our* ministering: or ^r he that teacheth, *on* teaching;

n 1 Cor 10 17-18, 20, 27. Eph 1.23 & 4.25 —o 1 Cor 12.4. 1 Pet.4.10, 11.—p Ver. 3—q Acts 11.27. 1 Cor 12.10, 28 & 13.2 & 14.1, 6, 9, 31.—r Acts 13.1. Eph 4.11 Gal 5.6. 1 Tim 5.17.—s Acts 15.32. 1 Cor. 14.3.—t Matt. 6.1, 2, 3.—u Or, imparteth.—v Or. liberally, 2 Cor. 8.2.

Measure of faith] Μετρον πίστεως. It is very likely, as Dr. Moore has conjectured, that the πίστις, *faith*, here used, means the Christian religion; and the *measure*, the degree of *knowledge* and *experience* which each had received in it, and the power this gave him of being useful in the church of God. See ver. 6.

4. [For as we have many members] As the human body consists of many parts, each having its respective office, and all contributing to the perfection and support of the whole; each being indispensably necessary in the place which it occupies, and each equally useful, though performing a different function.

5. *So we, being many*) We who are members of the church of Christ, which is considered the *body* of which he is the *Head*, have various offices assigned to us, according to the measure of grace, faith, and religious knowledge which we possess; and although each has a different office, and qualifications suitable to that office, yet all belong to the *same body*; and each has as much need of the help of another as that other has of his; therefore, let there be neither pride on the one hand, nor envy on the other. The same metaphor, in nearly the same words, is used in *Synopsis Schar*, page 13. "As man is divided into various members and joints, united among themselves, and raised by gradations above each other, and collectively compose one body; so all created things are members orderly disposed; and altogether constitute one body. In like manner, the law, distributed into various articulations, constitutes but one body." See Schoettgen.

6. *Having then gifts differing, &c.*] As the goodness of God with this view of our mutual subserviency and usefulness, has endowed us with different gifts and qualifications; let each apply himself to the diligent improvement of his particular office and talent: and modestly keep within the bounds of it, not exalting himself, or despising others.

(Whether prophecy.) That *prophecy* in the New Testament often means the gift of *exhorting, preaching, or of expounding the Scriptures*, is evident from many places in the Gospels, Acts, and St. Paul's Epistles, see 1 Cor. xi. 4, 5, and especially 1 Cor. xiv. 3. *He that prophesieth, speaketh unto men to edification, and exhortation, and to comfort.* This was the proper office of a preacher; and it is to the exercise of this office that the apostle refers in the whole of the chapter, from which the above quotations are made. See also Luke i. 76, vii. 28, Acts xv. 32. 1 Cor. xiv. 29. I think the apostle uses the term in the same sense here.—Let every man who has the gift of preaching and interpreting the Scriptures, do it in proportion to the grace and light he has received from God; and in no case *arrogate* to himself knowledge which he has not received: let him not esteem himself more highly on account of this gift, or affect to be wise above what is written; or indulge himself in fanciful interpretations of the word of God.

Dr. Taylor observes, that the *measure of faith*, ver. 3. and the *proportion of faith*, ver. 6. seem not to relate to the degree of any gift considered in itself, but rather in the relation and proportion which it bore to the gifts of others. For it is plain that he is here exhorting every man to keep soberly within his own sphere. It is natural to suppose that the new converts might be puffed up with the several gifts that were bestowed upon them : and every one might be forward to magnify his own, to the disparagement of others. Therefore the apostle exhorts them to keep each within his proper sphere ; to know and observe the just measures and proportion of the gift intrusted to him, not to gratify his pride, but to edify the church.

The *Analogia à τῇ πίστει*, which we here translate the *proportion of faith*, and which some render the *analogy of faith*, has been understood to mean, the *general and consistent plan or scheme of doctrines delivered in the Scriptures*; where every thing bears its true relation and proportion to another. Thus the death of Christ is commensurate, in its merits, to the evils produced by the fall of Adam. The doctrine of justification by *faith*, bears the strict analogy, or proportion, to the grace of Christ, and the help to guilty, ungodly, and ungodly state of man. Whereas the doctrine of *justification by works*, is out of all analogy to the demerit of sin, the perfection of the law, the holiness of God, and the miserable, helpless state of man. This may be a good general view of the subject; but when we come to inquire what those mean by the *analogy of faith*, who are most frequent in the use of the term, we shall find that it means neither more nor less than *their own creed*; and, though they tell you that their doctrines are to be examined by the Scriptures, yet they give you no manner of assistance in the matter, and the Scriptures are interpreted by the same way as they have interpreted them. "To the law and to the testimony," says Dr. Campbell, "is the common cry; only every one, the better to secure the decision on the side

8 Or ^s he that exhorteth, on exhortation : ^t he that ^u giveth, *let him do it* ^v with simplicity ; ^w he that ruleth, with diligence : he that sheweth mercy, ^x with cheerfulness.

9^y Let love be without dissimulation. ^z Abhor that which is evil; cleave to that which is good.

10^a Be kindly affectioned one to another ^b with brotherly love; ^c in honour preferring one another;

1 Pet. 5:5
1 Pet. 1:22, & 2:17, & 3:8. 2 Pet. 1:7.—b Or, in the love of the brethren.—c Phil. 2:3
1 Tim. 5:5

he has espoused, would have you previously resolve to put no sense whatever on the *law* and the *testimony*, but what his favourite doctor will admit. Thus they run on in a stinffling, circular sort of argument, which, though they stiediously avoid exposing, is, when dragged into the open light, neither more nor less than this: 'You are to try our doctrine by the Scriptures only; but then you are to be very careful that you explain the Scripture solely by our doctrine.' A wonderful plan of trial, which begins with giving judgment, and ends with examining the proof, wherein the whole skill and ingenuity of the judges are to be exerted in wresting the evidence, so as to give the appearance of truth to a doctrine, so plain and unadorned beforehand." See Dr. Campbell's Dissertations on the Gospels, Diss. iv. sect. 14, vol. i. page 146, 8vo. edit. where several other sensible remarks may be found.

7. Or ministry] *Διακονία* simply means the office of a deacon; and what this office was, see in the note on Acts vi. 4. where the subject is largely discussed.

Or he that teacheth] The teacher, *Διδασκαλος*, was a person whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity.

8. *Or he that exhorteth*] Ὁ παρακαλῶν, The person who admonished, and reprehended the unruly or disorderly; and who supported the weak, and comforted the penitents, and those who were under heaven through manifold temptations.

He that giveth) He who distributeth the alms of the church, *with simplicity*; being influenced by no *partiality*, but dividing to each according to the *necessity* of his case.

He that ruleth! ὁ ποιτάρχους, he that presides over a particular business; but as the verb ποιτάσσει, also signifies to defend, or patronise, it is probably used here to signify receiving and providing for strangers; and especially the persecuted, who were obliged to leave their own homes, and were destitute, afflicted, and tormented. It might also imply the persons whose business it was to receive and entertain the apostolical teachers who travelled from place to place, establishing and confirming the churches. In this sense, the word ποιτάρχης is applied to Philebe, chap. xvi. 2. *She hath been a succourer of many, and of myself also.* The apostle directs that this office should be executed with diligence; that such destitute persons should have their necessities as promptly and as amply supplied as possible.

and a *sample of mercy*.) Let the person who is called to perform any act of *compassion* or *mercy* to the *wretched*, do it, not grudgingly, nor of necessity, but from a spirit of pure benevolence and sympathy. The poor are often both wicked and worthless; and if those who are called to minister to them as stewards, overseers, &c. do not take care, they will get their hearts hardened with the frequent proofs they will have of deception, lying, idleness, &c. And on this account it is that so many of those who have been called to minister to the poor in parishes, work-houses, and religious societies, when they come to relinquish their employment, find that many of their moral feelings have been considerably blunted; and perhaps the only reward they get for their services, is the character of being hard-hearted. If, whatever is done in this way, be not done unto the *Lord*, it can never be done with *cheerfulness*.

9. *Let love be without dissimulation*] *Ἡ ἀγάπη ἀνυπόκριτος*: Have no hypocritical love; let not your love wear a mask: make no empty professions. Love God and your neighbour; and by obedience to the one, and acts of benevolence to the other, show that your love is sincere.

Althor that which is evil! Ἀστυς οὖντες τοῖς πονηροῖς. Hate sin as you would hate that hell to which it leads. Στυγέω, signifies to hate, or detest with horror; the preposition αὐτῷ, greatly strengthens the meaning. Στυγέω, Styx, was a feigned river in hell, by which the gods were wont to swear; and if any of them falsified this oath, he was deprived of his divinity. In the Greek version of a Latin text, the word Styx, the river was reputed to be, and Στυγέω signified to be as hateful as hell. Two MSS. read ἀστυγέω, which signifies hating, in the lowest sense of the term. The word in the text is abundantly more expressive; and our translation is both nervous and appropriate.

10 *Be kindly affectioned one to another with brotherly love.* It is difficult to give a simple translation of the original *φιλαδέλφεια* (phila-del-fee-a). The word signifies that affectionate regard which every Christian should bear for another, as being members of the same mystical body. Hence it is emphatically termed *the love of the brethren*. When William Penn, of deservedly famous memory

11 Not slothful in business; fervent in spirit; serving the Lord;
 12 Rejoicing in hope; ^a patient in tribulation; ^b continuing instant in prayer;
 13 Distributing to the necessity of saints; ^c given to hospitality.

14 Bless them which persecute you; bless, and curse not.

14 Luke 10:59. Ch. 5:2 & 13. Phd 3:1 & 4.4. 1 Thess 5:16. Heb 5:6. 1 Pet 4:13. e Luke 21:19. 1 Tim 6:11. Heb 10:6 & 12:1. James 1:5 & 2. 1 Pet 2:19. 9. f Luke 18:1. Acts 2:42 & 12:5. Col 4:2. Eph 6:18. 1 Thess 1:17. 1 Cor 16:1. 2 Cor 13:12. Hebrews 6:10 & 13. 1 John 3:17. 1 Timothy 3:2. Titus 1:8. Ilek 13:2. 1 Pet 4:9.

made a treaty with the Indians in North America, and purchased from them a large *woody* tract, which, after its own nature and his name, he called *Pennsylvania*, he built a city on it, and peopled it with Christians of his own denomination; and called the city from the word in the text, *φειλαδελφια*, Philadelphia, an appellation which it then bore with strict propriety: and still it bears the name.

The word *φειλαδελφια*, which we here translate *kindly affection*, from *φειλο* and *αδελφια* signifies that tender and *indefeasible affection*, which a mother bears to her child; and which almost all creatures manifest towards their young; and the word *φειλο*, or *φειλα*, joined to it, signifies a delight in it. Feel the tenderest affection towards each other; and delight to feel it. "Love a brother Christian with the affection of a natural brother."

In honour preferring one another. The meaning appears to be this: consider all your brethren as more worthy than yourself; and let neither grief nor envy affect your mind at seeing another honoured, and yourself neglected. This is a hard lesson, and very few persons learn it thoroughly. If we wish to see our brethren honoured: still it is with the secret condition in our own minds, that we be honoured more than they. We have no objection to the elevation of others, providing *they* may be at the head. But who can bear even to be what he calls neglected? I once heard the following conversation between two persons, which the reader will pardon my relating in this place, as it appears to be rather in point. "I know not," said one, "that I neglect to do any thing in my power to promote the interest of true religion in this place; and yet I seem to be held in very little repute, scarcely any person even noticing me." To which the other replied: "My good friend, as you say nothing down for nothing, and if any person take you for something, it will be all clear gain." I thought, this is a queer saying; but how full of meaning and common sense! Whether the object of this good counsel was profited by, I cannot tell; but I looked on it, and received instruction.

11. Not slothful in business. That God, who forbade working on the seventh day, has, by the same authority, enjoined it on the other six days. He who neglects to labour during the week, is as culpable as he is who works on the Sabbath. An idle, slothful person, can never be a Christian.

Fervent in spirit. Το πνευματι ζεωτες: do nothing at any time, but what is to the glory of God, and do every thing as unto him; and in every thing let your hearts be engaged. Be always earnest, and let your heart ever accompany your hand.

Serving the Lord. Ever considering that his eye is upon you, and that you are accountable to him for all that you do; and that you should do every thing so as to please him. In order to this, there must be simplicity in the intention; and purity in the affections.

Instead of το κυρια δουλευτες, serving the Lord, several MSS. as DFG. and many editions, have το κυρια δουλευτες, serving the time, embracing the opportunity. This reading Griesbach has received into the text; and most critics contend for its authenticity. Except the Codex Claromontanus, the Codex Augiensis, and the Codex Boernerianus, the first a MS. of the 7th or 8th century; the others of the 9th or 10th, marked in Griesbach by the letters DFG. all the other MSS. of this epistle have κυρια, the Lord; a reading in which all the Versions concur. *Kairos*, the time, is not found in the two original editions; that of Complutum, in 1511, which is the first edition of the Greek Testament ever printed; and that of Erasmus, in 1516, which is the first edition published; the former having been suppressed for several years, after it was finished at the press. As in the ancient MSS. the word κυρια is written cont. actedly Κη some appear to have read it κυρια, instead of κυρια; but I confess I do not see sufficient reason, after all that the critics have said, to depart from the common reading.

12. Rejoicing in hope. Of that glory of God, that to each faithful follower of Christ shall shortly be revealed.

Patient in tribulation. Remembering that what you suffer as Christians, you suffer for Christ's sake; and it is to his honour, and the honour of your Christian profession, that you suffer it with an even mind.

Continuing instant in prayer. Προσκαινοντες, making the most fervent and intense application to the throne of grace, for the light and power of the Holy Spirit; without which you can neither *abhor evil, do good, love the brethren*, entertain a comfortable hope, nor bear up patiently under the tribulations and ills of life.

13. Distributing to the necessity of saints. Relieve your poor brethren, according to the power which God has given you. Do good unto all men, but especially to them which are of the household of faith. Instead of *χρηταις*, necessities, some

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. ^a Mind not high things, but ^b condescend to men of low estate. ^c Be not wise in your own conceits.

17 Recompense to no man evil for evil. ^d Provide things honest in the sight of all men.

15 Matt 5:44. Luke 6:25 & 27. 4. Acts 7:59. 1 Cor 4:12. 1 Pet 2:20 & 3:9. k 1 Cor 13:2. e 1 Cor 13:5. 1 Cor 14:10. Phd 2:2 & 3:16. 1 Pet 3:8. m Ps 131:1. 2. Jer 45:5. n Or, be contented with mean things. o Proverbs 3:7. & 26:12. Isaiah 5:21. Chapter 11:25. p Proverbs 20:22. Matt 5:39. 1 Thess 5:15. 1 Peter 3:9. q Chapter 14:16. 2 Cor 6:5. 21.

ancient MSS. have *πνευματι*, *memorials*; 15. Distributing to the memorials of the saints, which some interpret as referring to saints that were *absent*: as if he had said, do not forget those in other churches who have a claim on your bounty. But I really cannot see any good sense, which this various reading can make in the text; I therefore follow the common reading.

Given to hospitality. Την φιλοφειλαν διωκοντες, pursuing hospitality, or the duty of entertaining strangers. A very necessary virtue in ancient times, when houses of public accommodation were exceedingly scarce. This exhortation might have for its object the apostles, who were all itinerants; and, in many cases, the Christians flying before the face of persecution. This virtue is highly becoming in all Christians, and especially in all Christian ministers, who have the means of relieving a brother in distress, or of succouring the poor wherever he may find them. But providing for strangers in distress is the proper meaning of the term; and to be forward to do this, is the spirit of the duty.

14. Bless them which persecute you. Ευλογειτε, give good words, or pray for them that give you bad words, *καταραβαι*, who make dire imprecations against you. Bless them, pray for them, and on no account curse them, whatever the provocation may be. Have the loving, forgiving mind that was in your Lord.

15. Rejoice with them that do rejoice. Take a lively interest in the prosperity of others. Let it be a matter of rejoicing to you when you hear of the health, prosperity, or happiness of any brother.

Weep with them that weep. Labour after a *compassionate* or *sympathizing* mind. Let your heart feel for the distressed: enter into their sorrows, and bear a part of their burthens. It is a fact, attested by universal experience, that by sympathy a man may receive into his own affectionate feelings, a measure of the distress of his friend; and that his friend does find himself relieved in the same proportion as the other has entered into his griefs. "But how do you account for this?" I do not account for it at all; it depends upon certain laws of nature, the principles of which have not been, as yet, duly developed.

16. Be of the same mind. Live in a state of continual harmony and concord, and pray for the same good for all, which you desire for yourselves.

Mind not high things. Be not ambitious; affect nothing above your station; do not court the rich, nor the powerful; do not pass by the poor man, to pay your court to the great man; do not affect titles or worldly distinctions; much less sacrifice your conscience for them. The attachment to high things and high men, is the vice of little shallow minds. However, it argues one important fact, that such persons are conscious that they are of no worth and of no consequence in themselves; and they seek to render themselves observable, and to gain a little credit by their endeavours to associate themselves with men of rank and fortune; and if possible to get into honourable employments; and if this cannot be attained, they affect honourable titles.

But condescend to men of low estate. Be a companion of the humble, and pass through life as little noise and show as possible. Let the poor godly man be your chief companion; and learn from his humility and piety, to be humble and godly. The term *συναγαγεσθαι*, which we translate *conscend*, from *συν*, together, and *αγαγο*, to lead; signifies to be led, carried, or dragged away to prison with another, and points out the state in which the primitive Christians were despised and rejected of men; and often led forth to prison and death. False or man-pleasing professors would endeavour to escape all this disgrace and danger by getting into the favour of the great, the worldly, and the irreligious. There have not been wanting, in all ages of the church, persons, who, losing the savour of divine things from their own souls, by drinking into a worldly spirit, have endeavoured to shun the reproach of the cross, by renouncing the company of the godly, speaking evil of the way of life, and, perhaps, sitting down in the chair of the corner with apostates like themselves. And yet strange to tell, these men will keep up a form of godliness; for a decent outside is often necessary to enable them to secure the ends of their ambition.

Be not wise in your own conceits. Be not puffed up with an opinion of your own consequence; for this will prove that the consequence itself is imaginary. Be not wise, *κατα ταυτας*, by yourselves. Do not suppose that wisdom and discernment dwell alone with you. Believe that you stand in need both of help and instruction from others.

17. Recompense, &c. Do not take notice of every little injury you may sustain. Do not be litigious. Beware of too nice a sense of your own honour; intolerable pride is at the

18 If it be possible, as much as lieth in you, ¹live peaceably with all men.

19 Dearly beloved, ²avenge not yourselves, but rather give place unto wrath: for it is written, ³Vengeance is mine; I will repay, saith the Lord.

⁴Mark 9.50. Ch. 14.19. Heb. 12.14.—s. Lev. 19.18. Prov. 24.29. Eccles. 28.1, &c. Verse 17

bottom of this. The motto of the Royal Arms of Scotland is in direct opposition to this divine direction, *Nemo me impune lacesset*; of which, "I render evil for evil to every man," is a pretty literal translation. This is both anti-Christian and abominable, whether in a state or in an individual.

Provide things honest Be prudent; be cautious; neither eat, drink, nor wear, but as you pay for every thing. "Live not on trust, for that is the way to pay double;" and by this means the poor are still kept poor. He who takes credit, even for food or raiment, when he has no probable means of defraying the debt, is a dishonest man. It is no sin to die through lack of the necessities of life, when the providence of God has denied the means of support; but it is a sin to take up goods without the probability of being able to pay for them. Poor man! suffer poverty a little: perhaps God is only trying thee for a time: and who can tell if he will not turn again thy captivity. Labour hard to live honestly: if God still appear to withhold his providential blessing, do not despair; leave it all to him; do not make a sinful choice; he cannot err. He will bless thy poverty while he curses the ungodly man's blessings.

18. If it be possible) To live in a state of peace with one's neighbours, friends, and even family, is often very difficult. But the man who loves God must labour after this; for it is indispensably necessary even for his own sake. A man cannot have broils and misunderstandings with others, without having his own peace very materially disturbed. He must, to be happy, be at peace with all men, whether they will be at peace with him or not. The apostle knew that it would be difficult to get into and maintain such a state of peace, and this, his own words amply prove: and if it be possible, as much as lieth in you, live peaceably. Though it be but barely possible, labour after it.

19. Dearly beloved, avenge not yourselves) Ye are the children of God, and he loves you, and because he loves you he will permit nothing to be done to you that he will not turn to your advantage. Never take the execution of the law into your own hands; rather suffer injuries. The Son of man is come, not to destroy men's lives, but to save; be of the same spirit. When He was reviled, he reviled not again. It is the part of a noble mind to bear up under unmerited disgrace; little minds are litigious and quarrelsome.

Give place unto wrath) Διτε τονω την οργην, leave room for the civil magistrate to do his duty; he holds the sword for this purpose; and if he be unfaithful to the trust reposed in him by the state, leave the matter to God, who is the righteous Judge; for by avenging yourselves, you take your cause both out of the hands of the civil magistrate, and out of the hands of God. I believe this to be the meaning of give place to wrath, οργην, punishment; the penalty which the laws, properly executed, will inflict. This is well expressed by the author of the book of Ecclesiasticus, chap. xix. ver. 17. Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the Most High.

Vengeance is mine) This fixes the meaning of the apostle, and at once shows that the exhortation, rather give place to wrath or punishment, means, leave the matter to the judgment of God; it is his law that, in this case, is broken; and to him the infliction of deserved punishment belongs. Some think it means, "Yield a little to a man when in a violent passion, for the sake of peace, until he grow cooler."

I will repay) In my own time, and in my own way. But he gives the sinner space to repent, and this long-suffering leads to salvation. Dr. Taylor, after Dr. Benson, conjectures that the apostle, in these directions, had his eye upon the indignities which the Jews, and probably the Christians too, (for they were often confounded by the heathens,) suffered by the edict of Claudius, mentioned Acts xviii. 2. which "commanded all Jews to depart from Rome." Upon this occasion Aquila and Priscilla removed to Corinth, where Paul found them, and dwelt with them a considerable time. No doubt they gave him a full account of the state of the Christian church at Rome, and of every thing relating to the late persecution under Claudius. That emperor's edict probably died with him, if it were not repealed before, and then the Jews and Christians, (if the Christians were also expelled,) returned again to Rome; for Aquila and Priscilla were there when Paul wrote this epistle, chap. xvi. 3. which was in the fourth year of Nero, successor to Claudius.

20. If thine enemy hunger, feed him) Do not withhold from any man the offices of kindness and mercy; you have been God's enemy, and yet God fed, clothed, and preserved you alive: do to your enemy as God has done to you; if your enemy be hungry, feed him; if he be thirsty, give him drink; so has God dealt with you. And has not a sense of his goodness and long-suffering towards you, been a means of melting down your heart into penitential compunction, gratitude, and love towards him? How know you that a similar conduct towards your enemy, may not have the same gracious influence on him towards you? Your kindness may be the means

20 "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.

21 "Be not overcome of evil, but overcome evil with good.

¹Deut. 32.35. Heb. 10.30.—u. Exod. 23.4, 5. Prov. 25.21, 22. Matt. 5.44.—v. Gen. 45.4, 5. Luke 23.34.

of begetting in him a sense of his guilt; and from being your *fell enemy*, he may become your *real friend*. This I believe to be the sense of this passage, which many have encumbered with difficulties of their own creating. The whole is a quotation from Prov. xxv. 21, 22. in the precise words of the *Septuagint*: and it is very likely that the latter clause of this verse, *thou shalt heap coals of fire upon his head*, is a metaphor taken from *smelting metals*. The ore is put into the furnace, and fire put both *under and over*, that the metal may be liquified, and leaving the scoriae and dross, may fall down pure to the bottom of the furnace. This is beautifully expressed by one of our own poets, in reference to this explanation of this passage.

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head.
In the kind warmth the metal learns to glow,
And pure from dross, the silver runs below."

It is most evident from the whole connexion of the place, and the apostle's use of it, that the *heaping of the coals of fire on the head of the enemy*, is intended to produce not an *evil*, but the most *beneficent effect*; and the following verse is an additional proof of this.

21. Be not overcome of evil) Do not, by giving place to evil, become precisely the same character which thou condemnest in another. Overcome evil with good; however frequently he may grieve or injure thee, always repay him with kindness; thy good will, in the end, may overcome his evil.

1. Thomas Aquinas has properly said, *vinctur a malo qui vult peccare in alium, quia ille peccavit in ipsum*. "He is overcome of evil who sins against another; because he sins against himself." A moral enemy is more easily overcome by kindness than by hostility. Against the latter he arms himself; and all the evil passions of his heart concentrate themselves in opposition to him who is striving to retaliate, by violence, the injurious acts which he has received from him. But where the injured man is labouring to do him good for his evil; to repay his *curses with blessings*, and *prayers*: his evil passions have no longer any motive, any incentive; his mind relaxes, the turbulence of his passions is calmed, reason and conscience are permitted to speak; he is disarmed, or in other words, he finds that he has no use for his weapons; he beholds in the injured man a magnanimous friend, whose mind is superior to all the insults and injuries which he has received; and who is determined never to permit the heavenly principle that influences his soul to bow itself before the miserable, mean, and wretched spirit of revenge. This amiable man views in his *enemy* a spirit which he beholds with horror, and he cannot consent to receive into his own bosom a disposition which he sees to be so destructive to another; and he knows that as soon as he begins to *avenge* himself, he places himself on a *par* with the unprincipled man, whose conduct he has so much reason to blame, and whose spirit he has so much cause to abominate. He who avenges himself, receives into his own heart all the evil and disgraceful passions by which his enemy is rendered both wretched and contemptible. There is the voice of *eternal reason* in "avenge not yourselves:—overcome evil with good," as well as the high authority and command of the living God.

2. The reader will, no doubt, have observed with pleasure, the skill and address, as well as the divine wisdom, with which the apostle has handled the important subjects which he has brought forth to view in the preceding chapters. Nothing can be more regular or judicious than his plan of proceeding. He first shows the *miserable, wretched, fallen, degraded state of man*; next, the *merciful provision* which God has made for his salvation; and, lastly, the *use* which man should make of the mercies of his God. He shows us, in a most pointed manner, the *connexion* that subsists between the *doctrines* of the Gospel, and *practical piety*. From the beginning of the first to the end of the *eleventh* chapter, he states and defends the grand truths of Christianity; and from the beginning of the twelfth to the end of the epistle, he shows the practical use of these doctrines. This is a point which is rarely considered by professors: multitudes run to the Epistle to the Romans for texts to prop up their peculiar system of doctrine; but how few go to this sacred book for *rules* relative to a *holy life*! They abound in quotations from the doctrinal parts, but seldom make that use of them which the apostle makes in this chapter; "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world," &c. Now we learn from the *use* which the apostle makes of his doctrines, that whatsoever teaching comes from God, leads to a holy and useful life. And if we hold any doctrine that does not excite us to labour after the strictest conformity to the will of God in all our tempers, spirit, and actions; we may rest assured that either that doctrine is not of God, or we make an improper use of it. He that knows God best, loves and resembles him most.

CHAPTER XIII.

Subjection to civil governors inculcated from the consideration, that civil government is according to the ordinance of God; and that those who resist the lawfully constituted authorities, shall receive condemnation, 1, 2. And those who are obedient shall receive praise, 3. The character of a lawful civil governor, 4. The necessity of subjection, 5. The propriety of paying lawful tribute, 6, 7. Christians should love one another, 8—10. The necessity of immediate conversion to God, proved from the shortness and uncertainty of time, 11, 12. How the Gentiles should walk so as to please God, and put on Christ Jesus in order to their salvation, 13, 14. [A. M. cir. 4062. A. D. cir. 58. An. Olym. cir. CCIX. 2. A. U. C. cir. 811.]

LET every soul be subject unto the higher powers. For, there is no power but of God: the powers that be, are ordained of God.

• Tit. 3. 1. 1 Pet. 2. 13.—b Prov. 8. 15, 16. Dan. 2. 21. & 4. 32. Wisd. 6. 3. John 19. 11.

NOTES.—To see with what propriety the apostle introduces the important subjects which he handles in this chapter, it is necessary to make a few remarks on the circumstances in which the church of God then was.

It is generally allowed that this epistle was written about the year of our Lord 58, according to the vulgar reckoning, four or five years after the edict of the emperor Claudius, by which all the Jews were banished from Rome. And as, in those early times, the Christians were generally confounded with the Jews, it is likely that both were included in this decree.

For what reason this edict was issued, does not satisfactorily appear. *Suetonius* tells us that it was because the Jews were making continual disturbances under their leader *Chrestus*. (See the note on Acts xvii. 2.) That the Jews were, in general, an uneasy and seditious people, is clear enough from every part of their own history. They had the most rooted aversion from the heathen government; and it was a maxim with them that the world was given to the Israelites; that they should have supreme rule every where, and that the Gentiles should be their vassals. With such political notions, grounded on their native restlessness, it is no wonder, if, in several instances, they gave cause of suspicion to the Roman government, who would be glad of an opportunity to expel from the city, persons whom they considered dangerous to its peace and security; nor is it unreasonable, on this account, to suppose, with Dr. Taylor, that the Christians, under a notion of being the peculiar people of God, and the subjects of his kingdom alone, might be in danger of being infected with those unruly and rebellious sentiments; therefore the apostle shows them that they were, notwithstanding their honours and privileges as Christians, bound by the strongest obligations of conscience to be subject to the civil government. The judicious commentator adds, “I cannot forbear observing the admirable skill and dexterity with which the apostle has handled the subject. His views in writing are always comprehensive on every point; and he takes into his thoughts and instructions, all parties that might probably reap any benefit by them. As Christianity was then growing, and the powers of the world began to take notice of it, it was not unlikely that this letter might fall into the hands of the Roman magistrates. And, whenever that happened, it was right not only that they should see that Christianity was no favourer of sedition; but likewise that they should have an opportunity of reading their own duty and obligations. But as they were too proud and insolent to permit themselves to be instructed in a plain, direct way; therefore the apostle, with a masterly hand, delineates, and strongly inculcates the magistrate’s duty. While he is pleading his cause with the subject, and establishing his duty on the more sure and solid ground, he dexterously sides with the magistrate, and vindicates his power against any subject who might have imbibed seditious principles; or might be inclined to give the government any disturbance; and, under this advantage, he reads the magistrate a fine and close lecture, upon the nature and ends of civil government. A way of conveyance so ingenious and unexceptionable, that even Nero himself, had this epistle fallen into his hands, could not fail of seeing his duty clearly stated, without finding any thing servile or flattering on the one hand, or offensive or disgusting on the other.

“The attentive reader will be pleased to see, with what dexterity, truth, and gravity, the apostle, in a small compass, affirms and explains the foundation, nature, ends, and just limits of the magistrate’s authority, while he is pleading his cause; and teaching the subject the duty and obedience he owes to the civil government.”—Dr. Taylor’s Notes, page 352.

Verse 1. Let every soul be subject unto the higher powers. This is a very strong saying, and most solemnly introduced; and we must consider the apostle as speaking not from his own private judgment, or teaching a doctrine of present expediency; but declaring the mind of God on a subject of the utmost importance to the peace of the world; a doctrine which does not exclusively belong to any class of people, order of the community, or official situations; but to every soul; and, on the principles which the apostle lays down, to every soul in all possible varieties of situation, and on all occasions. And what is this solemn doctrine? It is this; *Let every soul be subject to the higher powers.* Let every man be obedient to the civil government under which the providence of God has cast his lot.

For, there is no power but of God. As God is the origin of power, and the Supreme Governor of the universe, he de-

termines the power, resisteth it, and therefore that resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

• Or, ordereth.—d Tit. 3. 1.—e Deu. 17. 12. & 21. 19.

legates authority to whomsoever he will; and though, in many cases, the governor himself may not be of God, yet civil government is of him; for without this, there could be no society, no security, no private property; all would be confusion and anarchy; and the habitable world would soon be depopulated. In ancient times, God, in an especial manner, on many occasions, appointed the individual who was to govern, and he accordingly governed by a divine right; as in the case of *Moses*, *Joshua*, the Hebrew judges, and several of the Israelitish kings. In after times, and to the present day, he does that by a general superintending providence, which he did before by especial designation. In all nations of the earth, there is what may be called a constitution, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be elective or hereditary, agrees to govern according to that constitution. Thus, we may consider, that there is a compact and consent between the governor and the governed, and, in such a case, the potentate may be considered as coming to the supreme authority in the direct way of God’s providence; and as civil government is of God, who is the fountain of law, order, and regularity; the civil governor, who administers the laws of a state according to its constitution, is the minister of God. But it has been asked, if the ruler be an immoral or profligate man, does he not prove himself, thereby, to be unworthy of his high office, and should he not be deposed? Answer—No: if he rule according to the constitution, nothing can justify rebellion against his authority. He may be irregular in his own private life; he may be an immoral man, and disgrace himself by an improper conduct; but if he rule according to the law; if he make no attempt to change the constitution, nor break the compact between him and the people; there is, therefore, no legal ground of opposition to his civil authority; and every act against him is not only rebellion, in the worst sense of the word, but is unlawful, and absolutely sinful.

Nothing can justify the opposition of the subjects to the ruler, but overt attempts, on his part, to change the constitution, or to rule contrary to law. When the ruler acts thus, he dissolves the compact between him and his people; his authority is no longer binding, because illegal; and it is illegal because he is acting contrary to the laws of that constitution, according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government; but I contend, that no personal misconduct in the ruler, no immorality in his own life, while he governs according to law, can either justify rebellion against him, or contempt of his authority. For his political conduct, he is accountable to the constitution: for his moral conduct, he is accountable to God, his conscience, and the ministers of religion. A king may be a good moral man, and yet a weak, and indeed, a bad and dangerous prince. He may be a bad man, and stained with vice in his private life, and yet be a good prince. Sarr was a good moral man, but a bad prince; because he endeavoured to act contrary to the Israelitish constitution; he changed some essential parts of that constitution, as I have elsewhere shown; (see the Note on Acts xiii. ver. 22.) he was therefore lawfully deposed. James the 1st was a good moral man, as far as I can learn, but he was a bad and dangerous prince; he endeavoured to alter, and essentially change the British constitution both in church and state; therefore he was lawfully deposed. It would be easy, in running over the list of our own kings, to point out several who were deservedly reputed good kings, who in their private life were very immoral. Bad as they might be in private life, the constitution was, in their hands, ever considered a sacred deposit; and they faithfully preserved it, and transmitted it unimpaired to their successors: and took care, while they held the reins of government, to have it impartially and effectually administered.

It must be allowed, notwithstanding, that, when a prince, howsoever heedful to the laws, is unrighteous in private life, his example is contagious; morality, banished from the throne, is discountenanced by the community; and happiness is diminished in proportion to the increase of vice. On the other hand, when a king governs according to the constitution of his realm, and has his heart and life governed by the laws of his God, he is then a double blessing to his people; while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of pure morality among his subjects. Vice is discredited from the throne: and the profligate dare not hope for a place of trust.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? *For* that which is good, and thou shalt have praise of the same :

4 *For* he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

1 Pet. 2. 14, & 3. 12-13. Ch. 2. 3. & 12. 19. 1 Kings 10. 9. Jer. 25. 9.

and confidence, (however in other respects he may be qualified for it,) because he is a *vicious* man.

As I have already mentioned some potentates by name, as apt examples of the doctrines I have been laying down, my readers will naturally expect, that, upon so fair an opportunity, I should introduce another; one in whom the double blessing meets; one who, through an unusually protracted reign, (during every year of which he has most conscientiously watched over the sacred constitution committed to his care,) not only has not impaired this constitution, but has taken care that its wholesome laws should be properly administered; and who, in every respect, has acted as the father of his people: and has added to all this the most exemplary *moral conduct*, perhaps ever exhibited by a prince, whether in ancient or modern times; not only tacitly discountenancing vice, by his truly religious conduct, but by his frequent *proclamations*, most solemnly forbidding Sabbath-breaking, profane swearing, and immorality in general—more might be justly said, but when I have mentioned all these things, (and I mention them with exultation, and with gratitude to God,) I need scarcely add the venerable name of *GEORGE the Third, king of Great Britain*; as every reader will at once perceive that the description suits no potentate besides. I may just observe, that notwithstanding his long reign has been a reign of unparalleled troubles and commotions in the world, in which his empire has always been involved; yet, never did useful arts, ennobling sciences, and pure religion, gain a more decided and general ascendancy: and much of this, under God, is owing to the manner in which this king has lived; and the encouragement he invariably gave to whatever had a tendency to promote the best interests of his people, discountenancing religious persecution, in all its forms. Indeed, it has been well observed, that under the ruling providence of God, it was chiefly owing to the private and personal virtues of the sovereign, that the House of Brunswick remained firmly seated on the throne, amidst the storms arising from democratical agitations, and revolutionary convulsions in Europe, during the years 1792-1794. The stability of his throne, amidst these dangers and distresses, may prove a useful lesson to his successors, and show them the strength of a virtuous character; and that morality and religion form the best bulwark against those great evils to which all human governments are exposed. This small tribute of praise to the character and conduct of the British king, and gratitude to God for such a governor, will not be suspected of sinister motive; as the object of it is, by an inscrutable providence, placed in a situation to which neither *envy*, *flattery*, nor even just praise, can approach; and where the majesty of the man is placed in the most awful, yet respectable ruins.

But to resume the subject, and conclude the argument: I wish particularly to show the utter unlawfulness of rebellion against a ruler, who, though he may be incorrect in his moral conduct, yet rules according to the laws; and the additional blessing of having a prince, who, while his political conduct is regulated by the principles of the constitution; his heart and life are regulated by the dictates of eternal truth, as contained in that revelation which came from God.

2. *Whoever resisteth the power?* Ο αντιστασθεως; he who sets himself in order against the order of God; *τυς εν θεω διαταξας*, and they who resist, *αυαντησμενοι*; they who obstinately, and for no right reason, oppose the ruler, and strive to unsettle the constitution, and to bring about illegal changes.

Shall receive to themselves damnation Κηρυα, condemnation; shall be condemned both by the spirit and letter of that constitution, which, under pretence of defending or improving, they are indirectly labouring to subvert.

3. *For rulers are not a terror to good works*. Here the apostle shows the civil magistrate what he should be: he is clothed with great power, but that power is entrusted him, not for the terror and oppression of the upright man, but to overawe and punish the wicked. It is, in a word, for the benefit of the community, and not for the aggrandizement of himself, that God has entrusted the supreme civil power to any man. If he should use this to wrong, rob, spoil, oppress, and persecute his subjects, he is not only a *bad man*, but also a *bad prince*. He infringes on the essential principles of law and equity. Should he persecute his obedient, loyal subjects, on any religious account, this is contrary to all law and right; and, his doing so, renders him unworthy of their confidence; and they must consider him not as a *blessing*, but a *plague*. Yet, even in this case, though in our country it would be a breach of the constitution, which allows every man to worship God according to his conscience; yet the truly pious will not feel that even this, would justify rebellion against the prince; they are to suffer patiently, and commend themselves and their cause to him that judgeth righteously. It is an awful thing to rebel, and the cases are extremely rare that can jus-

5 *Wherefore he ye must needs be subject, not only for wrath, but also for conscience sake.*

6 *For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.*

7 *Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

b Eccles. 8. 2.—1 Pet. 2. 13.—k Matt. 22. 21. Mark 12. 17. Luke 20. 25.

tify rebellion against the constituted authorities. See the doctrine on ver. 1.

Wilt thou then not be afraid of the power? If thou wouldst not live in fear of the civil magistrate, live according to the laws; and thou mayest expect that he will rule according to the laws; and consequently, instead of incurring blame, thou wilt have praise. This is said on the supposition that the ruler is himself a *good man*: such the laws suppose him to be; and the apostle, on the general question of obedience and protection, assumes the point, that the magistrate is such.

4. *For he is the minister of God to thee for good*. Here the apostle puts the character of the ruler in the strongest possible light. *He is the minister of God*: the office is by Divine appointment: the man who is worthy of the office will act in conformity to the will of God: and, as the eyes of the Lord are over the righteous, and his ears open to their cry, consequently, the ruler will be the minister of God to thee for good. *He beareth not the sword in vain*. His power is delegated to him for the defence and encouragement of the good, and the punishment of the wicked; and he has authority to punish capital, when the law so requires; this, the term *sword* leads us to infer.

For he is a minister of God, a revenger Θεω διακωνος εν εκδουσι, for he is God's vindictive minister, to execute wrath: *εις οργην*, to inflict punishment upon the transgressors of the law; and this according to the statutes of that law; for God's civil ministers are never allowed to pronounce or inflict punishment according to their own minds or feelings; but according to the express declarations of the law.

5. *Ye must needs be subject*. Αναγκη, there is a necessity that ye should be subject, not only for wrath, *δια την οργην*, on account of the punishment which will be inflicted on evil doers, but also for conscience sake; not only to avoid punishment, but also to preserve a clear conscience. For, as civil government is established in the order of God, for the support, defence, and happiness of society; they who transgress its laws, not only expose themselves to the penalties assigned by the statutes, but also to guilt in their own consciences; because they sin against God. Here are two powerful motives to prevent the infraction of the laws, and to enforce obedience. 1. The dread of punishment: this weighs with the ungodly. 2. The keeping of a good conscience, which weighs powerfully with every person who fears God. These two motives should be frequently urged both among professors and profane.

6. *For this cause pay ye tribute also*. Because civil government is an order of God, and the ministers of state must be at considerable expense in providing for the safety and defence of the community; it is necessary that those in whose behalf these expenses are incurred, should defray that expense; and hence it might be more reasonable than an impartial and moderate taxation, by which the expenses of the state may be defrayed, and the various officers, whether civil or military, who are employed for the service of the public, be adequately remunerated. All this is just and right; but there is no insinuation in the apostle's words in behalf of an *extravagant and oppressive taxation*, for the support of *unprincipled and unnecessary wars*; or the pensioning of *corrupt or useless men*. The taxes are to be paid for the support of those who are God's ministers, the necessary civil officers, from the king downwards, who are attending constantly on this very thing. And let the reader observe, that by God's ministers, are not meant here the ministers of religion, but the civil officers, in all departments of the state.

7. *Render, therefore, to all their dues.* This is an extensive command. Be rigidly just: withhold neither from the king, nor his ministers, nor his officers of justice and revenue, nor from even the lowest of the community, what the laws of God and your country require you to pay.

Tribute to whom tribute Φορος; this word probably means such taxes as were levied on persons and estates.

Custom to whom custom Τελος; this word probably means such duties as were laid upon goods, merchandise, &c. on imports and exports; what we commonly call custom. Kypke, on this place, has quoted some good authorities for the above distinction and signification. Both the words occur in the following quotation from Strabo, Αναγκη γαρ μισθεναι τα τε ληνη, φορων επιβαλλονμενον; it is necessary to lessen the customs, if taxes be imposed. Strabo, lib. ii. page 307. See several other examples in Kypke.

Fear to whom fear? It is likely that the word φοβος, which we translate fear, signifies that reverence which produces obedience. Treat all official characters with respect, and be obedient to your superiors.

Honour to whom honour. The word τιμη, may here mean that outward respect which the principle, reverence, from which it springs, will generally produce. Never behave rudely to any person; but behave respectfully to men in office: if

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, ^mThou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, ⁿThou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^olove is the fulfilling of the law.

11 And that knowing the time, that now it is high time ^pto
[1 Var. 10. Gal. 5:14. Col. 3:14. 1 Tim. 1:5. James 2:8.—m. Eccl. 1:3, &c. Deut. 5:17, &c. Mark 19:18.—n. Lev. 19:18. Matt. 22:39. Mark 12:19. Gal. 5:14. James 2:8.—o. Matt. 22:40. Ver. 8—p. 1 Cor. 15:4. Eph. 5:6. 1 Thess. 5:6.]

you cannot even respect the man, for an important office may be filled by an unworthy person, respect the office, and the man on account of his office. If a man habituate himself to disrespect official characters, he will soon find himself disposed to pay little respect or obedience to the laws themselves.

8. *Owe no man any thing, but to love one another*]. In the preceding verses the apostle has been showing the duty, reverence, and obedience which all Christians, from the lowest to the lowest, owe to the civil magistrate; whether he be emperor, king, pro-consul, or other state-officer; here, he shows them their duty to each other: but this is widely different from that which they owe to the civil government; to the first, they owe subjection, reverence, obedience, and tribute; to the latter they owe nothing but mutual love, and those offices which necessarily spring from it. Therefore, the apostle says, *owe no man*; as if he had said, ye owe to your fellow-brethren, nothing but mutual love: and this is what the law of God requires; and in this the law is fulfilled. Ye are not bound in obedience to them as to the civil magistrate; for, to him ye must needs be subject, not merely for fear of punishment, but for conscience sake: but to these ye are bound by love; and by that love especially, which utterly prevents you from doing any thing by which a brother may sustain any kind of injury.

9. *For this, thou shalt not commit adultery*]. He that loves another, must not deprive him of his wife, of his life, of his property, of his good name; and will not even permit a desire to enter into his heart which would lead him to wish to possess any thing that is the property of another: for the law, the sacred Scripture, has said, *Thou shalt love thy neighbour as thyself*.

It is remarkable, that on *ἀντιδομαρτωντες*, *thou shalt not bear false witness*, is wanting here in ABDEFG, and several other MSS. Griesbach has left it out of the text. It is wanting also in the Syriac, and in several of the primitive Fathers. The generality of the best critics think it a spurious reading.

10. *Love worketh no ill*]. As he that loves another, will act towards that person, as, on a reverse of circumstances, he would that his neighbour should act towards him; therefore, this love can never work ill towards another; and, on this head, i. e. the duty we owe to our neighbour, *love is the fulfilling of the law*.

11. *And that, knowing the time*] Dr. Taylor has given a judicious paraphrase of this and the following verses. "And as the duties of a virtuous and holy life we should the more carefully and zealously perform, considering the nature and shortness of the present season of life; which will convince us that it is now high time to rouse and shake off sleep; and apply, with vigilance and vigour, to the duties of our Christian life; for, that eternal salvation which is the object of our Christian faith and hope, and the great motive of our religion, is every day nearer to us, than when we first entered into the profession of Christianity."

Some think the passage should be understood thus: We have now many advantages which we did not formerly possess. Salvation is nearer; the whole Christian system is more fully explained, and the knowledge of it more easy to be acquired than formerly; on which account, a greater progress in religious knowledge, and in practical piety, is required of us: and we have, for a long time, been too remiss in these respects. Deliverance from the persecutions, &c. with which they were then afflicted, is supposed by others, to be the meaning of the apostle.

12. *The night is far spent*]. If we understand this in reference to the heathen state of the Romans, it may be paraphrased thus, *the night is far spent*: heathenish darkness is nearly at an end; the day is at hand; the full manifestation of the Sun of righteousness, in the illumination of the whole Gentile world, approaches rapidly. The manifestation of the Messiah is regularly termed by the ancient Jews *yom*, day, because previously to this all is night. Bereshith Rabbi, sect. 91. fol. 89. *Cast off the works of darkness*; prepare to meet this rising light, and welcome its approach; by throwing aside superstition, impiety, and vice of every kind; and put on the armour of light; fully receive the heavenly teaching, by which your spirits will be as completely armed against the attacks of evil, as your bodies could be by the best weapons and impenetrable armour. This sense seems most suitable to the following verses, where the *rices of the Gentiles* are particularly specified; and they are exhorted to abandon them, and to receive the Gospel of Christ. The common method of explanation is this: *the night is far spent*; our present imperfect life, full of afflictions, temptations, and trials, is almost run out; the day of eternal blessedness is at hand: is about to dawn on

us in our glorious resurrection into eternal life. Therefore, let us cast off, let us live as candidates for this eternal glory. But this sense cannot at all comport with what is said below; as the *Gentiles* are most evidently intended.

12. *The night is far spent, the day is at hand*: let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in clamouring and wantonness, not in strife and envying.

11. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

[1 Var. 10. Gal. 5:14. Col. 3:14. 1 Tim. 1:5. James 2:8.—m. Eccl. 1:3, &c. Deut. 5:17, &c. Mark 19:18.—n. Lev. 19:18. Matt. 22:39. Mark 12:19. Gal. 5:14. James 2:8.—o. Matt. 22:40. Ver. 8—p. 1 Cor. 15:4. Eph. 5:6. 1 Thess. 5:6.]

us in our glorious resurrection into eternal life. Therefore, let us cast off, let us live as candidates for this eternal glory. But this sense cannot at all comport with what is said below; as the *Gentiles* are most evidently intended.

13. *Let us walk honestly, as in the day*] *Let us walk, εὐαγγεῖως, decently*, from *εὖ, well*, and *αγχα, nicea, habit, or dress*. Let our deportment be decent, orderly, and grave; such as we shall not be ashamed of in the eyes of the whole world.

Not in rioting and drunkenness] *Μη κοπιῶν καὶ μεθύων*, according to Hesychius, signifies, *ἀντὶ τῶν ἀγαθῶν, πρὸς τὰ κατὰ φύσιν, ὁδοῦ, ἡμετέραν, and dissolute songs*; banquets, and such like. *Μεθύων* signifies drunken festive, such as were celebrated in honour of their gods; when, after they had sacrificed, *ἑρτα ἡ θάνα, scilicet*, they drank to excess, accompanied with abominable acts of every kind. See *Suidas* and *Hesychius*, under this word.

Not in clamouring] This is no legitimate word, and conveys no sense till, from its connexion in this place, we force a meaning upon it. The original word, *κοιταῖς*, signifies *whoredoms, and prostitution* of every kind.

And wantonness] *ἀσέλγεια*, all manner of uncleanness, and sodomitical practices.

Not in strife and envying] *Μη εἰσὶ καὶ ζηλοῦ*, not in contentions and furious altercations, which must be the consequence of such practices as are mentioned above. Can any man suppose that this address is to the Christians at Rome? That they are charged with practices almost peculiar to the heathens? And practices of the most abandoned and dissolute sort? If those called Christians at Rome were guilty of such acts, there could be no difference, except in profession, between them and the most abominable of the heathens. But it is impossible that such things should be spoken to the followers of Christ; for the very grace that brings repentance enables the penitent to cast aside and abominate all such corrupt and vicious conduct.

The advices to the Christians may be found in the preceding chapter: those at the conclusion of this chapter belong solely to the heathens.

14. Put ye on the Lord Jesus] This is in reference to what is said ver. 13. *Let us put on decent garments*: let us make a different profession, unite with other company; and maintain that profession by a suitable conduct. *Putting on, or being clothed with Jesus Christ*, signifies receiving and believing the Gospel; and consequently, taking its maxims for the government of life: having the mind that was in Christ. The ancient Jews frequently use the phrase, putting on the Shechinah, or Divine Majesty, to signify the soul's being clothed with immortality, and rendered fit for glory.

To be clothed with a person, is a Greek phrase, signifying to assume the interest of another, to enter into his views, to imitate him, and be wholly on his side. St. Chrysostom particularly mentions this as a common phrase, *ὁ δὲ αὐτοῦ ὡς ἐκείνου, such a one hath put on such a one*; i. e. he closely follows and imitates him. So Dionysius Hal. Antiq. lib. xi. page 629, speaking of Appius, and the rest of the Decemviri, says, *ἐκείνῳ περὶ πάντας, ὡς αὐτὸν ὁ ἑαυτοῦ ἑαυτοῦ ἐκείνου*. They were no longer the servants of Titus, but they clothed themselves with him; they imitated him, and acted in every thing. Eusebius, in his life of Constantine, says the same of his sons, they put on their father: they seemed to enter into his spirit and views, and to imitate him in all things. The mode of speech itself is taken from the custom of stage-players: they assumed the name and garments of the person whose character they were to act; and endeavoured as closely as possible to imitate him in their spirit, words, and actions. See many pertinent examples in *Akype*.

And make not provision for the flesh] By flesh we are here to understand, not only the body, but all the irregular appetites and passions which led to the abominations already recited. No provision should be made for the encouragement and gratification of such a principle as this.

To fulfil the lusts thereof] *Εἰς ἐκπληρωσιν, in reference to its lusts*; such as the *κοιταῖς καὶ μεθύων, and ἀσέλγεια, rioting, drunkenness, prostitutions, and uncleanness*, mentioned ver. 13. to make provision for which the Gentiles lived and laboured, and bought and sold, and schemed and planned; for it was the whole business of their life to gratify the sinful lusts of the flesh. Their philosophers taught them little else; and the whole circle of their deities, as well as the whole scheme of their religion, served only to excite and inflame such passions, and produce such practices.

In these four last verses there is a fine metaphor, and it is continued and well sustained in every expression. 1. The apostle considers the state of the *Gentiles* under the notion of

night; a time of darkness, and a time of evil practices. 2. That this night is nearly at an *end*, the night is far spent. 3. He considers the Gospel as now visiting the Gentiles, and the *light* of a glorious day about to shine forth on them. 4. He calls those to *anake* who were in a *stupid, senseless* state, concerning all spiritual and moral good; and those who were employed in the vilest practices that could debase and degrade mankind. 5. He orders them to *cast off the works of darkness*, and *put on the armour, σπλα, the habiliments of light*, of righteousness: to cease to do evil; to learn to do well. Here is an allusion to laying aside the *night-clothes*; and putting on their *day-clothes*. 6. He exhorts them to this, that they may *walk honestly, εὐσχημένως, decently habited*; and not spend their time, waste their substance, destroy their lives, and ruin their souls, in such iniquitous practices as those which he immediately specifies. 7. That they might not mistake his meaning concerning the *decent* clothing which he exhorts them to walk in, he immediately explains himself, by the use of a common form of speech, and says, still following his *metaphor, put on the Lord Jesus Christ*: receive his doctrine, copy his example, and seek the things which belong to another life; for the Gentiles thought of little else than making provision for the *flesh or body*, to gratify its animal desires and propensities.

11. These last verses have been rendered famous in the Christian Church, for more than 1400 years, as being the instrument of the conversion of St. Augustine. It is well known that this man was, at first, a *Manichean*, in which doctrine he continued till the 32d year of his age:—he had frequent conferences and controversies on the Christian religion with several friends, who were Christians; and with his mother *Monica*, who was incessant in her prayers and tears for his conversion. She was greatly comforted by the assurance given her by St. Ambrose, bishop of Milan, where her son Augustine was then professor of rhetoric; that *a child of so many prayers and tears could not perish*. He frequently heard St. Ambrose preach, and was affected not only by his elo-

quence, but by the important subjects which he discussed; but still could not abandon his Manicheanism. Walking one day in a garden with his friend *Alypius*, who it appears had been reading a copy of St. Paul's Epistle to the Romans, and had left it on a bank near which they then were, (though some say that Augustine was then alone,) he thought he heard a musical voice calling out distinctly *tolis et lege! tolle et lege! take up and read! take up and read!* He looked down, saw the book, took it up, and hastily opening it, the first words that met his eye were these, *Μη κοπιῶς καὶ πρᾶξαι, &c. Not in rioting and drunkenness, &c. but put ye on the Lord Jesus Christ*. He felt the import and power of the words, and immediately resolved to become a follower of Christ: he, in consequence, instantly embraced Christianity; and afterward boldly professed and wrote largely in its defence; and became one of the most eminent of all the *Latin* fathers. Such is the substance of the story handed down to us from antiquity, concerning the conversion of St. Augustine. He was made bishop of Hippo, in Africa, in the year 395, and died in that city August 28, 430, at the very time that it was besieged by the Vandals.

III. After what I have said in the Notes, I need add nothing on the great *political* question of *subordination to the civil powers*; and of the *propriety and expediency of submitting to every ordinance of man for the Lord's sake*. I need only observe, that it is in things *civil* this obedience is enjoined: in things *religious*, God alone is to be obeyed. Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God; no Christian is bound to obey. Yet, even in this case, as I have already noted, no Christian is authorized to rebel against the civil power; he must bear the persecution; and, if needs be, seal the truth with his blood; and thus become a *martyr* of the Lord Jesus. This has been the invariable practice of the genuine church of Christ. They committed their cause to Him who judgeth righteously. See farther on this subject on Matt. xxii. 20, &c.

CHAPTER XIV.

In things indifferent, Christians should not condemn each other, 1. Particularly with respect to different kinds of food, 2-4. And the observation of certain days, 5, 6. None of us should live unto himself, but unto Christ, who lived and died for us, 7-9. We must not judge each other; for all judgment belongs to God, 10-13. We should not do any thing by which a weak brother may be stumbled or grieved; lest we destroy him for whom Christ died, 14-16. The kingdom of God does not consist in outward things, 17, 18. Christians should endeavour to cultivate peace and brotherly affection, and rather deny themselves of certain privileges, than be the means of stumbling a weak brother, 19-21. The necessity of doing all in the spirit of faith, 22, 23. [A. M. cr. 4062. A. D. cr. 58. An. Olymp. cr. CCIX. 2. A. U. C. cr. 811.]

HIM that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Ch. 15. 1, 7. 1 Cor. 8. 9, 11 & 9. 22.—Or, not to judge his doubtful thoughts.—e. Ver. 14. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

NOTES.—It seems very clearly, from this, and the following chapter, that there were considerable misunderstandings between the *Jewish* and *Gentile* Christians at Rome, relative to certain customs which were sacredly observed by the one, and disregarded by the other. The principal subject of dispute was, concerning *meats* and *days*. The converted Jew, retaining a veneration for the law of Moses, abstained from certain meats, and was observant of certain days; while the converted Gentile, understanding that the Christian religion laid him under no obligations to such ceremonial points, had no regard to either. It appears farther, that mutual censures, and uncharitable judgments, prevailed among them; and that brotherly love, and mutual forbearance, did not generally prevail. The apostle, in this part of his epistle, exhorts, that in such things, not essential to religion; and in which both parties, in their different way of thinking, might have an *honest meaning, and serious regard to God*, difference of sentiments might not hinder Christian fellowship and love: but that they would mutually forbear each other, make candid allowance, and especially not carry their Gospel liberty so far as to prejudice a weak brother, a Jewish Christian, against the Gospel itself, and tempt him to renounce Christianity. His rules and exhortations are still of great use; and happy would the Christian world be, if they were more generally practised. See Dr. Taylor, who farther remarks, that it is probable St. Paul learnt all these particulars from Aquila and Priscilla, who were lately come from Rome. Acts xviii. 2, 3. and with whom the apostle was familiar for a considerable time. This is very likely, as there is no evidence that he had any other intercourse with the church at Rome.

1. *Him that is weak in the faith*] By this the apostle most evidently means the converted *Jew*: who must indeed be weak in the faith, if he considered this distinction of meats and days essential to his salvation.—See on ver. 21.

Receive ye.] Associate with him; receive him into your religious fellowship; but when there, let all religious altercations be avoided.

Not to doubtful disputations.] Μὴ εἰς διακρίσεις διαλογισμῶν. These words have been variously translated and understood: Dr. Whitby thinks the sense of them to be this, *Not discriminating them by their inward thoughts*. Do not re-

4 * Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 * One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; 4 Col. 2. 16.—e. James 4. 12.—Gal. 4. 10. Col. 2. 16.—Or, fully assured.—h. Gal. 4. 10.—i. Or, observe.

ject any from your Christian communion, because of their particular sentiments on things which are in themselves *indifferent*. Do not curiously inquire into their religious scruples, nor condemn them on that account. Entertain a brother of this kind rather with what may profit his soul, than with curious disquisitions on speculative points of doctrine. A good lesson for modern Christians in general.

2. *One believeth that he may eat all things*] He believes that whatsoever is *wholesome and nourishing*, whether *herbs or flesh*, whether enjoined or forbidden by the Mosaic law, may be safely and conscientiously used by every Christian.

Another, who is weak, eateth herbs.] Certain Jews, lately converted to the Christian faith, and having as yet little knowledge of its doctrines, believe the Mosaic law relative to clean and unclean meats, to be still in force; and therefore, when they are in a Gentile country, for fear of being defiled, avoid flesh entirely, and live on vegetables. And a Jew, when in a heathen country, acts thus, because he cannot tell whether the flesh which is sold in the market, may be of a *clean or unclean* beast; whether it may not have been offered to an idol; or whether the blood may have been taken properly from it.

3. *Let not him that eateth*] The Gentile, who eats flesh, despise him, the Jew, who eateth not flesh, but herbs. And let not him, the Jew, that eateth not indiscriminately, judge, condemn him, the Gentile, that eateth indiscriminately flesh, or vegetables.

For God hath received him.] Both being sincere, and upright, and acting in the fear of God, are received as heirs of eternal life, without any difference on account of these religious scruples or prejudices.

4. *Who art thou that judgest another man's servant*] Who has ever given thee the right to condemn the servant of another man, in things pertaining to his own master? To his own master he standeth or falleth. He, not thou, is to judge him; thy intermeddling in this business, is both rash and uncharitable.

Yea, he shall be holden up] He is sincere and upright; and God who is able to make him stand, will uphold him; and so teach him that he shall not essentially err. And it is the will of God that such upright though scrupulous persons, should be continued members of his church.

and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

1 Cor. 10, 31. 1 Tim. 4, 3.—1 Cor. 6, 19, 20. Gal. 2, 20. 1 Thess. 5, 10. 1 Pet. 4, 10.—
2 Cor. 5, 15.—Acts 19, 31.—Matt. 23, 31, 32. Acts 10, 42 & 17, 31. 2 Cor. 5, 14. Jude
14, 15.—Isa. 40, 23. Phil. 2, 10.

5. *One man esteemeth one day above another* [Perhaps the word *ἡμέραν*, day, is here taken for time, festival, and such like: in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals: such as the *pass-over*, *pentecost*, *feast of tabernacles*, *new moons*, *jubilee*, &c. The converted Jew still thought these of moral obligation: the Gentile Christian, not having been bred up in this way, had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God, gave him no such injunctions, consequently he paid to these no religious regard.

Another] The converted Gentile, esteemeth every day: considers that all time is the Lord's; and that each day should be devoted to the glory of God: and that those festivals are not binding on him.

We add here *alike*, and make the text say, what I am sure was never intended, viz. that there is no distinction of days, not even of the Sabbath: and that every Christian is at liberty to consider even this day to be holy or not holy as he happens to be persuaded in his own mind.

That the Sabbath is of lasting obligation may be reasonably concluded from its institution: see the note on Genesis ii. 3, and from its typical reference. All allow that the Sabbath is a type of that rest in glory which remains for the people of God. Now, all types are intended to continue in full force till the antitype, or thing signified, take place; consequently, the Sabbath will continue in force till the consummation of all things. The word *alike* should not be added; nor is it acknowledged by any MS. or ancient version.

Let every man be fully persuaded] With respect to the propriety or non-propriety of keeping the above festivals, let every man act from the plenary conviction of his own mind: there is a sufficient latitude allowed: all may be fully satisfied.

He that regardeth the day] A beautiful apology for mistaken sincerity and injudicious reformation. Do not condemn the man for what is indifferent in itself: if he keep these festivals, his purpose is to honour God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honour of God, not believing that God has enjoined them; he does not observe them at all. In like manner, he that eateth any creature of God, which is wholesome and proper for food, gives thanks to God, as the author of all good. And he who cannot eat of all indiscriminately, but is regulated by the precepts in the Mosaic law, relative to clean and unclean meats, also gives God thanks. Both are sincere; both upright; both act according to their light; God accepts both; and they should bear with each other.

7. *None of us liveth to himself*] The Greek writers use the phrase *ἑαυτοῦ* (or, to signify acting according to one's own judgment, following one's own opinion. Christians must act in all things according to the mind and will of God, and not follow their own wills. The apostle seems to intimate, that in all the above cases, each must endeavour to please God: for he is accountable to him alone for his conduct in these indifferent things. God is our Master, we must live to him; as we live under his notice, and by his bounty; and when we cease to live among men, we are still in his hand. Therefore, what we do, or what we leave undone, should be in reference to that eternity which is ever at hand.

9. *Christ both died and rose*] That we are not our own, but are the Lord's both in life and death, is evident from this, that Christ lived and died, and rose again, that he might be the Lord of the dead and the living: for his power extends equally over both worlds; separate as well as embodied spirits, are under his authority; and he it is who is to raise even the dead to life; and thus all, throughout eternity, shall live under his dominion.

The clause *καὶ ἀνέστη, and rose*, is wanting in several reputable MSS. and certainly is not necessary to the text. Griesbach omits the words and reads *ἀνέστη καὶ ἔζησεν, died and lived*; of which professor White says *lectio induit genuina*; "this reading is indisputably genuine."

10. *But why dost thou Christian Jew, observing the rites of the Mosaic law: judge, condemn thy brother, Christian Gentile, who does not think himself bound by this law?*

Or why dost thou Christian Gentile, set at naught thy Christian Jewish brother, as if he were unworthy of thy regard, because he does not yet believe that the Gospel has set him free from the rites and ceremonies of the law?

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

4 Matt. 11, 2. Gal. 5, 13. 1 Pet. 3, 7.—1 Cor. 8, 13 & 10, 29.—Acts 10, 15. Ver. 2, 30.
1 Cor. 10, 35.—1 Tim. 4, 4. Tit. 1, 15. *evil-speaking*—1 Cor. 5, 7, 10.—v Gr. common—
w Gr. according to charity—1 Cor. 8, 11.—v Gr. 12, 17.

It is a true saying of Mr. Heylin, on this verse; *the superstitions are prone to judge; and those who are not superstitious, are prone to despise.*

17 shall all stand before the judgment seat of Christ] Why should we then judge and condemn each other? We are accountable to God for our conduct, and shall be judged at his bar; and let us consider that whatever we assure we mete, the same shall be measured unto us again.

12. *Every one of us shall give account of himself*] We shall not, at the bar of God, be obliged to account for the conduct of each other—each shall give account of himself: and let him take heed that he be prepared to give up his accounts with joy.

13. *Let us not, therefore, judge one another any more*] Let us abandon such rash conduct; it is dangerous: it is uncharitable: judgment belongs to the Lord, and he will condemn those only, who should not be acquitted.

That no man put a stumbling-block] Let both the converted Jew and Gentile consider, that they should labour to promote each other's spiritual interests; and not be a means of hindering each other in their Christian course; or of causing them to abandon the Gospel, on which, and not on questions of rites and ceremonies, the salvation of their souls depends.

14. *I know, and am persuaded by the Lord Jesus*] After reasoning so long and so much with these contending parties, on the subject of their mutual misunderstandings; without attempting to give any opinion, but merely to show them the folly and uncharitableness of their conduct; he now expresses himself fully, and tells them that nothing is unclean of itself, and that he has the inspiration and authority of Jesus Christ to say so; for to such an inspiration and authority of Jesus Christ, as I know, and am persuaded by the Lord Jesus. And yet, after having given them this decisive judgment, through respect to the tender, mistaken conscience of weak believers, he immediately adds, *that to him that esteemeth any thing to be unclean, to him it is unclean*; because if he act contrary to his conscience, he must necessarily contract guilt; for he who acts in opposition to his conscience in one case, may do it in another; and thus even the plain declarations of the word of God may be set aside on things of the utmost importance, as well as the erroneous, though well-intentioned dicta of his conscience, on matters which he makes of the last consequence; though, others, who are better taught, know them to be indifferent.

It is dangerous to trifle with conscience, even when erroneous; it should be borne with and instructed; it must be *war* over, not *taken by storm*. Its feelings should be respected, because they ever refer to God, and have their foundation in his fear. He who sins against his conscience in things which every one else knows to be indifferent, will soon do it in those things in which his salvation is most intimately concerned. It is a great blessing to have a well-informed conscience; it is a blessing to have a tender conscience, and even a sore conscience is infinitely better than none.

15. *If thy brother be grieved*] If he think that thou dost wrong, and he is, in consequence, stumbled at thy conduct;

Not unclean thou charitably] *Kara dyms, according to love; for love worketh no ill to his neighbour*; but by thy eating some particular kind of meat, on which neither thy life, nor well-being depend; thou *workest ill* to him by grieving and distressing his mind; and therefore thou breakest the law of God in reference to him, while pretending that thy Christian liberty raises thee above his scruples.

Destroy not him with thy meat for whom Christ died] This puts the uncharitable conduct of the person in question in the strongest light; because it supposes that the weak brother may be so stumbled as to fall and perish finally; even the man for whom Christ died. To injure a man in his circumstances is bad; to injure him in his person is worse; to injure him in his reputation is still worse; and to injure his soul is worst of all. No wickedness, no malice, can go farther than to injure and destroy the soul; thy uncharitable conduct may proceed thus far; therefore thou art highly criminal before God.

From this verse we learn that a man for whom Christ died may perish, or have his soul destroyed, and destroyed with such a destruction as implies perdition. The original is very emphatic, *ἡν—ἐκείνου ἢ ἄλλου, ὡς ὅτι ἡν ἐκείνου, Christ died in his stead; do not destroy his soul. The sacrificial death is as strongly expressed as it can be; and there is no word in the New Testament that more forcibly implies eter-*

17 ^a For, the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For, he that in these things serveth Christ ^a is acceptable to God, and approved of men.

19 ^b Let us therefore follow after the things which make for peace, and things wherewith ^c one may edify another.

20 ^d For meat, destroy not the work of God. ^e All things indeed are pure; ^f but it is evil for that man who eateth with offence.

^a 1 Cor. 8. 4-22 ^b 1 Cor. 9. 21. ^c 1 Pet. 3. 14. ^d Chap. 12. 13. ^e 1 Cor. 14. 12 ^f 1 Thess. 5. 11. ^g 2 Ver. 15. ^h 2 Cor. 13. 11. ⁱ Acts. 20. 15. ^j Ver. 14. ^k Tit. 1. 15.

^a *ruin*, and the verb *απολλω*, from which is derived the most significant name of the Devil, *ὁ Απολλων*, the Destroyer, the great universal murderer of souls.

16. Let not then your good be evil spoken of. Do not make such a use of your Christian liberty as to subject the Gospel itself to reproach. Whatsoever you do, do it in such a manner, spirit, and time, as to make it productive of the greatest possible good. There are many who have such an unhappy method of doing their good acts, as not only to do little or no good by them, but a great deal of evil. It requires much prudence and watchfulness to find out the proper time of performing even a good action.

17. For the kingdom of God. That holy religion which God has sent from heaven, and which he intends to make the instrument of establishing a counter part of the kingdom of glory among men; see on Matt. iii. 2.

Is not meat and drink. It consists not in these outward and indifferent things. It neither particularly enjoins, nor particularly forbids such.

But righteousness. Pardon of sin, and holiness of heart and life.

And peace. In the soul, from a sense of God's mercy; peace regulating, ruling, and harmonizing the heart.

And joy in the Holy Ghost. Solid, spiritual happiness; a joy which springs from a clear sense of God's mercy; the love of God being shed abroad in the heart by the Holy Spirit, and maintained there by the same influence. This is a genuine counterpart of heaven; righteousness without sin, peace without inward disturbance, joy without any kind of mental agony, or distressing fear. See the note on Matt. iii. 2.

18. For he that in these things. The man whether Jew or Gentile, who in these things, righteousness, peace, and joy in the Holy Ghost, serveth Christ, acts according to his doctrine, is acceptable to God, for he has not only the form of godliness in thus serving Christ, but he has the power, the very spirit and essence of it, in having righteousness, and peace, and joy in the Holy Ghost; and therefore the whole frame of his mind, as well as his acts, must be acceptable to God. And approved of men; for although religion may be persecuted, yet the righteous man, who is continually labouring for the public good, will be generally esteemed. This was a very common form of speech among the Jews; that he who was a conscientious observer of the law, was pleasing to God and approved of men.—See several examples in Schottgen.

19. Let us therefore follow. Far from contending about meats, drinks, and festival times, in which it is not likely that the Jews and Gentiles will soon agree; let us endeavour to the utmost of our power, to promote peace and unanimity, that we may be instrumental in edifying each other; in promoting religious knowledge and piety, instead of being stumbling blocks in each other's way.

20. For meat, destroy not the work of God. Do not hinder the progress of the Gospel, either in your own souls, or in those of others, by contending about lawful or unlawful meats. And do not destroy the soul of thy Christian brother, ver. 15. by regarding him so as to induce him to apostatize.

All things indeed are pure. This is a repetition of the sentiment delivered, ver. 14. in different words. Nothing that is proper for aliment, is unlawful to be eaten; but it is evil for that man who eateth with offence; the man who either eats contrary to his own conscience, or so as to grieve and stumble another, does an evil act; and however lawful the thing may be in itself, his conduct does not please God.

21. It is good neither to eat flesh, &c.] The spirit and self-denying principles of the Gospel teach us, that we should not only avoid every thing in eating or drinking which may be an occasion of offence or apostasy to our brethren, but even to lay down our lives for them, should it be necessary.

Wherewith thy brother stumbleth. *Προσκατατρέχει*, from *προσκατα*, against, and *τρέχει*, to strike, to hit the foot against a stone in walking, so as to halt, and be impeded in one's journey. It here means spiritually, any thing by which a man is so perplexed in his mind, as to be prevented from making due progress in the divine life. Any thing by which he is caused to halt, to be indecisive, and undetermined; and under such an influence no man has ever yet grown in grace, and in the knowledge of Jesus Christ.

Or is offended. *ὁ ἐκπαυλιζέται*, from *ἐκπαυλίζω*, a stumbling block; any thing by which a person is caused to fall, especially into a snare, trap, or gin. Originally the word signified the piece of wood, or key in a trap, which being trodden on, caused the animal to fall into a pit, or the trap to close upon him. In the New Testament it generally refers to total apostasy from the Christian religion, and this appears to be its meaning in this place.

21. It is good neither to eat ^e flesh, nor to drink wine, nor any thing wherewith thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith? have it to thyself before God. ^b Happy is he that condemneth not himself in that thing which he alloweth.

23. And he that doubteth is damned if he eat, because he eateth not of faith: for ^c whatsoever he eat is sin.

^a 1 Cor. 9. 9, 10, 11, 12. ^b 1 Cor. 6. 13. ^c 1 John 3. 21. ^d 1 Or, discerneth and putteth a difference between meats — Tit. 1. 15.

Or is made weak. *ὁ ἀσθενεῖ*, from *a*, negative, and *σθενος*, strength, without *μετὰ βίον*; without power sufficiently to distinguish between right and wrong, good and evil, lawful and unlawful. To get under the dominion of an erroneous conscience, so as to judge that to be evil or unlawful which is not so. The two last terms are omitted by two excellent MSS. (the Codex Alexandrinus and the Codex Ephraim), by the Syriac of Erpen, the Coptic and the Ethiopic, and by some of the primitive fathers. It is very likely that they were added by some early hand by way of illustration. Griesbach has left them in the text with a note of doubtfulness.

22. Hast thou faith? The term faith seems to signify, in this place, a full persuasion in a man's mind that he is right, that what he does is lawful, and has the approbation of God and his conscience. Dr. Taylor has a judicious note on this passage. "There is no necessity," says he, "for reading the first clause interrogatively; and it seems to be more agreeable to the structure of the Greek, to render it, thou hast faith; as if he had said, I own thou hast a right persuasion." Further, there is an *anadiplosis* in *εἴς*, and *εἴς*, the first simply signifies *thou hast*, the latter, *hold fast*. Thou hast a right persuasion concerning thy Christian liberty; and I advise thee to hold that persuasion steadfastly, with respect to thyself, in the sight of God. *Εἴς*, *have*, has frequently this emphatical signification. See Matt. xxv. 29." &c.

Happy is he that condemneth not, &c.] That man only can enjoy peace of conscience who acts according to the full persuasion on which God has given him of the lawfulness of his conduct; whereas, he must be miserable who allows himself in the practice of any thing for which his conscience upbraids and accuses him. This is a most excellent maxim, and every genuine Christian should be careful to try every part of his conduct by it. If a man have not peace in his own bosom, he cannot be happy; and no man can have peace who sins against his conscience. If a man's passions or appetite allow or instigate him to a particular thing, let him take good heed that his conscience approve what his passions allow; and that he live not the subject of continual self-condemnation and reproach. Even the man who had the too scrupulous conscience, had better, in such matters as are in question, obey its erroneous dictates, than violate this moral feeling, and live only to condemn the actions he is constantly performing.

23. And he that doubteth. This verse is a necessary part of the preceding, and should be read thus. But he that doubteth is condemned if he eat, because he eateth not of faith. The meaning is sufficiently plain. He that feeds on any kind of meats prohibited by the Mosaic law, with the persuasion in his mind that he may be wrong in so doing, is condemned by his conscience for doing that which he has reason to think God has forbidden.

For whatsoever is not of faith is sin.] Whatever he does, without a full persuasion of its lawfulness, (see ver. 22.) is to him sin, for he does it under a conviction that he may be wrong in so doing. Therefore, if he make a distinction in his own conscience between different kinds of meats, and yet eats of all indifferently, he is a sinner before God; because he eats either through false shame, base compliance, or an unbridled appetite; and any of these is, in itself, a sin against the sincerity, ingenuousness, and self-denying principles of the Gospel of Christ.

Some think that these words have a more extensive signification, and that they apply to all who have not true religion and faith in our Lord Jesus Christ; every work of such persons being sinful in the sight of a holy God, because it does not proceed from a pure motive. On this ground our church says, *Artic. xiii.* "Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they are not of faith in Jesus Christ; yea, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." To this we may add, that without faith it is impossible to please God; every thing is wrong where this principle is wanting.

There are few readers who have not remarked that the three last verses of this epistle, (chap. xvi. 25, 26, 27.) appear to stand in their present place without any obvious connexion; and apparently after the epistle is concluded. And it is well known to critics, that two MSS. in uncial letters, the Cod. A. and I. with upwards of 100 others, together with the *Solensis*, the latter *Syriac* and *Arabic*, add those verses at the end of the 14th chapter. The transposition is acknowledged by Cyril, Chrysostom, Theodoret, Eusebius, Theophylact, Theodulus, Damascenus, and Tertullian, see Weistien. Griesbach inserts them at the end of this chapter as their proper place; and most learned men approve of this transposition. It may be necessary to repeat the words here, that the reader may see with what propriety they connect with the

11 And again, * Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, * There shall he be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, * filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, * because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gen-

* Psalm 117. 1.—† Isaiah 11. 1, 10. Revelations 5. 5. & 22. 16.—‡ Chapter. 12. 19. & 14. 17.—§ 2 Pet. 1. 12. 1 John 2. 31.—|| 1 Cor. 8. 1, 7, 10.—x Chap. 1. 5 & 12. 3. Gal. 1. 15. Eph. 3. 7, 8.

made equal partakers of those blessings with the Jews themselves; as the apostle proceeds to prove.

Twice I confess to thee among the Gentiles] This quotation is taken from Psalm xviii. 49, and shows that the Gentiles had a right to glorify God for his mercy to them; and we shall see the strength of this saying farther, when we consider a maxim of the Jews delivered in *Megillah*, fol. 14. "From the time that the children of Israel entered into the Promised Land, no Gentile had any right to sing a hymn of praise to God. But after that the Israelites were led into captivity, then the Gentiles began to have a right to glorify God." Thus the Jews themselves confess that the Gentiles have a right to glorify God; and this, on account of being made partakers of his grace and mercy. And if, says *Schoetgen*, we have a right to glorify God; then it follows that our worship must be pleasing to him; and if it be pleasing to him, then it follows, that this worship must be good; otherwise God could not be pleased with it.

Dr. Taylor gives a good paraphrase of this and the three following verses. As you Jews glorify God for his truth, so the Gentiles have a right to join with you in glorifying God for his mercy. And you have Scripture authority for admitting them to such fellowship; for instance, David says, Psal. xviii. 49. *Therefore will I give thanks unto thee, O Lord, among the Gentiles; and sing praises unto thy name.* And again, Moses himself says, in Deuter. chap. xxxii. 43. *Rejoice, O ye Gentiles, with his people.* And again, it is evident, from Psal. cxvii. that praise to God is not to be confined to the Jews only; but that all people, as they all share in his goodness, should also join in thanks to their common Benefactor: *O praise the Lord, all ye nations, (Gentiles) praise him, all ye people; for his merciful kindness is great towards us; and the truth of the Lord endureth for ever.* Again the prophet Isaiah expressly and clearly declares, chap. xi. ver. 10. *There shall be a root of Jesse, (that is, the Messiah,) and he shall rise to reign over the Gentiles, and in him shall the Gentiles hope:* *ἐλπίσωσιν*. And thus the apostle proves both to the Jews and to the Gentiles, who were probably unwilling to join with each other in religious fellowship; that they had both an equal right to glorify God: being equally interested in his mercy, goodness, and truth; and that, from the evidence of the above Scriptures, the Gentiles had as much right to hope in Christ, for the full enjoyment of his kingdom, as the Jews had; and taking occasion from the last word *hope*, *ἐλπίσωσιν*, which we improperly translate *trust*, he pours out his heart in the following affectionate prayer.

13. Now, the God of hope, &c.] *Ὁ θεὸς τῆς ἐλπίδος, may the God of this hope*, that God who caused both Jews and Gentiles to hope that the gracious promises which he made to them should be fulfilled; and who, accordingly, has fulfilled them in the most punctual and circumstantial manner:—

Fill you with all joy] Give you true spiritual happiness; peace in your own hearts, and unity among yourselves: *in believing*, not only the promises which he has given you, but believing in Christ Jesus, in whom all the promises are yea and amen.

That ye may abound in hope] That ye may be excited to take more enlarged views of the salvation which God has provided for you; and have all your expectations fulfilled by the power of the Holy Ghost, enabling you to hope and believe; and thence the fulfilment of the promises upon your hearts.

14. And I am persuaded of you.] This is supposed to be an address to the Gentiles: and it is managed with great delicacy; he seems to apologize for the freedom he had used in writing to them; which he gives them to understand proceeded from the authority he had received by his apostolical office; the exercise of which office respected them particularly. So they could not be offended, when they found themselves so particularly distinguished.

Ye are full of goodness] Instead of *αγαπῶντες, goodness*, some MSS. of good repute, have *ἀγαπᾶς, love*. In this connexion both words seem to mean nearly the same thing. They were so full of goodness and love, that they were disposed of themselves, to follow any plan that might be devised, in order to bring about the most perfect understanding between them and their Jewish brethren.

Filled with all knowledge] So completely instructed in the mind and design of God, relative to their calling, and the fruit which they were to bring forth to the glory of God;

that, ministering the Gospel of God, that the * offering * up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things * which Christ hath not wrought by me, * to make the Gentiles obedient by word and deed,

19 * Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, * lest I should build upon another man's foundation:

21 But as it is written, * To whom he was not spoken of, they

y Ch. 11. 13. Gal. 2. 7, 8, 9. 1 Tim. 2. 7. 2 Tim. 1. 11. Phil. 2. 17.—z Or, sacrificing.—a Isa. 66. 20. Phil. 2. 17.—b Heb. 5. 1.—c Acts 21. 19. Gal. 2. 8.—d Ch. 1. 5. & 16. 38.—e Acts 19. 11. 2 Cor. 12. 12.—f 2 Cor. 10. 13, 15, 16.—g Isa. 52. 15.

that they were well qualified to give one another suitable exhortations on every important point.

Instead of *ἀλλήλους, one another*, several MSS. have *ἀλλους, others*; which gives a clearer sense: for if they were all filled with knowledge, there was little occasion for them to admonish one another; but by this they were well qualified to admonish others; to impart the wisdom they had to those who were less instructed.

15. Nevertheless—I have written] Notwithstanding I have this conviction of your extensive knowledge in the things of God, I have made bold to write to you in some sort, *ἀπο μένους, to a party among you*, as some learned men translate the words, who stand more in need of such instructions than the others; and I do this, *because of the grace, δια τῆς χάριτος*, because of the office which I have received from God; namely, to be the apostle of the Gentiles. This authority gave him full right to say, advise, or enjoin any thing which he judged to be of importance to their spiritual interests. This subject he pursues farther in the following verse.

16. Ministering the Gospel of God.] *Ἱερουργῶντα, acting as a priest.* Here is a plain allusion, says Dr. Whitby, to the Jewish sacrifices offered by the priest, and sanctified, or made acceptable by the *ihamen* offered with them. For he compares himself, in preaching the Gospel, to the priest performing his sacred functions, preparing his sacrifice to be offered. The Gentiles converted by him, and dedicated to the service of God, are his sacrifices and oblation. The Holy Spirit is the *ihamen* poured upon this sacrifice, by which it was sanctified, and rendered acceptable to God. The words of Isaiah, lxi. 20. *And they shall bring all your brethren for an offering unto the Lord, out of all nations*, might have suggested the above idea to the mind of the apostle.

17 I have, therefore, whereof I may glory] Being sent of God on this most honourable and important errand, I have matter of great exultation, not only in the honour which he has conferred upon me, but in the great success with which he has crowned my ministry.

18. For I will not dare to speak] If the thing were not as I have stated it, I would not dare to arrogate to myself honours which did not belong to me. But God has made me the apostle of the Gentiles; and the conversion of the Gentiles, is the fruit of my ministry; Christ having wrought by me, for this purpose.

By word and deed] *ῥήματι καὶ ἔργῳ*. These words may refer to the doctrines which he taught; and to the miracles which he wrought among them. So they became obedient to the doctrines, on the evidence of the miracles with which they were accompanied.

19. Through mighty signs and wonders] This more fully explains the preceding clause:—through the power of the Holy Ghost, he was enabled to work among the Gentiles mighty signs and wonders; so that they were fully convinced that both his doctrine and mission were divine; and, therefore, they cheerfully received the Gospel of the Lord Jesus.

Round about unto Illyricum] Among ancient writers, this place has gone by a great variety of names, *Illyria, Illyrica, Illyricum, Illyris, and Illyrium*. It is a country of Europe, extending from the Adriatic gulf to Pannonia; according to Pliny, it extended from the river *Arvis*, to the river *Drinias*, thus including *Liburnia on the west*, and *Dalmatia on the east*. Its precise limits have not been determined by either ancient or modern geographers. It seems, according to an inscription in *Gruter*, to have been divided by Augustus into two provinces, the upper and lower. It now forms part of Croatia, Bosnia, Istria, and Slavonia. When the apostle says that he preached the Gospel from Jerusalem round about to Illyricum, he intends his land journeys chiefly; and, by looking at the Map annexed to the Acts of the Apostles, the reader will see that from Jerusalem, the apostle went round the eastern coast of the Mediterranean Sea, and that he passed through Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycæonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia; besides the isles of Cyprus and Crete; and, no doubt, he visited many other places which are not mentioned in the New Testament.

I have fully preached the gospel] *Πεπληρωκέναι το ἐνέγγελιον*, I have successfully preached: I have not only proclaimed the word, but made converts, and founded churches. See the Note on Matt. v. 17. where this sense of

shall see; and they that have not heard, shall understand.

22 For which cause also ^h I have been ⁱ much hindered from coming to you.

23 But now having no more place in these parts, and ^k having a great desire these many years to come unto you, I shall come to you: ^l I take my journey into Spain, I will come to you: for I trust to see you in my journey, ^m I said to be brought on my way thitherward by you, if first I be somewhat filled ⁿ with your company.

25 But now ^a I go unto Jerusalem to minister unto the saints. 26 For ^o it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For, ^p if the Gentiles have been made partakers of their spi-

^h Chap. l. 13. ⁱ 1 Thes. 2. 17. ^l 18. ^m Or, many ways. ⁿ ^k Acts 18. 21. Ver. 32. Ch. 1. 11. ^o Acts 15. 3. ^p Or, with you. Ver. 32. ^q Acts 19. 21. ^r 1 Cor. 16. 1. ^s 2 Cor. 1. 1. ^t 1 Cor. 16. 1. ^u 2 Cor. 1. 1. ^v 1 Cor. 16. 1. ^w Phil. 4. 17. ^x Ch. 1. 11. ^y Phil. 2. 1.

the word *πληρουν*, is noticed; for it signifies not only fully, or perfectly, but also to teach with prosperity and success.

20. *So have I strived to preach the Gospel* Οὕτω εὐαγγελιστήριον, for I have considered it my honour to preach the Gospel where that Gospel was before unknown. This is the proper import of the word *εὐαγγελιστής*, from *εὐδός*, a friend, and *ριση*, honour. As I am not ashamed of the Gospel of Christ, so I esteem it an honour to preach it; and especially to proclaim it among the heathen; not building on another man's foundation, not watering what another apostle had planted; but cheerfully expending myself to all kinds of dangers and hardships, in order to found new churches.

21. *But as it is written* These words quoted from Isa. lii. 15. the apostle applies to his own conduct; not that the words themselves predicted what Paul had done, but that he endeavoured to fulfil such a declaration by his manner of preaching the Gospel to the heathen.

22. *For which cause, &c.* My considering it a point of honour to build on no other man's foundation, and finding that the Gospel has been long ago planted at Rome, I have been prevented from going thither, purposing rather to spend my time and strength in preaching where Christ has not, as yet, been proclaimed.

23. *But—having no more place in these parts* Having nothing farther at present that I can do; for *τοῦ νενεχθῆναι* signifies not merely to have a place of residence, or the like, but convenience, opportunity; which is a frequent meaning of the phrase among the best Greek writers: having no large place, or city, where Christianity has not yet been planted, in which I can introduce the Gospel. The apostle was then at Corinth; and, having evangelized all those parts, he had no opportunity of breaking up any new ground.

24. *Wherefore I take my journey into Spain* Where it is very likely the Gospel had not yet been planted; though legendary tales inform us, that St. James had planted the Gospel there long before this time; and had founded many bishoprics! But this is as unfounded as it is ridiculous and absurd; for nothing like what is now termed a *bishopric*, nor even a *parish*, was founded for many years after this. An itinerant preacher might, with more propriety, say, *travelling circuits* were formed, rather than *bishoprics*. Whether the apostle ever fulfilled his design of going to Spain, is unknown; but there is no evidence, whatever, that he did; and the presumption is, that he did not undertake this voyage. Antiquity affords no proof that he fulfilled his intention.

I will come to you Εἰς ὑμῶν παρὸς ὑμᾶς; these words are wanting in almost every MS. of note; and in the Syriac, Arabic, Coptic, Vulgate, Ethiopic, Armenian, and Italian. If the first clause of this verse be read in connexion with the latter clause of the preceding, it will fully appear that this rejected clause is useless. *Having a great desire, these many years, to come unto you, whensoever I take my journey into Spain; for I trust to see you in my journey, &c.*

Somewhat filled with your company I The word *εὐαγγελιστής*, which we translate filled, would be better rendered *gratified*; for *εὐαγγελισθῆναι*, signifies to be satisfied, to be gratified, and to enjoy. *Αἰῶνα* Hist. Anim. lib. v. c. 21 speaking of the *παρὰ* spreading out his beautiful plumage, says, *ὡς γὰρ εὐαγγελισθῆναι τῆς θεοῦ τῆς χάριτος*: "He readily permits the spectator to gratify himself by viewing him." And *Μακρίμης* Τῆς, Dissert. 41, page 413. "That he may behold the heavens, καὶ εὐαγγελισθῆναι λατρίᾳ φωτός, and be gratified with the splendour of the light." HOMER uses the word in the same sense—

Π δ' ἐμευόδε ποιοῖς εὐεχθῆσθῆναι σκοτίας
ὀφθαλμοῖσιν εὐσε.

Odys. lib. xi. ver. 451.

"But my wife never suffered my eyes to be delighted with my son."

The apostle, though he had not the honour of having planted the church at Rome, yet expected much gratification from the visit which he intended to pay them.

25. *Now I go unto Jerusalem* From this, and the two following verses, we learn, that the object of his journey to Jerusalem was, to carry a contribution made among the Gentile Christians of Macedonia and Achaia, for the relief of the poor Jewish Christians at Jerusalem. About this business, he had taken great pains, as appears from 1 Cor. xvi. 1—4. 2 Cor.

ritual things, ^a their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them ^b this fruit, I will come by you into Spain.

29 ^c And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ^d for the love of the Spirit, ^e that ye strive together with me in your prayers to God for me;

31 ^f That I may be delivered from them that ^g do not believe in Judea; and that ^h my service which I have for Jerusalem, may be accepted of the saints;

32 ⁱ That I may come unto you with joy ^j by the will of God, and may with you be ^k refreshed.

33 ^l Now the God of peace be with you all. Amen.

^u 1 Cor. 1. 11. ^v 1 Cor. 4. 12. ^w 2 Thes. 3. 2. ^x Or, are disordered. ^y 2 Cor. 5. 4. ^z 1 Cor. 1. 10. ^{aa} Acts 15. 1. ^{ab} 1 Cor. 15. 1. ^{ac} 1 Cor. 16. 18. ^{ad} 2 Cor. 7. 13. ^{ae} 2 Tim. 1. 16. ^{af} 1 Pet. 2. 20. ^{ag} 1 Cor. 16. 25. ^{ah} 1 Cor. 14. 33. ^{ai} 2 Cor. 13. 11. ^{aj} Phil. 4. 9. ^{ak} 1 Thes. 5. 22. ^{al} 2 Thes. 2. 15. ^{am} Heb. 1. 29.

viii. and ix. chapters. His design in this affair, is very evident, from 2 Cor. ix. 12, 13. where he says, *The administration of this service not only supplieth the want of the saints, but is abundant, also, by many thanksgivings unto God; whilst, by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ; and for your liberal distribution unto them, and unto all men.* The apostle was in hopes, that this liberal contribution, sent by the Gentile Christians, who had been converted by St. Paul's ministry, would engage the affections of the Jewish Christians, who had been much prejudiced against the reception of the Gentiles into the church, without being previously obliged to submit to the yoke of the law. He wished to establish a coalition, between the converted Jews and Gentiles; being sensible of its great importance to the spread of the Gospel, and his procuring this contribution, was one laudable device to accomplish this good end. And this shows why he so earnestly requests the prayers of the Christians at Rome; that his service, which he had for Jerusalem, might be accepted of the saints. See Dr. Taylor.

27. *For, if the Gentiles have been made partakers, &c.* It was through, and by means of the Jews, that the Gentiles were brought to the knowledge of God, and the Gospel of Christ. These were the spiritual things which they had received; and the pecuniary contribution was the carnal things which the Gentiles were now returning.

28. *When, therefore, I have performed this Service; And have sealed, faithfully delivered up to them, this fruit of the success of my ministry, and of your conversion to God, I will come by you into Spain:* this was in his desire: he had fully purposed it, if God should see meet to permit him; but it does not appear that he ever went. See ver. 24.

29. *In the fulness of the blessing of the Gospel of Christ* The words *τῇ πληρῇ ἐν τῇ χάριτι τοῦ εὐαγγελίου*, are wanting in almost every MS. of importance. Griesbach has left them out of the text. There is no doubt they should be omitted. *The fulness of the blessing of Christ, is really more than the fulness of the blessing of the Gospel of Christ.* He hoped to come to them not only with the blessing of the Gospel, but endowed with the gifts and graces of the Lord Jesus himself; which he was now a constant instrument in the hand of God, to dispense among those who were converted to the Christian faith.

30. *For the love of the Spirit* By that love of God which the Holy Spirit sheds abroad in your hearts. *That ye strive together* Συμνωμασθῆτε, that ye agonize with me. He felt that much depended on the success of his present mission to the Christians at Jerusalem; and their acceptance of the charitable contribution which he was bringing with him in order to conciliate them to the reception of the Gentiles into the church of God, without obliging them to submit to circumcision.

31. *That I may be delivered from them that do not believe* He knew that his countrymen who had not received the Gospel, lay in wait for his life; and no doubt, they thought they should do God service by destroying him; not only as an apostate, in their apprehension, from the Jewish religion; but as one who was labouring to subvert and entirely destroy it.

And that my service Διὰ τῆς χάριτος; but several eminent MSS. read *δοσφοροῖα*, the gift which I bear. This probably was a gloss, which in many MSS. subverted the word in the text; for *διὰ τῆς χάριτος*, service, in its connexion h-re, could refer to nothing else, but the contribution which he was carrying to the poor saints at Jerusalem.

32. *That I may come unto you with joy* That his apprehensions of ill usage were not groundless, and the danger to which his life was exposed, real, we have already seen in the account given of this visit, Acts xxi. xxii. xxiii. and xxiv. And that he had such intimations from the Holy Spirit himself, appears from Acts xx. 23. xxi. 11. and xx. 38. Should his journey to Jerusalem be prosperous, and his service accepted, so that the converted Jews and Gentiles should come to a better understanding, he hoped to see them at Rome with great joy. And if he got his wishes gratified through their prayers, it would be the full proof that this whole business had been conducted according to the will of God.

33. *The God of peace be with you* The whole object of the epistle is to establish peace between the believing Jews and

Gentiles; and to show them their mutual obligations, and the infinite mercy of God to both; and now he concludes with praying that the God of peace, he from whom it comes, and by whom it is preserved, may be for ever with them. The word *Amen*, at the end, does not appear to have been written by the apostle, it is wanting in some of the most ancient MSS.

1. In the preceding chapters the apostle enjoins a very hard, but a very important and necessary duty, that of bearing with each other; and endeavouring to think, and let think, in those religious matters which are confessedly not essential to the salvation of the soul. Most of the disputes among Christians have been concerning non-essential points. *Rites and ceremonies*, even in the simple religion of Christ, have contributed their part in promoting these animosities by which Christians have been divided. *Points* in worship, and *sacerdotal garments*, have not been without their influence in this general disturbance. Each side has been ready to take out of the 14th and 15th chapters of this epistle, such expressions as seemed suitable to their own case; but few have been found who have taken up the whole. You believe that a person who holds such and such opinions is *wrong*; pity him,

and set him right: *lovingly*, if possible. He believes you to be wrong, because you do not hold those points: he must bear with you. Both of you stand precisely on the same ground, and are mutually indebted to mutual forbearance.

2. Beware of contentions in religion; if you dispute concerning any of its doctrines, let it be to find out *truth*; not to support a pre-conceived and pre-established opinion. Avoid all polemical heat and rancour; these prove the absence of the religion of Christ. Whatever does not lead you to love God and man more, is most absurdly from beneath. The God of peace is the Author of Christianity; and the Prince of peace, the priest and sacrifice of it: therefore love one another; and leave off contention before it be meddled with. On this subject, the advice of pious Mr. Herbert is good:—

Be calm in arguing; for fierceness makes
Error a fault, and truth a discourtesy.
Why should I feel another man's mistakes
More than his sickness or his poverty?
In love I should; but anger is not love;
Nor wisdom neither:—therefore gently move.

CHAPTER XVI.

The apostle commends to the Christians at Rome, *Phoebe, a deaconess of the church at Cenchrea*, 1, 2. Sends greetings to *Aquila and Priscilla, of whom he gives a high character; and greets also the church at their house*, 3—5. Mentions several others by name, both men and women, *who were members of the church of Christ at Rome*, 6—16. Warns them to beware of those who cause dissensions and divisions, of whom he gives an awful character, 17, 18. Enjoins the obedience of the Roman Christians, and promises them a complete victory over Satan, 19, 20. Several persons send their salutations, 21—23. To whose good wishes he joins the apostolic blessing; commands them to God; gives an abstract of the doctrines of the Gospel; and concludes with ascribing glory to the only wise God, through Christ Jesus, 24—27. [A. M. cir. 4062. A. D. cir. 53. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.]

I COMMEND unto you *Phoebe* our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.

3 Greet *Priscilla* and *Aquila* my helpers in Christ Jesus:

4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet *the church* that is in their house. Salute

a Acts 18. 18.—b Phil. 2. 29. c John 3, 6.—e Acts 18. 2, 18, 26. 2 Tim. 4. 19.

NOTES.—Verse 1. *I commend unto you Phoebe*]. As the apostle had not been at Rome, previously to his writing this epistle; he could not have had a personal acquaintance with those members of the church there to whom he sends these friendly salutations. It is likely that many of them were his own converts; who, in different parts of Asia Minor and Greece, had heard him preach the Gospel, and afterward became settlers at Rome.

Phoebe is here termed a *servant, διακονα, a deaconess of the church at Cenchrea*. There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick, and those who were in prison; and, in short, perform those religious offices, for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church; and were ordinarily widows, who had borne children. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. It is evident that they were ordained to their office, by the imposition of the hands of the bishop; and the form of prayer used on the occasion is extant in the apostolical constitutions. In the tenth or eleventh century, the order became extinct in the Latin church; but continued in the Greek church till the end of the twelfth century.—See *Broughn's Dictionary*, article *Deaconess*.

Cenchrea was a seaport on the east side of the isthmus, which joined the Morea to Greece; as the *Lecheum* was the seaport on the west side of the same isthmus. These were the only two havens and towns of any note next to *Corinth*, that belonged to this territory. As the *Lecheum* opened the road to the *Ionian Sea*, so *Cenchrea* opened the road to the *Ægean*; and both were so advantageously situated for commerce, that they were very rich. It was on the isthmus, between those two ports, which was about six miles wide, that the Isthmian games were celebrated; to which St. Paul makes such frequent allusions.

2. *Succourer of many*]. One who probably entertained the apostles and preachers who came to minister at *Cenchrea*; and who was remarkable for entertaining strangers. See on chap. xii. 8.

3. *Greet Priscilla and Aquila*]. This pious couple had been obliged to leave Rome, on the edict of Claudius, see Acts xviii. 2. and take refuge in Greece. It is likely that they returned to Rome at the death of Claudius, or whenever the decree was annulled. It seems they had greatly contributed to assist the apostle in his important labours. Instead of *Priscilla*, the principal MSS. and Versions, have *Prisca*, which most critics suppose to be the genuine reading.

4. *Who have for my life laid down their own necks*]. What transaction this refers to we know not; but it appears that those persons had, on some occasion, hazarded their own lives to save that of the apostle; and that the fact was known

my well beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our kinsman in Christ, and Tachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

d 1 Cor. 16. 19. Col. 4. 15. Philem. 2.—e 1 Cor. 15. 15.—f Gal. 1. 22.—g Or, friends.

to all the churches of God in that quarter; who felt themselves under the highest obligations to these pious persons for the important service which they had thus rendered.

5. *The church that is in their house*]. In these primitive times, no such places existed as those which we now term churches; the word always signifying the congregation, or assembly of believers, and not the place they assembled in.—See the term defined at the end of notes on Matt. xvi.

Epenetus—[the first-fruits of Achaia]. In 1 Cor. xvi. 15. the house or family of *Stephanas*, is said to be the first-fruits of Achaia;—how then can it be said here, that *Epenetus* was the first-fruits, or first person who had received the Gospel in that district? Ans.—Epenetus might have been one of the family of *Stephanas*; for it is not said that *Stephanas* was the first-fruits, but his house or family; and there can be no impropriety in supposing that one of that house or family was called *Epenetus*; and that this person being the only one of the family now at Rome, might be mentioned as the first-fruits of Achaia; that is, one of that family which first received the Gospel in that country. This would rationally account for the apparent difficulty, were we sure that *Ayas, Achaia*, was the true reading; but this is more than doubtful, for *Ayas, Asia*, is the reading of ABCDEFG, some others; the *Coptic, Ethiopic, Armenian, Vulgate, Italia*; and some of the chief of the *Fathers*. On this evidence, *Griesbach* has admitted it into the text. Yet the other reading is sufficiently natural, for the reasons already assigned.

6. *Greet Mary, who bestowed much labour on us*]. Who this Mary was, or what the labour was, which she bestowed upon the apostles, we know not. Her works, though hidden from men, are with God; and her name is recorded with honour in this book of life.

7. *Andronicus and Junia, my kinsmen*]. As the word συγγενες, signifies relatives, whether male or female; and as Junia may probably be the name of a woman, the wife of Andronicus, it would be better to say relatives than kinsmen. But probably St. Paul means no more than that they were Jews; for in chap. ix. 3. he calls all the Jews his kinsmen according to the flesh.

My fellow-prisoners]. As Paul was in prisons often, it is likely that these persons shared this honour with him on some occasion, which is not distinctly marked.

Of note among the apostles]. Whether this intimates that they were noted apostles, or only highly reputed by the apostles, is not absolutely clear; but the latter appears to me the most probable. They were not only well known to St. Paul, but also to the rest of the apostles.

In Christ before me]. That is, they were converted to Christianity before Paul was; probably at the day of Pentecost, or by the ministry of Christ himself, or by that of the seventy disciples.

8. *Amplias, my beloved in the Lord*]. One who is my particular friend; and also a genuine Christian.

11 Salute Herodion my kinsman. Greet them that be of the
household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord.
Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus i chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 * Salute one another with a holy kiss. The churches of Christ salute you.

h Or. friends.—i 2 John 1.—k 1 Cor 16 30. 2 Cor 13 12. 1 Thess 5 31. 1 Pet 5 11.—
1 Acts 15.1, 24. 1 Tim 6.3.—m 1 Cor 5 9 11. 2 Thess 8.6, 11. 2 Tim 3 5. Tit. 3 10
2 John 10.—n Phil. 3 19. 1 Tim 6 5

9. *Urbane, our helper*] Who this Urbinus was, we know not: what is here stated, is, that he had been a fellow-labourer with the apostles.

Stachus my beloved! One of my particular friends.

10. *Apelles approved in Christ* A man who, on different occasions, had given the highest proofs of the sincerity and depth of his religion. Some suppose that *Apelles* was the same with *Apollo*s. Whoever he was, he had given every demonstration of being a genuine Christian.

[*Of Aristobulus' household*] It is doubted whether this person was converted: as the apostle does not salute *him*, but his *household*; or, as the margin reads, his *friends*. He might have been a Roman of considerable distinction; who, though not converted himself, had Christians among his *servants* or his *slaves*. But, whatever he was, it is likely that he was *dead* at this time, and therefore those of his household only are referred to by the apostle.

11. *Herodion my kinsman*] Probably, another converted Jew. See on ver. 7.

Of the household of Narcissus] Probably dead also, as we have supposed Aristobulus to have been at this time.

Which are in the Lord.] This might intimate that some of this family were not Christians; those only of that family that were converted to the Lord, being saluted. There was a person of the name of *Narcissus*, who was a freed man of the emperor Claudius, mentioned by *Suetonius*, in his life of that prince, cap. 37. And by *Tacitus*, An. i. b. xii. cap. 57. But there does not seem any reason to suppose that this was the person designed by St. Paul.

12. *Tryphena* and *Tryphosa*! Two holy women, who, it seems, were assistants to the apostle in his work; probably by *exhorting, visiting the sick, &c.* *Persis* was another woman, who, it seems, excelled the preceding; for, of her it is said, she *laboured much in the Lord*. We learn from this, that *Christian women*, as well as *men*, laboured in the ministry of the word. In those times of simplicity, all persons, men or women, who had received the knowledge of the truth, were to be counted as *preparators* to the great term of their power. Many have spoken, which is *not* to labour in and avowing to prove that all these women did *not* preach. That there were some *prophetesses*, as well as *prophets*, in the Christian church, we learn; and that a *woman* might *pray* or *prophesy*, provided she had her *head covered*, we know; and that whoever *prophesied*, spoke unto others to *edification, exhortation, and comfort*. St. Paul declares, 1 Cor. xiv. 3. And that no preacher can do more, every person must acknowledge;—*to use to edify, exhort, and comfort, are the duties of every ministry*. If, therefore, thus *prophesied*, then women *preached*. There is, however, much more than this implied in the Christian ministry; of which men only, and men called of God, are capable.

13. *Rufus chosen in the Lord* Τὸ ἐκλεκτὸν; one of great excellence in Christianity; *a choice noun*; as we would say, "So the word *ἐκλεκτὸν* often signifies." Psa. lxxviii. 31. "Τὸ ἐκλεκτὸν ἀνθρώπων, *are choice or favorites*, Gen. xxi. 6. — *Εὐκλεῖα τῶν δούλων*, *choice gifts*, Dent. xii. 11. And *ἀντὶς ἐκλεκτῶν*, *choice men*, Judges x. 6. By the same use of the word, the companions of Paul and Barnabas *are termed chosen men*, *ἐκλεκτῶν ἀνδρῶν*, persons in whom the church of God could confide. *See Whistly.*

His mother and mine) It is not likely that the mother of Rufus was the mother of Paul; but while she was the natural mother of the former, she acted as a *mother* to the latter. We say of a person of this character that she is a *motherly* woman. Among the ancients, he or she, who acted a kind, instructing, and indulgent part to another, was styled the *father* or *mother* of such a one. So *Trence*.

Naturâ tu illi poter es, consiliis ego.

Adelphi, Act 1. scene 2 ver. 47.

Thou art his father by nature, I, by instruction
 14. *Salute Asymetricus, &c.* Who these were, we know
 not. Hērmas was probably the same to whom a work called
 the *Shepherd*, is attributed: a work with this title is still ex-
 tant, and may be found among the writings of the *apostolical*
 fathers. But it is vain to look for *identity* of persons, in *simi-*
larity of names; for, among the Greeks and Romans, at this
 time, there were many persons who bore the same names
 mentioned in this chapter.

15. *Salute Philologus, &c.*] Of these several persons, though much has been conjectured, nothing certain is known. Even the names of some are so ambiguous, that we know not whether

17 Now I beseech you, brethren, mark them ^l which cause divisions and offences contrary to the doctrine which ye have learned, and ^m avoid them.

18 For they that are such serve not our Lord Jesus Christ, but ⁿ their own belly; and ^o by good words and fair speeches deceive the hearts of the simple.

19 For ² your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you ³ wise unto that which is good, and ⁴ simple concerning evil.

20 And [†] the God of peace [†] shall ^u bruise Satan under your feet shortly. ^v The grace of our Lord Jesus Christ be with you. Amen.

o Col 2:4-2 Tim 3:6 Tit 1:10-2 Pet 2:3—p Ch 1:8—q Matt 10:16-1 Cor 14:20—r Gr, harmless—s Gn 17:13—t Gen 3:5—u Or, trend—v Ver 24-1 Cor. 16:23, 2 Cor 13:14-Ph 1:23-1 Thes 5:23-2 Thes 3:14-Rev 22:21.

they were *meiōr' iocumen*. They were persons well known to St. Paul, and undoubtedly were such as had come from different places where the apostle had preached, to sojourn or settle at Rome. One thing we may remark, that there is no mention of *St. Peter*, who, according to the Roman and Papistical catalogue of bishops, must have been at Rome at this time; if he were not now at Rome, the foundation stone of Rome's ascendancy, of Peter's supremacy, and of the uninterrupted succession, is taken away; and the whole fabric falls to the ground. But if Peter were at Rome at this time, Paul would have sent his salutations to *him*, in the first place; and if Peter were there, he must have been there according to the Apostolical doctrine, as *bishop and vicar of Jesus Christ*. But the chief question, is it likely that he should have been passed by by St. Paul, and not mentioned as *one of the chief persons among the apostles*, ver. 7. and that St. Paul should call on the people to remedy the disorders that had crept in among the *schismatics*; should not these directions have been given to *Peter, the head of the church*? And if there were a church, in the P-pistolical sense of the word, founded there, of which Peter was the head, is it likely that that church should be *in the house of Priscilla and Aquila*? ver. 5. But it is loss of time to refute such ridiculous and groundless pretensions. It is very likely that Peter, so far from being universal bishop at Rome, never saw the city in his life.

16. *Shake one another with a holy kiss* In those early times, the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used to greet their public assemblies, as well as in their occasional meetings, with the kiss. But this practice was not because it was abused, but because the church becoming very numerous, this thing was impossible. In some countries, the kiss of friendship is still common; and in such countries it is scarcely ever abused; nor is it an incentive to evil, because it is *customary and common*. Shaking of hands is now substituted for it in almost all Christian congregations.

The churches of Christ salute you [The word **ἡμεῖς**, **ALL**, is added here by some of the most reputable MSS and principal Versions; and of which has received it into his text. St. Paul must mean here, that all the churches in Greece and Asia, through which he had passed, in which the faith of the Christ was at Rome was known, spoke of them affectionately and honourably; and probably knowing the apostle's design of visiting Rome, desired to be kindly remembered to the church in that city.]

17. *Mark the which cause divisions*) Several MSS. read *reducing* *ex. 172*, *look sharply after them*; let them have no kiss of charity nor peace; because they strive to make divisions, and thus set the flock of Christ at variance among themselves, and from these divisions, offences, *σκανδαλα*, scandals are produced; and this is contrary to that doctrine of peace, unity, and brotherly love which you have learned. *Look sharply after such*, that they do you no evil; and *avoid them*: give them no countenance, and have no religious fellowship with them.

18 *They seek not our Lord Jesus!* They profess to be apostles, but they are not apostles of Christ: they neither do his will, nor *preach his doctrine; they serve their own belly.* They have intruded themselves into the church of Christ, that they might get a secular support; it is for *worldly gain alone* that they take up the profession of the ministry; they have no Divine credentials; they convert not the *heathen* nor the *ungodly*; they have no Divine unction; *but by good words and fair speeches,* (for they have no miraculous nor saving powers, *deceive the hearts of the simple,* perverting Christian concepts, that they may get their property; and thus secure a maintenance for themselves.—The church of God has ever been troubled with such pretended *pastors*: men who *FREED themselves, not the flock*; men who are too proud to beg, and too lazy to work: who have neither grace nor gifts to plant the standard of the cross on the devil's territories; and by the power of Christ make inroads upon his kingdom, and spoil the church of his subjects. On the contrary, by *sowing the seeds of division*, by *making of a twofold division*, and the perversion of *the plainness of the gospel*, by *insinuating speeches, yemayyas,* for they affect elegance and *good breeding*, they rend Christian congregations, form a party for themselves, and thus live on the spoils of the church of God.

Should it be asked, Whom do you intend by this description? I answer, no *soul*, nor *party*, but *such as the description suits*—*transcendit*—*De TE fabula narratur*.

19. *For your obedience is come abroad*] The apostle gives

21 *w* Timotheus my workfellow, and *Lucius*, and *Jason*, and *Sospater*, my kinsmen, salute you.

22 *I Tertius*, who wrote *this epistle*, salute you in the Lord.
23 *Gaius* mine host, and of the whole church, saluteth you.
24 *Erastus* the chamberlain of the city saluteth you, and *Quartus* a brother.

24 *The grace of our Lord Jesus Christ be with you all. Amen.*
25 Now *to him that is of power to stablish you* according to my Gospel, and the preaching of Jesus Christ, according to

w Acts 16: 1. Col 1: 1. Phil. 2: 19. 1 Thess 3: 2. 1 Tim 1: 2. Heb. 13: 23.—*a* Acts 13: 1.—*y* Acts 17: 5.—*a* Acts 20: 4.—*a* 1 Cor 1: 14.—*b* Acts 19: 22. 2 Tim 1: 20.—*c* Verse 23. 1 Thess. 5: 21.—*d* Eph. 3: 20.—*e* 1 Thess. 3: 12. 2 Thess. 2: 17 & 23. Jude 24.—*e* Ch. 7: 16.

this as a reason why they should continue to hear and heed those who had led them into the path of truth; and avoid those false teachers whose doctrines tended to the subversion of their souls.

Yet I would have you wise] I would wish you carefully to discern the good from the evil, and to show your wisdom by carefully avoiding the one, and cleaving to the other.

20. *The God of peace*] Who neither sends nor favours such disturbers of the tranquillity of his church.

Shall bruise Satan] Shall give you the dominion over the great adversary of your souls; and over all his agents, who, through his influence, endeavour to destroy your peace, and subvert your minds.

Several critics suppose that the word *Satan* is a sort of collective term here, by which all *opposers* and *adversaries* are meant; and especially those false teachers to whom he refers above. It rather means the devil and his agents.

The grace of our Lord] That you may be truly wise; simple, obedient, and steady in the truth; in the favour, or gracious influence, of our Lord Jesus Christ be with you! without which you cannot be preserved from evil nor do any thing that is good.

Here the apostle appears to have intended to conclude his epistle; but afterward he added a *postscript*, if not *ties*, as we shall see below. Several ancient MSS. omit the whole of this clause, probably thinking that it had been borrowed from ver. 24, but on the ground that the apostle might have added a postscript or two, not having immediate opportunity to send the epistle, there is no need for this supposition.

21. *Timotheus, my workfellow*] This is on all hands allowed to be the same *Timothy* to whom St. Paul directs the two epistles which are still extant. See some account of him in the notes on Acts xvi. 1, &c.

Lucius] This was probably Luke, the evangelist, and writer of the book called *The Acts of the Apostles*. For a short account of him, see the *Preface* to that book.

Jason] It is likely that this is the same person mentioned Acts xvii. 7, who, at Thessalonica, received the apostles into his house, and befriended them at the risk both of his property and life.

Sospater] He was a Berean, the son of one *Pyrrhus*, a Jew by birth; and accompanied St. Paul from Greece into Asia; and probably into Judea. See Acts x. 4.

22. *I Tertius, who wrote this epistle*] Some eminent commentators suppose *Tertius* to be the same with *Silas*, the companion of St. Paul. If this were so, it is strange that the name which is generally given him elsewhere in Scripture, should not be used in this place. I have already noticed (see *Preface*), that some learned men have supposed that St. Paul wrote this epistle in *Syria*; and that *Tertius* translated it into Greek; but this can never agree with the declaration here; *I Tertius, who wrote, &c.* *greek was written*; this epistle; not translated or interpreted. It appears that St. Paul dictated it to him; and he wrote it down from the apostle's mouth; and here introduces himself as joining with St. Paul in affectionate wishes for their welfare.

Salute you in the Lord.] I wish you well in the name of the Lord; or I feel for you that affectionate respect which the grace of the Lord Jesus inspires. It is not clear whether the two following verses be the words of *Tertius*, or St. Paul.

23. *Gaius, mine host*] *Gaius*, in Greek, is the same as *Caius* in Latin, which was a very common name among the Romans. St. Luke, Acts xix. 29, mentions one *Gaius* of Macedonia, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silversmith, against St. Paul and his companions; and it is very possible that this was the same person. He is here called not only the *host*, ξενος, the entertainer of St. Paul, or Tertius, (if he wrote this and the following verse,) but also of the whole church; that is, he received and lodged the apostles who came from different places, as well as the messengers of the churches. All made his house their home; and he must have been a person of considerable property to be able to bear this expense; and of much piety and love to the cause of Christ, else he had not employed that property in this way.

Erastus, the chamberlain of the city] *Treasurer of the city* of Corinth, from which St. Paul wrote this epistle. This is supposed to be the same person as is mentioned Acts xix. 22. He was one of St. Paul's companions; and, as appears from 2 Tim. iv. 20, was left about this time by the apostle at Corinth. He is called the *chamberlain*, οικονομος, which signifies the same as *treasurer*; he to whom the receipt and expenditure of the public money was entrusted. He received the tolls, customs, &c. belonging to the city, and out of them paid the public expenses. Such persons were in very high

to the revelation of the mystery, which was kept secret since the world began.

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

27 To God only wise, be glory through Jesus Christ for ever.

1 Amen.

¶ Written to the Romans from Corinth, and sent by Phebe, servant of the church at Cenchrea.

[Eph. 1: 9, 10. 3: 3, 4, 5. Col. 1: 27.—g 1 Cor. 2: 7. Eph. 3: 5, 9. Gal. 1: 36.—h Eph. 1: 2 Tim. 1: 10. Tit. 1: 2, 3. 1 Pet. 1: 30.—i Acts 6: 7. Ch. 1: 3 & 15: 18.—k Ch. 9: 5. Eph. 3: 20, 21. 1 Tim. 1: 17 & 6: 16. Jude 25.—l 1 Cor. 14: 16. Gal. 1: 4, 5. Rev. 3: 14.]

credit, and if Erastus was at this time treasurer, it would appear that Christianity was then in considerable repute in Corinth. But if the Erastus of the Acts were the same with the Erastus mentioned here, it is not likely that he now held the office, for this could not at all comport with his travelling with St. Paul. Hence several, both ancient and moderns, who believe the identity of the persons, suppose that Erastus was not now treasurer, but that having formerly been so, he still retained the title. Chrysostom thought that he still retained the employment.

Quartus, a brother] Whether the brother of Erastus or of Tertius we know not; probably nothing more is meant than that he was a Christian, one of the heavenly family, a brother in the Lord.

24. *The grace of our Lord*] This is the conclusion of Tertius, and is similar to what St. Paul used above. Hence it is possible that Tertius wrote the whole of the 22d, 23d, and 24th verses, without receiving any particular instructions from St. Paul, except the bare permission to add his own salutations with those of his particular friends.

There is a great deal of disagreement among the MSS. and Versions relative to this verse; some rejecting it entirely, and some of those which place the following verses at the end of chap. xiv. inserting it at the end of the 27th verse in that place. The reader who chooses, may consult *Weistein*, and *Griesbach* on these discordances.

25. *Now to him*] In the note at the end of chap. xiv. I have shown that this and the following verses are, by the most reputable MSS. and Versions, placed at the end of that chapter; which is supposed, by most critics, to be their proper place. Some of the arguments adduced in favour of this transposition, may be found in the note above-mentioned. I shall therefore refer to Griesbach, and proceed to make a few short remarks on the verses as they occur here.

Of power to stablish you] To that God without whom nothing is wise, nothing strong; who is as willing to teach as he is wise; as ready to help, as he is strong.

According to my Gospel] That Gospel which explains and publishes God's purpose of taking the Gentiles to be His people under the Messiah, without subjecting them to the law of Moses. This is what he here calls the preaching of Jesus Christ, for without this he did not think, as Mr. Locke observes, that Christ was preached to the Gentiles as he ought to be; and therefore in several places of his epistle to the Galatians, he calls it the truth, and the truth of the Gospel, and uses the like expressions to the Ephesians and Colossians. This is that mystery which he is so much concerned that the Ephesians should understand and adhere to firmly; and which was revealed to him according to that Gospel whereof he was made a minister. And it is probable that this grand mystery of bringing the Gentiles into the kingdom of God, without passing through the rites of the Mosaic law, was revealed more particularly to St. Paul, than to any other of the apostles; and that he preached it more pointedly, and certainly with more success. See Taylor and Locke.

Which was kept secret] This purpose of calling the Gentiles, and giving them equal privileges to the Jews, without obliging them to submit to circumcision, &c.

26. *But now is made manifest*] Now, under the New Testament dispensation, and by my preaching.

By the scriptures of the prophets] Hints relative to this important work being scattered up and down through all their works, but no clear revelation that the Gentiles who should be admitted into the church, should be admitted without passing under the yoke of the Mosaic law. This was the point which was kept secret; as to the calling of the Gentiles, this was declared in general terms by the prophets, and the apostle quotes and makes a most important use of their predictions; but the other was a point on which the prophets gave no information, and it seems to have been peculiarly revealed to St. Paul, who received the commandment of the everlasting God to make it known, as παρακαταειναι, to all the Gentiles; all the people of the earth that were not of Jewish extraction. And it was to be made known for the obedience of faith, that they might believe its doctrines, and obey its precepts; its universal voice requiring repentance towards God, faith in our Lord Jesus Christ, and circumcision of the heart, in the place of all Jewish rites and ceremonies.

27. *To God only wise*] This comes in with great propriety. He alone, who is the Fountain of wisdom and knowledge, had all this mystery in himself, and he alone who knew the times, places, persons, and circumstances, could reveal the whole; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness. Therefore, to him be glory for his wisdom in devising this

most admirable plan; and his goodness in sending Christ Jesus to execute it: to Him, through Christ Jesus, be glory for ever! Because this plan is to last for ever; and is to have no issue but in eternal glory.

Written to the Romans from Corinthus, &c.) That this epistle was written from Corinth is almost universally believed. That *Phœbe* was a deaconess of the church at Cenchrea, we have seen in the first verse of this chapter; and that the epistle might have been sent by her to Rome is possible: but that she should have been the writer of the epistle, as this subscription states, *γραφη δια φουβης*, is false, for the 22d verse shows that Tertius was the writer, though by inserting the words *and sent*, we represent her rather as the *carrier* than the writer. This subscription, however, stands on very questionable grounds. It is wanting in almost all the ancient MSS., and even of those which are more modern, few have it *entirely*, as in our common editions. It has already been noted that the *subscriptions* to the sacred books are of little or no authority; all having been added in later times, and frequently by injudicious hands. The most ancient have simply *To the Romans*, or the epistle to the Romans is finished. The word *Amen* was seldom added by the inspired writers, and here it is wanting in almost all the ancient MSS. As this was a word in frequent use in religious services, pious people would naturally employ it in finishing the reading or copying of this epistle, as they would thereby express their conviction of the truth of its contents, and their desire that the promises contained in it might be fulfilled to them and to the church at large; and in this sense the word is not only harmless, but useful. May the fulness of the Gentiles be brought in, and may all Israel be saved! This is treated of at large in this epistle; and to this prayer let every pious reader say AMEN! See the observations on this word at the end of the Gospel of John.

Before I conclude this work, I shall beg leave to add several important observations, chiefly extracted from *Dr. Taylor*.

1. Paul, the apostle, writes to all the *Christians at Rome*, without distinction, as being called by *Jesus Christ*: beloved of God, called saints, as justified by faith, and having peace with God, as standing in the grace of the Gospel, chap. v. 1, 2, as *alive from the dead*, chap. vi. 13, &c. He gives them various exhortations. *Walk in newness of life. Let not sin reign in your mortal body. Yield yourselves unto God*, chap. xii. 1, &c. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*: chap. xiv. 10, 12. *We shall all stand before the judgment seat of Christ. Every one of us shall give account of himself to God*: chap. xiii. 11, 12, 13, 14. *It is high time to awake out of sleep; let us therefore cast off the works of darkness; let us not walk in rioting and drunkenness, in chambering and wantonness, in strife and envying; Make no provision for the flesh, to fulfil the lusts thereof*: viii. 13. *For, if ye live after the flesh, ye shall die; ye shall hereafter die*, meaning in the world to come. But if ye through the Spirit do mortify the deeds of the body, ye shall live.

2. The rites and ceremonies of the law of *Moses*, were incorporated in the civil state of the *Jews*, and so might be considered as national and political usages. Now, as the Gospel did not interfere with, or subvert, any national polity upon earth; but left all men, in all the several countries of the globe, to live, in a things not sinful, according to the civil constitution under which it found them: so it left the *Jews* also at liberty to observe all the rites and injunctions of the law of *Moses*, considered as a part of the civil and political usages of the nation. And in this respect, they remained in force so long as the *Jews* were a nation, having the temple, the token of God's presence and residence, among them. But when the temple was destroyed, and they were expelled the land of *Canaan*, their polity was dissolved, and the *Mosaic* rites were quite laid aside. And as the time in which this happened was near, when the Epistle to the *Hebrews* was written, therefore the apostle saith, *The first covenant, or Mosaic dispensation, was then decaying and waxing old, and ready to vanish away*. Heb. viii. 13.

3. But though the Gospel was not, in itself, intended to unchurch the *Jews*; yet the *Jews* every where warmly opposed the preaching of it, though not for the same reasons. Some *Jews* opposed it totally, and rejected the whole Gospel as unnecessary, judging the *Mosaic* constitution, and their conformity to the law there delivered, completely sufficient for justification or salvation, without any farther provision made by the grace of God. These accounted Christ our Lord an impostor, and the Gospel a forgery; and therefore persecuted the apostles with the utmost assiduity and outrage, as deceivers who had no divine mission. Such were the *Jews* who put Stephen to death, Acts vi. vii. chapters. Such were they at Antioch, in *Pisidia*, who were filled with envy, and spake against the things that were spoken by Paul, contradicting and blaspheming, Acts xiii. 45, 50. Such were the *Jews* at Iconium, Acts xiv. 2, 19.—at Thessalonica, xvi. 3.—at Corinth, xviii. 5, 6. and in other places. And such a *Jew* was Paul himself before his conversion. He consented to the death of Stephen, made havoc of the church, Acts viii. 3. and breathed out threatenings and slaughter against the disciples of the Lord, ix. 1. xxii. 4. xxvi. 9, 10, 11.

4. What Paul's principles, and those of the unbelieving *Jews* were, we may learn, if we observe, that the first perse-

cution raised against the apostles at Jerusalem, was, partly, on account of their preaching through Jesus the resurrection from the dead, Acts iv. 1, 2. This gave great offence to the Sadducees; and, partly, because they openly affirmed that Jesus, whom the rulers of the *Jews* slew and hanged on a tree, was the *Messiah*, whom God had exalted to be a Prince and a Saviour. This disgusted all the council and senate of the *Jews*, Acts v. 21, 28, 29, 30, 31. But with regard to these two particulars, the indignation of the *Jews* seems, for some time, abated; till the doctrine the apostles taught was better understood; and Stephen, in his dispute with some learned *Jews*, had suggested that the Gospel was intended to abrogate the *Mosaic* constitution, Acts vi. 9—15. This irritated the *Jews* afresh; especially the Pharisees, the strictest, and most numerous sect among them. And Saul, one of that sect, (Acts xvi. 5. xxiii. 6) being then a young man, just come out of Gamaliel's school, having finished his studies in the law, and being fully persuaded that the *Jewish* dispensation was instituted by God, never to be altered, but to abide for ever, he really believed that Jesus and his followers were deceivers; and that it was his duty to oppose them, and to stand up courageously for God and his truth. Thus he honestly followed the dictates of his own conscience. How far other unbelieving *Jews* were, or were not upright in their opposition to the Gospel, God only knows; but their professed principles seem to be nearly the same. In short; they were for seizing on the inheritance, (Matt. xxi. 38,) and for engrossing all salvation, and the favour of God, to themselves. The *Jews*, they judged, were the only people of God; and the Jewish nation the only true church, out of which there was no salvation. No man could be in a state of acceptance with God, without observing the law of *Moses*. The works of the law, moral and ceremonial, must be performed, in order to his being a member of God's church and family, and having a right to future and eternal happiness. They expected the *Messiah* indeed and his kingdom; but not as if either had a reference to another world. The law, and a punctual observance of it, was the ground of their expectations in a future world. And as for the *Messiah*, they supposed his coming and kingdom related only to the temporal prosperity and grandeur of the *Jewish* nation, and the perpetual establishment of their law, by rescuing them out of the hands of the *Gentile* powers, who had greatly embarrassed and distressed their constitution. Thus they endeavoured to establish their own righteousness, (Rom. x. 3.) salvation or interest in God; an interest which they imagined for themselves, and which excluded men of all other nations, who, they thought, were, in fact, utterly excluded from the Divine favour and eternal life, as quite lost and hopeless. Against us *Gentiles*, they had the strongest prejudices, accounting us as perfectly vile, as nothing, as abandoned of God, only because we were not included in their peculiarities; while they imagined themselves to be vastly superior to us, and the only people beloved of God, purely on account of their external privileges, and relation to God as the seed of Abraham; being circumcised, enjoying the law, the promises and ordinances of worship, &c.

5. And this was another ground of their opposition to the Gospel, when it was preached to the *Gentiles*. Indeed the apostles themselves, and the first *Christians* among the *Jews*, had, for some time, no notion of the Gospel's being preached to the *Gentiles*; till God, in a vision, convinced Peter it was his will that it should, Acts x. But the unbelieving *Jews* regarded the preaching of the Gospel to the *Gentiles*, or the declaring that they were, upon their faith in Christ, pardoned and admitted into the church of God, and to the hopes of eternal life, almost in the same manner as we should regard the preaching of the Gospel to brute creatures. They could not bear the thought that the *Gentiles*, any barbarous nations, should, only by faith, have an equal interest in God and the blessings of his covenant, with themselves. They did not indeed deny the possibility of their being taken into the church, and of obtaining salvation. But it must be only by their becoming *Jews*; they must first submit to the law, and yield obedience to its precepts and obligations, before they could be the qualified objects of God's mercy. There was no grace, no part in the kingdom of God, either here or hereafter, for a *Gentile*, unless he first became a *Jew*, and performed the works of the *Mosaic* law. By these sentiments they were led to do all they could to oppose the preaching of the Gospel to the *Gentiles*, and became very bitter enemies to Paul, who was the apostle particularly selected and commissioned for that purpose. They could not allow the *Gentiles* to have any access to the privileges of God's church and people, but through the door of the law; and to introduce them any other way, was not only to overthrow their law and peculiarity, but to deceive the *Gentiles*. Therefore they did all in their power to withstand the apostle; and to persuade the *Gentiles* every where that he was an odious impostor; that his Gospel was a forgery, destitute of divine authority; that he proposed admitting them into the church and covenant of God, in a way which had no foundation in the declared will of God. Their law was the only divine establishment, and obedience to it the only means to introduce them into the kingdom of God; and Paul could have no commission from heaven to teach otherwise, whatever he might pretend, or what miracles soever he might work. Of this sort of *Jews* the apostle speaks, 1 Thess. ii. 14, 15, 16.

Other *Jews* there were who believed the Gospel, and agreed that it ought to be preached to the *Gentiles*. But so that the *Gentiles*, at the same time they accepted the Gospel, were obliged to submit to the law of *Moses* in every part; otherwise they could not be saved, or have any interest in the kingdom and covenant of God, Acts xv. 1. These taught that the Gospel was insufficient without the law. They differed from the fore-mentioned *Jews* in that they embraced the faith of *Jesus Christ*. But agreed with them in this, that the law of *Moses* was to be in force for ever, and the observance of all its rituals absolutely necessary to a standing in the church of God, and the hopes of eternal life. And for this reason, they were upon pretty good terms with the unbelieving *Jews*, and avoided the persecution, to which those who adhered to the pure and unmix'd Gospel were exposed, Gal. vi. 12. These *Jews*, who were for joining law and Gospel together, were also great enemies to our apostle. He speaks of them, Phil. iii. 2, 3, &c.

6. Now against the mistakes of the infidel *Jews*, the apostle thus argues in the Epistle to the *Romans*: *Jews*, as well as *Gentiles*, have corrupted themselves, and are become obnoxious to the Divine wrath; and if they repent not, will certainly fall under the wrath of God in the last day. Consequently, as both are obnoxious to wrath, both must be indebted to grace and mercy for any favour shown them. The continuance of the *Jews* in the church, as well as the admittance of the *Gentiles* into it is wholly of grace; mere grace or favour. Upon which footing, the *Gentiles* must have as good a right to the blessings of God's covenant as the *Jews* themselves. And why not? Is not God the Creator and Governor of the *Gentiles*, as well as of the *Jews*? And, if both *Jews* and *Gentiles* have corrupted themselves by wicked works, it is impossible that either should have a right to the privileges of God's church and people, on account of WORKS, or obedience to the law of God, whether natural or revealed. It must be pure mercy, accepted by faith through Christ, or a persuasion of that mercy on their part which gives that right. All must be indebted to grace. The works of the law never gave the *Jews* themselves a right to the privileges and promises of the covenant. Even Abraham himself, (the head of the nation, who was first taken into God's covenant, and from whom the *Jews* derive all their peculiar blessings and advantages,) was not justified by works of the law. It was free grace, or favour, which at once admitted him and his posterity into the covenant and church of God. And that the grace of the Gospel actually extends to all mankind, appears from the universality of the resurrection; which is the effect of God's grace or favour in a Redeemer; and is the first and fundamental part of the new dispensation, with regard to the gift of eternal life. For, as all were involved in death, in consequence of Adam's sin; so shall all be restored to life at the last day, in consequence of Christ's obedience. And therefore, it is certain that all men actually have a share in the mercy of God in Christ *Jesus*. Thus the apostle argues.

7. And we ought particularly to observe; how he combats the engrossing temper of the *Jews*, in his arguments. They could not engross all virtue to themselves, for they were as bad as other people; they could not engross God and his favour to themselves, for he was the Governor and Creator of *Gentiles* as well as *Jews*; they could not engross Abraham, and the promise made to him, to themselves, for he is the father of many nations, and the believing *Gentiles* are his seed as well as the *Jews*; they could not engross the resurrection, the necessary introduction to eternal life to themselves, because it is known and allowed to be common to all mankind.

8. And he had good reason to be so large and particular in confuting the mistakes of the infidel *Jews*. For, had their principles prevailed, the Gospel could not have maintained its ground. For, if we must have performed the works of the law, before we could have been interested in the blessings of the covenant, then the Gospel would have lost its nature and force. For then it would not have been a motive to obedience, but the result of obedience; and we could have had no hope towards God, prior to obedience. Therefore, the apostle has done a singular and eminent piece of service to the church of God, in asserting and demonstrating the free grace and covenant of God, as a foundation to stand upon, prior to any obedience of ours; and as the grand spring and motive of obedience. This sets our interest in the covenant or promise of God upon a foundation very clear and solid.

9. To understand rightly the Epistle to the *Romans*, it is farther necessary to observe; that the apostle considers mankind as obnoxious to the Divine wrath, and as standing before God, the Judge of all. Hence it is, that he uses forensic, or law terms, usual in Jewish courts; such as the LAW, RIGHTEOUSNESS or JUSTIFICATION, being JUSTIFIED, JUDGMENT to CONDEMNATION, JUSTIFICATION of LIFE, being made SINNERS, and being made RIGHTEOUS. These I take to be forensic, or court terms; and the apostle, by using them, naturally leads our thoughts to suppose a court held, a judgment seat to be erected by the most High God, in the several cases whence he draws his arguments. For instance; chap. v. 12—20, he supposes Adam standing in the court of God, after he had committed the first transgression; when the judgment, passed upon him for his offence, came upon all men to condemnation; and when he and his posterity, by the favour and in the purpose of God, were again made righteous, or obtained the justification of life. Again, chap. iv. he supposes Abra-

ham standing before the bar of the Supreme Judge: when, as an idolater, he might have been condemned; but, through the pure mercy of God, he was justified, pardoned, and taken into God's covenant, on account of his faith. He also supposes, chap. iii. 19—29, all mankind standing before the universal Judge, when Christ came into the world. At that time neither Jew nor *Gentile* could pretend to justification, upon the foot of their own works of righteousness; having both corrupted themselves, and come short of the glory of God. But at that time, both had righteousness or salvation prepared for them in a Redeemer; namely, the righteousness which results from the pure mercy or grace of God; the Lawgiver and Judge. And so both, (instead of being destroyed,) had admittance into the church and covenant of God, by faith, in order to their eternal salvation.

10. But, besides these three instances, in which he supposes a court to be held by the Supreme Judge, there is a fourth to which he points, chap. ii. 1—17. and that is the final judgment, or the court which will be held in the day when God will judge the secrets of men by *Jesus Christ*. And it is with regard to that future court of judicature, that he argues, chap. ii. 1—17. But in the other cases, whence he draws his arguments, he supposes the courts of judicature to be already held; and, consequently, argues in relation to the economy, constitution, or dispensation of things in this present world. This is very evident with regard to the court, which he supposes to be held when our Lord came into the world, or when the Gospel-constitution was erected in its full glory. For, speaking of the justification which mankind then obtained through the grace of God in Christ, he expressly confines that justification to the present time, chap. iii. 26. To demonstrate, I say, his righteousness, *Ev NYN kaipo, at the PRESENT TIME*. This plainly distinguishes the righteousness, or salvation, which God then exhibited, from that righteousness or justification, which he will vouchsafe in the day of judgment, to pious and faithful souls.

11. Before the coming of our Lord, the peculiar kingdom of God was confined to the Jewish nation, and to such only of the heathens as were incorporated among them by becoming *Jews*, and observing the whole law of *Moses*. And the *Jews* firmly believed it would always continue in the same state.

But when our Lord came, the mystery of God, which had been concealed both from *Jews* and *Gentiles*, was revealed; namely, that the *Gentiles* also, even men of all nations, should be freely admitted into it. This was an act of great favour, considering the darkness, idolatry, and wickedness, into which the heathen world was then sunk.

But God mercifully passed over their former sins; and our Lord commissioned his apostles, and particularly St. Paul, to promulge a general pardon; and to call, or invite, all who repented, and accepted of the grace, to all the blessings and privileges of his kingdom; confirming their interest in those blessings, by pouring out the Holy Ghost upon them, in various miraculous gifts, or endowments above the ordinary capacity of men. This was a very evident seal to them, (and to us too,) of a title to the blessings of God's kingdom and covenant, Gal. iii. 2—5.

And it had such an effect upon the Christian *Jews* at Jerusalem, that though they were at first greatly disgusted at Peter, for treating the first uncircumcised *Gentile* converts as members of the kingdom of God, (Acts x. 2, 3,) yet, when they heard that the Holy Ghost was fallen upon those converts, they were much surprised, and glorified God, saying, *Then hath God also to the Gentiles granted, (the benefit of,) repentance unto, (eternal,) life*; which, before this, they verily believed, could not have been granted unto them without obedience to the law of *Moses*, by being circumcised.

But the unbelieving *Jews* paid no regard to this, or any other argument in favour of the uncircumcised *Gentiles*. The notion of admitting them into the kingdom and congregation of God, only upon faith in Christ, they opposed and persecuted every where, with great zeal and bitterness. And it was not long before good impressions wore off, and old prejudices revived, among even the believing *Jews*. Numbers of them very still, and with much warmth and contention, endeavoured to persuade the *Gentile* converts, that, except they were circumcised after the manner of *Moses*, they could not be saved, or admitted to the privileges of the kingdom of God, and the hope of eternal life, Acts xv. 1, 2.

The *Gentiles*, even the most learned and wise amongst them, were wholly ignorant in the affair. They were perfect strangers to the Gospel scheme; they had no notion or expectation of being received into the kingdom and covenant of God; and could have no knowledge of it but what they received from some or other of the *Jews*: nor could they have any objection against it, worth regarding, but what came from that quarter. And the *Jews* had a considerable influence among them, having synagogues in most, if not all, the great towns in the empire, from the *Euphrates*, as far as Rome itself: which numbers of the *Gentiles* frequented, and so had received impressions in favour of the Jewish religion.

But had the Jewish notion prevailed, that no part of mankind could have any share in the blessings of God's covenant, the pardon of sin, and the hope of eternal life, but only such as were circumcised, and brought themselves under obligations to the whole law of *Moses*; had this notion prevailed, the extensive scheme of the Gospel would have been ruined,

and the gracious design of freeing the church from the embarrassments of the law of *Moses*, would have been defeated. The Gospel, or glad tidings of salvation, must not only have been confined to the narrow limits of the *Jewish* peculiarity, and clogged with all the ceremonial observances belonging to it, which, to the greatest part of mankind, would have been either impracticable, or excessively inconvenient; but, which is still worse, must have sunk and fallen with that peculiarity. Had the Gospel been built upon the foundation of the *Jewish* polity, it must have been destroyed, when that was demolished; and the whole kingdom of God in the world, would have been overthrown and extinct at the same time; and so all the noble principles it was intended to inspire, to animate, and comfort our hearts, would have been lost; and all the light it was calculated to diffuse, throughout the world, would have been quite extinguished.

It was, therefore, the apostle's duty to vindicate and assert the truth of the Gospel, which he was commissioned to preach to the *Gentiles*: and of very great consequence to prove, that *the Gentiles are the children of God, interested in his covenant; and all the honours, blessings, and privileges of his family and kingdom here upon earth; only by faith in Christ, without coming under any obligations to the law of Moses as such.* Which is the main drift and subject of this epistle.

12. It is worth notice, that there is this difference, in one respect, between the *Gospels* and *Epistles*; namely, That our Lord, in the *Gospels*, represents the doctrines and principles of the Christian religion, chiefly in an absolute sense; or as they are in themselves. But in the *Epistles*, those doctrines and principles are chiefly considered in a relative view; as they respect, partly, the foregoing *Jewish* dispensation, and partly, the future corruption of the Christian church: but principally as they respect the different state of *Jews* and *Heathens*; showing how just, true, and necessary, they are with reference to both, and directing and exhorting both to value them, and to make a right use of them. This was absolutely necessary to a full explication of the Gospel, to guard it against all objections, and to give it a solid establishment in the world.

And we must not forget that in the Epistle to the *Romans* the Gospel is presented in this relative view, as adapted to the circumstances of us *Gentiles*, and obliging us to all virtue and piety.

13. Farther, we can neither duly value this epistle, nor be sensible how much we are indebted to the author of it, unless we make this sentiment familiar to our thoughts; namely, That *St. Paul is the patron and defender of all that is by far the most valuable and important to us in the world, against the only opposition that could be made to our title and claim.* Give me leave to explain this by an easy comparison.—A person, to me unknown, leaves me at his death 1000*l.* a year; I myself can have no objection against the noble donative; and the good pleasure of the donor, who had an undoubted right to dispose of his own, may silence any of the cavaliers' surmises. But a person claiming, as heir at law, gives me the greatest uneasiness. He alleges, the estate was entailed, and that he has a prior title, which renders the donation to me invalid. Here I want an able advocate, to prove that his pretensions are ill grounded, and that my title is perfectly good and firm. St. Paul is that advocate: he argues and strongly proves, that we, believing *Gentiles*, have a just and solid title to all the blessings of God's covenant; and effectually establishes us in possession of all the noble principles, motives, comfort, hope, and joy of the Gospel. The sum of what he demonstrates, is comprehended in 1 Pet. ii. 8, 9, 10. *They, the Jews, stumble, and lose their ancient honours and privileges; but ye Gentiles, are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who has called you out of heathenish darkness, into his marvellous light.* Thus, on the authority of God, we *Gentiles* have an indisputable right to all the blessings of the Gospel; and if we receive by Christ Jesus, that grace which pardons and cleanses the soul, we shall pass from the church militant into the church triumphant.

At the conclusion of my notes on this very important epistle, I feel it necessary to make a few additional remarks. I have sincerely and conscientiously given that view of the apostle's work which I believe to be true and correct. I am well aware that many great and good men have understood this portion of Divine revelation differently, in many respects, from myself; they have the same right of private judgment which I claim; and to publish those opinions which they judge to accord best with their views of the Gospel. My business is to give what I think to be the mind of my author; and every where I have laboured to do this without even consulting any pre-established creed. I hope my readers will take in good part what is honestly intended. I wish to avoid controversy; I give my own views of Divine truth. The plan on which I have endeavoured to expound this epistle shows it a beautiful, highly important, and consistent whole; a work which casts the clearest light on the grand original design of God, relative to the diffusion of the Gospel, and its blessings over the face of the earth; illustrating many apparently dark and unaccountable providences; fully proving that, though clouds and darkness are often round the Supreme Being, yet righteousness and judgment are the habitation of his throne.

Where this grand view of this epistle is not taken, the major part of its beauties are lost. God, who is not the God of the Jews only, but also of the *Gentiles*, shows by his apostle in this admirable epistle, that from the *beginning* he had purposed to call the whole *Gentile* world to that salvation which he appeared for a time to restrain to the Jews alone; and which they imagined should be exclusively theirs for ever. This prejudice the apostle overturns; and shows that the *Gentiles* also had an equal share in the election of grace.—We should be careful how we make that *partial and exclusive* which shows the Fountain of goodness to be no respecter of persons, or even, ultimately, of nations; who, like the sun, the faint, though brightest image of his glory in this lower world, shines equally upon the just and the unjust. God, with the same benevolent design, orders his Gospel to be preached to every creature under heaven.

The peculiar phraseology of this epistle I have also endeavoured to explain; and where this could not be conveniently done in the notes, I have generally stated it at the end of the chapters. And for the explanations of difficult points, or articles which may have been but slightly handled in the notes, I beg to refer to those concluding observations; and particularly to those at the end of chap. viii. and ix. — But it is necessary to make some remarks on this epistle, as an *epistle* directed to the *Romans*; that is, to the church of God founded at Rome. Though the Gospel was preached and established there long before either the apostle had visited this city, or written this epistle; yet we may rest assured that the doctrine contained here was the doctrine of the church of *Rome*, and therefore that church was *holy and apostolic*. If it do not continue to walk by the same rule, and mind the same thing, it is no longer so; in a time then, when the Roman church that *now is*, invites the attention of the Christian world by making *great and bold pretensions*; assuming to itself the titles of *holy, catholic, and apostolic*; representing Rome as the fountain whence pure truth and apostolical authority emanate; it may be useful to examine whether such pretensions are well founded; and not permit confident assumption, noise, and parade, to carry away our understandings; and occupy the place of reason, argument, and truth. This, however, cannot be done to any extent in this place; only it may be necessary to state, that as the doctrines, &c. of the Roman church, profess to be *apostolic*, they must be found in the *Epistle to the Romans*, this being the only apostolic work directed to that church. If they are not to be met with *here*, it would be absurd to look for them any where else. But there is not one *distinguishing doctrine, or practice* of the Roman church, found in this epistle. Here is no pope, no exclusive churchship, no Peterpence, first-fruits, legitimate levies, dispensations, pardons, indulgences, reliques, *Agus Dei's*, jubilees, pilgrimages, crusades, carnivals, canonizations, abbies, monasteries, cells, shrines, privileged altars, auricular confessions, purgatories, masses, prayers for the dead, requiems, placebos, dirges, lamps, processions, holy water, chrism, baptism of bells, justification by works, penances, transubstantiation, works of supererogation, extreme unction, invocation of saints and angels, worship of images, crossings of the body, rosaries, albs, stoles, &c. nor the endless orders of priests, abbots, monks, friars, nuns, anchorites, hermits, capuchins, &c. &c. Here are no inquisitions, no writs de heretico comburendo, no auto da fés, no racks, gibbets, tortures, nor death in all variable and horrid forms, for those who may differ from this *mother church*, in any part of their religious creed. In vain will the reader look into this epistle for any thing that is not consistent with *sound sense, inflexible reason*, and the justice, purity, and endless benevolence of the Great God, the equal Father of the spirits of all flesh. Here, indeed, he will see the total fall and degeneracy of all mankind, strongly asserted and proved; the utter helplessness of the human race, to rescue itself from this state of corruption; the endless mercy of God, in sending Christ Jesus into the world to die for sinners; the doctrine of justification by faith in the blood of the Lamb; regeneration by the energy of the Divine Spirit, producing that holiness, without which no man can see God. Here, the sacrificial death of Jesus Christ takes place of all Jewish sacrifices, and works or sufferings of man, in reference to justification. Here is nothing puerile, ungatory, or superstitious; no *dogma* degrading to the understanding; no religious act unworthy of the spirit and dignity of the Gospel; nothing that has not the most immediate tendency to enlighten the mind, and mend the heart of man; in a word, every thing is suitable to the state of man, and worthy of the majesty, justice, and benevolence of that God, from whom this epistle came. Here, indeed, is the model of a pure church. What a pity it is not more closely followed by all, whether Protestant or Popish, that profess the faith of Christ crucified! Alas! that a church which was once pure and apostolic, and still retains all the essential doctrines of the Gospel, should compound them with others, which are not only the commandments and inventions of men, but which so contract the influence of the truths still retained, as to destroy their efficacy; and no wonder, when this foreign admixture is an assemblage of rites and ceremonies, borrowed partly from the *Jews*, and partly from the ancient *heathens*; rendered palatable by a small proportion of *Christianity*.

The reader will observe, that in the attempt to illustrate

this difficult and most important epistle, I have levied contributions in all quarters.—Jews, Christians, Heathens, Fathers, schoolmen, orthodox and heterodox, have all contributed their quota. I sought the light of truth, and was regardless whose hand held the lamp.

Tros Tyrusque *nihil nullo discernime agetur*. *Æn.* l. v. 574. To divines and critics, both on the continent, and in our own country, I am under great obligation; and this obligation I have felt gratified in acknowledging, whenever an opportunity presented itself,—but to no man am I under so much obligation as to the late Dr. John Taylor of Norwich. No man, previous to his time, ever studied this epistle so closely, or understood it so well. He alone was the first who set all its parts in a consistent, edifying, and glorious light, as far as its grand nature and design are concerned. On his plan alone,

this epistle can be interpreted; those who have had the rashness to say, because his religious creed and theirs happened to differ, "Dr. T. knew nothing of this epistle; and his key, far from opening, has locked it"; are worthy of no regard: they are either too weak, or too prejudiced, to be able to discern truth, unless it come to them through the medium of their own preconceptions. Such persons would refuse the *water of life*, if not brought to them in their own pitcher. I have now only to add, that a *reimpression* of this epistle being now called for, the first being *entirely sold off*, I have carefully revised the whole, and have found little to alter; and not one sentence either in the introductory matter, or in the notes themselves, that I can either in conscience or honour expunge.

Millbrook, January 23, 1818.

A. C.

THE ANCIENT ROMAN CALENDAR, WITH THE FESTIVALS, ETC., OF THE PRESENT ROMISH CHURCH.

Instead of *Chronological Tables*, which the subject of this epistle neither admits nor requires, for it was probably all written in the course of a few days; I here insert the *ancient Roman Calendar*, regularly distinguished into all its *Calends*, *Nones*, and *Ides*, with the different *festivals* observed in honour of their gods, so blessed, &c. in each month, and their principal *astronomical* notes. The *modern Roman Calendar* I have so introduced, with as many of the *festivals*, *saints* days, &c. as the margin would receive. The reader will, no doubt, be struck with the conformity that subsists between *ancient* and *modern* Rome on this subject; on which, in this place, I shall make no further remarks.

This Calendar, which was made by Julius Cæsar, in the year of Rome 708, and before Christ 45, is still exceedingly useful, especially for understanding the writers of antiquity, particularly those of the *Latin Church*; as well as for ascertaining the precise dates of *bills*, *diplomas*, and public acts in general.

The Roman month, the reader will observe, is divided into *Calends*, *Nones*, and *Ides*; all of which are reckoned *backward*. The *Calends* are the first day of the month; as *Calends Januariæ*, is the first day of January; *Prælie Calendarum*, or *Calendaris*, is the 21st of December; *iii. Cal.* the 30th December; *iv.*

Cal. the 29th December; *v. Cal.* the 28th, &c. The *Nones*, which are *four*, follow the *Calends*; as *iv. Nonas Januariæ*, is Jan. 2, *iii. Nonas Januariæ*, is Jan. 3, *Prælie Nonas Jan.* is Jan. 4, and *Nonis Januariæ*, is Jan. 5. But in *March*, *May*, *July*, and *October*, there are *six* *Nones*.

After these, the *Ides* in each month are eight; as *vi. Id.* Jan. (*octavo Idus*, or *Iduum Januariæ*) is January the 6th; *vii. Id.* Jan. (*septimo Idus*, or *Iduum Januariæ*) is January the 7th; *vi. Id.* Jan. (*sexto Idus*, or *Iduum Januariæ*) is January the 8th, and so on, till you come to the following *Ides*, *Idus Januariæ*, being January 13th.

Observe—1. When the *accusative* case is used, as *Nonas*, *Idus*, *Calendas*, the preposition *ante*, before, which governs this case, is understood; as *tertio ante Calendas*, the third day before the *Calends*; *quarto ante Calendas*, the fourth day before the *Calends*, &c. Observe—2. that after the *Ides* which are on the 13th day of *January*, *February*, *April*, *June*, *August*, *September*, *November*, and *December*; and on the 15th of *March*, *May*, *July*, and *October*, which have six *Nones* a piece, the *Calends* following are to be reckoned to the next month.

The first column in each month, contains the regular days of that month; the next co-

lumn, the *Calends*, *Nones*, and *Ides*; and the slight next, the *festivals* observed in honour of these denominations answer to the common days of the month in their regular order.

The *Nundinal Letters* I have not inserted, as they only refer to the custom of *administering law*, or trying causes, holding public assemblies, electing magistrates, &c. among the ancient Romans. I have thought it best to fill up that place with other matters belonging to this calendar, in which general readers might find more interest.

The *Italian* names, the reader will perceive, is the *modern* Roman Calendar, copiously filled with the days of *vreat* and *reputed* saints; these, however, are not the whole whose *festivals* are observed, and whose protection is implored in that church; as, upon an average, there are not fewer than *five* of these real or imaginary beings to every day of the year.

The *Saints' days* and *Festivals* of the Romish church are taken from Mr. Alban Butler's *Lives of the Saints*, (one of the best publications of this kind,) conferred with the *Connaissance des Temps*, edited by *La Lande*.

The ancient Roman Calendar has been taken chiefly from *Alexander*; the two copies, one English, the other Latin, in its second volume, being collated together, and mutually corrected.

Ant. Roman Month, Festivals, &c., Saints' Days of the Romish or Latin Church.

JANUARY.—Under protection of Juno.

1 Cal. Januariæ.—Sacred to Janus, Juno, Jupiter, and Esculapius.—*St. Fulgentius, Ovidio or Oion.*

2 IV Nonas.—An unfortunate day, termed by the Romans *dies atra*.—*St. Mucarius, Atilard.*

3 III Nonas.—Cæsar sets. Birth-day of Cæsar.—*St. P. Balsan, Glyceria.*

4 Prælie Nonas.—Prayer for the safety of the prince.—*St. Titus, Rigobert, Rimon.*

5 Nonis Jan.—Lyra rises.—*St. Simon, Stylites, Syncretica.*

6 VIII Idus.—*St. Melanias, Nilammon.*

7 VII Idus.—*St. Lucian, Cæd, Alric.*

8 VI Idus.—Sacrifice to Jupiter.—*St. Apollinaris, Severinus, Pega.*

9 V Idus.—Ægonalia, or festivals in honour of Ægeonius.—The Dolphin rises.—*St. Julian, Marciana, Ebeon.*

10 IV Idus.—Metis hyemis, or Mid-winter.—*St. William, Asatho, Marcian.*

11 III Idus.—Carmenalia, or festivals in honour of Carmentis.—Temple dedicated to Juturna.—*St. Theodosius, Hyacinth.*

12 Prælie Idus.—Amphitryon, or festivals in honour of the Latin, or household gods.—*St. Arcadius, Brunet, Alred.*

13 Idibus Jan.—Sacred to Jupiter Stator. Augustus named Octavius.—*St. Vronica, Kentigra.*

14 XIX Cal. Feb.—*St. Hilary, Felix, Sabas.*

15 XVIII Cal.—Sacred to Carmentis, Pomona, and Postvertia.—*St. Paul of the first hermit.*

16 XVII Cal.—Temple of Concord raised by Camillus.—*St. Honoratus, Pope Marcellus.*

17 XVI Cal.—Sun in Aquarius.—*St. Antony, pair of the monks.*

18 XV Cal.—*St. Peter's chair at Rome.*

19 XIV Cal.—*St. Canute, Henry, Wolstan.*

20 XIII Cal.—*St. Fabian, Sebastian, Preben.*

21 XII Cal.—*St. Agnes, Epiphanius, Publius.*

22 XI Cal.—*St. Vincent, Anastasius.*

23 X Cal.—Lyra (the bright star in the Harp) sets.—*St. Raphael, Ildefonsus.*

24 IX Cal.—Semenalia, Ferie, or the feast of seed-time.—*St. Timothy, Babelys, Cadoc.*

25 VIII Cal.—*St. Progreus, Apollo, Popon.*

26 VII Cal.—*St. Polycarp, Paula, Cinnia.*

27 VI Cal.—Temple dedicated to Ceres and Pollux.—*St. J. Chrysostom, Marius.*

28 V Cal.—*St. Charlemagne, Cyril.*

29 IV Cal.—Equiria, or horse-races in honour of Mars in the Campus Martius.—*St. Francis, Gildas of Sales.*

30 III Cal.—Sacred to peace. Fiduciala sets.—*St. Bathildis, Martina.*

31 Prælie Cal.—Sacred to the Di Penates, or household gods.—*St. Cyrus, Madoe, Galus.*

FEBRUARY.—Under protection of Neptune.

1 Cal. Februarius.—Lucania, festivals at Rome celebrated in a large grove. The sacrificium bidens to Jupiter.—*St. Ignatius, St. Barth, Kinnia.*

2 IV Nonas.—*St. Laurence, abp. Canterbury.*

3 III Nonas.—Lyra, and the middle of the Lion, set.—*St. Pense, Verbanige.*

4 Prælie Nonas.—Dolpian sets.—*St. Gilbert, Isobora, Maden.*

5 Nonis Feb.—Aquarius surnamed Pater Patrie, or father of his country. Aquarius rises.—*St. Maritius of Japan, St. Vitus.*

6 VIII Idus.—*St. Dorothy, Vedast, Zmandus.*

7 VII Idus.—*St. Romuald, Theodoros.*

8 VI Idus.—*St. Stephen, Cuthman, Paul.*

9 V Idus.—Comæ-rearment of spring.—*St. Thekla, Aspert, Riard.*

10 IV Idus.—*St. Scholastica, William.*

11 III Idus.—Areophylax, or Arcutius rises. Gemial games.—*St. Saturninus, Sceverinus.*

12 Prælie Idus.—*St. Bonifat, Metellus Eulalia.*

13 Idibus Feb.—Sacred to Faunus and Jupiter, slaughter of the Fælii.—*St. Cuherine, Molonnoe.*

14 XVI Cal. Mar.—The Crow, Crater, and Serpent, rise.—*St. Valentine, Mary, Conran.*

15 XV Cal.—Lupercalia, or festivals in honour of Faun.—*St. Faustinus, Sigfrid, Jopita.*

16 XIV Cal.—Sun in Pisces.—*St. Onestimus, Juliana, Teno.*

17 XIII Cal.—Quirinalia, or festivals in honour of Romulus.—*St. Flavian, Silvius, Loman.*

18 XII Cal.—Fornacalia, or festivals in honour of Fornax. Ferialia, or festivals in honour of the dead.—*St. Simon, Leo, Paragorius.*

19 XI Cal.—Muta, or goddess of silence.—*St. Herbasus or Bardus.*

20 X Cal.—Charistia, or festivals at Rome for the distribution of mutual presents.—*St. Tigranilo, Eucherius.*

21 IX Cal.—Terminalia, or festivals in honor of Terminus.—*St. Severinus, Pagan, Verda.*

22 VIII Cal.—*St. Margaret, Baradat.*

23 VII Cal.—*St. Severus, Dosthirus, Boisil.*

24 VI Cal.—Regifunium, or banishment of the king from Rome. The place of the Bissexile.—*St. Mathias the apostle.*

25 V Cal.—*St. Tarasius, Casarius.*

26 IV Cal.—*St. Alexander, Victor, Porphyrius.*

27 III Cal.—Equiria, or horse-races in the Campus Martius.—*St. Leander, Alnoth, Galatide.*

28 Prælie Cal.—The Tarquins overcome.—*St. Proterius, Romanus.*

MARCH.—Under protection of Minerva.

1 Cal. Martius.—Matronalia, or festivals in honour of Mars. Ancilia in honour of the same god.—*St. David, Moan, Abban.*

2 VI Nonas.—Erlu of Jupiter. Sacred to Lucina.—*St. Christis the Good, Joazan.*

3 V Nonas.—The second Fish sets.—*St. Cune-gundes, Lanallif.*

4 IV Nonas.—*St. Casimir pr. of Poland, Adrian.*

5 III Nonas.—Areophylax, or Arcutius rises. Vinclun, Fintun, or Carcer rises.—*St. Kiaran, Brinna, Roger.*

6 Prælie Nonas.—Feasts of Vesta. Julius Cæsar created high-priest.—*St. Chrodegang, Fridolin.*

7 Nonis Mar.—Pegasus rises. Temple of Veneria.—*St. Perpetua, Felicitas.*

8 VIII Idus.—The Crown rises.—*St. Duthack, Rosa, Senan.*

9 VII Idus.—Oilon rises. The Northern Fish rises.—*St. Paurin, Gregory of Nyssa.*

10 VI Idus.—40 martyrs of Sebaste.—*St. Eulogius, Anegus.*

11 V Idus.—Pope Gregory the Great.

12 IV Idus.—The opening of the Sea.—*St. Nt-cephorus, Gerald.*

13 III Idus.—The second Equira, or horse-races upon the banks of the Tiber.—*Queen Mathilda, Lubin.*

14 Idibus Mar.—Sacred to Anna Perenna. The Paricidae. Scorpio rises.—*Pope Zachary, Mary.*

15 XVII Cal. Ap.—Middle of the Scorpion sets.—*St. Julian, Eusebius, Cleop.*

16 XVI Cal.—Liberalia, or festivals in honour of Bacchus. Agonalia in honour of Agonius. Milvius rises.—*St. Patrick, Joseph of Arimathæa.*

- 18 XV Cal.—Sun in Aries.—*King Edward, Anselm, Cyril.*
 19 XIV Cal.—Cinquaginta, or festival in honour of Minerva. It continued for five days.—*St. Joseph Almond.*
 20 XIII Cal.—*St. Cuthbert, Wulfstan.*
 21 XII Cal.—The first day of the Century. Pegasus sets.—*The three Scorpions, Eusebius.*
 22 XI Cal.—*St. Basil, Lea, Catharine.*
 23 X Cal.—Tubilustrum, or solemn procession with trumpets.—*St. Victorian, Edelwald.*
 24 IX Cal.—*St. Irenæus bp. of Surinam, Simon.*
 25 VIII Cal.—Vernal equinox. Hilaria, or festivals in honour of the mother of the gods.—*Annunciation B. V. M.*
 26 VII Cal.—*St. Ludger, Braulio.*
 27 VI Cal.—Cæsar made himself master of Alexandria.—*St. John the hermit, Rupert or Robert.*
 28 V Cal.—Megalesia, or games in honour of Cybele.—*Pope Sixtus III., K. Gontran.*
 29 IV Cal.—*St. Jonas, Armogates, Mark.*
 30 III Cal.—Sacred to Janus, Concord, Health, and Peace.—*St. Zosimus, Ricul or Regulus.*
 31 Prædile Cal.—Sacred to the Moon, or Diana, on the Aventine mount.—*St. Benjamin, Guy, Achates.*

APRIL.—Under protection of Venus.

- 1 Cal. Aprilis.—Sacred to Venus, and Virile Fortune. Scorpion sets.—*St. Hugh, Melito, Gilbert.*
 2 IV Nonas.—The Pleiades set.—*St. Apian, Ebba, Bronacha.*
 3 III Nonas.—*St. Agape, Ulpian, Nicetas.*
 4 Prædile Nonas.—Megalesia, or games in honour of Cybele for eight days.—*St. Isidore, Plato.*
 5 Nonis Apr.—*St. Vincent, Ferrer, Tigernach Brean.*
 6 VIII Idus.—Sacred to Public Fortune. Birth-day of Diana.—*Martyrs of Hlathia, Wilfrid.*
 7 VII Idus.—Birth-day of Apollo, Socrates, and Plato.—*St. Hecateippa, Finan, Albert.*
 8 VI Idus.—Games for the victory of Cæsar. Libra and Orion set.—*St. Dionysius, Walter, Albert.*
 9 V Idus.—Cerealia, or festivals in honour of Ceres. Ludi Cereos, or games in the circus dedicated to Censu.—*St. Waltrude, Datto, Gaucher.*
 10 IV Idus.—*St. Hademus, Melchides.*
 11 III Idus.—*Pope Leo the Great, Antipas.*
 12 Prædile Idus.—The great mother brought to Rome.—*St. Zeno, Sabas, Victor, Julius.*
 13 Idibus Apr.—Sacred to Juniper Victor and Liberty.—*St. Hermenegild, Caralac.*
 14 XVIII C. Mæd.—*St. Tiburtus, Carpus, Benezet.*
 15 XVII Cal.—Fordicidia, or festivals wherein cows with calf were sacrificed.—*St. Munde, Basilissa, Rudnan.*
 16 XVI Cal.—Augustus saluted Emperor. Hyades set.—*Martyrs of Saragossa, Druon.*
 17 XV Cal.—*Pope Anicetus, Simon.*
 18 XIV Cal.—Equitia, or horse races in the circus, and the burning of the foxes.—*St. Galdin, Læferian.*
 19 XIII Cal.—Sun in Taurus.—*Pope Leo IX., Ephrege the Bald.*
 20 XII Cal.—*St. Agnes, Serf, James.*
 21 XI Cal.—Patulia, or festivals in honour of Pales. Aconalia, or festival in honour of Agonius. Birth-day of Rome.—*St. Anselm, Harthin, Bueno.*
 22 X Cal.—*St. Soto, Azadas, Irenides.*
 23 IX Cal.—The first Vinalia, or festivals of Juniper and Venus.—*St. George the Martyr, Bar.*
 24 VIII Cal.—Destruction of Ilum.—*St. Fidelis, Mellitus, Bona.*
 25 VII Cal.—Rogalia, or festivals in honour of Rogito or Rubico. Mid-spring. Aries sets. The dog rises.—*St. Mark the Evangelist, Iria.*
 26 VI Cal.—The Goat rises.—*St. Cletus, Richarius, Radbert.*
 27 V Cal.—Feria Latine, or Latin festivals in honour of Juniper Latialis.—*St. Anthimus, Zila, Anastasius.*
 28 IV Cal.—Floralia, or games in honour of Flora for six days.—*St. Vitalis, Cronan, Pollio.*
 29 III Cal.—*St. Flachna, Robert, Hugh.*
 30 Prædile Cal.—Sacred to Vesta Palatina. The first Larentalia.—*St. Catharine, Sophia, Afute.*

MAY.—Under protection of Apollo.

- 1 Cal. Mæd.—To the good goddess. Altar raised to Lares. Games of Flora for three days. Capella rises.—*St. Philip and James, Apostles.*
 2 VI Nonas.—Hyades rise. The Compitalia. *St. Albanus.*

- 3 V Nonas.—The Centaur and Hyades rise.—*St. John the Holy Cross.*
 4 IV Nonas.—*St. Marita, Gildard.*
 5 III Nonas.—Lyra rises.—*Pope Plus V., Angelus Hilary.*
 6 Prædile Nonas.—Middle of the Scorpion sets.—*St. John before the Latin gate.*
 7 Nonis Mæd.—Virgile rise.—*Pope Benedict II., Stanislas.*
 8 VIII Idus.—The Goat rises.—*St. Wiro, Odrian, Gubrian.*
 9 VII Idus.—Lemuria, or night festivals, to appease the manes of the dead.—*St. Hieronimus, Bryn.*
 10 VI Idus.—*St. Antoninus, Achard, Isidore.*
 11 V Idus.—Orion sets. Unfortunate days to marry on.—*St. Mamuritus, Malrid.*
 12 IV Idus.—Sacred to Mars, the avenger at the Circus.—*St. Germanus, Ritrudes, Poncias.*
 13 III Idus.—Pleiades rise. Commencement of summer.—*St. John the Silent, Serenatus.*
 14 Prædile Idus.—Taurus rises. Sacred to Mercury.—*St. Boniface, Pontius, Carthage.*
 15 Idibus Idus.—Bath-day of Mercury. Festival of the mercuries. Lyra rises. Sacred to Juniper.—*St. Synopio, Gubrio, Brendan.*
 16 XVII Cal. Jun.—*St. Hecateippa, Abbas, Brendan.*
 17 XVI Cal.—*St. Possidius, Mar, Maden.*
 18 XV Cal.—*St. Eric, Potamon, Ikonotus.*
 19 XIV Cal.—Sun in Gemini.—*St. Dunstan, Pudiantina.*
 20 XIII Cal.—*St. Bernardin, Ethelbert.*
 21 XII Cal.—Aconalia, or festivals in honour of Agonius. Sacred to Vejovis, or Vejovis. The dog rises.—*St. Godric, Sospis or Hæstus.*
 22 XI Cal.—*St. Yeo, Robo, Conall, Castus.*
 23 X Cal.—Tubilustrum, or solemn procession with trumpets. The Ieria of Vulcan.—*St. Julia Disiderius.*
 24 IX Cal.—*St. Donatian, Rogation, Vincent.*
 25 VIII Cal.—Temple of Fortuna. Aquila rises.—*Pope Gregory VII., Ulfan.*
 26 VII Cal.—Arctophylax, or Arcturus, sets. The second Restigium.—*St. Augustine, apos. of England.*
 27 VI Cal.—Hyades rise.—*St. Bide, Pope John.*
 28 V Cal.—*St. Germanus, Caro.*
 29 IV Cal.—*St. Mazinus, Cyril, Canon.*
 30 III Cal.—*Pope Felix, Maguil, Hadstan.*
 31 Prædile Cal.—*St. Petronilla, Cantius.*

JUNE.—Under protection of Mercury.

- 1 Cal. Jun.—Falaria, or festivals in honour of Carna. Aquila rises. Sacred to Juno, Moneta, and Tempestas.—*St. Justin Martyr, Wistan.*
 2 IV Nonas.—Hyades rise. Sacred to Mars.—*St. Egeonius, Pothimus.*
 3 III Nonas.—Sacred to Bellona.—*St. Cretilius, Cluthis, Lizard.*
 4 Prædile Nonas.—Temple of Hercules in the Circus.—*St. Quirinus, Nenoc, Petroc.*
 5 Nonis Jun.—Sacred to Juniper Sponsor. Temple of Faith.—*St. Ildius, Dortheus.*
 6 VII Idus.—Temple of Vesta.—*St. Philip the Deacon, Gildard.*
 7 VI Idus.—Pescadorian days in the Campus Martius. Temple of the Mind. Arcturus sets.—*St. Colman, Norrad, Edert.*
 8 V Idus.—Altar of Juniper Pistor.—*St. Clon, Wilham alp. of York.*
 9 IV Idus.—Matralia, or festival in honour of Mania, or Ino. Dolphin rises.—*St. Richard, Pelagia, Vincent.*
 10 III Idus.—Sacred to Powerful Fortune. Temple of Concord.—*St. Margard queen of Scotland.*
 11 II Idus.—Sacred to Mother Matuta.—*St. Barnabas the apostle.*
 12 Prædile Idus.—Inveicite Juniper. Quinquaginta minuscula, or the minor festivals in honour of Minerva.—*St. Eskill, Omerman, Ternan.*
 13 Idibus Jun.—*St. Antony of Padua, Damhuden.*
 14 XVII Cal. Jul.—Hyades rise.—*St. Basil the Great, Nemus.*
 15 XVI Cal.—Orion rises. The carrying of the dung out of the temple of Vesta.—*St. Vitor, Fandelin, Fevge.*
 16 XVI Cal.—Equi and Volsci put to flight by Posthumus.—*St. Quiricus, Fereolus, Ardrian.*
 17 XV Cal.—*St. Nlander, Marcan, Arilus.*
 18 XIV Cal.—Festival of Minerva on the Aventine mount.—Sun in Cancer.—*St. Marita, Amand, Marcus.*
 19 XIII Cal.—Summanalia, or festivals in honour of Pluto. Ophiuchus rises.—*St. Gerastus, Die bp. of Nevers.*
 20 XII Cal.—*St. Goban, Iohanna, Bein.*
 21 XI Cal.—*St. Agabus, Eusebius, Meron.*
 22 X Cal.—Flamininus conquered by the Carthaginians.—*St. Alban, protomart. of Britain.*

- 23 IX Cal.—Sacred to Powerful Fortune.—*St. Etheldreda, Mary of Ogenus.*
 24 VIII Cal.—Crowned ships carried banquets along the Tiber.—*Nativity of John Baptist.*
 25 VII Cal.—Summer Solstice.—*St. Prosper, Moloc, Adalbert.*
 26 VI Cal.—Sacred to Jupiter Sator, and Lar.—*St. Virgilius, Babylon, Authem.*
 27 V Cal.—Temple of Quirinus.—*St. Ladislav I. king of Hungary.*
 28 IV Cal.—*Pope Leo II., Basilides.*
 29 III Cal.—Sacred to Hercules and the Muses.—*St. Peter prince of the apostles.*
 30 Prædile Cal.—*St. Paul the apostle.*

QUINTILIS, or JULY.—Under protection of Juniper.

- 1 Cal. Jul.—Removing from one house to another.—*St. Calais, Thier, Læonorus.*
 2 VI Nonas.—Visitation of blessed V. M.—*St. V. M.*
 3 V Nonas.—*St. Guthagon Bertran, Phoca.*
 4 IV Nonas.—The Crown sets. The Hyades rise.—*St. Urie, Oda, Fintar, Bertha.*
 5 III Nonas.—Populifugium, or day in which the people of Rome fled from their enemies.—*St. Modicena, Edone, Peter.*
 6 Prædile Nonas.—Confederation of the Capitol, in the time of Sylla.—*St. Paladius apos. of the Scots.*
 7 Nonis Jul.—Caputina, or festivals in honour of Juno. Festival of the Mæds.—*Pope Benedict XI., Hadda.*
 8 VIII Idus.—Vindicta, or wanton rejoicings.—*St. Elizabeth Q. of Portugal.*
 9 VII Idus.—Cephus rises.—*St. Ephrem doctor of the church.*
 10 VI Idus.—The Etesian winds begin to blow.—*The seven brothers, Rufina.*
 11 V Idus.—Ludi Apollinæ, or games in honour of Apollo about this time.—*Pope Pius I., Dræstan.*
 12 IV Idus.—Birth-day of Julius Cæsar. Festival of Female Fortune.—*St. Nabor, Felix, I. Gualbert.*
 13 III Idus.—*St. Anselmus, Turfio, Egnor.*
 14 Prædile Idus.—Sacred to Female Fortune.—*St. Bonaventura Dr. of the church.*
 15 Idibus Jul.—Festival of Castor and Pollux.—*St. Henry II. emperor, Sicilian.*
 16 XVII Cal. Aug.—The foremost dog rises.—*St. Eustachius, Elter the hermit.*
 17 XVI Cal.—Alionis dies atra, or anniversary of the unlucky battle of Alia.—*Pope Leo IV., Marcellus.*
 18 XV Cal.—*St. Symphorosa, Bruno, Arnoul.*
 19 XIV Cal.—Lævania, games lasting four days.—*St. Symmachus, Macrina.*
 20 XIII Cal.—Plays for Cæsar's victory. Sun in Leo.—*St. Joseph Hormanbas, Ceslas.*
 21 XII Cal.—*St. Francis, Zoticus, Victor.*
 22 XI Cal.—*St. Mary Magdalene, Dabbin.*
 23 X Cal.—The games of Neptune.—*St. Apollinaris, Liborius.*
 24 IX Cal.—*St. Lupus, Kinga, Declan.*
 25 VIII Cal.—Furinalia, or festivals in honour of Furina. The Circusian games lasting six days.—*St. Jost, Jost.*
 26 VII Cal.—In this month dogs were sacrificed to the dog-star, according to Festus.—*St. Anne, mother of B. V. M.*
 27 VI Cal.—Aquila rises.—*St. Pantaleon, Congall, Luitan.*
 28 V Cal.—*Pope Innocent I., Pope Victor.*
 29 IV Cal.—Neptunalia, or festivals in honour of Neptune, were celebrated some time in this month, according to Varro.—*St. Martha, Olavi, Pope Felix.*
 30 III Cal.—Aquila sets.—*St. Abdon, Sennen, Jellita.*
 31 Prædile Cal.—*St. Ignatius of Loyola, Ilten.*

SEXTILIS, or AUGUST.—Under protection of Ceres.

- 1 Cal. Aug.—Temple of Mars consecrated. Sacred to Ilope.—*The Seven Maccabees.*
 2 IV Nonas.—Feria upon account of Cæsar's subduing Spain.—*St. Etheldreda, Pope Stephen.*
 3 III Nonas.—Invention of *St. Stephen's relics.*
 4 Prædile Nonas.—The middle of Leo rises.—*St. Dominic, Lucius.*
 5 Nonis Aug.—Sacred to Health, on the Quirinal mount.—*St. Oswald, Memmus.*
 6 VIII Idus.—Sacred to Hope.—*Transfiguration of our Lord.*
 7 VII Idus.—Middle of Aquarius sets.—*St. Crispian, Donatus.*
 8 VI Idus.—Sacred to Soli Indiget on the Quirinal mount.—*St. Cyriacus, Hermite, Largus.*
 9 V Idus.—*St. Romanus, Nathy or David.*
 10 IV Idus.—Altars of Ops and Ceres in the Joganian street.—*St. Desidius, Blaan, Lawrence.*
 11 III Idus.—Sacred to the great guardian of Hercules, in the Circus Flaminius. The beginning of autumn.—*St. Suzanne, Equitius, Gery.*

- 12 Pridie Idus—Ligapasia.—*St. Clare, Euphrosia, Murodach.*
 13 Idibus Aug.—Sacred to Diana in the Sylva Arctini, and Vertumnus. The feast of slaves and servant-maids.—*St. Hippolytus, Hilbert, Cassian.*
 14 XIX Cal. Sep.—*St. Eusebius the priest.*
 15 XVIII Cal.—Assumption of B. V. M.
 16 XVII Cal.—*St. Hyacinth, Roch.*
 17 XVI Cal.—Portunalia, or festivals in honour of Portunus.—*St. Mamus, Liberatus and six monks.*
 18 XV Cal.—Consualia, or festivals in honour of Consus. Rape of the Sabines.—*St. Helena, Agapetus, Clare.*
 19 XIV Cal.—Death of Augustus.—*St. Mochutus, Cumin, Lewis.*
 20 XIII Cal.—Vinalia secunda, according to Pliny. Sun in Virgo. Lyra sets.—*St. Bernard, Owein.*
 21 XII Cal.—Vinalia rustica, according to Varro. The grand Mysteries.—*St. Bonosus, Maximilian.*
 22 XI Cal.—*St. Symphorian, Philibert.*
 23 X Cal.—Vulcanalia, or festivals in honour of Vulcan.—*St. Theonas, Justinian the hermit.*
 24 IX Cal.—The Ferie of the Moon.—*St. Bartholomew the apostle.*
 25 VIII Cal.—Sacred to Ops Consiva in the Capitol.—*St. Lewis IX. king of France.*
 26 VII Cal.—*Pope Zephyrinus, Genesis.*
 27 VI Cal.—*St. Faustus, Hugh of Lincoln.*
 28 V Cal.—Altars dedicated to Victory in the Court. The end of the Etesian winds.—*St. Augustine Dr. of the church.*
 29 IV Cal.—Vulcanalia, or festivals in honour of Vulcan, according to Festus.—*Decolation of John Baptist.*
 30 III Cal.—Ornaments of Ceres exhibited.—*St. Rose of Lima, Flaker.*
 31 Pridie Cal.—Birth-day of Germanicus. Andromeda rises.—*St. Raymond, Nonnatus, Isabel.*

SEPTEMBER.—Under protection of Vulcan.

- 1 Cal. Sept.—Sacred to Jupiter Mainaces. Feasts to Neptune.—*St. Giles, Firminus, Lupus.*
 2 IV Nonas—Naval Victory of Augustus over M. Antony and Cleopatra.—*King Stephen, Justus.*
 3 III Nonas—Dionysia, or festivals in honour of Bacchus.—*St. Mansuet, Renachus, Macistus.*
 4 Pridie Nonas—Roman games for eight days.—*Translation of St. Cuthbert, Ida.*
 5 Nonas Sept.—*St. Bertha, Alto of Ireland.*
 6 VIII Idus—Sacred to Ercus.—*St. Pambro of Niria, Bega.*
 7 VII Idus—The Goat rises.—*St. Cloud, Eudana, Regina.*
 8 VI Idus—Jerusalem taken by Titus Vespasian.—*Nativity and name of B. V. M.*
 9 V Idus—*St. Onor, Kiaran, Oonvma.*
 10 IV Idus—The head of Medusa rises.—*St. Wintin, Sabinus, Pulcheria.*
 11 III Idus—The middle of Virgo rises.—*St. Protus, Patens, Hyacinthus.*
 12 Pridie Idus—*St. Eusebius, Guy, Albicus.*
 13 Idibus Sept.—The Presor strikes the clavus. Dedication of the Capitol. Sacred to Jupiter.—*St. Eulogius, Amatius, Mayillus.*
 14 XVIII C. Oct.—The trial of horses.—*St. Catharine, Ezalt, Holy Cross.*
 15 XVII Cal.—The Roman, or great games, which continued five days. The departure of the swallows.—*St. John the dwarf, Nicomedes.*
 16 XVI Cal.—*St. Lucia, Editha, Cyprian.*
 17 XV Cal.—*St. Lambert, Rouin, Columba.*
 18 XIV Cal.—Virgo's spike rises in the morning.—*St. Melchior, Ferrel, Joseph.*
 19 XIII Cal.—Sun in Libra.—*St. Januarius, Lucy Sequamus.*
 20 XII Cal.—Birth-day of Romulus, according to Plutarch. The Mercurs for the space of four days.—*Pope Agurpatus, Eustachius.*
 21 XI Cal.—*St. Matthew the apostle, Lo.*
 22 X Cal.—Death of Virgil. Arge and Pisces set.—*St. Maurice, Emmeran.*
 23 IX Cal.—Birth-day of Augustus, according to Suetonius. The Circusian games.—*Pope Linus, Thecla, Adonnan.*
 24 VIII Cal.—The autumnal equinox.—*St. Gerner, Rusticus, Coneld.*
 25 VII Cal.—Sacred to Venus, Saturn, and Mania.—*St. Barry or Finbarr, Anuire.*
 26 VI Cal.—*St. Nith the younger, Justina.*
 27 V Cal.—Sacred to returning Fortune, and Venus the mother.—*St. Cosmas, Elzeaz, Damien.*

- 28 IV Cal.—The end of Virgo's rising.—*St. Lio-ba, Experius, Hrenus.*
 29 III Cal.—Feast of the holy angels.
 30 Pridie Cal.—Meditrinalia, or festivals in honour of Meditrina, the Goddess of medicines. Birth-day of Pompey the Great.—*St. Jeron Dr. of the church.*

OCTOBER.—Under protection of Mars.

- 1 Cal. Oct.—Festival of the Rosary. Baro.
 2 VI Nonas—Feast of the angel-guardians.
 3 V Nonas—*St. Dionysius the Arcopague.*
 4 IV Nonas—Bootes sets in the morning.—*St. Annun, King Edern, Francis.*
 5 III Nonas—The ornaments of Ceres exhibited.—*St. Placidus, Galia.*
 6 Pridie Nonas—Sacred to the gods' manes.—*St. Bruno, Faith or Fides.*
 7 Nouis Oct.—*Pope Mark, Osith, Marcellus.*
 8 VIII Idus—Pynepsia, or festival in honour of Theseus and his companions. The bright star in Corona rises.—*St. Thais, Bridget of Sweden.*
 9 VII Idus—*St. Dominus, Guislain.*
 10 VI Idus—Oscophoria, or festival to Minerva.—*St. John of Bridlington, Paulinus.*
 11 V Idus—Commencement of winter.—*St. Tarachus, Probus, Goner.*
 12 IV Idus—Augustalia, or festival in commemoration of Augustus' return to Rome, after establishing peace.—*St. Wilfrid bishop of York.*
 13 III Idus—Pontifalia, or festival where the Romans adorned their fountains and wells with chaplets.—*King Edward the Confessor.*
 14 Pridie Idus—*St. Donation, Burckard.*
 15 Idibus Oct.—The merchants to Mercury.—*St. Trevesand, Thala, Hospites.*
 16 XVII C. Nov.—Popular games. Arcturus sets.—*St. Gall, Mummolin, Lultus.*
 17 XVI Cal.—*St. Andrew of Crete, Austrudis.*
 18 XV Cal.—Sacred to Jupiter Liberator.—*St. Luke the evangelist, Monon.*
 19 XIV Cal.—Amalustrum, or festival at Rome, wherein all the people appeared under arms when the sacrifices were offered.—*St. Peter of Alcantara, Egbin.*
 20 XIII Cal.—Sun in Scorpio.—*St. Artemius, Adon, Barsabias.*
 21 XII Cal.—*St. Grada, Hilariem, Finten.*
 22 XI Cal.—*St. Nuntio, Donatus, Metto.*
 23 X Cal.—A day in this month was held sacred to Liber Pater.—*St. Theodort, Ignatius.*
 24 IX Cal.—*St. Proclus, Magloire, Felz.*
 25 VIII Cal.—The feria of Vertumnus were celebrated in this month, according to Varro.—*St. Crispin, Crispinian, Daria.*
 26 VII Cal.—*St. Evaristus, Lucian, Marcean.*
 27 VI Cal.—Games of Victory.—*K. Etesbean, Abban.*
 28 V Cal.—The less Mysteries.—*St. Simon and Jude the apostles.*
 29 IV Cal.—*St. Narcissus, Chef.*
 30 III Cal.—The feria of Vertumnus. Games consecrated.—*St. Asterius, Germanus, Marcellus.*
 31 Pridie Cal.—Arcturus sets.—*St. Quintin, Wolfgang, Poilain.*

NOVEMBER.—Under protection of Diana.

- 1 Cal. Nov.—The banquet of Jupiter. The Circusian games. The head of Tauros sets.—*All Saints, Brigenus, Mary.*
 2 IV Nonas—Arcturus sets at night.—*All Souls, Vulcan.*
 3 III Nonas—Ficula rises in the morning.—*St. Malachy, Winefride, Florin, Ruinwald.*
 4 Pridie Nonas—Solemn feast of Jupiter in this month.—*St. Vitalis, Clarus, Brinstan.*
 5 Nonis Nov.—Neptunalia, or festivals in honour of Neptune.—*St. Bertille abess of Chelles.*
 6 VIII Idus—*St. Leonard the hermit, Winoc.*
 7 VII Idus—An exhibition of ornaments.—*St. Willibrod, Wernfrid.*
 8 VI Idus—Scorpio rises with a clear light.—*The four crowned brothers.*
 9 V Idus—*St. Mathurin, Tanne, Biven.*
 10 IV Idus—*St. Justus, Miles, Ambrosinus.*
 11 III Idus—The seas are shut up till the VI Id. Mar. Virgilae sets.—*St. Martin, Mennas.*
 12 Pridie Idus—*Pope Martin, Livin, Lebrin, Nilus.*
 13 Idibus Nov.—Lectisternia, or a spreading of funeral banquets to the gods, in the ceremonies of heathen burials.—*St. Didacus, Brice, Mitrius.*

- 14 XVIII C. Dec.—The trial of horses.—*St. Laurence abp of Dublin.*
 15 XVII Cal.—Plebeian games in the circus, according to Suetonius, for three days.—*St. Leopold, Maclou, Eugenius.*
 16 XVI Cal.—The end of seed-time for corn.—*St. Edmund, Eucherius.*
 17 XV Cal.—*St. Gregory, Thaumaturgus, Agnes.*
 18 XIV Cal.—The Mercatus for three days. Sun in Sagittarius.—*St. Alpheus, Odo, Hilda.*
 19 XIII Cal.—The Supper of the pontiffs in honour of the Great Mother.—*Pope Pontian, Barlaam.*
 20 XII Cal.—The horns of the Bull set.—*King Edmund the martyr.*
 21 XI Cal.—Sacred to Pluto and Proserpine. Liberalia. Lepus sets.—*Presentation of B. V. M.*
 22 X Cal.—*St. Cecily, Appia, Philemon.*
 23 IX Cal.—*Pope Clement the martyr.*
 24 VIII Cal.—Brumalia, or festivals in honour of Bacchus for the space of thirty days.—*St. John of the Cross, Florus.*
 25 VII Cal.—*St. Catharine, Eriasmus.*
 26 VI Cal.—*St. Nicon, Conrad, Gaezolini, Peter.*
 27 V Cal.—In this month sacrifices were made to the infernal gods for the Gauls and Greeks dug from under the Boarian forum, according to Plutarch.—*St. Virgil of Ireland, Magnus.*
 28 IV Cal.—*St. Stephen the younger.*
 29 III Cal.—*St. Saturnus, Eadbol.*
 30 Pridie Cal.—*St. Andrew the apostle, Naras, Sapor.*

DECEMBER.—Under protection of Vesta.

- 1 Cal. Dec.—Festival of Female fortune.—*St. Elerius or Elen.*
 2 IV Nonas—*St. Eliana.*
 3 III Nonas—*St. Francis Xavier apos. of the Indies.*
 4 Pridie Nonas—Sacred to Neptune and Minerva.—*St. Clement of Alexandria.*
 5 Nonis Idus—Fauustia, or festivals in honour of Faunus.—*St. Sabas, Crispina, Nicetius.*
 6 VIII Idus—Middle of Sagittarius sets.—*St. Nicholas, Leontia, Dativa.*
 7 VII Idus—Aquila rises in the morning.—*St. Ambrose Dr. of the church, Para.*
 8 VI Idus—Sacred to Juno Jugalis.—*Conception of B. V. M.*
 9 V Idus—*St. Leocadia, Wulfrilde.*
 10 IV Idus—Aconalia, or festivals in honour of Agonius.—*Pope Melchiodes, Eudalio.*
 11 III Idus—The fourteen Italianian days begin.—*St. Damascus, Fuscian, Gentian.*
 12 Pridie Idus—Equiria, or horse-races.—*St. Epimachus, Valery, Corntin.*
 13 Idibus Dec.—*St. Jodoc, Aubert, Marinoni.*
 14 XIX Cal. Jan.—Brumalia, or festivals in honour of Escholia.—*St. Spiridon, Nansius.*
 15 XVIII Cal.—Consualia. All Cancer rises in the morning.—*St. Eusebius, Florence or Flann.*
 16 XVII Cal.—*St. Ado, Adelaide, Beamus.*
 17 XVI Cal.—Saturnalia, or festivals in honour of Saturn for five days.—*St. Olympias, Bregga.*
 18 XV Cal.—Sun in Capricorn. Cygnus rises.—*St. Gatian, Winobald, Rufus, Zozimus.*
 19 XIV Cal.—Opalia, or festivals in honour of Ops.—*St. Neustan, Semthana.*
 20 XIII Cal.—Sociilaria, lasting two days.—*St. Paul of Laturus, Philogonius.*
 21 XII Cal.—Angeronalia. The Divalia. To Hercules and Venus with wine mixed with water.—*St. Thomas the apostle, Edburg.*
 22 XI Cal.—Ferie dedicated to the Lares. The Compitalia.—*St. Ischyron, Methodius, Cyrl.*
 23 X Cal.—The Ferie of Jupiter. Laurentalia, festivals in honour of Laurentia. The Goat sets.—*Servetus, 10 martyrs of Crete.*
 24 IX Cal.—The Ludi Juvenales.—*St. Gregory of Spaleto.*
 25 VIII Cal.—The end of the Brumalia. Winter solstice.—*Christmas day, Evgenia, Anastasia.*
 26 VII Cal.—*St. Stephen the first martyr.*
 27 VI Cal.—Dolphin rises.—*St. John the apostle, T. Grap.*
 28 V Cal.—Sacred to Phobus for three days.—*The holy Innocents, Orestius.*
 29 IV Cal.—Aquila sets.—*St. Thomas abp. of Canterbury.*
 30 III Cal.—Canicula sets.—*St. Sabinus, Amyisia, Marzinus.*
 31 Pridie Cal.—*Pope Sylvester, Columba.*

OBSERVATIONS ON THE PROGRESSIVE IMPROVEMENT OF THE ROMAN CALENDAR;

From the Days of Romulus, about 730 Years before Christ, to the present Time.

The Roman Calendar, before the time of Julius Cæsar, was very defective: in the reign of Romulus, the first king of Rome, the science of astronomy was so little understood in Italy, that the calendar was made to consist of ten months, and the year of only 304 days. The names of the ten months were in order as follows:—March, April, May, June, Quintilis, Sextilis, September, October, November, December. Besides the 304 days, Romulus is said to have intercalated days without name, to make up the number of 360: but whether this was the case, or in what way these days were intercalated, cannot be determined; as history, with reference to this point, is extremely obscure. The months of March, May, Quintilis, and October, contained 31 days each; and the other six, only 30 days each; as may be seen in the following table, which exhibits the state of the Roman Calendar about 730 years previously to the Incarnation:

MAR.	APR.	MAY.	JUNE.	QUINT.
Calend.	Calend.	Calend.	Calend.	Calend.
VI	IV	VI	IV	VI
V	III	V	III	V
IV	Prid.	IV	Prid.	IV
III	Non.	III	Non.	III
Prid.	VIII	Prid.	VIII	Prid.
Non.	VII	Non.	VII	Non.
VIII	VI	VIII	VI	VIII
VII	V	VII	V	VII
VI	IV	VI	IV	VI
V	Prid.	V	Prid.	V
IV	III	IV	III	IV
Prid.	XVIII	Prid.	XVIII	Prid.
Id.	XVII	Id.	XVII	Id.
XVII	XVI	XVII	XVI	XVII
XVI	XV	XVI	XV	XVI
XV	XIV	XV	XIV	XV
XIV	XIII	XIV	XIII	XIV
XIII	XII	XIII	XII	XIII
XII	XI	XII	XI	XII
XI	X	XI	X	XI
X	IX	X	IX	X
IX	VIII	IX	VIII	IX
VIII	VII	VIII	VII	VIII
VII	VI	VII	VI	VII
VI	V	VI	V	VI
V	IV	V	IV	V
IV	III	IV	III	IV
Prid.	Prid.	Prid.	Prid.	Prid.
SEXT.	SEPT.	OCT.	NOV.	DEC.
Calend.	Calend.	Calend.	Calend.	Calend.
IV	IV	VI	IV	IV
III	III	V	III	III
Prid.	Prid.	IV	Prid.	Prid.
Non.	Non.	III	Non.	Non.
VIII	VIII	Prid.	VIII	VIII
VII	VII	Non.	VII	VII
VI	VI	VIII	VI	VI
V	V	VII	V	V
IV	IV	VI	IV	IV
Prid.	Prid.	V	III	III
Id.	Id.	Id.	Id.	Id.
XVIII	XVIII	Prid.	XVIII	XVIII
XVII	XVII	Id.	XVII	XVII
XVI	XVI	XVIII	XVI	XVI
XV	XV	XVII	XV	XV
XIV	XIV	XV	XIV	XIV
XIII	XIII	XIV	XIII	XIII
XII	XII	XIII	XII	XII
XI	XI	XII	XI	XI
X	X	XI	X	X
IX	IX	X	IX	IX
VIII	VIII	IX	VIII	VIII
VII	VII	VIII	VII	VII
VI	VI	VII	VI	VI
V	V	VI	V	V
IV	IV	V	IV	IV
III	III	IV	III	III
Prid.	Prid.	III	Prid.	Prid.

In the reign of Numa Pompilius, the second king of the Romans, the Calendar was very much improved. This monarch, by means of the instructions he received from Pythagoras, the prince of the Italian Philosophers, adopted very nearly the same kind of year which the Greeks then used; with this principal exception, that he assigned to every one of his years 365 days, which is one day more than the Grecian and Rabbinical years usually contained. The reformation of the Calendar of Romulus, consisted in taking away one day from April, June, Sextilis, September, November, and December: (the day after the Ides of these months, being named the xviii before the Calends of the ensuing one,) and then adding these six days to the 31 which the year of Romulus wanted, to make up his own of 365 days: with these 57 days he made two new months, viz. January and February, the former of which was the first, and the other the last month of his year: assigning to the former 29 and to the latter 28 days. In order to make his year equal to that which the Greeks used in their Olympiads, Numa is said to have intercalated 82 days in every eight years, in the following manner—At the end of the first two years, an intercalation of 22 days; at the end of the next two, an intercalation of 23 days; at the third two, an intercalation of 22 days; and at the end of the last two, an intercalation of the remaining 15 days.

The Calendar of Numa Pompilius, (with the slight variation in it at the time of the Decemviri, about 452, B. C. which consisted in continuing the second year of the year, at the last month,) continued in use among the Romans till the time of Julius Cæsar, who, perceiving the great inconveniences that resulted from not making the civil year equal in length to the solar revolution through the 12 signs of the zodiac, employed Scaevola, of Alexandria, (esteemed the greatest astronomer of his time,) to reform the Calendar in such a way that the seasons of the year might perpetually correspond to the same months. As, according to the calculations of Sosigenes, the solar eclipsed revolution took up one day, 365 days six hours, it was found necessary to lengthen the civil year at least ten days, making it to consist of 365 days, instead of 355; and to make a proper compensation for the six hours which the solar year exceeds 365 days, every fourth year was proposed to be an intercalary one containing 366 days. Julius Cæsar, by public edict, accordingly ordered these corrections to be made: and the Calendar, thus corrected, is the same as that already given in the preceding table. In consequence of the ignorance of the priests, a considerable error was committed in the first 36 years after the Julian reformation of the Calendar; for the priests imagined that the fourth year in which the intercalation should be made was to be computed from that in which the preceding intercalation took place, by which means they left only two common years instead of three between the two intercalary ones. Consequently, *twelve* days, instead of *nine*, were intercalated in 36 years, an error too considerable to escape the notice of the Augustan age; and, accordingly, the emperor directed that no intercalation should be made for the first twelve years, that the three superfluous days might be gradually dropped; and that the intercalations should be afterward regulated in such a manner that three common years should continually intervene. This last alteration of the Calendar continued without any interruption till the pontificate of Gregory XIII. In the latter part of the 16th century, when he gave orders that the Roman Calendar should be again reformed.

The necessity of this reformation originated

in Sosigenes assigning precisely 365 days six hours, for the sun's passage through the twelve signs of the zodiac; instead of 365 days, five hours, and 48 minutes, and 48 seconds, as ascertained by the more perfect observations of modern astronomers. The error of Sosigenes, of about *eleven minutes* in the length of the solar year, amounts to a *whole day* in 144 years, inasmuch that from the council of Nice, in A. D. 325, to the time of Gregory XIII. ten days too many had crept into the Calendar, the vernal equinox which, in 325, was fixed on the 21st of March, happening in 1582, on the 11th, though the Calendar constantly placed it on the 21st.

To remedy this defect, Pope Gregory ordered that ten days should be suppressed in the almanac of 1582, the 5th of October being denominated the 15th, as in these days *fræter festivals* occurred than in any other ten consecutive days in the year; and to prevent the recurrence of this error for the future, it was directed by a public bull, that every *three centennial years* out of four, after A. D. 1600, which in the Julian calendar are leap-years) should be only common years of 365 days each. Thus 1700, 1800, and 1900, are styled common years, 2000 a bissextile year, 2100, 2200, and 2300, common years, 2400 a bissextile, &c. &c.

By this last correction of the Calendar, the Gregorian year is so nearly commensurate with the revolution of the earth round the sun, that an error of a day cannot be made in less than 3,600 years. If the intercalations be made according to the calculations of the late M. de la Lande, and other modern astronomers of the last and present centuries, an error of a day need not be committed in less than a million of years!

The Pupal bull, by which this alteration is made, is thus intitled:—*Constitutio Gregoriana Pape XIII. præ approbatione et institutione noni Calendarii ad usum universæ Ecclesiæ Romanæ: qua, inter plura cætera præcipit et mandat, ut de nuncse Octobris hujus anni 1582, decem dies inclusive a III Nonarum usque ad Idus Idus cæcularis, et diesque festivi S. Francisci IV. Natus celebris solitum sequitur, dicatur Idus Octobris. Detum Tusculi, Annæ Incarnationis Domini. 1582, sexto Kal. Martii, Pontif. sui anno X.*

The constitution of Pope Gregory XIII. for the approval and introduction of the new Calendar for the use of the Romish church universally: in which, among many other things, he decrees and commands, that ten days be struck off from the month of October in this present year 1582; namely, that the third of the Nones, (oct. 5.) to the day before the Ides (oct. 14) both inclusive; and that the day which follows the festival of St. Francis, usually celebrated as the 14th of the Nones, should be called the *Ides of October*. Given at Tusculum, in the year of the Incarnation of our Lord, 1582, on the sixth of the Calends of March, (Feb. 24) and in the tenth year of his Pontificate. See Suppl. au Corps Diplomatique, Tome II. Part I. pp. 187, 188.

This alteration of the Calendar was not adopted by the British till 1752, in which year, the day after the second of September was called Sept. 14. All the nations of Europe have adopted this mode of reckoning except the Russians, who follow the *Julian* account, introduced among them by Peter the Great, instead of the Constantinopolitan one, by which their chronology had been previously regulated.

The commentator should make an apology to his readers for the introduction of the preceding tables and calculations: as having, apparently, but little relation to the subject of the *Epistle to the Romans*; but the very obvious utility of what is here inserted, will more than plead his excuse.

INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.

In my preface to the Epistle to the Romans, I have made several extracts from Dr. Paley's *Horæ Pauline*, in which, from internal evidence, he demonstrates the *authenticity* of that epistle. His observations on the first Epistle to the Corinthians, are distinguished by the same profound learning and depth of thought: and as, in an age in which *sectarianism* has had an unbridled range, it may be of great consequence to a sincere inquirer after truth, to have all his doubts re-

moved relative to the *authenticity* of the epistle in question; and as Dr. Paley's observations cast considerable light on several passages in the work; I take the liberty to introduce them, as something should be said on the subject; and I do not pretend to have any thing equal to what is here prepared to my hands. I have scarcely made any other change than to introduce the word *section* for *number*.

SECTION I.—Before we proceed to compare this *epistle* with

the history, says Dr. Paley, or with any other *epistle*; we will employ one section in stating certain remarks applicable to our argument, which arise from a perusal of the *epistle* itself.

By an expression in the first verse of the seventh chapter, "Now concerning the things whereof *ye wrote unto me*," it appears that this letter to the Corinthians was written by St. Paul in answer to one which he had received from them; and that the seventh, and some of the following chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the *authenticity* of the *epistle*: for it must have been a far-fetched contrivance for a forger, first to have feigned the receipt of a letter from the church of Corinth, which letter does not appear; and then to have drawn up a fictitious answer to it relative to a great variety of doubts and inquiries, purely economical and domestic; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian church then was, it must have very much exercised the author's invention, and could have answered no imaginable purpose of forgery, to introduce the mention of it at all. Particulars of the kind we refer to, are such as the following: the rule of duty and prudence relative to entering into marriage, as applicable to *virgins*, and to *widows*; the case of *husbands* married to *unconverted wives*, of wives having *unconverted husbands*; that case where the *unconverted party* chooses to *separate* or where he chooses to *continue* the union; the effect of which their conversion produced upon their prior state, of *circumcision*, of *slavery*; the *eating of things offered to idols*, as it was in *itself*, or as *others* were affected by it; the *joining in idolatrous sacrifices*; the *decorum* to be observed in their religious assemblies, the *order of speaking*, the *silence of women*, the *covering or uncovering of the head*, as it became *men*, as it became *women*. These subjects, with their several subdivisions, are so particular, minute, and numerous, that, though they be exactly agreeable to the circumstances of the persons to whom the letter was written, nothing, I believe, but the existence and reality of those circumstances, could have suggested them to the writer's thoughts.

But this is not the *only*, nor the *principal* observation upon the correspondence between the church of Corinth, and their apostle, which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians had *written* to St. Paul, requesting his *answer* and his directions in the several points above enumerated; yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their *letter*, but communicated to St. Paul by more private intelligence: "It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (i. 11, 12.) The incestuous marriage "of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of this *epistle*; and which was not the crime of an individual only, but a crime in which the whole church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by the *letter*, but by a rumour which had reached his ears; "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife; and ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you." (v. 1, 2.) Their going to law before the *judicature of the country*, rather than arbitrate and adjust their disputes among themselves, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the *letter*, because he tells him his opinion of this conduct before he comes to the contents of the letter. Their *litigiousness* is censured by St. Paul, in the sixth chapter of his *epistle*; and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof *ye wrote unto me*," (vii. 1.) which introduction he would not have used if he had been already discussing any of the subjects concerning which they had written. Their *irregularities* in celebrating the *Lord's Supper*, and the utter perversion of the institution which ensued, were not in the letter, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse; for first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it." Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle, and conceal from him the faults of their behaviour, was extremely natural, and extremely probable; but it was a distinction which would not, I think, have easily

occurred to the author of a forgery; and much less likely is it, that it should have entered into his thoughts to make the distinction *appear* in the way in which it does appear, viz. not by the original letter, not by any express observation upon it in the answer; but distinctly by marks perceivable in the manner, or in the order in which St. Paul takes notice of their faults.

SECTION II.—This *epistle* purports to have been written after St. Paul had already been at Corinth: "I, brethren, *when I came unto you*, came not with excellency of speech or of wisdom," (ii. 1.) and in many other places to the same effect. It purports also to have been written up in the *eve* of another visit to that church: "I will come to you shortly, if the Lord will," (iv. 19.) and again, "I will come to you when I shall pass through Macedonia." (xvi. 5.) Now the history relates that St. Paul did in fact visit Corinth *twice*; once as recorded at length in the *eighteenth*, and a second time as mentioned briefly in the *twentieth* chapter of the Acts. The same history also informs us, Acts xx. 1. that it was from Ephesus St. Paul proceeded upon his second journey into Greece. Therefore, as the *epistle* purports to have been written a short time preceding that journey; and as St. Paul, the history tells us, had resided more than two years at Ephesus, before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the *epistle* was written; and every note of *place* in the *epistle* agrees with this supposition. "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (xv. 32.) I allow that the apostle might say this, wherever he was; but it was more natural, and more to the purpose to say it, if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates. "The churches of Asia salute you." (xv. 19.) Asia, throughout the Acts of the Apostles, and the epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country, called *Lydian Asia*, divided from the rest, much as Portugal is from Spain, and of which district Ephesus was the capital. "Aquila and Priscilla salute you." (xvi. 19.) Aquila and Priscilla were at Ephesus during the period within which this *epistle* was written. (Acts xviii. 18, 26.) "I will tarry at Ephesus until Pentecost." (xvi. 5.) This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the *epistle*—"A great and effectual door is opened unto me." (xvi. 9.) How well this declaration corresponded with the state of things at Ephesus, and the progress of the Gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there: "So mightily grew the word of God and prevailed." (Acts xix. 20.) as well as from the complaint of Demetrius, "that not only at Ephesus, but also throughout all Asia, this Paul hath persuaded, and turned away much people." (xix. 26.)—"And there are many adversaries," says the epistle, (xvi. 9.) Look into the history of this period: "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples." The conformity, therefore, upon this head of comparison, is circumstantial and perfect. If any one think that this is a conformity so obvious, that any forger of tolerable caution and sagacity would have taken care to preserve it: I must desire such a one to read the *epistle* for himself; and, when he has done so, to declare whether he has discovered one mark of art or design; whether the notes of *time* and *place* appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history, in respect of them.

SECTION III.—Chap. iv. 17—19. "For this cause I have sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you unto remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come unto you; but I will come unto you shortly, if the Lord will.

With this I compare Acts xix. 21, 22. "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome; so he sent unto Macedonia two of them that ministered unto him, Timotheus and Erastus.

Though it be not said, it appears I think with sufficient certainty, I mean from the history, independently of the *epistle*, that Timothy was sent upon this occasion into Achaia, of which Corinth was the capital city, as well as into Macedonia: for the sending of Timothy and Erastus is, in the passage where it is mentioned, plainly connected with St. Paul's own journey; *he sent them before him*. As he therefore purposed to go into Achaia himself, it is highly probable that they were to go thither also. Nevertheless, they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus; being directed as we suppose, to proceed afterward from thence into Achaia. If this be so, the *narrative* agrees with the *epistle*: and the agreement is attended with very little appearance of design. One thing at least concerning it is certain: that if this passage of St. Paul's history had been taken from his letter, it would have sent Timothy to Corinth by name, or expressly however, into Achaia.

But there is another circumstance in these two passages much less obvious, in which an ingenious idea holds without any room for suspicion that it was produced by design. We have observed, that the sending of Timothy into the peninsula of Greece, was connected in the narrative with St. Paul's own journey thither; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia: "*so he sent two of them that ministered unto him, Timotheus and Erastus.*" Now, in the epistle also you remark that, when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit: "for this cause have I sent unto you Timotheus, who is my beloved son, &c. Now some are puffed up, as though I would not come to you; but I will come to you shortly, if God will." Timothy's journey, we see, is mentioned in the *history* and in the *epistle*, in close connexion with St. Paul's own. Here is the same order of thought and intention; yet conveyed under such diversity of circumstances and expressions, and the mention of them in the epistle so alluded to the occasion which introduces it, viz. the insinuation of his adversaries that he would come to Corinth no more, that I am persuaded no attentive reader will believe, that these passages were written in concert with one another, or will doubt but the agreement is unsought and uncontrived.

But, in the Acts, Erastus accompanied Timothy in this journey, of whom no mention is made in the epistle. From what has been said in our observations upon the Epistle to the Romans, it appears probable that Erastus was a Corinthian. If so, though he accompanied Timothy to Corinth, he was only returning home, and Timothy was the messenger charged with St. Paul's orders.—At any rate, this discrepancy shows that the passages were not taken from one another.

SECTION IV.—Chap. xvi. 10, 11. "Now, if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him, but conduct him forth in peace, that he may come unto me, for I look for him with the brethren."

From the passage considered in the preceding section, it appears that Timothy was sent to Corinth, either with the epistle, or before it: "for this cause have I sent unto you Timotheus." From the passage now quoted, we infer that Timothy was not sent *with* the epistle; for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, "*If Timothy come?*" Nor is the sequel consistent with the supposition of his carrying the letter; for if Timothy was with the apostle when he wrote the letter, could he say, as he does, "I look for him with the brethren?" I conclude, therefore, that Timothy had left St. Paul to proceed upon his journey before the letter was written. Further, the passage before us seems to imply, that Timothy was not expected by St. Paul to arrive at Corinth till after he had received the letter. He gives them directions in the letter how to treat him when he should arrive: "If he come," act towards him so and so. Lastly, the whole form of expression is most generally applicable to the supposition of Timothy's coming to Corinth not directly from St. Paul, but from some other quarter; and that his instructions had been, when he should reach Corinth, to return. Now, how stands this matter in the history? Turn to the *nineteenth chapter and twenty first verse* of the Acts, and you will find that Timothy did not when sent from Ephesus, where he left St. Paul, and where the present epistle was written, proceed by a straight course to Corinth, but that he went *round through Macedonia*. This clears up every thing; for, though Timothy was sent forth upon his journey before the letter arrived there; yet he might not reach Corinth till after the letter came, and he would come to Corinth, when he did come, not *directly* from St. Paul at Ephesus, but from some part of Macedonia. Here, therefore, is a circumstantial for neither of the two passages in the epistle mentions Timothy's journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expressions which the writer uses.

SECTION V.—Chap. i. 12. "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Also, in 6. "I have planted, Apollos watered, but God gave the increase." This expression, "I have planted, Apollos watered," imports two things; first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this epistle. This implied account of the several events, and of the order in which they took place, corresponds exactly with the history. St. Paul, after his first visit into Greece, returned from Corinth into Syria, by the way of Ephesus; and, dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem; from Jerusalem he descended to Antioch; and from thence made a progress through some of the upper or northern provinces of the Lesser Asia, Acts xviii. 19, 23, during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this epistle, which was at Ephesus two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. Whilst St. Paul was engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the church at Ephesus, he passed over to Achaia; and when he

was there, we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly." Acts xviii. 27, 28. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian church; and to have shown that he preached the Gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name, as the place in which Apollos, after his arrival in Achaia, fixed his residence: for, proceeding with the account of St. Paul's travels, it tells us, that while Apollos came down to Ephesus, xix. 1. What is said, therefore, of Apollos in the *epistle*, coincides exactly and especially in the point of *chronology*, with what is delivered concerning him in the *history*. The only question now is, whether the allusions were made with regard to this coincidence. Now, the occasions and purposes for which the name of Apollos is introduced in the Acts and in the epistles, are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts, in immediate connexion with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the baptism of John." In the epistle, where none of these circumstances are taken notice of, his name first occurs, for the purpose of reproving the contentious spirit of the Corinthians; and it occurs only in conjunction with that of some others: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, Apollos watered," fixes, as we have observed, the order of time amongst three distinct events; but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. The sentence fixes this order in exact conformity with the history; but it is itself introduced solely for the sake of the reflection which follows: "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

SECTION VI.—Chap. ix. 11, 12. "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our hands."

We are expressly told, in the *history*, that at Corinth St. Paul laboured with his own hands: "He found Aquila, and Priscilla; and, because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." But, in the text before us, he is made to say, that "he laboured *even unto this present hour*," that is, to the time of writing the epistle at Ephesus. Now, in the narration of St. Paul's transactions at Ephesus, delivered in the *nineteenth chapter* of the Acts, nothing is said of his *working with his own hands*; but, in the *twentieth chapter* we read, that upon his return from Greece, he sent for the elders of the church at Ephesus, to meet him at Miletus; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following: "I have coveted no man's silver, or gold, or apparel; yea, you yourselves also know, that these hands have ministered unto my necessities, and to them that were with me." The reader will not fail to remark, that though St. Paul be now at Miletus, it is to the elders of the church of Ephesus he is speaking, when he says, "Ye yourselves know that these hands have ministered to my necessities;" and that the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus; and not only so, but continued it during that particular residence at Ephesus, near the conclusion of which, this epistle was written: so that he might with the strictest truth say, at the time of writing the epistle, "Even unto this present hour we labour, working with our own hands." The correspondence is sufficient, then, as to the undesignedness of it. It is manifest to my judgment, that if the *history*, in this article, had been taken from the *epistle*, this circumstance, if it appeared at all, would have appeared in its *place*, that is, in the direct account of St. Paul's transactions at Ephesus. The correspondence would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech, to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus, should have been made the subject of a fictitious allusion, in an epistle purporting to be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forgery whatever.

SECTION VII.—Chap. ix. 20. "And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law."

We have the supposition here described, exemplified in two instances which the *history* records; one, Acts xvi. 3. "Him, and circumcised him, *because of the Jews in those quarters*; before the writing of the epistle." The other, Acts xxi. 23, 26. "and after the writing of the epistle." The other, Acts xxi. 23, 26. "and after the writing of the epistle." "Do this that we say to thee; we have four men which have a vow on them; they take, and purify themselves with them, that they may shave their heads; and all may know that these things, whereof they were informed concerning thee, are nothing; but that thou

himself also walkest orderly, and keepest the law.—Then Paul took the men, and the next day, *purifying himself with them, entered into the temple.*" Nor does this concurrence between the character and the instances look like the result of contrivance. St. Paul, in the *epistle*, describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men indeed of every variety of character; "to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might gain some." This is the sequel of the text which stands at the head of the present section. Taking, therefore, the whole passage together, the apostle's condescension to the Jews is mentioned only as a part of his general disposition towards all. It is not probable that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take his hint from those instances, and then extend it so much beyond them; and it is still more incredible that the two instances, in the Acts, circumstantially related and interwoven with the history, should have been fabricated, in order to suit the character which St. Paul gives of himself in the *epistle*.

SECTION VIII.—Chap. i. 14–17. "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in my own name; and I baptized also the household of Stephanas: besides, I know not whether I baptized any other; for Christ sent me not to baptize, but to preach the Gospel."

It may be expected, that those whom the apostle baptized with his own hands, were converts distinguished from the rest by some circumstance, either of eminence, or of connexion with him. Accordingly, of the three names here mentioned, *Crispus*, we find, from Acts xviii. 8, was a "chief ruler of the Jewish synagogue at Corinth, who believed in the Lord with all his house." *Gaius*, it appears from Romans xvi. 23, was St. Paul's host at Corinth, and the host, he tells us, "of the whole church." The household of *Stephanas*, we read in the sixteenth chapter of this *epistle*, "were the first-fruits of Achaia." Here, therefore, is the propriety we expected; and it is a proof of reality not to be contemned; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it: and on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us, in order to display a conformity of names, is both improbable in itself, and is rendered more so by the purpose for which they are introduced. They come in to assist St. Paul's exculpation of himself, against the possible charge of having assumed the character of a founder of a separate religion, and with no other visible, or, as I think, imaginable design."

SECTION IX.—Chap. xvi. 10–11. "Now, if Timotheus come, let me see him.—Why despise him? This charge is not given concerning any other messenger whom St. Paul sent; and, in the different epistles, many such messengers are mentioned. Turn to 1st of Timothy, chap. iv. 12, and you will find that Timothy was a *young man*, young probably than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should, on that ac-

count, be exposed to contempt, urges upon him the caution which is here inserted, "Let no man despise thy youth."

SECTION X.—Chap. xvi. 1. "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."

The churches of Galatia and Phrygia were the last churches which St. Paul had visited before the writing of this *epistle*. He was now at Ephesus, and he came thither immediately from visiting these churches: "He went over all the country of Galatia and Phrygia, in order, strengthening all the disciples. And it came to pass that Paul, having passed through the upper coasts," (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor,) "came to Ephesus." Acts xviii. 23. xix. 1. These, therefore, probably, were the last churches at which he left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this *epistle*, yet it does not appear that during that time he visited any other church. That he had not been silent when he was in Galatia, upon this subject of contribution for the poor, is farther made out from a hint which he lets fall in his *epistle* to that church: "Only they (viz. the other apostles) would that we should remember the poor, the same also which I was forward to do."

SECTION XI.—Chap. iv. 18. "Now, some are puffed up, as though I would not come unto you."

Why should they suppose that he would not come? Turn to the first chapter of the *Second Epistle* to the Corinthians, and you will find that he had already disappointed them. "I was minded to come unto you before, that you might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea. When I, therefore, was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But, as God is true, our word towards you was not yea and nay." It appears from this quotation, that he had not only intended, but that he had promised them a visit before; for otherwise, why should he apologize for the change of his purpose, or express so much anxiety lest this change should be imputed to any culpable fickleness in his temper; and lest he should thereby seem to them, as one whose word was not, in any sort, to be depended upon? Besides which, the terms made use of, plainly refer to a promise, "Our word towards you was not yea and nay." St. Paul therefore had signified an intention, which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with some who were evil-affected towards him, given birth to a suggestion that he would come no more to Corinth.

SECTION XII.—Chap. v. 7, 8. "For even Christ, our pass-over, is sacrificed for us; therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Dr. Benson tells us, that from this passage, compared with chapter xvi. 8, it has been conjectured that this *epistle* was written about the time of the Jewish pass-over; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this: "I will tarry at Ephesus until Pentecost." With this passage he ought to have joined another in the same context: "And it may be that I will abide, yea, and winter with you;" for from the two passages had together, it follows that the *epistle* was written before Pentecost, yet after winter; which necessarily determines the date to the part of the year within which the pass-over falls. It was written before Pentecost, because he says, "I will tarry at Ephesus until Pentecost." It was written after winter, because he tells them, "It may be that I may abide, yea, and winter with you." The winter which the apostle purposed to pass at Corinth, was undoubtedly the winter next ensuing to the date of the *epistle*; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey, till after that feast. The words, "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," look very like words suggested by the season: at least they have, upon that supposition, a force and significance which do not belong to them upon any other; and it is not a little remarkable, that the hints casually dropped in the *epistle* concerning particular parts of the year, should coincide with this supposition.

LONDON, Oct. 1, 1814.

* Chap. i. 1. "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God, which is at Corinth." The only account we have of any person who bore the name of Sosthenes, is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment seat; "then all the Greeks," says the historian, "took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat." The *Sosthenes* here spoken of, was a Corinthian; and, if he was a Christian, and with St. Paul when he wrote this *epistle*, was likely enough to be joined with him in the salutation of the Corinthian church. But here occurs a difficulty.—If Sosthenes was a *Christian* at the time of this uproar, why should the *Greeks* beat him? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the Jews also who had beaten Sosthenes, I should not have doubted that he had been a favourer of St. Paul, and the same person who is joined with him in the *epistle*. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives *παυλος* alone, without *δὲ Ἑλλήνες*, and is followed in this reading by the Coptic version, by the Arabic version, published by Erpenius, by the Vulgate, and by well as Chrysostom. Three Greek manuscripts again, *Ἑλλήνες*. A great plurality of manuscripts authorize the reading which is retained in our copies. In this variety of readings, it appears to me extremely probable that the historian originally wrote *παυλος* alone, and that *δὲ Ἑλλήνες* and *δὲ ἰουδαῖοι* were been respectively added as explanatory of what the word *παυλος* was supposed to mean. The sentence, without the addition of either name, would run very perspicuously thus, *καὶ ἀπῆλθεν αὐτοὺς ἀπὸ τοῦ βήματος*

καὶ ἀπῆλθεν αὐτοὺς ἀπὸ τοῦ βήματος; and he drove them away from the judgment seat; and they all, viz. the crowd of Jews whom the judge had bid begone, took Sosthenes, and beat him before the judgment seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them was unusual and hard. If I were describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English, acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description." See the note on Acts xviii. 17, where the subject mentioned here by the learned Archdeacon, is particularly considered.

PREFACE TO FIRST EPISTLE TO THE CORINTHIANS.

CORINTH, to which this and the following epistle were sent, was one of the most celebrated cities of Greece. It was situated on a gulf of the same name, and was the capital of the Peloponnesus, or Achaia; and was united to the continent by an isthmus, or neck of land, that had the port of *Lecheum* on the west, and that of *Cenechra* on the east, by which it commanded the navigation and commerce both of the *Ionian* and *Ægean* seas. It is supposed by some, to have been founded by Sisyphus, the son of Æolus, and grandfather of Ulysses, about the year of the world 2490, or 2500, and before the Christian æra 1504 years. Others report that it had both its origin and name from *Corinthus*, the son of Pelops. It was at first but a very inconsiderable town; but at last, through its extensive commerce, became the most opulent city of Greece, and the capital of a powerful state. It was destroyed by the Romans under Mummius, about 146 years before Christ, but was afterward rebuilt by Julius Cæsar.

By its port of Lecheum, it received the merchandise of Italy and the western nations; and by Cenechra, that of the islands of the *Ægean* Sea, the coasts of Asia Minor, and the Phœnicians.

Corinth exceeded all cities of the world, for the splendour and magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices; all enriched with a beautiful kind of columns, capitals, and bases, from which the Corinthian order in architecture took its rise. Corinth is also celebrated for its statues, those especially of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c. The temple of Venus was not only very splendid, but also very rich, and maintained, according to Strabo, not less than 1000 courtizans, who were the means of bringing an immense concourse of strangers to the place. Thus riches produced luxury, and luxury a total corruption of manners; though arts, sciences, and literature, continued to flourish long in it; and a measure of the martial spirit of its ancient inhabitants, was kept alive in it by means of those public games, which, being celebrated on the isthmus which connects the Peloponnesus to the main land, were called the *Isthmian* games; and were exhibited once every five years. The exercises in these games were *leaping, running, throwing the quail or dart, boxing and wrestling*. It appears, that besides these, there were contentions for *poetry and music*; and the conquerors in any of these exercises, were ordinarily crowned either with *pine leaves*, or with *garley*. It is well known that the apostle alludes to those games in different parts of his epistles, which shall all be particularly noticed as they occur.

Corinth, like all other opulent and well situated places, has often been a subject of contention between rival states; has frequently changed masters, and undergone all forms of government. The Venetians held it till 1715, when the Turks took it from them, under whose dominion it has ever since

remained. Under this deteriorating government, it is greatly reduced; its whole population amounting only to between 13 and 14,000 souls. It lies about 36 miles to the east of Athens; and 342 south-west of Constantinople. A few vestiges of its ancient splendour still remain; which are objects of curiosity and gratification to all intelligent travellers.

As we have seen that Corinth was well situated for trade, and consequently very rich; it is no wonder that, in its heathen state, it was exceedingly corrupt and profligate. Notwithstanding this, every part of the Grecian learning was highly cultivated here; so that before its destruction by the Romans, Cicero (*Pro lege Manli. cap. v.*) scrupled not to call it *totius Græciæ lumen*, The eye of all Greece. Yet the inhabitants of it were as *luxurious* as they were *learned*. Public prostitution formed a considerable part of their religion; and they were accustomed in their public prayers, to request the gods to multiply their prostitutes! and, in order to express their gratitude to their deities for the favours they received, they bound themselves by *vows*, to increase the number of such women; for commerce with them, was neither esteemed sinful nor disgraceful. *Lais*, so famous in history, was a Corinthian prostitute, and whose price was not less than 10,000 drachmas. Demosthenes, from whom this price was required by her, for one night's lodging, said, "I will not buy repentance at so dear a rate." So notorious was this city for such conduct, that the verb *κορυθαζέσθαι*, to Corinthize, signified to act the prostitute; and *Κορινθία κoon*, a Corinthian damsel, meant a harlot, or common woman. I mention these things the more particularly, because they account for several things mentioned by the apostle in his letters to this city; and things which, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is true, as the apostle states, that they carried these things to an extent that was not practised in any other Gentile country. And yet, even in Corinth, the Gospel of Jesus Christ, prevailing over universal corruption, founded a Christian church.

This epistle, as to its subject matter, has been variously divided; into three parts by some, into four, seven, eleven, &c. parts by others. Most of these divisions are merely artificial, and were never intended by the apostle. The following seven particulars comprise the whole—

I.—The Introduction, chap. i. 1–9. II.—Exhortations relative to their dissensions, ch. i. 9, and to ch. iv. inclusive. III.—What concerns the person who had married his step-mother; commonly called the incestuous person, ch. v. vi. and vii. IV.—The question concerning the lawfulness of eating things which had been offered to idols, ch. viii. ix. and x. inclusive. V.—Various ecclesiastical regulations, ch. xi.—xiv. inclusive. VI.—The important question concerning the resurrection of the dead, ch. xv. VII.—Miscellaneous matters, containing exhortations, salutations, commendations, &c. &c. ch. xvi.

THE FIRST EPISTLE OF
PAUL THE APOSTLE TO THE CORINTHIANS.

[For Chronological Eras, see at the end of the Acts.]

Meantime of the Paschal Full Moon, at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, April 19, or the XIIIth of the Calends of May, at fifteen minutes and fifty-eight seconds past eleven at night. (The reason of the discrepancy of the fifteenth of Nisan with the day of the mean Paschal Full Moon arises from the inaccuracy of the Metonic cycle, which reckoned 235 mean lunations to be precisely equal to nineteen solar years, these lunations being actually performed in one hour and a half less time. The correspondence of the Pass-over with the mean Full Moon, according to the Julian account, was in A. D. 325.)—True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, the XIIIth of the Calends of May, (April 20,) at fifty-seven minutes and forty-one seconds past five in the morning.—According to Struyk's catalogue of eclipses, which he collected from the Chinese chronology, the sun was eclipsed at Canton in China, on the 25th of December of this year, or on the VIIIth of the Calends of January, A. D. 57. The middle of the eclipse was at twenty-eight minutes past twelve at noon; the quantity eclipsed at this time being nine digits and twenty minutes. The day of this eclipse was on the 19th of Tybi, in the 804th year of the Nabonassarean æra, and on the 24th of Cisleu of the minor Rabbinical, or Jewish æra of the world 3817, or 4416 of their greater æra.

CHAPTER I.

The salvation of Paul and Sosthenes, 1. 2. The apostolical benediction, 3. Thanksgiving for the prosperity of the church at Corinth, 4. In what that prosperity consisted, 5–9. The apostle reports their dissensions, and vindicates himself from being any cause of them, 10–17. States the simple means which God uses to convert sinners, and confound the wisdom of the wise, &c. 18–21. Why the Jews and Greeks did not believe, 22. The matter of the apostle's preaching, and the reasons why that preaching was effectual to the salvation of men, 23–29. All should glory in God, because all blessings are dispensed by him through Christ Jesus, 30, 31. [A. M. 4060. A. D. 56. A. U. C. 809. Anno Imp. Neronis Cæs. 3. Written a little before the Pass-over of A. D. 56.]

PAUL, ^a called to be an apostle of Jesus Christ ^b through the will of God, and ^c Sosthenes our brother,

2 Unto the church of God which is at Corinth, ^d to them that

^a Rom. i. 1.—b 2 Cor. i. 1. Ephes. i. 1. Col. i. 1.—c Acts 18:17.—d Jude 1.—John 17:18. Acts 15:3.

NOTES.—Verse 1. *Paul, called to be an apostle*] Bishop Pearce contends that a comma should be placed after *κλήτος*, called, which should not be joined to *Αποστόλος*, apostle; the first signifies being called to, the other sent from. He reads

^e are sanctified in Christ Jesus, ^f called to be saints, with all that in every place ^g call upon the name of Jesus Christ, ^h our Lord, ⁱ both theirs and ours:

^a Rom. 1:7. ^b 2 Tim. 1:9.—c Acts 9:14, 21. & 22:16. ^d 2 Tim. 2:22.—e Chapter 8:6.—f Rom. 3:22. & 10:12.

it, therefore, *Paul the called*: the apostle of Jesus Christ. The word *κλήτος*, called, may be here used, as in some other places, for constituted. For this, and the meaning of the word apostle, see the note on Rom. i. 1.

3 * Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, ^m in all utterance, and in all knowledge;

6 Even as the ⁿ testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; ^o waiting for the ^p coming of our Lord Jesus Christ;

8 ^q Who shall also confirm you unto the end, ^r that ye may be blameless in the day of our Lord Jesus Christ.

^k Rom. 1. 7. 2 Cor. 1. 2. Ephes. 1. 2. 1 Pet. 1. 2.—^l Rom. 1. 8.—^m Ch. 12. 8. 2 Cor. 8. 7.—ⁿ Ch. 2. 1. 2 Tim. 1. 8. Rev. 1. 2.—^o Phil. 3. 39.—^p Tit. 2. 13. 2 Pet. 3. 12.—^q Gr. revelation. Col. 3. 4.—^r 1 Thess. 3. 13.—^s Col. 1. 32. 1 Thess. 5. 23.

As the apostle had many irregularities to reprehend in the Corinthian church, it was necessary that he should be explicit in stating his authority. He was called, invited to the Gospel feast; had partaken of it, and by the grace he received, was qualified to proclaim salvation to others: Jesus Christ therefore made him an apostle, that is, gave him a Divine commission to preach the Gospel to the Gentiles.

Through the will of God By a particular appointment from God alone; for, being an extraordinary messenger, he derived no part of his authority from man.

Sosthenes our brother Probably the same person mentioned Acts xviii. 17. where see the note.

2. *The church of God which is at Corinth* This church was planted by this apostle himself, about A. D. 52. as we learn from Acts xviii. 1, &c. where see the notes.

Sanctified in Christ Jesus ^{H. ἁγνους}, separated from the corruptions of their place and age.

Called to be saints ^{Κλητοὶ ἁγίων}, constituted saints; or invited to become such; this was the design of the Gospel: for Jesus Christ came to save men from their sins.

With all that in every place, &c. All who profess Christianity, both in Corinth, Ephesus, and other parts of Greece or Asia Minor: and by this we see, that the apostle intended that this epistle should be a general property of the universal church of Christ: though there are several matters in it, that are suited to the state of the Corinthians only.

Both theirs and ours That is, Jesus Christ is the common Lord and Saviour of all. He is the exclusive property of no one church, or people, or nation. *Calling on, or invoking the name of the Lord Jesus*, was the proper distinguishing mark of a Christian. In those times of apostolic light and purity, no man attempted to invoke God, but in the name of Jesus Christ: thus it what genuine Christians still mean, when they ask any thing from God for Christ's sake.

3. *Grace be unto you* For a full explanation of all these terms, see the notes on Rom. i. 7.

4. *For the grace—which is given you* Not only their calling to be saints, and to be sanctified in Christ Jesus; but for the various spiritual gifts which they had received, as is specified in the succeeding verses.

5. *Ye are enriched—(ye abound)—in all utterance* ^{Εὐ παντὶ λόγῳ}, in all doctrine, for so the word should certainly be translated and understood. All the truths of God, relative to their salvation, had been explicitly declared to them; and they had all knowledge; so that they perfectly comprehended the doctrines which they had heard.

6. *As the testimony of Christ, &c.* The testimony of Christ is the Gospel which the apostle had preached, and which had been confirmed by various gifts of the Holy Spirit, and miracles wrought by the apostle.

7. *So that ye come behind in no gift* Every gift and grace of God's Spirit was possessed by the members of that church, some having their gifts after this manner, others after that.

Waiting for the coming of our Lord It is difficult to say whether the apostle means the final judgment, or our Lord's coming to destroy Jerusalem, and make an end of the Jewish polity.—See 1 Thess. iii. 13. As he does not explain himself particularly, he must refer to a subject with which they were well acquainted. As the Jews, in general, continued to contradict and blaspheme; it is no wonder, if the apostle should be directed to point out to the believing Gentiles, that the judgments of God were speedily to fall upon this rebellious people, and scatter them over the face of the earth; which shortly afterward took place.

8. *Who shall—confirm you* As the testimony of Christ was confirmed among you; so, in conscientiously believing and obeying, God will confirm you through that testimony.—See ver. 6.

In the day of our Lord Jesus In the day that he comes to judge the world, according to some; but, in the day in which he comes to destroy the Jewish polity, according to others. While God destroys them who are disobedient, he can save you who believe.

9. *God is faithful* The faithfulness of God is a favourite expression among the ancient Jews; and, by it, they properly understand the integrity of God, in preserving whatever is entrusted to him. And they suppose that in this sense, the fidelity of man may illustrate the fidelity of God; in reference to which they tell the two following stories. "Rabbi Phineas, the son of Jar, dwelt in a certain city, whither some men came who had two measures of barley, which they desired him to preserve for them. They afterward forgot their barley, and went away. Rabbi Phineas, each year,

9 * God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ, our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, ^q that ye all speak the same thing, and *that* there be no ^r divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, ^s that every one of you saith, I am of Paul: and I of ^t Apollos; and I of ^v Cephas; and I of Christ.

^a Isa. 49. 7. Ch. 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Heb. 10. 23.—^b John 15. 4. & 27. 21. 1 John 1. 3. & 4. 13.—^c Rom. 12. 16. & 15. 5. 2 Cor. 13. 11. Phil. 2. 2 & 3. 16. 1 Pet. 3. 8.—^d Gr. σχίσμα. Ch. 11. 18.—^e Ch. 3. 4.—^f Acta 19. 24. & 19. 1. Ch. 16. 12.—^g Jn. 1. 42.

sowed the barley, reaped, threshed, and laid it up in his granary. When seven years had elapsed, the men returned, and desired to have the barley with which they had entrusted him. Rabbi Phineas recollected them, and said, 'come and take your treasure,' i. e. the barley they had left; with all that it had produced for seven years. Thus, from the faithfulness of man, ye may know the faithfulness of God."

"Rabbi Simon, the son of Shetach, bought an ass from some Edomites, at whose neck his disciples saw a diamond hanging: they said unto him, Rabbi, the blessing of the Lord maketh rich, Prov. x. 22. But he answered—The ass I have bought, but the diamond I have not bought: therefore he returned the diamond to the Edomites. Thus, from the fidelity of man, ye may know the fidelity of God." This was an instance of rare honesty, not to be paralleled among the Jews of the present day; and probably among few Gentiles.—Whatever is committed to the keeping of God, he will most carefully preserve; for, he is faithful.

Unto the fellowship, &c. ^{Εἰς κοινωνίαν}, into the communion or participation of Christ, in the graces of his Spirit, and the glories of his future kingdom. God will continue to uphold and save you, if you entrust your bodies and souls to him. But, can it be said that God will keep what is either not entrusted to him; or, after being entrusted, is taken away?

10. *Now, I beseech you, brethren* The apostle having finished his introduction, comes to his second point, exhorting them to abstain from dissensions, that they might be of the same heart and mind, striving together for the hope of the Gospel.

By the name of our Lord Jesus By his authority, and in his place; and on account of your infinite obligations to his mercy, in calling you into such a state of salvation.

That ye all speak the same thing If they did not agree exactly in opinion on every subject; they might, notwithstanding, agree in the words which they used to express their religious faith. The members of the church of God should labour to be of the same mind, and to speak the same thing, in order to prevent divisions; which always hinder the work of God. On every essential doctrine of the Gospel, all genuine Christians agree: why then need religious communion be interrupted? This general agreement is all that the apostle can have in view; for, it cannot be expected that any number of men should, in every respect, perfectly coincide in their views of all the minor points, on which an exact conformity in sentiment is impossible, to minds so variously constituted as those of the human race. Angels may thus agree, who see nothing through an imperfect or false medium; but, to man, this is impossible. Therefore, men should bear with each other; and not be so ready to imagine that none have the truth of God but they and their party.

11 *By them which are of the house of Chloe* This was doubtless some very religious matron at Corinth, whose family were converted to the Lord; some of whom were probably sent to the apostle to inform him of the dissensions which then prevailed in the church at that place. Stephanas, Fortunatus, and Achaicus, mentioned ch. xvi. 17. were probably the sons of this Chloe.

Contentions ^{Επίδες}, altercations: produced by the *σχίσματα*, divisions, mentioned above. When once they had divided, they must necessarily have contended, in order to support their respective parties.

12. *Every one of you saith* It seems, from this expression, that the whole church at Corinth was in a state of dissension: they were all divided into the following sects, 1. *Paulians*, or followers of St. Paul: 2. *Apolonians*, or followers of Apollos: 3. *Cephasians*, or followers of Cephas: 4. *Christians*, or followers of Christ. See the Introduction, sect. v.

The converts at Corinth were partly Jews, and partly Greeks. The Gentile party, as Dr. Lightfoot conjectures, might boast the names of Paul and Apollos: the Jewish, those of Cephas and Christ. But these again might be subdivided: some probably considered themselves disciples of Paul, he being the immediate instrument of their conversion; while others might prefer Apollos for his extraordinary eloquence.

If by Cephas the apostle Peter be meant, some of the circumcision who believed, might prefer him to all the rest; and they might consider him more immediately sent to them, and therefore have him in higher esteem than they had Paul, who was the minister or apostle of the uncircumcision; and on this very account, the converted Gentiles would prize him more highly than they did Peter.

13 ^a Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but ^a Crispus and ^b Gains;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^c Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gos-

² Cor. 11.4. Eph. 1.5. -a Acts 18.2. -b Rom. 16.23. -c Ch. 16.15, 17. -d Ch. 2.1, 4.

13. 2 Pet. 1.16. -e Or, speech.

Instead of *Χριστοῦ*, Christ some have conjectured that we should read *Κρίστου*, of Crispus; who is mentioned ver. 14. And some think that *Χριστοῦ*, of Christ, is an interpolation, as it is not likely that Christ, in any sense of the word, could be said to be the head of a sect or party in his own church: as all those parties held that Gospel, of which himself was both the author and the subject. But it is very easy to conceive that, in a church so divided, a party might be found, who, dividing Christ from his ministers, might be led to say, "We will have nothing to do with your parties; nor with your party-spirit, we are the disciples of Christ, and will have nothing to do with Paulians, Apollonians, or Cepheans, as contra-distinguished from Christ." The reading *Κρίστου* for *Χριστοῦ*, is not acknowledged by any MS. or Version.

13. Is Christ divided? Can he be split into different sects and parties? Has he different and opposite systems? Or, is the Messiah to appear under different persons?

Was Paul crucified for you? 13 As the Gospel proclaims salvation through the crucified only; 14 Paul poured out his blood as an atonement for you; this is impossible, and therefore your being called by my name is absurd: for his disciples you should be alone, who has bought you by his blood.

Were ye baptized in the name of Paul? 15 To be baptized in, or into the name of one, implied that the baptized was to be the disciple of him into whose name, religion, &c. he was baptized. As if he had said, Did I ever attempt to set up a new religion, one founded on my own authority, and coming from myself? On the contrary, have I not preached Christ crucified for the sin of the world, and called upon all mankind, both Jews and Gentiles, to believe on him?

14. I thank God that I baptized none of you. None of those who now live in Corinth, except Crispus, the ruler of the synagogue, Acts xviii. 8. And Gains, the same person probably with whom Paul lodged, Rom. xvi. 23, where see the notes. Dr. Lightfoot observes, "It is he Gains, or Caius, to whom the third Epistle of John was written, which is very probable, when the first verse of that epistle is compared with Rom. xvi. 23, then, it will appear probable, that John wrote his first Epistle to the *Corinthians*. I write, says he, *to the church*—What church? I certainly it must have been some particular church, which the apostle has in view; and the church where Gains himself resided. And if this be true, we may look for *Diatriphes*, 3 John ver. 9, in the Corinthian church; and the author of the schism of which the apostle complains. See the Introduction, sect. viii.

15. Lest any should say, &c. He was careful not to baptize, lest it should be supposed that he wished to make a party for himself; because superficial observers might imagine, that he baptized them into his own name, to be his followers, though he baptized them into the name of Christ only.

Instead of *ἐβαπτισα*, I have baptized, the Codex Alexandrinus, the Codex Ephraïm, and several others, with the *Coptic*, *Sahidic*, later *Syriac* in the margin, *Armenian*, *Valgate*, some copies of the *Itala*, and several of the *Fathers*, read *ἐβαπτίζετε*, ye were baptized. And if we read *εἰσα*, so that, instead of *lest*, the sentence will stand thus: so that no one can say, that ye were baptized into my name. This appears to be the true reading: and for it Bp. Pearce offers several strong arguments.

16. The household of Stephanas From chap. xvi. 15, we learn that the family of Stephanas were the first converts in Achaia; probably converted and baptized by the apostle himself. *Ephraïm* is supposed to be one of this family; see the note on Rom. chap. xvi. 5.

I know not whether I baptized any other? I do not recollect that there is any person now residing in Corinth or Achaia besides the above-mentioned, whom I have baptized. It is strange that the doubt here expressed by the apostle should be construed so as to affect his inspiration! What, if the inspiration of prophet or apostle, necessarily imply that he must understand the geography of the universe, and have an intuitive knowledge of all the inhabitants of the earth, and how often, and where, they may have changed their residence! Nor, was that inspiration ever given, so to work on a man's memory, that he could not forget any of the acts which he had performed during life. Inspiration was given to the holy men of old, that they might be able to write and proclaim the mind of God, in the things which concern the salvation of men.

17. For Christ sent me not to baptize? Bp. Pearce translates thus, For Christ sent me, not so much to baptize as to preach the Gospel; and he supports his version thus—"The writers of the Old and New Testaments do, almost every where, (agreeably to their Hebrew idiom,) express a preference given to one thing beyond another, by an affirmation of that which is preferred, and a negation of that which is contrary to it; and so it must be understood here, for, if St. Paul

pel: & not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise; and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the

1. Cor. 1.20. -a Acts 2.14. -b Ch. 2.14. -c Ch. 15.2. -d Rom. 1.16. Ver. 24. -e Job 5.

was not sent at all to baptize, he baptized without a commission; but if he was sent, not only to baptize, but to preach also; or to preach rather than baptize, he did in fact discharge his duty a-right." It appears sufficiently evident that baptizing was considered to be an inferior office; and, though every minister of Christ might administer it, yet apostles had more important work. Preparing these adult hearers for baptism, by the continual preaching of the word, was of much greater consequence than baptizing them when thus prepared to receive and profit by it.

Not with wisdom of words? Οὐκ ἐν σοφίᾳ λόγων. In several places in the New Testament, the term *λογος* is taken not only to express a word, a speech, a saying, &c. but doctrine, or the matter of teaching. Here, and in 1 Thess. i. 5, and in several other places, it seems to signify reason, or that mode of rhetorical argumentation so highly prized among the Greeks. The apostle seems to have intended this mode of conduct, but so fully to announce the truth; to proclaim Christ crucified to all the corners of the world; and to do this in the plainest and simplest manner possible, lest the numerous conversions which followed, might be attributed to the power of the apostle's eloquence, and not to the demonstration of the Spirit of God. It is worthy of remark, that in all the revivals of religion with which we are acquainted, God appears to have made very little use of human eloquence, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners. Human eloquence and learning have often been successfully employed in defending the outworks of Christianity; but simplicity and truth have preserved the citadel.

It is farther worthy of remark, that when God was about to promulgate his laws, he chose Moses as the instrument, who appears to have laboured under some natural impediment in his speech, so that Aaron his brother was obliged to be his spokesman to Pharaoh; and that, when God had purposed to publish the Gospel to the Gentile world—To Athens, Ephesus, Corinth, and Rome, he was pleased to use Saul of Tarsus, as the principal instrument; a man whose bodily presence was weak, and his speech contemptible, 2 Cor. x. 1, 10. And thus it was proved that God sent him to preach not with human eloquence, lest the cross of Christ should be made of none effect; but with the demonstration and power of his own Spirit; and thus the excellence of the power appeared to be of God, and not of man.

18. For the preaching of the cross? Ὁ λόγος ἡμῶν οὐρανίου, the doctrine of the cross; or that doctrine that is of, or concerning the cross; that is, the doctrine that proclaims salvation to a lost world, through the crucifixion of Christ.

Is to them that perish foolishness? There are, properly speaking, but two classes of men known where the Gospel is preached, as ἀλλογενεῖς, the unbelievers and gentile eyes, who are perishing; and οὐκ ἔκγονοι, the obedient believers, who are in a state of salvation. To those who will continue in the first state, the preaching of salvation through the merit of a crucified Saviour is folly. To those who believe, this doctrine of Christ crucified is the power of God to their salvation; it is divinely efficacious to deliver them from all the power, guilt, and pollution of sin.

19. For it is written? The place referred to is, Isa. xxxix. 14. I will destroy the wisdom of the wise? Τὸν σοφόν, of wise men; or the philosophers; who, in their investigations, seek nothing less than God; and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the invisible world, and the true end of man, which the Gospel has brought to light.

Let me add that the very discoveries which are really useful, have been made by men who feared God, and conscientiously credited Divine Revelation: witness Newton, Boyle, Pascal, and many others. But all the skeptics, and deists, by their schemes of natural religion and morality, have not been able to save one soul! No sinner has ever been converted from the error of his ways by their preaching or writings.

20. Where is the wise—the scribe—the disputer of this world? These words most manifestly refer to the Jews; as the places Isa. xxxix. 18. and xlv. 25. to which he refers, cannot be understood of any but the Jews.

The wise man, σοφός, of the apostle, is the *חכם* chakam of the prophet, whose office it was to teach others.

The scribe, γραμματεὺς, of the apostle, is the *סופר* sopher of the prophet; this signifies any man of learning, as distinguished from the common people; especially any master of the traditions.

The disputer, Συζητητής, answers to the *דורש* derosh, or *דרשן* derushen, the propounder of questions; the seeker of allegorical, mystical and cabalistical senses from the Holy

disputer of this world? ^m hath not God made foolish the wisdom of this world?

21 ⁿ For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching, to save them that believe.

22 For the ^o Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, ^p unto the Jews a stumbling-block, and unto the Greeks ^q foolishness;

m Job 12, 17, 20, 24, 18. 44, 25. Rom. 1, 22.—n Ro. 1, 20, 21, 28. See Matt. 11, 25. Lk. 10, 21.—o Matt. 12, 35 & 16, 1. Mk. 8, 11. Lk. 11, 16. Jn. 4, 48.—p Isa. 8, 14. Matt. 11, 6 & 13, 57.

Scriptures. Now, as all these are characters well known among the Jews; and as the words *αἰῶνος τούτου*, of this world, are a simple translation of *הָעוֹלָם הַזֶּה* *olam hazeh*, which is repeatedly used by the apostle as the Jews immediately in view. This wisdom of theirs induced them to seek out of the sacred oracles any sense, but the true one; and they made the word of God of none effect, by their traditions. After them, and precisely on their model, the school-men arose; and they rendered the doctrine of the Gospel of no effect, by their hypercritical questions, and endless distinctions without differences. By the preaching of Christ crucified, God made foolish the wisdom of the Jewish wise men; and after that the pure religion of Christ had been corrupted by a church that was of this world; God rendered the wisdom and disputing of the school-men foolishness, by the revival of pure Christianity, at the reformation. The Jews themselves allow that nothing is wise, nothing strong, nothing rich, without God.

"Our rabbins teach that there were two wise men in this world; one was an Israelite, *Achtophel*; the other was a Gentile, *Balaam*; but both were miserable in this world."

"There were also two strong men in the world; one an Israelite, *Samson*; the other a Gentile, *Goliath*; but they were both miserable in this world."

"There were two rich men in the world; one an Israelite, *Korah*; the other a Gentile, *Haman*; but both these were miserable in this world. And why?—Because their gifts came not from God." See *Schoettgen*.

In truth, the world has derived very little, if any, moral good, either from the Jewish rabbins, or the Gentile philosophers.

24 For after that in the wisdom of God [Dr. Lightfoot observes, "that *σοφία τῶν θεῶν*, the wisdom of God, is not to be understood of that wisdom which had God for its author; but that wisdom which had God for its object. There was, among the heathen, *σοφία τῆς φύσεως*, wisdom about natural things; that is, philosophy; and *σοφία τῶν θεῶν*, wisdom about God; that is, divinity. But the world in its divinity, could not, by wisdom, know God." The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the utmost, could never, by their learning, wisdom, and industry, find out God: nor had the most refined philosophers among them, just and correct views of the Divine Nature: nor of that in which human happiness consists. The work of *Lycæus*, *De Naturâ Rerum*, and the work of *Cicero*, *De Naturâ Deorum*, are incontestable proofs of this. Even the writings of *Plato* and *Aristotle*, have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God, could ever penetrate and illuminate the human mind.]

By the foolishness of preaching [By the preaching of Christ crucified, which the Gentiles termed *μωπία*, foolishness, in opposition to their own doctrines, which they termed *σοφία*, wisdom. It was not by the foolishness of preaching, literally, nor by the foolish preaching, that God saved the world; but by that Gospel which they called *μωπία*, foolishness; which was, in fact, the wisdom of God, and also the power of God to the salvation of them that believed.]

22 For the Jews require a sign [Instead of σημεῖον, a sign, ABCDEFG, several others: both the Syriac, Coptic, Vulgate, and Itala, with many of the Fathers, have σημεῖα, signs; which reading, as undoubtedly genuine, Griesbach has admitted into the text. There never was a people in the universe more difficult to be persuaded of the truth than the Jews: and had not their religion been incontestably proved, by the most striking and indubitable miracles, they never would have received it. The slowness of heart to believe, added to their fear of being deceived, induced them to require miracles to attest every thing that professed to come from God. They were a wicked and adulterous generation, continually seeking signs, and never saying, It is enough. But the sign which seems particularly referred to here, is the assumption of secular power, which they expected in the Messiah: and because this sign did not appear in Christ, therefore they rejected him.]

And the Greeks seek after wisdom [Such wisdom, or philosophy, as they found in the writings of *Cicero*, *Seneca*, *Plato*, &c. which was called philosophy; and which came recommended to them in all the beauties and graces of the Latin and Greek languages.]

23 But we [Apostles, differing widely from these Gentile philosophers—

Preach Christ crucified] Call on men, both Jews and Gen-

24 But unto them which are called, both Jews and Greeks, Christ ^r the power of God, and ^s the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see ye calling brethren, how that ^t not many wise men after the flesh, not many mighty, not many noble, are called:

27 But ^u God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

Lk. 2, 34. Jn. 6, 69. Rom. 9, 32. Gal. 5, 11. 1 Pet. 2, 8.—q Ver. 18. Ch. 2, 14.—r Rom. 1, 4, 16. Ver. 18.—s Col. 2, 3.—t John 7, 45.—u Matt. 11, 25. James 2, 5. See Ps. 9, 2.

titles, to believe in Christ; as having purchased their salvation by shedding his blood for them.

Unto the Jews a stumbling-block [Because Jesus came meek, lowly, and impoverished; not seeking worldly glory, nor affecting worldly pomp; whereas they expected the Messiah to come as a mighty prince and conqueror: because Christ did not come so, they were offended at him. Out of their own mouths we may condemn the gain-saying Jews. In *Sohar Chadash*, fol. 26, the following saying is attributed to Moses, relative to the brazen serpent: "Moses said, this serpent is a stumbling-block to the world. The holy blessed God answered, Not at all; it shall be for punishment to sinners; and life to upright men." This is a proper illustration of the apostle's words.]

Unto the Greeks foolishness [Because they could not believe that proclaiming supreme happiness, through a man that was crucified at Judea as a malefactor, could ever comport with reason and common sense: for both the matter and manner of the preaching, were opposite to every notion they had formed of what was dignified and philosophic. In *Justin Martyr's* dialogue with *Trypho* the Jew, we have these remarkable words, which serve to throw light on the above. "Your Jesus," says Trypho, "having fallen under the extreme curse of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes, *ἐν ἀνθρώπῳ σταυρωθέντι*, upon a man that was crucified." The same writer adds, "They count us mad; that, after the eternal God, the Father of all things, we give the second place, ἀνθρώπῳ σταυρωθέντι, to a man that was crucified." "Where is your understanding," said the Gentiles, "who worship for a God, him who was crucified?" Thus Christ crucified was, to the Jews, a stumbling-block; and to the Greeks, foolishness. See *Whitby* on this verse.]

24 But unto them which are called [Τοῖς κλητοῖς. Those both of Jews and Greeks, who were, by the preaching of the Gospel, called or invited to the marriage feast; and have accordingly believed in Christ Jesus: they prove this doctrine to be divinely powerful, to enlighten and convert the soul; and to be a proof of God's infinite wisdom, which has found out such an effectual way to glorify both his justice and mercy; and save to the uttermost, all that come to him, through Christ Jesus. The called, or invited, κλητοί, is a title of genuine Christians; and is frequently used in the New Testament. *Αγαπᾶτε τοὺς κλητοὺς*, is used in the same sense.]

25 The foolishness of God is wiser, &c. [The meaning of these strong expressions is, that the things of God's appointment which seem to men foolishness; are infinitely beyond the highest degree of human wisdom: and those works of God, which appear to superficial observers, weak and contemptible, surpass all the efforts of human power. The means which God has appointed for the salvation of men, are so wisely imagined, and so energetically powerful, that all who properly use them, shall be infallibly brought to the end, final blessedness, which he has promised to them who believe and obey.]

26 Ye see your calling [Τὴν κλησίν, the state of grace and blessedness to which ye are invited. I think *βλέπετε τὴν κλησίν*, &c. should be read in the imperative: Take heed to, or consider your calling, brethren; that (ὅτι) not many of you are wise after the flesh, not many mighty, not many noble; men is not in the original, and Paul seems to allude to the Corinthian believers in particular. This seems to have been said in opposition to the high and worldly notions of the Jews, who assert that the Divine Spirit never rests upon any man, unless he be wise, powerful, and rich. Now, this Divine Spirit did rest upon the Christians at Corinth; and yet these were, in the sense of the world, neither wise, rich, nor noble. We spoil, if not corrupt, the apostle's meaning, by adding *are called*, as if God did not send his Gospel to the wise, the powerful, and the noble: or did not will their salvation. The truth is, the Gospel has an equal call to all classes of men: but the wise, the mighty, and the noble, are too busy, or too sensual, to pay any attention to an invitation so spiritual and so divine; and therefore, there are few of these in the church of Christ, in general.]

27 But God hath chosen the foolish things [God has chosen, by means of men, who are esteemed rude and illiterate, to confound the greatest of the Greek philosophers, and overturn their systems: and, by means of men weak, without secular power or authority, to confound the scribes and Pharisees; and in spite of the exertions of the Jewish sanhedrim, to spread the doctrine of Christ crucified all over the land of Judea: and by such instruments as these, to convert thousands of souls to the faith of the Gospel, who are ready to lay down their lives for the truth. The Jews have proverbs that express the same sense as these words of the apostle. In *She-*

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

29 That no flesh should glory in his presence.

^v Rom. 4.17.—w Ch. 2.6.—x Rom.3.27. Eph.2.9.—y Ver.24. Jer.23.5,6. Rom.4.

moth Rabba, sect. 17. fol. 117. it is said, "There are certain matters which appear little to men, yet by them God points out important precepts. Thus *hyssop*, in the sight of man is worth nothing; but in the sight of God, its power is great: sometimes he equals it to the cedar, particularly in the ordinance concerning the *lepers*; and in the burning of the red heifer. Thus, God commanded them in Egypt, Exod. xii. 22. And ye shall take a bunch of hyssop, &c. And concerning Solomon, it is said, 1 Kings v. 13. And he discoursed of trees, from the cedar of Lebanon, to the hyssop that grows out of the wall. Whence we may learn, that great and small things are equal in the eyes of the Lord; and that, even by small things, he can work great miracles."

28. And base things—and things which are despised] It is very likely that the apostle refers here to the Gentiles, and to the Gentile converts, who were considered base and despicable in the eyes of the Jews, who counted them no better than dogs; and who are repeatedly called the things that are not. By these very people, converted to Christianity, God has brought to nought all the Jewish pretensions; and, by means of the Gentiles themselves, he has annihilated the whole Jewish polity: so that even Jerusalem itself was, soon after this, trodden under foot of the Gentiles.

29. That no flesh should glory] God does his mighty works in such a way, as proves, that though he may condescend to employ men as instruments; yet, they have no part either in the contrivance or energy, by which such works were performed.

30. But of him are ye in Christ Jesus] Even the good which you possess is granted by God; for it is by, and through him, that Christ Jesus comes, and all the blessings of the Gospel dispensation.

Who of God is made unto us wisdom] As being the author of that evangelical wisdom which far exceeds the wisdom of the philosopher and the scribe; and even that legal constitution which is called the wisdom of the Jews: Deut. iv. 6.

And righteousness] Δικαιοσύνη, justification; as procuring for us that remission of sins, which the law could not give, Gal. ii. 21. iii. 21.

And sanctification] As procuring for, and working in us, not only an external and relative holiness as was that of the Jews; but *οσιονητα της αληθειας*, true and eternal holiness, Eph. iv. 24. wrought in us by the Holy Spirit.

And redemption] He is the author of redemption, not from the Egyptian bondage, or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death; and from the bondage of corruption, into the glorious liberty of the sons of God; or the redemption of the body, Rom. viii. 21, 23. See *Whitby*.

The object of the apostle is to show, that man, of himself, possesses no good; that whatever he has, comes from God; and from God only through Christ. For the different acceptations of the word righteousness, the reader may consult the note on Rom. i. 17. where the subject is considered in every point of view.

31. According as it is written] In Jerem. ix. 23, 24. Thus

30 But of him are ye in Christ Jesus, who of God is made unto

31 wisdom, and righteousness, and sanctification, and redemption:

32 That, according as it is written, ¹He that glorieth, let him glory in the Lord.

25. 2 Cor.5.21. Phil.3.9. John.17.19. Eph.1.7.—2 Jer.9.23,24. 2 Cor.10.17.

saieth the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this—That he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness, in the earth. So then, as all good is of, and from God, let him that has either wisdom, strength, riches, pardon, holiness, or any other blessing, whether temporal or spiritual, acknowledge that he has nothing but what he has received; and that, as he has cause of glorying (boasting or exultation) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him boast in God alone, by whom, through Christ Jesus, he has received the whole.

1. This is an admirable chapter, and drawn up with great skill and address. The divided state of the Corinthian church we have already noticed; and it appears that in these factions, the apostle's authority had been set at nought by some, and questioned by many. St. Paul begins his letter with showing his authority: he had it immediately through Christ Jesus himself, by the will of God. And indeed, the success of his preaching, was a sufficient proof of the divinity of his call. Had not God been with him, he never could have successfully opposed the whole system of the national religion of the Corinthians; supported as it was by the prejudice of the people, the authority of the laws, and the eloquence and learning of their most eminent philosophers. It was necessary, therefore, that he should call the attention of this people to the divine origin of his mission, that they might acknowledge that the excellency of the power was of God, and not of man.

2. It was necessary also, that he should conciliate their esteem; and therefore speak as favourably concerning them, as truth would allow; hence he shows them that they were a church of God, sanctified in Christ Jesus, and called to be the saints; that they abounded and even excelled in many excellent gifts and graces; and that they were not inferior to any church of God, in any gift. And he shows them, that they received all these through God's confirmation of that testimony, which he had delivered among them, ver. 4—7.

3. When he had thus prepared their minds to receive and profit by his admonitions; he proceeds to their selfishness, which he mentions, and reprehends in the most delicate manner; so that the most obstinate and prejudiced could take no offence.

4. Having gained this point, he gently leads them to consider that, as God is the fountain of all good, so their good had all come from him; and that none of them should rest in the gift, but in the giver; nor should they consider themselves as of particular consequence, on account of possessing such gifts, because all earthly good was transitory, and they who trust in power, wisdom, or wealth, are confounded and brought to nought; and that they alone are safe who receive every thing as from the hand of God; and, in the strength of His gifts, glorify him who is the donor of all good. He who can read this chapter without getting much profit, has very little spirituality in his soul; and must be utterly unacquainted with the work of God in the heart.

CHAPTER II.

The apostle makes an apology for his manner of preaching, 1. And gives the reason why he adopted that manner, 2—5.

He shows that this preaching, notwithstanding it was not with excellence of human speech or wisdom, yet was the mysterious wisdom of God, which the princes of this world did not know, and which the Spirit of God alone could reveal, 6—10.

It is the Spirit of God only, that can reveal the things of God, 11. The apostles of Christ know the things of God by the Spirit of God, and teach them, not in the words of man's wisdom, but in the words of that Spirit, 12, 13. The natural man cannot discern the things of the Spirit, 14. But the spiritual man can discern and teach them, because he has the mind of Christ, 15, 16. [A. M. 4069. A. D. 56. A. V. C. 509. An. Imp. Neronis Cæs. 3.]

AND I, brethren, when I came to you, ^a came not with excellency of speech or of wisdom, declaring unto you ^b the testimony of God.

2 For I determined not to know any thing among you, ^c save Jesus Christ and him crucified.

^a Chap. 1.17. Ver. 11.3. 2 Cor.10.10. & 11.5.—b Chap. 1.6.—c Gal.6.14. Phil.3.3.—d Act. 1.1. 1.5, 12.

NOTES.—Verse 1. When I came to you] Acting suitably to my mission, which was to preach the Gospel, but not with human eloquence, chap. i. 17. I declared to you the testimony, the Gospel of God: not with excellency of speech, not with arts of rhetoric used by your own philosophers, where the excellency of the speech recommends the matter, and compensates for the want of solidity and truth; on the contrary, the testimony concerning Christ and his salvation, is so supremely excellent, as to dignify any kind of language by which it may be conveyed. See the Introduction, sect. ii.

2. I determined not to know any thing among you] Satisfied that the Gospel of God could alone make you wise unto salvation, I determined to cultivate no other knowledge; and to teach nothing but Jesus Christ, and him crucified, as the foundation of all true wisdom, piety, and happiness. No other doctrine shall I proclaim among you.

3. I was with you in weakness] It is very likely that St. Paul had not only something in his speech very unfavourable

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

^a 2 Cor.4.7 & 10.1. & 11.30. & 12.5.9. Gal.4.12.—b Ver.1. Ch.1.17. 2 Pet.1.16.—c Or, persuasive.—d Rom.15.19. 1 Thes.1.5.

to a ready and powerful eloquence; but also some infirmity of body, that was still more disadvantageous to him. A fine appearance, and a fine voice, cover many weaknesses and defects, and strongly and forcibly recommend what is spoken, though not remarkable for depth of thought, or solidity of reasoning. Many popular orators have little besides their persons and their voice to recommend them. Lewis XIV. styled Peter du Bosc, *le plus beau parleur de son royaume*; the finest speaker in his kingdom; and, among his own people, he was styled *l'orateur parfait*; the perfect orator. Look at the works of this French Protestant divine, and you find it difficult to subscribe to the above sayings. The difficulty is solved, by the information that the person of M. Du Bosc was noble and princely; and his voice, full, harmonious, and majestic. Paul had none of these advantages, and yet idolatry and superstition fell before him. Thus God was seen in the work, and the man was forgotten.

In fear, and in much trembling] This was often the state

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect: yet not in the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for if they had known, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 And we have received the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

13 Which none of the princes of this world knew: for if they had known, they would not have crucified the Lord of glory.

14 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. These words have been applied to the state of glory in a future world; but they certainly belong to the present state; and express merely the wondrous light, life, and liberty, which the Gospel communicates to them that believe in the Lord Jesus Christ: in that way in which the Gospel itself requires. To this the prophet himself refers; and, it is evident from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which God's glory, and man's felicity, should be equally secured, had never been seen, never heard of, nor could any mind but that of God, have conceived the idea of so vast a project: nor could any power, but his own, have brought it to effect.

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32 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

33 And we have received the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 * Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 * But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 * But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

b Or, discerneth — Or, discerned — Job 15:8. Isa. 40:13. Jer. 32:15. Wisd. 9:13. Rom. 11:34 — Gr. shall — John 13:15.

bishop, ἀποστολῶν, with the Alexandrian MSs. and read τις γὰρ οὐκ ἔα τὸν ἀποστόλου; because I conceive that the common reading is wide of St. Paul's meaning; for to say, *What man except the spirit of a man*, is (I think) to speak improperly; and to suppose that the spirit of a man is a man; but it is very proper to say, *What except the spirit of a man*: τις, is feminine as well as masculine, and therefore may be supplied with *ovia*, or some such word, as well as with ἀποστολῶν. Though the authority for omitting this word, is comparatively slender, yet it must be owned that its omission renders the text much more intelligible. But even one MS. may preserve the true reading.

The spirit of a man knows the things of a man: that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind; and no man can know these things but himself. So, the Spirit of God, He whom we call the *third person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being. As the Spirit is here represented to live in God, as the soul lives in the body of a man; and as this Spirit knows all the things of God, and had revealed those to the apostles, which concern the salvation of the world: therefore, what they spoke and preached was true, and men may implicitly depend upon it. The miracles which they did, in the name of Christ, was the proof that they had that Spirit and spoke the truth of God.

12. *Now we have received, not the spirit of the world* We, who are the genuine apostles of Christ, have received this Spirit of God, by which we know the deep things of God; and through the teaching of that Spirit, we preach Christ crucified. We have not therefore, *received the spirit of the world*, of the Jewish teachers, who are all looking for a *worldly kingdom*, and a *worldly Messiah*; and interpret all the scriptures of the Old Testament, which relate to him, in a *carcinal and worldly* sense.

13. *Which things also we speak* We receive this teaching that we may know what those super-eminent excellent things are which God has purposed *freely to give* to mankind. It is evident that, as the apostle means by *princes of the world*, the rulers of the Jews, ver. 6—8. so, by *spirit of the world*, he here means Jewish wisdom, or their carnal mode of interpreting the sacred oracles; and their carnal expectation of a worldly kingdom under the Messiah.

14. *Which things also we speak* We dare no more use the language of the Jews and the Gentiles, in speaking of those glorious things, than we can indulge their spirit. The Greek orators affected a high and florid language, full of tropes and figures, which dazzled more than it enlightened. The rabbins affected *obscurity*, and were studious to find out *cablistical* meanings, which had no tendency to make the people wise unto salvation. The apostles could not follow any of these; they spoke the things of God in the words of God; every thing is plain and intelligible; every word well placed, clear, and nervous. He who has a spiritual mind, will easily comprehend an apostle's preaching.

Comparing spiritual things with spiritually This is commonly understood to mean, comparing the spiritual things under the Old Testament, with the spiritual things under the New; but this does not appear to be the apostle's meaning. The word συγκρίνομεν, which we translate *comparing*, rather signifies *conferring, discussing, or explaining*; and the word πνευματικοί, should be rendered to *spiritual men*, and not be referred to *spiritual things*. The passage, therefore, should be thus translated; *explaining spiritual things to spiritual persons*. And this sense the following verse absolutely requires.

15. *But the natural man* Ψυχικός, the animal man; the man who is in a mere state of nature, and lives under the influence of his animal passions: for the word ψυχή, which we often translate *soul*, means the lower and sensitive part of man, in opposition to νους, the *understanding, or rational* part. The Latins use *animus*, to signify these lower passions; and *animus* to signify the higher. The person in question, is not only one who either has had no spiritual teaching, or has not profited by it; but one who lives for the present world, having no respect to spiritual or eternal things. This Ψυχικός, or animal man, is opposed to the πνευματικός, or spiritual man; and, as this latter is one who is under the influence of the Spirit of God; so the former is one who is without that influence.

The apostle did speak of those high and sublime spiritual things to these animal men; but he explained them to those which were spiritual. He uses this word in this sense, chap. iii. 1. ix. 11. and particularly in ver. 15. of the present chapter: *He that is spiritual judgeth all things*.

But the natural man—The apostle appears to give this as a reason why he explained those deep spiritual things to spiritual men; because the animal man, the man who is in a state of nature, without the regenerating grace of the Spirit of God;

Spirit of God. For they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15. * But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

b Or, discerneth — Or, discerned — Job 15:8. Isa. 40:13. Jer. 32:15. Wisd. 9:13. Rom. 11:34 — Gr. shall — John 13:15.

receiveth not the things of the Spirit; neither apprehends nor comprehends them: he has no *relish* for them; he considers it the highest wisdom to live for this world. Therefore, these spiritual things are foolishness to him: for, while he is in his animal state, he cannot see their excellency, because they are spiritually discerned; and he has no spiritual mind.

15. *But he that is spiritual judgeth all things* He who has the mind of Christ, discerns and judges of all things spiritual; yet he himself is not discerned by the mere animal man. Some suppose that the word *avaykaias* should be understood thus: *he examines, scrutinizes, contrives, upbraids*, which it appears to have in ch. xiv. 21. and they read the verse thus: *the spiritual man, the well taught Christian, convinces, i. e. can easily convict all men, (crava, accus. sing.) every animal man, of error and vice.* Yet he himself is convicted of no man; his mind is enlightened and his life is holy; and therefore the animal man cannot convict him of sin. This is a good sense, but the first appears the most natural. See *Pearce* and *Rosenmüller*.

16. *For who hath known the mind of the Lord* Who that is still an animal man, can know the mind of God, so as to instruct him, viz. the spiritual man, the same that is spoken of, ver. 15. But the words may be better understood thus: How can the animal man know the mind of the Lord; and how can any man communicate that knowledge which he has never acquired; and which is foolishness to him, because it is spiritual, and he is animal? This quotation is made from Isa. xl. 13.

But we have the mind of Christ He has endowed us with the same disposition, being born again by his Spirit; therefore, we are capable of knowing his mind, and receiving the teachings of his Spirit. These teachings we do receive, and therefore, are well qualified to convey them to others.

The words that he may instruct him, or *avaykaias avay*, should be translated that he may teach it: that is, the mind of God; not instruct God, but teach his mind to others. And this interpretation the Hebrew will also bear.

Bishop Pearce observes, "the principal questions here, are, what *avaykaias* signifies; and what *avay* is relative to? The Hebrew word, which the Septuagint translate by these two is יודיעניו *yodiennu*; now, since *yodā* signifies as well to *make known* as to *know*, (and indeed this is the most frequent sense of it in the Old Testament), the suffix, (postfix) *ni* may relate to a thing, as well as to a person; and therefore it may be rendered not by him, but by it, i. e. the mind of the Lord. And in this sense the apostle seems to have used the words of the Seventy; for if we understand *avay* here to be the relative to *know*, Lord, this verse contains no reason for what went before; whereas, if it be a relative to *your, mind*, it affords a reason for what had been said before, ver. 11." The true translation of the passage, as used by the apostle, appears to be this: *For who hath known the mind of the Lord, that he should teach it?* And this translation agrees with every part of the context, and particularly with what follows.

1. This chapter might be considered a good model for a Christian minister to regulate his conduct by, or his public ministry; because it points out the mode of preaching used by St. Paul and the apostles in general. This great apostle came not to the people with excellency of speech and of wisdom, when he declared unto them the counsel of God. They know little either of the spirit of St. Paul, or the design of the Gospel, who make the chief excellency of their preaching to consist in the eloquence of language, or depth of human reasoning. That may be their testimony; but it is not God's. The enticing words of men's wisdom, are seldom accompanied by the demonstration and power of the Holy Spirit.

2. One justly remarks, that "the foolishness of preaching has its wisdom, loftiness, and eloquence; but this consists in the sublimity of its truths, the depths of its mysteries, and the ardour of the Spirit of God." In this respect Paul may be said to have preached wisdom among those which were perfect. The wisest and most learned men in the world, who have seriously read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in that book of God, which are sought in vain any where else; and indeed it would not be a revelation from God were it not so. The men who can despise and ridicule this sacred book, are those who are too blind to discover the objects presented to them by this brilliant light; and are too sensual to feel and relish spiritual things. They, above all others, are incapable of judging; and should be no more regarded, when employed in talking against the sacred writings, than an ignorant peasant should be, who, not knowing his alphabet, pretends to decry mathematical learning.

3. A new mode of preaching has been diligently recommended—"Scriptural phraseology should be generally avoided where it is antiquated, or conveys ideas inconsistent with

modern delicacy." St. Paul did not preach in the words which man's wisdom teacheth; such words are too mean and too low for a religion so divine. That which the Holy Spirit alone can discover, he alone can explain. Let no man dare to speak of God in any other way than he speaks of himself in his word. Let us take care not to profane his truths and mysteries, either by such *low and abject* ideas as are merely human; or by *new and worldly expressions* altogether unworthy of the Spirit of God.

4. It is the glory of God, and ought to be ours, not to be acceptable to carnal men. The natural man always finds some

pretence to excuse himself from believing, by looking on the mysteries of religion as being either too much above man, or too much below God: the spiritual man judges them to be so much the more credible, the less credible they are to the natural man.

The opposition, contempt, and blindness of the world, with regard to the things of God, render all its judgments concerning them, liable to exception: this blindness in spiritual things is the just punishment of a carnal life. The principal part of the above is extracted from the reflections of the pious *Quenel*.

CHAPTER III.

Because of the carnal, divided state of the people at Corinth, the apostle was obliged to treat them as children, in the knowledge of sacred things, 1-3. Some were for setting up Paul, others Apollos, as their sole teachers, 4. The apostle shows that himself, and fellow apostles, were only instruments which God used to bring them to the knowledge of the truth; and even their sowing and watering the seed, was of no use, unless God gave the increase, 5-8. The church represented as God's husbandry; and as God's building, the foundation of which is Christ Jesus, 9-11. Ministers must beware how and what they build on this foundation, 12-15. The Church of God is his temple, and he that defiles it shall be destroyed, 16, 17. No man should depend on his own wisdom; for the wisdom of the world is foolishness with God, 18-20. None should glory in man as his teacher; God gives his followers every good, both for time and eternity, 21-23. [A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.]

AND I, brethren, could not speak unto you as unto ^a spiritual, but as unto ^b carnal, *even as unto* ^c babes in Christ.

2 I have fed you with ^d milk, and not with meat: ^e for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for ^f whereas there is among you envying, and strife, and ^g divisions, are ye not carnal, and walk ^h as men?

4 For while one saith, ⁱ I am of Paul; and another, ^j I am of Apollos: afe ye not carnal?

^a Ch. 9. 15.—b Ch. 2. 14.—c Heb. 5. 13.—d Heb. 5. 12, 13. 1 Pet. 2. 2.—e John 16. 12.—f Ch. 1. 11, & 11. 14. Gal. 3. 21.—g Or, factions.—h *Ur. according to man.*—i Ch. 1. 12.—k Ch. 1. 1. 2 Cor. 3. 3.—l Rom. 12. 3. k. 1 Pet. 4. 11.—m Acts 15. 1, 2, 3. Ch.

NOTES.—Verse 1. *I, brethren, could not speak unto you as unto spiritual*] This is a continuation of the preceding discourse. See the notes there.

But as unto carnal] *Σαρκιαίς*, persons under the influence of fleshly appetites; coveting and living for the things of this life.

Babes in Christ] Just beginning to acquire some notion of the Christian religion; but as yet, very incapable of judging what is most suitable to yourselves; and consequently, utterly unqualified to discern between one teacher and another; so that your making the distinctions which you do make, so far from being a proof of mature judgment, is, on the contrary, a proof that you have no right judgment at all; and this springs from your want of knowledge in divine things.

2. *I have fed you with milk*] I have instructed you in the elements of Christianity; in its simplest and easiest truths; because, from the low state of your minds in religious knowledge, you were incapable of comprehending the higher truths of the Gospel; and in this state you still continue. The apostle thus exposes to them the absurdity of their conduct, in pretending to judge between preacher and preacher; while they had but a very partial acquaintance even with the first principles of Christianity.

3. *There is among you envying, and strife, and divisions*] *Ζηλος και ερις και διχοστασια*: There are three things here worthy of note: these people were wrong in *thought, word, and deed*. *Ζηλος*, *envying*, refers to the state of their souls; they had inward grudgings and disaffection towards each other. *Ερις*, *strife*, or *contention*, refers to their words; they were continually disputing and contending whose party was the best; each endeavouring to prove that he and his party were alone in the right. *Διχοστασια*, *divisions*, refers to their conduct; as they could not agree, they contended till they separated from each other; and thus rent the church of Christ. Thus the *envying and grudging led to strife and evil speaking*; and this led to *divisions and fixed parties*. In this state well might the apostle say, *Are ye not carnal, and walk as men?* Ye act as the people of the world; and have no more of the spirit of religion than they.

4. *For while one saith, I am of Paul, &c.*] It was notorious that both Paul and Apollos held the same creed; between them there was not the slightest difference; when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of their carnality: because in the doctrines of these apostles there was no difference; so that what the people were captivated by, must be something in their outward manner, Apollos being probably more eloquent than Paul. Their preferring one to another, on such an account, proved that they were carnal, led by their senses and mere outward appearances, without being under the guidance either of reason or grace. There are thousands of such people in the Christian church, to the present day. See the notes on chap. i. 10, &c.

5. *Ministers by whom ye believed*] The different apostles who have preached unto you the word of life, are the means which God has used to bring you to the knowledge of Christ. No one of those has either preached or recommended himself; they all preach and recommend Christ Jesus the Lord. *Even as the Lord gave to every man*] Whatever difference there may be in our talents, it is of God's making; and

5 Who then is Paul, and who is Apollos, but ^k ministers by whom ye believed, ^l even as the Lord gave to every man?

6 ^m I have planted, ⁿ Apollos watered; ^o but God gave the increase.

7 So then, ^p neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now, he that planteth and he that watereth are one: ^q and every man shall receive his own reward, according to his own labour.

9 For ^r we are labourers together with God: ye are God's ^s husbandry, ye are ^t God's building.

^a 1. 15 & 9. 1 & 15. 1. 2 Cor. 10. 14, 15.—b Acts 15. 24, 27 & 19. 1.—c Ch. 1. 30 & 15. 10. 2 Cor. 3. 5.—p 2 Cor. 12. 11. Gal. 6. 3.—q Ps. 12. 12. Ro. 2. 6. Gal. 6. 4, 5. Rev. 2. 26 & 22. 12.—r Acts 18. 4. 2 Cor. 6. 1.—u Or, tillage.—t Eph. 2. 20. Gal. 3. 2, 3. 1 Pet. 2.

he who knows best, what is best for his church, has distributed both gifts and graces according to his own mind: and, as his judgment is infallible, all these dispensations must be right. Paul, therefore, is as necessary to the perfecting of the church of Christ as Apollos; and Apollos as Paul. Both, but with various gifts, point out the same Christ; building on one and the same foundation.

6. *I have planted*] I first sowed the seed of the Gospel in Corinth, and the region of Achaia.

Apollos watered] Apollos came after me, and by his preachings and exhortations, watered the seed which I had sowed; but God gave the increase. The seed has taken root, has sprung up, and borne much fruit, but this was by the especial blessing of God. As in the natural, so in the spiritual world; it is by the especial blessing of God that the grain which is sown in the ground, brings forth thirty, sixty, or a hundred fold. It is neither the sower nor the waterer that produces this strange and inexplicable multiplication; it is God alone. So it is by the particular agency of the Spirit of God, that even good seed, sown in good ground, the purest doctrine conveyed to the honest heart, produces the salvation of the soul.

7. *So then, neither is he that planteth any thing*] God alone should have all the glory, as the seed is his, the ground is his, the labourers are his, and the produce all comes from himself.

8. *He that planteth and he that watereth are one*] Both Paul and Apollos have received the same doctrine, preached the same doctrine, and labour to promote the glory of God in the salvation of your souls. Why should you be divided with respect to Paul and Apollos, while these apostles are intimately one in spirit, design, and operation?

According to his own labour] God does not reward his servants according to the success of their labour, because that depends on himself: but he rewards them according to the quantum of faithful labour which they bestow on his work. In this sense, none can say I have laboured in vain, and spent my strength for nought.

9. *For we are labourers together with God*] We do nothing of ourselves, nor in reference to ourselves; we labour together in that work which God has given us to do, expect all our success from him; and refer the whole to his glory. It would perhaps be more correct to translate *Θεω γαρ ενσυναυνοει, we are fellow-labourers of God*; for as the preposition *συν* may express the joint labour of the teachers one with another, and not with God, I had rather, with R. Pearce, translate as above: i. e. we labour together in the work of God. Far from being divided among ourselves, we jointly labour as oxen in the same yoke, to promote the honour of our Master.

Ye are God's husbandry, ye are God's building.] *Θεω γεωργον, Θεω οικοδομον εσε*. The word *γεωργον*, which we translate *husbandry*, signifies properly an arable field: so Prov. xxiv. 30. *I tenced by the field*, *γεωργον, of the slothful*: and chap. xxxi. 16. *The wise woman considereth a field*, *γεωργον, and buyeth it*. It would be more literal to translate it, *Ye are God's farm*: *γεωργος* in Greek, answers to *שרה* *sadeh*, in Hebrew, which signifies, properly, a sown field.

Ye are God's building.—Ye are not only the field which God cultivates, but ye are the house which God builds, and in which he intends to dwell. As no man, in viewing a fine

10 "According to the grace of God which is given unto me, as a wise master-builder, I have laid ^a the foundation, and another buildeth thereon. But ^b let every man take heed how he buildeth thereupon.

11 For, ^c another foundation can no man lay than ^d that is laid, ^e which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 "Every man's work shall be made manifest: for the day ^f shall declare it, because ^g it ^h shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, ⁱ he shall receive a reward.

^a Rom. 12.3; 1 Cor. 15.10. Verse 6. Chap. 1.15. Rev. 21.14.—w 1 Pet. 4.11.—x 1 Cor. 15.10. Matt. 16.18. 2 Cor. 11.4. Gal. 1.7.—y Eph. 2.20.—z Chap. 4.5.—1 Pet. 1.7. & 1.12.

building, extols the *quarry man*, that dug up the stones, the *hewer* that cut and squared them, the *mason* that placed them in the wall, the *woodman* that hewed down the timber, the *carpenter* that squared and jointed it, &c. but the *architect* who planned it, and under whose direction the whole work was accomplished: so, no man should consider *Paul*, or *Apollus*, or *Kephus*, any thing, but as persons employed by the great Architect to form a building which is to become a habitation of himself through the Spirit; and the design of which is entirely his own.

10. As a wise master-builder] *Ὁ σοφὸς ἀρχιτέκτων*. The design or plan of the building is from God; all things must be done according to the pattern which he has exhibited: but the execution of this plan was entrusted chiefly to St. Paul; he was the wise or experienced architect, which God used in order to lay the foundation; to ascertain the essential and immutable doctrines of the Gospel:—those alone which came from God, and which alone he would bless to the salvation of mankind.

Let every man take heed how he buildeth thereupon] Let him take care that the doctrines which he preaches he answerable to those which I have preached: let him also take heed that he enjoin no other practice than that which is suitable to the doctrine; and in every sense accords with it.

11. Other foundation can no man lay] I do not speak particularly concerning the foundation of this spiritual building; it can have no other foundation than Jesus Christ: there cannot be two opinions on this subject among the true apostles of our Lord. The only fear is, lest an improper use should be made of this heavenly doctrine; lest a bad superstructure should be raised on this foundation.

12. If any man build—gold, silver, &c.] Without entering into curious criticisms relative to these different expressions, it may be quite enough for the purpose of edification, to say, that by *gold, silver, and precious stones*, the apostle certainly means pure and wholesome doctrines; by *wood, hay, and stubble*, false doctrines; such as at that time prevailed in the Corinthian church; for instance, that there should be no resurrection of the body; that a man may, on his father's death, lawfully marry his step-mother; that it was necessary to incorporate much of the Mosaic law with the Gospel; and perhaps other matters, equally exceptionable, relative to marriage, concubinage, fornication, frequenting heathen festivals, and partaking of the flesh which had been offered in sacrifice to an idol, with many other things; which, with the above, are, more or less, hinted at by the apostle in these two letters.

13. The day shall declare it, because it shall be revealed by fire] There is much difference of opinion relative to the meaning of the terms in this and the two following verses. That the apostle refers to the approaching destruction of Jerusalem, I think very probable; and when this is considered, all the terms and metaphors will appear clear and consistent.

The day, is the time of punishment coming on this disobedient and rebellious people. And this day being revealed by fire, points out the extreme rigour, and totally destructive nature, of that judgment:

And the fire shall try every man's work] If the apostle refers to the Judaizing teachers, and their insinuations that the law, especially circumcision, was of eternal obligation; then the day of fire, the time of vengeance, which was at hand, would sufficiently disprove such assertions; as, in the judgment of God, the whole temple service should be destroyed; and the people who fondly presumed on their permanence and stability, should be dispossessed of their land, and scattered over the face of the whole earth. The difference of the Christian and the Jewish systems should then be seen: the latter should be destroyed in that fiery day, and the former prevail more than ever.

14. If any man's work abide] Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand the fire, were to be purified by the fire; and those which could not resist the action of the fire, were to be purified by water. Numb. xxiii. 23. The gold, silver, and precious stones, could stand the fire; but the wood, hay, and stubble, must be necessarily consumed. So, in that great and terrible day of the Lord, all false doctrine, as well as the system that was to pass away, should be made sufficiently manifest; and God would then show that the Gospel, and that alone, was that system of doctrine which he would bless and protect, and none other.

He shall receive a reward] He has not only preached the

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; ^a yet so as by fire.

16 "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

17 If any man ^b defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For, the wisdom of this world is foolishness with God. For, it is written, ^c He taketh the wise in their own craftiness.

^a Luke 2.35.—^b Gr. is revealed.—^c 4 Chap. 4.5.—^d Jud. 23.—^e 1 Chap. 6.19. 2 Cor. 6.16. Eph. 2.21.22. Heb. 3.6. 1 Pet. 2.5.—^f Gr. destroy.—^g Prov. 3.7. Isa. 5.24.—^h Chap. 1.29 & 2.6.—ⁱ Job 5.13.

truth, but he has laboured in the word and doctrine. And the reward is to be according to the labour. See on ver. 8.

15. If any man's work shall be burned, he shall suffer loss] If he have preached the necessity of incorporating the law with the Gospel, or proclaimed as a doctrine of God, any thing which did not proceed from heaven, he shall suffer loss; all his time and labour will be found to be uselessly employed and spent. Some refer the loss to the work, not to the man; and understand the passage thus: If any man's work be burned, it shall suffer loss: much shall be taken away from it, nothing shall be left but the measure of truth and uprightness which it may have contained.

But he himself shall be saved] If he sincerely and conscientiously have believed what he preached, and yet preached what was wrong, not through malice or opposition to the Gospel, but through mere ignorance, he shall be saved; God, in his mercy, will pass by his errors; and he shall not suffer punishment because he was mistaken. Yet, as in most erroneous teachings, there is generally a portion of useful and obstinate ignorance, the salvation of such erroneous teachers is very rare; and is expressed here, yet so as by fire, i. e. with great difficulty; a mere escape; a hair's breadth deliverance; he shall be like a brand plucked out of the fire.

The apostle obviously refers to the case of a man, who, having built a house, and begun to dwell in it, the house happens to be set on fire, and he has warning of it, just in time to escape with his life; losing, at the same time, his house, his goods, his labour, and almost his own life. So he, who, while he holds the doctrine of Christ crucified, as the only foundation on which a soul can rest its hopes of salvation; builds at the same time, on that foundation, antinomianism, or any other erroneous or destructive doctrine, he shall lose all his labour, and his own soul scarcely escape everlasting perdition; nor even this, unless sheer ignorance and inveterate prejudice, connected with much sincerity, be found in his case.

The popish writers have applied what is here spoken to the fire of purgatory; and they might, with equal propriety, have applied it to the discovery of the longitude, the perpetual motion, or the philosopher's stone; because it speaks just as much of the former as it does of any of the latter. The fire mentioned here is to try the man's work, not to purify his soul; but the dream of purgatory refers to the purging in another state, what left this impure; not the work of the man, but the man himself; but here the fire is said to try the work; ergo, purgatory is not meant, even if such a place as purgatory could be proved to exist; which remains yet to be demonstrated.

16. Ye are the temple of God] The apostle resumes here what he had asserted in ver. 9.—Ye are God's building. As the whole congregation of Israel were formerly considered as the temple and habitation of God, because God dwelt among them; so here, the whole church at Corinth is called the temple of God, because all genuine believers have the Spirit of God to dwell with them; and Christ has promised to be always in the midst even of two or three, who are gathered together in his name. Therefore, where God is, there is his temple.

17. If any man defile the temple] This clause is not consistently translated *εἰ τις τὸν ναὸν τοῦ θεοῦ ὀνειδίσῃ, ὀνειδίσαι αὐτὸν ὁ θεός*: If any man destroy the temple of God, him will God destroy. The verb is the same in both clauses. If any man injure, corrupt, or destroy the church of God by false doctrine, God will destroy him; will take away his part out of the book of life. This refers to him who wilfully opposes the truth; the erring mistaken man shall barely escape; but the obstinate opposer shall be destroyed. The former shall be treated leniently; the latter shall have judgment without mercy.

18. If any man among you seemeth to be wise] *Εἰ τις δοκεῖ σοφὸς εἶναι*, if any pretend or affect to be wise. This seems to refer to some individual in the church of Corinth, who had been very troublesome to its peace and unity: probably Diotrophes; see on chap. i. 14. or some one of a similar spirit, who wished to have the pre-eminence, and thought himself wiser than seven men that could render a reason. Every Christian church has less or more of these.

Let him become a fool] Let him divest himself of his worldly wisdom, and be contented to be called a fool, and esteem one, that he may become wise unto salvation; by renouncing his own wisdom, and seeking that which comes

20 And again, [†]The Lord knoweth the thoughts of the wise, that they are vain.
21 Therefore [‡]let no man glory in men. For [§]all things are yours;

1 Psal. 94. 11.—in Ch. 1. 12 & 14. Ver. 4, 5, 6.—2 Cor. 15, 15.—o Ch. 6. 2.

from God. But probably the apostle refers to him who, pretending to great wisdom and information, taught doctrines contrary to the Gospel; endeavouring to show reasons for them, and to support his own opinions with arguments which he thought unanswerable. This man brought his worldly wisdom to bear against the doctrines of Christ; and probably through such teaching, many of the scandalous things which the apostle reprehends among the Corinthians, originated.

13. *The wisdom of this world*]. Whether it be the pretended deep and occult wisdom of the rabbins; or the wire-drawn speculations of the Grecian philosophers; *is foolishness with God*: for, as folly consists in spending time, strength, and pains, to no purpose; so these may be fitly termed *fools* who acquire no saving knowledge by their speculations. And is not this the case with the major part of all that is called *philosophy*, even in the present day? Has one soul been made wise unto salvation through it? Are our most eminent philosophers either pious or useful men? Who of them is meek, gentle, and humble? Who of them directs his researches so as to meliorate the moral condition of his fellow creatures? Pride, insolence, self-conceit, and complacency, with a general forgetfulness of God, contempt for his word, and despite for the poor, are their general characteristics.

He taketh the wise in their own craftiness.] This is a quotation from Job v. 13. and powerfully shows what the wisdom of this world is: it is a sort of *craft*, a *subtle trade*, which they carry on to wrong others, and benefit themselves; and they have generally too much *cunning* to be caught by men; but God often overthrows them with their own devisings. Paganism raised up persecution against the church of Christ in order to destroy it: this became the very means of quickly spreading it over the earth, and of destroying the whole Pagan system. Thus the wise were taken in their own craftiness.

20. *The Lord knoweth the thoughts of the wise*]. They are always full of schemes and plans for earthly good; and God knows that all this is *vain, empty, and unsatisfactory*; and will stand them in no stead when He comes to take away their souls. This is a quotation from Psal. xciv. 11. What is here said of the vanity of human knowledge, is true of every kind of wisdom that leads not immediately to God himself.

21. *Let no man glory in men*]. Let none suppose that he has any cause of exaltation in any thing but God. *All are yours*; he that has got God for his portion, has every thing that can make him happy and glorious: *all are his*.

22. *Whether Paul, or Apollos*]. As if he had said, God designs to help you by *all things and persons*: every teacher, sent from him, will become a blessing to you, if you abide faithful to your calling. God will press every thing into the service of his followers. The *ministers* of the church of Christ are appointed for the *hearers*; not the *hearers* for the *ministers*. In like manner, all the ordinances of grace and mercy are appointed for them, not they for the ordinances.

Or the world]. The word *κοσμος*, here means rather the *inhabitants* of the world, than what we commonly understand by the world itself: and this is its meaning in John iii. 16, 17. vi. 33. xiv. 31. xvii. 21. See particularly John xii. 19. *ὁ κοσμος οὐτως αὐτον ἀρνησιν*: the world is *gone after him*: the great mass of the people believe on him. The Greek word has the same meaning in a variety of places, both in the *sacred* and *profane writers*, as *le monde*, the world, literally, has in *French*: where it signifies not only the *system of created things*, but by metonymy, the people; *every body*, the *mass*, the *populace*. In the same sense it is often found in English. The apostle's meaning evidently is, not only Paul, Apollos, and Kephass, are yours; appointed for, and employed in your service; but *every person* besides, with whom you may have any intercourse or connexion; whether Jew or Greek, whether enemy or friend. God will cause every person, as well as every thing, to work for your good while you love, cleave to, and obey Him.

Or life]. With all its trials and advantages, every *hour* of it, every tribulation in it, the *whole course* of it, as the grand state of your probation, is a general blessing to you: and you have *life*, and that life preserved, in order to prepare for an eternity of blessedness.

Or death]. That solemn hour, so dreadful to the wicked; and so hateful to those who live without God; *that is yours*. *Death is your servant*; he comes a special messenger from God for you: he comes to undo a knot that now connects body and soul, which it would be unlawful for yourselves to untie: he comes to take your souls to glory; and he cannot come *before* his due time to those who are waiting for the salvation of God. A saint wishes to live only to glorify God; and he who wishes to live longer than he can get and do good, is not worthy of life.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ^{*}all are yours;
23 And [†]ye are Christ's; and Christ is God's.

Rom 8. 29. 2 Cor. 4. 15. 1 Tim 4. 9.—Rom 14. 8. Ch. 11. 3. 2 Cor. 10. 7. Gal. 3. 29.

Or things present]. Every occurrence in *Providence*, in the *present life*; for God rules in *providence* as well as in *grace*.

Or things to come]. The whole order and economy of the *eternal world*, all in *heaven*, and all in *earth*, are even now working together for your good.

23. *And ye are Christ's*]. You are called by his name; you have embraced his doctrine; you depend on him for your salvation; he is your foundation stone; he has gathered you out of the world, and acknowledges you as his people and followers. *Υπεις δε Χριστου*: *Ye are of Christ*: all the light and life which ye enjoy, ye have received *through and from him*; and he has bought you with his blood.

And Christ is God's]. *Χριστος δε Θεου*. And *Christ is of God*. Christ, the *Messiah*, is the gift of God's eternal love and mercy to mankind: for God so loved the world, that he gave his only begotten Son, that they who believe in him, should not perish, but have everlasting life. Christ in his *human nature*, is as much the property of God, as any other human being. And as *mediator* between God and man, he must be considered, in a certain way, inferior to God; but in his own *essential, eternal nature*, there is no inequality; he is God over all. Ye, therefore, do not belong to *men*.—Why then take *Paul, Apollos, Kephass*, or any other man for your head? All these are your *servants*; ye are not their property; ye are Christ's property; and, as he has taken the human nature into heaven, so will he take yours: because, he that sanctifieth, and they that are sanctified, are all of one; ye are his brethren; and as his *human nature* is eternally safe at the throne of God, so shall your bodies and souls be, if ye cleave to Him, and be faithful unto death.

1. A finer, and more conclusive argument, to correct what was wrong among this people, could not have been used than that with which the apostle closes this chapter. It appears to stand thus: "If you continue in these *divisions*, and arrange yourselves under *different teachers*, you will meet with nothing but disappointment, and lose much good. If ye will have Paul, Apollos, &c. on your present plan, you will have them and nothing else, nor can they do you any good, for they are only *instruments* in God's hand at best, to communicate good, and he will not use them to help you while you act in this unchristian way. On the contrary, if you take God as your portion, you shall get *these*, and every good besides. Act as you *now* do, and you get *nothing and lose all*! Act as I advise you to do, and you shall not only lose nothing of the good which you now possess, but shall have every possible advantage: the *men* whom you now wish to make your *heads*, and who, in that capacity cannot profit you, shall become God's *instruments* of doing you endless good. Leave your dissensions, by which you offend God, and grieve his Christ; and then God, and Christ, and all, will be yours." How agitated, convinced, and humbled, must they have been when they read the masterly conclusion of this chapter!

2. A want of *spirituality* seems to have been the grand fault of the Corinthians. They regarded *outward things* chiefly; and were carried away with *sound and show*. They lost the *treasure*, while they eagerly held fast the *earthen vessels* that contained it. It is a true saying, that he who lends only the *ear* of his *body* to the word of God, will follow that man most who pleases the *ear*; and these are the persons who generally profit the soul least.

3. All the ministers of God should consider themselves as *jointly* employed by Christ for the salvation of mankind. It is their interest to serve God, and be faithful to his calling; but shall they dare to make *his church* their interest? This is generally the origin of religious disputes and schisms. Men will have the church of Christ for their own property; and Jesus Christ will not trust it with any man.

4. Every man employed in the work of God, should take that part only upon himself that God has assigned him. The *church*, and the *soul*, says pious *Quésnel*, are a *building* of which God is the *master* and chief *architect*; Jesus Christ the *main foundation*; the *Apostles* the subordinate *architects*; the *Bishops* the *workmen*; the *Priests* their *helpers*; Good Works the main body of the building; FAITH a sort of *second foundation*; and CHARITY the *top and perfection*. Happy is that man who is a *living stone* in this building.

5. He who expects any good *out of God*, is confounded and disappointed in all things. God alone can *content*, as he alone can *satisfy the soul*. All our restlessness and uneasiness, are only proofs that we are endeavouring to live without God in the world. A contented mind is a continual feast; but none can have such a mind who has not taken God for his portion. How is it that Christians are continually forgetting this most plain and obvious truth? and yet wonder how it is that they cannot attain true peace of mind.

CHAPTER IV.

Ministers should be esteemed by their flocks as the stewards of God, whose duty and interest it is to be faithful, 1, 2. Precipitate and premature judgments condemned, 3-5. The apostle's caution to give the Corinthians no offence, 6. We have no god but what we receive from God, 7. The worldly-mindedness of the Corinthians, 8. The enumeration of the hardships, trials, and sufferings, of the apostles, 9-13. For what purpose St. Paul mentions these things, 14-16. He promises to send Timothy to them, 17. And to come himself shortly, to examine and correct the abuses that had crept in among them, 18-21. [A. M. 4060. A. D. 56. A. U. C. 809. An. lup. Neronis Cæs. 3.]

LET a man so account of us, as of ^a the ministers of Christ, ^b and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's ^c judgment: yea, I judge not mine own self.

4 For I know nothing by myself; ^d yet am I not hereby justified; but he that judgeth me is the Lord.

5 ^e Therefore judge nothing before the time, until the Lord come, ^f who both will bring to light the hidden things of the darkness.

a Matt 24.45. Chap. 4.5 & 9.17. 2 Cor. 6.4. Col. 1.25.—b Luke 12.12. Tit. 1.7. 1 Pet. 4.10.—c 1st day. Chap. 3.13.—d Job 9.2. Psalm 130.3 & 143.2. Prov. 21.2. Rom. 2.29 & 4.2.

NOTES.—Verse 1. *Let a man so account of us* [This is a continuation of the subject in the preceding chapter; and should not have been divided from it.—The fourth chapter would have begun better at ver. 6. and the third should have ended with the fifth verse.] *As of the ministers of Christ* Ως υπαγομενων Χριστου. The word υπαγομενων, means an under-rower; or one who in the *Trireme, Quadrireme, or Quinquereme* galleys, rowed in one of the undermost benches: but it means also, as used by the Greek writers, any inferior officer or assistant. By the term here, the apostle shows the Corinthians, that, far from being heads and chiefs, he and his fellow-apostles considered themselves only as inferior officers, employed under Christ; from whom alone they received their appointment, their work, and their recompense.

Stewards of the mysteries of God Κυ οικονομους μυστηριων Θεου: economists of the Divine mysteries. See the explanation of the word steward in the note on Matt. xxiv. 45. Luke viii. 3. and xii. 42.

The steward, or οικονομος, was the master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family, and kept exact accounts, which he was obliged at certain times to lay before the master. The *mysteries, the doctrines of God* relative to the salvation of the world, by the passion and death of Christ, and the inspiration, illumination, and purification of the soul by the Spirit of Christ, constituted a principal part of the divine treasure, entrusted to the hands of the stewards by their heavenly Master; as the food that was to be dispensed at proper times, seasons, and in proper proportions, to the children and domestics of the church, which is the house of God.

3. *It is a very small thing that I should be judged of you* [Those who preferred Apollos or Cephus, before St. Paul, would of course give their reasons for this preference; and these might, in many instances, be very unfavourable to his character as a man, a Christian, or an apostle; of this he was regardless, as he sought not his own glory, but the glory of God in the salvation of their souls.]

Or of man's judgment Η ημεν ανθρωπων ημερα, literally, or of man's day; but ανθρωπων ημερα, signifies any day set apart by a judge or magistrate, to try a man on. This is the meaning of ημερα, Psal. xxxviii. 13. *The Lord shall laugh at him, for he seeth that his day, ημερα ανων, his judgment is coming.* Malac. iii. 17. *And they shall be mine in the day, ημερα ημερα, in the judgment, when I wake up my jewels.* It has the same meaning in 2 Pet. iii. 10. *but the day, the judgment of the Lord will come.* The word ανθρωπων, (man's) signifies miserable, wretched, woful; so Jerem. xvii. 16. *Neither have I desired, ουδεις εις ημερα ανων, the day of man, but very properly translated in our version, the woful day, God's days,* Job xxiv. 1. certainly signify God's judgments. And the day of our Lord Jesus, in this epistle, chap. i. 8. and v. 5. signifies the day in which Christ will judge the world; or rather the judgment itself.

I judge not mine own self [I leave myself entirely to God, whose I am, and whom I serve.]

4. *For I know nothing by myself* Ουδεν γαρ τινος αννοια: I am not conscious that I am guilty of any evil; or have neglected to fulfil faithfully, the duty of a steward of Jesus Christ. The import of the verb αννοια, is to be conscious of guilt; and αννοια has the same meaning: so in Horace, Nil conscire sibi; to know nothing to one's self; is the same as nulla pallescere culpa, not to grow pale at being charged with a crime, through a consciousness of guilt.

Yet am I not hereby justified [I do not pretend to say that, though I am not conscious of any offence towards God, I must, therefore, be pronounced innocent; No—I leave those things to God; he shall pronounce in my favour; not I, myself.] By these words, the apostle, in a very gentle, yet effectual manner, censures those rash and precipitate judgments which the Corinthians were in the habit of pronouncing on both men and things: a conduct, than which nothing is more reprehensible and dangerous.

ness, and will make manifest the counsels of the hearts; and ^e then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; ^f that ye might learn in us not to think of men above that which is written: that no one of you ^g be puffed up for one against another.

7 For who ^h maketh thee to differ from another? and ⁱ what hast thou that thou didst not receive? ^j now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Now ye are full, ^k now ye are rich, ye have reigned as a Matt 7.1. Rom. 2.14 & 14.4. 10.13. Rev. 20.12.—b Ch. 3.13.—c Rom. 2.29. 2 Cor. 5.10.—d Ch. 1.12 & 3.4.—e Rom. 13.7.—f Ch. 3.21 & 5.2, 5.6.—g 1 Cor. 13.1.—h John 3.27. James 1.17. 1 Pet. 1.10.—i Rev. 3.17.

5. *Judge nothing before the time* [God, the righteous Judge, will determine every thing shortly; it is His province alone to search the heart, and bring to light the hidden things of darkness. If you be so pure and upright in your conduct; if what you have been doing in these divisions, &c. be right in His sight; then shall you have praise for the same; if, otherwise, yourselves are most concerned. Some refer the praise to St. Paul, and his companions: then shall every one of us apostles, have praise of God.]

6. *These things* [Which I have written, chap. iii. 5. &c.]

I have in a figure transferred to myself and to Apollos [I have written as if myself and Apollos were the authors of the sects which now prevail among you; although others, without either our consent or knowledge, have proclaimed us heads of parties. Bishop Pearce paraphrases the verse thus: "I have made use of my own and Apollos's name, in my arguments against your divisions, because I would spare to name those teachers among you, who are guilty of making and heading parties; and because I would have you, by our example, not to value them above what I have said of teachers in general, in this epistle: so that none of you ought to be puffed up for one against another." Doubtless, there were persons at Corinth who, taking advantage of this spirit of innovation among that people, set themselves up also for teachers; and endeavoured to draw disciples after them. And, perhaps, some even of these were more valued by the fickle multitude, than the very apostles, by whom they had been brought out of heathenish darkness into the marvellous light of the Gospel. I have already supposed it possible that Diotrophes was one of the ring-leaders in these schisms at Corinth. See on chap. i. 14.]

7. *For who maketh thee to differ* [It is likely that the apostle is here addressing himself to some one of those puffed up teachers, who was glorying in his gifts, and in the knowledge he had of the Gospel, &c. As if he had said, If thou hast all that knowledge which thou professest to have, didst thou not receive it from myself, or some other of my fellow-helpers, who first preached the Gospel at Corinth? God never spoke to thee, to make thee an apostle. Hast thou a particle of light that thou hast not received from our preaching? Why then dost thou glory, boast, and exult, as if God had first spoken by thee, and not by us?]

This is the most likely meaning of this verse; and a meaning that is suitable to the whole of the context. It has been applied in a more general sense by religious people; and the doctrine they build on it, is true in itself, though it does not appear to me to be any part of the apostle's meaning, in this place. The doctrine I refer to is this: God is the foundation of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from scandalous enormities, let him consider that he has received it as a mere free gift from God's mercy. Let him not despise his neighbour who has it not; there was a time when he himself did not possess it; and a time may come when the man, whom he now affects to despise, and on whose conduct he is unmerciful and severe, may receive it; and probably may make a more evangelical use of it than he is now doing. This caution is necessary to many religious people, who imagine that they have been eternal objects of God's favour; and that others have been eternal objects of his hate, for no reason that they can show for either the one or the other. He can have little acquaintance with his own heart, who is not aware of the possibility of pride lurking under the exclamation, *Why me!* when comparing his own gracious state, with the unregenerate state of another.

8. *Now ye* [Corinthians, are full of secular wisdom; now ye are rich, both in wealth and spiritual gifts, chap. xiv. 26. Ye have reigned as kings, flourishing in the enjoyment of these things, in all tranquility and honour; without any want of us; and I would to God ye did reign, in deed, and not in conceit only, that ye also, poor, persecuted, and despised apostles, might reign with you.—Whitby.]

Though this paraphrase appears natural, yet I am of opinion that the apostle here intends a strong irony; and one, which, when taken in conjunction with what he had said before, must have stung them to the heart. It is not an unusual thing,

kings without us; and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth ^a us the apostles last, ^b as it were appointed to death: for ^c we are made a ^d spectacle unto the world, and to angels, and to men.

10 ^a We are ^b fools for Christ's sake, but ye are wise in Christ; ^c we are weak, but ye are strong; ye are honourable, but we are despised.

11 ^a Even unto this present hour we both hunger, and thirst, and we are naked, and ^b are buffeted, and have no certain dwelling-place.

12 ^a And labour, working with our own hands: ^b being reviled, we bless; being persecuted, we suffer it:

^a Or, as the last apostles, &c.—^b Psalm 44:22. Rom. 8:35. Chap. 15:30, 31. 2 Cor. 4:11, & 6:5.—^c Heb. 10:33.—^d Or, theatre.—^e Chap. 2:3.—^f Acts 17:18, & 21. Chap. 15: & 2:14. & 3:18. See 2 Kings 9:11.—^g 2 Cor. 13:9.—^h 2 Cor. 4:8. & 11:23—27. Phil. 4:12.—ⁱ Job 22:2. Rom. 8:35.—^j Acts 23:2.—^k Acts 18:3. & 20:34. 1 Thess. 2:9. & Thess. 2:3. 1 Tim. 4:10.

for many people to forget, if not despise, the men by whom they were brought to the knowledge of the truth; and take up with others, to whom, in the things of God, they owe nothing. Reader, is this thy case?

9. *God hath set forth us the apostles last* [This whole passage is well explained by Dr. Whitby. "Here the apostle seems to allude to the Roman spectacles, *της των θεσποχων, και πομπηχας ανδρῶνων*, that of the *Bestiarii* and the *gladiators*, where, in the morning, men were brought upon the theatres to fight with wild beasts; and to them was allowed armour to defend themselves, and smite the beasts that assailed them: but in the meridian or noon-day spectacles, the gladiators were brought forth naked, and without any thing to defend themselves from the sword of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might be well called *επιδαριοι*, men appointed for death; and this being the last appearance on the theatre, for that day, they are said here to be set forth *εχατοι, the last*. Of these two spectacles, *Seneca* speaks thus: *Epist. vii.* "In the morning, men are exposed to lions and bears; at mid-day, to their spectators; those that kill, are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is death. The former fighting, compared to this, was mercy; now, it is mere butchery; they have nothing to cover them, their whole body is exposed to every blow; and every stroke produces a wound. &c." We are made a spectacle] *Οτι θεσπον εγεννημεν*, we are exhibited on the theatre to the world: we are lawful booty to all mankind, and particularly to the men of the world: who have their portion in this life. Angels are astonished at our treatment; and so are the more considerate part of men. Who, at that time, would have coveted the apostolate?

10. *We are fools for Christ's sake* [Here he still carries on the allusion to the public spectacles among the Romans; where they were accustomed to hiss, hoot, mock, and variously insult the poor victims. To this, *Philo* alludes in his embassy to *Caius*, speaking of the treatment which the Jews received at Rome, *οσπερ γαρ εν θεατροις κατασπαρτρυμενοι, καταρροαυον, αμετα λησμονην*. "For, as if exhibited upon a theatre, we are hissed, most outrageously hooted, and insulted beyond all bounds." Thus, says the apostle, we are fools on Christ's account; we walk in a conformity to his will, and we bear his cross; and did we walk according to the course of this world, or according to the man-pleasing conduct of some among you, we should have no such cross to bear.

We are wise in Christ [Surely all these expressions are meant ironically: the apostles were neither fools, nor weak, nor contemptible; nor were the *Corinthians*, morally speaking, wise, and strong, and honourable. Change the persons, and then the epithets will perfectly apply. 11. *We both hunger and thirst, &c.*] Who would then have been an apostle of Christ, even with all its spiritual honours and glories, who had not a soul filled with love both to God and man? and the fullest conviction of the reality of the doctrine he preached, and of that spiritual world in which alone he could expect rest? See the *Introduction*, sect. vi. Have no certain dwelling.] We are mere itinerant preachers; and when we set out in the morning, know not where, or whether we shall or not get a night's lodging. 12. *Working with our own hands*] They were obliged to labour, in order to supply themselves with the necessities of life while preaching the Gospel to others. This, no doubt, was the case in every place where no church had been as yet formed: afterward, the people of God supplied their ministers, according to their power, with food and raiment. Being reviled, we bless, &c.] What a most amiable picture does this exhibit of the power of the grace of Christ! Man is naturally a proud creature; and his pride prompts him always to avenge himself in whatever manner he can; and repay insult with insult. It is only the grace of Christ that can make a man patient in bearing injuries, and to render blessing for cursing; beneficence for malevolence, &c. The apostles suffered all indignities for Christ's sake; for it was on his account, that they were exposed to persecutions, &c.

13. *Being defamed*] *Βλασφημενοι*, being blasphemed. I have already remarked that *βλασφημειν*, signifies to speak injuriously, and may have reference either to God or to man. God is blasphemed when his attributes, doctrines, providence, or grace, are treated contemptuously; or any thing said of

13 Being defamed, we entreat: ^a we are made as the filth of the earth, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but ^b as my beloved sons, I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for ^c in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, ^d be ye followers of me.

17 For this cause have I sent unto you ^e Timothy, ^f who is my beloved son, and faithful in the Lord; who shall bring you ^g into remembrance of my ways which be in Christ, as I have taught every where in every church.

18 Now some are puffed up, as though I would not come to you.

^a Matt. 5:14. Luke 6:45. & 33:34. Acts 7:60. Rom. 12:14, 20. 1 Pet. 2:21. & 3:9.—^b Lam. 3:45.—^c 1 Thess. 2:11.—^d Acts 15:11. Rom. 15:21. Chap. 3:6. Gal. 4:19. Philon. 10. James 1:18.—^e 2 Cor. 11:1. 1 Thess. 3:17, 1. 1 Thess. 3:2.—^f 2 Thess. 3:9.—^g Acts 19:22. Ch. 16:10. Phil. 2:19. 1 Thess. 3:2.—^h 1 Tim. 1:2. 2 Tim. 1:2.—ⁱ Ch. 11:2.—^j Ch. 7:17.—^k Ch. 14:35.—^l Ch. 3:2.

Him that is contrary to his holiness, justice, goodness, or truth. *Man* is blasphemed, when any thing injurious is spoken of his person, character, conduct, &c. *Blaspheming* against men, is any thing by which they are injured in their persons, characters, or property.

We are made as the filth of the earth—the off-scouring of all things] The Greek word which we render *filth*, is *περιδαυματα*, a purgation, or lustrative sacrifice; that which we translate off-scouring, is *περιφύμα*, a redemption sacrifice. To understand the full force of these words, as applied by the apostle in this place, we must observe that he alludes to certain customs among the heathens; who, in the time of some public calamity, chose out some unhappy men of the most abject and despicable character, to be a public expiation for them; these they maintained a whole year at the public expense; and then they led them out, crowned with flowers, as was customary in sacrifices: and, having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterward their ashes were thrown into the sea, while the people said these words, *περιφύμα μωρον γινω: θεω τον γραπτισην*. Sometimes the person thus chosen, was thrown into the sea, as a sacrifice to *Neptune*; the people saying the words as before. Hence *Origen* says that our Lord, in giving up himself as a propitiation for our sins, was much more than his apostles; *περικαθαρισμα τον κοσμου, παντων περιφύμα, the lustration of the world, and the peculiar sacrifice for all men*. The apostle, therefore, means that he and his fellows were treated like those wretched beings who were judged to be fit for nothing, but to be expiatory victims to the infernal gods, for the safety and redemption of others. Our words, *filth and off-scouring*, convey no legitimate sense of the original. See several useful remarks upon these terms, in *Pearce*, *Whitby*, and *Parkhurst*.

14. *I write not these things to shame you*] It is not by way of finding fault with you, for not providing me with the necessities of life, that I write thus; but I do it to warn you to act differently for the time to come; and be not so ready to be drawn aside by every pretender to apostleship, to the neglect of those, to whom, under God, you owe your salvation.

15. *For though ye have ten thousand instructors*] *Μυριοις παιδαγωγους*, myriads of teachers, that is, an indefinite multitude; for so the word is often used. The *παιδαγωγοι*, from which we have our word *pedagogue*, which we improperly apply to a schoolmaster, was among the Greeks, the person or servant who attended a child, had the general care of him, and who led him to school for the purpose of being instructed by the *διδασκαλος*, or teacher. It seems there were many at Corinth who offered their services to instruct this people, and who were not well affected towards the apostle.

Not many fathers] Many offer to instruct you, who have no parental feeling for you; and how can they? you are not their spiritual children: you stand in this relation to me alone: for in Christ Jesus, by the power and unction of his Spirit, I have begotten you, I was the means of bringing you into a state of salvation, so that you have been born again; ye are my children alone in the Gospel. *Schoettgen* produces a good illustration of this from *Shemoth Rabba*, sect. 46. fol. 140. "A girl who had lost her parents, was educated by a guardian who was a good and faithful man, and took great care of her: when she was grown up, he proposed to bestow her in marriage: the scribe came, and beginning to write the contract, said, What is thy name? The maid answered, N. The scribe proceeded, What is the name of thy father? The maid was silent. Her guardian said, Why art thou silent? The maid replied, Because I know no other father but thee. For he who educates a child well, is more properly the father, than he who begot it." This is the same kind of sentiment which I have already quoted from *Teſence*, Rom. xvi. 13.

Naturā tu illi pater es: consilis ego.

ADELPH. Act. i. scene 2. verse 47.

Thou art his father by nature; I, by instruction. 16. *Wherefore, I beseech you, be ye followers of me*] It should rather be translated, Be ye imitators of me; *μιμηται*, from which we have our word *mimic*; which, though now used only in a bad or ludicrous sense, simply signifies an imitator of another person, whether in speech, manner, habit, or otherwise. As children should imitate their parents in preference to all others: he calls on them to imitate him, &c.

19¹ But I will come to you shortly, ^m if the Lord will, and will know, not the speech of them who are puff'd up, but the power.

1 Acts 19.21. Ch. 16.5. 2 Cor. 1.15,23 — m Acts 18.21. Rom. 13.21. Heb. 6.3.

he claims them for his *children*. He lived for God and eternity, seeking not his own glory, ennoblement, or ease; those sowers of sedition among them were actuated by different motives. Here, then, the apostle compares himself with them; follow and imitate me, as I follow and imitate Christ; do not imitate them who, from their worldly pursuits, show themselves to be actuated with a worldly spirit.

17. *For this cause* [That you imitate me, and know in what this consists]

I sent unto you Timothy] The same person to whom he wrote the two epistles that are still extant under his name; and whom he calls here his *beloved son*, one of his most *intimate disciples*; and whom he had been the means of *bringing to God through Christ*.

My ways which be in Christ] This person will also inform you the manner in which I regulate all the churches; and show to you that what I require of you, is no other than what I require of all the churches of Christ which I have formed; as I follow the same plan of discipline in every place. See the *Introduction*, sect. iii.

18. *Some are puff'd up*] Some of your teachers act with great haughtiness, imagining themselves to be safe, because they suppose that I shall not revisit Corinth.

19. *But I will come to you shortly*] God being my helper, I fully purpose to visit you; and then I shall put these proud men to the proof, not of their *speech*, eloquence, or pretensions to great knowledge and influence, but of their *power*, the authority they profess to have from God, and the evidences of that authority in the works they have performed. See the *Introduction*, sect. xi.

20. *For the kingdom of God*] The religion of the Lord Jesus is *not in word*, in human eloquence, excellence of speech, or even in *doctrines*; *but in power, ex docetque*, in the mighty energy of the Holy Spirit; enlightening, quickening, converting, and sanctifying believers; and all his genuine apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by *miracles*; for this the original word often means.

21. *Shall I come unto you with a rod, or in love*] Here he alludes to the case of the teacher and father, mentioned ver. 15. Shall I come to you with the *authority of a teacher*, and use the *rod of discipline*? or shall I come in the *tenderness of a father*, and entreat you to do what I have authority to enforce? Among the Jews, those who did not amend after being faithfully admonished, were *whipped*, either publicly or privately, in the synagogue. If on this, they did not amend, they were liable to be stoned. We see from the case of Ananias and Sapphira, Elymas the sorcerer, Hymeneus and Alexander, &c. that the apostles had sometimes the power to inflict the most awful punishments on transgressors. The Corinthians must have known this, and consequently have dreaded a visit from him in his *apostolical authority*. That there were many irregularities in this church, which required both the presence and authority of the apostle, we shall see in the subsequent chapters.

1. In the preceding chapter we find the ministers of God compared to STEWARDS, of whom the strictest *fidelity* is required. (1.) *Fidelity to God*, in publishing his truth with *zeal*, defending it with *courage*, and recommending it with *patience*. (2.) *Fidelity to CHRIST*, whose representatives they are, in honestly and fully recommending his grace and salvation, on the ground of his *passion and death*; and

20 For ^a the kingdom of God is not in word, but in power.

21 What will ye? ^b shall I come unto you with a rod, or in love, and in the spirit of meekness?

James 4.15 — a Ch. 2.4. 1 Thess. 1.5. — b 2 Cor. 10.9. & 13.10.

preaching his *maxims* in all their *force and purity*. (3.) *Fidelity to the Church*, in taking heed to keep up a graily discipline, admitting none into it but those who have abandoned their sins; and permitting none to continue in it, that do not continue to adorn the doctrine of God their Saviour. (4.) *Fidelity to their own Ministry*, walking so as to bring no blame on the Gospel; avoiding the extremes of *indolent tenderness* on one hand, and *averse severity* on the other. Considering the flock, not as their flock, but the flock of Jesus Christ; watching, ruling, and feeding it according to the order of their Divine Master.

2. A minister of God should act with great caution; every man, properly speaking, is placed between the secret judgment of God, and the public censure of men. He should do nothing rashly, that he may not *justly* incur the censure of men; and he should do nothing but in the loving fear of God, that he may not incur the censure of his Maker. The man who scarcely ever allows himself to be *wrong*, is one of whom it may be safely said, he is seldom *right*. It is possible for a man to mistake his own will for the will of God; and his own obstinacy, for inflexible adherence to his duty. With such persons, it is dangerous to have any commerce. Reader, pray to God to save thee from an inflated mind.

3. *Zeal* for God's truth is essentially necessary for every minister; and *prudence* is not less so. They should be wisely tempered together; but this is not always the case. *Zeal*, without *prudence*, is like a flambeau in the hands of a blind man: it may *enlighten and warm*, but it may also destroy the spiritual building. *Human prudence* should be avoided as well as *intemperate zeal*: this kind of prudence consists in a man's being careful not to bring himself into trouble; and not to hazard his reputation, credit, interest, or fortune, in the performance of his duty. *Evangelical wisdom* consists in our suffering and losing all things, rather than be wanting in the discharge of our obligations.

4. From St. Paul's account of himself, we find him often suffering the severest hardships in the prosecution of his duty. He had for his patrimony, hunger, thirst, nakedness, stripes, &c. and wandered about testifying the Gospel of the grace of God, without even a *cottage* that he could claim as his own. Let those who dwell in their elegant houses, who profess to be *apostolic in their order*, and *evangelical in their doctrines*, think of this. In their state of affluence they should have extraordinary degrees of *zeal*, humility, meekness, and charity, to recommend them to our notice as *apostolical men*. If God, in the course of his Providence, has saved them from an apostle's hardships, let them devote their lives to the service of that church in which they have their emoluments; and labour incessantly to build it up on its most holy faith. Let them not be *masters* to govern with rigour and imperiousness; but tender *fathers*, who feel every member in the church as their own child, and labour to feed the heavenly family with the mysteries of God, of which they are stewards.

5. And while the people require much of their spiritual pastors, these pastors have equal right to require much of their people. The obligation is not all one side; those who watch for our souls have a right not only to their own support, but to our reverence and confidence. Those who despise their ecclesiastical rulers, will soon despise the church of Christ itself, neglect its ordinances, lose sight of its doctrines, and at last neglect their own salvation.

CHAPTER V.

Account of the incestuous person, or of him who had married his father's wife, 1. The apostle reproves the Corinthians for their carelessness in this matter; and orders them to excommunicate the transgressor, 2—5. They are reprehended for their glorying, while such scandals were among them, 6. They must purge out the old leaven, that they may properly celebrate the Christian Pass-over, 7—9. They must not associate with any who, professing the Christian religion, was guilty of any scandalous vice; and must put away from them every evil person, 10—13. [A. M. 4060. A. D. 56. A. U. C. 849. An Inq. Neronis Cas. 3.]

IT is reported commonly that there is fornication among you, and such fornication as is not so much as ^a named among the Gentiles, ^b that one should have his ^c father's wife.

a Eph. 5.3 — b Lev. 18.6. Deut. 22.30. & 27.20.

NOTES.—Verse 1. There is fornication among you] The word *porneia*, which we translate fornication in this place, must be understood in its utmost latitude of meaning, as implying all kinds of impurity; for, that the Corinthians were notoriously guilty of every species of irregularity and debauch, we have already seen: and it is not likely that, in speaking on this subject, in reference to a people so very notorious, he would refer to one only species of impurity, and that not the most flagitious.

That one should have his father's wife] Commentators and critics have found great difficulties in this statement. One part of the case is sufficiently clear, that a man who professed Christianity, had illegal connexions with his father's wife: but, the principal question is, was his father *alive or dead*? Most think that the father was *alive*, and imagine that to this the apostle refers, 2 Cor. vii. 12. where, speaking of the per-

son who *did* the wrong, he introduces also him who had *suffered* the wrong; which must mean the father; and the father then *alive*. After all that has been said on this subject, I think it most natural to conclude that the person in question had married the wife of his *deceased* father; not his *own* mother, but *step-mother*, then a *widow*.

This was a crime which the text says, *was not so much as named among the Gentiles*: the apostle must only mean that it was not *accredited* by them; for it certainly did often occur; but by their best writers who notice it, it was branded as superlatively infamous. Cicero styles it, *scelus incredibile et inauditum*; an incredible and unheard of wickedness; but it was *heard of and practised*: and there are several stories of this kind in heathen authors; but they *reprobate*, not *commend* it. The word *ονομαζεται*, named, is wanting in almost every MS. and version of importance, and certainly makes

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, for I, C. 3. 5.—Or, determined.—Matt. 16. 19; 18. 19. 2 Cor. 2. 10; 13. 10.—1 John 3. 6. Ps. 109. 6. 1 Tim. 1. 9.—Acts 25. 18.—1 Ver. 2. Ch. 3. 21; 4. 15; 13. 4. 16.—m Ch. 15. 33. Gal. 5. 9. 2 Tim. 2. 17.—n 1a. 33. 7. Jn. 1. 29. Ch. 15. 3. 1 Pet. 1. 19. Rev. 4. 5, 12.—o Jn. 19. 14.—Or, as slain.—q Ex. 12. 15; 13. 6.—r Or, holiday.—s Deu. 16.

no part of the text. The words should be read, and such fornication as is not amongst the Gentiles—i. e. not allowed. Some think that this woman might have been a proselyte to the Jewish religion from heathenism; and the Rabbins taught that proselytism annulled all former relationship, and that a woman was at liberty, in such a case, to depart from an unbelieving husband, and to marry even with a believing son—i. e. of her husband by some former wife.

2. Ye are puffed up. Ye are full of strife and contention, relative to your parties and favourite teachers; and neglect the discipline of the church. Had you considered the greatness of this crime, ye would have rather mourned, and have put away this flagrant transgressor from among you.

Taken away from among you. *Ἐκ μέσων ὑμῶν*. This is supposed by some to refer to the punishment of death; by others to excommunication. The Christian church was, at this time, too young to have those forms of excommunication which were practised in succeeding centuries. Probably no more is meant than a simple disowning of the person, accompanied with the refusal to admit him to the sacred ordinances; or to have any intercourse or connexion with him.

3. Absent in body, but present in spirit. Perhaps St. Paul refers to the gift of the discernment of spirits, which it is very likely the apostles in general possessed on extraordinary occasions. He had already seen this matter so clearly, that he had determined on that sort of punishment which should be inflicted for this crime.

4. In the name of our Lord Jesus. Who is the Head of the church; and under whose authority every act is to be performed.

And my spirit. My apostolical authority derived from Him; with the power, *αὐτῷ δυνάμει*, with the miraculous energy of the Lord Jesus, which is to inflict the punishment that you pronounce:—

5. To deliver such an one unto Satan. There is no evidence that delivering to Satan was any form of excommunication known either among the Jews or the Christians. Lightfoot, Selden, and Schoettgen, who have searched all the Jewish records, have found nothing that answers to this: it was a species of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible transgressor were delivered by the authority of God, into the power of Satan, to be tortured with diseases and terrors, as a warning to all; but, while the body and mind were thus tormented, the immortal spirit was under the influence of the Divine mercy; and the affliction, in all probability, was in general only for a season; though sometimes it was evidently unto death, as the destruction of the flesh seems to imply. But the soul found mercy at the hand of God: for, such a most extraordinary interference of God's power and justice, and of Satan's influence, could not fail to bring the person to a state of the deepest humiliation and contrition: and thus, while the flesh was destroyed, the spirit was saved in the day of the Lord Jesus. No such power as this now remains in the church of God; none such should be assumed, the pretensions to it are as wicked as they are vain. It was the same power by which Ananias and Sapphira were struck dead; and Elmas, the sorcerer, struck blind. Apostles, alone, were entrusted with it.

6. Your glorying is not good. You are triumphing in your superior knowledge, and busily employed in setting up and supporting your respective teachers, while the church is left under the most scandalous corruptions; corruptions which threaten its very existence, if not purged away.

Know ye not. With all your boasted wisdom, do you not know and acknowledge the truth of a common maxim, a little leaven leaveneth the whole lump? If this leaven, the incestuous person, be permitted to remain among you; if his conduct be not exposed by the most formidable censures, the flood-gates of impurity will be opened on the church, and the whole state of Christianity ruined in Corinth.

7. Purge out therefore the old leaven. As it is the custom of the Jews, previously to the pass-over, to search their houses, in the most diligent manner, for the old leaven, and throw it out, sweeping every part clean; so act with this incestuous person. I have already shown with what care the Jews purged their houses from all leaven, previously to the pass-over. See the note on Exod. xii. 8—19, and on the term pass-

neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

3.—t Matt. 16. 12. Mk. 8. 15. Lk. 12. 1.—u See Ver. 2, 7. 2 Cor. 6. 14. Eph. 5. 11. 2 Thes. 3. 14.—v Ch. 10. 37.—w Ch. 1. 21.—x John 17. 15. 1 John 5. 19.—y Matt. 18. 17. Rom. 16. 17. 2 Thes. 3. 14. 2 John 10.—z Gal. 2. 12.—a Mark 4. 11. Col. 4. 5. 1 Thes. 4. 12. 1 Tim. 3. 7.—b Ch. 6. 1, 2, 3, 4.—c Deu. 13. 5; 17. 7; 21. 21; 22. 24.

over, and Christ as represented by this ancient Jewish sacrifice, see on Exod. xii. 27, and my Discourse on the Nature and Design of the Eucharist.

8. Therefore let us keep the feast. It is very likely that the time of the pass-over was now approaching; when the church of Corinth would be called to extraordinary acts of devotion, in commemorating the passion, death, and resurrection of Christ; and of this circumstance the apostle takes advantage, in his exhortation to the Corinthians. See the Introduction, sec. xii.

Not without leaven. Under the Christian dispensation, we must be saved, equally from Judaism, Heathenism, and from sin of every kind; malice and wickedness must be destroyed; and sincerity and truth, inward purity and outward holiness, take their place.

The apostle refers here not more to wicked principles, than to wicked men: let us keep the feast, not with the old leaven, the impure principles which actuated you while in your heathen state; neither with the leaven of malice and wickedness, *κακίας καὶ πονηρίας*, wickedness, radical depravity, producing unrighteousness in the life; nor with the persons who are thus influenced, and thus act; but with the unleavened bread, *ἀλλ' ἐν ἀσμῶναις*, but with upright and godly men, who have sincerity, *εὐκαρῶνεια*, such purity of affections and conduct that even the light of God, shining upon them, discovers no flaw; and truth, who have received the testimony of God, and who are inwardly as well as outwardly, what they profess to be.

The word *πονηρίας*, which we translate wickedness, is so very like to *πορνείας*, fornication, that some very ancient MSS. have the latter reading instead of the former; which, indeed, seems most natural in this place; as *κακίας*, which we translate malice, includes every thing that is implied in *πονηρίας*, wickedness; whereas, *πορνείας*, as being the subject in question, see ver. 1. would come more pointedly in here, Not with wickedness and fornication, or rather not with wicked men and fornicators; but I do not contend for this reading.

9. I wrote unto you in an epistle. The wisest, and best skilled in Biblical criticism, agree that the apostle does not refer to any other epistle than this; and that he speaks here of some general directions which he had given in the foregoing part of it; but which he had now, in some measure, changed and greatly strengthened, as we see from ver. 11. The words *ἐγὼ γὰρ ἐν τῇ ἐπιστολῇ*, may be translated, I had written to you in this epistle; for there are many instances in the New Testament, where the *aurist*, which is here used, and which is a sort of indefinite tense, is used for the perfect, and the *plusquam perfect*. Dr. Whitby produces several proofs of this, and contends that the conclusion drawn by some, viz. that it refers to some epistle that is lost, is not legitimately drawn from any premises which either this text or antiquity affords.

The principal evidence against this is 2 Cor. vii. 8. where *ἐν τῇ ἐπιστολῇ*, the same words as above, appear to refer to this first epistle. Possibly the apostle may refer to an epistle which he had written though not sent; for, on receiving farther information from Stephanus, Fortunatus, and Achaicus, relative to the state of the Corinthian church, he suppressed that, and wrote this, in which he considers the subject much more at large. See Dr. Lightfoot.

Not to company with fornicators. With which, as we have already seen, Corinth abounded. It was not only the grand sin, but staple of the place.

10. For then ye must needs go out of the world. What an awful picture of the general corruption of manners does this exhibit! The Christians at Corinth could not transact the ordinary affairs of life with any others than with fornicators, covetous persons, extortioners, railers, drunkards, and idolaters, because there were none others in the place! How necessary was Christianity in that city!

11. But now I have written. I not only write this, but I add more, that if any one who is called a brother, i. e. professes the Christian religion, be a fornicator, covetous, idolater, railer, drunkard, or extortioner, not even to eat with such; have no communion with such an one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must

not even thus far acknowledge a man *professing Christianity*, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the church of God does not tolerate iniquity.

12. *For, what have I to do to judge them also that are without?* The term *without*, *χωρις*, signifies those who were not members of the church, and in this sense its correspondent term *χωρις* *ha-chitsonim*, those that are *without*, is generally understood in the Jewish writers, where it frequently occurs. The word *kat*, *also*, which greatly disturbs the sense here, is wanting in ABCFG, and several others, with the *Syriac*, *Coptic*, *Slavonic*, *Vulgate*, and the *Itala*; together with several of the *Fathers*. The sentence, I think, with the omission of *kat*, *also*, should stand thus: *Does it belong to me to pass sentence on those which are without, which are not members of the church? By no means, (οχι.) Pass ye sentence on them which are within, which are members of the church—Those which are without, which are not members of the church, God will pass sentence on, in that way in which he generally deals with the heathen world—But put ye away the evil from among yourselves.* This is most evidently the apostle's meaning, and renders all comments unnecessary. In the last clause there appears to be an allusion to Deut. xvii. 7, where the like directions are given to the congregation of Israel, relative to a person found guilty of idolatry. *Thou shalt put away the evil from among you—where the Version of the Septuagint is almost the same as that of the apostle; καὶ ἐκείνους τὸν νόμον τοῦ θεοῦ ἀπορρίπτῃς.*

There are several important subjects in this chapter which intimately concern the Christian church in general.

1. If evil be tolerated in religious societies, the work of God cannot prosper there. If one scandal appear, it should be the cause of general humiliation and mourning to the followers of God where it occurs; because the soul of a brother is on the road to perdition; the cause of God so far betrayed and injured; and Christ re-crucified in the house of his friends. *Pity* should fill every heart towards the transgressors, and prayer for the backslider occupy all the members of the church.

2. *Discipline* must be exercised in the Christian church: without this, it will soon differ but little from the *wickedness of this world*. But what judgment, prudence, piety, and caution, are requisite in the execution of this most important

branch of a minister's duty! he may be too *easy and tender*, and permit the gangrene to remain till the flock be infected with it. Or he may be *rigid and severe*, and destroy those parts that are vital, while only professing to take away what is vitiated. A backslider is one who once knew less or more of the salvation of Christ. Hear what God says concerning such, *Thou, ye backsliders, for I am married unto you. See how unwilling I be to give them up!* He suffers long, and is kind; do thou likewise; and when thou art obliged to cut off the offender from the church of Christ, follow him still with thy best advice and heartiest prayers.

3. A soul cut off from the flock of God is in an awful state! his outward defence is departed from him; and being no longer accountable to any for his conduct, he generally plunges into unprecedented depths of iniquity; and the last state of *without the pale of God's church*! remember it is here written, *then that are without, God judgeth, ver. 13.*

4. Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is *placed with the company of ungodly men*, no matter howsoever witty or learned, is either himself one with them, or is drinking into their spirit. It is impossible to associate with such *by choice*, without receiving a portion of their contagion. A man may be amused or delighted with such people, but he will return even from the *festivals of wit*, with a lean soul. Howsoever contagious they may be, yet the church and the world are separated by an impassable gulf.

5. If all the fornicators, adulterers, drunkards, extortioners, and covetous persons which bear the Christian name, were to be publicly excommunicated from the Christian church, how many, and how awful would the examples be! If, however, the discipline of the visible church be so lax, that such characters are tolerated in it, they should consider that this is no passport to heaven. In the sight of God, they are not members of his church: their citizenship is not in heaven, and therefore they have no right to expect the heavenly inheritance. It is not under *names, creeds, or professions*, that men shall be saved at the last day—those alone who were holy; who were here conformed to the image of Christ, shall inherit the kingdom of God. Those who expect it in any other way, or on any other account, will be sadly deceived.

CHAPTER VI.

The Corinthians are reproved for their litigious disposition; brother going to law with brother, and that before the heathen. 1-6. They should suffer wrong, rather than do any, 7, 8. No unrighteous person can enter into the glory of God, 9, 10. Some of the Corinthians had been grievous sinners, but God had saved them, 11. Many things may be lawful, which are not at all times expedient, 12. Meats are for the belly, and the belly for meats; but the body is not for uncleanness, 13. Christ's resurrection a pledge of ours, 14. The bodies of Christians are members of Christ, and must not be defiled, 15-17. He that commits fornication sins against his own body, 18. Strong dissuaves from it, 19, 20. [A. M. 4060. A. D. 56. A. U. C. 809. An. Inp. Neronis Cæs. 3.]

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Ps. 49. 14. Dan. 7. 22. Matt. 19. 28. Luke 22. 31. Rev. 22. 3. & 21. & 24. 1.

NOTES—Verse 1. *Dare any of you, &c.* From the many things that are here reprehended by the apostle, we learn that the Christian church at Corinth was in a state of great imperfection; notwithstanding there were very many eminent characters among them. Divided as they were among themselves, there was no one person who possessed any public authority to settle differences between man and man; and therefore, as one party would not submit to the decisions of another, they were obliged to carry their contentions before heathen magistrates; and probably these very subjects of litigation arose out of their ecclesiastical divisions. The thing, and this issue of it, the apostle strongly reprehends.

Before the unjust, and not before the saints. The heathen judges were termed *ἀδικοι*, from their presumed *righteousness* in the administration of justice: here the apostle, by a paranomasia, calls them *ἀδικοι*, *unrighteous persons*—and it is very likely that at Corinth, where such corruption of manners reigned, there was a great *perversion of public justice*; and it is not to be supposed that matters relative to the Christians, were fairly decided. The Christians the apostle terms *αγιοι*, *saints*, which they were all, by *profession*; and doubtless many were so in *spirit and in truth*.

2. *The saints shall judge the world.* Nothing can be more evident than, that the writers of the New Testament often use *κόσμος*, *the world*, to signify the *Jewish people*; and sometimes the *Roman empire*, and the *Jewish state*; and in the former sense it is often used by our Lord. When, says he, *the Son of man shall sit on the throne of his glory, then shall ye sit on twelve thrones, judging the twelve tribes of Israel*, Matt. xix. 28. It is supposed that he refers to the same subject as that mentioned here, the saints judging the world; and that St. Paul has his words in view, in what he says here to the Corinthians. By *judging the twelve tribes of Israel*, some have imagined, that *having authority in the church*, is merely intended; but Dr. Lightfoot contends that the words

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers!

b. 2 Pet. 2. 4. Jude 6. & Chap. 5. 12.

refer to the coming of our Lord to execute judgment on the Jews, and to destroy their state; and that the *doctrine* of the apostles, not *themselves*, was to judge and condemn that most disobedient people. The place before us is generally understood to imply that the redeemed of the Lord shall be, on the great day, *assessors* with Him, in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words; and that no such *assessorship*, as is contended for, ever will take place; and that the interpretation is charged with a multitude of absurdities.

1. The *saints themselves*, are to appear before the judgment seat of Christ, and shall be judged by him, after which they shall *reign with him*; but it is never said in Scripture that they shall *judge with him*.

2. It would be absurd to suppose that *thrones* should be erected, for the purpose of saints sitting on them to give their *approbation* in the condemnation of the wicked: of what use can such an approbation be? is it necessary to the validity of Christ's decision? and will not even the damned themselves, without this, acknowledge the justice of their doom? I therefore think with Dr. Lightfoot that these words of the apostle refer to the prediction of Daniel, chap. vii. 18, 27, and such like prophecies, where the kingdoms of the earth are promised to the *sons of the Most High*; that is, that a time shall come when Christianity shall so far prevail, that the civil government of the world shall be administered by *Christians*, which at that time, was administered by *Heathens*. And this is even now true of all those parts of the earth, which may be considered of the greatest political consequence. They profess Christianity, and the kings and other governors are *Christians* in this general sense of the term.

3. *Know ye not, that ye shall judge angels.* Dr. Lightfoot observes that "the apostle does not say here, as he said before, the saints shall judge angels; but *we* shall judge them. By

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another. ^d Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, ^e and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

^d Prov. 20:22; Matt. 5:29, 40; Luke 6:29; Rom. 12:17, 19. 1 Thess. 5:13—e 1 Thess. 4:6—1 Cor. 15:19; Gal. 3:21; Eph. 5:5. 1 Tim. 9:1; Heb. 12:14 & 13:4; Rev. 22:15—^e Ch. 12:2; Eph. 2:2, 4 & 22 & 5:8; Col. 3:7; Tit. 3:3.

angels all confess that *demons* are intended; but certainly all *saints*, according to the latitude with which that word is understood: i. e. all who profess Christianity, shall not judge angels. Nor is this judging of angels to be understood of the last day; but the apostle speaks of the ministers of the Gospel, himself and others, who, by the preaching of the Gospel, through the power of Christ, should spoil the devils of their oracles and their idols: should deprive them of their worship; should drive them out of their seats, and strip them of their dominion. Thus would God subdue the whole world under the Christian power, so that Christian magistrates should judge men, and Christian ministers judge devils.

4. *Things pertaining to this life*]. They could examine all civil cases among themselves, which they were permitted to determine without any hindrance from the heathen governments under which they lived.

Who are least esteemed in the church? Τὸν ἐξουθενήσαντες, those who were in the lowest order of Judges; for the apostle may refer here to the order in the Jewish benches, as Dr. Lightfoot conjectures; of which there were five, viz.

1. The great Sanhedrim, consisting of 72 elders, which presided in Jerusalem.

2. The little Sanhedrim of 25, in large cities out of Jerusalem.

3. The bench of Three in every synagogue.

4. The Authorized, or authentic Bench.

5. The Bench not authorized, ἐξουθενήσαντες. This latter Bench was so called, because it received not its authority immediately from the Sanhedrim; but was chosen by the parties between whom the controversy depended. The apostle certainly does not mean persons of no repute; but such as these arbitrators, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates. The following verse makes it pretty evident that the apostle refers to this lower kind of tribunal; and hence he says:

5. Is it so? that there is not a wise man among you? Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals!

6. Brother seek to law with brother.]. One Christian sues another at law! This is almost as great a scandal as can exist in a Christian society. Those in a religious community who will not submit to a proper arbitration, made by persons among themselves, should be expelled from the church of God.

7. There is utterly a fault among you.]. There is a most manifest defect among you.—1. Of peaceableness.—2. Of brotherly love.—3. Of mutual confidence, and 4. Of reverence for God, and concern for the honour of his cause.

Why do ye not rather take wrong? Better suffer an injury than take a method of redressing yourselves, which must injure your own peace, and greatly dishonour the cause of God.

8. Nay, ye do wrong.]. Far from suffering, ye are the aggressors, and defraud your pious, long-suffering brethren, who submit to this wrong, rather than take those methods of redressing their grievances which the spirit of Christianity forbids. Probably the apostle refers to him who had taken his father's wife.

9. The unrighteous shall not inherit the kingdom.]. The unrighteous, ἀδικοί, those who act contrary to right; cannot inherit, for the inheritance is by right. He who is not a child of God, has no right to the family inheritance; for that inheritance is for the children. If children, then heirs, heirs of God, and joint heirs with Christ, Gal. iv. 5, 6. There are here two classes of transgressors which the apostle excludes from the kingdom of God; and any man who is guilty of any one of the evils mentioned above, is thereby excluded from this kingdom, whether it imply the church of Christ here below, or the state of glory hereafter.

Several of the evils here enumerated will not bear to be particularly explained; they are, however, sufficiently plain of themselves, and show us what abominations were commonly practised among the Corinthians.

11. And such were some of you.]. It was not with the prospect of collecting saints, that the apostles went about preaching the Gospel of the kingdom. None but sinners were to be found over the face of the earth; they preached that sinners might be converted unto God, made saints, and constituted into a church; and this was the effect, as well as the object, of their preaching.

But ye are washed.]. Several suppose that the order in which the operations of the grace of God take place in the soul, is here inverted; but I am of a very different mind. Every thing will appear here in its order, when we understand the terms used by the apostle.

Ye are washed, ἀπελούασθε; ye have been baptized into

11 And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

^h Chap. 1:20; Heb. 10:22—ⁱ Ch. 10:23—^k Or, profitable.—1 Matt. 15:17. Rom. 14:17. Col. 2:24; 23—^m Ver. 15, 19, 29. 1 Thess. 4:3, 7.—ⁿ Eph. 5:32.—^o Rom. 6:5, 8 & 3:11. 2 Cor. 4:14—^p Eph. 1:19, 20.

the Christian faith: and ye have been promised in this baptism to put off all filthiness of the flesh and spirit; and the washing of your bodies is emblematical of the purification of your souls.

Ye are sanctified.]. Ἁγιασθε; from *a*, privative, and *h*, the earth; ye are separated from earthly things, to be connected with spiritual. Ye are separated from time, to be connected with eternity. Ye are separated from idols, to be joined to the living God. Separation from common, earthly, or sinful uses, to be wholly employed in the service of the true God, is the ideal meaning of this word, both in the Old and New Testaments. It was in consequence of their being separated from the world that they became a church of God. Ye were formerly workers of iniquity, and associated with workers of iniquity; but now ye are separated from them, and united together to work out your salvation with fear and trembling before God.

Ye are justified.]. Ἐδικαιοθῆτε. Ye have been brought into a state of favour with God, your sins having been blotted out through Christ Jesus; the Spirit of God witnessing the same to your conscience, and carrying on by his energy, the great work of regeneration in your hearts. The process here is plain and simple.—1. Paul and his brother apostles preached the Gospel at Corinth, and besought the people to turn from darkness to light: from idol vanities to the living God; and to believe in the Lord Jesus for the remission of sins. 2. The people who heard were convinced of the divine truths delivered by the apostle: and flocked to baptism. 3. They were baptized in the name of the Lord Jesus, and thus took upon them the public profession of the Gospel. 4. Being now baptized into the Christian faith, they were separated from idols and idolaters, and became incorporated with the church of God. 5. As penitents, they were led to the Lord Jesus, for justification; which they received through faith in his blood. 6. Being justified freely, having their sins forgiven through the redemption that is in Jesus; they received the Spirit of God, to attest this glorious work of grace to their consciences; and thus became possessed of that principle of righteousness, that true heaven which was to leaven the whole lump, producing that universal holiness without which none can see the Lord.

12. All things are lawful unto me.]. It is likely that some of the Corinthians had pleaded that the offence of the man who had his father's wife, as well as the eating of the things offered to idols, was not contrary to the law as it then stood. To this the apostle answers, though such a thing be lawful, yet the case of fornication, mentioned chap. v. 1. is not expedient, or οὐ συμφέρει, it is not agreeable to propriety, decency, order, and purity. It is contrary to the established usages of the best and most enlightened nations: and should not be tolerated in the church of Christ.

They might also be led to argue in favour of their eating things offered to idols, and attending idol feasts thus: that an idol was nothing in the world; and as food was provided by the bounty of God, a man might partake of it any where without defiling his conscience, or committing sin against the Creator; this excuse also the apostle refers to. All these things are lawful, taken up merely in the light that none of your laws is against the first; and that, on the ground that an idol is nothing in the world, there can be no reason against the last. But I will not be brought under the power of any! Allowing that they are all lawful, or at least that there is no law against them, yet they are not expedient; there is no necessity for them; and some of them are abominable and forbidden by the law of God and nature, whether forbidden by yours or not: while others, such as eating meats offered to idols, will almost necessarily lead to bad moral consequences: and who, that is a Christian, would obey his appetite so far, as to do these things for the sake of gratification? A man is brought under the power of any thing which he cannot give up. He is the slave of that thing whatsoever it be, which he cannot relinquish; and then, to him, it is sin.

13. Meats for the belly.]. I suppose that κοιλία means the animal appetite, or propensity to food, &c. and we may conceive the apostle to reason thus: I acknowledge that God has provided different kinds of aliments for the appetite of man: and, among others, those which are generally offered to idols: and he has adapted the appetite to these aliments, and the aliments to the appetite; but God shall destroy both it and them; none of these is eternal: all these lower appetites and sensations will be destroyed by death, and have no existence in the resurrection body: and the earth and its productions shall be burnt up.

Now the body is not for fornication.]. Though God made an

15 Know ye not that ^a your bodies are the members of Christ? shall I then take the members of Christ and make *them* the members of a harlot? God forbid.

16 What? know ye not that he which is joined to a harlot is one body? for ^b two, saith he, shall be one flesh.

17 ^c But he that is joined unto the Lord is one spirit.

18 ^d Flee fornication. Every sin that a man doeth is without blame unto him: ^e but fornication, and that which is so joined unto it, defileth a man, as he defiles himself, who toucheth the altar of God.

appetite for food, and provided food for that appetite; yet he has not made the *body* for any *unlawfulness*, nor *indulgence* in sensuality, but he has made it for Christ; and Christ was provided to be a sacrifice for this body as well as for the soul, by taking our nature upon him; so that now, as *human beings*, we have an intimate relationship to the Lord; and our bodies are made not only for his service, but to be his temples.

14. And God hath both raised up the Lord. He has raised up the human nature of Christ from the grave, as a pledge of our resurrection; and will also raise us up by his own power, that we may dwell with him in glory for ever.

15. Know ye not that your bodies are the members of Christ? Because he has taken your nature upon him; and thus, as believers in him, ye are the members of Christ.

Shall I then take, &c.] Shall we, who profess to be members of his body, of his flesh, and of his bones, connect ourselves with harlots, and thus dishonour and pollute the bodies which are members of Christ? God forbid! These passages admit of a more liberal interpretation. This, if given at all, I must give in a strange language.

Membra humana ad generationem pertinentia, recavimus Membra Christi, quia mysterium conjunctionis Christi et Ecclesie, per conjunctionem carnis et sanguinis indigimus. Ephes. v. 32. In *Yel. Test.* dem valent de membro in seculo, quippe quod circumcissio, lingua signa faderis, honoraria est. Vide Schottgen, Hor. Hebr.

16. He that is joined to a harlot, is one body.] In *Solus Genes.* fol. 19. we have these remarkable words:—*Unusquisque connectit se cum alterius uxore sua, id est, in effect, renouat se cum benedictio Dei, et ecclesie dei Israel.*

17. Is one spirit? He who is united to God, by faith in Christ Jesus, receives his Spirit, and becomes a partaker of the Divine nature.—Who can charge such a relationship for communion with a harlot; or for any kind of sensual gratification? He who can, must be far and deeply fallen!

18. Flee fornication! Abominate, detest, and escape from every kind of uncleanness. Some sins, or solicitations to sin, may be reasoned with; in the above cases, if you *partly*, you are undone; *reason* not, but *fly*!

Sinnet against his own body] Though sin of every species has a tendency to destroy life; yet none as so mortal as those to which the apostle refers: they strike immediately at the basis of the constitution. By the just judgment of God, all these irregular and sinful connexions are married to death.

the body; but he that committeth fornication sinneth ^a against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

^a 1 Cor. 6. 18. ^b 1 Thes. 5. 23. ^c 1 Cor. 6. 16. ^d 1 Cor. 6. 16. ^e 1 Cor. 6. 16. ^f 1 Cor. 6. 16. ^g 1 Cor. 6. 16. ^h 1 Cor. 6. 16. ⁱ 1 Cor. 6. 16. ^j 1 Cor. 6. 16. ^k 1 Cor. 6. 16. ^l 1 Cor. 6. 16. ^m 1 Cor. 6. 16. ⁿ 1 Cor. 6. 16. ^o 1 Cor. 6. 16. ^p 1 Cor. 6. 16. ^q 1 Cor. 6. 16. ^r 1 Cor. 6. 16. ^s 1 Cor. 6. 16. ^t 1 Cor. 6. 16. ^u 1 Cor. 6. 16. ^v 1 Cor. 6. 16. ^w 1 Cor. 6. 16. ^x 1 Cor. 6. 16. ^y 1 Cor. 6. 16. ^z 1 Cor. 6. 16. ^{aa} 1 Cor. 6. 16. ^{ab} 1 Cor. 6. 16. ^{ac} 1 Cor. 6. 16. ^{ad} 1 Cor. 6. 16. ^{ae} 1 Cor. 6. 16. ^{af} 1 Cor. 6. 16. ^{ag} 1 Cor. 6. 16. ^{ah} 1 Cor. 6. 16. ^{ai} 1 Cor. 6. 16. ^{aj} 1 Cor. 6. 16. ^{ak} 1 Cor. 6. 16. ^{al} 1 Cor. 6. 16. ^{am} 1 Cor. 6. 16. ^{an} 1 Cor. 6. 16. ^{ao} 1 Cor. 6. 16. ^{ap} 1 Cor. 6. 16. ^{aq} 1 Cor. 6. 16. ^{ar} 1 Cor. 6. 16. ^{as} 1 Cor. 6. 16. ^{at} 1 Cor. 6. 16. ^{au} 1 Cor. 6. 16. ^{av} 1 Cor. 6. 16. ^{aw} 1 Cor. 6. 16. ^{ax} 1 Cor. 6. 16. ^{ay} 1 Cor. 6. 16. ^{az} 1 Cor. 6. 16. ^{ba} 1 Cor. 6. 16. ^{bb} 1 Cor. 6. 16. 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3 * Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 ^d Deffraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^e Satan tempt you not for your incontinency.

6 But I speak this by permission, ^f and not of commandment. 7 For, ^g I would that all men were ^h even as I myself. But,

ⁱ Exod. 21. 10. 1 Pet. 3. 7.—4 Joel 2. 16. Zech. 7. 3. See Exod. 19. 15. 1 Sam. 24. 3.—^j 1 Thess. 3. 5.—^k 1 Cor. 12. 5. & 11. 17.—^l Acts 29. 28.

causes which induce men to marry: 1. *Impure desire*: 2. *To get riches*: 3. *To become honourable*: 4. *For the glory of God*. Those who marry through the first motive, beget *wicked and rebellious* children. Those who marry for the sake of riches, have the curse of *aggrandizing* their family, their families shall be *diminished*. Those who marry to promote the *glory of God*, their children shall be *holy*, and by them shall the true church be increased.¹

3. *Let the husband render unto the wife due benevolence*] *Ἐν ἀγάπῃ ὡς ὁ κύριος*: though our version is no translation of the original, yet few persons are at a loss for the meaning; and the context is sufficiently plain. Some have rendered the words, not unaptly, the *matrimonial debt*, or *conjugal duty*; that which a wife owes to her husband, and the husband to his wife; and which they must take care *mutually* to render, else alienation of affection will be the infallible consequence; and this, in numberless instances, has led to adulterous connexions. In such cases, the *wife* has to blame herself for the infidelity of her husband; and the *husband* for that of his wife. What miserable work has been made in the peace of families, by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!

4. *The wife hath not power, &c.*] Her person belongs to her husband; her husband's person belongs to her: neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so, is either a knave or a fool. It would be trifling to attribute her conduct to any other cause than *weakness or folly*. She does not love her husband; or she loves some one else better than her husband; or she makes pretensions to a fancied sanctity unsupported by Scripture or common sense.

5. *Deffraud ye not one the other*] What ye owe thus to each other, never refuse paying: unless by mutual consent; and let that be only for a certain time, when prudence dictates the temporary separation: or when some extraordinary spiritual occasion may render it mutually agreeable; in order that ye may *fast and pray*, and derive the greatest possible benefit from these duties, by being enabled to wait on the Lord without distraction.

That Satan tempt you not for your incontinency] It is most evident that the separations permitted by the apostle, for he *enjoins* none, are only for a *season*: on extraordinary occasions: and, that the persons may *come together again*, lest Satan taking advantage of their matrimonial abstinence, might tempt either party to illicit commerce.

There are a multitude of rules prescribed in such cases by the *rabbinis*, and indeed even by *heathen* writers; for this was a matter in which common sense could always judge; and under the direction of experience, *heathens*, as well as those favoured with Divine Revelation, could see what was proper in all such cases.

Incontinence, aspasia, want of strength to regulate one's desires or appetites; from a *negalite*, and *spuros*, strength. It is remarkable, that the apostle supposes that even this temporary continence might produce *incontinence*: and universal observation confirms the supposition.

6. *I speak this by permission, &c.*] It was a constant custom of the more conscientious rabbins, to make a difference between the things which they enjoined on their *own judgment*; and those which they built on the authority of the *law*. Thus Rabbi Tanhum, "The washing of hands before meat, is in our own power: washing after meat, is commanded." In relation to this point, Dr. Lightfoot produces some examples from the Jewish writers: "The man is commanded concerning begetting and multiplying, but not the woman. And when does the man come under this command? From the age of sixteen or seventeen years: but if he exceeds twenty years without marrying, behold he violates, and renders an affirmative precept vain. The *Gemara* says, It is forbidden a man to be without a wife; because it is written, *It is not good for man to be alone*. And whosoever gives not himself to generation and multiplying, is all one with a murderer: he is as though he diminished from the image of God," &c. We may understand the apostle here as saying that the directions already given were from his *own judgment*, and not from any divine inspiration; and we may take it for granted that where he does not make this observation, he is writing under the immediate effluus of the Holy Spirit.

7. *For, I would that all men, &c.*] He wished that all that were then in the church, were like himself, *unmarried*; but this was in reference to the *necessities* of the church, or what he calls, ver. 26. the *present disorder*: for, it never could

every man hath his proper gift of God, one after this manner, and another after that.

8 I say, therefore, to the unmarried and widows, * It is good for them if they abide even as I:

9 But ¹ if they cannot contain, let them marry; for it is better to marry than to burn.

10 And unto the married, I command, ² yet not I, but the Lord, ³ Let not the wife depart from her husband.

11 But, and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

^h Ch 9. 5.—ⁱ Matt. 19. 12. Ch. 12. 11.—^k Ver. 1. 26.—^l 1 Tim. 5. 14.—^m See Ver. 12. 25, 40.—ⁿ Mat. 12. 14. 16. Mat. 5. 32. & 19. 6. 9. Mark 10. 11. 12. Luke 16. 18.

be his wish that marriage should cease among men; and that human beings should no longer be propagated upon earth: nor could he wish that the church of Christ should always be composed of *single persons*; this would have been equally absurd. But as the church was *then in straits and difficulties*, it was much better for its single members, not to encumber themselves with domestic embarrassments.

Every man hath his proper gift of God] Continence is a state that cannot be acquired by human art or industry; a man has it from God, or not at all: and if he have it from God, he has it from him as the author of his nature: for where it does not exist *naturally*, it never can exist but either by *miraculous* interference, which should never be expected; or by *chirurgical* operation, which is a shocking abomination in the sight of God. See the note on Matt. xix. 12.

8. *The unmarried and widows*] It is supposed that the apostle speaks here of men who *had been married*, in the word *ἀγαπᾷ*, but were now *widowers*; as he does of women who had been married, in the word *ἡγάγα*, but were now *widows*. And when he says *ὡς καὶ ἐγώ*, even as I, he means that he himself was a *widower*; for several of the ancients rank Paul among the married apostles.

9. *But if they cannot contain*] If they find it inconvenient and uncomfortable to continue as widowers and widows, let them remarry.

It is better to marry than to burn] Bishop Pearce translates the original thus; *for it is better to marry than to be made uneasy*. *Προσβάλλει*, says he, "signifies primarily to burn, but in a metaphorical sense, to be troubled, vexed, or made uneasy." So in 2 Cor. xi. 29. *who is offended and is burnt* *unhappy*, καὶ κακὸν ὄψιν ὑποπαύει, and I am not troubled. So in *Trochimus*, *Ὁ ὁμιλίαν*, is *I vex him*. It would be well to soften the sense of this word, in reference to the subject of which the apostle speaks. He cannot mean *burning with lust*, no more than Virgil means so, when he says, *Æn. iv. ver. 63. Uritur infelix Dido*, the unfortunate Dido is tormented; and in Eccl. ii. 68. *Me invenit urit amor; love torments me*. All this may be said with the strictest truth in such cases, where the *impure fire*, referred to above, has no existence.

A curious story, which certainly casts light on the *phraseology* of this place, is related by Dr. Lightfoot, from the tract *Kiddushin*, fol. 81. "Some captive women were brought to Nehardon, and disposed in the house, and the upper room of Rabbi Amram. They took away the ladder (that the women might not get down, but stay there till they were ransomed.) As one of these captives passed by the window, the light of her great beauty shined into the house. Amram, [captivated] set up the ladder; and when he was got to the middle of the steps, [checked by his conscience] he stopped short, and with a loud voice cried out FIRE! FIRE! *in the house of Amram!* [This he did that the neighbours flocking in, he might be obliged to desist from the evil affection which now prevailed in him.] The rabbins ran to him, [and seeing no fire] they said, *Thou hast disgraced us*. To which he replied, *It is better that ye be disgraced in the house of Amram in this world, than that ye be disgraced by me in the world to come*. He then adjured that evil affection to go out of him; and it went out as a pillar of FIRE. Amram said, *Thou art FIRE, and I am FLESH; yet for all that I have prevailed against thee*." From this story much instruction may be derived.

10. *I command, yet not I, but the Lord*] I do not give my own private opinion, or judgment, in this case; for the Lord Jesus commands, that man shall not put asunder them whom God hath joined, Mat. v. 32. xix. 6. And God has said the same, Gen. ii. 24. The following extracts will prove, that the law among the Jews was very loose relative to the firmness of the marriage bond.

A woman might put away, or depart from her husband, by giving this simple reason to the elders, who would give the following certificate:—"In — day, of — week, of — year, A daughter of B. put away before us, and said: My mother, or my brethren, deceived me, and wedded me, or betrothed me, when I was a very young maid, to C. son of D. but I now reveal my mind before you, that I will not have him."

Sometimes they parted with mutual consent, and this, also, was considered legal, as was, also, the marriage of the separated parties to others; witness the following story: "A good man had a good wife; but because they had no children, they mutually put away each other. The good man married a bad (a heathen,) wife, and she made him bad, (a heathen;) the good woman married a bad (a heathen) husband, and she made him good."

12 But to the rest speak I, ² not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else ye were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save a Ver. 6. p. 1. For 3. 1. 2. — M. 1. 2. 15. — Rom. 12. 18. & 14. 19. Ch. 14. 33. Heb. 12. 14. — Gr. in place of 1 Pet. 3. 1. a Gr. what.

Divorces were easily obtained among them, and they considered them the dissolving of the marriage bond: and, in consequence of these, the parties might re-marry with others. This was contrary to the original institution of marriage; and is opposed both by our Lord and the apostle.

11. But, and if she depart] He puts the case as probable, because it was frequent; but lays it under restrictions.

Let her remain unmarried] She departs at her own peril; but she must not marry another: she must either continue unmarried, or be reduced to her husband.

And let not the husband put away his wife] Divorces cannot be allowed, but in the case of fornication; an act of this kind dissolves the marriage rate; but nothing else can. It is a fact, that, among the Jews, the wife had just as much right to put away her husband, as the husband had to put away his wife. As divorces were granted, it was right that each should have an equal power; for this served as a mutual check.

12. But to the rest speak I, not the Lord] As if he had said, for what I have already spoken, I have the testimony of the Lord by Moses; and of my own Lord and Master Christ. But for the directions which I am now about to give, there is no written testimony; and I deliver them now for the first time. These words do not intimate, that the apostle was not now under the influence of the Divine Spirit; but, that there was nothing in the sacred writings which bore directly on this point.

If any brother] A Christian man, have a wife that believeth not, i. e. who is a heathen; not yet converted to the Christian faith; and she be pleased to dwell with him, notwithstanding his turning Christian since their marriage; let him not put her away, because she still continues in her heathen superstition.

13. And the woman] Converted from heathenism to the Christian faith; which hath a husband, who still abides in heathenism; if he be pleased to dwell with her, notwithstanding she has become a Christian since their marriage, let her not leave him because he still continues a heathen.

14. The unbelieving husband is sanctified by the wife] Or, rather, is to be reputed as sanctified, on account of his wife: she being a Christian woman, and he, though a heathen being, by marriage, one flesh with her; her sanctity, as far as it refers to outward things, may be considered as imputed to him, so as to render their connexion not unbeneficial. The case is the same when the wife is a heathen, and the husband a Christian. The word sanctification, here, is to be applied much more to the Christian state than to any moral change in the persons: for, *Αγιοι, saints*, is a common term for Christians, those who were baptized into the faith of Christ; and, as its corresponding term, *קדושים, kedashim*, signified all the Jews, who were in the covenant of God by circumcision. The heathens in question were considered to be in this holy state by means of their connexion with those who were by their Christian profession saints.

Else were your children unclean] If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian church, nor enjoy any rights or privileges as Christians; but the church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents, both of whom were Christians.

The Jews considered a child as born out of holiness, whose parents were not proselytes at the time of the birth, though afterward they became proselytes. On the other hand, they considered the children of heathens born in holiness, provided the parents became proselytes before the birth. All the children of the heathens were reputed unclean by the Jews; and all their own children holy. — See Dr. Lightfoot. This shows clearly what the apostle's meaning is.

If we consider the apostle as speaking of the children of heathens, we shall get a remarkable comment on this passage from Tertullian, who, in his treatise *De Carne Christi*, chaps. 37, 39, gives us a melancholy account of the height to which superstition and idolatry had arrived in his time, among the Romans. "A child," says he, "from its very conception, was dedicated to the idols and demons they worshipped. While pregnant, the mother had her body swathed round with bandages, prepared with idolatrous rites. The embryo they conceived to be under the inspection of the goddess *Almona*, who nourished it in the womb. *Nona* and *Decima* took care that it should be born in the ninth or tenth month. *Partula* adjusted every thing relative to the labour; and *Lucina* ushered it into the light. During the week preceding the birth, a table was spread for *Juno*; and, on the

thy husband; or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And ye so ordain I in all churches.

18 Is any man called being circumcised? let him be not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 y Circumcision is nothing, and uncircumcision is nothing, and the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

y Ch. 4. 17. 2 Cor. 11. 23. — w 1 Mac. 1. 15. — x Acts 15. 1, 5, 19, 21, 23. Gal. 5. 2. — y Gal. 5. 6. & 6. 15. — z John 15. 14. 1 John 2. 3. & 3. 24.

last day, certain persons were called together to mark the moment on which the *parce* or *fates* had fixed its destiny. The first step the child set on the earth, was consecrated to the goddess *Statina*; and, finally, some of the hair was cut off, or the whole head shaven, and the hair offered to some god, or goddess, through some public or private motive of devotion." He adds, that "no child among the heathens was born in a state of purity; and it is not to be wondered at," says he, "that demons possess them from their youth, seeing they were thus early dedicated to their service." In reference to this, he thinks St. Paul speaks in the verses before us, "The unbelieving husband is sanctified by the wife—else were your children unclean; but now are they holy; i. e. "As the parents were converted to the Christian faith, the child comes into the world without these impure and unallowed rites; and is, from its infancy, consecrated to the true God."

15. But if the unbelieving depart] Whether husband or wife; if such obstinately depart and utterly refuse all cohabitation; a brother or a sister, a Christian man or woman is not under bondage to any particular laws, so as to be prevented from re-marrying; such, probably, the law stood then; but it is not so now: for the marriage can only be dissolved by death, or by the ecclesiastical court. Even fornication, or adultery, does not dissolve the marriage contract; nor will the obstinate separation of any of the parties, however long continued, give the party abandoned, authority to re-marry. If the person have been beyond sea, and not heard of for seven years, it is presumed he may be dead, and marriage has been allowed in such cases. "If there be no person to complain, it may be presumed that there is none injured." But I have known instances where even a marriage after seven years' absence has been very unfortunate; to a husband, retreating at the end of ten or twelve years, and, to his utter distress, finding his wife married to another man, and with issue of that marriage! There can be no safety in this case, unless there be absolute certainty of the death of the party in question.

God hath called us to peace] The refractory and disagreeing party should not be compelled to fulfil such matrimonial engagements, as would produce continual jarring and discord. At the same time, each should take care that he give no cause for disagreements and separation; for the author of the Christian religion, is the author of peace, and has called us to it.

16. For what knowest thou, O wife] You that are Christians, and who have heathen partners, do not give them up because they are such; for you may become the means of saving them unto eternal life. Bear your cross, and look up to God, and he may give your unbelieving husband, or wife, to your prayers.

17. But as God hath distributed to every man, &c.] Let every man fulfil the duties of the state to which God, in the course of his providence, has called him.

So ordain I in all churches] I do not lay on you a burthen which others are not called to bear: this is the general rule which, by the authority of God, I impose on every Christian society.

18. Is any man called, being circumcised?] Is any man, who was formerly a Jew, converted to Christianity.

Let him not become uncircumcised] Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh. The Greek words, *ο περιτομιας*, let him not draw over, is evidently an elliptical expression; the word *νεκροφωριαν*, the foreskin, being understood; which, indeed, is added by the *Armenian* and the *Itala*; and several of the Latin Fathers. It is a fact, that it was possible, by the assistance of art, to do this; and *Celsus*, himself, prescribes the mode. *De Medic.* vii. 25, by frequent stretching, the circumcised skin could be again so drawn over, as to prevent the ancient sign of circumcision from appearing. Some, in their zeal against Judaism, endeavoured to abolish this sign of it in their flesh: it is most evidently against this, that the apostle speaks. Many false Jews made use of this practice, that they might pass through heathen countries unobserved; otherwise, in frequenting the baths, they would have been detected.

Let him not be circumcised] Let no man, who, being a Gentile, has been converted to the Christian faith, submit to circumcision, as something necessary to his salvation.

19. Circumcision is nothing] Circumcision itself, though commanded of God, is nothing of itself; it being only a sign of the justification, which should be afterward received by faith. At present, neither it, nor its opposite, either hinder or further the work of grace; and, keeping the commandments of fur-

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is ^a the Lord's freeman: likewise also he that is called, *being* free, is ^a Christ's servant.

23 ^a Ye are bought with a price; be not ye the servants of men. 24 Brethren, ^a let every man, wherein he is called, therein abide with God.

25 Now concerning virgins, ^a I have no commandment of the Lord: yet I give my judgment, as one ^a that hath obtained mercy of the Lord ^b to be faithful.

26 I suppose, therefore, that this is good for the present ^a distress, *I say*, ^a that it is good for a man so to be.

^a John 8.36. Rom. 6.18, 22. Philem. 16.—b (3, male free.—Chap. 9.21. Gal. 5.13. Eph. 6.6. 1 Pet. 2.16.—Chap. 6.20. 1 Pet. 1.15, 19. See Lev. 25.42.—e Verse 23.—f Verse 6, 10, 40. 2 Cor. 8.19.

God, from his love shed abroad in a believing heart, is the sum and substance of religion.

20. *Let every man abide in the same calling*] As both the circumcised and uncircumcised, in Christ have the same advantages, and to their believing, the same facilities; so any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received. Therefore, in all situations, a Christian should be content: for all things work together for good to him who loves God.

21. *Art thou called being a servant?* Δουλος εκληθης; art thou converted to Christ, while thou art a slave? the property of another person, and bought with his money: *care not for it*: this will not injure thy Christian condition: but if thou canst obtain thy liberty, use it rather; prefer this state for the sake of freedom, and the temporal advantages connected with it.

22. *For he that is called*] The man who, being a slave, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is entitled as a Christian: on the other hand, all free men, who receive the grace of Christ, must consider themselves the *slaves of the Lord*, i. e. his real property, to be employed and disposed of according to his godly wisdom; who, notwithstanding his state of subjection, will find the service of his Master to be perfect freedom.

23. *Ye are bought with a price*] As truly as your bodies have become the property of your masters, in consequence of his paying down a price for you: so sure you are now the Lord's property in consequence of your being purchased by the blood of Christ.

Some render this verse interrogatively. *Are ye bought with a price from your slavery? Do not again become slaves of men. Never sell yourselves*: prefer and retain your liberty, now that ye have acquired it.

In these verses the apostle shows that the Christian religion does not abolish our civil connexions:—in reference to *them*, where it finds us, there it leaves us. In whatever relation we stood before our embracing Christianity, there we stand still: our secular condition being no further changed, than as it may be effected by the amelioration of our moral character.

24. *Let every man—abide with God*] Let him live to God in whatsoever station he is placed by Providence. If he be a slave, God will be with him even in his slavery; if he be faithful to the grace which he has received. It is very likely that some of the slaves at Corinth, who had been converted to Christianity, had been led to think that their Christian privileges absolved them from the necessity of continuing slaves; or, at least, brought them on a level with their Christian masters. A spirit of this kind might have soon led to confusion and insubordination, and brought scandals into the church. It was therefore a very proper subject for the apostle to interfere in; and to his authority, the persons concerned would doubtless respectfully bow.

25. *Now concerning virgins*] This was another subject on which the church at Corinth had asked the advice of the apostle.

The word *παρθενος*, virgin, we take to signify a pure, unmarried young woman; but it is evident that the word, in this place, means young unmarried persons of either sex, as appears from verses 26, 27, 32—34. and from Rev. xiv. 4. The word *παρθενος*, virgin, is frequently applied to men as well as to women. See *Suidas* under the word Αβελ: *αβελ παρθενος και δικαος υμνος*, He (Abel) was a virgin, and a righteous man. In ver. 36. the word is supposed to mean the state of virginity or celibacy—and very probable reasons are assigned for it; and it is evident that persons of either sex in a state of celibacy are the persons intended.

I have no commandment of the Lord] There is nothing in the Sacred Writings that directly touches this point.

Yet I give my judgment] As every way equal to such commandments, had there been any; seeing I have received the teaching of his own Spirit, and have obtained mercy of the Lord to be faithful to this heavenly gift, so that it abides with me to lead me into all truth. In this way I think the apostle's words may be safely understood.

26. *This is good for the present distress*] There was no period in the heathen times, when the church was not under persecutions and afflictions; on some occasions, these were more oppressive than at others.

The word *αυαχη* signifies necessity, distress, tribulation, and calamity, as it does in Luke xxi. 23. 2 Cor. vi. 4. and xii. 10. In such times when the people of God had no certain dwelling-place; when they were lying at the mercy of their

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you.

29 But I this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not ^a abusing it; for ^a the fashion of this world passeth away.

32 But I would have you without carefulness. ^a He that is

^a 1 Tim. 1.15.—b Chap. 4.2. 1 Tim. 1.12.—c Or, necessity.—k Verse 1, 5.—l Rom. 13.1. 1 Pet. 4.7.—p Verse 4.8, 9.—m Chap. 9.15.—n Psa. 39.6. James 1.10 & 1.14. 1 Pet. 1.24 & 4.7. 1 John 2.17.—o 1 Tim. 5.9.

enemies, without any protection from the state; the state itself often among the persecutors; he who had a family to care for, would find himself in very embarrassed circumstances, as it would be much more easy to provide for his personal safety, than to have the care of a wife and children. On this account it was much better for unmarried persons to continue, for the present, in their celibacy.

27. *Art thou bound unto a wife?* i. e. married; for the marriage contract was considered in the light of a bond.

Seek not to be loosed] Neither regret your circumstances, notwithstanding the present distress; nor seek, on this account, for a dissolution of the marriage contract. But if thou art under no matrimonial engagements, do not, for the present, enter into any.

28. *But, and if thou marry*] As there is no law against this, even in the present distress, thou hast not sinned, because there is no law against this; and it is only on account of prudential reasons, that I give this advice.

And, if a virgin marry] Both the man and the woman have equal privileges in this case; either of them may marry without sin. It is probable, as there were many sects and parties in Corinth, that there were among them those who forbade to marry, 1 Tim. iv. 3. and who might have maintained other doctrines of devils besides. These persons, or such doctrines, the apostle had in view when he says, *they may marry, and yet not sin*.

Trouble in the flesh] From the simple circumstance of the encumbrance of a family, while under persecution; because of the difficulty of providing for its comfort and safety, while flying before the face of persecution.

But I spare you] The evil is coming; but I will not press upon you the observance of a prudential caution, which you might deem too heavy a cross.

29. *The time is short*] These persecutions and distresses are at the door, and life itself will soon be run out. Even *then*, Nero was plotting those grievous persecutions with which he not only afflicted, but devastated the church of Christ.

They that have wives] Let none begin to think of any comfortable settlement for his family; let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death, as the Providence of God may permit. The husband will be dragged from the side of his wife, to appear before the magistrates, and be required either to abjure Christ or die.

Linquenda tellus, et domus, et placens

Uxor; neque harum, quas colis, arborum

Te, prater intrinsec cupressos,

Ulla brevem dominum sequetur.

Hor. Odar. Lib. II. Od. xiv. ver. 22.

Your pleasing consort must be left,

And you of house and lands bereft,

Must to the shades descend:

The Cypress only, hated tree!

Of all thy much-loved graves, shall thee

Its short-lived lord, attend.

FRANCIS.

Poor Heathenism! thou couldest give but cold comfort in such circumstances as these; and infidelity, thy young brother, is no better provided than thou.

30. *They that weep, &c.*] There will shortly be such a complete system of distress and confusion, that private sorrows and private joys will be absorbed in the weightier and more oppressive public evils—yet, let every man still continue in his calling; let him buy, and sell, and traffic, as usual; though in a short time, either by the coming persecution, or the levelling hand of death, he that had earthly property, will be brought into the same circumstances with him who had none.

31. *And they that use this world*] Let them who have earthly property or employments, discharge conscientiously their duties from a conviction of the instability of earthly things. Make a right use of every thing, and pervert nothing from its use. To use a thing, is to employ it properly, in order to accomplish the end to which it refers. To abuse a thing, signifies to pervert it from that use. Pass through things temporal, so as not to lose those which are eternal.

For the fashion of this world] Το σχημα του κοσμου τουτου, signifies properly the present state or constitution of things: the frame of the world; that is, the world itself. But often the term *κοσμος*, world, is taken to signify the Jewish state and polity; the destruction of this was then at hand, and this the Holy Spirit might then signify to the apostle.

unmarried careth for the things ^p that belong to the Lord, how he may please the Lord.

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman ^q careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

^p Gr. of the Lord, an Ver. 31.

[32. Without carefulness] Though all these things will shortly come to pass, yet do not be anxious about them. Every occurrence is under the direction and management of God. The wrath of man shall praise him, and the remainder of it he shall restrain, and none can harm you if ye be followers of that which is good. We should all take the advice of the poet:

"With patient mind thy course of duty run;
God nothing does, nor suffers to be done,
But thou would'st do thyself, could'st thou but see
The end of all events as well as He?"

BYRON.

He that is unmarried careth for the things that belong to the Lord] He has nothing to do with a family, and therefore can give his whole time to the service of his Maker; having him alone to please.

33. But he that is married] He has a family to provide for, and his wife to please, as well as to fulfil his duty to God, and attend to the concerns of his own soul. The single man has nothing to attend to but what concerns his own salvation; the married man has all this to attend to, and besides, to provide for his wife and family, and take care of their eternal interests also. The single man has very little trouble comparatively; the married man has a great deal. The single man is an atom in society; the married man is a small community in himself. The former is the centre of his own existence, and lives for himself alone. The latter is diffused abroad, makes a much more important part of the body social, and provides both for its support, and continuance. The single man lives for, and does good to himself only: the married man lives both for himself and the public. Both the state and the church of Christ are dependant on the married man: as from him, under God, the one has subjects, the other members; while the single man is but an individual in either; and by and by will cease from both, and having no posterity, is lost to the public for ever. The married man therefore, far from being in a state of inferiority to the single man, is beyond him out of the limits of comparison. He can do all the good the other can do, though perhaps sometimes in a different way, and he can do ten thousand goods that the other cannot possibly do. And therefore both himself and his state are to be preferred infinitely before those of the other. Nor could the apostle have meant any thing less; only for the present distress he gave his opinion that it was best for those who were single to continue so. And who does not see the propriety of the advice!

34. There is a difference also between a wife and a virgin] That is, there is this difference between a married and an unmarried woman. The unmarried careth (only) for the things of the Lord, having no domestic duties to perform. That she may be holy; separated to divine employments both in body and spirit. Whereas, she that is married, careth (also) for the things of the world, how she may please her husband, having many domestic duties to fulfil; her husband being obliged to leave to her the care of the family, and all other domestic concerns.

On this verse there is a profusion of various readings in MSS., Versions, and Fathers, for which I must refer to *Griesbach*, as it would be impossible to introduce them here, so as to make them look like sense.

35. This I speak for your own profit] The advices belong to yourselves alone, because of the peculiar circumstances in which you are placed. Nothing spoken here was ever designed to be of general application; it concerned the church at Corinth alone; or churches in similar circumstances.

Not that I may cast a snare upon you] Οὐχ ἵνα παγίσω ὑμῖν ἐπιβόλον—Here is a manifest allusion to the *Belshazzar* among the Romans, who carried a small casting net, which he endeavoured to throw over the head of his adversary, and thus entangle him. Or to a similar custom among the Persians, who made use of a noose called the *χλας* *rumand*, which they employed in the same way.—One of these lies before me; it is a strong silken cord, one end of which is a loop to be held in the hand; and the rest is in the form of a common snare or noose, which, catching hold of any thing, tightens in proportion as it is pulled by the hand that holds the loop.

The apostle therefore intimates, that what he says was not intended absolutely to bind them, but to show them the propriety of following an advice which, in the present case, would be helpful to them in their religious connexions, that they might attend upon the Lord without distraction, which they could not do in times of persecution, when, in addition to their own personal safety, they had a wife and children to care for.

For that which is comely, and that ye may attend upon the Lord without distraction.] The original ἀλλὰ πρὸς τὸ εὐχρημον, καὶ εὐπροσέδον τῷ Κυρίῳ ἀπερίσπαστος, of which our ver-

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath

^q Luke 10 40, &c.—1st Den 7.3.

sion is only a paraphrase, is thus translated by Bishop Pearson, *But for the sake of decency, and of attending more easily upon the Lord without distraction.* This is much more literal than ours.

36. Uncomely towards his virgin] Different meanings have been assigned to this ver. 1. I shall mention three of the principal. 1. "In those early times, both among the Hebrews and Christians, the daughters were wholly in the power of the father, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper; and to this case the apostle alludes. If the father had devoted his daughter to perpetual virginity; and he afterward found that she had fixed her affections upon a person whom she was strongly inclined to marry, and was now getting past the prime of life, he, seeing from his daughter's circumstances, that it would be wrong to force her to continue in her state of celibacy; though he had determined before to keep her single, yet he might, in this case, alter his purpose without sin, and let her, and her suitor, marry."

2. "The whole verse and its context speaks of young women dedicated to the service of God, who were called *παρθένοι*, virgins, in the primitive church. And a case is put here, that circumstances might occur to render the breach of even a vow of this kind necessary, and so no sin be committed."

3. "The apostle by *παρθένοι*, does not mean a virgin, but the state of virginity, or celibacy, whether in man or woman." Both Mr. Locke and Dr. Whitby are of this opinion, and the latter reasons on it thus:

It is generally supposed that these three verses relate to virgins under the power of parents and guardians, and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, &c. Now this may be true, but it has no foundation in the text, for *ὑπερ τὴν ἐξουσίαν πατέρων*, is not to keep his daughter's, but his own virginity, or rather his purpose of virginity; for, as *Pharocritus* says, *He is called a virgin, who freely gives himself up to the Lord, renouncing matrimony, and preferring a life spent in continence.* And, that this must be the true import of these words, appears from this consideration: that this depends upon the purpose of his own heart, and the power he has over his own will, and the no necessity arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own: for let her father have a necessity, surely the apostle would not advise the father to keep her a virgin, because he had determined so to do; nor could there be any doubt whether the father had power over his own will or not, when he necessarily lay upon him to betroth his virgin. The Greek runs to this sense: if he had stood already firm in his heart, finding no necessity, viz. to change his purpose; and hath power over his own will, not to marry; finding himself able to persist in the resolution he had made to keep his virginity; he does well to continue a virgin; and then the phrase, if any man thinks he behaves himself uncomely towards his virgin, if it be over-aged, and thinks he ought rather to join in marriage; refers to the opinions both of Jews and Gentiles that all ought to marry. The Jews say, that the time of marriage is from 16 or 17 to 20; while some of the Gentiles specify from 20 to 35. If any think thus, says the apostle, let them do what they will, they sin not: so then marry. And then he concludes with those words applied to both cases: so then, both he that marries, dwells well; and he that marries not, dwells better.

This last opinion seems to be the true sense of the apostle.

It may be necessary to make a few general observations on these verses, summing up what has been said.

1. *Ἐκείθεν* here, should be considered as implying not a virgin, but the state of virginity or celibacy.

2. *Υπερᾶνω*, over-aged, must refer to the passing of that time in which both the laws and customs of Jews and Gentiles required men to marry. See above, and see the note on ver. 6.

3. *Καὶ οὐτως ἀδείκται γινέσθαι*, and need so require; or if there appear to be a necessity; is to be understood of any particular change in his circumstances, or in his feelings; or, that he finds, from the law and custom in the case, that it is a scandal for him not to marry; then let him do what he wills or purposes.

4. Instead of *γαμίζεσθαι*, let them marry, I think *ἀμείβεσθαι*, let him marry, is the true reading, and agrees best with the context. This reading is supported by *D'ELEG.*, *Syrjac*, all the Arabic, *Solomonic*, one of the *Italics*, and *St. Augustin*. *Si nubat, if he marry*, is the reading of the *Vulgate*, several copies of the *Itala*, *Ambose*, *Jerom*, *Ambrasiaster*, *Sedulius*, and *Beate*. This reading is nearly of the same import with the other; let him do what he will, he sinneth not, let him marry; or he sinneth not, if he marry.

so decreed in his heart that he will keep his virgin, doeth well. 38 * But then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. 39 * The wife is bound by the law as long as her husband

g Heb. 13.4.—1 Rom. 7.2.—2 Cor. 6.14

5. The whole of the 37th verse relates to the purpose that the man has formed; and the strength that he has to keep his purpose of perpetual celibacy, being under no necessity to change that purpose.

6. Instead of *ὁ ἐκπαύγων, he who giveth her in marriage*, I propose to read *ὑπαύγων, he who marrieth*, which is the reading of the *Codex Alexandrinus*, the *Codex Vaticanus*, No. 1209, and of some others: with *Clement, Altholius*, and *Basil*. The *σαυρον παύγων, his own virgin*, is added after the above by several very ancient and reputable MSS. as also by the *Syriac, Armenian, Vulgate, Ethiopic, Clement, Basil, Optatus*, and others; but it seems so much like a gloss, that Griesbach has not made it even a candidate for a place in the text. He then who marrieth, though previously intending perpetual virginity, doeth well; as this is agreeable to laws both divine and human; and he who marrieth not, doeth better: because of the present distress: see ver. 26.

39. *The wife is bound by the law*. This seems to be spoken in answer to some other question of the Corinthians to this effect: "May a woman remarry whose husband is dead, or who has abandoned her?" To which he replies, in general, That as long as her husband is living, the law binds her to him; and, but, if the husband die, she is free to remarry; but only in the Lord: that is, she must not marry a heathen, nor an irreligious man: and she should not only marry a genuine Christian, but one of her own religious sentiments; for, in reference to domestic peace, much depends on this.

40. *But she is happier if she so abide*. If she continue in her widowhood, because of the present distress, for this must always be taken in, that consistency in the apostle's reasoning may be preserved. If this were not understood, how could St. Paul tell the widow that it would be more happy for her to continue in her widowhood than to remarry? She who had tried both the state of celibacy and the state of marriage, could certainly test all which was most for her comfort; and he could not tell any thing but by an express revelation from heaven, relative to the future state of any widow; it is certain that he can never be understood as speaking in general; as there are multitudes of persons abundantly more happy in their married than in their single state: and there are many widows also much more happy in their second marriage than they have been in their first.

After my judgment! According to the view I have of the subject, which view I take by the light of the Divine Spirit, who shows me the tribulations which are coming on the church. But, says he, ver. 23. I spare you, I will not be more explicit concerning coming evils, as I wish to save you from all forebodings which bring torment.

I think—I have the Spirit of God. Δόκω δὲ καὶ γὰρ Πνεῦμα Θεοῦ ἔχειν, might be translated I am certain that I have the Spirit of God. This sense of δόκω, (which we translate to seem, to think, to appear, &c.) I have noticed in another part of this work. *Ulpian on Demosthen*. *Olynth*. 1. says, Τὸ δόκω ἐν παντὶ ἐπὶ ἀμφίβολου τὰ πνεῦμα οἱ παλαιοί, ἀλλὰ πολλὰ κείναι καὶ ἐπὶ τοῦ ἀληθεῖν. The word δόκω is used by the ancients, not always to express what is doubtful, but often to express what is true and certain.—See Dr. Pearce. The apostle cannot be understood as expressing any doubt of his being under the inspiration of the Divine Spirit; as this would have defeated his object, in giving the above advices; for, if they were not dictated by the Spirit of God, can it be supposed that, in the face of apparent self-interest, and the prevalence of strong passions, they could have been expected to have become rules of conduct to this people? They must have understood him as asserting that he had the direction of the Spirit of God in giving those opinions, else they could not be expected to obey.

1. In the preceding chapter, we have met with subjects both of difficulty and importance. As to the difficulties, it is hoped that they have been so generally considered in the notes, that few or none of them remain: and, on the subject of peculiar importance, much time has been spent, in order to impress them on the mind of the reader. The delicacy of some of them would not admit of greater plainness; and in a few instances I have been obliged to wrap the meaning in a foreign language.

2. On the important subject of marriage, I have said what I believe to be true; and scruple not to say, that it is the most useful state in which the human being can be placed; and consequently, that in which most honour may be brought to God. I have listened with much attention, for the better part of half a century, to the arguments against marriage, and in favour of celibacy: and I have had the opportunity of being acquainted with many who endeavoured to exemplify their own doctrine: but, I have seen an end of all their perfection; neither the world nor the church, are under any obligations to them: they either married when they could do it to their mind and convenience, or, continuing in their celibacy, they lived a comparatively useless life; and died, as they should, unregretted. The doctrine is not only dangerous, but anti-scriptural; and, I hope, I have sufficiently vindicated Paul from being its patron or supporter.

liveth; but if her husband be dead, she is at liberty to be married to whom she will; * only in the Lord.

40 But she is happier if she so abide, * after my judgment and * I think also that I have the Spirit of God.

v Ver. 25.—w 1 Thess. 4.8.

3. While I contend for the superior excellence of the marriage state, I hope I shall not be understood to be the apologist of indiscriminate marriages.—No, many of them are blamable in a very high degree. Instead of consulting common sense and propriety; childish affections, brutish passions, or the love of money, are the motives on which many of them have been contracted. Such marriages are miserable, must be so, and should not be otherwise: and superficial people, looking at these, form an estimate of the state itself; and then indulge themselves in exclaiming against an ordinance of God; either perverted by themselves, or the equally foolish persons who are the subjects of their animadversion. That genuine Christians can never be successful in any state as that of marriage, I am fully convinced; but, to be happy, the marriage must be in the Lord. When believers match with unbelievers, generally *par sineera tractant*, the good becomes perverted; and Satan has his triumph when he has got an immortal soul out of the church of Christ into his own synagogue. But who, among young people, will lay this to heart! And how few, among young men and young women, will not sell their Saviour and his people, for a husband or a wife!

4. The doctrine of second marriages has been long a subject of controversy in the church. The Scriptures, properly understood, have not only nothing against them, but much for them. And, in this chapter St. Paul, in the most pointed manner, admits of them. A widow may marry again; only, let it be in the Lord. And a widower has certainly the same privilege.

5. The conversion which the Scripture requires, though it makes a most essential change in our souls, in reference to God; and in our works, in reference both to God and man; makes none in our civil state: even if a man is called, i. e. converted in a state of slavery, he does not gain his manumission in consequence of his conversion: he stands in the same relation both to the state and to his fellows, that he stood in before; and is not to assume any civil rights or privileges in consequence of the conversion of his soul to God. The apostle decides the matter in this chapter, and orders that every man should abide in the calling wherein he is called.

6. From the 20th to the 23d verse, the apostle refers to the state of slavery among the Greeks; and, from what he says, we find that even among the slaves there were Christian converts; to whom, though he recommends submission and contentment, yet he intimates that if they could get their freedom, that they should prefer it; and he strongly charges those that were free, not to become again the slaves of men, ver. 23. from which we learn, that a man might dispose of his own liberty, which, in a Christian, would be a disgrace to his redemption by Christ. The word *ἐλεύθερος*, which we translate freeman, means properly freedman; one who had been a slave, but had regained his liberty. It is the same as *libertus* among the Romans, one who was manumitted. The manumission was performed three several ways.—1. The consent of the master, that the slave should have his name entered in the census, or public register of the citizens.—2. The slave was led before the prætor, and the magistrate laid his hand, called *vindicta*, on his head, and declared him free.—3. By testament or will, the master bequeathing to the slave his freedom.

The manner in which the second mode of manumission was performed is curious. The prætor, having laid the rod *vindicta* upon the slave's head, pronounced these words, *Dico eum liberum esse meo Quiritium*, "I pronounce him free, according to the custom of the Romans." This done, he gave the rod to the lictor, or serjeant, who struck the slave with it upon the head, and afterward, with the hand, upon the face and back. The head also of the slave was shaven, and a cup given him by his master, as a token of freedom; and the notary entered the name of the new freedman in the public register, with the reasons of his manumission: it was customary also to give him another surname.

7. Among our Saxon ancestors, and also after the conquest, there was a species of slavery: all the villani were slaves to their respective lords; and each was bound to serve him in a great variety of ways. There is a profusion of curious examples of this in that ancient record, preserved in the bishop's auditors' office in the cathedral of Durham, commonly known by the name of the *Golden Book*. This record is now printing, under the direction of his Majesty's commissioners on the public records of the kingdom.

8. Among our Saxon ancestors, manumissions were granted on various accounts.—1. A person might, if able, purchase his own freedom.—2. One man might purchase the freedom of another.—3. Manumissions were granted to procure, by their merit, the salvation of departed souls.—4. Persons were manumitted also, in order to be consecrated to the service of God. These manumissions were usually recorded in some holy book, especially in copies of the four Evangelists, which being preserved in the libraries of abbeys, &c. were a continual record; and might, at all convenient times, be consulted. Several entries of these manumissions exist in a MS. of the four Evangelists, s. 4. 14. in the library of Corpus Christi, or Benet college, Cambridge.

I shall produce a specimen of one of the several kinds mentioned above, giving the original only of the first; and, of the others, verbal translations.

1. *The certificate of a man's having purchased his own freedom.* her spæceladon ðirrene Cnihter beo ðat Ælfriz re meo hæpð geboht hune selfne ut æt Ælfrige abb. And eallon hipeðe. mid anon punde ðar is to gepitnes eall re hipeð on Baðan.

Εἰς τὴν ἀβλάνδην.

De Sir zeppit apende.
In this book of Chris

"Here is witnessed, in this book of Christ, that *Elfwig the Red*, hath redeemed himself from abbot *Elfsig*, and the whole convent, with one pound. And this is witnessed by the whole convent of *Bath*.

May Christ strike him blind,
Who this writing perverts."

Who this writing perverts." The exclamation at the end of the

This is a usual execration at the end of these forms: and is in rhyme in the original.

2. *Certificate of one having purchased the liberty of another.*
 "Here is witnessed in this book of Christ, that *Ædric Atford*
 has redeemed *Sægyfa*, his daughter, from the Abbot *Ælfsig*
 and from the convent of Bath, to be for ever free, and all her
 posterity."

3. *Certificate of redemption, in behalf of one departed.* "Here is witnessed in this book of Christ, that *Ælfrie Scot*, and *Egelric Scot*, are manumitted for the soul of Abbot *Ælfsig*, to perpetual liberty. This was done with the testimony of the whole convent."

4. *Certificate of persons manumitted to be devoted to the service of God.* "Here is witness'd in this book of Christ, that *John* bought *Gunnilda*, the daughter of *Thurkill*, from *Geda*, widow of *Leufenath*, with half a pound. With the testimony of the whole convent.

May Christ strike him blind,
Who thus crucifies his King.

Who this writing perverts.
 eated her to Christ and St. D.

And he has dedicated her to *Christ* and *St. Peter*, in behalf of his mother's soul."

9. When a man was made free, it was either in the church, or at some public meeting; the sheriff of the county took him by the right hand, and proclaimed him a freeman; and showed him the open door, and the public highway; intimating that he was free to go whithersoever he pleased, and then gave him the arms of a freeman, viz. a *spear* and a *sword*. In some cases the man was to pay thirty pence to his master, of *hide money*; intimating that he was no longer under restraint, chastisement, or correction. From which it appears, that our ancestors were in the habit of *flogging* their slaves. See the laws of *Iua*, c. 24. 39. of *Wm. the Conqueror*, c. 65. and of *Hen. I.* c. 78.

10. Among the *Gentoo*s, the manumission of a slave was as follows:—The slave took a pitcher, filled it with water, and put therein *berence-drook*, (rice that had been cleaned with hot boiling,) and flowers of *doeb*, (a kind of a small *salad*;) and taking the pitcher on his shoulder, he stands near his master; and making the slave kneel down, and on the slave's head, breaks it; so that the water, rice, flowers, and doeb, fall on the slave's pitcher, may fall on the slave's body: when this is done, the master thrice pronounces, *I have made thee free*; then the slave steps forward a few paces towards the east, and then the manumission is complete. See *Code of Gentoo Laws*, chap.

viii. sec. 2, pag. 160. It is evident that the whole of this ceremony is emblematical.—1. The pitcher represents the conflux servile state of the slave.—2. The articles contained in it, his *exclusion* while in a state of slavery, from the grand *benefits and comforts of life*.—3. The *water contained in the pitcher* his exclusion from the refreshing influences of heaven; for slaves were not permitted to take part in the ordinances of religion.—4. The *clean unboiled rice*; his incapacity to have secular possessions; for slaves were not permitted to *possess lands* either by inheritance or purchase: a slave could sow no seed for himself, and consequently have no legal claim on support from this staff of life.—5. The *doob or salad shut up*, his being without *relish* for that state of being, which was rendered insupportable to him by his thralldom.—6. The *breaking of the pitcher*, his admission and enjoyment of liberty: being as free as air, with those who he would, as the water was to run, being now disengaged from the power of the slave.—7. The *shedding of the water, rice, flowers, &c.* over his body, his privilege of enjoying and possessing every heavenly and earthly good.—8. His *stepping towards the east*, his acknowledgment to the Supreme Being, the fountain of light and life, (of whom the sun was the emblem), for his enlargement; and his *eagerness* to possess the light and comfort of that *new state* of happiness into which he was now brought, in consequence of his manumission.

11. The description that Dr. John Taylor gives, in his *Elements of Civil Law*, of the state of *slaves among the ancients*, will nearly suit with their state among our ancestors; though scarcely as bad as their state in the West Indies. "They were held among the Romans—*pro nullis—pro mortuis—pro quadrupedibus—for no men—for dead men—for beasts*: nay, were in a much worse state than any *cattle* whatever. They had no *head* in the state, no *name*, no *tribe* or *register*. They were *not capable* of being *injured*; nor could they take by purchase or descent: had no *heirs*, and could make no *will*. Exclusive of what was called their *peculium*, whatever they possessed was their master's: they could neither *plead* nor *be* *pleaded*; but were *subjected* from *all civil concerns*: were not entitled to the *rights of inheritance*; and if they had no relief in case of *adultery*, nor were they proper objects of *cognation* or affinity. They might be *sold*, transferred, or *pawned*, like other *goods* or personal estate; for *goods* they were, and such were they esteemed. They might be *tortured* for evidence, punished at the *discretion* of their *lord*, and even *put to death* by his authority. They were *held* under several other civil incapacities, too tedious to mention."

When all this is considered, we may at once see the horrible evil of *slavery*; and wonder at the grace which could render them happy and contented in this situation: see the preceding chapter, verses 20, 21, and 22. And yet we need not be surprised that the apostle should say to those who were *free or freed, Ye are bought with a price; do not become slaves of men.*

12. I have entered the more particularly into this subject, because *it*, or *allusions* to it, are frequently occurring in the New Testament; and I speak of it here once for all. And to conclude, I here register my testimony against the unprincipled, inhuman, anti-christian, and diabolic *Slave Trade*, with all its *authors, promoters, upholders, and sacrilegious gains*; as well as against the Great Devil, the father of it and them.

CHAPTER VIII.

The question of the Corinthians concerning meats offered to idols, and the apostle's preface to his instructions on that head, 1-3. The nature of idolatry, 4, 5. Of genuine worship, 6. Some ate of the animals that had been offered to idols, knowingly, and so defiled their conscience, 7. Neither eating nor abstinence in themselves, recommend us to God, 8. But no man should use his Christian liberty so as to put a stumbling-block before a brother, 9, 10. If he act otherwise, he may be the means of a brother's destruction, 11. Those who act so as to wound the tender conscience of a brother, sin against Christ, 12. The apostle's resolution on this head, 13. [A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.]

NOW, ^a as touching things offered unto idols, we know that we all have ^b knowledge. ^c Knowledge puffeth up, but charity edifieth.

2 And ^d if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
3 But if any man love God, ^e the same is known of him.

Gal 6.3 1 Tim 6.4.—e Exod. 33.12, 17 Neh. 1.7. Matt 7.23. Gal 4.9 2 Tim. 2.19

vided they be not marked with the sign of the idols." Thus far the *Karaites*; and here we see one strong point of difference between these two sects. The *Karaites* totally objected to every thing used in idolatrous services; the *Traditionists*, that the Talmud shows, did generally the same; but it appears that they scrupled not to use any animal employed in idolatrous worship, provided they did not see the *sign* of the idol on it. Now, the sign of the idol is the mark placed on an animal previously to its being sacrificed, such as gilded horns and hoofs, consecrated fillets, garlands, &c. And, as after it had been sacrificed, and its flesh exposed for sale in the shambles, it could bear none of these *signs*, we may take it for granted that the Jews might think it lawful to buy and eat this flesh; this the *Karaité* would most solemnly scruple.

It may be just necessary to state here, that it was customary after the blood and life of an animal had been offered in sacrifice to an idol, to sell the flesh in the market indiscriminately, with that of other animals, which had not been sacrificed; but merely killed for common use. Even the less scrupulous Jews, knowing that any particular flesh had been thus offered, would abhor the use of it; and as those who lived among the Gentiles, as the Jews at Corinth, must know that this was a common case; hence they would be generally scrupulous;

NOTES.—Verse 1. *As touching things offered unto idols* This was another subject on which the Corinthians had asked the apostle's advice; and we shall understand the whole of this chapter the better, when we consider one fact, viz. That there had long subsisted a controversy between the *Karaites* and the *Traditionists*, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. The *Karaites* were a sect of the Jews who scrupulously held to the *letter* of the Sacred Writings; taking this alone for their directory. The *Traditionists* were those who followed the *usage* of the elders; interpreting the Divine Testimonies by their own customs. From a work of the *Karaites*, entitled *Ad-derech Eliyahu*, I have extracted the following decisions, which will throw much light upon this subject. "It is unlawful to receive any benefit from any kind of heathen worship; or from any thing that has been used in an idolatrous manner. "It is unlawful to buy or sell an idol: and if, by accident, any such thing shall come into thy power, thou shalt derive no emolument from it."—"The animals that are destined and prepared for the worship of idols, are universally prohibited; and particularly those which bear the mark of the idol. This should be in untaught against the opinion of the *Traditionists*, who think they may lawfully use these kinds of animals, pro-

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that *'an idol is nothing in the world, and that there is none other God but one*.

5 For, though there be that are *called gods*, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But *to us there is but one God, the Father, of whom are all things, and we are in him; and one Lord Jesus Christ, by whom are all things, and we are in him.*

7 Howbeit, *there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.*

8 But *meat commendeth us not to God: for neither if we eat, is it to him.* 1 Cor. 10:19—g Rom 4:29—e 6:4—s 41:3 Mk.12:29 Ver. 5, Eph. 4:6 1 Tim. 2:5—h Jn. 10:24—i Mat. 2:19, Eph. 4:6—k Ac. 17:28 Rom 11:36—l Or for him—m John 13:13, Acts 2:36, Ch. 12:3, Eph. 4:5, Phil. 2:11—n Jn. 1:3, Col. 1:6, Heb. 1:3

and those of them that were converted to Christianity, would have their scruples increased, and be as rigid on this point as the *Karaites* themselves. On the other hand, those of the *Gentiles* who had received the faith of Christ, knowing that *an idol was nothing in the world*, nor was even a representation of any thing, (for the beings represented by idol images were purely *imaginary*.) made no scruple to buy and eat the flesh as they used to do, though not with the same intention: for when in their heathen state, they ate the flesh offered to idols, they ate it as a *feast with the idol*, and were thus supposed to have *communion* with the idol; which was the grossest idolatry.

From these observations, it will at once appear, that much misunderstanding and offence must have existed in the Corinthian church; the converted Jews abominating every thing that they knew had been used in the heathen worship; while the converted Gentiles, for the reasons above assigned, would feel no scruple on the account.

We know that *we all have knowledge*] I am inclined to think that these are not St. Paul's words; but a quotation from the letter of the Corinthians to him: and a proof of what the apostle says below, *knowledge puffeth up*: but, however the words may be understood as to their origin, they contain a general truth, as they relate to Christians of those times; and may be thus paraphrased: "All we who are converted to God, by Christ, have sufficient knowledge concerning idols and idol worship: and we know also the *liberty* which we have through the Gospel, not being bound by Jewish laws, rites, ceremonies, &c. but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others."

Knowledge puffeth up, but charity edifieth.] This knowledge is very nearly allied to pride; it *puffeth up* the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others. And this knowledge boasted of by the Corinthians, led them to *contemn* others: for so the word *φρονι* is understood by some eminent critics.

2. *If ye knoweth nothing yet, &c.*] The person who acts in this rash unfeeling way, from the general knowledge which he has of the vanity of idolatry, and the liberty which the Gospel affords from Jewish rites; with all his knowledge, does not know this, that though the *first* and greatest commandment says, *Thou shalt love the Lord thy God with all thy heart, &c.* yet the *second* is like unto it, *Thou shalt love thy neighbour as thyself*. He then that can torment his neighbour's weak or tender conscience, with his food or his conduct, does not love him as himself; and therefore knows no more than he ought to know.

3. *But if any man love God*] In that way which the commandment requires, which will necessarily beget love to his neighbour, the *same is known of him*, is approved of God, and acknowledged as his genuine follower.

4. *Things that are offered in sacrifice*] See on the first verse. *An idol is nothing in the world*] Dr. Lightfoot translates this, *we know that there is no idol in the world*; which he explains thus—Εἰδωλον, idol, is ἰσχυρισμα, εἰκον, εἰμασις, χηρακρησις, σκιασις, a likeness, an image, a sign, a character, a shadow; now, οὐδεν εἰδωλον, signifies there is no idol, no representation of God in the world. Images there are of stone, wood, and metal, but none of these is any representation of the Infinite Spirit. But I prefer the meaning given in the note on verse 1. As the expression *an idol is nothing in the world*, was common in the Old Testament, and among the Jews; and was understood by them in this way: they are not אלהים *Elohim*, the true God; but they are אלהים *nothings*, and אלהים *habelim*, VANITY.

5. *There be that are called gods*] There are many images that are supposed to be representations of divinities; but these divinities are nothing: the figments of mere fancy; and these images have no corresponding realities.

Whether in heaven or in earth] As the sun, moon, planets, stars; the ocean, rivers, trees, &c. And thus there are, nominally, gods many and lords many.

6. *But to us there is but one God, the Father*] Who produced all things, himself un-created, and un-originated. And being in him, *all things are by him*, and *we are by him*; all intelligent beings having been created for the purpose of manifesting his glory; by receiving and reflecting his wisdom, goodness, and truth.

are we the better; neither if we eat not, are we the worse. 9 But, take heed, lest by any means this *liberty of yours* become a stumbling-block to them that are weak.

10 For, if any man see thee which hath knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But, when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

2—Ch. 10:25—2p Rom 14:13, 23—q Rom 14:17—Or, have we the more—s Or, have we the less—t Gal. 5:13—Or, govern—u Rom 14:13, 23—v 1 Mos. 1:37—t Ch. 10:25, 2—y Or edified—z Rom 14:15, 23—A Mat. 23:40, 45—b Ro 14:21—2 Cor. 11:25

And one Lord Jesus] Only one visible governor of the world and the church; by whom are all things: who was the Creator, as he is the upholder of the universe. And we by him, being brought to the knowledge of the true God, by the revelation of Jesus Christ; for, it is the only begotten Son alone that can reveal the Father. The gods of whom the apostle speaks, were their *divinities*, or objects of religious worship; the lords were the rulers of the world, such as emperors, who were considered next to gods, and some of them were deified. In opposition to those gods he places God the Father, the fountain of plenitude and being; and in opposition to the lords, he places Jesus Christ, who made and who governs all things. We, as creatures, live in reference, *not* *arrog*, to him, God the Father, who is the fountain of our being; and, as Christians, we live *not* *arrog*, by or through him, Jesus Christ; by whom we are bought, enlightened, pardoned, and saved.

7. *There is not in every man that knowledge*] This is spoken in reference to what is said, ver. 4. *We know that an idol is nothing in the world; for some with a conscience of the idol*, viz. that it is something, eat it; the flesh that was offered to the idol, as a thing thus offered, considering the feast as a *sacred banquet*, by which they have fellowship with the idol. And their conscience being weak, not properly instructed in divine things, is defiled: he perishes what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.

As in the commencement of Christianity among the Jews that were converted, there were many found who incorporated the rites of the law with the principles of the Gospel; so, doubtless, among the *Gentiles* there were several who did not at once throw aside all their idolatry or idolatrous notions, but preserved some of its more spiritual and imposing parts, and might think it necessary to mingle idolatrous feasts with the rites of Christianity—as the sacrament of the Lord's supper was certainly considered as a feast upon a sacrifice, as I have proved in my *Discourse on the Nature and Design of the Eucharist*: as the minds of many of these young Gentile converts could not, as yet, have been deeply endued with spiritual knowledge, they might incorporate these feasts, and confound their nature and properties.

8. *Meat commendeth us not to God*] No such feasts as these can be a recommendation of our souls or persons to the Supreme Being. As to the thing, considered in itself, the eating gives us no spiritual advantage; and the eating *not*, is no spiritual loss.

9. *But take heed*] Lest by frequenting such feasts, and eating things offered to idols, under the conviction that *an idol is nothing*, and that you may eat those things innocently; lest this liberty of yours should become a means of grievously offending a weak brother, who has not your knowledge; or inducing one, who respects you for your superior knowledge, to partake of these things with the conscience, the persuasion and belief that an idol is something, and you partake of such things; so he may also, and with safety. He is not possessed of your superior information on this point, and he eats to the idol, what you take as a common need.

10. *If any man see thee which hath knowledge*] Of the true God, and who art reputed for thy skill in divine things. *Sit at meat in the idol's temple*] Is it not strange that any, professing the knowledge of the true God, should even enter one of those temples! And is it not more surprising that any Christian should be found to feast there? But by all this we may see, that the boasted knowledge of the Corinthians had very little depth in things purely spiritual.

There are many curious, thin-spun theories in the Rabbinical writings, concerning entering idol-temples, and eating there, and even worshipping there; provided the mind be towards the true God. Dr. Lightfoot produces several quotations to prove this. Perhaps the man of knowledge mentioned by the apostle, was one of those who, possessing a convenient conscience, could accommodate himself to all circumstances; be a heathen without, and a Christian within, and vice versa, as circumstances might require.

Be emboldened to eat] Οὐκ οὐκ ὁρῶνται, be built up, be confirmed and established in that opinion which before he doubtfully held, that on seeing you eat, he may be led to think there is no harm in feasting in an idol-temple, nor in eating things offered to idols.

11. *Shall the weak brother perish*] Being first taught by thy

conduct that there was no harm in thus eating, grieves the Spirit of God, becomes again darkened and hardened; and sliding back into idolatry, dies in it, and so finally perishes.

For whom Christ died! So we learn that a man may perish for whom Christ died!—This admits of no quibble. If a man for whom Christ died, apostatizes from Christianity, for he is called a brother, though weak, return again to and die in idolatry, cannot go to heaven; then a man for whom Christ died, may perish everlastingly. And if it were possible for a believer, whether strong or weak, to retrace his steps back to idolatry and die in it, surely it is possible for a man who had escaped the pollutions that are in the world to return to it, live and die in its spirit, and perish everlastingly also. Let him that readeth understand.

12. *But, when ye sin against the brethren*]. Against Christians, who are called by the Gospel to abhor and detest all such abominations.

Ye sin against Christ.]. By sending to perdition, through your bad example, a soul for whom he shed his blood; and so far defeating the gracious intentions of his sacrificial death. This is a farther intimation, that a person for whom Christ died, may perish; and this is the drift of the apostle's argument.

13. *Wherefore, &c.*]. Rather than give any occasion to a Christian to sin against, and so to harden his conscience that he should return to idolatry and perish; I would not only abstain from all meats offered to idols, but I would eat no flesh, should I exist through the whole course of time, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin.

The following words of Origen contain a very solemn lesson and warning—"If we did more diligently attend to these things, we should avoid sinning against our brethren, and wounding their weak conscience, that we might not sin against Christ; our brethren that are among us, for whom Christ died; often perishing, not only by our knowledge, but by many other ways, and things, in which things, we sinning against Christ, shall suffer punishment: the souls of them that perish by us, being required of, and avenged upon us." See Whitby on this place.

1. The greater our reputation for knowledge and sanctity, the greater mischief we shall do by our influence and example, if we turn aside from the holy commandment delivered unto us. Every man should walk so as either to light or lead his brother to heaven.

2. It is the duty of every Christian to watch against apostasy in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may finally perish, is strongly argued, says Dr. Whitby, from this place, and Rom. xiv. 15. for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable mischiefs they may do them, the eternal ruin they may bring upon them by this scandal; whereas, if he, as some assert, that all things, even the sins of the elect, shall work together for their good, and that they shall never perish; if the apostle knew, and taught this doctrine to them, why does he endeavour to afflict them from this scandal, by telling them that it might have that effect, which he had before told them was impossible? If you interpret his words thus, so shall he perish for whom, in charity, ye ought to judge Christ died. It is certain from this doctrine, that they must be assured that this judgment of charity

must be false; or that their brother could not perish. In the first place, they could not be obliged to act by it; and in the second, they could not rationally be moved by it to abstain from giving scandal on that impossible supposition.

If you interpret the apostle thus, *So shall thou do that which, in its nature, tends to make thy brother perish; and might have that effect, had not God determined to preserve all from perishing, for whom Christ died.* Since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me that there can be no cause of abstinence from this scandal, lest they should perish by it.

Moreover, by thus offending, saith the apostle, ye sin against Christ; viz. by sinning against him whom he has purchased by his blood; and destroying them for whose salvation he has suffered. If this intent of Christ's death be denied, how can we show in what Christ has demonstrated his great love to them that perish? Is it possible that they can sin against redeeming love! and how, by thus offending them who neither do nor can belong to him as members of his mystical body, are we injurious to Christ! see Whitby on this place.

3. It is natural for man to wish and affect to be wise; and when this desire is cultivated in reference to lawful objects, it will be an indescribable good; but when, like *Eve*, we see in a prohibition, something to be desired to make one wise, we are then, like her, on the verge of our fall. Though extensive knowledge is not given to all, yet it is given for all; and is the public property of the church. He who does not use it for general edification, robs the public of its right. For the misuse and misapplication of this talent, we shall give account to God, as well as of other gifts and graces.

4. Persons of an over tender and scrupulous conscience, may be very troublesome in a Christian society; but as this excessive scrupulosity comes from a want of more light, more experience, or more judgment, we should bear with them. Though such should often run into ridiculous extremes, yet we must take care that we do not attempt to cure them either with ridicule or rebuke. Extremes generally beget extremes; and such persons require the most judicious treatment, else they will soon be stumbled and turned out of the way. We should be very careful lest in using what is called Christian liberty, we occasion their fall; and for our own sake, we must take heed that we do not denominate sinful indulgences, Christian liberties.

5. Though we are bound to take heed that we put not a stumbling-block in the way of a weak brother; yet if such a brother be stumbled at any part of our conduct which is not blameable in itself; but of which he may have taken a wrong view, we are not answerable for the consequences. We are called to walk by the testimony of God; not according to the measure of any man's conscience, how sincere soever he may be.

6. Many persons cover a spirit of envy and uncharitableness, with the name of godly zeal and tender concern for the salvation of others; they find fault with all; their spirit is a spirit of universal censoriousness; none can please them; and every one suffers by them. These destroy more souls by tything mint and cummin, than others do by neglecting the weightier matters of the law. Such persons have what is termed, and very properly too, *sour godliness*. Both are extremes, and he who would avoid perdition must avoid them.

CHAPTER IX.

St. Paul vindicates his apostleship, and shows that he has equal rights and privileges with Peter and the brethren of our Lord; and that he is not bound, while doing the work of an apostle, to labour with his hands for his own support, 1-6. He who labours should live by the fruit of his own industry, 7. For the law will not allow even the ox to be muzzled which treads out the corn, 8-10. Those who minister in spiritual things, have a right to a secular support for their work, 11-14. He shows the disinterested manner in which he has preached the Gospel, 15-18. How he accommodated himself to the prejudices of men, in order to bring about their salvation, 19-23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest after having proclaimed salvation to others, he should become a castaway, 26, 27. [A. M. 4060. A. D. 56. A. U. C. 809. An. Inip. Neronis Cæs. 3.]

AM I not an apostle? I am I not free? b have I not seen Jesus Christ our Lord? c are not ye my work in the Lord I

a Cor. 15. 9 & 10 & 12 & 17. 2 Cor. 12. 12. Gal. 2. 15. 1 Tim. 2. 7. 2 Tim. 1. 11. b Acts

NOTES.—Verse 1. *Am I not an apostle?*]. It is sufficiently evident that there were persons at Corinth, who questioned the apostleship of St. Paul; and he was obliged to walk very circumspectly, that they might not find any occasion against him. It appears also that he had given them all his apostolical labours gratis; and even this, which was the highest proof of his disinterested benevolence, was produced by his opposers, as an argument against him. "Prophets, and all divinely commissioned men, have a right to their secular support; you take nothing;—is this not from a conviction that you have no apostolical right?" On this point the apostle immediately enters on his own defence.

Am I not an apostle? am I not free?]. These questions are all designed as assertions of the affirmative: *I am an apostle, and I am free*, possessed of all the rights and privileges of an apostle.

Have I not seen Jesus Christ?]. From whom, in his personal appearance to me, I have received my apostolic commission. This was judged essentially necessary to constitute an apostle. See Acts xxiii. 14, 15. xxvi. 10.

2 If I be not an apostle unto others, yet doubtless I am to you: for d the seal of my apostleship are ye in the Lord.

e 3. 17 & 18. 9 & 22. 14. 19 & 23. 11. Ch. 15. 5. e Ch. 7. 6 & 4. 15. d 2 Cor. 3. 2 & 12. 12.

Are not ye my work?]. Your conversion from heathenism is a proof that I have preached with the divine unction and authority.

Several good MSS. and Versions transpose the two first questions in this verse, thus: *Am I not free? Am I not an apostle?* But I cannot see that either perspicuity or sense gains any thing by this arrangement. On the contrary, it appears to me that his being an apostle gave him the freedom or rights to which he refers, and therefore the common arrangement I judge to be the best.

2. *If I be not an apostle unto others*]. If there be other churches which have been founded by other apostles; yet it is not so with you.

The seal of mine apostleship are ye]. Your conversion to Christianity, is God's seal to my apostleship. Had not God sent me, I could not have profited your souls.

The *agapay*, or seal, was a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. The existence of the curious give am-

written these things that it should be so done unto me : for ^{it} were better for me to die, than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of: for ^y necessity is laid upon me: yea, wo is unto me, if I preach not the Gospel!

17 For if I do this thing willingly, ² I have a reward ; but if against my will, ³ a dispensation of the Gospel is committed unto me.

18 What is my reward then? *Verily* that, ^b when I preach the Gospel, I may make the Gospel of Christ without charge, that I ^c abuse not my power in the Gospel.

19 For though I be ^d free from all *men*, yet have ^e I made myself servant unto all, ^f that I might gain the more.

x 2 Cor. 11. 19.—y Rom 1 14.—z Ch. 3, 8, 14.—a Ch 4 1 Gal. 2, 7 Phil. 1, 17 Col. 1, 9.—b Ch. 16, 33. 2 Cor 4 5. & 11, 7.—c Ch 7, 31.—d Ver. 1.—e Gal. 5, 18.—f Matt. 18, 15. 1 Pet. 3, 1.—g Acts 16, 3. & 18, 18. & 21, 23, &c.

authority of God in the law, of Christ in the Gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges: nor do I now write with the intention to lay in my claims.

16. *For though I preach the Gospel!* I have cause of glorying that I preach the Gospel free of all charges to you; but I cannot glory in being a preacher of the Gospel: because I am not such either by my own skill or power: I have received both the *office*, and the grace by which I execute the office, from God. I have not only his authority to preach, but that authority *obliges* me to preach; and if I did not, I should endanger my salvation: *yea, who is cause me to preach not for myself.* For every such preacher receives his commission from God alone; it is God alone who can take it away. Wo to that man who runs when God has not sent him; and to him who *refuses* to run, or who *tempts* to run, when God has sent him.

17. *For if I do this thing willingly*] If I be a cordial co-operator with God, *I have a reward*, an incorruptible crown, ver. 25. Or, if I freely preach this Gospel without being burdensome to any, I have a special reward; but, if I do not, I have simply an office to fulfil into which God has put me; and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward, which I have in view by preaching the Gospel without charge to any.

This, and the 18th verse, have been variously translated: Sir Norton Knatchbull, and after him Mr. Wakefield, translate the two passages thus: *For, if I do this willingly, I have a reward; but if I am entrusted with an office without my consent, what is my reward then? to make the Gospel of Christ, whilst I preach it, without charge, in not using to the utmost, my privileges in the Gospel.*

Others render the passage thus : *But if I do it merely because I am obliged to it, I only discharge an office that is committed to me, ver. 18. For what then shall I be rewarded? It is for this, that preaching the Gospel of Christ, I preach it freely, and do not insist on a claim which the Gospel itself gives me.*

[S. *That I abuse not my power*.] I am inclined to think that *καταναγκάζει* is to be understood here, not in the sense of *forcing*, but of *using to the uttermost*; exacting every thing that a man can claim by law. How many proofs have we of this in preachers of different denominations, who insist so strongly, and so frequently, on their *privileges*, as they term them; that the people are tempted to believe they seek not their *souls'* interests, but their secular goods. Such preachers can do the people no good. But the people who are most liable to think thus of their ministers, are those who are unwilling to grant the common necessities of life to those who watch over them in the Lord. For, there are such people even in the Christian church! If the preachers of the Gospel were as parsimonious of the bread of life, as some congregations and Christian societies are of the bread that perisheth; and if the preacher gave them a spiritual nourishment, as base, as mean, and as scanty as the temporal support which they afford him, their souls must, without doubt, have nearly a famine of the bread of life.

19. *For though I be free*] Although I am under no obligation to any man; yet I act as if every individual had a particular property in me; and as if I were the *slave* of the public.

20. *Unto the Jews I became as a Jew*] In Acts xvi. 3. we find that, for the sake of the unconverted Jews, he circumcised Timothy. See the note there.

To them that are under the law. To those who considered themselves still under obligation to observe its rites and ceremonies, though they had, in the main, embraced the Gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related Acts xx. 21—26, where also see the notes.

After the first clause, *To them that are under the law, as under the law*; the following words $\pi\lambda\iota\upsilon\ \delta\upsilon\ \alpha\iota\omega\rho\varsigma\ \tau\omega\ \nu\omicron\mu\omicron\upsilon$, *not being myself under the law*, are added by AB¹ D¹ F¹ G¹, several others; the later *Syriac, Sahidic, Armenian, Vulgate*, and all the *Itala*: *Cyrl, Chrysostom, Damascenus*, and others; and on this evidence *Griesbach* has received them into the text.

21. *To them that are without law*] The Gentiles who had no written law; though they had the law written in their hearts: see on Rom. ii. 15.

• *Being not without law to God*] Instead of *to*, *to God*,

29 And ^{to} unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ;

21 ^h To tell them that are without law, as without law, (^k being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 ¶ To the weak became I as weak, that I might gain the weak : ^m I am made all things to all *men*, ⁿ that I might by all means save some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with *you*.

21 Know ye not that they which run in a race run all, but one receiveth the prize? ° So run, that ye may obtain.

25 And every man that ^pstriveth for the mastery is tempe-

h Gal 3.2-4 Rom 2.12,14 -k Ch 7.22-4 Rom.15.1, 2 Cor 11.29.-m Ch.10.33 -
n Rom 11.14, Ch 7.16 -o Gal 2.2.& 5.7 Phil.2.16.& 3.14, 2 Tim.4.7, Heb.12.1,-
p Eph 6.12, 1 Tim.6.12, 2 Tim 2.5.& 4.7.

and *Ναῖον*, to *Christ* ; the most important MSS. and Versions have *Θεόν*, or *God*, and *Χριστόν*, of *Christ* : being not without the law of *God*, but under the law of *Christ*.

Them that are without law.] Dr Lightfoot thinks the *Sadducees* may be meant; and that, in certain cases, as far as the *rites and ceremonies* of the Jewish religion were concerned, he might conform himself to *them*, not observing such *rites and ceremonies*, as it is well known that *they* disregarded them: for the Dr. cannot see how the apostle could conform himself in any thing to them that were *without law*, i. e. the *heathen*. But, list, it is not likely that the apostle would conform himself to the *Sadducees*: for, what success could he expect among a people who denied the *resurrection*; and, consequently, a *future world, a day of judgment*, and all *rewards and punishments*? 2. He might among the *heathen*, appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts: in order to show them the necessity of embracing that Gospel, which was the power of God unto salvation, to every one that believed.

22. *To the weak became I as weak*] Those who were conscientiously scrupulous, even in respect to lawful things.

I am made all things to all men I assumed every shape and form consistent with innocence and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all. Let those who plead for the system of *accommodation*, on the example of St. Paul, attend to the *end* he had in view; and the *manner* in which he pursued that *end*. It was not to *get money, influence, or honour*, but to *save souls*! It was *not his life*, but to increase his *labours*. It was not to *save his life*, but rather that it should be a *sacrifice* for the good of *thousand souls*!

parallel to this of St. Paul, has been quoted from Achilles Tatius, lib. v. cap. xix. where Clitophon says, on having received a letter from Leucippe, *Totus exortor, παντα εινουρησεν, βωον, ανεβλεψεν, οργισθη, εβλαστησεν, ησπιςθη, εξαπρησεν, ηβουνησεν* "When I read the contents, I became all things at once: I was inflamed; I grew pale; I was struck with wonder; I doubted; I rejoiced; I became sad." The same form of speech is frequent among Greek writers. I think this casts some light on the apostle's meaning.

[That *I might by all means save some.*] On this clause there are some very important readings found in the MSS. and Versions. Instead of *ταυτας οτις δυναται σωσει*, that *I might by all means save some*; *ταυτας ας ποιοι*, that *I might save all*, is the reading of BEFG, *Syriac*, *Vulgate*, *Æthiopic*, all the *Itala*, and several of the *Fathers*. This reading Bishop *Pearce* prefers, because it is more agreeable to St. Paul's meaning here, and exactly agrees with what he says chap. x. 33, and makes his design more extensive and noble. *Hukefeld* also prefers this reading.

23. And this I do for the Gospel's sake] Instead of τοῦτο, *this, ταῦτα, all things*, (I do all things for the Gospel's sake, is the reading of ABCDEFG, several others, the *Coptic, Ethiopic, Vulgate, Itala, Armenian, and Sahidic*: the two latter reading *ταῦτα ταῦτα, all these things*. Several of the Fathers have the same reading; and there is much reason to believe it to be *genuine*.

That I might be partaker thereof with you.] That I might attain to the reward of eternal life, which it sets before me; and this is in all probability the meaning of *το εὐαγγέλιον*, which we translate the *Gospel*; and which should be rendered here, *prize* or *reward*: this is a frequent meaning of the original word, as may be seen in my preface to St. Matthew: *do all this for the sake of the prize, that I may partake of it with you.*

21. *They which run in a race, run all*) It is sufficiently evident that the apostle alludes to the athletic exercises in the games, which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence termed the *Isthmian games*. The exercises were running, wrestling, boxing, throwing the discus, or quoit, &c. to the three first of these the apostle especially alludes.

But one receiveth the prize?) The apostle places the Christian race in contrast to the Isthmian games; in them, only one received the prize, though all ran : in this, if all run, all will receive the prize : therefore, he says, *so run, that ye may*

rate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beatech the air:

q Tim. 4.8. James 1.12. 1 Pet. 1.4 & 5.4. Rev. 2.10 & 3.11.—r 2 Tim 2.5.

obtain. Be as much in earnest to get to heaven as the others are to gain their prize; and, although only one of them can win, all of you may obtain.

25. *Is temperate in all things.*] All those who contended in these exercises, went through a long state and series of painful preparations. To this exact discipline Epictetus refers, *enp.* 35. Θεῶς Ὀλυμπία νικᾷται; Δεῖ δ' εὐρακτεῖν, ἀναγκορθεῖν, ἀπεχθᾶσθαι πόνον, γυμναζεσθαι πρὸς ἀνάγκην ἐν ὧρα τεταγμένη, ἐν καύρῳ, ἐν ψυχῇ μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς εἴηεν; ἅπλος ὡς ἱατρός, παρὰ δὲ δοκεῖναι σεαυτὸν τοῦ ἐπιστάτη ἐντα εἰς τὸν ἀγῶνα παρεχέσθαι. κ. τ. λ. "Do you wish to gain the prize at the Olympic games?—Consider the requisite preparations, and the consequences: You must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly; in a word, you must put yourself under the directions of a pugilist, as you would under those of a physician; and afterward enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes; and, after all, be conquered." Thus we find, that these suffered much hardships in order to conquer; and yet were uncertain of the victory.

Horace speaks of it in nearly the same way—

*Qui studeat optatum cursu contingere metum,
Multa tulit fecitque puer: sudavit et alsit,
Abstulit Venere et Baccho.—De Arte Poet. ver. 412.*
A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
Th' extremes of heat and cold must often prove;
And shun the weakening joys of wine and love.

Fyancis.

These quotations show the propriety of the apostle's words: Every man that striveth for the mastery, πάντα ἐκπαρεσκεύας, is temperate, or continent, in all things.

They do it to obtain a corruptible crown.] The crown won by the victor in the Olympic games, was made of the wild olive; in the Pythian games, of laurel; in the Nemean games, of parsley; and in the Isthmian games, of the pine. These were all corruptible, for they began to wither as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown; the heavenly inheritance. He sought not worldly honour; but that honour which comes from God.

26. I therefore so run, not as uncertainly.] In the foot-course in those games, how many soever ran, only one could have the prize, however strenuously they might exert themselves; therefore all ran uncertainly; but it was widely different in the Christian course; if every one ran as he ought, each would receive the prize.

The word ἀσέως, which we translate uncertainly, has other meanings. 1. It signifies ignorantly; I do not run like one ignorant of what he is about; or of the laws of the course: I know that there is an eternal life: I know the way that leads to it; and I know and feel the power of it. 2. It signifies without observation; the eyes of all the spectators were fixed on those who ran in these races; and to gain the applause of the multitude, they stretched every nerve: the apostle knew that the eyes of all were fixed upon him—1. His false brethren waited for his halting—2. The persecuting Jews and Gentiles longed for his downfall—3. The church of Christ looked on him with anxiety—4. And he acted in all things as under the immediate eye of God.

Not as one that beatech the air.] Kypke observes that there are three ways in which persons were said ἀσπὰ ἐπερ, to beat the air. 1. When in practising for the combat, they threw their arms and legs about in different ways, thus practising the attitudes of offence and defence. This was termed ὁσπαρία, fighting with a shadow. To this Virgil alludes when representing Dares swinging his arms about, when he rose to challenge a competitor in the boxing match:—

*Talis prima Dares caput altum in prælia tollit,
Ostenditque humeros lutos, alteraque jactat
Brachia protendens, et verberat ictibus auras.*

Æn. v. ver. 375.

Thus, glorying in his strength, in open view
His arms around the towering Dares threw;
Stalk'd high, and laid his brawny shoulders bare,

And dealt his whistling blows in empty air. PITT.
2. Sometimes boxers were said to aim blows at their adversaries which they did not intend to take place; and which the others were obliged to exert themselves to prevent as much as if they had been really intended; and, by these means, some dexterous pugilists vanquished their adversaries by mere fatigue, without giving them a single blow. 3. Pugilists were said to beat the air when having to contend with a nimble adversary, who, by running from side to side, stooping, and various contortions of the body, eluded the blows of his antagonist; who spent his strength on the air, frequently missing his aim, and some-

27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be cast away.

s Rom. 5.13. Col. 3.5.—t Rom. 6.13, 19.—u Jer. 6.30. 2 Cor. 12.5, 6.

times overturning himself, in attempting to hit his adversary, when this, by his agility, had been able to elude the blow. We have an example of this in Virgil's account of the boxing match between Entellus and Dares, so well told, *Æneid.* v. verse 426, &c. and which will give us a proper view of the subject to which the apostle alludes—viz. boxing at the Isthmian games.

*Constitit in digitis extemplo arrectus uterque,
Brachique ad superas interritus extulit auras.
Abducere retro longè capita ardua ab ictu;
Immiscuisse manus manibus, pugnantque lacerassunt.
Ille, (Dares) pedum melior motu, fretusque juvenitâ;
Hic (Entellus) membris et mole valens; sed tarda tremant
Genua labant, castos quatit æger anhelitus artus.
Multa viri nequiququam inter se vulnèra jactant,
Multa caro lateri ingeminant, et pectore circum
Dant sonitus; eratque aures et tempora circum
Creba manus; Auro crepitant sub vulnere mala.
Stat gravis Entellus, nisque innotus eodem,
Corporè tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui mollius urbem,
Aut montana sedet circum castella sub armis;
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et partis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et alte
Extulit: ille ictum ventrem à vertice relox
Præcidiit, ceterique elapsus corpore cessit.*

Entellus vires in ventum effudit; et ultro
Ipse gravis, graviturne ad terram pondere rosto
Concidit: ut quondam cara concidit, aut Erymantho,
Aut Ida in magnâ, rudicibus eruta pinus.—
Consurgunt studiis Teucri et Trinacria pubes;
Il clamor celo; primusque accurrat Acetes,
Æque cumque ab hinc miserans attollit amicum.
At non tardatus casu, neque teritus heros,
Acrior ad pugnam redit, ac vim suscitât ira:
Tum pudor incendit vires, et conscia virtus;
Præcipientem Daren ardens agit æquore toto;
Nunc dextra ingeminans ictus, nunc ille sinistra
Nec moro, nec requies: quàm multa grandine nimbi
Culminibus crepitant; sic densis ictibus heros
Creber utrâque manu pulsât versatque Dareta.
Both on the tiptoe stand, at full extent:
Their arms aloft, their bodies inly bent;
Their heads from aiming blows, they bear afar,
With clashing gauntlets then provoke the war.
One (Dares) on his youth and pliant limbs relies;
One (Entellus) on his sinews, and his giant size.
The last is stiff with age, his motions slow;
He heaves for breath, he staggers to and fro.—
Yet equal in success, they ward, they strike;
Their ways are different, but their art alike.
Before, behind, the blows are dealt; around
Their hollow sides the rattling thumps resound.
A storm of strokes well meant, with fury flies,
And errs about their temples, ears, and eyes:
Nor allows errs; for oft the gauntlet draws
A sweeping stroke along the crackling jaws.
Hoary with age, Entellus stands his ground;
But with his warping body wards the wound:
His head and watchful eye keep even pace,
While Dares traverses, and shifts his place;
And like a captain who beleaguers round
Some strong built castle on a rising ground;
Views all th' approaches, with observing eyes,
This and that other part, in vain he tries;
And more on industry than force relies.
With hands on high, Entellus threatens the foe:
But Dares watch'd the motion from below,
And slipp'd aside, and shunn'd the long descending blow.
Entellus wastes his forces on the wind;
And thus deluded of the stroke designed,
Headlong and heavy fell; his ample breast,
And weighty limbs, his ancient mortar press'd.
So falls a hollow pine, that long had stood
On Ida's height, or Erymanthus' wood.—
Dauntless he rose, and to the fight returned,
With shame his cheeks, his eyes with fury burn'd:
Disdain and conscious virtue fi'd his breast,
And with redoubled force, his foe he press'd;
He lays on loads with either hand amain,
And headlong drives the Trojan o'er the plain,
Nor stops, nor stays; nor rest nor breath allows;
But storms of strokes descend about his brows;
A rattling tempest, and a hail of blows.

Dryden.
To such a combat as this the apostle most manifestly alludes; and in the above description, the reader will see the full force and meaning of the words, so fight I, not as one that beatech the air; I have a real and a deadly foe; and as I fight not only for my honour but for my life, I aim every blow well, and do execution with each.

No man, who had not *seen* such a fight, could have given such a description as that above; and we may fairly presume that when Virgil was in Greece, he saw such a contest at the Isthmian games; and therefore was enabled to paint from nature. *Homer* has the same image of missing the foe, and *beating the air*, when describing Achilles attempting to kill Hector; who by his *agility and skill*, (Ποικίλ by Ἀπολλῶ,) eluded the blow:—

Τοῖς νεν εστὶν ἐπὶ στροφῇ ποδάρεσσι δὺς Ἀχιλλεύς
Εἵχε χαλκείω, τρίς δ' ἑπὶ πύφῃ βαθεῖα ν.

IIAD, lib. xx. ver. 45.

Thrice struck Pelides with indignant heart,

Thrice, in *impassive air*, he plunged the dart. *POPE.*

27. *But I keep under my body, &c.* This is an allusion not only to *boxers*, but also to *wrestlers* in the same games; as we may learn from the word *πρωτιάς*, which signifies to *hit in the eyes*; and *δυνατότης*, which signifies to *trip*, and give the antagonist a fall, and then *keep him down* when he was down; and, having obliged him to acknowledge himself conquered, make him a *slave*. The apostle considers his body as an enemy with which he must contend; he must mortify it by self-denial, abstinence, and severe labour; it must be the *slave* of his soul, and not the soul the *slave* of the body; which, in all unregenerate men, is the case.

Let—having preached to others The word *κηρύξας* which we translate *having preached*, refers to the *office* of the *κέρυξ*, or *herald* at these games, whose business it was to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to contend, declare the terms of crown on their heads. See my observations on this office in the notes at the end of Matt. iii.

Should be a cast-away. The word *ἀποβῶν*, signifies such a person as the *βῆσαντι*, or *judges of the games*, reject as not having deserved the prize. So Paul himself might be rejected by the Great Judge; and, to *prevent* this, he *ran*, he *contended*, he *denied himself*, and *brought his body into subjection* to his spirit, and had his spirit governed by the Spirit of God. Had this heavenly man lived in our days, he would, by a certain class of people, have been deemed a *legalist*; a people who widely differ from the practice of the apostle; for they are conformed to the world, and they feed themselves without fear.

On the various subjects in this chapter I have already spoken in great detail; not, indeed, *all* that might be said, but as much as is necessary. A few general observations will serve to recapitulate and impress what has been already said.

1. St. Paul contends that a preacher of the Gospel has a right to his support: and he has proved this from the *law*, from the *Gospel*, and from the *common sense* and consent of men. If a man who does not labour, takes his maintenance from the church of God, it is not only a domestic theft, but a sacrilege. He that gives up his time to this labour, has a right to the support of himself and family: he who takes more than is sufficient for this purpose, is a covetous hireling. He who does nothing for the cause of God and religion, and yet obliges the church to support him, and minister to his idleness, irregularities, luxury, avarice, and ambition, is a *monster*, for whom human language has not yet got a name.

2. Those who refuse the labourer his hire, are condemned by God and by good men. How liberal are many to public places of amusement, or to some *popular charity*, where their *names* are sure to be *published* abroad; while the man who watches over their souls, is fed with the most parsimonious hand! Will not God abate this *pride*, and reprove this *hard-heartedness*?

3. As the husbandman ploughs and sows in *hope*, and the God of Providence makes him a partaker of his *hope*; let the upright preachers of God's word take example and encouragement by him. Let them labour in *hope*; God will not permit them to spend their strength for nought. Though much of their seed, through the fault of the bad ground, may be unfruitful; yet some will spring up unto eternal life.

4. St. Paul became *all things to all men*, that he might gain all. This was not the effect of a fickle or man-pleasing disposition; no man was ever of a more *firm* or *decided* character than St. Paul; but, whenever he could, with a good conscience, yield so as to please his neighbour, for his good to edification, he did so; and his yielding disposition was a proof of the *greatness of his soul*. The unyielding and obstinate mind, is always a little mind: a want of true greatness always produces *obstinacy* and *peevishness*. Such a person as St. Paul is a blessing wherever he goes: on the contrary, the obstinate *hoggish* man, is either a general curse, or a general cross: and if a preacher of the Gospel, his is a burdensome ministry. Reader, let me ask thee a question: If there be no *gentleness* in thy *manners*, is there any in thy *heart*? If there be little of Christ *without*, can there be much of Christ *within*?

5. A few general observations on the Grecian games may serve to recapitulate the subject in the four last verses.

1. The Isthmian games were celebrated among the Corinthians; and therefore the apostle addresses them, ver. 24. *KNOW ye not, &c.*

2. Of the five games there used, the apostle speaks only of three, *running*, ver. 23. *they which run in a race*; and ver. 26. *I therefore so run, not as uncertainly*. *WRESTLING*, ver. 25. *every man that striketh, & αγωνίζεσθαι, he who wrestleth*, *Boxing*, ver. 25, 27. *so fight I, not as one that beateth the air*; *δυνατότης, so fist I, so I hit*; but *I keep my body under, &c.*

3. He who won the race by *running*, was to observe the *rules* of racing; keeping within the *white line*, which marked out the path or compass in which they ran; and he was also to outrun the rest, and to come first to the goal: otherwise, he ran *uncertainly*, ver. 24, 26, and was *ἀδοκίμος*, one to whom the prize could not be judged by the judges of the games.

4. The *athletic* combatants, or *wrestlers*, observed a *set diet*; see the quotation from *Epietetus*, under ver. 25. And this was a *regimen* both for *quantity* and *quality*; and they carefully abstained from all things that might render them less able for the combat: whence the apostle says they *were temperate in all things*, ver. 25.

5. No person who was not of respectable family and connections was permitted to be a competitor at the Olympic games. St. Chrysostom, in whose time these games were still celebrated, assures us that no man was suffered to enter the lists, who was either a *servant* or a *slave*, *οὐδὲς αγωνίζεσθαι δούλος, οὐδὲς σκλαβεῖναι οἰκετῆς*. And if any such was found who had got himself inserted on the military list, his name was erased, and he was expelled and punished. *Ἀλλ' εὖν ἀπο δούλου, ὡς, μετὰ τιμωρίας ἐκβαλεται τὸν τὸν σκλαβῶτος κατάλογον*. To prevent any person of bad character from entering the lists at the Olympic games, the *kerux*, or *herald*, was accustomed to proclaim aloud in the theatre, when the combatant was brought forth, *Μη τις τούτων κατηγορεῖ; ὡς αὐτὸν ἀποσκεπασμένον τῆς δουλείας τὴν ὑπόβλην οὐ τοῖς τοῖς ἀγωνίας ἐμῆρας*. *Will any accuse this man?* For which he gives this reason? "that being free from all suspicion of being in a state of slavery, (and elsewhere he says of being a thief, or of corrupt morals,) he might enter the lists with credit." *Chrysost.* Homil. in Inscript. Altaris, &c. vol. iii. pag. 59. Edit. benedict.

6. The *boxers* used to prepare themselves by a sort of *εὐκαταχία*, or going through all their *postures of defence and attack*, when no adversary was before them. This was termed *beating the air*, ver. 26. but when such came to the combat, they endeavoured to *bind* their adversaries by hitting them in the eye, which is the meaning of *ἐντοπιάζειν*, as we have seen under ver. 27.

7. The *rewards* of all these exercises were only a *crown* made of the leaves of some plant, or the bough of some tree, the *olive*, *bay*, *laurel*, *parsley*, &c. called here by the apostle *φθάνον*, *στέφανον*, a *corruptible*, *withering* and *fading crown*, while he and his fellow Christians expected a crown *incorruptible* and immortal, and that could not fade away.

8. On the subject of the *possibility* of St. Paul becoming a *cast-away*, much has been said in contradiction to his own words: He most absolutely states the *possibility* of the case: and who has a right to call this in question? The ancient Greek commentators, as *Whitby* has remarked, have made a good use of the apostle's saying, *Εἰδε Πάυλος τούτο δίδουσι, ὁ τσάνωνος δίδωσιν, τι ἀν εἰσπομέν ημεῖς*; "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us?"

9. On the necessity of being workers together with God, in order to avoid apostacy, *Clement Alexandrinus* has some useful observations in his *Stromata*, lib. vii. pag. 448. Edit. Oberthür—ὁς εἶ, says he, ὁ ἱερωὺς θεῶν παρέχει τοῖς συνεργοῖσι τὴν βίαν, ὅπως καὶ ὁ θεὸς τὴν αἰδὸν σὺν ἡμῖν τοῖς συνεργοῖσι πρὸς ἡμῶν τε καὶ εὐαγγελίαν. "As a physician gives health to those who co-operate with him in their cure; so God also gives eternal salvation to them who are workers together with him in knowledge and a godly life." "Therefore," says he, "it is well said among the Greeks, that when a certain wrestler, who had long injured his body to manly exercise, was going to the Olympic games, as he was passing by the statue of Jupiter, he offered up this prayer, *Εἰ πάντα, ὦ Ζεῦ, δυνάτοί μοι τα προς τὸν ἀγῶνα παρεσκεύασαι, ἀποδοῖς φερὸν δικαίως τὴν κερύειν*." "O Jupiter, if I have performed every thing as I ought, in reference to this contest, grant me the victory!"—May we not feel something of this spirit in seeking the kingdom of God? And can any thing of this kind be supposed to derogate from the glory of Christ? St. Paul himself says, if a man contend for the mastery, yet is he not crowned except he strive lawfully. Shall we pretend to be wiser than the apostle, and say, that we may gain the crown, though we neither *fight the good fight*, nor *finish the course*.

CHAPTER X.

Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the Gospel; particularly their passing through the Red sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience, are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions, and their punishments, are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the sacrament of the Lord's Supper properly considered, and taken, that God may not be provoked to punish us, 15—22. There are some things which may be legally done which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols, considered and finally settled, 25—30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters, rather than our own gratification, 31—33. [A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cas. 3.]

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the cloud, and all passed through ^b the sea;
^c 2 And were all baptized unto Moses in the cloud and in the sea;
^d 3 And did all eat the same ^e spiritual meat;
^f 4 And did all drink the same ^g spiritual drink: (for they drank of that spiritual rock that ^h followed them: and that rock was Christ.)

a Exod. 13. 21 & 40. 34. Num. 9. 19 & 14. 14. Deu. 1. 33. Neh. 9. 19, 19. Ps. 78. 11 & 106. 25. *b* Exod. 14. 22. Num. 33. 8. Josh. 4. 23. Ps. 78. 13. *c* Exod. 16. 15, 35. Neh. 9. 15, 30. *d* Exod. 17. 6. Num. 30. 11. Ps. 78. 15.

NOTES.—Verse 1. *I would not that ye should be ignorant* It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the Gospel, such as baptism and the Lord's supper, would secure their salvation; notwithstanding they might be found partaking of idolatrous feasts; as long, at least, as they considered an idol to be nothing in the world. To remove this destructive supposition which would have led them to endless errors, both in principle and practice; the apostle shows that the Jews had sacramental ordinances in the wilderness, similar to those of the Christians; and that notwithstanding they had the typical baptism from the cloud, and the typical eucharist from the paschal lamb, and the manna that came down from heaven; yet when they joined with idolaters, and partook of idolatrous feasts, God was not only displeased with them, but signified this displeasure by pouring out his judgments upon them; so that in one day 23,000 of them were destroyed.

Under the cloud It is manifest from Scripture that the miraculous cloud in the wilderness performed a three-fold office to the Israelites. 1. It was a cloud in the form of a pillar to direct their journeyings by day. 2. It was a pillar of fire to give light to the camp by night. 3. It was a covering for them during the day, and preserved them from the scorching rays of the sun, and supplied them with a sufficiency of aqueous particles, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its humidity was so abundant, that the apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour. See the note on Exodus xiii. 21.

2. *And were all baptized unto Moses* Rather into Moses, into the covenant of which Moses was the mediator; and by this typical baptism, they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism, are said to be baptized into Christ, and are thereby brought under obligation to keep the precepts of the Gospel.

3. *Spiritual meat* The manna which is here called spiritual meal. 1. Because it was provided supernaturally; and, 2. Because it was a type of Christ Jesus, who speaking of it, John vi. 31, &c. tells us that it was a type of that true bread which came down from heaven, which gives life to the world, v. 33, and that himself was the bread of life, v. 48.

4. *Spiritual drink* by the *βόσκη τροφικόν*, spiritual meat, and *ποτα τροφικόν*, spiritual drink; the apostle certainly means both meat and drink, which were furnished to the Jewish assembly miraculously, as well as typically; and he appears to borrow his expressions from the Jews themselves, who expressly say *החלהם ה' חלצהם* *halatz halechem* *halaz ruchenim*, that bread was spiritual, and *ה' חלצהם* *halechem* *halaz ruchenim* *hain*, the waters were spiritual. *Alschech* is legem, fol. 233, to which opinion the apostle seems particularly to refer. See Schoettgen.

The spiritual rock that followed them There is some difficulty in this verse. How could the rock follow them? it does not appear that the rock ever moved from the place where Moses struck it. But to solve this difficulty, it is said, that rock here is put by metonymy, for the water of the rock; and that this water did follow them through the wilderness. This is more likely: but we have not direct proof of it. The ancient Jews, however, were of this opinion, and state that the streams followed them in all their journeyings, up the mountains, down the valleys, &c. &c. and that when they came to encamp, the waters formed themselves into cisterns, and pools, and that the rulers of the people guided them by their staves in rivulets to the different tribes and families; and this is the sense they give to Num. xxi. 16. *Spring up, O well, &c.* See the place in Schoettgen.

Others contend that by the rock following them, we are to understand their having carried of its waters with them, on their journeyings.—This we know is a common custom in

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were ^a our examples, to the intent we should not lust after evil things, as ^b they also lusted.

7 Neither be ye idolaters, as ^c were some of them; as it is written, ^d The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and ^e fell in one day three and twenty thousand.

a Or, went with them. Deu. 9. 21. Ps. 106. 41. *b* Num. 14. 29, 30, & 36. 64. 55. Ps. 106. 26. Heb. 3. 17. *c* Jude 5. *d* Or, our figures.—Num. 11. 4. 33. 34. Ps. 106. 14. *e* Ver. 14.—Exod. 32. 6.—1 Ch. 6. 13. Rev. 2. 14.—Num. 25. 19. Ps. 106. 29.

these deserts to the present day; and that the Greek verb *ἀκολουθεῖν*, to follow, has this sense, Bishop Pearce has amply proved in his note on this place. The Jews suppose that the rock itself went with the Israelites, and was present with them in their thirty-eight stations, for only so many are mentioned. See *Alschech* in legem, fol. 236. And see Schoettgen.

Now, though of all the senses already given, that of Bishop Pearce is the best; yet it does appear that the apostle does not speak about the rock itself; but of him whom it represented, namely, Christ: this was the rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said ver. 9. that they tempted Christ, and were destroyed of serpents.

5. *They were overthrown in the wilderness* And yet ALL these persons were under the cloud—ALL passed through the sea—ALL ate the same spiritual meat—ALL drank the same spiritual drink, for they were made partakers of the spiritual rock (Christ). Nothing can be a more decisive proof than this, that people who have every outward ordinance, and are made partakers of the grace of our Lord Jesus, may abuse their privileges and grieve the Spirit of God, as to fall from their state of grace, and perish everlastingly. Let those who are continually asserting that this is impossible, beware lest they themselves, if in a state of grace, become not, through their overmuch security, proofs in point of the possibility of ending in the flesh, though they began in the spirit.—Reader, remember who said, *Ye shall not surely die*; and remember the mischiefs produced by a belief of his doctrine.

6. *These things were our examples* The punishments which God inflicted on them, furnish us with evidences of what God will inflict upon us, if we sin after the similitude of those transgressors.

We should not lust after evil things It is most evident that the apostle refers here to the history in Num. xi. 4, &c. and the mixed multitude fell a lusting, and said, *Who shall give us flesh to eat*. Into the same spirit the Corinthians had most evidently fallen; they lusted after the flesh in the idol feasts, and therefore frequented them to the great scandal of Christ's unity. The apostle shows them that their sin was of the same nature as that of the murmuring rebellious Israelites, whom God so severely punished; and if he did not spare the natural branches, there was no likelihood that he should spare them.

7. *Neither be ye idolaters* The apostle considered partaking of the idolatrous feasts, as being real acts of idolatry; because those who offered the flesh to their gods, considered them as feeding invisibly with them, on the flesh thus offered; and that every one that partook of the feast, was a real participator with the god to whom the flesh or animal had been offered in sacrifice. See ver. 21.

Rose up to play See the note on Exod. xxxii. 6. The Jews generally explain this word, as implying idolatrous acts only—I have considered it as implying acts of impurity with which idolatrous acts were often accompanied. It also means those dances which were practised in honour of their gods. That this is one meaning of the verb *παίζειν*, *Kypke* has largely proved. The whole idolatrous process was as follows.

1. The proper victim was prepared and set apart. 2. It was slain, and its blood poured out at the altar of the deity. 3. The flesh was dressed, and the priests and offerers feasted on it, and thus endeavoured to establish a communion between themselves and the object of their worship. 4. After eating, they had idolatrous dances in honour of their god: and 5. As might be expected, impure mixtures, in consequence of those dances. The people sat down to eat and to drink, and rose up to play; and it is in reference to this issue of idolatrous feasts and dances, that the apostle immediately subjoins, *Neither let us commit fornication, &c.*

8. *Fell in one day three and twenty thousand* In Num.

9 Neither let us tempt Christ, as ⁿ some of them also tempted, and ^o were destroyed of serpents.

10 Neither murmur ye, as ^a some of them also murmured, and ^b were destroyed of ^c the destroyer.

11 Now, all these things I happened unto them for ² ensamples; and ³ they are written for our admonition, ⁴ upon whom the ends of the world are come.

12 Wherefore v let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but ^x such as is common to man : but ^y God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also ^z make a way to escape, that ye may be able to bear it.

in Exod. 17:27. Num. 21:5. Psal. 6:1. Psa. 7:15, 37 & 95:9 & 104:14. —o Num. 21:6. —p Exod. 16:2 & 17:2. Num. 14:4, 29 & 15:44. —q Num. 14:7 & 16:49. —r Psal. 13:23. —s Num. 24:16. —t 1 Chron. 21:15 —s or types —t 1 Tim. 15:4. Ch. 9:10. —u ch 7:20. Phil. 4:5. Heb. 10:25, 37. —v John 2:18. —w Rom. 11:23. —x Or, *arguing*.

xv. the number is 21,000 and, allowing this to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading in the place, Moses and the apostle may be thus reconciled; in Num. xxv. 4. God commands Moses *to take all the heads (the rulers) of the people, and hang them up before the Lord against the sun*; these possibly amounted to 1,000; and those who fell by the plague were 23,000, so that the whole amounted to 24,000. Instead of *εκατομύρια χιλιάδων*, 23,000, two MSS. with the latter *Syriac* and the *Armenian*, have *εκατοστήσων χιλιάδων*, 21,000; but this authority is too slender to establish a various reading, which recedes so much from the received text. I think this discordance may be best accounted for, by supposing, as above, that *Phineas* and his *companions*, might have slain 1,000 men, who were heads of the people, and chief in this idleness; and that the plague sent from the Lord destroyed 23,000 more; so an equal number to the whole tribe of Levi perished in one day: who were just 23,000. See Num. xvi. 62. and see Lightfoot.

9. *Neither deus tempt Christ*] I have already supposed, in the note on ver. 4. that Christ is intended by the Spiritual Rock that followed them; and that it was *He*, not the rock that did *follow* or *accompany* the Israelites in the wilderness. This was the Angel of God's presence who *went with the church in the wilderness, to whom our fathers would not obey*, as St. Stephen says, Acts vi. 38, and 40. Instead of *Xpus n. Christ*; several MSS. and a few Verses, have *Kypior, the Lord*, and some few *Gen. God*. But though some respectable MSS. have the *Lord*, instead of *Christ*; yet this latter has the greatest proportion of authority on its side. And this affords no mean proof that the person who is called *7075 Xp. horch*, in the Old Testament, is called *Christ* in the New. By *tempting Christ*, we meant disbelieving the providence and goodness of God; and presuming to presume to Him how he should send them the necessary supplies; and of what kind they should be, &c.

And they murmured, saying, Neither manna yet! How the Israelites murmured against the manna, which their souls despoised of a *light bread*, something like the manna which the angels ate in *Eden* & *Paradise*; they had been brought out of Egypt into a wilderness, and pretended that the promises of God had failed; and how they were destroyed by serpents, and by the destroyer or plague, may be seen at large in the texts referred to in the *margin*, on this, and the preceding verses. It appears, from what the apostle says here, that the Corinthians were murmuring against God and his apostle, for prodding them from partaking of the idolatrous feasts; just as the Israelites did in the wilderness, in reference to a similar subject. See the history of Pharaoh with Zari and Cush, and the rebellion of Korah and his company, etc.

Destroyer of the Destroyer.—The Jews suppose that God employed *destroying angels* to punish those rebellious Israelites; they were *five* in number, and one of them they call *מַשְׁחֹרֵת* *Meschacheth, the destroyer*; which appears to be another name for *Sannath, the angel of death*; to whose influence they attribute all deaths which are not *unknown* or *violent*. Those who die violent deaths, or deaths that are not in the *common manner* of men, are considered as perishing by immediate judgments from God.

11 Upon whom the words of the world are come. To *reign* *thou* *forever*. The end of the times included within the whole duration of the Moslem economy. For, although the word *awm*, means in its primary sense, *endless being, or duration*, yet in its accommodated sense, it is applied to any round duration, that is *complete in itself*. And here it evidently means the whole duration of the Moslem economy. "Thus therefore," says Dr. Lightfoot, "the apostle speaks in this place that those things which were transacted in the beginning of the Jewish ages, are written for an example to you, upon whom the ends of those ages are come; and the beginning is like to the end; and the end to the beginning. It thus begins forty years; both consisted of temptation and unbelief; and both ended in the destruction of the unbelief-verse. *That*, in the destruction of those who perished in it, *whereas*: *sic*; *this*, in the destruction of those that believed not, *where* the destruction of their city and nation." The phrase *מִיָּמֵינוּ עַד סוֹפָאָם*, the end of days, says the Targum of Jerusalem *qum*, in 15, mean *מִיָּמֵינוּ עַד סוֹפָאָם* *begomel dema'el Mashicha*, in the days of the King Messiah. We are to consider the apostle's

14 Wherefore, my dearly beloved, ⁸ flee from idolatry.

15 I speak as to wise b men ; judge ye what I say

16. * The cup of blessing, which we bless, is it not the communion of the blood of Christ? * The bread which we break, is it not the communion of the body of Christ?

17 For ^o we *being* many, are one bread, *and* one body; for we are all partakers of that one bread.

Is Behold f Israel & after the flesh : ^hare not they which eat
of the sacrifices partakers of the altar?

19 What say I then?—that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that

ye should have fellowship with devils.

x Ch 1.9.—y 1 Cor 1.1.—z Pet 2.2.—7 Jer 9.11.—a Jer 7.—2 Cor 6.17.—1 John 5.
 21.—b Ch 8.7.—c Marc 6.6.—d Act 2.43.—e Ch 11.27.—f Rom 12.5.
 g 1 Tim 4.12.—h Gal 6.7.—i Rom 4.4 & 9.15.—j Jer 9.11.—k Jer 11.18.—l Lev 3.3 &
 5.—m Ch 4.4 & 8.15.—n 1 Tim 2.2.—o Ps 14.5.—p Ex 9.6.

words as referring to the end of the Jewish dispensation, and the commencement of the Christian; which is the last dispensation which God will vouchsafe to man in the state of probation.

12. Let him that thinketh he standeth: "Ὁ δοκῶν ἐγχαίρειν;" *Let him who must confidently standeth*; him who has the *fullest conviction* in his own conscience, that his heart is right with God, and that his mind is right in the truth, take heed lest he fall from his faith, and from the state of holiness in which the grace of God has placed him. I have already shown, that the verb *δοκῶν*, which we render to *seem*, to *think*, to *suppose*, is used by the best Greek writers not to *lessen* or *weaken* the sense, but to render it *stronger*, and more *emphatic*. See the note on Luke viii. 18.

...and he may *continue* in this state till God come to take away his soul. Therefore, *let him rest most assuredly* *in the faith*, *that hee beed test he fall*: not only partially but

43. But such is *common to man*. Ἀνθρώπου· Chrysostom has properly translated this word ἀνθρώπος, τῷ ἐλαττωμένῳ, by εὐφραίνεσθαι, that is, small, short, moderate. Yet the passions or trials have been but trifling, in comparison of those endured by the larger ones; they might have been easily resisted and overcome; besides, God will not suffer you to be tried above the strength he gives you; but, as the trial comes, he will provide you with sufficient strength to resist it: as the trial comes in, he will make your way out. The words are very remarkable, τὰ αὐτὰ καὶ τὸ πάλιν οὐκ ἐπιτρέψεται, "he will," with the temptation, make the deliverance, or way out." Satan is never permitted to block up any way, without the providence of God making a way through the wall. God never makes a breach in his otherwise impregnable fortification. Should an upright soul get into difficulties and straits, the way rest assured that there is a way out, as there was a way in: so that the trial shall never be above the strength that God shall give him to bear it.

11. *Wherefore—flee from idolatry.*] This is a trial of no great magnitude; to escape from so gross a temptation requires but a moderate portion of grace and circumspection.

15. *I speak as to wise men*). The Corinthians valued themselves not a little on their *wisdom* and various gifts; the apostle rebuked this, and drew a conclusion from it against themselves. — *As ye are wise*, surely ye can see the propriety of abstaining from idolatry of every kind: for an idol is nothing in the world; and can do nothing for you, and nothing against you.

[b. *The cup of blessing*] The apostle speaks here of the Eucharist, which he illustrate, by the כוס הברכה *kos habrahah*, cup of blessing, over which thanks were expressed at the conclusion of the pass-over. See this largely explained at the conclusion of the notes on Matt. xxvi. and in my *Discourse upon the Eucharist*, 8vo. 2d edit. 1814.

The communion of the blood of Christ! We who partake at this sacred cup, in commemoration of the death of Christ, are made partakers of his body and blood, and thus have fellowship with him; as those who partake at an *ido. feast*, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered. This I have proved at large in the above tract, to which I must refer the reader: as the subject is too voluminous to be inserted here.

17. *For, we are many, are one bread*). The original would be better translated thus: *because there is one bread* or *loaf, we, who are many, are one body*. As only one loaf was used at the pass-over, and those who partook of it were considered to be *one religious body*; so we, who partake of the *everlasting bread and wine*, in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all united to Christ by the same blood. These blood was shed for us, to make an atonement for our sins; as the blood of the paschal lamb was shed and sprinkled in reference to this, of which it was the type.

21 [†] Ye cannot drink the cup of the Lord, and ^m the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we ⁿ provoke the Lord to jealousy? ^o are we stronger than he?

23 ^p All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 ^q Let no man seek his own, but every man another's wealth.

25 ^r Whatsoever is sold in the shambles, *that eat, asking no question for conscience sake:*

26 For, ^s the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a *feast*, and ye be disposed to go: ^t whatsoever is set before you, eat, asking no question for conscience sake.

^{12 Cor. 5:16, 16—m Rom. 22:18—n Dea. 22:31—o Ezek. 22:14—p Ch. 6:19—q Rom. 15:1, 2. Ver. 33. Ch. 14:5. Phil. 24:3.—r Baruch 6:28. 1 Tim. 4:4.—s Exod. 19:5. Dea. 10:14. Psa. 34:1, & 50:12. Ver. 25.—t Luke 10:7.—u Ch. 5:10, 12.}

18. Behold Israel after the flesh] The Jews not yet converted to Christianity: the latter being Israel after the Spirit. As the design of the apostle was to withdraw his converts at Corinth from all temptations to idolatry, he produces *two* examples to show the propriety of his endeavours. 1. All who join together in celebrating the Lord's supper, and are partakers of that one bread, give proof by this that they are Christians, and have fellowship with Christ. 2. All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in communion with those idolaters, and that they have fellowship with the demons they worship.

19. What say I then?] A Jewish phrase for I conclude; and his is his conclusion, that although an idol is nothing, has neither power nor influence; nor are things offered to idols any thing the worse for being thus offered: yet, as the things sacrificed by the Gentiles are sacrificed to demons, and not to God, those who partake of them have fellowship with demons; those who profess Christianity, cannot have fellowship both with Christ and the devil.

21. Ye cannot drink the cup of the Lord] It is in vain that you, who frequent these idol festivals, profess the religion of Christ, and commemorate his death and passion in the Holy Eucharist; for you cannot have that fellowship with Christ which this ordinance implies, while you are partakers of the table of demons. That the Gentiles, in their sacrifices, fed on the slain beasts, and ate bread and drank wine in honour of their gods, is sufficiently clear, from various accounts. See my *Discourse on the Holy Eucharist*, where many examples are produced. The following from Virgil, *Æn. viii. ver. 173*, is proof in point.

*Tum lecti juvenes certatim aræque sacerdos
Viscera tota ferunt lanturum, æneanque canistris
Dona laborata Cereris, Bacchumque ministrant,
Vescitur, Aeneas, simul et Trojana juvenis,
Pergæti tergo horis et lustralibus extis.
Quare agite o juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communeque vocate Deum, et Date vna volentes.
The loaves were served in canisters; the wine in bowls; the priest renewed the rites divine;
Broiled entrails are their food, and beef's continued chine.
Ye warlike youths, your heads with garlands crown,
Fill high the goblets with a sparkling flood,
And with deep draughts invoke our common god.*

22. Do we provoke the Lord to jealousy] All idolatry is represented as a sort of spiritual adultery; it is giving that heart to Satan that should be devoted to God; and he is represented as being *jealous*, because of the infidelity of those who have covenanted to give their hearts to him.

Are we stronger than he?] As he has threatened to punish such transgressors, and will infallibly do it, can we resist his Omnipotence? A sinner should consider, while he is in rebellion against God, whether he be able to resist that power whereby God will inflict vengeance.

23. All things are lawful for me] I may lawfully eat all kinds of food; but all are not expedient, *οὐ πάντα συμφέρει*. It would not be becoming in me to eat of all, because I should, by this, offend and grieve many weak minds. See the notes on chap. vi. 12, &c.

24. Let no man seek his own, &c.] Let none, for his private gratification or emolument, disturb the peace or injure the soul of another.—Let every man live, not for himself, but for every part of the great human family with which he is surrounded.

25. Whatsoever is sold in the shambles, *that eat*] The case to which the apostle refers is simply this: it was customary to bring the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol; or, taken more particularly, the case was this; one part of the sacrifice was consumed on the altar of the idol; a second part was dressed and eaten by the sacrificer; and a third belonged to the priest, and was often sold in the shambles. To partake of the second share, or to feast upon the sacrifice, St. Paul absolutely forbids; because this was one part of the religious worship, which was paid to the idol; it was sitting down as guests at his table, in token that they were in fellowship with him.

25 But, if any man say unto you, This is offered in sacrifice unto idols, eat not, ^u for his sake that showed it, and for conscience sake: for ^v the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for ^w why is my liberty judged of another man's conscience?

30 For, if I by ^x grace be a partaker, why am I evil spoken of for that? for which I give thanks?

31 ^y Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 ^z Give none offence, neither to the Jews, nor to the ^b Gentiles, nor to ^c the church of God:

33 Even as ^d I please all men in all things, ^e not seeking mine own profit, but the profit of many, that they may be saved.

^{v Dea. 10:14. Psa. 24:1, 1. Ver. 25.—w Rom. 14:16—x Or, thanksgiving.—y Rom. 14:5. 1 Tim. 4:3, 4.—z Gal. 3:17. 1 Pet. 4:11.—Rom. 14:13. Ch. 8:13. 2 Cor. 6:3.—b Gr. Greeks.—c Acts 20:28. Ch. 11:22. 1 Tim. 3:5.—d Rom. 15:2. Ch. 9:19, 22.—e Ver. 24.}

This was utterly incompatible with receiving the Sacrament of the Lord's Supper, which was the communion of the body and blood of Christ. But, as to the third share, the apostle leaves them at liberty either to eat of it or forbear: except that, by eating, their weak brethren should be offended: in that case, though the thing was lawful, it was their duty to abstain. See the notes on chap. vii. 1, &c.

Asking no question for conscience sake] Dr. Lightfoot observes, that the Jews were vexed with innumerable scruples in their feasts, as to the eating of the thing, as well as to the company with which they ate; and even the manner of their eating. Of fruits and herbs brought to the table, they were to inquire whether they were tithed according to custom? whether they were consecrated by the *Truma*? or whether they were profane? whether they were clean, or touched with some pollution, &c. And concerning flesh set on the table, they were to inquire whether it was of that which had been offered to idols? whether it were the flesh of an animal that had been torn by wild beasts? or, of that which had been strangled, or not killed according to the canons? &c. &c. All which doubts the liberty of the Gospel abolished as to one's own conscience, with this proviso, that no scandal or offence be cast before another man's weak or scrupulous conscience.

From this, it is evident, that the apostle had the case of the Jewish converts in view, and not the Gentiles. The latter were not troubled with such extraordinary scrupulousness.

26. For the earth is the Lord's] And because God made the earth and its fulness, all animals, plants, and vegetables; there can be nothing in it or them, impure, or unholy; because all are the creatures of God.

27. If any—bid you to a feast] The apostle means any common meal, not an idol festival; for to such no Christian could lawfully go.

Whatsoever is set before you, eat] Do not act as the Jews generally do, torturing both themselves and others, with questions, such as those mentioned on ver. 25.

28. This is offered in sacrifice unto idols.] While they were not apprised of this circumstance, they might lawfully eat; but when told that the flesh set before them had been offered to an idol, then they were not to eat, for the sake of his weak conscience, who pointed out the circumstance.—For the apostle still takes for granted, that even the flesh offered in sacrifice to an idol might be eaten innocently at any private table; as in that case they were no longer in danger of being partakers with devils, as this was no idol festival.

For the earth is the Lord's, and the fulness thereof] This whole clause, which appears also in ver. 26, is wanting here in ABCDEFGH, several others: the Syriac, Erpen, Coptic, Saldic, Ethiopic, Armenian, Vulgate, Italia, and in several of the Fathers. Griesbach has left it out of the text; and professor White says, "*certissime delendum*;" it should most undoubtedly be erased. It has scarcely any authority to support it.

29, 30. For why is my liberty judged of another man's conscience, &c.] Though in the case of flesh offered to idols, and other matters connected with idolatry, (on which it appears there was much of a tender conscience among some of the Corinthians,) it was necessary to sacrifice something to an lay any man under this general burthen, that he must do nothing at which any weak brother might feel hurt, or be stumbled; for the liberty of the Gospel must not take for its rule the scrupulousness of any conscience; for, if a man, by grace, by the allowance or authority of the Gospel, partake of any thing that God's bounty has sent, and which the Gospel has not forbidden, and give thanks to God for the blessing; no man has right or authority to condemn such a person. This seems to be the meaning of these two verses; and they read a lesson of caution to rash judges; and to those who are apt to take offence.

31. Whether therefore ye eat, or drink] As no general rule can be laid down in reference to the above particulars, there is one maxim, of which no Christian must lose sight: that, whether he eats or drinks of this, or the other kind of aliments, or whatever else he may do, he must do it so as to bring glory to God. This is a sufficient rule to regulate every man's conscience and practice in all indifferent things, where there are no express commands or prohibitions.

32. Give none offence, &c.] Scrupulously avoid giving any cause of offence either to the unconverted *Jews*, or the unconverted *Gentiles*, so as to prejudice them against Christianity. *nor to the church of God*, made up of converts from the above parties.

33. *Even as I please all men*] Act as I do: forgetting myself, my own interests, conveniences, ease, and comfort, I labour for the welfare of others; and particularly that they may be *saved*. How blessed and amiable was the spirit and conduct of this holy man!

This chapter has already presented the serious reader with a variety of maxims for his regulation—1. As to his own *private walk*—2. His *domestic duties*—And, 3. his *connection with the church of God*. Let us review some of the principal parts.

1. We should be on our guard against what are called *little sins*; and all occasions and excitements to sin. Take heed what company you frequent. One thing, apparently harmless, may lead, by almost imperceptible links, to sins of the deepest die. See the example in this chapter—1. The people sat down to eat and to drink. 2. They rose up to *pay, dance, and sing*: and, 3. They committed fornication, and brought upon themselves *swift destruction*.

2. However conscious we may be of our own sincerity and uprightness, we should ever distrust ourselves. God has made nothing independent of himself; the soul has no principle of self-dependence, either in itself or in its attainments: it is wise, powerful, and happy, only while it is depending on infinite wisdom, unlimited power, and endless mercy.

3. The Gentiles were in communion with demons, by their idolatrous services. In what communion are those who feed themselves without fear; who eat with the glutton and drink

with the drunkard? Do they partake of the Lord Jesus who are under the influence of pride, self-will, hatred, censoriousness, &c. and who carry their self-importance, and worldly spirit, even into the house and worship of God?

4. A spirit of curiosity, too much indulged, may, in an irreligious man, lead to *curiosity and theft*: in a godly man, to a *troublesome and unscrupulous scrupulosity* of conscience; productive of nothing but uneasiness to itself, and disturbance to others. *Simplicity of heart saves from this, and is an excellent gift.*

5. In many actions we have a *two fold rule*: the *testimony* of God and *charity*; and, in many things, *charity is the best interpreter of the testimony*. The testimony often permits what *charity forbids*, because circumstances, in time, place, &c. may render a thing improper on one occasion that might be proper on another.

6. Pons Quersnel has well said, Every thing *honours* God when it is done for his sake; every thing *dishonours* him when any ultimate end is proposed besides his glory. It is an inchangeable principle of the Christian morality, that all comes from God by his *love*; and all should be returned to him by ours. This rule we should keep inviolate.

7. Though many of the advices given in this chapter, appear to respect the Corinthians alone, yet there is none of them that is not applicable to Christians in general, in certain circumstances. God has given no portion of his word to any people or age exclusively: the *whole* is given to the church universal in all ages of the world. In reading this epistle let us seriously consider what parts of it apply to ourselves; and if we are disposed to appropriate its *promises*, let us act conscientiously, and inquire how many of its *reprehensions* we may fairly appropriate also.

CHAPTER XI.

The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered; and the women with their heads uncovered; contrary to custom, propriety, and decency. 1-6. Reasons why they should act differently. 7-16. They are also reprimanded for their divisions and heresies. 17-19. And for the irregular manner in which they celebrated the Lord's Supper. 20-22. The proper manner of celebrating this holy rite, laid down by the apostle. 23-26. Directions for a profitable viewing of the Lord's Supper, and avoiding the dangerous consequences of communicating unworthily. 27-31. [A. M. 4960. A. D. 55. A. U. C. 809. An. Imp. Neronis Cæs. 3.]

BE ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, b that ye remember me in all things, and c keep the d ordinances, as I delivered them to you.

3 But I would have you know, that e the head of every man is Christ; and f the head of the woman is the man; and g the head of Christ is God.

4 Every man praying, or h prophesying, having his head covered, dishonoureth his head.

a Chap. 4. 16. Ephes. 5. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.—b Chap. 4. 17.—c Chap. 7. 17.—d 1 Cor. traditions. 2 Thess. 2. 15. & 3. 6.—e Ephes. 5. 23.—f Gen. 3. 16. 1 Tim. 2. 11, 12. 1 Pet. 3. 1, 5, 6.

5 But i every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were k shaven.

6 For if the woman be not covered, let her also be shorn: but if it be l a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as m he is the image and glory of God: but the woman is this glory of the man.

g John 14. 24. Chapter 3. 23. & 15. 27, 28. Phil. 2. 7, 8.—h Chapter 12. 10, 28. & 14. 1 &c.—i Acts 21. 9.—k Deut. 41. 12.—l Numbers 5. 15. Deut. 22. 5.—m Genesis 1. 26, 27. & 1. 26 & 9.

NOTES.—Verse 1. *Be ye followers of me*] This verse certainly belongs to the preceding chapter, and is here out of all proper place and connexion.

2. *That ye remember me in all things*] It appears that the apostle had previously given them a variety of directions relative to the matters mentioned here; that some had paid strict attention to them, and that others had not; and that contentions and divisions were the consequences, which he here reproves and endeavours to rectify. While Paul and Apollos had preached among them, they had undoubtedly prescribed every thing that was necessary to be observed in the Christian worship; but it is likely that those who joined in idol festivals, wished also to introduce something relative to the mode of conducting the idol worship into the Christian assembly; which they might think was an improvement on the apostle's plan.

3. *The head of every man is Christ*] The apostle is speaking particularly of Christianity and its ordinances: *Christ is the head*, or author of this religion; and is the Creator, Preserver, and Lord of every man. The man also is the *head* or head of the woman; and the head or Lord of Christ, as mediator between God and man, is God the Father. Here is the order—God sends his Son Jesus Christ to redeem man; Christ comes and lays down his life for the world; every man who receives Christianity, confesses that Jesus Christ is Lord, to the glory of God the Father; and every believing woman will acknowledge, according to Genesis iii. 16. that God has placed her in a dependence on, and subjection to, the man. So far, there is no difficulty in this passage.

4. *Praying or prophesying*] Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation; for we learn from the apostle himself, that *προφητεία*, to prophesy, signifies to speak unto men to edification, exhortation, and comfort, chap. xiv. 3. And this comprehends all that we understand by exhortation, or even preaching.

Having his head covered] With his cap or turban on, dishonoureth his head; because the head being covered, was a sign of subjection; and while he was employed in the public administration of the word, he was to be considered as a representative of Christ; and on this account, his being veiled or covered, would be improper. The decision of the apostle was

in point blank hostility to the canons of the Jews, for they would not suffer a man to pray unless he was *veiled*; for which they give this reason: "He should veil himself to show that he is *ashamed* before God, and unworthy, with open face, to behold him." See much in *Lightfoot* on this point.

5. *But every woman that prayeth, &c.*] Whatever may be the meaning of *praying and prophesying*, in respect to this man, they have precisely the same meaning in respect to the woman. So that some women, at least, as well as some men, might speak to others to edification, or exhortation, and comfort. And this kind of prophesying, or teaching, was predicted by Joel, ii. 28. and referred to by Peter, Acts ii. 17. And had there not been such gifts bestowed on women, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ: the woman had hers *covered*, because she was placed, by the order of God, in a state of subjection to the man; and because it was a custom, both among the Greeks and Romans, and among the Jews, an express law, that no woman should be seen abroad without a veil. This was, and is, a common custom through all the East; and now but public prostitutes go without veils. And, if a woman should appear in public without a veil, she would dishonour her head, her husband. And she must appear like to those women who had their hair shorn off as the punishment of who elom, or adultery.

Tacitus informs us, *Germ.* 19, that, considering the greatness of the population, adulteries were very rare among the Germans; and, when any woman was found guilty, she was punished in the following way: *acreis erubitus nudatam coram propinquis expellit domo maritus*; "having cut off her hair, and stripped her before her relatives, her husband turned her out of doors." And we know that the woman suspected of adultery, was ordered, by the law of Moses, to be stripped of her veil. *Num.* v. 18. Women reduced to a state of servitude, or slavery, had their hair cut off: so we learn from *Achilles Tatius*. Othobon says, concerning Leucippe, who was reduced to a state of slavery, *περιαντίζετο, γυν. ἐξαπατ., ἐρως*—*ἐν τῷ ἀλλοτρίῳ τῷ ἀλλοτρίῳ, τῷ κυρίῳ* *ἐν τῷ lib. vii. cap. 3.* "she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived

8 For ⁸ the man is not of the woman ; but the woman of the man.

9 ⁹ Neither was the man created for the woman : but the woman for the man.

n Gen. 2.21, 22.—o Gen. 2.13, 21, 23.—p Gen. 2.4, 65.—q That is, a covering; in

of its ornament," &c. It was also the custom among the Greeks to cut off their hair in time of mourning: See Euripides in *Alcest.* ver. 426. Admetus, ordering a common mourning for his wife Alcestis, says, *πένθος γυναικὸς τῆς κοινοῦνθαι λέγει, κόμη ζυρεται καὶ μελαμπέπλω στήλη*. "I order a general mourning for this woman: let the hair be shorn off, and a black garment put on." Propriety, and decency of conduct, are the points which the apostle seems to have more especially in view. As a woman who dresses *lovely or fantastically*, even in the present day, is considered a disgrace to her husband, *because* suspected to be not very sound in her morals; so, in those ancient times, a woman appearing without a veil, would be considered in the same light.

6. For if the woman be not covered] If she will not wear a veil in the public assemblies, let her be shorn; let her carry a badge of public infamy: but if it be a shame; if, to be shorn or shaven would appear, as it must, a badge of infamy, then let her be covered: let her by all means wear her veil. Even in mourning it was considered disgraceful to be obliged to shear off the hair; and, lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the ends of it only. Euripides, in *Orest.* ver. 123, speaking of Helen, who should have shaved her head on account of the death of her sister Clytemnestra, says, *εἰδὲν παρ' ἀκρας οὐ ἀπέβρεν τριχὺς σάκος ἀ καλλός, ἐστὶ δὲ ἡ παλαιὰ γυνή*: "See how she cuts off the very points of her hair, that she may preserve her beauty; and is just the same woman as before." See the note on the preceding verse.

7. A man indeed ought not to cover his head] He should not wear his cap or turban in the public congregation, for this is a badge of servitude; or an indication that he has a conscience overwhelmed with guilt: and besides, it was contrary to the custom that prevailed both among the Greeks and Romans.

He is the image and glory of God] He is God's vicegerent in this lower world; and, by the authority which he has received from his Maker, he is his representative among the creatures, and exhibits, more than any other part of the creation, the glory and perfections of the Creator.

But the woman is the glory of the man] As the man is among the creatures, the representative of the glory and perfections of God; so that the fear of him, and the dread of him, are on every beast of the field, &c. so the woman is in the house and family, the representative of the power and authority of the man. I believe this to be the meaning of the apostle; and, that he is speaking here principally concerning power and authority; and skill to use them. It is certainly not the moral image of God, nor his celestial glory, of which he speaks in this verse.

8. For the man is not of the woman] Bp. Pearce translates, *οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνή ἐκ ἀνδρός*: thus—"For, the man doth not proceed to the woman, but the woman to the man." And vindicates this sense of *ἐκ*, by its use in chap. xii. 15. If the foot shall say, *ἐκ τοῦ ἐστὶν ὁ σώματος*, I am not of the body; i. e. I do not belong to the body. He observes that, as the verb *ἐστὶν* is in the present tense, and will not allow that we should understand this sense of something that is past, *yap, for*, in the following verse, which is unnoticed by our translators, will have its full propriety and meaning, because it introduces a reason why the woman belongs to the man, and not the man to the woman. His meaning is, that the man does not belong to the woman, as if she was the principal; but the woman belongs to the man in that view.

9. Neither was the man created, &c.] *Καὶ οὐκ ἐκείνην* for the man was not created upon the woman's account. The reason is plain from what is mentioned above; and from the original creation of woman, she was made for the man, to be his proper or suitable helper.

10. For this cause ought the woman to have power on her head because of the angels.] There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and is less understood than this verse; and ver. 29 of chap. xv. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only on the words *power on her head*, which they interpret thus: that is, a covering, in sign that she is under the power of her husband. But, admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingeniously acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Some have endeavoured to force out a meaning by altering the text. The emendation of Mr. Toup, of Cornwall, is the most remarkable: he reads *ἐξουσία, going out*, instead of *ἐξουσία, power*; wherefore the woman, when she goes out, should have a veil on her head. Whatever ingenuity there may appear in this emendation, the consideration that it is not acknowledged by any MS., or Version, or primitive writer, is sufficient proof against it. Dr. Lightfoot, Schoetgen, and Bishop Pearce, have written best on the subject; in which

10 For this cause ought the woman ⁹ to have ⁸ power on her head ⁷ because of the angels.

11 Nevertheless ² neither is the man without the woman, neither the woman without the man in the Lord.

sign that she is under the power of her husband.—Eccles. 5.6.—s Gal. 3.28

they allow that there are many difficulties: the latter contends, 1. That the original should be read *Wherefore the woman ought to have a power upon her head*: that is, the power of the husband over the wife. The word *power* standing for the sign or token of that power which was a covering or veil. Theophylact explains the word, *το τὸν ἐξουσιάζεσθαι συμβόλου, τούτου, τὸ καλύμμα*, "the symbol of being under power; that is, a veil or covering." And Photius explains it thus, *τῆς υποταγῆς συμβόλου τὸ ἐπὶ τῆς κεφαλῆς καλύμμα φέρειν*; *to wear a veil on the head is the symbol of subjection*. It is no unusual thing, in the Old and New Testaments, for the signs and tokens of things to be called by the names of the things themselves; for thus, *circumcision* is called the covenant, in Gen. xxi. 10, 13, though it were only the sign of it.

2. The word *angels* presents another difficulty: some suppose that, by these, the apostle means the fallen angels, or devils; others the governors of the church; and others those who were deputed among the Jews to espouse a virgin in the name of a lover. All these senses the learned Bishop rejects; and believes that the apostle uses the word *angels* in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in the temple. Thus we read in Eccles. v. 6. *Neither say thou before the angel, it was an error*; and in 1 Tim. v. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect angels, &c.* Parallel to these is what Agrippa says in his oration to the Jews, Josephus, War, b. ii. chap. 16. *I protest before God, your holy temple, and all the angels of heaven, &c.* All which passages suppose, or were spoken to those who supposed that the angels know what passes here upon earth. The notion, whether just or not, prevailed among the Jews; and, if so, St. Paul might speak according to the common opinion.

3. Another difficulty lies in the phrase *dia touto, wherefore*; which shows that this verse is a conclusion from what the apostle was arguing before; which we may understand thus, that his conclusion from the foregoing argument, ought to have the more weight, upon account of the presence, real or supposed, of the holy angels, at their religious meetings. See Bp. Pearce in loc.

The learned bishop is not very willing to allow that the doctrine of the presence of angelic beings in religious assemblies, is legitimate; but what difficulty can there be in this, if we take the words of the apostle in another place, *Are they not all ministering spirits, sent to minister to them that shall be heirs of salvation?* Heb. i. 14. And perhaps there is no time in which they can render more essential services to the followers of God, than when they are engaged in divine ordinances. On the whole, the bishop's sense of the passage, and paraphrase, stand thus: "And because of this superiority in the man, I conclude, that the woman should have on her head a veil, the mark of her husband's power over her; especially in the religious assemblies, where the angels are supposed to be invisibly present."

The ancient Versions make little alteration in the common reading; and the MSS. leave the verse nearly as it stands in the common printed editions. The Armenian has the word that answers to *unbram*, a shade or covering. The Ethiopic, *her head should be veiled*. The common editions of the Vulgate have *potestate*, power; but in an ancient edition of the Vulgate, perhaps one of the first, if not the first, ever printed, 2 vols. folio, *sine ulli notā omni*, &c. the verse stands thus; *Ideo debet mulier velamen habere super caput suum: et propter angelos*. My old MS. translation seems to have been taken from a MS. which had the same reading: *Therefore the woman shall have a veil on her head: and for angels*. Some copies of the *Itala* have also *velamen*, a veil.

In his view of this text, *Kypke* differs from all others; and nothing, that so judicious a critic advances, should be lightly regarded. 1. He contends that *ἐξουσία*, occurs no where in the sense of *veil*, and yet he supposes that the word *καλύμμα, veil*, is understood, and must, in the translation of the passage, be supplied. 2. He directs that a comma be placed after *ἐξουσίαν*, and that it be construed with *οφείλει, ought*; and which he translates the verse thus: *Propterea mulier potestate obnoxia est, ita ut velamen in capite habeat, propter angelos*; On this account the woman is subject to power, so that she should have a veil on her head, because of the angels. 3. He contends that both Latins and Greeks use *debere* and *οφείλειν*, elegantly to express that to which one is *obnoxious or liable*. So *Horace*:—

— tu, nisi ventis

Debes ludibrium cave.

Carm. lib. i. Od. xiv. ver. 15.

Take heed lest thou owe a laughing-stock to the winds; i. e. lest thou become the sport of the winds; for to these thou art now exposing thyself. So *Dionys. Hal.* Ant. lib. iii. p. 205. *καὶ πολλὰν οφείλοντες ἀσχυρῇ ἀπληθὺς ἐκ τῆς αγοράς, they*

12 For as the woman *is* of the man, even so *is* the man also *of* the woman; ¹ but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ² covering.

16 But ³ if any man seem to be contentious, we have no such custom, ⁴ neither the churches of God.

17 Now, in this that I declare *unto* you I praise you not, that ye come together not for the better, but for the worse.

18 For, first of all, when ye come together in the church, ⁵ I hear that there be ⁶ divisions among you; and I partly be-
lieve it.

19 For ⁷ there must be also ⁸ heresies among you, ⁹ that they which are approved may be made manifest among you.

¹⁰ Rom. 11:36.—¹¹ Or, veil.—¹² 1 Tim. 6:4.—¹³ 1 Cor. 11:14, 15, 16, 17.—¹⁴ Or, schisms.—¹⁵ Matt. 18:7.—¹⁶ Luke 17:1.—¹⁷ Acts 20:30.—¹⁸ 1 Tim. 4:1.—¹⁹ 2 Pet. 2:12.—²⁰ Or, sects.—²¹ Luke 2:35.—²² 1 John 2:19.—²³ See Deu. 12:2.

departed from the market exposed to great dishonour. So Euripides, *ὄφειλον εὐπλαστῆρ, I am exposed to thy injury*. E. contends that the words taken in this sense agree perfectly with the context and with *dia τὴν ἀρετὴν, therefore*, in this verse. "Because the man was not created for the woman, but the woman for the man, therefore she is subject to his authority; and should have a veil on her head as the token of that subjection: and particularly before the holy angels, who are present in the congregations of the saints."

For Dr. Lightfoot's opinion, that by *angels*, we are to understand the *paranymphs*, or messengers who came on the part of others, to look out for proper spouses for their friends, I must refer to his works, vol. ii. fol. p. 772. The reader has now before him every thing that is likely to cast light on this difficult subject; and he must either adopt what he judges to be best, or else think for himself.

1. *Neither is the man without the woman*] The apostle seems to say, I do not intimate any disparagement of the female sex, by insisting on the necessity of her being under the power or authority of the man: for they are both equally dependent on each other: *in the Lord, ἐκ Κεφαλῆ, but instead of this reading, Theodoret has ἐν σώματι, in the world*. Probably the apostle means that the human race is continued by an especial providence of God. Others think, that he means men and women equally make a Christian society; and in it have equal rights and privileges.

2. *For as the woman is of the man*] For as the woman was first formed out of the side of man; man has ever since been formed out of the womb of the woman; but they, as all other created things, are of God.

3. *Judge in yourselves*] Consider the subject in *your own common sense*; and then say whether it be decent for a woman to pray in public without a veil on her head? The heathen priestesses prayed or delivered their oracles bare-headed, or with dishevelled hair, *non compta mansere comæ*, as in the case of the Cumean Sibyl, Æn. vi. ver. 48. and otherwise in great disorder; to be conformed to them would be very disgraceful to Christian women: and in reference to such things as these, the apostle appeals to their sense of honour and decency.

4. *Doth not—nature—teach you, that, if a man have long hair*] Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of the female unless art is used; and even then it bears but a scanty proportion to the former. Hence it is truly *womanish* to have long hair; and it is a shame to the man who affects it. In ancient times, the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their long hair, and hence called by *Homer*, in a great variety of schisms, *κακρόχροες Ἀχαιοί, the long-haired Greeks or Achæans*. Soldiers, in different countries, have been distinguished for their long hair, but whether this can be said to their praise or blame, or whether *Homer* uses it always as a term of respect, when he applies it to the Greeks, I shall not wait here to inquire. Long hair was certainly not in repute among the Jews. The Nazirites let their hair grow, but it was a token of *humiliation*: and it is possible that St. Paul had this in view. There were, consequently, two reasons why the apostle should condemn this practice—1. Because it was a sign of *humiliation*—2. Because it was *womanish*. After all, it is possible that St. Paul may refer to *dishevelled, frizzled, and curled hair*, which shallow and effeminate men might have affected in that time, as they do in this. Perhaps there is not a sight more ridiculous in the eye of common sense than a high dressed, curled, cued, and powdered head, with which the operator must have taken considerable pains; and the silly patient lost much time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear nature, common sense, and reason; and they will inform you that if a man have long hair, it is a shame unto him.

5. *But if a woman have long hair*] The Author of their being has given a larger proportion of hair to the head of women than to that of men: and to them it is an especial ornament; and may, in various cases, serve as a veil.

It is a certain fact, that a man's long hair renders him contemptible; and a woman's long hair renders her more ania-

20 When ye come together therefore into one place, ¹ this is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and ² another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye ³ the church of God, and ⁴ shame ⁵ them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For ⁶ I have received of the Lord that which also I delivered *unto* you, [That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do ye in remembrance of me.]

25 After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.]

¹ Or, ye cannot eat.—² 2 Pet. 2:13.—³ Jude 12.—⁴ e. Ch. 19:22.—⁵ 1 John 2:17.—⁶ Or, that ye cannot eat.—⁷ Ch. 12:13.—⁸ Gal. 1:14, 15.—⁹ 1 Matt. 26:26.—¹⁰ Mark 14:22.—¹¹ Luke 22:19.—¹² Or, for a remembrance.

ble. Nature and the apostle speak the same language; we may account for it as we please.

16. *But if any man seem to be contentious*] *Εἰ τις δοκεῖ φιλονεικεῖν, εἰ*. If any person sets himself up as a wrangler, puts himself forward as a defender of such points, that a woman may pray, or touch, with her head uncovered, and that a man may, without reproach, have long hair; let him know, that we have no such custom as either; nor are they sanctioned by any of the churches of God, whether among the Jews or the Gentiles. We have already seen, that the verb *increases* the sense. From the attention that the apostle has paid to the subject of veils and hair, it is evident that it must have occasioned considerable disturbance in the church of Corinth. They have produced evil effects in much later times.

17. *Now in this—I praise you not*] In the beginning of this epistle, the apostle did praise them, for their attention in general to the rules he had laid down; see ver. 2. But here he is obliged to condemn certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's supper. Through some false teaching, which they had received in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their pass-over. That we know, was a regular meal, only accompanied with certain peculiar circumstances and ceremonies; two of these ceremonies were eating bread solemnly broken, and drinking a cup of wine, called the cup of blessing. Now, it is certain, that our Lord has taken these two things, and made them expressive of the crucifixion of his body, and the shedding of his blood, as an atonement for the sins of mankind. The teachers which had crept into the Corinthian church, appear to have perverted the whole of this divine institution: for the celebration of the Lord's supper, appears to have been made among them a part of an ordinary meal. The people came together, and it appears, brought their provisions with them; some had much, others had less: some ate to excess, others had scarcely enough to suffice nature. *One was hungry, and the other was drunken*: *pebui, was filled to the full*; this is the sense of the word in many places of Scripture. At the conclusion of this irregular meal, they appear to have done something in reference to our Lord's institution; but more resembling the Jewish pass-over. These irregularities, connected with so many indecencies, the apostle reproves; for, instead of being benefited by the divine ordinance, they were injured; they came together not for the better, but for the worse.

18. *There be divisions among you*] They had *σχίσματα, schisms* among them; the old parties were kept up, even in the place where they assembled to eat the Lord's supper. The Paulinians, the Kephites, and the Apollonians, continued to be distinct parties, and ate their meals separately, even in the same house.

19. *There must be also heresies*] *Αἵρεσις*, not a common consent of the members of the church, either in the doctrines of the Gospel, or in the ceremonies of the Christian religion. Their difference in religious opinion, led to a difference in their religious practice; and thus the Church of God, that should have been one body, was split into sects and parties. The divisions and the heresies, sprung out of each other. I have spoken largely on the word *heresy*, in Acts v. 17. to which place I beg leave to refer the reader.

20. *This is not to eat the Lord's supper*] They did not come together to eat the Lord's supper exclusively, which they should have done, and not have made it a part of an ordinary meal.

21. *Every one taketh before—his own supper*] They had a grand feast, though the different sects kept in parties by themselves; but all took as ample a supper as they could provide, (each bringing his own provisions with him,) before they took what was called the Lord's supper. See on ver. 17.

22. *Have ye not houses to eat and to drink in?*] They should have taken their ordinary meal at home; and have come together in the church to celebrate the Lord's supper. *Despise ye the church of God*] Ye render the sacred assembly and the place contemptible by your conduct; and ye show yourselves destitute of that respect which ye owe to the place set apart for divine worship.

26 For as often as ye eat this bread, and drink this cup, I ye do show the Lord's death ^{to all} till he come.

27 ^a Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But ^a let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ^a damnation to himself, not discerning the Lord's body.

1 Or, show ye.—m John. 14.3 & 21.22. Acts 1.11. Chap. 4.5 & 15.23. 1 Thess. 4.16. 2 Thess. 1.10. Jude 14. Rev. 1.7.—n Num. 3.10, 13. John 6.51, 63, 64 & 13.37. Chap. 10.21.

And shame them that have not?]) Τὸς μὴ εἰσπύας, them that are poor, not them who had not *viaticals* at that time; but those who were so poor as to be incapable of furnishing themselves as others had done. See the note on Matt. xiii. 12.

23. *Thave received of the Lord*) It is possible that several of the people at Corinth did receive the bread and wine of the eucharist, as they did the paschal bread and wine; as a mere commemoration of an event. And, as our Lord had, by his institution, consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account; but their deliverance from sin and death, by his passion and cross: therefore, the apostle states, that he had received from the Lord what he delivered, viz.:—that the eucharistic bread and wine were to be understood of the accomplishment of that, of which the paschal lamb was the type: the body broken for them; the blood shed for them.

The Lord Jesus—took bread) See the whole of this account collated with the parallel passages in the four Gospels, amply explained in my *Discourse on the Eucharist*; and in the notes on Matt. xxvi.

26. *Ye do show the Lord's death*) As in the pass-over they showed forth the bondage they had been in, and the redemption they had received from it: so, in the eucharist they showed forth the sacrificial death of Christ, and the redemption from sin derived from it.

27. *Whosoever shall eat—and drink—unworthily*) To put a final end to controversies and perplexities relative to these words and the context, let the reader observe, that to eat and drink the bread and wine in the Lord's supper unworthily, is to eat and drink as the Corinthians did; who eat it not in reference to Jesus Christ's sacrificial death; but rather in such a way as the Israelites did the pass-over, which they celebrated in remembrance of their deliverance from Egyptian bondage. Likewise, these mongrel Christians at Corinth, used it as a kind of historical commemoration of the death of Christ; and did not, in the whole institution, discern the Lord's body and blood as a sacrificial offering for sin; and, besides, in their celebration of it, they acted in a way utterly unbecoming the gravity of a sacred ordinance. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God's love to them in sending his Son into the world, can neither bring damnation upon themselves by so doing, nor eat nor drink unworthily. See our translation of this verse vindicated, at the end of the chapter.

Shall be guilty of the body and blood of the Lord) If he use it unworthily, if he deny that Christ suffered majestically, (for of some such persons the apostle must be understood to speak,) then he, in effect, joins issue with the Jews in their condemnation and crucifixion of the Lord Jesus; and renders himself guilty of the death of our blessed Lord. Some, however, understand the passage thus: is guilty, i.e. eats and drinks unworthily, and brings on himself that punishment mentioned ver. 30.

23. *Let a man examine himself*) Let him try whether he has proper faith in the Lord Jesus; and whether he discerns the Lord's body; and whether he duly considers that the bread and wine point out the crucified body and spilt blood of Christ?

29. *Buteth and drinketh damnation*) Κρίμα, judgment, punishment; and yet this is not *to* damnation, for the judgment, or punishment, inflicted upon the disorderly and the profane, was intended for their amendment; for, in ver. 32. it is said, when we are judged, κρινόμεθα, we are chastened, παιδεύεται, corrected as a father does his children, that we should not be condemned with the world.

30. *For this cause*) That they partook of this sacred ordinance without discerning the Lord's body: many are weak and sickly; it is hard to say whether these words refer to the consequences of their own intemperance, or to some extraordinary disorders inflicted immediately by God himself. That there were disorders of the most reprehensible kind among these people at this sacred supper, the preceding verses sufficiently point out; and, after such excesses, many might be weak and sickly among them; and many might sleep, i.e. die; for continual experience shows us, that many fall victims to their own intemperance. However, acting as they did, in this solemn and awful sacrament, they might have "provoked God to plague them with divers diseases, and sundry kinds of death."—*Communion service.*

31. *If we would judge ourselves*) If, having acted improperly, we condemn our conduct, and humble ourselves, we shall not be judged, i.e. punished, for the sin we have committed.

32. *But when we are judged*) See on ver. 29.

30 For this cause many are weak and sickly among you, and many sleep.

31 For ^a if we would judge ourselves, we should not be judged.

32 But when we are judged, ^a we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man ^a hunger, let him eat at ^a home; that ye come not together unto ^a condemnation. And the rest ^a will I set in order when ^a I come.

a 2 Cor. 13.5. Gal. 6.4.—p Or, judgment. Rom. 13.2.—q Psalm 32.5. 1 John 1.9.—r 1 Tim. 5.1. 13. Heb. 12.5—11.—s Ver. 21.—t Or, judgment.—v Chap. 7.17. Tit. 1.9.—w Chap. 1.10.

33. *When ye come together to eat*) The Lord's supper, tarry one for another; do not eat and drink in parties, as ye have done heretofore; and do not connect it with any other meal.

34. *And if any man hunger*) Let him not come to the house of God to eat an ordinary meal, let him eat at home; take that in his own house which is necessary for the support of his body before he comes to that sacred repast; where he should have the feeding of his soul alone in view.

That ye come not together unto condemnation) That ye may avoid the curse that must fall on such worthless communicants as those above-mentioned; and that ye may get that especial blessing which every one that discerns the Lord's body, in the eucharist, must receive.

The rest will I set in order, &c.) All the other matters relative to this business, to which you have referred in your letter, I will regulate when I come to visit you: as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

I have already been so very particular on this long and difficult chapter, that I have left neither room nor necessity for many supplementary observations. A few remarks are all that is requisite.

1. The apostle inculcates the necessity of order and subjection; especially in the church. Those who are impatient of rule, are generally those who wish to tyrannize. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands, and would infallibly abuse it if they had. They alone who are willing to obey as capable of rule, and who can rule well, is willing to obey as to govern. Let all be submissive and orderly: let the woman know that the man is head and protector; let the man know that Christ is his head and redeemer; and the gift of God's endless mercy for the salvation of a lost world.

2. The apostle insisted on the woman having her head covered in the church, or Christian assembly. If he saw the manner in which Christian women now dress, and appear in the ordinances of religion, what would he think? What would he say? How could he even distinguish the Christian from the infidel? And if they who are in Christ, are new creatures, and the persons who ordinarily appear in religious assemblies, are really new creatures, as they profess, in general, to be in Christ; he might reasonably inquire, if these are new creatures, what must have been their appearance when they were old creatures? Do we dress to be seen? And do we go to the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen by any but God himself.

3. The Lord's supper may be well termed the feast of charity; how unbecoming this sacred ordinance, to be the subject of dispute, party spirit, and division! Those who make it such, must answer for it to God. Every man who believes in Christ his atoning sacrifice, should as frequently as he can, receive the sacrament of the Lord's supper. And every minister of Christ is bound to administer it to every man who is seeking the salvation of his soul, as well as to all believers. Let no man dare to oppose this ordinance; and let every man receive it according to the institution of Christ.

4. Against the fidelity of our translation of ver. 27. of this chapter, *Whosoever shall eat this bread and drink this cup unworthily*, several Popish writers have made heavy complaints, and accused the Protestants of wilful corruption; as both the Greek and Vulgate texts, instead of *eat* and *drink*, have *have* and *rel*, or: *Whosoever shall eat this bread or drink this cup*. As this criticism is made to contemnance their unscriptural communion in one kind, it may be well to examine the ground of the complaint. Supposing even this objection to be valid, their cause can gain nothing by it while the 26th and 28th verses stand both in the Greek text and Vulgate, as they now do; For, as often as ye eat this bread and drink this cup, &c.—Let him eat of that bread and drink of that cup. But although, or, be the reading of the common printed text, *eat* and *drink*, is the reading of the *Codex Alexandrinus*, and the *Codex Claromontanus*, two of the best MSS. in the world; as also of the *Codex Bezae Cantabrigiae*, 2. and the *Codex Petropolitanus*, 3. both MSS. of the first character; it is also the reading of the ancient Syriac, all the Arabic, the Coptic, the margin of the *latter Syriac*, the *Ethiopic*, different MSS. of the Vulgate, and of one in my own possession; and of *Clemens*, *Chromatius*, and *Cassiodorus*. Though the present text of the Vulgate has *rel*, or, yet this is a departure from the original editions, which were all professedly taken from the best MSS. In the famous Bible without date, place, or printer's name, 2 vols. fol. two columns, and forty-five lines in each, supposed by many to be the first Bible ever printed,

the text stands thus: *Itaque quicumque manducaverit panem et biberit calicem, &c.*—Wherefore whosoever shall eat this bread and drink this cup, &c. here is no *vel*, or. The Bible printed by Fust, 1462, the first Bible with a date, has the same reading. Did the Protestants corrupt these texts? In the *editio princeps* of the Greek Testament, printed by the authority of Cardinal Ximenes at Complutum, and published by the authority of Pope Leo X. though *η*, or, stands in the Greek text; yet in the opposite column which contains the *Vulgate*, and in the opposite line, *et*, and, is found, and not *vel*, or; though the Greek text would have authorized the editor to have made this change: but he conscientiously preserved the text of his *Vulgate*. Did the Protestants corrupt this *Catholic text* also? Indeed, so little design had any of those who differed from the Romish church, to make any alteration here, that even Wiclif, having a faulty MS. of the *Vulgate* by him, which read *vel* instead of *et*, followed that faulty MS. and translated, *And so who ever schal etc the bread or drinke the cup.*

That *καὶ*, and, is the true reading; and not *ἢ*, or, both MSS. and Versions sufficiently prove: also that *et*, not *vel*, is the proper reading in the *Vulgate*, those original editions formed by Roman Catholics, and one of them by the highest authority in the Papal church, fully establish: likewise those MSS., Versions, Fathers, and original editions, must be allowed to be not only competent, but also unsuspected and incontrovertible witnesses.

But as this objection to our translation is brought forward to vindicate the withholding the cup from the laity in the Lord's

supper; it may be necessary to show that without the cup there can be no eucharist. With respect to the bread, our Lord had simply said, *Take, eat, this is my body*; but concerning the cup, he says, *Drink ye all of this*; for as this pointed out the very essence of the institution, viz. the blood of atonement, it was necessary that each should have a particular application of it, therefore he says, *Drink ye all of this*. By this we are taught that the cup is essential to the sacrament of the Lord's supper; so that they who deny the cup to the people, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. It either could, without mortal prejudice, be omitted, it might be the bread; but the cup, as pointing out the blood, poured out, i. e. the life, by which alone the great sacrificial act is performed, and remission of sins procured, is a absolutely indispensable. On this ground it is demonstrable, that there is not a Popish priest under heaven, who denies the cup to the people, (and they all do this,) that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received the holy sacrament. All pretensions to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied. How strange is it, that the very men who plead so much for the bare literal meaning of this is my body, in the preceding verse, should deny all meaning to drink ye all of this cup, in this verse. And though Christ has, in the most positive manner enjoined it, they will not permit one of the laity to taste it! See the whole of this argument, at large, in my *Discourse on the Nature and Design of the Eucharist*.

CHAPTER XII.

The apostle proceeds to the question of the Corinthians concerning spiritual gifts, 1. He calls to their remembrance their former state, and how they were brought out of it, 2, 3. Shows that there are diversities of gifts which proceed from the Spirit, 4. Diversities of administrations which proceed from the Lord Jesus, 5. And diversities of operations which proceed from God, 6. What these gifts are, and how they are dispensed, 7—11. Christ is the Head, and the church his members; and this is pointed out under the similitude of the human body, 12, 13. The relation which the members of the body have to each other; and how necessary their mutual support, 14—26. The members in the church, or spiritual body and their respective offices, 27—30. We should earnestly covet the best gifts, 31. [A. M. 4060. A. D. 56. A. U. C. 899. An. Imp. Neronis Cass. 3.]

NOW * concerning spiritual gifts, brethren, I would not have you ignorant.

* Ye know ^b that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God, calleth Jesus ^e accursed; and ^f that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now, ^g there are diversities of gifts, but ^h the same Spirit.
 a Chap. 14, 37.—b Chap. 6, 11. Ephes 2, 11, 12. 1 Thes 1, 9. Tit 3, 3. 1 Pet 1, 17. c Psalm 115, 5.—d Mark 9, 38. 1 John 4, 2, 3.—e Or, anathema.—f 2 Cor. 10, 17. John 15, 26. 2 Cor. 3, 5.

NOTES.—Verse 1. *No man concerning spiritual gifts* [This was a subject about which they appear to have written to the apostle; and concerning which there were probably some contentions among them. The words *ἡσυχία καὶ ἡμεταπειθήσει* may as well be translated concerning spiritual persons, as spiritual gifts; and indeed the former agrees much better with the context.

I could not have you ignorant. I wish you fully to know whence all such gifts come, and for what end they are given, that each person may serve the church in the capacity in which God has placed him; that there may be no misunderstandings, and no schism in the body.

2. *Ye were Gentiles*. Previously to your conversion to the Christian faith; ye were heathens, carried away, not guided by reason or truth, but hurried by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

Dumb idols. Though often supplied, could never return an answer; so that not only the image could not speak, but the god or demon pretended to be represented by it, could not speak: a full proof that an idol was nothing in the world.

3. *No man speaking by the Spirit of God*. It was granted on all hands, that there could be no religion without divine inspiration; because God alone, could make his will known to men: hence heathenism pretended to this inspiration. Judaism had it in the law and the prophets; and it was the very essence of the Christian religion. The heathen priests and priestesses pretended to receive, by inspiration from their god, the answers which they gave to their votaries. And, as far as the people believed their pretensions, so far they were led by their teaching.

Both Judaism and heathenism were full of expectations of a future teacher and deliverer: and to this person, especially among the Jews, the Spirit in all the prophets gave witness. This was the Anointed One, the Messiah, who was manifested in the person of Jesus of Nazareth; and him the Jews rejected, though he proved his divine mission, both by his doctrines and his miracles. But as he did not come as they fancied he would, as a mighty secular conqueror; they not only rejected him, but blasphemed him; and persons among them professing to be spiritual men, and under the influence of the Spirit of God, did so. But as the Holy Spirit, through all the law and the prophets, gave testimony to the Messiah; and as Jesus proved himself to be the Christ, both by his miracles and doctrines, no man, under the inspiration of the Divine Spirit, could say to him, *Anathema*, thou art a deceiver,

5 ⁱ And there are differences of ^k administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God ^l which worketh all in all.

7 ^m But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, ⁿ the word of wisdom; or ^o another, ^p the word of knowledge by the same Spirit;

9 ^q or ^r another, ^s the word of knowledge by the same Spirit;
 a Rom 12, 1, &c. Heb 2, 1. 1 Pet 4, 10.—b Eph 4, 4.—c 1 Cor 12, 7, 8. Eph 4, 11.—d 1 Cor 12, 8.—e 1 Eph 4, 27.—f Rom 12, 6, 7.—g Ch 13, 25. Eph 4, 7. 1 Pet 4, 10, 11.—h Ch 2, 6.—i Ch 13, 1 & 13, 2. 2 Cor 8, 7.

and a person worthy of death, &c. as the Jews did: therefore the Jews were no longer under the inspiration of the Spirit of God. This appears to be the meaning of the apostle in this place: *No man speaking by the Spirit of God*, &c. And that no man can say that Jesus is the Lord. Nor can we demonstrate this person to be the Messiah and the Saviour of men, but by the Holy Ghost, enabling us to speak with divers tongues, to work miracles. He attesting the truth of our doctrines to them that hear, by enlightening their minds, changing their hearts, and filling them with the peace and love of God.

4. *There are diversities of gifts* *χαρίσματα*, gracious administrations; leading to miraculous results; such as the gift of prophecy, speaking different tongues, &c. And these all came by the extraordinary influences of the Holy Spirit.

5. *Differences of administrations* *διακονίαι*, various offices in the church, such as apostle, prophet, and teacher, under which were probably included bishop or presbyter, pastor, deacon, &c. the qualifications for such offices, as well as the appointments themselves, coming immediately from the one Lord, Jesus Christ.

6. *Diversities of operations* *εργασματα*, miraculous influences exerted on others; such as the expulsion of demons, inflicting extraordinary punishments, as in the case of Ananias and Sapphira, Elymas the sorcerer, &c. the healing of different diseases, raising the dead, &c. all these proceeded from God the Father, as the fountain of all goodness and power, and the immediate dispenser of every good and perfect gift.

In the three preceding verses we find more than an indirect reference to the doctrine of the Holy Trinity.

GIFTS, are attributed to the Lord Jesus, ver. 4.

ADMINISTRATIONS, to the Lord Jesus, ver. 5.

OPERATIONS, to God the Father, ver. 6. He who may think this fanciful, must account for the very evident distinctions here, in some more satisfactory way.

7. *The manifestation of the Spirit* *ἡ φανερωσις τοῦ Πνεύματος*; this is variously understood by the fathers, some of them rendering *φανερῶς*, by illumination, others demonstration, and others operation. The apostle's meaning seems to be this: whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested himself, it is all for the common benefit of the church; God has given no gift to any man for his own private advantage, or exclusive profit. He has it for the benefit of others, as well as for his own salvation.

8. *Word of wisdom*. In all these places, I consider that the

9 ^a To another, faith by the same Spirit; to another, ^a the gifts of healing by the same Spirit;

10 ^a To another, the working of miracles; to another, ^a prophecy; to another, discerning of spirits; to another, ^a divers kinds of tongues; to another, the interpretation of tongues;

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For ^a as the body is one, and hath many members, and all the members of that one body, being many, are one body: ^a so also is Christ.

13 For ^a by one Spirit are we all baptized into one body, ^a whether be he Jews or Gentiles, whether we be bond or free; and ^a have been all made to drink into one Spirit.

p. Mar. 17, 19, 21. Ch. 13, 2. 2 Cor. 1, 14. — q. Mar. 16, 14. — James 5, 14. — Ver. 28, 29. Mark 16, 17. Gal. 3, 5. — a. Rom. 12, 6. Ch. 12, 2 & 11, 1. — b. Ch. 12, 29. 1 John 4, 1. — c. Acts 2, 4 & 10, 46. Ch. 13, 1. — v. Rom. 12, 6. Ch. 7, 7. 2 Cor. 13, 13. Eph. 4, 7.

proper translation of *logos*, is doctrine, as in many other places of the New Testament. It is very difficult to say what is intended here by the different kinds of gifts mentioned by the apostle: they were probably all supernatural, and were necessary at that time only for the benefit of the church. On the 8th, 9th, and 10th verses, much may be seen in *Lightfoot*, *Whitby*, *Pearce*, and others.

By doctrine of wisdom, we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our redemption, in which the wisdom of God was most eminently conspicuous; see chap. ii. 7, and 10, and which is called the manifold wisdom of God, Eph. iii. 10. Christ, the great teacher of it, is called the wisdom of God, 1 Cor. i. 24, and in him are said to be contained all the treasures of wisdom and knowledge, Col. ii. 3. The apostles to whom this doctrine was committed, are called *apostles, wise men*, Matt. xxiii. 34, and they are said to teach this Gospel according to the wisdom given them, 2 Peter iii. 15.

2. By the doctrine of knowledge, we may understand either a knowledge of the types, &c. in the Old Testament, or what are termed mysteries; the calling of the Gentiles, the recalling of the Jews; the mystery of iniquity, — of the beast, &c. and especially the mystical sense or meaning of the Old Testament, with all its types, rites, ceremonies, &c. &c.

3. By faith, ver. 9. we are to understand that miraculous faith by which they could remove mountains, chap. xii. 2, or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith received by means of Gospel teaching, is what is intended.

4. Gifts of healing, simply refers to the power which at particular times the apostles received from the Holy Spirit, to cure diseases: a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more generally than many others.

5. The working of miracles, *εργασματα δυνατειν*, ver. 10. This seems to refer to the same class as the operations, *εργασματα*, ver. 6. as the words are the same, and in signify those powers by which they were enabled at particular times to work miraculously on others; ejecting demons, inflicting punishments or judgments, as in the cases mentioned under verse 6. It is a handywork, for mighty operations.

6. Prophecy.—This seems to import two things, 1st. The predicting future events, such as then particularly concerned the state of the church and the apostles; as the death foretold by Agabus, Acts xi. 28, and the binding of St. Paul, and delivering him to the Romans, Acts xxi. 10, &c. and St. Paul's foretelling his own shipwreck on Malta, Acts xxvii. 25, &c. And, 2dly, As implying the faculty of teaching or expounding the Scriptures, which is also a common acceptance of the word.

7. Discerning of spirits.—A gift by which the person so privileged, could discern a false miracle from a true one; or a pretender to inspiration from him who was made really partaker of the Holy Ghost. It probably extended also to the discernment of false professors from true ones; as appears in Peter, in the case of Ananias and his wife.

8. Divers kinds of tongues.—*ἑνὴ γλώσσαν*, different languages, which they had never learned; and which God gave them, for the immediate instruction of people of different countries who attended their ministry.

9. Interpretation of tongues.—It was necessary that while one was speaking the deep things of God, in a company where several were present who did not understand, though the majority did, there should be a person who could immediately interpret what was said to that part of the congregation that did not understand the language. This power to interpret was also an immediate gift of God's Spirit: and is classed here among the miracles.

11. But all these worketh that one and the self-same Spirit! All these gifts are miraculously bestowed; they cannot be acquired by human art or industry; the different languages excepted: but they were given in such a way, and in such circumstances, as sufficiently proved that they also were miraculous gifts.

12. For as the body is one! Though the human body have many members, and though it be composed of a great variety of parts yet it is but one entire system; every part and mem-

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

v. John, 7, 8. Heb. 2, 4. — a. Rom. 12, 4, 5. Eph. 4, 16. — v. 27. Gal. 3, 16. — c. Rom. 4, 5. — d. Gal. 3, 28. Eph. 2, 13, 14, 16. Col. 3, 11. — b. Gr. Greeks. — c. John 6, 63. & 7, 37, 38, 39. — d. Ver. 28. — e. John 12, 3. Ch. 3, 3. Ver. 11.

ber being necessary to the integrity or completeness of the whole.

So also is Christ! That is, so is the church the body of Christ, being composed of the different officers already mentioned, and especially those enumerated, ver. 28. *apostles, prophets, teachers*, &c. It cannot be supposed that Christ is composed of many members, &c. and therefore the term church must be understood; unless we suppose, which is not improbable, that the term *Ὁ Χριστός, Christ*, is here used to express the church, or whole body of Christian believers.

13. For by one Spirit are we all baptized, &c.] As the body of man, though composed of many members, is informed and influenced by one soul; so the church of Christ, which is his body, though composed of many members, is informed and influenced by one Spirit, the Holy Ghost, actuating and working by this spiritual body; as the human soul does in the body of man.

To drink into one Spirit! We are to understand being made partakers of the gifts and graces of the Holy Ghost, agreeably to the words of our Lord, John vii. 37, &c. *If any man thirst, let him come unto me and drink: this he spake of the Spirit which they that believed on him should receive.*

O! this verse there is a great profusion of various readings, which may be found in *Griesbach*; but cannot be conveniently noticed here.

14. For the body is not one member! The mystical body, the church, as well as the natural body, is composed of many members.

15. If the foot shall say, &c.] As all the members of the body are necessarily dependent on each other, and minister to the general support of the system; so is it in the church. All the private members are intimately connected among themselves; and also with their pastors: without which union no church can subsist.

21. And the eye cannot say unto the hand, I have no need of thee! The apostle goes on with his principal object in view, to show that the gifts and graces with which their different teachers were endowed, were all necessary for their salvation, and should be collectively used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support. The famous apologue of *Meneuius Agrippa*, related by Livy, will serve to illustrate the apostle's reasoning. The Roman people, getting into a state of insurrection and rebellion against the nobility, under pretext that the great men not only had all the honours, but all the emoluments of the nation; while they were obliged to bear all the burdens, and suffer all privations. Matters were at last brought to such an issue, that the senators and great men were obliged to fly from the city, and the public peace was on the point of being utterly ruined: it was then thought expedient to send *Meneuius Agrippa* to them, who was high in their esteem, having vanquished the *Sabines* and *Samnites*, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the *Mons Sacer*, to which the insurgents had retired, and thus addressed them: *Tempore, quo in homine non, ut nunc, omnia in unum consentebant, sed singulis inebribis suum cuique consistunt, suus sermo fuerat, indignatus reliquus partes, sua cura, suo labor ac ministerio venturi omnia queri; centum, in medio quietum, nihil aliud, quam datus colupitinus frui. Conspicisse, ne manens ad os eorum ferrent, nec os acciperet datum, nec dentes conferrent. Hæc trā: dum centum fame domare vellet, ipsa una membra totaque corpus ad extremum labem perisse. Inde apparuisse, ventris quoque haud segne ministerium esse: nec nungui alii, quam alere eum red deum in omnes corporis partes hunc, quo rivimus vigemusque, divisionem pariter in rebus naturum, confecto cibo, sanguinem. T. Livii, Histor. lib. ii. cap. 32.* "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language; they all became discontented, because whatever was procured by their care, labour, and industry, was spent on the belly: while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth: but the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members,

22 Nay, much more those members of the body which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our *uncomely parts* have more abundant comeliness.

24 For our *comely parts* have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

f Or, put on.—g Or, division.—h Rom 12.5. Eph. 1.2, 4. 12 & 5. 21, 30. Col 1. 24.—Eph 5. 31.—i Eph 4. 11.—l Eph 2. 20 & 3. 5

and the whole body itself, were at length, brought into the last stage of a consumption. It then plainly appeared that the belly itself did no small service; that it contributed not less to their nourishment than they did to its support; distributing to every part that from which they derived life and vigour; for, by properly concocting the food, the pure blood derived from it was conveyed by the arteries to every member.²⁷

This sensible comparison produced the desired effect: the people were persuaded that the *senators* were as necessary to their existence as they were to that of the *senators*; and that it required the strictest union and mutual support of *high and low*, to preserve the body politic. This transaction took place about 500 years before the Christian era, and was handed down by unbroken tradition, to the time of *Titus Livius*, from whom I have taken it; who died the year of our Lord 17, about forty years before St. Paul wrote this epistle: as his works were well known, and universally read among the Romans in the time of the apostle, it is very probable that St. Paul had this famous apologue in view, when he wrote from the 14th verse to the end of the chapter.

22. *Those members—which seem to be more feeble*. These, and the less honourable and the uncomely, mentioned in the next verses, seem to mean the principal viscera, such as the heart, lungs, stomach, and intestinal canal. These, when compared with the arms and limbs, are comparatively weak, and some of them, considered in themselves, uncomely and less honourable—yet these are more essential to life, than any of the others. A man may lose an eye by accident, and an arm, or a leg may be amputated; and yet the body live and be vigorous: but let the stomach, heart, lungs, or any of the viscera be removed, and life becomes necessarily extinct. Hence these parts are not only *valued*, but the parts in which they are lodged are surrounded, ornamented, and fortified for their preservation and defence, on the proper performance of whose functions life so immediately depends.

21. *For our comely parts have no need.* It would be easy to go into great detail in giving an anatomical description of the different members and parts to which the apostle refers; but it would not, probably, answer the end of general edification—and to explain every allusion made by the apostle, would require a minuteness of description, which would not be tolerated, except in a treatise on the anatomy of the human body. My readers will therefore excuse my entering into this detail.

25. *That there should be no schism in the body*. That there should be no unnecessary and independent part in the whole human machine; and that every part should contribute something to the general proportion, symmetry, and beauty of the body. So completely has God tempered the whole together, that not the smallest visible part can be removed from the body without not only injuring its proportions, but producing deformity. Hence the members have the same care one for another.—The eyes and ears watch for the general safety of the whole, and they are placed in the head like sentinels in a tower, that they may perceive the first approach of a foe, and give warning. The hands, immediately on an attack, exert themselves to defend the head and the body; and the limbs are swift to carry off the body from dangers, against which resistance would be vain.—Even the heart takes alarm from both the eyes, and the ears: and when an attack is made on the body, every external muscle becomes inflated, and contracts itself, that by thus collecting and concentrating its force, it may the more effectually resist the assailant, and contribute to the defence of the system.

26. *And whether one member suffer*. As there is a mutual exertion for the general defence; so there is a mutual sympathy. If the eye, the hand, the foot, &c. be injured, the whole man grieves; and if by clothing, or any thing else, any particular member or part is adorned, strengthened, or better secured, it gives a general pleasure to the whole man.

27. *Now, ye are the body of Christ*. The apostle having finished his apologue, comes to his application.

As the members in the human body; so the different members of the mystical body of Christ. All are intended by him to have the same relation to each other, to be mutually subservient to each other, to mourn for, and rejoice with each other. He has also made each necessary to the beauty, proportion, strength, and perfection of the whole. Not one is useless; not one unnecessary. Paul, Apollos, Kephas, &c. with all their variety of gifts and graces, are for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 12. Hence no teacher should be exalted above, or opposed to another. As the eye cannot say

27 Now, ye are the body of Christ, and I members in particular.

23 And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

m Acts 13.1. Rom 12.6.—n Ver 10.—o Ver 9.—p Num 11.17.—q Rom 12.5. 1 Tim. 5.17. Heb. 1.17, 28.—r Or, kinds. Ver. 10.—s Or, powers.—t Ch. 14. 1, 39.

to the hand, I have no need of thee—so luminous Apollos cannot say to laborious Paul, I can build up and preserve the church without thee. The foot planted on the ground to support the whole fabric, and the hands that swing at liberty, and the eye that is continually taking in near and distant prospects, are all equally serviceable to the whole; and mutually helpful to and dependant on each other. So also, are the different ministers and members of the church of Christ.

From a general acquaintance with various ministers of Christ, and a knowledge of their different talents and endowments, manifested either by their preaching or writings, and with the aid of a little fancy, we could here make out a sort of correspondency between their services and the uses of the different members of the human body. We could call one eye, because of his acute observation of men and things, and penetration into cases of conscience, and divine mysteries. Another hand, from his laborious exertions in the church. Another foot, from his industrious travels to spread abroad the knowledge of Christ crucified; and so of others. But this does not appear to be any part of the apostle's plan.

23. *God hath set some in the church*. As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others: so has he in the church. And to prove this the apostle enumerates the principal offices, and in the order in which they should stand.

First, apostles. Ἀποστολῶν, from ἀπο, from, and στέλλω, I send: to send from one person to another, and from one place to another. Persons immediately designated by Christ, and sent by him to preach the Gospel to all mankind.

Secondarily, prophets. Προφητας, from προ, before, and φημι, I speak, a person who, under divine inspiration, predicts future events: but the word is often applied to those who preached the Gospel. See on ver. 10.

Thirdly, teachers. Διδασκαλῶν, from διδάσκειν, I teach. Persons whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other. See on Rom. viii. 8.

Miracles. Δυναμεις. Persons endowed with miraculous gifts, such as those mentioned Mark xvi. 17, 18. casting out devils, speaking with new tongues, &c. See on ver. 10. and at the end of the chapter.

Gifts of healing. Χρισματα ιασην. Such as laying hands upon the sick and healing them, Mark xvi. 18. which, as being one of the most beneficent miraculous powers, was most frequently conferred. See on ver. 8.

Helps. Ἀντιληπεις. Dr. Lightfoot conjectures that these were the apostles' helpers; persons, who accompanied them, baptized those who were converted by them; and were sent by them to such places as they could not attend to, being otherwise employed.

The Levites are termed by the Talmudists *helps of the priests*. The word occurs Luke i. 54. Rom. viii. 26.

Governments. Κυβερνηταις. Dr. Lightfoot contends that this word does not refer to the power of ruling, but to the case of a person endowed with a deep and comprehensive mind, who is profoundly wise and prudent; and he thinks that it implies the same as discernment of spirits; ver. 10. where see the note. He has given several proofs of this use of the word in the Septuagint.

Diversities of tongues. Τενη γλωσσων, kinds of tongues; that is, different kinds.—The power to speak, on all necessary occasions, languages which they had not learned. See on ver. 10.

29. Are all apostles, &c.] That is, all are not apostles: all are not prophets, &c. God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. On these subjects see the notes on verses 7, 8, 9, 10.

31. But covet earnestly. To covet, signifies, to desire earnestly. This disposition towards heavenly things is highly laudable—towards earthly things, is deeply criminal. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation; for he may be without that love or charity which the apostle here calls the more excellent way, and which he proceeds in the next chapter to describe.

Some think that this verse should be read affirmatively, *Ye earnestly contend about the best gifts, but I show unto you a more excellent way*; i. e. get your hearts filled with love to God and man.—Love which is the principle of obedience; which works no ill to its neighbour, and which is the fulfilling of the law. This is a likely reading, for there was

certainly more contentions in the church of Corinth about the gifts, than about the *graces* of the Spirit.

1. After all that has been said on the different offices mentioned by the apostle in the preceding chapter, there are some of them which, perhaps, are not understood. I confess I scarcely know what to make of those which we translate *helps* and *governments*. Bishop Pearce, who could neither see church government, nor state government in these words, expresses himself thus: "These two words, after all that the commentators say about them, I do not understand; and in no other part of the New Testament, is either of them, in any sense, mentioned as the *gift of the Spirit*; especially it is observable that in ver. 23, 30, where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *divinus, miracles, or powers*. Some taking the meaning to be *helps, assistances*, as in 2 Cor. xii. 9. Others to be *superintendents, governments*, as in Rom. viii. 38, and from being marginal explanations, they might have been at last incorporated with the text." It must, however, be acknowledged, that the omission of these words is not countenanced by any MS. or Version. One thing we may fully know, that there are some men who are peculiarly qualified for governing by either providence or grace; and that there are others who can neither govern nor direct, but are good *helpers*.

2. In three several places in this chapter the apostle sums up the gifts of the Spirit. Dr. Lightfoot thinks they answer to each other in the following order, which the reader will take on his authority.

Ver. 8, 9, 10.	Ver. 23.	Ver. 29 and 30.
Is given	God hath set some	Are all
The word of Wisdom;	First, <i>Aposles</i> ;	<i>Aposles</i> ;
The word of Knowledge;	Secondly <i>Prophets</i> ;	<i>Prophets</i> ;
Ver. 9. Faith;	Thirdly, <i>Teachers</i> ;	<i>Teachers</i> ;
Gifts of Healings.	After that, <i>Miracles</i> ;	<i>Miracles</i> ;
V. 10. Working of Miracles;	<i>Gifts of Healings</i> ;	V. 30. Gifts of healings.
Prophecy;	<i>Helps</i> ;	
Discerning of Spirits;	<i>Governments</i> ;	
Diverse kinds of Tongues;	Diverse kinds of tongues.	Speak with Tongues;
Interpretation of Tongues.		Interpret.

If the reader thinks that this is the best way of explaining these different gifts and offices, he will adopt it; and he will, in that case, consider, 1. That the word or doctrine of wisdom comes from the apostles. 2. The doctrine of knowledge, from the prophets. 3. Faith, by means of the teachers. 4. That working of miracles includes the gifts of healing. 5. That

to prophecy, signifying preaching, which it frequently does, *helps* is a parallel. 6. That, discernment of spirits, is the same with governments, which Dr. Lightfoot supposes to imply a deeply comprehensive, wise, and prudent mind. 7. As to the gift of tongues, there is no variation in either of the three places.

3. It is strange that in this enumeration, only three distinct officers in the church should be mentioned: viz. *apostles, prophets, and teachers*. We do not know that *miracles, gifts of healing, helps, governments, and diversity of tongues*, were exclusive offices; for it is probable that *apostles, prophets, and teachers*, wrought miracles occasionally, and spoke with diverse tongues. However, in all this enumeration, where the apostle gives us all the officers, and gifts necessary for the constitution of a church, we find not one word of *bishops, presbyters, or deacons*; much less of the various officers and offices which the Christian church at present exhibits. Perhaps the *bishops* are included under the *apostles*; the *presbyters*, under the *prophets*; and the *deacons* under the *teachers*.—As to the other ecclesiastical officers with which the Roman church teems, they may seek them who are determined to find them, any where out of the New Testament.

4. Mr. Quensel observes on these passages, that there are three sorts of gifts necessary to the forming Christ's mystical body. 1. Gifts of power, for the working of miracles, in reference to the Father. 2. Gifts of labour and ministry, for the exercise of government and other offices with respect to the Son. 3. Gifts of knowledge for the instruction of the people, with relation to the Holy Ghost.

The FATHER is the principle and end of all created power, let us then ultimately refer all things to Him.

The SON is the *Institutor* and Head of all the hierarchical ministries; let us depend upon Him.

The HOLY GHOST is the fountain and fulness of all spiritual graces; let us desire and use them, only in and by Him.

There is nothing good, nothing profitable to salvation, unless it be done in the power of God, communicated by Christ Jesus, and in that holiness of heart which is produced by his Spirit. Pastors are only the instruments of God, the depositaries of the authority of Christ, and the channels by whom the love and graces of the Spirit are conveyed. Let these act as receiving all from God by Christ, through the Holy Ghost; and let the church receive them as the ambassadors of the Almighty.

CHAPTER XIII.

Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith, by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1—3. The description and praise of this grace, 4—7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8—10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, charity, or love, is the greatest, 13.

THOUGH I speak with the tongues of men and of angels, and have not charity, I become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand

a Lev. 19.18. Deu. 6.5 & 10.12 & 30.6. Matt. 21.37, 38, 39. Mark 12.31. Luke 10.27 & 30.41.

NOTES.—Ver. 1. *Though I speak, &c.* At the conclusion of the preceding chapter, the apostle promised to show the Corinthians a more excellent way than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each other's gifts, that unity was nearly destroyed. This was a full proof that love to God and man was wanting; and that without this, their numerous gifts and other graces were nothing in the eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God; and consequently, that they had not true religion. Having, by his advices and directions, corrected many abuses, and having shown them how, in outward things, they should walk so as to please God, he now shows them the spirit, temper, and disposition in which this should be done, and without which all the rest must be ineffectual.

Before I proceed to the consideration of the different parts of this chapter, it may be necessary to examine whether the word *agape*, be best translated by charity or love. Wiclif, translating from the Vulgate, has the word charity, and him our authorized version follows. But Coverdale, Matthews, Cranmer, and the Geneva Bible, have love; which is adopted by recent translators and commentators in general; among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word charity, which is now confined to almsgiving, is utterly improper; and that the word love, alone expresses the apostle's sense. As the word charity seems now to express little else than almsgiving, which, performed even to the utmost of a man's power is nothing, if he lack what the apostle terms *agape*, and which we here translate charity; it is best to omit the use of a word in this place which, taken in its ordinary signification, makes the apostle contradict himself; see ver. 3. *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.*—That is, "though I have the utmost charity, and act in every respect according to its dic-

all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And although I bestow all my goods to feed the poor, and

b Ch. 12.9, 10, 28 & 14.1, &c. See Matt. 7.22—c Matt. 17.30. Mark 11.23. Luke 17.6—d Matt. c. 1, 2.

tates; yet if I have not charity, my utmost charity is unprofitable." Therefore, to shun this contradiction, and the probable misapplication of the term, Love had better be substituted for CHARITY.

The word *agape*, love, I have already considered at large in the note on Matt. xxii. 37. and to that place I beg leave to refer the reader for its derivation and import. Our English word love we have from the Teutonic *leban*, to live, because love is the means, dispenser, and preserver of life; and without it, life would have nothing desirable, nor indeed anything even supportable; or it may be taken immediately from the Anglo-Saxon *lopa* and *lyra*, love, from *lyfan* and *lypan*, to desire, to love, to favour. It would be ridiculous to look to the Greek verb *philein* for its derivation.

Having said so much about the word love, we should say something of the word charity, which is supposed to be improper in this place. Charity comes to us immediately from the French *charité*, who borrowed it from the Latin *caritas*, which is probably borrowed from the Greek *charis*, signifying grace or favour, or *xapa*, joy, as a benefit bestowed is a favour that inspires him who receives it with joy; and so far contributes to his happiness. The proper meaning of the word CHARIS, is dear, costly; and CHARITAS, is dearth, scarcity, a high price, or dearth. Hence, as in times of dearth or scarcity, many, especially the poor, must be in want, and the benevolent will be excited to relieve them; the term which expressed the cause of this want, was applied to the disposition which was excited in behalf of the sufferer. Now, as he who relieves a person in distress, and preserves his life, by communicating a portion of his property to him, will feel a sort of interest in the person thus preserved: hence he is said to be dear to him; i. e. he has cost him something; and he values him in proportion to the trouble or expense he has cost him. Thus charity properly expresses that affectionate attachment we may feel to a person whose wants we have been enabled to relieve; but originally it signified that want of the

though I give my body to be burned, and have not charity, it profiteth me nothing.

e Prov. 10.12, 1 Pet. 4.8

necessaries of life, which produced *dearth* or *dearness* of those necessities; and brought the poor man into that state in which he stood so much in need of the active benevolence of his richer neighbor. If the word be applied to God's benevolence towards man, it comes in with all propriety and force: we are *dear* to God, for we have not been purchased with *silver* or *gold*, but with the *precious* *rupu* *quaru* (costly) blood of Christ, who so loved us as to give his life a ransom for ours.

As Christians in general acknowledge that this chapter is the most important in the whole New Testament, I shall give here the *first translation* of it into the *English* language, which is known to exist; extracted from an ancient and noble MS. in my own possession, which seems to exhibit both a *text* and *language* prior to the time of Wiclif. The reader will please to observe that there are no *divisions* of *verses* in the MS.

The XIII. chapter of I. Corinthians, from an ancient MS.

Gif I speke with tungis of men and aungels so thelf I habe not charitee: I am maad as brasse soun= ynge, or a symbate tynking. And gif I schal habe prophecie and habe knowen alle mysteries and alle kunnyng or science. and gif I schal habe al feith so that I ober bere thillis fro oo place to an other. for= sothe gif I schal not habe charite: I am nougt. And gif I schal deperte al my goodis into metis of pore men. And gif I schal bityme my body so that I brene forsothe gif I schal not habe charite it profit= ith to me no thing. Charite is pacient or sufferinge. It is benygne or of good wille. Charite enbyeth not. It doth not gyle: It is not inblowen with pride it is not ambycious or cobetouse of worschippis. It seek= yth not the thyngis that ben her owne. It is not stirrd to weath it thinkit not yvel. It jopeth not on wickid= nesse: forsothe it jopeth to godre to treuthe. It suf= freth alle thyngis. it bileveth alle thyngis. It hopith alle thyngis: it susteneeth alle thyngis. Charite fal= lith not down. Whether prophecies schulin be volde epyth langagis schulin ceese: epyth science schal be distrubed. Forsothe of party we han knowen: and of party prophecien. Forsothe whenne that schal cum to that is perfite: that thing that is of party schal be abyoid. Whenne I was a litil chyld: I spake as a litil chyld. I understode as a litil chyld: I thought as a litil chyld. Forsothe whenn I was maad a mau: I abyoid tho thyngis that weren of a litil chyld. Forsothe we seen now bi a miror in dere= nesse: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know as I am knowen. Nowe forsothe dwellen feith hope charite. These three: forsothe the more of hem is charite.

This is the whole of the chapter, as it exists in the MS with all its peculiar *orthography*, *points*, and *lines*. The words with lines under, may be considered the translator's marginal readings; for though incorporated with the text, they are distinguished from it by those lines.

I had thought once of giving a literal translation of the whole chapter from all the ancient Versions. This would be both curious and useful: but the reader might think it would take up too much of his time; and the writer has none to spare.

The *tongues of men*] All human languages, with all the eloquence of the most accomplished orator.

And of *angels*] i.e. Though a man knew the language of the eternal world so well, that he could hold conversation with its inhabitants, and find out the secrets of their kingdom.—Or, probably the apostle refers to a notion that was common among the Jews, that there was a language by which angels might be invoked, adjured, collected, and dispersed; and, by the means of which, many secrets might be found out; and curious arts and sciences known.

There is much of this kind to be found in their cabalistical books, and in the books of many called Christians. *Cornelius Agrippa's* occult philosophy abounds in this; and it was the main object of Dr. Dee's actions with spirits, to get a complete vocabulary of this language. See what has been published of his work by Dr. Cusubon; and the remaining manuscript parts in the *Sloan library*, in the British Museum.

In *Bara Buthra*, fol. 134, mention is made of a famous rabbin, *Jochanan Ben Zaccat*, who understood the language of *derils*, *trees*, and *angels*.

Some think that the apostle means only the most splendid eloquence; as we sometimes apply the word *angelic* to egi-

4 * Charity suffereth long, and is kind; charity envieth not; charity is vaunteth not itself, is not puffed up,

f Or, is not cash.

nify any thing *sublime*, *grand*, *beautiful*, &c. But it is more likely that he speaks here after the manner of his countrymen, who imagined that there was an angelic language which was the key to many mysteries: a language which might be acquired, and which, they say, had been learned by several.

Sounding brass] *Ναρκος ηχου* That is, like a *trumpet* made of *brass*; for, although *ναρκος* signifies *brass*, and *αη* signifies the same, yet we know the latter is often employed to signify the *trumpet*, because generally made of this metal. Thus Virgil, when he represents Misenus endeavouring to fright away the harpies with the sound of his trumpet:

*Ergo, ubi delapsa sonitum per curra dedre.
Littora; dat signum specula Misenus ab altis
Ere cavo: iradant socii, et nova praelia tentant,
Obscenus pelagi ferro fadare volucres.*

Æneid. lib. iii. ver. 238.

Then as the harpies, from the hills once more,
Pour'd shrieking down, and crowded round the shore;
On his high stand, Misenus sounds from far,
The brazen trumpet, the signal of the war.
With unaccustomed light, we flew to slay

The forms obscene, dread monsters of the sea.—*Pitt.*
The metal, of which the instrument was made, is used again for the instrument itself, in that fine passage of the same poet, *Æneid.* lib. ix. ver. 533, where he represents the Trojans rushing to battle against the Volscians.

*At tuba terribilem sonitum prociat are canoro
Incepit: sequitur clamor, catenque remigat.
And now the trumpets, terribly from far,
With rattling clangour rouse the sleepy war.
The soldiers' shouts succeed the brazen sounds,
And heaven from pole to pole their noise rebounds.*

Dryden. §

And again, in his *Battle of the Bees*, *Geo.* lib. iv. 70.

*—nuncque morantes
Martius ille aris rauri canit incipit, et cor
Auditor fractos, sonitus imitata tubarum.
With shouts the coward's courage they excite,
And martial clangours call them out to fight;
With hoarse alarms, the hollow camp rebounds,
That imitates the trumpet's angry sounds.—*Dryden.**

Examples of the same figure might be multiplied; but these are sufficient.

Tinkling cymbal.] “The cymbal was a concavo-convex plate of brass, the concave side of which being struck against another plate of the same kind, produced a tinkling inharmonious sound.” We may understand the apostle thus: “Though I possessed the knowledge of all languages, and could deliver even the *truth of God* in them, in the most eloquent manner; and had not a heart full of love to God and man, producing *piety* and *obedience* to the One, and *benevolence* and *beneficence* to the other, doing unto all as I would wish them to do to me, were our situations reversed; my religion is no more to my salvation than the sounds emitted by the brazen trumpet; or the jingling of the *cymbals* could contribute intellectual pleasure to the instruments which produce them. And, in the sight of God, I am of no more moral worth than those sounds are. I have, it is true, a profession; but destitute of a heart filled with love to God and man, producing meekness, gentleness, long-suffering, &c. I am without the soul and essence of religion.”

I have quoted several passages from heathens of the most cultivated minds in *Greece* and *Rome*, to illustrate passages of the sacred writers. I shall now quote one from an *illiterate* *cottier* of *Somerset*: and, as I have named *Hom.*, *Horac.*, *Virg.*, and others, I will quote *Josiah Gregory*, whose mind might be compared to a diamond of the first water, whose native splendour broke in various places through its incrustations; but whose brilliancy was not brought out, for the want of the hand of the lapidary. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: “People of *little religion* are always *noisy*; he who has not the love of God and man filling his heart, is like an *empty wagon* coming violently down a hill: it makes a *great noise*, because there is *nothing in it*.”

2. And *though I have the gift of prophecy*] Though I should have received from God the knowledge of future events; so that I could correctly foretel what is coming to pass in the world and in the church:—

And *understand all mysteries*] The meaning of all the types and figures in the Old Testament; and all the unexplored secrets of nature: and *all knowledge*; every human art and science; and *though I have all faith*, such miraculous faith as would enable me even to remove mountains; or had such powerful discernment in sacred things, that I could solve the greatest difficulties: see note on Matt. xxi. 21. And *have not charity*: this love to God and man, as the principle and motive of all my conduct, the characteristics of which are given in the following verses.—*I am nothing*: nothing in *given*, nothing in the sight of God; nothing in the church, and good for nothing to mankind. Balaam, and several others, not under the influence of this love of God, *prophesied*: and we daily see many men, who are profound *scholars*, and well

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;
6 b Rejoiceth not in iniquity, but rejoiceth in the truth;
g Ch. 10, 24. Phil. 2, 4.—h Psa. 10, 3. Rom. 1, 32.—i 2 John 4.—k Or, with the truth.

skilled in arts and sciences, and yet not only careless about religion, but downright fools! It does not require the tongue of the inspired to say, that these men, in the sight of God, are nothing; nor can their literary or scientific acquisitions give them a passport to glory.

3. And though I bestow all my goods to feed the poor] This is a proof that charity, in our sense of the word, is not what the apostle means; for surely almsgiving can go no farther than to give up all that a man possesses, in order to relieve the wants of others. The word *ψωφίζω*, which we translate to feed the poor, signifies to divide into morsels, and put into the mouth; which implies carefulness and tenderness in applying the bounty thus freely given.

And though I give my body to be burned] *Ἰνα καθήσθωαι*. Mr. Wakefield renders this clause thus: And though I give up my body so as to have cause of boasting; in vindication of which he first refers to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. 2. He says that there is no such word as *καθήσθωαι*. 3. That *καυχήσθωαι*, that I may boast, is the reading of the *Æthiopic* and *Coptic*, and he might have added of the *Codex Alexandrinus*, several *Greek* and *Latin* MSS. referred to by St. Jerome, by Ephraim, and by St. Jerome himself, who translates the passage thus, *Si tradidero corpus meum ut glorior*: i. e. "If I deliver up my body, that I may glory, or have cause of boasting." 4. He adds, that burning, though a common punishment in after times, was not prevalent when this epistle was written.

Some of the foreign critics, particularly Schultzius, translate thus, *Si tradidero corpus, ut mihi stigma inuretur*: "If I should deliver up my body, to receive a stigma with a hot iron;" which may mean, if I should, in order to redeem another, willingly give up myself to slavery, and receive the mark of my owner, by having my flesh stamped with a hot iron; and have not love, as before specified, it profits me nothing. This gives a good sense; but will the passage bear it? In the MSS. there are several various readings, which plainly show the original copyists scarcely knew what to make of the word *καθήσθωαι*, which they found in the text generally. The various readings are *καθήσθωαι*, which Grischbach seems to prefer: *καθήσθωαι* and *καυθῶ*, all of which give little variation of meaning. Which should be preferred, I can scarcely venture to say. If we take the commonly received word, it states a possible case; a man may be so obstinately wedded to a particular opinion, demonstrably false in itself, as to give up his body to be burned in its defence, as was literally the case with Vanini, who, for his obstinate atheism, was burnt alive at Paris, February 19, A. D. 1619. In such a case, his giving his body to be burnt, certainly profited him nothing.

"We may observe," says Dr. Lightfoot, "in those instances which are compared with charity, and as good as nothing, if charity be absent, that the apostle mentions those which were of the noblest esteem in the Jewish nation; and as also the most precious things that could be named by them, were compared with this more precious, and were of no account in comparison of it."

1. To speak with the tongues of men, among the Jewish Interpreters, means to speak the languages of the seventy nations. To the praise of Mordecai, they say, that he understood all those languages; and they require that the fathers of the Sanhedrin, should be skilled in many languages, that they may not be obliged to hear any thing by an interpreter. *Maim. in Sanh. c. 2.*

2. To speak with the tongues of angels, they thought to be not only an excellent gift, but to be possible; and highly extol *Jochanan ben Zaccai*, because he understood them: see the note on ver. 1.

3. To know all mysteries and all knowledge, was not only prized but affected by them. Of Hillel, the elder, they say, he had eighty disciples: thirty who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses; thirty who were worthy that the sun should stop his course for them, as it did for Joshua; and there were twenty between both. The greatest of all was *Jonathan ben Uzziel*; the least was *Jochanan ben Zaccai*. He omitted not, i. e. (perfectly understood,) the Scripture, the Mishna, the Gemara, the idioms of the law, and the scribes, traditions, illustrations, comparisons, equalities, gematries, parables, &c.

4. The moving or rooting up of mountains, which, among them, signified the removing of the greatest difficulties, especially from the sacred text, they considered also a high and glorious attainment: see the note on Matt. xxi. 21. And of his salvation who had it, they could not have formed the slightest doubt. But the apostle says, a man might have and enjoy all those gifts, &c. and be nothing in himself, and be nothing profited by them."

The reader will consider, that the charity or love, concerning which the apostle speaks, is that which is described from ver. 4. to 7. inclusive; it is not left to the conjectures of men to find it out. What the apostle means, is generally allowed to be true religion; but if he had not described it, this true religion would have been as various as the parties are who suppose they have it. Let the reader also observe, that not only

7 I bearth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, 1 Rom. 15, 1. Gal 6, 2. 2 Tim. 2, 24.—m Ch. 12, 31. Phil. 9.—11. 2 Pet. 1, 19. Rev. 22, 4, 5.

the things which are in the highest repute among the Jews, but the things which are in the highest repute among Christians and Gentiles, are those which the apostle shows to be of no use, if the love hereafter described be wanting. And yet, who can suppose that the man already described can be destitute of true religion, as he must be under an especial influence of God; else how, 1st. could he speak all the languages of men? for this was allowed to be one of the extraordinary gifts of God's Spirit. 2. He must have Divine teaching to know the language of angels, and thus to get acquainted with the economy of the invisible world. 3. Without immediate influence from God, he could not be a prophet, and predict future events. 4. Without this he could not understand all the mysteries of the Divine word; nor those of Providence. 5. All knowledge, suppose this be confined to human arts and sciences, could not be acquired without especial assistance. 6. And without the most powerful and extraordinary assistance, he could not have a faith that could remove mountains; or miraculous faith of any kind; and the apostle supposes that a man might have all these six things, and not possess that religion which could save his soul! And may we not say, that if all these could not avail for salvation, a thousand times less surely cannot. How blindly, therefore, are multitudes of persons trusting in that which is almost infinitely less than that which the apostle says would profit them nothing!

The charity or love which God recommends, the apostle describes in sixteen particulars, which are the following:—

4. (1.) Charity suffereth long] *Μακρὸν ὄψεται*, has a long mind, to the end of which, neither trials, adversities, persecutions, nor provocations can reach. The love of God, and of our neighbor for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of this world; and all this, not merely for a time, but long, without end: for it is still a mind or disposition, to the end of which, trials, difficulties, &c. can never reach. It also waits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities as well as those of others, with humble submission to the will of God.

(2.) It is kind] *Χρηστεύεται*, it is tender and compassionate in itself, and kind and obliging to others: it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensations of God; and creates trouble to no one.

(3.) Charity envieth not] *Οὐ ζήλοι*: is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love, rejoice as much at the happiness, the honour, and comfort of others, as they can do in their own. They are ever willing that others should be preferred before them.

(4.) Charity vaunteth not itself] *Οὐ περπερεύεται*: This word is variously translated; *acteth not rashly, insolently*; is not inconstant, &c. It is not agreed by learned men whether it be *Greek, Latin, or Arabic*. Bishop Pearce derived it from the latter language, and translates it *is not inconstant*. There is a phrase in our own language that expresses what I think to be the meaning of the original, *does not set itself forward*; does not desire to be noticed or applauded; but wishes that God may be all in all.

(5.) Is not puffed up] *Οὐ φευσονται*: is not inflated with a sense of its own importance; for it knows it has nothing but what it has received; and that it deserves nothing that it has got. Every man whose heart is full of the love of God, is full of humility; for there is no man so humble as he whose heart is cleansed from all sin. It has been said that indwelling sin humbles us; never was there a greater falsity: PRIDE is the very essence of sin; he who has sin has pride, and pride too in proportion to his sin; this is a mere Popish doctrine; and, strange to tell, the doctrine in which their doctrine of merit is founded! They say, God leaves conscience in the heart of every Christian, that in striving with, and overcoming it from time to time, he may have an accumulation of meritorious acts. Certain Protestants say, it is a true sign of a very gracious state, when a man feels and deplores his inbred corruptions. How near do these come to the Papists, whose doctrine they profess to detest and abhor! The truth is, it is no sign of grace whatever; it only argues, as they use it, that the man has got light to show him his corruptions; but he has not yet got grace to destroy them. He is convinced that he should have the mind of Christ, but he feels that he has the mind of Satan; he deplores it; and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ cleansing him from all sin.

True humility arises from a sense of the fulness of God in the soul; abasement from a sense of corruption, is a widely different thing; but this has been put in the place of humility; and even called grace; many, very many, verify the saying of the poet:—

"Proud I am, my wants to see;
Proud of my humility."

they shall fall; whether *there* be tongues, they shall cease; whether *there* be knowledge, it shall vanish away.

9 ^a For we know in part, and we prophesy in part

n Ch. 8.2. John 15. 13.

5. (6.) *Doth not behave itself unseemly* Οὐκ ἀσχημονεῖ, from *α*, negative, and *αἰσχημα*, figure, mean; love never acts out of its place or character: observes due decorum and good manners; is never rude, *beastish*, or *brutish*: and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed *rude* or *unmanly*, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing *beastish* or *hoggyish* in his manner. I must apologise for using such words; they best express the evil against which I wish, both powerfully and successfully, to declaim. I never wish to meet with those who *affect* to be called "blunt, honest men," who feel themselves above all the forms of respect and civility; and care not how many they put to pain; or how many they displease. But let me not be misunderstood: I do not contend for *ridiculous ceremonies*, and *hollow compliments*; there is surely a *medium*; and a sensible Christian man will not be long at a loss to find it out. Even that *people*, who profess to be above all worldly forms, and are generally stiff enough, yet are rarely found to be *rude*, *unseemly*, or *ill-bred*.

(7.) *Seeketh not her own* Οὐ ζητεῖ τὰ ἑαυτῆς; is not desirous of her own spiritual welfare only, but of her neighbour's also; for the writers of the Old and New Testaments do almost every where, agreeably to their Hebrew idiom, express a *preference* given to one thing before another, by an *affirmation* of that which is *preferred*, and a *negative* of that which is *contrary* to it. See Bishop Pearce; and see the note on chap. i. 17. and chap. x. 24. 33. Love is never satisfied but in the welfare, comfort, and salvation of *all*. That man is no Christian who is solicitous for his own happiness alone; and cares not how the world goes, so that himself be comfortable.

(8.) *Is not easily provoked* Οὐ παροργίζεται; is not provoked, is not irritated, is not made *sour* or *bitter*. How the word *easily* got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. By the transcript from my old MS. which certainly contains the *first translation* ever made in English, we find that the word did not exist there; the conscientious translator rendering it thus:—*It is not stirred to wrath*.

The New Testament, printed in 1547, 4to. the first year of Edward VI. in English and Latin, is simply, *is not provoked to anger*. The edition published in English, in the following year, 1548, has the same rendering, but the orthography better: *is not provoked to anger*. The Bible in folio, with notes, published the next year, 1549, by Edmund Beke, preserves nearly the same reading, *is not provoked to anger*. The large folio printed by Richard Carduarden, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I. fol. 161, &c. departs from all these, and improperly inserts the word *easily*, which might have been his majesty's own; and yet this translation was not followed by some subsequent editions; for the 4to. Bible printed at London four years after, 1613, not only retains this original and correct reading, *it is not provoked to anger*, but has the word *love* every where in this chapter, instead of *charity*, in which all the preceding versions and editions agree. In short, this is the reading of *Coverdale*, *Matthæus*, *Cranmer*, the *Geneva*, and others; and our own authorized version is the only one which I have seen where this *false* reading appears.

As to the ancient versions, they all, Vulgate, Syriac, Arabic, Ethiopic, Coptic, and Italic, strictly follow the Greek text; and supply no word that tends to abate the signification of the apostle's *οὐ παροργίζεται*, is not provoked; nor is there a *various reading* here, in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the apostle, and makes him speak very improperly. If *love* is *provoked* at all, it then ceases to be *love*; and if it be not *easily* provoked, this grants, as almost all the commentators say, that in special cases, *it may be provoked*; and that they instance in the case of Paul and Barnabas, Acts xv. 39. but I have sufficiently vindicated this passage in my note on that place, and given at large the meaning of the word *παροργίζω*; and to that place I beg leave to refer the reader. The apostle's own words in ver. 7. are a sufficient proof that the love of which he speaks, can *never* be *provoked*.—When the man who possesses this love, gives way to provocation, he *loses* the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength; and surely if he get *embittered* against his neighbour, he does not *love* him as himself. It is generally said, that though a man may feel himself highly irritated against the *sin*, he may feel tender concern for the *sinner*. Irritation of any kind is inconsistent with self-government, and consequently with internal peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, &c. still the testimony of God is, *Love is not provoked*; and if I have not such a love, whatever else I may possess, *It profiteth me nothing*.

(9.) *Thinketh no evil* Οὐ λογίζεται—^a believes no

evil, where no evil seems." Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, &c. while nothing is seen in his *conduct* or in his *spirit* inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not *invent*, or *derive* any evil; or does not *reason* on any particular act or word, so as to *infer* evil from it; for this would destroy his love to his brother; it would be ruinous to *charity* and benevolence.

6. (10.) *Rejoiceth not in iniquity* Οὐ χαίρει ἐν τῇ ἀδικίᾳ—*rejoiceth not in falsehood*, but, on the contrary, *rejoiceth in the truth*; this meaning *ἀδικία* has in different parts of the Scriptures. At first view, this character of love seems to say but little in its favour; for who can rejoice in unrighteousness or falsity. But is it not a frequent case, that persons who have received any kind of injury, and have forborne to avenge themselves, but perhaps, have left it to God; when evil falls upon the sinner, do console themselves with what appears to them an evidence that God has *avenged their quarrel*; and do at least secretly rejoice that the man is suffering for his misdeeds. Is not this, in some sort, rejoicing in iniquity? Again, is it not common for interested persons to rejoice in the successes of an unjust and sanguinary war, in the sackage and burning of cities and towns: and is not the joy always in proportion to the slaughter that has been made of the enemy? And do these call themselves *Christians*? Then we may expect that Moloch and his sub-devils, are not so far behind this description of Christians as to render their case utterly desperate. If such Christians can be saved, demons need not despair!

(11.) *But rejoiceth in the truth* Ἀληθείᾳ—every thing that is opposite to falsehood and irreligion. Those who are filled with the love of God and man, rejoice in the propagation and extension of divine truth; in the spread of true religion, by which alone peace and good-will can be diffused throughout the earth. And because they rejoice in the truth, therefore they do not persecute or hinder true religion; but help it forward with all their might and power.

7. (12.) *Beareth all things* Πᾶν ὑποφέρει. This word is also variously interpreted; to *endure*, *bear*, *sustain*, *cover*, *conceal*, *contain*. Bishop Pearce contends that it should be translated *covereth all things*, and produces several plausible reasons for this translation; the most forcible of which is, that the common translation confounds it with *endureth all things*, in the same verse. We well know that it is a grand and distinguishing property of *love* to *cover* and *conceal* the fault of another; and it is certainly better to consider the passage in this light than in that which our common version holds out; and this perfectly agrees with what St. Peter says of charity, 1 Ep. iv. 8, *it shall cover the multitude of sins*; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of *contain*, *keep in*, as a vessel does liquor; thus Plato compared the souls of foolish men to a *stere*, and not able *στειν* εὐαριστῶν τε καὶ ἡδῶν, to contain any thing through unfaithfulness and forgetfulness. See Parkhurst and Wetstein. Some of the Versions have *στέγει*, *loveth*, or is *warmly affectioned* to all things or persons. But the true import must be found either in *cover* or *contain*. *Love conceals* every thing that should be concealed; betrays no secret; retains the grace given, and goes on to continual increase. A person under the influence of this love, never makes the sins, follies, faults, or imperfections of any man, the subject either of censure or conversation. He *covers* them as far as he can; and if alone privy to them, he retains the knowledge of them in his own bosom, as far as he *ought*.

(13.) *Believeth all things* Πᾶν πιστεύει—is ever ready to believe the *best* of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the *advantage* of any person whose character may have suffered from obloquy and detraction; or even *justly*, because of his *misconduct*.

(14.) *Hopeth all things* Πᾶν ἐλπίζει—When there is no place left for *believing* good of a person; then love comes in with its *hope*, where it could not *work* by its *faith*; and begins immediately to make allowances and excuses, as far as a good conscience can permit; and farther, anticipates the *repentance* of the transgressor; and his restoration to the good opinion of society, and his place in the church of God from which he had fallen.

(15.) *Endureth all things* Πᾶν ὑπομένει—bears up under all persecutions and mal-treatment from open enemies and professed friends. Bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God; and never says of any trial, affliction, or insult, that it *cannot be endured*.

8. (16.) *Charity never faileth* Ἡ ἀγάπη οὐδέποτε ἐκπίπτει—This love *never faileth off*, because it *bears*, *believes*, *hopes*, and *endures* all things; and while it does so it cannot *fail*; it is the means of *preserving* all other graces; indeed, properly speaking, it includes them all; and all receive their perfection

11 When I was a child, I spake as a child, I understood as a child, I perceived as a child: but when I became a man, I put away childish things.

12 For, now we see through a glass, darkly; but then

p Or, reason;—q 2 Cor. 3:18 & 5:7. Phil. 3:12 —Gr. in a riddle

from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it, no communion can be kept up with God: nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness, if it did not comprehend love to God and human spirits, in the most exquisite, refined, and perfect degrees?

Prophecies—shall fail [Whether the word imply predicting future events, or teaching the truths of religion to men, all such shall soon be rendered useless. Though the accurate prophet, and the eloquent persuasive preacher, be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of the love above described, can fit a soul for the kingdom of God.]

Tongues—shall cease [The miraculous gift of different languages, that also shall cease, as being unnecessary.]

Knowledge shall vanish away [All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.]

9. *For we know in part* [We have here but little knowledge even of earthly, and much less, of heavenly things. He that knows most, knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we know so very little, how deficient must we be if we have not much love! Angels may wonder at the imperfection of our knowledge; and separate spirits may wonder at the perfection of their own, having obtained so much more in consequence of being separated from the body, than they could conceive to be possible while in that body. When Sir Isaac Newton had made such astonishing discoveries in the laws of nature, far surpassing any thing that had been done, by all his predecessors in science, from the days of Solomon; one of our poets, considering the scantiness of human knowledge, when compared with that which is possessed by the inhabitants of heaven, reduced his meditations on the subject to the following nervous and expressive epigram:]

Superior beings, when of late they saw,

A mortal man explain all nature's law;

Admired such wisdom in an earthly shape,

And show'd our Newton as we show an ape.

We prophesy in part [Even the sublimest prophets have been able to say but little of the heavenly state; and the best preachers have left the Spirit of God, very much to supply. And had we no more religious knowledge than we can derive from men and books; and had we no farther instruction in the knowledge of God and ourselves, than we derive from preaching, our religious experience would be low indeed. Yet, it is our duty to acquire all the knowledge we possibly can: and, as preaching is the ordinary means by which God is pleased to instruct and convert the soul, we should diligently and thankfully use it. For, we have neither reason nor Scripture to suppose that God will give us that immediately from himself, which he has promised to convey only by the use of means. Even this, his blessing makes effectual: and, after all, his Spirit supplies much that man cannot teach. Every preacher should take care to inculcate this on the hearts of his hearers. When you have learned all you can from your ministers, remember you have much to learn from God: and for this you should diligently wait on him by the reading of his word, and incessant prayer.]

10. *But when that which is perfect* [The state of eternal blessedness: then that which is in part, that which is imperfect shall be done away; the imperfect as well as the probationary state shall cease for ever.]

11. *When I was a child* [This future state of blessedness is as far beyond the utmost perfection that can be attained in this world, as our adult state of Christianity is above our state of natural infancy; in which we understood only as children understand; speak only a few broken articulate words; and reason only as children reason; having few ideas, little knowledge but what may be called mere instinct, and that much less perfect than the instinct of the brute creation; and having no experience. But when we became men; adults, having gained much knowledge of men and things, we spoke and reasoned more correctly, having left off all the manners and habits of our childhood.]

12. *Now we see through a glass darkly* [Δι' εσπιντρον εν αυτη παρτι. Of these words, some literal explanation is necessary. The word εσπιντρον, which we translate a glass, literally signifies a mirror, or reflector, from ες, into, and σπεινναι, I look: and among the ancients, mirrors were certainly made of fine polished metal. The word here may signify any thing by which the image of a person is reflected, as in our looking, or look in glass. The word is not used for a glass to look through; nor would such an image have suited with the apostle's design.]

The εσπιντρον, or mirror, is mentioned by some of the most ancient Greek writers; so Anacreon, Ode xi. ver. 1.

Δεγναισι δι' γυαλιν,
 Ανακρεων σπειννεν

* face to face: now I know in part; but then shall I know even as now I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

e Matt. 18:10, 1 John 3:2.—1 Ch. 15:19. Rom. 13:8—10.

Δαβων ΕΣΠΙΤΡΟΝ ἀπει

Εγας μεν οὐκ ούσας.

Τη γυναίκα λέγει,

Anacreon, thou art grown old:

Take thy mirror, and view

How few of thy hairs remain.

And again in Ode xx. ver. 5.

Εγώ δ' εσπιντρον εἶμι

Ὅπως ἀνὴρ βλεψῆς με.

I wish I were a mirror,

That thou mightest always look into me.

In Exod. xxxviii. 8. we meet with the term *looking-glasses*, but the original is מראה *maroth*, and should be translated *mirrors*; as out of those very articles which we absurdly translate *looking-glasses*, the *bracen laver* was made! In the Greek version, the word εσπιντρον, is not found but twice, and that in the apocryphal books. In the book of the wisdom of Solomon, chap. vii. 26. speaking of wisdom, the author says, "She is the brightness of the everlasting light, κατεσπιντρον ακαλιδωτον, and the unspotted mirror of the power of God and the image of his goodness." In Eccles. xii. 11. exhorting to put no trust in an enemy, he says, "Though he humble himself, and go crouching, yet take good heed, and beware of him, and thou shalt be unto him ως εκμεταχως εσπιντρον, as if thou hadst wiped a looking-glass, (mirror), and thou shalt know that his rust hath not altogether been wiped away." All these passages must be understood of polished metal, not of glass; which, though it existed among the Romans and others, yet was brought to very little perfection: and as to grinding and silvering of glass, they are modern inventions.

Some have thought that the apostle refers to something of the telescope kind; by which distant and small objects become visible, although their surfaces become dim in proportion to the quantum of the magnifying power: but this is too refined; he appears simply to refer to a mirror, by which images were reflected, and not to any diaphanous and magnifying powers, through which objects were perceived.

Possibly the true meaning of the words δι' εσπιντρον εν αυτη παρτι, through a glass darkly, may be found among the Jewish writers, who use a similar term to express nearly the same thing to which the apostle refers. A revelation of the will of God, in clear and express terms, is called by them מראה אשכולית *aspecularia maira*, a clear or lucid glass, or specular; in reference *specularibus lapidibus*, to the diaphanous, polished stones, used by the ancients for windows, instead of glass. An obscure prophecy they termed מראה אשכולית *aspecularia dela nahuria*, "A specular which is not clear."

Numb. xii. 6. If there be a prophet, I, the Lord, will make myself known unto him in a vision, and I will speak unto him in a dream: Rab. Tanchum thus explains—"My Shechinah shall not be revealed to him, מראה אשכולית *aspecularia maira*, in a lucid specular, but only in a dream and a vision."

On Ezek. i. 4, 5. And I looked and behold a whirlwind, a great cloud and a fire infolding itself, &c. *Sohar Chudash*, fol. 33. says, "This is a vision מראה אשכולית *aspecularia dela nahuria*, "by an obscure or dark specular."

From a great variety of examples produced by Schoettgen, it appears that the rabbins make a great deal of difference between seeing through the lucid glass or specular, and seeing through the obscure one. The first is attributed only to Moses, who conversed with God face to face, i. e. through the lucid specular; and between the other prophets, who saw him in dreams and visions, i. e. through the obscure specular. In these distinctions and sayings of the ancient Jews we must seek for that to which the apostle alludes. See Schoettgen.

The word αυτη παρτι, which we render darkly, will help us to the true meaning of the place. The following is Mr. Parkhurst's definition of the term and of the thing. "Αυτη παρτι, from αυτη παρτι, the perfect passive of αυτη παρτι, to hint, intimate, signify with some degree of obscurity: an enigma, in which one thing answers or stands in correspondence to, or as the representative of, another; which is, in some respect, similar to it, occurs 1 Cor. xiii. 12. Now, in this life, we see by means of a mirror reflecting the images of heavenly and spiritual things, εν αυτη παρτι, in an enigmatical manner, invisible things being represented by visible; spiritual, by natural; eternal, by temporal; but then, in the eternal world, face to face; every thing being seen in itself, and not by means of a representative or similitude."

Now I know in part [Though I have an immediate revelation from God, concerning his great design in the disposition of the Gospel, yet there are lengths, breadths, depths, and heights of this design, which even that revelation has not discovered; nor can they be known and apprehended in the present imperfect state. Eternity alone can unfold the whole scheme of the Gospel.]

As—I am known. In the same manner in which disembodied spirits know and understand.

13. And now, [in this present life,] abideth faith, hope, charity [These three supply the place of that direct vision,

which no human embodied spirit can have; these *abide* or remain for the present state. *Faith*, by which we apprehend spiritual blessings, and walk with God. *Hope*, by which we view and expect eternal blessedness, and pass through things temporal, so as not to lose those which are eternal. *Charity* or *love*, by which we show forth the virtues of the grace which we receive by faith, in living a life of obedience to God, and of good will and usefulness to man.

But the greatest of these is *charity*. Without *faith* it is impossible to please God; and without it, we cannot partake of the grace of our Lord Jesus: without *hope*, we could not endure, as seeing him who is invisible; nor have any adequate notion of the eternal world: nor bear up under the afflictions and difficulties of life: but great, and useful, and indispensably necessary as these are, yet *charity* or *love* is greater: *love* is the fulfilling of the law; but this is never said of *faith* or *hope*.

It may be necessary to enter more particularly into a consideration of the conclusion of this very important chapter.

1. *Love*, is properly the image of God in the soul; for *God is love*. By *faith*, we receive from our Maker; by *hope*, we expect a future and eternal good; but by *love*, we resemble God; and by it alone are we qualified to enjoy heaven, and be one with him throughout eternity. *Faith*, says one, is the foundation of the Christian life, and of good works: *Hope* rears the superstructure; but *love* finishes, completes, and crowns it in a blessed eternity. *Faith* and *hope* respect ourselves alone; *love* takes in both God and man. *Faith* helps, and *hope* sustains us; but *love* to God and man makes us obedient and useful. This one consideration is sufficient to show that *love* is greater than either *faith* or *hope*.

2. Some say *love* is the greatest, because it remains throughout eternity, whereas *faith* and *hope* proceed only through life; hence we say, that there *faith* is lost in sight, and *hope* in fruition. But does the apostle say so? Or does any man inspired by God, say so? I believe not. *Faith* and *hope* will as necessarily enter into eternal glory, as *love* will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious, or sublime the soul may be in that eternal state, it will ever, in respect to God, be limited in its powers; and must be improved, and expanded, by the communications of the Supreme Being. Hence it will have infinite glories in the nature of God to apprehend by *faith*, to anticipate by *hope*, and enjoy by *love*.

3. From the nature of the Divine perfections, there must be infinite glories in them which must be objects of *faith* to disembodied spirits; because it is impossible that they should be experimentally, or possessively known by any creature. Even in the heaven of heavens we shall, in reference to the infinite and eternal excellencies of God, walk by *faith*, and not by sight. We shall credit the existence of infinite and illimitable glories in him, which, from their absolute and infinite nature, must be incommunicable. And as the very nature of the soul shows it to be capable of eternal growth and improvement; so the communications from the Deity, which are to produce this growth, and effect this improvement, must be objects of *faith* to the pure spirit; and, if objects of *faith*, consequently objects of *hope*; for, as *hope* is "the expectation of future good," it is inseparable from the nature of the soul, to know of the existence of any attainable good, without making it immediately the object of desire or hope. And is it not this that shall constitute the eternal and progressive happiness of the immortal spirit; viz. knowing, from what it has received, that there is infinitely more to be received; and desiring to be put in possession of every communicable good which it knows to exist?

4. As *faith* goes forward to receive, so *hope* goes forward to desire; and God continues to communicate; every communication making way for another, by preparing the soul for greater enjoyment; and this enjoyment must produce love. To say that the soul can have neither *faith* nor *hope* in a future state, is to say that, as soon as it enters heaven, it is as happy as it can possibly be; and this goes to exclude all growth in the eternal state; and all progressive manifestations and communications of God; and consequently to fix a spirit which is a composition of infinite desires, in a state of eternal sameness, in which it must be greatly changed in its constitution, to find endless gratification.

CHAPTER XIV.

We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Prophesying defined, 3. How to regulate this supernatural gift of tongues, in teaching for the edification of the church, 4—13. In praying and giving thanks, 14—17. Those who speak with tongues should interpret, that others may be edified, 18—22. What benefit may accrue from this in the public assemblies, 23—28. How the prophets or teachers should not be in the church, 29—33. Women should keep silence in the church, 34, 35. All should be humble, and every thing should be done in love, 36—40. [A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis 35.]

FOLLOW after charity, and * desire spiritual gifts, but * rather that ye may prophesy.

2 For he that * speaketh in an unknown tongue speaketh not unto men, but unto God: for no man * understandeth him; howbeit in the spirit he speaketh mysteries.

a Ch. 12, 31.—b Num. 11, 35, 39

NOTES.—Verse 1. *Follow after charity*. Most earnestly labour to be put in possession of that love which beareth, believeth, hopeth, and endureth all things. It may be difficult

5. To sum up the reasoning on this subject, I think it necessary to observe—1. That the term *faith* is here to be taken in the general sense of the word, for that belief which a soul has of the infinite sufficiency and goodness of God; in consequence of the discoveries he has made of himself and his designs, either by revelation, or immediately by his Spirit. Now we know that God has revealed himself not only in reference to this world, but in reference to eternity; and much of our *faith* is employed in things pertaining to the eternal world, and the enjoyments in that state. 2. That *hope* is to be taken in its common acceptation, the expectation of future good; which expectation is necessarily founded on *faith*, as *faith* is founded on knowledge. God gives a revelation which concerns both worlds; containing exceeding great and precious promises relative to both. We believe what he has said on his own veracity; and we hope to enjoy the promised blessings in both worlds, because he is faithful who has promised. 3. As the promises stand in reference to both worlds, so also must the *faith* and *hope* to which these promises stand as objects. 4. The enjoyments in the eternal world are all spiritual, and must proceed immediately from God himself. 5. God, in the plenitude of his excellencies, is as incomprehensible to a glorified spirit, as he is to a spirit resident in flesh and blood. 6. Every created, intellectual nature, is capable of eternal improvement. 7. If seeing God as he is, be essential to the eternal happiness of beatified spirits, then the discoveries which He makes of himself must be gradual; forasmuch as it is impossible that an infinite eternal nature can be manifested to a created and limited nature, in any other way. 8. As the perfections of God are infinite, they are capable of being eternally manifested; and after all manifestations, there must be an infinitude of perfections still to be brought to view. 9. As every soul that has any just notion of God must know that he is possessed of all possible perfections; so these perfections being objects of knowledge must be objects of *faith*. 10. Every holy spirit feels itself possessed of unlimited desires for the enjoyment of spiritual good; and *faith*, in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited. 11. The power to gratify, in the Divine Being, and the capacity to be gratified in the immortal spirit, will necessarily excite continual desires; which desires, on the evidence of *faith*, will as necessarily produce *hope*, which is the expectation of future good. 12. All possible perfections in God, are the objects of *faith*; and the communication of all possible blessedness, the object of *hope*. 13. *Faith* goes forward to apprehend, and *hope* to anticipate, as God continues to discover his unbounded glories and perfections. 14. Thus discovered and desired, their influences become communicated, love possesses them, and is excited and increased by the communication. 15. With respect to those which are communicated, *faith* and *hope* cease, and go forward to new apprehensions and anticipations; while love continues to retain and enjoy the whole. 16. Thus an eternal interest is kept up; and infinite blessings, in endless succession, apprehended, anticipated, and enjoyed.

6. My opinion, that *faith* and *hope*, as well as *love*, will continue in a future state, will, no doubt, appear singular to many, who have generally considered the two former as necessarily terminating in this lower world; but this arises from an improper notion of the beatified state; and from inattention to the state and capacity of the soul. If it have the same faculties there which it has here, howsoever improved they may be, it must acquire its happiness from the Supreme Being in the way of communication; and this communication must necessarily be gradual; for the reasons already alleged; and if gradual, then there must be, (if in that state we have any knowledge at all of the Divine nature,) *faith* that such things exist, and may be communicated; desire to possess them because they are good; and *hope* that these good things shall be communicated.

7. I conclude, therefore, from these, and a multitude of other reasonings, which might be brought to bear on this subject, that *faith* and *hope* will exist in the eternal world as well as *love*; and that there, as well as here, it may endlessly be said, The greatest of these is love. With great propriety, therefore, does the apostle exhort, *Follow after love*; it being so essential to our comfort and happiness here, and to our beatification in the eternal world; and how necessary *faith* and *hope* are to the same end, we have already seen.

CHAPTER XIV.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spoke with tongues, but rather that ye

c Acts 2, 4. & 10, 45.—1 Gr. hearth. Acts 22, 9.

propheied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For, if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air.

a Ver. 35.—f Or, tunes.—g Gr. significant.

Desire spiritual gifts] Ye are very intent on getting those splendid gifts which may add to your worldly consequence; and please your carnal minds; but labour rather to get the gifts of God's Spirit, by which ye may grow in grace, and be useful to others: and particularly desire that ye may prophesy, that ye may be able to teach and instruct others in the things of their salvation.

2. *For he that speaketh in an unknown tongue*] This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that, by the unknown tongue, the Hebrew is meant: and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it, which no verbal translation can reach: it was necessary for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language, should be properly understood. And it is possible that the Hebrew Scriptures were sometimes read in the Christian congregations, as they were in the Jewish synagogues; and if the person who read and understood them had not the power and faculty of explaining them to others; in vain did he read and understand them himself. And we know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining, even in his mother's tongue. We shall see, in the course of these notes, how this view of the subject will apply to the illustration of the apostle's words throughout the chapter.

Speaketh not unto men, but unto God] None present understanding the language, God alone knowing the truth and import of what he says.

In the spirit he speaketh mysteries] Though his own mind, (for so *νεφελος* is understood here by many eminent critics,) apprehends the mysteries contained in the words which he reads or utters; but if, by the Spirit, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. See the note on ver. 19.

3. *But he that prophesieth*] The person who has the gift of teaching, is much more useful to the church than he is who has only the gift of tongues, because he speaks to the profit of men, viz. to their edification, by the Scriptures he expounds; to their exhortation, by what he teaches; and to their comfort, by his revelation.—*Whitby*. I must here refer to my sermon on this text, intitled, "The Christian Prophet and his Work," in which I have endeavoured to consider the whole of this subject at large.

4. *He that speaketh in an unknown tongue*] In the Hebrew for instance: the knowledge of the depth and power of which he has got by a divine revelation, edifieth himself by that knowledge.

But he that prophesieth] Has the gift of preaching. Edifieth the church] Speaketh unto men to edification, exhortation, and comfort, ver. 3.

5. *I would that ye all spake with tongues*] The word *βελω*, does not so much imply a wish, or desire, as a command or permission. As if he had said, I do not restrain you to prophesying or teaching, though I prefer that; but I give you full permission to speak in Hebrew whenever it is proper; and when one is present who can interpret for the edification of the church: provided yourselves have not that gift, though you understand the language. The apostle said *tongue*, in the singular number, ver. 2, 4, because he spoke of a single man; now he says *tongues*, in the plural number, because he speaks of many speaking; but he has the same meaning in both places.—*Lightfoot*.

Greater is he that prophesieth] A useful, zealous preacher, though unskilled in learned languages, is much greater in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues: except he interpret; and we seldom find great scholars good preachers. This should humble the scholar, who is too apt to be proud

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For, if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he

b Gr. of spirits.—i Eph. 5. 19. Col. 3. 16.—k Psa. 47. 7.

of his attainments, and despise his less learned, but more useful brother. This judgment of St. Paul is too little regarded.

6. *Speaking with tongues*] Without interpreting.

What shall I profit you?] i. e. I shall not profit you;

Except I shall speak to you either by revelation] Of some secret thing: or by knowledge, of some mystery: or by prophesying, foretelling some future event: or by doctrine, instructing you what to believe and practise.—*See Whitby*. These four words are taken in different acceptations by learned men. The general sense of the terms is that given above: but the peculiar meaning of the apostle is perhaps not easily discerned.

7. *And even things without life*] I may, as if he had said, illustrate this farther, by referring to a pipe or harp; if these were to utter mere sounds without order, harmony, or melody: though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an unknown tongue, but does not interpret. His speech tends no more to edification, than those discordant and unmeaning sounds do to pleasure and delight.

8. *If the trumpet give an uncertain sound*] If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used on such occasions; the soldier is not informed of what he should do, and therefore does not arm himself; consequently, that vague, unintelligible sound of the trumpet, is of no use.

9. *Likewise ye*] If ye do not speak in the church so as to be understood, your labour is useless: ye shall speak into the air; your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise or sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

10. *There are it may be*] Εἰ τινοί, for example.

So many kinds of voices] So many different languages; each of which has its distinct articulation, pronunciation, emphasis, and meaning; or there may be so many different nations, each possessing a different language, &c.

11. *If I know not the meaning of the voice*] Τὴν ὁμιλίαν τῆς φωνῆς, the power and signification of the language.

I shall be unto him that speaketh a barbarian] I shall appear to him, and be to me, as a person who had no distinct, and articulate sounds which can convey any kind of meaning. This observation is very natural, when we hear persons speaking in a language of which we know nothing; we wonder how they can understand each other; as, in their speech, there appears to us no regular distinction of sounds or words. For the meaning and origin of the word barbarian, see the note on Acts xviii. 2.

12. *Forasmuch as ye are zealous*] Seeing ye affect so much to have spiritual gifts; seek that you may get those by which ye may excel to edifying the church.

13. *Pray that he may interpret*] Let him who speaks or reads the prophetic declarations in the Old Testament, in that tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude to others.

14. *For if I pray in an unknown tongue*] If my prayers are composed of sentences and sayings taken out of the prophets, &c. and in their own language: my spirit prayeth; my heart is engaged in the work, and my prayers answer all the purpose of prayers to myself: but my understanding is unfruitful to all others, because they do not understand my prayers; and I either do not, or cannot interpret them. See the note on ver. 19.

15. *I will pray with the spirit*] I will endeavour to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work.

And I will pray with the understanding also] I will endeavour so to pray, that others may understand me; and thus be edified and improved by my prayers. And therefore I will pray in a language, in the public congregation, that may be understood by all present: so that all may join, not only in the act, but in the spirit of devotion.

I will sing with the spirit] It does appear that singing psalms, or spiritual hymns, was one thing that was implied in what is termed prophesying in the Old Testament, as is evi-

that occupieth the room of the unlearned say Amen! at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all: 19 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, ¹ be not children in understanding; howbeit in unbelief ² be ye children, but in understanding be ye ³ men.

21 ⁴ In the law it is ⁵ written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

1 Ch. 11:34.—n. Ps. 138:2. Matt. 13:12 & 13:35 & 13:41. Rom. 16:19. Ch. 14:1. Eph. 4:14. Heb. 5:12, 13.

dent from 1 Sam. x. 5, 6, 10, &c. And when this came through an immediate afflatus or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present. But I rather suppose that their singing consisted in solemn well-measured *recitative*, than in the jingling and often fool's h sounds which we use when a single monosyllable is sometimes shivered into thirty-six demisemiquavers!

Here it may not be improper to remark that the *spirit* and the *understanding* are seldom united in our congregational singing. Those whose hearts are right with God, have generally no skill in music; and those who are well skilled in music, have seldom a devotional spirit; but are generally proud, self-willed, contentious, and arrogant. Do not these persons entirely overrate themselves? Of all the liberal arts, *surely music* is the least useful, however ornamental it may be. And should any thing be esteemed in the church of God, but in proportion to its utility? A good singer, among the people of God, who has not the life of God in his soul, is *vox præterea nihil*, as Helioagabalus said of the nightingale's brains on which he desired to sup, *he is nothing but a sound*. Some of those persons, I mean they who sing with the *understanding*, without the *spirit*; suppose themselves of great consequence in the church of Christ; and they find foolish, superficial people, whom they persuade to be of their own mind, and soon raise parties and contentions if they have not every thing their *own* way; and that way is generally as *absurd* as it is unscriptural, and contrary to the spirit and simplicity of the Gospel.

16. *He that occupieth the room of the unlearned* One who is not acquainted with the language in which you speak, sing, or pray:

Say Amen Give his assent and ratification to what he does not understand. It was very frequent in primitive times, to express their approbation in the public assemblies by *Amen*. This practice, soberly and piously conducted, might still be of great use in the church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins; the annihilation of the sentence of damnation; and the opening of the gates of Paradise, to those who fervently say *Amen*. And it is one of their maxims, that "greater is he who says *Amen*, than he who *prays*." See many testimonies of this kind in *Schoettgen*. Now, allowing that this was of so much consequence in the time of St. Paul: it was a very serious matter for a person to be in a congregation where prayer was offered, and who could not say *Amen*, because the prayers were in a language which he did not understand.

17. *Thou verily givest thanks well* Because he felt gratitude; and, from a sense of his obligation, gave praise to God: but because this was in an unknown tongue, those who heard him, received no edification.

18. *I speak with tongues more than ye all* He understood more languages than any of them did; and this was indispensably necessary, as he was the apostle of the Gentiles in general; and had to preach to different provinces where different dialects, if not languages, were used. In the *Hebrew*, *Syriac*, *Greek*, and *Latin*, he was undoubtedly well skilled from his education; and how many he might understand, by miraculous gift, we cannot tell. But, even literally understood, it is very probable that he knew more languages than any man in the church of Corinth.

19. *Yet in the church* As the grand object of public worship is the edification of those who attend; *five words*, spoken so as to convey edification, were of much more consequence than *ten thousand*, which not being understood, could convey none. By the word *known*, *tongue*, to which we add *unknown*, I suppose the apostle always means the *Hebrew*, for the reasons offered in the note on ver. 1.

One of the greatest difficulties, says Bishop Pearce, in this epistle, is contained in the words *νενοια*, and *νοης*, *spirit* and *understanding*, which are frequently used in this chapter; and, fixing the true meaning of these words, will solve the difficulty. In this verse the apostle explains *λαλειν τοις νοις*, to speak with the understanding, by *αυα δαλον κατανοω*, that I might teach others; so that the sense of *νοης*, understanding, seems to be that understanding which the hearer has of what is said, and this sense will agree well with, *I will sing with the spirit; and with the understanding*, ver. 15.

He observes also, that *νενοια*, *spirit*, and *νοης*, *understanding*, have a sense opposite to each other: so that if *νοης*, is

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *seeth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those* that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every

rightly rendered, the *understanding* which another has of what is said; then *νενοια*, will signify a man's *own* mind; i. e. his *own* understanding of what he himself speaks; and this sense agrees well with ver. 2. In the *spirit* he speaketh mysteries.

20. *Be not children in understanding* There are three words here to which we must endeavour to affix the proper sense—1. *Naïdes*, signifies children in general, but particularly such as are grown up, so as to be fit to send to school, in order to receive instruction—2. *Narvos*, from *νη*, not, and *ειπω*, I speak, signifies an infant, one that cannot yet speak, and is in the lowest stage of infancy—3. *Telētoi*, from *τελειος*, I complete or perfect, signifies those who are arrived at perfect maturity, both of growth and understanding. We shall now see the apostle's meaning, *Brethren*, be not, *naïdes*, as little children, just beginning to go to school, in order to learn the first elements of their mother tongue; and, with an understanding only sufficient to apprehend those elements.

In *malice* *Kakia*, in *richesness* *πνηστει*, be ye as infants, who neither speak, do, nor purpose evil.

But in *understanding* *Telētoi* *γινεσθε*, be ye perfect men, whose vigour of body, and energy of mind, show a complete growth; and a well cultivated understanding.

21. *In the law it is written* But the passage quoted is in Isa. xxviii. 11. Here is no contradiction, for the term *torah*, LAW, was used by the Jews to express the whole *Scriptures*, law, prophets, and hagiography; and they used it to distinguish the sacred writings from the words of the *scribes*.

With men of other tongues. Rp. Pearce paraphrases this verse as follows: "With the tongues of foreigners, and with the lips of foreigners, will I speak to this people; and yet, for all that, will they not hear me, saith the Lord." To enter into the apostle's meaning, we must enter into that of the prophet. The Jewish people were under the teaching of the prophets who were sent from God; these instructed, reproofed, and corrected them by this Divine authority. They however became so refractory and disobedient, that God proposed to cast them off, and abund in them to the Babylonians; then, they had a people to *teach*, *correct*, and *reprove* them, whose language they did not understand. The discipline that they received in this way, was widely different from that which they received while under the teaching of the prophets, and the government of God: and yet for all this, they did not humble themselves before their Maker, that this affliction might be removed from them.

22. *Wherefore tongues are for a sign* The miraculous gift of tongues was never designed for the benefit of those who have already believed, but for the instruction of *unbelievers*; that they might see from such a miracle, that this is the *work* of God; and so embrace the Gospel. But as in the times of the prophet, the strange Babylonish tongues came in the way of punishment, and not in the way of mercy, take heed that it be not the case now; that by dwelling on the gift, ye forget the giver, and what was designed for you as a blessing, may prove to you to be a curse. For, if, because ye have the gift of tongues, ye will choose for your aggrandizement, to use them in the public congregation where none understand them, God may curse your blessings.

Prophesying Teaching the things of God in a known language, is of infinitely more consequence than speaking in all the foreign tongues in the universe.

23. *Will they not say that ye are mad?* So they well might, finding a whole assembly of people talking languages, which those who had most need of instruction could not understand.

24. *But if all prophesy* If all those who teach, do it in the tongue which all understand; if an unbeliever, or one who knows nothing of the sacred language, come in, and hears things just suited to his own state, he is convicted by all, and he is judged by all.

25. *And thus are the secrets of his heart* As those, who were the prophets or teachers, had often the discernment of spirits, they were able in certain cases, and probably very frequently, to tell a man the secrets of his own heart; and where this was not directly the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. The sinner, therefore, convinced that God alone could uncover the secrets of his heart; would be often obliged to fall down on his face, abashed and confounded, and acknowledged that God was truly among them. This seems to be the plain meaning of the passages before us.

26. *How is it—every one of you hath a psalm, &c.* Dr

one of you hath a psalm, [†] hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [‡] Let all things be done unto edifying.

27 If any man speak in an *unknown tongue*, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and [‡] let the other judge.

30 If *any thing* be revealed to another that sitteth by, [‡] let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And [‡] the spirits of the prophets are subject to the prophets.

1 Ver. 6. Chap. 12 § 8, 10.—u Chap. 12 § 7. 2 Cor. 12 § 13. Eph. 4 § 12.—v Chap. 12 § 10.—w 1 Thess. 5 § 19, 20.—x 1 John 1 § 1.—y Gr. tumult, or, unquietness.—z Co. 11 § 16.

Lightfoot understands this in the following manner:—When the congregation came together, some were for spending the time in *psalmody*; others, in *explaining particular doctrines*; others, in reading, praying, or speaking in the *Hebrew tongue*; others, were curious to hear of farther *revelations*; and others, wished to spend the time in the *interpretation* of what had already been spoken. This may be specious, but to me it is not satisfactory. It seems more likely that, when the whole church came together, among whom there were many persons with extraordinary gifts, each of whom wished to put himself forward, and occupy the time and attention of the congregation: hence confusion must necessarily take place; and perhaps, not a little contention. This was contrary to that edifying, which was the intention of these gifts.

27. *Speak in an unknown tongue*] The *Hebrews*, as has already been conjectured.

Let it be by two, or at the most by three, and that by course] Let only two or three, in one assembly, act in this way, too much time may not be taken up with one exercise; and let this be done by *course*, the one after the other, that two may not be speaking at the same time: and let one interpret, for all that shall thus speak.

28. *But if there be no interpreter*] If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the church by speaking in a language which only himself can understand.

29. *Let the prophets*] Those who have the gift of speaking to men, to edification, and exhortation, and comfort, ver. 3.

Two or three] As prophesying implied *psalmody*, teaching, and exhortation, Dr. Lightfoot thinks that the meaning of the place is this: Let one sing who has a *psalm*; let another teach who has a *doctrine*; and let a third exhort or comfort, who has a gift of that kind.

And let the other judge.] The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them discern, διακρίνωσαν, how the revelation under the New Covenant, confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might pretend to this spirit of prophecy, who was not sent of God; and therefore it was the duty of the accredited teachers, to examine whether what he spoke was according to *truth*, and the *analogy of faith*. For the *spirits of the prophets are subject to the prophets*: Every man's gift was to be judged of by those whose age, experience, and wisdom, gave them a right to decide. Besides, though the person who did speak, might do it from an impulse of God; yet, if he was not *sufficiently known*, his testimony ought to be received with caution; and therefore the aged prophets should judge of his gifts, lest false doctrines should slide into the church.

But all these provisions, as *Schoettgen* justly observes, were in imitation of the practice in the Jewish synagogues; for there, it was customary for them to object, interrogate, judge, refute, &c.

30. *Be revealed to another that sitteth by*] Probably those who were teachers, sat on a particular seat, or place from which they might most readily address the people: and this may be the meaning of *sitting by*. If such a person could say, I have just received a particular revelation from God; then let him have the liberty immediately to speak it: as it might possibly relate to the circumstances of that time and place.

31. *For ye may all prophesy one by one*] The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

32. *And the spirits of the prophets, &c.*] Let no one interrupt another; and let all be ready to prefer others before themselves: and let each feel a spirit of subjection to his brethren. God grants no ungovernable gifts.

33. *For God is not the author of confusion*] Let not the persons who act in the congregation in this disorderly manner, say that they are under the influence of God; for he is not the author of confusion: but two, three, or more, praying or teaching in the same place, at the same time, is *confusion*; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and

33 For God is not the author of [‡] confusion, but of peace, [‡] as in all churches of the saints.

34 [‡] Let your women keep silence in the churches: for it is not permitted unto them to speak; but [‡] they are commanded to be under obedience, as also saith the [‡] law.

35 And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 [‡] If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, [‡] covet to prophesy, and forbid not to speak with tongues.

40 [‡] Let all things be done decently, and in order.

a 1 Tim. 2 § 11, 12.—h Chap. 11, 3. Eph. 5 § 22. Col. 3 § 18. Tit. 2 § 5. 1 Cor. 11 § 16.—i 2 Cor. 10 § 17.—j 1 John 4 § 6.—k Ch. 12 § 1. 1 Thess. 5 § 20.—l Ver. 33.

peace. The apostle calls such conduct *καταστασις, tumults, seditions*; and such they are in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men! for nature will always, and *Satan* too, mingle themselves, as far as they can, in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion, it is almost impossible to prevent wild-fire from getting in among the true fire; but it is the duty of the ministers of God, to watch against, and prudently check this: but if themselves encourage it, then there will be confusion and every evil work.

34. *Let your women keep silence in the churches*] This was a Jewish ordinance: women were not permitted to teach in the assemblies, or even to ask questions. The rabbins taught, that "a woman should know nothing but the use of her distaff." And the saying of Rabbi Eliezer, as delivered, *Bammothbar Rabba*, sect. 9. fol. 204. are both worthy of remark and of execration; they are these, רבינו יהודה יספיקו יספיקו יספיקו yestepu dibrey Torah veal yestepu lenashim—"Let the words of the Law be burned, rather than that they should be delivered to women."

This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might prophesy, i. e. teach. And that they did prophesy or teach, is evident from what the apostle says, chap. xi. 5. where he lays down rules to regulate this part of their conduct, while ministering in the church.

But does not what the apostle says here contradict that statement; and show that the words in chap. xi. should be understood in another sense? For, here it is expressly said, that they should keep silence in the church; for it was not permitted to a woman to speak? Both places seem perfectly consistent. It is evident from the context, that the apostle refers here to asking questions, and what we call dictating, in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute, &c. in the synagogue; but this liberty was not allowed to any woman: St. Paul confirms this, in reference also to the Christian church; he orders them to keep silence: and, if they wished to learn any thing, let them inquire of their husbands at home; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that, when a woman received any particular influence from God, to enable her to teach, that she was not to obey that influence: on the contrary, she was to obey it, and the apostle lays down directions in chap. xi. for regulating her personal appearance when thus employed. All that the apostle opposes here, is their questioning, finding fault, &c. in the Christian church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts of disobedience, arrogance, &c. of which no woman would be guilty who was under the influence of the Spirit of God.

But to be under obedience, as also saith the law.] This is a reference to Gen. iii. 16. Thy desire shall be to thy husband, and he shall rule over thee. From this, it is evident, that it was the disorderly and disobedient that the apostle had in view; and not any of those on whom God had poured out his Spirit.

35. *For it is a shame for women to speak in the church*] The Jews would not suffer a woman to read in the synagogue; though a servant, or even a child, had this permission; but the apostle refers to irregular conduct; such conduct as proved that they were not under obedience, ver. 34.

36. *Came the word of God out from you?*] Was it from you that other churches received the Gospel? Are you the mother church? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the churches of Christ?

Or came it unto you only? Are you the only church of God? Are there not many others founded before you, that have no such customs, and permit no such disorders?

37. *If any man think himself to be a prophet, &c.*] He who is really a spiritual man, under the influence of the Spirit of God, and capable of teaching the Divine will, he will acknowledge that what I now say, is from the same Spirit; and that

the things which I now write, are the *commandments* of God, and must be obeyed, on pain of his displeasure.

33. *But if any man be ignorant* [If he affect to be so, or pretend that he is ignorant; let him be ignorant. Let him be so at his peril.

39. *Corset to prophesy* [Let it be your endeavour and prayer, to be able to *teach the way of God* to the ignorant; this is the most *valuable*, because the *most useful* gift of the Spirit.

And *forbid not to speak with tongues* [Let every gift have its own *place and operation*; let none envy another; nor prevent him from doing that part of the work to which God, by giving the *qualification*, has evidently called him.

40. *Let all things be done decently* [Εὐσεβῶς, in their *proper forms*, with becoming reverence; according to their dignity and importance. Every thing in the church of God should be conducted with gravity and comp. sure suitable to the importance of the things; the infinite dignity of the object

of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted.

And *in order*, [Κατὰ τάξιν, every thing in its *place*, every thing in its *time*, and every thing *suitably*.

Let all things be done *decently and in order*, is a direction of infinite moment in all the concerns of religion; and of no small consequence in all the concerns of life. How much pain, confusion, and loss would be prevented, were this rule followed! There is scarcely an embarrassment in *civil* or *domestic* life, that does not originate in a neglect of this precept. No *business, trade, art or science*, can be carried on to any advantage or comfort, unless peculiar attention be paid to it. And as to *religion* there can be absolutely none without it. Where *decently and order* are not observed in every part of the worship of God, no spiritual worship can be performed. The *manner* of doing a thing is always of as much consequence as the *act* itself. And often the *act* derives all its consequence and utility from the manner in which it is performed.

CHAPTER XV.

The Gospel which the apostle preached to the Corinthians; viz. that Christ died for our sins, and rose again the third day, 1-4. The witnesses of his resurrection, Peter, James, and more than five hundred brethren, 5-7. Lastly, Paul himself saw him, and was called by him to the apostleship, 8-11. Objections against the resurrection of the dead answered, 12-34. The manner in which this great work shall be performed, 35-49. The astonishing events that shall take place in the last day, 50-57. The use we should make of this doctrine, 58. [A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.]

MOREOVER, brethren, I declare unto you the Gospel ^a which I preached unto you, which also ye have received, and ^b wherein ye stand;

^c By which also ye are saved, if ye ^d keep in memory ^e what I preached unto you, unless ye have believed in vain.

^f For ^g I delivered unto you first of all that ^h which I also received, how that Christ died for our sins ⁱ according to the Scriptures;

^j And that he was buried, and that he rose again the third day ^k according to the Scriptures:

^l Gal. 1. 11. — ^m Rom. 5. 2. — ⁿ Rom. 1. 16. Ch. 1. 21. — ^o Or, held fast. — ^p Gr. by what speech. — Gal. 7. 1. — ^q Ch. 11. 2. — ^r Ch. 11. 12. — ^s 1. Pet. 2. 15. &c. — ^t Isa. 57. 6. &c. — ^u Dan. 9. 26. — ^v Zech. 13. 7. — ^w Luke 24. 26. &c. — ^x Acts 3. 15. &c. — ^y 1. Pet. 1. 11. &c. — ^z 24. 1. — ^{aa} 1. Pet. 2. 7. &c. — ^{ab} 1. Cor. 15. 10. — ^{ac} 2. Cor. 1. 1. — ^{ad} 2. Cor. 1. 1. — ^{ae} 2. Cor. 1. 1. — ^{af} 2. Cor. 1. 1. — ^{ag} 2. Cor. 1. 1. — ^{ah} 2. Cor. 1. 1. — ^{ai} 2. Cor. 1. 1. — ^{aj} 2. Cor. 1. 1. — ^{ak} 2. Cor. 1. 1. — ^{al} 2. Cor. 1. 1. — ^{am} 2. Cor. 1. 1. — ^{an} 2. Cor. 1. 1. — ^{ao} 2. Cor. 1. 1. — ^{ap} 2. Cor. 1. 1. — ^{aq} 2. Cor. 1. 1. — ^{ar} 2. Cor. 1. 1. — ^{as} 2. Cor. 1. 1. — ^{at} 2. Cor. 1. 1. — ^{au} 2. Cor. 1. 1. — ^{av} 2. Cor. 1. 1. — ^{aw} 2. Cor. 1. 1. — ^{ax} 2. Cor. 1. 1. — ^{ay} 2. Cor. 1. 1. — ^{az} 2. Cor. 1. 1. — ^{ba} 2. Cor. 1. 1. — ^{bb} 2. Cor. 1. 1. — ^{bc} 2. Cor. 1. 1. — ^{bd} 2. Cor. 1. 1. — ^{be} 2. 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which was bestowed upon me was not in vain; but I laboured more abundantly than they all: "yet not I, but the grace of God which was with me."

11 Therefore whether it were I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But, if there be no resurrection of the dead, *v* then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

1 Cor. 11:23, & 12:11.—Matt. 10:29. Rom. 5:18, 19. 2 Cor. 3:5. Gal. 2:6. Eph. 3:7. Phil. 2:13.—1 Thess. 4:14.—w Acts 2:24, 32, & 4:10, 32, & 13:31.

were called *arctini*, persons who had assumed the senatorial dignity after the death of Julius Cæsar, pretending that they had derived that honour from him.

9. *I am the least of the apostles*) This was literally true, in reference to his being chosen last, and chosen not in the number of the twelve, but as an *extra apostle*. How much pains do some men take to make the apostle contradict himself, by attempting to show that he was the very greatest of the apostles; though he calls himself the least. Taken as a man, and a minister of Christ, he was greater than any of the twelve; taken as an apostle, he was less than any of the twelve, because not originally in that body.

And not meet to be called an apostle] None of the twelve had ever persecuted Christ, nor withstood his doctrine: Saul of Tarsus had been, before his conversion, a *grievous persecutor*; and therefore he says, *not as boasting, I am not proper to be called an apostle, because I persecuted the church of God*, i. e. of Christ, which none of the apostles ever did.

10. *But by the grace of God I am what I am*] God by his mere grace and good will, has called me to be an apostle, and has denominated me such.

And his grace, &c.] Nor have I been unfaithful to the Divine call; I used the grace which he gave me; and when my labours, travels, and sufferings are considered, it will be evident, that I have laboured more abundantly than the whole twelve. This was most literally true.

Yet not I, but the grace of God] It was not through my own power or wisdom, that I performed these things; but through the Divine influence which accompanied me.

11. *Whether it were I or they*] All the apostles of Christ agree in the same doctrines; we all preach one and the same thing; and, as we preached, so ye believed; having received from us the true apostolical faith, that Jesus died for our sins, and rose again for our justification; and that His resurrection is the pledge and proof of ours. Whoever teaches contrary to this, does not preach the true apostolic doctrine.

12. *Now, if Christ be preached, &c.*] Seeing it is true that we have thus preached Christ, and ye have credited this preaching, *hence say some among you*, who have professed to receive this doctrine from us, *that there is no resurrection of the dead?* though we have shown that his resurrection is the proof and pledge of ours. That there was some false teacher or teachers among them who were endeavouring to incorporate *Mosaic rites and ceremonies* with the Christian doctrines, and even to blend *Sadduceism* with the whole, appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

13. *If there be no resurrection of the dead*] As Christ was partaker of the same flesh and blood with us; and he promised to raise mankind from the dead, through his resurrection; if the dead rise not, then Christ has had no resurrection. There seems to have been some at Corinth, who, though they denied the resurrection of the dead, admitted that Christ had risen again: the apostle's argument goes therefore to state, that if Christ was raised from the dead, mankind may be raised: if mankind cannot be raised from the dead, then the body of Christ was never raised.

14. *Then is our preaching vain*] Our whole doctrine is useless, nugatory, and false.

And your faith is also vain.] Your belief of a false doctrine, must necessarily be to you unprofitable.

15. *False witnesses*] As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed; when we knew that we bore testimony to a falsehood. But could five hundred persons agree in this imposition? And if they did, is it possible that some one would not discover the cheat, when he could have no interest in keeping the secret; and might greatly promote his secular interest by making the discovery? Such a case never occurred, and ever can occur. The tesimony, therefore, concerning the resurrection of Christ, is incontrovertibly true.

If so be that the dead rise not] This clause is wanting in DE, Syriac, some of the Slavonian and Italic: several also of the primitive Fathers omit it. Its great similarity to the following words might be the cause of its omission by some copyists.

17. *Ye are yet in your sins*] If Christ has not risen from the dead, there is no proof that he has not been justly put to death. If he were a malefactor, God would not work a miracle to raise him from the dead. If he have not been raised

16 For, if the dead rise not, then is not Christ raised;

17 And if Christ be not raised, your faith is vain; *v* ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 *v* If in this life only we have hope in Christ, we are of all men most miserable.

20 But now *v* is Christ risen from the dead, and become the first-fruits of them that slept.

21 For, since by man came death, *v* by man came also the resurrection of the dead.

22 For, as in Adam all died, even so in Christ shall all be made alive.

23 But *v* every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

x Rom. 4:25.—y 2 Tim. 2:12.—z 1 Pet. 1:3.—a Acts 26:23. Ver. 23. Col. 1:18. Rev. 1:5.—b Rom. 5:12, 17.—c John 11:25. Rom. 6:23.—d Ver. 23. 1 Thess. 4:15, 16, 17.

from the dead, there is a presumption that he has been put to death justly; and if so, consequently he has made no atonement: and ye are yet in your sins, under the power, guilt, and condemnation of them. All this reasoning of the apostle, goes to prove that at Corinth, even among those false teachers, the innocency of our Lord was allowed, and the reality of his resurrection not questioned.

18. *They also which are fallen asleep*] All those who, either by martyrdom or natural death, have departed in the faith of our Lord Jesus Christ, are perished: their hope was without foundation, and their faith had not reason and truth for its object. Their bodies are dissolved in the earth, finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See John v. 28, 29. xi. 25, 26, &c.

19. *If in this life only we have hope*] It would be better to translate and point this verse as follows:

And, if in this life we have hoped in Christ only, we are more to be pitied than all men.—If, in this life, we have no other hope and confidence but in Christ (and if he be still dead, and not yet risen,) we are more to be pitied than any other men: we are sadly deceived: we have denied ourselves, and been denied by others: have mortified ourselves, and been persecuted by our fellow-creatures on account of our belief and hope in one who is not existing; and therefore can neither succour us here, nor reward us hereafter. Bp. Pearce.

20. *But now is Christ risen*] On the contrary, Christ is raised from the dead, and is become the first-fruits of them that slept. His resurrection has been demonstrated, and our resurrection necessarily follows: as sure as the first-fruits are the proof that there is a harvest; so surely the resurrection of Christ is a proof of ours. The Judaizing teacher at Corinth would feel the force of this observation much sooner than we can, who are not much acquainted with Jewish customs. "Although," says Dr. Lightfoot, "the resurrection of Christ, compared with some first-fruits, has very good harmony with them; yet especially it agrees with the offering of the sheaf, commonly called *ῥῶν ὀμῖν*, not only as to the thing itself, but also as to the circumstances of the time. For, first, there was the pass-over, and the day following was a sabbath day, and on the day following that, the first-fruits were offered. So Christ, our pass-over, was crucified; the day following his crucifixion, was the Sabbath; and the day following that, he, the first-fruits of them that slept, rose again. All who died before Christ, and were raised again to life, died afterward; but Christ is the first-fruits of all who shall be raised from the dead to die no more.

21. *For, since by man came death*] Mortality came by Adam, immortality by Christ; so sure as all have been subjected to natural death by Adam, so sure shall all be raised again by Christ Jesus. Mortality and immortality, on a general ground, are the subject of the apostle's reasoning here: and, for the explanation of the transgression of Adam, and the redemption by Christ, see the notes on Rom. v. 10, &c.

23. *But every man in his own order*] The apostle mentions three orders here.—1. Christ who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers.—3. Thirdly, then cometh the end, when the whole mass shall be raised. Whether this order be exactly what the apostle intends, I shall not assert. Of the first, Christ's own resurrection, there can be no question. The second, the resurrection of his followers, before that of the common dead, is thought by some, very reasonable. "They had here a resurrection from a death of sin, to a life of righteousness, which he others had not; because they would not be saved in Christ's way. That they should have the privilege of being raised first, to behold the astonishing changes and revolutions which shall then take place, has nothing in it contrary to propriety and fitness;" but it seems contrary to ver. 52, in which all the dead are said to arise in a moment, in the twinkling of an eye. "And, thirdly, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable;" but it is apparently inconsistent with the manner in which God chooses to act, see ver. 53. Some think that, by them that are Christ's at his coming, "we are to understand Christ" coming to reign on earth a thousand years with his saints previously to the general judgment; but I must confess, I find nothing in the Sacred Writings distinctly enough marked, to support this opinion of the millennium or thousand years.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 (For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did all things under him.)

e Dan 7:13, 22—*h* Psal 113:1, Aco 2:33, Eph 1:22, Heb 1:13 & 10:18—*g* 2 Tim. 1:10, Rev 3:14—*h* Psal 8:6, Matt 5:18, Heb 1:12—*i* 1 Pe 3:22—*l* Paul 7:1

reign: nor can I conceive any important end that can be answered by this procedure.

We should be very cautious how we make a figurative expression, used in the most figurative book in the Bible, the foundation of a very important literal system, that is to occupy a measure of the faith, and no small portion of the hope of Christians. The strange conjectures formed on this very uncertain basis, have not been very creditable either to reason or religion.

24 When he shall have delivered up the kingdom! The mediatorial kingdom; which comprehends all the displays of his grace in saving sinners; and all his spiritual influence in governing the church.

All rule, and all authority, and power.] *Αὐτοῦ καὶ δυνατεῖς*. As the apostle is here speaking of the end of the present system of the world; the rule, authority, and power, may refer to all earthly governments, empires, kings, princes, &c. though angels, principalities, and powers, and the rulers of the darkness of this world, and all spiritual wickedness in high places, may be also intended. Our Lord Jesus is represented here as administering the concerns of the kingdom of grace in this lower world, during the time that this divine economy lasts; and when the end, the time determined by the wisdom of God, comes; then, as there is no longer any need of this administration, the kingdom is delivered up unto the Father; an allusion to the case of Roman viceroys, or governors of provinces, who, when their administration was ended, delivered up their kingdom or government into the hands of the emperor.

The apostle may refer also to an opinion of the ancient Jews; that there should be ten kings, who should have the supreme government of the whole world: the first and last of which should be God himself; but the ninth should be the Messiah, after whose empire the kingdom should be delivered up into the hands of God for ever. See the place in Schoettgen on this verse, and on Luke i. 33.

25. For he must reign, &c.] This is according to the promise, Psal. cx. 1. "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Therefore the kingdom cannot be given up, till all rule and government be cast down. So that while the world lasts, Jesus, as the Messiah and Mediator, must reign; and all human beings are properly his subjects, are under his government, and are accountable to him.

26. The last enemy.] Death shall be destroyed; *καταστροφή*, shall be counter-worked, subverted, and finally overturned. But death cannot be destroyed by there being simply no farther death: death can only be destroyed and annihilated by a general resurrection; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that death shall be destroyed, assures the fact that there shall be a general resurrection; and this is a proof also, that, after the resurrection, there shall be no more death.

27. For he hath put all things under his feet.] The Father hath put all things under the feet of Christ, according to the prophecy, Psal. cx.

He is excepted] i. e. The Father: who hath put all things under him, the Son. This observation seems to be introduced by the apostle to show, that he does not mean that the Divine Nature shall be subjected to the human nature: Christ, as Messiah, and mediator between God and man, must ever be considered inferior to the Father: and his human nature, however dignified in consequence of its union with the Divine Nature, must ever be inferior to God. The whole of this verse should be read in a parenthesis.

28. The Son also himself be subject] When the administration of the kingdom of grace is finally closed; when there shall be no longer any state of probation; and consequently no longer need of a distinction between the kingdom of grace, and the kingdom of glory; then the Son, as being man, shall cease to exercise any distinct dominion; and God be all in all, there remaining no longer any distinction in the persons of the glorious Trinity, as acting any distinct or separate parts in either the kingdom of grace, or the kingdom of glory; and so the one infinite essence shall appear undivided and eternal.

29. Else what shall they do which are baptized for the dead? This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my reader, with a vast number of discordant and conflicting opinions: I shall make a few remarks—1. The doctrine of the resurrection of our Lord, was a grand doctrine among the apostles: they considered and preached this as the demonstration of the truth of the Gos-

pel. 2. The multitudes who embraced Christianity, became converts on the evidence of this resurrection.—3. This resurrection was considered the pledge and proof of the resurrection of all believers in Christ, to the possession of the same glory into which he had entered.—4. The baptism which they received, they considered as an emblem of their natural death and resurrection. This doctrine St. Paul most pointedly preaches. Rom. vi. 3, 4, 5. *Know ye not that so many of us were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his death, we shall be also in his resurrection.*—5. It is evident from this, that all who died in the faith of Christ, died in the faith of the resurrection: and therefore cheerfully gave up their lives to death, as they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance, Heb. x. 34.—6. As is the body, so are we members; those who were properly instructed, and embraced Christianity, believed that, as all who had died in the faith of Christ should rise again, so they were baptized in the same faith.—7. As so many of the principal followers of Christ, sealed the truth with their blood; and when their faith was continued unchanged: every man who took on him the profession of Christianity, which was done by receiving baptism, considered himself as exposing his life to the most imminent hazard, and offering his life with those who had already offered and laid down theirs.—8. He was therefore baptized in reference to this martyrdom; and having regard to those dead he cheerfully received baptism, that, whether he was taken off by a natural or violent death, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs.—9. As martyrdom and baptism were thus so closely and intimately connected, *βαπτίζεσθαι, to be baptized*, was used to express being put to a violent death by the hands of persecutors. So Matt. xx. 22, 23. "But Jesus answered and said, Are ye able to drink of the cup that I shall drink of," &c. (can ye go through my sufferings?)—They say unto him, We are able. He saith unto them, Ye shall indeed drink of my cup." (Ye shall bear your part of the afflictions of the gospel.)—"And he baptized with the baptism that I am baptized with;"—(that is, we shall suffer martyrdom,) see also Mark x. 38. So Luke xii. 50. "I have a baptism to be baptized with; and how am I straitened till it be accomplished?" That is, I must die a violent death, for the salvation of men.—10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.

30. And why stand we in jeopardy every hour? Is there any reason why we should voluntarily submit to so many sufferings, and every hour be in danger of losing our lives, if the dead rise not? On the conviction of the possibility and certainty of the resurrection, we are thus baptized for the dead. We have counted the cost, despised sufferings, and exult at the prospect of death, because we know we shall have a resurrection unto eternal life.

31. I protest by your rejoicing.] *Νῦν τὴν υπερλαίαν καυχασθε, by your exultation or boasting.* Dr. Lightfoot understands this of the boasting of the Corinthians against the apostle; that he considered himself continually trampled on by them; rejected and exposed to infamy and contempt; but that he took this as a part of the reproach of Christ, and was happy in the prospect of death and a glorious resurrection, when all those troubles and wrongs would terminate for ever. Instead of *υπερλαίαν, your exultation, or boasting, καυχασθε, your exultation*, is the reading of the Codex Alexandrinus, and several others, with the *Æthiopic, Origen, and Theophylact*. This will lead to an easier sense: I declare by the exultation which I have in Christ Jesus, as having died for my offences, and risen again for my justification, that I neither fear sufferings nor death; and am daily ready to be offered up, and feel myself continually exposed to death. But the common reading is probably to be preferred: for, your glorying, is the same as glorying on your account. I profess by the glorying or exultation which I have on account of your salvation; that I anticipate, with pleasure, the end of my earthly race.

32 If, ^p after the manner of men, ^q I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^r let us eat and drink; for to-morrow we die.

33 Be not deceived: ^s evil communications corrupt good manners.

34 ^t Awake to righteousness, and sin not; ^u for some have not the knowledge of God; ^v I speak this to your shame.

^p Or, to speak after the manner of men.—^q 2 Cor. 1:3.—^r Isa. 32:13, 14, 55:12. Eccles. 2:24. Wisd. 1:2. Luke 12:13.

I die daily. A form of speech for, I am continually exposed to death. The following passages will illustrate this. So *Philo*, pag. 990. *Flaccus*, who was in continual fear of death, says, καθ' ἑκάστην ἡμέραν, πολλὰ καὶ ὅς ὡραν, πρὸς τὸ θάνατον, πολλὰ θανάτους ὑπομένων ἀπὸ ἑνὸς τῶν τέλειων. "Every day, rather every hour, I anticipate death; enduring many deaths before that last one comes." So *Libanius*, speaking of his own miseries, and those of the people of Antioch, Epist. 1320. pag. 615, says, εἰς ζωὴν τεύχοντες. "Though living, we are dead." *Livy* has a similar form of expression to signify continual danger, xxix. 17. *Quotidie capitur urbs nostra, quotidie diripitur.* "Daily is our city taken; daily is it pillaged."

32. *If, after the manner of men, &c.* Much learned criticism has been employed on this verse, to ascertain whether it is to be understood literally, or metaphorically. Does the apostle mean to say, that he had literally fought with wild beasts at Ephesus; or, that he had met with brutish, savage men, from whom he was in danger of his life? That St. Paul did not fight with wild beasts at Ephesus, may be argued, 1. From his own silence on this subject, when enumerating his various sufferings, 2 Cor. xi. 23, &c. 2. From the silence of his historian Luke, who, in the Acts of this Apostle, gives no intimation of this kind; and it certainly was too remarkable a circumstance to be passed over, either by Paul, in the catalogue of his own sufferings, or by Luke, in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when, in other cases, by pleading his privilege, he was exempted from being scourged, &c. And, 5. From the positive testimony of Tertullian, and Chrysostom, who deny the literal interpretation.

On the other hand, it is strongly argued, that the apostle is to be literally understood; and that he did, at some particular time, contend with wild beasts at Ephesus: from which, he was miraculously delivered. 1. That the phrase κατ' ἀνθρώπων, signifies, as men used to do, and never means according to the manner of men, as implying their purposes, or, to use their forms of speech, &c. 2. From the circumstance of the case in Ephesus, usually referred to, viz. the insurrection by Demetrius, and his fellow-craftsmen; where, though Paul would have been in danger had he gone into the theatre, he was in little or none, as he did not venture himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi*, than at Ephesus, at the former of which he was stoned to death, and again miraculously raised to life: see the notes on Acts xiv. 19, &c. And yet he calls not these greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Grius* and *Aristarchus* were; see the whole of Acts xix. And, 5. As we do not read of any other imminent dangers to which he was exposed at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*; therefore, we must conclude that he was, at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case that he refers to, 2 Cor. i. 8, 9, 10. *For we could not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, καθ' ὑπερβολὴν ἐβάρησεν ὑπερ δύναμιν, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead: who delivered us from so great a death:* for these expressions refer to some excessive and unprecedented danger, from which no thing less than a miraculous interference could have saved him; and that it might have been an actual exposure to wild beasts, or any other danger, equally great, or even greater.

What advantage it me, if the dead rise not? I believe the common method of pointing this verse is erroneous: I propose to read it thus: *If after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink; for to-morrow we die.*

What the apostle says here, is a regular and legitimate conclusion from the doctrine, that there is no resurrection; for if there be no resurrection, then there can be no judgment; no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline! Let us eat and drink, take all the pleasure we can, for to-morrow we die; and there is an end of us for ever. The words, *Let us eat and drink, for to-morrow we die*, are taken from Isa. xxiii. 13, as they stand now in the Septuagint; and are a pretty smooth, proverbial saying, which might be paralleled from the writings of several epicurean heathens, φαγομεν καὶ πινόμεν ἀντὶ τοῦ ἀποθνήσκειν. The

35 But some man will say, ^w How are the dead raised up ^x and with what body do they come?

36 *Thou* fool, ^y that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat, or of some other grain:

^w Chap. 5: 6.—^x Rom 13:11. ^y Eph. 5:14.—^z 1 Thess. 4:3.—^v Chap. 6: 5.—^v Ezek. 37:1.—^z John 12:24.

words of Isaiah are *אכלו ושתו כי כחרב אכלו* *akol ve shathu, ki machar namuth*: "In eating and drinking, for to-morrow we die." i. e. Let us spend our time in eating and drinking, &c. See a similar speech by *Trimalchio*, in *Petronius Arbitr*, Satiric cap. xxxvii.

Hec heu nos miseros; quam totus homuncio nil est! Sic erimus cuncti, postquam nos auferet orcus.

Ergo vivamus dum licet esse bene.

"Alas! alas! what wretches we are; all mankind are a worthless pack: thus shall we all be, after death hath taken us away. Therefore, while we may, let us enjoy life."

33. *Be not deceived!* Do not impose on yourselves; and permit not others to do it.

Evil communications corrupt good manners. There are many sayings like this among the Greek poets; but this of the apostle, and which, according to the best MSS. makes an imbecile verse, is generally supposed to have been taken from *Mendaxer's* lost comedy of *Thais*.

ἄθαρ ναὶ καὶ ἡβή χορηγῶ ὀφθαλμοὶ κακαί.

Bad company good morals doth corrupt.

There is a proverb much like this among the rabbins: *חרי אורי ויבש יבש ויבש יבש* *There were two dry logs of wood, and one green log; but the dry logs burnt up the green log.*

There is no difficulty in this saying; he who frequents the company of bad, or corrupt men, will soon be as they are. He may be sound in the faith, and have the life and power of godliness, and, at first, frequent their company only for the sake of their pleasing conversation, or their literary accomplishments; and he may think his faith proof against their infidelity; but he will soon find, by means of their glozing speeches, his faith weakened; and, when once he gets under the empire of doubt, unbelief will soon prevail; his bad company will corrupt his morals, and the two dry logs will soon burn up the green one.

The same sentiment, in nearly the same words, is found in several of the Greek writers: *Aeschylus*, vii. Theb. ver. 605. *Ἐν παντὶ παύει δ' ἐσθ' ὁμιλίας κακῶν κακὸν οὐδέν.* "In every matter, there is nothing more deleterious than evil communication." *Diodorus Siculus*, lib. xvi. cap. 54. *Ταῖς πονηραῖς ὁμιλίαις ἐσθλὰ φθαίνει τὰ ἡθῶν ἀνθρώπων.* "With these evil communications he corrupted the morals of men."

Ταῦτα μὴ συνῶς ἐσθ' ἑκατοῖς δ' μὴ προσμιλῇ

Ἀνδραῖν, ἀλλ' αἵμα των ἀσθῶν ἐσθ'.

Καὶ μετὰ ταῖς πῶς καὶ ἐσθλὰ καὶ μετὰ τοῖς

Καὶ κατὰ τῶν ὡν μετὰ τὴν δύναμιν.

Ἐσθλὸν μὲν γὰρ αὐτ' ἐσθλὰ μαθήσεται ἐν δὲ κακοῖς

Συμμεχῶς ἀπολεῖ καὶ τὸν εὐνοῦ τὸν.

Theogn. Sent. ver. 30—35.

"Know this—Thou must not keep company with the wicked, but converse always with good men. With such, eat, drink, and associate. Please those who have the greatest virtue. From good men thou mayest learn good things: but if thou keep company with the wicked, thou wilt lose even the intelligence which thou now possesseth."

34. *Awake to righteousness!* Shake off your slumber; awake fully, thoroughly, ὁκτώως, as ye ought to do: so the word should be rendered; not *awake to righteousness*. Be in earnest: do not trifle with God, your souls, and eternity.

Sin not! For this will lead to the destruction both of body and soul. Life is but a moment; improve it; Heaven has blessings without end.

Some have not the knowledge of God! The original is very emphatic, ἀγνοοῦν γὰρ Θεὸν τίνες ἔχουσιν, *some have an ignorance of God: they do not acknowledge God*. They have what is their *hane*; and they have not what would be their happiness and glory. To have an ignorance of God, a sort of substantial darkness, that prevents the light of God from penetrating the soul, is a worse state than to be simply in the dark; or without the divine knowledge. The apostle probably speaks of those who were once enlightened; and had once good morals, but were corrupted by bad company. It was to their shame or reproach that they had left the good way, and were now posting down to the chambers of death.

35. *But some man will say* *Ἀλλὰ εἰ τις.* It is very likely that the apostle by *tis, some, some one, some man*, means particularly the false apostle, or teacher at Corinth; who was chief in the opposition to the pure doctrine of the Gospel; and to whom, in this covert way, he often refers.

The second part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body?

1. The question is stated, ver. 35. 2. It is answered; first, by a similitude, ver. 36—38; secondly, by an application, ver. 39—41; and, thirdly, by explication, ver. 42—50.

36. *Thou fool!* ἄφρων. If this be addressed, as it probably is, to the false apostle, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none but a fool could act so. At

36 But God giveth it a body, as it hath pleased him, and to every seed his own body.

37 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the

y Matt. 23. Luke 9:29-32. Dan. 12:3. Matt. 13:43.

the same time, it is folly in any to assert the impossibility of a thing, because he cannot comprehend it.

That which thou sowest is not quickened, except it die. I have showed the propriety of this simile of the apostle in the note on John xii. 24. to which I must refer the reader. A grain of wheat, &c. is composed of the *body* or *lobes*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain: the *body*, *lobes*, or *furunculous* part, forms nearly the whole. This body dies, becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment; by the nourishment thus derived, the germ is quickened, receives its first vegetative life; and through this means, is rendered capable of deriving the rest of its nourishment and support from the grosser earth in which the grain was deposited. Whether the apostle would intimate here, that there is a certain germ in the present body, which shall become the seed of the resurrection body, this is not the place to inquire: and on this point I can with pleasure refer to Mr. Drew's work on the "Resurrection of the Human Body," where this subject as well as every other subject connected with this momentous question, is considered in a very luminous and cogently argumentative point of view.

37. Thou sowest not that body that shall be! This is decomposed, and becomes the means of nourishing the whole plant, root, stalk, leaves, ear, and full corn in the ear.

38. But God giveth it a body! And is there any other way of accounting for it, but by the miraculous working of God's power? For, out of that one bare grain, is produced a system of roots, a tall and vigorous stalk, with all its appendages of leaves, &c. besides the full corn in the ear; the whole making several hundred times the quantum of what was originally deposited. There are no proofs that what some call nature, can effect this: it will ever be a philosophical as well as a scriptural truth that God giveth it a body as it pleaseth him; and so doth he manage the whole of the work, that every seed shall have its own body; that the wheat germ shall never produce barley; nor the rye, oats. See the note on Gen. i. 12.

39. All flesh is not the same flesh! Though the organization of all animals is, in its general principles, the same; yet, there are no two different kinds of animals that have flesh of the same flavour; whether the animal be beast, fowl, or fish. And this is precisely the same with vegetables.

In opposition to this general assertion of St. Paul, there are certain people who tell us that fish is not flesh: and while their religion prohibits, at one time of the year, the flesh of quadrupeds and fowls, it allows them to eat fish, fondly supposing that fish is not flesh: they might as well tell us that a lily is not a vegetable, because it is not a cabbage. There is a Jewish canon produced by Schoettgen, which my readers may not be displeased to find inserted here: *Nederim*, fol. 40. *הכל אשר נשמה נפש חיה הוא בשר* He who is bound by a vow to abstain from flesh, is bound to abstain from the flesh of fish and of beasts. From this it appears that they acknowledged that there was one flesh of beasts, and another of fishes; and that he was religiously bound to abstain from the one, who was bound to abstain from the other.

40. There are also celestial bodies, and bodies terrestrial! The apostle certainly does not speak of celestial and terrestrial bodies in the sense in which we use those terms: we invariably mean by the former, the sun, moon, planets, and stars; by the latter, masses of inanimate matter. But the apostle speaks of human beings; some of which were clothed with celestial, others with terrestrial bodies. It is very likely therefore, that he means by the celestial bodies such as those refined human bodies with which Enoch, Elijah, and Christ himself appear in the realms of glory: to which we may add the bodies of those saints which arise after our Lord's resurrection; and, after having appeared to many, doubtless were taken up to Paradise. By terrestrial bodies, we may understand those in which the saints now live.

But the glory of the celestial is one! The glory, the excellence, beauty, and perfection. Even the present frail human body, possesses an indescribable degree of contrivance, art, economy, order, beauty, and excellence. But the celestial body, that in which Christ now appears, and according to which ours shall be raised, Phil. iii. 21. will exceed the excellence of this beyond all comparison. A glory or splendour, will belong to that which does not belong to this: here there is a glory of excellence; there, there will be a glory of height, and effulgence; for the bodies of the saints shall shine like the sun in the kingdom of their Father. See Matt. xiii. 43.

41. There is one glory of the sun! As if he had said. This may be illustrated by the present appearance of the celestial bodies which belong to our system. The sun has a greater degree of splendour than the moon; the moon than the planets; and the planets, than the stars. And even in the fixed

moon and another glory of the stars: for one star differeth from another star in glory.

42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a

a Phil. 3:21. y Gal. 6:8. c Gen. 2:7.

stars, one has a greater degree of splendour than another; which may proceed either from their different magnitudes, or from the comparative proximity of some of them to our earth; but from which of these causes, or from some other cause unknown, we cannot tell; as it is impossible to ascertain the distance of any of the fixed stars; even the nearest of them being too remote to afford any sensible parallax, without which their distances cannot be measured. See the concluding observations.

42. So also is the resurrection of the dead! That is, the bodies of the dead, though all immortal, shall possess different degrees of splendour and glory, according to the state of holiness in which their respective souls were found. The rabbins have some crude notions concerning different degrees of glory, which the righteous shall possess in the kingdom of heaven. They make out seven degrees: "The first at which is possessed by *צדיקים* *tsedikim*, the just, who observe the covenant of the holy blessed God, and subjugate all evil affections." "The second is possessed by those who are *ישרים* *yesharim*, the upright, whose delight it is to walk in the ways of God, and please him." "The third, is for *תמימים* *tamimim*, the perfect; those who, with integrity, walk in the ways of God; and do not curiously pry into his dispensations." "The fourth, is for *קדושים* *kadoshim*, the holy ones; those who are the excellent of the earth, in whom is all God's delight." Psa. xvi. 3. "The fifth, is for *מטהרים* *metharim*, the chief of the penitents, who have broken through the brazen doors and returned to the Lord." "The sixth, is for *שומרי מצוות* *shomeri mitzvot* *shel beith raban*, the scholars and tender ones; who have not transgressed." "The seventh, is for *עובדי ה'* *evdei ha'*, the godly; and this is the innermost of all the departments." These seven degrees require a comment by themselves.

There is a saying among the rabbins, very like that of the apostle, in this and the preceding verse. *Siphri*, in *Yalec*: *Sinonni*, page 2, fol. 10.—"The faces of the righteous shall be in the world to come, like suns, moons, the heaven, stars, lightnings; and like the lilies and candlesticks of the temple."

It is sown in corruption! The body is buried in a state of degradation, decay, and corruption. The apostle uses the word *sown* to intimate that the body shall raise again, as a seed springs up that has been sown in the earth.

It is raised in incorruption! Being no more subject to corruption, dissolution, and death.

43. It is sown in dishonour! Being now stripped of all the glory it had as a machine, fearfully and wonderfully made by the hands of God; and also consigned to death and destruction because of sin. This is the most dishonourable circumstance.

It is raised in glory! It is raised a glorious body, because immortal, and far exalted redeemed from the empire of death.

It is sown in weakness! The principles of dissolution, corruption, and decay, have prevailed over it; disease undermined it, and death made it prey.

It is raised in power! To be no more liable to weakness through labour; decay, by age; wasting, by disease; and dissolution, by death.

44. It is sown a natural body! *Σωμα φυσικον*, an animal body, having a multiplicity of solids, and fluids of different kinds, with different functions; composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment; and hence the necessity of labour to provide food, and skill to prepare it; which food must be masticated, digested, and refined; what is proper for nourishment secreted, brought into the circulation, further elaborated, and prepared to enter into the composition of every part: hence growth and nutrition; without which, no organized body can possibly exist.

It is raised a spiritual body! One perfect in all its parts; no longer dependent on natural productions for its support; being built up on indestructible principles; and existing in a region where there shall be no more death; no more causes of decay leading to dissolution; and consequently, no more necessity for food, nutrition, &c. The body is spiritual, and has a spiritual existence, and spiritual support.

What the apostle says here, is quite consistent with the views his countrymen had on this subject.

In *Sukar Chinkash*, fol. 43, it is said, "So shall it be in the resurrection of the dead; only the old uncleanness shall not be found."

R. *Jerohai*, on the law, fol. 14, says, "When the godly shall arise, their bodies shall be pure and innocent; obedient to the instinct of the soul; there shall be no adversary, nor any evil disease."

Rab. *Pinchas* says, "The holy blessed God shall make the bodies of the righteous as beautiful as the body of Adam was, when he entered into paradise."

living soul; ^d the last Adam *was made* ^e a quickening spirit. 46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 ^f The first man is of the earth, ^g earthy: the second man is the Lord ^h from heaven.

^d Rom. 8.14.—^e John 3.21 & 6.33, 26, 47, 54, 57. Phil. 3.21. Col. 3.1.—^f John 3.1.—^g Gen. 2.7 & 3.19.—^h John 3.14, 31.

Rab. Levi says, "When the soul is in heaven, it is clothed with celestial light; when it returns to the body, it shall have the same light; and then the body shall shine like the splendour of the firmament of heaven." Then shall men gain the knowledge of what is perfect. ⁱ *Sukar*, Gen. fol. 69.

The Jews have an opinion that *aszendizeh*, the lower joint of the backbone, survives the corruption of the body; and that it is out of this bone that the resurrection body is formed. In the place last quoted, fol. 70. we have the following teachings on this subject: "Let us borrow an example from what relates to the purifying of silver. First, the ore is cast into the burning furnace, that it may be separated from its earthly impurities; it is then silver, but not perfect silver. They put it in the furnace a second time, and then all its scoriae are separated from it, and it becomes perfect silver, without any adulteration. Thus does the holy blessed God: He first buries our bodies under the earth, where they putrefy and corrupt, that nothing remains but that *one bone*: from this, a new body is produced, which is indeed a body, but not a perfect body. But in that great day, when all bodies are hidden in the earth, and the soul departs, then even that bone decays, and the body which was formed out of it remains, and is as the light of the sun, and the splendour of heaven. Thus, as the silver was purified, so is the body; and no imperfect mixture remains." See *Schoettgen*.

These things must not be treated as rabbinical stages; the different *similes* used by the apostle, have the same spirit and design: as the seed which is sown in the earth rots, and out of the germ contained in it, God in his providence, produces a root, stalk, leaves, ear, and a great numerical increase of grains; it is not likely, that God, out of some essential parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleases him; and so completely preserve the individuality of every human being, as he does of every grain; giving to each its *own* body 1 ver. 38. So that as surely as the grain of wheat shall produce wheat, after it is cast in the earth, corrupts and dies, so surely shall our bodies produce the same bodies as to their essential individuality. As the germination of seeds is produced by his wisdom and power, so shall the pure and perfect human body be, in the resurrection. Hence he does not say the body is *hurried*, but the body is *sown*; it is *sown* in weakness, it is *sown* in dishonour, &c. &c.

There is a natural body, and there is a spiritual body] This very saying is found in so many words, in *Yalcut Rubeni*, fol. 196. "There are different kinds of men" אדם רגילי אדם רפואי אדם רשעניא אדם ארסי אדם גופא. "There is a spiritual Adam, and there is also a corporeal Adam."

45. The first man Adam was made a living soul] These forms of expression are also common among the Jews; hence אדם הראשון אדם הרשון, "Adam the first;" and אדם קדמאי, "Adam the last." They assert that there are two Adams, 1. The mystical heavenly Adam; and 2. The mystical earthly Adam. See *Sukar Exod.* fol. 29. and the several examples in *Schoettgen*. The apostle says this is written; the first man Adam *was made* a living soul: this is found Gen. ii. 7. in the words נשמת חיים נשמת חיים, the breath of lives; which the apostle translates *ψυχην* (soul), a living soul.

The last Adam—a quickening spirit] This is also said to be written; but *where*, says Dr. Lightfoot, is this written in the whole sacred book? *Schoettgen* replies, In the very same verse, and in these words אדם נפשית חיים *ayeli ha Adam le-nephesh chayim*, and Adam became a living soul; which the apostle translates *spiritus*. *Co-mo-mo*, a quickening, or life-giving spirit. Among the cabalistic Jews נפש *Nephesh*, is considered as implying greater dignity than נשמה *Nishmah*. The former may be considered as pointing out the rational, the latter the sensitive soul. All these references to Jewish opinions and forms of speech, the apostle uses to convince them that the thing was possible and that the resurrection of the body was generally credited by all their wise and learned men. The Jews, as Dr. Lightfoot observes, speak frequently of the Spirit of the Messiah; and they allow that it was this Spirit that moved on the face of the waters, Gen. i. 2. And they assert that the Messiah shall quicken those who dwell in the dust.

"It ought not to be passed by," says the same author, "that Adam, receiving from God the promise of Christ, The seed of the woman shall bruise the head of the serpent, and believing it, named his wife חַוָּה *Chavah*, that is, life; so the Septuagint, καὶ ἐκάλεσεν Ἀδάμ τὴν ἑαυτοῦ γυναῖκα ἡν ὀνόματι Ζωή, And Adam called the name of his wife, Life. What! Is she called Life that brought death into the world? But Adam perceived ὅτι ἐξ ἁρῶν Ἀδάμ, the last Adam, exhibited to him in the promise, to be *πνεῦμα ζωοποιόν*, a quickening or life-giving spirit; and had brought in a better life of the soul; and should at last bring in a better life of the body. Hence is that saying, John i. 4. *Εὐ ἀντὶ ζῶν ἡν—In HIM was LIFE.*"

Some contend that the first Adam and the last Adam, mean

45 As is the earthly, such are they also that are earthly: 1 and as is the heavenly, such are they also that are heavenly.

49 And ^h as we have borne the image of the earthy, ⁱ we shall also bear the image of the heavenly.

50 Now thus I say, brethren, that ^m flesh and blood cannot

ⁱ Phil. 3.20, 21.—^k Gen. 1.3.—^l Rom. 9.20. 2 Cor. 3.18 & 4.11. Phil. 3.21. 1 Jn. 3.2.—^m Matt. 16.17. John 1.12.

the same person in two different states. The first man with the body of his creation; the same person with the body of his resurrection. See on ver. 49.

46. That *was* first which is spiritual] The natural or animal body described, ver. 44, *was the first*; it was the body with which Adam was created. The spiritual body is the last, and is that with which the soul is to be clothed in the resurrection.

47. The first man is of the earth] That is, Adam's body was made out of the dust of the earth; and hence the apostle says, he was *χρῖς*, of the dust; for the body was made אפר מן האדמה *aphar min ha-adamah*; dust from the ground, Gen. ii. 7.

The second man is—from heaven] Heavenly, *αἰθρῖος*, as several good MSS. and Versions read. The resurrection body shall be of a heavenly nature, and not subject to decay or death. What is formed of earth, must live after an earthly manner! must be nourished and supported by the earth: what is from heaven, is of a spiritual nature, and shall have no further connexion with, nor dependence upon earth. I conceive both these clauses to relate to man, and to point out the difference between the animal body, and the spiritual body. or between the bodies which we now have, and the bodies which we shall have in the resurrection. But can this be the meaning of the clause, the second man is the Lord from heaven? In the quotation, I have omitted *ὁ* *Kyrios*, the Lord, on the following authorities; first, MSS. BCD'EFG, and two others.—Versions.—Coptic, Ethiopic, Armenian, in the margin, *Ulgate*, and *Itala*. FATHERS.—Origen, who quotes it once and omits it once; Athanasius, Basil, the two Gregories, Nyssen and Nazianzen; Isidore, Cyril, Tertullian, Cyprian, Hilary, Zeno, Ambrose, Augustin, Jerom, Ambrosiaster, Philaster, Leo, Pacianus, Primasius, Sedulius, Bede, and others. See these authorities more at large in *Wetstein*. Some of the most eminent of modern critics leave out the word, and Tertullian says that it was put in by the heretic Marcion. I do think that the word is not legitimate in this place. The verse is read by the MSS., Versions, and Fathers, above referred to, thus, The first man is of the earth, earthy; the second man is of heaven, heavenly; *Kyrios*, being omitted, and *αἰθρῖος*, added. The first man, and the second man, of this verse, are the same as the first Adam, and the second Adam of ver. 45. and it is not clear that Christ is meant in either place. Some suppose that there is a reference here to what Eve said, when she brought forth Cain, I have gotten a man from the Lord, יָהוָה אֱשֶׁר אֶתְּתֶנִּי לִּי יְהוָה, I have possessed or obtained a man, the Lord; that is, as Dr. Lightfoot explains it, that the Lord himself should become man: and he thinks that Eve had respect to the promise of Christ when she named her son; as Adam had when he named his wife. If Eve had this in view, we can only say, she was sadly mistaken: indeed the conjecture is too refined.

The term first man of the earth, and second man from heaven, are frequent among the Jews: לַעֲלִי אֱדָם the superior Adam; and אֱדָם הַתַּחְתִּי Adam the inferior; that is, the earthly and the heavenly Adam: Adam before the resurrection, and Adam after it.

48. As is the earthy, &c.] As Adam was, who was formed from the earth; so are all his descendants, frail, decaying, and subject to death.

As is the heavenly] As is the heavenly state of Adam and all glorified beings, so shall be the state of all those who, at the resurrection, are raised up for glory.

49. And as we have borne the image of the earthy] As being descendants from Adam, we have all been born in his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of God. This interpretation proceeds on the ground that, what is here spoken, belongs to Adam in his two-fold state, viz. of mortality and immortality; of disgrace and honour, of earth and heaven.

But by many commentators, the words are understood to refer to Adam and Christ, in ver. 45, 47, 48, and 49. By these, Christ is called the second Adam, the quickening Spirit, the second man, and the heavenly, whose image of righteousness and true holiness we are to bear.

But when I consider, 1st. How all these terms are used and applied in the Jewish writings, it appears to me that, as this was not their import among them, so it was not the design of Paul; and it would be very difficult to find any place where Jesus Christ is called the second Adam, in either Old or New Testament. The discourse of the apostle, Rom. v. 14—19, will not prove it, though in those verses there is a comparison drawn between Adam and Christ: but that comparison refers to the extent of the sin and condemnation brought upon all men by the transgression of the first; and the redemption purchased for all men by the sacrifice of the last; and the superabundant grace procured by that sacrifice. But here, the comparison most evidently is between the state of man in

inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; ^a We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: ^b For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and ^c this mortal must put on immortality.

54 So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

¹ 1 Thess. 4. 15, 16, 17.—^a Phil. 3. 21.—^b Zech. 9. 14. Matthew 24. 31. John 5. 25. ^c 1 Thess. 4. 16.—² 2 Cor. 5. 1.—³ Isa. 25. 8. Heb. 2. 14, 15. Rev. 20. 14.

this mortal life, and his state after the resurrection. Here, all men are corrupt and mortal; and here all men die. There, all men shall be incorrupt and immortal; and whether holy or unholy, shall be eternally immortal.

Of the image of Adam, in his heavenly or paradisaical state, the rabbins talk largely: they say that "God created Adam with a double image, earthly and heavenly; that he was the most perfect of all beings: that his splendour shone from one extremity of the earth to the other; that all feared before him: that he knew all wisdom, both earthly and heavenly; but when he sinned, his glory was diminished, and his wisdom departed from him." *Valent. Rubeni*, fol. 10.

They add farther, that, "In the time in which Adam received עֵלֶיזָרָה the heavenly image, that all the creatures came to him, and acknowledged him king of the earth." *Ibid.* fol. 21.

2. From all this, and much more might be produced on the subject, (see *Schoetgen*.) it appears that the apostle follows, as far as it could comport with his design, the sentiments of his countrymen; and that he adopts their very phraseology, and that it is through the medium of these sentiments, and this phraseology, that he is to be understood and interpreted. Others may understand all these passages differently; and still consider them as a parallel between Adam and Christ, which is the general view of interpreters. The view which I have taken of them appears to me to be much more consistent with the nature of the discourse, and the scope and design of the apostle. The common opinion is *orthodox*: what I here propose is no *heresy*. There are many difficulties in the chapter; and not a few in the verses immediately under consideration.

50. *Flesh and blood cannot inherit the kingdom* This is a Hebrew periphrasis for man; and *man* in his present state of infirmity and decay. Man, in his present state, cannot inherit the kingdom of God; his nature is not suited to that place; he could not in his present weak state endure an exceeding great and eternal weight of glory. Therefore, it is necessary that he should die, or be changed; that he should have a celestial body suited to the celestial state. The apostle is certainly not speaking of flesh and blood in a moral sense, to signify corruption of mind and heart; but in a natural sense; as such flesh and blood cannot inherit glory, for the reasons already assigned.

51. *I show you a mystery* That is, a thing which you have never known before. But what is this mystery? Why, that we shall not all sleep; we shall not all die; but we shall all be changed; of this the Jews had not distinct notions. For, as flesh and blood cannot inherit glory, and all shall not be found dead, at the day of judgment; then all must be changed; undergo such a change that their bodies may become spiritual, like the bodies of those who shall be raised from the dead.

52. *In a moment* *Ev anem*, in an atom; that is, an indivisible point of time. *In the twinkling of an eye*; as soon as a man can wink; which expressions show that this mighty work is to be done by the Almighty power of God, as he does all his works: He calls, and it is done. The resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon earth, shall be the work of a single moment.

At the last trump This as well as all the rest of the peculiar phraseology of this chapter, is merely Jewish; and we must go to the Jewish writers to know what is intended. On this very subject, the rabbins use the very same expression. *Tanis Rabbi Akiba*, "How shall the holy blessed God raise the dead? We are taught that God has a trumpet, a thousand ells long, according to the ell of God: this trumpet he shall blow, so that the sound of it shall extend from one extremity of the earth to the other. At the first blast, the earth shall be shaken; at the second, the dust shall be separated; at the third, the bones shall be gathered together; at the fourth, the members shall rear again; at the fifth, the heads shall be covered with skin; at the sixth, the souls shall be rejoined to their bodies; at the seventh, all shall revive and stand clothed." See *Wetstein*. This tradition shows us what we are to understand by the last trump of the apostle: it is the seventh of Rab. Akiba, when the dead shall be all raised, and being clothed upon with their eternal vehicles, they shall be ready to appear before the judgment-seat of God.

For the trumpet shall sound By this the apostle confirms the substance of the tradition; there shall be the sound of a trumpet on this great day; and thus other scriptures teach. See Zech. ix. 14. Matt. xxiv. 31. John v. 25. 1 Thess. iv. 16. in which latter place the apostle treats this subject among the Thessalonians; as he does here among the Corinthians. See the notes there.

brought to pass the saying that is written, "Death is swallowed up in victory."

53 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

¹ Hos. 13. 14.—² Or, hell.—³ Rom. 1. 5. & 5. 13 & 7. 13.—⁴ v. Rom. 7. 25.—⁵ w. 1 John 5. 4, 5.—⁶ 2 Pet. 2. 14.—⁷ 1 Chap. 3. 8.

Should be raised incorruptible Fully clothed, with a new body, to die no more.

We shall be changed.] That is, those who shall then be found alive.

53. For this corruptible, &c.] Because flesh and blood cannot inherit glory; therefore, there must be a refinement by death, or a change without it.

54. Death is swallowed up in victory.] Κατεσθῆναι ὁ θάνατος εἰς νίκην. These words are a quotation from Isaiah xxv. 8. where the Hebrew is בָּשָׁר וְדָמַי בִּלְבָב הַמָּוֶתֶת לֹא-נִשְׁאָר; He, (God,) hath swallowed up death in victory; or, for ever. These words in the Septuagint are thus translated, κατεσθῆναι ὁ θάνατος ὑπὸ νίκης; death, having prevailed or conquered, hath swallowed up. But, in the version of Theodotion, the words are the same with those of the apostle. The Hebrew בָּשָׁר, la-netsach, the Septuagint sometimes translate εἰς νίκην, in victory; but most commonly, εἰς ἄρκον, for ever; both, as Bishop Pearce observes, in such kind of phrases, signifying the same thing; because eternity conquers all things; and accordingly, in 2 Sam. ii. 26. where the Septuagint have καὶ εἰς νίκην καταπαύεται ἡ πομπή; our English version has, Shall the sword devour for ever? And the same may be seen in Job xxiv. 7. Lxx. v. 20. Amos i. 11. and viii. 7. from which authority the bishop translated the clause here, Death is swallowed up for ever.

Death is here personified, and represented as a devouring being, swallowing up all the generations of men; and, by the resurrection of the body, and the destruction of the empire of death, God is represented as swallowing him up; or that eternity gulps him down; so that he is endlessly lost and absorbed in its illimitable waste. How glorious a time to the righteous, when the inhabitant shall no more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death. This time must come. Hallelujah! The Lord God Omnipotent reigneth.

55. O death, where is thy sting? O grave, where is thy victory? Ὁ θάνατος θάνατος, ποῦ σου ἡ δόξα; ὁ σῆμα σῆμα ἄδῃ τοῦ νίκης; These words are generally supposed to be taken from Hos. xiii. 14. where the Hebrew text stands thus: אֲדָרְבָּרִי מָוֶת עֲלֵי מִשְׁכָּבִי עֲלֵי מִשְׁכָּבִי עֲלֵי מִשְׁכָּבִי; chi debaregei marathi; chi katubeni shadi; which we translate, O death! I will be thy plagues; O grave! I will be thy destruction; and which the Septuagint translate very nearly as the apostle, ὁ θάνατος ὁ θάνατος; ὁ σῆμα τοῦ σῆματος ἄδῃ; O death, where is thy revenge, or judicial process? O grave, where is thy sting! &c. And it may be remarked, that almost all the MSS., Versions, and many of the Fathers, interchange the two members of this sentence, as they appear in the Septuagint, attributing victory to Death; and the sting to Hades, or the grave: only the Septuagint, probably by mistake or corruption of copyists, have ἄδῃ, δόξα, revenge, or a judicial process, for νίκην, νίκην, victory: a mistake which the similarity of the words, both in letters and sound, might readily produce. We may observe also, that the ἄδῃ chi (I will be,) of the Hebrew text, the Septuagint, and the apostle following them, have translated σῆμα, where, as if the word had been written σῆμα where, the two last letters interchanged; but ἄδῃ chi, is rendered where in other places; and our translators, in the 16th verse of this same chapter (Hos. xiii.) render מָוֶת chi mulea, "I will be thy king," but have this note in the margin, "Rather, where is thy king? King Hoshai being then in prison." The apostle, therefore, and the Septuagint, are sufficiently vindicated by the use of the word elsewhere; and the best Jewish commentators allow this use of the word. The Targum, Syriac, Arabic, Vulgate, and some MSS. of Kennicott and De Rossi, confirm this reading.

Having vindicated the translation, it is necessary to inquire into the meaning of the apostle's expressions. Both Death and Hades are here personified: death is represented as having a sting, dagger, or goad, by which, like the driver of oxen, he is continually irritating and urging on; these irritations are the distresses by which men are urged on till they fall into Hades, the empire of death. To Hades, victory is attributed, having overcome and conquered all human life, and subdued all to its own empire. By the transposition of these two members of the sentence, the victory is given to Death, who has extinguished all human life; and the sting is given to Hades, as in his empire, the evil of death is fully displayed by the extinction of all annual life, and the destruction of all human bodies. We have often seen a personification of death in ancient paintings; a skeleton crowned, with a dart in his hand; probably taken from the apostle's description. The Jews represent the angel of death as having a sword, from which deadly drops of gall fall into the mouths of all men.

Hades, which we here translate grave, is generally under-

stood to be the *place of separate spirits*. See the note on Matt. xi 23.

59. *The sting of death is sin*) The apostle explains himself particularly here: Death could not have entered into the world if sin had not entered *first*: it was *sin* that not only introduced *death*, but has armed him with all his *destroying* force; the *goad*, or *dagger* of death is *sin*; by this, both body and soul are slain.

The strength of sin is the law) The law of God forbids all transgression, and sentences those who commit it, to temporal and eternal death. Sin has its controlling and *binding* power from the law. The law *curses* the transgressor, and provides no help for him; and if nothing else intervene, he must, through it, continue ever under the empire of death.

57. *But thanks be to God*) What the law could not do, because it is *law*, and law cannot provide *pardon*, is done by the *Gospel* of our Lord Jesus Christ; he has *died* to slay death: he has *risen* again to bring mankind from under the empire of *Hades*. All this he has done through his mere *unmerited mercy*; and eternal *thanks* are due to God for this *unspeakable gift*. He has given us the *victory* over sin, Satan, death, the grave, and hell.

58. *Be ye steadfast*) ἑσθαι, from ἵστα, a seat; be *settled*, confide in the truth of this doctrine of the resurrection, and every thing that pertains to it, as confidently as a man *sits* down on a seat; which he knows to be solid, firm, and safe: and on which he has often sat.

Unmoveable) Αμετακίνητοι, from α, negative, and μετακίω, to move away; let nothing *shake* your faith: let nothing *move* you away from this hope of the Gospel which is given unto you. What I tell you, I receive from God; your false teachers cannot say so: in a declaration of God you may unshakenly confide.

Always abiding in the work of the Lord) The *work of the Lord* is obedience to his holy word: every believer in Christ is a *workman* of God. He that *works* not, to bring glory to God, and good to man, is not acknowledged as a *servant of Christ*: and, if he be not a servant, he is not a *son*; and if not a son, then not an *heir*. And he must not only *work*, but *abound* in that work; ever exceeding his former self; and this, not for a *time*, but *always*; beginning, continuing, and ending every act of life to God's glory, and the good of his fellows.

Your labour is not in vain.) *Your labour in the Lord, is not in vain*: you must not only *work*, but you must *labour*, put forth all your strength: and you must work and labour *in the Lord*, under his *direction*, and by his *influence*; for, without Him, you can do nothing. And this labour cannot be *in vain*: you shall have a resurrection unto eternal life: not because you have *laboured*, but because Christ died, and gave you grace to be faithful.

1. The chapter through which the reader has passed, is a chapter of great importance and difficulty; and, on its difficulties, much has been written in the preceding notes. Though I have used all the helps in my power to guide me in explaining it, I have, upon the whole, been obliged to think for myself, and claim only the praise of severe labour, ever directed by honest intention; and an earnest desire to find out the truth.

2. There are many questions connected with the doctrine of the resurrection, which I could not introduce here, without writing a *book*, instead of *short notes* on a very long chapter. On such subjects, I again beg leave to direct the reader to Mr. Samuel Drew's Essay on that subject.

3. One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached; and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!

4. Though all men shall rise again: yet it will be in widely different circumstances: some will rise to glory and honour; others, to shame and everlasting contempt. Those alone who here received the salvation of God, and continued faithful unto death, shall have a resurrection to everlasting glory; not every *believer*, but every *loving, obedient* believer, shall enter into the Paradise of God; and have a body fashioned like unto his Lord's glorious body.

5. All glorified spirits will not have the same *degree* of glory. Two things will necessarily cause great difference: 1. The quantum of *mind*; and, 2. The quantum of *grace*.

(1.) It is idle to suppose that God has made all human souls with the same *capacities*: he has not. There is an infinite diversity; he who has the greatest mind, can *know* most, do most, *suffer* most, and *enjoy* most.

(2.) The quantum of *grace* will be another great cause of diversity in glory. He who received most of Christ here, and was most devoted to his service, shall have the nearest *approach* to him in his own kingdom. But all equally holy, and equally faithful souls, shall not have equal degrees of glory, for the glory will be according to the *capacity* of the *mind*, as well as the degree of *grace* and *improvement*. The greater

the capacity, provided it be properly influenced by the grace of Christ, the greater will be the enjoyment.

6. That there will be great diversity in the states of glorified saints is the apostle's doctrine; and he illustrates it by the different degrees of *splendour* between the *sun*, *moon*, *planets*, and *stars*. This needs little application. There are some of the heavenly bodies that give *heat*, *light*, and *splendour*, as the sun; and are of the utmost service to the world: some that give *light*, and comparative *splendour*, without *heat* as the moon; and yet are of very great use to mankind: others again, which give a *steady* but not a *splendid light*, as the PLANETS; and are serviceable in their particular spheres; and, lastly, others which *twinkle* in their respective systems, as the stars of different magnitudes.

7. One star, says the apostle, *differs from another in glory*, i. e. in *splendour*, according to what is called their different *magnitudes*. I will state a remarkable fact: The northern and southern hemispheres of the heavens, have been divided into 102 constellations, and in these constellations professor Bode has set down the places of 17,240 stars; *simple*, *nebulous*, *conglobate*, and *double*.—The stars have been distinguished by their *apparent magnitudes*, or rather *splendour*, into stars of the first, second, third, fourth, fifth, sixth, seventh, eighth, &c. magnitudes: of these 17,240, only sixteen are, by astronomers in general, agreed to be of the *first* magnitude; all of which are set down in the following catalogue; with some of those that are remarkable in the second, third, fourth, fifth, and sixth magnitudes. The reader will observe, that the name of the *constellation*, or *star*, is first mentioned: the Greek letters, &c. are those by which they are distinguished on maps and globes; and they are, by astronomers, referred to by these letters and numbers.

A Table of the most remarkable Fixed Stars, from the first to the sixth magnitude.

FIRST MAGNITUDE.	SECOND MAGNITUDE.	THIRD MAGNITUDE.
Month of Great-Major, or the Crab.	In the wing of Pegasus, (Algenib) α	Brightest of the Pleiads η
or the Dog-star, α	In the head of the Dog-star α	In Taurus γ
Bright star in Lyra, or the Harp, α	In tail of Cetus β	δ
(Wega or Vega), α	In the girdle of Andromeda β	ε
Bright star in Bootes, (Arcturus) α	In the Ram's foliowing horn α	κ
Heart of Leo Major, or the Great Lion, (Regulus) α	In neck of Cetus ο	β
In the left shoulder of Auriga, or the Charioteer, (Capella) α	In Jaw of Cetus α	γ
In the right foot of Orion, (Rigel) β	In the head of Medusa, (Algol) β	ι
In the southern, or false eye of the Bull, (Aldebaran) α	In Perseus' girdle α	λ
Eridanus, (Acharnar or Acharnar) α	In the northern horn of the Bull β	σ
Shoulder of Orion (Betelgeuse) α	Gemini, (Castor) α	ι
In poop of the ship Argo, (Canopus) α	Gemini, (Pollux) β	γ
Loins of Canis Minor, or the Little Dog, (Procyon) α	Orion's shoulder 1	ο
Bright star in the foot of the Cross α	In belt of Orion δ	τ
In the spike of the Virgin α	In the Dove α	φ
Foot of the Centaur α	In female Hydra α	β
In the Scorpion's heart, (Antares) α	In Ursa Major, (Upper Pointer) α	δ
In the mouth of the South Fish, (Fomalhaut) α	In Ursa Major, (Lower Pointer) β	2 α
	Lion's tail (Deneb) β	In Ursa Minor α
	In the Cross β	In Cassiopeia γ
	In Dragon's tail α	δ
	In the Balance α	ε
	In the Balance β	ζ
	In the Swan's tail α	ι
	In Pegasus, (Markab) α	δ
	Andromeda's head α	μ
	In the shoulder of Pegasus β	θ
	In the Crane's wing α	λ
	In Eagle, (Atcher) α	β
	In the ship Argo β	κ
		δ
FOURTH MAGNITUDE.	FIFTH MAGNITUDE.	SIXTH MAGNITUDE.
In Libra η	In Pisces δ	In Cancer ξ
θ	19	In the Sextant 37
κ	29	33
λ	30	In Leo 56
σ	33	79
τ	ε	In Sagittarius 1 δ
φ	π	1 ε
χ	20	In Aquarius 1 h
In Sagittarius 1 μ	In Aries 13	χ
2 μ	3 μ	In Orion 4 χ
π	27	In Ursa Minor σ
1 ν	φ	υ
2 ν	χ	φ
In Capricorn γ	105	1 π
ε	1 χ	2 π
In Aquarius λ	2 χ	In Cepheus 2 π

FOURTH MAGNITUDE.	FIFTH MAGNITUDE.	SIXTH MAGNITUDE.
In Aquarius 2 τ	In Orion 3 χ	In Cepheus ρ
In Pisces ϕ	In Auriga κ	In the Dragon γ
In Pisces δ	In Gemini λ	In the Dragon χ
In Pisces ϵ	In Gemini ϕ	In the Dragon ψ
In Aries ξ	In Cancer ϵ	In the Dragon ω
In Taurus 1 δ	In Leo ω	In the Dragon ν
In Taurus 2 δ	In Virgo π	In Cassiopeia ρ
In Gemini η	In Libra μ	In Cassiopeia ξ
In Gemini ν	In Scorpio 1 ω	In Cassiopeia ν
In Cancer γ	In Scorpio 2 ω	In Cassiopeia χ
In Leo η	In Ophiuchus ψ	In Cassiopeia ω
In Leo ϕ	In Sagittarius ρ	In Perseus g
In Leo ρ	In Capricorn ρ	In Perseus h
In Leo ν	In Aquarius σ	In Perseus i
In Leo π	In Aquarius σ	In Perseus s
In Leo θ	In Aquarius σ	In Perseus d
In Leo κ	In Aquarius σ	In Perseus h
In Leo κ	In Aquarius σ	In Perseus i
In Leo κ	In Aquarius σ	In Perseus e

OBSERVATIONS ON THE TABLE.—The first stars of the second magnitude in the above list, marked with an asterisk, are, by some writers, denominated of the first magnitude; and those named of the third, fourth, fifth, and sixth magnitudes, (the stars of the last-mentioned order being barely visible to the naked eye,) are such as the moon can occult, or make a near approach to; except the last sixteen, in the column of stars of the third magnitude, and the last twenty-nine in that of the sixth magnitude, which never set in the latitude of London. The stars *Algal* and *a Ceti*, are set down according to their brightest appearance; the former varying from the second to the fourth magnitude every two days, 20 hours, 48 minutes, 53 seconds, 18 thirds, and 25 fourths; and the latter, from the second to the seventh, and sometimes to the tenth, every 331 days, 10 hours, and 19 minutes. The stars of the first magnitude, *Capellæ* and *Lyra*, never set in the latitude of London; *Achernar*, *Canopus*, β in *Argo*, and *a* in the *Cross* and *Centaur*, never rise. Of the stars of the second magnitude, in the preceding list, *Algal*, in the head of *Medusa*, *a* in *Perseus*, the *Two Pointers*, the *Dragon's tail*, and the *Swan's tail*, never set; the head of the *Phoenix*, and the bright star in the *Crane*, never rise. The stars marked with an asterisk in the third column, are between the third and fourth magnitudes; and those in the last column, with the same mark, are between the fifth and sixth magnitudes. Stars fainter than those of the sixth magnitude, cannot be discerned without the help of a

glass, and are therefore called *telescopic*. The 2^h, and 3^h, in *Aquarius*, are of this last description, both of the seventh magnitude, and such as the moon can occult.

8. This subject, as far as it concerns the present place, admits of few remarks or reflections. It has already been observed, that, of all the stars which our best astronomers have been able to describe and lay down in tables and maps, only sixteen are of the first magnitude; i. e. appear more luminous than any other stars in the firmament: some indeed increase the number to twenty-one, by taking in *Castor* and *Pollux*, the upper pointer, *Altair* in the *Eagle*, and β in the ship *Argo*, which I have placed among those of the second magnitude, because astronomers are not agreed on the subject, some ranking them with stars of the first magnitude; others, with stars of the second.

The reader is probably amazed at the paucity of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little farther, and either stand astonished at, or deplore with me the fact, that, out of the millions of Christians in the vicinity and splendour of the eternal Sun of righteousness, how very few are found of the first order!

How very few can stand examination by the test laid down in the 13th chapter of this epistle! How very few love God with all their heart, soul, mind, and strength; and their neighbour as themselves! How few mature Christians are found in the church! How few are in all things living for eternity! How little light, how little heat, and how little influence and activity are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have to deck the crown of his glory! Few are striving to excel in righteousness; and it seems to be a principal concern with many, to find out how little grace they may have, and yet escape hell! How little conformity to the will of God they may have, and yet get to heaven! In the fear of God I register this testimony, that I have perceived it to be the labour of many to lower the standard of Christianity; and to soften down, or explain away, those promises of God that himself has linked with duties; and because they know that they cannot be saved by their good works, they are contented to have no good works at all; and thus the necessity of Christian obedience, and Christian holiness, makes no prominent part of some modern creeds. Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection; and expect to be saved, while here below, into the fulness of the blessing of the Gospel of Jesus. To all such, my soul says, labour to show yourselves approved unto God; workmen that need not be ashamed; rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands!—Amen.

CHAPTER XVI.

The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem; and directs, to the best mode of doing it, 1-4. Promises to pay them a visit after Pentecost, 5-9. Gives directions about the treatment of Timothy and Apollos, 10-12. And concerning watchfulness, &c. 13, 14. Commends the house of Stephanus, and expresses his satisfaction at the visit paid him by Stephanus, Fortunatus, and Achaicus, 15-18. Sends the salutations of different persons, 19-21. Shows the awful state of those who were enemies to Christ, 22. And concludes the epistle with the apostolical benediction, 23, 24. [A. M. 4090. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.]

NOW concerning "the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Rev. A. 11: 29 & 24: 17. Rom. 15: 26. 2 Cor. 5: 4 & 9: 1, 12. Gal. 2: 10.—Acts 20: 7.

NOTES.—Verse 1. The collection for the saints! *Hept—της λογίας*, from *λογος*, to gather, or collect; translated by the *Valdeute, de collectis*, a contribution made by the rich for the relief of the poor. The Christians living at Jerusalem, we may naturally suppose, were greatly straitened; as the enmity of their countrymen to the Gospel of Christ led them to treat those who professed it, with cruelty, and spoil them of their goods. See *Heb. x. 34*, and *Rom. x. 26*; and see the note on the 27th verse of that chapter; and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

2. Upon the first day of the week. The apostle prescribes the most convenient and proper method of making this contribution. 1. Every man was to feel it his duty to succour his brethren in distress. 2. He was to do this according to the ability which God gave him. 3. He was to do this at the conclusion of the week, when he had cast up his weekly earnings; and had seen how much God had prospered his labour. 4. He was then to bring it on the first day of the week, as is most likely, to the church or assembly, that it might be put in the common treasury. 5. We learn from this, that the weekly contribution could not be always the same, as each man was to lay by as God had prospered him; now some weeks he would gain more; others, less. 6. It appears from the whole, that the first day of the week, which is the Christian Sabbath, was the day on which their principal religious meetings were held in *Corinth*, and the churches of *Galatia*; and, consequently, in all other places where Christianity had prevailed. This is a strong argument for the keeping of the Christian Sabbath. 7. We may observe, that the apostle follows here the rule of the synagogue; it was a regular custom among the

3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6. 2 Corin. 5: 13.—4 Gr. gift. 2 Corin. 8: 4, 5, 10.—2 Corin. 8: 4, 10.—Acts 19: 21, 22 Corin. 1: 16.

Jews, to make their collections for the poor on the Sabbath-day, that they might not be without the necessities of life, and might not be prevented from coming to the synagogue. 8. For the purpose of making this provision, they had a purse which was called *אֲרֻנְכִי שֶׁל חֵסֶד* *Arunki shel Hisekah*, "The purse of the alms," or what we would term the poor's box. This is what the apostle seems to mean, when he says, *Let him lay by him in store*; let him put it in the alms purse, or in the poor's box. 9. It was a maxim also with them, that, if they found any money, they were not to put it in their private purse, but in that which belonged to the poor. In the *Epistles* Jews believed that, as salt seasoned food, so did alms riches; and that he who did not give alms of what he had, his riches should be dispersed. The *moth* would corrupt the bags, and the *canker* corrupt the money, unless the mass was sanctified by giving a part to the poor.

3. Whomsoever ye shall approve by your letters. Why should Paul require letters of approbation in behalf of certain persons, when he himself should be among them, and could have their characters *virâ vocâ*? It is probable that he refers here to the letters of recommendation which they had sent to him, while he was away; and he now promises, that, when he should come to *Corinth*, he would appoint these persons whom they had recommended, to carry the alms to Jerusalem. If *δοκιμασθῆτε*, be read ye shall have approved, as *Ep. Pearce* does, the difficulty will vanish.

Some MSS. and several Versions, join *ἐν ἐπιστολαῖς* by letters, to the following words; and read the verse thus: When I come, those whom ye shall approve, I will send with letters relating your liberality to Jerusalem. This seems most natural.

4. And if it be meet that I go also, they shall go with me.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
7 For I will not see you now by the way: but I trust to tarry awhile with you, if the Lord permit.
8 But I will tarry at Ephesus until pentecost.
9 For I a great door and effectual is opened unto me, and there are many adversaries.
10 Now, if Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do.
11 No man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

g Acts 15.9 & 17.15 & 21.5. Rom. 15.24. 2 Cor. 1.16.—Acts 18.21. Ch. 14. 13. Ja. 4.13.—Acts 14.27. 2 Cor. 2.12. Col. 4.3. Rev. 3.8.—k Acts 19.9.—l Acts 19.22. Ch. 4.17.—m Ro. 16.21. Phil. 2.29, 32. 1 Thess. 3.2.—n 1 Tim. 4.12.—o Acts 15.33.—p Ch. 1.

my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. On the delicacy with which St. Paul managed the business of a collection for the poor, archdeacon Paley makes the following appropriate remarks:—

"The following observations will satisfy us concerning the purity of our apostle's conduct in the suspicious business of a pecuniary contribution.

"1st. He disclaims the having received any inspired authority for the directions which he is giving: 'I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.' (2 Cor. chap. viii. 8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

"2d. Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: 'Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel; but I have used none of these things; neither have I written these things that it should be so done unto me; for it were better for me to die, than that any man should make my glorying, i. e. my professions of disinterestedness, void.' (1 Cor. chap. ix. 14, 15.)

"3d. He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. 'And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me.' (1 Cor. chap. xvi. 3, 4.) And in the second epistle, what is here proposed, we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it, in the discharge of a pecuniary trust: 'And we have sent with him the brother, whose praise is in the Gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, (gift,) which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us; providing for things honest, not only in the sight of the Lord, but also in the sight of men?' i. e. not resting in the consciousness of our own integrity, but, in such a subject, carefully also to approve our integrity to the public judgment. (2 Cor. chap. viii. 18—21.)" *Hora Pauline*, p. 95.

5. *I will come unto you when I shall pass through Macedonia*. St. Paul was now at Ephesus; for, almost all allow, in opposition to the *subscription*, at the end of this epistle, that states it to have been written from *Philippi*, that it was written from *Ephesus*; and this is supported by many strong arguments; and the 5th verse here seems to put it past all question: *I will tarry at Ephesus*, i. e. I am in Ephesus, and here I purpose to remain until *Pentecost*. Though Macedonia was not in the direct way from Ephesus to Corinth, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean Sea*, and very far out of his direct line, that he says, *I do pass through Macedonia*; I have purposed to go thither before I go to Corinth.

6. *Yea, and winter with you*. He purposed to stay till *Pentecost*, at Ephesus; after that, to go to Macedonia, and probably to spend the *summer* there; and to come in the *autumn* to Corinth, and there spend the *winter*.

That ye may bring me on my journey. That ye may furnish me with the means of travelling. It appears that, in most cases, the different churches paid his expenses to other churches: where this was not done, then he laboured at his business, to acquire the means of travelling.

7. *I will not see you now by the way*. From Ephesus to Corinth, was merely across the *Ægean Sea*, and comparatively a short passage.

8. *I will tarry at Ephesus*. And it is very probable that he did so; and that all these journeys were taken as he himself had projected. See on ver. 5.

9. *A great door and effectual is opened*. *Ὅμοια γὰρ μοι ἀνεῳγμένη ἐστὶν καὶ ἐνεργεῖς, ἡ μεγάλη καὶ ἐνεργετικὴ θύρα ἐστὶν ἀνεῳγμένη ὑμῖν*: that is, God has made a grand opening to me in those parts, which I perceive will require much labour; and besides, I shall have many adversaries to oppose me. So Bp. Pearce understands the word *ἐνεργεῖς*, not as signifying effectual, but as implying full of labour. Door, often signifies oc-

12 As touching our brother P Apollos, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have added themselves to the ministry of the saints;)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

12 & 3.5.—q Matt. 24.42 & 25.13. 1 Thess. 5.6.—r Ch. 15.1. Phil. 1.27. & 4.1. 1 Thess. 3.8. 2 Thess. 2.15.—s Eph. 6.10. Col. 1.11.—t Ch. 14.1. 1 Pet. 4.8.—u Ch. 1.19.—v Rom. 1.5.—w 2 Cor. 8.4 & 9.1. Heb. 6.10.—x Heb. 13.17.—y Heb. 6.10.

casion or opportunity; but here, the apostle may allude to the throwing open of the great doors of the *Circus Maximus*, before the chariot races began; and the many adversaries, may refer to the numerous competitors in those races.

God gave him a grand opportunity to preach the Gospel, but he was not to expect that either Satan, or wicked men, would leave him unmolested.

10. *Now, if Timothy come*. Of Timothy we have heard before, chap. iv. 17. And we learn from Acts xii. 22, that Paul sent him with *Erastus*, from Ephesus to Macedonia. It is evident, therefore, in opposition to the very exceptionable subscription at the end of this epistle, that the epistle itself was not sent by Timothy, as there stated.

That he may be with you without fear. That he may be treated well, and not perplexed and harassed with your divisions and jealousies; for, he worketh the work of the Lord; he is divinely appointed, as I also am.

11. *Let no man despise him*. Let none pretend to say that he has not full authority from God, to do the work of an evangelist.

But conduct him forth in peace. I believe with Bp. Pearce, that this clause should be translated and pointed thus: accompany him upon his journey, that he may come unto me in peace, (ἐν εἰρήνῃ,) in safety, as the word is used in Mark v. 31. and Luke vii. 50.

For I look for him with the brethren. *Ἐκδεχόμενοι—ἀντὶ τῆς ἰδέας ἀδελφῶν*. This clause should not be understood as if Paul was expecting certain brethren with Timothy; but it was the brethren that were with Paul, that were looking for him: *I, with the brethren, are looking for him*.

12. *As touching our brother Apollos*. It appears from this, that the brethren, of whom the apostle speaks in the preceding verse, were then with him at Ephesus: *I, with the brethren, greatly desired him to come*.

But his will was not at all to come. As there had been a faction set up in the name of Apollos, at Corinth; he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.

13. *Watch ye*. You have many enemies, be continually on your guard; be always circumspect;—1. Watch against evil.—2. Watch for opportunities to receive good.—3. Watch for opportunities to do good.—4. Watch over each other in love.—5. Watch that none may draw you aside from the belief and unity of the Gospel.

Stand fast in the faith. Hold, in conscientious credence, what you have already received as the truth of God: for it is the Gospel by which ye shall be saved: and by which ye are now put into a state of salvation: see chap. xv. 1, 2.

Quit you like men. Be not like children tossed to and fro with every wind of doctrine; let your understanding receive the truth; let your judgment determine on the absolute necessity of retaining it; and give up life rather than give up the testimony of God.

Be strong. Put forth all the vigour and energy which God has given you, in maintaining and propagating the truth, and your spiritual strength will increase by usage. The terms in this verse are all military: *Watch ye*, γρηγορεῖτε, watch, and be continually on your guard, lest you be surprised by your enemies; keep your scouts out, and all your sentinels at their posts, lest your enemies steal a march upon you. See that the place you are in be properly defended; and that each be alert to perform his duty.

Stand fast in the faith—Στηρεῖτε ἐν τῇ πίστει. Keep in your ranks; do not be disorderly; be determined to keep your ranks unbroken; keep close together. On your unity your preservation depends: if the enemy succeed in breaking your ranks, and dividing one part of this sacred army from another, your rout will be inevitable.

Quit yourselves like men—Ἀντιέταξθε. When you are attacked, do not flinch; maintain your ground; resist; press forward; strike home; keep compact; conquer.

Be strong—Καρτερεῖτε. If one company or division be opposed by too great a force of the enemy, strengthen that division, and maintain your position: if an attack is to be made on any part or intrenchment of the foe, summon up all your courage, sustain each other; fear not, for fear will enervate you. Your cause is good; it is *The Faith*, the religion of Jesus; he is your captain in the field; and, should you even die in the contest, the victory is yours.

14. *Let all your things be done with charity*. Let love to God, to man, and to one another, be the motive of all your conduct.

15. *Ye know the house of Stephanas*. Ye know that Stephanas and his family have addicted them to the help of the

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, * for that which was lacking on your part they have supplied.

18 * For they have refreshed my spirit and yours; therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, * with the church that is in their house.

20 All the brethren greet you. ⁴ Greet ye one another with a holy kiss.

¹ 2 Cor. 11, 9. Phil. 2, 30. Philem. 13—a Col. 4, 1—b 1 Thess. 5, 12. Phil. 2, 59—c Rom. 16, 15. Philem. 2—d Rom. 16, 16

followers of Christ; they have been the chief instruments of supporting the work of God in Achaia; of which work they themselves have been the first-fruits. See on Rom. xvi. 5.

16. *That ye submit yourselves unto such* [That ye have due regard to them, and consider them as especial instruments in the hand of God, for countenancing and carrying on his great work. The submission here recommended does not imply obedience, but kind and courteous demeanour. Kypke vindicates this sense of the word from Eph. v. 21. 1 Pet. v. 5.]

17. *I am glad of the coming of Stephanas* [It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle.]

Fortunatus [This man is supposed to have survived St. Paul; and to be the same mentioned by Clement in his Epistle to the Corinthians, sect. 59, as the bearer of that epistle from Clement at Rome, to the Christians at Corinth.]

For that which was lacking on your part [This may either refer to additional communications, besides those contained in the letter which the Corinthians sent to the apostle; which additional circumstances were furnished by the persons above, and from whom St. Paul had a fuller account of their spiritual state than was contained in the letter; or to some contributions on their part, for the support of the apostle in his peregrinations and labours.]

18. *They have refreshed my spirit and yours* [They have been a means of contributing greatly to my comfort; and what contributes to my comfort, must increase yours. This is probably the meaning of the apostle.]

Therefore acknowledge ye them [Pay them particular respect; and let all be held in esteem in proportion to their work and usefulness. When this is made the rule of respect and esteem, then foolish and capricious attachments will have no place. A man will then be honoured in proportion to his merit; and his merit will be estimated by his usefulness among men.]

19. *The churches of Asia salute you* i. e. The churches in Asia Minor. Ephesus was in this Asia, and it is clear from this that the apostle was not at Philippi; had he been at Philippi, as the subscription states, he would have said, the churches of Macedonia, not the churches of Asia, salute you.

How these places lay in reference to each other, the reader will at once perceive, by consulting the Map in Acts.

Aquila and Priscilla [Of these eminent persons we have heard before. See Acts xviii. 2, 18, 26, and Rom. xvi. 3.]

With the church that is in their house [That is, the company of believers who generally worshipped there. There were no churches or chapels at that time built; and the assemblies of Christians were necessarily held in private houses. It appears that Aquila and Priscilla devoted their house to this purpose. The house of Philemon was of the same kind, Philem. ver. 2. So was likewise the house of Nymphas, Coloss. iv. 15. See the note on Rom. xvi. 5.]

20. *With a holy kiss* [The ancient patriarchs, and the Jews in general, were accustomed to kiss each other whenever they met; and this was a token of friendship and peace with them, as shaking of hands is with us. The primitive Christians naturally followed this example of the Jews. See on Rom. xvi. 16.]

21. *The salutation of me Paul with mine own hand* [This should be rendered, The salutation is written by the hand of me Paul. * *ὑγρασθαι*, is written, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though dictated by him, was written by an amanuensis.]

22. *If any man love not the Lord Jesus* [This is directed immediately against the Jews.—From chap. xii. 3, we find that the Jews who pretended to be under the Spirit and teaching of God, called Jesus, *αἰνέται*, or *accursed*; i. e. a person who should be devoted to destruction; see the note there. In this place, the apostle *reverts* the whole upon themselves, and says, *If any man love not the Lord Jesus Christ, let him be accursed, accursed, and devoted to destruction.* This is not said in the way of a wish or imprecation, but as a prediction of what would certainly come upon them if they did not repent; and, of what did come on them because they did not repent; but continued to hate and execrate the Lord Jesus: and of what still lies upon them, because they continue to hate and execrate the Redeemer of the world. It is generally allowed, that the apostle refers here to some of the modes of excommunication among the Jews, of which there were three, viz.

1. *Niddui*, נידוי which signified a simple separation, or exclusion of a man from the synagogue, and from his wife and family, for thirty days.

2. *Cherem*, כרם which was inflicted on him who had borne the *Niddui*; and who had not, in the thirty days, made proper compensation, in order to be reconciled to the synagogue. This was inflicted with dire execrations, which he

21 * The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, * let him be anathema, ἁ μαρὰν αὐτοῦ.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

* The first epistle to the Corinthians was written from Philippi by * Stephanas, and Fortunatus, and Achaicus, and Timotheus.

e Col. 4, 18. 2 Thess. 3, 17.—f Eph. 6, 24.—g Gal. 1, 9.—h Jude 14, 15.—i Rom. 16, 30.—k 1 Th. 1, 16. Ver. 15.

was informed must all come upon him if he did not repent; but the *Cherem* always supposed place for repentance.

3. *Shammatha*, שַׁמְטָה: this was the *dirtest* of all, and cut off all hope of reconciliation and repentance; after which, the man was neither reconcilable to the synagogue, nor acknowledged as belonging even to the Jewish nation. See these different forms in Buxtorf's Rabbinical and Talmudical Lexicon, under their respective words.

In the lexicon just now quoted, Buxtorf gives a form of the *Cherem*, which he says he copied from an ancient Hebrew MS. Of this awful piece I shall lay a translation before the reader.

By the sentence of the Lord of lords, let P. the son of P. be anathematized in both houses of judgment, the superior and inferior. Let him be anathematized among the highest saints; let him be anathematized among the Seraphim and Ophuntim; and, finally, let him be anathematized by all the congregations of the great and small! Let great and continued plagues rest upon him: with great and horrible diseases! Let his house be the habitation of dragons! and let his constellation be darkened in the clouds! Let him be for indignation and wrath, and burning! Let his carcass be thrown to the wild beasts and serpents! Let his enemies, and his adversaries, triumph over him! Let his silver and gold be given to others! And let all his children be exposed at the doors of their enemies! And let posterity be astonished at his day! Let him be accursed by the mouth of Addiriron and Achariel; by the mouth of Sandalphon and Hadraniel; by the mouth of Anissiel and Patchiel; by the mouth of Seraphiel and Saganassiel; by the mouth of Michael and Gabriel; by the mouth of Raphael and Meskariel! Let him be anathematized by the mouth of Zafzarif, and by the mouth of Hafarif, who is the great God; and by the mouth of the seventy names of the Supreme King; and, lastly, by the mouth of Tsootuk, the great chancellor.

Let him be swallowed up like Korah and his companions! Let his soul depart with fear and terror! Let the chiding of the Lord slay him! Let him be confounded as Achiophel was in his counsel! Let the leprosy of Gehazi be his leprosy! and let there be no resurrection of his ruins! In the sepulchres of the children of Israel, let him not be buried! Let his wife be given to another; and let others bow themselves upon her in his death! In this anathema, let P. the son of P. be; and let this be his inheritance! But upon me, and upon all Israel, may God extend his peace and blessing. Amen." To this is added the 18th, 19th, and 20th verses of Deut. xxix. which the reader may read at his leisure. There are many things in this *Cherem* which require a comment, but this is not the place.

Anathema, Maranatha. [Let him be accursed; our Lord cometh.] I cannot see the reason why these words were left untranslated. The former is Greek, and has been already explained; the latter is Syriac מָרָנָא maran atha, our Lord is coming; i. e. to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible? *Let I come and smite the land*, (כִּרְכַּם כֶּרֶם,) *with a curse*? And does he not intimate that the Lord was coming to smite the Jewish land with that curse? Which took place a very few years after, and continues on that gainsaying and rebellious people to the present day. What the apostle has said, was prophetic, and indicative of what was about to happen to that people. God was then coming to inflict punishment upon them: He came; and they were broken and dispersed.

23. *The grace of our Lord Jesus* [May the favour, influence, mercy, and salvation procured by Jesus Christ, be with you! prevail amongst you, rule in you, and be exhibited by you, in your life and conversation.] Amen.

24. *My love be with you all in Christ Jesus* [It appears exceedingly strange, that the apostle should say, *My love be with you*; as he said, *The grace of our Lord Jesus Christ be with you*. We can easily conceive what the latter means: the grace of Christ is an active, powerful, saving principle; it is essential to the existence of the Christian church, that this grace should be ever with it; and, without this grace, no individual can be saved. But what could the love of the apostle do with them? Has it any meaning? I confess I can see none, unless it be intended to say, I love you; or, I continue to love you. The pronoun *you*, *my*, is wanting in the Codex Alexandrinus, and in 74 an excellent MS. in the Vatican, written about the eleventh century. This will help us to a better sense; for it either says, *May love prevail among you*! or, supplying the word *Our*, God, as in 2 Cor. xiii. 13. *The love of God be with you*! This gives a sound sense; for the love of God is as much a principle of light, life and salvation, as the grace of Christ. And probably *MY*, *my*, is a corruption for *ΘΕΟΥ*, God. And this is the more likely, because he uses this very form in the conclusion of this second epistle to this church, as we have seen above. I conclude, therefore, that

the reading of the two MSS above, is the true reading; or else that *you* is a corruption for *God*, and that the verse should be read thus, *The love of God be with you all, in (or by) Christ Jesus.*

[Anon.] So be it: but this word is wanting in most MSS. of reputation; and certainly was not written by the apostle.

1. The subscription to this epistle, in our common English Bibles, and in the common editions of the Greek text, is palpably absurd. That it was not written from *Philippi*, but from *Ephesus*, see the notes on ver. 5, 8, 10, and 19. and that it could not be "written by Silvanus, and Fortunatus, and Achaicus, and Timotheus;" needs no proof. But this subscription is wanting in all the best MSS. and Versions, either in whole or in part. In some, it is simply said, *The first to the Corinthians*; in others, *The first to the Corinthians is finished*;—written from *Ephesus*;—from *Asia*;—from *Ephesus* of *Asia*;—from *Philippi* of *Macedonia*;—from *Philippi* of *Macedonia*, and sent by the hands of *Timothy*, so the *SRIAC*. Written from *Ephesus*, by *Stephanas* and *Fortunatus*, *Coptic*. Written from *Philippi* by *Stephanas*, and *Fortunatus*, and *Achaicus*, *SLAVONIC*. Written, &c. by *Paul* and *Sosthenes*. Written from the city of *Philippi*, and sent by *Stephanas*, and *Fortunatus*, and *Achaicus*, and *Timotheus*, *ARABIC*. There are other variations which need not be set down. Those only appear to be correct that state the epistle to have been sent from *Ephesus*; of which there can be no reasonable doubt.

2. In closing my observations on this epistle, I feel it necessary, once more, to call the reader's attention to the many difficulties contained in it, as an excuse for any thing he may find handled in an unsatisfactory manner. Perhaps it will be of little consequence for him to know, that this epistle has cost me more labour and difficulty than any portion of the same quantity which I have yet passed over, either in the Old or New Testament.

3. It has been already noticed, that the church at Corinth, had written to the apostle for advice, direction, and information on a variety of points; and that this epistle is in the main an answer to the epistle from Corinth. Had we that epistle, all difficulty would vanish in this: but, as the apostle only refers to their questions, by mere catch words from their letter, it is impossible to know, in all cases, what the questions contained; to them the answers would be clear, because they knew on what they had consulted him: to us the answers must be as they really are, in some cases, necessarily obscure, because we know not the whole bearing and circumstances of the questions. Indeed the epistle contains more local matter, and more matter of private application, than any other in the New Testament: and there is in it, on the whole, less matter for general use, than in most other parts of the sacred writings. Yet it is both very curious and useful; it gives insight into several customs, and not a few forms of speech, and matters relative to the discipline of the primitive church, which we can find nowhere else; and it reads a very awful lesson to those who disturb the peace of society, make schisms in the church of Christ; and endeavour to set up one preacher at the expense of another.

4. It shows us also, how many improper things may, in a state of ignorance, or Christian infancy, be consistent with a sincere belief in the Gospel of Christ; and a conscientious and zealous attachment to it.

5. In different parts of the epistle we find the apostle speaking very highly of the knowledge of this church; and its various gifts and endowments. How then can we say that its blemishes arose from ignorance? I answer that, certainly only a few of the people of Corinth could possess those eminent spiritual qualifications: because the things that are attributed to this church, in other places, are utterly inconsistent with that state of grace for which the apostle, in other places, appears to give them credit, the solution of the difficulty is this: there were in the church at Corinth, many highly gifted, and very gracious people; there were also there many more, which, though they might have been partakers of some extraordinary gifts, had very little of that religion which the apostle describes in the thirteenth chapter of this epistle.

6. Besides, we must not suppose that eminent endowments necessarily imply gracious dispositions. A man may have much light, and little love: he may be very wise in secular

matters; and know but little of himself, and less of his God. There is as truly a learned ignorance, as there is a refined and useful learning. One of our old writers said, "Knowledge that is not applying, is only like a candle which a man holds to light himself to hell." The Corinthians abounded in knowledge, and science, and eloquence, and various extraordinary gifts; but, in many cases, distinctly enough marked in this epistle, they were grossly ignorant of the genius and design of the Gospel. Many, since their time, have put words and observances in place of the weightier matters of the law; and the spirit of the Gospel. The apostle has taken great pains to correct these abuses among the Corinthians, and to insist on that great, unchangeable, and eternal truth, that love to God and man, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of all law; and that all professions, knowledge, gifts, &c. without this, are absolutely useless. And did this epistle contain no more than what is found in the 13th chapter, yet that would be an unparalleled monument of the apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the Gospel, left by God's mercy to the church; as a touch-stone for the trial of creeds, confessions of faith, and ritual observances, to the end of the world.

7. I have often had occasion to note, that the whole epistle refers so much to Jewish affairs, customs, forms of speech, ceremonies, &c. that it necessarily supposes the people to have been well acquainted with them: from this I infer, that a great majority of the Christian church at Corinth, was composed of converted Jews; and it is likely that this was the case in all the churches of Asia Minor and Greece. Many Gentiles were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the Hellenistic Jews. In many respects, Jewish phraseology prevails more in this epistle than even in that to the Romans. Without attention to this, it would be impossible to make any consistent sense out of the 15th chapter, where the apostle treats so largely on the doctrine of the resurrection; as almost every form and turn of expression, is Jewish; and we must know what ideas they attached to such words and forms of speech, in order to enter into the spirit of the apostle's meaning. His ignorance of this, caused a late eminent writer and philosopher, to charge the apostle with "inconsistent reasoning." Had he understood the apostle's language, he would not have said so: and, as he did not understand it, he should have said nothing. A man may be qualified to make great and useful discoveries in the doctrine of *gases*, or *factitious airs*: who may be ill-qualified to elucidate the meaning of the *Holy Spirit*.

8. Before I finish my concluding observations on this epistle, I must beg leave to call the reader's attention once more, to the concluding words of the apostle, *If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha*. These words have been as often misunderstood, and perhaps as dangerously applied, as another passage in this epistle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, &c.* Though I am ready to grant that the *bad Christian*, i. e. the man who professes Christianity, and yet lives under the power of sin, is in a very dangerous state; and that he, who while he credits Christianity, is undecided as to the public part he should take in its profession and practice, is putting his eternal interests to the most awful hazard; yet I must also grant, that the meaning generally put on the words in question, is not correct. The words apply to the gainsaying and blasphemous Jews; to those who were calling Christ *Anathema*, or *accursed*; and cannot be applied to any person who respects his name, or confides in him for his salvation: much less do they apply to him, who finds through the yet prevalence of evil in his heart, and the power of temptation, that he has little, and, to his own apprehension, no love to the Lord Jesus. The *Anathema* of the apostle is denounced against him only who gives the *Anathema* to Christ. Of this, not one of my readers is capable. It is the duty of all to love Him with an undivided heart; if any be not yet able to do it, let him not be discouraged; if the Lord cometh to execute judgment on him who calleth Jesus *accursed*, he cometh also to fulfil the desire of them who fear him; to make them partake of the Divine nature, and so cleanse their hearts by the inspiration of his Holy Spirit, that they shall perfectly love him, and worthily magnify his name.

INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS.

For an account of Corinth, the reader is referred to the Preface to the first epistle; where every thing relative to the geographical, political, and religious situation of that celebrated city, as far as such subjects are proper for a work of this kind, is amply detailed.

As I have borrowed from the learned and accurate Archbishop *Paley*, several arguments to prove the authenticity of the first epistle; and the same able writer having bestowed equal pains on the second, I shall make those extracts which

bear particularly on the subject; referring my reader to the work itself, for ample information.

SECTION I.—I will not say that it is impossible, having seen the First Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say, that this, in either case, must be the effect of craft and design. Whereas, whoever examines the allusions to the

former epistle which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will give no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian church were feigned, in order to form a train of narrative, or to support the appearance of connexion between the two epistles.

1. In the first epistle St. Paul announces his intention of passing through Macedonia, in his way to Corinth; "I will come to you when I shall pass through Macedonia." In the second epistle, we find him arrived in Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many; yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest, haply, if they of Macedonia come with me, and find you unprepared, we (that we say not you) be ashamed in this same confident boasting." (Chap. ix. 2, 3, 4.) St. Paul's being in Macedonia at the time of writing the epistle, is, in this passage, inferred only from his saying that he had boasted to the Macedonians of the alacrity of his Achaian converts; and the fear which he expresses, lest, if any of the Macedonian Christians should come with him unto Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia; and, by that statement, to produce an apparent agreement with the purpose of visiting Macedonia, notified in the first epistle? Or will it be thought probable, that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of a contribution? The same thing may be observed of another text in the epistle, in which the name of Macedonia occurs: "Furthermore, when I came to Troas to preach the Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother; but taking my leave of them, I went from thence unto Macedonia." I mean that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be there. The text, however, in which it is most strongly implied that St. Paul wrote the present epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter. Yet even here, I think, no one will contend, that St. Paul's coming to Macedonia, or being in Macedonia, was the principal thing intended to be told, or that the telling of it, indeed, was any part of the intention with which the text was written; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer's mind had been lately agitated, and from which he was relieved by the coming of Titus. The first five verses of the eighth chapter, which commend the liberality of the Macedonian churches, do not, in my opinion, but they will be thought Paul to have been at Macedonia at the time of writing the epistle.

2. In the first epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian converts, with the connivance, not to say with the approbation, of the church; and enjoins the church to purge itself of this scandal, by expelling the offender from its society, (Chap. v. 1-5.) In the second epistle, we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration. "Sufficient to such a man is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow: wherefore, I beseech you, that ye would confirm your love towards him." (2 Cor. chap. ii. 7, 8.) Is this whole business feigned for the sake of carrying on a continuation of story through the two epistles? The church also, no less than the offender, was brought by St. Paul's reproof to a deep sense of the impropriety of their conduct. Their penitence and their respect to his authority, were, as might be expected, exceedingly grateful to St. Paul: "He *vere* comforted not by Titus's coming only, but by the consolation where with he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more; for, though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing." (Chap. vii. 7-9.) That this passage is to be referred to the incestuous marriage, is proved by the twelfth verse of the same chapter: "Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong; but that our care for you, in the sight of God, might appear unto you." There were, it is true, various topics of blame noticed in the first epistle; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had "done the wrong," and

another particular person "had suffered it." Could all this be without foundation?

3. In the sixteenth chapter of the first epistle, a collection for the saints is recommended to be set forwards at Corinth, (Chap. xvi. 1.) In the ninth chapter of the second epistle, such a collection is spoken of, as in readiness to be received: "As touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many." (Chap. ix. 1, 2.) This is such a continuation of the transaction as might be expected; or, possibly, it will be said, as might easily be counterfeited; but there is a circumstance of nicety in the agreement between the two epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The second epistle speaks of the Corinthians as having begun this eleemosynary business a year before: "This is expedient for you, who have begun before, not only to do, but also to be forward a year ago." (Chap. viii. 10.) "I boast of you to them of Macedonia, that Achaia was ready a year ago." (Chap. ix. 2.) From these texts it is evident, that something had been done in the business a year before. It appears, however, from other texts in the epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (Chap. ix. 5.) They are urged to "perform the doing of it." (Chap. viii. 11.) And every man was exhorted to give as he purposed in his heart." (Chap. ix. 7.) The contribution, therefore, as represented in our present epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided the fund, from which he was afterward to contribute—the very case which the first epistle authorises us to suppose to have existed; for in that epistle St. Paul had charged the Corinthians "upon the first day of the week, every one of you, to lay by in store as God had prospered him." (1 Cor. chap. xvi. 2.)

SECTION II.—In comparing the Second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the epistle having been taken from the history, or the history from the epistle; but also that there appears in the contents of the epistle, positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings, enumerated, chap. xi. 24. "Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep," cannot be made out from his history as delivered in the Acts; nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the epistle of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance, as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows.

<p>2 Cor. chap. xi. 32, 33. In Damascus, the governor under Aretas the king, kept the city by the gates, with a garrison, desirous to apprehend me; and through a window, in a basket, was I let down by the wall, and escaped his hands.</p>	<p>Acts, chap. ix. 23-25. And after many days were fulfilled, the Jews took counsel to kill him; but their laying in wait was known of Saul, and they watched the gates day and night to kill him: then the disciples took him by night, and let him down by the wall in a basket.</p>
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Now if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him; then the accordances which may be pointed out between them, will admit of no solution so probable, as the attributing of them to truth and reality, as to their common foundation.

SECTION III.—The opening of this epistle exhibits a connexion with the history, which alone would satisfy my mind that the epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the nineteenth chapter of the Acts, St. Paul is represented as driven away from Ephesus; or as leaving, however, Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. "Great is Diana of the Ephesians"—and after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." When he was arrived in Macedonia, he wrote the *Second Epistle* to the Corinthians, which is now before us; and he begins his epistle in this wise: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, &c. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life

but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raised the dead, and delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought, which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus; "We would not, brethren, have you ignorant of our trouble which came to us in Asia." And there is nothing more; no mention of Demetrius, or of the seizure of St. Paul's friends, of the interference of the town-clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital from which a suspicion could be conceived, either that the author of the epistle had made use of the narrative in the Acts; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul then extant; or that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited; but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter.

SECTION IV.—It has already been remarked, that St. Paul's original intention was to have visited Corinth in his way to Macedonia: "I was minded to come unto you before, and to pass by you into Macedonia." (2 Cor. chap. i. 15, 16.) It has also been remarked, that he changed his intention, and ultimately resolved upon going through Macedonia first. Now upon this head there exists a circumstance of correspondence between our epistle and the history, which is not very obvious to the reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second epistle; yet it appears, both from the history and from this second epistle, that the change had taken place before the writing of the first epistle; that it appears however from neither, otherwise than by an inference, unnoted perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, we are told, that "Paul purposed, in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find, (chap. xx. 1, 2,) that "Paul departed from Ephesus for to go into Macedonia; and that, when he had gone over those parts, he came into Greece." The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy. The order in which the two countries are mentioned, shows the direction of his intended route, "when he had passed through Macedonia and Achaia." Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself a short time afterward, and, as hath been observed, evidently in continuation and pursuance of the same design, "departed for to go into Macedonia." If he had ever, therefore, entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But, from the 17th verse of the fourth chapter of the First Epistle to the Corinthians, we discover, that Timothy had been sent away from Ephesus before that epistle was written: "For this cause have I sent unto you Timothy, who is my beloved son." The change, therefore, of St. Paul's resolution, which was prior to the sending away of Timothy, was necessarily prior to the writing of the First Epistle to the Corinthians.

This stands the order of dates, as collected from the history, compared with the first epistle. Now let us inquire, secondly, how this matter is represented in the epistle before us. In the sixteenth verse of the first chapter of this epistle, St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia: "In this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia." After protesting, in the seventeenth verse, against any evil construction that might be put upon his laying aside of this intention, in the twenty-third verse he discloses the cause of it: "Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth." And then he proceeds as follows: "But I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I verily write this same unto you, lest

when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all; for out of much affliction and anguish of heart, I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you; but if any have caused grief, he hath not grieved me but in part, that I may not over-charge you all. Sufficient to such a man is this punishment, which was inflicted of many." In this quotation, let the reader first direct his attention to the clause marked by Italics, "and I wrote this same unto you," and let him consider whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had "determined with himself, that he would not come again to them in heaviness?" whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And, in the next place, let him consider, whether the sentence, "I determined this with myself that I would not come again to you in heaviness," do not plainly refer to that postponing of his visit, to which he had alluded in the verse but one before, when he said, "I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth;" and whether this be not the visit of which he speaks in the sixteenth verse, wherein he informs the Corinthians, "that he had been minded to pass by them into Macedonia;" but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains, will be, whether this writing relate to the letter which we now have under the title of the First Epistle to the Corinthians, or to some other letter not extant? And upon this question, I think Mr. Locke's observation decisive; namely, that the second clause marked in the quotation by Italics, "I wrote unto you with many tears," and the first clause so marked, "I wrote this same unto you," belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present First Epistle to the Corinthians; namely, the ease and punishment of the incestuous person. Upon the whole, then, we see, that it is capable of being inferred, from St. Paul's own words, in the long extract which we have quoted, that the First Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose with respect to the course of his journey, though expressly mentioned only in the second epistle, had taken place before the writing of the first; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the first epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.

SECTION V.—But if St. Paul had changed his purpose before the writing of the first epistle, why did he defer explaining himself to the Corinthians, concerning the reason of that change, until he wrote the second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian church at the time, and the painful severities which he should have found himself obliged to exercise, if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative exhortation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the first epistle. But it was not for him to acquaint them with the scheme. After the epistle had produced its effect, (and to the utmost extent, as it should seem, of the apostle's hopes;) when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus, (chap. vii. 6, 7, 11,) had brought him intelligence "of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and their penitence; what carefulness, what clearing of themselves, what indignation, what fear, what vehement desire, what zeal, what revenge," his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection, that he was giving pain to those, from whom alone he could receive comfort: "I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he that maketh me glad, but the same which is made sorry by me?" (chap. i. 1, 2,) that he had written his former epistle to warn them beforehand of their fault, "lest when he came he should have sorrow of them of whom he ought to rejoice;" (chap. ii. 3,) that he had the farther view, though perhaps unperceived by them, of making an experiment of

their fidelity, "to know the proof of them, whether they are obedient in all things," (chap. ii. 9.) This full discovery of his motive came very naturally from the apostle, after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance; and as remote as possible from fiction or imposture.

SECTION VI.—Chap. xi. 9. "When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city, is explicitly recorded, Acts, chap. xviii. 1, 5. "After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ."

SECTION VII.—The above quotation from the Acts proves that Silas and Timotheus were assisting to St. Paul in preaching the Gospel at Corinth. With which corresponds the words of the epistle (chap. i. 19.) "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea." I do admit that the correspondence, considered by itself, is too direct and obvious; and that an impostor, with the history before him, might, and probably would, produce agreements of the same kind. But let it be remembered, that this reference is found in a writing, which, from many discrepancies, and especially from those noted **SECT. II.** we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises, upon the variation of the name. We read Silas in the Acts, Silvanus in the epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean that it is not probable, that two persons placed in situations so much alike, should bear names so nearly resembling each other. On the other hand, the difference of the name in the two passages negatives the supposition of either the passages, or the account contained in them, being transcribed from the other. That they were the same person, is further confirmed by 1 Thess. chap. i. 1, compared with Acts, chap. xvii. 10.

SECTION VIII.—Chap. ii. 12, 13. "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence unto Macedonia."

To establish a conformity between this passage and the history, nothing more is necessary to be presumed, than that St. Paul proceeded from Ephesus to Macedonia, upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus, in the neighbourhood of Ephesus; in other words, that, in his journey to the peninsula of Greece, he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports that in his journey he had stopped at Troas. Of this, the history says nothing, leaving us only the short account, that "Paul departed from Ephesus, for to go in Macedonia." But the history says, that in his return from Macedonia to Ephesus, "Paul sailed from Philippi to Troas;" and that, when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to Assos, from Assos, taking ship, and coasting along the front of Asia Minor, he came by Mitylene to Miletus." Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus and Macedonia; secondly, that he had disciples there. In one journey between these two places, the epistle, and in another journey between the same places, the history makes him stop at this city. Of the first journey he is made to say, "that a door was in that city opened unto me of the Lord;" in the second, we find disciples there collected around him, and the apostle exercising his ministry, with what was even in him, more than ordinary zeal and labour. The epistle, therefore, is in this instance confirmed, if not by the terms, at least by the probability of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

SECTION IX.—Chap. xi. 21, 23. "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep."

These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the epistle was not framed from the history; yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are consistent with the history; I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narrative.

First, no contradiction is discoverable between the epistle and the history. When St. Paul says, thrice was I beaten

with rods, although the history record only one beating with rods, viz. at Philippi, Acts xvi. 22, yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of four beatings with rods at the time of writing this epistle, in which St. Paul says, that he had only suffered thrice, there would have been a contradiction, properly so called. The same observation applies generally to the other parts of the enumeration, concerning which the history is silent; but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. "Once," saith St. Paul, "was I stoned." Does the history relate that St. Paul, prior to the writing of this epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, viz. at Lystra in Lycania. "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) And it mentions also another occasion, in which "an assault was made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were aware of it," the history proceeds to tell us, "and fled into Lystra and Derbe." This happened at Iconium prior to the date of the epistle. Now had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were "aware of their danger and fled," a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the epistle, this silence may be accounted for, from the plan and fabric of the history. The date of the epistle synchronises with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related chap. xvi. 10, or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter the third person is used. "After they were come to Mysia, they assayed to go in to Bithynia, but the Spirit suffered them not; and they passing by Mysia came to Troas;" and the third person is in like manner constantly used throughout the foregoing part of the history. In the fourth verse of this chapter, the first person comes in: "After Paul had seen the vision, immediately we endeavoured to go into Macedonia; assuredly gathering that the Lord had called us to preach the Gospel unto them." Now, from this time to the writing of the epistle, the history occupies four chapters; yet it is in these, if any, that a regular or continued account of the apostle's life is to be expected; for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations:

The history of a period of sixteen years is comprised in less than three chapters; and of these, a material part is taken up with discourses. After his conversion, he continued in the neighbourhood of Damascus, according to the history, for a certain considerable, though indefinite length of time, according to his own words (Gal. i. 18.) for three years; of which no other account is given than this short one, that "straightway he preached Christ in the synagogues, that he is the Son of God: that all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem? that he increased the more in strength, and confounded the Jews which dwelt at Damascus; and that, after many days were fulfilled, the Jews took counsel to kill him." From Damascus he proceeded to Jerusalem, and of his residence there nothing more particular is recorded, than that "he was with the apostles, coming in and going out; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him." From Jerusalem the history sends him to his native city of Tarsus. (Acts, chap. ix. 30.) It seems probable, from the order and disposition of the history, that St. Paul's stay at Tarsus was of some continuance; for we hear nothing of him, until, after a long apparent interval, and much interjacent narrative, Barnabas, desirous of Paul's assistance upon the enlargement of the Christian mission, "went to Tarsus for to seek him." (Chap. xi. 25.) We cannot doubt that the new apostle had been busied in his ministry; yet of what he did, or what he suffered, during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, yet it is probable he visited from thence many other places, for the purpose of

preaching the Gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befell him, to which he refers in the quotation before us, "thrice I suffered shipwreck, a night and a day I have been in the deep." This last clause I am inclined to interpret of his being obliged to take to an open boat, upon the loss of the ship, and his continuing out at sea in that dangerous situation, a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year: but of the transactions of that year no other description is given than what is contained in the *last four verses of the eleventh chapter*. After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus, they made a progress together through the Lesser Asia; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness: for instance, at Iconium it is said, that they abode a long time, (Chap. xiv. 3.) yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary. "They spake boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Having completed their progress, the two apostles returned to Antioch, "and there they abode long time with the disciples." Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia; yet is the account of the whole journey despatched, in *four verses of the sixteenth chapter*.

SECTION X.—Chap. iii. 1. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendations to you?"

"As some others." Turn to Acts xviii. 27. and you will find that, a short time before the writing of this epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians: "and when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the epistle bear the appearance of alluding to some specific instance, and the history supplies that instance; it supplies at least an instance as apposite as possible to the terms which the apostle uses, and to the date and direction of the epistle, in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself, (Acts, chap. xix. 1.) that Apollos carried it; and it was about two years before the writing of this epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian churches, the ease of Apollos exemplifies that usage; and affords that species of confirmation to the epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

SECTION XI.—Chap. xiii. 1. "This is the third time I am coming to you?" *τρίτον τῷτο ἐρχομαι*.

Do not these words import that the writer had been at Corinth *twice* before? Yet, if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles record only *two journeys* of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journeys. If St. Paul had been already *twice* at Corinth, this supposition must be given up; and every argument or observation which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than *two journeys* of St. Paul to Corinth, but do not allow us to suppose that more than *two* such journeys could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle were written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, *i. e.* after the time to which the history extends. When I first read over this epistle, with the particular view of comparing it with the history, which I choose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion to which I had been led, by a great variety of circumstances, to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice; or, whether, when he says, "This is the third time I am coming to you," he might mean only that this

was the third time that he was *ready*, that he was *prepared*, that he *intended* to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose; which disappointment forms the subject of much apology and protestation, in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the *third time*, *i. e.* of his being *ready* and *prepared* to come; although he had been actually at Corinth *only once* before. This conjecture being taken up, a farther examination of the passage and the epistle, produced proofs which placed it beyond doubt. "This is the third time I am coming to you:" in the verse following these words, he adds, "I told you before, and foretold you, as if I were present the *second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare." In this verse, the apostle is declaring beforehand what he would do in his intended visit: his expression therefore, "as if I were present the second time," relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but *once*.—Again, in the *fifteenth* verse of the first chapter, he tells them, "In this confidence I was minded to come unto you before, that ye might have a *second* benefit." Why a second, and not a third benefit? why *fourth*, and not *third*? if the *τρίτον ἐρχομαι* in the thirteenth chapter, meant a *third* visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle, that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows, that if it were only a second visit in which he was disappointed *now*, it could only be a second visit which he proposed *now*. But the text which I think is decisive of any question, if any question remain upon the subject, is the *fourteenth* verse of the *twelfth* chapter: "Behold the third time I am ready to come to you" *ὁν τρίτον ετοιμους ἐχθι εἶδεν*. It is very clear that the *τρίτον ετοιμους ἐχθι εἶδεν* of the *twelfth* chapter, and the *τρίτον τῷτο ἐρχομαι* of the *thirteenth* chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explanation which we are contending for, viz. that *τρίτον τῷτο ἐρχομαι* does not mean that he was coming a *third time*, but that this was the *third time* he was in *readiness* to come, *τρίτον ετοιμους ἐχθι*. Upon the whole, the matter is sufficiently certain: nor do I propose it as a new interpretation of the text which contains the difficulty; for the same was given by Crotius long ago; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution, successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency; and, secondly, because, when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution, which usually accompanies the consciousness of fraud; and the solution proves, that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

SECTION XII.—Chap. x. 14—16. "We are come as far as to you also, in preaching the Gospel of Christ; not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly to preach the Gospel in the regions beyond you."

This quotation affords an indirect, and therefore unsuspicious, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied by the words of the quotation, that Corinth was the extremity of St. Paul's travels *hitherto*. He expresses to the Corinthians his hope, that in some future visit, he might "preach the Gospel to the regions beyond them;" which imports that he had not hitherto proceeded "beyond them," but that Corinth was as yet the farthest point or boundary of his travels. Now, how is St. Paul's first journey into Europe, which was the only one he had taken before the writing of the epistle, traced out in the history? Sailing from Asia, he landed at Philippi; from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica: from thence through Berea to Athens, and from Athens to Corinth, where he stopped; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary and limit of his progress; He could not have said the same thing, viz. "I hope hereafter to preach to the regions beyond you," in an epistle to the Philippians, or in an epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond them, having proceeded from those cities to other parts of Greece. But from Corinth he returned home; every part therefore beyond that city, might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spouse

taneous effect of truth, and produced without meditation or design.

For St. Paul's journeys, the reader is referred to the *Map* which accompanies the Acts of the Apostles.

Dr. Lightfoot, in his *Chronology of the New Testament*, has made some good observations on the date of this epistle; and the circumstances by which that date is ascertained: collating, as Dr. Paley has done, the *epistle* with those parts of the *history* in the Acts, which refer to it.

The following is the substance of what he says on the subject:—

A new year being now entered, and Paul intending for Syria, as soon as the spring was a little up, he sends Titus before hand to Corinth, to hasten their collections for the saints in Judea, that they might be ready against Paul should come thither. And with Titus he sends two other brethren; and by them all, he sends the second epistle to the *Corinthians*. The proof that it was written and sent at this time, and in this manner, is plain, by these places and passages in it: Chap. ix. 2, 3, 4. *I know the forwardness of your mind; for which I boast of you to them of Macedonia: yet have I sent the brethren, lest our boasting of you should be in vain: lest, haply they of Macedonia come with me, &c.* Chap. xii. 11. *Behold the third time I am coming to you.* Chap. xiii. 1. *This is the third time I am coming to you.* And, Chap. viii. 16. *But thanks be unto God, who put the same earnest care into the heart of Titus for you.* Ver. 17. *Being more forward of his own accord, he went unto you.* Ver. 18. *And with him we have sent the brother whose praise is in the Gospel.* Ver. 22. *And we have sent with them our brother, whom we have often-times proved diligent in many things, &c.*

The apostle in this second epistle to Corinth, first excuses his not coming to them, according as he had promised in his first epistle, 1 Cor. xvi. 5. clearing himself from all lightness in talking, and from all unfaithfulness in breaking that promise; and fixing the principal reason upon themselves and their present condition; because he had not yet intelligence, when he went first into Macedonia, of any reformation among them of those enormities that he had reproved in his first epistle; therefore he was unwilling to come to them in heaviness, and with a scourge. This, his failing to come, according to his promise, had opened the mouths of several in his disgrace, and false teachers took any other occasion to vilify him, which he copiously satisfies, and vindicates himself all along in the epistle. His exceeding zealous plainness with them, and dealing so home and thoroughly against their misdeemeanors as he did, was one advantage that his enemies took to open their mouths against him, and to withdraw the hearts of the Corinthians from him; and chiefly because he was so urgent against the works of the law as to justification, and those rites which the Jews, even the most of these that were converted to the Gospel, too much doted on.

After he had sent away this epistle by Titus, Erastus, and Mark, if our conjecture fail not, and had given notice to the *Corinthians* of his speedy coming to them, and warning them to get their collections ready against he came, he provided for his journey into Syria, which he had intended so long: partly to visit the churches in these parts, and partly to bring up the collections he had got for the poor of Judea; of which, he had promised to the three ministers of the circumcision, Pe-

ter, James, and John, that he would be careful, Gal. ii. 10. Acts, Chap. xx. 1. *And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus: and of Asia, Tychicus and Trophimus.* Ver. 5. *These going before tarried for us at Troas.* Ver. 6. *And we sailed away from Philippi, after the days of unleavened bread.*

But when Paul, and this his company, are all going for Asia together, why should they not set out together; but these go before, and tarry at Troas, and Paul and some other of his company come after? Nay, they were all to meet at Troas, as it appeareth, ver. 6. Why might they not then have gone all together to Troas?

The reason of this was, because Paul himself was to go by Corinth; and not minding to stay there but very little, because he hastened to Jerusalem, he would not take his whole train thither, but sends them off the next way they could go to Troas, himself promising and resolving to be speedily with them there. He had promised a long time to the church of Corinth to come unto them, and he had newly sent word in that epistle that he had lately sent, that now his coming would be speedy, 2 Cor. xii. 14. *Behold the third time I am ready to come to you:* and chap. xiii. 1. *This is the third time that I am coming to you.* Not that he had been there twice before, for since his first departing thence, (when he had stayed a long time together, at his first planting of the Gospel in that place,) there is neither mention nor probability of his being there again; but this was the third time that he was coming, having promised and intended a journey thither once before, but was prevented, 2 Cor. i. 15, 16, 17. But now he not only promises by the epistle that he will come, but skaketh the three brethren that he had sent thither, for witnesses and surities of that promise, 2 Cor. xiii. 1, 2, that in the mouth of these witnesses his promise might be established and assured. See the *Introduction*, Sect. xi.

Now the time is come that he makes good his promise; and whilst the rest of his company go directly the next cut to Troas, he himself and Luke, and whom else he thought good to retain with him, go about by Corinth.

And now to look a little farther into the reason of their thus parting company, and of Paul's short stay at Corinth when he came there, we may take into our thoughts, besides, (how much he hastened to Jerusalem) the jealousy that he had, lest he should not find all things at Corinth so comfortable to himself and so creditable to them, before those that should come with him, as he desired. He has many passages in the second epistle that he wrote to them, that glance that way: for though, as to the general, there was reformation wrought among them, upon the receiving his first epistle, and thereupon he speaks very excellent things of them; yet were there not a few that thought basely of him, 2 Cor. x. 12. and traduced him and his doctrine, Chap. xi. and xii. and gave him cause to suspect that his boasting of that church to the churches of Macedonia might come off but indifferently, if the Macedonians should come with him to see how all things were there, 2 Cor. ix. 1. And therefore it was but the good policy of just fear, grief, and prudence, to send them by another way, and he had very just cause to stay but a little while when he came there.

Lightfoot's Works, Vol. I. pag. 310, &c.

PREFACE TO SECOND EPISTLE TO THE CORINTHIANS.

It is a general opinion among learned men, that this epistle was written about a year after the former: and this seems to be supported by the words, chap. ix. 2. *Achaia was ready a year ago:* for the apostle having given instructions for that collection, to which he refers in these words at the close of the preceding epistle, they would not have had the forwardness there mentioned, till a year had elapsed. As the apostle had purposed to stay at Ephesus till Pentecost, 1 Cor. xvi. 8. and he staid some time in Asia after his purpose to leave Ephesus, and go to Macedonia, Acts ix. 21, 22. and yet making here his apology for not reentering in Corinth, as he thought to do, 1 Cor. xvi. 6. this epistle must have been written after the winter; and consequently when a new year was begun. It therefore, says Dr. Whitby, seems to have been written after his second coming to Macedonia, mentioned Acts x. 3. For, (1.) it was written after he had been at Troas, and had left that place to return to Macedonia: now that was at his second going thither; see chap. ii. 12. (2.) It was written when Timothy was with him: now, when he left Ephesus to go into Macedonia, Timothy went not with him, but was sent before him, Acts xix. 22. but at his second going through Macedonia, Timothy was with him, Acts xx. 4. (3.) He speaks of some Macedonians, who were likely to accompany him, chap. ix. 4. Now, at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis of Macedonia, Acts xx. 4. (1.) The postscript says, that this epistle was written from Philippi, where Paul was till the days of unleavened bread, Acts xv. 6. it therefore seems to have been sent from thence to them by Titus, and some other person, not long before St. Paul's coming to them; which he speaks of as instant, chap. xiii. 1. and that which he was now ready to do, chap. xii. 11. And

did, according to Dr. Lightfoot, in his journey from Philippi to Troas; he sailing about from Philippi to Corinth, to make good his promise; whilst the rest that were with him, Acts xx. 4. went directly the next cut to Troas, and there waited for him. See Whitby.

That the first epistle had produced powerful effects among the Corinthians, is evident, from what the apostle mentions in this. Titus had met him in Macedonia, and told him of the reformation produced by this epistle; see chap. vii. 5. that the church had excommunicated the incestuous man; that the epistle had overwhelmed them with great distress; and had led them to a close examination of their conduct and state; and &c. Hearing this, St. Paul wrote this second epistle, to comfort, to commend them, and to complete the work which he had begun; by causing them to finish the contribution for the poor saints at Jerusalem; and also to vindicate his own apostolic character; and to unmask the pretended apostle, who had led them so long astray. See the preceding *Introduction*.

Its principal divisions are—

I.—THE PREFACE, chap. i. ver. 1—7.

II.—THE NARRATION, comprehending an account of what had happened to himself; his answer to their questions concerning the incestuous person, with different other matters; among which the following are the chief: (1.) The persecution which he had suffered in Asia, and from which he had been miraculously rescued, chap. i. 8—14. (2.) His purpose to pay them a visit, chap. i. 15—21. (3.) Concerning the sorcery which they had suffered, on account of the excommunication of the incestuous person, chaps. ii. and vii. (4.) His own vindication against the false apostle; in which he gives an account of his doctrine, chap. iii. 6—15. His conduct,

chap. iv. 1—6. His bodily infirmities, chap. iv. 7. and chap. v. (5.) Strongly exhorts them to a *holy life*, chap. vi. and vii.

III.—Of the *ALMS* that had been collected, and were yet to be collected, chaps. viii. and ix.

IV.—His *DEFENCE* against the false apostle and his calumniators in general, chaps. x—xii.

V.—*MISCELLANEOUS* matters, chap. xiii.

It may be remarked, once for all, that none of these, or such artificial divisions are made by the apostle himself; nor more than the divisions into *chapters* and *verses*. All these

are the work of *man*: and certainly contribute nothing to a proper understanding of the epistle itself. The apostle appears to have sat down, and, under the influence of the Divine Spirit, he wrote on the different subjects treated of in the epistle, just in the order that these things occurred to his mind; without intending particular *heads, divisions, or subdivisions*. And as he probably wrote the whole with very little intermission of time; his sense will be best apprehended by those who carefully read over the whole at *one sitting*.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

For Chronological Eras, see at the end of the Acts.

Mean time of the Paschal Full Moon, at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, which are sufficiently exact for this purpose, April 7, or the VIIIth of the Ides of April, at forty-eight minutes and thirty-eight seconds past eight in the evening. True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, April 8, or the VIth of the Ides of April, at thirty-seven minutes and one second past five in the morning; the true time of the Paschal Full Moon being eight hours, forty-eight minutes, and twenty-three seconds after the mean. [N. B. The reader will observe in the table of remarkable eras, at the end of the Acts, that the date of this epistle agrees with the 804th year of the Nabonassar era, whereas, in the London copy, it is placed in the 805th year of that era. This discrepancy arises from the Nabonassar era containing only 365 days; by which means the 804th year corresponded with A. D. 57, until the 9th of August, which was the commencement of the 805th year: and this epistle being written, as supposed, in October, consequently the date corresponds both with 804 and 805.]

EMINENT MEN CONTEMPORARIES WITH ST. PAUL.

L. Annæus Seneca, the stoic philosopher and poet, son of M. Annæus Seneca, the rhetorician; born about the commencement of the Christian era, and put to death about A. D. 65. **Annaeus Cornutus**, the stoic philosopher, and preceptor to Persius the satirist; flourished under Nero. **Lucan**, nephew to Seneca the philosopher; born about A. D. 29, put to death about A. D. 65. **Andromachus** of Crete, a poet, and Nero's physician. **T. Petronius Arbiter**, of Massilia, died A. D. 66. **Aulus Persius Flaccus**, the Latin poet, of Volterra in Italy; died in the ninth year of the reign of Nero, aged 28. **Dioscorides**, the physician; the age in which this physician lived is very uncertain. **Justus**, of Tiberias in Palestine. **Flavius Josephus**, the Jewish historian; born A. D. 37, died A. D. 53. **Silius Italicus**, the poet, who was several times consul; born about A. D. 23, died in the beginning of the reign of Trajan, aged 75. **Valerius Flaccus**, the Latin poet; flourished under Vespasian; **C. Plinius Secundus**, of Verona, born under Tiberius, flourished under Vespasian, and died under Titus, A. D. 79, aged 56. **Thraseas** Petus, the stoic philosopher, famous for his independence and generous sentiments; slain by order of Nero, A. D. 65. **Quintus Curtius Rufus**, the historian; the time when he flourished is uncertain, some placing him under Claudius, others under Vespasian, and others under Trajan. **Asconius Pedianus**, the historian and annotator, died A. D. 76, aged 85. **Marcus Valerius Martialis**, the epigrammatist; born about A. D. 29, died A. D. 104, aged 75. **Phylo-Byblius**, born about A. D. 53, died A. D. 133, aged 80. **Aculeus** the rhetorician; flourished under Galba. **Afer**, an orator and preceptor of Quintilian, died A. D. 59. **Afranius**, the satirist, put to death by Nero in the Pisonian conspiracy. **Marcus Aper**, a Latin orator of Gaul, died A. D. 85. **Babilius**, the astrologer, who caused the emperor Nero to put all the leading men of Rome to death. **C. Babilius**, the historian of Egypt; flourished under Nero. **Ph. Clodius Quirinalis**, the rhetorician, flourished under Nero. **Fabricius**, the satirist; flourished under Nero. **Decius Junius Juvenalis**, the satirist; born about A. D. 29, died A. D. 123, aged about 100 years. **Longinus**, the lawyer, put to death by Nero. **Plutarch**, the biographer and moralist; born about A. D. 50, died about A. D. 120, or A. D. 140, according to others. **Polemon** the rhetorician, and master of Persius, the celebrated satirist; died in the reign of Nero. **Sceleucus**, the mathematician, intimate with the emperor Vespasian. **Serrius Nonianus**, the Latin historian; flourished under Nero. **Caius Cornelius Tacitus**, the celebrated Roman historian; born in the reign of Nero, and died at an advanced age in the former part of the second century.

CHAPTER I.

St. Paul encourages them to trust in God in all adversities, from a consideration of the support which he had granted them already in times of afflictions; and expresses his strong confidence of their fidelity, 1—7. Mentions the heavy tribulation which he had passed through in Asia; as also his deliverance, 8—11. Shows in what the exaltation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it, and the reason why he did not come, as he had purposed, 15—24. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.]

P **PAUL**, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth; with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 O Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

at Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1.—b Phil. i. 1. Col. i. 2.—c Romans i. 7. 1 Cor. i. 3. Gal. i. 3. Phil. i. 2. Col. ii. 2. 1 Thess. i. 2.

NOTES.—Verse 1. *Paul, an apostle*] Paul commissioned immediately by Jesus Christ himself, according to the will of God, to preach the Gospel to the Gentiles. See on 1 Cor. i. 1. *In all Achaia*] The whole of the *Peloponnesus*, or that country separated from the main land, by the *Isthmus of Corinth*. From this we may learn, that this epistle was not only sent to the church of *Corinth*, but to all the churches in that country.

2. *Grace be to you and peace*] See on Rom. i. 7.

3. *Blessed be God*] Let God have universal and eternal praise: 1. Because he is the *Father of our Lord Jesus Christ*, who is the gift of his endless love to man, John i. 16. 2. Because he is the *Father of mercies*, ὁ Πατήρ τῶν ἀστεριῶν; the source whence all mercy flows, whether it respect the body or the soul; time or eternity: the source of tender mercy, for so the word implies. See on Rom. xii. 1. And, 3. Because he is the *God of all comfort*; the fountain whence all consolation, happiness, and bliss flow, to angels and to men.

4. *Who comforteth us*] Who shows himself to be the God of tender mercy, by condescending to notice us who have

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sorrow. 2 Thess. i. 2. Phil. 3.—d Eph. i. 3. 1 Pet. 1. 3.—e Acts 9. 4. Chap. 4. 10. Col. i. 24.—f Chap. 4. 15.—g Or, is wrought.

never descended any good at his hand: and also the God of all consolation, by comforting us in all our tribulation; never leaving us a prey to anxiety, carking care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up, in, through, and above all, our trials and difficulties.

That we may be able to comfort them] Even spiritual comforts are not given us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the church. What a miserable preacher must he be, who has all his divinity by study and learning, and nothing by experience. If his soul have not gone through all the travail of regeneration; if his heart have not felt the love of God shed abroad in it by the Holy Ghost, he can neither instruct the ignorant, nor comfort the distressed. See ver. 6.

5. *The sufferings of Christ*] Suffering endured for the cause of Christ; such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as

ferings which we also suffer : or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that ^has ye are partakers of the sufferings, so ⁱshall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life :

9 But we had the ^ksentence of death in ourselves, that we should ^lnot trust in ourselves, but in God which raiseth the dead :

10 ^mWho delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver us ;

11 Ye also ⁿhelping together by prayer for us, that ^ofor the

firmly, and as easily, in the heavenly trial, as in the lightest ; because the consolation was always proportioned to the trial and difficulty. Hence we learn, that he who is upheld in a slight trial, need not fear a great one : for, if he be faithful, his consolation shall abound, as his sufferings abound. Is it not as easy for a man to lift one hundred pounds weight, as it is for an infant to lift a few ounces ? The proportion of strength destroys the comparative difficulty.

6 And whether we be afflicted] See on ver. 4. Which is effectually] There is a strange and unusual variation in the MSS. and Versions in this passage. Perhaps the whole should be read thus : For, if we be afflicted, it is for your encouragement and salvation ; and if we be comforted, it is also for your encouragement, which exerted itself by enduring the same sufferings, which we also suffer.

This transposition of the middle and last clause, is authorised by the best MSS. and Versions. The meaning seems to be this : While ye abide faithful to God, no suffering can be prejudicial to you ; on the contrary, it will be advantageous, God having your comfort and salvation continually in view by all the dispensations of his Providence ; and while you patiently endure, your salvation is advanced. Sufferings and consolations, all becoming energetic means of accomplishing the great design ; for all things work together for good to them that love God. See the variations in *Griesbach*.

7. And our hope of you is steadfast] We have no doubt of your continuing in the truth ; because we see that you have such a full experimental knowledge of it, that no sufferings or persecutions can turn you aside. And we are sure that, as ye suffer, so shall ye rejoice.

8. Our trouble which came to us in Asia] To what part of his history, the apostle refers, we know not ; some think it is to the *Jeirs*, lying in wait to kill him, Acts xv. 3 ; others to the *insurrection raised against him by Demetrius and his fellow-craftsmen*, Acts xiv. 23 ; others, to his *fighting with beasts at Ephesus*, 1 Cor. xv. 32, which they understand literally ; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history.

We were pressed out of measure, above strength] The original is exceedingly emphatic, καθ' υπερβολην επισημῶντες υπερ μετρον, we were weighed down beyond what is credible ; even beyond what any natural strength could support. There is no part of St. Paul's history known to us, which can justify these strong expressions, except his being *stoned at Lystra* ; which, if not what is here intended, the facts to which he refers are not on record. As Lystra was properly in Asia, (unless he mean Asia Minor), and his stoning at Lystra did most evidently destroy his life ; so that his being raised was an effect of the miraculous power of God, he might be supposed to refer to this. See the notes on Acts xiv. 19, &c. But it is very likely that the reference is to some terrible persecution which he had endured some short time before his writing this epistle : and, with the outlines of which, the Corinthians had been acquainted.

9. We had the sentence of death in ourselves] The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation was of such a nature, as to take away all expectation of help, but from God alone.

But in God which raiseth the dead] This is very like the business at Lystra ; and would be sufficient to fix the apostle's reference to that fact, could the time and other circumstances serve.

10. Who delivered us from so great a death] For the circumstances were such, that no human power could avail.

Will yet deliver us] Having had such a signal evidence of his interposition already, we will confide in him with an unshaken confidence, that he will continue to support and deliver us.

11. Ye also helping together by prayer] Even an apostle felt the prayers of the church of God necessary for his comfort and support. What innumerable blessings do the prayers of the followers of God draw down on those who are the objects of them ?

The gift bestowed—by the means of many persons] The blessings communicated by means of their prayers.

Thanks may be given by many] When they who have prayed, hear that their prayers are so particularly answered,

gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and ^pgodly sincerity, ^qnot with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ;

14 As also ye have acknowledged us in part, ^rthat we are your rejoicing, even as ^sye also are ours in the day of the Lord Jesus.

15 And in this confidence ^tI was minded to come unto you before, that ye might have a ^usecond ^vbenefit ;

16 And to pass by you into Macedonia, and ^wto come again

then all that have prayed will feel themselves led to praise God, for his gracious answers. Thus, the prayers of many, obtain the gift : and the thanksgivings of many, acknowledge the mercy.

The gift, or χαρισμα, which the apostle mentions was his deliverance from the dangers and deaths to which he was exposed.

12. For our rejoicing is this] Η καυχησις ; our boasting, exaltation, subject of glorying.

The testimony of our conscience] Μαρτυριον της συνειδησεως : that testimony or witness which conscience, under the light and influence of the Spirit of God, renders to the soul, of its state, sincerity, safety, &c.

In simplicity] Απλοτητι : from α, denoting unity, or together, and πλος, to be ; or from α, negative, and πλος, many, not compounded, having one end in view : having no sinister purpose, no bye end to answer. Instead of απλοτητι, many MSS. and Versions have αγωγητι, holiness.

In godly sincerity] Εδωκεμεν Θεω ; the sincerity of God : that is, such a sincerity as comes from his work in the soul. Εδωκεμεν, sincerity, and Εδωκεμεν, sincere, come from εδω, the splendour, or bright shining of the sun, and here signifies such simplicity of intention, and purity of affection, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw.

Not with fleshly wisdom] The cunning and duplicity of man, who is unimbuished by the Spirit of God, and has his secular interest, ease, profit, pleasure, and worldly honour in view.

But by the grace of God] Which alone can produce the simplicity and godly sincerity before-mentioned : and inspire the wisdom that comes from above.

13. Have had our conversation] Αναστροφην ; we have conducted ourselves. The word properly refers to the whole tenor of a man's life ; all that he does, says, and intends ; and the object or end he has in view ; and in reference to which he speaks, acts, and thinks ; and is so used by the best Greek writers. The verb αναστροφή, is compounded of ανα, again, and στροφή, to turn ; a continual coming back again to the point from which he set out ; a circulation ; beginning, continuing, and ending every thing to the glory of God ; setting out with divine views, and still maintaining them : beginning in the Spirit, and ending in the Spirit : acting in reference to God, as the planets do in reference to the sun, deriving all their light, heat, and motion from him ; and incessantly and regularly revolving round him. Thus acted Paul : thus acted the primitive Christians ; and thus must every Christian act who expects to see God in his glory. The word conversation, is not an unapt Latinism for the Greek term, as conversatio comes from con, together, and verba, I turn, and is used by the Latins in precisely the same sense, as the other is by the Greeks, signifying the whole of a man's conduct, the tenor and practice of his life ; and conversio astrorum, and conversiones caelestis, is by Cicerro, used for the course of the stars and heavenly bodies.—De Leg. c. 8. Caelum una conversioe atque eadem ipse circum se torquitor et vertitur.—Cic. de Univ. c. 8. “ The heaven itself is, with one and the same revolution, whirled about, and revolves round itself.”

In the world] Both among Jews and Gentiles, have we always acted as seeing Him who is invisible.

More abundantly to you-ward.] That is, we have given the fullest proof of this in our conduct towards you ; you have witnessed the holy manner in which we have always acted ; and God is witness of the purity of the motives by which we have been actuated ; and our conscience tells us, that we have lived in uprightness before him.

13. Than what ye read] Viz. in the first epistle which he had sent.

Or acknowledge] To be the truth of God ; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the Gospel.

14. Have acknowledged us in part] Απο μερους, may signify here, not in part, but some of you ; and it is evident from the distracted state of the Corinthians, and the opposition raised there against the apostle, that it was only a part of them that did acknowledge him ; and receive and profit by his epistles and advice.

15. As our want rejoicing, &c.] You boast of us as the ministers of Christ, through whom ye have believed ; as we boast of you as genuine converts to the Christian faith, and worthy members of the church of God.

out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose? according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, or ⁷ word towards you was not yea and nay.

19 For ⁸ the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Sylvanus and Timotheus, was not yea and nay, ⁹ but in him was yea.

¹⁰ Ch. 10:2—y Or, *preach*.—¹¹ Mk. 1:1, Lk. 1:33, Ac. 2:29—¹² Heb. 13:8—¹³ b Rom. 15:59, c 1 Jn. 2:23, 2—¹⁴ Eph. 1:13 & 4:39, 2 Tim. 2:19, Rev. 2:17.

15. And in this confidence [Under the conviction or persuasion that this is the case, that ye exult in us, as we do in you. I was minded] I had purposed to come to you before, as he had intimated, 1 Cor. xvi. 5, for he had intended to call on them in his way from Macedonia, but this purpose he did not fulfil: and he gives the reason, ver. 23.

A second benefit [He had been with them once, and they had received an especial blessing in having the seed of life sown among them by the preaching of the Gospel: and he had purposed to visit them again, that they might have a second blessing, in having that seed watered. Instead of *yapuv*, grace, or benefit, several MSS. read *xapav*, joy, pleasure: but the word *grace*, or benefit, seems to express the apostle's meaning best. 16. To pass by you into Macedonia] He had purposed to go to Macedonia first, and then from Macedonia return to them and probably winter in Corinth. Therefore, we must understand the *di' yvav*, by you, as implying that he would sail up the *Ægean* Sea, leaving Corinth to the west, though he might have taken it in his way, and have gone by land through Greece up to Macedonia. Some think that the meaning is, that he purposed to take Achaia in his way to Macedonia, without calling at Corinth; but Achaia was out of his way considerably; and he could scarcely go through Achaia without passing close by Corinth. I consider the words, therefore, as implying that he purposed not to call at Corinth at that time, but to pass by it, as before said.

17. Did I use lightness? When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind? That with me there should be yea, &c.] That I should act as carnal men, who change their purposes, and falsify their engagements according as may seem best to their secular interest?

18. But as God is true] Setting the God of truth before my eyes, I could not act in this way, and as sure as he is true, so surely were my purposes sincere: and it was only my uncertainty about your state, that induced me to postpone my visit. See ver. 23.

19. For the Son of God, &c.] If I could have changed my purpose through carnal or secular interest, then I must have had the same interest in view when I first preached the Gospel to you, with Sylvanus and Timotheus. But did not the whole of our conduct prove, that we neither had, nor could have, such interest in view?

20. For all the promises of God] Had we been light, fickle, worldly-minded persons; persons who could only be bound by our engagements as far as comported with our secular interest, would God have confirmed our testimony among you? Did we not lay before you the promises of God? And did not God fulfil those promises by us, by our instrumentality, to your salvation and his own glory? God is true; therefore, every promise of God is true, and, consequently, each must have its due fulfilment. God will not make use of trifling, worldly men, as the instruments by which he will fulfil his promises. But he has fulfilled them by us: therefore we are just and spiritual men, else God would not have used us.

In him are yea, and in him amen] All the promises which God has made to mankind, are yea, true in themselves, and amen, faithfully fulfilled to them who believe in Christ Jesus. The promises are all made in reference to Christ: for it is only on the Gospel system that we can have promises of grace; for it is only on that system that we can have mercy. Therefore the promise comes originally by Christ, and is yea; and it has its fulfilment through Christ, and is amen; and this is to the glory of God, by the preaching of the apostles.

From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears, that his enemies at Corinth had made a handle of his not coming to Corinth, according to his proposal, to defame his character, and to depreciate his ministry: but he makes use of it as a means of exalting the truth and mercy of God through Christ Jesus; and to show that the promises of God not only come by him, but are fulfilled through him.

21. Now he which stablisheth us with you] It is God that has brought both us and you to this sure state of salvation through Christ; and he has anointed us, given us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this Gospel to your salvation. Through this unction we know and preach the truth; and are preserved by it from dissimulation and falsity of every kind.

22. Who hath also sealed us] Not only deeply impressed his truth and image upon our hearts; but by the miraculous gifts of the Holy Spirit, attested the truth of our extraordinary unction or calling to the ministry.

20 b For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and ^c hath anointed us, is God;

22 Who ^d hath also sealed us, and ^e given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record, upon my soul, ^f that to spare you I came not as yet unto Corinth.

24 Not for ^g that we have dominion over your faith, but are helpers of your joy: for ^h by faith ye stand.

ⁱ Ch. 5:5, Eph. 1:14—^j Rom. 1:9, Ch. 11:2, Gal. 1:39, Phil. 1:8—^k 1 Cor. 4:21, Ch. 2:3 & 12:29, 13:2, 10:16—^l 1 Cor. 3:15, 1 Pet. 5:3—^m Rom. 11:29, 1 Cor. 15:1.

And given us the earnest of the Spirit] *Ton apophavav rov Pnevματος*; from this unction and sealing we have a clear testimony in our souls, the Divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The *apophavav* of the apostle, is the same as the *עֲרָבון* *Aravon* of Moses, Gen. xxviii. 17, 18, and 20, which we there translate *pledge*. The word properly signifies an earnest of something promised, a part of the price agreed for between a buyer and seller; by giving and receiving of which, the bargain was ratified; or a deposit—which was to be restored when the thing promised was given. From the use of the term in *Genesis*, which the apostle puts here in Greek letters, we may at once see his meaning above; and in Eph. i. 14, the Holy Spirit being an earnest in the heart, and an earnest of the promised inheritance, means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given in the great day, to all who can produce the *aravon* or *pledge*. He who is found then, with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of which it is the *pledge*, the earnest, and the evidence. Without this *aravon* there can be no glory. See the whole case of Judah and Tamar, Gen. xxviii. 13, &c. and the notes there.

23. I call God for a record upon my soul] The apostle here resumes the subject which he left, ver. 16, and in the most solemn manner calls God to witness, and consequently to punish, if he asserted any thing false; that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe, that he should be obliged to use the severe and authoritative part of his function, in the excommunication of those who had sinned; and delivering them over to Satan for the destruction of the flesh, &c. but to give them space to amend, and to see what effect his epistle might produce, (not having heard as yet from them,) he purposed to delay his coming. It is plain, as several commentators have observed, 1. that St. Paul's doctrine had been opposed by some of Corinth, 1 Cor. xv. 12. His apostleship questioned, 1 Cor. ix. 1, 2, and 2 Cor. xiii. 13. 2. Himself despised, and treated as a person, who, because of the consciousness he had of his own worthlessness, dared not to come, 1 Cor. iv. 18. His letters, say they, are weighty and powerful, full of boasts of what he can, and what he will do: but his bodily presence is weak, and his speech contemptible, 2 Cor. x. 10. 3. This being the state in which his reputation was then at Corinth, and he having promised to come to them, 1 Cor. xvi. 5, he could not but think it necessary to vindicate his failing them, by reasons which should be both convincing and kind, such as those contained in the preceding verses. See Dodd and others.

24. Not for that we have dominion over your faith] I will not come to exercise my apostolic authority in punishing them who have acted sinfully and disorderly: for this would be, to several of you, a cause of distress, the delinquents being friends and relatives: but I hope to come to promote your joy, to increase your spiritual happiness, by watering the seed which I have already sown. This I think to be the meaning of the apostle. It is certain that the faith which they had already received, was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the articles which they ought to believe: to and to forbid them, in the most solemn manner, to believe any thing else as Christianity, which was opposed to those articles. In that sense they had dominion over their faith: and this dominion was essential to them as apostles.—But, shall any others, persons who are not apostles, who are not under the unerring and infallible influence of the Holy Ghost, arrogate to themselves this dominion over the faith of mankind? not only by insisting on them to receive new doctrines, taught no where by apostles or apostolic men; but also threatening them with perdition if they do not credit doctrines which are opposed to the very spirit and letter of the word of God? These things, men, not only not apostles, but wicked, profligate, and ignorant, have insisted on as their right. Did they succeed? Yes, for a time; and that time was a time of thick darkness: a darkness that might be felt; a darkness producing nothing but misery; and lengthening out and deepening the shadow of death. But the light of God shone; the Scriptures were read; those vain and wicked pretensions were brought to the eternal touchstone; and what was the consequence? The splendour of truth, pierced, dissipated, and annihilated them for ever!

British Protestants have learned, and Europe is learning, that the SACRED WRITINGS, and them alone, contain what is necessary to faith and practice, and that no man, number of

men, society, church, council, presbytery, consistory, or conclave, has *dominion over any man's faith*. The word of God alone is his rule; and to its Author he is to give account of the use he has made of it.

For by faith ye stand.] Ye believe not in us, but in God. We have prescribed to you, on *his authority*, what you are to believe; you received the Gospel as coming from him; and ye stand in and by that faith.

The subjects in this chapter, which are of the most importance, have been carefully considered in the preceding notes. That alone of the *apostle's oath* has been passed by with general observations only. But that it is an *oath*, has been questioned by some. An *oath*, properly speaking, is an appeal to God, as the searcher of the heart, for the truth of what is spoken; and an appeal to him as the *Judge of right and wrong*, to punish the falsity and perjury. All this appears to me to be implied in the awful words above, *I call God for a record upon my soul*; and this is not the only place in which the apostle uses words of the same import. See Rom. i. 9. and ix. 1. and the note on this latter passage.

On this subject I have spoken pretty much at large, at the end of the vi. chap. of Deuteronomy; but as it appears that there I have made a mistake, (*Quarto Edit.*) in saying, that the people called *Quakers hold up their hand* in a court of justice, when called upon to make *affirmation*, I take this opportunity to correct that expression, and to give the *form of the oath*, for so the law considers it, which the statute 7 and 8 of William III. cap. 34. sect. 1. required of this sect of Christians:—“*I, A. B. do declare in the presence of Almighty God, the witness of the truth of what I say.*” Though this Act was only intended, at first, to continue in force for seven years, yet it was afterwards made *perpetual*. See *Burn*, Vol. III. page 651.

A more solemn and more awful form of an oath, was never presented, nor taken by man, than this: *no kissing of the book, holding up the hand, nor laying hand on the Bible*, can add either *solemnity or weight* to such an *oath*! It is as awful, and as binding, as any thing can be: and him who would break this, no obligation can bind.

But the religious people in question, found their consciences aggravated by this form, and made application to have another

substituted for it: in consequence of this the form has undergone a little alteration, and the solemn affirmation, which is to stand instead of an oath, taken in the usual manner, as finally settled by the 8 Geo. cap. 6. is the following:—“*I, A. B. do solemnly, sincerely, and truly declare and affirm.*” *Burn*, Vol. III. page 656.

It may be well to examine the *solemn affirmation*; and see whether it do not contain the *essential principles of an oath*, and whether it should not be reputed by all people, as being equal to any oath taken in the common form, and sufficiently binding on every conscience that entertains the belief of a God, and the doctrine of a future state. The word *solemnly* refers to the presence and the word *sincerely*, to the consciousness that the person has of the uprightness of his own soul, and the total absence of guile and deceit; and the word *truly*, refers to the state of his understanding as to his knowledge of the fact in question. The word *declare* refers to the authority requiring, and the persons before whom this declaration is made; and the term *affirm*, refers back to the words *solemnly, sincerely, and truly*, on which the declaration and affirmation are founded. This, also, contains all that is vital to the spirit and essence of an oath; and the honest man who takes or makes it, feels that there is no form used among men, by which his conscience can be more solemnly bound. As to the particular form, as long as it is not absurd or superstitious, it is a matter of perfect indifference as to the thing itself, as long as the declaration or affirmation contains the spirit and essence of an oath; and that the law considers this as an oath, is evident from the following clause: “that if any one be convicted of having wilfully or falsely made this declaration or affirmation, such offender shall incur the same penalties and forfeitures as are enacted against persons convicted of wilful and corrupt perjury.” I believe it may be said, with strict truth, that few instances can be produced where this affirmation, which I must consider as a most solemn oath, was corruptly made by any accredited member of that religious society, for whose peace and comfort it was enacted. And when this most solemn affirmation is properly considered, no man of reason will say that the persons who take it, are not bound by a sufficient and available oath.

CHAPTER II.

The apostle further explains the reasons why he did not pay his intended visit to the Corinthians, 1. And why he wrote to them in the manner he did, 2—5. He exhorts them also to forgive the inexcusable person, who had become a true penitent; and therefore he had forgiven him in the name of Christ, 6—11. He mentions the disappointment he felt when he came to Troas, in not meeting with Titus, from whom he expected to have heard an account of the state of the Corinthian church, 12, 13. Gives thanks to God for the great success he had in preaching the Gospel, so that the influence of the name of Christ was felt in every place, 14. Shows that the Gospel is a savour of life to them that believe, and of death to them that believe not, 15, 16. And that he and his brethren preached the pure unadulterated doctrine of God among the people, 17. [A. M. 4061. A. D. 57. A. U. C. 830. An. hap. Neronis Cæs. 4.]

BUT I determined this with myself, * that I would not come again to you in heaviness.

2 For, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice; * having confidence in you all, that my joy is the joy of you all.

4 For, out of much affliction and anguish of heart, I wrote unto you with many tears; * not that ye should be grieved, but, that ye might know the love which I have more abundantly unto you.

* Chap. 1. 25; 12. 21, 22, 13. 40.—b Chap. 12. 21.—c Chap. 7. 16 & S. 22. Gal. 5. 10.—d Chap. 7. 8, 9, 12.

NOTES.—Verse 1. *But I determined this* [The apostle continues to give further reasons why he did not visit them at the proposed time. Because of the scandals that were among them, he could not see them comfortably; and, therefore, he determined not to see them at all, till he had reason to believe that those evils were put away.]

2. *For, if I make you sorry* [Should he have come, and used his apostolical authority, in inflicting punishment upon the transgressors, this would have been a common cause of distress. And though he might expect that the sound part of the Church would be a cause of consolation to him, yet as all would be overwhelmed with trouble, at the punishment of the transgressors, he could not rejoice to see those whom he loved in distress.]

3. *And I wrote this same unto you* [Thus, I particularly marked in my first epistle to you; earnestly desiring your reformation, lest, if I came before this had taken place, I must have come with a rod, and have inflicted punishment on the transgressors. See 1 Cor. v.]

My joy is the joy of you all. [I know that ye wish my comfort, as much as I wish yours.]

For out of much affliction, &c. [It is very likely that the apostle's enemies had represented him as a harsh, austere, authoritative man; who was better pleased with inflicting wounds than in healing them. But he vindicates himself from this charge, by solemnly asserting, that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and many tears.]

5. *But, if any have caused grief* [Here he seems to refer particularly to the case of the incestuous person.]

Grieved me but in part [I cannot help thinking, that the

5 But * if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.]

6 Sufficient to such a man is this * punishment, which was inflicted of me only.

7 * So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For, to this end also did I write, that I might know the proof of you, whether ye be * obedient in all things.

e 1 Cor. 5. 1; Gal. 3. 12—g Or, censure.—h 1 Cor. 5. 4, 5. 1 Tim. 5. 20.—i Gal. 6. 1.—k Chap. 7. 13 & 10, 16.

ek pepon; and ara pepon; which we render in part, and which the apostle uses so frequently in these epistles, are to be referred to the people. A part of them had acknowledged the apostle, chap. i. 14. and were a part of them had given him cause of grief; and, therefore, he immediately adds, *that I may not overcharge you all*, as only a part of you has put me to pain, (viz. the transgressor, and those who had taken his part,) it would be unreasonable that I should load you all, *επιβαρος παντας υμεις*, with the blame which attaches to that party alone.

6. *Sufficient to such a man is this punishment* [That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great transgressor. He had been disowned by the Church; he had deeply repented; and now the apostle pleads for him.]

7. *Ye ought rather to forgive him* [He had now suffered enough: for the punishment inflicted had answered the end for which it was inflicted; and there was some danger that if this poor culprit were not restored to the bosom of the Church, his distress and anguish would destroy his life, or drive him to despair.]

8. *That ye would confirm your love toward him* [You do love him, notwithstanding the reproach he has brought on the Gospel; and, notwithstanding your love to him, ye were obliged to cut him off for the credit of the Gospel. Now that he has repented, I beseech you to confirm, *επιβαρος*, to rally, by a public act of the Church, your love to him; give him the fullest proof that ye do love him, by forgiving him, and restoring him to his place in the Church.]

9. *For to this end, also, did I write* [Eπαυλα, I have written this also, the advice and commands which I now give you, that I might know whether ye be obedient in all things.]

10 To whom ye forgive any thing, I forgive also: for, if I forgive any thing, to whom I forgive it, for your sakes forgive I it¹ in the person of Christ;

11††† Satan should get an advantage of us; for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord;

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now, thanks be unto God, which always causeth us to tri-

1 Or, in the sight.—in Acts 16.8 & 20.6.—in 1 Cor. 16.9.—in Ch. 7.5, 6.—p Cant. 1.3.—q 1 Cor. 1.18.—r Ch. 4.3.—s Luke 2.34. John 9.30. 1 Pet. 2.7, 8.

10. To whom ye forgive any thing] Here he farther shows them, that his sole object in the punishment inflicted on the transgressor, was his amendment; and, therefore, promises to ratify in the name and authority of Christ, the free pardon which he exhorts them to dispense.

In the person of Christ] As I believe Christ acts towards his penitent soul, so do I. Christ forgives his sin, and takes him to his favour; let us forgive him his offence against the Church, and restore him to its communion.

11. Satan should get an advantage] If the man who has given sufficient proof of the sincerity of his repentance, and sink into despair: and then the discipline of the Church will be represented, not as emendatory, but as leading to destruction. Of this, our enemies would most gladly avail themselves, as they wish to discredit this ministry: and there is always at hand a devil to suggest evil, and prompt men to do it; for in this respect we have a thorough acquaintance with his devices. Let us, therefore, be careful to remove both from Satan and his partizans, all those occasions which might turn to the disadvantage or disparagement of the Gospel of Christ.

12. When I came to Troas] After having written the former epistle, and not having heard what effect it had produced on your minds; though the Lord had opened me a particular door to preach the Gospel, in which I so especially rejoice and glory.

13. I had no rest in my spirit] I was so concerned for you, through the love I bear you, that I was greatly distressed, because I did not find Titus returned to give me an account of your state.

But taking my leave of them] I went thence into Macedonia, expecting to find him there, and thither he did come, and gave me a joyous account of your state. See chap. vii. 6, 7.

14. Now, thanks be unto God] His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my heart with gratitude to God, who is the author of all good: and who always causeth us to triumph in Christ; not only gives us the victory, but such a victory as involves the total ruin of our enemies; and gives us cause of triumphing in him, through whom we have obtained this victory.

A triumph among the Romans, to which the apostle here alludes, was a public and solemn honour, conferred by them on a victorious general, by allowing him a magnificent procession through the city.

This was not granted by the senate, unless the general had gained a very signal and decisive victory; conquered a province, &c. On such occasions, the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements: his buskins were beset with pearls, and he wore a crown, which at first was of laurel, but was afterward of pure gold. In one hand, he had a branch of laurel, the emblem of victory; and, in the other, his truncheon. He was carried in a magnificent chariot, adorned with ivory, and plates of gold; and usually drawn by two white horses. Other animals were also used: when Pompey triumphed over Africa, his chariot was drawn by elephants; that of Mark Antony by lions; that of Helio-gabalus by tigers; and that of Aurelius by deer. His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honours, a slave stood at his back, casting out incessant railings and reproaches; and carefully enumerating all his vices, &c. Musicians led up the procession, and played triumphal pieces in praise of the general; and these were followed by young men, who led the victims which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribbands and garlands. Next followed carts, loaded with the spoils taken from the enemy, with their horses, chariots, &c. These were followed by the kings, princes, or generals, taken in the war, loaded with chains. Immediately after these, came the triumphal chariot, before which, as it passed, the people strewed flowers, and shouted *Iotriumphe!*

The triumphal chariot was followed by the senate, and the procession was closed by the priests and their attendants, with the different sacrificial utensils; and a white ox, which was to be the chief victim. They then passed through the triumphal arch, along the *via sacra* to the capitol, where the victims were slain.

During this time, all the temples were opened, and every altar smoked with offerings and incense.

The people at Corinth were sufficiently acquainted with the nature of a triumph: about two hundred years before this, Luc-

umph in Christ; and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

1 Cor 15.10. Ch. 3.5, 6.—n Or, deal deceitfully with.—v Ch. 4.2 & 11.13. 2 Pet. 2.8.—w Ch. 1.12 & 4.2.—x Or, of.

cus Mummius, the Roman consul, had conquered all Achææ, destroyed Corinth, Thebes, and Chalcis; and, by order of the senate, had a grand triumph, and was surnamed *Achæicus*. St. Paul had now a triumph, (but of a widely different kind,) over the same people; his triumph was in Christ, and to Christ he gives all the glory; his sacrifice was that of thanksgiving to the Lord; and, the incense offered on the occasion, caused the savour of the knowledge of Christ to be manifested in every place. As the smoke of the victims, and incense offered on such an occasion, would fill the whole city and their perfume; so the odour of the name and doctrine of Christ, filled the whole of Corinth, and the neighbouring regions; and the apostles appeared as triumphing, in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

15. For we are unto God a sweet savour of Christ] The apostle still alludes to the case of a triumph; the conqueror always represented the person of Jupiter; as even the heathens supposed, that God alone could give the victory; and, as the punishment of death was inflicted on some of the captives, who had often rebelled, and broken leagues and covenants; so others were spared, made tributaries, and often became allies: alluding to this, the apostle says, we are a sweet savour to God, we have fulfilled his will in faithfully proclaiming the Gospel, and fighting against sin. And, as he has determined, that those who believe, shall be saved, and those who believe not, shall perish; we are as equally acceptable to him, though we unsuccessfully preach the Gospel to some who obstinately reject it, and so perish; as we are in preaching to others who believe, and are saved.

16. To the one we are the savour of death unto death] There are several sayings among the ancient Jewish writers similar to this. In *Debarin Rabba*, sect. i. fol. 218, it is said, "As the bee brings home honey to its owner, but stings others; so is it with the words of the law." *מִיָּדָם עֲשֵׂה שֶׁנֶּאֱמָר לֵיטְרָאֵל לֵיטְרָאֵל*; "They are a savour of lives to the Israelites." *וְהָיָה לָהֶם לֵיטְרָאֵל לֵיטְרָאֵל*; "And a savour of death to the people of this world." The learned reader may see much more to this effect in *Schoettgen*. The apostle's meaning is plain; those who believe and receive the Gospel, are saved; those who reject it, perish. The meaning of the rabbins is not less plain; the Israelites received the law and the prophets as from God; and thus possessed the means of salvation. The Gentiles ridiculed and despised them, and thus continued in the path of death. The same happens to the present day, to those who receive, and to those who reject the Gospel: it is the means of salvation to the former; it is the means of destruction to the latter; for they are not only not saved, because they do not believe the Gospel; but they are condemned because they reject it. For, how can they escape who neglect so great a salvation? The sun, which nourishes the tree that is planted in a good soil, decomposes and destroys it, if plucked up and laid on the surface.

That the saved, *σῶζομενοι*, and they that perish, *ἀπολλυμενοι*, mean those who receive and obey the Gospel, and those who reject it, and live and die in sin, needs no proof. No other kinds of *reprobate* and *elect*, in reference to the eternal world, are known in the Books of God; though they abound in the books of men. The Jews were possessed with such an exalted opinion of their own excellence, that they imagined that all the love and mercy of God were concentrated among themselves; and that God never would extend his grace to the Gentiles.

Such sentiments may become Jews; but when we find some Gentiles arrogating to themselves all the salvation of God, and endeavouring to prove that he has excluded the major part even of their own world, the Gentiles, from the possibility of obtaining mercy; and that God has made an eternal purpose, that the death of Christ shall never avail them; and that no saving grace shall ever be granted to them; and that they shall infallibly and eternally perish! What shall we say to such things? It is Judaism in its worst shape; Judaism with innumerable deteriorations. The propagators of such systems, must answer for them to God.

Who is sufficient for these things? Is it the false apostle that has been labouring to pervert you? Or, is it the men to whom God has given an extraordinary commission, and sealed it by the miraculous gifts of the Holy Ghost? That this is the apostle's meaning, is evident from the following verse.

17. For we are not as many, which corrupt the word of God] God has made us sufficient for these things, by giving us his own pure doctrine, the ministry of reconciliation, which we conscientiously preserve and preach: and we act, not like many among you, who, having received that doctrine, corrupt

it; mingling with it their own inventions; and explaining away its force and influence, so as to accommodate it to men of carnal minds.

The word *κατασκευαστες*, from *κατασκευα*, a *tavern-keeper*, signifying acting like an unprincipled vintner; for this class of men have ever been notorious for adulterating their wines; mixing them with liquors of no worth, that thereby they might increase their quantity; and thus the *mixture* was sold for the same price as the *pure wine*. Isa. i. 22. *Thy wine is mixed with water*; the Septuagint thus translates *α καπαλου σου μισχοισι τον ουνον σου*, "Thy vintners mix thy wine with water;" that is, *thy false prophets and corrupt priests adulterate the word of God*, and render it of none effect, by their explanations and traditions.

The word has been used, both among the Greeks and Latins, to signify a prostitution of what was right and just, for the sake of gain. So *Herodian*, lib. vi. cap. 11. *Επιποιον καπηλευσεις*, "Making peace for money." So *Caiopani Bellum*, is "To make war for money." In short, the word is used to signify any artifice employed to get gain, by making a thing look more or better than it is; or *mingling*, that which is excellent with what is not so, to promote the gain of the adulterator.

It is used by *Aristophanes*, *Plato*, Act. iv. scene 5. ver. 1051. to express an old woman, who was *painted and painted*, to hide her deformity.

Ουδ' οτι, επι χειρην καπηλευσις εχει

Ει δ' επιβουλιαι τωτοι τα Φυμιδιου.

Ουδ'ε καταδολα τινος προσ γε τα οαχη.

Not at all: the old woman is painted:

If the print were washed off, then you

Would plainly see her wrinkled face.

Where see the note of the *scholiast*, who observes, that the term is applied to those who deal in *clothes*, *padding*, *mingling*, &c. as well as to those who *mix* *bad wine* with good. *Καπηλευσις εχει*. If an *αρχιεπισκοπος* or *καταδολα* γαρ εν κατασκευαστην τα ιερατα ενδοξαι, και τον ουνον δε υποδολωσιν, συμμιγνυστας αμεινον σαρπον. Vid. *Kusteri* *Aristoph.* pag. 15.

But as of *sincerity* Εξ αληκειας. See the note on chap. v. ver. 12. We receive the doctrine pure from God; we keep it pure; and deliver it in its purity to mankind. For we speak in *Christ*, in the things of his Gospel, as being in the

sight of God; our whole souls, and all their motives, being known to him. As the unprincipled vintner knows that he adulterates the wine, his conscience testifying thus; so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it, by the inspiration of the Spirit of truth.

1. That St. Paul was a man of a very tender and loving spirit, is evident from all his epistles; but especially from this; and particularly from the chapter before us. It was not an easy thing with him to give a *reproof*; and nothing but a sense of his duty to God and his church could have led him to use his *apostolical power*, to inflict spiritual punishment on transgressors. He felt like a loving and tender father, who, being obliged to correct his forward and disobedient child, feels in his own heart the pain of a *hundred blows*, for that occasioned by one lash on the body of his son. There are some ministers who think nothing of cutting off members from the church of Christ; they seem to do it, if not cheerfully, yet with indifference and unconcern! How can this be! Nothing but absolute duty to God should induce any man to separate from the visible church any person; and then, it must be on the conviction that the case is *totally hopeless*. And who, even in those circumstances, that knows the worth of a soul, can do it without *torment* of heart!

2. We must not only love the *doctrines*, but also the *morality* of the Gospel. He who loves this, will not corrupt it; but as *Quesset* says truly, in order to love the truth, a man must practise it; as, in order to practise it, he must love it. That a minister, says he, may preach the word of God in such a manner as is worthy of him; he must, with St. Paul, be always mindful of these three things: 1. That he be sent by God, and that he speak directly from him; and as his ambassador. 2. That he speak as in his presence, and under his immediate inspiration. 3. That he consider himself as being in the place of Christ, and endeavour to minister to the souls of men, as he has reason to believe Christ would do, were he in the place; and as he knows Christ did, when he sojourned among men. The minister of the Gospel is Christ's ambassador, and he prays men in Christ's stead to be reconciled to God.—See chap. v. 20. The people should consider the nature of this *ambassage*; receive it as coming immediately from God, that it may accomplish the end for which he has sent it.

CHAPTER III.

The apostle shews, in opposition to his detractors, that the faith and salvation of the Corinthians was a sufficient testimony of his Divine mission; that he needed no letters of recommendation, the Christian converts at Corinth being a manifest proof that he was an apostle of Christ, 1-3. He extols the Christian ministry as being infinitely more excellent than that of Moses, 4-12. Compares the different modes of announcing the truth, under the Law and under the Gospel; in the former it was obscurely delivered; and the veil of darkness, typified by the veil which Moses wore, is still on the hearts of the Jews; but when they turn to Christ, this veil shall be taken away, 13-15. On the contrary, the Gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it, are changed into the glorious likeness of God, by the agency of his Spirit, 17, 18. [A. M. 1061. A. D. 57. A. U. C. 809. An. Inc. Neronis Cæs. 1.]

1. O we begin again to commend ourselves? or need we, as some others, by epistles of commendation to you, or letters

2. Ye are our epistle written in our hearts, known and read of all men:

3. Forasmuch as ye are manifestly declared to be the epistle

4. And such trust have we through Christ to God-wait;

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but by our sufficiency is of God;

6. Not that we are sufficient of ourselves; but by our sufficiency is of God;

7. Not that we are sufficient of ourselves; but by our sufficiency is of God;

8. Not that we are sufficient of ourselves; but by our sufficiency is of God;

9. Not that we are sufficient of ourselves; but by our sufficiency is of God;

10. Not that we are sufficient of ourselves; but by our sufficiency is of God;

11. Not that we are sufficient of ourselves; but by our sufficiency is of God;

12. Not that we are sufficient of ourselves; but by our sufficiency is of God;

13. Not that we are sufficient of ourselves; but by our sufficiency is of God;

14. Not that we are sufficient of ourselves; but by our sufficiency is of God;

15. Not that we are sufficient of ourselves; but by our sufficiency is of God;

16. Not that we are sufficient of ourselves; but by our sufficiency is of God;

17. Not that we are sufficient of ourselves; but by our sufficiency is of God;

18. Not that we are sufficient of ourselves; but by our sufficiency is of God;

of Christ administered by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4. And such trust have we through Christ to God-wait;

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but by our sufficiency is of God;

6. Not that we are sufficient of ourselves; but by our sufficiency is of God;

7. Not that we are sufficient of ourselves; but by our sufficiency is of God;

8. Not that we are sufficient of ourselves; but by our sufficiency is of God;

9. Not that we are sufficient of ourselves; but by our sufficiency is of God;

10. Not that we are sufficient of ourselves; but by our sufficiency is of God;

11. Not that we are sufficient of ourselves; but by our sufficiency is of God;

12. Not that we are sufficient of ourselves; but by our sufficiency is of God;

13. Not that we are sufficient of ourselves; but by our sufficiency is of God;

14. Not that we are sufficient of ourselves; but by our sufficiency is of God;

15. Not that we are sufficient of ourselves; but by our sufficiency is of God;

16. Not that we are sufficient of ourselves; but by our sufficiency is of God;

17. Not that we are sufficient of ourselves; but by our sufficiency is of God;

18. Not that we are sufficient of ourselves; but by our sufficiency is of God;

19. Not that we are sufficient of ourselves; but by our sufficiency is of God;

20. Not that we are sufficient of ourselves; but by our sufficiency is of God;

6 Who also hath made us able ⁱ ministers of ^k the new testa-
ment; not ^l of the letter, but of the spirit: for ^m the letter
killeth. ⁿ but the spirit ^o giveth life.

7 But, if [†] the ministration of death, [‡] written *and* engraven in stones, was glorious, [†] so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance : which *glory* was to be done away :

8 How shall not ^s the ministration of the spirit be rather glorious?

11.—*k* Jer 31.31. Matt. 26.28. Heb. 8.6, 8.—*l* Rom. 2.27, 2 & 7.6.—*m* Rom 3.21 & 4.15 & 7.9, 10, 11. Gal. 3.10.

fulfil these promises; and he fulfils only those which he makes himself. All those promises have been *anzen*; ratified and fulfilled to you who have believed on Christ Jesus, according to our preaching. Therefore ye are God's workmanship; and it is only by God's *sufficiency*, that we have been able to do any thing: this I believe to be the apostle's meaning in this place; and that he speaks here merely of the Gospel scheme; and the inability of human wisdom to invent it: and the words *λογισθέντες τι*, which we translate to *think any thing*, signify properly, to find any thing out by reasoning; and as the Gospel scheme of salvation is the subject in hand, to that subject the words are to be referred and limited. The words, however, contain also a *general truth*; we can neither *think, act, nor be* without God. From him we have received *all our powers*, whether of *body or of mind*; and without him we can do nothing. But we may abuse both our power of *thinking and acting*; for we are *power to think*, and the power to *act*, are widely distinct from the *act of thinking*, and the *act of doing*. God gives us the power of capacity to *think and act*, but he neither *thinks nor acts* for us. It is on this ground that we may abuse our powers, and think evil, and act wickedly; and it is on *this ground* that we are accountable for our thoughts, words, and deeds.

6. *Who hath made us able ministers?* This is a more formal answer to the question, *Who is sufficient for these things?* *ἡμεῖς ταπεινοὶ καὶ ἄνθρωποι*; *clap. ii. 16.* God, says the apostle, has made *us able ministers of these things*; *ὁ θεὸς ἡμᾶς ἐκέννηκεν, he has made us sufficient for these things*; for the reader will observe, that he uses the same word in both places. We apostles ex-
cited, under the Divine influence, what God himself has de-
vised. We are ministers of the new covenant; of this new
dispensation of truth, light, and life, by Christ Jesus. A sys-
tem which not only proves itself to have come from God; but
necessarily implies, that God himself by his own Spirit, is a
continual agent in it; ever bringing its mighty purposes to
pass. On the words *καὶν διαθήκη, new covenant*, see the
PREFACE to the Gospel of St. Matthew.

Not of the letter, but of the spirit] The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old: and that it is the *Old Testament* that kills, and the New that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its *letter* and its *spirit*; its *literal* and its *spiritual* meaning. The *law* was founded on the very supposition of the *Gospel*; and all its sacrifices, types, and ceremonies, refer to the Gospel. The Jews *rested in the letter*, which not only afforded no *means of life*, but *killed*, by condemning every transgressor to death. They did not look at the *spirit*; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the *end of the law for justification*; and so, for redemption from death, to every one that believes. The *new covenant* set all these spiritual things at once before their eyes; and showed them the *end, object, and design of the law*; and thus the apostles who preached it, were ministers of that *Spirit* which gives life.

Every institution has its *letter*, as well as its *spirit*; as, every word must refer to *something*, of which it is the *sign* or *signifier*. The *Gospel* has both its *letter* and its *spirit*; and multitudes of professing Christians, by *resting* in the *LETTER*, receive not the *life* which is calculated to impart. Water, in baptism, is the *letter* that points out the *purification* of the *soul*; they who rest in this letter, are without this purification; and dying in that state, they die eternally. *Bread* and *wine*, in the sacrament of the Lord's supper, are the *letter*; the *atonement* efficacy of the *death* of *Jesus*, and the *grace*, communicated by this to the soul of a believer, are the *spirit*. Multitudes rest in this *letter*; simply receiving these symbols, without reference to the *atonement*, or to their guilt; and thus lose the benefit of the *atonement* and the salvation of their souls. The whole Christian life is comprehended by our Lord under the *letter follow me*. Does not any one see, that a man, taking up this *letter* only and following Christ through *Judaea*, *Galilee*, *Samarita*, &c. to the *city*, *temple*, *villages*, *sea-coast*, *mountains*, &c. fulfilled no part of the *spirit*, and might, with all this *following*, lose his soul? Whereas the *spirit*, viz. *receive my doctrine*, *believe my sayings*, look by *faith* for the fulfilment of *my promises*, imitate *my example*, would necessarily lead him to life eternal. It may be safely asserted, that the *Jews*, in no period of their history, ever rested more in the *letter* of their *law*; than the vast majority of Christians are doing in the *letter* of their *Gospel*. Unto multitudes of Christians Christ may truly say, *Ye will not come unto me that ye may have life*.

7. *The ministration of death* Here the apostle evidently

9 For, if the ministration of condemnation *be* glory, much more doth the ministration ¹ of righteousness exceed in glory.

10 For, even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For, if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, ^u we use great v plain-
ness of speech:

13 And not as Moses, w^h *which* put a veil over his face, that
 n John 6.63. Rom 8.2.—o Or, quickeneth —p Rom. 7.10 —q Exod 34.1,28. Deu.
 10.1, &c —r Exod. 34.29, 30, 35.—s Gal. 3.5.—t Rom. 1.17. & 3.21.—u Ch. 7.4. Eph.6.
 10.1—v Or, boldness.—w Exod. 34.33, 35.

intends the *law*. It was a ministration *δικαίωμα*, or *service of duty*. It was the province of the law to ascertain the *duty* of man; to *assign his duties*; to fix *penalties* for transgression, &c. and by it is the knowledge of sin. As man is prone to sin, and is continually committing it; this law was to him a continual *ministration of death*. Its *letter* killed; and it was only the *Gospel* to which it referred, that could *give life*; because that *Gospel* held out the only available *atonement*.

Yet, this ministration of death, the ten commandments, written on stones, a part of the Mosaic institution, being put for the whole, was *glorious*; was full of *splendour*; for the apostle refers to the *thunderings and lightnings, and luminous appearances*, which took place in the giving of the law; so that the very *body* of Moses partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of that law, as an institution coming immediately from God: and the apostle gives all its *highlightings*, that he may compare it to the *Gospel*, and thereby prove, that, *glorious* as it was, it had no glory that could be compared with that of the *Gospel*: and that even the glory it had was a glory that was to be *done away*; to be absorbed, as the light of the stars, planets, and moon, are absorbed in the splendour of the sun. See the notes on the viith chap. of Romans; and see those on Exod. xix. xx. and xxxiv. 29, &c. where this siphict is treated in all its details.

8. *The ministration of the spirit*] The Gospel dispensation, which gives the true spiritual sense of the law.

Be rather glorious] Forasmuch as the thing signified is of infinitely more consequence than that *by which* it is signified. The thing *bread*, will preserve a man *alive*: the word *bread*, can give life to nothing.

9. *The ministration of condemnation*] The law which ascertained sin, and condemned it to just punishment.

The ministration of righteousness] The Gospel, the grand business of which was to proclaim the doctrine, δικαιοσύνης, of justification; and to show how God could be just, and yet the justifier of him who believeth in Jesus.

Breeds in glory! For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonour to God; and in its punishment of sin; yet, it must be vastly exceeded by that system which, evidencing an equal abhorrence of sin, finds out a method to *forgive* it; to take away its *guilt* from the conscience; and remove all its infection from the soul. That this *could* be done, the law pointed out by its *blood of bulls and of goats*; but every considerate mind must see, that it was impossible for these to take away sin: it is the *Gospel* that does what the law signified; and, by its precious blood, procures the remission of a conscience that is guilty; and, by its *substance*, the *substance* of a man is greater than the *shadow* projected by that substance; so is the Gospel of Jesus Christ greater than the law with all its promises, types, ceremonies, and shadows.

10. For, even that *which was made glorious*! The law, which was exhibited for a time in great glory and splendour; partly when it was given, and partly by the splendour of God in the tabernacle, and first temple; but all this *ceased*, and *was done away*; was intended to give place to the Gospel: and has actually given place to that system; so that *now*, in no part of the world, is that law performed, even by the people who are attached to it, and reject the Gospel.

The glory that excelleth.] The Gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

1). For, if that which is done away, &c.] Here is another striking difference between the law and the Gospel. The former is termed *καταργημενον*, that which is counter-worked and abolished: the latter *το μνον*, that which continues, which is not for a particular time, place, and people, as the law was: but for ALL times, all places, and all people. As a great, universal, and permanent good vastly excels a good that is small, partial, and transitory, so does the Gospel dispensation that of the law.

12. *Seeing—we have such hope*] Such glorious prospects as those blessings which the Gospel sets before us; producing such confidence, as the fulfilment of so many promises has already done; and that God will still continue to work for us and by us.

We use great plainness of speech Πόλη παρησυχία χρῶμεθα, we speak not only with all confidence, but with all imaginable plainness; keeping back nothing; disguising nothing; concealing nothing; and here we differ greatly from the Jewish doctors, and from the Gentile philosophers, who affect obscurity; and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar. But we wish that all may hear; and we speak so, that all may understand.

the children of Israel could not steadfastly look to ^a the end of that which is abolished:

14 But ^b their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

^a Rom. 10. 1. Gal. 3. 23.—^b Isa. 6. 10. Matt. 13. 11. John 12. 40. Acts 28. 16. Rom. 11. 7, 8, 25. Ch. 4. 4.—^c Exod. 34. 34. Rom. 11. 23, 25.

13. And not as Moses]. The splendour of Moses's countenance was so great, that the Israelites could not bear to look upon his face; and therefore he was obliged to veil his face: this, it appears he did typically, to represent the types and shadows by which the whole dispensation of which he was the minister, was covered. So that the Israelites could not steadfastly look, could not then have the full view or discernment of that, in which the Mosaic dispensation should issue and terminate.

14. But their minds were blinded]. By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a hardness or stupidity of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining out, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts; and which hinders the glory of the Gospel from shining in.

Until this day, remaineth the same veil]. They are still ignorant of the spiritual meaning and intention of their own law, called here *παλαια διαθηκη*, the old covenant. See the word explained in the Preface to St. Matthew.

In the reading of the Old Testament]. Here is an evident allusion to the conduct of the Jews in their synagogues: when they read the law, they cover their whole head with a veil, which they term the *תחתית* talith, veil, from *שבת* talat, to cover; and this voluntary usage of theirs, the apostle tells us, is an emblem of the darkness of their hearts, while they are employed even in sacred duties.

Which veil is done away in Christ]. It is only by acknowledging Christ, that the darkness is removed; and the end and spiritual meaning of the law discerned.

16. When it shall turn to the Lord]. When the Israelitish nation shall turn to the Lord Jesus, the veil shall be taken away; the true light shall shine; and they shall see all things clearly.

There is an evident allusion here to the case of Moses, mentioned Exod. xxxiii. 34. When he came from the Lord, and spoke to the Israelites, he put the veil over his face; but when he returned to speak with the Lord, then he took off the veil. So when the Israelitish nation shall return to speak with, and pray to the Lord Jesus, the veil of darkness and ignorance shall be taken away from their hearts; but never before that time. The words seem to imply: 1. That there will be a conversion of the Jews to Christianity: and, 2. That this conversion will be *en masse*: that a time will come, when the whole nation of the Jews, in every place, shall turn to Christ; and then the Gentiles and Jews make one fold, under one Shepherd and Bishop of all souls.

17. Now the Lord is that spirit]. In ver. 6 and 8, the word *πνευμα*, spirit, evidently signifies the Gospel; so called, because it points out the spiritual nature and meaning of the law; because it produces spiritual effects; and because it is especially the dispensation of the Spirit of God. Here Jesus Christ is represented as that Spirit, because he is the end of the law for justification to every one that believes; and because the residue of the Spirit is with him; and he is the dispenser of all its gifts, graces, and influences.

And where the Spirit of the Lord is]. Wherever this Gospel is received, there the Spirit of the Lord is given: and wherever that Spirit lives and works, there is liberty, not only from the Jewish bondage, but from the slavery of sin; from its power, its guilt, and its pollution. See on John viii. 33—36.

18. But see all, with open face]. The Jews were not able to look on the face of Moses, the mediator of the old covenant; and therefore he was obliged to veil it; but all we Christians, with faces uncovered, behold, as clearly as we can see our own natural face in a mirror, the glorious promises and privileges of the Gospel of Christ; and while we contemplate, we anticipate them by desire and hope, and apprehend them by faith; and are changed from the glory there represented, to the enjoyment of the thing which is represented; even the glorious Image (righteousness and true holiness,) of the God of Glory.

As by the Spirit of the Lord]. By the energy of that Spirit of Christ which gives life and being to all the promises of the Gospel; and thus we are made partakers of the Divine nature,

16. Nevertheless, ^a when it shall turn to the Lord, ^b the veil shall be taken away.

17. Now, ^c the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.

18. But we all, with open face beholding ^d as in a glass ^e the glory of the Lord, ^f are changed into the same image from glory to glory, even as ^g by the Spirit of the Lord.

^a 1 Cor. 13. 12.—^b Ver. 6. 1 Cor. 15. 45.—^c 1 Cor. 13. 12.—^d Ch. 4. 4, 6. 1 Tim. 1. 11.—^e Rom. 8. 29. 1 Cor. 15. 49. Gal. 3. 10.—^f Ver. 6. of the Lord the Spirit.

and escape all the corruptions that are in the world. This appears to me to be the general sense of this verse; its peculiar terms may be more particularly explained.

The word *καρποφωρεσθαι*, which we translate *beholding in a glass*, comes from *καρ*, against, and *αφωρει*, I look; and properly conveys the sense of looking into a mirror. Now as mirrors, among the Jews, Greeks, and Romans, were made of highly polished metal, (see the note on 1 Cor. xiii. 12.) it would often happen, especially in strong light, that the face would be greatly illuminated, and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the Gospel of Jesus, and believing on him who is its author, the soul becomes illuminated with his Divine splendour, and we see the glorious form after which our minds are to be fashioned; and, by believing and receiving the influence of his Spirit, *περισφαιρηθη*, our form is changed, *επὶ αὐτῷ* *εικονα*, into the same image which we behold there; and this is the image of God, lost by our fall, and now recovered and restored by Jesus Christ: for, the shining of the face of God upon us, i. e. approbation, through Christ, is the cause of our transformation into the Divine image.

Dr. Whitby, in his notes on this chapter, produces six instances in which the apostle shows the Gospel to be superior to the law: 1. shall transcribe them, with further illustrations.

1. The glory appearing on Mount Sinai, made the people afraid of death, saying, Let not God speak to us any more, lest we die, Exod. xx. 19. Deut. xviii. 16, and thus they received the spirit of bondage to fear, Rom. viii. 15. Whilst we have given to us the spirit of power, and love, and of a sound mind, 2 Tim. i. 7. and the spirit of adoption, whereby we cry Abba Father! and to this difference the Epistle to the Hebrews alludes, chap. xii. 18—21.

2. Moses, with all his glory, was only the minister of the law written on tables of stone: the apostles are ministers of the Gospel, written on the hearts of believers. Moses gave the Jews only the letter that killeth: the apostles gave the Gospel, which is accompanied with the spirit that gives life.

3. The glory which Moses received at the giving of the law, did more and more diminish, because his law was a *curtain* *aracy*: but the glory which is received from Christ, is an *increasing* glory; the doctrine and the Divine influence remaining for ever.

4. The law was veiled under types and shadows; but the Gospel has scarcely any ceremonies; baptism and the Lord's supper being all that can be properly called such; and BELIEVE, LOVE, OBEY, the great precepts of the Gospel, are delivered with the utmost perspicuity. And indeed the whole doctrine of Christ crucified, is made as plain as human language can make it.

5. The Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the Gospel of Christ in the person of Christ our lawgiver, with open face.

6. They saw it through a veil, which prevented the reflection, or shining of it, upon them; and so this glory shone only on the face of Moses, but not at all upon the people. Whereas, the glory of God, in the face of Jesus Christ, shines as in a mirror, which reflects the image upon Christian believers, so that they are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the Gospel, from Christ the Lord and distributor of them, 1 Cor. xii. 5. and so, the glory which he had from the Father, he has given to his genuine followers, John xvii. 22. It is, therefore, rather with true Christians, as it was with Moses himself, concerning whom God speaks thus: With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord, *εὐδοξασθαι* *Κυρίου*, the glory of the Lord, shall he behold, Num. xii. 8. For, as he saw the glory of God apparently, so we with open face behold the glory of the Lord: as he, by seeing of this glory, was changed into the same likeness, and his face shone, or was *δοξαζομεν*, made glorious; so we, beholding the glory of the Lord in the face of Jesus Christ, chap. iv. 6. are changed into the same glory.

Thus we find that in every thing, the Gospel has a decided superiority over the law and its institutions.

CHAPTER IV.

St. Paul shows the integrity with which he had preached the Gospel of Christ, 1, 2. And, that if it was unprofitable to any who had heard it, it was because their unbelieving hearts were blinded, 3, 4. How he preached, and how he was qualified for the work, 5—7. The troubles and difficulties he met with in his labours, and the hope and consolations by which he was supported, 8—15. And the prospect he had of eternal blessedness, 16—18. [A. M. 4061. A. D. 57. A. U. C. 810. An.

Inp. Neronis Cæs. 4.]

WHEREFORE seeing we have ^a this ministry, ^b as we have received mercy, we faint not;

^a Ch. 3. 6.—^b 1 Cor. 7. 25. 1 Tim. 1. 12.

NOTES.—Verse 1. Seeing we have this ministry]. The Gospel of which he gave that noble account which we read in the preceding chapter.

2 But have renounced the hidden things of ^c dishonesty, not walking in craftiness, ^d nor handling the word of God deceit-

^c Gr. *shame*. Rom. 1. 16 & 6. 21.—^d Ch. 2. 17. 1 Thes. 2. 3, 6.

We faint not]. We meet with many tribulations, but are supported in and through all by the grace of the Gospel. In stead of *οὐκ ἐκασομεν*, we faint not; *οὐκ ἐκασομεν*, we ac-

fully; but * by manifestation of the truth, † commending ourselves to every man's conscience in the sight of God.

3 But, if our Gospel be hid, ‡ it is hid to them that are lost;

4 In whom † the god of this world † hath blinded the minds of them which believe not, lest † the light of the glorious Gos-
o Ch. 5, 1, 7. & Eph. 6, 12. — 1 Cor. 1, 18. Ch. 2, 15. — 2 Thes. 2, 10. — John 12, 37. & 14, 31. & 16, 11. Eph. 6, 12. — 12, 6, 10. John 12, 39. Ch. 3, 14.

not wickedly, is the reading of ADFG. and some others. Wakefield thinks it the genuine reading; it certainly makes a very good sense with what goes before and what follows. If we follow this reading, the whole verse may be read thus: *Wherefore, as we have obtained mercy; or been graciously entrusted, πληθυνεν, with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty, &c.*

2 But have renounced! Απειπαρεβα, we have disclaimed the hidden things of dishonesty; τα κρυπταρες ανωνυμς, the hidden things of shame; those things which wicked men do; and which they are ashamed to have known, and ashamed to own. Dr. Worthy thinks that the apostle refers to carnal abominations, of which the Jews and their rabbins were notoriously guilty. And it does appear, from the first epistle, that there were persons in Corinth who taught that fornication was no sin; and it appears also, that several had taken the part of the incestuous person.

Not talking in craftiness. Πανογογια; in subtilty, and clever cunning, as the false teachers did; who were accomplished fellows, and capable of any thing. The word is compounded of πω, all, and γωγω, work.

Not handling the word of God deceitfully. Not using the doctrines of the Gospel to serve any secular or carnal purpose; nor explaining away their force, so to palliate or excuse sin; nor generalizing its precepts, so as to excuse many, in particular circumstances, from obedience; especially in that which most crossed their inclinations. There were deceitful leaders of this kind, in Corinth; and there are many of them still in the garb of Christian ministers; persons who disguise that part of their creed, which, though they believe is of God, yet would make them unpopular; affecting moderation, in order to procure a larger audience, and more extensive support. Not attacking prevalent and popular vices: calling dissipation of mind, relaxation; and worldly and carnal pleasures, innocent amusements, &c. In a word, turning with the tide, and shifting with the wind of popular opinion, prejudice, fashion, &c.

But by manifestation of the truth. An open explicit acknowledgment of what we know to be the truth; what we are assured is the Gospel of Jesus; concealing nothing; blunting the edge of no truth; explaining spiritual things, not in the words of man's wisdom, but in those taught by the Spirit of God.

Commending ourselves to every man's conscience. Speaking so, that every man's conscience shall bear its testimony that we proclaim the truth of God. This is one characteristic of Divine truth; even every man's conscience will acknowledge it, though it speak decidedly against his own practices.

In the sight of God. Whose eye is ever on the heart and conscience of man; and who always bears testimony to his own word.

3 But if our Gospel be hid. Κεκαλυμμενον, veiled; he refers to the subject that he had treated so particularly in the conclusion of the preceding chapter. If there be a veil on the Gospel, it is cast to the wilfully blind; and if any man's heart be veiled that hears this Gospel, it is a proof that he is among the lost, απωλημενος; those who are fully under the power of sin; who have given up themselves to work wickedness; persons who are mere heathens, or live like such; and yet such as Jesus Christ came to seek and save: for the word does not necessarily imply those that will perish eternally; but is a common epithet to point out a man without the Gospel, and without God in the world. Christ commands his disciples in preaching the Gospel, to φυ, προβατα τα απολωλατα, to the lost sheep of the house of Israel; Matt. vi. 10, for himself says, Matt. xviii. 11. and Luke xxi. 10. The son of man is come, ζητησαι και σωσαι τα απολωλα, to seek and to save that which is lost. And such persons he represents under the parable of the lost sheep; for to find, το απολωλος, that which is lost, the good shepherd leaves the ninety and nine in the wilderness, and goes in search of it. Matt. xviii. 12. Luke xv. 4. The word more properly signifies in all those connexions, and in the parallel passages not those who are lost, but those who are perishing; and will perish, if not sought and saved.

4 In whom the God of this world, &c. We see here that those whose minds were blinded, are they who believe not; and because they believe not, their minds continue in darkness; and are proper subjects for Satan to work on; and he deepens the darkness; and increases the hardness. But who is meant by the god of this world? It is generally answered, the same who is called the Prince of this world, John xvi. 11. But the question recurs, who is the Prince of this world? and the answer to both is, SATAN. The reader will do well to consult the notes on John xii. 31. and the concluding observations on John xiv. I must own I feel considerable reluctance to assign the epithet, ο θεος, The God to Satan; and were there not a noted prejudice in favour of the common opinion; the contrary might be well vindicated, viz. that by the God of this world, the Supreme Being is meant, who in his judg-

ment of Christ, † who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

6 For God † who commanded the light to shine out of dark-
k Ch. 3, 9, 11, 18. Ver. 6. — John 1, 18. & 12, 45. & 14, 9. Phil. 2, 6. Col. 1, 15. Heb. 1, 3. — 1 Cor. 1, 13. & 10, 33. — 1 Cor. 13, Ch. 1, 24. — Gen. 1, 3.

ment gave over the minds of the unbelieving Jews to spiritual darkness, so that destruction came upon them to the uttermost. Satan, it is true, has said that the kingdoms of the world and their glory are his; and that he gives them to whomsoever he will: Matt. iv. 8, 9. but has God ever said so? and are we to take this assertion of the boasting devil and father of lies for truth? certainly not. We are not willing to attribute the blinding of men's minds to God, because we sometimes forget that he is the God of justice, and may in judgment remove mercies from those that abuse them: but this is repeatedly attributed to him in the Bible; and the expression before us is quite a parallel to the following: Isa. vi. 9. — Go and tell this people; hear ye indeed, but understand not; and see ye indeed, but perceive not. MAKE THE HEART OF THIS PEOPLE FAT, AND MAKE THEIR EARS HEAVY, AND SHUT THEIR EYES, LEST THEY SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, &c. and see the parallel places, Matt. xiii. 14, 15. Mark iv. 12. John xii. 40. and particularly Rom. xi. 8—10. GOD HATH GIVEN THEM THE SPIRIT OF SLUMBER, EYES THAT THEY SHOULD NOT SEE, AND EARS THAT THEY SHOULD NOT HEAR: let their EYES BE DARKENED, &c. Now all this is spoken of the same people, in the same circumstances of wilful rebellion, and obstinate unbelief; and the great God of heaven and earth, is he who judiciously blinds their eyes; makes their hearts fat, i. e. stupid; gives them the spirit of slumber, and binds down their back, &c. On these very grounds it is exceedingly likely, that the apostle means the true God, by the words the God of this world.

And as to the expression this world, αινος τωτον, we are not to imagine that it necessarily means wicked men, or a wicked age; for it is frequently used to express the whole mundane system, and all that is called time: Whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither, to τωτον το κοινον, in this world, nor in the world to come, Matt. xii. 32. In Luke xx. 34, the children, υιοι ταυ αινος τωτου, of this world, mean simply mankind at large, in their state of probation in this lower world, in opposition to their state in the world to come. The same meaning the word has in several other places, to which I need not refer; it simply implying the present state of things, governed by the Divine Providence, in contradistinction from the eternal state; and it is very remarkable that in 1 Tim. i. 17. God himself is called Βασιλεως του αιωνος, the king of the world; what we call king eternal; but here evidently means Him who governs both worlds; and rules in time and eternity. This character among the Asiatics is considered essential to God; and therefore in the very first sura of the Koran he is called رب العالمين Rubbi alalameen, "The Lord of both worlds," an expression perfectly similar to that above. But it is needless to multiply examples, they exist in abundance. Some, and particularly the ancient fathers, have connected τω αιωνος τωτον, with των αιωνων, and have read the verse — But God hath blinded the minds of the unbelievers of this world, &c. Irenaeus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and St. Augustin, all plead for the above meaning; and St. Augustin says, that it was the opinion of almost all the ancients.

Lest the light of the glorious Gospel. They have resisted the grace which God gave them; and have refused to yield to the evidences which amply prove the Messiahship of Jesus; and therefore their eyes were judiciously darkened; as it is said in the prophet, He hath closed their eyes, and hath given them the spirit of slumber. That is, they have shut their eyes against the light, and their blindness and stupor are the consequence.

By glorious Gospel, we are to understand the bounteous Gospel; that which comes with so much light and evidence to every candid mind.

Who is the image of God. Christ is called, Heb. i. 3. the brightness of God's glory, and the express image of his person. See the note there.

5 For we preach not ourselves. We neither proclaim our own wisdom nor power; we have nothing but what we have received; we do not wish to establish our own authority; nor to procure our own ennoblement.

But Christ Jesus the Lord. We proclaim the author of this glorious Gospel as CHRIST, ο Χριστος, the same as משיח ha-mashiach, the MESSIAH, the anointed one; Him of whom the prophets wrote; and who is the expectation, as he is the glory of Israel. We proclaim him as JESUS יהושע Yehoshua, the Saviour and Deliverer, who saves men from their sins. See Matt. i. 21. And we proclaim Jesus of Nazareth to be the long expected Messiah; and that there will be none other. And further, we proclaim this Jesus, the Messiah, to be the Lord, ο Κυριος, the great Ruler who has all power in heaven and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the Redeemer preached by St. Paul.

And as yourselves your servants. Labouring as fervently and as faithfully for your eternal interests as your most trusty

ness, ² hath ³ shined in our hearts, to give ⁴ the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in ² earthen vessels, ⁴ that the excellency of the power may be of God, and not of us.

8 We are ² troubled on every side, yet not distressed; we

are perplexed, but ² not in despair;

9 Persecuted, but not forsaken; ² cast down, but not destroyed;

10 ² Always bearing about in the body the dying of the Lord Jesus, ² that the life also of Jesus might be made manifest in our body.

p Or, is he who hath — q 2 Pet. 1. 19 — r Ver. 4. 1 Pet. 2. 9 — s Ch. 5. 11, — t 1 Cor. 2. 5. Ch. 12. 2 — u Ch. 7. 5. Or, not altogether without help, or means. — w Psalm of 24. — x 1 Cor. 15. 31. Ch. 1. 5, 9. Gal. 6. 17. Phil. 3. 10.

slaves can do for your secular welfare. And we do this for Christ's sake; for although we, by our labour, show ourselves to be your servants; yea, your slaves, δούλους, yet it is a voluntary service; and we are neither employed by you, nor receive our wages from you. We belong to Jesus; and are your servants on his account and by his order.

6. For God, who commanded the light to shine out of darkness] The apostle refers here to Gen. 1. 3. For, when God created the heavens and the earth, DARKNESS was on the face of the deep, and God said, let there be light, and there was light. Thus he caused the light to shine out of darkness.

7. But we have this treasure in earthen vessels] He has given our hearts the glorious light of the Gospel; as he has given the world the glorious light of the sun. As sure, therefore, as God is the author of the light, and the creator of the universe, so sure is he the author of the Gospel: it is no human invention; and is as far beyond the power of man's wisdom and might, as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us that light, that we might enlighten others; this appears to me to be the design of the apostle's τὴν φωταῖαν τῆς γνώσεως τῆς δοξῆς τοῦ Θεοῦ, or, as Dr. Wadley paraphrases it, to give us, and enable us to give to others, the light of the knowledge of God through Christ.

In the face of Jesus Christ] It is in and through Jesus that we can receive the Divine light: and it is in and by him that we can be made partakers of the Divine glory. The light, glory, holiness, and glory of God, are reflected upon, and communicated to us through Jesus the Christ. And it is ἐν παρουσίᾳ, in the appearance and person of Jesus Christ, that these blessings are communicated to us.

7. But we have this treasure in earthen vessels] The original, σπαικίνοις αὐταῖς, signifies more literally vessels made of shells, which are very brittle; and, as a shell is the outward part of a fish, it is very fit, as Dr. Hammond observes, to resemble our bodies in which our souls dwell. The Platonists make two bodies of a man; the one they call σῶμα ψυχῆς, the churiot of the soul; the other, that which we see and touch; and this they call σπαικίνοις, which is the same to us as the shell is to the fish. The word σπαικίνοις, not only signifies a shell, or vessel made of shell, but also σπῆλον σπῆλαιον, an earthen vessel, which has been burnt in the kiln; and earthen vessels, or pottery in general: the difference between σπῆλον σπαικίνοις, earthen ware, and σπῆλον κεραμῆος, the potter's vessel, is this: the latter implies the vessel as it comes out of the hands of the potter, before it is burnt; and the other is the vessel as it has passed through the kiln. St. Chrysostom, speaking of this difference, observes, that the vessels once baked in the kiln, if broken, are incapable of being restored, οὐ τὰς ἐκ τοῦ πῦρος, ἐγγὺς ἐστὶν αὐτῶν ἀπὸ τοῦ πῦρος, because of the hardness once gotten by fire; whereas the other are of clay unbaked, if they be spoiled, πάλιν πῦρος τὸ ἐκείνου ἐκινῶν σῶμα, they may easily, by the skill of the potter, be restored to some second form. See Hammond. This comports excellently with the idea of St. Paul: our bodies are in a recoverable form; they are very frail, and easily marred; but by the skill of the workman, they may be easily built up anew, and made like unto his glorious body. The light and salvation of God in the soul of man, is a heavenly treasure in a very mean casket.

The rabbins have a mode of speech very similar to this. "The daughter of the emperor thus addressed Rab. Joshua, the son of Chananiah:—Oh! how great is thy skill in the law, and yet how deformed thou art! what a great deal of wisdom is laid up in a sordid vessel!" The rabbin answered, Tell me, I pray thee, of what are those vessels in which you keep your wines? She answered,—they are earthen vessels. He replied,—how is it, seeing ye are rich, that ye do not lay up your wine in silver vessels, for the common people lay up their wine in earthen vessels? She returned to her father, and persuaded him to have all the wine put into silver vessels; but the wine turned acid; and when the emperor heard it, he inquired of his daughter, who it was, that had given her that advice? she told him that it was Rabbi Joshua. The rabbi told the whole story to the emperor, and added this sentence:—The wisdom and study of the law cannot endure in a comely man. Cesar objected, and said:—There are comely persons who have made great progress in the study of the law.—The rabbi answered,—Had they not been so comely, they would have made greater progress, for a man who is comely, has not a humble mind; and therefore he soon forgets the whole law." See Schottgen. There is a great deal of good sense in this allegory; and the most superficial reader may find it out.

11 For, we which live ² are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then ² death worketh in us, but life in you.

13 We having ² the same spirit of faith, according as it is written, ² I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that ² he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For, ² all things are for your sakes, that ² the abundant

y Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13 — z Rom. 8. 36. 1 Cor. 15. 31, 49. — a Ch. 13. 9. — b Rom. 12. 2. Phil. 1. 1. — c Ps. 116. 10. — d Rom. 9. 11. 1 Cor. 6. 14. — e 1 Cor. 3. 21. Ch. 1. 6. Ch. 1. 24. 2 Tim. 2. 11. — f Ch. 1. 11. — g 2 Cor. 13. 9. 11, 12.

That the excellency of the power may be of God, and not of us.] God keeps us continually dependent upon himself; we have nothing but what we have received: and we receive every necessary supply, just when it is necessary; and have nothing at our own command. The good, therefore, that is done, is so evidently from the power of God, that none can pretend to share the glory with him.

8. We are troubled on every side] We have already seen in the notes on the ninth chapter of the preceding epistle, that St. Paul has made several allusions to those public games which were celebrated every fifth year at the Isthmus of Corinth; and those games have been in that place, particularly described. In this, and the three following verses, the apostle makes allusions to the contests at those games; and the terms which he employs in these verses cannot be understood, but in reference to those agonistical exercises to which he alludes. Dr. Hammond has explained the whole on this ground; and I shall here borrow his help. There are four pairs of expressions taken from the customs of the agonists. 1. Troubled on every side, yet not distressed. 2. Perplexed, but not in despair. 3. Persecuted, but not forsaken. 4. Cast down, but not destroyed. Three of these pairs belong to the customs of wrestling; the fourth, to that of running in the race.

Troubled on every side, &c.] ἐν παντὶ θλιβομένοις—The word θλιβομαι, belongs clearly to τάλω, wrestle. So says Aristotle, Rhet. lib. i. cap. 5. (the scholiast on that place) α γὰρ ἀνταγωνιστὴς—θλιβει, καὶ κερταται ποδῶν αἰκας: "He that can gripe his adversary, and take him up is a good wrestler;" there being two dexterities in that exercise; 1. To gripe, and 2. To throw down, which Hesychius calls ὀρεω, and κρατειν the first of these is here mentioned, and expressed by θλιβομαι, to be pressed down; to which is here opposed, as in a higher degree, σπαικίνοισι, to be brought to distress, as when one cannot get out of his antagonist's hands, nor make any resistance against him. So Isa. xxviii. 20. σπαικίνοισι ἐν ὀμαῖς ἐπὶ μαχέθαι, we are brought to such extremities that we can fight no longer.

Perplexed, but not in despair] Αἰσχρομένοι, ἀλλ' οὐκ ἐλπίσμενοι. The word αἰσχρομαι, to be in perplexity, is fit for the wrestler, who, being puzzled by his antagonist's skill, knows not what to do; so in Hesychius, ἀπαρτερες, ἀμεινωμετες, they are that are not able to do, or attempt any thing, yet are not ἐλπίσμενοι, they miscarry not finally, οὐδὲ ἀγόμενοι, stand after all upright; οὐκ ἀποκινωσκοντες καὶ ἡττομένοι, despair not, nor are they overcome, but find a happy issue out of all, being at last conquerors.

9. Persecuted, but not forsaken] Διωκόμενοι ἀλλ' οὐκ εγκαταλείπονται. The διωκόμενοι, pursued, is peculiar to the ἄγους, or race, when one being foremost, others pursue, and get up close after him, endeavouring to outstrip him, but cannot succeed: this is the meaning of οὐκ εγκαταλείπονται, not out-stripped, or out-gone, as the word implies. So in Plutarch, τὰς ἀντιδιώκοντας ὁ σολωνιστὴς, they do not crown them that are distanced, or left behind. So says the apostle, 1 Cor. ix. all run, but only one receiveth the prize.

Cast down, but not destroyed] Καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι. This also belongs to wrestlers, where he that throws the other first, is conqueror. And so Hesychius, καταβαλλειν, νικησαι, ὀρεω, to cast down is to overcome, to throw.—And then, the being not destroyed, signifies, that although they were thrown down, cast into troubles and difficulties, yet they rose again, and surmounted them all.

10. Always bearing about in the body, &c.] Being every moment in danger of losing our lives in the cause of truth, as Jesus Christ was. We, in a word, bear his cross, and are ready to offer up our lives for him. There is probably an allusion here to the marks, wounds, and bruises, which the contenders in those games got, and continued to carry throughout life.

That the life also of Jesus might be made manifest] That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration, that Jesus is risen again from the dead; and that we are strengthened by him to do all these mighty works.

11. For we which live] And yet, although we are preserved alive, we are in such continual dangers, that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the life, the preserving power of Christ, is manifest in our continual support.

12. Death worketh in us, &c.] We apostles are in continual danger, and live a dying life: while you who have received this Gospel from us, are in no danger.

13. We, having the same spirit of faith] As David had when he wrote Psal. cxvi. 10. I believed, therefore have I

grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For, our light affliction, which is but for a moment, g Rom 7:22. Eph 3:16. Col. 3:10. 1 Pet. 3:4.—h Matt. 5:12. Rom 8:18.

spoken; we also believe that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we speak, and testify that our deliverance is from God; that he does not fail those who trust in him; and that he saves to the uttermost them who come unto him through Christ Jesus.

14. *Knowing, that he which raised up the Lord, &c.* And though we shall at last, seal this truth with our blood; we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised; and that we shall have an eternal life with him in glory.

15. *For, all things are for your sakes* We proclaim all these truths, and bear all these sufferings for your sakes; thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace Η χάρις πλεονακεία; the abundant benefit; the copious outpouring of the gifts and graces of the Holy Spirit by which we have been favoured and enriched; may, through the thanksgiving of many, redound to the glory of God, i. e. that the gratitude of the multitudes which have been converted, may keep place with the blessings which they have received, and περισσεύωσι, abound, as these blessings have abounded.

16. *For which cause we faint not* Ουκ εκκακούμεν. See on verse i. Here we have the same various reading *εκακούμεν, we do no wickedness*; and it is supported by BDEFG, and some others; but it is remarkable that Mr. Wakefield follows the common reading *here*, though the various reading is at least as well supported in this verse as in verse first. The common reading, *faint not*, appears to agree best with the apostle's meaning.

But though our outward man That is, our body: that part of us that can be seen, heard, and felt—perish, be slowly consumed by continual trials and afflictions; and be martyred at last.

Yet the inward man Our soul; that which cannot be felt or seen by others; is renewed, is revived, and receives a daily increase of light and life from God: so that we grow more holy, more happy, and more meet for glory every day.

It was an opinion among the Jews, that even spirits stood in need of continual renovation. They say that "God renews the angels daily, by putting them into the fiery river from which they proceeded, and then gives them the same name they had before." And they add, that in like manner, he renews the hearts of the Israelites every year, when they turn to him by repentance. It is a good antidote against the fear of death, to find, as the body grows old and decays, the soul grows young, and is invigorated. By the outward man, and the inward man, St. Paul shows that he was no materialist; he believed that we have both a body and a soul; and so far was he from supposing that when the body dies, the whole man is decomposed, and continues so to the resurrection: that he asserts that the decays of the one, lead to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of materialism, is not apostolic.

17. *For our light affliction, &c.* Mr. Blackwall, in his sacred classics, has well illustrated this passage. I shall here produce his paraphrase as quoted by Dr. Dodd.—"This is one of the most emphatic passages in all St. Paul's writings, in which he speaks as much like an orator, as he does as an apostle. The lightness of the trial is expressed by το ελαφρόν της θλίψεως, the lightness of our affliction; as if he had said, it is even levity itself in such a comparison. On the other

worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

1 Pet. 1:6 & 5:10.—1 Rom. 1:17 & 8:24. Ch 5:7. Gal. 3:11. Heb. 10:33 & 11:1.

hand, the καθ' υπερβολήν εἰς ὑπερβολήν, which we render far more exceeding, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight of eternal glory, so solid and lasting, that you may pass from hyperbole to hyperbole, and yet when you have gained the last, are infinitely below it. It is every where visible what influence St. Paul's Hebrew had on his Greek: ἄβυσσος signifies to be heavy, and to be glorious: the apostle in his Greek, unites these two significations, and says WEIGHT OF GLORY.

St. Chrysostom's observations on these words are in his very best manner; and are both judicious and beautiful: ΤΙΘΗΣΙ παραλληλὰ τὰ παρόντα τοῖς μέλλουσιν: το παρὰ νῦν καὶ πρὸς τὸ αἰώνιον· τὸ ελαφρόν πρὸς τὸ βαρὺν τὴν θλίψιν πρὸς τὴν δόξαν· καὶ οὐδὲ ταῦτα ἀρκεῖται, ἀλλ' ἑτέραν τιμὴν λέγειν, ὑπερλατύνει αὐτήν, καὶ λεγόμεν, καθ' ὑπερβολήν εἰς ὑπερβολήν—τούτῃ, μέγας ὑπερβολικὸς ὑπερβολοῦς.

"The apostle opposes things present, to things future: a moment to eternity: lightness to weight: affliction to glory. Nor is he satisfied with this; but he adds another word, and doubles it, saying, καθ' υπερβολήν εἰς υπερβολήν: this is a magnitude excessively exceeding." See Parkhurst, sub voce υπερβολή.

18. *While we look not at the things which are seen* Μη σκοποῦνται; while we aim not at the things which are seen; do not make them our object; are not striving to obtain them, for they are not worthy the pursuit of an immortal spirit, because they are seen: they are objects to which the natural eye can reach; and they are προσωποια, temporary; they are to have a short duration; and must have an end. But the things which we make our scope and aim, are not seen; they are spiritual, and therefore invisible to the eye of the body; and besides, they are αἰώνια, eternal, things that are permanent; that can have no end: they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself.

But we must remark that the light afflictions work out this far more exceeding and eternal weight of glory, only to those who do not look at the things which are seen. A man may be grievously afflicted, and yet have his eye bent on temporal good; from his afflictions he can derive no benefit; though many think that their glorification must be a necessary consequence of their afflictions; and hence we do not unfrequently hear among the afflicted poor—"Well, we shall not suffer both here and in the other world too." Afflictions may be means of preparing us for glory, if during them, we receive grace to save the soul: but afflictions of themselves, have no spiritual nor saving tendency: on the contrary, they sour the unregenerated mind, and cause murmurings against the dispensations of Divine Providence. Let us, therefore, look to God, that they may be sanctified; and when they are, then we may say exultingly, these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. O world to come, in exchange for the present! O eternity, for a moment! O eternal communion in the holy blessed and eternal life of God, for the sacrifice of a poor, miserable, and corrupted life here on earth!—Whoever sets no value on this seed of a blessed eternity, knows not what it comprehends. That which the eyes of the flesh are capable of perceiving, is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity!—Quesset.

CHAPTER V.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1—4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5—9. All must appear before the judgment seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced in this work by his love of Christ, 11—13. Jesus Christ having died for all, is a proof that all were dead, 14. Those for whom he died, should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18—21. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nerous Cæs. 4.]

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

a Job 4:19. Ch. 4:7. 2 Pet. 1:13, 14.

NOTES.—Verse 1. *If our earthly house of this tabernacle* By earthly house, the apostle most evidently means the body in which the soul is represented as dwelling or sojourning for a time: and from which it is to be liberated at death: for, as death dissolves the tabernacle, it can then be no habitation for the soul. The apostle also alludes here to the ancient Jewish tabernacle, which, on all removals of the congregation, was dissolved, and taken in pieces; and the ark of the covenant, covered with its own curtains, was carried by itself; and when they came to the place of rest, then the dissolved parts

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be, that being clothed, we shall not be found naked.

b Rom. 8:23.—c Rev. 3:15 & 16:15.

of the tabernacle were put together as before. When we consider this simile, in connexion with the doctrine of the resurrection, which the apostle has treated so much at large in these epistles; and which he keeps constantly in view; then we shall see that he intends to convey the following meaning: that, as the tabernacle was taken down in order to be again put together, so the body is to be dissolved, in order to be re-edified: that, as the ark of the covenant subsisted by itself, while the tabernacle was down, so can the soul, when separated from the body. That, as the ark had then its own veil

4 For we that are in *this tabernacle*, do groan, being burdened; not for that we would be unclothed, but, ^d clothed upon, that mortality might be swallowed up of life.

5 Now ^e he that hath wrought us for the selfsame thing is God, who also ^f hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst

d 1 Cor. 15:53, 54.—e Isa. 23:23. Eph. 2:10.—f Rom. 5:23. Ch. 1:22. Eph. 1:14 & 1:19.

for its covering, Exod. xl. 21. so the soul is to have some vehicle in which it shall subsist, till it receives its body at the resurrection.

A building of God] Some think this refers to a certain *ecclesiastical vehicle* with which God invests holy souls on their dismissal from the body: others suppose it relates to the *resurrection body*; and some imagine that it relates merely to the state of blessedness which the saints shall possess in the kingdom of glory. See the following note.

2. *For in this we groan*] While in this state, and in this body, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction; and every thing within and around us, says, "Arise, and depart, for this is not your rest!" Those who apply these words to what they call the *apostle's sense of indolence sin*, abuse the passage. There is nothing of the kind either mentioned or intended.

Desiring to be clothed upon with our house] This, and the following verses, are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostles are all *Jerish*, and should be interpreted according to *their use* of them. *Schoettgen* has entered largely into the argument here employed by the apostle, and brought forth much useful information.

He observes, first, that the Hebrew word *בֵּית* *beith*, which answers to the apostle's *ἐνδομαχαια*, to be clothed, signifies to be surrounded, covered, or invested with any thing. So, to be clothed with the *uncircumcision*, signifies to be uncircumcised. *Valent Rubeni*, fol. 163.

On the words Exod. xxiv. 18. *Moses went into the midst of the cloud, and gat him up into the mount*, Solar, Exod. fol. 77. has these words, *He went into the midst of the cloud, as if one put on a garment: so he was clothed with the cloud*. Solar, Levit. fol. 29. "The righteous are in the terrestrial Paradise, where their souls are clothed with the lucid crown;" i. e. they are surrounded, encompassed with light, &c.

2. The word *בֵּית* *beith*, house, in Hebrew, often denotes a *robert*, case, or clothing. So in the Targum of Onkelos, *בֵּית* *beith* *aphi*, the house of the face, is a veil: and so *בֵּית* *beith* *atsabim*, the house of the fingers; and *בֵּית* *beith* *yah*, the house of the hand; signify gloves; *בֵּית* *beith* *regalim*, the house of the feet; shoes. Therefore, *ἐνδομαχαια*—*ἐνδομαχαια*, to be clothed on with a house, may signify any particular qualities of the soul; what we, following the very same form of speech, call a habit; i. e. a coat or vestment. So we say the man has got a habit of vice, a habit of virtue, a habit of swearing, of humility, &c. &c.

3. The Jews attribute garments to the soul, both in this and the other world: and as they hold that all human souls pre-exist, they say that previously to their being appointed to bodies, they have a *covering* which answers the same end to them, before they come into *life*, as their bodies do afterwards. And they state, that the design of God, in sending souls into the world is, that they may get themselves a *garment* by the study of the law, and good works. See several proofs in *Schoettgen*.

4. It is plain also, that, by this *garment or covering* of the soul, they mean simply what we understand by acquiring the *image of God*; being made holy. This image they assert "Adam lost by his fall, and they represent man in a sinful state, as being *naked*." So they represent the Israelites before their making the molten calf, as having received *holy garments* from Mount Sinai; but afterward having worshiped the calf, they were stripped of these and left *naked*.

5. But notwithstanding they speak of this clothing as implying *righteous and holy dispositions*, and *heavenly qualities*; yet they all agree in assigning certain *vehicles* to separate spirits, in which they act; but of these *vehicles* they have strange notions; yet they acknowledge that without them, whether they be of *light, fire, &c.* or whatever else, they cannot see and contemplate the Supreme Wisdom. In *Synopsis Solar*, page 137. we have these words—"When the time draws near in which man is to depart from this world, the angel of death takes off his *mortal garment*, and clothes him with one from Paradise, in which he may see and contemplate the Supreme Wisdom: and therefore the angel of death is said to be very kind to man, because he takes off from him the *garment* of this world, and clothes him with a much more precious one prepared in Paradise."

When the apostle says that they earnestly desired to be clothed upon with our house which is from heaven, he certainly means, that the great concern of all the genuine followers of God, was to be fully prepared to enjoy the beatific vision of their Maker and Redeemer.

3. *If so be, that being clothed*] That is, fully prepared in this life for the glory of God.

We shall not be found naked] Destitute in that future state, of that Divine image, which shall render us capable of enjoying an endless glory.

4. *For we that are in this tabernacle*] We who are in this

we are at home in the body, we are absent from the Lord: 7 (For ^g we walk by faith, not by sight.)

8 We are confident, *I say*, and ^h willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

g Rom. 8:24, 25. Ch. 1:13. 1 Cor. 13:12. Heb. 11:1.—h Phil. 1:23.—i Or, endeavour.

state of trial and difficulty, do groan being burdened; as if he had said, the whole of human life is a state of suffering; and especially our lot, who are troubled on every side; persecuted, persecuted, east down; bearing about in the body the dying of our Lord Jesus; and being always delivered unto death on the account of Jesus, chap. iv. 8—11. These were sufficient burdens, and sufficient causes of groaning.

Not for that we would be unclothed] We do not desire death, nor to die, even with the full prospect of eternal glory before our eyes, an hour before that time which God in his wisdom has assigned:

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished in us and by us.

That mortality might be swallowed up of life] Being fully prepared for the eternal state, we shall scarcely be said to die; all that is mortal being absorbed and annihilated by immortality and glory. See the notes on 1 Cor. xv. 51—56. From the use of these expressions among the Jews, this seems to be the general meaning of the apostle.

5. *Now he that hath wrought us for the selfsame thing*] God has given us our *being* and our body for this very purpose: that both might be made immortal, and both be glorified together. Or, God himself has given us this insatiable *hungering and thirsting after righteousness* and immortality. Mr. Addison has made a beautiful paraphrase of the sense of the apostle, whether he had his words in view or not:

—"Whence this pleasing hope, this fond desire,

This longing after immortality?

Or, whence this secret dread and inward horror,

Of falling into nought? Why shrinks the soul

Back on herself, and startles at destruction?

'Tis the Divinity that stirs within us:

'Tis heaven itself that points out an hereafter,

And intimates Eternity to man.

The soul secured in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and Nature sink in years;

But thou shalt flourish in immortal youth,

Unhurt, amidst the war of elements,

The wreck of matter, and the crush of worlds."

The earnest of the Spirit.] See the note on chap. i. 22.

6. *We are always confident*] *Ουαπερες ουν παυετε*, we are always full of courage; we never despond: we know where our help lies; and, having the earnest of the Spirit; we have the full assurance of hope.

Whilst we are at home in the body, &c.] The original words in this sentence are very emphatic; *ἐνδομαχαια* signifies to dwell among one's own people; *ἐκδομαχαια*, to be a sojourner among a strange people. Heaven is the home of every genuine Christian, and is claimed by them as such: see Phil. i. 23. Yet, while here below, the body is the proper home of the soul; but, as the soul is made for eternal glory, that glory is its country; and therefore, it is considered as being from its proper home while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not merely heaven that they have in view, but the Lord; without whom, to an immortal spirit, possessed of infinite desires, heaven would neither be a home nor a place of rest. We see plainly that the apostle gives no intimation of an intermediate state between being at home in the body, and being present with the Lord. There is not the slightest intimation here that the soul sleeps; or, rather, that there is no soul; and when the body is decomposed, that there is no more of the man till the resurrection. I mean according to the sentiments of those who do condescend to allow us a resurrection, though they deny us a soul. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heavens, where he heard even unutterable things.

7. *For we walk by faith*] While we are in the present state, faith supplies the place of direct vision. In the future world we shall have sight, the utmost evidence of spiritual and eternal things; as we shall be present with them, and live in them. Here, we have the testimony of God, and believe in their reality, because we cannot doubt his word. And, to make this more convincing, he gives us the earnest of his Spirit: which is a foretaste of glory.

8. *We are confident*] We are of sound courage, notwithstanding our many difficulties; because we have this earnest of the Spirit, and the unfailing testimony of God. And, notwithstanding this, we are willing rather to be absent from the body; we certainly prefer a state of glory to a state of suffering; and the enjoyment of the beatific vision, to even the anticipation of it, by faith and hope; but as Christians, we cannot desire to die before our time

10 **For we must all appear before the judgment seat of Christ;** ¹ that every one may receive the things *done in his body*, according to that he hath done, whether it be good or bad.

11 **Knowing therefore** ¹ the terror of the Lord, we persuade men; but ² we are made manifest unto God; and I trust also are made manifest in your consciences.

12 **For** ³ we commend not ourselves again unto you, but give you occasion ⁴ to glory on our behalf, that ye may have something to answer them who glory ⁵ in appearance and not in heart.

13 **For** ⁶ whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.

14 **Wherefore we labour** ⁷ Φιλοτιμομεθα, from ελος, loving, and τιμη, honour; we act at all times on the principles of honour; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation; and, as we claim kindred to the inhabitants of heaven, to act as they do.

We may be accepted of him. Εωρασε η αληθεια, to be pleasing to him. Through the love we have to God, we study and labour to please him. This is, and will be our heaven, to study to love, please, and serve him from whom we have received both our being and his blessings.

10. **For we must all appear before the judgment seat** We labour to walk so as to please Him, because we know that we shall have to give a solemn account of ourselves before the judgment seat of Christ; where He, whose religion we profess, will judge us according to His precepts: and according to the light and grace which it affords.

That every one may receive the things Κοπιηται εκας, that each may receive to himself, into his own hand, his own reward and his own wages.

The things done in his body That is, while he was in this lower state; for in this sense the term body is taken, often in this epistle. We may observe also that the soul is the grand agent: the body is but its instrument. And it shall receive, according to what it has done in the body.

11. **Knowing therefore the terror of the Lord** This, I think, is too harsh a translation of εφοβησιν ημιν τον κυριον, which should be rendered, *knowing therefore the fear of the Lord*: which, strange as it may at first appear, often signifies the worship of the Lord, or that religious reverence which we owe to him. Acts ix. 31. Rom. xiii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. As we know therefore what God requires of man, because we are favoured with His own revelation; we persuade men to become Christians, and to labour to be acceptable to him; because they must all stand before the judgment seat: and if they receive not the grace of the Gospel here, they must there give up their accounts with sorrow, and not with joy. In short, a man who is not saved from his sin in this life, will be separated from God and the glory of his power in the world to come. This is a powerful motive to persuade men to accept the salvation provided for them by Christ Jesus. The fear of God is the beginning of wisdom; the terror of God confounds and overpowers the soul. We lead men to God through his fear and love; and with the fear of God, the love of God is ever consistent: but where the terror of the Lord reigns, there can neither be fear, faith, nor love; nay, nor hope either. Men who vindicate their constant declamations on hell and perdition, by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the Gospel of Christ. Let them so and learn a lesson from Christ weeping over Jerusalem.—“O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen would her brood under her wings!” And another, from his last words on the cross, “Father, forgive them, for they know not what they do.”

But we are made manifest unto God God who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the reality of eternal things: therefore, we are fully in earnest to get sinners converted to him.

Manifest in your consciences We have reason to believe, that you have had such proof of our integrity and disinterestedness, that your consciences must acquit us of every unworthy motive, and of every sinister view.

12. **For we commend not ourselves** I do not say these things to bespeak your good opinion, to procure your praise; but to give you an occasion to glory; to exult on our behalf; and to furnish you with an answer to all those who either malign us or our ministry; and who only glory in appearance, have no solid ground of exultation; and whose heart is dishonest and impure: St. Paul probably speaks here concerning the false apostle, who had been dividing the church, and endeavoured to raise a party to himself, by vilifying both the apostle and his doctrine.

13. **Beside ourselves** Probably he was reputed by some to be deranged: Festus thought so; Paul, thou art beside thyself; too much learning hath made thee mad. And his enemies at Corinth might insinuate not only that he was deranged, but attribute his derangement to a less worthy cause than intense study and deep learning.

14 **For the love of Christ constraineth us;** because we thus judge, that ¹ if one died for all, then were all dead:

15 **And that he died for all,** ² that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 ³ Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 **Therefore, if any man** ⁴ be in Christ, ⁵ he is ⁶ a new creature: ⁷ old things are passed away; behold, all things are become new.

18 **All and all things are of God,** ⁸ who hath reconciled us to himself. Matthew 12.59. John 15.14. Gal. 5.6. Phil. 3.7, 8. Colos. 3.11.—y John 6.63.—w Romans 5.8 & 16.7. Galatians 5.15.—z Or, let him be—y Galatians 5.6 & 6.15.—z Isaiah 43. 18, 19 & 12.67. Ephes. 2.15.—a Rev. 21.5.—a Romans 5.10. Ephes. 2.16. Col. 1.20. 1 John 3.2 & 4.10.

It is to God [1] If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us; and we do it to promote his honour.

Whether we be sober [2] Speak of divine things in a more cool and dispassionate manner; it is, that we may the better instruct and encourage you.

14. **For the love of Christ constraineth us** We have the love of God shed abroad in our hearts; and this causes us to love God intensely; and to love and labour for the salvation of men. And it is the effects produced by this love, which ενεργησιν ημιν, bears us away with itself: which causes us to love after the similitude of that love by which we are influenced; and, as God so loved the world as to give his Son for it; and as Christ so loved the world as to pour out his life for it; so we, influenced by the very same love, desire to spend, and be spent, for the glory of God, and the salvation of immortal souls.

If one died for all, then were all dead [3] The first position the apostle takes for granted: viz. that Jesus Christ died for all mankind. This, no apostolic man, or primitive Christian, ever did doubt, or could doubt.

The second position he infers from the first, and justly too; for if all had not been guilty, and consigned to eternal death, because of their sin, there could have been no need of his death. Therefore, as he most certainly died for all; then, all were dead, and needed his sacrifice, and the quickening power of his Spirit.

15. **And that he died for all, that they which live, &c.** [4] This third position he draws from the preceding: [If all were dead, and in danger of endless perdition, and he died for all, to save them from that perdition; then it justly follows, that they are not their own, that they are bought by his blood; and should not live unto themselves; for this is the way to final ruin: but unto him who died for them, and thus made an atonement for their sins; and rose again for their justification.]

16. **Know we no man after the flesh** As we know that all have sinned and come short of the glory of God; and as we know that all are alienated from God, and are dead in trespasses and sin, therefore we esteem no man on account of his family relations: or the stock whence he proceeded; because we see all are shrouded up in unbelief, and all are children of wrath. Yea, though we have known Christ after the flesh, We cannot esteem a man who is a sinner, were he even allied to the blood royal of David: and were of the same family with the man Christ himself; nor can we prize a man because he has seen Christ in the flesh, for many have seen him in the flesh to whom he will say, Depart from me, for I never knew you: so we—nothing weighs with us; nor in the sight of God, but redemption from this death, and living to him who died for them.

We know that the Jews valued themselves much in having Abraham for their father; and some of the Judaizing teachers at Corinth might value themselves in having seen Christ in the flesh, which certainly St. Paul did not: hence he takes occasion to say here, that this kind of privilege availed nothing; for the old creature, however noble, or well descended in the sight of men, is under the curse; and the new creature only, is such as God can approve.

17. **If any man be in Christ, he is a new creature** It is vain for a man to profess affinity to Christ, according to the flesh, while he is unchanged in his heart and life; and dead in trespasses and sins; for he that is in Christ, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a new creature: his old state is changed: he was a child of Satan; he is now a child of God. He was a slave of sin, and his works were death; he is now made free from sin, and has his fruit unto holiness; and the end, everlasting life. He was before full of pride and wrath; he is now meek and humble. He formerly had his portion in this life, and lived for this world alone: he now has God for his portion; and he looks not at the things which are seen, but at the things which are eternal. Therefore, old things are passed away.

Behold all things are become new [5] The man is not only mended, but he is new made: he is a new creature: κενωται, a new creature, a little world in himself: formerly, all was in chaotic disorder; now, there is a new creation, which God himself owns as his workmanship; and which he can look on and pronounce very good. The conversion of a man from idolatry and wickedness, was among the Jews denominated a new creation. He who converts a man to the true religion, is the same, says R. Eliezer, as if he had created him.

self by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Rom 9:1, 5.—Or, put in us.—Job 3:21. Mal 2:7. Chap. 3:6 Eph 2:10.—Chap. 6:1.

18. *And all things are of God* As the thorough conversion of the soul is compared to a new creation; and creation is the proper work of an all-wise, Almighty Being; then, this total change of heart, soul, and life, which takes place under the preaching of the Gospel, is effected by the power and grace of God; this is salvation; and salvation must ever be of the Lord; and therefore men should apply to Him, who alone can work this wondrous change.

Who hath reconciled us to himself by Jesus Christ Having given Jesus Christ to die for sinners, they have through him access unto God; for his sake, and on his account, God can receive them: and it is only by the grace and Spirit of Christ, that the proud, fierce, and diabolic nature of man, can be changed and reconciled to God: and by and through this sacrifice, God can be propitious to them. There is an enmity in the heart of man against sacred things: the grace of Christ alone can remove this enmity.

The ministry of reconciliation Διακονία της καταλλαγής; the office or function of this reconciliation; called, ver. 19. the word: τὸν λόγον της καταλλαγής; the doctrine of this reconciliation. Καταλλαγής; reconciliation, comes from καταλλάσσω, to change thoroughly; and the grand object of the Gospel is to make a complete change in men's minds and manners; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The enmity in the heart of man is the grand hindrance to his salvation.

19. *That God was in Christ* This is the doctrine which this ministry of reconciliation holds out; and the doctrine which it uses to bring about the reconciliation itself.

God was in Christ—1. Christ is the same as Messiah, the anointed One; who was to be prophet, priest, and king to the human race; not to the Jews only, but also to the Gentiles. There had been prophets, priests, and kings, among the Jews and their ancestors; and some who had been priest and prophet: king and priest; and king and prophet; but none had ever sustained in his own person, the three-fold office, except Christ; for none had ever ministered in reference to the whole world but He. The functions of all the others were restrained to the ancient people of God alone. 2. Now all the others were appointed of God, in reference to this Christ; and as his types, or representatives, till the fullness of the time should come: 3. And that this Christ might be adequate to the great work of reconciling the whole human race to God, by making atonement for their sins, God was in him. The man Jesus was the temple and shrine of the eternal Divinity; for, in him dwelt all the fullness of the Godhead bodily, Col. ii. 9. and he made peace by the blood of his cross. 4. Christ, by his offering upon the cross, made atonement for the sins of the world; and therefore one important branch of the doctrine of this reconciliation was, to show that God would not impute or account their trespasses to them, so as to exact the penalty; because this Jesus had died for their sakes.

The whole of this important doctrine was short, simple, and plain. Let us consider it in all its connexions: 1. You believe there is a God. 2. You know He has made you. 3. He requires you to love and serve him. 4. To show you how to do this, He has given a revelation of himself, which is contained in his law, &c. 5. You have broken this law, and incurred the penalty, which is death. 6. Far from being able to undo your offences, or make reparation to the offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with enmity against your Father and your Judge. 7. To redeem you out of this most wretched and accursed state, God, in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. 8. In consequence of this, he has commanded repentance towards God; and remission of sins to be published in his name in all the earth. 9. All who repent and believe in Christ as having died for them as a sin-offering, ver. 21, shall receive remission of sins. 10. And if they abide in Him, they shall have an eternal inheritance among them that are sanctified.

20. *We are ambassadors for Christ* Υπερ Χριστον—πρεσβευται; we execute the function of ambassadors in Christ's stead. He came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place. Ambassador is a person sent from one sovereign power to another: and is supposed to represent the person of the sovereign by whom he is deputed. Christ, while on earth, represented the person of the Sovereign of the world; his apostles, and their successors, represent the person of Christ. Christ declared the will of the Father to mankind; apostles, &c. declare the will of Christ to the world; we are ambassadors for Christ.

As though God did beseech you by us What we say to you, we say on the authority of God: our entreaties are his entreaties: our warm love to you, a faint reflection of his infinite love; we pray you to return to God: it is his will that you

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For, the hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

1 John 3:16, 17. Romans 5:12, 13. Gal 3:13. 1 Peter 2:24, 21. 1 John 3:16.

should do so; we promise you remission of sins; we are authorized to do so by God himself. In Christ's stead we pray you to lay aside your enmity, and be reconciled to God; i. e. accept pardon, peace, holiness, and heaven, which are all procured for you by His blood; and offered to you on his own authority.

"What unparalleled condescension, and divinely tender mercies are displayed in this verse! Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquaintance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us; and with the most tender opportunity, solicits us not to reject them." The Rev. J. Wesley's Notes in loc.

This sentiment is further expressed in the following beautiful poetic version of this place, by the Rev. Charles Wesley.

"God, the offended God most high,

Ambassadors to rebels sends;

His messengers his place supply,

And Jesus begs us to be friends.

Us, in the stead of Christ, they pray,

Us, in the stead of Christ, entreat,

To cast our arms, our sins away,

And find forgiveness at his feet.

Our God, in Christ, thine embassy,

And proffered mercy we embrace;

And gladly reconciled to thee,

Thy condescending mercy praise.

Poor debtors, by our Lord's request,

A full acquaintance we receive!

And criminals with pardon blest,

We, at our Judge's instance live."

21. *For he hath made him to be sin for us* Τὸν ἡμῶν ἁμαρτίαν, ὅτι ἡμῶν ἁμαρτίαν ἔθηκεν; He made him who knew no sin, (who was innocent, a sin-offering for us. The word ἁμαρτία occurs here twice; in the first place, it means sin; i. e. transgression and guilt; and of Christ it is said, he knew no sin; i. e. was innocent; for not to know sin, is the same as to be conscious of innocence; συνίεναι σὺν, to be conscious of nothing against one's self: is the same as, αὐτὰ πάσχειν ἐλπίδα, to be unimpeachable.

In the second place, it signifies a sin-offering, or sacrifice for sin, and answers to the חַטָּאת chataah and זֶבַח זָכוּת zebach zachuth of the Hebrew text; which signifies both sin and sin-offering, in a great variety of places in the Pentateuch. The Septuagint translate the Hebrew word by ἁμαρτία in ninety-four places in Exodus, Leviticus, and Numbers, where a sin-offering is meant; and where our version translates the word not sin, but an offering for sin. Had our translators attended to their own method of translating the word in other places, where it means the same as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine, viz. that our sins were imputed to Christ, and that he was a proper object of the indignation of Divine justice, because he was blakened with imputed sin; and some have proceeded so far in this blasphemous error, as to say, that Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own. One of these writers translates the passage thus, Deus Christum pro nostra peccatorum habuit, ut nos essemus maxime justi, God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded sin with the punishment due to sin: Christ suffered in our stead: died for us; bore our sins, (the punishment due to them) in his own body upon the tree, for the punishment due to them; explained by making his soul, his life, an offering for sin; and healing us by his stripes.

But that it may be plainly seen that sin-offering, not sin, is the meaning of the word in this verse, I shall set down the places from the Septuagint, where the word occurs; and where it answers to the Hebrew words already quoted; and where our translators have rendered correctly what they render here incorrectly.

In Exodus, chap. xxix. 14, 36; LEVITICUS, chap. iv. 3, 5, 20, 21, 24, 25, and 29 twice; 32, 33, and 34; chap. v. 6, 7, 8, 9 twice, 11 twice, 12; chap. vi. 17, 25 twice, 30; chap. vii. 7, 37; chap. viii. 2, 14 twice; chap. ix. 2, 3, 7, 8, 10, 13, 22; chap. x. 16, 17, 19 twice; chap. xii. 6, 8; chap. xiv. 13 twice, 19, 22, 31; chap. xv. 15, 30; chap. xvi. 3, 5, 6, 9, 11 twice, 15, 25, 27 twice; chap. xviii. 19. NUMBERS, chap. vi. 11, 14, 16; chap. vii. 16, 22, 25, 34, 40, 46, 52, 58, 70, 76, 82, 87; chap. viii. 5, 12; chap. ix. 24, 25, 27; chap. xviii. 9; chap. xxviii. 13, 22; chap. xxix. 5, 11, 16, 22, 25, 28, 31, 34, 38.

Besides the above places, it occurs in the same signification, and is properly translated in our version, in the following places:

2 CHRONICLES, chap. xxix. 21, 23, 24; EZRA, chap. vi. 17; chap. viii. 35; NEHEMIAH, chap. x. 33; JOB, chap. i. 5; EZRA, chap. xiii. 24, 25; chap. xiv. 27, 29; chap. xiv. 17.

19, 22, 23, 25. In all, one hundred and eight places, which, in the course of my own reading in the Septuagint, I have marked.

That we might be made the righteousness of God in him.] The righteousness of God signifies here the salvation of God; as comprehending justification through the blood of Christ; and sanctification through his Spirit: or, as the mountains of God, the hail of God, the wind of God; mean exceeding high mountains, extraordinary hail, and most tempestuous wind; so here the righteousness of God may mean a thorough righteousness; complete justification; complete sanctification; such as none but God can give; such as the sinful nature and guilty conscience of man require; and such as is worthy of God to impart. And all this righteousness, justification, and holiness, we receive in, by, for, and through him; as the grand sacrificial, procuring, and meritorious cause of these, and every other blessing. Some render the passage, We are justified through him, before God: or, We are justified, according to God's plan of justification, through him.—In many respects, this is a most important and instructive chapter:

1. The terms house, building, tabernacle, and others connected with them, have already been explained from the Jewish writings. But it has been thought by some, that the apostle mentions these as readily offering themselves to him, from his own avocation, that of a tent-maker: and it is supposed that he borrows these terms from his own trade, in order to illustrate his doctrine. This supposition would be natural enough, if we had not full evidence that these terms were used in the Jewish theology, precisely in the sense in which the apostle uses them here. Therefore, it is more likely that he borrowed them from that theology, than from his own trade.

2. In the terms tabernacle, building of God, &c. we may refer also to the tabernacle in the wilderness, which was a building of God, and a house of God; and as God dwelt in that building, so he will dwell in the souls of those who believe in, love, and obey him. And this will be his transitory temple till mortality is swallowed up of life, and we have a glorified body and soul to be his eternal residence.

3. The doctrines of the resurrection of the same body; the witness of the Spirit; the immateriality of the soul; the fall and miserable condition of all mankind; the death of Jesus, as an atonement for the sins of the whole world; the necessity of obedience to the Divine will, and of the total change of the human heart, are all introduced here: and, although only a few words are spoken on each, yet these are so plain and so forcible, as to set those important doctrines in the most clear and striking point of view.

4. The chapter concludes with such a view of the mercy and goodness of God in the ministry of reconciliation, as is nowhere else to be found. He has here set forth the Divine mercy in all its heightenings; and who can take this view of it without having his heart melted down with love and gratitude to God, who has called him to such a state of salvation?

5. It is exceedingly remarkable that, through the whole of this chapter, the apostle speaks of himself in the first person plural; and though he may intend other apostles, and the Christians in general, yet it is very evident that he uses this form when only himself can be meant, as in verses 12 and 13, as well as in several places of the following chapter. This may be esteemed rather more curious than important.

CHAPTER VI.

We should not receive the grace of God in vain, having such promises of support from Him, 1, 2. We should act so, as to bring no disgrace on the Gospel, 3. How the apostles behaved themselves; preached, suffered, and rejoiced, 4—10. St. Paul's affectionate concern for the Corinthians, 11—13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14—16. Exhorts them to avoid evil companions, and evil practices, on the promise that God will be their Father; and that they shall be his sons and his daughters, 17, 18. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cas. 4.]

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now

a 1 Cor. 3.9.—b Ch. 5. 20.—c Heb. 12. 13.—d 1ss 49. 8.

NOTES.—Verse 1. *We then, as workers together with him* Συμπαράκλητοι ἐκ αὐτοῦ κατακληρόντες. The two last words, *with him*, are not in the text, and some supply the place thus: *we then, as workers together with you*, and the Armenian version seems to have read it so: but no MS. has this reading; and no other version. For my own part, I see nothing wanting in the text if we only suppose the term *apostles*; *we* (i. e. apostles,) being fellow-workers, also entreat you not to receive the grace of God in vain.

By the grace of God, τῇ χάριτι τοῦ Θεοῦ, this grace or benefit of God, the apostle certainly means the grand sacrificial offering of Christ, for the sin of the world, which he had just before mentioned in speaking of the ministry of reconciliation. We learn, therefore, that it was possible to receive the grace of God, and not ultimately benefit by it; or, in other words, to begin in the Spirit and end in the flesh. Should any one say, that it is the ministry of reconciliation, that is, the benefit of apostolic preaching, that they might receive in vain: I answer, that the apostolic preaching, and the whole ministry of reconciliation, could be no benefit to any man, farther than it might have been a means of conveying to him the salvation of God. And it is most evident that the apostle has in view that grace or benefit that reconciles us to God, and makes us divinely righteous. And this, and all other benefits of the death of Christ, may be received in vain.

2. *For he saith* That is, God hath said it, by the prophet Isaiah, chap. xlix. 8, which place the apostle quotes *verbatim* *literatim* from the Septuagint. And from this we may at once see, what is the accepted time; and what the day of salvation. The advent of the Messiah was the πῶτον χρόνον, the time of God's pleasure, or benevolence; for which all the faithful were in expectation; and the day of salvation, ἡμέρα γομν γεσούδ, was the time in which this salvation should be manifested and applied. The apostle, therefore, informs them that this is the time predicted by the prophet; and, the ministry of reconciliation being exercised in full force, is a proof that the prophecy is fulfilled: and therefore the apostle confidently asserts, Behold, now is this accepted time; now, the Messiah reigns; now, is the Gospel dispensation; and therefore, now is the day of salvation: that is, the very time in which the power of God is present to heal; and in which every sinner, believing on the Lord Jesus, may be saved.

I rather think that this second verse should be read immediately after the last verse of the preceding chapter; as where it now stands, it greatly disturbs the connexion between the first and the third verses. I will set down the whole in the order in which I think they should stand. Chap. v. 20. *Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead to be reconciled to God. For he hath made him a sin-offering for us, who knew no sin, that we might be made the righteousness*

is the accepted time; behold, now is the day of salvation.) 3 * Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God in him: for he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" Behold, now is the accepted time; behold, now is the day of salvation. Immediately after this, the sixth chapter will very properly commence, and we shall see that the connexion will be then undisturbed.

We then, as fellow-workers, beseech you also, that ye receive not this grace of God in vain, giving no offence in any thing, that this ministry be not blamed. This change of the place of the second verse, which every one allows must, if it stand here, be read in a parenthesis, preserves the whole connexion of the apostle's discourse; and certainly sets his argument before us in a stronger light. Let us review the whole: 1. God was in Christ, reconciling the world to himself, chap. v. 18. 2. He appointed the apostles to proclaim to mankind the doctrine of reconciliation, ch. v. 19. 3. The apostles, in consequence, proclaim this doctrine, and show that Christ was a sacrifice for sin: and that, through him, we may be perfectly saved, chap. v. 20, 21. 4. They show also, that all this was agreeable to the declaration of God by the prophet Isaiah, chap. xlix. 8, where he predicts the days of the Messiah, and the grace then to be communicated, chap. vi. 2. 5. The apostle then, speaking in the person of all his fellow-labourers, who had this ministry of reconciliation entrusted to them, exhorts them not to receive such a benefit of God in vain, chap. vi. 1. 6. He exhorts those who had embraced the Gospel not to put a stumbling-block in the way of others, by acting irreligiously, lest this ministry of reconciliation should be reproached on their account, chap. vi. 3. 7. He shows what conscientious and scrupulous care he and his fellow-apostles took to preach and walk so, that this ministry might have its full effect, chap. vi. 4, &c.

This view of the subject, if I mistake not, shows a beautiful consistency throughout the whole.

3. *Giving no offence* The word προσηκούω, read προσηκούω, Rom. xiv. 13, signifies a stumbling-block, in general; or any thing over which a man stumbles or falls; and here means any transgression or scandal that might take place among the ministers, or the Christians themselves, whereby either Jews or Gentiles might take occasion of offence, and vilify the Gospel of Christ.

4. *But in all things approving ourselves* The apostle now proceeds to show how conscientiously himself and his fellow-labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men. They not only gave no offence in any thing, but they laboured to manifest themselves to be the genuine ministers of God, in much patience, bearing calmly up under the most painful and oppressive afflictions.

In afflictions Εἰς θλίψεις. This may signify the series of persecutions and distresses in general; the state of cruel suffering in which the church of God and the apostles then existed

14 * Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I

^{Deu. 2, 3. 1 Cor. 5, 9 & 10. 1 Sam. 15, 21. 1 Kin. 19, 21. Eccl. 13, 17. 1 Cor. 10, 21. Eph. 5, 7, 11—1 Cor. 5, 18. 19. Eph. 5, 21. 22. Heb. 9, 5.}

The verb *ἐκκοινωνεω*, signifies to leave one's own rank, place, or order, and go into another; and here it must signify not only that they should not associate with the Gentiles in their idolatrous feasts; but that they should not apostatize from Christianity; and the questions which follow, show that there was a sort of fellowship that some of the Christians had formed with the heathens, which was both wicked and absurd; and if not speedily checked, would infallibly lead to final apostasy.

Some apply this exhortation to pious persons marrying with those who are not decidedly religious, and converted to God. That the exhortation may be thus applied, I grant; but it is certainly not the meaning of the apostle in this place.

For what fellowship, &c.] As righteousness cannot have communion with unrighteousness, and light cannot dwell with darkness; so Christ can have no concord with Belial: nor can he that believeth, have any with an infidel. All these points were self-evident: how then could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels?

16 What agreement hath the temple of God with idols? Nothing could appear more abominable to a Jew, than an idol in the temple of God: here, then, could be no agreement; the worship of the two is wholly incompatible. An idolater never worships the true God: a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians.

Ye are the temple of the living God] God intends to make the heart of every believer his own house.

I will dwell in them, and walk in them.] The words are very emphatic, *ἐνοικνω ἐν αὐτοῖς; ἡ ἐγὼ ἡμιῶν ἐν αὐτοῖς*. I will not be as a wayfaring man, who turns aside to tarry as for a night; but I will take up my constant residence with them: I will dwell in and among them.

I will be their God.] They shall have no other God; they shall have none besides me; and if they take me for their God, I will be to them all that an infinite, eternal, and self-sufficient Being can be to his intelligent offspring.

They shall be my people.] If they take me for their God, their supreme and eternal Good: I will take them for my people, and instruct, enlighten, defend, provide for, support, and bless them, as if I had none else to care for in the creation.

17. Wherefore come out from among them] Is it not plain

will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

^{Exod. 22, 43. Lev. 26, 12. Jer. 31, 34, & 32, 38. Ezek. 11, 20, & 36, 29, & 37, 25, &c. Zech. 8, 8, & 11, 9—12, 11. Ch. 7, 1. Rev. 18, 4—Jer. 31, 13. Rev. 21, 7.}

from this, and the following verse, that God would be their God, only on the ground of their taking him for such: and that this depended on their being separated from the works and workers of iniquity: for God could not inhabit in them, if they had concord with Belial, a portion with infidels, &c. Those who will have the promises of God fulfilled to them, must come under the conditions of these promises: if they are not separate—if they touch the unclean thing, God will not receive them; and therefore, will not be their God; nor shall they be his people.

18. Will be a Father unto you] I will act towards you as the most affectionate father can act towards his most tender and best beloved child.

And ye shall be my sons and daughters] Ye shall all be of the household of God; the family of heaven; ye shall be holy, happy, and continually safe.

Saith the Lord Almighty.] *Κυριος παντοκράτωρ*; the Lord, the governor of all things.

Earthly fathers, however loving and affectionate, may fail to provide for their children, because every thing is not at their disposal; they may frequently lack both the power and the means, though to will may be present with them: but the Lord who made, and who governs all things, can never lack will, power, nor means. The promise is sure to the children; and the children are those who take the Almighty for their God. For the promise belongs to no soul that is not separate from sinful ways, works, and men: those who touch the unclean thing, i. e. who do what God forbids, and hold communion with unrighteousness, can never stand in the endearing relation of children to God Almighty: and this is most forcibly stated by God himself in these verses, and in the beginning of the following chapter; the first verse of which should conclude this.

To the Jews the promises were originally made: they would not have God for their God; but would work iniquity. What was the consequence? God cast them off: and those who were joined to iniquity were separated from Him. "Then, said God, call his name *Leammi*: for ye are not my people, and I will not be ye God." Hos. 1, 9. The Jews were therefore cast off, and the Gentiles taken in their place; but even these, under the new covenant, are taken in expressly under the same conditions as the apostle here most fully states. Those who apply these words in any other way, pervert their meaning, and sin against their souls.

CHAPTER VII.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2—4. He tells them what distress he felt on their account at Macedonia, till he had met with Titus, and heard of their prosperity, 5—7. He rejoices that his first epistle was made the means of their reformation, 8, 9. States how they were affected by his letter, and the process of their reformation, 10, 11. Shows why he had written to them, 12. Rejoices that his boasting of them to Titus, is found to be a truth; and takes occasion to mention the great affection of Titus for them; and his own confidence in them, 13—16. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.]

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

^{1 Ch. 5, 17, 18. 1 Joh. 3, 3. Isaiah 1, 16 & 5, 13, & 29, 23. 1 Thess. 5, 23. 1 Tim. 4, 1—2. Acts 23, 78. Ch. 12, 17.}

NOTES.—Verse 1. Having therefore these promises] The promises mentioned in the three last verses of the preceding chapter; to which this verse should certainly be joined.

Let us cleanse ourselves.] Let us apply to him for the requisite grace of purification; and avoid every thing in spirit and practice which is opposite to the doctrine of God; and which has a tendency to pollute the soul.

Filthiness of the flesh] The apostle undoubtedly means drunkenness, fornication, adultery, and all such sins as are done immediately against the body: and by filthiness of the spirit, all impure desires, unholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, incentives to evil being thus lessened, for the eye affects the heart, there will be the less danger of our falling into outward sin. And if we avoid all outward occasions of sinning, evil propensities will certainly be lessened. All this is our work under the common aids of the grace of God. We may turn away our eyes and ears from evil; or we may indulge both in what will infallibly beget evil desires and tempers in the soul; and under the same influence we may avoid every act of iniquity; for even Satan himself cannot, by any power he has, constrain us to commit uncleanness, robbery, drunkenness, murder, &c. These are things in which both body and soul must consent. But still, withholding the eye, the ear, the hand, and the body in general, from sights, reports, and acts of evil, will not pu-

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great is my boldness of speech towards you, great is my glorying of you: for I am filled with comfort, I am exceeding joyful in all our tribulation.

^{1 Ch. 6, 11, 12—4 Ch. 5, 12—1 Cor. 1, 4. Ch. 1, 14.—1 Cor. 1, 4. Phil. 2, 17. Col. 1, 24. Acts 19, 28. 1 Cor. 3, 12 & 15, 23.}

rify a fallen spirit: it is the grace and spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works. But if we do not withhold the food by which the man of sin is nourished and supported, we cannot expect God to purify our hearts. While we are striving against sin, we may expect the Spirit of God to purify us by his inspiration from all unrighteousness, that we may perfectly love and magnify our Maker. How can those expect God to purify their hearts, who are continually indulging their eyes, ears, and hands in what is forbidden; and in what tends to increase and bring into action all the evil propensities of the soul?

Perfecting holiness] Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit. The means of accomplishing this are, 1. Resisting and avoiding sin, in all its inviting and seducing forms. 2. Setting the fear of God before our eyes, that we may dread his displeasure, and abhor whatever might excite it; and whatever might provoke him to withhold his manna from our mouth. We see, therefore, that there is a strong and orthodox sense in which we may cleanse ourselves from all filthiness of the flesh and of the spirit; and thus perfect holiness in the fear of God.

2. Receive us] *Ναπαράλαβete*. This address is variously understood. Receive us into your affections; love us as we love you; receive us as your apostles and teachers; we have

5 For ^ε when we were come into Macedonia, our flesh had no rest, but ^ε we were troubled on every side; ¹ without were fightings, within were fears.

6 Nevertheless ^ε God, that comforteth those that are cast down, comforted us by ¹ the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ^ε after a godly manner, that ye might receive damage by us in nothing.

g Ch.2.13.—h Ch.4.8.—i Deu.32.25.—k Ch.1.4.—l See Ch.2.13.—m Ch.2.4.—n Or,

given you full proof that God hath both sent and owned us. Receive, comprehend what we now say to you, and carefully mark it.

We have wronged no man] We have never acted contrary to the strictest justice.

We have corrupted no man] With any false doctrine or pernicious opinion.

We have defrauded no man] Of any part of his property. But what have your false teachers done? They have beguiled you from the simplicity of the truth, and thus corrupted your minds. Chap. xi. 3. They have brought you into bondage; they have taken of you; devoured you; exalted themselves against you; and ye have patiently suffered all this, chap. xi. 20. It is plain that he refers here to the false apostle, or teacher, which they had among them.

I speak not this to condemn you] I do not speak to reproach, but to correct you. I wish you to open your eyes, and see how you are corrupted, spoiled, and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

I have said before, that ye are in our hearts] He has in effect and substance said this, chap. i. 6—8. ii. 4, 12. iii. 2, and ver. 15, where see the passages at length, and the notes.

To die and live with you] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love; and causes us to prefer them to all others, like that in *Horace*:

Quantum sidere pulchrior

Ille est, tu levior cortice, et improbo

Inacridur Adria :

Tecum vivere amem, tecum obeam libens.

Odor. lib. iii. Od. ix. ver. 21.

'Though he exceed in beauty far

The rising lustre of a star;

Though light as cork thy fancy strays,

Thy passions wild as angry seas

When w'old with storms; yet gladly I

With thee would live, with thee would die."—FRANCIS.

From all appearance, there never was a church less worthy of an apostle's affection than this church was at this time; and yet no one ever more beloved. The above quotation applies to this case in full force.

Great is my boldness of speech] He seems to refer to the manner in which he spoke of them to others.

Great is my glorying of you] They had probably been very loving and affectionate, previously to the time in which they were perverted by their false apostle. He therefore had boasted of them in all the churches.

I am filled with comfort] My affection for you has still the most powerful ascendancy in my soul. Here we may see the affection of the most tender father to his children.

I am exceeding joyful] *Υπερπεπλησμαι* : I superabound in joy. I have a joy beyond expression. This is an extremely rare verb. I have not met with it in any Greek author; and it occurs nowhere in the New Testament but here and in Rom. v. 20.

In all our tribulation] Perhaps *ετι*, here should be rendered under instead of in, as it signifies, Mark ii. 26. Luke iii. 2. Acts xi. 23. Under all our tribulations, I feel inexpressible joy on your account.

When we were come into Macedonia] St. Paul having left Ephesus, came to Troas, where he stopped some time; afterward he came to Macedonia; whence he wrote this epistle.

Our flesh had no rest] So exceedingly anxious was he to know the success of his first epistle to them.

Without were fightings] The oppositions of Pagans, Jews, and false brethren.

Within were fears] Uncertain conjectures relative to the success of his epistle; fears lest the severity of it should alienate their affections utterly from him; fears lest the party of the incestuous person should have prevailed; fears lest the teaching of the false apostle should have perverted their minds from the simplicity of the truth; all was uncertainty; all apprehension; and the Spirit of God did not think proper to remove the causes of these apprehensions in any extraordinary way.

Comforted us by the coming of Titus] Who brought him a most satisfactory account of the success of his epistle; and the good state of the Corinthian church.

10 For ^ε godly sorrow worketh repentance to salvation, not to be repented of: ^ε but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves, yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong; ^ε but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^ε was refreshed by you all.

according to God.—o 2 Sam. 12.13. Mat. 26.75.—p Pro. 17.22.—q Ch.2.4.—r Ro. 15.22.

7. He told us your earnest desire] To see me, and correct what was amiss among yourselves.

Your mourning] Because you had sinned.

Your fervent mind] The zeal you felt to testify your affectionate regard for me.

I do not repent, though I did repent] Though I had many doubts in my mind, concerning the success of my letter; and though I grieved, that I was obliged to write with so much severity, the cause absolutely requiring it; yet now I am not sorry that I have written that letter, because I find it has completely answered the end for which it was sent.

Ye sorrowed to repentance] Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may sorrow, and yet not repent.

Made sorry, after a godly manner] It was not a sorrow because ye were found out, and thus solemnly reprobated; but a sorrow because ye had sinned against God, and which consideration caused you to grieve, more than the apprehension of any punishment.

Danger by us in nothing] Your repentance prevented that exercise of my apostolic duty, which would have consigned your bodies to destruction, that your souls might be saved in the day of the Lord Jesus.

For godly sorrow] That which has the breach of God's holy law for its object.

Worketh repentance] A thorough change of mind unto salvation; because the person who feels it, cannot rest till he find pardon through the mercy of God.

But the sorrow of the world worketh death] Sorrow for lost goods, lost friends, death of relatives, &c. when it is poignant and deep, produces diseases, increases those that already exist, and often leads men to lay desperate hands on themselves. This sorrow leads to destruction; the other leads to salvation; the one leads to heaven, the other to hell.

What carefulness it wrought in you] Carefulness of obeying my directions, ver. 15. yea, what clearing of yourselves from guilt, by inflicting censures on the guilty person; and putting away evil from among you. 1 Cor. xv. 18. yea, what indignation against him who had dishonoured his profession, and defiled the church; yea, what fear of my displeasure, and the rod which I threatened, 1 Cor. iv. 21. yea, what vehement desire to rectify what was amiss in this matter, ver. 7. yea, what zeal for me; yea, what revenge in punishing the delinquent. See *Whitby*.

In all things, &c.] In the whole of your conduct in this affair, since ye have received my letter, ye have approved yourselves to be clear, *δυσως*; not only to be clear of contumacy and obstinate persistence in your former conduct; but to have done all in the compass of your power to rectify the abuses which had crept in among you. The Corinthians were not clear, i. e. innocent, or void of blame in the fact; but they were clear of all blame in their endeavours to remove the evil.

Not for his cause that had done the wrong] viz. the incestuous person.

Nor for his cause that suffered wrong] Some think the apostle means himself; others, that he means the church at Corinth, the singular being put for the plural; others, the family of the incestuous person; and others, the father of the incestuous person: if this latter opinion be adopted, it would seem to intimate that the father of this person was yet alive, which would make the transgression more flagrant; but these words might be spoken in reference to the father, if dead; whose cause should be vindicated, as his injured honour might be considered like Abel's blood, to be crying from the earth.

But that our care for you—might appear] It was not to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them; but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God; and that they might thereby see how unnatural their opposition to him was; and what cause they had to prefer him who was ready to give up his life in their service, to that false apostle or teacher, who was corrupting their minds, leading them from the simplicity of the truth, and making a gain of them.

For the joy of Titus] Titus, who had now met St. Paul at Macedonia, gave him the most flattering accounts of the improved state of the Corinthian church; and indeed their kind usage of Titus was a full proof of their affection for St. Paul.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you,

s Gr. howels. Ch. 6.12.—Ch. 2.9. Phil. 3.12.

14. *For if I have boasted*] The apostle had given Titus a very high character of this church; and of their attachment to himself: and doubtless this was the case previously to the evil teacher getting among them; who had succeeded in changing their conduct, and changing in a great measure their character also; but now they return to themselves, resume their lost ground, so that the good character which the apostle gave them before, and which they had for a time forfeited, is now as applicable to them as ever. Therefore his boasting of them is still found a truth.

15. *And his inward affection*] Τα σπλάχνα αὐτοῦ; those bowels of his; his most tender affection. For the meaning of this word, see the note on Matt. ix. 36.

Whilst he remembereth the obedience of you all] This is a very natural picture: he represents Titus as overjoyed, even while he is delivering his account of the Corinthian church. He expatiated on it with extreme delight, and thereby showed at once, both his love for St. Paul, and his love for them. He loved them because they so loved the apostle; and he loved them because they had shown such kindness to himself; and he loved them because he found so many excellent and rare gifts joined to so much humility, producing such an exemplary and holy life.

With fear and trembling ye received him] Ye revered his authority; ye were obedient to his directions; and ye dreaded lest any thing should be undone or ill done which he had delivered to you in the name of God.

16. *I have confidence in you in all things*] It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this church; and that the faction, which had long distracted and divided them, was nearly broken; that all was on the eve of being restored to its primitive purity and excellence; that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you, in all things.

u 2 Thess. 3.4. Phil. 3.21.

1. Thus a happy termination is put to an affair that seemed likely to ruin the Corinthian church, not only at Corinth but through all Greece: for, if this bad man, who had been chief in opposing the apostle's authority, bringing in licentious doctrines, and denying the resurrection of the dead, had ultimately succeeded at Corinth, his doctrine and influence might soon have extended over Greece and Asia Minor: and the great work of God which had been wrought in those parts would have been totally destroyed. This one consideration is sufficient to account for the apostle's great anxiety and distress, on account of the divisions and heresies at Corinth. He knew it was a most pernicious leaven, and, unless destroyed, must destroy the work of God. The loss of the affections of the church at Corinth, however much it might affect the tender fatherly heart of the apostle, cannot account for the awful apprehensions, poignant distress, and deep anguish, which he, in different parts of these epistles, so feelingly describes; and which he describes as having been invariably his portion from the time that he heard of their perversion, till he was assured of their restoration, by the account brought by Titus.

2. A scandal or heresy in the church of God is ruinous at all times; but particularly so when the cause is in its infancy: and therefore the messengers of God cannot be too careful to lay the foundation well in doctrine, to establish the strictest discipline; and to be very cautious who they admit and accredit as members of the church of Christ. It is certain that the door should be opened wide to admit penitent sinners; but the watchman should ever stand by, to see that no improper person enter in. Christian prudence should ever be connected with Christian zeal. It is a great work to bring sinners to Christ; it is a greater work to preserve them in the faith; and it requires much grace and much wisdom to keep the church of Christ pure; not only by not permitting the unholy to enter; but by casting out those who apostatize or work iniquity. *Slackness in discipline* generally precedes corruption of doctrine; the former generating the latter.

CHAPTER VIII.

The apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia for the same purpose; who were comparatively a poor people, 1—5. He tells them that he had desired Titus to finish this good work among them, which he had begun, hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6—8. He exhorts them to this by the example of Jesus Christ; who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shows them that this contribution, which had been long begun, should have been long since finished, 10. And that they should do every thing with a ready and willing mind according to the ability which God had given them; that abundance should not prevail on one hand, while pinching poverty ruled on the other: but that there should be equality, 11—14. He shows, from the distribution of the manna in the wilderness, that the design of God was, that every member of his spiritual household, should have the necessities of life, 15. He tells them that he had now sent Titus and another with him, to Corinth, to complete this great work, 16—22. The character which he gives of Titus, and the others employed in this business, 23, 24. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.]

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power, they were willing of themselves;

a Mark 12.44.—b Gr. simpliciter, Ch. 2.11.—c Acts 11.29 & 21.17. Rom. 15.25, 26.

NOTES.—Verse 1. *Moreover, brethren, we do you to wit*] In all our dignified version very few ill constructed sentences can be found: however here is one, and the worst in the book. We do you to wit, is in the original γινώσκετε ὅτι ὑμεῖς, we make known unto you. This is plain and intelligible; and the other is not so; and the form is now obsolete.

The grace of God bestowed] Dr. Whitby has made it fully evident that the χάρις Θεοῦ, signifies the charitable contribution made by the churches in Macedonia, to which they were excited by the grace or influence of God upon their hearts; and, that ἀδοῦναι εἰς, cannot signify bestowed on, but given to. That χάρις means liberality, appears from ver. 6. we desired Titus that as he had begun, so he would finish, τὴν χάριν ταύτην, this charitable contribution. And verse 7. that ye abound ἐν τῇ χάριτι ταύτῃ, in this liberal contribution. And ver. 19. who was chosen of the church to travel with us, εἰς τὴν χάριν ταύτην, with this charitable contribution, which is administered, which is to be dispensed by us. So chap. ix. 8. God is able to make, τὰς χάριτας, all liberality to abound towards you. And 1 Cor. xiii. 3. to bring, τὴν χάριν, your liberality to the poor saints. Hence χάρις, is *Hesychius* and *Pharocritus*, interpreted a gift, as it is here by the apostle, *Thanks be to God for his unspeakable gift*, chap. ix. 14, 15. This charity is styled the grace of God, either from its exceeding greatness, as the orders of God, and mountains of God, signify great orders, and great mountains; Psalm xxxi. 6. lxxx. 10. Or, rather, it is called so, as proceeding from God, who is the dispenser of all good; and the giver of this disposition; for the motive of charity must come from him. So in other places, the zeal of God, 2 Cor. xi. 2. The love of God, 2 Cor. v. 14. The grace of God, Tit. ii. 11. See the original.

4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God;

6 Inasmuch that I desired Titus, that as he had begun, so he would also finish in you the same grace also.

1 Cor. 16.1, 3, 4. Ch. 9.4.—d Ver. 17. Ch. 12.18.—e Or, gift. Ver. 4.13.

The churches of Macedonia] These were Philippi, Thessalonica, Berea, &c.

2. *In a great trial of affliction*] The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly, that an opportunity was afforded them of doing good to their more impoverished and more persecuted brethren. We can scarcely ever speak of poverty and affliction in an absolute sense: they are only comparative. Even the poor are called to relieve those who are poorer than themselves; and the afflicted to comfort those who are more afflicted than they are. The poor and afflicted churches of Macedonia felt this duty; and therefore came forward to the uttermost of their power to relieve their more impoverished and afflicted brethren in Judea.

3. *For to their power, &c.*] In their liberality they had no rule but their ability; they believed they were bound to contribute all they could; and even this rule they transgressed: for they went beyond their power; they deprived themselves for a time of the necessities of life, in order to give to others who were destitute even of necessities.

4. *Praying us with much entreaty*] We had not to solicit them to this great act of kindness; they even entreated us to accept their bounty; and to take on ourselves the administration or application of it to the wants of the poor in Judea.

5. *Not as we hoped*] They far exceeded our expectations; for they consecrated themselves entirely to the work of God: giving themselves and all they possessed first unto the Lord; and then as they saw that it was the will of God that they should come especially forward in this charitable work, they gave themselves to us, to assist to the uttermost, in providing relief for the suffering Christians in Judea.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see ⁶ that ye abound in this grace also.

8 ¹ I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein ¹ I give my advice: for ¹ this is expedient for you, who have begun before, not only to do, but also to be ¹⁰ forward ⁹ a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For ¹ if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened: but in all things as ye have abounded, so ye must abound here also.

14 ¹ Cor. 15, 6, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6. That ye desired Titus] Titus had probably had the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, 1 Cor. xvi. 1, &c.

The same grace] Liberality.—See note on ver. 1.

7. As ye abound in every thing] See the note on 1 Cor. i. 5. In faith, crediting the whole testimony of God: in utterance, words; in doctrine, knowing what to teach; knowledge of God's will, and prudence to direct you in teaching and doing it; in diligence, to amend all that is wrong among you, and to do what is right; and in love to us, whom none ye prize as the apostles of the Lord, and your pastors in him.

Abound in this grace also] Be as eminent for your charitable disposition, as ye are for your faith, doctrine, knowledge, diligence, and love.

8. I speak not by commandment] I do not positively order this: I assume no right or authority over your property; what you devote of your substance to charitable purposes must be your own work, and a free-will offering.

The forwardness of others] V. z. the churches of Macedonia, which had already exerted themselves so very much in this good work. And the apostle here intimates that he takes this opportunity to apprise them of the zeal of the Macedonians, lest those at Corinth, who excelled in every other gift, should be out-done in this. Their own honour, if better motives were absent, would induce them to exert themselves, that they might not be out-done by others. And then as they had possessed great love for the apostle, and this was a service that lay near his heart, they would prove the sincerity of that professed love, by a liberal contribution for the afflicted and destitute Jewish Christians.

9. For ye know the grace of our Lord Jesus Christ] This was the strongest argument of all; and it is urged home by the apostle with admirable address.

Ye know] Ye are acquainted with God's endless love in sending Jesus Christ into the world; and ye know the grace, the infinite benevolence of Christ himself.

That, though he was rich] The Possessor, as he was the Creator of the heavens and the earth: For your sakes he became poor; he emptied himself, and made himself of no reputation; and took upon himself the form of a servant; and humbled himself unto death, even the death of the cross; that ye, through his poverty, through his humiliation and death, might be rich; might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory.

If Jesus Christ, as some contend, were only a mere man, in what sense could he be said to be rich? His family was poor in Bethlehem; his parents were very poor also; he himself never possessed any property among men from the stable to the cross; nor had he any thing to bequeath at his death but his peace. And in what way could the poverty of one man make a multitude rich? These are questions, which on the Socinian scheme can never be satisfactorily answered.

10. Herein I give my advice] For I speak not by way of commandment, ver. 8.

For this is expedient for you] It is necessary you should do this to preserve a consistency of conduct; for ye began this work a year ago, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] Το ποιεῖν καὶ το ἀγωνεῖν, literally to do and to will; but as the will must be before the deed, βέβαιον must be taken here in the sense of delight, &c. it frequently means in the Old and New Testaments. See several examples in 1 Timothy.

Some MSS. transpose the words; allowing this, there is no difficulty.

A year ago] Ἄνω πάλαι. It was about a year before this, that the apostle, in his first epistle, ch. xvi. 2, had exhorted them to make this contribution; and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose; he therefore wishes them to complete this good work, and thus show that they were not led to it by the example of the Macedonians, seeing they themselves had been first movers in this business.

11. A readiness to will, so there may be a performance] Ye have willed and purposed this: now, perform it.

Out of that which ye have] Give, as God has enabled you; and give as God has disposed you. He requires each man to

11. But by an equality, that now at this time your abundance

may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality:

15 As it is written, ¹ He that had gathered much, had nothing over; and he that had gathered little, had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted ² the exhortation; but being more forward, of his own accord he went into you.

18 And we have sent with him ³ the brother, whose praise is in the Gospel throughout all the churches;

19 And not that only, but who was also ⁴ chosen of the churches to travel with us with this grace, which is administered by us ⁵ to the glory of the same Lord, and declaration of your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

do as he can, and accepts the will where the means are wanting to perform the deed.

12. According to that a man hath] According to his real property; not tithing that which belongs to his own family, and is indisputably necessary for their support; and not tithing that which belongs to others; viz. what he owes to any man.

13. That other men be eased] I do not design that you should impoverish yourselves, in order that others may live abundantly.

14. But by an equality] That you may do to those who are distressed now; as on a change of circumstances, you would wish them to do to you. And I only wish that, of your abundance, you would now minister to their wants; and it may be, that their abundance may yet supply your wants; for, so liable are all human affairs to change, that it is possible that you, rich Corinthians, should need the charitable help of others; as it is, that those Jews who once had need of nothing, should now be dependant on your bounty.

That they may be equality] That ye may exert yourselves so, in behalf of those poor people, that there may be, between you, an equality in the necessities of life: your abundance supplying them with that of which they are utterly destitute.

15. He that had gathered much, had nothing over] On this passage to which the apostle alludes, Exod. xvi. 18. I have stated that, probably every man gathered as much manna as he could, and when he brought it home and measured it by the omer, (for this was the measure for each man's eating,) if he had a surplus, it went to the supply of some other family, that had not been able to collect enough; the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect a supply for so numerous a household; several of whom might be so confined as not to be able to collect for themselves. Thus there was an equality among the Israelites in reference to this thing; and in this light, these words of St. Paul lead us to view the passage. To apply this to the present case, the Corinthians, in the course of God's providence, had gathered more than was absolutely necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews, there would be an equality. Both would then possess the necessities of life, though still the one might have more property than the other.

16. But thanks be to God] He thanks God, who had already disposed the heart of Titus to attend to this business; and, with his usual address; considers all this as done in the behalf of the Corinthian church; and that though the poor Christians in Judea are to have the immediate benefit, yet God put honour upon them, in making them his instruments in supplying the wants of others. He who is an almoner to God Almighty, is highly honoured indeed.

17. He accepted the exhortation] I advised him to visit you, and excite you to this good work; and I found that he was already disposed in his heart to do it: God put this earnest care in the heart of Titus for you, ver. 16.

18. The brother, whose praise is in the Gospel] Who this brother was, we cannot tell: some suppose it was St. Luke who wrote a Gospel, and who was the companion of St. Paul in several of his travels; others think it was Silas; others, Barnabas; others, Mark; and others, Apollos. Neither ancient nor modern agree in either; but Luke, John, and Mark, soon to have the most probable opinions in their favour. Whoever the person was, he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

19. Chosen of the churches to travel with us] Χρησάμενος, appointed by a show of hands, from αὐτοῖς, the band, and τρέφο, to extend. This appointment, by the suffrage of the churches, seems to refer more to St. Luke than any one else; unless we suppose he refers to the transaction, Acts xv. 40, 41, and then it would appear that Silas is the person intended.

With this grace] Liberal contribution.—See on verse 1.

Your ready mind] Your willingness to relieve them. But instead of ὑμῶν, your, ὑμῶν, our, is the reading of almost all the best MSS. and all the Versions. This is doubtless the true reading.

20. Avoiding this, that no man should blame us] Taking this prudent caution, to have witnesses of our conduct; and such as were chosen by the churches themselves; that we might

21 * Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things; but now much more diligent, upon the great confidence which ^w I have in you.

^v Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12.

not be suspected of having either embellished or misapplied their bounty.—See the note on 1 Cor. xvi. 4.

21. *Providing for honest things*] Taking care to act so, as not only to be clear in the sight of God, but also to be clear in the sight of all men; avoiding even the appearance of evil. I wish the reader to refer to the excellent note on 1 Cor. xvi. 4. which I have extracted from Dr. Paley.

22. *We have sent with them*] *Titus*, and probably *Luke*; our brother, probably *Apollas*.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation, and love to me, he engages in this business with alacrity; and exceeds even his former diligence.

23. *Whether any do inquire of Titus*] Should it be asked, who is this *Titus*? I answer, he is my companion, and my fellow-labourer in reference to you.—2 Cor. ii. 13. vii. 6. 7. Should any inquire who are these *brethren*, *Luke* and *Apollas*? I answer, they are *Ἀπολλῶν*, apostles of the churches, and intensely bent on promoting the glory of Christ.

24. *Wherefore show ye to them, and before the churches, &c.*] Seeing they are persons every way worthy in themselves; and coming to you on such an important occasion, and so highly recommended, receive them affectionately; and let them thus see, that the very high character I have given of you is not exaggerated; and that you are as ready, in every work of charity, as I have stated you to be. Act in this for your own honour.

23. *Whether any do inquire of Titus*, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are ² the messengers of the churches, and the glory of Christ.

24. *Wherefore show ye to them, and before the churches, the proof of your love, and of our ² boasting on your behalf.*

^w Or, he hath.—^x Phil. 2. 25.—^y Ch. 7. 14 & 9. 2.

1. The whole of this chapter, and the following, is occupied in exciting the richer followers of Christ to be liberal to the *poor*: the obligation of each to be so. The reasons on which that obligation is founded; the arguments to enforce the obligation from those reasons; are all clearly stated, and most dexterously and forcibly managed. These two chapters afford a perfect model for a Christian minister, who is pleading the cause of the poor.

2. In the management of charities a man ought carefully to avoid the least suspicion of avarice, self-interest, and unfaithfulness. How few persons are entirely free from the upbraidings of their own consciences, in the matter of alms? But who will be able to bear the upbraidings of Christ at the time of death and judgment? No man can waste without injustice; or neglect, without sin, those things of which he is only the dispenser and steward.

3. God has not settled an equality among men by their birth, to the end that this quality might be the work of his grace. He has put the temporal portion of the poor into the hands of the rich: and the spiritual portion of the rich into the hands of the poor, on purpose to keep up a good understanding between the members of the same body, by a mutual dependance on one another. He who withholds the part belonging to the poor, steals more from himself than from them. Let every one answer this admirable design of God, and labour to re-establish equality: the poor in praying much for the rich, and the rich in giving much to the poor.—See *Quésnel*.

CHAPTER IX.

St. Paul intimates, that so ready were the Corinthians to make this charitable contribution, that it was scarcely necessary for him to write, 1, 2. But lest they should not be ready when he came, he had sent the brethren, Titus, &c. beforehand; lest, if any of the Macedonians should come with him, they should find them not prepared, though he had boasted so much of their ready mind, 3—5. He gives them directions how they shall contribute; and the advantage to be gained by it, in the fulfilment of the promises of God, 6—11. He shows them that, by this means, the poor shall be relieved, God glorified, their Christian temper manifested, and the prayers of many engaged in their behalf, 12—14. And concludes, with giving thanks to God, for his unspeakable gift, 15. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cass. 4.]

FOR as touching ^a the ministering to the saints, it is superfluous for me to write to you:

2 For I know ^b the forwardness of your mind, ^c for which I boast of you to them of Macedonia, that ^d Achaia was ready a year ago; and your zeal hath provoked very many.

3 * Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ^e bounty, ^f whereof ye had notice before, that the same

^a Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. Ch. 9. 4. Gal. 2. 10.—^b Ch. 8. 19.—^c Ch. 8. 24.—^d Ch. 8. 19.—^e Ch. 8. 12.—^f 1 Cor. 16. 1.—^g 1 Tim. 3. 11. 1 Sam. 25. 27. 2 Kings 5. 15.—^h Or, which hath been so much spoken of before.

NOTES.—Verse 1. *It is superfluous for me to write to you*] I need not enlarge, having already said enough.—See the preceding chapter.

2. *I know the forwardness of your mind*] You have already firmly purposed to contribute to the support of the poor and suffering saints.

That Achaia was ready a year ago] The whole of the *Morea* was anciently called *Achaia*, the capital of which was *Corinth*. The apostle means not only *Corinth*, but other churches in different parts about *Corinth*: we know there was a church at *Cenchrea*, one of the ports on the *Corinthian Isthmus*.

Your zeal hath provoked very many] Hearing that the Corinthians were so intent on the relief of the sufferers in Palestine, other churches, and especially they of *Macedonia*, came forward the more promptly and liberally.

3. *Yet have I sent the brethren*] *Titus* and his companions, mentioned in the preceding chapter.

That, as I said, ye may be ready] And he wished them to be ready, that they might preserve the good character he had given them: this was for their honour, and if they did not take care to do so, he might be reputed a liar; and thus, both they and himself, be ashamed before the Macedonians; should any of them, at this time, accompany him to Corinth.

5. *Whereof ye had notice before*] Instead of *προκαρτεροῦμεν*, spoken of before, BCDEFG, several others; with the *Coptic*, *Vulgate*, *Itala*, and several of the *Fathers*, have *προκαρτεροῦμεν*, what was promised before. The sense is not very different: probably the latter reading was intended to explain the former.—See the *Margin*.

Bounty, and not as of covetousness] Had they been backward, strangers might have attributed this to a covetous principle; as it would appear, that they were loth to give up their money, and that they parted with it only, when they could

might be ready, as a matter of bounty, and not as of covetousness.

6 ^h But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; ⁱ not grudgingly, or of necessity: for ^k God loveth a cheerful giver.

8 ^l And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, ^m He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ⁿ ministereth seed to the sower, both minister

^h Prov. 11. 24. and 12. 22. 9. Gal. 6. 7. 9.—ⁱ Deut. 15. 7.—^k Exod. 23. 2. 5. 5. Prov. 11. 25. Eccles. 35. 9. 10.—^l Rom. 12. 5. Ch. 8. 12.—^m 1 Prov. 11. 24. 25 & 23. 27. Phil. 4. 12.—ⁿ Psalm. 122. 5.—^o Isaiah 55. 10.

not, for shame, keep it any longer. This is the property of a covetous heart; whereas, readiness to give is the characteristic of a liberal mind. This makes a sufficiently plain sense; and we need not look, as some have done, for any new sense of *καρτεροῦμεν*, *covetousness*, as if it were here to be understood as implying a small gift.

6. *He which soweth sparingly*] This is a plain maxim: no man can expect to reap, but in proportion as he has sowed. And here *almsgiving* is represented as a seed sown, which shall bring forth a crop. If the sowing be liberal, the crop shall be so too.

Sowing is used among the Jews to express *almsgiving*: so they understand Isa. xxxii. 20. *Blessed are ye who sow beside all waters*: i. e. who are ready to help every one who is in need. And Hos. x. 12. they interpret, *Sow to yourselves almsgiving, and ye shall reap in mercy*. If you show mercy to the poor, God will show mercy to you.

7. *Not grudgingly, or of necessity*] The Jews had in the temple two chests for alms: the one was *קופה* *of what was necessary*; i. e. what the law required: the other was *קופה* *of the free will offerings*. To escape perdition, some would grudgingly give what necessity obliged them. Others would give cheerfully, for the love of God, and through pity to the poor. Of the first, nothing is said: they simply did what the law required. Of the second, much is said: *God loves them*. The benefit of *almsgiving* is lost to the giver, when he does it with a grumbling heart. And, as he does not do the duty in the spirit of the duty, even the performance of the letter of the law, is an abomination in the sight of God.

To these two sorts of alms in the temple, the apostle most evidently alludes. See *Schoettgen*.

8. *God is able to make all grace abound*] We have already seen, chap. vii. 1. that the word *grace*, *χάρις*, in the connexion in which the apostle uses it in these chapters, signifies a

bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

11 Being enriched in every thing to all ^P bountifulness, ^q which causeth through us, thanksgiving to God.

12 For the administration of this service not only ^s supplieth the wants of the saints, but is abundant also by many thanksgivings unto God;

o Hos 10.12. Matt. 6.1.—p Or, liberality.—q Gr. simplicity, Ch. 5.2.—r Ch. 1.11.

charitable gift; here it certainly has the same meaning—"God is able to give you, in his mercy, abundance of temporal good; that having a sufficiency, ye may abound in every good work;" This refers to the *sowing plentifully*; those who do so shall reap plentifully; they shall have an abundance of God's blessings.

9. *He hath dispersed abroad* Here is still the allusion to the sower. He sows much; not at home merely, or among those with whom he is acquainted, but abroad, among the strangers; whether of his own, or of another nation. The quotation is taken from Psal. cxii. 9.

He hath given to the poor This is the interpretation of *He hath scattered abroad*: and therefore it is said, *His righteousness remaineth for ever*; his good work is had in remembrance before God. By righteousness, we have already seen that the Jews understand *alms-giving*. See the note on Matt. vi. 1.

10. *Now he that ministereth seed to the sower* The sower, as we have already seen, is he that gives alms of what he hath: and God, who requires him to give these alms, is here represented as providing him with the means. As in the creation, if God had not created the earth with every tree and plant, with its seed in itself; so that a harvest came, without a previous ploughing and sowing, there could have been no seed to deposit in the earth; so if God had not, in the course of his Providence, given them the property they had, it would be impossible for them to give alms. And, as even the well cultivated and sowed field would be unfruitful if God did not, by his unseen energy and blessing, cause it to bring forth, and bring to maturity; so would it have been with their property; it could not have increased, for without his blessing, riches take wings, and flee away, as an eagle towards heaven. Therefore, in every sense, it is God who ministers seed to the sower, and multiplies the seed sown. And, as all this properly comes from God, and cannot exist without him, he has a right to require that it be dispensed in that way which he judges best.

The word *ἐκτρέφω*, he that ministereth, is very emphatic; it signifies, he who leads up the chorus, from *ἐκ*, to, and *τρέφω*, to lead the chorus: it means also, to join, to associate, to supply, or furnish one thing after another, so that there be no want, or chasm. Thus God is represented in the course of his Providence, associating and connecting causes and effects, keeping every thing in its proper place, and state of dependance on another; and all upon himself; so that summer and winter, heat and cold, seed-time and harvest, regularly succeed each other. Thus God leads up this grand chorus of causes and effects: provides the seed to the hand of the sower: gives him skill to discern the times when the earth should be prepared for the grain; and when the grain should be sowed; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower, and bread to the eater; and, by a watchful Providence, preserves every thing. The figure is beautiful; and shows us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself.

The fruits of your righteousness Your beneficence, for *ὁ δίκαιος*, is here to be understood. See the note on Matt. vi. 1. already referred to.

11. *Being enriched in every thing* Observe—Why does God give riches?—That they may be applied to his glory, and the good of men. Why does he increase riches?—That those who have them may exercise all bountifulness. And if they be enriched in every thing, what will be the consequence if they do not exercise all bountifulness? Why? God will curse their blessings: the rust shall canker them, and the moth shall consume their garments. But if, on the other hand, they do thus apply them, then they do cause thanksgiving to God. The 9th and 10th verses should be read in a parenthesis; for this verse connects with the eighth.

12. *For the administration of this service* The poor are relieved, see the hand of God in this relief, and give God the glory of his grace.

13. *By the experiment of this ministration* In this, and in the preceding, and following verses, the apostle enumerates the good effects that would be produced by their liberal almsgiving to the poor saints at Jerusalem. 1. The wants of the

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God w^h for his unspeakable gift.

2 4.15.—a Ch. 5.14.—b Mat. 5.16.—c Heb. 12.16.—d Ch. 3.1.—e James 1.17.

saints would be supplied. 2. Many thanksgivings would thereby be rendered unto God. 3. The Corinthians would thereby give proof of their subjection to the Gospel. And, 4. The prayers of those relieved will ascend up to God in the behalf of their benefactors.

14. *The exceeding grace of God in you* By the *ὑπερβαλλόντων χάριν*, superabounding, or transcending grace of God, which was in them, the apostle most evidently means the merciful and charitable disposition which they had towards the suffering saints.

The whole connexion, indeed the whole chapter, proves this; and the apostle attributes this to its right source, the grace or goodness of God. They had the means of charity; but God had given these means: they had a feeling and charitable heart; but God was the author of it. Their charity was superabundant; and God had furnished both the disposition, the occasion, and the means, by which that disposition was to be made manifest.

15. *Thanks be unto God for his unspeakable gift.* Some contend that Christ only is here intended; others, that the alms-giving is meant.

After all the difference of commentators and preachers, it is most evident that the *ἀνεκάνητος δῶρον*, unspeakable gift, is precisely the same with the *ὑπερβαλλόντων χάριν*, superabounding grace, or benefit, of the preceding verse. If, therefore, Jesus Christ, the gift of God's endless love to man, be the meaning of the unspeakable gift in this verse; he is also intended by the superabounding grace, in the preceding. But it is most evident, that it is the work of Christ in them, and not Christ himself, which is intended in the 14th verse, and consequently that it is the same work, not the operator, which is referred to in this last verse.

A few farther observations may be necessary on the conclusion of this chapter.

1. JESUS CHRIST, the gift of God's love to mankind, is an unspeakable blessing: no man can conceive, much less declare, how great this gift is; for these things the angels desire to look into. Therefore, he may be well called the unspeakable gift, as he is the highest God ever gave, or can give to man; though this is not the meaning of this last verse.

2. The conversion of a soul from darkness to light; from sin to holiness; from Satan to God: is not less inconceivable. It is called a new creation; and creative energy cannot be comprehended. To have the grace of God to rule the heart, subduing all things to itself, and filling the soul with the Divine nature, is an unspeakable blessing; and the energy that produced it is an unspeakable gift. I conclude, therefore, that it is the work of Christ in the soul, and not Christ himself, that the apostle terms the superabounding, or exceeding great grace, and the unspeakable gift; and Dr. Whitby's paraphrase may be safely admitted as giving the true sense of the passage. *Thanks be unto God for his unspeakable gift*: i. e. "this admirable charity," (proceeding from the work of Christ in the soul,) "by which God is so much glorified; the Gospel receives such credit; others are so much benefited; and you will be, by God, so plentifully rewarded." This is the sober sense of the passage; and no other meaning can comport with it. The passage itself is a grand proof that every good disposition in the soul of man, comes from God; and it explodes the notion of natural good; i. e. good which God does not work; which is absurd; for no effect can exist without a cause. And God, being the fountain of good, all that can be called good, must come immediately from himself. See James, chap. i. 17.

3. Most men can see the hand of God in the dispensations of his justice; and yet these very seldom appear. How is it that they cannot equally see his hand in the dispensations of his mercy, which are great, striking, and unremitting? Our afflictions, we scarcely ever forget; our mercies, we scarcely ever remember! Our hearts are alive to complaint, but dead to gratitude. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us? Ask his own eternal clemency; and ask the Mediator before the throne. The mystery of our preservation and salvation can be there alone explained.

CHAPTER X.

The apostle vindicates himself against the aspersions cast on his person, by the false apostle; and takes occasion to mention his spiritual might and authority, 1-6. He shows them the impropriety of judging after the outward appearance, 7. Again refers to his apostolical authority, and informs them that, when he again comes among them, he will show himself in his deeds as powerful as his letters intimated, 8-11. He shows that these false teachers sat down in other men's labours, having neither authority nor influence from God, to break up new ground; while he, and the apostles in general, had the regions assigned to them through which they were to sow the seed of life; and that he never entered into any place where the work was made ready by his hand by others, 12-16. He concludes with intimating that the glorying of those false apostles was bad; that they had nothing but self-commendation; and that they who glory should glory in the Lord, 17, 18. [A. C. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.]

NOW ^a I Paul myself beseech you by the meekness and gentleness of Christ, ^b who ^c in presence am base among you, but being absent am bold toward you:

2 But I beseech you, ^d that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which I think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh:

4 [For the weapons ^e of our warfare are not carnal, but ^f mighty ^g through God in the pulling down of strong holds;]

NOTES.—Verse 1. *I Paul myself beseech you by the meekness*] Having now finished his directions and advices relative to the collection for the poor, he resumes his argument relative to the false apostle, who had gained considerable influence, by representing St. Paul as despicable in his person, his ministry, and his influence. Under this obloquy, the apostle was supported by the meekness and gentleness of Christ: and through the same heavenly disposition, he delayed inflicting that punishment which, in virtue of his apostolical authority, he might have inflicted on him who had disturbed, and laboured to corrupt the Christian church.

Who in presence am base among you, but being absent am bold towards you] He seems to quote these as the words of his calumniator—as if he had said, “This apostle of yours is a mere braggadochio; when he is among you, you know how base and contemptible he is; when absent, see how he brags and boasts.” The word *parousia*, which we render here, signifies *louty*; and, as some think, *short of stature*. The insinuation is, that when there was danger or opposition at hand; St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his secular influence. See the following verse.

2. *Some, which think of us as if we walked according to the flesh*] As it is customary for cowards and overbearing men to threaten the weak and the timid when present; to bluster when absent; and to be very obsequious in the presence of the strong and courageous. This conduct they appear to have charged against the apostle, which he calls here *walking after the flesh*: acting as a man who had worldly ends in view; and would use any means in order to accomplish them.

3. *Though we walk in the flesh*] That is, although I am in the common condition of human nature, and must live as a human being, yet I do not war after the flesh; I do not act the coward or the poltroon, as they insinuate. I have a good cause, a good captain, strength at will, and courage at hand. I neither fear them nor their master.

4. *The weapons of our warfare*] The apostle often uses the metaphor of a warfare, to represent the life and trials of a Christian minister. See Ephes. vi. 10-17. 1 Tim. i. 18. 2 Tim. ii. 3, 4, 5.

Are not carnal] Here he refers to the means used by the false apostle, in order to secure his party; he calumniated St. Paul; traduced the truth; preached false and licentious doctrines; and supported these with sophistical reasonings.

But mighty through God] Our doctrines are true and pure: they come from God, and lead to him; and he accompanies them with his mighty power to the hearts of those who hear them: and the strong holds, the apparently solid and cogent reasoning of the philosophers, we, by these doctrines pull down; and thus the fortifications of heathenism are destroyed; and the cause of Christ triumphs, wherever we come; and we put to flight the armies of the aliens.

5. *Casting down imaginations*] *λογισμοις, reasonings or opinions.* The Greek philosophers valued themselves especially on their *ethic systems*, in which their reasonings appeared to be very profound and conclusive; but they were obliged to assume principles, which were either such as did not exist, or were false in themselves; as the whole of their *mythologic system* most evidently was: truly, from what remains of them, we see that their *metaphysics* were generally bombast; and, as to their *philosophy*, it was in general good for nothing.

When the apostles came against their gods many, and their lords many, with the *extreme and eternal ban*, and they were confounded, scattered, annihilated:—when they came against their various modes of purifying the mind, their sacrificial and mediatorial system, with the Lord Jesus Christ; his agony and bloody sweat; his cross and passion; his death and burial; and his glorious resurrection and ascension, they sunk before them; and appeared to be what they really were, as dust upon the balance; and lighter than vanity.

Every high thing] Even the pretendedly sublime doctrines

^b mightily ^g through God in the pulling down of strong holds;] 5 ^k Casting down ^l imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 ^m And having in a readiness to revenge all disobedience, when ⁿ your obedience is fulfilled.

7 ^o Do ye look on things after the outward appearance? ^p If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are ^q we Christ's:

ⁱ Or, to God.—^k 1 Cor. i. 19. & 3. 19.—^l Or, reasonings.—^m Chap. 13. 2. 10.—ⁿ Chap. 2. 9. & 7. 15.—^o Or, John 7. 24. Chap. 5. 12. & 11. 13.—^p 1 Cor. 14. 37. 1 John 4. 5.—^q 1 Cor. 3. 23. & 11. Chap. 11. 23.

for instance of Plato, Aristotle, and the Stoics in general, fell before the simple preaching of Christ crucified.

The knowledge of God] The doctrine of the unity and eternity of the Divine nature; which was opposed by the plurality of their idols; and the generation of their gods, and their men-made deities. It is amazing how feeble a resistance heathenism made, by argument or reasoning, against the doctrine of the Gospel! It instantly shrunk from the Divine light, and called on the secular power to contend for it! Popery sunk before Protestantism in the same way, and defended itself by the same means. The apostles destroyed heathenism wherever they came: the Protestants confuted Popery wherever their voice was permitted to be heard.

Bringing into captivity every thought] HEATHENISM could not recover itself: in vain did its thousands of altars smoke with reiterated hecatombs; their demons were silent; and their idols were proved to be *nothing in the world*. Popery could never, by any power of self-reviviscence, restore itself after its defeat by the reformation: it had no Scripture consecutively understood: no reason, no argument; in vain were its bells rung; its candles lighted; its *auto da fes* exhibited: in vain did its fires blaze; and in vain were innumerable human victims immolated on its altars! The light of God penetrated its hidden works of darkness, and dragged its three-headed Cerberus into open day: the monster sickened, vomited his herbane, and fled for refuge to his native shades.

The obedience of Christ] Subjection to idols was annihilated by the progress of the Gospel among the heathens; and they soon had but one Lord, and his name one. In like manner the doctrines of the reformation, mighty through God, pulled down, demolished, and brought into captivity the whole Papal system: and instead of obedience to the pope, the pretended vicar of God upon earth, obedience to Christ, as the sole almighty head of the church, was established particularly in Great Britain, where it continues to prevail. Hallelujah! the Lord God omnipotent reigneth.

6. *And having in a readiness to revenge all disobedience*] I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ; and the disobedience which has been produced by them.

When your obedience is fulfilled] When you have, in the fullest manner, discomfited those men, and separated yourselves from their communion. The apostle was not in haste to pull up the *trees*, lest he should pull up the *wheat* also.

All the terms in these two verses are *military*. Allusion is made to a *strongly fortified city*, where the enemy had made his last stand; *entrenching* himself about the *walls*; *strengthening* all his *redoubts and ramparts*; raising *castles, towers*, and various engines of defence and offence upon the walls; and neglecting nothing that might tend to render his *strong hold* impregnable. The army of God goes against the place, and attacks it; the *strong holds, οχυρωματα*, all the fortified places, are carried. The *imaginings, λογισμοι*, engines, and whatever the imagination or skill of man could raise, are speedily taken and destroyed. Every high thing, *παιψωρα*, all the castles and towers are sapped, thrown down, and demolished; the *walls* are battered into breaches; and the besieging army, carrying every thing at the point of the sword, enter the city, storm and take the citadel. Every where defeated, the conquered submit, and are brought into captivity, *αρχαιλωτοιζοις*, are led away captives; and thus the whole government is destroyed.

It is easy to apply these things, as far as may be consistent with the apostle's design. The general sense I have given in the preceding notes.

7. *Do ye look on things after the outward appearance?*] Do not be carried away with appearances; do not be satisfied with show and parade.

If any man trust to himself that he is Christ's] Here, as in several other places of this, and the preceding epistle, the *ris, any, or certain person*, most evidently refers to the false apostle, who made so much disturbance in the church. And this man trusted to himself, assumed to himself that he was

8 For though I should boast somewhat more ¹ of our authority, which the Lord hath given us for edification, and not for your destruction, ² I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For his letters, ³ say they, are weighty and powerful; but

⁴ his bodily presence is weak, and his ⁵ speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 ⁶ For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ⁷ are not wise.

13 ⁸ For we will not boast of things without our measure, but

⁹ *Ch.* 13. 19.—*Ch.* 7. 14 & 12. 6.—*Or* such he.—*1 Cor.* 2. 3, 4. *Ver.* 1. *Ch.* 12. 5, 7. *Ch.* 4. 13.—*1 Cor.* 1. 17 & 2. 1. *Ch.* 11. 6.—*Ch.* 3. 1 & 5. 12.—*Or*, understand it not.—*Ver.* 15.

Christ's messenger: it would not do to attempt to subvert Christianity at once, it had got too strong a hold of Corinth to be easily dislodged; he therefore pretended to be on Christ's side, and to derive his authority from him.

Let him of himself. Without any authority certainly from God; but, as he arrogates to himself the character of a minister of Christ, let him acknowledge that even so, we are Christ's ministers; and that I have, by my preaching, and the miracles which I have wrought, given the fullest proof that I am especially commissioned by Him.

8. For though I should boast, &c.] I have a greater authority, and spiritual power, than I have yet shown; both to edify and to punish; but I employ this for your edification in righteousness; and not for the destruction of any delinquent. "This," says Calmet, "is the rule which the pastors of the church ever propose to themselves in the exercise of their authority; whether to enjoin or forbid; to dispense or to oblige; to bind or to loose. They should use this power only as Jesus Christ used it, for the salvation, and not for the destruction of souls."

9. That I may not seem, &c.] This is an elliptical sentence, and may be supplied thus: "I have not used this authority; nor will I add any more concerning this part of the subject, lest I should seem, as my adversary has insinuated, to wish to terrify you by my letters."

10. For his letters, say they, are weighty and powerful.] He boasts of high powers, and that he can do great things. See on ver. 1, 2.

But his bodily presence is weak.] When you behold the man, you find him a feeble, contemptible mortal; and when you hear him speak, his speech, *ὁ λόγος*, probably his doctrine, *ἡ διδασκαλία*, is good for nothing; his person, matter, and manner, are altogether uninteresting, unimpressive, and too contemptible to be valued by the wise and the learned. This seems to be the spirit and design of this slander.

Many, both among the ancients and moderns, have endeavoured to find out the ground there was for any part of this calumny; as to the moral conduct of the apostle, that was invulnerable; his motives, it is true, were suspected and denounced by this false apostle and his partizans; but they could never find any thing in his conduct which could support their insinuations. What they could not attach to his character, they disingenuously attached to his person and his elocution.

If we can credit some ancient writers, such as Nicephorus, we shall find the apostle thus described—*Ἰανθὸς μικρὸς ἢ καὶ εὐνοειδὲς, τὸν τοῦ σώματος μελέος. Καὶ ὥστε πᾶσι καλὸν αὐτὸν κεκρίσθαι. Σμικρὸν δὲ, καὶ κεκφύον. Τὴν οὖν ὄψιν λυγρὰ, καὶ τὸ προσωπεῖον πομφήριον, ψιλὸς τὴν κεφαλὴν, κ.τ.λ.* Nicephor, lib. ii. cap. 17. Paul was a little man, crooked and almost bent like a bow; with a pale countenance, long and wrinkled; a bald head; his eyes full of fire and benevolence; his beard long, thick, and interspersed with gray hairs, as was his head, &c. I quote from Calmet, not having Nicephorus at hand.

An old Greek writer, says the same author, whose works are found among those of Chrysostom, Tom. vi. Hom. 30. page 263. represents him thus—*Ἰανθὸς ὁ τριπύχος ἀνθρώπος, καὶ τὸν ὀνόματι ἀσπίονος.* "Paul was a man about three cubits in height, (four feet six,) and yet, nevertheless, touched the heavens." Others say, that "he was a little man, had a bald head, and a large nose." See the above, and several other authorities in Calmet.—Perhaps there is not one of these statements correct; as to Nicephorus, he is a writer of the sixteenth century, weak and credulous, and worthy of no regard. And the writer found in the works of Chrysostom, in making the apostle little more than a pigmy, has rendered his account incredible.

That St. Paul could be no such diminutive person, we may fairly presume from the office he filled under the high priest, in the persecution of the church of Christ; and that he had not an impediment in his speech, but was a graceful orator, we may learn from his whole history; and especially from the account we have, Acts xiv. 12, where the Lycaonians took him for Mercury, the god of eloquence, induced thereto by his powerful and persuasive elocution. In short, there does not appear to be any substantial evidence of the apostle's deformity, pigmy stature, bald head, and crooked and wrinkled face, large nose, stammering speech, &c. &c. these are probably all figments of unbridled fancy, and foolish surmises.

11. Such as we are in word.] A threatening of this kind would, doubtless, alarm the false apostle; and it is very likely,

according to the measure of the ² rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: ³ for we are come as far as to you also in preaching the Gospel of Christ:

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be ⁴ enlarged by you according to our rule abundantly,

16 To preach the Gospel in the regions beyond you, and not to boast in another man's ⁵ line of things made ready to our hand.

17 ⁶ But he that glorieth, let him glory in the Lord.

18 For ⁷ not he that commendeth himself is approved, but ⁸ whom the Lord commendeth.

² Or, line.—*1 Cor.* 3. 5, 10 & 4. 15, & 9. 1.—*b.* Romans 15. 20.—*c.* Or, magnified in you.—*d.* Or, rule.—*e.* Isaiah 55. 10. *Jer.* 9. 24. *1 Cor.* 1. 31.—*f.* Proverbs 27. 2.—*g.* Rom. 9. 29. *1 Cor.* 4. 5.

that he did not await the apostle's coming, as he would not be willing to try the fate of Elymus.

12. We dare not make ourselves, &c.] As if he had said, I dare neither associate with, nor compare myself to those who are full of self commendation.—Some think this to be an ironical speech.

But they measuring themselves by themselves.] They are not sent of God; they are not inspired by his Spirit; therefore they have no rule to think or act by. They are also full of pride and self-conceit; they look within themselves for accomplishments which their self-love will soon find out; for, to it, real and fictitious are the same. As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other; and, as they have no perfect standard, they can have no excellence; nor can they ever attain true wisdom, which is not to be had from looking at what we are, but to what we should be; and, if without a directory, what we should be will never appear; and consequently, our ignorance must continue. This was the case with the self-conceited false apostles; but, *ὡς ὁπίσθην, ἀνὴρ οὐκ ἔστιν, ὡς ὁπίσθην*, Mr. Wakefield contends, is an elegant *Gracism*, signifying they are not aware that they are measuring themselves by themselves, &c.

13. Things without our measure.] There is a great deal of difficulty in this and the three following verses; and there is a great diversity among the MSS. and which is the true reading can scarcely be determined. Our version is, perhaps, the plainest that can be made of the text. By the measure mentioned here, it seems as if the apostle meant the commission he received from God to preach the Gospel to the Gentiles; a measure or district that extended through all Asia Minor and Greece, down to Achaia, where Corinth was situated, a measure to reach even unto you. But the expressions in these verses are all agnostical, and taken from the stadium or race-course in the Olympic and Isthmian games. The *μέτρον*, or measure, was the length of the *δοκίμος*, or course; and the *κων*, rule or line, ver. 15 and 16, was probably the same with the *γύακκα*, or white line, which marked out the boundaries of the stadium; and the verbs *reach unto*, *stretch out*, &c. are all references to the exertions made to win the race. As this subject is so frequently alluded to in these epistles, I have thought it of importance to consider it particularly in the different places where it occurs.

14. For we stretch not ourselves beyond.] We have not proceeded straight from Macedonia, through Thessaly, and across the Adriatic gulf into Italy, which would have led us beyond you westward; but knowing the mind of our God, we left this direct path, and came southward through Greece, down into Achaia; and there we planted the Gospel. The false apostle has therefore got into our province, and entered into our labours; and there boasts as if the conversion of the heathen Achaians had been his own work. As there is an allusion here to the stadium, and to the Olympic games in general; we may consider the apostle as laying to the charge of the disturber at Corinth that he had got his name surreptitiously inserted on the military list; that he was not striving lawfully; had no right to the stadium, and none to the crown. See the observations at the end of 1 Cor. ix. and the note on ver. 13. of this chapter.

15. Not boasting of things without our measure.] We speak only of the work which God has done by us; for, we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully; and run according to rule. See above.

When your faith is increased.] When you receive more of the life and power of godliness; and when you can better spare me to go to other places.

We shall be enlarged by you.] Μεγαλυνθῆναι probably signifies here, to be praised or commended; and the sense would be this:—We hope that shortly, on your gaining an increase of true religion, after your long distractions and divisions, you will plainly see that we are the true messengers of God to you; and that in all your intercourse with your neighbours, or to foreign parts, you will speak of this Gospel preached by us, as a glorious system of saving truth; and that in consequence, the heathen countries around you, will be the better prepared to receive our message, and thus, our rule or district will be abundantly extended. This interpretation agrees well with the following verse.

16. To preach the Gospel in the regions beyond you.] He

probably refers to those parts of the *Morea*, such as *Sparta*, &c.; what lay *southeast* of them; and to *Italy* which lay on the *west*: for it does not appear that he considered his *measure* or *province* to extend to *Lybia*, or any part of *Africa*. See the introduction, sect. xii.

[*Not to boast in another man's line*] So very scrupulous was the apostle not to build on another man's foundation; that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular *district* or *province* of the heathen world allotted to him; and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way; and this was a wise order of God; for by these means the Gospel was more quickly spread through the heathen provinces, than it otherwise would have been. The apostles had *deacons* or *ministers* with them, whose business it was to *water* the seed sown: but the *apostles* alone, under Christ, *sowed* and *planted*.

17. *He that glorieth let him glory in the Lord.*] Instead of boasting or exulting, even in your own success in preaching the Gospel, as none can be successful without the especial blessing of God, let God who gave the blessing have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work: but gives it all to God. How little cause then have your *uncommissioned* men to boast, to whom God has assigned no province; and who only boast in *another man's line of things made ready to their hands*!

18. *Not he that commendeth himself*] Not the person who makes a parade of his own attainments; who preaches himself, and not Christ Jesus the Lord; and far from being your *servant* for Christ's sake, affects to be your *ruler*; not such a one shall be *approved of God*, by an especial blessing on his labours; but *he whom the Lord commendeth*, by giving him the *extraordinary gifts* of the Holy Spirit; and *converting the heathen* by his ministry. These were qualifications, to which the false apostle at Corinth could not pretend. He had *language*, and *eloquence*, and *show*, and *parade*; but he had neither the *gifts* of an apostle, nor an apostle's *success*.

1. Dr. Whitby observes, that the apostle, in the 13th, 14th, 15th, and 16th verses, endeavours to advance himself above the false apostles in the three following particulars. (1.) That whereas they could show no commission to preach to the

Corinthians, no *measure* by which God had distributed the Corinthians to them as their province, he could do so. *We have a measure to reach even to you*, ver. 13. (2.) That whereas they went out of *their line*, leaping from one church to another, he went on *orderly*, in the conversion of the heathens, from *Judea* through all the *interjacent provinces*, till he came to *Corinth*. (3.) Whereas they only came in and perverted the churches, where the faith had already been preached; and so could only boast of things made ready to their hands, ver. 16, he had laboured to preach the Gospel where Christ had not been named, lest he should build on another man's foundation, Rom. xv. 20.

2. We find that from the beginning, God appointed to every man his *province*; and to every man his *labour*; and would not suffer even one apostle to interfere with another. This was a very wise appointment; for by this the Gospel was not only more speedily diffused over the heathen nations, as we have already remarked, but the churches were better attended to, the Christian doctrine preserved in its purity, and the Christian discipline properly enforced. What is *any man's work* is no *man's* in particular; and thus the work is neglected. In every church of God, there should be some one who has the care of it; who may be properly called its *pastor*; and who is accountable for its purity in the faith, and its godly discipline.

3. Every man who ministers in holy things, should be well assured of his call to the work; without this, he can labour neither with *confidence* nor *comfort*. And he should be careful to watch over the flock, that no *destroying wolf* be permitted to enter the sacred fold; and that the *fences* of a *holy discipline* be kept in proper repair.

4. It is base, abominable, and deeply sinful for a man to thrust himself into other men's labours, and by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth, preach a *relaxed morality*: place great stress upon *certain doctrines* which flatter and sooth self-love; calumniate the person, *system of doctrines*, and *mode of discipline* of the *pastor* who perhaps *planted* that church; or who, in the order of God's providence has the oversight of it. This is an evil that has prevailed much in all ages of the church; there is at present much of it in the Christian world; and Christianity is disgraced by it.

CHAPTER XI.

The apostle apologizes for expressing his jealousy relative to the true state of the Corinthians; still fearing lest their minds should have been drawn aside from the simplicity of the Gospel, 1-3. From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the churches of Macedonia while he preached the Gospel at Corinth, 4-11. Gives the character of the false apostles, 12-15. Shows what reasons he has to boast of secular advantages of birth, education, divine call to the ministry, labours in that ministry, grievous persecutions, great sufferings, and extraordinary hazards, 16-33. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.]

WOULD to God ye could bear with me a little in *my folly*: and indeed *bear* with me.

2 For I am *jealous* over you with godly jealousy: for *I* have espoused you to one husband *that* I may present you *as* a chaste virgin to Christ.

3 But I fear lest by any means, as *the serpent beguiled Eve*

a Ver. 16. Ch. 5. 13. - b Or, ye do bear with me. - c Gal. 4. 17, 18. - d Hos. 2. 19, 20. - e Cor. 4. 15. - f Col. 1. 35. - f Lev. 21. 13.

NOTES.—Verse 1. *Would to God you could bear with me* Οφελον ηυχασθε μου μικρον, as the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus; *I wish you could bear a little with me*. The too frequent use of this sacred name, produces a familiarity with it that is not at all conducive to reverence and godly fear.

In my folly] In my seeming folly, for being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success. And as this would appear like *boasting*; and boasting is always the effect of an *empty, foolish mind*, those who were not acquainted with the necessity that lay upon him to make this defence, might be led to impute it to *vanity*. As if he had said—Suppose you allow this to be *folly*, have the goodness to bear with me: for *though I glory, I should not be a fool*, ch. xii. 6. And let no man think me a fool for my boasting, ch. xi. 16.

2. *I am jealous over you, &c.*] The apostle evidently alludes either to the שושיבין *shoshabinim* or *paranymphi* among the Hebrews, whose office is largely explained in the notes on John iii. 29, and the observations at the end of that chapter; or to the *harmosyni*, a sort of magistrates among the Lacedæmonians, who had the care of virgins, and whose business it was to see them well educated, kept *pure*, and properly prepared for married life.

That I may present you as a chaste virgin] The allusion is still kept up; and there seems to be a reference to Lev. xxi. 14, that the high-priest must not marry any one that was not a *pure virgin*. Here, then, *Christ* is the high-priest, the *spouse* or *husband*; the Corinthian church the *pure virgin* to be espoused: the *apostle* and his helpers the *shoshabinim*, or *harmosyni*, who had *educated* and *prepared* this virgin for her husband, and espoused her to him. See the observations already referred to, at the end of the third chapter of John.

3. *As the serpent beguiled Eve through his subtlety*] This is a strong reflection on the false apostle and his teaching: he was *subtle*, πανουργος, and by his subtlety, πανουργια, from

through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached; or if ye receive another spirit which ye have not received; or *another Gospel*, which ye have not accepted; ye might well bear *with him*.

a Gen. 3. 1. John 8. 44. - b Eph. 6. 24. Col. 2. 4, 6, 18. 1 Tim. 1. 3. & 4. 1. Heb. 12. 9. 2 Pet. 3. 17. - Gal. 1. 7. 8. - c Or, with me.

True, all, and every word, his versatility of character and conduct, his capability of doing all work; and accommodating himself to the caprices, prejudices, and evil propensities of those to whom he ministered: he was enabled to corrupt the minds of the people from the simplicity of the Gospel of Christ; or, to follow the metaphor, he had seduced the pure, chaste, well educated virgin, from her duty, affection, and allegiance to her one and only true husband, the High-priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor. See at the end of the chapter.

4. *For, if he that cometh*] The false apostle, who came after St. Paul had left Corinth.

Preacheth another Jesus] Who can save more fully, and more powerfully, than that Jesus whom I have preached.

Or ye receive another spirit] And if in consequence of believing in this new Saviour, ye receive another spirit, the gifts, graces, and consolations of which are greater than those which ye have received from the Holy Ghost, which has been given to you, on your believing on the Christ whom we preached.

Or another Gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached, and which ye have accepted, ye might well bear with him. This would be a sufficient reason why you should not only bear with him, but prefer him to me. Others think that the last clause should be rendered *ye might well bear with me*; notwithstanding he brought you another Jesus, Spirit, and Gospel, ye might bear with me, who have already ministered so long to, and done so much for you. But the former sense seems best.

5. *I was not behind the very chiefest apostles*] That is, the most eminent of the apostles have not preached Christ, ministered the Spirit, explained and enforced the doctrines of the Gospel in a more powerful and effectual manner than I have done.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though ^m I be rude in speech, yet not ⁿ in knowledge; but ^o we have been thoroughly made manifest among you in all things.

7 Have I committed an offence ^p in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, ^q I was chargeable to no man: for that which was lacking to me ^r the brethren which came from Macedonia supplied: and in all things I have kept myself ^s from being burdensome unto you, and so will I keep myself.

10 ^t As the truth of Christ is in me, ^u no man shall stop me of this boasting ^v in the regions of Achaia.

11 Wherefore? ^w because I love you not? God knoweth.

12 But what I do, that I will do, ^x that I may cut off occasion

to ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

6. But though I be rude in speech; though I speak like a common, unlettered man; in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound knowledge of God, of spiritual and eternal things, of the nature of the human soul; and the sound truths of the Gospel system; ye yourselves are witnesses of this, as in all these things, I have been thoroughly manifested among you.

Inspired men received all their doctrines immediately from God; and often the very words in which those doctrines should be delivered to the world; but, in general, the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended.

That St. Paul wrote a strong, nervous, and sufficiently pure language, his own writings sufficiently testify; but the graces of the Greek tongue he appears not to have studied; or at least he did not think it proper to use them; for, perhaps there is no tongue in the world that is so apt to seduce the understanding by its sounds and harmony, as the Greek. It is not an unusual thing for Greek scholars, to the present day, to be in raptures with the harmony of a Greek verse, the sense of which is but little regarded, and perhaps is little worth! I should suppose that God would prevent the inspired writers from either speaking or writing thus; that sound might not carry the hearer away from the sense; and that the persuasive force of truth might alone prevail; and the excellence of the power appear to be of God, and not of man. Taking up the subject in this point of view, I see no reason to have recourse to the supposition, or fable rather, that the apostle had an impediment in his speech; and that he alludes to this infirmity in the above passage.

7. Have I committed an offence in abasing myself? Have I transgressed in labouring with my hands, that I might not be chargeable to you? and getting my deficiencies supplied by contributions from other churches, while I was employed in labouring for your salvation? Does your false apostle insinuate that I have disgraced the apostolic office by thus descending to servile labour for my support? Well, I have done this, that you might be exalted; that you might receive the pure doctrines of the Gospel, and be exalted to the highest pitch of intellectual light and blessedness. And will you complain that I preached the Gospel gratis to you! Surely not. The whole passage is strongly ironical.

8. I robbed other churches. This part of the sentence is explained by the latter; taking wages to do you service. The word *obscuro*, signifies the pay of money and provisions, given daily to a Roman soldier. As if he had said, I received food and raiment, the bare necessities of life, from other churches, while labouring for your salvation. Will you esteem this a crime?

9. And when I was present with you. The particle *καὶ*, which we translate and, should be rendered for in this place; For, when I was with you, and was in want, I was chargeable to no man. I preferred to be, for a time, even without the necessities of life, rather than to be a burden to you. To whom was this a reproach? to me, or to you?

The brethren which came from Macedonia. He probably refers to the supplies which he received from the church at Philippi, which was in Macedonia; of which he says, that in the beginning of the Gospel, no church communicated with me, as concerning giving and receiving, but you only; for even at Thessalonica ye sent once and again to my necessity. Phil. iv. 15, 16. See the Introduction, sect. vi.

10. As the truth of Christ is in me. Εἰς τὴν ἀληθείαν τοῦ Χριστοῦ ἐν μοί. The truth of Christ is in me. That is, I speak as becomes a Christian man; and as influenced by the Gospel of Christ. It is a solemn form of assertion; if not to be considered in the sense of an oath.

In the regions of Achaia. The whole of the Peloponnesus or Morea, in which the city of Corinth stood. From this it appears, that he had received no help from any of the other churches in the whole of that district.

11. Wherefore? Why have I acted thus? and why do I

from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such ^a are false apostles, ^b deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into ^c an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; ^d whose end shall be according to their works.

16 ^e I say again, Let no man think me a fool; if otherwise, yet as a fool ^f receive me, that I may boast myself a little.

17 That which I speak, ^g I speak it not after the Lord, but as it were foolishly, ^h in this confidence of boasting.

18 ⁱ Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, ^j seeing ye yourselves are wise.

20 For ye suffer ^k if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, ^l as though we had been

we Ch. 6. 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 & 19 & 20 & 21 & 22 & 23 & 24 & 25 & 26 & 27 & 28 & 29 & 30 & 31 & 32 & 33 & 34 & 35 & 36 & 37 & 38 & 39 & 40 & 41 & 42 & 43 & 44 & 45 & 46 & 47 & 48 & 49 & 50 & 51 & 52 & 53 & 54 & 55 & 56 & 57 & 58 & 59 & 60 & 61 & 62 & 63 & 64 & 65 & 66 & 67 & 68 & 69 & 70 & 71 & 72 & 73 & 74 & 75 & 76 & 77 & 78 & 79 & 80 & 81 & 82 & 83 & 84 & 85 & 86 & 87 & 88 & 89 & 90 & 91 & 92 & 93 & 94 & 95 & 96 & 97 & 98 & 99 & 100

propose to continue to act as do these? is it because I love you not? and will not permit you to contribute to my support. God knoweth to the contrary: I do most affectionately love you.

12. But what I do, &c. I act thus, that I may cut off occasion of glorying, boasting, or calumniating, from them, the false apostle and his partisans; who seek occasion; who would be glad that I should become chargeable to you, that it might in some sort vindicate them, who exact much from you; for they bring you into bondage, and devour you, ver. 20. Nothing could mortify these persons more than to find that the apostle did take nothing, and was resolved to take nothing; while they were fleeing the people. It is certain that the passage is not to be understood, as though the false apostles took nothing from the people, to whatever disinterestedness they might pretend: for the apostle is positive on the contrary; and he was determined to act so that his example should not authorize these deceivers, who had nothing but their self-interest in view, from exacting contribution from the people; so that if they continued to boast, they must be *hoaxed even as the apostle, taking nothing for their labours*; which could never comport with their views of gain and secular profit.

13. For such are false apostles. Persons who pretend to be apostles, but have no mission from Christ.

Deceitful workers. They do preach and labour, but they have nothing but their own emolument in view.

Transforming themselves. Assuming as far as they possibly can, consistently with their sinister views, the habit, manner, and doctrine of the apostles of Christ.

14. And no marvel. Καὶ οὐ θαυμάσιον, and no wonder; it need not surprise you what the disciples do, when you consider the character of the master.

Satan himself is transformed into an angel of light. As in ver. 3. the apostle had the history of the temptation and fall of man, particularly in view, it is very likely that here he refers to the same thing. In whatever form Satan appeared to our first mother, his pretensions and professions gave him the appearance of a good angel; and by pretending that Eve should get a great increase of light, that is, wisdom and understanding, he deceived her, and led her to transgress. It is generally said that Satan has three forms under which he tempts men:—1. The subtle serpent. 2. The roaring lion. 3. The angel of light. He often, as the angel of light, persuades men to do things under the name of religion, which are subversive of it. Hence all the persecutions, faggots, and fires of a certain church, under pretence of keeping heresy out of the church; and hence, all the horrors and infernalities of the inquisition. 2. In the form of heathen persecution, like a lion he has ravaged the heritage of the Lord. And, 3. By means of our senses and passions, as the subtle serpent, he is frequently deceiving us, so that often the workings of corrupt nature are mistaken for the operations of the Spirit of God.

15. Whose end shall be according to their works. A bad way leads to a bad end. The way of sin is the way to hell.

16. Let no man think me a fool. See the note on ver. 1. As the apostle was now going to enter into a particular detail of his qualifications, natural, acquired, and spiritual; and particularly of his labours and sufferings, he thinks it necessary to introduce the discourse once more, as he did ver. 1.

17. I speak it not after the Lord. Were it not for the necessity under which I am laid to vindicate my apostleship, my present glorying would be inconsistent with my Christian profession of humility, and knowing no one after the flesh.

18. Seeing that many glory after the flesh. Boast of external and secular things.

19. Ye suffer fools gladly, seeing ye yourselves are wise. A very fine irony. Ye are so profoundly wise, as to be able to discern that I am a fool.—Well, it would be dishonourable to you as wise men, to fall out with a fool; you will therefore gladly bear with his impertinence and foolishness, because of your own profound wisdom.

20. For ye suffer. As you are so meek and gentle, as to submit to be brought into bondage, to have your property devoured, your goods taken away, yourselves laid in the dust,

weak. Howbeit ^a whereinsoever any is bold, (I speak foolishly, I am bold also.

22 Are they Hebrews? ^b so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; ^c in labours more abundant, ^d in stripes above measure, in prisons more frequent, ^e in deaths oft.

24 Of the Jews, five times received I ^f forty stripes save one.

^a Phil. 3:4-n Acts 22:3, Rom. 11:1. ^b Phil. 3:5-a 1 Cor. 15:10-p Acts 9:16 & 20, 13 & 21. ^c Ch. 6:4-5-q 1 Cor. 15:31-22. ^d Ch. 1:9,10 & 4:11 & 6:9-r ^e Deu. 25:3.

so that others may *exalt* themselves over you; yea, and will bear from those the most degrading indignity; then, of course, you will bear with *one*, who has never insulted, defrauded, *despised*, taken of you, *exalted* himself against you, or offered you any kind of indignity; and who only wishes you to bear his confident boasting, concerning matters which he can substantiate. The expressions in this verse, are some evidence that the false apostle was a *judicizing* teacher. You suffer, says the apostle, if a man, *καταδοῦναι, bring you into bondage*, probably meaning to the Jewish rites and ceremonies, Gal. iv. 9. ver. 1. If he *despise you*—as the Pharisees did the patrimony of the widows; and for a pretence made long prayers; if a man take of you—exact different contributions; pretentiously for the temple at Jerusalem, &c. If he *exalt himself*—pretending to be of the seed of Abraham; infinitely higher in honour and dignity than all the families of the Gentiles: if he *smite you on the face*—treat you with indignity, as the Jews did the Gentiles: considering them only as dogs, and not fit to be ranked with any of the descendants of Jacob.

21. I speak as concerning reproach. Dr. Whitby thus paraphrases this verse:—"That which I said of *smiting you upon the face*, I speak as concerning the reproach they cast upon you as profane and uncircumcised, whereas they all profess to be a holy nation; as though *ere had been weak*, inferior to them in these things, not able to ascribe to ourselves those advantages as well as they." *Howbeit, whereinsoever any is bold*, and can justly value himself on these advantages, I am bold also, and can claim the same distinction, though I speak foolishly in setting any value on those things: but it is necessary that I should show that such men have not even one natural good that they can boast of beyond me.

22. Are they Hebrews? Speaking the sacred language, and reading in the congregation from the Hebrew Scriptures; the same is my own language.

Are they Israelites? Regularly descended from Jacob, and not from Esau; I am also one.

Are they the seed of Abraham? Circumcised, and in the bond of the covenant? So am I. I am no proselyte, but I am a Hebrew of the Hebrews, both by father and mother; and can trace my genealogy through the tribe of Benjamin, up to the father of the faithful.

23. Are they ministers of Christ? So, we find that these were professors of Christianity: and that they were genuine Jews, and such as endeavoured to incorporate both systems; and no doubt to oblige those who had believed, to be circumcised; and this appears to have been the bondage into which they had brought many of the believing Corinthians.

I am more! More of a minister of Christ than they are, and have given fuller proofs of it. I have suffered persecution for the cross of Christ, and of the Jews too; and had I preached up the necessity of circumcision, I should have been as free from opposition as these are.

In labours more abundant! Far from sitting down to take my ease in a church already gathered in to Christ: I travel incessantly, preach every where, and at all risks, in order to get the heathen brought from the empire of darkness, into the kingdom of God's beloved Son.

In stripes above measure! Being beaten by the heathen, who had no particular rule according to which they scourged criminals: and we find from Acts xvi. 22, 23 that they beat Paul unmercifully, with many stripes. See the note on the above passage.

In prisons more frequent! See Acts xxi. 11, and the whole of the apostle's history; and his long imprisonment, of at least two years, at Rome, Acts xxviii. It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles.

In deaths oft! That is, in the most imminent dangers. See 1 Cor. xv. 31. chap. iv. 11. And see the apostle's history in the Acts.

24. Of the Jews, five times received I forty stripes save one. That is, he was five times scourged by the Jews, whose law, Deut. xxv. 3. allowed forty stripes; but they, pretending to be lenient, and to act within the letter of the law, inflicted but thirty-nine. To except one stripe from the forty, was a very ancient canon among the Jews, as we learn from Josephus, Antiq. lib. iv. ch. viii. sec. 21. who mentions the same thing *πληγὴς μίας δέκατον μέρους τεσσαράκοντα, forty stripes, excepting one*. The Mishna gives this as a rule, Misn. Maccoth. fol. 22. 10. "How often shall he, the culprit, be smitten? Ans. *ארבע ארבעים* forty stripes wanting one: i. e. with the number which is highest to forty." Frequently a man was scourged according to his ability to bear the punishment: and it is a canon in the Mishna, "that he who cannot bear forty stripes should receive only eighteen, and yet be considered as having suffered the whole punishment." They also thought

25 Thrice was I ^a beaten with rods, ^b once was I stoned, thrice I ^c suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, ^d in perils by mine own countrymen, ^e in perils by the heathen, ^f in perils in the city, ^g in perils in the wilderness, ^h in perils in the sea, ⁱ in perils among false brethren;

27 In weariness and painfulness, ^j in watchings often, ^k in

^a Ac. 16:22—Ac. 14:19—Ac. 27:41—Ac. 9:22 & 15:5 & 17:5 & 20:3 & 21:31 & 23:10, 11 & 25:3—Ac. 14:5 & 19:23—x Acts 20:31. Ch. 6:5—y 1 Cor. 4:11. it right to stop under forty, lest the person who counted should make a mistake, and the criminal get more than forty stripes, which would be injustice; as the law required only forty. The manner in which this punishment was inflicted is described in the Mishna, fol. 22. 2. "The two hands of the criminal are bound to a post, and then the servant of the synagogue either pulls or tears off his clothes, till he leaves his breast and shoulders bare. A stone or block is placed behind him, on which the servant stands; he holds in his hands a scourge, made of leather, divided into four tails. He who scourges lays one third on the criminal's breast, another third on his right shoulder, and another on his left. The man who receives the punishment is neither sitting nor standing, but all the while stooping; and the man smites with all his strength, with one hand." The severity of this punishment depends on the nature of the scourge, and the strength of the executioner.

It is also observed, that the Jews did not repeat scourgings, except for enormous offences. But they had scourged the apostle five times; for with those murderers, no quarter would be given to the disciples, as none was given to the Master. See Schoettgen.

25. Thrice was I beaten with rods. This was under the Roman government, as their *hictors* beat criminals in this way. We hear of the apostle's being treated thus once, namely at Philippi, Acts xvi. 22. See sect 9. of the Introduction.

Once was I stoned. Namely, at Lystra, Acts xiv. 19, &c. A night and a day have I been in the deep. To what this refers, we cannot tell; it is generally supposed that in some shipwreck not on record, the apostle had saved himself on a plank, and was a whole day and night on the sea, tossed about at the mercy of the waves. Others think, that *Babos*, the deep, signifies a dungeon of a terrible nature at Cyzicum, in the Propontis, into which Paul was cast, as he passed from Troas. But this is not likely.

26. In journeyings often. He means the particular journeys which he took to different places, for the purpose of propagating the Gospel.

In perils of waters. Exposed to great dangers, in crossing rivers; for of rivers, the original *παράγω*, must be understood.

(Of robbers.) Judæa itself, and perhaps every other country, was grievously infested by banditti of this kind; and no doubt the apostle in his frequent peregrinations was often attacked; but being poor, and having nothing to lose, he passed unhurt, though not without great danger.

In perils by mine own countrymen. The Jews had the most rooted antipathy to him, because they considered him an apostate from the true faith; and also the means of perverting many others. There are several instances of this in the Acts; and a remarkable conspiracy against his life is related, Acts xxiii. 12, &c.

In perils by the heathen. In the heathen provinces whither he went to preach the Gospel. Several instances of these perils occur also in the Acts.

In perils in the city. The different sections raised against him, particularly in Jerusalem, to which Ephesus and Damascus may be added.

In perils in the wilderness. Uninhabited countries through which he was obliged to pass, in order to reach from city to city. In such places it is easy to imagine many dangers from banditti, wild beasts, cold, starvation, &c.

In perils in the sea. The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without compass.

False brethren. Persons who joined themselves to the church, pretending faith in Christ, but intending to act as spies; hoping to get some matter of accusation against him. He no doubt suffered much also from apostates.

27. In weariness and painfulness. Tribulations of this kind were his constant companions. Lord Lyttelton and others have made useful reflections on this verse: "How hard was it for a man of a gentle and liberal education, as St. Paul was, to bear such rigours, and to wander about like a vagabond, hungry and almost naked; yet coming into the presence of persons of high life, and speaking in large and various assemblies, on matters of the utmost importance!" Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he could not have continued to expose himself to such hardships.

28. Besides those things that are without. Independently of all these outward things, I have innumerable troubles, and mental oppressions.

Which cometh upon me. Η εἰς ἐμοί; this continual press of business; this insurrection of cases to be heard, solved, and determined, relative to the doctrine, discipline, state, persecution, and supply of all the churches. All his perils were little in comparison of what he felt relative to the peace.

hunger and thirst, in fastings often, in cold and nakedness. 18 Besides those things that are without, that which cometh upon me daily, * the care of all the churches.

29 * Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, b I will glory of the things which concern mine infirmities.

* See Acts 20. 18, &c. Rom. 1. 14. — a 1 Cor. 5. 13 & 9. 22. — b Ch. 12. 5, 9, 10. — c Rom. 1. 9, & 9. 1. Ch. 1. 23. Gal. 1. 2. 1 Thess. 2. 5.

government, and establishment of all the churches among the Gentiles, for as he was the apostle of the Gentiles, the government of all the churches among these fell in some sort on him; whether they were of his own planting, or of the planting of others. See Col. ii. 1. None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place.

29. Who is weak? What church is there under persecution, with which I do not immediately sympathize? or who, from his weakness in the faith, and scrupulousness of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear?

Who is offended? Or likely to be turned out of the way, and I burn not with zeal to restore and confirm him? This seems to be the sense of these different questions.

30. I will glory—which concern mine infirmities? I will not boast of my natural or acquired powers, neither in what God has done by me; but rather in what I have suffered for him.

Many persons have understood by infirmities what they call the indwelling sin of the apostle; and say that "he gloried in this, because the grace of Christ was the more magnified in his being preserved from ruin, notwithstanding this indwelling adversary." And to support this most unholy interpretation, they quote those other words of the apostle, ch. xii. 9. *Most gladly therefore will I rather glory in my infirmities.*

My indwelling corruptions, that the power of Christ in chaining the fierce lion, may rest upon me. But it would be difficult to produce a single passage in the whole New Testament, where the word *adversary*, which we translate infirmity, has the sense of sin or moral corruption.

The verb *adverbo*, signifies to be weak, infirm, sick, poor, despicable through poverty, &c. And in a few places, it is applied to weakness in the faith, to young converts, who are poor in religious knowledge; not yet fully instructed in the nature of the Gospel, Rom. iv. 19. xiv. 1, 2. And it is applied to the works of the law, to point out their inability to justify a sinner, Rom. viii. 3. But to inward sin and inward corruption it is never applied. I am afraid what these persons call their infirmities, may rather be called their strengths; the prevailing and frequently ruling power of pride, anger, ill-will, &c. for how few think evil tempers to be sins! The gentle term infirmity softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his infirmities, how can they expect to be without theirs? These should know that they are in a dangerous error: that St. Paul means a thing of the kind; for he speaks of his sufferings, and of these alone. One word more: would not the grace and power of Christ appear more conspicuous in slaying the lion, than in keeping him chained? in destroying sin root and branch; and filling the soul with his own holiness; with love to God and man; with the mind, all the holy heavenly tempers that were in himself; than in leaving these impure and unholy tempers, ever to live, and often to reign in the heart? The doctrine is discreditable to the Gospel; and wholly anti-christian.

31. The God and Father of our Lord? Here is a very solemn asseveration; an appeal to the ever-blessed God, for the truth of what he asserts. It is something similar to his asseveration or oath in ver. 10. of this chapter: see also Rom. ix. 5. and Gal. i. 20. And from these and several other places we learn that the apostle thought it right thus to confirm his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in exclamations, when surprised, or on hearing something unexpected, &c. and as others do, who, conscious of their own falsity, endeavour to gain credit by appeals to God, for the truth of what they say. St. Paul's appeal to God is in the same spirit as his most earnest prayer.

This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known.

32. In Damascus the governor under Aretas? For a description of Damascus, see the note on Acts ix. 2. And for the transaction to which the apostle refers, see Acts ix. 23.

31 * The God and Father of our Lord Jesus Christ, d which is blessed for evermore, knoweth that I lie not.

32 * In Damascus the governor under Aretas, the king, kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And e through a window in a basket was I let down by the wall, and escaped his hands.

d Acts 16. 25 & 21. 7, 11. — e Acts 9. 24, 25. — f John 7. 30, 44. — Acts 9. 2. — g John 9. 25. — Psal. 4. 10.

As to king Aretas, there were three of this name. The first is mentioned 2 Mac. v. 8. The second by Josephus, Antiq. l. xiii. c. 15. sec. 2. and l. xvi. c. 1. sec. 4. The third, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, of whom see the notes Acts ix. 23, &c.

But it is a question of some importance, How could Damascus, a city of Syria, be under the government of an Arabian king? It may be accounted for thus; Herod Antipas, who married the daughter of Aretas, divorced her in order to marry Herodias, his brother Philip's wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to Tiberius for help, and the emperor sent Vitellius to reduce Aretas, and to bring him alive or dead to Rome. By some means or other Vitellius delayed his operations, and in the mean time Tiberius died; and thus Aretas was snatched from ruin, Joseph. Antiq. lib. xviii. c. 5.

What Aretas did in the interim is not known; but it is conjectured that he avoided himself of the then favourable state of things, made an irruption into Syria, and seized on Damascus. See Rosenmüller; and see the Introduction to this epistle, sec. ii.

The governor? Eusebius; who this ethnarch was, we cannot tell. The word ethnarch signifies the governor of a province under a king or emperor.

Desirous to apprehend me? The enemies of the apostle might have represented him to the governor, as a dangerous spy, employed by the Romans.

33. Through a window in a basket? Probably the house was situated on the wall of the city. See the note on this history, Acts ix. 23—25.

In ver. 2. of this chapter, the apostle most evidently alludes to the history of the temptation and fall of Adam and Eve, as related in Gen. iii. 1, &c. and which fall is there attributed to the agency of a being called *serpent*; *nachash*; here, and in other places translated *ovis*, *serpent*. In my notes on Genesis, I have given many, and, as I judge, solid reasons, why the word cannot be understood literally, of a serpent of any kind, and that, most probably, a creature of the *simia* or *ape* genus was employed by the devil on this occasion. The arguments on this subject appeared to me to be corroborated by innumerable probabilities; but I left the conjecture aloft, for I did not give it a more decisive name; and placed it in the hands of my readers to adopt, reject, or amend, as their judgments might direct them. To several this sentiment appeared a monstrous *heresy*; and speedily, the *old serpent* had a host of defenders. The very modest opinion, or conjecture, was controverted by some who were both gentlemen and scholars, and by several who were neither; by some who could not affect candour, because they had not even the appearance of it; but would affect learning, because they wish to be reputed wise. What reason and argument failed to produce, they would supply with ridicule; and, as *monkey* was a convenient term for this purpose, they attributed it to him, who had never used it. What is the result? They no doubt believe that they have established their system; and their arguments are to them conclusive. They have my full consent; but I think it right to state that I have neither seen nor heard of any thing that has the least tendency to weaken my conjecture, or produce the slightest wavering in my opinion. Indeed, their arguments and mode of managing them have produced a very different effect on my mind, to what they designed;—I am now more firmly persuaded of the probability of my hypothesis than ever. I shall, however, leave the subject as it is: I never proposed it as an article of faith; I press it on no man: I could fortify it with many additional arguments, if I judged it proper; for its probability appears to me as strong as the utter improbability of the common opinion, to defend which its abettors have descended to insupportable conjectures, of which infidels have availed themselves, to the discredit of the Sacred Writings. To those who choose to be wise and witty, and wish to provoke a controversy, this is my answer:—*I am a doing a great work, so that I cannot come down; Why should the work cease, while I leave it and come down to you?* Neh. vi. 3.

CHAPTER XII.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1—5. He speaks of his sufferings in connexion with these extraordinary revelations, that his character might be duly estimated, 6. That he might not be too much exalted, a messenger of Satan is sent to buffet him; his prayer for deliverance, and the Divine answer, 7—9. He exults in sufferings, and reproaches, and vindicates his apostleship, 10—13. Promises to come and visit them, 14, 15. Answers some objections, 16—18. And expresses his apprehensions, that when he visits them, he shall find many evils and disorders among them, 19—21. [A M 4061. A D 57. A V C 810. An. Imp. Neronis Cas 4.]

It is not expedient for me doubtless to glory. * I will come to visions and revelations of the Lord.

* Gr. for I will come

I knew a man b in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I

NOTES.—Verse 1. It is not expedient for me? There are several various readings on this verse, which are too minute

to be noticed here; they seem in effect to represent the verse thus: "If it be expedient to glory, (which does not become

cannot tell; God knoweth:) such an one^c caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth.)

4 How that he was caught up into a paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

c Acts 22. 17. A. D. 46. at Lystra, Acts 14. 6.—d Luke 23. 42.—e Or, possible.—f Ch.

me,) I will proceed to visions," &c. The plain meaning of the apostle in this and the preceding chapter, in reference to *glorifying*, is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided, as being contrary to the *humility and simplicity* of the Gospel; yet the circumstances in which he was found, in reference to the Corinthian church, and his detractors there, rendered it absolutely necessary; not for his personal vindication, but for the honour of the Gospel, the credit of which was certainly at stake.

[*I will come to visions*] *Orraçiaç*, symbolical representations of spiritual and celestial things: in which matters of the deepest importance are exhibited to the eye of the mind, by a variety of emblems; the nature and properties of which serve to illustrate those spiritual things.

[*Revelations*] *Αποκαλύψεις*; a manifestation of things not before known, and such as God alone can make known; because they are a part of his own inscrutable counsels.

2. *I knew a man in Christ*] I knew a Christian, or a Christian man; for to such alone God now revealed himself; for vision and prophecy had been shut up from the Jews

[*Fourteen years ago*] On what occasion, or in what place, this transaction took place, we cannot tell: there are many conjectures among learned men concerning it, but of what utility can they be, when every thing is so palpably uncertain? Allowing this epistle to have been written *some time* in the year 57, *fourteen years* counted backward, will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, Acts xi. 25, 26, and when he and Paul were sent by the church of Antioch with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision; which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for *fourteen years*.

[*Whether in the body I cannot tell*] That the apostle was in an *ecstasy* or *trance*, something like that of Peter, Acts x. 9, there is reason to believe; but we know that, being carried literally into heaven, was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it.

[*Caught up to the third heaven*] He appeared to have been carried up to this place, but whether *bodily*, he could not tell; or whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

[*The third heaven*] The Jews talk of *seven heavens*: and Mohammed had received the same from them; but these are not only *fabulous*, but *absurd*. I shall enumerate those of the Jews. 1. The *VELUM* or *curtain*, יָלִין "Which in the morning is folded up; and in the evening stretched out." Isa. xl. 32. *He stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.* 2. The *firmament*, or *EXPANSE*, רָקִיעַ "In which the sun, moon, stars, and constellations are fixed." Gen. i. 17. *And God placed them in the firmament of heaven.* 3. The *CLOUDS*, or *ETHER*, שָׁמַיִם "Where the millstones are which grind the manna for the righteous." Psal. lxxviii. 23, &c. *Though he had commanded the clouds from above, and opened the doors of heaven; and had rained down manna, &c.* 4. The *HABITATION*, בֵּית "where Jerusalem, and the temple, and the altar were constructed; and where Michael the great Prince stands, and offers sacrifice." 1 Kings viii. 13. *I have surely built thee a house to dwell in, a settled place for thee to abide in for ever.* "But where is heaven so called?" *Ans.* in Isa. lxiii. 15. *Look down from HEAVEN, and behold from the HABITATION, מְכוֹן, of thy holiness.* 5. The *DWELLING-PLACE*, מִקְנָה "where the troops of angels sing throughout the night, but are silent in the day-time, because of the glory of the Israelites." Psal. xlii. 8. *The Lord will command his bringingkindness in the day-time, and in the night his song shall be with me.* "But how is it proved that this means heaven?" *Answer*, from Deut. xxvi. 15. *Look down from thy holy habitation, מִמְּקוֹן, the DWELLING-PLACE of thy holiness; and from heaven, הַשָּׁמַיִם, and bless thy people Israel.* 6. The *FIXED RESIDENCE*, בֵּית "where are the treasures of snow and hail; the repository of noxious dews, of drops and whirlwinds; the groto of exhalations," &c. "But where are the heavens thus denominated?" *Ans.* in 1 Kings viii. 39, 40, &c. *Then hear thou in HEAVEN thy DWELLING-PLACE, מִמְּקוֹן, thy FIXED RESIDENCE.* 7. The *ARABOTH*, עֲרֵבוֹת "where are justice, judgment, mercy, the treasures of life; peace and blessedness; the souls of the righteous; the souls and spirits which are reserved for the bodies yet to be formed; and the dew by which God is to vivify the dead." Psal. lxxxix. 14. Isa. lix. 17. Psal. xxxvi. 9. Judges vi. 24. Psal. xxiv. 4. 1 Sam. xxv. 29. Isa. lxvi. 20. Psal. lxvii. 9. "All of which are termed *Ar-*

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he hearth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

11. 30.—g Ch. 10. 5. & 11. 15.—h See Ezek. 28. 24. Gal. 4. 13, 14.—i Job 2. 7. Luke 13. 16.

both, Psal. lxxviii. 4. *Extol him who dwelt on the heavens, בְּרָאֵהוּ בְּהַרְבֵּי שָׁמַיִם* *by his name Jah.* All this is sufficiently unphilosophical, and in several cases ridiculous. In the Sacred Writings, *three heavens* only are mentioned. The *first* is the *atmosphere*, what appears to be intended by רָקִיעַ *raquâ*; the *firmament* or *expansion*, Gen. i. 6. The *second*, the *starry heaven*; where are the sun, moon, planets, and stars; but these two are often expressed under the one term שָׁמַיִם *shamayim*, the *two heavens*, or *expansions*; and in Gen. i. 17. they appear to be both expressed by רָקִיעַ שָׁמַיִם *raquâ hashamayim*; the *firmament of heaven*. And, *thirdly*, the *place of the blessed*, or the *throne of the Divine Glory*, probably expressed by the word שְׁמֵי שָׁמַיִם *shamayim, hashamayim*; the *heavens of heavens*. But on these subjects the Scripture affords us but little light: and on this distinction, the reader is not desired to rely.

Much more may be seen in Schoettgen, who has exhausted the subject; and who has shown, that *ascending to heaven*, or being *caught up to heaven*, is a form of speech among the Jewish writers, to express the *highest degrees of inspiration*. They often say of Moses, that he *ascended on high*, *ascended on the firmament, ascended to heaven*; where it is evident they mean only by it, that he was favoured with the nearest intimacy with God, and the highest revelations relative to his will, &c. If we may understand St. Paul thus, it will remove much of the difficulty from this place; and perhaps the *unspeakable words*, ver. 4. are thus to be understood. He had the most sublime communications from God; such as would be improper to mention: though it is very likely that we have the substance of these in his epistles. Indeed, the two epistles before us, seen, in many places, to be the effect of most extraordinary revelations.

4. *Caught up into paradise*] The Jewish writers have no less than *four paradises*; as they have *seven heavens*. But it is needless to wade through their fables. On the word *paradise*, see the note on Gen. ii. 8. The Mohammedans call it *جَنَّاتُ عَدْنٍ* *jannat edden*, the garden of paradise; and say that God created it out of light, and that it is the habitation of the prophets and wise men. Among Christian writers, it generally means the *place of the blessed*; or the state of separate spirits. Whether the third heaven and *paradise* be the same place, we cannot absolutely say; they probably are not: and it is likely, that St. Paul, at the time referred to, had at least two of these raptures.

[*Which it is not lawful for a man to utter*] The Jews thought, that the Divine name, the Tetragrammaton יְהוָה *Yehorah*, should not be uttered; and that it is absolutely *unlawful* to pronounce it; indeed they say that the true pronunciation is utterly lost, and cannot be recovered without an express revelation. Not one of them, to the present day, ever attempts to utter it; and, when they meet with it in their reading, always supply its place with אֲדֹמַי *Adomai*, Lord. It is probable that the apostle refers to some communication concerning the Divine nature, and the Divine economy, of which he was only to make a *general* use in his *preaching and writing*. No doubt, that what he learned at this time, formed the basis of all his doctrines. Cicero terms God, *illud inexpressibile*; that inexpressible Being. And *Hermes* calls him *ἀνέκτατος, ἀνόμτος, ἀνύμωτος*; the *ineffable!* the *unspeakable!* and that which is to be pronounced in silence! We cannot have views too exalted of the majesty of God: and the less frequently we pronounce his name, the more reverence shall we feel for his nature. It is said of Mr. Boyle, that he never pronounced the name of God, without either *taking off his hat, or making a bow*. Leaving out profane swearets, blasphemers, and such like open-faced servants of Satan, it is distressing to hear many well-intentioned people making unscripturally free with this sacred name.

5. *Of such an one will I glory*] Through modesty he does not mention himself: though the account can be understood of no other person: for, did he mean any other, the whole account would be completely irrelevant.

6. *I shall not be a fool*] Who that had got such honour from God, would have been fourteen years silent on the subject?

[*I will say the truth*] I speak nothing but truth; and the apostle seems to have intended to proceed with something else of the same kind; but finding some reason probably occurring suddenly, says, *I forbear*; I will say no more on this subject.

[*Lest any man should think of me above*] The apostle spoke of these revelations for two purposes: *first*, lest his *enemies* might suppose they had cause to think meanly of him. And, *secondly*, having said thus much, he forbears to speak any farther of them, lest his *friends* should think *too highly* of him. It is a rare gift to discern *when to speak, and when to be silent*; and to know when enough is said on a subject, neither too little nor too much.

5 * For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore I will rather glory in my infirmities, * that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; * for when I am weak, then am I strong.

† See Rom 2:22-27, Matt 25:41-42, Ch II 30, -in 1 Pet 4:11, -in Rom 5:3. Ch 7. † See Ch 13:4, -p Ch II 1, 16-17, -q Ch II 5, Gal 2:7, 8.

7. And test I should be exalted] There were three evils to be guarded against—1. The contempt of his gifts and call by his enemies. 2. The overweening fondness of his friends. And, 3. Self-exaltation.

A thorn in the flesh] The word *ακροα*, signifies a stake, and *δυσκολία* ζέναι, to be tied to a stake, by way of punishment; and it is used, says Schoetigen, to signify the most oppressive afflictions. Whatever it was, it was *τῇ σαρκί*, in the flesh; i.e. of an outward kind. It was neither *sin nor sinfulness*, for this could not be given him to prevent his being exalted above measure: for sin never had, and never can have, this tendency. What this thorn in the flesh might be, has given birth to a multitude of conjectures: Tertullian thought it *dolor articuli*, the ear-ache; Chrysostom, *κεφαλαλγία*, the head-ache; Cyprinus, *carnis et corporis multa ac gravia tormenta*, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as a thorn in his flesh, or his being bound to a stake; for, if he could have devoted himself to destruction, Rom. ix. 3, for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent church being perverted, and torn to pieces, by a false teacher? God permitted this to keep the apostle humble, and at last completely delivered the Church out of the hands and influence of this deceiver: none, not even the incursions person, having been turned finally out of the way, by the false doctrines there preached.

The messenger of Satan] Another mode of expressing what he calls the thorn in the flesh; and he seems most plainly to refer to the false apostle at Corinth. The apostle himself was, as he styles himself, to this Church, *αγγελος Ἰησοῦ Χριστοῦ*, chap. i. 1, the apostle of Jesus Christ. The person in question is styled here *αγγελος Σαταν*, the apostle or angel of Satan. It is almost impossible to mistake the apostle's meaning and reference. Jesus Christ sent Paul to proclaim his truth, and found a Church at Corinth. SATAN, the adversary of God's truth, sent a man to preach lies at the same place; and turn the Church of God into his own *synagogue*; and, by his teaching lies and calumnies, the apostle was severely buffeted. We need seek no other sense for these expressions. Many, however, think that the apostle had really some bodily infirmity, that rendered him contemptible, and was the means of obstructing the success of his ministry; and that the false apostle availed himself of this, to set St. Paul at naught, and to hold him out to ridicule. I have shown this elsewhere, to be very unlikely. The best arguments in favour of this opinion, may be found in *Whitby*; but I forbear to transcribe them, because I think the meaning given above, is more correct. No infirmity of body, or corporal sufferings, can afflict and distress a minister of the Gospel, equally to the perversion or scattering of a flock, which were the fruit of innumerable labours, watchings, fastings, prayers, and tears.

8. I besought the Lord] That is, Christ, as the next verse absolutely proves: and the Socinians themselves confess. And if Christ be an object of prayer, in such a case as this, or indeed in any case, it is a sure proof of his Divinity; for, only an Omniscent Being can be made an object of prayer.

Thrice] Several suppose this to be a certain number, for an uncertain; as if he had said, I often besought Christ to deliver me from this tormentor: or, which is, perhaps, more likely, the apostle may refer to three solemn, fixed, and fervent applications, made to Christ at different times; at the last of which, he received the answer which he immediately subjoins. It is worthy of remark, that our Lord, in his agony, acted in the same way; at three different times, he applied to God; that the cup might depart from him; and, in each application, he spoke the same words, Matt. xxvi. 39-44. There is, therefore, a manifest allusion to our Lord's conduct in these words of the apostle.

9. My grace is sufficient for thee] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee. My strength is made perfect in weakness] The more and the more violently thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. See at the end of this chapter.

Will I rather glory in my infirmities] Therefore, his infirmities do not mean his corruptions, or sins, or sinfulness of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me] Εἰς ἐκδήλωσιν τοῦ αἵματος, that he may overshadow me as a tent, or tabernacle.

11 I am become a fool in glorying; ye have contemned me; for I ought to have been commended of you: for I in nothing am behind the very chiefest apostles, though I be nothing.

12 * Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 * For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me: this wrong.

14 * Behold, the third time I am ready to come to you: and

† 1 Cor 1:7, & 15:8, Eph 3:3, -a Rom 15:18, 19, 1 Cor 9:2, Ch 4:2 & 6:4 & 11:5, -t 1 Cor 1:7, -u 1 Cor 9:2, Ch II 9, -v Ch II 7, -w Ch 13:1.

affording me shelter, protection, safety, and rest. This expression is like that, John i. 14. And the Word was made flesh, καὶ ἐσκήνωσεν ἐν αὐτῷ, and made his tabernacle among us, full of grace and truth. The same eternal word promised to make his tabernacle with the apostle; and gives him a proof that he was still the same, full of grace and truth; by assuring him, that his grace should be sufficient for him. Paul knowing that the promise of grace could not fail, because of the Divine truth, says, Most gladly, therefore, will I rather glory in my afflictions, that such a power of Christ may overshadow and defend me. The words are, also, similar to those of the prophet Isaiah, iv. 5. On all thy glory shall be a defence; God gives the glory, and God gives the defence of that glory. The apostle had much glory or honour; both Satan and his apostles were very envious; in himself, the apostle, as well as all human beings, was weak, and therefore needed the power of God to defend such glory. Grace alone can preserve grace. When we get a particular blessing, we need another to preserve it; and, without this, we shall soon be short of our strength, and become as other men. Hence the necessity of continual watchfulness and prayer; and depending on the all-sufficient grace of Christ. See on chap. xi. 30.

10. Therefore I take pleasure] I not only endure them patiently, but am pleased when they occur: for I do it for Christ's sake; on his account: for, on his account I suffer. For when I am weak, most oppressed with trials and afflictions, then am I strong; God supporting my mind with his most powerful influences; causing me to rejoice with joy unspeakable, and full of glory.

11. I am become a fool in glorying] It is not the part of a wise, or gracious man, to boast; but ye have compelled me: I have been obliged to do it, in order to vindicate the cause of God.

I ought to have been commended of you] You should have vindicated both myself and my ministry against the detractors that are among you.

The very chiefest apostles] See chap. xi. 1.

Though I be nothing] Though I have been thus set at naught by his false apostle; and though, in consequence of what he has said, some of you have been ready to consider me as nothing. This must be the meaning of the apostle, as the following verses prove. A kind of technical meaning has been imposed on these words, of which many good people seem very fond. I am nothing; I am all sin, de-filement, and unworthiness in myself; but Jesus Christ is all in all. This latter clause is an eternal truth: the former may be very true also: the person who uses it may be all sin, de-filement, &c., but let him not say, that the apostle of the Gentiles was so too, because this is not true; it is false; and it is injurious to the character of the apostle, and to the grace of Christ: besides, it is not the meaning of the text; and the use commonly made of it is abominable, if not wicked.

12. The signs of an apostle were wrought among you] Though I have been reputed as nothing, I have given the fullest proof of my Divine mission, by various signs, wonders, and miracles; and by that patience which I have manifested towards you; though I had power from God to inflict punishment on the transgressors, I have, in every case, forbore to do it. Is the man nothing who wrought such miracles among you?

13. For what is it wherein ye were inferior] This is a fine, forcible, yet delicate stroke. It was your duty, and your interest, to have supported your apostle; other churches had done so: I did not require this from you: in this respect, all other Churches are superior to you. I am the cause of your inferiority, by not giving you an opportunity of ministering to my necessities: forgive me the wrong I have done you.—It is the privilege of the Churches of Christ to support the ministry of his Gospel among them. Those who do not contribute their part to the support of the Gospel ministry, either care nothing for it, or derive no good from it.

14. The third time I am ready] That is, this is the third time that I am ready, have formed the resolution to visit you. He had formed this resolution twice before, but was disappointed. See 1 Cor. xvi. 5. and 2 Cor. i. 15, 16. He now formed it a third time, having more probability of seeing them now than he had before.—See chap. xii. 2.

I seek not yours, but you] I seek your salvation; I desire not your property; others have sought your property, but not your salvation.—See chap. xi. 20.

For the children ought not to lay up for the parents] You may have many teachers, but you have but one FATHER; for in Christ Jesus I have begotten you through the Gospel: see 1 Cor. iv. 15. Ye are my children, and I am your father. You have not contributed to my support; but I have been labour

I will not be burdensome to you: for ^a I seek not yours, but you: ^b for the children ought not to lay up for the parents, but the parents for the children.

15 And ^a I will very gladly spend and be spent ^a for ^b you; though ^c the more abundantly I love you, the less I be loved.

16 But be it so, ^a I did not burden you: nevertheless, being crafty, I caught you with guile.

17 ^c Did I make a gain of you by any of them whom I sent unto you?

18 ^c I desired Titus, and with him I sent a ^a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

^a Acts 20, 33. ^b 1 Cor 10, 32.—^c 1 Cor 4, 14, 15.—^d 1 Thess 2, 8. Phil 2, 17.—^e 1 John 10, 11. Ch. 1, 6. Col 1, 24. 2 Tim 2, 10.—^f 1 Cor 5, 12, 13.—^g Ch. 11, 9.

ing for your life. I will act towards you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

15. And I will very gladly spend, and be spent for you!—I will continue to act as a loving father, who spends all he has upon his children; and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

Though the more abundantly I love you! I will even act towards you with the most affectionate tenderness, though it happen to me as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased. Does it not frequently happen, that the most disobedient child in the family is that one on which the parents' tenderness is more especially placed? See the parable of the prodigal son. It is in the order of God that it should be so, else the case of every prodigal would be utterly deplorable. The shepherd feels more for the lost sheep than for the ninety-nine that have not gone astray. If I be asked, "Should Christian parents lay up money for their children?" I answer—It is the duty of every parent, who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglect this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a fortune for his children, if he can honestly?" I answer, Yes, if there be no poor within his reach: no good work which he can assist; no heathen region on the earth to which he can contribute to send the Gospel of Jesus; but not otherwise. God shows, in the course of his Providence, that this laying up of fortunes for children is not right; for there is scarcely ever a case where money has been saved up to make the children independent, and gentlemen, in which God has not cursed the blessing. It was saved from the poor; from the ignorant; from the cause of God; and the canker of his displeasure consumed this ill-saved property.

16. But be it so, I did not burden you! That is, you grant that I did not burden you; that I took nothing from you; but preached to you the Gospel freely; but you say, that BEING CRAFTY, I caught you with guile; i.e. getting from you, by means of others, what I pretended to be unwilling to receive immediately from yourselves. Many persons suppose that the words, being crafty I caught you with guile, are the words of the apostle, and not of his slanderers; and therefore have concluded that it is lawful to use guile, deceit, &c. in order to serve a good and religious purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

17. Did I make a gain of you? Did any person I ever sent to preach the Gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof if you can!

18. [Desired Titus] I never sent any to you but Titus and another brother, chap. viii. 6, 18. And did Titus make a gain of you? Did he get any thing from you, either for himself or for me?—You know he did not. He was actuated by the same spirit, and he walked in the same steps?

19. Think ye that we excuse ourselves? Απολογουµεθα; that we make an apology for our conduct; or, that I have sent Titus and that brother to you, because I was ashamed or afraid to come myself?

We speak before God in Christ! I have not done so; I speak the truth before God; He is judge whether I was actuated in this by any sinister or unworthy motive.

For your edifying.] Whatever I have done in this or any other way, I have done for your edifying; not for any emolument to myself or friends.

20. I fear, lest when I come! I think the present time is used here for the past; the apostle seems most evidently to be giving them the reason why he had not come to them according to his former purposes; and why he sent Titus and his companion. He was afraid to come at that time lest he should have found them perverted from the right way, and be obliged to make use of his apostolical rod, and punish the offenders: but, feeling towards them the heart of a tender father, he was unwilling to use the rod; and sent the first epistle to them, and the messengers above-mentioned, being reluctant to go himself till he had satisfactory evidence that their divisions were ended: and that they had repented for,

19 ^b Again, think ye that we excuse ourselves unto you? ^a we speak before God in Christ: but ^a we do all things, dearly beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would; and that ^a I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God ^a will humble me among you, and that ^a I shall bewail many ^a which have sinned already, and have not repented of the uncleanness and ^a fornication and lasciviousness which they have committed.

^a Ch. 2, 2.—^b Ch. 8, 16, 17, 22.—^c Ch. 13, 13.—^d Ch. 5, 12.—^e 1 Cor. 11, 31.—^f 1 Cor. 10, 32.—^g 1 Cor. 4, 21.—^h Ch. 10, 2 & 13, 3, 10.—ⁱ Ch. 2, 1, 4.—^j Ch. 13, 2.—^k 1 Cor. 5, 1.

and put away, the evils that they had committed; and that he should not be obliged to bewail them who had sinned so abominably, and had not repented for their crimes. If this verse be understood in this way, all difficulty will vanish; otherwise, what is here said, does seem to contradict what is said, chap. vii. 6, 16, &c. as well as many things, both in the eighth and ninth chapters.

Debates, envyings.] From these different expressions, which are too plain to need interpretation, we see what a distracted and divided state the church at Corinth must have been in. Brotherly love and charity seem to have been driven out of this once heavenly assembly. These debates, &c. are precisely the opposites to that love which the apostle recommends and explains by its different properties, in the 13th chapter of his first epistle. Mr. Wakefield translates the original thus: strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels.

21. Lest, when I come again! And even after all that has been done to you, I fear that, when I do come, when I pay you my second visit, my God will humble me; will permit me to be affected with deep sorrow through what I may see among you; as I have been by the buffeting of the apostle of Satan, who has perverted you. Humiliation is repeatedly used for affliction; and here ταπεινωσις, has certainly that meaning.

Have sinned already! Πονησαντες, who have sinned before; who were some of the first offenders; and have now yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian Church. And although what is here spoken could only be the case of a few; yet the many were ill-disciplined, else these must have been cast out. On the whole this church seems to have been a composition of excellencies and defects; of vices and virtues, and should not be quoted as a model for a Christian church.

1. From St. Paul, we receive two remarkable sayings of our Lord, which are of infinite value to the welfare and salvation of man; which are properly parts of the Gospel; but are not mentioned by any evangelist. The first is in Acts xv. 35. *I have shewed you the words of the Lord Jesus, how he said.*

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE. Every liberal heart feels this in bestowing its bounty: and every poor man, who is obliged to receive help, and whose independency of spirit is still whole in him, feels this too. To the genuine poor, it is more burdensome to receive a kindness, than it is to the generous man who gives it. The second is recorded in the ninth verse of this chapter; *He said unto me, MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.* Of these two most blessed sayings, St. Paul is the only evangelist. This last is of general application.

In all states and conditions of life, God's grace is sufficient for us. If, in any case, we miscarry, it is because we have not sought God earnestly. Let no man say that he is overcome by sin, through want of grace; God's grace was sufficient for him, but he did not apply for it as *us did* St. Paul; and therefore he did not receive it. Men often fail the issue of their own infidelity to the charge of God; they excuse their commission of sin through their scantiness of grace; whereas the whole is owing to their carelessness, and refusal to be saved in God's own way: and in this way alone will God save any man, because it is the only effectual way.

2. The apostle must have been brought into a blessed state of subjection to God, when he could say, *I take pleasure in infirmities*; that is, in afflictions and sufferings of different kinds. Though this language was spoken on earth, we may justly allow with one, that he learned it in HEAVEN.

3. St. Paul preached the Gospel without being burdensome. In every case the labourer is worthy of his hire. He who labours for the cause of God should be supported by the cause of God; but woe to that man who aggrandizes himself, and grows rich by the spoils of the faithful! And to him especially who has made a fortune out of the purse of the poor. In such a man's heart, the love of money must have its throne. As to his professed spirituality, it is nothing; he is a whited sepulchre, and an abomination in the sight of the Lord. If a man will love the world, (and he does love it, who makes a fortune by the offerings of the poor,) the love of the Father is not in him.

CHAPTER XIII.

The apostle again says that this is the third time he has purposed to come and see them; and threatens that he will by the power of Christ, punish every incorrigible sinner, 1-4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shows how ardently he wished their complete restoration to unity and purity, 8, 9. Tells them for what reason he writes to them, 10. Bids them farewell, 11. Gives them some directions, and concludes with his apostolic benediction, 12-14. [A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.]

THIS is ^a the third time I am coming to you. ^b In the mouth of two or three witnesses shall every word be established. ^c I told you before, and foretold you, as if I were present, the second time; and being absent now I write to them ^d which heretofore have sinned, and to all other, that, if I come again, ^e I will not spare;

^f Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty ^g in you.

^h For though he was crucified through weakness, yet ⁱ he liveth by the power of God. For ^k we also are weak ^l in him, but we shall live with him by the power of God toward you.

^a Ch. 12, 14.—^b Num. 35, 30. Deut. 17, 6 & 19, 15. Matt. 18, 16. John 8, 17. Heb. 10, 28.—^c Ch. 10, 2.—^d Ch. 12, 23.—^e Ch. 1, 23.—^f Matt. 18, 33.—^g 1 Cor. 5, 4. Ch. 2, 10.—^h 1 Cor. 9, 2.—ⁱ Phil. 2, 7.—^j 1 Pet. 3, 15.—^k Rom. 6, 4.

NOTES.—Verse 1. *This is the third time I am coming to you* [These words are nearly the same with those chap. xii. 14, and probably refer to the purpose which he had twice before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men. Schoettgen thus interprets the whole: the first coming of the apostle to Corinth, was when he personally visited them, and there founded the Christian church. By his second coming we are to understand his first epistle to them: and, by his being now ready to come to them the third time, we are to understand this second epistle, which he was then going to send them. These were the two witnesses, and the apostle the third, which he gave to the Corinthians concerning the truth of his own ministry, or the falsity of the ministry of the pretended apostle. Calmet contends that the apostle had been twice before at Corinth, and that he now purposed to go a third time; and that these visits were the two or three witnesses to which the apostle appeals. Dr. Lightfoot thinks that the two or three witnesses were Stephanus, Fortunatus, and Achaicus, sent to assure them of his coming. But this opinion cannot be supported. With respect to the two or three witnesses establishing the subject, Dr. Witherly says, "Though these words seem to be cited from Deut. xii. 15, rather than from Matt. xviii. 16, it being rare to find this apostle citing any thing from the New Testament, without calling it an ordinance of the Lord; yet it is probable that he here alludes to the practice there prescribed, for the reclaiming of offenders. And then his first epistle being written with this introduction, *Paul an apostle, and Sosthenes*; his second thus, *Paul and Timothy*, may pass for two or three witnesses; and his presence the third time in person, to exercise his censures on those offenders, before the body of the church, may bear a fair resemblance to our Lord's prescription in the above case, *If thy brother offend*, &c.—So far Witherly. See my notes on Matt. xviii. 16.

2. *I told you before*, &c. 1. As Calmet maintains that Paul had already been twice at Corinth, it is well to hear his reasons: "St. Paul came to Corinth the latter end of the year of our Lord 52, and remained there eighteen months. Acts xviii. 1, &c. He came there a second time in the year 53, but staid only a short time, as he had to return speedily to Ephesus, 1 Cor. xvi. 7, hence it is that St. Luke makes no mention of this second journey in the Acts. Finally, he determined to visit them a third time; as, in effect, he did, about the year 57. Of his second voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse." I do not see sufficient evidence to induce me to subscribe to this opinion of Calmet. Believe the apostle had been but once before at Corinth; and this matter is set in a clear point of view by Dr. Paley.—See the Introduction, sect. xi.

I will not spare [I will inflict the proper punishment on every incorrigible offender. It does appear from all the apostle's threatenings, that he was possessed of a miraculous power, by which he could inflict punishment on offenders; that he could deliver the body to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus, 1 Cor. iv. 21, v. 5. What he says he told them before, probably relates to 1 Corinthians iv. 21. Shall I come with a rod, &c.]

3. *Since ye seek a proof of Christ* [The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this power of Christ, far from being weak, was mighty among them.]

4. *For though he was crucified through weakness* [It is true Christ was crucified, and his crucifixion appeared to be the effect of his weakness; yet even this was not so; he gave up his life; none could take it away from him; and, in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high priest's mob, Matt. xxvi. 53, but how then could the Scripture be fulfilled! And had he not died, how could the human race have been saved!]

Yet he liveth by the power of God [Though he appeared to be crucified through his own weakness, yet he now liveth by the

power of God; exerting an almighty energy by which all things are subject to him.]

We also are weak in him [Because we are on Christ's side, we appear to you as weak as he did to the Jews; but, it is not so, for we live with him; under the same influence, and partaking of the same life; manifesting, by our preaching and miracles, the power of God towards you. While I do not use the rod, I appear to you weak; I will use it, and then you shall find me to be strong.]

5. *Examine yourselves, whether ye be in the faith* [Εαυτοὺς ἐπαγγαγέτε, τρυφήσασθε, ἵνα γινώκατε ἂν ἐν τῇ πίστει ᾴτε.] Try yourselves, pierce your hearts; bore yourselves throughout; try yourselves by what I have written, and see whether ye retain the true faith of the Gospel.]

Prove your own selves [Εαυτοὺς δοκιμάζετε, πρὸς αὐτοὺς τῆς πίστεως;] as you would try gold or silver, suspected of adulteration. No more take that for Gospel which is not so, than you would take adulterated money for sterling coin. This is a metaphor taken from testing, or assaying adulterate metals.]

Know ye not your own selves [Are ye not full of wisdom and understanding? and is it not as easy to find out a spurious faith, as it is to detect a base coin? There is an assay and touch-stone for both. If base metal be mixed with the pure, you can readily detect it; and as easily may you know that you are in the faith, as you can know that base metal is mixed with the pure. Does Jesus Christ dwell in you? You have his Spirit: his power; his mind; if ye be Christians, and the Spirit of Christ bears witness with your spirit, that ye are the children of God. And this is the case except ye be reprobates; ἀποκρίσι, base counterfeit coin; mongrel Christians. This metaphor holds excellently here. They had a Judaizing Christian among them; such, presumptively, was the false apostle; they had received his judaico-christian doctrine, and were what the prophet said of some of the Israelites in his time, *reprobate silver*, adulterated coin, *shall men call them*, Jer. vi. 30. And thus, when they were brought to the test, they were found reprobate; that is, adulterated with this mixture of bad doctrine. There is no other kind of reprobation mentioned here than that which refers to the trial and rejection of adulterated coin; and, by way of metaphor, to the detection of false Christianity. Thus reprobation came of the people themselves; they, not God, adulterated the pure metal. Man pollutes himself; then God reprobates the polluted.]

6. *Ye shall know that ye are not reprobates* [Ye have had, and ye shall have, the fullest proof that I have preached the true faith among you; and that God has confirmed it by his testimony; and thus, that I am proved, and manifested to be what I ought to be; and shown to be approved of God.]

7. *I pray to God that ye do no evil* [That ye do not persist in that course which will oblige me to use the power of Christ, with which I am endowed, to punish you. Some apply this prayer to the apostle himself: Now I pray to God that I may do you no evil; that I may not be obliged to use my apostolic rod, and inflict evil upon you.]

Not that we should appear approved [We do not wish to give this proof that we are approved of God, by inflicting this punishment on the transgressors.]

But that ye should do that which is honest [That ye may do that which is right and seemly, ὡς καλόν; though we should be in consequence of that, as reprobates, as persons not approved of God; because your reformation will prevent the exercise of this power, which would otherwise have given an awful proof that we are approved of God.]

8. *For we can do nothing against the truth, but for the truth* [As we are the apostles of God, we cannot bring to you any false doctrine; and, as we profess to be under the influence of God's Spirit, we cannot do any thing that is opposed to that truth, or which might be prejudicial to it. On the contrary, what we say and do, is for that truth, to pre-empt and establish it. The Gospel of Jesus is truth; and my testimony concerning it is truth also. In my coming, and in my rod, you have nothing to fear, if ye retain, and abide in this truth.]

9. *For we are glad, when we are weak* [It will give me indescribable pleasure that I should still appear to be poor, despicable, and destitute of this extraordinary power, with which

present ¹ I should use sharpness, ² according to the power which the Lord hath given me to edification, and not to destruction.

³ Finally, brethren, farewell. Be perfect, be of good comfort, ⁴ be of one mind, live in peace; and the God of love ⁵ and peace shall be with you.

¹ Tit. 1.12.—² Ch. 10. 8.—³ Rom. 12. 16, 18 & 15.5. ⁴ 1 Cor. 1.10. Phil. 2.2 & 3.16. ⁵ 1 Pet. 3.8.

God has clothed me: so that you be *strong* in all the gifts and graces of the Holy Spirit.

And this also we wish, even your perfection] We cannot be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order. I have given the above paraphrase to this verse, because of the last term *καταρτισμῶν*, which we render *perfection*. *Καταρτίζω*, from *κατά*, intensive, and *αἰρίζω*, to fit or adapt, signifies the reducing of a dislocated limb to its proper place; and hence, as *Beza* says on this passage, "The apostle's meaning is, that whereas the members of the church were all, as it were, dislocated, and out of joint, they should be joined together in love; and they should endeavour to make perfect what was amiss among them, either in faith or morals." It is a metaphor also taken from a building: the several stones and timbers being all put in their proper places and situations, so that the whole building might be complete, and be a proper habitation for the owner. The same figure, though not in the same terms, the apostle uses, Eph. ii. 20—22. The perfection or rejoining which the apostle wishes, is that which he refers to the state of the church in its fellowship, unity, order, &c. And perfection in the soul, is the same in reference to it; as perfection in the church is to its order and unity. The perfection or rejoining of the soul implies its purification, and placing every faculty, passion, and appetite, in its proper place; so that the original order, harmony, unity, and purity of the soul may be restored; and the whole built up to be a habitation of God through the Spirit, Eph. ii. 22.

¹⁰ Therefore I write these things] I only threaten you now by this epistle, to put you on your guard, and lead you to reformation before I visit you; that I may not then have to use sharpness, *ἀστροπία*, a cutting off, employing thus my apostolical authority to inflict punishment; a power which God has given me, rather to be employed in your edification, than in your destruction.

¹¹ Finally, *Αἰνέω*, all that remains for me now to write, is to wish you all manner of happiness, and so to take my leave.

Farewell! A good wish, from our old mother tongue, compounded of *pax*, to go, and *pax*, fairly, properly, or *pax*, with felicity; go on prosperously! This is the spirit of this good wish.

The Greek *χαίρειτε* signifies nearly the same thing. *Χαίρειν* means, to be very joyous; *χαίρειν*, be joyous and happy; be ever prosperous; this was among the last words which *Cyrus*, when dying, spoke to his friends.

Be perfect] *Καταρτίζεσθε*, be compact; get into joint again; let unity and harmony be restored! See the note on ver. 9.

Be of good comfort] *Παρακαλεσθε*, receive admonition; for, *παράκλησις*, signifies to admonish, beg, entreat; and also to comfort. Receive admonition, that ye may receive comfort. If ye take my advice, ye shall have consolation; if ye do not, ye will have nothing but misery and woe.

Be of one mind] *Ἐν ἑνὶ φρονεῖτε*, think the same; let there be no dissensions among you. Be of the same creed, and let disputes about that religion, which should be the bond of peace, for ever subside.

Live in peace] *Εἰρηνεύετε*; cultivate peace; or, as he says elsewhere, follow peace, and pursue it, Heb. xii. 14. Cultivate a peaceable disposition; and neither say nor do any thing which has a tendency to irritate each other.

And the God of love and peace shall be with you] While ye are full of contentions, dissensions, and discord, peace can have no place among you; and as to love, the fulfilling of the law, that worketh no ill to thy neighbour, it has necessarily taken its flight. Love cannot live, neither exist, where there are brawls, contentions, and divisions. And where neither peace nor love is to be found, there God cannot be. And if he be not there, yourselves and the devil make the whole assembly.

¹² Greet one another with a holy kiss.] Use every means by which a good understanding may be brought about. Let the spirit of friendship live among you; and encourage its continuance by every friendly act. See on Rom. xvi. 16.

¹³ All the saints] The Christians of Macedonia or Philippi, from which he wrote this epistle. In the primitive church, a saint and a Christian were the same thing; for the Christian religion calls every man to be holy.

¹⁴ The grace of the Lord Jesus Christ] All the favour and beneficence that come from and through the Redeemer of the world; as the Lord, the ruler and governor of all things; as Jesus, the Saviour of all men by his passion and death; as Christ the distributor of all that divine action which enlightens, comforts, harmonizes, and purifies the mind. May this most exalted, glorious, and all-sufficient Saviour, be ever with you.

¹² Greet one another with a holy kiss.

¹³ All the saints salute you.

¹⁴ The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¹⁵ The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

w Rom. 15.33.—x Rom. 16.16. 1 Cor. 16.30. 1 Thess. 5.26. 1 Pet. 5.14.—y Rom. 16.24.—z Phil. 2.1.

And the love of God] God, your Maker, in that infinite love which induced him to create the world, and form man in his own image, and in his own likeness, that he might be capable of knowing, loving, and enjoying him for ever; and God in the fullest manifestation of that love which caused him to give his only-begotten Son, to the end, that they who believe on him should not perish, but have everlasting life. May this God of love, and this love of God, be ever with you.

And the communion of the Holy Ghost] May that Holy Spirit, that divine and eternal energy which proceeds from the Father and the Son; that heavenly fire that gives light and life; that purifies and refines; sublimates and exalts; comforts and invigorates; make you all partakers with himself!

Κοινωνία, which we translate fellowship and communion, signifies properly participation; having things in common; partaking with each other. This points out the astonishing privileges of true believers: they have communion with God's Spirit; share in all its gifts and graces; walk in its light; through him they have the fullest confidence that they are of God; that he is their Father and friend; and has blotting out all their iniquities: this they know by the Spirit which he has given them. And is it possible that a man shall be a partaker with the Holy Ghost, and not know it! that he shall be full of light and love, and not know it! that he shall have the spirit of adoption by which he can cry Abba! Father! and yet know nothing of his relationship to God, but by inference from indirect proofs! In a word, that he shall have the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost with him, and all the while know nothing certain of the grace, as to his portion in it; feel nothing warming from the love, as to its part in him; and nothing energetic from the communion, as to his participation in the gifts and graces of this Divine energy! This is all as absurd as it is impossible. Every genuine Christian who maintains a close walk with God, may have as full an evidence of his acceptance with God, as he has of his own existence. And the doctrine that explains away this privilege, or softens it down to nothing, making the most gracious and safe state consistent with innumerable doubts and fears and general uncertainty, is not of God. It is a spurious Gospel, which, under the show of a voluntary humility, not only lowers, but almost annihilates, the standard of Christianity.

This text, as well as that, Matt. iii. 16, 17, and that other, Matt. xxviii. 19, strongly mark the doctrine of the Holy Trinity. See the note on this latter text. And had not the apostle been convinced that there was a personality in this ever-blessed and undivided Trinity, he could not have expressed himself thus. And had not our Lord intended to be understood in this way, he would not have given such a commission to his apostles to baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost. The doctrine is the teaching of God; let men make of it what they please. And the genuine church of God have ever received and understood it in this way.

Amen! This word is wanting, as usual, in almost every MS. of authority. Amen seems to have been anciently added at the conclusion of books, exactly as we add the word *finis*: both merely signifying the end.

As to the Inscription, it is wanting, either in whole or in part, in almost all the ancient MSS. The principal forms in which it exists are the following:

To the Corinthians, the second.—The second to the Corinthians is completed.—The second to the Corinthians is finished.—To the Corinthians, the second, written from Philippi.—Written from Philippi by Titus.—Written from Philippi by Titus and Luke.—By Titus, Barnabas, and Luke.—The second Epistle to the Corinthians was written from Philippi of Macedonia, and sent by Titus, Syllax.—The end of the Epistle. It was written from the city of Philippi by Titus and Luke. Praise be to God for ever, ARABIC.—In the Vulgate there is no subscription; nor in the ETHIOPIAN.—Written in Philippi of Macedonia, and sent by Titus and Luke, COPTIC.—The second Epistle to the Corinthians is ended; which was written from Philippi of Macedonia, by Titus and Luke, SYR. PHILOX.

It has been often remarked that no dependance can be placed on many of the subscriptions to the sacred books, which are found in MSS. and Versions, because those subscriptions were not written by the authors of those books; but were afterward added, by the transcribers or copiers, who followed either tradition or their own judgment. It is generally allowed that this second epistle was written from Macedonia; and probably from the city of Philippi, in that province. See the Introduction and Preface to this epistle, p. 153—163.

INTRODUCTION TO THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

THE authenticity of this epistle is ably vindicated by Dr. Paley: the principal part of his arguments I shall here introduce, and doubt not that they will be considered demonstrative evidence by every candid and unprejudiced reader.

SECTION I. The argument of this epistle in some measure proves its antiquity. It will hardly be doubted, that it was written whilst the dispute concerning the circumcision of Gentile converts was fresh in men's minds: for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery, was to bring the name and authority of the apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an epistle written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature, that, if it arose at all, it must have arisen in the beginning of Christianity. As Judea was the scene of the Christian history; as the Author and preachers of Christianity were Jews; as the religion itself acknowledged and was founded upon the Jewish religion, in contradistinction to every other religion, then professed amongst mankind; it was not to be wondered at, that some of its teachers should carry it out in the world rather as a *sect* and modification of Judaism, than as a separate original revelation; or that they should invite their proselytes to these observances in which they lived themselves. This was likely to happen: but if it did not happen *at first*; if whilst the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed, it is not probable that the doctrine would be started, much less that it should prevail, in any future period. I likewise think, that those pretensions of Judaism were much more likely to be insisted upon, whilst the Jews continued a nation, than after their fall and dispersion; whilst Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the fatal cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great rites and symbols of their institution. It should seem, therefore, from the nature of the subject, and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles, and the invasion of Titus; and that our present epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But, again; the epistle supposes that certain designing adherents of the Jewish law had crept into the churches of Galatia; and had been endeavouring, and but too successfully, to persuade the Galatic converts, that they had been taught the new religion imperfectly, and at second hand; that the founder of their church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the apostles and elders of Jerusalem; moreover, that whatever he might profess amongst them, he had himself, at other times and in other places, given way to the doctrine of circumcision. The epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we find St. Paul treating so unjust an attempt to undermine his credit, and to introduce amongst his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independency and divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the apostles when he met with them at Jerusalem; alleging, that so far was his doctrine from being derived from them, or from exercising any superiority over him, that they had simply assented to what he had already preached amongst the Gentiles, and which preaching was communicated not by them to him, but by himself to them; that he had maintained the liberty of the Gentile church, by opposing, upon one occasion, an apostle to the face, when the timidity of his behaviour seemed to endanger it; that from the first, that all along, to that hour, he had constantly resisted the claims of Judaism; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing, through the medium of Christianity, converts over to the Jewish institution, for then "would the offence of the cross have ceased." Now an impostor who had forged the epistle for the purpose of producing St. Paul's authority in the dispute, which, as hath been observed, is the only credible motive that can be assigned for the forgery, might have made the apostle deliver his opinion upon the subject, in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of

the question which the imposture was intended to recommend. I can allow the possibility of such a scheme as that. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed amongst the Christians of Galatia, and then to counterfeit expressions of anger and resentment excited by these transactions; to make the apostle travel back into his own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely, bearing upon the point in question; in a word, to substitute narrative for argument, expostulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question—is a method so intricate, and so unlike the methods pursued by all other impostors, as to require the very flagrant proofs of imposition to induce us to believe it to be one.

SECTION II.—In this section I shall endeavour to prove,

1. That the Epistle to the Galatians, and the Acts of the Apostles, were written without any communication with each other. 2. That the epistle, though written without any communication with the history, by recital, implication, or reference, bears testimony to many of the facts contained in it.

1. The epistle, and the Acts of the Apostles, were written without any communication with each other. To judge of this point, we must examine these passages in each, which describe the same transaction; for, if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction, he would follow that account. The history of St. Paul, at Damascus, as read in the Acts, and as referred to by the epistle, forms an instance of this sort. According to the Acts, Paul (after his conversion) was certain days with the "disciples which were at Damascus." And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, is not this he which destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, confounding the Jews which were at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known of Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples." Acts, chap. ix. 19—26.

According to the epistle, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus; then, after three years, I went up to Jerusalem."

Beside the difference observable in the terms and general complexion of these two accounts, "the journey into Arabia," mentioned in the epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the epistle, it is impossible that this journey should have been passed over in silence; if the epistle had been composed out of what the author had read of St. Paul's history in the Acts, it is unaccountable that it should have been inserted.

The journey to Jerusalem related in the second chapter of the epistle, ("then, fourteen years after, I went up again to Jerusalem.") supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Barnabas were sent from Antioch to Jerusalem, to consult the apostles and elders upon the question of the Gentile converts; or it was some journey of which the history does not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty, they can be adapted to the same transaction; so that upon this supposition, there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be preferred, we have then a journey to Jerusalem, and a conference with the principal members of the church there, circumstantially related in the epistle, and entirely omitted in the Acts; and we are at

* N. B. The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, "after many days were fulfilled." If any one doubt whether the words "many days" could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase, used with the same latitude, in the first book of Kings, chap. xi. 38, 39. "And Shimei dwelt at Jerusalem in many days; and it came to pass at the end of three years, that two of the servants of Shimei ran away."

liberty to repeat the observation, which we before made, that the omission of so material a fact in the history is inexplicable, if the historian had read the epistle; and that the insertion of it in the epistle, if the writer derived his information from the history, is not less so.

St. Peter's visit to Antioch, during which the dispute arose between him and St. Paul, is not mentioned in the Acts.

If we connect, with these instances, the general observation, that no scrutiny can discover the smallest trace of transcription or imitation either in things or words, we shall be fully satisfied in this part of our case: namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources.

Secondly, I say, that the epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

1. St. Paul in the early part of his life had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution, and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous towards God, as ye all are this day." Acts, chap. xxi. 3.

The epistle is as follows: "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Chap. i. 14.

2. St. Paul, before his conversion, had been a fierce persecutor of the new sect. "As for Saul, he made havoc of the church; entering into every house and haling men and women, committed them to prison." Acts, chap. viii. 3.

This is the history of St. Paul, as delivered in the Acts; in the recital of his own history in the epistle, "Ye have heard," says he, "of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the church of God." Chap. i. 13.

3. St. Paul was miraculously converted on his way to Damascus. "And as he journeyed he came near to Damascus: and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? Acts, chap. ix. 3-6. With these compare the epistle, chap. i. 15-17. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to them that were apostles before me; but I went into Arabia, and returned again unto Damascus."

In this quotation from the epistle, I desire it to be remarked how incidentally it appears, that the affair passed at Damascus. In what may be called the direct part of the account, no mention is made of the place of his conversion at all; a casual expression at the end, and an expression brought in for a different purpose, alone fixes it to have been at Damascus; "I returned again to Damascus." Nothing can be more like simplicity and undesignedness than this is. It also draws the agreement between the two quotations somewhat closer, to observe, that they both state St. Paul to have preached the Gospel immediately upon his call: "And straightway he preached Christ in the synagogues, that he is the Son of God." Acts, chap. ix. 20. "When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." Gal. chap. i. 15.

4. The course of the apostle's travels after his conversion was this: He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples." Acts, chap. ix. 25. Afterward "when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to Caesarea, and sent him forth to Tarsus, a city in Cilicia." Chap. ix. 30. In the epistle, St. Paul gives the following brief account of his proceedings within the same period: "After three years I went up to Jerusalem to see Peter, and abode with him fifteen days; afterward I came into the regions of Syria and Cilicia." The history had told us that Paul passed from Caesarea to Tarsus: if he took this journey by land, it would carry him through Syria into Cilicia; and he would come, after his visit at Jerusalem, "into the regions of Syria and Cilicia," in the very order in which he mentions them in the epistle. This supposition of his going from Caesarea to Tarsus by land clears up also another point. It accounts for what St. Paul says in the same place concerning the churches of Judea: "Afterwards I came into the regions of Syria and Cilicia, and was unknown by face unto the churches of Judea, which were in Christ: but they had heard only that he which persecuted us in times past, now preacheth the faith, which once he destroyed; and they glorified God in me." Upon which passage I observe, first, that what is here said of the churches of Judea, is spoken in connexion with his journey into the regions

of Syria and Cilicia. Secondly, that the passage itself has little significance, and that the connexion is inexplicable, unless St. Paul went through Judea (though probably by a hasty journey) at the time that he came into the regions of Syria and Cilicia. Suppose him to have passed by land from Caesarea to Tarsus, all this, as hath been observed, would be precisely true.

5. Barnabas was with St. Paul at Antioch. "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church." Acts, chap. xi. 25, 26. Again, and upon another occasion, "they (Paul and Barnabas) sailed to Antioch; and there they continued a long time with the disciples." Chap. xiv. 26.

Now what says the epistle? "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Chap. ii. 11, 13.

6. The stated residence of the apostles was at Jerusalem. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." Acts, chap. viii. 1. "They (the Christians at Antioch) determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question." Acts, chap. xv. 2.—"With these accounts agrees the declaration in the epistle: "Neither went I up to Jerusalem to them which were apostles before me," chap. i. 17. for this declaration implies, or rather assumes it to be known, that Jerusalem was the place where the apostles were to be met with.

7. There were at Jerusalem two apostles, or at the least two eminent members of the church, of the name of James. This is directly inferred from the Acts of the Apostles, which in the second verse of the twelfth chapter relates the death of James, the brother of John; and yet in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the apostles and elders. It is also strongly implied by the form of expression used in the epistle: "Other apostles saw I none, save James, the Lord's brother;" i. e. to distinguish him from James, the brother of John.

To us who have been long conversant in the Christian history, as contained in the Acts of the Apostles, these points are obvious and familiar; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the epistle without having seen the history; and then the concurrences we have deduced will be deemed of importance. They will, at least, be taken for separate confirmations of the several facts; and not only of these particular facts, but of the general truth of the history.

For, what is the rule with respect to corroborative testimony, which prevails in courts of justice, and which prevails only because experience has proved that it is an useful guide to truth? A principal witness in a cause delivers his account: his narrative in certain parts of it, is confirmed by witnesses who are called afterward. The credit derived from their testimony belongs not only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the whole of his evidence; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances, (especially if from the different nature and design of the writings, few points only of agreement, and those incidental, could be expected to occur,) would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as any other species of evidence.

SECTION III.—But although the references to various particulars in the epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth, not only of these particulars, but of the narrative which contains them; yet they do not show, it will be said, that the epistle was written by St. Paul; for admitting (what seems to have been proved) that the writer, whoever he was, had no recourse to the Acts of the Apostles; yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours among the Gentiles, and his zeal for the liberties of the Gentile church, were so notorious as to occur

* Dr. Doddridge thought that the Caesarea here mentioned was not the celebrated city of that name upon the Mediterranean Sea, but Caesarea Philippi, near the borders of Syria, which lies in a much more direct line from Jerusalem to Tarsus than the other. The objection to this, Dr. Beysen remarks is, that Caesarea, without any addition, usually denotes Caesarea Palestine.

readily to the mind of any Christian, who should choose to personate his character, and counterfeit his name; it was only to write what every body knew. Now I think that this supposition—viz. that the epistle was composed upon general information, and the general publicity of the facts alluded to, and that the author did no more than weave into his work what the common fame of the Christian church had reported to his ears—is repelled by the particularity of the recitals and references. This particularity is observable in the following instances; in perusing which, I desire the reader to reflect, whether they exhibit the language of a man who had nothing but general reputation to proceed upon, or of a man actually speaking of himself and of his own history, and consequently of things concerning which he possessed a clear, intimate, and circumstantial knowledge.

1. The history, in giving an account of St. Paul after his conversion, relates, "that, after many days," effecting, by the assistance of the disciples, his escape from Damascus; "he proceeded to Jerusalem." Acts, chap. ix. 25. The epistle, speaking of the same period, makes St. Paul say, that "he went into Arabia," that he returned again to Damascus, that after three years he went up to Jerusalem. Chap. i. 17, 18.

2. The history relates, that when Saul was come from Damascus, "he was with the disciples coming in and going out." Acts, chap. ix. 25. The epistle, describing the same journey, tells us, "that he went up to Jerusalem to see Peter, and abode with him fifteen days." Chap. i. 18.

3. The history relates, that when Paul was come to Jerusalem, "Barnabas took him and brought him to the Apostles." Acts, chap. ix. 27. The epistle, "that he saw Peter; but other of the apostles saw he none, save James, the Lord's brother." Chap. i. 19.

Now this is as it should be. The historian delivers his account in general terms, as of facts to which he was not present. The person who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances.

4. The like notation of places, persons, and dates, is met with in the account of St. Paul's journey to Jerusalem, given in the second chapter of the epistle. It was fourteen years after his conversion; it was in company with Barnabas and Titus; it was then that he met with James, Cephas, and John; it was then also that it was agreed amongst them, that they should go to the circumcision, and he unto the Gentiles.

5. The dispute with Peter, which occupies the sequel of the second chapter, is marked with the same particularity. It was at Antioch: it was after certain came from James; it was whilst Barnabas was there, who was carried away by their dissimulation. These examples negative the insinuation, that the epistle presents nothing but indefinite allusions to public facts.

SECTION IV.—Chap. iv. 11—16. "I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am, for I am as ye are. We have not injured me at all. Ye know how, through infirmity of the flesh, I preached the Gospel unto you at the first; and my temptation, which was in the flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them unto me. Am I therefore become your enemy, because I tell you the truth?"

With this passage compare 2 Cor. chap. xii. 1—9. "It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth); such a one was caught up to the third heaven; and I knew such a man (whether in the body or out of the body I cannot tell, God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory, yet of myself will I not glory, but in mine infirmities: for though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There can be no doubt that "the temptation which was in the flesh," mentioned in the Epistle to the Galatians, and "the thorn in the flesh, the messenger of Satan to buffet him," mentioned in the Epistle to the Corinthians, were intended to denote the same thing. Either therefore it was, what we pretend it to have been, the same person in both: that is, we are reading the real letters of a real apostle; or, it was that a sophist, who had seen the circumstance in one epistle, contrived, for the sake of correspondence, to bring it into another; or, lastly, it was a circumstance in St. Paul's personal condition, supposed to be well known to those into whose hands the epistle was likely to fall; and, for that reason, introduced into a writing designed to bear his name. I have

extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular comes in, in each; because that judgment, I think, will acquit the author of the epistle, of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation: yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the epistle.

The Epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the apostle, and from the principles which he had taught them. It was very natural to contrast with this conduct, the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was amongst them, they had shown to his infirmity: "My temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." Where is then the blessedness you spake of, &c. the benedictions which you bestowed upon me? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

In the two Epistles to the Corinthians, especially in the second, we have the apostle contending with certain teachers in Corinth, who had formed a party in that church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry amongst them, he takes occasion (but not without apologizing, repeatedly, for the folly, that is, for the indecorum of pronouncing his own panegyric, to meet his adversaries in their boastings; "Whereinsoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Being led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant cares and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as "not a whit behind the very chiefest of the apostles") to the visions and revelations which from time to time had been vouchsafed to him. And then by a close and easy connexion, comes in the mention of his infirmity: "Lest I should be exalted," says he, "above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Thus then, in both epistles, the notice of his infirmity is suited to the place in which it is found. In the Epistle to the Corinthians, the train of thought draws up the circumstance by a regular approximation. In this epistle, it is suggested by the subject and occasion of the epistle itself. Which observation we offer as an argument to prove that it is not, in either epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a given circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary, certainly more than any one can believe to have been exercised in the composition of these epistles.

SECTION V.—Chap. iv. 29. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Chap. v. 11. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased." Chap. vi. 17. "From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus."

From these several texts, it is apparent that the persecutions which our apostle had undergone, were from the hands, or by the instigation of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul's history, as delivered in the Acts. At Antioch, in Pisidia, the "word of the Jews stirred up the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." (Acts, chap. xiii. 50.) Not long after, at Iconium, "a great multitude of the Jews and also of the Greeks believed; but the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." (Chap. xiv. 1, 2.) "At Lystra there came certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) The same enmity, and from the same quarter, our apostle experienced in Greece: "At Thessalonica, some of them (the Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few:

unt the *Jews* which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." (Acts, chap. xvii. 4, 5.) Their persecutors followed them to Berea: "When the *Jews* of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came hither also, and stirred up the people." (Chap. xvii. 13.) And lastly at Corinth, when Gallio was deputy of Achaia, "the *Jews* made insurrection with one accord against Paul, and brought him to the judgment seat." I think it does not appear that our apostle was ever set upon by the Gentiles, unless they were first stirred up by the Jews, except in two instances; in both which the persons who began the assault were immediately interested in his expulsion from the place. Once this happened at Philippi, after the cure of the Pythi-ness: "When the masters saw the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers." (Chap. xvi. 19.) And a second time at Ephesus, at the instance of Demetrius, a silversmith which made silver shrines for Diana, "who called together workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth; moreover ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

SECTION VI.—I observe an agreement in a somewhat peculiar rule of Christian conduct as laid down in this epistle, and as exemplified in the Second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and first verse of this epistle, our apostle gives the following direction: "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such a one in the spirit of meekness." In 2 Cor. chap. ii. 6-8, he writes thus: "Sufficient to such a man" (the incestuous person mentioned in the first epistle) "is this punishment, which was inflicted of many: so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

SECTION VII.—This epistle goes farther than any of St. Paul's epistles; for it avows in direct terms the supersession of the Jewish law, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependency upon it, or consider themselves as subject to it on a religious account. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but, after that faith is come, we are no longer under a schoolmaster." (Chap. iii. 23-25.) This was undoubtedly spoken of Jews, and to Jews. In like manner, chap. iv. 1-5: "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father: even so we, when we were children, were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, the effects of which were to take place in another life, had ceased, with respect even to the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine? To be consistent with himself, either he would no longer comply, in his own person, with the directions of the law; or, if he did comply, it would be for some other reason than any confidence which he placed in its efficacy, as a religious institution. Now so it happens, that whenever St. Paul's compliance with the Jewish law is mentioned in the history, it is mentioned in connexion with circumstances which point out the motive from which it proceeded: and this motive appears to have been always exotic; namely, a love of order and tranquillity, or an unwillingness to use unnecessary offence. Thus, Acts, chap. xvi. 3. "Him (Timothy) would Paul have to go forth with him, and took and circumcised him. *In course of the Jews, which were in those quarters.*" Again, Acts, chap. xxi. 26, when Paul consented to exhibit an example of public compliance with a Jewish rite by purifying himself in the temple, it is plainly intimated that he did this to satisfy "many thousands of Jews, who believed, and who were all zealous of the law." So far the instances related in one book, correspond with the doctrine delivered in another.

SECTION VIII.—Chap. i. 18. "Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days." The shortness of St. Paul's stay at Jerusalem is what I desire the reader to remark. The direct account of the same journey, in the Acts, chap. ix. 28, determines nothing concerning the time of his continuance there: "And he was

with them (the apostles) coming in, and going out, at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him; which when the brethren knew, they brought him down to Casarea." Or rather this account, taken by itself, would lead a reader to suppose that St. Paul's abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter of the Acts, and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul's continuance in that city had been of short duration: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." Here we have the general terms of one text so explained by a distant text in the same book, as to bring an indeterminate expression into a close conformity with a specification delivered in another book: a species of consistency not, I think, usually found in fabulous relations.

SECTION IX.—Chap. vi. 11. "Ye see how large a letter I have written unto you with mine own hand." These words imply that he did not always write with his own hand; which is consonant to what we find intimated in some other of the epistles. The Epistle to the Romans was written by Tertius; "I, Tertius, who wrote this epistle, salute you in the Lord." (Chap. xvi. 22.) The First Epistle to the Corinthians, the Epistle to the Colossians, and the Second to the Thessalonians, have all near the conclusion, this clause: "the salutation of me, Paul, with my own hand;" which must be understood, and is universally understood to import, that the rest of the epistle was written by another hand. I do not think it improbable that an impostor, who had remarked this subscription in some other epistle, should invent the same in a forgery; but that is not done here. The author of this epistle does not imitate the manner of giving St. Paul's signature; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage; that is left to implication. Now to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were not written by himself, therefore made the apostle say that this was; which seems an odd turn to give to the circumstance, and to be given for a purpose which would more naturally and more directly have been answered, by saying "joining the salutation or signature in the form in which *he* found in other epistles."

SECTION X.—An exact conformity appears in the manner in which a certain apostle or eminent Christian, whose name was James, is spoken of in the epistle and in the history. Both writings refer to a situation "his at Jerusalem, somewhat different from that of the other apostles; a kind of *exile* or *presidency* in the church there, or at least a more fixed and stationary residence." Chap. ii. 12. "When Peter was at Antioch, before that certain came from James, he did eat with the Gentiles." This text plainly attributes a kind of *pre-eminency* to James; and, as we hear of him twice in the same epistle dwelling at Jerusalem, chap. i. 19, and ii. 9, we must apply it to the situation which he held in that church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James's situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after declaring unto them how the Lord had brought him out of Prison, "Go, show," says he, "these things unto James, and to the brethren." (Acts, chap. xii. 17.) Here James is manifestly spoken of in terms of *distinction*. He appears again with like distinction in the twenty-first chapter and the seventeenth and eighteenth verses: "And when we (Paul and his company) were come to Jerusalem, the day following Paul went in with us unto James, and all the elders were present." In the debate which took place upon the business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the *lead*. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred: "Wherefore my sentence is," &c.

Upon the whole, that there exists a conformity in the expressions used concerning James, throughout the history, and in the epistle, is unquestionable. This proves that the circumstance itself is founded in truth; viz. that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance. Suppose, for instance, the truth of the account of Peter's escape from prison, was to be tried upon the testimony of a witness who, among other things, made Peter, after his deliverance, say, "Go show these things to James and to the brethren;" would it not be material, in such a trial, to make out by other independent proofs, or by a comparison of proofs drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James; that this person held such a situation in the society amongst whom these things were transacted, as to render the words which Peter is said to have used concerning him, proper and natural? If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

Galatia was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls*, who having, in several bodies, invaded *Asia Minor*, as *Pausanias*, (*Attic. cap. iv.*) relates, conquered this country, and settled in it. As these were mixed with various *Grecian* families, the country was also called *Gallogrecia*, see *Justin*, lib. xxiv. 4. xxv. 2. xxvii. 3. xxviii. 3. and *Strabo*, xiv. Under the reign of *Augustus Cesar*, about the year of Rome 727, and 26 years before our Lord, it was reduced into the form of a Roman colony, and was governed by a *proprator*, appointed by the emperor.

This country is bounded on the east by *Cappadocia*; on the west by *Bithynia*; on the south by *Pamphylia*; and on the north by the *Euxine Sea*. These are its limits according to *Strabo*, which some think too extensive; but the different provinces of *Asia Minor* being the subjects of continual contentions and inroad, very frequently changed their boundaries as well as their masters; and were seldom at one stay.

The *Galata* were divided into three tribes, the *Tectosagi*, the *Trocmi*, and the *Tolistobii*. According to *Pliny*, their country was divided into 195 *tetrarchies*, and according to *Strabo*, each of the three divisions above-mentioned was subdivided into four *cantons*, each of which had a *tetrarch*; and besides these 12 *tetrarchs*, there was a general council of the nation, consisting of 300 *senators*. These *tetrarchs* were at last reduced in number to three, then to two, and lastly to one; the last *tetrarch* and king of *Galatia* was *Amyntas*, who, from being secretary to *Deiotarus*, the first person that possessed the whole *tetrarchy*, was made king of *Pisidia* in the year of Rome 714. And in the year 718, *Mark Antony* made him *tetrarch* of *Galatia*. After the death of *Amyntas*, *Galatia* was ranked by *Augustus* among the Roman provinces, and governed as aforesaid. The administration of the *proprators*, continued till the reign of *Theodosius the Great*, or *Valens*; and under the Christian emperors, it was divided into two provinces, *Galatia prima*, being subject to a *consul*; *Galatia secunda*, or *sulularis*, which was governed by a *president*.

The religion of the ancient *Galata* was extremely corrupt and superstitious; and they are said to have worshipped the mother of the gods, under the name of *Aegdistis*; and to have offered human sacrifices of the prisoners they took in war.

They are mentioned by historians as a tall and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been irresistible; and this generally made them victorians.

It appears from the Acts of the Apostles, that St. Paul visited this country more than once. Two visits to this region are particularly marked in the Acts, viz. first about A. D. 53. Acts xvi. 6. Now when they had gone through *Phrygia* and the region of *Galatia*, &c. the second about A. D. 56. Acts xviii. 23. he went over all the country of *Galatia* and *Phrygia* in order, strengthening all the disciples.

St. Paul was probably the first who had preached the Gospel in this region, as appears pretty evident from *Galat. i. ver. 6. I marvel that ye are so soon removed from him that called you into the grace of Christ*; and from chap. iv. 13. *Ye know how through infirmity of the flesh, I preached the Gospel unto you at the first*. Others suppose that it is not unlikely that St. Peter had preached the Gospel there to the Jews or *Hellenists* only, as his first epistle is directed to the strangers who were scattered abroad, throughout *Pontus, Galatia, Cappadocia, Asia, and Bithynia*; and it is supposed also, that the persons converted by St. Peter probably occasioned those differences among the *Galatian* converts, which induced St. Paul to write this epistle, in which he takes pains to establish his own character as an apostle, which had been disputed by some, with a view of placing him below Peter; who preached generally to the Jews only, and observed the law. See *Cabnet*, and the *New Encyclopædia*, article *GALATIA*. That St. Peter thought at first, that the Gospel should be confined to the Jews, is sufficiently evident from the Acts of the Apostles; but after his divine vision, which happened about A. D. 41, related Acts x. he saw that God had also called the Gentiles into the church; and his first epistle which was written in A. D. 64, was probably twelve years posterior to that written by St. Paul to the *Galatians*.

As to the precise time in which this epistle was written, there have been various opinions among learned men. Some of the ancients believed it to be the very first written of all St. Paul's epistles. See *Euphronius*, tom. i. Hæres. 42. Others have supposed that it was written after his second journey to *Galatia*, Acts xviii. 23. which in the chronology I have placed in A. D. 51; and others with more probability, after his first journey, see Acts xvi. 6. which in the chronology I have placed in A. D. 53. That it was written soon after one of the apostle's visits to that region seems evident from the following complaint, *I marvel that ye are so soon removed from him that hath called you*, chap. i. 6. it has been therefore conjectured that only one or two years had elapsed from that time; and that the epistle must have been written about A. D.

52 or 53. Beausobre and L'Enfant speak very judiciously on this subject: "We do not find in the Epistle to the *Galatians*, any mark that can enable us to determine with certainty, at what time, or in what place, it was written. It is dated at *Rome* in some printed copies and MSS., but there is nothing in the epistle itself to confirm this date. Paul does not here make any mention of his bonds as he does in all his epistles written from *Rome*. He says, *in* ed. chap. vi. 17. *I bear about my body the marks of the Lord Jesus*; but he had often suffered before he came to *Rome*. Some learned chronologers think that it was written between the third and fourth journey of St. Paul to *Jerusalem*; and between his first and second into *Galatia*; which opinion appears very probable; for since the apostle says, he wonders that they were so soon turned to another Gospel, this epistle must have been written a short time after he had preached in *Galatia*.

"Nor can we discern in the epistle any notice of the second journey, which St. Paul made into this country. For this reason, it is thought that the Epistle to the *Galatians* was written at *Corinth*, where the apostle made a long stay; or else in some city of *Asia*, particularly *Ephesus*, where he staid some days, on his way to *Jerusalem*, Acts xviii. 19—21; therefore, in all probability, the epistle was written from *Corinth*, or from *Ephesus*, in the year 52 or 53."

Dr. Lardner confirms this opinion by the following considerations:

1. St. Paul says to the *Corinthians*, 1 Cor. xvi. 1. *Now, concerning the collection for the saints, as I have given orders to the churches of Galatia, so do ye*; which shows that at the writing of this epistle to the *Corinthians*, in 56, he had a good opinion of his converts in *Galatia*; and that he had no doubt of their respect to his directions; which probably had been sent to them from *Ephesus* during his long abode there.

2. And now we shall be better able to account for what appears very remarkable: when Paul left *Corinth*, after his long stay lay there, he went to *Jerusalem*, having a vow; in his way, he came to *Ephesus*, Acts xviii. 19—21. And when they desired him to tarry longer with them, he consented not, but bade them farewell; saying, *I must, by all means, keep this feast that cometh, at Jerusalem; but I will return unto you again, if God will*. When we read this, we might be apt to think that Paul should hasten back to *Ephesus*, and return thither presently, after he had been at *Jerusalem*; but instead of doing so after he had been at *Jerusalem*, he went down to *Antioch*; And after he had spent some time there, he departed, and went over all the country of *Galatia* and *Phrygia* in order, strengthening the disciples, ver. 22, 23. We now seem to see the reason of this course. At *Corinth* he heard of the defection of many in *Galatia*; whereupon he sent a sharp letter to them; but, considering the nature of the case, he judged it best to take the first opportunity to go to *Galatia*, and support the instructions of his letter; and, both together, had a good effect. *Galat. iv. 19, 20. My little children, of whom I travail in birth again—I desire to be present with you, and to change my voice; for I stand in doubt of you; or I am perplexed for you*. Now, then, we see the reason of the apostle's not coming directly from *Jerusalem* to *Ephesus*. However, he was not unmindful of his promise, and came thither after he had been in *Galatia*.

3. Upon the whole, the Epistle to the *Galatians* is an early epistle; and as seems to me most probable, was written at *Corinth* near the end of A. D. 52, or the very beginning of 53, before St. Paul set out to go to *Jerusalem*, by the way of *Ephesus*.

But, if any should rather think that it was written at *Ephesus*, during the apostle's short stay there, on his way from *Corinth* to *Jerusalem*, that will make but very little difference; for still, according to our computation, the epistle was written at the beginning of the year 53. See *Lardner's Works*, vol. vi. pag. 369.

Every thing considered, I feel no hesitation to place this epistle in the 52d or 53d year of our Lord; either the end of the former, or the beginning of the latter.

From the complexion of this epistle, it appears to have been written to the Jews who were dispersed in *Galatia*; see Acts ii. 9. And although in chap. iv. 8, it is said, that the persons to whom the apostle writes did not know God, and did service to them which by nature were not gods; this must be understood of those who had been proselytes to the Jewish religion, as the 9th verse sufficiently shows; for, after they had been converted to Christianity, they turned again to the weak and beggarly elements.

These *Galatians* were doubtless converted by St. Paul, see Acts xvi. 6. xviii. 23. but after his departure from them, some teachers had got in among them, who endeavoured to persuade them, and successfully too, that they should be circumcised, and keep the *Mosaic law*. See chap. i. 6. iv. 9, 10, 21. v. 1, 2. vi. 12. And the apostle laboured to bring them back from the errors of these false teachers.

The arguments which the apostle uses to prove the truth

of the Christian religion, as well as the nullity of the Mosaic institutions, are the following :

1. That himself, immediately after his conversion, without having any conference with any of the apostles, preached the pure doctrines of Christianity, doctrines strictly conformable to those preached by the genuine disciples of the Lord; and this was a proof that he had received them by immediate inspiration; as he could have known them no other way.

2. That he was led to oppose Peter, because he had withdrawn himself from communion with the converted Gentiles; and thereby gave occasion to some to suppose that he considered the law as still binding on those who believed; and that the Gentiles were not to be admitted to an equality of religious privileges with the Jews.

3. That no rites or ceremonies of the Jewish law could avail any thing in the justification of a sinner; and that faith in Christ was the only means of justification.

4. That their own works could avail nothing towards their justification. (1.) For the Spirit of God was given them in consequence of receiving the Christian doctrine, chap. iii. ver. 2-5. (2.) That the works of the law cannot justify, be-

cause Abraham was justified by faith, long before the law of Moses was given, chap. iii. 6, 7. (3.) That the curse of the law, under which every sinner lives, is not removed but by the sacrifice of Christ, chap. iii. 8, 9.

5. That it is absurd for the sons of God to become slaves to Mosaic rites and ceremonies.

The rest of the epistle is of a practical nature.—Although subjects of this kind may be gathered out of the epistle, yet it is very evident that the apostle himself has observed no technical division or arrangement of his matter; his chief design being—1. To vindicate his own apostleship, and to show that he was not inferior to Peter himself, whom their false teachers appear to have set up in opposition to St. Paul. 2. To assert and maintain justification by faith in opposition to all Judaizing teachers. 3. To call them back to the liberty of the Gospel, from which, and its privileges, they had shamelessly apostatized; and, 4. To admonish and exhort them to walk worthy of their vocation, by devoting themselves to the glory of God, and the benefit of their brethren. Lastly, he asserts his own determination to be faithful, and concludes with his apostolical benediction.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

St. Paul shows that he was especially called of God to be an apostle, 1. Directs his epistle to the churches, through the regions of Galatia, 2. Commends them to the grace of Christ, who gave himself for their sins, 3-5. Marvels that they had so soon turned away from the grace of the Gospel of Christ, to what falsely pretended to be another Gospel, 6, 7. Pronounces him accursed who shall preach any other doctrine than that which he had delivered to them, 8, 9. Shows his own uprightness, and that he received his doctrine from God, 10-12. Gives an account of his conversion and call to the apostleship, 13-17. How three years after his conversion, he went up to Jerusalem, and afterward went through the regions of Syria and Cilicia, preaching the faith of Christ, to the great joy of the Christian churches in Judea, 18-24. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cæsaris 12.]

PAUL, an apostle, ^a not of men, neither by man, but ^b by Jesus Christ, and God the Father, ^c who raised him from the dead;

2 And all the brethren ^d which are with me, ^e unto the churches of Galatia :

3 ^f Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 ^g Who gave himself for our sins, that he might deliver us

^a Ver. 11, 12.—^b Acts 9, 6; 22, 10, 15, 21; 26, 16. Tit. 1, 3.—^c Acts 2, 24.—^d Phil. 3, 22, & 4, 21.—^e 1 Cor. 16, 1.—^f Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2. Eph. 1, 2. Phil. 1, 2. Col. 1, 2. 1 Thess. 1, 1. 2 Thess. 1, 2. 2 John 3.

NOTES.—1. Paul, an apostle, not of men] Not commissioned by any assembly or council of the apostles.

Neither by man] Nor by any one of the apostles; neither by James, who seems to have been president of the apostolic council at Jerusalem; nor by Peter, to whom, in a particular manner, the keys of the kingdom were entrusted.

But by Jesus Christ] Having his mission immediately from Christ himself, and God the Father, who raised him from the dead, see Acts xxii. 14, 15, and commanded him to go both to the Jews and to the Gentiles, to open their eyes; to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. See Acts ix. 1, &c. and the notes there.

2. And all the brethren which are with me] It is very likely that this refers to those who were his assistants in preaching the Gospel; and not to any private members of the church.

Churches of Galatia] Galatia was a region or province of Asia Minor; there was neither city nor town of this name.—See the Preface. But as, in this province, St. Paul had planted several churches, he directs the epistle to the whole of them; for it seems they were all pretty nearly in the same state, and needed the same instructions.

3. Grace be to you, &c.] See on Rom. i. 7.

4. Who gave himself for our sins] Who became a sin-offering to God, in behalf of mankind, that they might be saved from their sins.

Deliver us from this present evil world] These words cannot mean created nature, or the earth and its productions; nor even wicked men. The former we shall need while we live, the latter we cannot avoid; indeed, they are those, who, when converted, form the church of God; and, by the successive conversion of sinners, is the church of Christ maintained; and the followers of God must live and labour among them, in order to their conversion. The apostle, therefore, must mean the Jews, and their system of carnal ordinances; statutes which were not good, and judgments by which they could not live, Ezek. xx. 25. And the whole of their ecclesiastical economy, which was a burthen neither they nor their fathers were able to bear, Acts xv. 10. Schoettgen contends that the word *σῶντος*, which we translate *evil*, should be translated *laborious*, or *oppressive*, as it comes from *σῶς*, labour, trouble, &c. The apostle takes occasion, in the very commencement of the epistle, to inform the Galatians, that it

is from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel:

7 ^k Which is not another; but there be some ^l that trouble you, and would pervert the Gospel of Christ.

8 But though ^m we, or an angel from heaven, preach any ⁿ other Gospel than that which we have preached, let us be accursed. ^o As we have said, let us be accursed, if we preach any other Gospel than that which we have preached, let us be accursed. ^p As we have said, let us be accursed, if we preach any other Gospel than that which we have preached, let us be accursed.

was according to the will and counsel of God that circumcision should cease; and all the other ritual parts of the Mosaic economy; and that it was for this express purpose, that Jesus Christ gave himself a sacrifice for our sins, because the law could not make the comers thereunto perfect. It had pointed out the sinfulness of sin, in its various ordinances, washings, &c. And it had showed forth the guilt of sin, in its numerous sacrifices; but the common sense, even of its own votaries, told them that it was impossible that the blood of bulls and goats should take away sin. A higher atonement was necessary; and when God provided that, all its shadows and representations necessarily ceased. See the note on chap. iv. ver. 3.

5. To whom be glory for ever] Let him have the glory to whom alone it is due, for having delivered us from the present evil world, and from all bondage to Mosaic rites and ceremonies.

6. I marvel that ye are so soon removed] It was a matter of wonder to the apostles, that a people so soundly converted to God, should have so soon made shipwreck of their faith. But mutability itself has not a more apt subject to work upon, than the human heart; the alternate workings of different passions, are continually either changing the character, or giving it a different colouring. Reason, not passion; the word of God, not the sayings of men, should alone be consulted in the concerns of our salvation.

From him that called you] The apostle seems here to mean himself. He called them into the grace of Christ; and they not only abandoned that grace, but their hearts became greatly estranged from him; so that, though at first they would have plucked out their eyes for him, they at last counted him their enemy, chap. iv. 14-16.

Another Gospel] It is certain that, in the very earliest ages of the Christian church, there were several spurious Gospels in circulation; and it was the multitude of these false or inaccurate relations, that induced St. Luke to write his own.—See Luke i. 1. We have the names of more than seventy of these spurious narratives, still on record; and in ancient writers many fragments of them remain: these have been collected and published by Fabricius, in his account of the apocryphal books of the New Testament, 3 vols. 8vo. In some of these Gospels, the necessity of circumcision, and subjection to the Mosaic law, in unity with the Gospel, were strongly inculcated. And to one of these the apostle seems to refer

other Gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other Gospel unto you ^a than that ye have received, let him be accursed.

10 For, ^a do I now ^p persuade men, or God? or ^a do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 ^a But I certify you, brethren, that the Gospel which was preached of me is not after man.

12 For ^a I neither received it of man, neither was I taught it, but ^a by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that ^a beyond measure I persecuted the church of God, and ^a wasted it:

14 And profited in the Jews' religion above many my ^w equals in mine own nation, ^a being more exceedingly zealous of the traditions of my fathers.

15 ^a But when it pleased God, ^a who separated me from my mother's womb, and called me by his grace,

^a Deu. 4.2, & 12.3. Prov. 30.6. Rev. 22.13.—1 Thess. 2.4.—1 Sam. 24.7. Matt. 23.14. 1 John 3.9.—1 Thess. 2.4. James 1.4.—1 Cor. 15.1.—1 Cor. 15.1. Ver. 1.—1 Eph. 3.3.—1 Acts 9.1. & 22.4 & 26.11. 1 Tim. 1.13.—v Acts 9.3.—w Gr. equal in years.—a Acts 22.3 & 26.3. Phil. 3.6.—y Jer. 9.1. Matt. 13.2. Mark 7.5.

7. Which is not another.] It is called a Gospel, but it differs most essentially from the authentic narratives published by the evangelists. It is not Gospel, i. e. good tidings; for it *loads* you again with the burdens from which the genuine Gospel has disencumbered you. Instead of giving you peace, it troubles you; instead of being a useful supplement to the Gospel of Christ, it perverts that Gospel. You have gained nothing but loss and damage by the change.

8. But though we, or an angel.] That Gospel which I have already preached to you, is the only true Gospel; were I to preach any other, I should incur the curse of God. If your false teachers pretend, as many in early times did, that they received their accounts by the ministry of an angel, let them be accursed; separate them from your company, and have no religious communion with them. Leave them to that God who will show his displeasure against all who corrupt, all who add to, and all who take from the word of his revelation.

Let all those, who, from the fickleness of their own minds, are ready to favour the receries of every pretended prophet and prophesies who starts up, consider the awful words of the apostle. As in the law, the receiver of stolen goods is as bad as the thief; so the encouragers of such pretended revelations, are as bad, in the sight of God, as those impostors themselves. What says the word of God to them? Let them be accursed. Reader, lay these things to heart.

9. Let him be accursed.] Perhaps this is not designed as an imprecation, but a simple direction; for the word here may be understood as implying that such a person should have no countenance in his bad work, but let him, as Theodoret expresses it, ἀλλοτρίως ἑσθαι τὸν κοινὸν ἁμαρτίας τῆς ἐκκλησίας, be separated from the communion of the church. This, however, would also imply that, unless the person repented, the divine judgments would soon follow.

10. Do I now persuade men, or God?] The words πείθω τὸν Θεόν, may be rendered to court or solicit the favour of God; as the after clause sufficiently proves. This acceptance of πείθω, is very common in Greek authors. While the apostle was a persecutor of the Christians, he was the servant of men; and pleased men. When he embraced the Christian doctrine, he became the servant of God, and pleased him. He therefore intimates, that he was a widely different person now, from what he had been while a Jew.

11. But I certify you, brethren, &c.] I wish you fully to comprehend, that the Gospel which I preached to you is not after man; there is not a spark of human invention in it: nor the slightest touch of human cunning.

12. Neither received it of man.] By means of any apostle; as was remarked on ver. 1. No man taught me what I have preached to you.

But by the revelation of Jesus Christ.] Being commissioned by himself alone; receiving the knowledge of it from Christ crucified.

13. Ye have heard of my conversation.] Τὴν ἐμὴν ἀναστροφὴν, my manner of life; the mode in which I conducted myself.

Beyond measure I persecuted the church.] For proofs of this, the reader is referred to Acts ix. 1, 2. xxii. 4. and the notes there. The apostle tells them that they had heard this; because, being Jews, they were acquainted with what had taken place in Judea, relative to these important transactions.

14. And profited in the Jews' religion.] The apostle does not mean that he became more exemplary in the *lore* and practice of the pure law of God, than any of his countrymen; but that he was more profoundly skilled in the traditions of the Fathers, than most of his fellow-students were; or as the word συνήλικωτας, may mean, his contemporaries.

15. Who separated me from my mother's womb.] Him whom I acknowledge as the God of Nature, and the God of grace; who preserved me by his providence, when I was a helpless infant; and saved by his grace when I was an adult persecutor. For some useful remarks on these passages, see the Introduction, sect. ii.

16. To reveal his Son in me.] To make me know Jesus Christ, and the power of his resurrection.

16 ^a To reveal his Son in me, that ^a I might preach him among the heathen; immediately I conferred not with ^c flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 ^a Then after three years ^a I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But ^a other of the apostles saw I none, save ^e James the Lord's brother.

20 Now the things which I write unto you, ^b behold, before God, I lie not.

21 ^a Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face ^k unto the churches of Judea which ^l were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

^a A. D. 33.—v Isa. 43.1-5. Jer. 1.5. Acts 9.15 & 13.2 & 22.14, 15. Rom. 1.1.—a 2 Cor. 4.6.—b Acts 9.15 & 22.17, 18. Rom. 11.13. Eph. 3.3.—c Matt. 16.17. 1 Cor. 15.59. Eph. 6.12.—d A. D. 38.—d Acts 9.26.—e Or. returned.—f 1 Cor. 9.5.—g Matt. 13.35. Mark 6.3.—h Rom. 9.1.—i Acts 9.30.—k 1 Thess. 2.14.—l Rom. 16.7.

That I might preach him among the heathen.] For it was to the Gentiles and the dispersed Jews among the Gentiles, that St. Paul was especially sent. Peter was sent more particularly to the Jews, in the land of Judea; Paul to those in the different Greek provinces.

I conferred not with flesh and blood.] I did not take counsel with men; ἀπὸ κατὰ ἀνὰ, which is a literal translation of the Hebrew כשר בשר basar redam, flesh and blood; is a periphrasis for *any man*, any man; a human being, or beings of any kind. Many suppose that the apostle means he did not dally, or take counsel with the erroneous suggestions, and unrevenced propensities of his own heart, or those of others; but no such thing is intended by the text. St. Paul was satisfied that his call was of God; he had therefore no occasion to consult man.

17. Neither went I up to Jerusalem.] The aim of the apostle, is to show, that he had his call so immediately and pointedly from God himself, that he had no need of the concurrence even of the apostles: being appointed by the same authority, and fitted to the work by the same grace and *spirit* as they were.

But I went into Arabia.] That part of Arabia which was contiguous to Damascus; over which Aretas was then king. Of this journey into Arabia, we have no other account. As St. Luke was not then with him, it is not inserted in the Acts of the Apostles. See the Introduction, page iii. 16. Jerusalem was the stated residence of the apostles; and when all the other believers were scattered throughout the regions of Judea and Samaria, we find the apostles still remaining unmolested at Jerusalem! Acts vii. 1.

18. After three years I went up to Jerusalem to see Peter.] These three years may be reckoned either from the departure of Paul from Jerusalem; or from his return from Arabia to Damascus.

To see Peter.—Ἰσπραναί Περρον, to become personally acquainted with Peter: for this is the proper import of the verb ἱσπραίνω, from which we have the word ἱστορία, history, which signifies a relation of things from personal knowledge, and actual acquaintance. How far this is *note*, from the sense in which we must take the word, *ninety-nine* of every hundred of our histories sufficiently show. They are any thing but true relations of facts and persons.

And abode with him fifteen days.] It was not therefore to get religious knowledge from him, that he paid him this visit. He knew as much, if not more, of the Jewish religion, as Peter did; and as to the Gospel, he had received that from the same source: and had preached it three years before this.

19. James the Lord's brother.] Dr. Paley observes, There were at Jerusalem two apostles, or at least, two eminent members of the church, of the name of James. This is distinctly inferred from the Acts of the Apostles, chap. xii. ver. 2. where the historian relates the death of James the brother of John: and yet, in the xvth chapter and in chap. xxi. 18. he records a speech delivered by James in the assembly of the apostles and elders. In this place, JAMES, the Lord's brother, is mentioned thus, to distinguish him from JAMES, the brother of John. Some think there were three of this name:—1. JAMES, our Lord's brother; or cousin, as some will have it: 2. JAMES, the son of Alphaeus; and 3. JAMES, the son of Zebedee. But the two former names belong to the same person.

20. Before God, I lie not.] This he speaks in reference to having seen only Peter and James at Jerusalem, and consequently to prove, that he had not learned the Gospel from the assembly of the apostles at Jerusalem; nor consequently received his commission from them.

21. Afterwards I came into the regions of Syria, &c.] The course of the apostle's travels, after his conversion, was this: He went from Damascus to Jerusalem; and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Paul was come to Jerusalem, he essayed to join himself to the disciples." Acts ix. 25. Afterwards, when the brethren knew

the conspiracy formed against him at Jerusalem, they brought him down to *Cæsarea*, and sent him forth to *Tarsus*, a city of *Cilicia*, chap. ix. 30. This account in the *Acts*, agrees with that in this *epistle*.

22. *And was unknown by face*] I was not personally acquainted with any of the churches of Judea; I was converted in another place, and had not preached the Gospel in any Christian congregation in that country. I knew only those at Jerusalem.

23. *They had heard only*] As a persecutor of the church of Christ, I was well known; and as a convert to Christ, I was not less so. The fame of both was great; even where I was personally unknown.

24. *They glorified God in me*] Hearing now that I preached that faith which before I had persecuted, and endeavoured to destroy; they glorified God for the grace which had wrought my conversion. I owe nothing to them; I owe all to God; and they themselves acknowledge this. I received all from God, and God has all the glory.

1. It appeared of great importance to St. Paul to defend and vindicate his Divine mission. As he had *none from man*, it was the more necessary that he should be able to show plainly, that he had *one from God*. Paul was not brought into the Christian ministry by any rite ever used in the Christian church. Neither bishop nor presbyter ever laid hands on him: and he is more anxious to prove this, because his chief honour arose from being sent immediately by God himself; his conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are far more anxious, to show that they are legitimately appointed by man than by God; and are fond of displaying their human credentials. These are easily shown: those that come from God are out of their reach. How idle and vain is a boasted succession from the apostles, while ignorance, intolerance, pride, and vain-glory prove that those very persons have no commission from heaven! Endless cases may occur, where man sends, and yet God will not sanction. And that man has no right to preach nor administer the sacraments of the church of Christ, whom God has not sent; though the whole assembly of apostles had laid their hands on him. God never sent, and never will send, to convert others, a man who is not converted himself. He will never send him to teach meekness, gentleness, and long-suffering; who is proud, overbearing, intolerant, and impatient. He, in whom the Spirit of Christ does not dwell, never had a commission to preach the Gospel. He may boast of his human authority, but God will laugh him to scorn. On the other hand, let none run before he is sent; and when he has got the authority of God, let him be careful to take that of the church with him also.

2. The apostle was particularly anxious that the Gospel should not be corrupted; that the church might not be perverted. Whatever corrupts the Gospel, subverts the church.

The church is a spiritual building, and stands on a spiritual foundation. Its members are compared to stones in a building; but they are living stones, each instinct with the spirit of a Divine life: Jesus is not only the foundation and the headstone; but the Spirit that quickens and animates all. A church, where the members are not alive to God, and where the minister is not filled with the meekness and gentleness of Jesus, differs as much from a genuine church, as a corpse does from an active human being. False teachers at Galatia corrupted the church by introducing those Jewish ceremonies which God had abolished; and the doctrine of justification by the use of those ceremonies, which God had shown, by the death of his Son, to be of none effect. "If those," says Quesnel, "are justly said to pervert the Gospel of Christ, who were for joining with it human ceremonies, which God himself instituted; what do those do, who would fondly reconcile and blend it with the pomps of the devil? The purity of the Gospel cannot admit of any mixture. Those who do not love it, are so far from building up, that they trouble and overturn all. There is no ground of trust and confidence for such workmen."

3. If he be a dangerous man in the church, who introduces Jewish or human ceremonies, which God has not appointed, how much more is he to be dreaded, who introduces any false doctrine, or who labours to undermine or lessen the influence of that which is true? And even he who does not faithfully and earnestly preach and inculcate the true doctrine, is not a true pastor. It is not sufficient that a man preach no error, he must preach the truth, the whole truth, and nothing but the truth.

4. How is it that we have so many churches like that at Galatia? Is it not because, on one hand, we disturb the simplicity of the Christian worship by Jewish, heathenish, or improper rites and ceremonies; and on the other, corrupt the purity of its doctrines, by the inventions of men. How does the apostle speak of such corrupters? Let them be accursed. How awful is this! Let every man who officiates as a Christian minister, look well to this. His own soul is at stake; and if any of the flock perish through his ignorance or neglect, their blood will God require at the watchman's hand.

5. St. Paul well knew that if he endeavoured to please man, he could not be the servant of Christ. Can any minor minister hope to succeed, where even an apostle, had he followed that line, could not? The interests of Christ and those of the world are so opposite, that it is impossible to reconcile them: and he who attempts it shows thereby, that he knows neither Christ nor the world, though so deeply immersed in the spirit of the latter.

6. God generally confounds the expectations of men-pleasing ministers; they never ultimately succeed even with men. God abhors them; and those whom they have flattered, find them to be dishonest, and cease to trust them. He who is unfaithful to his God, should not be trusted by man.

CHAPTER II.

The apostle mentions his journey to Jerusalem with Barnabas and Titus, 1. Shows that he went thither by revelation, and what he did while there, and the persons with whom he had intercourse, 2-8. How the apostles gave him the right hand of fellowship, 9, 10. How he opposed Peter at Antioch, and the reason why, 11-14. Shows that the Jews as well as the Gentiles must be justified by faith, 15, 16. They who seek this justification should act with consistency, 17, 18. Gives his own religious experience, and shows, that though the law, he was dead to the law, and crucified with Christ, 19, 20. Justification is not of the law, but by the faith of Christ, 21. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cæsaris, 12.]

THEN fourteen years after ^a I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, ^b and communicated unto them that Gospel which I preach among the Gentiles, but ^c privately,

a Acts 15.12.—b Acts 15.12.

NOTES.—Verse 1. *Then fourteen years after*] There is a considerable difference among critics concerning the time specified in this verse: the apostle is however generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in Acts xv. 4, &c. These years, says Dr. Whitby, must be reckoned from the time of his conversion mentioned here, chap. i. 18, which took place A. D. 35, [33,] his journey to Peter was A. D. 38, [36,] and then between that, and the council of Jerusalem, assembled, A. D. 49, [52,] will be fourteen intervening years. The dates in brackets are according to the chronology which I follow in the Acts of the Apostles. Dr. Whitby has some objections against this chronology, which may be seen in his notes. Others contend that the journey, of which the apostle speaks, is that mentioned Acts xi. 27, &c. when Barnabas and Saul were sent by the church of Antioch with relief to the poor Christians in Judea; there being at that time a great dearth in that land. St. Luke's not mentioning Titus in that journey, is no valid objection against it; for he does not mention him in any part of his history; this being the first place in which his name occurs. And it does seem as if St. Paul did intend purposely, to supply that defect, by his saying, *I went up with Barnabas, and took Titus with me also*. The former, St. Luke relates, Acts xi. 30. the latter St. Paul supplies.

2. *I went up by revelation*] This either means that he went up at that time by an express revelation from God that it was his duty to do so, made either to the church of Antioch to send those persons to Jerusalem; or to these persons to go, according to the directions of that church; or, the apostle

to them which were of reputation, lest by any means ^d I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

c Or, severally.—d Phil. 2.16. 1 Thess 3.5.

here wishes to say, that having received the Gospel by revelation from God to preach Christ among the Gentiles, he went up according to that revelation, and told what God had done by him among the Gentiles: or it may refer to the revelation made to certain prophets who came to Antioch, and particularly Agabus, who signified by the Spirit that there would be a dearth: in consequence of which the disciples purposed to send relief to their poor brethren at Jerusalem. Acts xi. 27—30.

But privately to them which were of reputation] Τοῖς δοκούν, to the chief men; those who were highest in reputation among the apostles. Δοκούντες, according to Hesychius, is ἐν ἐροδοῖς, the honourable. With these the apostle intimates, that he had some private conferences.

Lest by any means] And he held these private conferences with those more eminent men, to give them information how, in consequence of his divine call, he had preached the Gospel to the Gentiles; and the great good which God had wrought by his ministry: but they, not knowing the nature and end of his call, might be led to suppose he had acted wrong, and thus laboured in vain; and that if he still continued to act thus, he should labour in vain. It was necessary, therefore, that he should give the apostolic council the fullest information that he had acted according to the Divine mind in every respect; and had been blessed in his deed.

3. *But neither Titus who was with me*] The apostle proceeds to state, that his account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles; but did not even require him to have Titus, who was a Greek, circumcised

4 And that because of false * brethren unawares brought in, who came in privily to spy out our ¹ liberty which we have in Christ Jesus, * that they might bring us into bondage :

5 To whom we gave place by subjection, no, not for an hour; that ² the truth of the Gospel might continue with you.

6 But of those ³ who seemed to be somewhat, whatsoever they were, it maketh no matter to me : * God accepteth no man's person : for they who seemed to be somewhat, ⁴ in conference added nothing to me :

7 But contrariwise, ⁵ when they saw that the gospel of the uncircumcision ⁶ was committed unto me, as the gospel of the circumcision ⁷ was unto Peter ;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, ⁸ the same was ⁹ mighty in me toward the Gentiles :)

9 And when James, Cephas, and John, who seemed to be ¹⁰ pillars, perceived ¹¹ the grace that was given unto me, they

¹² Acts 15:1, 24. ¹³ 2 Cor 11:25. ¹⁴ 1 Ch 5:1, 13. ¹⁵ 2 Cor 11:30. ¹⁶ Ch 4:3, 9. ¹⁷ 1 Ch 5:1, 13. ¹⁸ 1 Ch 5:1, 13. ¹⁹ Acts 15:24. ²⁰ Rom 2:11. ²¹ 12 Cor 12:11. ²² Acts 13:46. ²³ Rom 1:5, 12. ²⁴ 1 Tim 2:13. ²⁵ 1 Tim 1:11. ²⁶ 1 Thess 2:4. ²⁷ Acts 3:12 & 13. ²⁸ 2 Cor 22:12 & 25:17. ²⁹ 1 Cor 15:10. ³⁰ Ch 1:16. ³¹ Col 1:20.

though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren from making a handle of his uncircumcision, and turning it to the prejudice of the Gospel in Judea.

4. To spy out our liberty.] The Judaizing brethren got introduced into the assembly of the apostles, in order to find out what was implied in the liberty of the Gospel, that they might know the better how to oppose St. Paul and his fellows in their preaching Christ to the Gentiles; and admitting them into the Church, without obliging them to observe circumcision, and keep the law. The apostle saw, that while such men were in the assembly, it was better not to mention his mission among the Gentiles; lest by means of those false brethren, occasion should be given to altercations and disputes; therefore, he took the opportunity by private conferences; to set the whole matter, relative to his work among the Gentiles, before the chief of the apostles.

5. To whom we gave place by subjection.] So fully satisfied was he with his Divine call, and that he had, in preaching among the Gentiles, acted in strict conformity to it, that he did not submit in the least to the opinion of those Judaizing teachers; and, therefore, he continued to insist on the exemption of the Gentiles from the necessity of submitting to Jewish rites; that the truth of the Gospel, this grand doctrine that the Gentiles are admitted by the Gospel of Christ, to be fellow-heirs with the Jews, might continue; and thus the same doctrine is continued with you Gentiles.

6. Those who seemed to be somewhat.] Τοὺς δοκούντων τιναί τι, those who were of acknowledged reputation;—so the words should be understood: see ver 2. The verb δοκᾶν, which we translate seem, is repeatedly used by the best Greek writers, not to call the sense in question, or to lessen it, but to deepen and extend it. See the note on Luke viii. 15. Perhaps this verse had best be translated thus, connecting δοκᾶντι with αὐτοὺς δοκούντων; but there is no difference between those who were of acknowledged reputation and myself. God accepts no man's person: but in the conferences which I held with them, they added nothing to me; gave me no new light—did not attempt to impose on me any obligation, because they saw that God had appointed me my work, and that his counsel was with me.

7. But contrariwise.] They were so far from wishing me to alter my plan, or to introduce any thing new in my doctrine to the Gentiles, that they saw plainly that my doctrine was the same as their own; coming immediately from the same source; and, therefore, gave to me, and to Barnabas, the right hand of fellowship.

The Gospel of the uncircumcision.] They saw, to their utmost satisfaction, that I was as expressly sent by God to preach the Gospel to the Gentiles, as Peter was to preach it to the Jews.

8. For he that wrought effectually.] Οὐρανὸς καὶ γῆ. He who wrought powerfully with Peter, wrought powerfully also, with me. He gave us both those talents which were suited to our work; and equal success in our different departments.

9. James, Cephas, and John, who seemed to be pillars.] Οἱ δοκούντες στῆλαι τιναί; who were known to be very eminent, and acknowledged as chief men among the apostles. See the note on Luke viii. 15. for the meaning of the verb δοκᾶν, and see before on ver. 6. Among the Jews, persons of great eminence and importance are represented as pillars and foundations of the world. So Abraham is said to be יְסֵד עוֹלָם *amud ha'alem*, 'the pillar of the universe; for by him to this day are the earth and heavens supported.' *Yalcut Rubeni*, folio 29. "Rabbi Simeon said, behold, we are the pillars of the world." *Idra Rabba*, s. 23. "When Rabbi Johanan ben Zachai was near death, he wept with a loud voice. His disciples said unto him, O Rabbi, thou high pillar, thou light of the world, thou strong hammer, why dost thou weep?" *Aboth R. Nathan*, chap. 24. So, in *Sohar Genes*, fol. 5, it is said, "And he saw that Rab. Eleazar went up, and stood there, and with him said, *שׂאן אַמּוּדֵי*, *shaan amudim*, the rest of the pillars, (eminent men) who sat there." *Ibid.* folio 13. "These are the seven righteous men, who cleave to the holy, blessed God, with a pure heart, and they are the seven pillars of the world." *Ibid.* folio 21. on the words bearing fruit, Gen. i. 11. it is said, "By this we are to understand the just one,

gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; * the same which I also was forward to do.

11 * But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, ¹² he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews disssembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation.

14 But, when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter * before them all, * If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

¹⁵ 1 Ch 3:5. ¹⁶ Matt 16:15. ¹⁷ Eph. 2:20. ¹⁸ Rev 21:14. ¹⁹ 1 Cor 1:5 & 12:3, 6 & 15:15. ²⁰ 1 Cor 15:10. ²¹ Eph 2:8. ²² Acts 11:2 & 24:17. ²³ Rom 15:25. ²⁴ 1 Cor 15:1. ²⁵ 2 Cor chap. 8. ²⁶ 2 Cor 13:1. ²⁷ Acts 1:21 & 11:2 & 15:2 & 21:20. ²⁸ 1 Tim 2:21. ²⁹ Acts 19:25 & 11:2.

who is the pillar of the world." See Schoettgen, who adds: "These pillars must be distinguished from the foundation. The foundation of the Church, is Jesus Christ alone: the pillars, are the more eminent teachers, which, without the foundation, are of no value."

The right hands of fellowship.] Giving the right hand to another, was the mark of confidence, friendship, and fellowship. See Lev. vi. 2. If a soul—lie unto his neighbour in that which was delivered him to keep, or in fellowship, בְּרִיתִי *betumuth yad*, "in giving the hand."

10. Only they would that we should remember the poor.] They saw plainly that God had as expressly called Barnabas and me to go to the Gentiles, as he had called them to preach to the Jews; and they did not attempt to give us any new injunctions: only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

11. When Peter was come to Antioch.] There has been controversy whether *Herpos*, Peter, here, should not be read *Kephas*, Cephas; and whether this *Kephas* was not a different person from Peter the apostle. This controversy has lasted more than 1,500 years, and is not yet settled. Instead of *Herpos*, Peter, *ABHIL*, several others of good note, with *Ereps*, *Syriac*, the *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, latter *Syriac*, in the margin, *Vulgate*, and several of the Greek fathers, read *Kephas*. But, whichever of these readings we adopt, the controversy is the same; for the great question is, whether this Peter or Cephas, no matter which name we adopt, be the same with Peter the apostle? I shall not introduce the arguments, *pro* and *con*, which may be all seen in Calmet's dissertation on the subject, but just mention the side where the strength of the evidence appears to lie. That Peter, the apostle, is meant, the most sober and correct writers of antiquity maintain; and, though some of the Catholic writers have fixed the whole that is here reprehensible, on one Cephas, one of the seventy disciples, yet the most learned of their writers, and of their popes, believe that St. Peter is meant. Some apparently plausible arguments support the contrary opinion, but they are of no weight when compared with those on the opposite side.

12. Before that certain came from James, he did eat with the Gentiles.] Here was Peter's fault. He was convinced that God had pulled down the middle wall of partition that had so long separated the Jews and Gentiles; and he acted on this conviction: associating with the latter, and eating with them; but when certain Jews came from James, who, it appears, considered the law still to be in force, lest he should place a stumbling-block before them, he withdrew from all commerce with the converted Gentiles, and acted as if he himself believed the law to be still in force; and that the distinction between the Jews and the Gentiles should still be kept up.

13. And the other Jews disssembled likewise.] That is, those who were converted to Christianity from among the Jews; and who had, also, been convinced that the obligation of the Jewish ritual had ceased, seeing Peter act this part; and, also, fearing them that were of the circumcision, they separated themselves from the converted Gentiles; and acted so as to convince the Jews, that they still believed the law to be of moral obligation; and so powerful was the torrent of such an example, that the gentle, loving-hearted Barnabas was carried away by their dissimulation; ἀναχωρήσας, *with their hypocrisy*—feigning to be what they really were not.

14. That they walked not uprightly.] Οὐκ ὀρθοποῶντες; they did not walk with a straight step—they did not maintain a firm footing.

According to the truth of the Gospel.] According to that true doctrine, which states, that Christ is the end of the law for justification, to every one that believes; and that such are under no obligation to observe circumcision, and the other peculiar rites and ceremonies of the law.

If thou, being a Jew, livest.] This was a cutting reproof. He was a Jew; and had been circumstantially scrupulous in every thing relative to the law; and it required a miracle to convince him that the Gentiles were admitted, on their believing in Christ, to become members of the same Church, and fellow heirs of the hope of eternal life; and, in consequence of this, he went in with the Gentiles, and ate with them: i. e. associated with them as he would with Jews.

15 ^a We who are Jews by nature, and not ^b sinners of the Gentiles,

16 ^a Knowing that a man is not justified by the works of the law, but ^b by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for ^c by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found ^d sinners, is therefore Christ the minister of sin? God forbid.

^a Acts 15. 10, 11.—^b Matt. 9. 11. Eph. 2. 3, 12.—^c Acts 13. 38, 39.—^d Rom. 1. 7 & 3. 22, 26 & 3. Ch. 3. 21. Heb. 7. 18, 19.—^e Psal. 143. 2. Rom. 3. 20. Ch. 3. 11.—^f 1 John 3. 5, 9.—^g Rom. 2.—^h Rom. 6. 14 & 7. 4.

But now, *fearing them of the circumcision*, he withdrew from this fellowship.

Why compellest thou the Gentiles? Thou didst once consider that they were not under such an obligation; and now thou actest as if thou didst consider the law in full force! but thou art convinced that the contrary is the case, yet actest differently! This is *hypocrisy*.

15. *We, who are Jews by nature*] We, who belong to the Jewish nation—who have been born, bred, and educated Jews.

And not sinners of the Gentiles]—*Ἀμαρτολοί*, not *without the knowledge of God*, as they have been. *Ἀμαρτολός*, often signifies a *heathen*, merely one who had no knowledge of the true God. But among the *nations or Gentiles*, many Jews sojournd; who, in Scripture, are known by the name of *Hellenists*, and these were distinguished from those who were termed *ἐξ ἑβραίων ἠμαρτολούς*, *sinners of the Gentiles—heathens*, in our common sense of the word; while the others, though living among them, were worshippers of the true God; and addicted to no species of idolatry. Some have translated this passage thus, *we Jews and not Gentiles, by nature sinners*; for it is supposed that *ᾠσαί* here refers to that *natural corruption* which every man brings into the world. Now, though the doctrine be true; and the state of man, and universal experience, confirm it; yet it can neither be supported from this place; nor even from Eph. ii. 3. See the note on Rom. ii. 16. It appears from the use of this word by some of the best Greek authors, that *ᾠσαί* did not signify *by nature*, as we use the word, but expressed the *natural birth, family, or nation* of a man; to distinguish him from any other family or nation. I can give a few instances of this which are brought to my hand in a small elegant pamphlet, written by Dr. Minter, the present bishop of Zealand, entitled *Observationum ex marmoreis græcis Sacrarum Specimen*; and which has been lent to me by the Right Honourable Lord Teignmouth, to whose condescension, kindness, and learning, many of my studies have been laid under particular obligation.

The word in question, is the xxviii. Example in the above pamphlet, the substance of which is as follows: in an inscription on a Greek marble given by Dr. Chandler, page 27, we find these words: *ὁ γὰρ ᾠσαί μὲν Ἀσὼν Ἀσσυρίων, ὁ ἐπικαλομένης Ἰασών, ἀνοικεῖ μὲν Μιλιαντός, ᾠσαί δὲ Ἰασών.* "My son-in-law, Leo, the son of Artemisius, who is called a Jasian, is of the house of Milesius, though *by nature* he is from Jaso." That is, Jaso being a native of Caria, this Leo is said to be *ᾠσαί* *Ἰασών*, by nature a Jasian, although he sprang from the *Milesian* family. The following examples will place this in a clearer light. *Josephus*, Ant. Jud. lib. xi. cap. vi. sec. 5. speaking of *Amantes*, the Amalekite, says, *καὶ γὰρ ᾠσαί τοῖς Ἰουδαίοις ἀπεχθάνοντο, οἱ καὶ τὸ γένος τῶν Ἀμαλεκίων, ἐξ ὧν ἄνθρωποι, ἦν αὐτῶν ἐπιθάρρα.* "For he was, *by nature*, incensed against the Jews; because the nation of the Amalekites, from whom he sprang, had been destroyed by them;" that is, he had a *national* prejudice or hatred to the Jewish people, on the above account. The following example from *Dio Chrysostom*, Orat. xxxi. is also to the point—*Ὅτε (Ἀθηναῖοι) τὸν δέοντα μὲν Ὀλυμπιον ἐκκλησάει οὐδὲ ᾠσαί ἰποδῆναι λαύρων.* "For they, (the Athenians,) called this person an Olympian, though *by nature* he was not their citizen;" that is, he was called an Olympian, though he was not *naturally* of that city: or, in other words, he was not *born* there. From these examples, and the scope of the place, we may argue that the words, *we who are Jews by nature*, mean we who were *born in the land of Judea, and of Jewish parents*. And hence the passage in Eph. ii. 3. which speaks most evidently of the *heathens*, (and were *by nature* the children of wrath even as others,) may be thus understood; being *Gentiles*, and brought up in gross darkness, without any knowledge of God, abandoned to all sensual living, we were, from our very condition, and practical state, exposed to punishment. This sense is at least equally good with that given of the words in Rom. ii. 16. where it is proved that *ᾠσαί*, in several connexions, means *truly, certainly, uncontestedly*; "we were, *beyond all controversy*, exposed to punishment, because we had been *born* among idolaters, and have *lived* as they did." Here both senses of the word apply.

16. *Knowing that a man is not justified*] See the notes on Rom. i. 17 iii. 24, 27, and vii. 3. And see on Acts. xiii. 38, 39, in which places the subject of this verse is largely discussed.—Neither the works of the Jewish law, nor of any other law, could justify any man: and if justification or pardon could not have been attained in some other way, the world must have perished. Justification by faith in the boundless mercy of God, is as reasonable as it is scriptural and necessary.

17. *But if, while we seek to be justified*] If, while we acknowledge that we must be justified by faith in Christ, we our-

18 For, if I build again the things which I destroyed, I make myself a transgressor.

19 For, ^a I through the law, ^b am dead to the law, that I might ^c live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, ^d who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for ^e if righteousness come by the law, then Christ is dead in vain.

^a Rom. 6. 11. 2 Cor. 5. 15. 1 Thess. 5. 10. Heb. 9. 14. 1 Pet. 4. 2.—^b Rom. 6. 6. Ch. 5. 24 & 6. 14.—^c 1 Cor. 5. 15. 1 Thess. 5. 10. 1 Pet. 4. 2.—^d Ch. 1. 4. Eph. 5. 2. Tit. 2. 14.—^e 1 Ch. 3. 21. Heb. 7. 11. See Rom. 11. 6. Ch. 5. 4.

selves are found sinners, enjoining the necessity of observing the rites and ceremonies of the law, which never could and never can justify; and yet, by submitting to circumcision, we lay ourselves under the necessity of *fulfilling the law*, which is impossible; we thus constitute ourselves *sinners*: is, therefore *Christ the minister of sin*? Christ, who has taught us to renounce the law, and expect justification through his death? *God forbid*! that we should either act so, or think so.

18. *For, if I build again the things which I destroyed*] If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be *abolished* by the death of Christ, then I *build up what I destroyed*; and thus make myself a transgressor, by not observing the law in that way, in which I appear to enjoin the observance of it upon others.

19. *For, I through the law, am dead to the law*] In consequence of properly considering the nature and requisitions of the law, I am dead to all hope and expectation of help or salvation from the law; and have been obliged to take refuge in the Gospel of Christ. Or, probably the word *νόμος*, LAW, is here put for a *system of doctrine*; as if he had said, *I through the Gospel, am dead to the law*. The law itself is consigned to death; and another, the Gospel of Christ, is substituted in its stead. The law condemns to death; and I have embraced the Gospel, that I might be saved from death, and live unto God.

20. *I am crucified with Christ*] The death of Christ on the cross, has showed me that there is no hope of salvation by the law; I am therefore as truly dead to all expectation of justification by the law, as Christ was dead when he gave up the ghost upon the cross. Through him alone I live, enjoy a present life, and have a prospect of future glory.

Yet not I] It is not of my natural life I speak, nor of any spiritual things which I myself have procured; but *Christ liveth in me*. God made man to be a habitation of his own Spirit; the law cannot live in me, so as to give me a *Divine life*; it does not animate, but kill; but Christ *lives* in me; he is the *seal of my soul*; so that I now live to God: but this life I have by the faith of the Son of God: by believing on Christ, as a sacrifice for sin; for he loved me, and because he did so, he gave himself for me: made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal.

21. *I do not frustrate*] *Ἀδερῶ*, I do not contemn, despise, or render useless, the grace of God, the doctrine of Christ crucified; which I must do, if I preach the necessity of observing the law.

For if righteousness] If justification and salvation came by an observance of the law, then Christ is dead in vain; his death is useless, if an observance of the law can save us: but no observance of the law can save us; and therefore there was an absolute necessity for the death of Christ.

1. The account of the prevarication of Peter in the preceding chapter, teaches us a most useful lesson. Let him who assuredly standeth, take heed lest he fall. No place in a state of probation, is secure; a man may fall into sin every moment; and he will, if he do not walk with God. Worldly prudence, and fleshly wisdom, would have concealed this account of the prevarication of Peter; but God tells truth. He is the fountain of it; and from him we are to expect not only nothing but the truth, but also the whole truth. If the Gospel were not of God, we had never heard of the denial and prevarication of Peter; nor of the contention between Paul and Barnabas. And these accounts are recorded, not that men may justify or excuse their own delinquencies by them, but that they may avoid them; for he must be inexcusable who, with these histories before his eyes, ever denies his Master, or acts the part of a hypocrite. Had the apostles acted in concert to impose a forgery on the world, as a Divine revelation; the imposture would have now come out. The falling out of the parties would have led to a discovery of the cheat. This relation, therefore, is an additional evidence of the truth of the Gospel.

2. On, *I through the law am dead to the law*, &c. pious *Quærel* makes the following useful reflections: "The ceremonial law, which is no more than a type and a shadow of Him, destroys itself, by showing us Jesus Christ, who is the truth and the substance. The moral law, by leaving us under our own inability, under sin and the curse, makes us perceive the necessity of the law of the heart; and of a Saviour to give it. The law is for the old man, as to its terrible and servile part; and it was crucified and died with Christ upon the cross, as well as the old man. The new man, and the new law, require a new *carriage*. What need has he of other sacrifices, who has Jesus Christ? They in whom this sacrifice lives, do themselves live to God alone; but none can live to Him except by faith: and this life of faith consists in dying with Christ

to the things of the present world; and in expecting, as co-heirs with him, the blessings of the eternal world. And who can work all this in us, but only **He** who lives in us? That man has arrived to a high degree of *mortification*, who can say *Christ liveth in me, and I am crucified to the world*. Such a one must have renounced not only *earthly things*, but *his own self* also."

3. Is there, or can there be, one well grounded hope of eternal life, but what comes through the *Gospel*? In vain has the

ingenuity of man tortured itself for more than 5000 years, to find out some method of *mending* the human heart: none has been discovered that even *promised* any thing likely to be effectual. *The Gospel of Christ not only mends, but completely cures, and new makes* infected nature. Who is duly apprised of the infinite excellency and importance of the Gospel? What was the world before its appearance; what would it be were this light extinguished! Blessed Lord! let neither *infidelity, nor false doctrine*, rise up to obscure this heavenly splendour!

CHAPTER III.

The apostle inquires how they could be so foolish as to renounce the Gospel of Christ, and turn back to the law, after having heard, received, and suffered so much for the Gospel? 1—5. Asserts the doctrine of justification by faith, on the example of Abraham, 6—9. Shows that all who are under the law are under the curse, from which Christ alone redeems us; and the promise made to Abraham comes to the Gentiles, who believe, 10—14. For the covenant is not by the works of the law, but by promise, 15—18. The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, 19—25. It is by faith only that any become children of God, 26. And under the Gospel, all those distinctions of the law are gone away; and growing believers, whether Jews or Gentiles, bond or free, are all one in Christ Jesus; and accounted the genuine children of Abraham, 27—29. [A. M. cir. 1056. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cesaris 12.]

FOOLISH Galatians! ^a who hath bewitched you, that ye should not obey ^b the truth; before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye ^c the Spirit by the works of the law, ^d or by the hearing of faith?

3 Are ye so foolish? ^e having begun in the Spirit, are ye now made perfect by the ^f flesh?

4 * Have ye suffered ^h so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as ^k Abraham believed God, and it was ^l accounted to him for righteousness.

7 Know ye therefore that ^m they which are of faith, the same are the children of Abraham.

a Ch 5:7—b Ch 2:14, & 5:7.—c Acts 2:38, & 8:15 & 10:47 & 15:8. Ver. 14. Eph 1:13. Heb 6:4—d Rom 10:16, 17.—e Ch 4:9.—f Heb 7:16, & 9:10.—g Heb 10:35, 36. 2 John 5.—h Or, so great.—i 2 Cor 3:8.—k Gen 15:6. Rom 1:3, 9, 21, 22. James 2:23.—l Or, unputed.—m John 8:29. Rom 4:11, 12, 16.

8 And ⁿ the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying,* ^o In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For, as many as are of the works of the law are under the curse: for it is written, ^PCursed is every one that continueth not in all things which are written in the book of the law to

11 But ^a that no man is justified by the law in the sight of God, *it is evident*: for, ^r The just shall live by faith.

12 And * the law is not of faith : but, 'The man that doeth them shall live in them.

13 ^u Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, ^v Cursed is every one that hangeth on a tree :

n See Rom. 9:17. —o Gen. 12:3 & 18:18 & 22:18. Eccles. 4:21. Acts 3:36. —
p Deu. 27:26. Jer. 11:3. —q Ch. 2:16. —r Hab. 2:4. Rom. 1:17. Heb. 10:38. —s Rom. 4:4,
5 & 10:5, 6 & 11:6. —t Lev. 18:5. Neh. 9:23. Ezek. 20:11. Rom. 10:5. —u Rom. 8:3.
2 Cor. 5:21. Ch. 4:1 & 14:21, 23.

NOTES.—Verse 1. *O foolish Galatians*] O infatuated people: you make as little use of *reason* as those who have *none*; you have acted in this business as those do who are *fascinated*; they are led blindly and unresistingly on, to their own destruction.

That ye should not obey the truth] This clause is wanting in ABD¹ &c. some others: the *Syriac, Erpenian, Coptic, Sahidic, Italic, Vulgate* MSs. and in the most important of the Greek and Latin *Fathers*. Of the clause Professor *White* says, *certissime* delenda. "It should certainly be expunged." There are several various readings on this verse; from which it appears, that the verse, in the best ancient MSS. and Versions, was read thus: *O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified, hath been plainly set forth.*

Among you ?] Εὐ γὰρ, are wanting in ABC, several others : the *Syriac, Erpenian, Coptic, Suidic, Æthiopic, Armenian, Vulgate* MS. one copy of the *Itala*, and in several of the *Fathers*. The words appear to disturb the sense, and have obliged commentators to have recourse to a sort of technical meaning; viz. "The doctrine of the Gospel had been so fully preached among these people, that it might be said Jesus Christ has been crucified among you; so fully have his sufferings been detailed, and the design of them pointed out."

2. Received ye the *Spirit by the works of the law*? This may refer to the *miraculous gifts of the Spirit*, which were very common in the apostolic church. Did ye receive these extraordinary gifts in consequence of your circumcision, and observing the Mosaic precepts? or was it by the *hearing of the Gospel*, prescribing *faith* in Christ crucified? It may also refer to the *spirit of adoption*, and consequently to your *sonship*.

3. *Having begun in the Spirit*] Having received a spiritual religion, which refined and purified your hearts : and having received the Holy Spirit of God, by which ye were endued with various miraculous influences ; and the spirit of adoption, by which ye were assured of the remission of sins, and incorporation with the family of God :

Are ye now made perfect by the flesh?] Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts by the *carnal* rite of circumcision? It appears that by the *Spirit* here, not only the Holy Spirit, but his gifts, are to be understood: and by the *flesh*, *illud membrum in quo circumcisio peragitur*; and by a metonymy, *circumcisio* itself.

4. *Have ye suffered so many things in vain?* Have ye received and lost so much good? The verb *παύειν*, as compounded with *en, well*, or *kakos, ill*, and often without either, signifies to *super* *pain*, or *loss*: or to *possess* and *enjoy*. In such a case, the man is considered as the *patient*; and the good or ill acts upon him. Though it is possible that the Galatians had some persecution for the truth of Christ; yet it is as likely that they had lost out of their hands what they had received. *Ye have received faith*, the pardon of your sins, the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye *suffered the loss* of all these things?

Have ye *received* all these *in vain*! If *yet in vain*; if it be credible that ye have sacrificed so many excellent benefits, for an imaginary good!

5. *life therefore that ministereth to you the Spirit!* The apostle means himself; he had been the means of conveying the Holy Spirit to them; and, by that Spirit, he wrought miracles among them; and he did all this, not as a *Jerc*, for as *such* he had no *power*; but he did all as a *believer in Christ*. The word, *εὐαγγελίζω*, which we translate *ministereth*, is very emphatic, and signifies *leading up the chorus*; bringing up one *after another*, and *giving benefit* to each. The benefits such that it appears they had not only some, but *many* benefits: God, by means of his apostle, having greatly enriched them with various spiritual blessings.

6. *Abraham believed God* This is quoted from Gen. xv. 6, where see the note; and St. Paul produces it Rom. iv. 3-5, where also see the notes. Abraham, while even *unreconciled*, believed in God, and his faith was reckoned to him for justification: and Abraham is called the *father of the faithful*; or of *believers*. If then, he was justified without the deeds of the law, he was justified by *faith*; and, if he was justified by faith, long before the law was given, then the law is not necessary for justification. This is the position which the Jews themselves maintained that Abraham was saved by faith. *Mehillim*, vol. *Yalcut Simoni*, page 1, fol. 69, makes this assertion: "It is evident that Abraham could not obtain an inheritance either in this world or the world to come, but by faith."

18. *The Scripture, foreseeing*] See the notes on Rom. iv. 13—16. As God intended to justify the heathen through faith, he preached the Gospel that contains the grand display of the doctrine of salvation by faith; *before*, to Abraham, while he was in his heathen state; and *thus* he is called the *father of believers*; therefore it must refer to *them* who shall believe the same Gospel among the Gentiles: and as the door of faith was opened to all the Gentiles; consequently the promise was fulfilled. *In thee shall all the nations of the earth be blessed.*

9. *They which be of faith*] All who believes as Abraham has believed, are made partakers of Abraham's blessings.

10. *As many as are of the works of the law*. All that seek salvation by the performance of the works of the law, are under the curse; because it is impossible for them to come up to the spiritual meaning and intent of the law; and the law pronounces them *curst* that *continue not in all things which are written in the book of the law, to do them*. Hence every Jew is necessarily under the curse of God's broken law: and every sinner is under the same curse, though he be not a Jew, who does not take refuge in the salvation provided for him by the Gospel. It is worthy of remark, that no *printed copy* of the Hebrew Bible preserves the word *col*, ALL, in Deut. xxxv. 26, which answers to the apostle's word *πᾶν*, all, here. St. Jerom says that the Jews suppressed it, lest it should appear that they were bound to perform *all* things that are written in the book of the law. Of the genuineness of the reading, there is no cause to doubt; it exists in *six MSS. of Ken. and De Rossi*; in the *Samaritan* text; in several copies of the *Targum*; in the *Septuagint*; and in the quota

14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive ^a the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; ⁷ Though it be but a man's ⁸ covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now, ^a to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is ^b Christ.

17 And this I say, that the covenant, that was confirmed by ^c Rom. 4.9, 14.—^d Isa. 52.15 & 41.3. Jer. 31.33 & 32.40. Ezek. 11.19 & 36.27. Joel 2.28, 29. Zech. 12.10. John 7.39. Acts 2.33.—^e Heb. 9.17.—^f Or, testament.—^g Gen. 12.3, 7, & 17.7. Ver. 8.—^h 1 Cor. 12.12.—ⁱ Exod. 12.49, 51.—^j Rom. 4.13, 14. Ver. 21.

tion made here by the apostle, in which there is no variation either in the MSS. or in the Versions.

11. But, that no man is justified by the law]. By the observance of the law, suppose he had even continued in all the things that are written in it, to do them, is evident; for the prophet Habakkuk, chap. ii. 4. has declared, under the direct influence of the Spirit of God, *The just shall live by faith*; or he who is just by faith, shall live: therefore this justification comes not by works, or the observance of the law, but by faith.

12. And the law is not of faith]. It promises no forgiveness to believing; but requires obedience. It is not what do you believe? but what have you done? The man that doeth them perfectly at all times, and in all places, he shall live in them; but if, in any case he fails, he forfeits his life.—See the notes on Rom. i. 17, &c.

13. Christ hath redeemed us]. Εἰς ἡμᾶς, hath bought us with a price, viz. his blood, or life.

Being made a curse for us]. Being made an atonement for our sins: for whatever was offered as an atonement for sin, was considered as bearing the punishment due to sin; and the person who suffered for transgression was considered as bearing the curse in his body; therefore, in the same day in which a criminal was executed, it was ordered that his body should be buried, that the land might not be polluted, because he that was hanged, which was the case with every heinous culprit, was considered accursed of God, Deut. xxi. 22, 23. hence the necessity of removing the accursed thing out of sight.

14. That blessing of Abraham]. That is, justification or the pardon of sin, with all other blessings consequent on it; such as peace with God, spiritual life, and eternal glory.

Might come to the Gentiles through Jesus Christ]. So we find that he was made a curse for us, that the blessings promised to Abraham, might be given to them who believe on him, as having been made a curse; i. e. an expiatory victim for them.

The promise of the Spirit]. The spirit of adoption; sonship with God; and the Spirit of God to attest that sonship. And all this was through faith. Hence, from the beginning, God had purposed that salvation should be through faith; and never expected that any soul of man should be justified by the works of the law; and only gave that law that the exceeding sinfulness of sin might appear, and that man might be prepared to welcome the Gospel which proclaimed salvation to a lost world, through the atoning passion and death of Christ.

15. I speak after the manner of men]. I am about to produce an example taken from civil transactions. If it be confirmed; if an agreement or bond be signed, sealed, and witnessed; and in this country, being first duly stamped:—

No man disannulleth]. It stands under the protection of the civil law, and nothing can be legally erased or added.

16. Now to Abraham and his seed]. The promise of salvation by faith, was made to Abraham and his posterity.

He saith not, And to seeds]. It was one particular kind of posterity which was intended—but as of one—which is Christ, i. e. to the spiritual head, and all believers in him, who are children of Abraham, because they are believers, ver. 7. But why does the apostle say, not of seeds as of many? To this it is answered, that Abraham possessed in his family two seeds, one natural, viz. the members of his own household; and the other spiritual, those who were like himself because of their faith. The promises were not of a temporal nature; had they been so, they would have belonged to his natural seed; but they did not; therefore they must have belonged to the spiritual posterity. And as we know that promises of justification, &c. could not properly be made to Christ in himself, hence we must conclude his members to be here intended, and the word Christ is put here for Christians. It is from Christ that the grace flows which constitutes Christians. Christians are those who believe after the example of Abraham; they, therefore, are the spiritual seed. Christ working in and by these, makes them the light and salt of the world; and through them, under and by Christ, are all the nations of the earth blessed. This appears to be the most consistent interpretation; though every thing must be understood of Christ in the first instance: and then of Christians only through him.

17. Confirmed before of God in Christ]. i. e. The promise of justification, &c. made to believers in Christ Jesus, who are the spiritual seed of Christ, as they are children of Abraham, from the similitude of their faith. Abraham believed in God, and it was reckoned to him for justification: the Gentiles believed in Christ, and received justification. Probably the word Christ is to be taken both here and in the preceding

fore of God in Christ, the law, ^c which was four hundred and thirty years after, cannot disannul, ^d that it should make the promise of none effect.

18. For, if ^e the inheritance be of the law, ^f it is no more of promise; but God gave it to Abraham by promise.

19. Wherefore then serveth the law? ^g It was added because of transgressions, till ^h the seed should come to whom the promise was made; and it was ⁱ ordained by angels in the hand ^k of a mediator.

20. Now a mediator is not a mediator of one, ^l but God is one.

^e Rom. 8.17.—^f Rom. 4.14.—^g John 15.22. Rom. 4.15 & 5.20 & 7.8, 13. 1 Tim. 1.9.—^h Ver. 16.—ⁱ Acts 7.55. Heb. 2.2.—^k Exod. 20.19, 21, 22. Deu. 5.5, 22, 23, 27, 31. John 1.17. Acts 7.38. 1 Tim. 2.5.—^l Rom. 3.29, 30.

verse for Christians, as has already been hinted. However it be taken, the sense is plainly the same; the promise of salvation must necessarily be to them who believe in Christ; for he is the promised seed, Gen. iii. 15. through whom every blessing is derived on mankind: and through his spiritual seed, the true Christians, the conquests of the cross are daily spreading over the face of the earth. The present unparalleled dispersion of the Sacred Writings in all the regular languages of the universe, is a full proof that all the nations of the earth are likely to be blessed through them; but they have nothing but what they have received from and through Christ.

Four hundred and thirty years after]. God made a covenant with Abraham that the Messiah should spring from his posterity. This covenant stated, that justification should be obtained by faith in the Messiah. The Messiah did not come till 1911 years after the making of this covenant; and the law was given 430 years after the covenant with Abraham; therefore the law (which was given 1481 years before the promise to Abram could be fulfilled, for so much time elapsed between the giving of the law, and the advent of Christ,) could not possibly annul the Abrahamic covenant. This argument is absolute and conclusive. Let us review it. The promise to Abraham respects the Messiah; and cannot be fulfilled but in him. Christians say the Messiah is come; but the advent of him whom they acknowledge as the Messiah, did not take place till 1911 years after the covenant was made; therefore no *intermediate* transaction can affect that covenant. But the law was an *intermediate* transaction, taking place 430 years after the covenant with Abraham, and could neither annul, nor affect, that which was not to have its fulfillment till 1481 years after. Justification by faith is promised in the Abrahamic covenant, and attributed to that alone; therefore it is not to be expected from the law, nor can its works justify any; for the law in this respect cannot annul or affect the Abrahamic covenant. But suppose ye say that the law which was given 430 years after the covenant with Abraham, has superseded this covenant, limited and confined its blessings to the Jews: I answer, this is impossible; for the covenant most specifically refers to the Messiah, and takes in not the Jewish people only, but all nations; for it is written, *In thy seed, the Messiah and his spiritual progeny, shall all the nations of the earth be blessed*. This universal blessedness can never be confined by any figure of speech, or by any legal act, to the Jewish people exclusively; and as the covenant was legally made and confirmed, it cannot be annulled; it must therefore remain in reference to its object.

In opposition to us, the Jews assert, that the Messiah is not yet come: then we assert on that ground, that the promise is not yet fulfilled, for the giving of the law to one people, cannot imply the fulfilment of the Abrahamic covenant; because that extends to all nations. However, therefore, the case be argued, the Jewish case derives no benefit from it: and the conclusion still recurs, salvation cannot be attained by the works of the law, forasmuch as the covenant is of faith, and he only, as your prophets declare, who is justified by faith, shall live, or be saved. Therefore we still conclude, that those who are only under the law, are under the curse; and as it says, *he that doeth these things shall live in them, and he that sinneth shall die*, there is no hope of salvation for any man from the law of Moses. And the Gospel of Jesus Christ, proclaiming salvation, by faith, to a sinful and ruined world, is absolutely necessary; nor can it be superseded by any other institution, whether human or divine.

How we arrive at the sum of 430 years may be seen in the note on Exod. xii. 40.—Dr. Whitby also gives a satisfactory view of the matter. “The apostle refers to the promise made, Gen. xii. 3. since from that only, are the 430 years to be computed; for then, Abraham was 75 years old, Gen. xii. 4. from thence to the birth of Isaac, which happened when Abraham was 100 years old, Gen. xxi. 5. is 25 years: from his birth to the birth of Jacob was 60 years, for Isaac was 60 years old when Rebecca bare him, Gen. xxv. 26. From Jacob's birth to the descent into Egypt, were 130 years, as he said to Pharaoh, Gen. xlvii. 9. The abode of him and his posterity in Egypt was 215 years; so that, with their sojourning in Canaan, was 430 years,” the sum given here, and in Exod. xii. 40. where see the notes.

18. For, if the inheritance be of the law]. See the preceding arguments, in which this is proved.

19. Wherefore then serveth the law?]. If the law does not annul the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning.

²¹ Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

²² But, "the scripture hath concluded" all under sin, P that the promise by faith of Jesus Christ might be given to them that believe.

²³ But, before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed.

²⁴ Wherefore, "the law was our schoolmaster to bring us unto Christ," that we might be justified by faith.

m Ch. 3:21.—v. 9.—Rom. 3:9-19; & 11:32.—p. Rom. 4:11, 12, 16.—q. Matt. 5:17, Rom. 10:4. Col. 2:17. Heb. 7:12. Acts 13:39. Ch. 2:16.—s. John 1:12. Rom. 8:14, 15, 16. Ch. 4:3. 1 John 3:1, 4.—t. Rom. 6:3.

It was added because of transgressions [It was given that we might know our sinfulness, and the need we stood in of the mercy of God. The law is the *right line*, the *straight edge* that determines the *obligation* of our conduct. See the notes on Rom. iv. 15, and especially on Rom. v. 20, where this subject is largely discussed, and the figure explained.]

Until the seed should come [The law was to be in force till the advent of the Messiah.—After that, it was to cease.]

It was ordained by angels [The ministry of angels was certainly used in giving the law. See Psal. lxxvii. 17. Acts vii. 53, and Heb. ii. 2, but they were only instruments for transmitting; Moses was the mediator between God and the people, Deut. v. 5.]

²⁵ *A mediator is not a mediator of one* [As a Mediator, *Mediator*, signifies a middle person, there must necessarily be two parties, between whom he stands; and acts in reference to both; as he is supposed to have the interests of both equally at heart. This verse is allowed to be both *obscure and difficult*; and it is certain, that there is little consent among learned men and critics in their opinions concerning it. Rosenmüller thinks that the opinion of Nosselt is to be preferred to all others. He first translates the words *ὁ δὲ πατρις, ὅς οὐκ ἔστιν* thus, *But he (viz. Moses) is not the mediator of that one race of Abraham, viz. the Christians*; for *ὅς*, relates to the *σπέρμα ὁ ἐπηγερθέν, the seed that should come*, ver. 19, of which he said *ὅς ἐστὶν ὅς οὐκ ἔστιν*, *as of one*, ver. 16. If Paul had written *ὁ δὲ πατρις τῶν ἑσθίων, οὐκ ἔστιν*, *he is not the mediator of one*, no person would have had any doubt that *σπέρματος, seed*, ought to be supplied after *ὅς*, *one*, ver. 20. The same mode of speaking Paul uses, Rom. i. 17, 18, *ὁ δὲ, but he, ὁ, for avros*, Matt. xii. 3, 11, 39, *ὁ δὲ ἔπειτα, but he said*. Though Moses was the mediator between God and the Israelites; yet he was not the mediator between God and that *one seed which was to come*, viz. the Gentiles who should believe in Christ.

But God is one [He is the *one God*, who is the Father of the spirits of all flesh; the God of the Gentiles as well as the God of the Jews. That this is St. Paul's meaning is evident from his use of the same words in other places. 1 Tim. ii. 5, *ἓς ὁ θεός, &c. for there is one God, and one mediator between God and man*: that is, there is *only one* God and one mediator, for the whole human race, Eph. iv. 5, 6. *One Lord, one faith, one baptism, ἓς ὁ θεός καὶ τὰς πάντας τὰς ἐκκλ., one God, and Father of all*. The sense of the whole is, Moses was the mediator of *one part of Abraham's seed*, viz. the Israelites; but of the other seed, the Gentiles, he was certainly not the mediator; for the mediator of that seed, according to the promise of God, and covenant made with Abraham, is Christ. Though Nosselt has got great credit for this interpretation, it was given, in substance, long before him, by Dr. Whitby, as may be seen in the following words: "but this mediator (Moses) was only the mediator of the Jews, and so, was only mediator of *one party*, to whom belonged the blessings of Abraham, ver. 8, 14. But God, who made the promise that in one should all the families of the earth be blessed, is *one*, the God of the *other party*, the Gentiles as well as of the Jews, *ἕσπερ ἓς ὁ θεός, seeing he is one God, who will justify the circumcision by faith, and the uncircumcision through faith*. Rom. iii. 30." This exposition is so plain, and so well supported by the different scriptures already quoted, that there can be but small, if any, doubt of its propriety.

²¹ *Is the law then against the promises of God?* [Is it possible that the intervention of the law in reference to one part of the Abrahamic seed, should annul the promise made to the other? It is impossible.]

For if there had been a law, &c. [If any law or rule of life could have been found out that would have given life, saved sinners from death, and made them truly happy; then righteousness, justification, should have been by that law.]

²² *But the scripture hath concluded* [All the writings of the prophets have uniformly declared, that men are all sinners; and the law declares the same by the continual sacrifices which it prescribes. All, therefore, have sinned, and come short of the glory of God; and being tried and found guilty, *συνεκλινεν ἡ γὰρὰ, the Scripture hath shut them up*; put them in prison, and locked them up, till the time should come in which the sentence of the law should be executed upon them. See Rom. iii. 9-20, and the notes there. And particularly Rom. xi. 32, where the apostle uses the same metaphor, and which, in the note, is particularly explained.]

That the promise of justification, by faith of Jesus Christ, might be given to them that believe.

²³ *But before faith came* [Before the Gospel was published.

²⁵ But, after that faith is come, we are no longer under a schoolmaster.

²⁶ For, "ye are all the children of God by faith in Christ Jesus.

²⁷ For, "as many of you as have been baptized into Christ," have put on Christ.

²⁸ "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one* in Christ Jesus.

²⁹ And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

u Rom. 1:14.—v. Rom. 10:12. 1 Cor. 12:12. Ch. 5:6. Col. 3:11.—w. John 10:16 & 17. 20:21. Eph. 2:14, 15, 16 & 4:1, 5.—x. Gen. 31:10, 12. Rom. 9:7. Heb. 11:13.—y. Rom. 8:17. Ch. 4:7, 28. Eph. 3:6.

We were kept under the law, shut up [Εφθονομεθα, *we were kept as in a strong hold; συγκλεισμενοι, locked up—unto the faith, the religion of the Lord Jesus, which should afterward be revealed*. Here the same metaphor is used as above; and for its explanation I must refer the reader to the same place, Rom. xi. 32.]

²¹ *The law was our schoolmaster* [Ο νόμος τῶν παιδῶν ἡμῶν πατρις ἐστὶν ἡμῶν, *The law was our pedagogue unto Christ*. The *παίδωνος*, *pedagogue*, is not the schoolmaster, but the servant, who had the care of the children, to lead them to, and bring them back from school; and had the care of them out of school-hours. Thus, the law did not teach us the living, saving knowledge; but by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith. This is a beautiful metaphor, and highly illustrative of the apostle's doctrine. See the note on Rom. x. 4, where this figure is farther explained.]

²⁵ *But after that faith is come* [When Christ was manifested in the flesh, and the Gospel was preached, we were no longer under the pedagogy; we came to Christ, learned of him, became wise unto salvation, had our fruit unto holiness, and the earth eternal life.]

It is worthy of remark, that as *ὁ νόμος*, the LAW, is used by St. Paul, to signify not only the law, properly so called, but the whole of the Mosaic economy; so *ἡ πίστις*, the FAITH, is used by him to express not merely the act of believing in Christ; but the whole of the Gospel.

²⁶ *For ye who have believed the Gospel, are all children of God by faith in Christ Jesus* [But no man is a child of God by circumcision; nor by any observance of the Mosaic law.]

²⁷ *As many of you as have been baptized into Christ* [All of you who have believed in Christ as the promised Messiah, and received baptism as a public proof, that ye had received Christ as your Lord and Saviour; have put on Christ; have received his Spirit, and entered into his interests, and copied his manners. To put on, or to be clothed with one, is to assume the person and character of that one; and they who do so, are bound to act his part, and to sustain the character, which they have assumed. The profession of Christianity, is an assumption of the character of Christ; he has left us an example that we should follow his steps; and we should, as Christians, have that mind in us which was in him. See the notes on Rom. vi. 3, and 4, and especially those on Rom. xiii. 14, where this phrase is farther explained.]

²⁸ *There is neither Jew nor Greek* [Εἰς ἓν, *Greek*, is put here for *ἔθνος*, *heathen*. Under the Gospel all distinctions are done away, all either helping or hindering; all are equally welcome to Christ; and all have an equal need of him; all persons, of all sects, and conditions, and sexes, who believe in him, become one family through him; they are *one body*, of which he is the head.]

Neither male nor female [With great reason the apostle introduces this: between the privileges of men and women, there was a great disparity among the Jews. A man might shave his head and rend his clothes, in the time of mourning; a woman was not permitted to do so. A man might impose the vow of Nazirite upon his son; a woman could not do this on her daughter. A man might be shorn on account of the Nazirite of his father; a woman could not. A man might betroth his daughter; a woman had no such power. A man might sell his daughter; a woman could not. In many cases they were treated more like children than adults; and to this day, are not permitted to assemble with the men in the synagogues, but are put up in galleries, where they can scarcely see, nor can they be seen. Under the blessed spirit of Christianity, they have equal rights, equal privileges, and equal blessings; and let me add, they are equally useful.]

²⁹ *And if ye be Christ's* [Or as several good MSS. read, *if ye be one in Christ*. If ye have all received justification through his blood, and the mind that was in him, then are ye Abraham's seed; ye are that real spiritual posterity of Abraham, that other seed to whom the promises were made; and then heirs, according to that promise, being fitted for the rest that remains for the people of God; that heavenly inheritance which was typified by the earthly Canaan, even to the Jews.]

¹ The Galatians, it appears, had *become flesh*, and for a time, *run well*; but they permitted Satan to *bind*, and they stopped short of the prize. Let us beware of those teachers who would draw us away from trusting in Christ crucified. By listening to such, the Galatians lost their religion.

² The temptation that leads us astray, may be as sudden as it is successful. We may lose in one moment, the fruit of a

whole life! How frequently is this the case: and how few lay it to heart! a man may fall by the means of his understanding, as well as by the means of his passions.

3. How strange is it that there should be found any *backslider*! that one who once felt the power of Christ should ever turn aside! but it is still stranger, that any one who has felt it, and given in his life and conversation, full proof that he has felt it, should not only *let it slip*, but at last *deny* that he ever had it, and even ridicule a work of grace in the heart! such instances have appeared among men.

4. The Jewish covenant, the sign of which was *circumcision*, is annulled, though the *people* with whom it was made are still preserved, and they preserve the *rite* or *sign*. Why then should the covenant be annulled? This question admits a two-fold answer. 1. This covenant was designed to last only for a

time; and when that time came, it having waxed old, vanished away. 2. It was long before that void, through want of the performance of the *conditions*. The covenant did not state merely, ye shall be *circumcised*, and observe all the *rites and ceremonies of the law*; but *ye shall love the Lord your God with all your heart, soul, mind, and strength, and your neighbour as yourself*. This condition, which was the very soul of the covenant, was universally broken by that people. Need they wonder, therefore, that God has cast them off! Jesus alone can restore them, and him they continue to reject. To us, the *new covenant* says the same things—*ye shall love the Lord, &c.* if we do not so, we also shall be cut off. *Take heed, lest he who did not spare the natural branches, spare not thee*; therefore, make a profitable use of the *goodness and severity of God*.

CHAPTER IV.

The apostle shows, that as an heir in nonage is under tutors and guardians; so were the Galatians while under the law: and as the heir, when he comes of age, is no longer under guardians: so they, when the Gospel came, arrived at full maturity, and were redeemed from the law, 1-3. He shows further, that when the fulness of the time came, God sent forth his Son, that he might obtain the adoption of sons; and have the strongest evidence of that adoption, that those who are children of God are heirs of heaven, 7. He compares their former and latter state, and shows the reason why he had to fear that his labour on their behalf was in vain, 8-11. He mentions his trials among them, and their kindness to him, 12-16. Shows his tender affection for them, and exhorts them to return to the Gospel, 17-23. Shows the excellence of the Gospel beyond that of the law, by the allegory of Mount Sinai and Jerusalem, 21-27. Shows also, that the believing Gentiles are children of the promise, as Isaac was; and have been elected in the place of the Jews, who have been cast out, according to the Scriptures, 28-31. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Inn. Claudii Cæs. 12.]

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, ^a were in bondage under the ^b elements of the world :

4 But ^c when the fulness of the time was come, God sent forth his Son, ^d made ^e of a woman, ^f made under the law,

5 ^g To redeem them that were under the law, ^h that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth ⁱ the Spirit of his Son into your hearts, crying, Abba, Father.

a Ver. 9. Ch 2.23 & 5.1. Col.2.8, 90. Heb 9.10.—b Or, rudiments.—c Gen.49.10. Dan 9.24. Mark 1.15. 1 Ph 1.10.—d John 1.14. Rom.1.3. Phil.2.7. Heb 2.14.—e Gen.3.15. Isa 7.14. Mic.5.3. Matt 1.23. Luke 1.31 & 2.7.—f Mat 5.17. Luke 2.27.—g Matt 20.23. Ch 3.13.—Tit.2.14. Heb 9.12. Eph.1.7. 1 Pet 1.18,19.—h Jn 1.12.

7 Wherefore thou art no more a servant, but a son ; ^k and if a son, then an heir of God through Christ.

8 Howbeit then, ¹ when ye knew not God, ^m ye did service unto them which by nature are no gods.

9 But now, ^a after that ye have known God, or rather are known of God, ^o how turn ye ^p again to ^q the weak and beggarly ^r elements, whereunto ye desire again to be in bondage ?
10 ^s Ye observe days, and months, and times, and years.

11 I am afraid of you, ⁴ lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*:
^u ye have not injured me at all.

Ch 3.36. Eph.1.5-11-Ro 5.5 & 8.15-k Ro 8.16,17. Ch 3.20.-1 Eph 2.12. 1 Thess. 4.5-m Ro.1.25. 1 Cor.12.2. Eph. 2.11,12. 1 Thess 1.9-n 1 Cor.8.3 & 13.12. 2 Tim. 2.19.-o Ch 3.3. Col.2.20-p Or, back-q Ro 8.3. Heb.7.18-r Or, rudiments, *Ver.* 3.-s Ro.14.5. Col.2.16-t Ch 2.2 & 5.24. 1 Thess.3.5-u Or 2 Cor.2.5.

NOTES.—Verse 1. *The heir as long as he is a child*] Though he be appointed by his father's will heir of all his possessions; yet, till he arrive at the legal age, he is master of nothing; and does not differ from one of the common domestics.

2. But is under tutors] *Επιτροπῶν*, guardians and governors:—*οἰκονομῶν*, those who have the charge of the family. These words are nearly similar; but we may consider the first as *executor*, the last as the person who *superintends* the concerns of the family and estate till the heir become of age.

Until the time appointed of the father.] The time mentioned in the father's will or testament.

3. *Even so we]* The whole Jewish people, were in a state of nonage while under the law.

The *elements of the world*! A mere Jewish phrase, *יסודי העולם* *gasudey olam hazzele*, "the principles of this world;" that is, the *rudiments* or *principles of the Jewish religion*. The apostle intimates that the law was not the science of salvation: it was only the *elements* or *alphabet* of it; and in the *Gospel*, this alphabet is composed into a most perfect system of divine knowledge: but as the alphabet, nothing of itself, unless by the aid of *syllables, words, sentences, and discourses*; so the *law*, taken by itself, gives no salvation: it contains, indeed, the *outlines* of the Gospel; but it is the Gospel alone, that *fills up* these outlines.

4. *When the fulness of the time was come* The time which God in his infinite wisdom counted best; in which all his counsels were *filled up*; and the time which his Spirit, by the prophets, had specified; and the time to which he intended the Mosaic institutions should extend, and beyond which they should be of no avail.

God sent forth his Son] Him who came immediately from God himself; *made of a woman*; according to the promise, Gen. iii. 15, produced by the power of God, in the womb of the Virgin Mary, without any intervention of man; hence he was called the *Son of God*. See Luke chap. i. 35. and the note there.

Made under the law] In subjection to it, that in him, all its designs might be fulfilled, and by his *death*, the whole might be abolished; the law *dying* when the Son of God expired upon the cross.

5. *To redeem them*] Εξαγοράν; to pay down a price for them, and thus buy them off from the necessity of observing circumcision, offering brute sacrifices, performing different ablutions, &c.

That we might receive the adoption of sons.] Which adoption we could not obtain by the law; for it is the Gospel only that puts us among the children, and gives us a place in the heavenly family. On the nature of *adoption*, see the notes on Rom. viii. 15.

6. *And because ye are sons*] By faith in Christ Jesus, being redeemed both from the *bondage and curse* of the law : God, the *Father*, called generally the *first person* of the glorious *TRINITY* : hath sent forth the *Spirit, the Holy Ghost*, the se-

cond person of that *Trinity*; of his Son *Jesus Christ*, the third person of the *Trinity*—crying *Abba, Father!* from the fullest and most satisfactory evidence that God, the Father, Son, and Spirit, had become their portion. For the explanation of this phrase, and why the *Greek* and *Syriac* terms are joined together here, see the notes on Mark xiv. 36. and on Rom. viii. 15.

7. *Thou art no more a servant*] Thou who hast believed in Christ, art no longer a slave, either under the *dominion of sin*, or under *obligation* to the Mosaic ritual: *but a son of God*, adopted into the heavenly family.

And if a son, then an heir Having a right to the inheritance, because one of the family, for none can inherit but the children; but this heirship is the most extraordinary of all: it is not an heirship of any *tangible possession*, either in *heaven or earth*; it is not to possess a *part*, or even the *whole*, of either: it is to possess *Him* who made all things—not *God's works*, but *God himself*: heirs of GOD through Christ.

8. *Wen ye knev nut Gad!* Though it is evident, from the complex of the whole of this epistle, that the great body of the Christians, in the churches of Galatia, were converts from among the *Jews*, or *proselytes* to Judaism: yet, from this verse, it appears that there were some who had been converted from *heathenism*: unless we suppose that the apostle here particularly addresses those who had been *proselytes* to Judaism; and thence converted to Christianity; which appears to be most likely from the following verses.

9. *Now after that ye have known God*] After having been brought to the knowledge of God, as your Saviour.

(Or rather are known of God) Are approved of him, having received the adoption of sons.

To the weak and beggarly elements.] After receiving all this, *will ye turn again to the ineffectual rites and ceremonies of the Mosaic law?* Rites too weak to counteract your sinful habits; and too poor to purchase pardon and eternal life for you. If the Galatians were turning again to them, it is evident that they had been once addicted to them. And thus they might have been, allowing that they had become converts from *heathenism to Judaism*; and from Judaism to Christianity. This makes the sense consistent between the 8th and 9th verses.

10. *Ye observe days*] Ye superstitiously regard the sabbath, and particular days of your own appointment.

And months] New moons; *times*; festivals, such as those of tabernacles, dedication, pass-over, &c.

11. *I am afraid of you*] I begin now to be seriously alarmed for you, and think you are so thoroughly perverted from the Gospel of Christ, that all my pains and labour in your conversion have been thrown away.

12. *Be as I am*] Thoroughly addicted to the Christian faith and worship; from the deepest conviction of its truth.

For I am as ye are I was formerly a Jew, and as zealously

13 Ye know how ^v through infirmity of the flesh I preached
the Gospel unto you ^w at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me ^x as an angel of God, ^y even as Christ Jesus.

15 *Where is then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, ^a because I tell you the truth?

17 They ^bzealously affect you, *but* not well ; yea, they would exclude ^c you, that ye might affect them.

See Zech. 12.8 -y Matthew 10.40. Luke 10.16. John 13.29. 1 Thess.2.13.-z Or, What was then?

addicted to the rites and ceremonies of Judaism as ye are; but I am saved from that mean and unprofitable dependance: "be therefore as I am now: who was once as you now are." Others think the sense to be this: "Be as affectionate to me as I am to you; for ye were once as loving to me as I am now to you."

Ye have not injured me at all! I do not thus earnestly entreat you to return to your Christian profession, because your perversion has been any loss to me; nor because your conversion can be to me any gain: ye have not injured me at all; ye only injure yourselves; and I entreat you, through the intense love I bear to you, as my once beloved brethren in Christ Jesus, to return to Him from whom ye have revolted.

13. *Ye know how through infirmity*] The apostle seems to say, that he was much afflicted in body when he first preached the Gospel to them. And is this any strange thing, that a minister so laborious as St. Paul was, should be sometimes overdone, and overcome by the severity of his labours!—Surely not. This might have been only an occasional affliction, while labouring in that part of Asia Minor: and not a continual and incurable infirmity, as some have too hastily conjectured.

14. *And my temptation which was in my flesh*] On this verse there are a great many various readings: as there are various opinions.

Instead of *μου*, MY temptation, ABC'D'EFG. some others, with the *Coptic*, *Vulgate*, *Itala*, and several of the primitive *Fathers*, have *ἐμῶν*, YOUR temptation.

The word *peparayor*, which we translate *temptation*, signifies *trial* of any kind. The verse, therefore, may be read: "Ye despised not the trial which was in my flesh;" or, "Ye despised not your trial which was in my flesh." i. e. what my flesh suffered on your account: the afflictions I passed through in consequence of my severe labours on your account. You did not consider me less an apostle of God, on account of my sinking for a time, under the weight of my work. Had they been disaffected towards him at that time, they would have used this to the prejudice of his apostolic mission. "What! do you pretend to be an extraordinary messenger from God, and yet are suffered to fall into sickness under the severity of your labour!" If *God sent* you, would he not *sustain* you?" This would have been quite natural, had they not been well affected towards him. But, on the contrary, notwithstanding these afflictions, they *received him as an angel of God*, as a messenger from heaven, and as *Jesus Christ himself*. This appears to me to be the plain meaning of the apostle; and that he neither *received him as a creature*, or *infinite*, which *generally* is *theologically* afflicted him, and which have no need to be applied at all to speak of the *same one* as the one mentioned 2 Cor. xii. 7, where I wish the reader to consult the notes. That St. Paul had frequent and severe afflictions, in consequence of his constant and severe exertions in the Gospel ministry, we may readily believe; and of this his own words bear sufficient testimony.—See his affecting account, 2 Cor. xi. 23—29, and the notes there.

15. *Where is then the blessedness ye spoke of?* Ye spoke of, should be in italics, there being not a corresponding word in the Greek text. Perhaps there is not a sentence in the New Testament more variously translated than this. I shall give the original, *τίς οὐ γάρ μακάριος υἱός; ἃν ἦεν τότε ὑμῶν ἡ blessedness!* Or, *How great was your happiness at that time!* Or, *What blessings did ye then pour on me!* It is worthy of remark that, instead of *τίς, ἃν, ΑΒΕΓΚ*, several others; the older *Syriac*, the latter *Syriac* in the *margin*, the *Armenian*, *Vulgate*, one copy of the *Itala*, and some of the *Fathers*, have *πῶρ, where; and, ye, was*, is omitted by ACD., several others, also the *Vulgate, Itala*, and the *Latin Fathers*. According to these authorities, the text should be read thus? *Where then is your blessedness?* Having renounced the Gospel, you have lost your happiness. What have your false teachers given you to compensate the loss of communion with God, or that spirit of adoption, that *Spirit of Christ*, by which you cried *Abba, Father!*

If, however, we understand the words as implying the *benefactions* they then heaped on the *apostle*, the sense will be sufficiently natural, and agree well with the concluding part of the verse; for *I bear you record, that if possible, ye would have plucked out your own eyes, and given them to me*. You had then the strongest affection for me: you loved God, and you loved me for God's sake; and were ready to give me the most unequivocal proof of your love.

Dearer than one's eyes, or to profess to give one's eyes (or

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 ^d My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice ; for ^e I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, ^fthe one by a bond-maid, ^gthe other by a free-woman.

23 But he *who was* of the bond-woman ^h was born after the flesh; ⁱ but he of the free-woman *was* by promise.

1.18 —e Or, I am perplexed for you.—f Gen.16 15.—g Gen.21.2.—h Rom. 9. 7, 9.—i Gen.18.10, 14 & 21.1, 2. Heb.11.11.

the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection. We find a similar form of speech in *Terence*, *Adelphi*, Act. iv. scene 6. ver. 67.

————— *Di me pater*

Omnes oderint, ni magis te, quam oculos nunc ego amo meos.
 "O Father, may all the gods hate me, if I do not love you now,
 more than my own eyes."

16. *Am I therefore, become your enemy?* How is it that you are so much altered towards me, that you now treat me as an enemy, who formerly loved me with the most fervent affection? *Is it because I tell you the truth;* that very truth for which you at first so ardently loved me?

17. *They zealously affect you but not really* It is difficult for common readers to understand the meaning of these words: perhaps it would be better to translate *Ζηλοῦσιν ὑμᾶς, οὐ καλῶς*—these false teachers *endeavour to conciliate your esteem, but not on honest or true principles*: they work themselves into your good graces: they wish you to place all your affection upon themselves.

They would exclude you They wish to *shut you out* from the affection of your apostle, that *you might affect them*, *vous affectez* ἐκλειψέτε, that you might love them alone; hear them alone; abide by their directions only; and totally abandon him who called you into the grace of the Gospel of Christ. Some MSS. read *npas*, *us*, instead of *npas*, *you*, they wish to shut *us* entirely out from among you, that you may receive and believe *them* alone. The sense is nearly the same; but the former appears to be the more authentic reading.

18. *It is good to be zealously affected*] It is well to have a *determined mind*, and an *ardent heart*, in reference to things which are laudable and good.

[Not only when I am present] You were thus attached to me when I was among you; but now ye have lost both your reverence and affection for me. Your false teachers pretended great concern for you, that you might put all your confidence in *them*: they have gained their end; they have estranged you from me, and got you to renounce the Gospel, and have brought you again into your former bondage.

My little children! Teknia poe, *my beloved children.* As their conversion to God had been the fruit of much labour, prayers, and tears, so he felt them as his children; and peculiarly dear to him, because he had been the means of bringing them to the knowledge of the truth; therefore he represents himself as suffering the same anxiety and distress which he endured at first when he preached the Gospel to them; when their conversion to Christianity was a matter of great doubt and uncertainty. The metaphor which he uses needs no explanation.

Until Christ be formed in you) Till you once more receive the Spirit and unction of Christ in your hearts, from which you are fallen, by your rejection of the Spirit of the Gospel.

20. *I desire to be present with you*—I wish to accommodate my doctrine to your state; I know not whether you need stronger reprobation, or to be dealt with more leniently.

[I stand in doubt of you.] I have doubts concerning your state; the progress of error and conviction among you which I cannot fully know without being among you. This appears to be the apostle's meaning, and tends much to soften and render palatable the severity of his reproofs.

21. *Ye that desire to be under the law*] Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to circumcision, and a great variety of oppressive rites.

Do you not wear the law?] Do ye not understand what is written in the *Pentateuch*, relative to Abraham and his children. It is evident that the word *law* is used in *two senses* in this verse. It first means the *Mosaic institutions*; secondly, the *Pentateuch*, where the history is recorded, to which the apostle refers.

22. *For it is written*] Viz. in Gen. xvi. 15. and xxii. 1, &c. *that Abraham had two sons, Ishmael and Isaac; the one, Ishmael, by a bond-maid, Hagar; the other, Isaac, by a free-woman, Sarah.*

23. *It was born after the flesh.* Ishmael was born according to the course of nature; his parents being both of a proper age; so that there was nothing uncommon or supernatural in his birth; this is the proper meaning of the apostle's *kara-
naka*, after or according to the flesh; and answers to the Hebrew phrase, *וְיָצָא בְּאִדָּתָם* *al idre basar*, according to the manner of the flesh; i. e. naturally, according to the common process of nature.

21 Which things are an allegory; for these are the two covenants; the one from the mount ¹ Sinai, ^m which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ⁿ answereth to Jerusalem which now is, and is in bondage with her children.

26 But ^o Jerusalem which is above is free, which is the mother of us all.

27 For it is written, ^p Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate

¹ Or, resents—¹ *the* Sinai—^m *in* Den. 3:2—ⁿ *Or*, is in the same rank with—^o *Isa* 2:2—^p *Ier* 31:12—^q *Rev* 12:1—^r *Isa* 54:1.

^{By promise.} Both Abraham and Sarah had passed that age in which the procreation of children was possible, on *natural principles*. The birth, therefore, of Isaac was *supernatural*; it was the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

21. Which things are an allegory? They are to be understood *spiritually*; more being intended in the account than meets the eye.

Allegory, from *αλλος*, another; and *αγορευω* or *αγορευω*, to speak; signifies a thing that is a representative of another; where the *literal sense* is the representative of a *spiritual meaning*: or, as the glossary expresses it, *ἐξῆναι κατὰ μεταφραστικὴν νοήσιν, καὶ οὐ κατὰ τὴν ἀναγογὴν* "where the thing is to be understood differently in the interpretation, than it appears in the reading." *Allegories* are frequent in all comies, and are used by all writers. In the life of *Homer*, the author, speaking of the marriage of *Jupiter* and *Juno*, related by that poet, says, *δοκεῖ πάντα ἀλλογοῦσθαι, ὥς Ἥρακα νοστήει ὁ αἶψα*—*Zeus* δε, δ' *αὐτοῦ*— "It appears that these things are to be understood *allegorically*; for *Juno* means the *air*, *Jupiter* the *æther*." *Plutarch*, in his treatise *De Iside et Osir*, says, *ὡςπερ Ἑλλήνων Κρόνον ἀλλογοῦσθαι τὸν χρόνον*. "As the Greeks allegorize *Cronos* (Saturn) into *Chronos* (Time)." It is well known how fond the Jews were of *allegorizing*; every thing in the *law* was with them an *allegory*: their *Talmud* is full of these; and one of their most sober and best educated writers *Philo*, abounds with them.—Speaking (*De Migratione Abrah.* pag. 420.) of the five daughters of *Zelophehad*, he says, *αὐτὰς ἀλλογοῦντες, ἀσθητικὴς ἐναι φύσιν*; "which, *allegorically*, we assert to be the *five senses*!" It is very likely, therefore, that the allegory produced here, *St. Paul* had borrowed from the Jewish writings; and he brings it in to convict the *Judaizing Galatians* on their own principles: and neither he, nor we, have any thing farther to do with this allegory, than as it applies to the subject for which it is quoted: nor does it give any license to those men of vain and superficial minds, who endeavour to find out *allegories* in every portion of the Sacred Writings; and by what they term *spiritualizing*, which is more properly *caricaturing*, have brought the testimonies of God into disgrace. May the *spirit of silence* be poured out upon all such corrupters of the word of God!

For these are the two covenants! These signify two different systems of religion; the one by *Moses*, the other by the *Messiah*.

The one from the mount Sinai! On which the law was published; which was typified by *Hagar*, Abraham's bondmaid.

Which gendereth to bondage! For, as the bondmaid, or slave, could only gender, being forth her children in a state of slavery; and subject also to become slaves; so all that are born and live under those Mosaic institutions, are born and live in a state of bondage: a bondage to various rites and ceremonies; under the obligation to keep the whole law; yet, from its severity, and their frailness, obliged to live in the habitual breach of it; and, in consequence, exposed to the curse which it pronounces.

25. For this Agar is mount Sinai in Arabia! *Τὸ γὰρ Ἀγὰρ, Σινὰ ὅπου ἐστὶν ἐν τῇ Ἀραβίᾳ*—This is the common reading; but it is read differently in some of the most respectable *MSS.* *Versions* and *Fathers*; in those, *τὸ γὰρ Σινὰ ὅπου ἐστὶν ἐν τῇ Ἀραβίᾳ*, for this Sinai is a mountain of Arabia; the word *Ἀγὰρ*, *Agar*, being omitted. This reading is supported by *CFG.* some others, the *Æthiopic*, *Armenian*, *Vulgate*, and one copy of the *Itala*; by *Euphrasius*, *Dionysius*, *Ambrosiaster*, *Jerom*, *Augustin*, *Hilary*, *Sedulius*, and *Bele*; and the word is sometimes, though not always, omitted by *Cyril* and *Origen*, which proves that in their time there were doubts concerning the common reading. Of the word *Agar*, in this verse, which renders the passage very obscure, and difficult, professor *White* says, "*Jordan* ἀ-ἰν-ἰ-μ-ἰ-ν." "probably it should be expunged." *Grusback* has left it in the text with a note of doubtfulness.

Answereth to Jerusalem! *Hagar* the bondmaid, bringing forth children in a state of slavery; answereth to Jerusalem that now is, *everlasting*, points out, or bears a similitude to Jerusalem in her present state of subjection; which, with her children, her citizens are not only in bondage to the Romans, but in a worse bondage to the law, to its oppressive ordinances, and to the heavy curse which it has pronounced against all those who do not keep them.

26. But Jerusalem which is above! The apostle still follows the Jewish allegory, showing not only how the story of *Hagar* and *Sarah*, *Ishmael* and *Isaac*, was allegorized; but pointing out also, that even *Jerusalem* was the subject of allegory: for

hath many more children than she which hath a husband. 25) Now we, brethren, as Isaac was, are the children of promise.

26) But as then ^r he that was born after the flesh persecuted him that was born after the Spirit, ^s even so it is now.

26) Nevertheless, what saith ^t the Scripture? ^u Cast out the bondwoman and her son: for ^v the son of the bondwoman shall not be heir with the son of the free woman.

27) So then, brethren, we are not children of the bondwoman, ^w but of the free.

^r *Aet* 3:5—^s *Rom* 9:4—^t *Ch* 7:23—^u *Gen* 21:9—^v *Ch* 8:11, & 6:12—^w *Ch* 3:5, 22—^x *Gen* 21:10, 13—^y *John* 5:37—^z *John* 2:36, *Ch* 5:1, 13.

It was a maxim among the rabbins, that, "Whatsoever was in the earth, the same was also found in heaven; for there is no matter, however small, in this world, that has not something similar to it in the spiritual world." On this maxim, the Jews imagine that every earthly thing has its *representative* in heaven; and especially whatever concerns *Jerusalem*, the law, and its ordinances. *Rab. Kimchi*, speaking of *Melchisedec*, king of Salem, says, *יְרֵשָׁאִים יְרֵשָׁאִים זֶה יְרֵשָׁאִים*—*Zeh Yerushalem shel melchisedec*. "This is the Jerusalem that is from above." This phrase frequently occurs among these writers, as may be seen in *Schoedgen*, who has written an express dissertation upon this subject.—*Hor.* *Lehr*, vol. 1, page 1205.

Is free, which is the mother of us all! There is a spiritual Jerusalem, of which this is the type; and this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin; or by this, probably the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows. There is an earthly Jerusalem, but this earthly Jerusalem typifies a heavenly Jerusalem; the former, with all her citizens, is in bondage; the latter is a free city, and all her inhabitants are free also; and this Jerusalem is our mother; it signifies the church of Christ, the metropolis of Christianity, or rather the state of liberty into which all true believers are brought. The word *παις*, of all, is omitted by almost every *MSS.* and *Version* of antiquity and importance; and by the most eminent of the Fathers, who quote this place: it is undoubtedly spurious, and the text should be read thus—*But Jerusalem which is above, is free; which is our mother.*

27. Rejoice, thou barren that bearest not! This quotation is taken from *Isa.* chap. li. and is certainly a promise which relates to the conversion of the Gentiles, as the following clause proves; for the desolate, the Gentile world, hath many more children, is much larger, and more numerous, church than she, Jerusalem, the Jewish state, which, hath a husband: has been so long in covenant with God, living under his continued protection, and in possession of a great variety of spiritual advantages; and especially those offered to her by the Gospel, which she has rejected; and which the Gentiles have accepted.

28. Now we! We believe in the Lord Jesus, are the children of promise, are the spiritual offspring of the Messiah, the seed of Abraham, in whom the promise stated that all the nations of the earth should be blessed.

29. And as then he! *Ishmael*, who was born after the flesh; whose birth had nothing supernatural in it; but was according to the ordinary course of nature:

Persecuted him! *Isaac*, who was born after the Spirit; who had a supernatural birth, according to the promise, and through the efficacy of the Holy Spirit, giving effect to that promise—*Sarah* shall have a son, see *Gen.* xvii. 16—21. xxi. l. &c.

Persecuted him: the persecution here referred to, is that mentioned *Gen.* xxi. 9.

Even so it is now! So the Jews, in every place, persecute the Christians; and show thereby that they are rather of the posterity of *Hagar* than of *Sarah*.

30. What saith the Scripture? (in *Gen.* xxi. 10.) Cast out the bondwoman and her son: and what does this imply in the present case? Why, that the present Jerusalem and her children shall be cast out of the favour of God; and shall not be heir with the son of the free woman; shall not inherit the blessings promised to Abraham, because they believe not in the promised seed.

31. So then! We Jews and Gentiles, who believe on the Lord Jesus, are not children of the bondwoman; are not in subjection to the Jewish law; but of the free; and, consequently, are delivered from all its bondage, obligation, and curse.

Thus the apostle, from their own Scripture, explained by their own allegory, proves that it is only by Jesus Christ that they can have redemption; and because they have not believed in him, therefore they continue to be in bondage; and that shortly God will deliver them up into a long and grievous captivity; for we may naturally suppose that the apostle has reference to what had been so often foretold by the prophets, and confirmed by Jesus Christ himself; and this was the strongest argument he could use, to show the Galatians their folly and their danger in submitting again to the bondage from which they had escaped; and exposing themselves to the most dreadful calamities of an earthly kind, as well as to the final ruin of their souls. They desired to be under the law; then they must take all the consequences; and these the apostle sets fairly before them.

1. We sometimes pity the Jews, who continue to reject the

be none otherwise minded; but ^a he that troubleth you ^b shall bear his judgment, whosoever he be.

11 ^a And I, brethren, if I yet preach circumcision, ^c why do I yet suffer persecution? then is ^d the offence of the cross ceased.

12 ^e I would they were even cut off ^f which trouble you.

13 For, brethren, ye have been called unto liberty: only ^g use not liberty for an occasion to the flesh, but ^h by love serve one another.

14 For ⁱ all the law is fulfilled in one word, *even* in this; ^j Thou shalt love thy neighbour as thyself.

15 But, if ye life and devour one another, take heed that ye be not consumed one of another.

^a Ch. 1. 7.—^b 2 Cor. 10. 6.—^c Ch. 6. 12.—^d 1 Cor. 15. 20. Ch. 4. 20. & 6. 17.—^e 1 Cor. 1. 23.—^f 1 Cor. 16. 7.—^g 1 Cor. 15. 33. Ch. 1. 8. 9.—^h Acts 15. 1. 2.—ⁱ 1 Cor. 8. 9. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 1.—^j 1 Cor. 13. 9. Ch. 6. 2.—^k Matt. 7. 12 & 22. 40. James 2. 8.

Isaiah believed in Him, who, with no word, created the universe; and because the Israelites believed in God, the Holy Spirit dwelt in them; so that being filled with God, they sung praises to him.²² Cicero, *De Nat. Deor.* lib. ii. has said, *Nemo vir magnus sine aliqua afflata deo unquam fuit.* "There never was a great man who had not some measure of the Divine influence."²³ However true this may be, with respect to the *great men* of the Roman orator; we may safely assert, there never was a true *Christian*, who had not the inspiration of God's Holy Spirit.

6. *For, in Jesus Christ*] By the dispensation of the Gospel, all legal observances, as essential to salvation, are done away; and uncircumcision, or the *Gentile state*, contributes as much to salvation as *circumcision*, or the *Jewish state*; they are both equally ineffectual; and nothing now avails, in the sight of God, but that faith, *ἡ ἐν ἀγαπῇ ἐκτελέσκειν, which is made active, or energetic by love.* God acknowledges no faith as of the operation of His Spirit, that is not *active or obedient*; but the principle of all obedience to God, and beneficence to man, is *love*; therefore faith cannot work, unless it be associated with love. Love to God, produces obedience to his will: love to man *worketh no ill*; but, on the contrary, every act of kindness. Faith which does not work by love, is either *circumcision* or *uncircumcision*, or whatever its possessor may please to call it; it is, however, nothing that will stand him in stead, when God comes to take away his soul—*It availeth nothing.* This humble, holy, operative, obedient love, is the grand cornerstone of all *human creeds, and confessions of faith.* Faith, without this, has neither soul nor operation: in the language of the apostle James, it is *dead*, and can perform no function of the spiritual life, no more than a dead man can perform the duties of animal or civil life.

7. *Ye did run well*] Ye once had the faith that worked by love; ye were genuine, active, useful Christians.

Who did hinder? Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent. St. Paul, here, as in 1 Cor. ix. 24, compares Christianity to a race.—See the notes on the above text.

8. *This persuasion*] Of the necessity of your being circumcised, and obeying the law of Moses, is not of him that calleth you; I never preached such a doctrine to you: I called you out of *bondage to liberty*; from a *galling yoke* to a *cheerful service.* Some translate *παρρησίαν, obedience or subjection.* This *subjection* of yours to the Mosaic law, is opposed to the will of God; and never was preached by me.

9. *A little barren heathen the whole lump.*] A proverbial expression; see 1 Cor. v. 6. very aptly applied to those who receive the smallest tincture of false doctrine relative to things essential to salvation: which soon influences the whole conduct, so that the man becomes totally perverted. They might have argued, "It is a *small thing*, and should not be made a subject of serious controversy, whether we be circumcised or not." Granted, that in *itself*, it is a small matter; but, as every man, who is circumcised, is a debtor to do the whole law, ver. 3, then your circumcision leads necessarily to your total perversion; as the *little portion of heathen*, mixed with the batch, soon *leavens the whole lump.*

10. *I have confidence in you*] I now feel a persuasion from the Lord, that I shall not be permitted to expostulate with you in vain; that ye will be none otherwise minded: that ye will be aware of the danger to which ye are exposed, that ye will retreat in time, and recover the grace which ye have lost.

But he that troubleth you] The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole church. *Shall bear his judgment*; shall meet with the punishment he deserves, for having sown his tares among God's wheat.

11. *If I yet preach circumcision*] It is very likely that some of the false apostles, hearing of Paul's having circumcised Timothy, Acts xvi. 3, which must have been done *about this time*, reported him as being an advocate for circumcision; and, by this means, endeavoured to sanction their own doctrine: to this the apostle replies, Were it so that I am a friend to this measure, it is likely that I should suffer persecution from the Jews? but I am every where persecuted by them; and I am persecuted *because* I am known to be an enemy to circumcision: were I a friend to this doctrine, the *offence of the cross*, preaching salvation only through the sacrifice of Christ, would soon cease; because, to be consistent with myself, if I preached the necessity of circumcision, I must soon cease to preach Christ crucified; and then the Jews would be no longer mine enemies.

16 *This I say then, b Walk in the Spirit, and c ye shall not fulfil the lust of the flesh.*

17 For ^d the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: ^e so that ye cannot do the things that ye would.

18 But, if ye be led of the Spirit, ye are not under the law.

19 Now, ^f the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in

1 Lev. 19. 18. Matt. 23. 30. Rom. 13. 9.—b Rom. 6. 12 & 8. 14, 12 & 13. 14. 15. 25. 1 Pet. 2. 11.—c 1 Cor. 3. 3.—d Rom. 7. 5.—e 8. 6, 7.—f Rom. 6. 14. & 8. 2.—g 1 Cor. 3. 3. Eph. 5. 3. Col. 3. 5. James 3. 14, 15.

12. *I would they were even cut off which trouble you.*] This saying has puzzled many; and different interpretations of the place have been proposed by learned men. At first sight, it seems as if the apostle was praying for the *destruction* of the false teachers, who had perverted the churches of Galatia. Mr. Wakefield thought *ὅσοις ἀνὸς ὡραῖα*, might be translated, *I wish that they were made to weep*; and in his translation of the New Testament, the passage stands thus—^a I wish that they who are unsettling you may lament it.²⁴ I believe the apostle never meant any such thing. As the persons who were breeding all this confusion in the churches of Galatia were *members of that church*, the apostle appears to me to be simply expressing his desire that they might be *cut off*, or *excommunicated* from the church. Kypke has given an abundance of examples where the word is used to signify, *amputating, cutting off from society, office, &c. excluding.* In opposition to the notion of excommunications, it might be asked, ^b Why should the apostle wish these to be excommunicated, when it was his own office to do it?²⁵ To this it may be answered; the apostle's authority was greatly weakened among that people, by the influence of the false teachers; so that in all probability he could exercise no ecclesiastical function; he could, therefore, only *express his wish.* And the whole passage is so parallel to that 1 Cor. v. 6, 7, that I think there can be no reasonable doubt of the apostle's meaning.—^c Let those who are unsettling the church of Christ in your district, be excommunicated: this is my wish, that they should no longer have any place among you.²⁶

13. *Ye have been called unto liberty*] A total freedom from all the burdensome rites and ceremonies of the Mosaic law. *Only use not that liberty for an occasion to the flesh.* By *flesh*, here, we may understand all the unregulated desires and propensities of the mind; and whatsoever is not under the influence and guidance of the Holy Spirit of God. Your liberty is from that which would *oppress the spirit*; not from that which would lay *restraints on the flesh.* The Gospel proclaims liberty from the *ceremonial law*; but binds you still faster under the *moral law.* To be freed from the *ceremonial law*, is the *Gospel liberty*: to pretend freedom from the *moral law*, is *anti-moralism.*

By love serve one another.] Having that faith which worketh by love, serve each other to the utmost of your power; *δοῦναι, serve each other*, when necessary, as *slaves* serve their masters. Several excellent MSS. and *Versions*, instead of *δοῦναι ἀλλήλοις, by love*, have *ἐν ἀγαπῇ τοῦ πληρώματος, in the love of the Spirit, serve one another.*

14. *For all the law*] Which respects our duty to our fellows: is fulfilled, is comprehended in one word—*thou shalt love thy neighbour as thyself.* See the note on Matt. xix. 19. and Rom. xiii. 9.

15. *If ye bite and devour one another*] These churches seem to have been in a state of great distraction; there were continual altercations among them, they had fallen from the grace of the Gospel; and as Christ no longer dwelt in their hearts by faith; pride, anger, ill-will, and all unkind and uncharitable tempers, took possession of their souls; and they were, in consequence, alternately destroying each other. Nothing is so destructive to the peace of man, and to the peace of the soul, as religious disputes: when they prevail, religion in general has little place.

16. *Walk in the Spirit*] Get back that Spirit of God which you have grieved and lost; take up that *spiritual* religion which you have abandoned.

Ye shall not fulfil the lust of the flesh.] If the Spirit of God dwell in, and rule your heart, the whole *carnal mind* will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works and propensities of the flesh.

17. *For the flesh lusteth against the Spirit*] God still continues to strive with you, notwithstanding your apostasy; showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual: and through the influence of these different principles, you are kept in a state of self-opposition, and self-distraction; so that you cannot do the things that ye would; ye are convinced of what is *right*, and ye wish to do it; but, having abandoned the Gospel, and the grace of Christ, the law and its ordinances which ye have chosen in their place, afford you no power to conquer your evil propensities. It was on this ground that the apostle exhorted them, ver. 16, to *walk in the Spirit*, that they might not fulfil the lust of the flesh; as, without the grace of God, they could do nothing.—Who can suppose that he speaks this of *adult Christians*?

time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faith,

23 Meekness, temperance: against such there is no law.

1 Cor. 6.3. Eph. 5.5. Col. 3.6. Rev. 22.15.—1 John 15.2. Eph. 5.9.—1 Cor. 13.12. James 3.17.—Rom. 15.14.

18. But, if ye be led of the Spirit! If ye receive again the Gospel and the grace of Christ, and permit yourselves to be influenced by the Holy Spirit, whom you are now grieving, *ye are not under the law*; ye will not feel those evil propensities which now disgrace and torment you. But they must prevail while you are not under the influence of the grace and Spirit of Christ.

19. *Now the works of the flesh are manifest!* By flesh, we are to understand the evil and fallen state of the soul, no longer under the guidance of God's Spirit, and right reason, but under the animal passions; and they are even rendered more irregular and turbulent by the influence of sin; so that man is in a worse state than the brute: and, so all commanding is this evil nature, that it leads men into all kinds of crimes; and among them the following, which *are manifest*, known to all, and most prevalent; and though these are most solemnly forbidden by your *law*; the observance of its ordinances gives no power to overcome them; and provides no pardon for the guilt and condemnation produced by them.

Adultery! *Morçeta*, illicit connexion with a married person. This word is wanting in this place, in the best MSS., Versions, and Fathers; the next term often comprehending both.

Fornication! *Hoppeta*, illicit connexion between single or unmarried persons: yet often signifying adultery also.

Uncleanness! *Acalapata*, whatever is opposite to purity; probably meaning here, as in Rom. i. 24. 2 Cor. xii. 21. *unlawful practices*; sodomy, bestiality.

Lasciviousness! *ædnyca*, whatever is contrary to chastity; all hardness.

20. *Idolatry!* Worshiping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, &c. which were common among the Gentiles.

Witchcraft! *ðappaxa*, from *ðappaxo*, a drug, or poison; because in all spells and enchantments, whether true or false, drugs were employed. As a drug, *ðappaxo*, might either be the means of removing an evil, or inflicting one; etymologists have derived it from *ðepov* *acos*, bringing ease; or *ðepov* *ayos*, bringing pain. No spells and incantations were used sometimes for the restoration of the health; at others, for the destruction of an enemy. Sometimes these *ðappaxa* were used to procure love; at other times to produce hatred.

Hatred! *Ëxþata*, aversions and antipathies, when opposed to brotherly love and kindness.

Variance! *Epcis*, contentions, where the principle of hatred proceeds to open acts; hence contests, altercations, law-suits, and disputes in general.

Emulations! *Zñxoi*, envies or emulations, that is, strife to excel at the expense of another; lowering others to set up oneself: unholily zeal, fervently adopting a bad cause; or supporting a good one by cruel means. *Inquisitions*, pretending to support true religion, by torturing and burning alive those who both profess and practise it.

Wrath! *Oncu*, turbulent passions, disturbing the harmony of the mind, and producing domestic and civil broils and disputes.

Strife! *Epdæta*, disputations, janglings, logomachies, or strife about words.

Seditious! *Δισκοφαντα*, divisions into separate factions; parties, whether in the church or state.

Heresies! *Àpeteis*, factions, parties in the church separating from communion with each other, and setting up altar against altar. The word, which is harmless in itself, is here used in a bad sense. Instead of *apostates*, the *Slavonic* has *σκαδακα*, scandals, offences or stumbling-blocks.

21. *Envyings!* *Ùdnoi*, "pain felt, and malignity conceived, at the sight of excellence or happiness." A passion the most base and the least curable of all that disgraces or degrades the fallen soul. See on Rom. xiii. 13.

Murders! *Φονο* similarity of sound to the preceding seems to have suggested the word in this association; it is wanting in several MSS. Murder signifies the destruction of human life; and as he who hates his brother in his heart, is ready to take away his life, so he is called a murderer. After all the easiness of man, it does not appear that the right of taking away a human life on any pretence, except for the crime of murder, belongs to any but the Maker and Judge of all men.

Drunkenness! *Méba*, taking more wine or any kind of inebriating liquor than is necessary for health; whatever unfit for public, domestic, or spiritual duties; even the cares of the world, when they intoxicate the mind. See Rom. xiii. 13. *Revellings!* *Kopoi*, lascivious feasting, with obscene songs, music, &c. See on Rom. xiii. 13.

And such like! *Kai ra opota roisouti*, all that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns.

(Of the which I tell you before) When I first preached the Gospel to you.

As I have also told you in time past! When I paid my second visit to you; for the apostle did visit them twice. See Acts xvi. 6. and xviii. 23. and see Preface, pag. 1.

21 And they that are Christ's have crucified the flesh with the passions and lusts.

25 ¶ If we live in the Spirit, let us also walk in the Spirit.

26 ¶ Let us not be desirous of vain-glory, provoking one another, envying one another.

1 Cor. 13.7.—1 Tim. 1.9.—Rom. 6.6. & 13.14. Ch. 2.39. 1 Pet. 2.11.—p Or, passion.—q Rom. 8.4.5. Ver. 16.—r Phil. 2.3.

Shall not inherit! They are not children of God, and therefore cannot inherit the kingdom which belongs only to the children of the Divine family.

22. But the fruit of the Spirit! Both flesh, the sinful dispositions of the human heart, and spirit, the changed or purified state of the soul, by the grace and Spirit of God, are represented by the apostle as trees; one yielding good, the other bad fruit; the productions of each being according to the nature of the tree, as the tree is according to the nature of the seed from which it sprung. The bad seed produced a bad tree, yielding all manner of bad fruit; the good seed produced a good tree, bringing forth fruits of the most excellent kind. The tree of the flesh, with all its bad fruits, we have already seen; the tree of the Spirit, with its good fruits, we shall now see.

Love! *Àgæ*, an intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion, the fulfilling of the law, and what gives energy to faith itself. See ver. 6.

Joy! *Xaða*, the exultation that arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin. See Rom. v. 2.

Peace! *Eþonç*, the calm, quiet, and order which take place in the justified soul; instead of the doubts, fears, alarms, and dreadful forebodings, which every true penitent feels or more feels; and must feel, till the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of sin. See Rom. v. 1. and the notes there.

Long-suffering! *Μακροθυα*, long-mindedness, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that if he had not, we should have been speedily consumed; bearing up also through all the troubles and difficulties of life without murmuring or repining; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence.

Gentleness! *Χρηστες*; benignity, affability; a very rare grace, often wanting in many who have a considerable share of Christian excellence. A good education and polished manners, when brought under the influence of the grace of God, will bring out this grace with great effect.

Goodness! *Àgáþewç*; the perpetual desire, and sincere study not only to abstain from every appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability; but all this must spring from a good heart; a heart purified by the Spirit of God; and then, the tree being made good, the fruit must be good also.

Faith! *Þeç*, here used for fidelity; punctuality in performing promises; conscientious carefulness in preserving what is committed to our trust; in restoring it to its proper owner; in transacting the business confided to us; neither betraying the secret of our friend, nor disappointing the confidence of our employer.

23. *Archness!* *Ùmçwç*; mildness; indulgence towards the weak and erring; patient suffering of injuries, without feeling a spirit of revenge; an even balance of all tempers and passions; the entire opposite to anger.

Temperance! *Ëxκράτεια*; continence, self-government or moderation, principally with regard to sensual or animal appetites. Moderation in eating, drinking, sleeping, &c.

Several very respectable MSS. as D¹ EFG, with the Vulgate, most copies of the *Itala*, and several of the *Fathers*, add *Àçteta*, chastity. This, we are sure, cannot be separated from the genuine Christian character, though it may be included in the word *ἐκράτεια*, continence or moderation, immediately preceding.

Against such there is no law! Those, whose lives are adorned by the above virtues, cannot be condemned by any law; for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God, producing in their hearts and lives the preceding fruits.

24. And they that are Christ's! All genuine Christians—have crucified the flesh—are so far from obeying its dictates, and acting under its influence, that they have crucified their sensual appetites, they have nailed them to the cross of Christ, where they have expired with him; hence, says St. Paul, Rom. vi. 6. our old man (the flesh with its affections and lusts) is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. By which we see that God has fully designed to save all who believe in Christ, from all sin, whether outward or inward; with all the effusions, raptures, irregular passions, and lusts, encephalitis, disorderly wishes and desires. All that a man may feel contrary to love and purity; and all that he may desire contrary to moderation, and that self-denial peculiar to the Christian character.

25. If we live in the Spirit! If we profess to believe a spiritual religion; let us walk in the Spirit; let us show in our lives and conversation that the Spirit of God dwells in us.

26. *Let us not be desirous of vain glory*] *Κενοδοξία*; let us not be vain-glorious, boasting of our attainments; vaunting ourselves to be superior to others; or seeking honour from those things which do not possess moral good—in birth, riches, eloquence, &c. &c.

Provoking one another] What this may refer to we cannot tell; whether to the Judaizing teachers, endeavouring to set themselves up beyond the apostle; and their attempts to lessen him in the people's eyes, that they might secure to themselves the public confidence; and thus destroy St. Paul's influence in the Galatian churches; or whether to some other matter in the internal economy of the church, we know not. But the exhortation is necessary for every Christian, and for every Christian church. He who professes to seek the honour that comes from God, should not be desirous of *vain-glory*. He who desires to keep the *unity of the Spirit* in the bond of peace, should not *provoke another*. He who knows that he

never deserved any gift or blessing from God, should not *envy* another those blessings which the Divine goodness may have thought proper to bestow upon him. May not God do what he will with his own? If Christians in general would be *content* with the *honour that comes from God*; if they would take heed to give no *provocations* to their fellow-Christians; if they would cease from *envying* those on whom either God or man bestows honours or advantages; we should soon have a happier and more perfect state of the Christian church than we now see. Christianity requires us to esteem each other better than ourselves; or, in honour, to prefer one another. Had not such a disposition been necessary to the Christian character, and to the peace and perfection of the church of Christ, it would not have been so strongly recommended. But who lays this to heart; or even thinks that this is indispensably necessary to his salvation! Where this disposition lives not, there are both the *seed and fruit of the flesh*.

CHAPTER VI.

The apostle teaches them to be tender and affectionate towards any who through surprise, and the violence of temptation, had fallen into sin; and to bear each other's burdens, 1, 2. To think humbly of themselves, and to conclude concerning their own character rather from the evidence of their works, than from any thing else, 3-5. To minister to the support of those who instruct them in righteousness, 6. He warns them against self-deception, because whatever a man soweth, that he shall reap, 7, 8. Exhorts them not to be weary in well-doing, and to embrace every opportunity to do good, 9, 10. Intimates that his love to them led him to write this whole epistle with his own hand, 11. Points out the object that those had in view who wished them to be circumcised, 12, 13. He exalts in the cross of Christ, and asserts that a new creation of the soul is essential to its salvation; and wishes peace to them who act on this plan, 14-16. States that he bears in his body the marks of the Lord Jesus, 17. And concludes with his apostolical benediction, 18. [A. M. cir. 4056. A. D. cir. 52. A. H. C. 805. An. Imp. Claudii Cæsaris 12.]

RETHEREN,^a if a man be overtaken in a fault, ye^c which are spiritual, restore such an one^d in the spirit of meekness; considering thyself,^e lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil^f the law of Christ.

3. For, if a man think himself to be something, when he is nothing, he deceiveth himself.

^a Rom. 14.1, 5; 15.1. ^b Heb. 12.13. ^c James 5.19-20. ^d 1 Cor. 2.17 & 23.1-4; 1 Cor. 4.21. ^e 2 Thess. 3.15. ^f 2 Tim. 2.25.—1 Cor. 7.5 & 10.12.—Rom. 13.1. Ch. 5.13. 1 Thess. 5.14.—g John 13.14, 15, 34 & 15.12. ^h James 2.8. 1 John 4.21.

NOTE—Verse 1. *Brethren, if a man be overtaken*] *Εαν παροησθη*; If he be surprised, seized on without warning; suddenly invaded; taken before he is aware; all these meanings the word has in connexions similar to this. *Strabo*, lib. xvi. page 1129, applies it to the *rhinoceros*, in its contests with the elephant: he suddenly rips up the belly of the elephant, *αν ην παροησθη ην παροησθη*, that he may not be surprised with his trunk. For should the elephant seize him with his trunk first, all resistance would be afterward in vain; therefore he endeavours to rip up the elephant's belly with the horn which is on his nose, in order to prevent this. It is used also by *Arrian* in *Peripl. Mar. Eryth.* page 164, and page 168, to signify a vessel being suddenly agitated and whirled by the waves, and then dashed on the rocks. See *Kypke*.

Ye which are spiritual] Ye who still retain the grace of the Gospel, and have wisdom and experience in Divine things;

Restore such an one] *Καταρτιζε τον ταυτον*: bring the man back into his place; it is a metaphor taken from a dislocated limb, brought back by the hand of a skillful and tender surgeon, into its place.

In the spirit of meekness] Use no severity nor haughty carriage towards him: as the man was suddenly overtaken, he is already deeply humbled and distressed; and needs much encouragement and lenient usage. There is a great difference between a man, who being suddenly assailed, falls into sin; and the man who transgressed in consequence of having walked in the council of the ungodly, or stood in the way of sinners.

Considering thyself] *Σκοπον εαυτον*; looking to thyself; as he fell through a moment of unwatchfulness, look about, that thou be not surprised; as he fell, so may thou; thou art now warned at his expense; therefore keep a good look out.

Lest thou also be tempted] And having had this warning, thou wilt have less to plead in extenuation of thy offence. It is no wonder if a harsh and cruel censurer of a weak backsliding brother, should be taught moderation and mercy by an awful proof of his own frailty. Such a one may justly dread the most violent attacks from the arch enemy; he will disgrace him if he can; and if he can overtake him, he will have no small triumph. Consider the possibility of such a case, and show the mercy and feeling which thou wouldst then wish to receive from another. From the consideration of what we *are*, what we *have been*, or what we *may be*, we should learn to be compassionate. The poet *Mantuanus* has set this in a fine light in his *Elogium De honesto Amore*:

Al commune malum; semel insanivimus omnes: Aut sumus, aut fuimus, aut possumus omne quod hic est.
“This is a common evil; at one time or other we have all done wrong. Either we are, or have been, or may be, as bad as he whom we condemn.”

2. *Bear ye one another's burdens*] Have sympathy; feel for each other; and consider the case of a distressed brother as your own.

And so fulfil the law of Christ] That law or commandment, Ye shall love one another; or that, Do unto all men

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

6. Let him that is taught in the word communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

^a Rom. 12.3. ^b 1 Cor. 3.9. ^c Ch. 2.6.—d 2 Cor. 3.5 & 12.11.—e 1 Cor. 11.22. ^f 2 Cor. 13.5.—g 1 Cor. 13.11.—h 1 Cor. 2.6. ⁱ 1 Cor. 13.—j Rom. 15.27. ^k Rom. 13.14.—l 1 Cor. 6.9 & 13.3.—m Job 13.9.—n Luke 16.25. ^o Rom. 2.6. ^p 2 Cor. 9.6.

as ye would they should do unto you. We should be as indulgent to the infirmities of others, as we can be consistently with truth and righteousness: our brother's infirmity may be his burden; and if we do not choose to help him to bear it, let us not reproach him because he is obliged to carry the load.

3. *If a man think himself to be something*] i. e. to be a proper Christian man; when he is nothing; being destitute of that charity which beareth, hopeth, and endureth all things. See 1 Cor. xiii. 1, &c. Those who suppose themselves to excel all others in piety, understanding, &c. while they are harsh, censorious, and overbearing, prove that they have not the charity that thinketh no evil; and, in the sight of God, are only as sounding brass and a tinkling cymbal. There are no people more censorious or uncharitable than those among some religious people, who pretend to more light and a deeper communion with God. They are generally carried away with a sort of sublime high-sounding phraseology, which seems to argue a wonderful deep acquaintance with Divine things; stripped of this, many of them are like Samson without his hair.

4. *Prove his own work*] Let him examine himself and his conduct by the words and example of Christ; and if he find that they bear this touchstone, then he shall have rejoicing in himself alone, feeling that he resembles his Lord and Master; and not in another; not derive his consolation from comparing himself with another, who may be weaker, or less instructed than himself. The only rule for a Christian is the words of Christ; the only pattern for his imitation, is the example of Christ. He should not compare himself with others: they are not his standard. Christ hath left us an example, that we should follow his steps.

5. *Every man shall bear his own burden*] All must answer for themselves, not for their neighbours. And every man must expect to be dealt with by the Divine Judge, as his character and conduct have been. The greater offences of another will not excuse thy smaller crimes. Every man must give account of himself to God.

6. *Let him that is taught in the word*] He who receives instructions in Christianity, by the public preaching of the word:

Communicate unto him that teacheth] Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the Gospel. It appears that some of the believers in Galatia could receive the Christian ministry, without contributing to its support. This is both ungrateful and base. We do not expect that a common school-master will give up his time to teach our children the alphabet, without being paid for it; and can we suppose that it is just for any person to sit under the preaching of the Gospel, in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is unjust.

7. *Be not deceived*] Neither deceive yourselves, nor permit yourselves to be deceived by others. He seems to refer to the Judaizing teachers.

God is not mocked] Ye cannot deceive him, and he will

8 * For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And * let us not be weary in well doing; for in due season we shall reap, * if we faint not.

10 * As we have therefore opportunity, * let us do good unto all men, especially unto them who are of * the household of faith.

11 * Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, * they constrain you to be circumcised * only lest they should * suffer persecution for the cross of Christ.

13 For, neither they themselves who are circumcised keep

† Job 4:1. Prov. 11:18 & 22:8. Eccl. 3:7 & 10:12. Rom. 3:18 & 2 The. 2:3, 13. 1 Cor. 15:58 & 2 Tim. 2:15. Heb. 9:24 & 10:35. Gal. 3:3. Rev. 2:10 & 22:3. 1 Pet. 2:12 & 3:14. 1 John 2:3, 6 & 29. 1 Tim. 6:18. Tit. 2:8 & Eph. 2:10. Heb. 3:6 & 1 Cor. 13:2 & 14:1 & y Phil. 3:18.

not permit you to mock him with *pretended*, instead of *real* services.

Whatsoever a man soweth] Whatsoever kind of grain a man sows in his field, of that shall he reap: for, no other species of grain can proceed from that which is sown. Darnel will not produce wheat, nor wheat darnel.

8. [He that soweth to his flesh.] In like manner, he that sows to the flesh, who indulges his sensual and animal appetites, shall have corruption as the crop; you cannot expect to lead a bad life and go to heaven at last. According as your present life is, so will be your eternal life: whether your sowing be to the flesh or to the Spirit, so will your eternal reaping be. To sow here, means transacting the concerns of a man's natural life. To reap, signifies his enjoyment or punishment in another world. Probably by flesh and spirit the apostle means Judaism and Christianity. Circumcision of the flesh was the principal rite of the former; circumcision in the heart, by the Spirit, the chief rite of the latter; hence the one may have been called flesh, the other spirit. He who rejects the Gospel, and trusts only in the rites and ceremonies of the law for salvation, will reap endless disappointment and misery. He who trusts in Christ, and receives the gifts and graces of the Holy Spirit, shall reap life everlasting.

9. Let us not be weary.] Well-doing is easier in itself than ill-doing; and the danger of growing weary in the former, arises only from the opposition to good, in our own nature; or the outward hindrances we may meet with, from a gain-saying and persecuting world.

In due season we shall reap.] As the husbandman, in ploughing, sowing, and variously labouring in his fields, is supported by the hope of a plentiful harvest, which he cannot expect before the right and appointed time; so every follower of God may be persuaded that he shall not be permitted to pray, weep, deny himself, and live in a conformity to his Master's will, without reaping the fruit of it in eternal glory. And although no man gets glory because he has prayed, yet yet none can expect glory who do not seek it in this way; this is sowing to the Spirit; and the Spirit and the grace are furnished by Christ Jesus, and by him the kingdom of heaven is opened to all believers; but only those who believe, love, and obey, shall enter into it.

10. As we have opportunity.] While it is the time of sowing, let us sow the good seed; and let our love be, as the love of Christ is, *free, manifested to all*. Let us help all who need help, according to the utmost of our power; but let the first objects of our regards be, those who are of the household of faith—the members of the church of Christ, who form one family, of which Jesus Christ is the head. Those have the first claims on our attention; but all others have their claims also; and therefore we should do good unto all.

11. Ye see how large a letter.] There is a strange diversity of opinions concerning the apostle's meaning in this place. Some think he refers to the length of the epistle, others to the largeness of the letters in which this epistle is written; others, to the inadequacy of the apostle's writing. It appears plain that most of his epistles were written by an amanuensis, and simply subscribed by himself; but the whole of the epistle to the Galatians was written by his own hand. To say that the apostle was unskilled in Greek, and especially in the Greek characters, is, in my opinion, absurd. He was born in Tarsus, a city which, according to Strabo, rivalled both Athens and Alexandria in philosophy, and in arts and sciences; and therefore he could not be ignorant of a tongue which must have been the very means of conveying all his instruction. As to writing it, there was in his time nothing difficult, because the uncia character was at that time alone in use in those days; and this character is as easily made as the capitals of the Roman alphabet, which have been taken from it. I conclude, therefore, that what the apostle says, must be understood of the length of the epistle; in all probability the largest he had ever written with his own hand; though several, much larger, have been dictated by him, but they were written by his scribe or amanuensis.

12. A fair show in the flesh.] The Jewish religion was general in the region of Galatia; and it was respectable, as it appears that the principal inhabitants were either Jews or proselytes. As it was then professed and practised among the Jews, this religion had nothing very grievous to the old man; an unenlightened nature might go through all its observances with little pain or cross-bearing. On the other hand, Chris-

the law; but desire to have you circumcised, that they may glory in your flesh.

11 * But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is * crucified unto me, and I unto the world.

15 For, in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but * a new creature.

16 * And as many as walk * according to this rule, peace be on them and mercy, and upon * the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, * the grace of our Lord Jesus Christ be with your spirit. Amen.

5 Unto the Galatians, written from Rome.

2 Ch. 5:11 & Phil. 3:18 & 1 Cor. 10:10, where, also see Rom. 6:6 & 1 Th. 2:20 & 11 Cor. 7:19, Ch. 5:6 & 6:11 & 2 Cor. 5:17 & 1 Pet. 1:12 & 5 & Phil. 1:16 & h. Rom. 2:20, 24, 12, 26, 6, 7 & h. 3:7, 9, 22. Phil. 3:5 & 1 Cor. 1:5 & 2:10 & 1 Th. 1:23 & Ch. 3:14 & Col. 1:4 & 2 Tim. 4:22. Titus 2:25.

tianity could not be very popular—it was too strict. A Jew made a fair show there, according to his carnal system; and it was a temptation to a weak Christian to swerve into Judaism, that he might be exempted from persecution, and be creditable among his countrymen. This is what the apostle intimates—"they constrain you to be circumcised, lest they should suffer persecution for the cross of Christ."

13. Neither they themselves who are circumcised.] They receive circumcision, and profess Judaism, not from a desire to be conformed to the will of God; but Judaism was popular, and the more converts the false teachers could make, the more occasion of glorying they had; and they wished to get those Christian converts who had been before proselytes of the gate, to receive circumcision, that they might glory in their flesh. Behold my converts! Thus they gloried, or boasted, not that the people were converted to God; but that they were circumcised.

14. But God forbid that I should glory.] Whatever others may do, or whatever they may exult or glory in, God forbid that I should exult, except in the cross of our Lord Jesus Christ; in the grand doctrine, that justification and salvation are only through Christ crucified; he having made an atonement for the sin of the world by his passion and death. And I glory also in the disgrace and persecution which I experience through my attachment to this crucified Christ.

By whom the world is crucified unto me.] Jewish rites and Gentile vanities are equally insipid to me; I know them to be empty and worthless. If Jews and Gentiles despise me, I despise that in which they trust; through Jesus all are crucified to me; their objects of dependence are as vile and execrable to me, as I am to them, in whose sight these things are of great account.

15. In Christ Jesus.] Under the dispensation of the Gospel, of which he is head and supreme, neither circumcision; nothing that the Jew can boast of, nothing that the Gentile can call excellent, availeth any thing: can in the least contribute to the salvation of the soul.

But a new creature.] ΑΝΑ ΚΑΤΑΓΓΕΛΙΟΝ; but a new creation, not a new creature merely, (for this might be restrained by any new power or faculty), but a total renewal of the whole man; of all the powers and passions of the soul; and as creation could not be effected, but by the power of the Almighty; so this change cannot be effected but by the same energy; no circumcision can do this; only the power that made the man at first, can new make him. See the note on 1 Cor. vii. 19, and on 2 Cor. v. 17.

16. As many as walk according to this rule.] Το κατὰ τοὺς νόμους, this canon, viz. what is laid down in the preceding verses, that redemption is through the sacrifice of Christ; and that circumcision and uncircumcision are equally unavailable; and that none can be saved without being created anew. This is the grand canon or rule in Christianity.

Peace be on them.] Those who act from this conviction, will have the peace and mercy of God; for it is in this way that mercy is communicated, and peace obtained.

The Israel of God.] The true Christians; called here the Israel of God; to distinguish them from Israel according to the flesh. See the notes on Rom. ix. 22, and iv. 12.

17. From henceforth let no man trouble me.] Put an end to your contentions among yourselves; return to the pure doctrine of the Gospel; abandon those who are leading you astray; separate from the church those who corrupt and disturb it; and let me be grieved no longer with your defections from the truth.

I bear in my body the marks of the Lord Jesus.] The στίγματα, stigmata, of which the apostle speaks here, may be understood as implying either the scars of the wounds which he had received in the work of the ministry; and that he had such scars, we may well conceive, when we know that he had been scourged, stoned, and maltreated in a variety of ways. Or, the apostle may allude to the stigmata or marks which servants and slaves were often impressed, in order to ascertain whose property they were. Do not trouble me; I bear the marks of my Lord and Master, Jesus; I am his, and will remain so. You glory in your mark of circumcision, I glory in the marks which I bear in my body for the testimony of the Lord; I am an open, professed Christian, and have given full proof of my attachment to the cause of Christianity. The first sense appears to me the best: "I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions."

18. *The grace*] Favour, benevolence, and continual influence of the Lord Jesus—*be with your spirit*; may it live in your heart, enlighten and change your souls, and be conspicuous in your life!

Amen! So let it be, and the prayer which I offer up for you on earth, may it be registered in heaven!

Unto the Galatians, written from Rome.] This, or the major part of it, is wanting in the best and most ancient MSS. *Written from Rome*, is wanting in ACOEFG, others. *Claudius Antiochensis*, has *επαφης* at *Ephesus*: *Written from Ephesus*. Some add, *by the hands of Paul*; others by *Titus*. The *SYRIAC* has, *The end of the Epistle to the Galatians, which was written from the city of Rome*. The *ETHIOPIE*, *To the Galatians*.—The *Coptic*, *Written from Rome*. The *VULGATE*, *nothing*. The *ARABIC*, *Written from the city of Rome by Titus and Luke*.

Little respect is to be paid to these subscriptions. The epistle was written by *Paul himself*, not *Titus, Luke*, nor *Tychicus*; and there is no evidence that it was written from *Rome*, but rather from *Corinth or Ephesus*. See the *Preface*.

The great similarity between the epistle to the Romans and that to the Galatians, has been remarked by many; and indeed it is so obvious, that the same mode of interpretation may be safely pursued in the elucidation of both; as not only the great subject, but the phraseology, in many respects, is the same. The design of the apostle is to show, that God has called the Gentiles to equal privileges with the Jews, pulling down the partition wall that had separated them and the Gentiles, calling all to believe in Christ Jesus, and forming out of the believers of both people, one holy and pure church, of which equally, himself was the head; none of either people having any preference to another, except what he might derive from his personal sanctity and superior usefulness. The calling of the Gentiles to this state of salvation, was the mystery which had been hidden from all ages, and concerning which the apostle has entered into such a laborious discussion in the Epistle to the Romans; justifying the reprobation as well as the election of the Jews; and vindicating both the justice and mercy of God in the election of the Gentiles. The same subjects are referred to in this epistle, but not in that detail of argumentation as in the former. In both, the national privileges of the Jews are a frequent object of consideration; and as these national privileges were intended to point out spiritual advantages, hence the terms which express them are used frequently in both these senses with no change; and it requires an attentive mind, and a proper knowledge of the analogy of faith, to discern when and where they are to be restricted exclusively to one or the other meaning; as well as where the one is intended to shadow forth the other; and where it is used as expressing *what they ought to be*, according to the spirit and tenor of their original calling.

Multitudes of interpreters of different sects and parties, have strangely mistaken both epistles, by not attending to these most necessary, and, to the unprejudiced, most obvious distinctions and principles. Expressions which point national privileges, have been used by them to point out those which were spiritual; and merely temporal advantages, or disadvantages, have been used in the sense of eternal blessings or miseries. Hence what has been spoken of the Jews in their national capacity, has been applied to the church of God in respect to its future destiny; and thus, out of the temporal election and reprobation of the Jews, the doctrine of the irrevocable and eternal election of a small part of mankind, and the unconditional and eternal reprobation of the far greater part of the human race, have been formed. The contentions produced by these misapprehensions among Christians have been uncharitable and destructive. In snatching at the shadow of religion in a great variety of metaphors and figures, the substance of Christianity has been lost; and the man who endeavours to draw the contending parties to a consistent and rational interpretation of those expressions, by showing the grand nature and design of these epistles, becomes a prey to the zealots of both parties! Where is *truth* in the mean time? It is fallen in the streets, and equity is gone backwards; for, the most sinister designs, and the most heterodox opinions have been attributed to those who, regarding the words of God only, have refused to swim with either torrent; and, without even consulting their own peculiar creed, have sought to find out the meaning of the inspired writers, and with simplicity of heart, and purity of conscience, to lay that meaning before mankind.

The *Israelites* were denominated a *peculiar treasure unto God*, above all people; a *kingdom of priests*, and a *holy nation*, Exod. xix. 5, 6. A *holy people whom he had chosen to be a special people unto himself*, above all the people who were upon the *face of the earth*, Deut. vii. 6. This was their calling, this was their profession; and this was their *denomination*; but how far they fell practically short of this character, their history most painfully proves. Yet still they were called a *holy people*, because called to holiness; Levit. xi. 44. 2. xx. 7; and separated from the impure and degrading idolatries of the neighbouring nations. Under the *New Testament*, all those who believe in Christ Jesus, are called to holiness; to have their *fruit unto holiness*, that their end may be eternal life; and hence they are called *saints* or *holy persons*. And the same epithets are applied to them as to the *Israelites* of old; they are *lively stones*, built up a

spiritual house, a *holy priesthood* to offer up spiritual sacrifices acceptable to God through Christ; they are also called a *chosen generation*, a *royal priesthood*, a *holy nation*, a *peculiar people*, that should show forth the praises of him who had called them from darkness into his marvellous light, 1 Pet. ii. 5, 9. All this they were called to; all this was their profession; and to have all these excellencies was their indispensable privilege.

As they professed to be what God had called them to be, hence they are often denominated by their profession; and this denomination is given frequently to those who, in experience and practice, fall far short of the blessings and privileges of the Gospel. The church of *Corinth*, which was in many respects the most imperfect, as well as the most impure of all the apostolic churches, is nevertheless denominated the church of God, sanctified in Christ Jesus, and called to be saints, 1 Cor. i. 2. That there were many saints in the Corinthian church, and many sanctified in Christ Jesus both in it, and in the churches of *Galatia*, the slightest perusal of the epistles to those churches, will prove: but that there were many, and in the Galatian churches, the majority of a different character, none can doubt; yet they are all indiscriminately called the churches of God, saints, &c. And, even in those early times, *saint* appears to have been as general an appellation for a person professing faith in Christ Jesus, as the term *Christian* is at the present day, which is given to all who profess the Christian religion; and yet these terms, taken in their strict and proper sense, signify a *holy person*; and one who has the *Spirit and mind of Christ*.

In my notes on the *Epistle to the Romans*, I have entered at large into a discussion of the subjects to which I have referred in these observations; and, to set the subject in a clear point of view, I have made a copious extract from *Dr. Taylor's Key to that epistle*; and I have stated, that a consistent exposition of that epistle cannot be given but upon that plan: *I am still of the same opinion*; it is by attending to the above distinctions, which are most obvious to all unprejudiced persons, that we plainly see that the doctrines of *eternal, unconditional reprobation*, and *election*, and the *impossibility of falling finally from the grace of God*, have no foundation in the epistle to the Romans. *Dr. Taylor* has shown that the phrases and expressions, on which these doctrines are founded, refer to national privileges, and those exclusive advantages which the Jews, as God's peculiar people, enjoyed, during the time in which that *peculiarity* was designed to last; and that it is doing violence to the sense in which those expressions are generally used, to apply them to the support of such doctrines. In reference to this, I have quoted *Dr. Taylor*; and those illustrations of his which I have adopted, I have adopted on this ground; taking care never to pledge myself to any of his peculiar or heterodox opinions; and where I thought an expression might be misunderstood, I took care to guard it by a note or observation.

Now, I say that it is in this sense I understand the quotations I have made; and in this sense alone these quotations ought to be understood; and my whole work sufficiently shows that *Dr. Taylor's peculiar* theological system makes no part of mine; that, on the doctrine of the *fall of man*, or *original sin*; the doctrine of the *eternal deity of Jesus Christ*, the doctrine of *justification by faith in the atoning blood*, and the doctrine of the *inspiration and regenerating influence of the Holy Ghost*, we stand on two points of a vast circle, in diametrical opposition to each other. Yet this most distinguishing difference cannot blind me against the excellencies I find in the above work; nor can I meanly borrow from this or any other author, without acknowledging my obligation; nor could I suppress a name, however obnoxious that might be, as associated with any heterodox system, when I could mention it with *deference and respect*. Let this be my apology for quoting *Dr. Taylor*; and for the frequent use I have made of his industry and learning in my exposition of the Epistle to the Romans. If I have quoted to illustrate the Sacred Writings, passages almost innumerable from *Greek and Roman heathens*; from *Jewish talmudists* and *Rabbinical* expositors; from the *Korân*; from *Mohammedan* writers, both *Arabic* and *Persian*; and from *Brahminical Polytheists*; and these illustrations have been well received by the Christian public; surely I may have liberty to use, in the same way, the works of a very learned man, and a most conscientious believer in the books of Divine revelation, however erroneous he may appear to be in certain doctrines which I myself deem of vital importance to the creed of an experimental Christian. Let it not be said that, by thus largely quoting his work, I tacitly recommend an Arian creed; or any part of that system of theology peculiar to him and his party; I no more do so, than the Indian matron, who, while she gives the nourishing farina of the *Cassava* to her household, recommends them to drink the *poisonous* juice which she has previously expressed from it.

After this declaration, it will be as *disingenuous* as *un-Christian* for either friends or foes to attribute to me opinions which I never held; or an indifference to those doctrines, which, (I speak as a fool,) stand in no work of the kind, in any language, so fully explained, fortified, and demonstrated, as they do in that before the reader. On such a mode of judgment and condemnation as that to which some resort in matters of this kind, I might have long ago been reputed a *Page*

or a Mohammedan, because I have quoted *heathen* writers, and the *Korân*. And, by the same mode of argumentation, St. Paul might be convicted of having abandoned his *Jewish* creed and *Christian* faith, because he had quoted the heathen poets *Aratus* and *Cleantes*. The man is entitled to my pity who refuses to take advantage of useful discoveries in the philosophical researches of Dr. Priestley, because Dr. Priestley, as a theologian, was not sound in the faith.

I have made that use of Dr. Taylor which I have done of others: and have reason to thank God that his *Key*, passing through several wards of a *lock*, which appeared to me inextricable, has enabled me to bring forth and exhibit, in a fair and luminous point of view, objects and meanings in the Epistle to the Romans, which, without this assistance, I had perhaps been unable to discover.

I may add further, that I have made that use of Dr. Taylor, which himself has recommended to his readers: some of his censurers will, perhaps, scarcely believe that the four following articles constitute the charge with which this learned man commences his theological lectures:—

I.—“I do solemnly charge you, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life; and before whose judgment seat you must, in no long time, appear; that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence as it lies in the Holy Scriptures, or in the nature of things, and the

dictates of reason: cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded conjecture.

II.—“That you admit, embrace, or assent to no principle or sentiment by me taught or advanced, but only so far as it shall appear to you to be justified by proper evidence from revelation, or the reason of things.

III.—“That if, at any time hereafter, any principle or sentiment by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be *dubious* or *false*, you either suspect, or totally reject, such principle or sentiment.

IV.—“That you keep your mind always open to evidence; that you labour to bring your breast all *prejudice*, *prepossession*, and *party zeal*; that you study to live in peace and love with all your fellow Christians; and that you *steadily assert for yourself, and freely allow to others, the unalienable rights of judgement and conscience*.”—Taylor’s Scheme of Scripture Divinity, Preface, page vi.

Thus I have done with Dr. Taylor’s works; and thus I desire every intelligent reader to do with my own. When I was a child, I had for a lesson, the following words: *Despise not advice even of the meanest; the cackling of geese once preserved the Roman state; and, since I became a man, I have learned wisdom from that saying, Blessed are ye who sow beside ALL WATERS; that send forth thither the feet of the ox and the ass.* May he who is the Way, the Truth, and the Life, lead the reader into all truth, and bring him to life everlasting. Amen.

INTRODUCTION TO THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

IN many points of view the *Epistle to the Ephesians* presents a variety of *difficulties*. A learned man calls it “the most inartificial piece of composition in the universe:” this is not correct, if it be intended to convey a censure on the composition itself; for the subject, (which is a vindication of the Providence and mercy of God, in admitting the Gentiles into his church, and forming one flock of *them* and the converted Jews, giving them the same privileges which his peculiar people had enjoyed almost exclusively for 2000 years,) has led the apostle to make such a variety of references to the *Mosaic economy* and its *peculiarities*, as, without this consideration, will make many parts of the epistle seem obscure to most readers, and this obscurity may be very improperly laid to the charge of inartificial composition: good judges, however, have allowed it to be one of the most sublime compositions of the kind, that ever came from the pen of man: this was the opinion of *Grotius*.

The subject in this, and the Epistle to the Colossians, is certainly the same; and, as it is supposed that they were written *about the same time*, it is natural to expect a similarity of expression. This subject, and others connected with these epistles, Dr. Paley has discussed with his usual sagacity; the substance of whose reasonings I beg leave to present to the reader.

SECT. I.—This epistle, and the Epistle to the Colossians, appear to have been transmitted to their respective churches by the same messenger: “But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.”—Ephes. chap. vi. 21, 22. This text, if it do not expressly declare, clearly (I think) intimates, that the letter was sent by Tychicus. The words made use of in the Epistle to the Colossians are very similar to these, and afford the same implication that Tychicus, in conjunction with Onesimus, was the bearer of the letter to that church: “All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.”—Colos. chap. iv. 7–9. Both epistles represent the writer as under imprisonment for the Gospel; and both treat of the same general subject. The Epistle, therefore, to the Ephesians, and by the same person, at, or nearly at, the same time, and upon the same subject, and to have been sent by the same messenger. Now, every thing in the sentiments, order, and diction of the two writings, corresponds with what might be expected from this circumstance of identity or cognation in their original. The leading doctrine of both epistles is the union of Jews and Gentiles under the Christian dispensation; and that doctrine in both is established by the same arguments, or, more properly speaking, illustrated by the same similitudes: “one head,” “one body,” “one new man,” “one temple” are, in both epistles, the figures under which the society of believers in Christ, and their common relation to him as such, is represented. The ancient, and, as had been thought, the indelible distinction between Jew and Gentile, in both epistles, is de-

clared to be “now abolished by his cross.” Beside this consent in the general tenor of the two epistles, and in the run also and warmth of thought with which they are composed, we may naturally expect in letters produced under the circumstances in which these appear to have been written, a closer resemblance of style and diction, than between other letters of the same person, but of distant dates, or between letters adapted to different occasions. In particular, we may look for many of the same expressions, and sometimes for whole sentences being alike; since such expressions and sentences would be repeated in the second letter (whichever that was) as yet fresh in the author’s mind from the writing of the first. This repetition occurs in the following examples:

Ephes. ch. i. 7.—“In whom we have redemption through his blood, the forgiveness of sins.” Colos. ch. i. 14.—“In whom we have redemption through his blood, the forgiveness of sins.” Besides the sameness of the words, it is farther remarkable that the sentence is, in both places, preceded by the same introductory idea. In the Epistle to the Ephesians, it is the “*beloved*” (*ἡ ἀγαπητός*); in that to the Colossians it is “his dear Son,” (*Ἰου τὸν ἀγαπῶντα*), the Son of his love, “in whom we have redemption.” The sentence appears to have been suggested to the mind of the writer, by the idea which had accompanied it before.

Ephes. ch. i. 10.—“All things, both which are in heaven and which are in earth, even in him.” Colos. chap. i. 20.—“All things by him, whether they be things in earth, or things in heaven.” This quotation is the more observable, because the connecting of things in earth with things in heaven, is a very singular sentiment, and found no where else but in these two epistles. The words are also introduced and followed by a train of thought nearly alike. They are introduced by describing the union which Christ had effected; and they are followed by telling the Gentile churches that they were incorporated into it.

Ephes. ch. iii. 2.—“The dispensation of the grace of God, which is given me to you-ward.” Colos. ch. i. 25.—“The dispensation of God, which is given to me for you.” Of these sentences it may likewise be observed, that the accompanying ideas are similar. In both places they are immediately preceded by the mention of his present sufferings; in both places they are immediately followed by the mention of the mystery which was the great subject of his preaching.

Ephes. ch. v. 19.—“In psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.” Colos. ch. iii. 16.—“In psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.” Ephes. ch. vi. 22.—“Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.” Colos. ch. iv. 8.—“Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.” In these examples, we do not perceive a cento of phrases gathered from one composition, and strung together in the other; but the occasional occurrence of the same expression to a mind a second time revolving the same ideas.

2. Whoever writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, but without any express recollection of what he had written before, will find himself repeating some sentences, in the very order of the words in which he had already used them: but he will more

frequently find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases expressive of ideas rising up at the time; or in many instances, repeating not single words, nor yet whole sentences, but parts and fragments of sentences. Of all these varieties, the examination of these two epistles will furnish plain examples: and I should rely upon this class of instances more than upon the last: because, although an impostor might transcribe into a forgery entire sentences and phrases; yet the dislocation of words, the partial recollection of phrases and sentences, the intermixture of new terms and new ideas with terms and ideas before used, which will appear in the examples that follow, and which are the natural properties of writings produced under the circumstances in which these epistles are represented to have been composed, would not, I think, have occurred to the invention of a forger; nor, if they had occurred, would they have been so easily executed. This studied variation was a refinement in forgery which I believe did not exist; or, if we can suppose it to have been practised in the instances adduced below, why, it may be asked, was not the same art exercised upon those which we have collected in the preceding class?

Ephes. ch. i. 19, ch. ii. 5.—“Towards us who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead (and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. And hath put all things under his feet; and gave him to be the head over all things, to the church, which is his body, the fulness of all things, that filleth all in all); and you hath he quickened, who were dead in trespasses and sins (wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we had all our conversation, in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewithal he loved us,) even when we were dead in sins, hath quickened us together with Christ.”

Colos. ch. ii. 12, 13.—“Through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him.”

Out of the long quotation from the Ephesians, take away the parentheses, and you have left a sentence almost in terms the same as the short quotation from the Colossians. The resemblance is more visible in the original than in our translation; for what is rendered in one place “the working,” and in another the “operation,” is the same Greek term, *energeia*; in one place it is, *τὸς πιστεύοντος κατὰ τὴν ἐνέργειαν*; in the other, *διὰ τῆς πίστεως τῆς ἐνέργειας*. Here, therefore, we have the same sentiment, and nearly in the same words; but, in the Ephesians, twice broken or interrupted by incidental thoughts, which St. Paul, as his manner was, enlarges upon by the way, and then returns to the thread of his discourse. It is interrupted the first time by a view which breaks in upon his mind of the exaltation of Christ; and the second time by a description of heathen depravity. I have only to remark, that Griesbach, in his very accurate edition, gives the parentheses very nearly in the same manner in which they are here placed; and that without any respect to the comparison which we are proposing.

Ephes. ch. iv. 2-4.—“With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit, in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling.”

Colos. ch. iii. 12-15.—“Put on therefore, as the elect of God, holy and beloved, bonds of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body.”

In these two quotations, the words *ὑποταγήσονται, πραῖτες, μακροθυμία, ἀνεχόμενοι ἀλλήλους, ὑποταγήσονται, πραῖτες, μακροθυμία, ἀνεχόμενοι ἀλλήλους*, lowliness, meekness, long-suffering, forbearing one another, occur in exactly the same order: *ἀγαπᾶτε, love*, is also found in both, but in a different connexion; *συνδεσμός τῆς εἰρήνης, the bond of peace*, answers to *συνδεσμός τῆς ἐλπίδος, the bond of hope*; *ἐκλήθητε ἐν ἑνὶ σώματι, called into one spirit*, to *ἐν σώμα κληθεὶς καὶ ἐκκληθήσεσθε ἐν ἑνὶ ἐκκλῆσι, one body, even as ye are called into one hope*; yet is this similitude found in the midst of sentences otherwise very different.

Ephes. ch. iv. 16.—“From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body.”

Colos. ch. ii. 19.—“From which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God.”

In these quotations are read *ἐξ ὧν πᾶν τὸ σῶμα συνβιβάζεται, from whom the whole body fitly joined together*, in both places: *ἐπικρηρῶσιν* answering to *ἐπικρηρῶσι*; *διὰ τῶν ὀφθαλμῶν* to

διὰ πάσης ὁράσεως; *αὐξήσιν τὴν αὐξήσιν* to *πλεῖται τὴν αὐξήσιν*; and yet the sentences are considerably diversified in other parts.

Ephes. ch. iv. 32.—“And be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.”

Colos. ch. iii. 13.—“Forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye.”

Here we have “forgiving one another, even as God, for Christ's sake, (*ἐν Χριστῷ*) hath forgiven you,” in the first quotation, substantially repeated in the second. But in the second the sentence is broken by the interposition of a new clause, “if any man have a quarrel against any;” and the latter part is a little varied; instead of “God in Christ,” it is “Christ hath forgiven you.”

Ephes. ch. iv. 22-24.—“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness.”

Colos. ch. iii. 9, 10.—“Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him.”

In these quotations, “putting off the old man, and putting on the new,” appears in both. The idea is farther explained by calling it a renewal; in the one, “renewed in the spirit of your mind,” in the other, “renewed in knowledge.” In both, the new man is said to be formed according to the same model; in the one, he is “after God created in righteousness and true holiness,” in the other, “he is renewed after the image of him who created him.” In a word, it is the same person writing upon a kindred subject, with the terms and ideas which he had before employed, still floating in his memory.

In these comparisons, we often perceive the reasons, why the writer, though expressing the same idea, uses a different term; namely, because the term before used is employed in the sentence under a different form; thus, in the quotations under our eye, the new man is *καὶνὸς ἀνθρώπος* in the Ephesians, and *τὸν νέον* in the Colossians; but then it is because *τὸν καινόν* is used in the next word, *ἀνακαταστήσειν*, being renewed.

Ephes. chap. v. 6-8.—“Because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

Colos. ch. iii. 6-8.—“For which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these.”

These verses afford a specimen of that partial resemblance which is only to be met with when no imitation is designed, when no studied recollection is employed; but when the mind, exercised upon the same subject, is left to the spontaneous return of such terms and phrases, as, having been used before, may happen to present themselves again. The sentiment of both passages is throughout alike; half of that sentiment, the denunciation of God's wrath, is expressed in identical words; the other half, viz. the admonition to quit their former conversation, in words entirely different.

Ephes. ch. v. 15, 16.—“See then that ye walk circumspectly; not as fools, but as wise, redeeming the time.”

Colos. ch. iv. 5.—“Walk in wisdom towards them that are without, redeeming the time.”

This is another example of that mixture which we remarked of sameness and variety in the language of one writer. “Redeeming the time” (*ἐξυστεράζοντες τὸν καιρὸν*), is a literal repetition.

“Walk not as fools, but as wise” (*περιπατεῖτε μὴ ὡς σοφοὶ ἀλλ' ὡς σοφίαι*), answers exactly in sense, and nearly in terms, to “walk in wisdom,” (*ἐν σοφίᾳ περιπατεῖτε*). *Περιπατεῖτε ἀκούθως*, is the same idea as *περιπατεῖτε πῶς τὸν ἔξω*. *Ακούθως*, is not well rendered “circumspectly.” It means what in modern speech we should call “correctly,” and when we advise a person to behave “correctly,” our advice is always given with a reference “to the opinion of others,” *πῶς τὸν ἔξω*. “Walk correctly, redeeming the time,” i. e. suiting yourselves to the difficulty and ticklishness of the times in which we live, “because the days are evil.”

Ephes. ch. vi. 19, 20.—“And (praying for us, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.”

Colos. ch. iv. 3, 4.—“Withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak.”

In these quotations, the phrase, “as I ought to speak” (*ὡς δεῖ με λαλῆσαι*), the words “utterance” (*λογίαι*), “a mystery” (*μυστήριον*), “open” (*ἀνοίξῃ* and *ἐν ἀνοίξει*), are the same. “To make known the mystery of the Gospel” (*γνοσθεῖται τὸ μυστήριον*) answers to “make it manifest” (*ὡς φανερώσω αὐτό*); “for which I am an ambassador in bonds” (*ἕπερ ὅν πρεσβεῖω ἐν δέσμοις*), for “to which I am also in bonds” (*ὅτι ὁ καὶ ἐδεσμαι*).

Ephes. ch. v. 22.—“*Wives submit yourselves to your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church, and he is the saviour of the body.*” Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. *Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.* So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband. *Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men; knowing that whosoever doeth what any man doeth, the same shall be receive of the Lord, whether he be bond or free. And ye, masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with him.”*

Colos. ch. iii. 18.—“*Wives, submit yourselves unto your own husbands, as it is in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God; and whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.”*

The passages marked by Italics in the quotation from the Ephesians, bear a strict resemblance, not only in signification but in terms, to the quotation from the Colossians. Both the words, and the order of the words, are in many clauses a duplicate of one another. In the Epistle to the Colossians, these passages are put together; in that to the Ephesians, they are divided by intermediate matter, especially by a long digressive allusion to the mysterious union between Christ and his church; which, possessing, as Mr. Locke hath well observed, the mind of the apostle, from being an incidental thought, grows up into the principal subject. The affinity between these two passages in signification, in terms, and in the order of the words, is closer than can be pointed out between any parts of any two epistles in the volume.

If the reader would see how the same subject is treated by a different hand, and how distinguishable it is from the production of the same pen, let him turn to the second and third chapters of the First Epistle of St. Peter. The duties of servants, of wives, and of husbands, are enlarged upon in that epistle, as they are in the Epistle to the Ephesians; but the subjects both occur in a different order, and the train of sentiment subjoined to each is totally unlike.

3. In two letters issuing from the same person, nearly at the same time, and upon the same general occasion, we may expect to trace the influence of association in the order in which the topics follow one another. Certain ideas universally or usually suggest others. Here the order is what we call natural, and from such an order nothing can be concluded. But when the order is arbitrary, yet alike, the concurrence indicates the effect of that principle, by which ideas, which have been once joined, commonly revisit the thoughts together. The epistles under consideration furnish the two following remarkable instances of this species of agreement.

Ephes. ch. iv. 21.—“*And that ye put on the new man, which after God is created in righteousness and true holiness; wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another.”*

Colos. ch. iii. 9.—“*Lie not one to another; seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge.”*

The vice of “lying,” or a correction of that vice, does not seem to bear any nearer relation to the “putting on the new man,” than a reformation in any other article of morals. Yet these two ideas we see stand in both epistles in immediate connexion.

Ephes. ch. v. 20, 21, 22.—“*Giving thanks always for all*

things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another, in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord.”

Colos. ch. iii. 17.—“*Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.”*

In both these passages, submission follows giving of thanks, without any similitude in the ideas which should account for the transition.

It is not necessary to pursue the comparison between the two epistles farther. The argument which results from it stands thus: No two other epistles contain a circumstance which indicates that they were written at the same, or nearly at the same time. No two other epistles exhibit so many marks of correspondency and resemblance. If the original which we ascribe to these two epistles be the true one, that is, if they were both really written by St. Paul, and both sent to their respective destination by the same messenger, the similitude is, in all points, what should be expected to take place. If they were forgeries, then the mention of Tychicus in both epistles, and in a manner which shows that he either carried or accompanied both epistles, was inserted for the purpose of accounting for their similitude; or else the structure of the epistles was designedly adapted to the circumstance; or, lastly, the conformity between the contents of the forgeries, and what is thus directly intimated concerning their date, was only a happy accident. Not one of these three suppositions will gain credit with a reader who peruses the epistles with attention, and who reviews the several examples we have pointed out, and the observations with which they are accompanied.

SECTION II.—There is such a thing as a peculiar word or phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this, we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit; and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and oftentimes caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his epistles, and in the epistle before us *abounds*; and that is in the word *riches*, (*πλοῦτος*) used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus, “*the riches of his glory*,” “*his riches in glory*,” “*riches of the glory of his inheritance*,” “*riches of the glory of this mystery*,” Rom. ch. ix. 23. Ephes. ch. iii. 16. Ephes. ch. i. 18. Colos. ch. i. 27; “*riches of his grace*,” twice in the Ephesians, ch. i. 7, and ch. ii. 7; “*riches of the full assurance of understanding*,” Colos. ch. ii. 2; “*riches of his goodness*,” Rom. ch. ii. 4; “*riches of the wisdom of God*,” Rom. ch. xi. 33; “*riches of Christ*,” Ephes. ch. iii. 8. In a like sense the adjective, Rom. ch. x. 12, “*rich unto all that call upon him*,” Ephes. ch. iii. 4, “*rich in mercy*,” 1 Tim. ch. vi. 18, “*rich in good works*,” &c. Also the adverb Colos. ch. iii. 16, “*let the word of Christ dwell in you richly*.” This figurative use of the word, though so familiar to St. Paul, does not occur in any part of the New Testament, except once in the Epistle of St. James, ch. ii. 5, “*Hath not God chosen the poor of this world, rich in faith?*” where it is manifestly suggested by the antithesis. I propose the frequent, yet so eminently unadvised use of this phrase, in the epistle before us, as an internal mark of its genuineness.

SECTION III.—There is another singularity in St. Paul’s style, which, wherever it is found, may be deemed a badge of authenticity; because, if it were noticed, it would not, I think, be imitated, inasmuch as it almost always produces embarrassment and interruption in the reasoning. This singularity is a species of digression which may probably, I think, be denominated *going off at a word*. It is turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetical sentence in which that word is the prevailing term. I shall lay before the reader some examples of this, collected from the other epistles, and then propose two examples of it which are found in the Epistle to the Ephesians. 2 Cor. ch. ii. 11. at the word *salvance*: “*Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *salvance* of his knowledge by us in every place (for we are unto God a sweet *salvance* of Christ, in them that are saved, and in them that perish; to the one we are the *salvance* of death unto death, and to the other the *salvance* of life unto life; and who is sufficient for these things?) For we are not as many which corrupt the word of God, but as of sincerity, but as of God; in the sight of God we speak with sincerity.*” Again, 2 Cor. ch. iii. 1. at the word *epistle*: “*Need we, as some others, *epistles* of commendation to you, or of commendation from you? (ye are our *epistle* written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.) The position of the words in the original, shows more strongly than in the translation, that it was the occurrence of the word *επιστολή* which gave birth to the sentence that follows: 2 Cor.*

ch. iii. 1. *Εἰ μὴ χρηζόμεν, ὡς τινες, συστατικοὶ ἐπιστολῶν πρὸς ἡμᾶς, ἢ ἐκ τῶν συστατικῶν; ἢ ἐπιστολὴ ἥρῳν ἦναι ἐστὶ ἐν τῇ γραμμῇ ἐν ταῖς κυσθαῖς ἡμῶν, γινώσκουσα καὶ ἀναγινώσκουσα ὑπο πάντων ἀνθρώπων, περιγερμένη ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ διακορυφείσα ὑμῶν ἡμῶν, ἐν τῇ περιγερμένῃ ἢ μὴ λανθῇ, ἀλλὰ πνευματικῇ Θεοῦ (ὡς οὐκ ἐν πλατῇ λανθάνεις, ἀλλ' ἐν πλατῇ καρδίας σαρκινῆς).*

Again, 2 Cor. ch. iii. 12, &c., at the word *veil*: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a *veil* over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same *veil* untaken away in the reading of the Old Testament, which *veil* is done away in Christ; but even unto this day, when Moses is read, the *veil* is upon their heart: nevertheless, when it shall turn to the Lord, the *veil* shall be taken away (now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.) But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not."

Who sees not that this whole allegory of the *veil* arises entirely out of the occurrence of the word, in telling us that "Moses put a *veil* over his face," and that it drew the apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged? which subject he fetches up again almost in the words with which he had left it: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." The sentence which he had before been going on with, and in which he had been interrupted by the *veil*, was, "Seeing then that we have such hope, we use great plainness of speech."

In the Epistle to the Ephesians, the reader will remark two instances in which the same habit of composition obtains; he will recognise the same pen. One he will find, chap. iv. 8—11, at the word *ascended*: "Wherefore he saith, When he *ascended* up on high, he led captivity captive, and gave gifts unto men. (Now that he *ascended*, what is it but that he also descended first unto the lower parts of the earth? He that descended is the same also that *ascended* up far above all heavens, that he might fill all things.) And he gave some apostles," &c.

The other appears, chap. v. 12—15, at the word *light*: "For it is a shame even to speak of those things which are done of them in secret: but all things that are reprov'd are made manifest by the *light*; (for whatsoever doth make manifest, is *light*); wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee *light*); see then that ye walk circumspectly."

SECTION. IV.—As our epistle purports to have been written during St. Paul's imprisonment at Rome, which lies beyond the period to which the Acts of the Apostles brings up his history; and as we have seen and acknowledge that the epistle contains no reference to any transaction at Ephesus during the apostle's residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence, however, occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

Chap. vi. 19, 20, we read, "praying for me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds;" "*In bonds*," *ἐν ἀλυσσιν*, in a chain. In the twenty-eighth chapter of the Acts we are informed, that Paul, after his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Dr. Lardner has shown that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain: in reference to which St. Paul, in the twentieth verse of this chapter, tells the Jews, whom he had assembled, "For this cause, therefore, have I called for you to see you, and to speak with you, because that for the hope of Israel, I am bound *with this chain*;" *τὴν ἀλυσιν ταύτην περιεμῖται*. It is in exact conformity therewith with the truth of St. Paul's situation at the time, that he declares of himself in the epistle, *πρῆσβυτος ἐν ἀλυσσι*. And the exactness is the more remarkable, as *ἀλυσσις* (a chain) is no where used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was *δεσμεῖν* (bonds) Acts xxvi. 29. When the prisoner was confined between two soldiers, as in the case of Peter, Acts, chap. xii. 6, two chains were employed; and it is said, upon his miraculous deliverance, that the "*chains*" (*ἀλυσσίδες*, in the plural), "fell from his hands."

If it can be suspected that the writer of the present epistle, who in no other particular appears to have availed himself of the information concerning St. Paul delivered in the Acts, had, in this verse, borrowed the word which he read in that book, and had adapted his expression to what he found there recorded of St. Paul's treatment at Rome: in short, that the coincidence here noted was effected by craft and design; I think it a strong reply to remark, that in the parallel passage of the Epistle to the Colossians, the same allusion is not preserved; the words there are, "praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, of which *I am also in bonds*;" *ὅτι ὁ καὶ δεσμεῖται*. After what has been shown in a preceding section, there can be little doubt that these two epistles were written by the same person.

PREFACE TO

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

EPHESUS was a city of *Ionía*, in *Asia Minor*, and once the metropolis of that part of the world. The ancient city was situated at the mouth of the river *Cayster*, on the shore of the *Ægean* Sea, about 50 miles south of *Smyrna*. The Ephesus in which St. Paul founded a church, and which for a time flourished gloriously, was not the ancient Ephesus, for that was destroyed, and a new city of the same name was built by *Lysinachus*.

This most famous of all the Asiatic cities, is now a miserable village, composed of mean huts, formed out of the ruins of its once magnificent structures, and these huts are now the residence of about 40 or 50 Turkish families, without a single *Christian* among them! For other particulars, see the note on Acts xviii. 19.

It is, however, a doubt with many learned men, whether this epistle was sent to the church at *Ephesus*. They think that the proper direction is, the epistle of St. Paul to the *Laodiceans*; and suppose it to be the same which the apostle mentions, Col. i. 16. *When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea*. Dr. Paley's arguments in the affirmative are entitled to much regard.

"Although it does not appear to have ever been disputed that the epistle before us was written by St. Paul; yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded partly in some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, a father in the beginning of the third, calls it the epistle to the *Laodiceans*. From what we know of Marcion, his judgment is little to be relied upon; nor is it perfectly clear that Marcion was rightly understood by Tertullian. If, however, Marcion be brought to prove that some copies in his time gave *εἰς Λαοδικεῖαν* in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy; for, as Grotius observes, *cur in eâ re mentiretur nihil erat causæ*? The name *εἰς Εφεσόν*, in *Ephesus*, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. Indeed, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection therefore principally arises from the contents of the epistle

itself, which, in many respects, militate with the supposition that it was written to the church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus. Acts, ch. xix. 10. And in this point, viz. of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy. 'I will tarry at *Ephesus* until Pentecost,' 1 Cor. ch. xvi. ver. 8. 'We would not have you ignorant of our trouble which came to us in *Asia*,' 2 Cor. ch. i. 8. 'As I besought thee to abide still at *Ephesus*, when I went into Macedonia,' 1 Tim. ch. i. 3. 'And in how many things he ministered to me at *Ephesus* thou knowest well,' 2 Tim. ch. i. 18. I adduce these testimonies, because, had it been a competition of credit between the history and the epistle, I should have thought myself bound to have preferred the epistle. Now, every epistle which St. Paul wrote to churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present amongst them; whereas there is not a text in the Epistle to the Ephesians, from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class; and they are full of allusions to the apostle's history; his reception and his conduct whilst amongst them; the total want of which, in the epistle before us, is very difficult to account for, if it was in truth written to the church of Ephesus, in which city he had resided for so long a time. This is the first and strongest objection. But further, the Epistle to the Colossians was addressed to a church in which St. Paul had never been; 'For I would that ye knew what great conflict I have for you and for them at *Laodicea*, and for as many as have not seen my face in the flesh.' There could be no propriety in thus joining the Colossians and Laodiceans with those 'who had not seen his face in the flesh,' if they did not also belong to the same description. Now his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians to whom he wrote the epistle which we are now considering: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, *since we heard of* *our*

faith in Christ Jesus, and of the love which we have to all the saints,' Col. ch. i. 3. Thus he speaks to the Colossians, in the epistle before us, as follows: 'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you in my prayers,' chap. i. 15. The terms of this address are observable. The words 'having heard of your faith and love,' are the very words, we see, which he uses towards strangers; and it is not probable that he should employ the same in addressing a church, in which he had long exercised his ministry, and whose 'faith and love' he must have personally known. The Epistle to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted: 'I thank my God through Jesus Christ, for you, all, that your faith is spoken of throughout the whole world.' Rom. ch. i. 8. Let us now see what was the form in which our apostle was accustomed to introduce his epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this; 'I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus,' 1 Cor. ch. i. 4. To the Philippians: 'I thank my God upon every remembrance of you,' Phil. ch. i. 3. To the Thessalonians: 'We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labour of love,' 1 Thess. ch. i. 3. To Timothy: 'I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,' 2 Tim. ch. i. 3. In these quotations, it is usually his remembrance, and never his hearing of them which he makes the subject of his thankfulness to God.

As great difficulties stand in the way, supposing the epistle before us to have been written to the church of Ephesus; so I think it probable that it is actually the epistle to the Laodiceans, referred to in the fourth chapter of the epistle to the Colossians. The text which contains that reference is this: 'When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea,' ch. iv. 16. The 'epistle from Laodicea' was an epistle sent by St. Paul to that church, and by them transmitted to Colosse. The two churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the epistle alluded to was an epistle which had been received by the church of Laodicea lately. It appears then, with a considerable degree of evidence, that there existed an epistle of St. Paul nearly of the same date with the Epistle to the Colossians, and an epistle directed to a church (for such the church of Laodicea was) in which St. Paul had never been. What has been observed concerning the epistle before us, shows that it answers perfectly to that character.

Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea, would probably land at Ephesus, as the nearest frequented sea port in that direction. Might not Tycheus then, in passing through Ephesus, communicate to the Christians of that place the letter with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation *ev tñ Laodicea*, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that church? And, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

And it is remarkable that there seem to have been some ancient copies without the words of designation, either the words in *Ephesus*, or the words in *Laodicea*. St. Basil, a writer of the fourth century, speaking of the present epistle,

has this very singular passage: 'And writing to the Ephesians, as truly united to him who is through knowledge, he (Paul) calleth them in a peculiar sense such who are; saying *to the saints who are and (or even) the faithful in Christ Jesus*; for so those before us have transmitted it, and we have found it in ancient copies.' Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion, rightly interprets) these words of Basil, as declaring that this father had seen certain copies of the epistle in which the words 'in Ephesus' were wanting. And the passage, I think must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the epistle could have originally written *ἀγαπῶν τοὺς ἁγίους*, without any name of place to follow it.*

It must be allowed that the arguments of Dr. Paley, the sum of which may be found in *Weiststein*, that this is the epistle to the *Laodiceans*, are both plausible and strong; and yet almost the whole of antiquity, with the exceptions which those learned men mention, is in favour of the epistle being sent originally to the church at *Ephesus*. Puzzled with these two considerations, some critics have pointed out a middle way. They suppose that several copies of this epistle were directed to no particular church, but were intended for all the churches in Asia Minor; and that different copies might have different directions, from this circumstance, that St. Paul in writing the first verse *ἰανδὸς ἀποστόλος Ἰησοῦ Χριστοῦ—τοῖς ἁγίοις τοῖς οὖν—* Paul, an apostle of Jesus Christ to the saints which are—left a blank after *οὖν, are*, which was in some cases filled up with *ev Epheso*, in *Ephesus*; in others with *ev Laodicea*, in *Laodicea*; though there might be one copy expressly sent by him to the church of the Laodiceans, while he wished that others should be directed to the different churches through Asia Minor. That there were copies which had no place specified, we learn from St. Basil; and the arguments in favour of *Laodicea* are certainly the strongest: the circumstance that the apostle salutes no person, agrees well with *Laodicea*, where he had never been, Coloss. ii. 1. but cannot agree with *Ephesus*, where he was well known, and where, in preaching the Gospel, he had spent three years. See Acts xx. 31.

As this point is very dubious, and men of great abilities and learning have espoused different sides of the question, I judge myself incompetent to determine any thing; but I felt it my duty to bring the arguments for *Laodicea*, fairly before the reader; those in favour of *Ephesus* may be met with every where. The passages in the body of the epistle, alleged by critics who espouse opposite sides of this subject, I have seldom noticed in a controversial way; and the notes on those passages are constructed as though no controversy existed.

Many expositors, and particularly Drs. Chandler and Macknight, have thought that they have perceived a great number of references to the Temple of Diana at Ephesus; to the sacred mysteries among the Greeks; to the Hierophants, Mystagogues, Neocorai, &c. in the temple of this celebrated goddess. It may appear strange, that, with these opinions before me, I have not referred to the same things; nor adduced them by way of illustration: the truth is, I have not been able to discover them; nor do I believe that any such allusions exist. I see many allusions to the Temple of God at Jerusalem, but none to the Temple of Diana at Ephesus. I find also many references to the sacred service, and sacerdotal officers in the Jewish temple; but none to Mystagogues, &c. among the heathens. I find much said about what is to be understood most literally, the mystery which had been hidden from all ages, viz. of uniting Jews and Gentiles in one church, but no reference to the Eleusinium, Bacchic, or other mysteries in the abominable worship of the Greeks, as suggesting to the mind of the apostle any parallel between their mysteries and those of the Almighty. My reasons for my dissent from these respectable authorities, I have given in the notes.

June 20, 1815.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The apostle's salutation to the church, 1, 2. He blesses God for calling the Gentiles to the adoption of children by Jesus Christ, by whose sacrificial death both they and the Jews find redemption, 3-7. He shows that it was through the great abundance of God's wisdom and goodness that the Gentiles were called into a state of salvation; and that they should receive the Holy Spirit as the earnest of their inheritance, 8-15. He praises God for their conversion, and prays that they may be farther enlightened, that they may see the glory of Christ, and partake of the blessings procured by his passion and exaltation, 16-23. [A. M. cir. 4065. A. D. cir. 61. A. U. C. 813. An. Imp. Neronis Cons. Aug. 5.]

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

a 2 Cor. i. 1. b Rom. i. 7. 2 Cor. i. 1. c 1 Cor. i. 17. Gal. i. 1. Col. i. 2.

NOTES.—Verse 1. *To the saints which are at Ephesus*] As some learned men think that this epistle was written to the church of the *Laodiceans*; and that the words *ev Epheso*, in *Ephesus*, were not originally in this epistle; the considera-

2 4 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 6 Blessed be the God and Father of our Lord Jesus Christ, d Gal. i. 3. Tit. i. 4. e 2 Cor. i. 3. 1 Pet. i. 3.

tion of the subject has appeared to be more proper for the Preface; and to that the reader is referred for a particular discussion of this opinion. By the term *saints*, we are to understand those who in that place professed Christianity, and were

who hath blessed us with all spiritual blessings in heavenly ¹ places in Christ :

4 According as ² he hath chosen us in him ³ before the foundation of the world, that we should ⁴ be holy and without blame before him in love :

5 ⁵ Having predestinated us unto ⁶ the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
 [For, things, Ch. 6. 10.—Rom. 8. 29, 30. 2 Thess. 2. 13. 2 Tim. 1. 9. James 2. 5. 1 Pet. 1. 2 & 2. 10. 1 Pet. 1. 21.—1 John 1. 25. Chapter 2. 10 & 3. 7. Col. 1. 23. 1 Thess. 4. 7. Tit. 2. 12.—Romans 8. 29, 30. Verse 11.—1 John 1. 12. Romans 8. 15. 2 Cor. 6. 15. Gal. 4. 5. 1 John 3. 1.]

members of the Christian church. *Saint* properly signifies a *holy person*, and such the Gospel of Christ requires every man to be; and such every true believer is, both in heart and life: but *saint* appears to have been as ordinary a denomination of a believer in Christ, in those primitive times, as the term *Christian* is now. Yet many had the name who had not the thing.

The faithful in Christ Jesus.] ΠΙΣΤΟΙ, the believers; the persons who received Christ as the promised Messiah, and the Saviour of the world, and continued in the grace which they had received.

2. Grace be to you! See the note on Rom. 1. 7.

3. Blessed be the God! See the note on 2 Cor. i. 3. where the same form is used.

With all spiritual blessings] With the pure doctrine of the Gospel, and the abundant gifts and graces of the Holy Ghost, justifying, sanctifying, and building us up, in our most holy faith.

In heavenly places] ΕΝ ΤΑΙΣ ΕΡΕΜΟΝΑΙΟΙΣ, in heavenly things, such as those mentioned above; they were not yet in heavenly places, but they had abundance of heavenly things, to prepare them for heavenly places. Some think the word should be understood as signifying blessings of the most exalted or excellent kind; such as are spiritual in opposition to those that are earthly: such as are eternal in opposition to those that are temporal; and all these in, through, and by Christ. We have already seen, on Gal. iv. 26, that the heavenly Jerusalem, or Jerusalem which is from above, is used by the Jews to signify the days of the Messiah, and that state of grace and glory which should follow the Levitical worship and ceremonies: and it is possible that St. Paul may use the word *ερεμοναίαι*, heavenly things, in this sense. God hath blessed us with all spiritual blessings in heavenly things, or in this heavenly state; in which life and immortality are brought to light by the Gospel. This is apparently the preferable sense.

4. According as he hath chosen us in him] As he has decreed from the beginning of the world, and has kept in view from the commencement of the religious system of the Jews, (which the phrase sometimes means,) to bring us Gentiles to the knowledge of this glorious state of salvation by Christ Jesus. The Jews considered themselves an elect or chosen people; and wished to monopolize the whole of the Divine love and beneficence. The apostle here shows that God had the Gentiles as much in the contemplation of his mercy and goodness, as he had the Jews: and the blessings of the Gospel, now so freely dispensed to them, were the proof that God had thus chosen them; and that his end in giving them the Gospel, was the same which he had in view by giving the law to the Jews, viz. that they might be holy and without blame before him. And as his object was the same in respect to them both, they should consider that, as he loved them, so they should love one another: God having provided for each the same blessings, they should therefore be *αγιος*, holy, fully separated from earth and sin, and consecrated to God: and *αμωβος*, without blame, having no spot nor imperfection; their inward holiness agreeing with their outward consecration. The words are a metaphor taken from the perfect and immaculate sacrifices which the law required the people to bring to the altar of God. But as love is the fulfilling of the law, and love the fountain whence their salvation flowed, therefore love must fill their hearts toward God and each other; and love must be the motive and end of all their words and works.

5. Having predestinated us] Προοριτας, as the doctrine of eternal predestination has produced much controversy in the Christian world, it may be necessary to examine the meaning of the term, that those who do use it, may employ it according to the sense it has in the oracles of God. The verb προορίζω, from *προ*, before, and *ορίζω*, I define, finish, bound, or terminate, whence *ορος*, a boundary or limit, signifies to define beforehand, and circumscribe by certain bounds or limits, and is originally a geographical term, but applied also to any thing concluded, or determined, or demonstrated. Hence the word is used to point out God's fixed purpose or predetermination to bestow on the Gentiles the blessing of the adoption of sons, by Jesus Christ; which adoption had been before granted to the Jewish people; and without circumscription, or any other Mosaic rite, to admit the Gentiles to all the privileges of his church and people. And the apostle marks, that all this was fore-determined by God, as He had fore-determined the bounds and precincts of the land which he gave them according to the promise made to their fathers. That the Jews had no reason to complain, for God had formed this purpose before he had given the law, or called them out of Egypt; for it was before the foundation of the world, ver. 2. and that, therefore, the conduct of God, in calling the Gentiles *πρε*, bringing them into his church, and conferring on them

6 To the praise of the glory of his grace, ⁷ wherein he hath made us accepted in ⁸ the Beloved.

7 ⁹ In whom we have redemption through his blood, the forgiveness of sins, according to ¹⁰ the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 ¹¹ Having made known unto us the mystery of his will according to ¹² the eternal counsel, which he hath purposed in himself, that we should have redemption through his blood, the forgiveness of sins, according to ¹³ the riches of his grace;

the gifts and graces of the Holy Spirit, was in pursuance of his original design; and if he did not do so, his eternal purposes could not be fulfilled. And that, as the Jews were taken to be his peculiar people, not because they had any goodness or merit in themselves; so the Gentiles were called, not for any merit they had, but according to the good pleasure of his will; that is, according to his eternal benevolence; showing mercy, and conferring privileges in this new creation, as he had done in the original creation; for, as in creating man, he drew every consideration from his own innate eternal benevolence; so now, in redeeming man, and sending the glad tidings of salvation both to the Jews and the Gentiles, he acted on the same principle, deriving all the reasons of his conduct from his own infinite goodness.

This argument was exceedingly conclusive, and must silence the Jews on the ground of their original, primitive, and exclusive rights, which they were ever ready to plead against all pretensions of the Gentiles. If, therefore, God, before the foundation of the Jewish economy, had determined that the Gentiles, in the fulness of time, should be called to, and admitted into, all the privileges of the Messiah's kingdom, then the exclusive salvation of the Jews was chimerical; and what God was doing now by the preaching of the apostles in the Gentile world, was in pursuance of his original design. This same argument St. Paul repeatedly produces in his Epistle to the Romans; and a proper consideration of it unlocks many difficulties in that epistle. See the notes on Rom. viii. 29, 30, and elsewhere, in the course of that epistle, where this subject is handled. But why is the word *προοριτας*, fore-determined, limited, or circumscribed, used here merely in reference to the settlement of the Israelites in the Promised Land. God assigned to them the portions which they were to inherit, and these portions were described, and their bearings, boundaries, vicinities, to other portions, extent, and length, as exactly ascertained as they could be by the most correct geographical map. As God therefore had dealt with the Jews in making them his peculiar people; and when he divided the earth among the sons of Noah, reserved to himself the twelve portions which he afterward gave to the twelve tribes, (see on Deut. xxxii. 8.) and as his dealings with them were typical of what he intended to do in the calling and salvation of the Gentiles; so he uses the terms by which their allotment and settlement were pointed out, to show that what he had thus designed and typified, he had now fulfilled according to the original predetermination: the Gentiles having now the spiritual inheritance which God had pointed out by the grant made of the Promised Land to the children of Israel. This is the grand key by which this predestination business is unlocked. See on ver. 11.

6. To the praise of the glory of his grace] ΔΟΞΗΣ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ, the glory of his grace, for *χαρις* εὐδοκία, his glorious, or illustrious grace, according to the Hebrew idiom. But the grace or mercy of God is peculiarly illustrated and glorified in the plan of redemption by Christ Jesus. By the giving of the Law, God's justice and holiness were rendered most glorious; by the giving of the Gospel, his grace and mercy are made equally conspicuous.

Wherein he hath made us accepted in the beloved] This translation of *ἐν τῷ αγαπητῷ* *πρὸς τὸ ἡμεῖς*, is not clear; with which he has graciously favoured us through the Beloved, is at once more literal, and more intelligible. Whitby, Macknight, and Wickefield, translate the passage in nearly the same way.

In the Beloved, must certainly mean Christ, who is termed God's beloved Son, Matt. iii. 17, but several excellent MSS. such as D'E'G, the latter Syriac, Ethiopic, Vulgate, Italian, with several of the Fathers, add *ὁ υἱὸς αὐτοῦ*, his beloved Son. This is the meaning, whether the *receiving* be received or rejected.

7. In whom we have redemption] God has glorified his grace by giving us redemption by the blood of his Son; and this redemption consists in forgiving and delivering us from our sins; so that Christ's blood was the redemption price, paid down for our salvation; and this was according to the riches of his grace; as his grace is rich or abundant in benevolence, so it was manifested in beneficence to mankind, in their redemption by the sacrifice of Christ; the measure of redeeming grace being the measure of God's own eternal goodness.

It may not be useless to remark, that instead of *τῆς χάριτος αὐτοῦ*, his grace; the Codex Alexandrinus, and the Coptic version, have *τῆς χάριτος αὐτοῦ*, his goodness.

8. Wherein he hath abounded] That is, in the dispensation of mercy and goodness by Christ Jesus.

In all wisdom and prudence] Giving us apostles the most complete instructions in heavenly things, by the inspiration of his Spirit; and at the same time prudence, that we might know when and where to preach the Gospel, so that it might

according to his good pleasure * which he hath purposed in himself:

10 That in the dispensation of the fulness of times ^a he might gather together in one ^b all things in Christ, both which are in ^c heaven, and which are on earth; ^d even in him:

11 ^e In whom also we have obtained an inheritance, ^f being predestinated according to ^g the purpose of him who worketh all things after the counsel of his own will:

^a Eph. 1. 10. 2 Tim. 1. 2.—^b Gal. 4. 1. Heb. 1. 2 & 9. 10. 1 Pet. 1. 20.—^c 1 Cor. 3. 22, 23. & 11. 3. Ch. 2. 13. & 3. 15.—^d Phil. 2. 9. 10. C. 4. 1. 20.—^e See Gen. 1. 1.—^f Acts 20. 32. & 26. 18. Rom. 8. 17. Col. 1. 12. & 3. 4. 1 Th. 3. 7. James 2. 5. 1 Pet. 1. 4.

be effectual to the salvation of those who heard it. Nothing less than the *Spirit of God* could teach the apostles that wisdom by which they were to instruct a dark and sinful world; and nothing less than the same Spirit could inspire them with that *prudence* which was necessary to be exercised in every step of their life and ministry. Every wise man is not a prudent man; and every prudent man is not a wise man. *Wisdom* and *prudence* may be expected in an apostle who is constantly living under the inspiration of the Holy Ghost. "*Wisdom*," according to *Sir William Temple*, "is that which makes men judge what are the best ends, and what the best means to attain them; and gives a man advantage of counsel and direction." "*Prudence* is wisdom applied to practice; or that discreet apt suiting as well of actions as words, in their due place, time, and manner." Every minister of Christ needs these still; and if he abide not under the influence of both, not only his *prayers*, but his *ministerial labours*, will be all hindered.

9. *Having made known unto us the mystery*] That the Gentiles should ever be received into the church of God, and have all the privileges of the Jews, without being obliged to submit to circumcision, and perform the rites and ceremonies of the Jewish law, was a *mystery*, a *hidden thing*, which had never been published before; and now revealed only to the apostles. It was *God's will* that it should be so, but that will he kept *hidden* to the present time. A *mystery* signifies something *hidden*; but it ceases to be a *mystery* as soon as it is revealed. See the notes on Matt. xiii. 11. and particularly that on Rom. xi. 25.

Good pleasure] *Τὴν ἐκτίαν*, that *benevolent design* which he had purposed in himself, not being induced by any consideration from without.

10. *In the dispensation of the fulness of times*] *Εἰς ἀνοικτην τὴν πληρωσιν τοῦ καιροῦ*. The word *oikneta*, which is the same as our word *economy*, signifies, as Dr. Macknight has well observed, "the plan which the master of a family, or his steward, has established for the management of the family;" it signifies also, a plan for the management of any sort of business; and here it means the dispensation of the Gospel, that *plan* by which God has provided salvation for a lost world; and, according to which, he intends to gather all believers, both Jews and Gentiles, into one church, under Jesus Christ, their head and governor. See the note on Matt. xxiv. 45. where the *word* and the *office* are particularly explained.

The fulness of times—By this phrase we are to understand either the *Gospel dispensation*, which is the consummation of all preceding dispensations, and the last that shall be afforded to man; or, that *advanced state* of the world, which God saw to be the most proper for the full manifestation of those benevolent purposes which he had formed in himself, relative to the salvation of the world by Jesus Christ.

That he might gather together in one] *ἀνακεφαλαιωσάμενος*, from *ἀνα*, again, and *κεφαλαιω*, to reduce to one sum; to add up; to bring different sums together, and fractions of sums, so as to reduce them under one denomination; to recapitulate the principal matters contained in a discourse. Here it means the gathering together both Jews and Gentiles, who have believed in Christ, into one church and flock. See the preceding note.

All things—which are in heaven, and which are on earth] This clause is variously understood; some think, by *things in heaven*, the Jewish state is meant; and by *things on earth*, the Christian. The Jews had been long considered a *divine* or *heavenly people*; their doctrine, their government, their constitution, both civil and ecclesiastical, were all divine or heavenly; as the *powers of the heavens*. Matt. xxiv. 20. Luke xxi. 26. mean the Jewish rulers in church and state, it is very possible that the *things which are in heaven*, mean the same state; and as the Gentiles were considered to have nothing *divine* or *heavenly* among them, they may be here intended by the *earth*, out of the corruption of which they are to be gathered by the preaching of the Gospel. But there are others who imagine, that the *things in heaven* mean the *angelical hosts*; and the *things on earth*, believers of all nations, who shall all be joined together at last in one assembly, to worship God throughout eternity. And some think that the *things in heaven*, mean the *saints who died before Christ's advent*, and who are not to be made perfect till the resurrection, when the full power and efficacy of Christ shall be seen in raising the bodies of believers, and uniting them with their holy souls, to reign in his presence for ever. And some think that, as the Hebrew phrase *שְׁמַיִם וָאָרֶץ* *shamayim ve ha'aretz*, the *heavens and the earth*, signifies *all creatures*; the words in the text are to be understood as signifying *all mankind*, without discrimination of peoples, kindreds, or tongues;

12 * That we should be to the praise of his glory ^b who first ^c trusted in Christ.

13 In whom ye also *trusted*, after that ye heard ^d the word of truth, the Gospel of your salvation; in whom also after that ye believed, ^e ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance ^f until the redemption of ^g the purchased possession, ^h unto the praise of his glory.

^a Ver. 5.—^b Isa. 46. 10, 11.—^c Ver. 6. 14. 2 Thess. 2. 13.—^d James 1. 18.—^e Cor. 1. 21.—^f 2 Cor. 6. 7.—^g 2 Cor. 1. 22.—^h 2 Cor. 5. 5.—ⁱ Luke 21. 28. Rom. 8. 17. Ch. 4. 30.—^j Acts 20. 24.—^k Ver. 6. 12. 1 Pet. 2. 9.

Jews, Greeks, or barbarians. All that are saved of all nations, being saved in the *same way*, viz. by *faith* in Christ Jesus, without any distinction of nation or previous condition, and all gathered into *one church* or *assembly*. I believe that the forming one church out of both Jews and Gentiles, is that to which the apostle refers. This agrees with what is said, chap. ii. 14—17.

11. *In whom*] Christ Jesus; *ye also*, we believing *Jews*, have obtained an inheritance; what was promised to Abraham and his spiritual seed, viz. the adoption of sons, and the kingdom of heaven, signified by the privileges under the Mosaic dispensation, and the possession of the Promised Land; but all these privileges being forfeited by the rebellion and unbelief of the Jews, they are now about to be finally cut off; and the believing part to be re-elected, and put in possession of the blessing promised to Abraham and his spiritual seed, by faith; for, without a re-election, they cannot get possession of these spiritual privileges.

Being predestinated] God having determined to bring both Jews and Gentiles to salvation, not by *works*, nor by any human means or schemes, but by Jesus Christ; that salvation, being *defined*, and *determined before*, in the Divine mind; and the means by which it should be brought about; all being according to His purpose, who consults not his creatures, but operates according to the *counsel of his own will*; that being ever wise, gracious, and good.

The original reference is still kept up here, in the word *προορισθέντες*, being *predestinated*; as in the word *προνοίας*, ver. 5. And as the apostle speaks of *obtaining the inheritance*, he most evidently refers to that of which the *Promised Land* was the *type* and *pledge*. And as that land was assigned to the Israelites by *limit* and *lot*, both of which were appointed by God; so the salvation now sent to the Gentiles was as expressly *their lot* or *portion*, as the *Promised Land* was *that* of the people of Israel. All this shews that the Israelites were a *typical people*; their land, the manner of possessing it, their *civil* and *religious code*, &c. &c. all typical; and that in, by, and through them, God had *fore-determined*, *fore-described*, and *fore-ascertained*, a greater and more glorious people, among whom the deepest counsels of his wisdom should be manifested; and the most powerful works of his eternal mercy, grace, holiness, goodness, and truth, be fully exhibited. Thus there was nothing *fortuitous* in the Christian scheme; all was the result of infinite counsel and design. See on ver. 5.

12. *That we*] Jews, now apostles and messengers of God, to whom the first offers of salvation were made, and who were the first that believed in Christ.

Should be to the praise of his glory.] By being the means of preaching Christ crucified to the *Gentiles*, and spreading the Gospel throughout the world.

13. *In whom ye also trusted*] Ye Gentiles having heard from us the word, *τοῦ λόγου*, the doctrine of the truth, which is the Gospel, or glad tidings of your salvation, have believed as we Jews have done; and received similar blessings to those with which God has favoured us.

In whom also; *ἐν ᾧ*, through whom, Christ Jesus; after that ye had believed, viz. that he was the only Saviour; and that through his blood redemption might be obtained: Ye were sealed with that Holy Spirit of promise; that is, the Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost; and he who has this Spirit, has God's seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he had bought; in order that he might know it, and be able to claim it if mixed with the goods of others. To this custom the apostle may here allude; but it was also customary to set a seal upon what was dedicated to God; or what was to be offered to him in sacrifice.—See this proved in the note on John vi. 27. The Jews themselves speak of the seal of God, which they term *סֵמֶן* *semen*, truth; and which they consider as a representation of the unoriginated and endless perfections of God. As the apostle is here speaking of the doctrine of truth, which came by the Holy Spirit, and is sealed on the souls of believers by this Spirit, he may have in view the Jewish notion, which is at once both correct and elevated. This Spirit of truth, John xiv. 17. who leads into all truth, chap. xvi. 13. and teaches all things, chap. xiv. 26. makes the impression of his own eternal purity and truth in the souls of them who believe; and thus they bear the seal of God Almighty. And they who in the day of judgment are found to bear this seal, *truth*; truth, in the inward parts, having truly repented, truly believed; and having been in consequence, truly justified.

15 Wherefore I also, * after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 † Cease not to give thanks for you, making mention of you in my prayers;

17 That [†] the God of our Lord Jesus Christ, the Father of glory, [‡] may give unto you the spirit of wisdom and revelation [§] in the knowledge of him;

18 [¶] The eyes of your understanding being enlightened: that ye may know what is [¶] the hope of his calling, and what the riches of the glory of his [¶] inheritance in the saints,

19 And what is the exceeding greatness of his power to us—
κ Col. 1. 4. Ephes. 3. 1. Rom. 1. 9. Phil. 1. 3. 4. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. —a John 20. 17. —b Col. 1. 3. —c Or, for the acknowledgment. Col. 2. 2. —p Acts 36. 18. —q Ch. 2. 12. & 4. 3. —r Ver. 11. —s Ch. 3. 7. Col. 1. 2. & 2. 12. —t Vir. of the might of his power. —u Acts 2. 24, 33.

and truly sanctified; and having walked in truth and sincerity towards God and man: these are sealed to the day of redemption: for, having this seal, they are seen to have a right to eternal life.

11. Which is the earnest of our inheritance] This Holy Spirit, sealing the soul with truth and righteousness, is the earnest, foretaste, and pledge, of the heavenly inheritance. And he who can produce this earnest, this witness of the Spirit, in the day of judgment, shall have an abundant entrance into the holiest. On the *agapion*, or earnest, see the notes on Gen. xxviii. 13, &c., and on 2 Cor. i. 22.

The redemption of the purchased possession] That is, till the time when body and soul are redeemed from all their miseries, and glorified in the kingdom of heaven.

The redemption of the purchased possession] *Ἀπολυσίς τῆς πεποιτισμένης*, is variously understood: and, indeed, the original is variously translated. Dr. Whitty has observed, that the verb *πεποιτισμένος*, signifies to *save alive*; and he refers the *πεποιτισμένη* here, to the redemption of the body from corruption, and to its final glorification with the soul. All those who believe in Christ Jesus, are considered as his peculiar people and property; and to them eternal glory is promised. The Spirit of promise, which is given them, is a pledge that they shall have a resurrection from the dead, and eternal blessedness: the redemption, or bringing to life of the body, cannot take place till the day of judgment; but the Holy Spirit promises this redemption, and is now, in their hearts, an earnest, or pledge, of this complete restoration at the great day; which will then be, in an especial manner, to the praise of his glory, viz. of Christ, who has bought them by his blood.

15. Faith in the Lord Jesus] Cordial reception of the Christian religion; amply proved by their love to all the saints: to all the Christians. Perhaps love, here implies not only the kind affection so called, but, also, all the fruits of love, benevolence, and kind offices of every description.

16. Cease not to give thanks] The apostle intimates, that so fully satisfied was he of the genuineness of their conversion, and of their steadiness since their conversion, that it was to him a continual cause of thanksgiving to God, who had brought them into that state of salvation; and of prayer, that they might be preserved blameless to the end.

Making mention of you] While praying for the prosperity of the Christian cause generally, he was led from his particular affection for them, to mention them by name before God.

17. That the God of our Lord Jesus] Jesus Christ, as man and mediator, has the Father for his God and Father: and it is in reference to this, that himself says, "I ascend unto my Father, and your Father, and to my God, and your God," John xx. 17.

The Father of glory] The author and giver of that glory which you expect at the end of your Christian race. This may be a Hebrewism for *glorious Father*, but the former appears to be the best sense.

The spirit of wisdom and revelation] I pray that God may give you his Holy Spirit, by whom his will is revealed to men, that he may teach and make you wise unto salvation, that you may continue to acknowledge him, Christ Jesus, as your only Lord and Saviour.

18. The eyes of your understanding being enlightened] The understanding is that power or faculty in the soul by which knowledge or information is received; and the recipient power is here termed the eyes of the understanding; and we learn from this, that *ὁπὲρ ὁ οὐρανὸς οὐ δύναται, τὸ πνεῦμα οὐ δύναται ἐν τῇ ψυχῇ*, as Philo expresses it, What the eye is to the body, the understanding is to the soul. And that as the eye is not light in itself, and can discern nothing but by the means of light shining not only on the objects to be viewed, but into the eye itself: so the understanding of man can discern no sacred thing of or by itself; but sees by the influence of the Spirit of wisdom and revelation; for, without the influence of God's Holy Spirit, no man ever became wise unto salvation, no more than a man ever discerned an object (no matter how perfect soever his eye might have been,) without the instrumentality of light. Instead of *τῆς ἐνώπιον, of your understanding: τῆς καθ' ὅσον, of your heart*, is the reading of ABDEFG. and several others: also, both the Syriac, all the Arabic, the Coptic, the Ethiopic, Armenian, Sahidic, Slavonian, Vulgate, and Itala, besides several of the Fathers. The eyes of your heart, is undoubtedly the true reading.

The hope of his calling] That ye may clearly discern the glorious and important objects of your hope, to the enjoyment of which God has called or invited you.

ward who believe, * according to the working [†] of his mighty power.

20 Which he wrought in Christ, when [‡] he raised him from the dead, and [§] set him at his own right hand in the heavenly places.

21 * Far above all [†] principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And [‡] hath put all things under his feet, and gave him [§] to be the head over all things to the church,

23 * Which is his body, the fulness of him that filleth all in all.

v Ps. 110. 1. Acts 7. 55, 56. Col. 3. 1. Heb. 1. 3, 8, 10, 12. —w Phil. 2. 9. Col. 2. 10. Heb. 1. 4. —x Rom. 8. 33. Col. 1. 16. & 2. 15. —y Ps. 8. 6. Matt. 28. 18. 1 Cor. 15. 27. Heb. 2. 8. —z 1 Cor. 15. 27. Col. 1. 18. Heb. 2. 7. —a Rom. 12. 5. 1 Cor. 12. 12, 27. Ch. 4. 12 & 5. 23, 30. —b 1 Cor. 15. 27.

The riches of the glory of his inheritance] That you may understand what is the glorious abundance of the spiritual things to which you are entitled, in consequence of being made children of God: for, if children, then heirs; heirs of that glorious inheritance which God has provided for the saints; for all genuine Christians, whether formerly Jews or Gentiles. On the chief subject of this verse, see the notes on Galat. iv. 6, 7.

19. The exceeding greatness of his power] As the apostle is here speaking of the glorious state of believers after death, the exceeding greatness of his power, or that power which surpasses all difficulties, being itself omnipotent, is to be understood of that might which is to be exerted in raising the body at the last day; as it will require the same power or energy which he wrought in Christ, when he raised his body from the grave, to raise up the bodies of all mankind; the resurrection of the human nature of Christ being a proof of the resurrection of mankind in general.

According to the working of his mighty power] *Κατὰ τὴν ἐνέργειαν τὴν ὑποκράτουσάν τῆς ἐκκλησίας αὐτοῦ*, according to the energy of the power of his might. We may understand these words thus: might, *ἐκτος*, is the state or simple efficiency of this attribute in God: power, *ἐκτος*, is this might or efficiency in action; energy, *ἐνέργεια*, is the quantum of force, momentum, or velocity, with which the power is applied. Though they appear to be synonymous terms, they may be thus understood: passive power is widely different from power in action; and power in action will be, in its results, according to the energy or momentum with which it is applied. The resurrection of the dead, is a stupendous work of God; it requires his might in sovereign action: and, when we consider that all mankind are to be raised and changed in a moment, in the twinkling of an eye, then the momentum, or velocity, with which the power is to be applied, must be inconceivably great. All motion is in proportion to the quantity of matter in the mover, and the velocity with which it is applied.—The effect here is in proportion to the cause and the energy he puts forth, in order to produce it. But such is the nature of God's power in action, that it is perfectly inconceivable to us: and even these astonishingly strong words of the apostle, are to be understood as used in a descension to human weakness.

20. Set him at his own right hand in the heavenly places] Gave him as Mediator between God and man, the highest honours and dignities. Phil. ii. 9. in which state of exaltation he transacts all the affairs of his church, and rules the universe. The right hand is the place of friendship, honour, confidence, and authority.

21. Far above all principality] The difficulty in this verse does not arise from the words themselves, the meaning of each being easily understood, but from the sense in which the apostle uses them. Some think he has reference here to the different orders among good and evil angels; he is superior to all the former, and rules all the latter. Others think he refers to earthly governments; and as *ἀρχή*, principality, the first word, signifies the most sovereign and extensive kind of dominion; and *ἐκτος*, lordship, the last word, signifies the lowest degree of authority; hence we are to understand, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe.—Chandler. Others imagine that the apostle has in view, by whatsoever is named in this world, all the dignities of the Jewish church; and by what is named in the world to come, all the dignities that should be found in the Christian church.

Schoettgen supposes that "the apostle's *ἀρχή*, (for *ἀρχόντες* the abstract for the concrete,) means the same as the *נְסִימָה* *Nesim* among the Jews, whose chief business it was to clear and decide all contentions, which arose concerning traditions and legal controversies. That *ἐκτος*, power, is the same as *טְוֵלָה* *tsulá*, he who possesses authority to propound, expound, persuade, convince, and refute. That *ἐκτος*, might, answers to *רַבְּנֵי* *rabbinnóth*, signifying all the class of rabbins whose office it was to expound the law, and teach the people generally. And, that *ἐκτος*, dominion, answers to *מַלְכֵי* *malé*, which signifies a person above the lower orders of men. And he observes, that Jesus Christ, after his resurrection, called fishermen, publicans, and men from the lowest orders of the people, to the work of the ministry; and made them instruments of confounding and overturning all the Jewish rulers, rabbins, and doctors. And that, in the world which is to come, the successive ages of Christianity, he should ever be exalted above all those powers and authorities which Antichrist might

bring into the Christian church, such as popes, cardinals, wicked archbishops, bishops, deans, and canons; and all those who, among the schoolmen, were termed seraphic doctors, angelic doctors, most illuminated, most perfect and irrefragable doctors. And although *Wiclif, Huss, Luther, Melancthon*, and the rest of the *reformers*, were men of little or no note, when compared with the rulers of the popish church, so eminently did the power of Christ work in and by them, that the pope and all his adjuncts were every where confounded; and their power and authority annihilated in several entire regions.⁵ It is certain that the apostle means that all created power, glory, and influence, are under Christ; and hence it is added:—

22. *He hath put all things under his feet*] All beings and things are subject to Him, whether they be *thrones, dominions, principalities, or powers*, Col. i. 16—18. and ii. 10. for he, God the Father, has *given him to be head, chief and supreme, over all, to the church*; the church having no ruler but Jesus Christ: others may be *officers* in his church, but he alone is *head and supreme*.

23. *Which is his body*] As he is *head over all things*, he is *head to the church*; and this church is considered as the *body* of which he is *especially* the head; and from him, as the head, the church receives light, life, and intelligence.

And is the fulness of him] That in which he especially manifests his power, goodness, and truth: for, though he fills all the world with his presence, yet he fills all the members of his mystical body, with wisdom, goodness, truth, and holiness, in an especial manner. Some understand the *fulness*, or πληρομα, here as signifying the thing to be filled; so the Christian church is to be filled by Him whose fulness fills all his members with all spiritual gifts and graces. And this corresponds with what St. John says, chap. i. 16. *Out of his fulness have we all received, and grace upon grace*. And what is said, Col. ii. 9, 10. *You are complete in him; καὶ ἐστὶν ἐν αὐτῷ πληροῖσθε. And ye are in him, filled full: i. e. with gifts and grace*.

Now, in any other sense, the church can be said to be the *fulness of Him who fills all in all*, is difficult to say. However, as Jesus Christ is represented to be the *head*, and the church the *body* under that head, the *individuals* being so many *members* in that *body*; and as it requires a *body* and *members* to make a *head* complete, so it requires a church, or *general assembly* of believers, to make up the *body* of Christ. When, therefore, the *Jews and Gentiles* are brought into this church, the *body* may be said to be complete; and thus Christ has his visible *fulness upon earth*; and the church may be said to be the *fulness of him*, &c. See ver. 10.

CHAPTER II.

The character of the Ephesians, previously to their conversion to Christianity, 1—3. By what virtue they were changed, and for what purpose, 4—7. They were saved by faith, 8, 9. And created unto good works, 10. The apostle enters into the particulars of their former miserable state, 11, 12. And those of their present happy state, 13. Christ has broken down the middle wall of partition between the Jews and Gentiles; and proclaims reconciliation to both, 14—17. The glorious privileges of genuine believers, 18—22. [A. M. cir. 4065. A. D. cir. 61. A. V. C. 513. An. imp. Neronis Cæs. Aug. 8.]

AND ^a *you hath he quickened*, ^b who were dead in trespasses and sins;

2 ^c *Wherein in time past ye walked according to the course of this world, according to ^d the prince of the power of the air, the spirit that now worketh in ^e the children of disobedience:*

^a John 5:24. Col 2:13—see Ver 5. Ch. 1:13—see 1 Cor. 6:11. Ch. 4:22. Col. 1:21 & 23. 1 John 5:19—4 Ch. 6:12—see Ch 5:6. Ch. 3:6.

NOTES.—Verse 1. *And you hath he quickened*] This chapter should not have been separated from the preceding, with which it is most intimately connected. As Christ fills the whole body of Christian believers with his fulness, (chap. i. 23.) so had he dealt with the converted Ephesians; who, before, were *dead in trespasses, and dead in sins*. DEATH is often used by all writers, and in all nations, to express a state of extreme misery. The Ephesians, by trespassing and sinning, had brought themselves into a state of deplorable wretchedness, as had all the heathen nations: and, having thus sinned against God, they were condemned by him; and might be considered as *dead in law*: incapable of performing any legal act, and always liable to the punishment of death, which they had deserved, and which was ready to be inflicted upon them.

Trespasses, παραπτώματα, may signify the *slightest deviation* from the line and rule of moral equity, as well as any *flagrant offence*; for these are equally *transgressions*, as long as the *severed line* that separates between vice and virtue is *passed over*.

Sin, ἀμαρτία, may probably mean here habitual transgression; sinning knowingly and daringly.

2. *Wherein in time past ye walked*] There is much force in these expressions; the Ephesians had not sinned casually, or now and then, but continually; it was their continual employment: they walked in *trespasses and sins*; and this was not a solitary case, all the nations of the earth acted in the same way; it was the *course of this world*: κατὰ τὸν αἰῶνα τοῦ κοίτου τούτου, according to the life, mode of living, or successive ages of this world. The word αἰών, the literal meaning of which is *constant duration*, is often applied to things which have a *complete course*, as the Jewish dispensation, a particular government, and the term of human life; so here, the *whole of life* is a tissue of sin, from the cradle to the grave; every human soul unsaved by Jesus Christ, continues to transgress. And the *unnaturally* Christian world is in the same state to the present day. Age after age passes on in this way; and the living lay it not to heart!

The prince of the power of the air] As the former clause may have particular respect to the Jewish people, who are frequently denominated הוי"ה אלמ hazeh: this world; this latter clause may especially refer to the *Gentiles*, who were most manifestly under the power of the devil; as almost every object of their worship was a *demon*, to whom the worst of passions and practices were attributed; and whose conduct his votaries took care to copy.

Satan is termed *prince of the power of the air*, because the air is supposed to be a region in which malicious spirits dwell, all of whom are under the direction and influence of Satan their chief.

The spirit that now worketh] Τοῦ νῦν ἐνεργῶντος; the operations of the prince of the aerial powers are not confined to that region, he has another sphere of action, viz. the wicked heart of man; and in this he works with energy. He seldom inspires indifference to religion; the subjects in whom he works are either *determinate* opposers of true religion, or they are systematic and energetic transgressors of God's laws.

Children of disobedience] Perhaps a Hebraism for *disob-*

3 ^f *Among whom also we all had our conversation in times past, in ^g the lusts of our flesh, fulfilling ^h the desires of the flesh and of the mind; and ⁱ were by nature the children of wrath, even as others.*

4 But God, ^k who is rich in mercy, for his great love where- with he loved us,

^f Tit 3:3. 1 Pet 4:3—see Gal 5:16—h cir. the wills—i Psalm 51:5. Rom 5:12, 11—k Rom. 10:12. Ch. 1:7. Ver 10.

Children; but taken as it stands here, it is a strong expression in which *disobedience, ἀπειθεία*, appears to be personified; and wicked men exhibited as her children, the *prince of the power of the air* being their father, while *disobedience* is their mother. Thus they are emphatically what our Lord calls them, Matt. xiii. 38, *children of the wicked one*; for they show themselves to be of their father the devil, because they will do his works, John viii. 44. Some think that by *children of disobedience*, the apostle means particularly the disobedient, unbelieving, refractory, and persecuting Jews; but I rather think he speaks this generally, and refers to the Jews in the following verse.

3. *Among whom also we all had our conversation*] We Jews, as well as you Gentiles, have lived in transgressions and sins: ἀνεπαγγελία, this was the *course of our life*; we lived in sin, walked in sin; it was woven through our whole constitution; it tinged every temper, polluted every faculty, and perverted every transaction of life. The *lusts*, the evil, irregular, and corrupt affections of the heart, showed themselves in the perversion of the mind, as well as in our general conduct. The mind, was darkened by the lusts of this flesh, and both conjoined to produce acts of unrighteousness. It was not the will of God that was done by us, but the will of the flesh and of the mind.

And were by nature the children of wrath] For the import of the phrase by nature, φύσει, see the note on Galat. ii. 15. and Rom. ii. 11. To what is said on those passages, I may add from Dr. Macknight. ^a *Nature* often signifies one's birth and education, Gal. ii. 15. *We who are Jews by nature*. Also men's natural reason and conscience. Rom. ii. 14. *The Gentiles who have not the law, do by NATURE the things contained in the law, &c.* Also, the general sense and practice of mankind, 1 Cor. xii. 14. *Doth not even NATURE itself teach you that if a man have long hair, &c.* Also, the original constitution of any thing, Gal. iv. 8. *We are not sons by NATURE*. Also, a disposition formed by custom and habit; thus Demetrius Phalerens said of the Lacedæmonians, φύσει εὐνοῦντο καὶ ἄκατοι. "The Lacedæmonians have naturally a concise mode of speaking." If we use our word *innate*; a short speech; or much sense conveyed in a few words. The words in the text have often been quoted to prove the doctrine of *original sin*; but though that doctrine be an awful truth, it is not, in my opinion, intended here; it is rather found in the preceding words, the lusts of the flesh, and the desires of the flesh and of the mind. The apostle appears to speak of sinful habits; and, as we say, HABIT is a second nature; and as these persons acted from their originally corrupt nature; from the lusts of the flesh and of the mind, they thus became by their vicious habits, or second nature, children of wrath; persons exposed to perdition, because of the impurity of their hearts, and the wickedness of their lives. Here we see that the fallen, apostate nature, produces the fruits of unrighteousness. The bad tree produces bad fruit.

Children of wrath is the same as *son of perdition, son of death*, &c. i. e. Persons exposed to God's displeasure, because of their sins.

4 But God, who is rich in mercy] As they were corrupt!

5 ¹ Even when we were dead in sins, hath quickened us together with Christ, ⁽²⁾ by grace ye are saved;

6 And hath raised us up together, and made us sit together ³ in heavenly places in Christ Jesus;

7 That in the ages to come he might show the exceeding riches of his grace in ⁴ his kindness towards us through Christ Jesus.

8 ⁵ For by grace are ye saved; ⁶ through faith; and that not of yourselves: ⁷ it is the gift of God:

9 ⁸ Not of works, lest any man should boast.

10 For we are his ⁹ workmanship, created in Christ Jesus

¹ Rom. 5:6, 8, 10. Verse 1.—in Rom. 4:5. Col. 2:12, 13. & 2:1, 3.—a Or, by whose grace: See Acts 1:11. Verses 3, 4.—a Chap. 1:21.—p Tit. 3:4.—q Verse 5. Rom. 3:24. 2 Tim. 1:9.—r Rom. 4:16.—s Matt. 16:17. John 6:41, 45. Rom. 10:11, 15, 17. Chap. 1:18. Phil. 1:29.—t Rom. 3:29, 27, 25, & 4:2, & 2:11, & 11:6. 1 Cor. 1:21, 29, 31. 2 Tim. 1:9. Tit. 3:5.

in their nature, and sinful in their practice, they could possess no merit; nor have any claim upon God; and it required much mercy to remove so much misery, and to pardon such transgressions.

His great love God's infinite love is the ground-work of our salvation; in reference to us, that love assumes the form of mercy; and that mercy provides the Saviour, the Lord Jesus Christ. And therefore the apostle adds, ver. 5. *By grace ye are saved*; it is by God's free mercy in Christ that ye are brought into this state of salvation. See on ver. 8.

Even when we were dead in sins Dead in our souls; dead towards God; and dead in law; and exposed to death eternal.

Hath quickened us together with Christ God has given us as complete a resurrection from the death of sin, to a life of righteousness as the body of Christ has had from the grave. And as this quickening, or making alive, was most gratuitous on God's part, the apostle with great propriety says, *By grace are ye saved*.

6. *And hath raised us up together—in Christ* Or rather, *by Christ*: His resurrection being the proof that he had made the full atonement; and that we might be justified by his blood. Believing, therefore, the record which God gave of his Son, we receive this atonement, and were raised from a death of sin, to a life of righteousness; and now we sit in heavenly places: we have a right to the kingdom of God, anticipate this glory, and are indescribably happy in the possession of this salvation, and in our fellowship with Christ Jesus.

7. *That in the ages to come* God has produced us as an example, and one which shall be on record through all generations, that he quickens dead souls: that he forgives the sins of the most sinful when they repent, and believe in Christ Jesus. So that what God has done for the sinners at Ephesus, will serve as an encouragement to all ages of the world; and on this evidence every preacher of the Gospel may boldly proclaim that Christ saves unto the uttermost all that come unto God through him. And thus the exceeding riches of his grace will appear in the provision he has made for the salvation of both Jews and Gentiles. This observation of the apostle is of great use and importance; because we are authorized to state, in all the successive ages of the world, that he who saved the sinners at Ephesus, is ever ready to save all who, like them, repent of their sins, and believe in Christ Jesus.

8. *For by grace are ye saved; through faith* As ye are now brought into a state of salvation, your sins being all blotted out, and you made partakers of the Holy Spirit; and having a hope full of immortality, you must not attribute this to any works or merits of yours; for when this gospel reached you, you were all found dead in trespasses, and dead in sins; therefore it was God's free mercy to you, manifested through Christ, in whom ye were commanded to believe; and having believed by the power of the Holy Spirit, ye received, and were sealed by the Holy Spirit of promise: so that this salvation is in no sense of yourselves, but is the free gift of God, and not of any kind of works; so that no man can boast as having wrought out his own salvation, or even contributed any thing towards it. *By grace ye are saved through faith* in Christ. This is a true doctrine, and continues to be essential to the salvation of man to the end of the world.

But whether are we to understand *faith* or *salvation* as being the gift of God? This question is answered by the Greek text, *τη γὰρ χάριτι ἐστὶν δωρεάν διὰ τῆς πίστεως καὶ τὸ αὐτὸ οὐκ ἐξ ἡμῶν*. *Ὅθεν τὸ δώρον, οὐκ ἐξ ἡμῶν τὰ καὶ πρὸς τὴν χάριν αὐτήν*. "By this grace ye are saved through faith; and this [salvation] not of you; it is the gift of God, not of works: so that no one can boast." "The relative *τὸ αὐτὸ*, this, which is in the neuter gender, cannot stand for *πίστις*, faith, which is the feminine; but it has the whole sentence that goes before for its antecedent." But it may be asked, is not faith the gift of God? Yes, as to the grace by which it is produced: but the grace or power to believe, and the act of believing, are two different things. Without the grace or power to believe, no man ever did or can believe; but with that power, the act of faith is a man's own. God never believes for any man, no more than he repents for him: the penitent, through this grace enabling him, believes for himself; nor does he believe necessarily or impulsively, when he has that power: the power to believe may be present long before it is exercised, else why the solemn warnings with which we meet every where in the word of God; and threatenings against those who do not believe? Is not this a proof that such persons have the power, but do not use it: they believe not, and therefore are not established. This, therefore, is the true

unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

¹ Den. 22:6. Psalm 130:3. Isaiah 19:25 & 29:23 & 44:21. John 3:3, 5. 1 Cor. 3:9. 2 Cor. 5:17. Chap. 4:24. Tit. 2:14.—v Chap. 1:4.—w Or, prepared.—x Cor. 12:2. Chap. 5:8. Col. 1:21 & 2:13.—y Rom. 2:28, 29. Col. 2:11.—z Ch. 4:18. Col. 1:21.—a See Ezek. 16:3. John 10:16.—b Rom. 9:4, 5.—c 1 Thess. 4:13.—d Gal. 4:13. 1 Thess. 4:5.—e Gal. 3:3.—f Acts 2:29. Ver. 17.

state of the case; God gives the power, man uses the power thus given, and brings glory to God; without the power, no man can believe: with it, any man may.

10. *For we are his workmanship* So far is the salvation from being our own work, or granted for our own work's sake, we are ourselves not only the creatures of God, but our new creation was produced by his power; for we are created in Christ Jesus unto good works. He has saved us so that we may show forth the virtues of Him who called us from darkness into his marvellous light. For, though we are not saved for our good works, yet we are saved that we may perform good works to the glory of God, and the benefit of man.

Which God hath before ordained *Ὅς προηορώσμεν; for which God before prepared us, that we might walk in them*. For, being saved from sin, we are made partakers of the Spirit of holiness; and it is natural to that Spirit to lead to the practice of holiness; and he who is not holy in his life is not saved by the grace of Christ. The before ordaining, or rather preparing, must refer to the time when God began the new creation in their hearts; for, from the first inspiration of God upon the soul, it begins to love holiness: and obedience to the will of God is the very element in which a holy or regenerated soul lives.

11. *Wherefore remember* That ye may ever see and feel your obligations, to live a pure and holy life, and be unfeignedly thankful to God for your salvation; remember that ye were once heathens, in the flesh, without the pure doctrine, and under the influence of your corrupt nature; such as by the Jews, (who gloried, in consequence of their circumcision, to be in covenant with God,) were called *uncircumcision*, i.e. persons out of the Divine covenant, and having no right or title to any blessing of God.

12. *That at that time ye were without Christ* Not only were not Christians, but had no knowledge of the Christ or Messiah, and no title to the blessings which were to proceed from him.

Aliens from the commonwealth of Israel Ye were by your birth, idolatry, &c. alienated from the commonwealth of Israel; from the civil and religious privileges of the Jewish people.

Strangers from the covenants of promise Having no part in the promise of the covenant made with Abraham, whether considered as relating to his natural or spiritual seed; and no part in that of the covenant made at Horeb with the Israelites, when a holy law was given them, and God condescended to dwell among them, and to lead them to the Promised Land.

Having no hope Either of the pardon of sin, or of the resurrection of the body: nor indeed of the immortality of the soul. Of all these things, the Gentiles had no rational or well-grounded hope.

Without God in the world They had gods many, and lords many; but in no Gentile nation was the true God known; nor indeed had they any correct notion of the Divine nature. Their idols were, by nature, no gods; they could neither do evil nor good; and, therefore, they were properly without God, having no true object of worship, and no source of comfort. He who has neither God nor Christ, is in a most deplorable state; he has neither a God to worship, nor a Christ to justify him. And this is the state of every man who is living without the grace and spirit of Christ. All such, whatever they may profess, are no better than practical atheists.

13. *Ye who sometimes were far off* To be far off, and to be near, are sayings much in use among the Jews; and among them, to be near, signifies, 1. To be in the approbation or favour of God; and, 2. To be far off, signifies to be under his displeasure. So a wicked Jew might be said to be far off from God, when he was exposed to his displeasure; and a holy man, or a genuine penitent, might be said to be nigh to God, because such persons are in his favour. 2. Every person who offered a sacrifice to God was considered as having access to Him, by the blood of that sacrifice; hence the priests, whose office it was to offer sacrifices, were considered as being nigh to God. And all who brought gifts to the altar, were considered as approaching the Almighty. 3. Being far off, signified the state of the Gentiles as contradistinguished from the Jews, who were nigh. And these expressions were used in reference to the tabernacle, God's dwelling-place among the Israelites; and the sacrifices there offered. All those who had access to this tabernacle, or were nigh to it, or encamped about it, were said to be nigh to God; those who had no access

14 For^g he is our peace, ^h who hath made both one, and hath broken down the middle wall of partition *between us* ;

15 ¹ Having abolished ^k in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain, one ^l new man, so making peace;

16 And that he might ^mreconcile both unto God in one body
by the cross, ⁿhaving slain the enmity ^othereby:

17 And came ^p and preached peace to you which were afar
off, and to ^q them that were nigh.

18 For [†]through him we both have access [‡]by one Spirit unto the Father.

g Mic.5.5. John 16.33. Acts 10.36. Rom.5.1. Col.1.29) -h John 10.16. Gal 3.28) -i Col.2.14,20 -k Col.1.22-1.2 Cor.5.17. Gal 6.15. Chap.4.24. -m Col.1.29,21,22 -n Rom.6.6 & 8.3. Col.2.14. -o Or. in himself. -p Isa.57.19 Zech 9.10 Acts 2.39 & 10.36. Rom.5.1. Verse 13, 14 -q Psa.145.14 -r John 10.9 & 11.6. Rom.5.2.

to it, were said to be *far off*. Hence the latter phrase is used to distinguish the *Gentiles* from the *Jewish* people; and this appears to be the meaning of the prophet, Isa. Iviii. 19. *I create the fruit of the lips, peace, peace* to him that is *far off*, and to him that is *near, saith the Lord*: i. e. I give cause of *praise* and *rejoicing* to the *Gentile* as well as to the *Jew*. And to this Scripture, and to this thing, the apostle seems here to allude. You, *Gentiles*, who were *unacquainted* with God, and were *even without God in the world*, are brought to an *acquaintance* with Him: and are now, through Christ Jesus, brought into the favour and fellowship of God. And as the *Jews* of old *approached* God by the *blood* of their *sacrifices*, so you *approach* Him by the *blood* of Christ.

14. *For he is our peace*] Jesus Christ has died for both Jews and Gentiles, and has become a *peace-offering*, שֵׁלֵם *shalom*, to reconcile both to God, and to each other.

Who hath made both one] Formed one church out of the believers of both people.

The middle wall of partition] By abolishing the law of Jewish ordinances, he has removed that which kept the two parties not only in a state of *separation*, but also of *variance*. This expression, the *middle wall*, can refer only to that most marked distinction which the Jewish laws and customs made between them and all other nations whomsoever. Some think it refers to their ancient manner of living among the Gentiles; as they always end-avoured to live in some place by them-*selves*, and to have a *river*, or a *wall*, between them and their heathen neighbours. Indeed, wherever they went, their own rites, ordinances, and customs, were a sufficient separation between them and others; and as Jesus Christ abolished those customs, admitting all into his church, both Jews and Gen-*tiles*, by *repentance and faith*; he may be said to have *broke down the middle wall of partition*. When, at the death of Christ, the *veil of the temple was rent from the top to the bottom*, was an emblem that the *way to the holiest was laid open*, and that the people at large, both Jews and Gentiles, were to have *access by the holiest by the blood of Jesus*. Some think there is an allusion here to the wall called *chell*, which separated the *court of Israel* from the *court of the Gentiles*; but this was not broken down till the temple itself was destroyed; and to this transaction the apostle cannot be supposed to allude, as it did not take place till long after the writing of this epistle.

15. *Having abolished in his flesh*] By his incarnation and death, he not only made an atonement for sin, but he appointed the doctrine of reconciliation to God, and of love to each other, to be preached in all nations; and thus glory was brought to God in the highest; and on earth peace and good will were diffused among men.

The *enmity* of which the apostle speaks, was reciprocal among the *Jews* and *Gentiles*. The former detested the *Gentiles*, and could hardly allow them the denomination of *men*; the latter had the *Jews* in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from all the other nations of the earth.

The law of commandments] Contained in, or rather concerning ordinances; which law was made merely for the purpose of keeping the Jews a *distinct* people, and pointing out the Son of God till he should come. When, therefore, the end of its institution was answered, it was no longer necessary; and Christ by his death abolished it.

To make in himself.) To make one church out of both people, which should be considered the *body* of which Jesus Christ is the *head*. Thus he makes *one new man*, one new church ; and thus he *makes* and establishes *peace*. I think the apostle still alludes to the *peace-offering*, *שְׁלֵמֶה שְׁלֵמָה*, among the Jews. They have a saying, *Sephra*, fol. 121. *Who-soever offers a peace-offering sacrifice, brings peace to the world*. Such a peace-offering was the death of Christ ; and, by it, peace is restored to the earth.

16. *That he might reconcile both—in one body*] That the Jews and Gentiles, believing on the Lord Jesus, might lay aside all their causes of contention, and become one spiritual body, or society of men, influenced by the Spirit, and acting according to the precepts of the Gospel.

Having slain the enmity thereby; Having by his death upon the cross, made reconciliation between God and man; and by his Spirit in their hearts, removed the enmity of their fallen sinful nature. Dr. Macknight thinks that *abolishing the enmity*, is spoken of the removal of the *hatred* which the Jews and Gentiles mutually bore to each other, because of the

19 Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of ^u the household of God;

20 And are ^vbuilt ^wupon the foundation of the ^xapostles and prophets, Jesus Christ himself being ^ythe chief corner-stone:

21 ^z In whom all the building fitly framed together, groweth ^a unto a holy temple in the Lord :

22 ^b In whom ye also are builded together for a habitation of God through the Spirit.

Ch. 2.12, Heb. 4.16, & 10.12, 29, 1 Pet. 3.18—s. 1 Cor. 12.13, Ch. 4.4,—t. Phil. 3.20, Heb. 12.22, 23,—u. Gal. 6.10, Ch. 3.15—v. 1 Cor. 3.9, 10, Chap. 4.12, 1 Pet. 2.4, 5,—w. Matt. 16.18, Gal. 2.9, Rev. 21.1,—x. 1 Cor. 12.28, Ch. 4.11,—y. Psa. 115.22, Isa. 25.16, Matt. 21.42,—z. Ch. 4.15, 16,—a. 1 Cor. 3.17, & 6.13, 2 Cor. 6.16,—b. 1 Pet. 2.5.

difference of their respective religious worship. And that slaying the enmity, refers to the removal of evil lusts and affections from the heart of man, by the power of Divine grace. This is nearly the sense given above.

17. *And came and preached peace*] Proclaimed the readiness of God to forgive and save both Jews and Gentiles. See the note on ver. 13.

18. *For through him* Christ Jesus; *we both, Jews and Gentiles, have access by one Spirit*, through the influence of the Holy Ghost, *unto the Father, God Almighty*. This text is a plain proof of the *Holy Trinity*. Jews and Gentiles are to be presented unto God the Father, the Fear of God works in their hearts, and prepares them for this presentation; and Jesus Christ himself introduces them. No soul can have access to God but by Jesus Christ; and he introduces none but such as receive his *Holy Spirit*. All who receive that Spirit, are equally dear to him; and whatever their names be among men, they are known in heaven as *children of God*, and heirs of eternal glory.

19. *You are no more strangers*] In this chapter, the *church* of God is compared to a *city*, which has a variety of privileges, rights, &c. founded on regular *charters* and *grants*. The *Gentiles*, having believed in Christ, are all incorporated with the believing *Jews*, in this holy city. Formerly, when any of them came to Jerusalem, being *evot. strangers*, they had no kind of rights whatever; nor could they, as *mere heathens*, settle among them. Again, if any of them, convinced of the errors of the Gentiles, acknowledged the God of Israel, but did not receive *circumcision*, he might dwell in the land, but he had no right to the blessings of the covenant; such might be called *zupukoi, sojourners*; persons who have no property in the land; and may only rent a house for the time being.

Yellow-citizens with the saints) Called to the enjoyment of *equal privileges with the Jews* themselves, who, by profession, were a *holy* people; who were bound to be *holy*, and therefore are often called *saints* or *holy persons*, when both their parts and conduct were far from being right in the sight of God. But the *saints* spoken of here are the *converted* or *Christianized Jews*.

(Of the household of God) The house of God is the temple; example was a type of the Christian church: this is now come God's house; all genuine believers are considered as *ingrati*, *domestics* of this house; the *children* and *servants* of God Almighty, having all equal rights, privileges, advantages; as all, through one Spirit, by the sacred Head the family, had equal access to God: and each might receive as much grace, and as much glory, as his soul could possibly contain.

20. *And are built upon the foundation*) Following the line metaphor, comparing the church of Christ to a *city*, and the *temple*; the believing Ephesians are represented as *parts of that building*; the *living stones*, out of which it is principally formed, 1 Pet. ii. 4, 5. having for *foundation*, a ground-plan, specification, and principle on which it was builded,) the *doctrine* taught by the *prophets* in the *Old Testament*, and the *apostles* in the *New*. Jesus Christ being that *corner-stone*, or *apex*, *crucis*, the chief angle, or foundation *corner-stone*; and the *connecting* medium by which both Jews and Gentiles were united in the same building. Elsewhere, as Christ is termed the *foundation-stone*. Behold I lay *Zion* a *foundation-stone*, a *tried stone*, a *precious corner-stone*. xxviii. 16. but the meaning is the same in all the places where these terms *foundation* or *corner-stone* occur; in laying the *foundation* of a building, a large stone is usually placed at one of the *angles* or *corners*, which serves upon a part of the two walls, and which meets in that angle. Hence, therefore, the apostle says that Jesus Christ is the *chief corner-stone*, it means such a foundation-stone as that above mentioned.

in whom) By which foundation corner-stone, Christ
is, all the building composed of converted Jews and Gen-
tiles; fitly framed together; *συνωπυκνωσεν, properly joined*
and connected together; growth unto a holy temple; is
continually increasing, as new converts from Judaism or hea-
thenism flock into it. It is not a *finished building*; but will
time to increase, and be *more and more perfect*, till the
of judgment.

In whom ye also are builded The apostle now applies the metaphor to the purpose for which he produced it, retaining however some of the figurative expressions. As the stones of the temple are all properly placed, so as to form a complete edifice, and be a habitation for the Deity that is worshipped

there : so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become a habitation of God ; a church in which God shall be worthily worshipped, and in which he can continually dwell.

1. Many suppose that the apostle, in the preceding chapter, alludes to the splendour of the Temple of Diana at Ephesus ; which was reputed one of the wonders of the world. But, to me, this opinion does not seem sufficiently founded. I believe he has the Jewish temple continually in view ; for that temple, above all in the universe, could alone be said to be a habitation of God. Both in the tabernacle and temple, God dwelt between the cherubim ; there was the symbol of his presence, and there was the worship performed which himself had prescribed. After the model of this was the spiritual temple, the Christian church, constructed ; and God was to dwell in the one, as he had dwelt in the other. This simile, drawn from the temple at Jerusalem, was alone worthy of the apostle's design : to have alluded to the temple of Diana, would have disgraced his subject. And as many at Ephesus were Jews, and well acquainted with the temple at Jerusalem, they would both feel and venerate the apostle's simile, and be led to look for the in-dwelling of God, that which distinguished the Jewish temple from all others on the face of the earth.

2. The church of God is very properly said to be a most noble and wonderful work ; and truly worthy of God himself.

There is nothing, says one, so august as this church, seeing it is the temple of God. Nothing so worthy of reverence, seeing God dwells in it. Nothing so ancient, since the patriarchs and prophets laboured in building it. Nothing so solid, since Jesus Christ is the foundation of it. Nothing more closely united and indissoluble, since he is the corner-stone. Nothing so lofty, since it reaches as high as heaven, and to the bosom of God himself. Nothing so regular and well proportioned, since the Holy Spirit is the architect. Nothing more beautiful, or adorned with greater variety, since it consists of Jews and Gentiles of every age, country, sex, and condition : the mightiest potentates, the most renowned warriors, the most profound philosophers, the most eminent

scholars, besides all those of whom the world was not worthy, have formed a part of this building. Nothing more spacious, since it is spread over the whole earth, and takes in all who have washed their robes, and made them white in the blood of the Lamb. Nothing so inviolable, since it is consecrated to Jehovah. Nothing so divine, since it is a living building, animated and inhabited by the Holy Ghost. Nothing so beneficent, seeing it gives shelter to the poor, the wretched, and distressed of every nation, and kindred, and tongue. It is the place in which God does his marvellous works : the theatre of his justice, mercy, goodness, and truth—where he is to be sought, where he is to be found ; and in which alone he is to be retained.

As we have one only God, and one only Saviour and Mediator between God and man, and one only inspiring Spirit ; so there is but one church, in which this ineffable Jehovah performs his work of salvation. That church, however scattered and divided throughout the world, is but one building, founded on the Old and New Testaments ; having but one sacrifice, the Lord Jesus, the Lamb of God, that takes away the sin of the world.

3. Of this glorious church every Christian soul is an epitome ; for, as God dwells in the church at large, so he dwells in every believer in particular : each is a habitation of God through the Spirit. In vain are all pretensions among sects and parties to the privileges of the church of Christ, if they have not the doctrine and life of Christ. Traditions and legends are not apostolic doctrines ; and showy ceremonies, are not the life of God in the soul of man.

4. Religion has no need of human ornaments or trappings ; it shines by its own light, and is refulgent with its own glory. Where it is not in life and power, men have endeavoured to produce a specious image, dressed and ornamented with their own hands. Into this, God never breathed, therefore it can do no good to man, and only impresses on the ignorant and credulous, by a vain show of lifeless pomp and splendour. This phanton called true religion, and the church, by its votaries, is in heaven denominated vain superstition ; the speechless symbol of departed piety.

CHAPTER III.

Paul, a prisoner for the testimony of Jesus, declares his knowledge of what had been a mystery from all ages, that the Gentiles should be fellow-heirs, and of the same body with the Jews, 1—5. Of which doctrine he was made a minister, that he might declare the unspeakable riches of Christ ; and make known to principalities and powers this eternal purpose of God, 7—12. He desires them not to be discouraged on account of his tribulations, 13. His prayer, that they might be filled with all the fulness of God, 14—19. His doxology, 20, 21. [A. M. cir. 4065. A. D. cir. 61. A. U. C. 813. An. Imp. Neronis Cæs. Aug. 8.]

FOR this cause I Paul, ^a the prisoner of Jesus Christ, ^b for ^c you Gentiles.

2 If ye have heard of ^e the dispensation of the grace of God ^f which is given me to you-ward :

3 ^g How that ^h by revelation ⁱ he made known unto me the mystery ; ^j as I wrote afore in few words ;

4 Whereby, when ye read, ye may understand my knowledge ^k in the mystery of Christ,

^a Acts 21. 33, &c. 28. 17, 19. Chap. 4. 1 & 6. 20. Phil. 1. 7, 13, 14, 16. Col. 4. 18. 2 Tim. 1. 8 & 9. 9. Phil. 1. 9 & 10. Gal. 5. 11. Col. 1. 21. 2 Tim. 2. 10. Rom. 1. 5 & 11. 13. 1 Cor. 4. 1. Chap. 17. 1 Cor. 14. 1, 25. 4 Acts 9. 15. & 13. 2. Rom. 12. 3. Gal. 1. 16. Verse 8.—^b Acts 22. 17, 21 & 30. 17, 18.

NOTES.—Verse 1. For this cause] Because he maintained that the Gentiles were admitted to all the privileges of the Jews, and all the blessings of the New Covenant, without being obliged to submit to circumcision, the Jews persecuted him, and caused him to be imprisoned, first at Cæsarea, where he was obliged to appeal to the Roman emperor, in consequence of which he was sent prisoner to Rome. See Acts xxi. 21—28, &c.

The prisoner of Jesus Christ for you Gentiles] For preaching the Gospel to the Gentiles, and showing that they were not bound by the law of Moses, and yet were called to be fellow-citizens with the saints ; for this very cause the Jews persecuted him unto bonds, and conspired his death.

2. If ye have heard of the dispensation] The compound particle *ei*, which is commonly translated if indeed, in several places means *since indeed, seeing that*, and should be translated so in this verse, and in several other places of the New Testament. Seeing ye have heard of the dispensation of God, which is given me to you-ward : this they had amply learnt from the apostle, during his stay at Ephesus, for he had not shunned to declare unto them the whole counsel of God, Acts xx. 27, and kept nothing back that was profitable to them, *ibid.* v. 20. And this was certainly among those things that were most profitable, and most necessary to be known.

By the dispensation of the grace of God we may understand either the apostolic office and gifts granted to St. Paul, for the purpose of preaching the Gospel among the Gentiles ; see Rom. 1. 5. or the knowledge which God gave him of that gracious and divine plan which he had formed for the conversion of the Gentiles. For the meaning of the word *economy*, see the note, chap. i. 10.

3. By revelation he made known unto me] Instead of *εὐνοίας*, he made known, *εὐνοίας*, was made known, is the reading of ABCD FG. several others ; both the Syriac, Coptic, Slavonic, Vulgate, and Latin ; with Clemens, Cyril, Chrysostom, Theodoret, Damascenus, and others : it is doubtless the true reading.

5 Which in other ages was not made known unto the sons of men, ^h as it is now revealed unto the holy apostles and prophets by the Spirit ;

6 That the Gentiles ⁱ should be fellow-heirs, and ^j of the same body, and ^k partakers of his promise in Christ by the Gospel ;

7 Whereof I was made a minister ^l according to the gift of the grace of God given unto me by ^m the effectual working of his power.

^h Gal. 1. 12.—ⁱ Rom. 16. 25. Col. 1. 26, 27.—^j *h* Chap. 1. 9, 10.—^k *o* A little before—^l 1 Cor. 4. 1.—^m 1 Cor. 6. 19.—ⁿ Acts 10. 28. Rom. 16. 25. Verse 9.—^o *h* 2 Cor. 1. 29.—^p Gal. 3. 28, 29.—^q 2 Cor. 12.—^r *h* 2 Cor. 12. 15, 16.—^s Gal. 3. 14.—^t Rom. 15. 16. Col. 1. 23, 25.—^u Rom. 1. 5.—^v Rom. 15. 18. Ch. 1. 19. Col. 1. 29.

The apostle wishes the Ephesians to understand that it was not an opinion of his own, or a doctrine which he was taught by others, or which he had gathered from the ancient prophets ; but one that came to him by immediate revelation from God : as he had informed them before, in a few words, referring to what he had said, chap. i. 9—12.

4. Whereby, when ye read] When ye refer back to them.

Ye may understand my knowledge] Ye may see what God has given me to know concerning what has been hitherto a mystery, the calling of the Gentiles, and the breaking down the middle wall between them and the Jews, so as to make both one spiritual body ; and on the same conditions.

5. Which in other ages was not made known] That the calling of the Gentiles was made known by the prophets, in different ages of the Jewish church, is exceedingly clear ; but it certainly was not made known in that clear and precise manner in which it was now revealed by the Spirit, unto the ministers of the New Testament : nor was it made known unto them at all, that the Gentiles should find salvation without coming under the yoke of the Mosaic law ; and that the Jews themselves should be freed from that yoke of bondage. These were discoveries totally new, and now revealed for the first time by the Spirit of God.

6. That the Gentiles should be fellow-heirs] This is the substance of that mystery which had been hidden from all ages, and which was now made known to the New Testament apostles and prophets ; and more particularly to St. Paul.

His promise in Christ] That the promise made to Abraham, extended to the Gentiles, the apostle has largely proved in his Epistle to the Romans ; and that it was to be fulfilled to them, *by and through Christ*, he proves there also ; and particularly in his Epistle to the Galatians.—See Galat. iii. 14. And that these blessings were to be announced in the preaching of the Gospel, and received on believing it, he every where declares, but more especially in this epistle.

7. Whereof I was made a minister] Διακονε, a deacon, a servant, acting under and by the direction of the great mas-

8 Unto me, ¹who am less than the least of all saints, is this grace given, that ²I should preach among the Gentiles ³the unsearchable riches of Christ;

9 And to make all men see ⁴what is the fellowship of ⁵the mystery, ⁶which, from the beginning of the world, hath been hid in God, ⁷who created all things by Jesus Christ:

10 ⁸To the intent that now ⁹a unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God,

11 ¹Cor. 1:27.—1 Tim. 1:13, 15.—Gal. 1:16, 2:9. 1 Tim. 2:7. 2 Tim. 1:11.—x Ch. 1:7. Col. 1:27.—y Verse 3. Ch. 1:9.—z Rom. 16:25. Verse 5. 1 Cor. 2:7. Col. 1:26.—y Ps. 35:5. John 1:1. Col. 1:16. Heb. 1:2.

ter, Jesus Christ; from whom, by an especial call and revelation, I received the apostolic gifts and office; and, by *την ενεργειαν της δυναμειος αυτου*, the energy, the inworking of his power, this Gospel which I preached was made effectual to the salvation of vast multitudes of Jews and Gentiles.

S. *Less than the least of all saints* Ελαχιστοτερος παντων αγων. As the design of the apostle was to magnify the grace of Christ in the salvation of the world, he uses every precaution to prevent the eyes of the people from being turned to any thing but Christ crucified; and, although he was obliged to speak of himself as the particular instrument which God had chosen to bring the Gentile world to the knowledge of the truth: yet he does it in such a manner, as to show that the excellency of the power was of God, and not of him; and that, highly as he and his fellow-apostles were honoured, they had the heavenly treasure in earthen vessels. To lay himself as low as possible, consistently with his being in the number of divinely commissioned men, he calls himself *less than the least*; and is obliged to make a new word, by strangely forming a comparative degree, not from the positive, which would have been a regular grammatical procedure, but from the superlative. The adjective ελαχιστος, signifies little, *chacon*, or *chacon*, less, and ελαχιστος, least. In this latter, which is the superlative of ελαχιστος, little, St. Paul forms his comparative ελαχιστοτερος, *less than the least*; a word, of which it would be vain to attempt a better translation than that given in our own version. It most strongly marks the unparalleled humility of the apostle; and the amazing condescension of God, in favouring him who had been before a persecutor and blasphemer, with the knowledge of this glorious scheme of human redemption; and the power to preach it so successfully among the Gentiles.

The *unsearchable riches of Christ* [The word ανεξεταστος, from a privative, and εξεταστω, to trace out, from εξω, a step, is exceedingly well chosen here: it refers to the footsteps of God, the plans he had formed, the dispensations which he had published, and the innumerable providences which he had combined to prepare, mature, and bring to full effect and view, his gracious designs in the salvation of a ruined world, by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and providences such riches, such an abundance, such a variety, as could not be comprehended even by the naturally vast and, through the Divine inspiration, unparalleled capacious mind of the apostle.

Yet, he was to proclaim among the Gentiles these astonishing wonders and mysteries of grace: and as he proceeds in this great and glorious work, the Holy Spirit that dwelt in him, opens to his mind more and more of those riches; leads him into those footsteps of the Almighty which could not be investigated by man nor angel; so that his preaching and apostles, taken all in their chronological order, will prove that his views brighter, and his discoveries become more numerous, and more distinct, in proportion as he advances. And had he lived, preached, and written to the present day, he had not exhausted the subject, nor fully declared to the Gentiles, the unsearchable riches of Christ; the endless depths of wisdom and knowledge treasured up in him; and the infinity of saving acts, and saving power, displayed by him.

9. And to make all men see] Καὶ φορησαι παντας, and to illuminate all; to give information both to Jews and Gentiles; to afford them a sufficiency of light, so that they might be able distinctly to discern the great objects exhibited in this Gospel.

What is the fellowship of the mystery] The word κοινωνια, which we properly translate fellowship, was used among the Greeks, to signify their religious communities; here it may intimate the association of Jews and Gentiles in one church or body; and their agreement in that glorious mystery which was now so fully opened relative to the salvation of both. But instead of κοινωνια, fellowship, οικονομια, dispensation, or economy, is the reading of ABCDEFG. and more than fifty others; both the Syriac, Coptic, Ethiopic, Armenian, Slavonian, Vulgate, and Itala, with the chief of the Greek Fathers. Some of the best printed editions of the Greek text have the same reading; and that in our common text has very little authority to support it. Dispensation or economy, is far more congenial to the scope of the apostle's declaration in this place; he wished to show them the economy of that mystery of bringing Jews and Gentiles to salvation by faith in Christ Jesus, which God, from the beginning of the world, had kept hidden in his own infinite mind; and did not think proper to reveal it, even when he projected the creation of the world, which had respect to the economy of human redemption. And although the world was made by Jesus Christ, the great Redeemer; yet at that period, this revelation of the power of

11 ¹ According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access ² with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations ³ for you, ⁴which is my glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 And to him all glory, honour, and thanksgiving, evermore, Amen.

God, the design of saving men, whose full infinite wisdom had foreseen, was not then revealed.

Who created all things by Jesus Christ] Some very judicious critics are of opinion that this does not refer to the material creation; and that we should understand the whole as referring to the formation of all God's dispensations of grace, mercy, and truth; which have been planned, managed, and executed by Christ from the foundation of the world to the present time. But the words εα ιησους χριστου, by Jesus Christ, are wanting in ABCDEFG, and several others; also in the Syriac, Arabic of Eripen, Coptic, Ethiopic, Vulgate, and Itala; as also in several of the Fathers. Griesbach has thrown the words out of the text, and Professor White says, "certissime delenda," they are indubitably spurious. The text therefore should be read, Which from the beginning of the world had been hidden in God, who created all things. No inferiority of Christ can be argued from a clause of whose spuriousness there is the strongest evidence.

10. That now unto the principalities and powers in heavenly places] Who are these principalities and powers? Some think evil angels are intended, because they are thus denominated, chap. vi. 12. Others think good angels are meant; for, as these heavenly beings are curious to investigate the wondrous economy of the Gospel, though they are not its immediate objects, see 1 Pet. i. 12, it is quite consistent with the goodness of God, to give them that satisfaction which they require. And in this discovery of the Gospel plan of salvation, which reconciles things in heaven and things in earth, both men and angels, these pure spirits are greatly interested, and their praises to the Divine Being rendered much more abundant. Others imagine the Jewish rulers and rabbins are intended, particularly those of them which were converted to Christianity, and who had now learnt from the preaching of the Gospel, what as Jesus, they could never have known. I have had several opportunities of showing, that this sort of phraseology is frequent among the Jews; and indeed not seldom used in the New Testament. Mr. Macknight, whose mode of arguing against this opinion, is not well chosen, supposes, that "the different orders of angels in heaven are intended; whose knowledge of God's dispensations must be as gradual as the dispensations themselves; consequently, their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Christian church." Of this there can be no doubt, whether the terms in the text refer to them or not.

By the church] That is, by the Christians; and by the wonderful things done in the church; and by the apostles who were its pastors.

The manifold wisdom of God] Η πολυποικιλος σοφια, that multifarious, and greatly diversified wisdom of God; laying great and infinite plans, and accomplishing them by endless means, through the whole lapse of ages; making every occurrence subservient to the purposes of his infinite mercy and goodness. God's gracious design to save a lost world, by Jesus Christ, could not be defeated by any cunning, skill, or malice of man or devils; whatever hindrances are thrown in the way, his wisdom and power can remove; and his infinite wisdom can never want ways or means to effect its gracious designs.

11. According to the eternal purpose] Κατα προθεσιν του αιωνος, according to the purpose concerning the periods. This seems to refer to the complete round of the Jewish system, and to that of the Gospel. I have often observed that, though the proper grammatical meaning of the word is *ever-during*, or *endless duration*; yet it is often applied to those systems, periods, governments, &c. which have a complete duration, taking in the whole of them, from their commencement to their termination; leaving nothing of their duration unembraced. So here, God purposed that the Jewish dispensation should commence at such a time, and terminate at such a time; that the Gospel dispensation should commence when the Jewish ended, and terminate only with time itself; and that the results of both should be *endless*.—This is probably what is meant by the above phrase.

Which he purposed in Christ Jesus] Ην επιτησεν, which he made or constituted, in or for Christ Jesus. The manifestation of Christ, and the glory which should follow, were the grand objects which God kept in view, in all his dispensations.

12. In whom we have boldness] By whom we, Gentiles, have την ελευθεριαν, this liberty of speech; so that we may say any thing by prayer and supplication; and την προσωπιαν, this introduction, into the Divine presence, by faith in Christ. It is only in his name we can pray to God; and it is only by him that we can come to God; none can give us an introduction but Christ Jesus; and it is only for his sake that God will either hear or save us. It is on the ground of such scriptures

16 That he would grant you, ¹⁶ according to the riches of his glory, ¹⁷ to be strengthened with might by his Spirit in ¹⁸ the inner man;

17 ¹⁹ That Christ may dwell in your hearts by faith; that ye, ²⁰ being rooted and grounded in love,

18 ²¹ May be able to comprehend with all saints, ²² what is the breadth, and length, and depth, and height;

²³ k Rom. 9:23. Ch. 17. Phil. 4:19. Col. 1:27. 1 Ch. 6:10. Col. 1:11.—m Rom. 7:22. 2 Cor. 4:16.—n John 14:23. 1 Th. 2:2.—o Col. 1:23 & 2:7.—p Ch. 1:13.

as these, that we conclude all our prayers in the name and for the sake of Jesus Christ our Lord.

13. *I desire that ye faint not!* In those primitive times, when there was much persecution, people were in continual danger of falling away from the faith, who were not well grounded in it. This the apostle deprecates, and advances a strong reason why they should be firm—"I suffer my present imprisonment, on account of demonstrating your privileges, of which the Jews were envious: I bear my afflictions patiently, knowing that what I have advanced is of God, and thus I give ample proof of the sincerity of my own conviction. The sufferings, therefore, of your apostle are honourable to you and to your cause; and far from being any cause why you should faint, or draw back like cowards, in the day of distress, they should be an additional argument to induce you to persevere."

14. *For this cause I bow my knees!* That they might not faint, but persevere, I frequently pray to God, who is our God, and the Father of our Lord Jesus. Some very ancient and excellent MSS. and Versions, omit the words *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, of our Lord Jesus Christ*. And in them the passage reads, *I bow my knees unto the Father*. The apostle prays to God the Father, that they may not faint; and he bows his knees in this praying. What can any man think of himself, who, in his addresses to God, can either sit on his seat, or stand in the presence of the Maker and Judge of all men! Would they sit while addressing any person of ordinary respectability? If they did so, they would be reckoned very rude indeed. Would they sit in the presence of the king of their own land? They would not be permitted so to do. Is God then to be treated with less respect than a fellow-mortal? Paul knelt in praying, Acts xv. 36. xxi. 5. Stephen knelt when he was stoned, Acts xii. 53. And Peter knelt when he missed Tabitha, Acts ix. 40.

Many parts of this prayer bear a strict resemblance to that offered up by Solomon, 2 Chron. vi. 1, &c. when dedicating the temple, he knelt down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, 2 Chron. vi. 13. The apostle was now dedicating the Christian church that then was, and that ever should be, to God; and praying for those blessings which should ever rest on, and distinguish it: and he knelt down after the example of Solomon, and invokes him to whom the first temple was dedicated; and who had made it a type of the Gospel church.

15. *Of whom the whole family!* Believers in the Lord Jesus Christ on earth; the spirits of just men made perfect, in a separate state; and all the holy angels in heaven, make but one family, of which God is the Father and Head. St. Paul does not say of whom the families, as if each order formed a distinct household; but he says family, because they are all one, and of one. And all this family is named, derives its origin and being, from God, as children derive their name from him who is the father of the family: holy persons in heaven and earth derive their being and their holiness from God, and therefore his name is called upon them. Christ gives the name of Christians to all the real members of his church upon earth; and to all the spirits of just men, (saved since his advent, and through his blood,) in heaven. They are all the sons and daughters of God Almighty.

16. *That he would grant you!* This prayer of the apostle is one of the most grand and sublime in the whole oracles of God. The riches of the grace of the Gospel, and the extent to which the soul of man may be saved here below, are most emphatically pointed out here. Every word seems to have come immediately from heaven; labouring to convey ideas of infinite importance to mankind. No paraphrase can do it justice, and few commentators seem to have entered into its spirit; perhaps deterred by its unparalleled sublimity. I shall only attempt a few observations upon the terms, to show their force and meaning; and leave all the rest to that Spirit by which these most important words were dictated.

That he would grant you!—You can expect nothing from him but as a free gift through Christ Jesus; let this be a ruling sentiment of your hearts when you pray to God.

According to the riches of his glory! According to the measure of his own eternal fulness; God's infinite mercy and goodness being the measure according to which we are to be saved. In giving alms, it is a maxim that every one should act according to his ability. It would be a disgrace to a king or a nobleman, to give no more than a tradesman or a peasant. God acts up to the dignity of his infinite perfections; He gives according to the riches of his glory.

To be strengthened with might! Ye have many enemies, cunning and strong; many trials, too great for your natural strength; many temptations, which no human power is able successfully to resist; many duties to perform, which cannot be accomplished by the strength of man; therefore you need Divine strength; ye must have might; and ye must be

19 And to know the love of Christ, which passeth knowledge, that ye might be filled ²⁰ with all the fulness of God.

20 ²¹ Now I unto him that is able to do exceeding abundantly ²² above all that we ask or think, ²³ according to the power that worketh in us.

21 ²⁴ Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

²⁵ Rom. 10:11, 12.—John 1:16. Ch. 1:23. Col. 3:10.—m Rom. 16:25. Jude 24.—n 1 Cor. 9:2.—o Jer. 2. Col. 1:29.—p Rom. 11:36 & 16:27. Heb. 13:21.

strengthened every where, and every way fortified by that might; mightily and most effectually strengthened.

By his Spirit! By the sovereign energy of the Holy Ghost. This fountain of spiritual energy can alone supply the spiritual strength which is necessary for this spiritual work and conflict.

In the inner man! In the soul. Every man is a compound being: he has a body and a soul. The outward man is that alone which is seen and considered by men; the inward man is that which stands particularly in reference to God and eternity. The outward man is strengthened by earthly food, &c. the inward man, by spiritual and heavenly influences. Knowledge, love, peace, and holiness are the food of the inward man; or rather Jesus Christ, that bread of life which came down from heaven: he that eateth this bread, shall live and be strengthened by it. The soul must be as truly fed, and nourished by Divine food, as the body by natural food.

17. *That Christ may dwell in your hearts by faith!* In this, as well as in many other passages, and particularly that in chap. ii. 21, where see the note, the apostle compares the body or church of true believers to a temple, which, like that of Solomon, is built up to be a habitation of God through the Spirit. Here, as Solomon did at the dedication of the temple at Jerusalem, 2 Chron. vi. 1, &c. Paul having considered the church at Ephesus completely formed, as to every external thing, prays that God may come down and dwell in it. And as there could be no indwelling of God but by Christ, and no indwelling of Christ but by faith, he prays that they may have such faith in Christ, as shall keep them in a constant possession of his love and presence. God, at the beginning, formed man to be his temple; and while in a state of purity, he inhabited this temple; when the temple became defiled, God left it. In the breach of his eternal mercy, Christ, the repairer of the breach, comes to purify the temple, that it may again become a fit habitation for the blessed God. This is what the apostle points out to the believing Ephesians, in praying that Christ, *κατοικοῦναι, might intensely and constantly dwell in their hearts by faith*: for the man's heart, which is not God's house, must be a hold of every foul and unclean spirit; as Satan and his angels will endeavour to fill what God does not.

That ye, being rooted and grounded in love! Here is a double metaphor, one taken from agriculture, the other from architecture. As trees, they are to be rooted in love; this is the soil on which their souls are to grow: into the infinite love of God, their souls, by faith, are to strike their roots; and, from this love, derive all that nourishment which is essential for their full growth, till they have the mind in them that was in Jesus; or, as it is afterward said, till they are filled with all the fulness of God. As a building, their foundation is to be laid in this love. God so loved the world, that he gave his only begotten Son, &c. Here is the ground on which alone the soul, and all its hopes and expectations, can be safely founded. This is a foundation that cannot be shaken; and it is from this alone that the doctrine of redemption flows to man; and from this alone has the soul its form and comeliness. Is this, as its proper soil, it grows. On this, as its only foundation, it rests.

18. *May be able to comprehend with all saints!* *ἵνα ἐν-εσχυόμεν κατὰ χάριν:* these words are so exceedingly nervous, and full of meaning, that it is almost impossible to translate them. The first word *ἐν-εσχυόμεν*, from *ἐξ, intensive*, and *αἰσχυομαι*, to be strong, signifies that they might be thoroughly able, by having been strengthened with might, by God's power. The second word, *κατὰ χάριν*, from *κατά, intensive*, and *χάρισμα*, to take, catch, or seize on, may be translated, that ye may fully catch, take in, and comprehend, this wonderful mystery of God. The mind must be rendered apt, and the soul invigorated, to take in, and comprehend, these mysteries.

What is the breadth, and length, and depth, and height! Here the apostle still keeps up the metaphor, comparing the church of God to a building; and, as in order to rear a proper building, formed on scientific principles, a ground plan and specification must be previously made, according to which the building is to be constructed; the apostle refers to this, for this must be thoroughly understood, without which the building could not be formed. They were to be built up a heavenly house, a habitation of God through the Spirit; and this must have its latitude or breadth: its height, or length; its altitude, or height; and its profundity, or depth.

It is supposed by some, that the apostle is here alluding to the famous temple of Diana, at Ephesus; which, as I have already had occasion to remark, was reputed one of the wonders of the world, being in length 425 feet; in breadth 220: it was supported by 127 pillars, each 60 feet high; was builded at the expense of all Asia; and was 220 years in being completed. I cannot, however, allow of this allusion, while the apostle had a nobler model at hand; and one every way more worthy of being brought into the comparison. The temple of

Jerusalem was that alone which he had in view; that alone could be fitly compared here; for that was built to be a habitation of God; that was His house, and that the place of His rest: so the Christian temple, and the believing heart, are to be the constant, the endless residence of God: and how august must that edifice be, in which the eternal Trinity dwells!

But what can the apostle mean by the *breadth, length, depth, and height, of the love of God*? Imagination can scarcely frame any satisfactory answer to this question. It takes in the *eternity* of God. God is LOVE; and in that, an infinity of *breadth, length, depth, and height*, is included; or rather all *breadth, length, depth, and height*, are lost in this immensity. It comprehends all that is *above*, all that is *below*; all that is *past*, and all that is to *come*. In reference to human beings, the love of God, in its *BREADTH*, is a girdle that encompasses the globe; its *LENGTH* reaches, from the *eternal* purpose of the mission of Christ, to the *eternity* of blessedness, which is to be spent in his ineffable glories; its *DEPTH* reaches to the *lowest* fallen of the sons of Adam, and to the *deepest* depravity of the human heart; and its *HEIGHT* to the infinite dignities of the throne of Christ. He that *overcometh* will *give* to sit down with me upon my throne, as I have overcome, and sat down with the Father upon his throne. Thus we see, that the Father, the Son, and all true believers in Him, are to be seated on the same throne! This is but the height of the love of God; and the height to which that love raises the souls that believe in Christ Jesus!

19. To *know* the love of Christ which passeth knowledge) It is only by the love of Christ that we can know the love of God; the love of God to man induced him to give Christ for his redemption; Christ's love to man induced him to give his life's blood for his salvation. The gift of Christ to man, is the measure of God's love; the death of Christ for man, is the measure of Christ's love. God so loved the world, &c. Christ loved us, and gave himself for us.

But how can the love of Christ which passeth knowledge, be known? Many have laboured to reconcile this seeming contradiction. If we take the verb *know* in a sense in which it is frequently used in the New Testament, to *approve*, *acknowledge*, or *acknowledge with approbation*; and *knows*, to signify *comprehension*; then the difficulty will be partly removed. That ye may *acknowledge*, *approve*, and *publicly acknowledge*, that love of God which surpasseth knowledge. We can *acknowledge* and *approve* of that which surpasses our comprehension. We cannot comprehend God; yet we can know that he is: *approve* of, *love*, *adore*, and *serve* him. In like manner, though we cannot comprehend the immensity of the love of Christ, yet we know that he has loved us, and washed us from our sins, in his own blood; and we approve of, and *acknowledge* Him, as our only Lord and Saviour. In this sense we may be said to *know* the love of Christ that passeth knowledge.

But it is more likely that the word *knows*, which we translate *knowledge*, signifies here *science* in general, and particularly that *science* of which the *rabbin* boasted; and that in which the Greeks greatly exulted. The former professed to have the *key of knowledge*, the *secret* of all Divine mysteries; the latter, considered their *philosophers*, and their *systems of philosophy*, superior to every thing that had ever been known among men; and reputed, on this account, all other nations as *barbarians*. When the apostle prays that they may *know* the love of God which passeth knowledge, he may refer to all the boasted knowledge of the Jewish doctors; and to all the greatly extolled science of the Greek philosophers. To know the love of Christ, infinitely surpasseth all other science.—This gives a clear and satisfactory sense.

That ye might be filled with all the fullness of God) Among all the great sayings in this prayer, this is the greatest. To be filled with God, is a great thing; to be filled with the *fullness* of God, is still greater; but to be filled with *ALL* the fullness of God, *περὶ τὸ πληροῦν τοῦ Θεοῦ*, utterly bewilders the sense, and confounds the understanding.

Most people, in quoting these words, endeavour to *correct* or *explain* the apostle, by adding the word *communicable*; but this is as idle as it is useless and impertinent. The apostle means what he says; and would be understood in his own meaning. By the *fullness* of God, we are to understand all those gifts and graces which he has promised to bestow on man; and which he dispenses to the church. To be filled with *all the fullness* of God, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And, as what God fills, neither sin nor Satan can fill; consequently, it implies that the soul shall be emptied of sin, that sin shall neither have dominion over it, nor a being in it. It is impossible for us to understand these words in a *lower* sense, than this. But *how much* more they imply, (for, more they do imply,) I cannot tell. As there is no end to the merits of Christ, no bounds to the mercy and love of God, no limits to the improbability of the human soul; so the ocean has no bounds set to the saving influence which God will dispense to the heart of every believer. We may *ask*, and we shall receive; and our joy shall be full.

20. Now unto him) Having finished his short, but most wonderfully comprehensive and energetic prayer, the apostle brings in his *doxology*, giving praise to Him from whom all blessings come, and to whom all thanks are due.

That is able to do exceeding abundantly) It is impossible to express the full meaning of these words. God is *omnipotent*.

therefore he is able to do all things; and able to do *υπερ ἐκ πάντων*, *superabundantly above the greatest abundance*. And who can doubt this, who has any rational or scriptural views of his power or his love.

All that we ask or think) We can ask every good of which we have heard: every good which God has promised in his word; and we can think of, or *imagine*, goods and blessings beyond all that we have either seen or read. Yea, we can *imagine* good things to which it is impossible for us to give a name; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in his word: and can feel no bounds to our imagination of good, but *impossibility and eternity*. And after all, God is able to do more for us than we can ask or think; and his ability here is so necessarily connected with his willingness, that the one indisputably implies the other: for, of what consequence would it be to tell the church of God, that he had power to do so and so, if there were not implied an assurance that he *will* do what his power can, and what the soul of man needs to have done?

According to the power that worketh in us) All that he can do, and all that he has promised to do, will be done according to what he has done; by that power of the Holy Ghost, *τὴν ἐνεργουμένην, which worketh strongly in us*; acts with energy in our hearts, expelling evil, purifying and refining the affections and desires, and implanting good.

21. Unto him) Thus possessed of power and goodness, be glory in the church, be praising praises ascribed in all the assemblies of the people of God, wherever these glad tidings are preached; and wherever this glorious doctrine shall be credited.

By Christ Jesus) Through whom, and for whom, all these miracles of mercy and power are wrought.

Throughout all ages) *Εἰς πάντας τὰς γενεάς*, through all succeeding generations; while the race of human beings continues to exist on the face of the earth.

World without end) *Τὸν αἰῶνα τὸν αἰῶνα, throughout eternity*; in the coming world, as well as in this. The song of praise began upon earth, and protracted through all the generations of men; shall be continued in heaven, by all that are redeemed from the earth, where eras, limits, and periods are no more for ever.

Amen) So be it. So let it be! and so it will be: for, all the counsels of God are faithful and true; and not one jot or tittle of his promise has failed, from the foundation of the world to the present day; nor can fail, till mortality is swallowed up of life. Therefore, to the Father, Son, and Holy Ghost, be glory, dominion, power, and thanksgiving; now, henceforth, and for ever.—Amen and Amen.

1. For the great importance of the matter contained in this chapter, and the sublimity of the language and conceptions, there is no portion of the New Testament equal to this. The apostle was now shut up in prison, but the word of the Lord was not bound; and the kingdom of God seems to have been opened to him in a most astonishing manner. There seems to have been exhibited to him a plan of the Divine counsels and conduct, relative to the salvation of man, before, and from the foundation of the world, to the end of time; and while, with the eye of his mind, he contemplates this plan, he describes it in language at once the most elevated that can be conceived; and every where dignified and appropriate to his subject; so that he may with safety be compared with the finest of the Grecian writers. In the notes, I have already observed how hard it is to give any literal translation of the many compound epithets which the apostle uses. Indeed his own nervous language seems to bend and tremble under the weight of the divine ideas which it endeavours to express. This is most observable in the prayer and *doxology* which are contained in verses 14–21. A passage in Thucydides, lib. vii. cap. lxxxvii. in fine, where he gives an account of the total overthrow of the Athenian general Sicias, and his whole army, by the Sicilians, has been compared with this of the apostle; it is truly a grand piece, and no reader can be displaced with its introduction here.—*ἔχρησεν τὸ ἐν αὐτῷ τοῦ ΕΛΛΗΝΙΚΟΥ τὸν κατὰ τὸν πόλεμον τὸρδὲ μετὰ τὴν γαλήνην—καὶ τοὺς τε κορυφαίους ἡμικροῦς, καὶ τοὺς ἐπιθωρηκτοὺς ἐπὶ τῶν κατὰ πύργους πύργους, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κατασφάλλειν, πανόληθρα ἐν τῷ λεγόμενῳ, καὶ πέδους καὶ ὄρους, καὶ οὐδὲν ἐν τῷ ἀπολέσῳ καὶ ὀλίγοι οὐκ πολλοὶ ἐπ' αὐτῶν ἀπὸ τῶν ὀπλῶν.* This was the greatest disproportion which the Greeks sustained during the whole of this war; and was as brilliant to the conquerors, as it was calamitous to the vanquished. In every respect they were totally defeated; and they suffered no small evil in every particular; the destruction was universal, both of army and navy; there was nothing that did not perish; and scarcely any out of vast multitudes, returned to their own homes."

The learned may compare the two passages; and while due credit is given to the splendid Greek historian, no critic will deny the palm to the inspired writer.

2. With such portions of the word of God before us, how is it that we can be said consecutively to credit the doctrines of Christianity, and live satisfied with such slender attainments in the Divine life? Can any man that pleads for his necessary and *everlasting* continuance of inordinating sin, believe what the apostle has written? Can we, who profess any temper or passion that does not belong to the mind of Christ? Will it be said in answer, "that this is only a prayer

of the apostle; and contains his *wish* from the overflows of his heart, for the spiritual prosperity of the Ephesians. Was the apostle *inspired* or *not*, when he penned this prayer? If he were *not* inspired, the prayer makes no part of Divine revelation; if he *were* inspired, every petition is tantamount to a positive promise: for, *what* God inspires the heart to pray for, that, God purposes to bestow. Then, it is his *will*, that all these blessings should be enjoyed by his true followers; that Christ should inhabit their hearts; and that they should be filled with all the fulness of God; yea, and that God should do for them more abundantly than they can ask or think.

This necessarily implies that they should be *saved from all sin, inward and outward in this life*: that the thoughts of their hearts should be cleansed by the inspiration of God's Holy Spirit, that they may perfectly love Him, and worthily magnify his holy Name.

As *sin* is the cause of the ruin of mankind, the Gospel system which is its *cure*, is called *good news*, or *glad tidings*; and it is *good news* because it proclaims *Him* who saves his people from their sins. It would be dishonourable to the grace of Christ, to suppose that sin had made *wounds*, which it could not heal.

CHAPTER IV.

The apostle exhorts them to walk worthy of their vocation, and to live in peace and unity, 1-6. Shows that God has distributed a variety of gifts, and instituted a variety of offices in his church, for the building up and perfecting of the body of Christ, 7-13. Pouches them the necessity of being well instructed and steady in Divine things, 14. Teaches how the body, or Church of Christ, is constituted, 15, 16. Warns them against acting like the Gentiles, of whose conduct he gives a lamentable description, 17-19. Points out how they had been changed in consequence of their conversion to Christianity, 20, 21. Gives various exhortations relative to the purification of their minds; their conduct to each other, and to the poor, 22-28. Shows them that their conversation should be chaste and holy, that they might not grieve the Spirit of God; that they should avoid all bad tempers, be kindly affectioned one to another, and be of a forgiving spirit, 29-32. [A. M. cir. 4065. A. D. cir. 61. A. U. C. 813. An. Imp. Neronis Cas. Aug. 8.]

1 THEREFORE ^a the prisoner ^b of the Lord, beseech you that ye ^c walk worthy of the vocation wherewith ye are called.

^d 2 ^e 4 With all lowliness and meekness, with long-suffering, forbearing one another in love;

^f 3 Endeavouring to keep the unity of the Spirit, ^g in the bond of peace.

^h 4 ⁱ There is one body, and ^j one Spirit, even as ye are called in one ^k hope of your calling;

^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} 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10 He that descended is the same also ^a that ascended up far above all heavens, ^b that he might ^c fill all things.)

11 ^a And he gave some, apostles; and some, prophets; and some, ^b evangelists; and some, ^c pastors and ^d teachers;

12 ^a For the perfecting of the saints, for the work of the ministry, ^b for the edifying of ^c the body of Christ:

13 Till we all come ^a in the unity of the faith, ^b and of the knowledge of the Son of God, unto ^c a perfect man, unto the measure of the ^d stature of the fulness of Christ:

14 That we ^a henceforth be no more ^b children, ^c tossed to and fro, and carried about with every ^d wind of doctrine, by the

^a Acts 1.9, 11. ^b 1 Timothy 2.16. ^c Hebrews 1.14. & 7.26. & 8.1. & 9.21.—^d Acts 2.33.—^e Or, fulfil.—^f 1 Cor. 12.28. Chapter 2:20.—^g Acts 21.8. ^h 2 Timothy 4.5.—ⁱ Acts 29:28.—^j Romans 12.7.—^k 1 Cor. 12.7.—^l 1 Cor. 14.26.—^m Chapter 1:23. Col. 2:1.—ⁿ Or, into the unity.

8. *Wherefore he saith*] The reference seems to be to Psal. xviii. 18, which, however it may speak of the removal of the tabernacle; appears to have been intended to point out the glorious ascension of Christ after his resurrection from the dead. The expositions of various commentators have made the place extremely difficult. I shall not trouble my reader with them; they may be seen in *Rosenmüller*.

When he ascended up on high] The whole of this verse, as it stands in the Psalm, seems to refer to a military triumph. Take the following paraphrase; *Thou hast ascended on high: the conqueror was placed in a very elevated chariot. Thou hast led captivity captive; the conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. Thou hast received (Paul, given) gifts to men; at such times, the conqueror was wont to throw money among the crowd. Even to the rebellious; those who had fought against him, now submit unto him, and share his munificence; for it is the property of a hero to be generous. That the Lord God might dwell among them; the conqueror being now come to fix his abode in the conquered provinces, and subdue the people to his laws.*

All this the apostle applies to the resurrection, ascension, and glory of Christ; though it has been doubted by some *learned men*, whether the Psalmist had this in view. I shall not dispute about this; it is enough for me that the apostle, under the inspiration of God, applied the verse in this way; and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it, was the sense of the Spirit of God: for the Spirit, in the Old and New Testaments, is the same. I may venture a short criticism on a few words in the original. *Thou hast received gifts for men* ^{לָקַחְתָּ חַסְדִּים לְבָנָאִים} *lachuitha chasdim lebanaim*; thou hast taken gifts in man, in Adam. The gifts which Jesus Christ distributes to man, he has received in man, and by virtue of his incarnation; and it is in consequence of his being made man, that it may be said, *The Lord God dwelleth among them*; for Jesus was called *Immanuel*, God with us, in consequence of his incarnation. This view of the subject is consistent with the whole economy of grace, and suits well with the apostle's application of the words of the Psalmist in this place.

9. *But that he also descended*] The meaning of the apostle appears to be this; the person who *ascended* is the Messiah; and his *ascension* plainly intimates his *descent*; and that is, his incarnation, humiliation, death, and resurrection.

10. *He that descended*] And he who descended *so low*, is the same who has ascended *so high*. He came to the *lower parts of the earth*: the very deepest abasement, having emptied himself, taken upon him the form of a servant, and humbled himself unto death, even the death of the cross; now he is ascended *far above all heavens*; higher than all height; he has a name above every name. Here his descending into the *lower parts of the earth*, is put in opposition to his ascending *far above all heavens*. His abasement was unparalleled; so also is his exaltation.

That he might fill all things] That he might be the fountain whence all blessings might flow; dispensing all good things to all his creatures, according to their several capacities and necessities; and particularly fill, both converted Jews and Gentiles, with all the gifts and graces of his Holy Spirit; hence it follows—

11. *He gave some, apostles*] He established several offices in his church; furnished these with the proper officers; and, to qualify them for their work, gave them the proper gifts. For a full illustration of this verse, the reader is requested to refer to the notes on 1 Cor. chap. xii. 6—10, and 28—30. and to the concluding observations at the end of that chapter.

12. *For the perfecting of the saints*] For the complete instruction, purification, and union of all who have believed in Christ Jesus, both Jews and Gentiles. For the meaning of *καταρτισμος*, perfecting, see the note on 2 Cor. xiii. 9.

For the work of the ministry] All those various officers, and the gifts and graces conferred upon them, were judged necessary by the great Head of the church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary; and God gives them, but they do not know their places. In most Christian churches there appears to be but one office, that of *preacher*; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors, and teachers, are all compounded in the class *preachers*; and many to whom God has given nothing but the gift of *exhortation*, take texts to explain them; and thus lose their time, and mar their ministry.

sleight of men, and cunning craftiness, ¹ whereby they lie in wait to deceive;

15 But ^a speaking ^b the truth in love, ^c may grow up into him in all things, ^d which is the head, *even Christ*:

16 ^a From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ^a ye henceforth walk not as other Gentiles walk, ^b in the vanity of their mind,

^a Col. 2.2.—^b 1 Cor. 13.29. Col. 1.28.—^c Or, see—^d Isaiah 28.9. 1 Cor. 14.30.—^e 1 Heb. 13.9.—^f Matt. 11.7.—^g Rom. 16.15. 2 Cor. 2.17.—^h m. Zeck. 8.6. 2 Cor. 4.2.—ⁱ Jer. 25. 1 John 3.18.—^j Or, being sincere.—^k ch. 1.22. & 2.21.—^l Col. 1.13.—^m Col. 2.19.—ⁿ ch. 2.1, 2, 3. Ver. 22. Col. 3.7. 1 Pet. 4.3.—^o Rom. 1.21.

Edifying of the body] The body of Christ is his church; see chap. ii. 24, &c. and its edification consists in its thorough instruction in Divine things, and its being filled with faith and holiness.

13. *In the unity of the faith*] Jews and Gentiles being all converted according to the doctrines laid down in the *faith*, the Christian system.

The knowledge of the Son of God] A true understanding of the mystery of the incarnation; why God was manifest in the flesh, and why this was necessary in order to human salvation.

Unto a perfect man] ^{Εἰς ἀνδρα τέλειον} one thoroughly instructed; the whole body of the church being fully taught, justified, sanctified, and saved.

Measure of the stature] The full measure of knowledge, love, and holiness, which the Gospel of Christ requires. Many preachers, and multitudes of professing people, are studious to find out how many imperfections and infidelities, and how much inward sinfulness, is consistent with a *safe state* in religion; but how few, very few, are bringing out the fair Gospel standard, to try the height of the members of the church; whether they be fit for the heavenly army; whether their stature be such as qualifies them for the ranks of the church militant! *The measure of the stature of the fulness*, is seldom seen; the *measure of the stature of littleness, deceitfulness, and emptiness*, is often exhibited.

14. *Be no more children*] Children here are opposed to the *perfect man* in the preceding verse; and the state of both is well explained by the apostle's allusions. The man is grown up, strong and healthy; and has attained such a measure, or height, as qualifies him for the most respectable place in the ranks of his country.

The child is ignorant, weak, and unsteady; tossed about in the nurse's arms; or whirled round in the giddy sports or games of youth: this seems to be the apostle's allusion. Being tossed to and fro, and carried about with every wind of doctrine, refers to some kind of ancient play, but *what* I cannot absolutely determine: probably to something similar to a *top*; or to our paper kite.

By the sleight of men] The words *ἐν τη κρυψία*, refer to the arts used by gamblers, who employ false dice, that will always throw up one kind of number, which is that, by which those who play with them cannot win.

Cunning craftiness] It is difficult to give a literal translation of the original words, *ἐν πανουργίᾳ καὶ πλοσῇ τῆς πελοδίας τῆς ἀνθρώπων*; “by cunning, for the purpose of using the various means of deception.” *Πανουργία*, signifies *craft* and *subtlety* in general; *cheating* and *imposition*; *πελοδία*, from which we have our term *method*, signifies *a riddle*, a particular *sleight*, *mole of tricking* and *deceiving*; it is applied to the arts which the devil uses, to deceive and destroy souls; see chap. vi. 11, called there the *wines of the devil*. From this, it seems that various arts were used, both by the Greek sophists and the Judaizing teachers, to render the Gospel of none effect; or to adulterate and corrupt it.

15. *But, speaking the truth in love*] The truth recommended by the apostle, is the whole system of Gospel doctrine; this they are to teach and preach; and this is opposed to the *deceit* mentioned above. This truth, as it is the doctrine of God's eternal love to mankind, must be preached in *love*. Scolding, and abuse from the pulpit or press, in matters of religion, are truly *monstrous*. He who has the truth of God, has no need of any means to defend or propagate it, but those which live to God and man provides.

Grown up into him] This is a continuance of the metaphor taken from the members of a human body, receiving nourishment equally, and growing up, each in its due proportion to other parts, and to the body in general. The truth of God should be so preached to all the members of the church of God, that they may all receive an increase of grace and life; so that each, in whatever state he may be, may get forward in the way of truth and holiness. In the church of Christ, there are persons in various states, the *careless*, the *penitent*, the *taken care of*, the *tempted*, the *diffident*, the *little child*, the *young man*, and the *father*. He who had got a talent for the edification of only one of those classes should not stay long in a place, else the whole body cannot grow up in all things under his ministry.

16. *From whom the whole body*] Dr. Macknight has a just view of this passage; and I cannot express my own in more suitable terms: “The apostle's meaning is, that as the human body is formed by the union of all the members to each other, under the head, and by the fitness of each member for its own

18 Having the understanding darkened, ^a being alienated from the life of God through the ignorance that is in them, because of the ^b blindness ^c of their heart:

19 ^a Who being past feeling ^b have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 ^a If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^a put off concerning ^b the former conversation

^a Acts 26.18—^b Ch.2.12, Gal.4.8, 1 Thess.4.5—^c Rom.1.31—^d Or, hardness—^e 1 Tim.4.2—^f Rom.12.25, 1 Pet.4.3—^g Ch.1.13—^h Ch.2.11, & 3.9, Heb.12.1, 1 Pet.2.1—ⁱ Ch.2.2, 3, Ver.17, Col.3.7, 1 Pet.4.3.

office and place in the body: so the church is formed by the union of its members under Christ, the head. Farther, as the human body increases till it arrives at maturity, by the energy of every part in performing its proper function; and by the sympathy of every part with the whole; so the body or church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole.²⁷

This verse is another proof of the wisdom and learning of the apostle. Not only the general ideas here are anatomical, but the whole phraseology is the same. The articulation of the bones, the composition and action of the muscles, the circulation of the fluids, carrying nourishment to every part, and depositing some in every place, the energy of the system in keeping up all the functions, being particularly introduced, and the whole terminating in the general process of nutrition; increasing the body, and supplying all the waste that had taken place in consequence of labour, &c. Let any medical man who understands the apostle's language, take up this verse, and he will be convinced that the apostle had all these things in view. I am surprised that some of those who have looked for the discoveries of the moderns among the ancients, have not brought in the apostle's word *εργασμοί*, supply, from *εργασμοί*, to lead up, lead along, minister supply, &c. as some proof that the circulation of the blood was not unknown to St. Paul!

17. Walk not as other Gentiles walk]. Ye are called to holiness by the Gospel: the other Gentiles have no such calling; walk not as they walk. In this and the two following verses, the apostle gives a most awful account of the conduct of the heathens who were without the knowledge of the true God. I shall note the particulars.

(1.) They walked in the vanity of their mind, *εἰς ματαιότητα τῶν νοσῶν αὐτῶν*; in the foolishness of their mind: want of genuine wisdom, is that to which the apostle refers; and it was through this that the Gentiles became addicted to every species of idolatry; and they fondly imagined that they could obtain help from gods which were the work of their own hands! Here their foolishness was manifested.

(2.) 18. Having the understanding darkened]. This is the second instance alleged by the apostle, in the degradation of the Gentiles. Having no means of knowledge, the heart naturally dark, became more and more so by means of habitual transgression; every thing in the Gentile system having an immediate tendency to blind the eyes, and darken the whole soul.

(3.) Being alienated from the life of God]. The original design of God was to live in man; and the life of God, in the soul of man, was that by which God intended to make man happy; and without which, true happiness was never found by any human spirit; from this, through the ignorance that was in them, *διὰ τῶν ἀγνοῦν τῶν οὐσῶν*, through the substantial, or temporarily existing ignorance, which there was, came the tendency to enlighten. For the most accurate writings of their best philosophers left them entirely ignorant of the real nature of God. And if they had no correct knowledge of the true God, they could have no religion; and if no religion, no morality. Their moral state became so wretched that they are represented as abhorring every thing spiritual and pure, for this is the import of the word *ἀπλοθυρομένην*, (which we translate alienated) in some of the best Greek writers. They abhorred every thing that had a tendency to lay any restraint on their vicious passions and inclinations.

(4.) Blindness of their heart]. *Διὰ τῆς ποροσίν*; because of the callousness of their hearts. Callus signifies a thickening of the outward skin of any particular part, especially on the hands and feet, by repeated exercise or use, through which such parts are rendered insensible. This may be metaphorically applied to the conscience of a sinner, which is rendered stupid and insensible by repeated acts of iniquity.

(5.) 19. Who being past feeling]. *Οὐκ ἔχοντες ἀσπληγκυτές*. The verb *ἀσπληγναι*, signifies—1. To throw off all sense of shame, and to be utterly devoid of pain for committing unrighteous acts.—2. To be desperate, having neither hope nor desire of reformation; in a word, to be without remorse; and to be utterly regardless of conduct, character, or final blessedness. Instead of *ἀσπληγκυτές*, several excellent MSS. and Versions have *ἀσπληγκυτές*, being without hope; that is, persons who, from their manner of life in this world, could not possibly hope for blessedness in the world to come; and who might feel it their interest to deny the resurrection of the body, and even the immortality of the soul.

(6.) Have given themselves over unto lasciviousness]. *Λασκίvuσness* *ασχετα*, is here personified; and the Gentiles in question are represented as having delivered themselves over to her jurisdiction. This is a true picture of the Gentile world; uncleanness, lechery, and debauchery of every kind,

the old man, which is corrupt according to the deceitful lusts.

23 And ^a be renewed in the spirit of your mind;

24 And that ye ^a put on the new man, which after God ^b is created in righteousness and ^c true holiness.

25 Wherefore putting away lying, ^a speak every man truth with his neighbour: for ^b we are members one of another.

26 ^a Be ye angry, and sin not: let not the sun go down upon your wrath:

27 ^a Neither give place to the devil.

^a Rom.6.6—^b Rom.12.2, Col.3.10—^c Rom.6.4, 2 Cor.5.17, Gal.6.15, Ch.6.11, Col.3.10—^d Ch.2.10—^e Or, holiness of truth—^f Zech.8.16, Verse 15, Col.3.2—^g 1 Rom.12.5—^h Psa.41.4 & 57.5—ⁱ 2 Cor.2.10, 11, James 4.7, 1 Pet.5.3.

dourished among them without limit or restraint. Almost all their gods and goddesses were of this character.

(7.) To work all uncleanness with greediness]. This is a complete finish of the most abandoned character; to do an unclean act, is bad; to labour in it, is worse; to labour in all uncleanness, is worse still: but to do all this, in every case, to the utmost extent, *εἰς πλεονεξία*, with a desire exceeding time, place, opportunity, and strength, is worst of all; and leaves nothing more profligate, or more abandoned, to be described or imagined. Such was the state of the Gentiles before they were blessed with the light of the Gospel: and such is the state of those nations who have not yet received the Gospel; and such is the state of multitudes of those in Christian countries, who refuse to receive the Gospel; endeavour to decry it, and to take refuge in the falsities of infidelity, against the testimony of eternal truth.

20. But ye have not so learned Christ]. Ye have received the doctrines of Christianity, and therefore are taught differently: ye have received the Spirit of Christ, and therefore are saved from such dispositions. Some would point, and translate the original thus:—*ὑμεῖς δὲ οὐκ οὕτως ἐμαθὲτε τὸν Χριστόν*. But ye are not thus; ye have learned Christ.

21. If so be that ye have heard him]. *Εἴτε*, Seeing that, since indeed, ye have heard us proclaim his eternal truth; we have delivered it to you, as we received it from Jesus.

22. That ye put off]. And this has been one especial part of our teaching, that ye should abandon all these, and live a life totally opposite to what it was before.

The old man]. See the note on Rom. vi. 6. and especially the notes on Rom. xiii. 13, 14.

Which is corrupt]. The whole of your former life was corrupt and abominable; ye lived in the pursuit of pleasure and happiness: ye sought this in the gratification of the lusts of the flesh; and were ever deceived by these lusts, and disappointed in your expectations.

23. And be renewed in the spirit of your mind]. Their old mode of living was to be abandoned; a new one to be assumed. The mind is to be renovated; and not only its general complexion, but the very spirit of it, all its faculties and powers must be thoroughly, completely, and universally renewed.

24. Put on the new man]. Get a new nature; for in Christ Jesus, under the Christian dispensation, neither circumcision availed any thing, nor uncircumcision, but a new creation. Therefore ye must be renewed in the spirit of your mind.

Which after God is created in righteousness]. Here is certainly an allusion to the creation of man. Moses tells us, Gen. i. 27. That God created man in his own image: that is, God was the model according to which he was formed in the spirit of his mind. St. Paul says here, that they should put on the new man; which, after God, is created in righteousness and true holiness; or, *κατὰ εἰκόνα τῆς ἀληθείας*, in the holiness of truth. Both certainly refer to the same thing; and the one illustrates the other. From the apostle we learn what Moses meant by the Image of God; it was righteousness and the truth of holiness.—See the note on Gen. i. 26. It is not this or the other degree of moral good which the soul is to receive by Jesus Christ; it is the whole image of God: and is to be formed, *κατὰ εἰκόνα*, according to God: the likeness of the Divine Being is to be traced upon his soul; and he is to bear that as fully as his first father Adam bore it in the beginning.

25. Wherefore putting away lying]. All falsity, all prevarication: because this is opposite to the truth, as it is in Jesus, ver. 21. and to the holiness of truth, ver. 24.

Speak every man truth with his neighbour]. Truth was but of small account among many, of even the best heathens; for they taught that, on many occasions, a lie was to be preferred to the truth itself. Dr. Waity collects some of their maxims on this head.

Κρεῖττον δὲ εὐσεβεῖν ψεῦδος, ἢ ἀληθεῖς κακόν. "A lie is better than a hurtful truth."—Menander. Το γὰρ ἀγαθὸν κρεῖττον ἐστὶ τῆς ἀληθείας. "Good is better than truth."—Proclus. Εὐλα γὰρ τι δεῖ καὶ ψεῦδος λεγέσθαι, λεγέσθω. "When telling a lie will be profitable, let it be told."—Darius in Herodotus, lib. iii. pag. 191. "He may lie who knows how to do it, *εἰ δέοντι καιρῷ* in a suitable time."—Plato apud. Stob. ser. 12. "There is nothing decorous in truth but when it is profitable; yea, sometimes καὶ ψεῦδος ὠφελεῖν ἀνθρώπων, καὶ τὴν ἀλήθειαν ἐβλάπεν, truth is hurtful, and lying is profitable to men."—Marinus Tyrinus, Diss. 3. pag. 23.

Having been brought up in such a loose system of morality; these converted Gentiles had need of those apostolic directions; Put away lying, speak the truth; let lying never come near you; let truth be ever present with you. We are members one of another]. Consider yourselves as

28 Let him that stole steal no more: but rather ^m let him labour, working with his hands the thing which is good, that he may have ⁿ to give ^o to him that needeth.

29 ^p Let no corrupt communication proceed out of your mouth, but ^q that which is good ^r to the use of edifying, ^s that it may minister grace unto the hearers.

^m Acts 20. 35. ⁿ These 111. 2 Thes. 3. 8. 11. 12.—^o Col. 3. 12.—^p Luke 3. 11.—^q Matt. 12. 36. Chap. 5. 4. Col. 3. 8.—^r Col. 1. 6. 1 Thes. 5. 11.—^s Or, to edify properly.—^t Col. 3. 16.

one body, of which Jesus Christ is the head: and as a man's right hand would not deceive or wrong his left hand, so deal honestly with each other; for ye are members one of another.

26. *Be ye angry and sin not.* Οἱ ὀργισθεῖς, here is the same as *εὐφραίνεσθε*, *be ye joyful*, *do not sin*. We can never suppose that the apostle delivers this as a precept, if we take the words as they stand in our version. Perhaps the sense is, *Take heed that ye be not angry, lest ye sin*: for it would be very difficult, even for an apostle himself, to be angry, and not sin. If we consider anger as implying displeasure simply, then there are a multitude of cases in which a man may be innocently, yea, laudably angry; for he should be displeased with every thing which is not for the glory of God, and the good of mankind. But in any other sense, I do not see how anger can be safely taken.

Let not the sun go down upon your wrath. That is, if you do get angry with any one, see that the fire be cast, with the utmost speed, out of your bosom. Do not go to sleep with any unkind or unbrotherly feeling: anger continued in, may produce malice and revenge. No temper of this kind can consist with peace of conscience, and the approbation of God's Spirit in the soul.

27. *Neither give place to the devil.* Your adversary will strive to influence your mind, and irritate your spirit: watch and pray that he may not get any place in you, or ascendancy over you.

As the word διαβολός, is sometimes used to signify a calumniator, tale-bearer, whisperer, or backbiter; (see in the original, 1 Tim. iii. 11. 2 Tim. iii. 3. and Tit. ii. 3.) here it may have the same signification. Do not open your ear to the tale-bearer, to the slanderer, who comes to you with accusations against your brethren; or with surmises and evil-speaking. These are human devils; they may be the means of making you angry, even without any solid pretence; therefore give them no place, that you may not be angry at any time: but if, unhappily, you should be overtaken in this fault, let not the sun go down upon your wrath; go to your brother, against whom you have found your spirit irritated; tell him what you have heard, and what you fear; let your ears be open to receive his own account; carefully listen to his own explanation; and, if possible, let the matter be finally settled, that Satan may not get advantage over either.

28. *Let him that stole steal no more.* It is supposed that among the rabbins, stealing was not entirely discommenced, provided a portion was given to the poor. The apostle here teaches them a different doctrine: as they should speak truth, every man with his neighbour, so they should in every respect act honestly; for nothing contrary to truth and righteousness could be tolerated under the Christian system. Let no man, under pretence of helping the poor, defraud another; but let him labour, working with his hands, to provide that which is good, that he may have to give to him who is in necessity. Stealing, overreaching, defrauding, purloining, &c. are consistent with no kind of religion that acknowledges the true God. If Christianity do not make men honest, it does nothing for them. Those who are not saved from dishonesty, fear not God, though they may dread man.

29. *Let no corrupt communication.* Πας λόγος σαπρός: Kypke observes, that λόγος σαπρός, signifies a useless, putrid, unsavoury, and obscene word, or conversation: 1. Useless, particularly that which has been rendered so by old age and corruption; 2. Putrid, impure; so Aristophanes in *Lysistrat.* pag. 859. calls a bad woman, σαπρά, ἥτις ὅν κορπὸν ὁ σαπρὸς; *Tune, Kypke!* habuimus mihi parabis? 3. Calumnious, or reproachful; whoever has a tendency to injure the name, fame, or interest of another. In short, it appears to mean any word or thing obscene, any thing that injures virtue, countenances vice, or scoffs at religion. In the parallel place, Col. iv. 6. the apostle exhorts that our speech may be seasoned with salt, to preserve it from putrefaction. See Kypke and Macknight.

But that which is good to the use of edifying. To be good for a thing, is a Grecianism as well as an Anglicism; for, to be fit, proper, suitable, &c. so Achilles Tatius, lib. 4. pag. 231. αὐθὺν εὖ σὺ δὲ αὐτὰ οὐκ εἶ, I know thee to be good (formed) for friendship. And, Appian, de Bell. Hisp. pag. 439. terms both the Scipios, ἀνδράς εὖ παύτα αὐτὰ εὖ εὐεργετοῖς, men who were good, suitable for all things. And also Lucian in *Toxaris*, pag. 53. οὐ ποῦνα ἀνατρεῖν αὐθὺν εὖ πάλιν Σειθῶν: *The Seythians are not good, expert, in archery only.*—See Kypke, from whom I quote.

That it may minister grace] ἵνα ὁ ὅτι χάρις. This may be understood thus: 1. Let your conversation be pure, wise, and holy, that it may be the means of conveying grace, or Divine influences, to them that hear: 2. Let it be such as to be grateful or acceptable to the hearers. This is the meaning of ἵνα ὁ ὅτι χάρις, in some of the most correct Greek writers. Never wound modesty, truth, or religion, with your discourse; en-

30 And ^a grieve not the Holy Spirit of God, ^b whereby ye are sealed unto the day of ^c redemption.

31 ^d Let all bitterness, and wrath, and anger, and clamour, and ^e evil speaking, be put away from you, ^f with all malice: 32 And ^g be ye kind one to another, tender-hearted, ^h forgiving one another, even as God for Christ's sake hath forgiven you.

^a 1 Cor. 7. 1 & 26. 10. Eph. 4. 13. 1 Thes. 5. 19.—^b Ch. 1. 13.—^c Luke 21. 28. Rom. 8. 23. Ch. 1. 11.—^d 2 Cor. 1. 3. 10.—^e Tit. 2. 2. James 4. 11. 1 Pet. 4. 21.—^f Tit. 3. 2.—^g 2 Cor. 2. 10. Col. 3. 12, 13.—^h 1 Cor. 13. 4. Mark 11. 25.

deavour to edify those with whom you converse; and, if possible, speak so as to please them.

30. *Grieve not the Holy Spirit of God.* By giving way to any wrong temper, unkind word, or unrighteous action. Even those who had already a measure of the light and life of God, both of which are not only brought in by the Holy Spirit, but maintained by his constant indwelling, may give way to sin, and so grieve this Holy Spirit, that he shall withdraw both his light and presence, and in proportion as it withdraws, then hardness and darkness take place; and what is still worse, a state of insensibility is the consequence: for the darkness prevents the fallen state from being seen; and the hardness prevents it from being felt.

Whereby ye are sealed.] The Holy Spirit, in the soul of a believer, is God's seal, set on his heart to testify that he is God's property; and that he should be wholly employed in God's service. It is very likely that the apostle had in view the words of the prophet Isa. lxiii. 10. *But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy, and fought against them.* The Psalmist refers to the same fact, in nearly the same words, Psal. lxxviii. 4. *How oft did they provoke him in the wilderness, and grieve him in the desert!* Let every man, therefore, take heed that he grieve not the Spirit of God, lest God turn to be his enemy, and fight against him.

31. *Let all bitterness.]* Παρά πικρία. It is astonishing that any who profess the Christian name should indulge bitterness of Spirit. Those who are censorious, who are unmerciful to the failings of others; who have fixed a certain standard by which they measure all persons, in all circumstances; and unchristian every one that does not come up to this standard; these have the bitterness against which the apostle speaks. In the last century there was a compound medicine made up, from a variety of drastic acrid drugs, and ardent spirits, which was called *Heru Pura*, Ἡερὺ πύρα, the holy bitter; this medicine was administered in a multitude of cases, where it did immense evil; and perhaps in scarcely any case did it do good. It has ever appeared to me to furnish a proper epithet for the disposition he acted under the pretence of superior sanctity. I have known such persons to do much evil in Christian society; but never knew an instance of them doing any good.

And wrath.] Οἰσός, is more properly anger, which may be considered the commencement of the passion.

Anger.] Οἰσός, is more properly wrath, the passion carried to its highest pitch, accompanied with injurious words, and outrageous acts, some of which are immediately specified.

And clamour.] Κρόγος, loud and obstreperous speaking; brawling, railing, boisterous talk, often the offspring of wrath; all of which are highly unbecoming the meek, loving, quiet, sedate mind of Christ and his followers.

And evil speaking.] Βλασφημία, blasphemy; that is, injurious speaking; words which tend to hurt those of whom, or against whom, they are spoken.

With all malice.] Κίστος, all malignity: as anger produces wrath, and wrath clamour; so all together produce malice, that is, settled, sullen, fell wrath: which is always looking out for opportunities to revenge itself by the destruction of the object of its indignation. No state of society can be even tolerable where these prevail; and if eternity were out of the question, it is of the utmost consequence to have these banished from time.

32. *Be ye kind one to another.]* Ἑνδοθεῖς—χρηστοί: be kind and obliging to each other: study good breeding and gentleness of manners. A Christian cannot be a savage; and he need not be a boor. Never put any person to needless pain.

Tender-hearted.] Εὐσπλαγχνία, compassionateness; having the bowels easily moved, (as the word implies,) to commiserate the state of the wretched and distressed.

Forgiving one another.] Should you receive any injury from a brother, or from any man, be as ready to forgive him on his repentance and acknowledgement, as God was, for Christ's sake, to forgive you, when you repented of your sins, and took refuge in his mercy.

1. The exhortations given in this chapter, if properly attended to, have the most direct tendency to secure the peace of the individual, the comfort of every family, and the welfare and unity of every Christian society. That God never prohibits anything that is useful to us, is an unshaken truth. And that he never commands what has not the most pointed relation to our present and eternal welfare, is not less so. How is it, then, that we do not glory in his commandments, and rejoice in his prohibitions? If the gratification of our fleshly propensities could do us good, that gratification had never been forbidden. God plants thorns in the way, that would lead us to death and perdition.

2. From the provision which God has made for the soul's salvation, we may see the nature, and, in some sense, the extent of the salvation provided. Much on this subject has been

said on the preceding chapter; and the same subject is continued here. God requires that the church shall be holy, so that it may be a proper habitation for himself; and he requires that each believer should be holy, and that he should, under the influence of His grace, arrive at the measure of the stature of the fulness of Christ ver. 13. This is astonishing; but God is able to make all grace abound towards us.

3. It is the will of God, that Christians should be *well instructed*; that they should become *wise and intelligent*; and have their understandings well cultivated and improved. *Sound learning* is of great worth, even in religion; the wisest and best instructed Christians are the most *steady* and may be the most *useful*. If a man be a child in knowledge, he is likely to be *tossed* and *about*, and *carried about with every wind of doctrine*; and often lies at the mercy of interested, designing men: the more knowledge he has, the more *safe* is his state. If our circumstances be such, that we have few means of improvement, we should turn them to the best account. "Partial knowledge is better than total ignorance; he who cannot get all he may wish, must take heed to acquire all that he can." If total ignorance be a bad and dangerous thing, every degree of knowledge lessens both the *evil* and the *danger*. It must never be forgotten, that the Holy Scriptures themselves are capable of making men wise unto salvation, if read and studied with *faith* in Christ.

4. *Union* among the followers of Christ, is strongly recom-

mended. How can spiritual brethren fall out by the way? Have they not all one *Father*, all one *Head*? do they not form one *body*, and are they not all *members of each other*? Would it not be *monstrous* to see the *nails* pulling out the *eyes*; the *hands* tearing off the *flesh* from the body; the *teeth* biting out the *tongue*, &c. &c. And is it less so to see the members of a Christian society bite and devour each other, till they are consumed one of another? Every member of the mystical body of Christ, should labour for the comfort and edification of the *whole*; and the honour of the *Head*. He that would live a quiet life, and keep the unity of the Spirit in the bond of peace, must be as backward to *take offence as to give it*. Would all act on this plan, and surely it is as *rational* as it is *Christian*, we should soon have glory to God in the highest; and on earth, peace and good will among men.

5. A *roughness of manners* is to some unavoidable; it is partly owing to the peculiar texture of their mind, and partly to their education. But there are others who glory in, and endeavour to cultivate this ungente disposition: under this is often concealed a great degree of spiritual pride, and perhaps some malignity, for they think that this *roughness* gives them a *right* to say grating, harsh, and severe things. They should be taught another lesson; and if they will not demean themselves as they ought, they should be left to themselves, and no man should associate with them. They are not *Christians*; and they act beneath the character of *men*.

CHAPTER V.

Christians should imitate their heavenly Father, and walk in love, after the example of Christ, 1, 2. They should avoid all uncleanness, impurity, covetousness, and foolish jesting and idolatry, because these things exclude from the kingdom of God, 3-7. The Ephesians were once in darkness, but being now light in the Lord, they are exhorted to walk in that light, and bring forth the fruits of the Spirit; and to have no fellowship with the workers of iniquity, whose evil deeds are manifested by the light, 8-13. All are exhorted to awake; to awake circumspertly; to redeem the time, and to learn what the will of the Lord is, 14-17. The apostle gives particular directions relative to avoiding excess of wine, 18. To singing and giving thanks, 19, 20. Submission to each other, 21. To husbands, that they should love their wives, as Christ loved the church; for, by the marriage union, the union between Christ and the church is pointed out: and wives are exhorted to reverence their husbands, 22-33. [A. M. cir. 4065. A. D. cir. 61. A. U. C. 813. An. imp. Neronis Cas. Aug. 8.]

BE^a ye therefore followers of God, as dear children; and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour.

3 But^b fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

^a Matt. 5, 45, 48. Luke 6, 35. Ch. 4, 32-34. John 13, 34 & 15, 12. 1 Thess. 1, 9. 1 John 3, 11, 25 & 4, 21 & c. Gal. 1, 4 & 2, 20. Heb. 7, 27 & 9, 11, 16 & 10, 10, 12. 1 John 3, 16 & d. Gen. 8, 21. Lev. 1, 9. 2 Cor. 2, 15 & c. Rom. 6, 13. 1 Cor. 6, 18. 2 Cor. 12, 31. Ch. 4,

NOTES.—Verse 1. *Be ye therefore followers of God* [The beginning of this chapter is properly a continuation of the preceding, which should have ended with the second verse of this. The word *μυνηται*, which we translate *followers*, signifies such as *personate* others, assuming their gait, mode of speech, accent, carriage, &c. and it is from this Greek word that we have the word *mimic*. Though this term is often used in a ludicrous sense, yet here it is to be understood in a very solemn and proper sense. Let your whole conduct be like that of your Lord: imitate him in all your actions, words, spirit, and inclinations: imitate him as children do their beloved parents, and remember that you stand in the relation of *beloved children* to him. It is natural for children to imitate their parents; it is their constant aim to learn of them, and to copy them in all things: whatever they see the parent do, whatever they hear him speak, that they endeavour to copy and imitate; yea, they go farther, they insensibly copy the very *tempers* of their parents. If ye, therefore, be children of God, show this love to your heavenly Father, and imitate all his moral perfections; and acquire the mind that was in Jesus.

2. *And walk in love*] Let every act of life be dictated by love to God and man.

As Christ hath loved us] Laying down your lives for your brethren, if necessary; counting nothing too difficult to be done in order to promote their eternal salvation.

Hath given himself for us] Christ hath died in our stead, and became thereby a sacrifice for our sins.

An offering] Προσφορά, an oblation, an eucharistic offering; the same as מנחה *minchah*, Lev. ii, 1, &c. which is explained to be an offering made unto the Lord, of fine flour, with oil, and frankincense. It means any offering by which gratitude was expressed for temporal blessings received from the bounty of God.

A sacrifice] Θυσία, a sin-offering, a victim for sin; the same as זבח *zebach*, which almost universally means that sacrificial act in which the blood of an animal was poured out as an atonement for sin. These terms may be justly considered as including every kind of *sacrifice, offering, and oblation* made to God on any account; and both these terms are with propriety used here, because the apostle's design was to represent the *sufficiency* of the offering made by Christ for the sin of the world. And the passage strongly intimates, that as man is bound to be *grateful* to God for the good things of this life, so he should testify that gratitude by *suitable offerings*; but having *sinned* against God, he has forfeited all earthly blessings, as well as those that come from heaven: and that Jesus Christ gave himself *σπερ προσφορά*, in our stead, and on our account, as the gratitude offering, προσφορά, which we owed to our MAKER, and without which, a continu-

1^a Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6^m Let no man deceive you with vain words: for because of 19, 21. Col. 3, 5. 1 Thess. 4, 3, &c. — 1 Cor. 6, 1 — Matt. 19, 28. — Ch. 4, 20 — h. Rom. 1, 28. — 1 Cor. 6, 9. Gal. 5, 19, 21. — k. Col. 3, 5. 1 Tim. 6, 17. — 1 Gal. 5, 21. Rev. 22, 15. — m. Jer. 2, 8. Matt. 23, 1. Col. 2, 4, 8, 18. 2 Thess. 2, 3.

ance of temporal blessings could not be expected; and also as a *sacrifice for sin, θυσία*, without which we could never approach God; and without which we must be punished with an everlasting destruction from the presence of God, and the glory of his power. Thus we find, that even our *temporal* blessings come *from* and by Jesus Christ, as well as all our: *pi-ritual* and eternal mercies.

For a sweet-smelling savour.] Εἰς ὁσμὴν εὐωδίας, the same as is expressed in Gen. viii. 21. Lev. i. 9. ut. 16. ריח ניחוח *riach nichoch* *highwah*, "a sweet savour unto the Lord;" i. e. an offering of his own prescription, and one with which he was well pleased; and, by accepting of which, he showed that he accepted the person who offered it. The *sweet-smelling savour* refers to the burnt offerings, the fumes of which ascended from the fire, in the act of *burning*; and, as such odours are grateful to man, God represents himself as pleased with them when offered by an upright worshipper, according to his own appointment.

3. *But fornication*] It is probable that the *three* terms used here by the apostle, refer to different species of the same thing. The word *fornication*, πορνεία, may imply not only fornication, but *adultery* also; as it frequently does; *uncleanness*, ακαθαρσία, may refer to all abominable and unnatural lusts—sodomy, bestiality, &c. and *covetousness*, πλεονεξία, to *excessive indulgence* in that which, unobtainably, is lawful. As the covetous man never has enough of wealth, so the pleasure-taker and the libertine never have enough of the gratifications of sense; the appetite increasing in proportion to its indulgence. If, however, simple *covetousness*, i. e. the *love of gain*, be here intended, it shows from the connexion in which it stands, (for it is linked with *fornication, adultery, and all uncleanness*), how degrading it is to the soul of man, and how abominable it is in the eye of God. In other places, it is ranked with *idolatry*: for the man who has an inordinate love of gain, makes *money* his god.

Let it not be once named] Let no such things ever exist among you, for ye are called to be saints.

4. *Neither filthiness*] Αἰσχροπνία; any thing *bust or vile*, in words or acts.

Foolish talking] Μωρολογία; scurrility, buffoonery, ridicule; or what tends to expose another to contempt.

Nor jesting] Εὐπρόγελια; artfully turned discourses or words, from *ευ*, well or easily, and *προς*, *προς*, *προς*, words that can be easily turned to other meanings; *double entendres*, elaste words, which, from their connexion, and the manner in which they are used, convey an obscene or offensive meaning. It also means *jest*, puns, *witty sayings*, and *mountebank repartees* of all kinds.

Which are not convenient] Οὐκ ἀνασχετά, they do not come

these things, ⁿ cometh the wrath of God ^o upon the children of ^p disobedience.

7 Be not ye therefore partakers with them.

8^q For ye were sometimes darkness, but now *are ye* light in the Lord: walk as ⁹ children of light:

9 (For ¹ the fruit of the Spirit is in all goodness, and righteousness, and truth;)

19 ^u Proving what is acceptable unto the Lord.

11 And ^v have no fellowship with ^w the unfruitful works of darkness, but rather ^x reprove *them*.

12 ^y For it is a shame even to speak of those things which are done of them in secret.

n Rom.1.18.—o Ch.2.2.—p Or, unbelief. Cal.3.6.—q Isa.9.2. Matt.4.16. Acts.26.18. Rom.1.21. Ch.2.11, 12 & 4.18. Tit.3.3. 1 Pet.2.9.—r John.8.12 & 12.46.—s Cor.3.18 & 4.6. 1 Thess.5.5. 1 John.2.9.—t Luke.16.8. John.12.35.—u Gal.1.22.—v Rom.12.2. Phil.1.10. 1 Thess.5.21. 1 Tim.2.3.—v 1 Cor.5.9, 11. & 19.2. 2 Cor.6.11. 2 Thess.3.6, 14.—w Rom.6.21 & 13.12. Gal.6.8.—x Lev.19.17. 1 Tim.5.30.

up to the proper standard : they are utterly improper in themselves, and highly unbecoming in those who profess Christianity.

But rather giving of thanks) *Εὐχαριστία*; decent and edifying discourse, or thanksgiving to God. *Prayer or praise* is the most suitable language for man: and he who is of a trifling, light disposition, is ill fitted for either. How can a man who has been talking foolishly, or jestingly, in company, go in private to magnify God for the use of his tongue, which he has abused; or his rational faculties, which he has degraded?

5. *For this ye know*] Ye must be convinced of the dangerous and ruinous tendency of such a spirit and conduct, when you know that persons of this character can never inherit the kingdom of God. See on ver. 3. and see the observations on the *Greek article* at the end of this epistle.

6. *Let no man deceive you*] Suffer no man to persuade you that any of these things is innocent; or that they are unavoidable frailties of human nature; they are all *sins* and *abominations* in the sight of God; those who practise them are *children of disobedience*; and on account of such practices, the *wrath of God*, Divine punishment, must come upon them.

7. *Be not ye therefore partakers with them.*] Do not act as your fellow-citizens do; nor suffer their philosophy, *with vain words, κενοῖς λόγοις*, with empty and illusive doctrines, to lead you astray from the path of truth.

That there was much need for such directions and cautions to the people of Ephesus, has been often remarked. It appears from Athenæus, that this people were addicted to *luxury, effeminacy*, &c. He tells us that the famous *Aspidia*, who was herself of the *Socratic sect*, brought a vast number of beautiful women into Greece, and by their means filled the country with prostitutes, καὶ ἐλθόντες αὐτὰς τῶν ταύτης εὐπόρην ἔβαλεν, lib. xiii. cap. 25. Ibid. cap. 31. he observes, that she had led into the temple, ἀφ' ὧν Ἀσπιδία τὰς πόλιν προέστηεν, i. e. introduced them; and again, cap. 25. lib. viii. books from Demosthenes, in *Orai. contra Xerxam*, τὰς περὶ εὐκαίαν λόγους ἐκείνην, τὰς δὲ πάλαιας τῆς κατ' ἀρετὴν παλαιότητας τὰς ἐξ ὑπακοῆς τοῦ πολυτελείου καὶ γυναικός, καὶ τὸν εὖ ποτ' ὀλίγον τι εἰσεύειν—“We have *whores* for our pleasure; *harlots* for daily use; and *vipers* for the procreation of legitimate children, and for the faithful preservation of our property.” Through the whole of this 13th book of Athenæus, the reader will see the most melancholy proofs of the most abominable practices among the *Greeks*; and the high estimation in which public dissipation was held by the greatest *lawgivers*, and the wisest *philosophers* among the *Greeks*. And how can we wonder at their authority and example? Is it not in reference to their teaching and laws, that the apostle says, *Let no man decide you with vain words?*

8. *For ye were sometimes* (ποτε, formerly,) *darkness*] While ye lived in darkness, ye lived in these crimes.

But now are ye light in the Lord] When ye were in heathenish darkness, ye served divers lusts and pleasures; but now ye have the light, the wisdom and teaching which come from God; therefore, *walk as children of the light*: let the world see that ye are not slaves to the flesh; but free, willing, rational servants of the Most High; not brutish followers of devil gods.

9. For the fruit of the Spirit) Instead of Spirit, *Πνεῦμα*, ABD' EFG, the *Syriac*, *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, together with several of the *Fathers*, read *φῶς*, *light*, which is supposed by most critics to be the *true* reading, because there is no mention made of the Spirit in any part of the context. As light, ver. 8, not only means the Divine influence upon the soul, but also the Gospel; with great propriety it may be said, *The fruit of the light, i. e. of the Gospel; is in all goodness, and righteousness, and truth.* *Goodness*, ἀγαθότητα, in the principle and disposition; *truthfulness*, ἀκαταστροφή, the exercise of that goodness, in the whole conduct of life; *truth*, ἀλήθεια, the director of that principle and its exercise, to the glorification of God, and the good of mankind.

10. *Proving what is acceptable*] By walking in the light, under the influence of the Divine Spirit; according to the dictates of the Gospel: ye shall be able to *try*, and bring to *full proof*, that by which God is best pleased. Ye shall be able to please him well in all things.

11. *Have no fellowship* Have no religious connexion whatever with heathens or their worship.

13 But ^z all things that are ^a reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore ^b he saith, ^c Awake thou that sleepest, and ^d arise from the dead, and Christ shall give thee light.

15 ° See then that ye walk circumspectly, not as fools, but as wise,

17^b Wherefore be ye not unwise, but ⁱ understanding ^k what

18 And ¹ be not drunk with wine, wherein is excess ; but be

19 speaking to yourselves ^m in psalms and hymns and spi-

^a Rom 1:21-26; ^b Ver 2; ^c John 3:29, 31; ^d Heb 4:13; ^e a Or, discovered; ^f b Or, it; ^c Isa 60:1; ^d Rom 13:11, 12; ^e 1 Cor 15:34; ^f 1 Thess 5:6; ^g John 3:25; ^h Rom 6:4, 5; ⁱ Ch. 2; ^j Col 3:1; ^k Col 4:5; ^l Col 4:5; ^m Gal 6:10; ⁿ Eccl 1:2 & 12:1; ^o John 12:35; ^p Ch 6:15; ^q Col 4:5; ^r Rom 12:2; ^s k 1 Thess 4:3 & 5:18; ^t Prov 29:1 & 29:29, 30; ^u Isa 5:11, 12; ^v Luke 21:34; ^w Acts 16:25; ^x 1 Cor 14:26; ^y Col 3:16; ^z James 5:13.

Unfruitful works of darkness]. Probably alluding to the *mysteries* among the heathens; and the different illustrations and rites through which the initiated went, in the caves and dark recesses where these mysteries were celebrated; all which he denominated *works of darkness*, because they were destitute of true *wisdom*; and *unfruitful works*, because they were of no use to mankind; the initiated being obliged, on pain of death, to keep secret what they had *seen, heard, and felt*; hence they were called *αποκρυφά μυστήρια, unprophable things*. Things, which were *unsearchable*. That the apostle may refer to magic and incantations is also probable; for to these the Ephesians were greatly addicted. See the proofs in the notes on Acts xix. 19.

[*Rather reprove them.*] Bear a *testimony* against them; *convince* them that they are wrong; *confute* them in their vain reasons; *reprove* them for their vices, which are flagrant, while pretending to superior illumination. All these meanings has the Greek word ἐλέγχο, which we generally render to *convince*, or *reprove*.

12. *For it is a luciferæ nec tepelesti*! This no doubt refers to the *Eleusinian* and *Eleuchian* mysteries, which were performed in the night and darkness: and were known to be so impure and abominable, especially the latter, that the Roman senate banished them both from Rome and Italy. How the discovery of these depths of Satan was made, and the whole proceedings in that case, may be seen in Livy, Hist. lib. xix. cap. 1. which the reader will find very curious. What the prophet says here, *It is shame to speak of those things which are done of them in secret*; the abominations being of the most stupendous kind, and of the deepest dye.

13. *But all things that are reported*. Dr. Macknight paraphrases this verse as follows. "*None of these irreproachable actions, deceit, which are practised in celebrating these mysteries, are made manifest as sinful by the Gospel*; and seeing every thing which discovers the true nature of actions is light, the Gospel, which discovers the evil nature of the actions performed in these mysteries, is light." The apostle speaks against the mysteries, as he speaks against fornication, adultery, and murder; and he uses the same figurative expression, or similitude from them, to illustrate Divine truth: for, as it would be a *shame*, even to speak of these things; surely it would be an *abomination* to allude to them in the illustration of the doctrines of the Gospel.

11. *Wherefore he saith*. It is a matter of doubt and controversy, whence this saying is derived: some think it taken from Isa. xxvii. 19. *Thy dead men shall live; with my dead body shall they arise; awake and sing ye that dwell in the dust, &c.* Others think that it is taken from Isa. lx. 1—3. *Arise, shine, for thy light is come, &c.* but these passages neither give the words nor the meaning of the apostle. *Epiphanius* supposed them to be taken from an ancient prophecy of *Elijah*, but since lost: *Sacerdotus* and *Euthelius* think they were taken from an apocryphal work attributed to *Jeremiah* the prophet, and which is now part of a *kyrie* in some of the Christian church; but that there were words in the apostle's time, hymns and spiritual songs, as well as *Isaias*, we learn from himself, in ver. 19. and from Col. iii. 16. The words is supposed to have been thus:

Ἐγεραι ὁ καθεδων,
 Καὶ ἀναστα ἐκ τῶν νεκρῶν,
 Ἐπιφανισαι ὁ Χριστός.
 Awake, O thou who sleepest,
 And from the dead arise thou,
 And Christ shall shine upon thee.

See *Rosenmüller*, *Wolf*, and others. But it seems more natural to understand the words *he saith*, as referring to the *light*, i. e. the *Gospel*, mentioned ver. 13. And the *ἐν λέγει*, should be translated, *Wherefore it saith*, *Ἄνθρωποι*, &c. that is, this is the general, the strong commanding voice of the Gospel in every part: receive instruction; leave your sins, which are leading you to perdition; believe on the Lord Jesus Christ, and he will enlighten and save thee.

As a man *asleep* neither knows nor does any thing that can be called good or useful; so the Gentiles, and all others, while without the knowledge of Christianity, had not only no proper knowledge of vice and virtue; but they had no correct notion of the true God.

As the *dead* can perform no function of life ; so the Gentiles, and the unconverted, were incapable of performing any thing worthy either of *life* or *being*. But, though they were asleep, in a state of complete spiritual torpor, yet they might

ritual songs, singing and making melody in your heart to the Lord:

20 ^a Giving thanks always for all things unto God and the Father ^o in the name of our Lord Jesus Christ;

21 ^P Submitting yourselves one to another in the fear of God.
22 ^q Wives, submit yourselves unto your own husbands, ^r as

unto the Lord.

23 For ^s the husband is the head of the wife, even as Christ is the ^t head of the church; and he is the saviour of ^u the body.

n Ps. 34 1. Isa. 63 7. Col. 3. 17. 1 Thess. 5 18. 2 Thess. 1. 2.—o Heb. 13. 15. 1 Pet. 2 5. & 4 11.—p Phil. 2 3. 1 Pet. 5. 5.—q Gen. 3 15. 1 Cor. 14 34. Col. 3. 18. Tit. 2 5. 1 Pet. 3 1.—r Ch. 6. 5.—s 1 Cor. 11. 3.—t Ch. 1. 22. & 4. 15. Col. 1. 18.

be awake by the voice of the Gospel: and, though *dead* to all goodness, and to every function of the spiritual life; yet, as their *animal* life was whole in them, and *perception* and *reason* were still left, they were capable of hearing the Gospel, and under that influence which always accompanies it, when faithfully preached, they could discern its excellency, and find it to be the power of God to their salvation. And they are addressed by the apostle as possessing this capacity; and on their using it properly, have the promise that Christ shall enlighten them.

15. *Walk circumspectly*.) Our word *circumspect*, from the Latin *circumspicio*, signifies to look round about; on all hands, to be every way watchful; wary and cautious; in order to avoid danger, discern enemies before they come too nigh; and secure a man's interest by every possible and lawful means. But the original word *cautus*, signifies *correctly, accurately, consistently, or perfectly*. Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; be ye as wise as the ancient fathers; exemplify the principles which are holy and good, by a corresponding conduct; do not only profess, but *live* the Gospel. If you embrace all its *promises*, be careful also to embrace all its *precepts*; and behave yourselves so that your enemies may never be able to say, that ye are *holy* in your *doctrines and profession*, but *irregular* in your *lives*.

truths and profession, *οὐκ ἐπὶ τῷ λόγῳ καὶ τῷ ἔργῳ* (Not as fools, but as wise) *Μη ὡς Ἀσσοφοι ἀλλ' ὡς Σοφοί*. The heathens affected to be called *Σοφοί*, or wise men; Pythagoras was perhaps the first who corrected this vanity, by assuming the title of *φιλοσοφός*, a lover of wisdom; hence our term *philosopher*, used now in a much prouder sense, than that in which the great Pythagoras wished it to be applied. The apostle here takes the term *σοφός*, and applies it to the *Christian*; and instead of it, gives the empty Gentile philosopher the title of *ασοφός*, without wisdom; fool.

16. *Redeeming the time* Εἰς τὴν ὥραν τοῦ χρόνου: buying up those moments which others seem to throw away; steadily improving every present moment, that ye may, in some measure, *regain* the time ye have *lost*. *Let time* be your chief commodity: deal in that alone; buy it all up, and use every portion of it yourselves. *Time* is that on which *eternity* depends; in *time* ye are to get a preparation for the kingdom of God; if ye get not this *in time*, your ruin is inevitable; therefore buy up the time.

Some think there is an allusion here to the case of *debtors*, who, by giving some valuable consideration to their creditors, obtain further time for paying their debts. And this appears to be the sense in which it is used by the Septuagint, Dan. ii. 8. *Εἰς ἀνέλεος οὐκ ἐστὶν ὁ χρόνος ὑμῖν ἐτι; ὁπότε.* I know certainly that *ye would gain or buy time*. Ye wish to have the time *prolonged*, that ye may seek out for some plausible explanation of the dream. Perhaps the apostle means, in general, *embrace every opportunity* to glorify God, save your own souls, and do good to men.

Because the days are evil.] The present times are dangerous; they are full of troubles and temptations; and only the watchful and diligent have any reason to expect that they shall keep their garments unspotted.

17. *Wherefore be ye not unwise.*] *Μη γυνεσθε ἀνδρες, ὑπομνησθε* *not become madmen.* Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen, running about to sing their heads from shoulder to shoulder, appearing to be in every sense completely frantic. See the whole of the passage in *Livy*, to which I have referred, *cap. vi.* 12.

But understanding what the will of the Lord is.] It is the will of God that ye should be sober, chaste, holy, and pure. Get a thorough understanding of this; acquaint yourselves with God's will, that ye may know how to glorify Him.

18. *Be not drunk with wine, wherein is excess.* This is a farther allusion to the *Bacchanalian mysteries*; in them the votaries got drunk, and ran into all manner of excesses; *Plato*, though he forbade *drunkenness*, in general, yet allowed that the people should get drunk in the solemnities of that god who invented wine. And indeed this was their common custom, when they had offered their sacrifices, then they indulged themselves in drunkenness, and ran into all kinds of extravagance. Hence it is probable that *μεθύω*, to get drunk is derived from *μετα*, after, and *θύω*, to sacrifice; for having completed their sacrifices, they indulged themselves in wine. *Τὸ μεθύω*, which we translate *excess*, means prodigality and debauchery of every kind; as also are the genera concomitants of drunkenness; and especially among the votaries of *Bacchus*, in Greece and Italy.

But be filled with the Spirit.] The heathen priests pretended to be filled with the influence of the god they worshipped.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands ^v in every thing.

25 w Husbands, love your wives, even as Christ also loved the church, and ^x gave himself for it ;

26 That he might sanctify and cleanse it ^y with the washing
of water ^z by the word,

27 ^a That he might present it to himself a glorious church, ^b not having spot or wrinkle, or any such thing; ^c but that it should be holy and without blemish.

^u Ch.1:23.—^v Col.3:20, 22. ^{Tit} 2:9.—^w Col.3:19. ¹ Pet 3:7.—^x Acts 20:23. ^{Gal} 1:4 & 2:20. ^{Ver} 2.—^y John 3:5. ^{Tit} 3:5. ^{Heb} 10:22. ¹ John 5:6.—^z John 15:3 & 17:17.—^a 2 Cor.11:2. ^{Col} 1:22.—^b Cant.4:7.—^c Ch.1:4.

and it was in these circumstances that they gave out their oracles. See a remarkable instance of this quoted in the notes on Luke ix. 39, where the case of a *Bacchanalian* is described. The apostle exhorts the Ephesians not to resemble these, but instead of being filled with wine, to be filled with the Spirit of God; in consequence of which, instead of those *discoveries* of the Divine will, to which in their drunken worship the votaries of Bacchus pretended, they should be wise indeed; and should understand what the will of the Lord is.

19. *Speaking to yourselves in psalms.*] We can scarcely say what is the exact difference between these three expressions. *Psalms*, *Ψαλμοι*, may probably mean those of David.

Hymns.] ὕμνοι; extemporaneous effusions in praise of God, uttered under the influence of the Divine Spirit, or a sense of his especial goodness. See Acts xvi. 25.

Songs.] Ὅδα, *odes*; premeditated and regular poetic compositions; but in whatever form they were composed, we learn that they were all πνευματικά, *spiritual*, tending to magnify God, and edify men.

singing and making melody in your heart]. The heart always goes with the lips. It is a shocking profanation of Divine worship, to draw nigh to God with the lips, while the heart is far from him. It is too often the case, that in public worship, men are carried off from the sense of the words by the sounds that are put to them. And how few choirs of singers are there in the universe, whose hearts ever accompany them in what they call singing the praises of God!

20. *Giving thanks always*] God is continually loading you with his benefits; you *deserve* nothing of his kindness therefore give Him thanks for his unmerited bounties.

[*God and the Father*] That is, God, who is your Father, and the Father of mercies. See the observations on the *Greek article*, at the end of this epistle.

In the name of our Lord Jesus] He is the only *Mediator* and through him alone can ye approach to God : and it is for his sake only, that God will hear your *prayers* ; or receive your *praises*.

21. *Submitting—one to another*] Let no man be so tenacious of his own will, or his opinion, in matters indifferent as to disturb the peace of the church; in all such matters *give way to each other*; and let *love* rule.

(*the joy of God.*) Setting him always before your eyes and considering that he has commanded you to *love one another*, and to *hear each other's burdens*; and that what you do in this or any other commanded case, you do as unto the Lord. Instead of *ἐν ὁνόματι*, *in the fear of God*, *ἐν φόβῳ κυρίου*, *in the fear of CHRIST*, is the reading of ABDEFG, with all others of most value; besides the *Syriac, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, and Itala*; *Basil the Great, and Chrysostom*. Neither reading makes any difference in the sense.

22. *Wives, submit yourselves unto your own husbands* As the *Lord*, viz. *Christ*, is the head or governor of the Church and the head of the man: so is the man the head or governor of the woman. This is God's ordinance, and should not be transgressed. The husband should not be a *tyrant*; and the wife should not be the *governor*. Old *Francis Quarles*, in his homely rhymes, alluding to the superstitious notion, that the *crowing* of a *hen* bodes ill luck to the family, has said—

"All thrives the hapless family that shows,
A cock that's *silent*, and a hen that *crows* :
I know not which live most *unnatural* lives,
Obeys husbands, or *commanding* wives."

As unto the Lord.] The word *church*, seems to be necessarily understood here ; that is, act under the authority of you husbands, as the *church* acts under the authority of Christ.—As the *church* submits to the Lord, so let wives submit to their husbands.

23. *For the husband is the head of the wife*] This is the reason which the apostle gives for his injunctions.—See above. *He is the saviour of the body.*] As Christ exercises authority

He is the saviour of the body.] As Christ exercises authority over the church, so as to save and protect it; so let the husband exercise authority over his wife, by protecting, comforting, and providing her with every necessary and comfort of life, according to his power.

21. *In every thing.*] That is, every lawful thing; for it is not intimated that they should obey their husbands in any thing criminal, or in any thing detrimental to the interests of

his wife to become such also; he may be an enemy to true religion, and use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in *non* of these things should she obey him.

25. *Husbands, love your wives*] Here is a grand rule, according to which every husband is called to act. *Love your wife as Christ loved the church*. But how did Christ love the

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 * For this cause shall a man leave his father and mother,

d Gen 2:23 Rom 12:5 1 Cor 6:15 & 12:27—e Gen 2:24 Matt. 19:5.

church? He gave himself for it: he laid down his life for it. So then husbands should, if necessary, lay down their lives for their wives: and there is more implied in the words than mere protection and support: for, as Christ gave himself for the church, to save it; so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness. Thus we find that the authority of the man over the woman is founded on his love to her: and this love must be such as to lead him to risk his life for her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds, and formation of their manners, to the mother, she has need of all the assistance and support which her husband can give her; and if she perform her duty well, she deserves the utmost of his love and affection.

26. That he might sanctify and cleanse it.] The church is represented as the spouse of Christ, as the woman is the spouse of the man; and to prepare this church for himself, he washes, cleanses, and sanctifies it. There is certainly an allusion here to the ancient method of purifying women, who were appointed to be consorts to kings; twelve months, it appears, were in some instances spent in this purification; six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of women. See the case of Esther, chap. ii. ver. 12. see also Psal. xlv. 13, 14. Ezek. xvi. 7—14.

With the washing of water.] Baptism, accompanied by the purifying influences of the Holy Spirit.

By the word.] The doctrine of Christ crucified; through which baptism is administered, sin cancelled, and the soul purified from all unrighteousness: the death of Christ giving efficacy to all.

27. That he might present it to himself.] It was usual to bring the royal bride to the king in the most sumptuous apparel; and is there not here an allusion to Psal. xlv. 13, 14. The king's daughter (Pharaoh's) is all glorious within, her clothing is of wrought gold; she shall be brought unto the king (Solomon) in raiment of needle work. This presentation here spoken of by the apostle, will take place on the last day. See the note on 2 Cor. xi. 2.

A glorious church.] Every way splendid and honourable, because pure and holy.

Not having spot.] *Ἐπίλοιπον*, no blemish on the face; no spots upon the garment; the heart and life both holy.

Wrinkle.] *Ῥυτίτις*, no mark of superannuation or decay. The word is commonly applied to wrinkles on the face, indicative of sickness or decrepitude.

Holy and without blemish.] In every sense, holy, pure, and perfect. Now it was for this purpose that Christ gave himself for the church; and for this purpose he continues the different ordinances which he has appointed; and particularly the preaching of the word, the doctrine of reconciliation through faith in his blood. And it is in this life that all this purification is to take place, for none shall be presented at the day of judgment to him, who has not here been sanctified, cleansed, washed, made glorious, having neither spot, wrinkle, blemish, nor any such thing. How vain is the pretension of multitudes to be members of the true church, while full of spots, wrinkles, blemishes, and many such things; fondly supposing that their holiness is in their Surety, because not in themselves! Reader, lay thy hand on thy conscience, and say, dost thou believe that this is St. Paul's meaning? See the notes on chap. iii. 14, &c.

28. As their own bodies.] For the woman is, properly speaking, a part of the man; for God made man male and female, and the woman was taken out of his side; therefore is she flesh of his flesh, and bone of his bone; and, therefore, he that loveth his wife, loveth himself, for they two are one flesh. The apostle, in all these verses, refers to the creation and original state of the first human pair.

29. No man ever yet hated his own flesh.] And this is a natural reason why he should love his wife, and nourish and cherish her.

30. We are members of his body.] He has partook of our nature, as we have partaken of the nature of Adam. And as he is the head of the church, and the Saviour of this body; so we, being members of the church, are members of his mystical body. That is, we are united to him by one Spirit, in the closest intimacy, even similar to that which the members have with the body.

31. Shall be joined unto his wife.] *Προσκόλληθησεται*; he shall be glued or cemented to her; and, as a well glued board will sooner break in the whole wood than in the glued joint, so death alone can part the husband and wife: and nothing but death should dissolve their affection. See the notes on Gen. ii. 21—24.

32. This is a great mystery.] *Το μυστήριον τοῦ μενῶντος*; this mystery is great. *Sacramentum hoc magnum est*; this

and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband.

Mark 13:7—f 1 Cor. 6:16—g Ver. 35 Col. 2:19—h 1 Pet. 2:6

sacrament is great, VULGATE. And on the evidence of this version the church of Rome has made matrimony a sacrament; which, as they use it, is no meaning of the original. By mystery, here, we may understand a natural thing by which some spiritual matter is signified; which signification the Spirit of God alone can give. So here, the creation, and union of Adam and Eve, were intended in the design of God, to point out the union of Christ and the church; a union the most important that can be conceived; and therefore the apostle calls it a great mystery. See the observations at the end of this chapter.

33. Nevertheless.] *Ἦνυ, moreover, or therefore*, on the consideration of God's design in the institution of marriage, let every one of you love his wife as himself, because she is both naturally, and by a Divine ordinance, a part of himself.

That she reverence her husband.] Let the wife ever consider the husband as her head; and this he is, not only by nature, but also by the ordinance of God. These are very important matters, and on them the apostle lays great stress. See the following observations.

There is one subject in the preceding verse, on which I could not enlarge sufficiently in the notes; and which I have reserved for this place; viz. what the apostle says concerning the mystery of marriage, which certainly has a deeper meaning than what is generally apprehended. Dr. Macknight has some good observations on this part of the subject, which I shall beg leave to lay before my readers.

1. The apostle calls the formation of Eve from Adam's body his marriage with her, and the intimate union established between them by that marriage, a great mystery, because it contained an important emblematical meaning, concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse. For there, in allusion to what Adam said concerning Eve, 'This now is bone of my bones, and flesh of my flesh,' the apostle says concerning Christ and believers, 'We are bone of his bones, and flesh of his flesh,' that is, we are parts of his body the church; and by this application of Adam's words concerning Eve, to Christ and to his church, he intimates, first, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers by the breaking of Christ's body, mentioned ver. 25. Secondly, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers, because they are become his body, ver. 30. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27. For he left his Father to be united to his church.

2. In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction meant to be perpetuated. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society, after their resurrection; and Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to show that it was decreed of God from the very beginning.

3. The aptness however of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in Paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, 'Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh,' strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made, (not excepting Adam himself,) but of a rib taken from Adam's side, while he was in a deep sleep. Now for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted? Further, unless some deep instruction were couched under the formation of Eve, what use

case was there for Adam, at his marriage with her, to declare, 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man; therefore shall a man leave' &c. For, although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards her; their wives, who were not so formed. The reason of their love to their wives, is their being creatures of the same species with themselves. This Eve might have been, though like Adam she had been formed of the dust of the earth. Wherefore Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of Him who was to restore the human race by the breaking of his body on the cross; and who, on that account, loves them, and will unite them to himself for ever. Upon the whole, the formation of Eve, and her marriage with Adam, and his love to, and union with her, because she was taken out of his side, and the declaration, that, on that account, all his posterity should love their wives, and continue united to them through life, an union which does not subsist among other animals, are events so singular, that I do not see what account can be given of them, unless, with the apostle Paul, we suppose that, agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven; and that Adam and Eve were taught by God himself to consider them as such.

4. "It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in Scripture we find a variety of images and expressions founded on that interpretation. For example—Rom. v. 11. Adam is expressly called *a type of him who was to come*, on which account, 1 Cor. xv. 45. Christ is called *the last Adam*. Next, the catholic church, consisting of believers of all nations, is called *the body of Christ*, and the members thereof are said to be *members of his body, of his flesh, and of his bones*, in allusion to the formation of Eve, the emblem of the church. For, as Eve was formed of a rib taken out of Adam's body during his deep sleep; so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as their head and governor, by the breaking of his body on the cross. Thirdly, to this emblematical meaning of the formation of Eve, our Lord, I think, alluded when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two; and, in explaining the first of them, he expressed himself in such a manner as to show that he had his eye on what happened to Adam when Eve was formed. *This is my body which is broken for you*, for your regeneration. Fourthly, the eternal union of the regenerated with Christ after the resurrection, is called a marriage, Rev. xix. 7. and the *new Jerusalem*, that is, the *inhabitants of the new Jerusalem*, the society of the redeemed, is termed *the bride, the Lamb's wife*; and the preparing of men for that happy union, by introducing them into the church upon earth, through faith, and by sanctifying them through the word, is called 2 Cor. xi. 2. *A fitting time for our husband, that at the resurrection they may be presented a chaste*

virgin to Christ, in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him; and to show, that in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve. Finally, the union of the Jewish church, with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed *a marriage*, Jer. iii. 14. Ezek. xvi. 8, 32. and God is called the *husband* of that people, Isa. liv. 5. and their union to him by the law of Moses is termed, *The day of their espousals*, Jer. ii. 2—"1. A truly Christian marriage has an excellence, holiness, and unity in it, that cannot be easily described; and let it be observed, that while it prefigures the union of Christ with his church, it is one means of giving children to the church, and members to the mystical body of Christ. It is an ordinance of God, and cannot be too highly honoured: endless volumes might be written on its utility to man; without marriage, by which every man is assigned his *own wife*, and every woman *her own husband*, even the multitude of spurious births which would take place, would fail to keep up the population of the earth; and natural, moral, and political wretchedness, would be the consequence of promiscuous, fruitless, and transitory connexions. For, without that ascertainment of peculiar property which marriage gives to every man in his wife, and to every woman in her husband, the human progeny would be unnoticed, unclaimed, undisciplined, and totally neglected. This would continually increase the wretchedness, and in process of time bring about the total depopulation of the world.

2. The husband is to love his wife; the wife, to obey and venerate her husband: love and protection on the one hand, affectionate subjection and fidelity on the other. The husband should provide for his wife without encouraging profuseness; watch over her conduct, without giving her vexation; keep her in subjection, without making her a slave; to love her, without jealousy; oblige her, without flattery; honour her, without making her proud; and to be hers entirely, without becoming either her foeman or her slave. In short, they have equal rights and equal claims: but superior strength gives the man dominion; affection and subjection entitle the woman to love and protection. Without the woman, man is but half a human being; a union with the man, the woman finds her safety and station.

In the above remarks there are many things *solid and useful*; there are others which rest more on *fancy than judgment*.

3. Of marriage, the church of Rome has made a *sacrament*; and it is one of the *secrets* which that church acknowledges. That it is an ordinance, if God is sufficiently evident; that *He has not made it a sacrament* is not less so. Though the *minister of religion* celebrates it, yet the regulation of it, in reference to inheritance &c. is assumed by the *state*. This is of great moment, as, by it, many evils are prevented, and many political and domestic advantages secured. If a man enter hastily into this state, it is at his own risk; after he has once entered it, the seal of the legislature is imposed upon it, and with his engagerments he cannot trifle. A consideration of this has prevented many hasty and disproportionate alliances. Though they might hope to trifle with the church, they dare not do it with the state.

CHAPTER VI.

Children should obey their parents, that they may be long and be happy, 1-3. Parents should be tender towards their children, 4. Servants should show all obedience and fidelity to their masters, 5-8. And masters should treat their servants with humanity, 9. All should be strong in the Lord, and be armed with his armour, because of their wily, powerful, and numerous foes, 10-13. The different parts of the Christian armour enumerated, 14-17. The necessity of all kinds of prayer and watchfulness, 18-20. Timothy is commissioned to inform the Ephesians of the apostle's affairs, 21, 22. The apostolic benediction and farewell, 23, 24. [A. M. cir. 1065. A. D. cir. 61. A. U. C. 813. An. Imp. Nero nis Cæs. Aug. 8.]

CHILDREN,* obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but as the Lord

Prov. 23: 22. Colossians 3: 20-21 Exodus 20: 12. Deu. 5: 16-17. Jer. 19: 15. Ecclesiast. 22: 7. Malachi 1: 6. Ecclesiast. 2: 25. Matthew 15: 4. Mark 7: 29-30. Col. 3: 21.

NOTES.—Verse 1. *Children, obey your parents*] This is a duty with which God will never dispense; He commands it, and one might think that gratitude, from a sense of the highest obligations, would most strongly enforce the command.

In the Lord] This clause is wanting in several reputable MSS. and in some Versions. *In the Lord*, may mean on account of the commandment of the Lord; or, as far as the parent's commands are according to the will and word of God. For, surely, no child is called to obey any parent, if he give unreasonable or unscriptural commands.

2. *Honour thy father*] See the notes on Exod. xv. 12, &c. where this subject, together with the promises and threatenings connected with it, are particularly considered; and the reasons of the duty laid down at large.

4. *Fathers, provoke not your children to wrath*] Avoid all severity; this will hurt your own souls, and do them no good; on the contrary, it punished with severity or cruelty, they

4 bring them up in the nurture and admonition of the Lord.

5 *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart.

7 With good will doing service, as if to the Lord, and not to men: as if to the Lord

4. Eph. 1: 19. Deu. 32: 26 & 27. 11. 19. Ps. 78: 4. Prov. 15: 8 & 24. 6 & 29. 17: 23. 17. Phil. 2: 13. 1 Th. 2: 10. 1 Th. 5: 13. 2 Cor. 1: 24. Phil. 2: 13—g. 1 Chron. 22: 17. Gal. 3: 22—h. Gal. 3: 22, 23.

will be only hardened and made desperate in their sins. *Unfilial parents* generally have *bad children*. He who corrects his children according to God and reason, will feel every blow on his own heart more sensibly than the child feels it on his body.

Parents are called to *correct*, not to *punish* their children. Those who *punish* them, do it from a principle of *revenge*; those who *correct* them, do it from a principle of *affectionate concern*.

Bring them up, &c.] *Εκτρέφετε* αὐτὰ ἐν ταῖς αἰσὶν καὶ τῇ διδασκάλῳ τοῦ κυρίου; literally, *Nourish them in the discipline and instruction of the Lord*. The mind is to be nourished with wholesome discipline and instruction, as the body is with proper food. *However, discipline*, may refer to all that knowledge which is proper for children, including elementary principles and rules for behaviour, &c. *Nourish, instruction*, may imply whatever is necessary to form the mind—*to touch, regulate, and purify*, the passions, and necessarily include, the whole

8 ¹ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, ² whether he be bond or free. 9 And, ye ¹ masters, do the same things unto them, ² forbearing ³ threatening: knowing that ⁴ your ⁵ Master also is in heaven; ⁶ neither is there respect of persons with him. 10 Finally, my brethren, be strong in the Lord, and ⁷ in the power of his might.

¹ Ro. 2.6. ² Cor. 5.10. ³ Col. 3.24.—⁴ Gal. 3.28. ⁵ Col. 3.11. ⁶ 1 Col. 1.1.—⁷ In Or. ⁸ ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

of religion. Both these should be administered *in the Lord*; according to his will and word; and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called *the discipline and instruction of the Lord*.

5. *Servants, be obedient!* Though *δουλος* frequently signifies a slave or bondman; yet it often implies a servant in general; or any one bound to another either for a limited time, or for life. Even a slave, if a Christian, was bound to serve him faithfully, by whose money he was bought, howsoever illegal that traffic may be considered. In heathen countries slavery was in some sort excusable; among Christians, it is an enormity and a crime for which perdition has scarcely an adequate state of punishment.

According to the flesh! Your masters in secular things: for they have no authority over your religion, nor over your souls.

With fear and trembling! Because the law gives them a power to punish you for every act of disobedience.

In singleness of your heart! Not merely through fear of punishment, but from a principle of uprightness, serving them as you would serve Christ.

6. *Not with eye-service!* Not merely in their presence, when their eye is upon you, as unfaithful and hypocritical servants do, without consulting conscience in any part of their work.

Doing the will of God! Seeing that you are in the state of servitude, it is the will of God that you should act conscientiously in it.

7. *With good will!* *Μετ' εὐνοίας*, with cheerfulness: do not take up your service as a cross, or bear it as a burden; but take it as coming in the order of God's providence, and a thing that is pleases you to him.

8. *Whatsoever good thing any man doeth!* Though your masters should fail to give you the due reward of your fidelity and labour, yet as ye have done your work as unto the Lord, he will take care to give you the proper recompense.

Whether he be bond! A slave, bought with money;—*Or free!* A person who has hired himself of his own free accord.

9. *Ye masters do the same things unto them!* Act in the same affectionate, conscientious manner, towards your slaves and servants, as they do towards you.

The words *forbearing threatening*, *ἀνέχεται τὴν ἀπειλήν*, signify to mitigate, relax, or not exact threatening; that is, the threatened punishment. The sense is given above.

In *Shemoth Rabba*, sect. 21. fol. 120. there is a good saying concerning respect of persons. "If a poor man comes to a rich man to converse with him, he will not regard him; but if a rich man comes, he will hear and rehear him. The holy and blessed God acts not thus; for all are alike before him, women, slaves, the poor and the rich."

Knowing that your Master also is in heaven! You are their masters, God is yours. As you deal with them, so God will deal with you; for, do not suppose because their condition on earth is inferior to yours, that God considers them to be less worthy of his regard than you are; this is not so, for there is no respect of persons with him.

Forbearing threatening! If they should transgress at any time, bear more to the side of mercy, than justice; and when ye are obliged to punish, let it be as light and as moderate as possible; and let revenge have no part in the chastisement, for that is of the devil, and not of God.

10. *Finally!* Having laid before you your great and high calling; and all the doctrines and precepts of the Gospel, it is necessary that I should show you the enemies that will oppose you; and the strength which is requisite to enable you to repel them.

Be strong in the Lord! You must have strength, and strength of a spiritual kind; and such strength too as the Lord himself can furnish; and ye must have this strength through an indwelling God; the power of His might working in you.

11. *Put on the whole armour of God!* *Εὐδυσάσθε τὴν πανοπλίαν τοῦ Θεοῦ*. The apostle considers every Christian as having a warfare to maintain against numerous, powerful, and subtle foes; and that therefore they would need much strength, much courage, complete armour, and skill to use it. The *panoply* which is mentioned here, refers to the armour of the heavy troops among the Greeks; those who were to sustain the rudest attacks; who were to support the foundations of walls, storm cities, &c. Their ordinary armour was the shield, the helmet, the sword, and the greaves, or brass boots. To all these the apostle refers below.—See on ver. 13.

The *reins of the devil!* *Τὰς μεθόδους τοῦ διαβόλου*, the methods of the devil; the different means, plans, schemes, and machinations which he uses to deceive, entrap, enslave, and ruin the souls of men. A man's method of sinning, i. e. *Sedra*, method of ruining his soul. See on chap. iv. 11.

11 ¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against ² flesh ³ and blood, but against ⁴ principalities, against powers, against ⁵ the rulers of the darkness of this world, against ⁶ spiritual wickedness in ⁷ high places.

13 ¹ Wherefore take unto you the whole armour of God, that ye may be able to stand against the wiles of the devil. 14 ² That ye may be able to stand against the wiles of the devil. 15 ³ That ye may be able to stand against the wiles of the devil. 16 ⁴ That ye may be able to stand against the wiles of the devil. 17 ⁵ That ye may be able to stand against the wiles of the devil. 18 ⁶ That ye may be able to stand against the wiles of the devil. 19 ⁷ That ye may be able to stand against the wiles of the devil. 20 ⁸ That ye may be able to stand against the wiles of the devil. 21 ⁹ That ye may be able to stand against the wiles of the devil. 22 ¹⁰ That ye may be able to stand against the wiles of the devil. 23 ¹¹ That ye may be able to stand against the wiles of the devil. 24 ¹² That ye may be able to stand against the wiles of the devil. 25 ¹³ That ye may be able to stand against the wiles of the devil. 26 ¹⁴ That ye may be able to stand against the wiles of the devil. 27 ¹⁵ That ye may be able to stand against the wiles of the devil. 28 ¹⁶ That ye may be able to stand against the wiles of the devil. 29 ¹⁷ That ye may be able to stand against the wiles of the devil. 30 ¹⁸ That ye may be able to stand against the wiles of the devil. 31 ¹⁹ That ye may be able to stand against the wiles of the devil. 32 ²⁰ That ye may be able to stand against the wiles of the devil. 33 ²¹ That ye may be able to stand against the wiles of the devil. 34 ²² That ye may be able to stand against the wiles of the devil. 35 ²³ That ye may be able to stand against the wiles of the devil. 36 ²⁴ That ye may be able to stand against the wiles of the devil. 37 ²⁵ That ye may be able to stand against the wiles of the devil. 38 ²⁶ That ye may be able to stand against the wiles of the devil. 39 ²⁷ That ye may be able to stand against the wiles of the devil. 40 ²⁸ That ye may be able to stand against the wiles of the devil. 41 ²⁹ That ye may be able to stand against the wiles of the devil. 42 ³⁰ That ye may be able to stand against the wiles of the devil. 43 ³¹ That ye may be able to stand against the wiles of the devil. 44 ³² That ye may be able to stand against the wiles of the devil. 45 ³³ That ye may be able to stand against the wiles of the devil. 46 ³⁴ That ye may be able to stand against the wiles of the devil. 47 ³⁵ That ye may be able to stand against the wiles of the devil. 48 ³⁶ That ye may be able to stand against the wiles of the devil. 49 ³⁷ That ye may be able to stand against the wiles of the devil. 50

ve may be able to withstand * in the evil day, and ^b having done all, to stand.

14 Stand therefore, ^c having your loins girt about with truth, and ^d having on the breastplate of righteousness;

a Ch. 5.15.—b Or, having overcome all.—c Isa. 11.5. Luke 12.35. 1 Pet. 1.13.

parts of the Grecian armour, I shall give a short account of the whole. It consisted properly of two sorts, 1. Defensive armour, or that which protected themselves. 2. Offensive armour, or that by which they injured their enemies.—The apostle refers to both.

1.—*Defensive armour.* Περικεφαλαια, the **HELMET**: this was the armour for the head, and was of various forms, and embossed with a great variety of figures. Connected with the helmet was the *crest*, or *ridge* on the top of the helmet, adorned with several emblematic figures: some for *ornament*, some to strike *terror*. For crests on ancient helmets, we often see the winged lion, the griffin, chimera, &c. St. Paul seems to refer to one which had an emblematic representation of *hope*.

Ζωρα, the **GIRDLE**: this went about the loins, and served to brace the armour tight to the body, and to support daggers, short swords, and such like weapons, which were frequently stuck in it. This kind of girdle is in general use among the Asiatic nations to the present day.

Θωραξ, the **BREAST-PLATE**: this consisted of two parts, called πτερuges, or *wings*; one covered the whole region of the thorax, or *breast*, in which the principal viscera of life are contained; and the other covered the back, as far down as the front part extended.

Κνυίδες, **ORNAVES**, or *bracen boots*, which covered the shin or front of the leg: a kind of *solea* was often used, which covered the sole, and laced about the instep, and prevented the foot from being wounded by rugged ways, thorns, stones, &c.

Χειρίδες, **GLOVES**: a kind of *gloves* that served to defend the hands, and the arm up to the elbow.

Ασπίς, the **CLYPEUS**, or **SHIELD**: it was perfectly round, and sometimes made of *wood*, covered with bullocks' hides; but often made of *metal*. The *aspis*, or *shield* of Achilles, made by Vulcan, was composed of *five* plates, two of *brass*, two of *tin*, and one of *gold*; so Homer, Il. Y. v. 270.

ἡτοιμασε περὶ αὐτοῦ καὶ ἡσπέραν καὶ ἡσπέραν, ἡτοιμασε περὶ αὐτοῦ καὶ ἡσπέραν καὶ ἡσπέραν, ἡτοιμασε περὶ αὐτοῦ καὶ ἡσπέραν καὶ ἡσπέραν.

Of shields there were several sorts: Τερρόν, or *gerroon*, a small square shield, used first by the Persians.

Λασιόνη, **LASEION**: a sort of oblong shield, covered with rough hides, or skins with the hair on.

Πέλιν, the **BELTA**: a small light shield, nearly in the form of a demicrescent, with a small ornament similar to the recurved leaves of a flower de luce, on the centre of the diagonal edge, or straight line: this was the *amazonian* shield.

Θυρεός, the **SCUTA**, or *oblong shield*: this was always made of *wood*, and covered with hides. It was exactly in the shape of the *laseion*, but differed in size, being much larger; and being covered with hides, from which the hair had been taken off. It was called *θυρεός*, from *θυρα*, a *door*, which it resembled in its oblong shape; but it was made curved, so as to embrace the whole forepart of the body. The *aspis* and the *thyreus* were the shields principally in use; the former for light, the latter for heavy armed troops.

2.—*Offensive armour*, or weapons; the following were chief: Εγχύς, **ENCHUS**, the **SPEAR**; which was generally a head of brass or iron, with a long shaft of *ash*.

Δορυ, the **LANCE**: differing perhaps little from the former, but in its size and lightness; being a missile used both by infantry and cavalry, for the purpose of annoying the enemy at a distance.

Ξιφος, the **SWORD**; these were of various sizes, and in the beginning all of *brass*. The swords of Homer's heroes are all of this metal.

Μαχαίρα, called also a *sword*, sometimes a *knife*; it was a short sword, used more frequently by gladiators, or in single combat. What other difference it had from the *xiφος*, I cannot tell.

Αίτιον, from which our word **AXE**; the common *battle-axe*. Πέλκυσ, the **PIPKEN**; a sort of *battle-axe*, with double face, one opposite to the other.

Κορύν, an *iron club*, or *mace*, much used both among the ancient Greeks and Persians.

Τοξόν, the **BOW**: with its *pharetra* or *quiver*, and its stock or sheaf of *arrows*.

Σπένδον, the **SLING**; an instrument, in the use of which most ancient nations were very expert; particularly the Hebrews and ancient Greeks.

The arms and armour mentioned above, were not always in use; they were found out and improved by degrees. The account given by *Lucretius* of the arms of the first inhabitants of the earth, is doubtless as correct as it is natural.

Arma antiqua manus, unguis, dentes, fuerunt,
Et lapides, et item silvarum fragmina rami,
Et flammæ atque ignes postquam sunt cognita primum:
Posterioris ferri vis est, quærimus repleta:
Sed prius erant erat quàm ferri cognitus usus:
Quo facilis magis est natura, et copia major.

De Reum Nat. lib. v. ver. 1282

Whilst cruelty was not improved by art,
And rage not furnished yet with sword or dart;

15 And your feet shod with the preparation of the Gospel of peace;

16 Above all, taking ^a the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

d Isa. 59.17. 2 Cor. 6.7. 1 Thes. 5.8.—e Isa. 59.7. Rom. 10.15.—f 1 John 5.4.

With *fists*, or *boughs*, or *stones*, the warriors fought; These were the only weapons *Nature* taught; But when *Jamès* burnt the trees and scorched the ground, Then *brass* appeared, and *iron* fit to wound. Brass first was used, because the softer ore, And earth's cold veins contained a greater store.

CHRECH.

I have only to observe farther on this head—1. That the ancient Greeks and Romans went *constantly armed*. 2. That before they engaged, they always *ate together*: and 3. That they commenced every attack with prayer to the gods for success.

14. Stand therefore] Prepare yourselves for combat: Having your loins girt about with truth. He had told them before to take the whole armour of God, ver. 13. and to put on this whole armour. Having got all the pieces of it together, and the defensive parts put on, they were then to gird them close to their bodies with the ζωρα, or girdle; and, instead of a fine ornamental belt, such as the ancient warriors used, they were to have truth. The Gospel of Jesus Christ, is the truth of God: unless this be known, and conscientiously believed, no man can enter the spiritual warfare with any advantage or prospect of success. By this alone, we discover who our enemies are, and how they come on to attack us; and by this we know where our strength lies: and, as the truth is great, and must prevail, we are to gird ourselves with this against all false religion, and the various winds of doctrine by which cunning men, and insidious devils, lie in wait to deceive. Truth may be taken here for sincerity; for if a man be not conscious to himself that his heart is right before God, and that he makes no false pretences to religion, in vain does he enter the spiritual lists. This alone can give him confidence—

Hic murus athenæus esto

Ni conspire sibi, nullâ pallescere culpa.

Let this be my brazen wall; that no man can approach me with a crime; and that I am conscious of my own integrity.

The breast-plate of righteousness] What the *θοραξ*, or breast-plate was, see before. The word righteousness, δικαιοσύνη, we have often had occasion to note, is a word of very extensive import: it signifies the principle of righteousness; it signifies the practice of righteousness, or living a holy life; it signifies God's method of justifying sinners; and it signifies justification itself. Here it may imply a consciousness of justification, through the blood of the cross; the principle of righteousness, or true holiness, implanted in the heart: and a holy life; a life regulated according to the testimonies of God. As the breast-plate defends the heart and lungs, and all those vital functionalities that are contained in what is called the region of the thorax; so this righteousness, this life of God in the soul of man, defends every thing on which the man's spiritual existence depends. While he possesses this principle, and acts from it, his spiritual and eternal life is secure.

15. Your feet shod] The *κνυίδες*, or *greaves*; have been already described; they were deemed of essential importance in the ancient armour: if the feet, or legs, are materially wounded, a man can neither stand to resist his foe, pursue him if vanquished, nor flee from him, should he have the worst of the fight. That the apostle has obedience to the Gospel in general in view, there can be no doubt; but he appears to have more than this, a readiness to publish the Gospel: for, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Isa. lii. 7. Rom. x. 15. The Israelites were commanded to eat the pass-over with their feet shod, to show that they were ready for their journey. And our Lord commands his disciples to be shod with sandals, that they might be ready to go and publish the Gospel; as the Israelites were to go to possess the Promised Land. Every Christian should consider himself on his journey from a strange land to his own country; and, not only stand every moment prepared to proceed, but be every moment in actual progress towards his home.

The preparation of the Gospel] The word *ετοιμασία*, which we translate *preparation*, is variously understood; some think it means a habitual readiness in walking, in the way prescribed by the Gospel: others, that firmness and solidity which the Gospel gives to them who conscientiously believe its doctrines: others, those virtues and graces, which, in the first planting of Christianity, were indispensably necessary to those who published it. Should we take the word *preparation* in its common acceptance, it may imply that, by a conscientious belief of the Gospel, receiving the salvation provided by its Author, and walking in the way of obedience, which is pointed out by it, the soul is prepared for the kingdom of heaven. The Gospel is termed the Gospel of peace, because it establishes peace between God and man, and proclaims peace and good will to the universe; contentions, strif, quarrels, and all wars, being as alien from its nature and design, as they are opposed to the nature of Him, who is love and compassion to man.

17 And take the helmet of salvation, and the sword of the spirit, which is the word of God;

18 Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

g Isa 50:17. 1 Thess 5:8—h Heb 4:12. Rev 1:16 & 19:15. 1 Luke 15:1 Rom 12:12. Col 4:2. 1 Thess 5:17—k Matt 26:41. Mark 13:33—l Ch 1:16. Phil 1:4. 1 Tim 2:1—in Acts 4:29. Col 1:3. 2 Thess 3:1.—n 2 Cor 3:12—o 2 Cor 5:2.

16. Above all (*Ἐν παντί*, over all the rest of the armour) taking the shield of faith]. In the word *θώρας*, *thureos*, the apostle alludes to the great oblong shield, or *scutum*, which covers the whole body: see its description before. And as faith is the grace by which all others are preserved and rendered active, so it is properly represented here under the notion of a shield, by which the whole body is covered and protected. Faith, in this place, must mean that evidence of things unseen which every genuine believer has, that God, for Christ's sake, has blotted out his sins; and by which he is enabled to call God his Father, and feel him to be his portion. It is such an appropriating faith as this, which can quench any dart of the devil.

The fiery darts of the wicked] *ἱκλός*, a dart, signifies any kind of missile weapon; every thing that is projected to a distance by the hand, as a javelin, or short spear; or by a bow, as an arrow; or a stone by a sling.

The fiery darts—*Τὰ ἑκατὶ τὰ πνευματικά*. It is probable, that the apostle alludes to the darts called *falarica*, which were headed with lead, in or about which some combustible stuff was placed, that took fire in the passage of the arrow through the air, and often burnt up the enemy's engines, ships, &c.: they were calculat'd, also, to stick in the shields, and set them on fire. Some think that poisoned arrows may be intended, which are called *fiery*, from the burning heat produced in the bodies of those who were wounded by them. To quench, or extinguish, such fiery darts, the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from catching hold of the shield. Where they stuck on a shield of another kind, and set it on fire, the soldier was obliged to cast it away, and thus became defenceless. The fiery darts of the wicked, *τῶν πονηρῶν, or devil*, are evil thoughts, and strong injections, as they are termed, which, in the unregenerate, inflame the passions, and excite the soul to acts of transgression. While the faith is strong in Christ, it acts as a shield to quench these. He who walks so as to feel the witness of God's spirit that he is his child, has all evil thoughts in abhorrence; and, though they pass through his mind, never fix in his passions. They are caught on this shield, blunted, and extinguished.

17. Take the helmet of salvation.] Or, as it is expressed, 1 Thess. v. 8. And, for a helmet the hope of salvation. It has already been observed, in the description of the Grecian armour, that on the crest and other parts of the helmet, were a great variety of emblematical figures; and that it is very likely the apostle refers to helmets which had on them an emblematical representation of hope; viz. that the person should be safe who wore it; that he should be prosperous in all his engagements, and ever escape safe from battle. So the hope of conquering every adversary, and surmounting every difficulty through the blood of the Lamb, is as a helmet that protects the head: an impenetrable one, that the blow of the battle-axe cannot cleave. The hope of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a Divine right, protects the understanding from being darkened, and the judgment from being confused by any temptations of Satan, or subtle arguments of the sophistical ungodly. He who carries Christ in his heart, cannot be cheated out of the hope of his heaven.

The sword of the Spirit] See what is said before on *ῥήσος* and *μαχαίρα*, in the account of the Greek armour. The sword of which St. Paul speaks, is, as he explains it, the word of God; that is, the revelation which God has given of himself; or what we call the Holy Scriptures. This is called the sword of the Spirit, because it comes from the Holy Spirit, and receives its fulfilment in the soul through the operation of the Holy Spirit. An ability to quote this, on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary. In God's word, a genuine Christian may have unlimited confidence; and to every purpose to which it is applicable, it may be brought with the greatest effect. The shield, faith, and the sword, the word of God, or faith in God's unchangeable word, is the principal armour of the soul. He, in whom the word of God dwells richly, and who has that faith by which he knows that he has redemption, even the forgiveness of sins, need not fear the power of any adversary. He stands fast in the liberty wherewith Christ hath made him free. Some suppose, that *οὐν πνευματικός, of the Spirit*, should be understood of our own spirit, or soul; the word of God being the proper sword of the soul; or that offensive weapon, the only one which the souls use. But though it is true, that every Christian soul has this for its sword, yet the first meaning is the most likely.

18 Praying always] The apostle does not put praying

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ with sincerity. Amen

Written from Rome unto the Ephesians by Tychicus.

p Acts 26:29 & 25:10. Ch 3:1. Phil 1:7, 13, 14. 2 Tim 1:16 & 2:9. Philem 10.—q Or, a chain.—r Or, therefore.—s Acts 25:21. Phil 1:12. 1 Thess 2:9.—t Col 4:7.—u Acts 2:12. 1 Tim 4:12. Tit 3:12.—v 1 Pe 5:14.—w Tit 2:7.—x Or, with incensation.

among the armour; had he done so, he would have referred it, as he has done all the rest, to some part of the Grecian armour; but, as he does not do this, therefore we conclude, that his account of the armour is ended, and that now, having equipped his spiritual soldier, he shows him the necessity of praying that he may successfully resist those principalities, powers, the rulers of the darkness of this world, and the spiritual wickednesses in heavenly places, with whom he has to contend. The panoply, or whole armour of God, consists in—1. The girdle—2. The breast-plate—3. The greaves—4. The shield—5. The helmet—and 6. The sword. He who had these was completely armed. And as it was the custom of the Grecian armies before they engaged, to offer prayers to the gods for their success, the apostle shows that these spiritual warriors must depend on the Captain of their salvation; and pray with all prayer, i. e. incessantly, being always in the spirit of prayer, so that they should be ever ready for public, private, mental, or ejaculatory prayer; always depending on HIM who can alone save, and who alone can destroy. When the apostle exhorts Christians to pray with all prayer, we may at once see that he neither means spiritual nor formal prayer, in exclusion of the other. Praying, *προσευχόμενοι*, refers to the state of the spirit as well as to the act.

With all prayer] Refers to the different kinds of prayer that is performed in public, in the family, in the closet, in business, on the way, in the heart without a voice, and with the voice from the heart. All these are necessary to the genuine Christian: and he whose heart is right with God, will be frequent in the whole. "Some there are," says a very pious and learned writer, "who use only mental prayer or ejaculations, and think they are in a state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations." J. Wesley.

And supplication] There is a difference between *προσευχή*, prayer, and *δέσους*, supplication. Some think the former means prayer for the attainment of good; the latter prayer for averting evil. Supplication, however, seems to mean prayer continued in—strong and incessant pleadings, till the soul is relieved, or the good communicated. There are two things that must be attended to in prayer—1. That it be *εὐ τῷ καιρῷ*, in every time, season, or opportunity—2. That it should be *ἐν ἡμετέρῳ*, in or through the Spirit; that the heart should be engaged in it, and that its infirmities should be helped by the Holy Ghost.

Watching thereunto] Being always on your guard, lest your enemies should surprise you. Watch not only against evil, but also for opportunities to do good, and for opportunities to receive good. Without watchfulness, prayer and al. the spiritual armour will be ineffectual.

With all perseverance] Being always intent on your object, and never losing sight of your danger, or of your interest. The word implies stretching out the neck, and looking about, in order to discern an enemy at a distance.

For all saints] For all Christians; for this was the character by which they were generally distinguished.

19. And for me, that utterance may be given unto me] *ἵνα μοι δοθῇ λόγος*. Kypke has proved, by many examples, that *λόγος δοθῆναι* signifies permission and power to defend oneself in a court of justice; and this sense of the phrase is perfectly applicable to the case of St. Paul, who was an ambassador in bonds, ver. 20. and expected to be called to a public hearing, in which he was not only to defend himself, but to prove the truth and excellency of the Christian religion. And we learn from Phil. i. 12—14, that he had his desire in this respect. For the things which happened to him fell out to the furtherance of the Gospel, so that his bonds in Christ were manifest in all the palace, and in all other places. Thus God had enabled him to make a most noble defence, by which the Gospel acquired great credit.

The mystery of the Gospel] The whole doctrine of Christ, not fully revealed previously to that time.

20. An ambassador in bonds] An ambassador being the representative of his king, his person was, in all civilized countries, held sacred. Contrary to the rights of nations, this ambassador of the King of Heaven was put in chains! He had, however, the opportunity of defending himself, and of vindicating the honour of his Master—See above.

As I ought to speak] As becomes the dignity and the importance of the subject.

21. That ye also] As well as other churches, to whom I have communicated the dealings both of God and man to me

May know my affairs.] May be acquainted with my situation and circumstances.

And how I do.] How I employ my time, and what fruit there is of my apostolical labours.

Tychicus, a beloved brother.] We learn from Acts xx. 4. that Tychicus was of Asia, and that he was a useful companion of St. Paul. See the note on the above place.

This same person, and with the same character and commendation, is mentioned in the Epistle to the *Colossians*, chap. iv. 7. He is mentioned also in Tit. iii. 12. and in 2 Tim. iv. 12. from all these places it is evident that he was a person in whom the apostle had the highest confidence; and that he was a very eminent minister of Christ.

22. Whom I have sent—for the same purpose.] Namely, that the Ephesian might know his affairs, and those of the church at Rome. Messengers of this kind frequently passed between the churches in those ancient times.

Comfort your hearts.] By showing how powerfully he was upheld in all his tribulations; and now God turned his bonds to the furtherance of the Gospel. This must have been great consolation to all the followers of God; and particularly to those in *Ephesus*, or *Lodicea*, or to whomsoever the epistle was directed. The question, To whom was it sent? is divided between the *Ephesians* and the *Lodiceans*. Dr. Lardner has argued strongly in favour of the former; Dr. Paley not less so in favour of the latter.

23. Peace be to the brethren.] If the epistle were really sent to the *Ephesians*, a people with whom the apostle was so intimately acquainted, it is strange that he mentions no person by name. This objection, on which Dr. Paley lays great stress, (see the Preface to this epistle,) has not been successfully answered.

Peace.] All prosperity, and continual union with God and among yourselves; and love to God and man, the principle of all obedience and union; with faith, continually increasing, and growing stronger and stronger, from God the Father, as the fountain of all our mercies; and the Lord Jesus Christ, through whose sacrifice and mediation they all come.

21. Grace be with all them.] May the Divine favour, and all the benedictions flowing from it, be with all them who love our Lord Jesus Christ, who has so loved us as to give his life to redeem ones, and to save us unto life eternal.

24. In sincerity.] In uprightness, in incorruptibility. Those who show the genuineness of their love by walking before Him in holiness of life. Many profess to love our Lord Jesus who are corrupt in all their ways; on these the *grace* or favour of God cannot rest; they profess to know him, but in works deny him. Such can neither expect favour here, nor hereafter.

Amen.] This is wanting in ABFG. and some others. It is, however, more likely to be a genuine subscription here, than most others of its kind. The apostle might have sealed his most earnest wish by this word, which means not so much, *so be it!* or *may it be so!* but rather implies the faithfulness of Him who had given the promises; and whose prerogative it was to give effect to the prayers which his own Spirit had inspired.

The principal subscriptions to this epistle are the following:—*To the Ephesians. The Epistle to the Ephesians is finished. To the Ephesians, written from Rome. To the Ephesians written from Rome by Tychicus.* This is the subscription which we have followed; and it is that of the larger number of modern MSS. and Editions. *The Epistle to the Ephesians, written from Rome, and sent by Tychicus—SYRIAC. To the Ephesians—ETHIOPIA. VULGATE, no subscription. The end of this epistle, which was written from Rome by Tychicus. Praise be to God for ever. AMEN—ARABIC. Written at Rome, and sent by Tychicus—CORNIC. The same is defective. The Epistle to the Ephesians is ended, which was written at Rome by Tychicus—PHILOENIAN. SYRIAC.*

We have had already occasion to observe that the subscriptions to the sacred books were not written by the authors themselves, but were added in a much later age; and generally by unskilful hands. They are consequently not much to be depended on; and never should be quoted as a part of the Divine oracles.

1. It may be supposed that on the principal subject of this concluding chapter, *the armour of God*, I should have been much more diffuse. I answer, my constant aim is just to say enough, and no more, on any point. Whether I attain this in general, or not, I can still say, it is what I have desired. As to the *Christian armour*, it does not appear to me that the apostle has couched such a profusion of mystical meaning in it, as to require a huge volume to explain. I believe the Ephesians did not understand it so; nor did the primitive church of God. Men of rich imaginations may write large volumes on such subjects; but when they come to be fairly examined, they will be found not to be explanations of the text, on which they profess to treat; but immense *bodies of divinity*, in which the peculiar creed of the writer, both with respect to doctrine and discipline, is amply set forth. *Mr. Gualard's Christian Armour* contains a great many excellencies; but surely it does not require such a volume to explain the few verses of this chapter, in which the apostle speaks of the spiritual armour! The grand design of the epistle seems to show that both righteousness and obedience to

the Gospel, faith in our Lord Jesus Christ, a well-grounded hope of salvation, a thorough knowledge of the word of God, and a continual dependence on, and application to Him by prayer, were essentially necessary to every soul who desired to walk uprightly in this life, and finally to attain everlasting blessedness. This is the obvious meaning of the apostle; in this sense it was understood by the Ephesians, and by the primitive church; *see* may amplify it as we please.

2. In two or three places in the preceding notes, I have referred to a piece on a very remarkable rule relative to the Greek article, to be introduced at the end. From the labours of several learned men, this subject has acquired considerable importance, and has excited no small interest among biblical critics. The late benevolent, learned, and excellent Mr. Grenville Sharp was, I believe, the first who brought this subject fairly before the public; he was followed by the Rev. Dr. Hordsworth, a learned and intelligent clergyman of the established church.

The Rev. Dr. Middleton, now bishop of Calcutta, has since presented the subject in all its force and excellence, fortified by innumerable proofs, and a great variety of critical disquisition. The principal design of these writers was to exhibit a new and substantial mode of proving the *Divinity of our Lord and Saviour*. Their works are before the public, and within the reach of all who are capable of judging of this mode of proof.

The piece which I now subjoin is the result of the researches of one of my literary friends, H. S. Boyd, Esq. author of *Translations from Chrysostom*, &c. who has read the Greek writers, both sacred and profane, with peculiar attention; and has collected a vast number of additional examples, both from prose and poetic writers, for the confirmation and illustration of the rule in question; and in support of the great doctrine of the *Godhead of Christ*.

Till now, this piece has existed only in MS. but the critical reader, who has entered into this subject, will be glad to see such a number of pointed examples brought within his reach, which at once serve the purpose both of *philology* and *divinity*. The learned author has transmitted them to me for the purpose of insertion in this place; but want of room has obliged me to omit several of his quotations.

I would now wish the reader to suppose that these are the only proofs of the grand doctrine of the Godhead of Christ; they are not; the Holy Scripture, in its plain obvious meaning, independently of such criticism, affords the most numerous and convincing proofs of the doctrine in question; but this is no sufficient reason that we should reject any additional light, which may come to us in the way of Divine Providence.

BRIEF REMARKS ON THE GREEK ARTICLE.

"It has been now completely proved, and irrefragably established by the labours of learned men, that, independently of the common laws of syntax, the Greek article is governed by a very remarkable rule, to which it is universally subject. The rule is this:—When two or more personal nouns, (of the same gender, number, and case,) are coupled together by the conjunction *καί*, and the article is prefixed to the first, but not to the second, third, &c. those two or more nouns, whether they be substantives or adjectives, denote one and the same person. This is the case also when two *participles* are thus coupled together.

I have given the rule nearly as it is laid down by Mr. Sharp; it is however subject to certain limitations. Whenever we meet, in a Greek writer, with a sentence constructed according to the rule, if the substantives, adjectives, or participles, be indicative of qualities and properties which are inconsistent and contradictory; in that case, two different persons may be intended, although the article be not prefixed to the latter. The reason of this is obvious. When a Greek writer is speaking of two persons, whom he designated by terms which were opposite and irreconcilable to one another, it was not necessary that he should prefix the article to the second, although he had placed it before the first. Every reader would see at once that the same person could not be both sober and drunken, both virtuous and wicked, both handsome and ugly, &c. It is also manifest, that all proper names must, for the same reason, be excepted. Every body knows that Paul and Peter cannot be the same person; therefore the article may be placed before Paul, but omitted before Peter. But if a Greek writer was speaking of two different persons, and the substantives, &c. which he employed, were indicative of qualities and attributes which might harmonize and coalesce in one person; it then became necessary that the article, if prefixed to the first, should also be placed before the second, for otherwise the reader might be misled. It follows from hence, that whenever we meet with a passage constructed according to our rule, if the substantives, &c. indicate qualities and properties which are not contradictory, but may be united in one person, we may then be absolutely certain that one person only is intended.

Corollary. It follows from hence, that when two personal nouns are united by the conjunction *καί*, and those nouns are descriptive of two different persons, the article must be prefixed to both, or prefixed to the last only, or prefixed to neither. Let us apply this doctrine to the criticism of the New Testament, and see if we can arrive at any conclusion of importance. I shall first select some passages where different persons

are plainly and obviously meant. — *Οι υπηρέται και οι άγγελοι.*—"The publicans and the sinners." — *Οι Φαρισαίοι και οι γραμματεῖς.*—"The Pharisees and the scribes." Luke xv. 1, 2. *Οι αρχιερεῖς και οι γραμματεῖς.*—"The high-priests and the scribes." Luke xx. 1. *Οι αποστολοι και οι αδελφοι.*—"The apostles and the brethren." Acts xi. 1. *Ο βασιλευς και ο ηγεμεν.*—"The king and the governor." (Viz. Aëtippus and Festus.) Acts xxvi. 30. *Οι κνεις, και οι φαρισαιο, και οι πυριτοι.*—"Dogs, and enchanters, and fornicators." Rev. xxi. 13. *Απο Θεου Πατρος ημων, και Κυριου Ιησου Χριστου.*—"From God our Father, and the Lord Jesus Christ." 2 Thess. i. 2. *Ιεσους Θεου και Ιησου Χριστου υιους.*—"James, a servant of God, and of Jesus Christ." James i. 1.

We see that in the above instances, the article is either used twice, or is wholly omitted.

Let us now examine some passages, wherein it is evident from the context, that two nouns, coupled together by the conjunction, refer to one and the same person. And here I would observe, that the examples which I have just adduced, and am about to adduce, are not all which the New Testament contains. The catalogue might be easily increased; but my object is to be as brief and as plain as possible. — *Ο Θεος και Πατερ ημων.*—"The God and Father of our Lord." 2 Cor. i. 3. 2 Cor. xi. 31. Ephes. i. 3. *Το Θεο και Πατρος ημων.*—"Of our God and Father." 1 Thess. i. 3. *Το Θεο και Πατερ ημων.*—"To the God and Father of our Lord." Coloss. i. 3. *Το Θεο και Πατερ αυτου.*—"To his God and Father." Rev. i. 6. *Επισκοπος ημων ητι ημεν Πατρος και Επισκοπος των ψυχων ημων.*—"Ye have now returned to the Shepherd and Bishop of your souls." 1 Pet. ii. 25. *Τεχνιτης, ο αγαπτος αδελφος και πιστος δακτυλος.*—"Technicus, a beloved brother and faithful servant." Ephes. vi. 21. *Ο βασιλευς και ημενικος δυναστης, ο Βασιλες ημων ητις δυναται και βασιλευς των κεραιων ημων.*—"The blessed and only potentate; the King of kings, and Lord of lords." 1 Tim. vi. 15. *Τον αποστολον και αρχιερα των ηθελωντας ημεν Χριστον Ιησουν.*—"The apostle and high priest of our confession, Christ Jesus." Heb. iii. 1. *Τον της πιστεως αρχην και τελωτοτην Ιησουν.*—"Jesus, the author and perfecter of our faith." Heb. xii. 2. *Το Κερας και Σωτηριος ημων Χριστου.*—"Of the Lord and Saviour Jesus Christ." 2 Pet. ii. 20. iii. 18. *Εγώ η Ιωαννης ο και αδελφος και υιός κατανοους.*—"I John, your brother and companion." Rev. i. 9.

In all the above cases, the nouns are substantives.—In the following, they are adjectives.

Μετ' τον τρυφον και κοσμον και λιπεν και βλεπεν.—"So that the man who was blind and dumb, both saw and spake." Matt. xii. 22. *Ο μακαριος και ημενικος δυναστης.*—"The blessed and only Potentate." 1 Tim. vi. 15. *Ο πιστος υδλος και φορητος.*—"The faithful and wise servant." Matt. xxiv. 45. *Οσος υδλος οτι ου ει ο ταλαπαιρος, και ελεεινός, και πτωχος, και τυφλος, και ημενικος.*—"Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17. *Οι Αγγελοι της αγγελιας και ευαγγελιου ημων.*—"To Philemon, our beloved and co-soldier." Philem. i. 1.

This rule extends also to participles. — *Ο δε φιλων τον Ναυφον ο εγγιστος και ιμενικος αυτου.*—"But the friend of the friend whom he staideth and heareth him." 1 John iii. 22. *Το ο αγαπητον και δαυκατον ημεν.*—"To Him who loved us, and purified us." Rev. i. 5. *Εγώ η Ιωαννης, ο βλεπων ταυτα και αυτον.*—"I John, the man seeing and hearing these things." Rev. xii. 8. *Ης ο δαυκα και πτωχος Φωδως.*—"Every person who loveth and maketh a liar." Rev. xii. 15. *Ο τροπος ου εν τω σαρκι, και τινωμεν εν τω πνευματι.*—"He that eateth my flesh, and drinketh my blood." 1 John vi. 51.

I have now laid before the reader examples of the phraseology which is employed, when two different persons are manifestly and obviously spoken of in the same member of a sentence; and when our person is as obviously depicted, under two different appellations. We see that in the one case the article is prefixed to both words, or to neither; whereas in the other case, the article is prefixed to the first word, but wanting to the second, whether they be substantives, or adjectives, or participles. Let us then apply it, as we do the other rules of syntax, to the explanation of a passage in Ephesians, chap. v. verse 5: *Εν τη βασιλεια του Χριστου και Θεου.* "In the kingdom of the Christ and God." This passage speaks for itself; and to make any comment upon it would be utterly superfluous. I shall only observe, that as far as certainty can be attained in this present life, as far as we can be assured of the meaning and import of human language, so far may we be certain, that the writer of the Epistle to the Ephesians, pronounces Christ to be God.

But what will the Arian say to this? He will tell us, that in this passage the apostle pronounces Jesus Christ to be a god, *quark, a coo*; that is, a being of a high and exalted nature. There are one or two passages in the Old Testament where angels are called gods on account of their transcendent dignity; and Christ, whom we allow in dignity and power, to be equal to the highest of the angels, viz. the reform, to be called a god. This, I believe, is the sum and substance of the Arian doctrine.

In the second chapter of the Epistle to Titus, and the thirteenth verse, we have the following glorious testimony: *Εκδηλων της δόξης του μεγαλου Θεου και Σωτηριου ημων, Ιησου Χριστου.*—"The manifestation of the glory of the great God and Saviour of us, Jesus Christ."

In the last passage that I quoted, Christ is styled God. But

here, He is called the Great God. If angels have a right to be deified, and to be called gods, we must confess that there are in heaven only can be designated. Angels may be termed *θεοι*, but *ὁ ὁστος Θεος* is the incommunicable appellation of the Lord God Jehovah!

Although I have already proved, to the satisfaction of the unprejudiced, that the rule we have laid down is inherent in the language, and that certain passages of Scripture can admit of no other interpretation than that which we have given, an objection may be started, and a question may be proposed, which claims our most serious attention. The question I mean is this.—In what sense were those passages understood by the Fathers of the Greek church? As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion; but in the case now before us, their authority must be vastly greater. In addition to the circumstance of the Greek being their native tongue, some of them were men of very extensive learning, and of distinguished skill in philological researches; they must, therefore, have had a more accurate perception, than the most learned amongst us can pretend to, of the precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language. They are therefore the properest persons to decide if such expressions as *τω Χριστω και Θεω*, and *τῷ μεγαλω Θεω και Σωτηριω*, have, according to the laws of grammar, the meaning which we affix to them. If they perceived in them the force and evidence that we do, they would of course have appealed to them in their controversies with the Arians; and happy would they have been in bringing forward such resistless testimonies to the Divinity of our Lord. And they did appeal to them! yes, the most illustrious of the Fathers, St. Chrysostom himself, appealed to them! In his fifth discourse on the incomprehensible nature of Deity, he sums up those texts of Scripture wherein Christ is called God; and he reckons amongst them the 5th verse of the 5th chapter of Ephesians, and the 13th verse of the second of Titus. For the satisfaction of the reader, I shall translate the passage; and that he may have the clearest view of the subject, I shall transcribe a considerable portion of the context.

An extract from St. Chrysostom's *Fifth Homily, Πρὸς Ακαταστατους, Tom. VI. pag. 417, 418. Edit. Savat.*—"Of the titles which are attributed to the Deity, some are common, and some particular; the common denote the indivisibility of the Divine essence; the particular, characterize the personality of the hypostases. Thus the name of *Father* and of *Son* appertain each to its peculiar hypostasis; but the name of *God*, and of *Lord*, is common to both. Since the Scripture has applied the appellation of God to all the Persons of the Trinity, it was needful also to make use of a distinguishing appellation, that we might know of which Person it was speaking, and not run into the error of *Subellius*. For, that the name *God*, is not greater than that of *Lord*, nor the name *Lord* inferior to that of *God*, is manifest from hence: in every part of the Old Testament the *Father* is continually styled *Lord*, the *Lord* thy *God*; again, there is one *Lord*; and again, *Thou shalt worship the Lord thy God, and Him only shalt thou serve*; and again, *Great is our Lord and mighty is His power*; and again, *Let them know that thy name is Lord, Thou only art the highest over all the earth*. Now, if the name *Lord* be inferior to that of *God*, and consequently unworthy of the Divine essence, it should not have been said, *Let them know that thy name is Lord*; again, if the name of God be greater, and more venerable than that of *Lord*, the *Son*, who, according to them is an inferior being, should not have been addressed by a name appropriated to the *Father*, and which was his own peculiar title; but far otherwise is the case, for neither is the *Son* of a lower nature than the *Father*, nor is the name of *Lord* inferior to that of *God*. Wherefore with regard to the *Father* and the *Son*, the Scripture uses, indiscriminately, the selfsame appellations.

Having laid before you the passages wherein the *Father* is called *Lord*, it is necessary to adduce those passages wherein the *Son* is styled *God*. *Prohilo, τριγων shall conquer, and shall bear a Son, and they shall call his name ΕΜΜΑΝΟΥΗΛ*, which signifies *God is with us*. We now perceive, that the name of *Lord* is given to the *Father*, and that of *God* unto the *Son*; for, as in the other place it is said, *Let them know that thy name is Lord*; so here it saith, *They shall call his name ΕΜΜΑΝΟΥΗΛ*. And again, *A child is born to us, and a Son is given us, and his name is called, The Angel of High Counsels, The great and mighty God*. And here observe the cautious prudence, and spiritual wisdom, of the prophetic writers; for when they are speaking of the great and mighty God, lest they should seem to be speaking of the *Father*, they make the most particular mention of the miraculous conception. It is evident, at once, that the *Father* was not born of a virgin, and did not become a little child; again, another of the prophets somewhere says, *This is our God*. But concerning whom doth he say it? Is it of the *Father*? By no means; for he also alludes to the miraculous economy. Having said, *This is our God*, he adds, *He explored the way of knowledge, and gave it to Jacob his child, and to Israel his son*.—*Isaiah*. After this, he was seen upon the earth, and as David our great man—*Psal* also writes, *Of whom, as to*

'he flesh, is Christ, who is over all, God blessed for evermore: again, No fornicator, or covetous man, hath any inheritance in the kingdom of the Christ and God: and again, The glorious appearance of the GREAT God and Saviour of us, Jesus Christ. John likewise calls him by the same name, for he says, In the beginning was the Word, and the Word was with God, and the Word was God.

"But perhaps an adversary will say, Can you show me any passage where the Scripture, ranking him with the Father, calls the Father *Lord*? I will not only show this; but I will produce passages where the Scripture calls both the *Father Lord*, and the *Son Lord*: and where it calls both the *Father God*, and the *Son God*. Christ, one day discoursing with the Jews, said, *What think ye concerning Christ? Whose Son is He?* They say unto him, *He is the Son of David.* He saith to them, *How then doth David in Spirit, call him Lord; saying, The Lord said unto my Lord, Sit thou on my right hand?* Mark, here are *two Lords*. I will now show you where the Scripture, speaking at once of the *Father* and the *Son*, calls both the one and the other *God*. Hear then the words of the prophet *David*, and of the apostle *Paul*, commenting upon that prophet:—*Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and abhorred iniquity; therefore, O God, thy God hath anointed Thee with the oil of gladness above thy fellows.* And *Paul*, bringing forward this testimony concerning Christ, writes thus: *Of His angels he saith, Who maketh his ANGELS spirits. But of the Son He saith, Thy throne, O God, is for ever and ever!*"

In his 5th Hom. on the Epistle to Titus, he thus comments on chap. iv. ver. 13. *Που είναι ο τον Πατρος छात्रα τον 'Υιον λεγοντες; τον μεγαλυ, φησι, Θεου και Σωτηρος.* "Where are they who assert that the Son is inferior to the Father? Mark, he saith, 'of the great God and Saviour!'"—Tom. IV. p. 401. Edit. Sav.

There is, however, another passage in the writings of that learned Father, more absolute and conclusive than those which are already given. The original may be found in the 4th vol. of Sir Henry Saville's edition, page 32. It is in English as follows:

"He that is small cannot be God; for every where in the Scripture God is denominated Great. GREAT is the Lord, says David, and greatly to be praised. (Mark, he also speaks of the Son, for every where he calls him Lord.) And again: GREAT art thou, and doing wonders: thou art God alone. And again: GREAT is our Lord, and mighty is His power.—But these things, you will say, are spoken of the Father; but the Son is small. You say this, but the Scripture asserts the contrary; for, as it speaks of the Father, so likewise does it of the Son. Listen unto Paul, who says, *Expecting the blessed hope and glorious appearance of the GREAT God*. Surely he could not apply the word *appearance* to the Father. And that he may refute you more completely, he adds, of the GREAT God. Well then, must not this have been spoken of the Father? Certainly not; for the words which follow will not admit it. *The appearance of the Great God and Saviour of us, JESUS CHRIST*. You perceive that the Son also is denominated Great. Away then with your idle talk about *small* and *great*! Listen also to the prophet, who calls him, *The Angel of GREAT COUNSEL*. The Angel of great counsel, is he not Great? The Mighty God, is he not Great, but small? How then can these obstinate and shameless wretches assert that he is a less God? I often repeat their words, that ye may the more eschew them."

If a reader wholly impartial could be found, I think he would confess that, as far as we can attain to certainty in any thing, we may be certified, from the above extract, that the canon laid down by Mr. Sharp is correct and genuine. Chrysostom supposes an adversary to address him thus:—

"I see that in this sentence God is spoken of; and not merely spoken of, but likewise styled *THE GREAT God*. Surely such an expression as this must refer to the Father. No, replies our saint, that is impossible; for the phrase *καὶ Σωτηρ*, which follows, shows at once that *Θεός* and *Σωτηρ* mean the same person; and *Σωτηρ*, in this place, is spoken of Jesus Christ."

Such is the testimony of *Chrysostom*, the most eloquent, if not the most learned, of the Fathers. *Basil*, archbishop of *Cæsarea*, though inferior to Chrysostom in richness of imagination and brilliancy of rhetoric, far surpassed him, and almost all the Fathers, in the universality of his learning, and in his profound knowledge of the Sacred Writings. No authority can be higher, or more unquestionable, than his. As I have not his works at hand, I can only refer to them from memory; but I am confident, that what I am about to state, will be found, upon examination, to be correct. In his fourth book against *Eunomius*, speaking of the Divinity of Christ, he cites the latter of these texts: but, having done so, he is fearful lest some of his hearers should be misled by it. The expression, *τον μεγαλυ Θεου*, appears to him so strong, that he is apprehensive lest it should be thence inferred, that the Son is *greater* than the Father!

This passage will be found in the first volume of the Benedictine edition, and at page 294.—Tom. II. pag. 107. Edit. Par. 1618. As we have proved that the best and purest of the Greek Fathers were well acquainted with the full force of the article, it may be asked, Do their own writings abound with ex-

amples to confirm it? I answer, that they abound with them in numerous instances; let a few examples suffice;

From *Chrysostom*.—*Ὁ ἀγιαζων αυτα και μετασκευαζων αυτους εστι.*—"It is He who sanctifies and transforms the bread and wine." Homil. 82. In Matt.

Εγκαλει τον Σωτηρα και Ευεργετη.—"He would accuse the Saviour and Benefactor." De Sacerd. lib. iv.

Ἡ σφοδρα εὐαγγελς και ακαθαρτος, (πορν).—"Who was most impious and impure." Orat. in Eutrop.

Συν το ζωοτιο και παναγιο Πνευματι.—"With the life-bestowing and all-holy Spirit." De Incompreh. Hom. 2.

Που δε οι σοφοντες και αυρια εγκλημα λεγοντες.—"Where are they who walk insolently, and utter ten thousand panegyrics?" Orat. in Eutrop.

Και τι λεγο τον προφητην; αυτον αγιο σοι, τον τον προφητην δεσποτην, τον κοινον ημων Θεον και Κυριον, τον Χριστον. Αυτος γαρ φησι, οτι Πεινῶντα με εδεδε, και εβρεψατε.—"But why do I quote the prophet? I will bring against you Him who is the Master of the prophet, our common God and Lord, the Christ. For he says, 'Ye saw me hungering, and ye fed me.'" Orat. in Eliaim, et in viduam.

Mark, either Chrysostom speaks of one single Person, or the sentence is ungrammatical. Now the passage in the 15th of the 2d chapter of Titus, *τον μεγαλυ Θεου και Σωτηρος*, must have the same meaning as *τον κοινον Θεον και Κυριον*.

From *Gregory Nazianzen*.—"Ο ποιητη και μαρτυρ." "Who was both a pastor and martyr." Orat. de Manian.

Οι την πτωχει ημιν αντιειδοντες και τον πλεοντον κορηαζοντες.—"Reproaching our poverty, and boasting of their own wealth." Orat. in Arianos.

Των θραυον ετι και το ζην ηρησενων.—"Who were in the bloom of youth, and fitted to enjoy life." Orat. Funer. in Patrem.

Των εστωτων και ου θρονων.—"Beings, permanent and imperishable." Ibid.

Τον συν Ιeron και θρωνον.—"Me, thy priest and namesake." Ibid.

From *Basil*.—"Οι απητητοι και γενναιοι τον Χριστον στρατιωται."—"These unconquered and noble Soldiers of Christ." Orat. in quadrages. Martyr.

Τον λυοντα και επανωγοντα.—"Him who liberates us, and brings us back." Orat. in Martyr. Julitt.

But what say the heathen authors? Is this doctrine of the Greek article founded only upon the phraseology of ecclesiastical writers, or does it exist in the works of those who wrote in the utmost purity and perfection of the language? It reigns triumphant in them all. Take up whatever authority you please, whether in prose or verse: consult the poets, the philosophers, and the historians; peruse the writings of *Homer* and of *Sophocles*, of *Aristotle* and of *Plato*, of *Thucydides* and *Xenophon*, of *Isocrates* or *Demosthenes*; in them you will meet with the most decisive testimonies to the truth of the doctrine already laid down. If you appeal to *Lucian*, you will find that *Ulysses* is called *τον εγω κα φλυον*, "the host and friend." You may, perchance, have heard that the great Person pronounced *Lucian* to be a writer of small authority; and you may wish to be convinced from the example of a pure Attic writer. Was ever writer more pure than *Xenophon*? And he will tell you, that *Cyrus* was, at once, *α βασιλευς και ηγεμων*.—"The king and the general."

In the *Agamemnon* of *Æschylus*, (and indeed in every tragedy of that poet,) we are presented with numerous confirmations of our rule.

Ο χρυσαοιβος δ' Αρης, σωματων και ταλαντοχος εν μαχη δορος.—V. 432, 433. "Mars, the exchanger of bodies; and holder of the balance in the conflict of the spear."

Πατερα Θυεσην τον εμον, αυτον 'σ' αδελφον.—V. 1593, 1594. "Thyestes, my father and his brother."

This last is a happy instance. *Ægisthus* is speaking of his father, who was brother to *Atræus*.

One of the passages which I have cited from the New Testament, may be thought, by some, to be liable to an objection. I mean the 5th verse of the 5th chapter of *Ephesians*. It may be said, that the word *Χριστος* is not a substantive, but an adjective: *αυτη, or ανθρωπος*, being understood; and it may be asked, Does this rule apply, when an adjective and a substantive are united by the conjunction, the article being prefixed to the first, and not to the second? I answer, by referring the objector to an example which I have given from St. Gregory Nazianzen: there *μυσος* is a substantive, and *υπατος* an adjective; and it is manifest that *Jupiter*, and *Jupiter only*, is intended.

Let it should appear to any, that I have been too conclusive, and have not furnished a sufficient number of corroborating examples, I have subjoined the following: two from the New Testament, some from the Fathers, and some from heathen poets.

Αναβαινω προς τον Πατερα μου και Πατερα υμων, και Θεον μου και Θεον υμων.—"I ascend to my Father and your Father, and my God and your God." John xxi. 17. This is an excellent example, where the Supreme Being is considered in the four distinct relations of God and Father of Christ, and God and Father of men; the article being placed before the first only.

Αναγκαιον δε ηγησαμην Επαφροδιτον τον αδελφον και σινη-

γον και συσρατιωτην με, ὅμων δὲ ἀποβολον, και λειτουργον της χρειας μου, περὶαι προς υμας.—"Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants." Philip. ii. 25. This is a very remarkable example, where the article is placed before ἀποβολον, and wanting before συσρατιωτην, συσρατιωτην, αποβολον, and λειτουργον, because all referring to Επαφροδιτον.

Οικειται του Σταυρουμένου και λεγοντος, Αφες ανους.—"The servants of Him that was crucified, and saith, 'Forgive them.'" *Chrysostom.* Orat. in Eutrop.

Πειθομενος ορατ 'Ερμου του καλλιστου και αγαθωτατου των θεων.—"Being persuaded by Mercury, the fairest and best of the gods." *Heliad.*

Αρφη του αναρχου και ανωλεδρου βασιλεα.—"Around the King without beginning, and immortal." *Methodius.*

Τον κορυφαιοτατον των ημων και πρωτον των ποιητων, 'Ομηρον.—"Homer, the most distinguished among you, and first of the poets." *Justin Martyr, Cohortatio ad Græcos.*

Ο δυστυχης δαιμων, ο σης κομος.

"Mine and thine evil genius."

Sophocles Electra.

Ο Αρχιστρατηγος και ποιητην των κει' ουρανου 'ω παντα ποιουνται.—"The Great Ruler and Shepherd of them in heaven, whom all things obey." *Methodius.*

Ινα τον βασιλεα γερατην παντων και ποιητην.—"That he may venerate the King and Maker of all." *Ibid.*

Ο στρατηγος ημων και ποιητην Ιησους, και αρχην, και νυμφιον.—"Jesus, our leader, and shepherd, and governor, and bridegroom." *Ibid.*

The three following instances are from the poems of Gregory Nazianzen. It will be seen that even in poetry he cannot deviate from the established rule:

Ο μανιωδης και κακιστος ζωγραφος.

"The insane and most execrable painter."

Adv. Iram, p. 234, Edit. Paris.

Τι λοιπον: ὀρκιζω σε των κακων φιλον,
Τον θυμενην ζυνηγορον και προσατην.—*Ibid.* p. 237.

"What remains? I adjure thee, the friend of the wicked, the unvalued advocate and patron."

Ο λυσσωδης και βισκαανος οια τιν' Ιωβ

Ες ἑθνην καλεει

"Both the infuriate and invidious demon call me, like another Job, unto the combat?"

Most of the above writers have not yet been quoted on this subject. The examples from *Methodius*, appear to me to be the most valuable; and we may see from these, that any Greek writer whatever, will furnish sufficient examples to illustrate and establish this important rule.

Τον θεον μονον αριεστε, τον δεσποτην και δημιουργον του παντος.—"Ye deny the only God, the Lord and Creator of all." *Chrysostom* Orat. De non anathem. vivis aut defunctis.

Τον πνευτα και πλουσιον, (speaking of Elias) —"The indigent and rich man." *Chrysostom.* Adv. Anom. Orat. 6.

Τον μακαριον και ασιδμον τονον.—"This blessed and celebrated man." *Georg. Archiep. Alexand.* De Vita Chrysostomi.

Οι ταχεις τα παντα και ουκ ασφαλεις, ὁ ραδιος οικοδομουντες και καταλυντες.—"They who are swift in every thing, and not firm; who readily rear superstructures, and destroy them." *Gregor. Nazianz.* Orat. Apol. de Eugē.

Αρης—ἡ της χρυσης Αφροδιτης αδυς ερανης και μοιχος απειροεπιτος.—"Mars, the ungraceful lover of the golden Venus, and the uncircumspect adulterer." *Ibid.* Orat. 1. adv. Julianum.

Μουσης—ἡ του θεου Φαραω, και το Ισραηλ προσατην και νομοστης.—"Moses, the god of Pharaoh, and governor and law-giver of Israel." *Ibid.* Orat. 4. adv. Julian.

Ο μιν αρχουν αρχουντων, και ιερειν ιερειων, (speaking of Moses)—"The ruler of rulers, and priest of priests." *Ibid.*

Εν τε ο της ευτης φιλοσοφιας βασανιστης και κρητης.—"Thou art both the investigator and judge of my philosophy." *Ibid.*

Εν ημερα επιφανειας και αποκαλυψεως του μεγαλυ θεου και Αρχιποιμηνος ημων, Ιηου Χριστου.—"In the day of the appearing and revelation of Jesus Christ, the Great God and chief Shepherd of us." *Ibid.* in fine.

Τον των γεννητων απαντων Κυριον και θεον και βασιλεα.—"The Lord, and God, and King of all mortals." (*De Christo loquitur.*) *Eusebii Pamph. Eccles. Hist. lib. i. c. 2*

Οτα ρας τηρεας

Μητιδος οκτρας αλοχου

Κιρκηλατον τ' ανδρους.

Æschyli Supplices, l. 62—64.

"The voice of the wretched wife of Tereus, the nightingale, pursued by the falcon."

This is an excellent example. It may be necessary to inform the unlearned, that, according to *Æschylus*, the wife, and not the sister-in-law of Tereus, was changed into the nightingale. See the *Agamemnon*, v. 1146. Edit. Porson.

Ο μακαριος Ειρηναος, δε μαρτυρ και επισκοπος Λυγουδιου.—"The blessed Irenæus, the martyr and bishop of Lugundium." *Irenæus* in Responsione ad Questionem 115 ad Orthodoxos.

Ιουστιν του φιλοσοφου και μαρτυρου, και Ειρηναίου του τα Κιληνια και γεωγραφησαντος και φωτισαντος εθνῃ.—"Justin, the philosopher and martyr; and Irenæus, who cultivated and illuminated the Celtic nations." *Theodoreti in Præfatione Hæreticorum Fabularum.*

Ια Χριστω Ιησου του Κυριου ημων, και θεου, και Σωτηρι, και

Βασιλει, κατα την ευδοκίαν του Πατρος του αρατου, παν γονε καμψη.—"That to Christ Jesus, our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow." *Irenæus adversus Hæreses, lib. i. c. 2, p. 45. Edit. Oxon. 1702.*

Τον Κριστην και Δημιουργον.—"The Creator and Maker." *Ibid.* c. 4. p. 49.

Ο Πατηρ —ο ανεννητος και ανουσιος.—"The Father that cannot be fathomed by the understanding, and who is immaterial." *Ibid.* c. 10. page 63.

Α εστι κατα πιστην και αγαπην Ιησου Χριστου, του θεου και Σωτηρος ημων.—"Which are according to the faith and love of Jesus Christ, our God and Saviour." *Ignatii Epist. ad Romanos.*

Μονον ινα τον Χριστον ιδω τον Σωτηρα μου και θεον.—"That I may know Christ only, my Saviour and God." *Epistola ad Tarsenses, Ignatii adscripta.*

Οι παντα προς χαριν ποιουντες και λεγοντες.—"They who do and say every thing to gain favour." *Chrysostom.* Orat. in Eutrop.

Αλλα τον ὀρακοντα, τον αποσστην, τον νουν τον μεγαλ, τον Ασυριον, τον κοινον απαντων εχθρον και πολεμην, τον πολλα μεν επι γης μανευτα και απειλησαντα, κ. τ. λ.—"But that dragon, that apostate, that mighty genius, that Assyrian, that common enemy and foe of all, even him who so furiously raged upon the earth, and threatened many things," &c. *Gregor. Naz. Orat. Prima. adv. Julianum, in principio.*

Ο Ζευς ὁ των θεων μισηρ και ὑπατος.—"Jupiter, the counsellor and chief of the gods." *Gregor. Nazianz. Orat. 2. in Julian.*

Η του μεγαλου Διου αδελφη και θυοδυγος, (sc. Ἡρα)—"The sister and wife of the great Jove." *Gregor. Nazianz. Orat. 1. in Julian.*

Μιχαηλ, συμβασιλευντον Ανδρονικου του βασιλει και πατρι.—"Michael reigning conjointly with Andronicus, the emperor and father." *Joannis Cantuariensis Hist. lib. i. c. 1.*

Αγγελλεται τω βασιλει Ανδρονικου τω τετελευτηηκοτος πατρι η τε βασιλεως, και νυν τελευτη.—"The death of the emperor and son is announced to the emperor Andronicus, the father of the deceased." *Ibid.* Ο βασιλεως και πατρος, "the emperor and grandfather," is very frequently met with in this writer, when speaking of Andronicus.

Additional Examples out of the New Testament.

Ονσιμου τον πιστω και αγαπητω αδελφον.—"Onesimus, the faithful and beloved brother." *Coloss. iv. 9.*

Ο αντικειμενος και υπεραιρομενος εις παντα λεγομενον θεον.—"Who opposeth and exalteth himself above all that is called God." *2 Thess. ii. 4.*

Ινα κριθουν παντες ἡ μη πιστευσαντες τη αληθεια αλλ' ενδοκνησαντες εν τη αδικια.—"That they all may be damned who believed not the truth, but had pleasure in unrighteousness." *2 Thess. ii. 12.*

Αυτος δε ο Κυριος ημων Ιησους Χριστος, και ο θεος και Πατηρ ημων ο αγαπητος ημας, και δους παρακλησιν αιωνιαν.—"Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting consolation." *2 Thess. ii. 16.*

Ο δε παρανυκτω εις νομον τελειον τον της ελευθεριας, και παραμενας.—"But he who looketh into the perfect law of liberty, and continueth therein." *James i. 25.*

Αδυνατον γαρ τωσδε διαφωτισεντας, γενομενους τε της δωρεας της επαναιης, και μετρηως γενησοντας Πνευματος αγιου, και καλον γενομενους θεω ρημα δυναταις τε μελλοντος αιωνος, κ. τ. λ.—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," &c. *Heb. vi. 4—6.*

Προσευχεσθε υπερ των επηρεαζοντων υμας και διωκοντων υμας.—"Pray for them who despitefully use you and persecute you." *Matt. v. 44.*

Αυτος γαρ εστιν ἡ ειρηνη ημων, ο ποιηρας τα αμφοτερα θυ, και μετοικην τον φραγμν λυσας.—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition." *Eph. ii. 14.*

FARTHER OBSERVATIONS on the Greek article, intended as a supplement to the essay on that subject. The author of the above-mentioned Essay, conceiving that he has been misunderstood, and that certain objections raised against the doctrine of the Greek Article require a more particular answer, has requested me to subjoin the following Postscript. This I do without pretending to determine any thing relative to the merits of the objections, or the answers here given.

As they who disbelieve the Divinity of Christ, are naturally ready to assail whatever tends to confirm and to establish it: and as the lovers of disputation are often prone to the same conduct, without having the same excuse; I deem it necessary to answer the objections which have been brought against me, in conversation, and by letter. The most ingenious objection which I have yet heard, I shall notice first. "It was made by a Unitarian of considerable acuteness. 'You allow,' said he, 'that when two nouns of an opposite and contradictory meaning, are coupled by the conjunction, two different persons are intended, although the article be prefixed to the

first, but not to the second. Do you not perceive, that you hereby furnish us with a reply? We have only to say, that *Χριστός* and *Θεός* are opposite and irreconcilable terms. The passage in Ephesians is therefore an exception." This is the most subtle objection I have met with; but it is not unanswerable. The fallacy consists in this—our opponent takes for granted the very thing which it is his business to prove.

Instead of making assertions, we will demonstrate, that *Χριστός* and *Θεός* are not irreconcilable, but consistent, and capable of application to the same Person. In the opening of St. John's Gospel we read, that *the Word was God*. A little after we are informed, that *the Word was made flesh, and dwelt among us*. From hence it is evident, to the humblest capacity, that the *Word* means Christ. But *the Word was God*; therefore, *Χριστός* and *Θεός* are not inconsistent, but compatible. If, however, the Gospel of St. John were not in existence, we should still be able to answer this objection, by an appeal to the passage in Titus. We there find, that *Θεός* and *Σωτήρ* are most providentially united by the conjunction. Now *Θεός* and *Σωτήρ* are unquestionably compatible. God may be a Saviour if he pleases, and we know that in the Scripture He is sometimes styled a Saviour. The expression *το μέγαλον Θεόν καὶ Σωτήρα*, is therefore subject to the influence of the rule, and one Person only is intended. But *Σωτήρ* is spoken of Christ; therefore Christ is here styled *The Great God*; consequently *Χριστός* and *Θεός* are perfectly consistent, perfectly compatible.

I shall next take notice of an objection, which has less strength and force than the preceding: "You admit," said the objector, "because the very numerous instances oblige you to admit it, that proper names are excepted from the influence of the rule. Do you not see, that by this confession, your whole system is completely overthrown? An Unitarian will immediately observe, that *Χριστός* and *Θεός* are proper names, and consequently exceptions." In answer to this objection, I beg leave to state, first, with respect to *Θεός*, it is simply an appellation. Jehovah is the proper name of God; but the word *God* is a term, by which we designate the incomprehensible Being, the Great First Cause. Secondly, with regard to *Χριστός*, it is evident from the various places where it occurs, that it is simply a title of office, given unto that Divine Person whose name is Jesus. That the word *Christ* has become a proper name amongst us, I readily admit; but we must not confound English with Greek idioms. As I have no right, however, to expect, that my unsupported assertion should be admitted as an authority, I shall cite the learned professor Michaelis.

In the time of the apostles, says he, the word *Christ* was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus: Introd. Vol. I. p. 337. See also these notes, on Matthew, chap. i. ver. 16.

I have now to offer my observations, on an argument, which at first sight appears plausible. It was urged against me, by the same man who made the above objection; but it had already passed through my own mind, and I had already answered it to my own satisfaction. Whether it be answered to the satisfaction of my reader, he will now determine. "In St. John, chap. xx. ver. 28, we find the following expression: *Ὁ Κριςτός μου καὶ ὁ Θεός μου*. All the orthodox are agreed, that Jesus is here styled both Lord and God. If, then, the rule you contend for was real and genuine, the article ought not to have been repeated before the second noun, inasmuch as one person only is intended. The same argument may be deduced from a passage in Revelation, chap. xii. ver. 13." I answer, it is well known to every mathematician, that the converse of a proposition does not necessarily hold. Now it is the same in philology, as in science. I have maintained, and do still maintain, that when two substantives, &c. are coupled by the conjunction, the article being prefixed to the first, but not to the second, one person only is intended. It does not follow from hence, that when one person only is intended, the article must be prefixed to the first, but not to the second. It may be affixed to neither, or it may be affixed to both, as in the example above quoted, for the purpose of giving greater force and energy.

I have now to answer another objection, which I should have passed unregarded, if it had not been made by persons of considerable consequence, and of opposite creeds. We cannot admit, say they, that a doctrine of such importance should rest upon a mere form of speech, a mere rule of syntax. Now I should be glad to know, what truth is there, however sacred, what doctrine, however important, which does not rest upon some form of speech, upon some rule of syntax. A single example will suffice. How can we be certain whether the apostle, in 1 Tim. chap. i. ver. 15, meant to inform us, whether Christ came into the world to save sinners, or whether sinners came into the world to save Christ? What other answer than the following can be given? It is an universal law of syntax, that a verb in the indicative mood must be preceded by a nominative; and if there be an accusative case in the sentence, that accusative must be governed either by a verb or by a preposition. We are therefore certain, that the passage admits of one meaning only. All Divine knowledge, as well as all human knowledge, is communicated through the medium of language; and where would be the certainty of judgment, if it were not governed by fixed unalterable rules?

I have now gone through the principal objections, which

have been urged against our system. If it should appear to the enlightened reader, that I have not sufficiently refuted them; I hope, I entreat, that he will attribute this to the inability of the advocate, and not to the imperfection of the cause. When the admirable Porson was alive, he might have lulled the question into an everlasting rest. With one effort of his mind, with one glance of his eye, with one stroke of his pen, he could have poured upon the subject a flood of light, which Satan could never have extinguished, and the opposers of this doctrine could never have withstood. But, alas! his studies were not directed to subjects of sacred criticism.

I shall conclude this Postscript, with a few general observations on the subject.

When the Monthly Reviewers sat down to criticise Dr. Middleton's work upon the Greek Article, the subject was but in its infancy. It had not attained the matured vigour, and perfect bloom, which it now displays. These gentlemen imagined, that they had given a death-blow to the system, by bringing forward such examples as the following: *τον σοφον, και ακολυτον; the temperate, and intemperate*. We now see, that their arguments are most successfully turned against themselves. It is evident from what has been said at the beginning of my Essay, that this instance is no exception to the rule. A temperate and an intemperate person, are characters essentially different, and therefore it was unnecessary to repeat the article. Thus Æschylus, in his Agamemnon, speaking of the Trojans and the Greeks, says,

Και τον αδιον και κρατητον.

"Of the captured, and those who gained the victory;" in which place it is manifest, that the repetition of the article would have been needless. I must not omit to mention, that in this part of the subject, I am indebted for some of my ideas to Bishop Burgess: who, in an appendix to one of his Charges, has maintained and illustrated the rule.

I have also stated, that proper names are exempted from its jurisdiction. It is clear that Peter and John are distinct persons; therefore St. Luke, chap. ix. ver. 25, writes, *παλαβον τον Πητρον, και Ιωαννην, και Ιακωβον; having taken Peter, and John, and James*.

In Acts xxvi. 30, St. Luke informs us, that the king and the governor arose. If we examine the original, we shall find that the article is prefixed to both these nouns, *ανηγειρθη βασιλεως, και ο ηγεμων*. Why was the article here repeated? Was it to give force and energy to the expression? No, it was for a reason more important; the evangelist intended us to understand that, when Paul had ceased to speak, the king Agrippa, and the governor Festus, arose. Now, the offices of a king and a governor are perfectly compatible. If then, he had written *ο βασιλεως και ηγεμων*, he would have conveyed a very different idea from that which was intended. The reader would have supposed that Agrippa united in his own person the offices of king and governor; that he and Bernice rose up, and that Festus was left by himself, unless, indeed, he included among those, *α ος καθηνοντο αυτοις, ιχοι σοι τοις αλλοις μεθ' αυτων*. But St. Luke knew, and felt the force, the influence, and the universality of the rule which we contend for, and wrote accordingly.

In the course of my Essay, I quoted those passages of Chrysostom wherein he proves the Godhead of Christ, from Titus ii. 13. I then brought forward the testimony of Basil, and appealed to his fourth book against Eunomius. It may, however, be objected, that some critics have doubted whether that book be genuine. If we should even allow that it is spurious, and admit as a fact what is merely a matter of opinion, we shall not be thereby deprived of the testimony of St. Basil. His Homilies on the Psalms are unquestionably genuine; and in the very first of these he quotes Titus ii. 13, and applies the whole of it to Christ. As I have not my copy of his works at present with me, I am unable to specify the page. It may suffice to say, that it is in the first volume both of the Benedictine edition, and the Paris edition, of 1618. This important verse is also cited by Athanasius, by Gregory of Nyssa, and by Cyril of Alexandria.

When I look attentively at the two passages of Holy Writ which have been the especial objects of this discussion, I think that, leaving the doctrine of the Greek article out of the question, I perceive sufficient evidence to warrant our belief that one person only is intended. In the passage from Ephesians, two circumstances claim our notice: *Θεου*, is placed last in the sentence, and the article is not prefixed to it, although it had been prefixed to *Πατρι*;—but this is aberrant from the phraseology of St. Paul. When he speaks of God the Father, and of Jesus Christ, and connects them by the conjunction, it is his custom to mention the Father first, and to omit the article altogether. In the following texts the reader may see a few examples—Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. The article, however, is sometimes prefixed to both; see, for instance, Col. ii. 2. This passage, by the way, is a most powerful confirmation of Mr. Sharp's rule; but with that rule we have nothing to do at present. St. John expresses himself in the same manner in the Apocalypse, xi. 15. We see, then, what is the prevailing diction of St. Paul; and we may defy any man to produce a single passage, either from him, or from any other inspired writer, where God the Father, and Christ are manifestly spoken of, the Father placed last in the sentence, and yet unobscured by the article, while on Christ that distinction is conferred.—We may then conclude

that if, in Ephes. v. 5. St. Paul had spoken both of the Father and of the Son, he would have said, *To Oeuo kat re Nouto*, or at least *re Nouto kat re Oeuo*.

On Titus ii. 13. I have an observation to offer, which is also unconnected with Mr. Sharp's rule. If God the Father be meant in the first clause, then the Son is simply called *σωτηρς ημων*. But this expression as applied to Christ, hath no parallel in the whole book of God. I wish the intelligent reader to mark this distinctly. The following are, I believe, all the passages of the New Testament where Christ is styled *our Saviour*, and in every one of these the article is added.—2 Tim. i. 10. Tit. i. 4. Tit. iii. 6. We have reason then to believe, that if St. Paul had here meant the glorious appearance of God the Father, he would have added, *kat re σωτηρς ημων*. I may add, that as the three passages where Christ is styled our Saviour, all occur in the writings of this apostle, the reason of our belief is greatly strengthened.

I have reasoned boldly and confidently on the above cited passage, because I am persuaded that my reasoning can never be overturned. If, however, an example, such as a *Bartholomew*, should be brought against me; if the two nouns be perfectly compatible; and if, notwithstanding this, it be manifest that two different persons are intended; I must acknowledge that my labours have ended in uncertainty.

It is my unalterable opinion that, at all times, and on all occasions, truth should be explored; and, when discovered, exhibited to view, whatever be the consequences. I think it will be impossible for the opposers of this doctrine to produce such an example as I have been supposing: but, should any be inclined to look for such an example, I think it necessary to mention, that two things are indispensable—in the first place, the citation must be made from an unexceptionable Greek writer; in the second place, there must be no various reading to the passage, in any extant manuscript. First, it must be from an unexceptionable Greek writer; it must be from an author whose native language was Greek, and who flourished not later than the fourth, or, at most, the fifth century after Christ. When I have established a fact, by instances taken from the best and purest of the Greek authors, I may then call to my assistance whatever writers I please, for the purpose of

rather corroboration; but the opponent who comes forward to dispute, and to destroy, must deduce the streams of his criticism from the fountain head. His weapons must be taken from the armoury of Homer or Plato, of Sophocles or Pindar, of Zenophon or Demosthenes. Secondly, there must be no various reading in any MS. which is extant. If there be but one various reading, the passage will be inadmissible: in rejecting it, I shall be acting with impartial justice; for I have passed over a very important passage in my favour, because there is a various reading. By the application of Mr. Sharp's rule to 2 Peter i. 1. it might have been shown that Jesus is there styled *our God*. There is no doubt that *τοῦ Θεοῦ ἡμῶν καὶ σωτηρς*, is the genuine reading. If not quite as precious as the instance in Titus ii. 13. it is more valuable than that in Ephes. v. 5. and yet I passed it over, being determined to make use of nothing to which the slightest objection might be made.

If, at some future period, an exception in itself unexceptionable, shall be brought against this rule, I will acknowledge, though painful the confession, that my sweetest, because my best directed labours, have been unavailing. I shall retire from the field discomfited, but not disheartened; disappointed, but not dispirited; sorrowful, and yet rejoicing.—Yes, I shall still rejoice, because I am assured there are other and mightier proofs of the Divinity of Jesus; proofs, which neither the subtilty of philologists, nor the rage of demons, can overthrow.

H. S. BOYD.

If the reader be desirous of examining some more examples from the Greek Testament, we refer him to the following, which are not all the additional examples which might be quoted:—Matt. v. 6; vii. 26; xiii. 20; xxi. 12; xxiii. 37; xxvii. 40. Mark xi. 15; xii. 40; xv. 29; xvi. 16. Luke vi. 47, 49; viii. 14, 21; x. 30; xi. 28; xii. 21, 47; xiii. 34; xvi. 18; xix. 45; xx. 16. John i. 41; v. 24; vi. 33, 40, 45; viii. 9, 50; ix. 8; x. 1; xi. 2, 26, 31, 45; xii. 29, 48; xiv. 21; xx. 29; xxi. 24. Acts ii. 29; iii. 11; viii. 25; x. 35; xiv. 3; xv. 38. Rom. ii. 3, 8; iv. 17. 1 Cor. xi. 29; xvi. 16. 2 Cor. i. 3, 21, 22; v. 15, 18; xii. 21. Gal. i. 7, 15; ii. 20; iii. 5. Ephes. i. 1; v. 20. Philip. iii. 3. Coloss. ii. 2; iii. 17. 1 Thess. i. 15; iii. 2, 11, 13; v. 12. 1 Tim. iv. 3. 2 Tim. i. 9; iii. 6. Heb. vii. 1; x. 29. James i. 27. 1 John ii. 9. 2 John 9. Jude 4. Rev. xi. 4.

PREFACE TO THE

EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

We have already seen, Acts xvi. 12. that *Philippi* was a town of *Macedonia*, in the territory of the *Edonians*, on the confines of *Thrace*, and very near the northern extremity of the *Balkan* Sea. It was a little eastward of Mount *Pangæus*, and about midway between *Nicomædia* on the east, and *Thessalonica* on the west. It was at first called *Crenides*, and afterward *Dorus*; but *Philipp*, king of *Macedonia*, and father of Alexander, having taken possession of it, and fortified it, called it *Philippi*, after his own name. *Julius Cæsar* planted a colony here, which was afterward enlarged by *Augustus*; and hence the inhabitants were considered as *freemen* of Rome. Near this town, it is thought, the famous battle was fought between *Brutus* and *Cassius*, on the one side; and *Augustus* and *Mark Antony* on the other; in which the former were defeated, and the fate of the empire decided. Others think that this battle was fought at *Philippi*, a town of *Thrace*, in *Thessaly*.

The Gospel was preached first here by St. Paul. About the year of our Lord 53, St. Paul had a vision in the night; a man of *Macedonia* appeared to him, and said, Come over to *Macedonia* and help us. He was then at *Troas* in *Mysia*; from thence he immediately sailed to *Samothracia*, came the next day to *Neapolis*, and thence to *Philippi*. There he continued for some time, and converted *Lydia*, a seller of purple, from *Thyatira*; and afterward cast a demon out of a *Pythoness*, for which he and *Silas* were persecuted, cast into prison, scourged, and put into the stocks; but the magistrates afterward finding that they were Romans, took them out of prison, and treated them civilly. See the account, Acts xvi. 9, &c.

The Philippians were greatly attached to their apostle, and testified their affection by sending him supplies, even when he was labouring for other churches; and they appear to have been the only church that did so. See chap. iv. 15, 16.

There is not much controversy concerning the date of this epistle; it was probably written in the end of A. D. 62, and about a year after that to the *Ephesians*. Dr. Paley conjectures the date by various intimations in the epistle itself. "It purports," says he, "to have been written near the conclusion of St. Paul's imprisonment at Rome; and after a residence in that city of considerable duration. These circumstances are made out by different intimations; and the intimations upon the subject preserve among themselves a strict consistency; and a consistency certainly unimpeached. First, the apostle had already been a prisoner at Rome so long, that the reputation of his bonds, and of his confinement, had then had

contributed to advance the success of the Gospel.—See chap. i. 12—13. Secondly, the account given of *Epaphroditus*, imports that St. Paul, when he wrote the epistle, had been in Rome a considerable time. He longed after you all, and was full of heaviness, because ye had heard that he had been sick, ch. ii. 26. *Epaphroditus* had been with Paul at Rome; he had been sick; the Philippians had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time; and must have all taken place during St. Paul's residence at Rome. Thirdly, after a residence at Rome, thus proved to have been of considerable duration, he now regards the decision of his fate as high at hand; he contemplates either alternative, that of his *deliverance*, chap. ii. 23. "Him, therefore, (Timothy,) I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly." Ver. 24. that of his *condemnation*. Verse 17. *Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.* This consistency is material, if the consideration of it be confined to the epistle. It is farther material, as it agrees, with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts; which, having brought the apostle to Rome, closes the history, by telling us that he dwelt there *two whole years in his own hired house*.¹ *Hor.* Paul. p. 212.

On the agreement between the epistle and the history, as given in the Acts, Dr. Paley makes many judicious remarks, which I have not time to insert, but must refer to the work itself; and I wish all my readers to get and peruse the whole work, as an inestimable treasure of sacred criticism, on the authenticity of Paul's epistles.

The Epistle to the Philippians is written in a very pleasing and easy style; every where bearing evidence of that contented state of mind in which the apostle then was; and of his great affection for the people. It appears that there were false apostles, or Judaizing teachers, at Philippi, who had disturbed the peace of the church; against these, he warns them; exhorts them to concord; comforts them in their afflictions for the Gospel; returns them thanks for their kindness to him; tells them of his state, and shows a great willingness to be a sacrifice for the faith he had preached to them. There is a divine affection in this epistle, which every serious reader will perceive.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

Paul, in conjunction with Timothy, addresses himself to the saints at Philippi, and gives them his apostolical benediction, 1, 2. Thanks God for their conversion and union; and expresses his persuasion that God will continue his work among them, 3-6. Tells them of his strong affection for them, and prays that they may be filled with the salvation of God, 7-11. Shows them how much his persecution had contributed to the success of the Gospel, 12-14. Informs them that there were some at Rome who preached the Gospel from unworthy motives; yet he was convinced that this which was designed to injure him should turn to his advantage, 15-19. Mentions his uncertainty whether he should be liberated or martyred, and his perfect readiness to meet either; yet on the whole, expresses a hope that he should again visit them, 20-26. Exhorts them to a holy life, and comforts them under their tribulations, 27-30. [A. M. cir. 4066. A. D. cir. 62. A. U. C. 814. An. Imp. Neronis Cæs. Aug. 9.]

PAUL and Timotheus, the servants of Jesus Christ, to all the saints^a in Christ Jesus which are at Philippi, with the bishops and deacons;

² Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

³ I thank my God upon every^d remembrance of you, Always in every prayer of mine for you all making request with joy.

⁴ For your fellowship in the Gospel from the first day until now;

⁵ Being confident of this very thing, that he which hath be-

^a 1 Cor. 1.2.—h Rom. 1.7. 2 Cor. 1.2. 1 Pet. 1.2.—c Rom. 1.8, 9. 1 Cor. 1.4. Ephes. 1.15, 16. Col. 1.3. 1 Thess. 1.2. 2 Thess. 1.3.—d Or, mention.—e Rom. 12.13 & 15.56. 2 Cor. 8.1. Chap. 4.14, 15.—f 1 John 6.28. 1 Thess. 1.3.—g Or, will finish it.—h Ver. 10.—i Or, ye have me in your heart.—k 2 Cor. 3.2 & 7.3.

NOTES.—Verse 1. *Paul and Timotheus*] That Timothy was at this time with the apostle in Rome, we learn from ch. ii. 19, and also that he was very high in the apostle's estimation. He had also accompanied the apostle on his two voyages to Philippi, see Acts xvi. xx. and was therefore deservedly dear to the church in that city. It was on these accounts that St. Paul joined his name to his own, not because he was in any part the author of this epistle; but he might have been the apostle's amanuensis, though the subscription to the epistle gives this office to Epaphroditus. Neither in this epistle, nor in those to the Thessalonians and to Philemon, does St. Paul call himself an apostle; the reason of which appears to be, that in none of these places was his apostolical authority called in question.

Bishops and deacons] Επισκοποι, the overseers of the church of God, and those who ministered to the poor, and preached occasionally. There has been a great deal of paper wasted in the inquiry, "Who is meant by bishops here, as no place could have more than one bishop?" To which it has been answered, "Philippi was a metropolitan see, and might have several bishops." This is the extravagance of trifling. I believe no such officer is meant as we now term bishop.

² Grace be unto you.] See on Rom. i. 7.

³ Upon every remembrance.] As often as you recur to my mind, so often do I thank God for the great work wrought among you. Some think that the words should be translated, *For all your kind remembrance*; referring to their kind attention to the apostle, in supplying his wants, &c.

⁴ Always in every prayer.] I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

⁵ For your fellowship in the Gospel.] If we consider κοινωνία as implying spiritual fellowship or communion; then it signifies not only their attention to the Gospel, their readiness to continue it, and perseverance in it, but also their unity and affection among themselves. Some understand the word as expressing their liberality to the apostle, and to the Gospel in general; for the term may not only be applied to communion among themselves, but to communications to others. This sense, though followed by Chrysostom and Theophylact, does not appear to be the best, though we know it to be a fact that they were liberal in supplying the apostle's necessities; and, no doubt, in ministering to the support of others.

⁶ Being confident.] There shall be nothing lacking on God's part to support you, and to make you wise, holy, and happy; and bring you at last to his kingdom and glory.

⁷ It is meet for me to think this.] Εὐδοκῶν; it is just that I should think so, because I have you in my heart; you live in my warmest love and most affectionate remembrance.

Inasmuch as both in my bonds] Because you have set your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, ch. ii. 25. and contributing of your own substance to me, ch. iv. 14. sending once and again to me while I was in bonds for the defence of the faith, ver. 15, 16. those things which being a sweet savour, a sacrifice well pleasing and acceptable to God, ver. 18. confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, having the same conflict which ye

run for a good work in you^e will perform it^h until the day of Jesus Christ:

⁷ Even as it is meet for me to think this of you all, because I have you^k in my heart; inasmuch as both in^l my bonds, and in^m the defence and confirmation of the Gospel, ye all areⁿ partakers of my grace.

⁸ For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

⁹ And this I pray, that your love may abound yet more and more in knowledge, and in all^o judgment;

¹⁰ That ye may^p approve things that are excellent; so that

¹ Eph. 3.1 & 9.9. Col. 4.3, 18. 2 Tim. 1.5.—m Ver. 17.—n Chap. 4.14.—o Or, partakers with me of grace.—p Rom. 1.9 & 9.1. Gal. 1.20. 1 Thess. 2.5.—q Chap. 2.26 & 4.1.—r 1 Thess. 3.12. Philim. 6.—s Or, sincere.—t Rom. 2.13. & 12.2. Eph. 5.10.—u Or, try.—v Or, differ.—w Acts 21.16. 1 Thess. 3.13 & 5.23.

saw in me when I was among you, Acts xvi. and now hear to be in me, ch. i. 30. *Whitby.*

⁸ For God is my record.] I call God to witness that I have the strongest affection for you; and that I love you with that same kind of tender concern, with which Christ loved the world when he gave himself for it: for I am even ready to be offered on the sacrifice and service of your faith, chap. ii. 17.

⁹ This I pray.] This is the substance of all my prayers for you, that your love to God, to one another, and to all mankind, may abound yet more and more, ετι μαλλον και πολλων περισσους, that it may be like a river perpetually fed with rain and fresh streams, so that it continues to swell and increase till it fills all its banks, and floods the adjacent plains.

In knowledge] Of God's nature, perfections, your own duty and interest, his work upon your souls, and his great designs in the Gospel.

And in all judgment] Και παση αισθησει, in all spiritual or moral feeling; that you may at once have the clearest perception, and the fullest enjoyment, of those things which concern your salvation: that ye may not only know, but feel that you are of God, by the Spirit which he has given you; and that your feeling may become more exercised in Divine things, so that it may be increasingly sensible and refined.

¹⁰ That ye may approve things that are excellent.] Εις το δοκιμαζειν υμας τα διαφέροντα; to the end that ye may put to proof the things that differ; or the things that are more profitable. By the pure and abundant love which they received from God, they would be able to try whatever differed from the teaching they had received, and from the experience they had in spiritual things.

That ye may be sincere] Ινα ητε ειλικρινεis. The word ειλικρινεia, which we translate sincerity, is compounded of ειλη, the splendour of the sun, and κρινω, I judge; a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection. "A metaphor," says Mr. Leigh, "taken from the usual practice of chapmen in the view and choice of their wares, that bring them forth into the light, and hold up the cloth against the sun, to see if they can espy any default in them. Pure as the sun." Be so purified and refined in your souls by the indwelling Spirit, that even the light of God shining into your hearts shall not be able to discover a fault that the love of God has not purged away.

Our word sincerity, is from the Latin sinceritas, which is compounded of sine, without, and cera, wax, and is a metaphor taken from clarified honey; for the mel sincerum, pure or clarified honey, is that which is sine cera, without wax: no part of the comb being left in it. Sincerity, taken in its full meaning, is a word of the most extensive import; and when applied in reference to the state of the soul, is as strong as the word perfection itself. The soul that is sincere, is the soul that is without sin.

Without offence] Απραγκατοι; neither offending God, nor your neighbour; neither being stumbled yourselves, nor the cause of stumbling to others.

Till the day of Christ] Till he comes to judge the world, or till the day in which you are called into the eternal world. According to this prayer, a man under the power and influence of the grace of God, may so love as never to offend his

ya may be sincere and without offence * till the day of Christ ;

11 Being filled with the fruits of righteousness, * which are by Jesus Christ, * unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel ;

13 So that my bonds * in Christ are manifest in all * the palace, and in all other places ;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and * strife ; and come also of good will :

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds :

17 But the other of love, knowing that I am set for * the defence of the Gospel.

18 What then ? notwithstanding, every way, whether in pre-

11 Corinthians I 8—y John 15 4, 5. Ephesians 2 10. Colossians 1, 6—z John 15. 5. Ephesians 1 12, 14—a Or, for Christ.—b Chapter 4:22—c Or, Cesar's court.—d Or, to all others.

Maker, to the latest period of his life. Those who deny this, must say that the Spirit of God either cannot or will not do it ; or, that the blood of Christ cannot cleanse from all unrighteousness. And this would be not only *anti-scriptural*, but also *blasphemous*.

11. *Being filled with the fruits of righteousness* By righteousness we may understand here, the whole work of the Spirit of God in the soul of a believer ; and by the *fruits of righteousness*, all holy tempers, holy words, and right actions. And with these they are to be filled, *πληρωσάμενοι, filled up, filled full* ; the whole soul and life occupied with them ; ever doing something by which glory is brought to God, or good done to man.

By Jesus Christ] That is, according to his doctrine, through the power of his grace, and by the agency of his Spirit.

Unto the glory and praise of God] God being honoured when the work of his grace thus appears to men in the fruits of righteousness ; and God is praised by all the faithful when his work thus appears. Every genuine follower of God has his glory in view by all that he does, says, or intends. He loves to glorify God, and he glorifies him by showing forth in his conversion, the glorious working of the glorious power of the Lord.

12. *That the things which happened unto me* St. Paul was at this time a prisoner at Rome : and it appears probable that he had already been called to make a defence for himself, and to vindicate the doctrines of the Gospel ; and this he had been enabled to do in such a manner that the honour of the Gospel had been greatly promoted by it. As the Philippians loved him greatly, he felt it right to give them this information relative to his state ; and how God had turned his bonds to the advantage of that cause on account of which he was bound.

13. *My bonds—are manifest in all the palace* In consequence of the public defence which he was obliged to make, his doctrines must be fully known in the court, and throughout the whole city ; as on his trial he would necessarily explain the whole. The *prætorium, ποταριον*, which we here translate *palace*, signifies the court where causes were heard and judged by the *prætor*, or civil magistrate ; it sometimes signifies the *general's tent*, and at others, the *emperor's palace*. It is supposed that it is used in this latter sense here.

There were, no doubt, persons belonging to the emperor's household who would bring the news of so remarkable a case to the palace ; for we find that there were *Christians* even in Cesar's household, ch. iv. 22.

14. *Waxing confident* Finding the effect produced by the public defence which the apostle made, they were greatly encouraged, and the more boldly and openly proclaimed the doctrine of Christ crucified.

The word The doctrine of Christ ; several excellent MSS. and Versions, add, some *Θεου*, others *Κυρίου*, the word of God, or the word of the Lord. This is a respectable reading, and is probably genuine.

15. *Some—preach Christ even of envy and strife* These must have been the Judaizing teachers, who insisted on the necessity of connecting the Mosaic rites with the Christian institutions ; and probably denounced Paul to the Jews dwelling at Rome, as not only an enemy to the law and the prophets, but also as a very imperfect Christian, because he declared strongly against the doctrine of circumcision, &c. and no doubt endeavoured to prejudice him with the heathen Romans.

Some also of good will Some, through mere benevolence to the apostle, both espoused his doctrine, and vindicated his cause.

16. *Preach Christ of contention* The Judaizing teachers ;—they also preach Christ ; they acknowledge that Jesus is the Christ, or promised Messiah, and preach him as such.

Not sincerely Οὐκ ἀγνως ; not chastely, garbling the Gospel ; not speaking the whole truth, but just what served their purpose ; and at the same time they denounced the apostle as an enemy to the Divine institutions, because he spoke against circumcision.

17. *The other of love* Through a sincere desire, not only to make known the way of salvation to the people ; but also to vindicate and help the apostle, because they considered him

tence, or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation * through your prayer, and the supply of * the Spirit of Jesus Christ,

20 According to my * earnest expectation and my hope, that in nothing I shall be ashamed ; but that * with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour : yet what I shall choose I wot not.

23 For * I am in a strait betwixt two, having a desire to

a depart, and to be with Christ ; which is far better :

24 Nevertheless to abide in the flesh is more needful for you.

25 And * having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith :

26 That * your rejoicing may be more abundant In Jesus Christ for me by my coming to you again.

c Chap. 2 3—f Verse 7—g 2 Cor. 1 11—h Romans 5 9—i Rom. 8 19—k Rom. 15 5—l Ephesians 6 10, 20—m 2 Cor. 5 8—n 2 Timothy 4 6—o Chap. 2 24—p 2 Cor. 1 14, & 5 12.

as appointed by God to preach and defend the Gospel. The 16th and 17th verses are transposed by ABDEFG, and several others: the *Syriac, Arabic of Erpen, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, Italia*, and several of the *others*. On this evidence Griesbach transposes them in his edition.

13. *What then ?* It is a matter of little importance to me how Christ is preached, provided he be preached. I rejoice that any thing is known of him ; and am truly glad that the Gospel is even made partially known, for this will lead to farther inquiries, and in the end be of service to the truth.

13. *This shall turn to my salvation* That is, it will be the means of my temporal safety : of my deliverance ; for so the word *σωτηρια*, is here to be understood. The Jews had denounced the apostle as an enemy to Cesar ; but he knew that when the nature of the Gospel should be fully known, the Romans would see that he could be no enemy to Cesar, who proclaimed a prince whose kingdom was not of this world ; and who had taught in the most unequivocal manner, that all Christians were to give tribute to whom tribute was due ; and while they feared God, to honour also the king ; though that king was Nero.

Through your prayer] Knowing them to be genuine followers of Christ, he was satisfied that their prayers would be very available in his behalf ; and under God, he places much dependence upon them.

The supply of the spirit of Jesus Christ] The word *παισχυνη*, which we translate *supply*, signifies also *furnishing whatever is necessary* ; the Spirit of God he expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument, which might be necessary for him in the different trials he had to pass through with his persecutors, and the civil powers, at whose judgment seat he stood.

20. *Earnest expectation* He had the most confident expectation that God would stand by him, so that he should be enabled, with the utmost liberty of speech, *εὐ ταν παρρησια*, to testify the Gospel of the grace of God ; and should he have the liberty of doing so, he was perfectly regardless what the issue might be relative to himself. Whether life or death, was to him perfectly equal and perfectly indifferent, providing Christ were magnified ; his person, nature, doctrine, &c. shown to be what they really are, most noble, most excellent, most necessary, and most glorious.

21. *For to me to live is Christ* Whether I live or die, Christ is gain to me. While I live I am Christ's property and servant, and Christ is my portion ; if I die, if I be called to witness the truth at the expense of my life, this will be gain ; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer : in either case I can lose nothing.

22. *But if I live in the flesh* Should I be spared longer, I shall labour for Christ as I have done ; and this is the fruit of my labours, that Christ shall be magnified by my longer life, ver. 20.

Yet what I shall choose I wot not] Had I the two conditions left to my own choice, whether to die now, and go to glory ; or, whether to live longer in persecutions and affliction, (glorifying Christ by spreading the Gospel,) I could not tell which to prefer.

23. *For I am in a strait betwixt two* Viz. the dying now, and being immediately with God ; or living longer to preach and spread the Gospel, and thus glorify Christ among men.

Having a desire to depart and be with Christ] *Τὴν ἐπιθυμιαν εἶχον εἰς το ἀναβατει*—It appears to be a metaphor, taken from the commander of a vessel, in a foreign port, who feels a strong desire, *ἀναβατει*, to set sail, and get to his own country and family ; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides : for, he is not in dock, he is not aground, but rides at anchor in the port, and may any hour *weigh* and be gone. Such was the condition of the apostle ; he was not at home ; but

27 Only ^a let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent I may hear of your affairs, ^c that ye stand fast in one spirit ^d with one mind ^e striving together for the faith of the Gospel;

28 And in nothing terrified by your adversaries: ^a which is ^q Eph. 4.1. Col. 1.10. 1 Thess. 2.12 & 4.1.—^r Chap. 4.1.—^s 1 Cor. 1.10.—^t Jude 3.—^u 2 Thess. 1.5.

although he was abroad, it was on his Employer's business: he wishes to return, and is cleared out and ready to set sail; but he has not received his last orders from his owner: and whatever desire he may feel to be at home, he will faithfully wait till his final orders arrive.

Which is far better) *Πολλοῦ—μαλλον κρεισσον*: *multo magis melior, Vulgate; much more better*. The reader will at once see, that the words are very emphatic.

21. To abide in the flesh) It would certainly be gain to myself to die; but it will be a gain to you if I live. If I die, I shall go immediately to glory: if I live, I shall continue to minister to you, and strengthen you in the faith.

25. Having this confidence, I know that I shall abide] Convinced that it is necessary that I should live longer, for the spreading and defence of the Gospel, I am persuaded that I shall now be liberated. This was, in fact, the case; for after having been two years in bonds at Rome, he was released.

For your furtherance] In the way of righteousness. And joy of faith] And happiness in that way. The farther a man proceeds in the way of truth, the stronger his faith will be; and the stronger his faith, the greater his joy or happiness.

26. That your rejoicing may be more abundant] Men rejoice more in recovering a thing that was lost, than they do in the continual possession of what is of much greater value.

27. Let your conversation be as it becometh the Gospel.] The apostle considers the church at Philippi as a free or imperial city, which possesses great honours, dignities, and privileges; and he exhorts them to act, *anthonly or suitably* to these honours and privileges. This is the idea that is expressed by the word *παρεσβεω*, act according to the nature of your political situation; the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the church. The apostle resumes the same metaphor, chap. iii. 20, *νηυν—το πολιτευμα εν ουρανω παρχει*; for our citizenship is in heaven; but in this last verse he puts *heaven* in the place of the church; and this is all right; for he who is not a member of the church of Christ on earth, can have no right to the kingdom of heaven: and he who does not walk *anthonly* of the gospel of Christ, cannot be counted worthy to enter through the gates into the city of the Eternal King.

Whether I come and see you] Leaving the matter still in doubt as to them, whether he should again visit them.

In one spirit] Being all of one mind under the influence of the Holy Ghost.

Striving together) *Συναθλοντες*; *wrestling together*, not

to them an evident token of perdition, & but to you of salvation, and that of God.

29 For unto you ^a it is given in the behalf of Christ ^b not only to believe on him, but also to suffer for his sake;

30 ^c Having the same conflict ^d which ye saw in me, and now hear to be in me.

v Rom. 8.17. 2 Tim. 2.11.—w Acts 5.41. Rom. 5.3.—x Ephes. 2.8.—y Col. 2.1.—z Acts 16.19, &c. 1 Thess. 2.2.

in contention with each other; but in union against the enemies of the Gospel faith; the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

23. In nothing terrified by your adversaries] So it appears that the church at Philippi was then under persecution.

Which is to them) *ἡτις αυτοις εστιν*; some very judicious critics consider *ἡτις*, as referring to *πιστις*, the faith of the Gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them, the Philippians, on the contrary, the most evident token of salvation: for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way to eternal blessedness.

29. Unto you it is given in the behalf of Christ.] *ὑμιν εχωρισθῃ*; to you it is graciously given; it is no small privilege that God has so far honoured you, as to permit you to suffer on Christ's account. It is only his most faithful servants that he thus honours. Be not therefore terrified by your enemies: they can do nothing to you, which God will not turn to your eternal advantage. We learn from this that it is as great a privilege to suffer for Christ, as to believe on him: and the former in certain cases, (as far as the latter, in all cases,) becomes the means of salvation to them who are thus exercised.

30. Having the same conflict] When Paul preached the Gospel at Philippi, he was grievously persecuted, as we learn from Acts, chap. xvi. 19—40 being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the conflict he had seen in him: and now they heard that he had been sent prisoner to Rome as an evil doer; and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor, to whom he had been obliged to appeal.

1. It was no small encouragement to these persons, 1. That whatever sufferings they met with, they were supported under them. 2. That they suffered in the same cause in which their illustrious apostle was suffering. 3. That they suffered, not because they had done any evil or could be accused of any; but because they believed in the Son of God, who died for them and for all mankind. 4. That all these sufferings were sanctified to their eternal good.

2. And God is able to make the same grace abound towards us in like circumstances: it is for this purpose that such consolatory portions are left on record. He who is persecuted or afflicted for Christ's sake, is most eminently honoured by his Creator.

CHAPTER II.

The apostle beseeches them, by various considerations, to live in unity and in the spirit of the Gospel, loving each other; and each to prefer his brother to himself, 1—4. He exhorts them to be like-minded with Christ, who, though in the form of God, and equal with God, made himself of no reputation, and humbled himself to the death of the cross, for the salvation of man; in consequence of which he was highly exalted, and had a name above every name; to whose authority every knee should bow, and whose glory every tongue should acknowledge, 5—11. They are exhorted to work out their own salvation, through his power who works in them; that they may be blameless, and that the apostle's labour may not be in vain, 12—16. He expresses his readiness to offer his life for the Gospel, 17, 18. Intends to send Timothy to them, of whom he gives a very high character; yet hopes to see them himself shortly, 19—21. In the mean time, he sends Epaphroditus, who had been near death, and whom he begs them to receive with especial tenderness, 22—30. [A. M. cir. 4006. A. D. cir. 62. A. U. C. 814. An. Imp. Neronis Cass. Aug. 9.]

If there be therefore any consolation in Christ, if any comfort of love, ^a if any fellowship of the Spirit, if any bowels and mercies,

2 ^c Fulfill ye my joy, ^d that ye be like-minded, having the same love, being of one accord, of one mind.

^e 2 Cor. 13.14.—^f Col. 3.12.—^g John 3.29.—^h Rom. 12.16 & 15.5. 1 Cor. 1.10. 2 Cor. 13.11. Ch. 1.12 & 3.16 & 4.2. 1 Pet. 3.3.

NOTES.—Verse 1. If there be therefore any consolation] The *et*, does not express any doubt here, but on the contrary is to be considered as a strong affirmation; as there is consolation in Christ; as there is comfort of love, &c.

The word *παράκλησις*, translated here *consolation*, is in other places rendered *exhortation*; and is by several critics understood so here: as if he had said, If exhorting you in the name of Christ have any influence with you, &c. It is extremely difficult to give the force of these expressions; they contain a torrent of the most affecting eloquence, the apostle pouring out his whole heart to a people, whom with all his heart he loved; and who were worthy of the love, even of an apostle.

If any comfort of love.] If the followers of Christ, by giving proofs of their ardent love to each other, in cases of distress, alleviate the sufferings of the persecuted:—

If any fellowship of the Spirit] If there be an intimate relation established among all Christians, by their being made mutual partakers of the Holy Ghost:—

If any bowels and mercies] If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me, now, in a farther state of suffering.

3 ^c Let nothing be done through strife or vain-glory; but ^d in lowliness of mind let each esteem other better than themselves

4 ^e Look not every man on his own things, but every man also on the things of others.

5 ^f Let this mind be in you, which was also in Christ Jesus

^g 2 Cor. 13.14.—^h Ch. 1.15.16. James 3.14.—ⁱ Rom. 12.10. Eph. 5.21. 1 Pet. 5.5.—^j 1 Cor. 10.24 & 12.13.—^k Ch. 1.11.29. John 13.15. 1 Pet. 2.23. 1 John 2.6.

2. Fulfill ye my joy] Ye ought to complete my joy, who have suffered so much to bring you into the possession of these blessings, by being like-minded with myself, having the same love to God, his cause, and me, as I have to him, his cause, and you.

Being of one accord] Being perfectly agreed in labouring to promote the honour of your Master; and of one mind, being constantly intent upon this great subject; keeping your eye fixed upon it, in all you say, do, or intend.

3. Let nothing be done through strife] Never be opposed to each other; never act from separate interests; ye are all brethren, and of one body; therefore let every member feel and labour for the welfare of the whole. And in the exercise of your different functions, and in the use of your various gifts, do nothing so as to promote your own reputation, separately considered from the comfort, honour, and advantage of all.

But in lowliness of mind] Have always an humbling view of yourselves, and this will lead you to prefer others to yourselves; for as you know your own secret defects, charity will lead you to suppose that your brethren are more holy, and more devoted to God than you are; and they will think the same of you: their secret defects, as being known only to themselves.

6 Who, being in the form of God, thought it not robbery to be equal with God;

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and obeyed unto death, even the death of the cross.

John 1.1, 2 & 17.5. 2 Cor. 4.4. Col. 1.13. Heb. 1.1-3. John 5.18 & 10.31-1 Pet. 2.6. Isa. 53.3. Dan. 9.25. Mark 9.12. Rom. 15.1-14 & 16.7. Gal. 2.13 & 5.1. 1. Ezech. 34.23-24. Zech. 3.8. Matt. 9.25. Luke 2.7-14. John 1.11. Rom. 8.3 & 5.1.

4. *Look not every man on his own things*. Do nothing through self-interest, in the things of God; nor arrogate to yourselves gifts, graces, and fruits which belong to others: ye are all called to promote God's glory, and the salvation of men. Labour for this; and every one shall receive the honour that comes from God: and let each rejoice to see another, whom God may be pleased to use in a special way, acquiring much reputation by the successful application of his talents to the great work.

5. *Let this mind be in you which was also in Christ Jesus*. Christ laboured to promote no separate interest; as man, he studied to promote the glory of God, and the welfare and salvation of the human race. See, then, that ye have the same disposition that was in Jesus: he was ever humble, loving, patient, and laborious; his meat and drink was to do the will of his Father, and to finish his work.

6. *Who, being in the form of God*. This verse has been the subject of much criticism, and some controversy. Dr. Whitby has, perhaps, on the whole, spoken best on this point; but his arguments are too diffuse to be admitted here. Dr. Macknight has abridged the works of Dr. Whitby, and properly observes, that "as the apostle is speaking of what Christ was before he took the form of a servant; the form of God, of which he divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither the opinion of Erasmus, that the form of God consisted in those sparks of Divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded: for Christ did not divest himself either of one or the other, but possessed both all the time of his public ministry. In like manner, the opinion of those who, by the form of God, understand the Divine Nature, and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God: and with respect to the government of the world, we are led, by what the apostle tells us, Heb. i. 3. to believe that he did not part with even that; but, in his divested state, still continued to uphold all things by the word of his power. By the form of God, we are rather to understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16. and by which he manifested himself to the patriarchs of old, Dent. v. 22, 21. which was commonly ascribed to a numerous retinue of angels, Psal. lxxvii. 17. and which in scripture is called the *Shekinah*, Num. xii. 8. The *Shekinah*, Psal. xxxi. 16. The *Presence*, Ezech. xxxiii. 15. and The *Shape of God*, John v. 37. This interpretation is supported by the term *μορφή*, form, here used, which signifies a person's external shape or appearance, and not his nature or essence. Thus we are told, Mark xvi. 12. that Jesus appeared to his disciples in another, *μορφή*, shape or form. And Matt. xvii. 2. *μεταμορφωθὼν*, he was transfigured before them; his outward appearance or form was changed. Further, this interpretation agrees with the fact: the form of God, that is, his visible glory, and the attendance of angels, as above described, the Son of God enjoyed with his Father before the world was, John xvii. 5. and on that, as on other accounts, he is the brightness of the Father's glory, Heb. i. 3. Of this he divested himself when he became flesh; but having resumed it after his ascension, he will come with it in the human nature to judge the world; so he told his disciples, Matt. xvi. 27. For the Son of man will come in the glory of his Father, with his angels, &c. Lastly, this sense of *μορφή* Θεοῦ is confirmed by the meaning of *μορφή* δουλοῦ, ver. 7. which evidently denotes the appearance and behaviour of a servant or bondman; and not the essence of such a person." See Whitby and Macknight.

Thought it not robbery to be equal with God. If we take these words as they stand here, their meaning is, that as he was from the beginning in the same infinite glory with the Father; to appear in time during his humiliation, as God and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an equality of nature, he had an equality of rights.

But the word *ἀπαυτῶν*, which we translate robbery, has been supposed to imply a thing eagerly to be seized, coveted, or desired; and on this interpretation, the passage has been translated, *who being in the form of God, did not think it matter to be earnestly desired, to appear equal to God; but made himself of no reputation, &c.* However the word be translated, it does not affect the eternal Deity of our Lord. Though he was from eternity in the form of God, possessed of the same glory; yet he thought it right to *relinquish* this glory, and not to appear with it among the children of men; and therefore he was made in the likeness of men, and took upon him the form or appearance of a servant; and had he retained the appearance of this ineffable glory, it would, in many respects, have prevented him from accomplishing the work which God

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gal. 1.1. Heb. 2.14, 15. 1 Cor. 15.25. Matt. 26.39, 42. John 10.18. Heb. 5.6 & 12.2. 1 John 17.1-5. Acts 2.33. Eph. 1.20, 21. Heb. 1.1-3. Isa. 45.21. Matt. 2.15. Rom. 14.11. Rev. 5.13-14. John 13.14. Acts 2.36. Rom. 14.9. 1 Cor. 8.6 & 12.3.

gave him to do; and his humiliation, as necessary to the salvation of men, could not have been complete. On this account, I prefer this sense of the word *ἀπαυτῶν*, before that given in our text; which does not agree so well with the other expressions in the context. In this sense the word is used by Heliodorus, in his *Ethiopes*, lib. vii. cap. 19. &c. which passage Whitby has produced, and on which he has given a considerable phrase. The reader who wishes to examine this subject more particularly, may have recourse to Heliodorus as above; or to the notes of Dr. Whitby on the passage.

7. *But made himself of no reputation*. *ἑαυτὸν ἐκενότα*; he emptied himself; did not appear in this glory, for he assumed the form of a servant, being made in the likeness of man. And his being made in the likeness of man, and assuming the form of a servant, was a proof that he had emptied himself, and aside the effulgence of his glory.

8. *And being found in fashion as a man*. *καὶ ὡς ἀνθρώπου ἐκείνης ὡς ἀνθρώπου*. This clause should be joined to the preceding, and thus translated:—*being made in the likeness of man, and was found in fashion as a man.*

He humbled himself. Laid himself as low as possible:

1. In emptying himself; laying aside the effulgence of his glory. 2. In being incarnate, taking upon him the human form. 3. In becoming a servant, assuming the lowest innocent character, that of being the servant of all. 4. In condescending to die, to which he was not naturally liable, as having never sinned; and therefore had a right in his human nature, to immortality, without passing under the empire of death. 5. In condescending not only to death, but to the lowest and most ignominious kind of death; the death of the cross: the punishment of the meanest of slaves, and worst of felons. What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and undo its influence and malignity!

9. *Wherefore God also hath highly exalted him*. If by his humiliation he has merited pardon and final salvation for the whole world: is it to be wondered that the human body in which this fullness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree: should be exalted above all human and all created beings? And this is the fact; for he hath given him a name, *το ὄνομα*, the Name, which is above every name: so is prefixed to *εὐαγγέλιον*, 17. *Ὁρίζων*, *Δεσπότης*, *Alexandrinus*, *Eusebius*, *Cyprian*, and *Procopius*. This makes it much more emphatic. According to Eph. i. 20, 21. the man Christ Jesus, is exalted to the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. From which it appears, that no creature of God is so far exalted, and so glorious, as the man Christ Jesus; *human nature* being, in him, dignified infinitely beyond the angelic nature; and that this nature has authority and pre-eminence which no being either in heaven or earth enjoys. In a word, as man was, in the beginning, at the head of all the creatures of God; Jesus Christ, by assuming human nature, suffering and dying in it, has raised it to its pristine state. And this is probably what is here meant by this high exaltation of Christ, and giving him a name which is above every name. But if we refer to any particular epithet, then the name *JESUS* or *Saviour* must be that which is intended; as no being either in heaven or earth can possess this name, as He who is the Redeemer of the world does; for He is the only Saviour, none has or could redeem us to God but He; and throughout eternity he will ever appear as the sole Saviour of the human race. Hence, before his birth, Gabriel stated, that his name should be called *JESUS*, giving for reason, he shall save his people from their sins. The qualifications of the Saviour of the world were so extraordinary, the redeeming acts so stupendous, and the result of all so glorious both to God and man; that it is impossible to conceive a higher name or title than that of *JESUS*, or Saviour of the world.

10. *That at the name of Jesus every knee should bow*. That all human beings should consider themselves redeemed unto God by his blood; and look for an application of this redemption price; and that all who are saved from their sins should acknowledge him the author of their salvation. In a word, that *πᾶν κτίσματος*, all the spirits of just men made perfect, now in a state of blessedness:—*καὶ ἐν ὕψι*, all human beings still in their state of probation on earth:—*καὶ κτὰς θανάτου*, and all that are in the shades below, who have, through their own fault, died without having received his salvation, should acknowledge him.

11. *And that every tongue should confess*. That all those before-mentioned should acknowledge that Jesus Christ is Lord, or absolute sovereign, and thus glorify God the Father, who has exalted this human nature to this state of ineffable glory, in virtue of its passion, death, resurrection, and the atonement which it has made; by which so many attributes

12 Wherefore, my beloved, ^aas ye have always obeyed, not ^aas in my presence only, but now much more in my absence, ^awork out your own salvation with ^afear and trembling;

13 For ^ait is God which worketh in you both to will and to do of his good pleasure.

14 Do all things ^awithout murmurings and ^adisputings:

15 That ye may be blameless and ^aharmless, ^athe sons of God without rebuke, ^ain the midst of ^aa crooked and perverse nation, among whom ^aye ^ashine as lights in the world;

16 Holding forth the word of life; that ^aI may rejoice in the day of Christ, that ^aI have not run in vain, neither laboured in vain.

17 Yea, and if ^aI be offered upon the sacrifice ^aand service of your faith, ^aI joy, and rejoice with you all.

^aCh. 15.—Eph. 6:1—2 Cor. 3:5. Heb. 13:21.—1 Cor. 10:1. 1 Pet. 4:9.—y Rom. 14:1.—z Or, endure.—a Mat. 5:45. Eph. 5:1.—b 1 Pet. 2:12.—c 1 Thess. 2:5.—d Or, shine.—e Mat. 5:14, 16. Eph. 5:8.—f 2 Cor. 1:14. 1 Thess. 2:19.—g Gal. 2:2. 1 Thess. 3:3.

of the Divine nature have become illustrated, the Divine law magnified and made honourable, and an eternal glory provided for man.

Others, by things in heaven, understand the holy angels; by things on earth, human beings generally; and by things under the earth, fallen spirits of every description. Perhaps the three expressions are designed to comprehend all beings, of all kinds; all creatures; as it is usual with the Hebrews, and indeed with all ancient nations to express by things in heaven, things on earth, and things under the earth, all beings of all kinds; universal nature. See similar forms of speech, Exodus xx. 4. Deut. iv. 17, 18. Psal. xcvi. 11. and Ezek. xxxviii. 20. But intelligent beings seem to be those which are chiefly intended by the words of the apostle; for, it appears that nothing less than absolute rule over angels, men, and devils, can be designed in these extraordinary words; and by confessing him to be Lord, we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh: for all should honour the Son even as they honour the Father. And the worship thus offered is to the glory of God: so that far from being idolatrous, as some have rashly asserted, it is to the honour of the Divine Being. We may add, that the tongue which does not confess thus, is a tongue that dishonours the Almighty.

12. As ye have always obeyed.] Continue to act on the same principles, and from the same motives: having the same disposition which was in Christ; labouring so as to promote his glory.

Work out your own salvation.] Go on, walking by the same rule, and minding the same thing, till your salvation be completed: till, filled with love to God and man, ye walk unblameably in all his testimonies, having your fruit unto holiness, and your end everlasting life.

With fear and trembling.] Considering the difficulty of the work, and the danger of miscarriage. If you do not watch, pray, and continually depend on God, your enemies will surprise you; and your light and life will become extinct: and then, consider what an awful account you must give to Him whose spirit ye have grieved; and of whose glory ye have come short.

13. For it is God which worketh in you.] Every holy purpose, pious resolution, good word, and good work, must come from him; ye must be workers together with him, that ye receive not his grace in vain, because he worketh in you; therefore work with him, and work out your own salvation.

To will and to do.] Το θελειν και το ετοιμα. The power to will, and the power to act, must necessarily come from God, who is the author both of the soul and body, and of all their powers and energies; but the act of volition, and the act of working, come from the man. God gives power to will; man wills through that power; God gives power to act; and man acts through that power. Without the power to will, man can will nothing: without the power to work, man can do nothing. God neither wills for man, nor works in man's stead; but he furnishes him with power to do both: he is therefore accountable to God for these powers.

Because God works in them the power to will and the power to do; therefore the apostle exhorts them to work out their own salvation: most manifestly showing, that the use of the powers of volition and action belongs to themselves. They cannot do God's work; they cannot produce in themselves a power to will and to do; and God will not do their work: he will not work out their salvation with fear and trembling.

Though men have grievously puzzled themselves with questions relative to the will and power of the human being; yet no case can be plainer than that which the apostle lays down here: the power to will and do comes from God: the use of that power belongs to man. He that has not got this power, can neither will nor work: he that has this power can do both. But it does not necessarily follow, that he who has these powers will use them: the possession of the power does not necessarily imply the use of those powers; because a man might have them, and not use, or abuse them; therefore the apostle exhorts, work out your own salvation.

This is a general exhortation; it may be applied to all men; for to all it is applicable, there not being a rational being on the face of the earth, who has not from God both power to will and act in the things which concern his salvation. Hence the accountableness of man.

Of his good pleasure.] Every good is freely given of God: 256

15 For the same cause also do ye joy, and rejoice with me.

19 ^aBut I trust in the Lord Jesus to send ^aTimotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man ^alike-minded, ^awho will naturally care for your state.

21 For all ^aseek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, ^athat as a son with the father, he hath served with me in the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But ^aI trust in the Lord that I also myself shall come shortly.

^a2 Tim. 4:6.—b Or, poured forth.—c Ro. 15:16.—d 2 Cor. 7:4. Col. 1:24.—m Or, messenger.—n Ro. 16:21. 1 Thess. 3:2.—o Ps. 55:13.—p Or, so dear unto me.—q 1 Cor. 10:24, 33. & 13:8. 2 Tim. 4:10, 16.—r 1 Cor. 4:17. 1 Tim. 1:2. 2 Tim. 1:2.—s Ch. 1:25. Philim. 22.

no man deserves any thing from him; and as it pleases him, so he deals out to man those measures of mental and corporeal energy which he sees to be necessary; giving to some more, to others less; but to all what is sufficient for their salvation.

14. Do all things without murmurings.] Τω ὑποταγῶν, και ἐπαλογασθῶν. without grumbings and alterations. Be patient in, and associated with, your work; and see that ye fail not out by the way.

15. That ye may be blameless.] In yourselves, and harmless to others.

The sons of God.] Showing by your holy conduct that ye are partakers of the Divine nature.

Without rebuke.] Persons against whom no charge of transgression can justly be laid.

A crooked and perverse.] Probably referring to the Jews, who were the chief opponents, and the most virulent enemies which the Christian church had.

Among whom ye shine.] Be like the sun and moon; bless even the perverse and disobedient by your light and splendour. Let your light shine before men; some will walk in that light; and by its shining God will be glorified. It is evident that the apostle by φασην εν κοσμῳ, lights in the world, refers to the sun and moon particularly; and perhaps to the heavenly bodies in general.

16. Holding forth the word of life.] An allusion, some think, to those towers which were built at the entrance of harbours, on which fires were kept during the night, to direct ships into the port. Genuine Christians, by their holy lives and conversation, are the means of directing others, not only how to escape those dangers to which they are exposed on the tempestuous ocean of human life; but also of leading them into the haven of eternal safety and rest.

That I have not run in vain.] This appears to be a part of the same metaphor; and alludes to the case of a weather-beaten mariner, who has been long tossed on a tempestuous sea, in hazy weather and dark nights; who has been obliged to run on different tacks, and labour intensely to keep his ship from foundering; but is, at last, by the assistance of the luminous fire on the top of the tower, directed safely into port. Live so to glorify God and do good to men, that it shall appear that I have not run and laboured in vain for your salvation.

17. Yea, and if I be offered upon the sacrifice and service.] The metaphor appears to be still carried on. As it was customary for the weather-beaten mariner, when he had gained his port to offer a sacrifice, θυσια, to God, of some particular animal which he had vowed while in his state of danger; and this was considered to be a religious service, λειτουργια: the apostle, pursuing the idea, states himself to be willing to become the libation (or so much the word προειδοιαι imports) that was to be poured upon the sacrifice. Parkhurst observes that the apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the libation, i. e. the wine poured out on occasion of the sacrifice. Rappellus observes, that Arrian uses the phrase σπινθηρ εν θυρία for pouring out the libation after the sacrifice. The apostle had guided them safely into port; their faith in the atoning death of Christ was their sacrifice; and he was willing that his blood in martyrdom, should be poured out as a libation on that sacrificial offering.

18. For the same cause also do ye joy.] Should I be thus offered, as I shall rejoice in it, do ye also rejoice that I am counted worthy of this high honour.

19. But I trust in the Lord Jesus.] He is governor and disposer of all events, being above all principality and power; and I humbly confide in his power and goodness that I shall be a little longer spared to visit you again, ver. 24. and to be able to send Timothy shortly to you.

When I know your state.] By the correct information which I shall receive from Timothy.

20. For I have no man like-minded.] None of all my fellow-helpers in the Gospel have the same zeal and affectionate concern for your prosperity in every respect as he has. He is εὐαγγελιστης, of the same soul; a man after my own heart.

21. For all seek their own.] This must relate to the persons who preached Christ even of envy and strife, chap. i. 15. These must be very careless whether souls were saved or not by such preaching; and even those who preached the Gospel out of good will, might not be fit for such an embassy as this,

25 Yet I supposed it necessary to send to you ¹ Epaphroditus, my brother, and companion in labour, and ² fellow-soldier, ³ but your messenger, and ⁴ he that ministered to my wants.

26 ⁵ For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

¹ Chapter 4:18.—² v2 Coim. 3:2.—³ v2 Corin 11:9. Chapter 4:18.—⁴ Chap. 1:3.

which required many sacrifices; and consequently, much love and zeal to be able to make them.

22. *Ye know the proof of him, that as a son with the father, he hath served with me.* The Philippians had full proof of the affectionate attachment of Timothy to Paul; for he had laboured with him there, as we learn from Acts xvi. 1—3. and xvi. 14. and we find from what is said here, that Timothy was not a servant to the apostle, but that he had served with him. They both laboured together in the word and doctrine: for *apostles* and *Christian bishops*, in those times, laboured as hard as their *deacons*. There were no *sinecures*; every one was a *labourer*; every labourer had his *work*; and every *workman* had his *recesses*.

23. *How it will go with me.* The apostle was now in captivity; his trial appears to have been approaching, and of its issue he was doubtful; though he seems to have had a general persuasion that he should be spared. See v. 19. and v. 21.

25. *Epaphroditus, my brother, &c.* Here is a very high character of this minister of Christ: he was, 1. A *brother*, one of the *Christian family*; a thorough convert to God; without which he could not have been a preacher of the Gospel. 2. He was a *companion in labour*: he laboured, and laboured in union with the apostle in this great work. 3. He was a *fellow-soldier*; the work was a work of difficulty and danger; they were obliged to maintain a continual warfare, fighting against the world, the devil, and the flesh. 4. He was *their apostle*: a man whom God had honoured with apostolical gifts, apostolical graces, and apostolical fruits: and 5. He was an *affectionate friend* to the apostle; knew his soul in adversity, acknowledged him in prison, and contributed to his comfort and support.

26. *Ye had heard that he had been sick.* "In this passage," says Dr. Paley, "no intimation is given, that the recovery of Epaphroditus was *miraculous*; it is plainly spoken of as a *natural event*. This instance, together with that in the second Epistle to Timothy, *Trophimus have I left at Miletum sick*, affords a proof that the power of performing cures, and by pity of reason, of working other miracles, was a power which only visited the apostles occasionally; and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus, if he could; nor would he have left Trophimus at Miletum sick, had the power of working cures awaited his disposal. Had this epistle been a forgery, forgery on this occasion would not have spared a *miracle*: much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him; which he does almost expressly in the case of Trophimus; *him have I left sick*; and virtually in the passage before us, in which he felicitates himself on the recovery of Epaphroditus in terms which almost exclude the supposition of any supernatural means being used to effect it. This is a reverse, which nothing but truth would have imposed."—*Horæ Paulinæ*, pag. 231.

27. *Lest I should have sorrow upon sorrow.* The sorrows of his death, added to the sorrow he endured on account of his sickness; or, he may refer to his own state of affliction, being imprisoned and maltreated.

28. *The more carefully.* *Συνεπαρεσβεος*; With the more

23 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold ¹ such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, ² to supply your lack of service toward me.

¹ Or, honour arch.—1 Cor. 16:13. 1 Thess. 5:12. 1 Timothy 5:7.—² 1 Cor. 15:17. Chap. 4:10.

haste, or despatch; because, having suffered so much on account of his apprehended death, they could not be too soon comforted by seeing him alive and restored.

29. *Receive him therefore in the Lord.* For the Lord's sake receive him, and as the Lord's servant; and hold such zealous, disinterested, and holy preachers, in reputation; honour those whom ye perceive God hath honoured.

30. *For the work of Christ.* Preaching the Gospel, and ministering to the distressed.

He was nigh unto death. Having laboured far beyond his strength.

Not regarding his life. Instead of *παροδεδωκεν τὴν ψυχὴν*, not regarding his life: *παροδεδωκεν*, risking his life, is the reading of ABDEFG and is received by Griesbach into the text. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

The *humiliation and exaltation* of Christ are subjects which we cannot contemplate too frequently; and in which we cannot be too deeply instructed.

1. God destroys opposites by opposites; through *pride* and *self-confidence* man fell; and it required the *humiliation* of Christ to destroy that pride and *self-confidence*, and to raise him from his *fall*. There must be an indescribable malignity in sin, when it required the depest abasement of the highest Being to remove and destroy it. The *humiliation* and *passion* of Christ were not accidental; they were absolutely necessary; and had they not been necessary, they had not taken place. Sinner, behold him that cost the Son of God to save thee! And wilt thou, after considering this, imagine that *sin* is a small thing? Without the *humiliation* and *sacrifice* of Christ, even *thy soul* could not be saved. Slight not, therefore, the *mercies* of thy God, by underestimating the *guilt* of thy transgressions, and the malignity of thy sin.

2. As we cannot contemplate the *humiliation* and *death* of Christ without considering it a sufficient sacrifice, atonement, and atonement for sin, and for the sin of the whole world; so we cannot contemplate his unlimited power and glory in his state of exaltation without being convinced that he is able to save them to the uttermost that come unto God through him. What can withstand the merit of his blood? What can resist the energy of his omnipotence? Can the power of sin—its infection—its malignity? No! He can as easily say to an impure heart, Be thou clean, and it shall be clean, as he could to the leper, Be thou clean, and immediately his leprosy was cleansed. Reader, have faith in Him: for all things are possible to him that believeth.

3. There are many ungodly men in the world, who deny the inspiration of God's Holy Spirit, and affect to ridicule those who profess to have received, what they know Christ has purchased, and God has promised; and which, in virtue of this, they have claimed by faith; because, say these mockers, "If you had the Spirit of God, you could work miracles: show us a miracle, and we will believe you to be inspired." Will these persons assert that St. Paul did not God's Spirit, when he could neither heal himself, nor restore his friends and fellow-helpers from apparent death?—What then, doth their arguing prove? Silly men, of shallow minds.

CHAPTER III.

The apostle exhorts the Philippians to rejoice in the Lord. 1. And to beware of false teachers, 2. Shows that Christians are the true circumcision, who worship God in the Spirit, 3. And that himself had more reason to trust in the flesh than any of the Jews, 4—6. But that he counted all things loss for Christ, 7—11. He longs after a conformity to Christ in his death, and presses onward to the attainment of his high-calling, 12—14. Exhorts them to be like minded, 15—17. Warns them against certain persons who were enemies to the cross of Christ, 18, 19. Shows the nature of their heavenly privileges, and the resurrection and glorification of the human body, 20, 21. [A. M. cir. 1065. A. D. cir. 62. A. U. C. 814. An. Imp. Neronis Cæs. Aug. 9.]

FINALLY, my brethren, ¹ rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

¹ 2 Cor 13:11. Ch. 14. 1 Thim. 5:16.—² 1 Cor 11:13.—³ Rom. 2:25. Gal 5:2.

NOTES.—Verse 1. *Rejoice in the Lord.* Be always happy; but let that happiness be such as you derive from the Lord.

To write the same things. He means those which he had formerly preached to them, or to other churches: for he had but one Gospel: and we may rest assured that the doctrine of this epistle was the same with his preaching.

For you it is safe. It is much better to have these Divine things committed to writing, than confided to memory. By the latter, they may be either lost or corrupted; by the former, they will be preserved.

Beware of dogs. The Jews, who have here the same appellation which they formerly gave to the Gentiles; because the Gentiles were not included in the covenant, they called

2 ¹ Beware of dogs, beware of ² evil workers, ³ beware of the concision.

3 For we are ⁴ the circumcision, ⁵ which worship God in the Spirit, ⁶ and glory in the Lord Jesus Christ, ⁷ and have no confidence in the flesh.

¹ Deut. 10:16 & 30:6. Jer. 10:10. Rom. 2:29 & 4:11, 12. Gal 2:11.—² John 4:23, 24. Rom. 7:6.

them dogs; and themselves, the children of the Most High. Now, they are cast out of the covenant, and the Gentiles taken in; therefore, they are the dogs, and the Gentiles the children.

Evil workers. Judaizing teachers, who endeavoured to pervert the Gospel.

The concision. *Καρατὸν*, the cutting, or excision: not *περιτομήν*, the circumcision: the word is used by the apostle to degrade the pretensions which the Jews made to sanctity by the cutting in their flesh. Circumcision was an honourable thing, for it was a sign of the covenant; but as they now had rejected the new covenant, their circumcision was rendered uncircumcision, and is termed a cutting, by way of degradation.

spirit, and ⁶ rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though he might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 i Circumcised the eighth day, ^k of the stock of Israel, ^l of the tribe of Benjamin, ^m a Hebrew of the Hebrews ; as touching the law, ⁿ a Pharisee ;

6° Concerning zeal, ^p persecuting the church; ^q touching the righteousness which is in the law, ^r blameless.

7 But ^a what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss: for the excellency of the knowledge of Christ Jesus my Lord: for whom

3. *We are the circumcision*] We, who have embraced the faith of Christ crucified, are now entered into the new covenant; and, according to that new covenant, *worship God in the Spirit, exulting, καυχόμενοι, making our boast of Christ Jesus*, as our only Saviour; *having no confidence in the flesh*, in any outward rite or ceremony, prescribed by the Jewish institutions.

4. *Though I might also have confidence* If any of them have any cause to boast in outward rites and privileges, I have as much; yea, *more*.

5. *Circumcised the eighth day*] This was the time that the law required the males to be circumcised: and we find, from Gen. xvii. 14, both in the *Samaritan Pentateuch*, and in the *Septuagint*, though the clause is now lost out of the common Hebrew text, that *The male child which is not circumcised the eighth day, shall be cut off from among his people*: this precept was literally observed in the case of St. Paul.

Of the stock of Israel] Regularly descended from the patriarch Jacob.

Of the tribe of Benjamin] The most favourite son of that patriarch; and a tribe that did not revolt with Jeroboam, 1 Kings xii. 21. nor pollute the worship of God by idolatry.

A Hebrew of the Hebrews] Though born in a heathen country, Tarsus, yet both my parents were Hebrews; nor has there ever been any strange blood mixed with that of our family.

Touching the law, a Pharisee] One that not only received the law and the prophets, as coming from God ; but belonged to that *sect* which, of all others, was most scrupulously attached to it.

6. *Concerning zeal*] As to my zeal for Pharisaism, I gave the fullest proof of it by persecuting the church of Christ; and this is known to all my countrymen.

Touching the righteousness] And as to that *plan of justification*, which justification the Jews say is to be obtained by an observance of the law; I have done every thing so conscientiously from my youth up, that in this respect I am *blameless*; and may, with more confidence than most of them, expect that justification which the law appears to promise.

7. *But what things were gone?* The credit and respect which I had, as being zealously attached to the law, and to the traditions of the elders, *I counted loss for Christ.* I saw that this could stand me in no stead; that all my acts of righteousness were nothing on which I could depend for salvation; and that *Christ crucified* could alone profit me; for I found that it is impossible that the blood of bulls and goats could take away

8. *I count all things but loss*] Not only my Jewish privileges, but all others of every kind; with every thing that men count valuable or gainful, or on which they usually depend for salvation.

The *excellency of the knowledge of Christ* That superior light, information, and blessedness, which come through the Gospel of Jesus Christ. Justification through His blood; sanctification by His Spirit: and eternal glory through His merits and intercession. These are the blessings held out to us by the Gospel; of which, and the law, Jesus Christ is the sum and substance

I have suffered the loss of all things) Some translate *δι* or *πρὸς* πάντα ἐξήριώθην, for whom I have thrown away all things; I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and freely for these I have sacrificed all I had from the world; and all I could expect from it.

And *do count them but dung*) The word *σκυβαλα* means the vilest dross or refuse of any thing; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed every thing but the Gospel of Jesus. With his best things he freely parted, judging them *all loss* while put in the place of Christ crucified; and Christ crucified he esteemed infinite *gain*, when compared with *all the rest*. Of the utter unavailability of any thing but *Christ*, to save the soul, the apostle Paul stands as an incontrovertible proof. Could the law have done any thing, the apostle must have known it. He tried, and found it vanity: he tried the Gospel system, and found it the power of God to his salvation. By *losing all* that the world calls excellent, he *gained* Christ, and endless salvation through Him. Of the glorious influence of the Gospel, he is an unimpeachable witness. See the concluding observations on the 9th chapter of the Acts, on the character of St. Paul.

I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having ^u mine own righteousness, which is of the law, but ^v that which is through the faith of Christ, the righteousness which is of God by faith :

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

11 If by any means I might ^x attain unto the resurrection of the dead.

12 Not as though I had already ^y attained, either were already ^z perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but

9. *And be found in him*] Be found a believer in Christ; *not having mine own righteousness*: not trusting in any thing I have done or could do, in order to my salvation; relying on no scheme of justification, set up either formerly by myself or by others.

But that which is through the faith of Christ] That justification, which is received by faith through the atonement made by Christ.

The righteousness which is of God] God's method of justifying sinners through faith in his Son. See the notes on Rom. iii. 21, 23, and 25, where this subject is treated at large.

10. *That I may know him*] To be the true and promised Messiah; and *experience* all that salvation which he has bought by his blood.

The power of his resurrection] In having this *body of my humiliation* raised from death, and *made like unto his glorious body*. This seems to be the sole meaning of the apostle; for it is in virtue of Christ's resurrection that we are to be raised incorruptible and immortal.

And the fellowship of his sufferings] Christ died, not only as a *victim* for sin, but as a *martyr* to the truth. No creature can have *fellowship* with Him in his *ricarious sufferings*; as a *martyr* to the truth, St. Paul wished to imitate Him.—Not only in the apostle, but in the primitive Christians generally, there seems to have been a strong desire after martyrdom.

11. *The resurrection of the dead.* That is, the resurrection of those who, having died in the Lord, rise to glory and honour: and hence St. Paul uses a peculiar word which occurs nowhere else in the New Testament, *ἐξανάστασις*. The words as they stand in the best MSS. are as follows, *εἰς τὴν ἐξανάστασιν τῆς ἐκ νεκρῶν, to that resurrection which is of the dead*. This glorious resurrection, and perhaps peculiarly glorious in the words *ἀνάστασις of martyrs*, is the subject of the next verse. The word *ἀνάστασις* signifies the *resurrection* in general, both of the just and unjust; *ἐξανάστασις*, may signify that of the *blessed* only.

12. *Not as though I had already attained* Οὐκ οτι ἤνελαιβον, *For I have not yet received the prize: I am not glorified, for I have not finished my course: and I have a conflict still to maintain; and the issue will prove, whether I should be crowned.* From the beginning of the 11th, to the end of the 17th verse, there is one continued allusion to the contests at the Olympic games: exercises with which, and their laws, the Philippians were well acquainted.

Either were already perfect) ἢ ἡν τέλεισθαι, nor am I yet perfect; I am not yet crowned, in consequence of having suffered martyrdom. I am quite satisfied that the apostle here alludes to the Olympic games; and the word τέλεισθαι, is the proof: for τέλεισθαι, is spoken of those who have completed their race, reached the goal, and are honoured with the prize. Thus it is used by Philo Allegoriar. lib. iii. page 101. Edit. Mangey, ἵστε οὐδὲν εὐχόμεν, καὶ οὐκ ἐκροσσην (οὐκ ὀνομασθῆναι) τέλεισθαι; καὶ οὐκ ἐκροσσην ἔτι ἐν τῇ κούρῃ. καὶ ἡμεῖς οὐκ ἐκροσσην ἐσμεν. "When is it, O soul, that thou shalt appear to have the victory?—Is it not when thou shalt be perfected, (have completed thy course by death,) and be honoured with prizes and crowns?"

That *τελειωσις*, signified *martyrdom*, we learn most expressly from *Clement of Alexandria*. Stromata. lib. iii. page 480. where he has these remarkable words, *τὸ τελῶσιν μαρτυρίαν καὶ λῆμψιν, οὐχ ὅτι τέλος τοῦ βίου τοῦ ἀνθρώπου ἐλάβεν, ὡς οἱ λοιποὶ, ἀλλ' ὅτι τελειὸν ἐργον ὑπάρχει ἐνεδεικνύται.* "We call *martyrdom*, *τελειωσις*, or *perfection*, not because man receives it as the end, *τέλειος*, or completion of life; but because it is the consummation, *τελειον*, of the work of charity."

So *Basil* the great, Hom. in Psal. cxvi. ver. 13. Ποτηριον σωτηριον ληψομαι τούτοις, διψων ἐπὶ τὸν δία τοῦ μαρτυρίου τελειώσωιν ἐρχομαι; "I will receive the cup of salvation, that is, thirsting and earnestly desiring to come, by martyrdom, to the consummation."

So *Erasmianus*, on Acts xxviii. Πάντα ἐτη ἀπο τῆς κλήσεως τοῦ Παύλου, μέχρι τῆς τελευτώσεως αὐτοῦ, πριακόντα καὶ πεντε; "All the years of Paul, from his calling to his martyrdom, were thirty and five."

And in *Balsamon*, Can. i. Ancyran. page 764. Τὸν τῆς
τελειώσεως σεφάρον ἀνάεσθαι; is, 'to be crowned

Eusebius, Hist. Eccles. lib. vii. cap. 13. uses the word *τελειοῦσθαι*, to express to *suffer martyrdom*. I have been the more particular here, because some critics have denied that

this one thing I do, *forgetting those things which are behind, and *reaching forth unto those things which are before,
 14 *I press toward the mark for the prize of ⁴the high calling of God in Christ Jesus.

15 Let us therefore, as many as be ^cperfect, ^bbe thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, ^glet us walk ^hby the same rule, ⁱlet us mind the same thing.

17 Brethren, ^kbe followers together of me, and mark them which walk so as ^jI ye have us for an ensample.

a Ps 45. 10. 1 K 9. 62. 2 Co 5. 16. b 1 Co 9. 24. 53. Heb 6. 1. c 2 Th 4. 7. 3. Heb 12. 1. d Heb 3. 1. e 1 Co 2. 6. 2. 14. 30. f 1 Th 2. 10. g 1 Th 2. 10. h 1 Th 2. 10. i 1 Th 2. 10. j 1 Th 2. 10. k 1 Th 2. 10. l 1 Th 2. 10. m 1 Th 2. 10. n 1 Th 2. 10. o 1 Th 2. 10. p 1 Th 2. 10. q 1 Th 2. 10. r 1 Th 2. 10. s 1 Th 2. 10. t 1 Th 2. 10. u 1 Th 2. 10. v 1 Th 2. 10. w 1 Th 2. 10. x 1 Th 2. 10. y 1 Th 2. 10. z 1 Th 2. 10.

the word has any such signification.—See *Saüer, Rosenmüller, Macknight, &c.*

St. Paul, therefore, is not speaking here of any deficiency in his own grace, or spiritual state: he does not mean by not being yet perfect, that he had a body of sin and death cleaving to him, and was still polluted with intrinseal sin; as some have most falsely and dangerously imagined: he speaks of his not having terminated his course by martyrdom, which he knew would sooner or later be the case. "This he considered as the *relaxatio*, or perfection of his whole career; and was led to view every thing as *imperfect* or *unfinished*, till this had taken place.

But I follow after.] *Διωκὼ ἐγὼ, but I pursue:* several are gone before me in this glorious way, and have obtained the crown of martyrdom; I am hurrying after them.

That I may apprehend.] That I may receive those blessings to which I am called by Christ Jesus. There is still an allusion here to the *Stadium* and *exercises* there; the apostle considers Christ as the *Brabeus* or judge, in the games, who proclaimed the victor, and distributed the prizes; and he represents himself as being introduced by this very *Brabeus*, or judge, into the contest; and this *Brabeus* brought him in, with the design to crown him, if he contended faithfully. To complete this faithful contention, is what he has in view; that he may apprehend, or lay hold on that for which he had been apprehended, or taken by the hand by Christ, who had converted, strengthened, and endowed him with apostolical powers, that he might fight the good fight of faith, and lay hold on eternal life.

13. I count not myself to have apprehended.] Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider every thing as incomplete till I have finished my course, got this crown, and have my body raised and fashioned after His glorious body.

Forgetting those things which are behind.] My conduct is not regulated, nor influenced by that of others: I consider my calling, my Master, my work, and my end. If others think they have time to loiter or trifle, I have none; time is flying! Eternity is at hand! and my all is at stake!

This one thing I do.] This is the concern, as it is the sole business, of my life.

Reaching forth.] The Greek word *επεκτείνω* points out the strong exertions made in the race; every muscle and nerve is exerted; and he puts forth every particle of his strength in running. He was running for life; and running for his life.

14. I press toward the mark.] *Κατὰ σκοπὸν διώκω, I pursue along the line:* this is a reference to the white line that marked the ground in the stadium, from the starting place to the goal, on which the runners were obliged to keep their eye fixed; for they who transgressed, or ran beyond this line, did not run lawfully, and were not crowned, even though they got first to the goal. See the concluding observations on 1 Cor. chap. ix.

What is called *σκοπός*, mark or scope, here, is called *καρὸν*, the line, i. e. the marked line, ver. 16. When it was said to Diogenes the Cynic, "Thou art now an old man; rest from thy labours?" to this he answered: *Εὐ δάτω ἐράων, ἥτις ἔχει ἐπὶ τῷ ἀντιπῶν, καὶ με μάλλον ἐπετρέφει*, "If I have run long in the race, will it become me to slacken my pace when close near the end; should I not rather stretch forward?" *Diog. Laert.* lib. 6. cap. 2. sec. 6.

For the prize of the high calling of God.] The reward which God from above calls me, by Christ Jesus, to receive. The apostle still keeps in view, his crown of martyrdom, and his glorious resurrection.

15. As many as be perfect.] As many as are thoroughly instructed in Divine things; who have cast off all dependance on the law, and on every other system, for salvation; and who discern God, calling them from *clære*, by Christ Jesus, be thus minded; be intensely in earnest for eternal life; nor ever halt till the race is finished.

The word *τέλειος*, the perfect, is taken here in the same sense in which it is taken 1 Cor. xiv. 20. Be not children in understanding; but in understanding be ye *τέλειος*, *τέλειος*, *τελειώθης*, be ye perfect, thoroughly instructed, deeply experienced, 1 Cor. it. 6. We speak wisdom among the perfect, *ἐν τοῖς τέλειος*; among those who are fully instructed; adults in Christian knowledge, Eph. iv. 13. Till we all come—unto a perfect man, *ἐς ἀνδρα τέλειον*; to the state of adults in Christianity, Heb. v. 14. But strong meat belongeth to them that are of full age, *τέλειος*, the perfect; those who are thoroughly instructed and experienced in Divine things. *1 Pet. ii. 2.*

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are ^mthe enemies of the cross of Christ:

19 ⁿWhose end is destruction, ^owhose god is their belly, and ^pwhose glory is in their shame, ^qwho mind earthly things.)

20 For ^rour conversation is in heaven; ^sfrom whence also we look for the Saviour, the Lord Jesus Christ:

21 ^tWho shall change our vile body, that it may be fashioned like unto his glorious body, ^vaccording to the working whereby he is able even to subdue all things unto himself.

18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are ^mthe enemies of the cross of Christ: 19. ⁿWhose end is destruction, ^owhose god is their belly, and ^pwhose glory is in their shame, ^qwho mind earthly things.) 20. For ^rour conversation is in heaven; ^sfrom whence also we look for the Saviour, the Lord Jesus Christ: 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, ^vaccording to the working whereby he is able even to subdue all things unto himself.

fore, says the apostle, as many as be perfect, as have entered fully into the spirit and design of the Gospel, be thus minded:—viz. Forget the things which are behind, and stretch forward along the mark, for the prize.

If in any thing ye be otherwise minded.] If ye have not yet entered into the full spirit and design of this Gospel, if any of you have yet remaining any doubts relative to Jewish ordinances, or their expediency in Christianity, God shall reveal even this unto you; for while ye are sincere and upright, God will take care that ye shall have full instruction in these Divine things.

16. [Whereto we have already attained.] Let us not lose that part of the race which we have already run; let us walk by the same rule, let us keep the white line continually in view: Let us mind the same thing, always considering the glorious prize which is held out by God through Christ Jesus, to animate and encourage us.

The MSS., Versions, and Fathers, of the Alexandrian recension, or edition, and which are supposed by *Griesbach* and others, to contain the purest text, omit the words *καρὸν, το αὐτὸ σποῦν, and read the verse thus, Ὡς ἔπειτα, το ἔπειτα, ὥς ἔπειτα, let us walk; or, according to what we have already attained, let us regulate our life.* There is so much disagreement about the above words in the MSS., &c. that most critics consider them as a sort of gloss, which never made an original part of the text. Dr. *White* says, *certissimè delenda.* Most certainly they should be obliterated.

17. Brethren, be followers—of me.] In the things of Christ let me be your line; and my writing, preaching, and conduct, your rule.

And mark them.] *Εσώτεροι*; still alluding to the line in the stadium: keep your eye steadily fixed on those who walk, live, as ye have us, myself, Timothy, and Epaphroditus, for an example.

18. For many walk, &c.] The Judaizing teachers continue to preach, who wish to incorporate circumcision, and other ordinances of the law, with the Gospel.

They are the enemies of the cross of Christ.] They rather attribute justification to the Levitical sacrifices, than to the sacrificial death of Christ; and thus they are enemies to that cross, and will not suffer persecution for his sake. They please the world, and are in no danger of reproach.

19. [Whose end is destruction.] This is the issue of their doctrine, and of their conduct. They are here described by three characters—1. Their god is their belly; they live not in any reference to eternity; their religion is for time; and they make a gain of godliness; and live only to eat, drink, and be merry. 2. Their glory is in their shame; they lay it down as a proof of their address, that they can fare sumptuously every day, in consequence of preaching a doctrine which flatters the passions of their hearers. 3. They mind earthly things; their whole study and attention are taken up with earthly matters; they are given to the flesh and its lusts; they have no spirituality; nor do they believe that there is or can be any intercourse between God and the souls of men;—but their lasciviousness and uncleanness seem to be principally intended.—See *Kypke*. Despicable as these men were, the apostle's heart was deeply pained on their account—1. Because they held and taught a false creed. 2. Because they perverted many by that teaching; and, 3. Because they themselves were perishing through it.

20. Our conversation is in heaven.] *Ἦμεν—το πολιτεύμεθα, our city, or citizenship, or civil rights.* The word properly signifies the administration, government, or form of a republic or state; and is thus used by *Demosthenes*, *more* 107. 25, and 262. 27. Edit. *Reiske*. It signifies also a republic, a city, or the inhabitants of any city or place; or a society of persons living in the same place, and under the same rules and laws.—See more in *Schlesinger*.

While those gross and Jewish teachers have no city but what is on earth; no rights; but what are derived from their secular connexions; no society but what is made up of men like themselves; who mind earthly things, and whose belly is their God: we have a heavenly city, the New Jerusalem; we have rights and privileges which are heavenly and eternal; and our society or fellowship is with God the Father, Son, and Spirit; the spirits of just men made perfect; and the whole church of the first-born. We have crucified the flesh with its affections and lusts; and regard not the body, which we know must perish; but which we confidently expect shall be raised from death and corruption into a state of immortal glory.

21. Who shall change our vile body.] *Ὁ μετασχηματίζων το σῶμα*

εἰς τὴν ταπεινότητα; ἢ ἡμῶν; who will refashion, or alter the fashion and condition of the body of our humiliation; this body that is dead, adjudged to death because of sin; and must be purified, dissolved, and decomposed:—

That it may be fashioned like unto his glorious body] *Εἰς τὴν γέσην αὐτοῦ ὡς αὐτοῦ τὸ σῶμα τὴν δόξαν αὐτοῦ*; that it may bear a similar form to the body of his glory. That is, the bodies of true believers shall be raised up at the great day, in the same likeness, immortality, and glory, of the glorified humanity of Jesus Christ; and be so thoroughly changed, as to be not only capable, through their immortality, of eternally existing; but also of the infinite spiritual enjoyments at the right hand of God.

According to the working] *Κατὰ τὴν ἐνεργεσίαν*; according to that energy by which he can bring all things under subjection to himself. Thus we find, that the resurrection of the body is attributed to that power which governs and subdues all things; for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state, into that state of glory which it had at its creation; and render it capable of enjoying God throughout eternity. The thought of this glorious consummation was a subject of the highest joy and confidence amongst the primitive Christians. This earth was not their home; and they passed through things temporal, so as not to lose those which were eternal.

1. The preceding chapter, to which the first verse of the succeeding should be joined, contains a fund of matter the most interesting that can well be conceived. The apostle seems to stand on the verge of eternity, and to have both worlds opened to his view. The one he sees to be the place

in which a preparation for the other is to be attained. In the one he sees the starting place, where the Christian is to commence his race; in the other, the goal at which his course terminates, and the prize which he is there to obtain. One is the place from and over which the Christian is to run; the other, is that to which he is to direct his course; and in which he is to receive infinite blessedness. In the one, he sees all manner of temptations, and hindrances, and dangers, standing thick through all the ground; in the other, he sees the forerunner, the Lord Jesus, who has entered into the heaven of heavens for him; through whom, God calls him from above, *τὰς αὐτοῦ κλητίων τοῦ Θεοῦ*, ver. 14. for what he hears in the Gospel, and what he sees by faith, is the calling of God from above; and therefore he departs from this, for this is not his rest.

2. The nearer a faithful soul comes to the verge of eternity, the more the light and influence of heaven are poured out upon it; time and life are fast sinking away into the shades of death and darkness; and the effulgence of the dawning glory of the eternal world, is beginning to illustrate the blessed state of the genuine Christian; and to render clear and intelligible those counsels of God partly displayed in various inextinguishable providences; and partly revealed and seen as through a glass darkly, in his own sacred word. Unutterable glories now begin to burst forth; pains, afflictions, persecutions, wants, distresses, sickness, and death, in any or all of its forms, are exhibited as the way to the kingdom; and as having in the order of God, an ineffable glory, for their result. Here are the wisdom, power, and mercy of God! Here the patience, perseverance, and glory of the saints! Reader, is not earth, and its concerns, lost in the effulgence of this glory? Arise and depart, for this is not thy rest.

CHAPTER IV.

The apostle exhorts them to stand fast in the Lord, 1. And beseeches Euodias and Syntyche to be of one mind in Divine things, 2. And requests his true yoke-fellow to help them to a good understanding, 3. Gives them directions concerning their temper and frame of mind, 4–7. And how to act in all respects, as becomes the purity and excellence of the Gospel: as they had heard from, and seen in him, 8, 9. Thanks them for their attention to him in his captivity, in sending him what was necessary for his support; though he had learned to be contented in all situations in life, 10–14. Mentions particular cases in which they had ministered to him: promises them, through the riches of glory in Christ, a supply of all their spiritual wants; and renders thanks to God, 15–20. Statutes all the saints, and those particularly of the emperor's household, 21, 22. And concludes with his usual apostolical benediction, 22. [A. M. cir. 4066. A. D. cir. 62. A. U. C. 814. An. Imp. Neronis Cæs. Aug. 9.]

WHEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always: and again I say, Rejoice. 5 Let your moderation be known unto all men. 6 The Lord is at hand.

7 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

8 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

9 Finally, brethren, whatsoever things are true, whatsoever 10 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

11 Finally, brethren, whatsoever things are true, whatsoever 12 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

13 Finally, brethren, whatsoever things are true, whatsoever 14 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

15 Finally, brethren, whatsoever things are true, whatsoever 16 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

17 Finally, brethren, whatsoever things are true, whatsoever 18 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

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5 Let your moderation be known unto all men. 6 The Lord is at hand.

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17 Finally, brethren, whatsoever things are true, whatsoever 18 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

19 Finally, brethren, whatsoever things are true, whatsoever 20 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

21 Finally, brethren, whatsoever things are true, whatsoever 22 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

23 Finally, brethren, whatsoever things are true, whatsoever 24 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

25 Finally, brethren, whatsoever things are true, whatsoever 26 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

27 Finally, brethren, whatsoever things are true, whatsoever 28 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

29 Finally, brethren, whatsoever things are true, whatsoever 30 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

31 Finally, brethren, whatsoever things are true, whatsoever 32 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

his most beloved children; God, your Father, is infinite in the riches of his grace and glory; and out of his abundance we have all received, and grace for grace. Therefore, *to God our Father be glory for ever and ever!*

21. *Salute every saint!* Remember to present my affectionate wishes to every Christian at Philippi.

The brethren which are with me! Those who were fellow-labourers with him, generally supposed to be Aristarchus, Mark, Justus, Epaphras, Luke, and Demas. See the end of the epistles to the *Colossians* and to *Philemon*.

22. *All the saints!* All the Christians now at Rome.

They that are of Cesar's household! Nero was at this time emperor of Rome; a more worthless, cruel, and diabolical wretch, never disgraced the name or form of man; yet in his family there were Christians; but whether this relates to members of the imperial family, or to guards, or courtiers, or to servants, we cannot tell. If even some of his slaves were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the Divine word had been preached and spread. That the empress *Poppæa* may have been favourably inclined to Christianity is possible: for Josephus relates of her, Antiq. lib. xx. cap. 7. *Ὁμορφὸς yap η, she was a worshipper of the true God*: it is not likely, therefore, that she threw any hindrances in the way of her servants, who might wish to embrace the Christian faith. St. Jerome, in *Philem.* states that St. Paul had converted many in Cesar's family; for, *a Cesaris missus in carcerem, notor familie ejus factus; persecutoris Christi domum fecit Ecclesiam*. "For, being by the emperor cast into prison, he became the more known to his family, and he turned the house of Christ's persecutor into a church." Some imagine that *Seneca*, the preceptor of Nero, and the poet *Lucan*, were converted by St. Paul; and there are still extant, and in a MS. now before me, letters which profess to have passed between Paul and *Seneca*; but they are worthy of neither. They have been printed in some editions of *Seneca's* works. See the remarks below.

23. *The grace of our Lord!* The usual apostolical benediction, which has often occurred; and been more than once explained. See on Rom. i. 7. and Galat. vi. 18. The word *quoniam*, our, is omitted by many MSS. and several versions, which simply read, *The grace of the Lord Jesus Christ*.

Be with you all! Instead of *carum*, all, *Hieronym.* Spirit, is the reading of ADEFG. several others, with the *Coptic, Sahidic, Ethiopic, Armenian, Vulgate, and Itala*; besides several of the Fathers.

There are various subscriptions to this epistle in the different MSS. and Versions. In the common *Greek* text it stands thus: *Written to the Philippians from Rome by Epaphroditus. The Epistle to the Philippians was written from Rome, and sent by Epaphroditus, SYRIAC. To the Philippians, ETHIOPIC. The end of the Epistle; it was written at Rome, and sent by Epaphroditus, ARABIC. The Philippians, by Timothy and Epaphroditus, COPTIC.*

1. The MSS. generally agree with the Versions; and all unite in stating that this epistle was written and sent from

Rome; so that the common subscription may well stand. Yet there have been some strong objections made against this, as far as the place is concerned. Some foreign critics have maintained, that were it to be granted that the apostle was now a prisoner for the testimony of Christ, yet it does not follow that he was a prisoner at Rome; for, he himself tells us, 2 Cor. xi. 23. that he was in prisons *more abundant*; and, consequently, he might be in prison somewhere else; but they have gone farther, and denied that this epistle was written while Paul was a prisoner, that he had been already liberated; and that of this there are several evidences in the epistle itself. J. Christopher Wolf, in his *Curæ*, has considered all these objections in detail, and appears to have answered them in a very satisfactory manner. That St. Paul was *not* in prison, these words seem clearly to prove, chap. i. 16. *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds*. This strongly argues that he was then suffering imprisonment, and that certain persons of perverse minds preached the Gospel in such a way as was calculated to make his bonds still more grievous. And, as he sends the salutations of saints which were of Cesar's household, it seems most evident that he was then at Rome; as, had he been a prisoner in any of the provinces, it is not likely that he would send to Philippi the greetings of those who lived at Rome.

2. The cause of this imprisonment has been variously understood. *Theodorus Metochita* says, it was in consequence of his having converted Nero's baker, and one of his concubines, at which the emperor being enraged, ordered him to be cast into prison; but the authority on which this rests, is scarcely sufficient to render it credible.

3. Paul is generally allowed to have been twice imprisoned at Rome: this was, without doubt, the first time of his being there in bonds; as there is every appearance that he was delivered after this; but his second imprisonment issued in his martyrdom. Every apostle of God is immortal till his work is done. Paul became a martyr when God saw that there was no further need either for his preaching or his writing; he had kept and defended the faith, and had finished his course; God took him then from the evil to come, and crowned him with the glory which his Redeemer had provided for him; in reference to which he lived, and after which he had continually aspired.

4. Reader, be thankful to God, who, in pity to thy weakness, has caused thee to believe and enjoy, and not to suffer for his sake. It is not for us to court seasons of martyrdom; we find it difficult to be faithful, even in ordinary trials; yet as persecutions may come, and times of sore trial and proof may occur, we should be prepared for them; and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us, therefore, put on the whole armour of God, and fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance, that death, the last enemy, will, in his destructions, shortly be brought to a perpetual end. Hallelujah! The Lord God Omnipotent reigneth!—Amen, and Amen.

PREFACE TO

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Colosse, or rather *Colassa*; (see on chap. i. 1.) was a city of Phrygia Pacatiana, now a part of *Natolia*, in Asia Minor, seated on an eminence on the south side of the river *Mæander*, now *Mender*, near to the place where the river *Lycus* enters the earth, and begins to run under ground, which course it continues for about three quarters of a mile, before it emerges and falls into the *Mæander*. Of this ancient city not much is known; it was situated between *Laodicea* and *Hierapolis*, and at an equal distance from either; and to this place *Nero* came in his expedition against *Geecæ*.

The government of this city is said to have been democratic; and its first magistrate bore the title of *Archon* and *Prætor*. The Macedonians transferred Colosse to the Persians; and it afterward passed under the government of the *Seleucids*. After the defeat of *Antiochus III.* at the battle of *Megastene*, it became subject to *Eumenes*, king of *Perægia*; and when *Attalus*, the last of his successors, bequeathed his dominions to the Romans, this city, with the whole of Phrygia, formed a part of the proconsular province of Asia; which division subsisted till the time of *Constantine the Great*. After the death of this emperor, Phrygia was divided into Phrygia *Pacatiana*, and Phrygia *Salutaris*; and Colosse was the sixth city of the first division.

The ancient city of Colosse has been extinct for nearly eighteen hundred years; for about the tenth year of the emperor *Nero*, about a year after the writing of this epistle, not only Colosse, but *Laodicea* and *Hierapolis*, were destroyed by an earthquake, according to *Eusebius*; and the city which was raised in the place of the former was called *Chonos* or *Konos*, which name it now bears.—See *New Encyclopædia*. On modern maps, *Konos* is situated about twenty miles N. E. of *Dogubaz*, in lat. about 38° north, and long. 29° 40' east of London.

The epistle to this city appears to have been written about the same time with that to the *Philippians*, viz. towards the end of the year 62, and in the ninth of the emperor *Nero*.

That the two epistles were written about the same time, is rendered probable by the following circumstance:—In the Epistle to the *Philippians*, chap. ii. 19. St. Paul purposes to send *Timothy* to *Philippi*, who was then with him at Rome, that he might know their state. As *Timothy* joins with the apostle in the salutation at the beginning of this epistle, it is evident that he was still at Rome, and had not yet been sent to *Philippi*; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written within a short space of each other. See the Preface to the Epistle to the *Philippians*.

When, or by whom, Christianity was first preached at Colosse, and a church founded there, we cannot tell; but it is most likely that it was by St. Paul himself, and during the three years in which he dwelt at Ephesus; for he had then employed himself with such zeal and diligence, that we are told, *Acts* xix. 10. "That all they that dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks." And that Paul preached in Phrygia, the district in which this city was situated, we learn from *Acts* xvi. 6. "Now when they had gone through Phrygia and the region of Galatia;" and at another time we find that "he went over all the country of Galatia and Phrygia in order, strengthening all the disciples." *Acts* xviii. 23. It has, however, been argued from chap. i. ver. 1. of this epistle, that Paul had never been at Colosse; for he there says, *I would that you knew what great conflict I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh*. But the consequence drawn from these words does not absolutely follow. Dr. Lardner alleges a variety of considerations which induced

him to believe that the churches of Colosse, and Laodicea, were founded by St. Paul, viz.

1. That the apostle was twice in Phrygia, in which were Colosse, Laodicea, and Hierapolis, see the places above quoted, from the *Acts* of the Apostles.

2. That he does in effect, or even expressly say, that he had dispensed the Gospel to the Colossians, chap. i. 21—25. See particularly the 23d, 24th, and 25th verses.

3. From several passages in the epistle it appears, that the apostle does not speak as to *strangers*, but to acquaintances, disciples, and converts. Some think that Epaphras, who is called their *apostle*, chap. i. 7, was the first who planted Christianity among the Colossians.

But the arguments drawn from Acts, chap. xvi and xviii, referred to above, are quite invalidated, if we allow the opinion of some learned men, among whom are *Suidas*, *Colepinus*, *Munster*, and others; that the *Colossians*, a gigantic statue at Rhodes, gave its own name to the people among whom it stood; for the ancient poets call the inhabitants of the island of Rhodes *Colossians*; and hence they thought that the *Colossians*, to whom St. Paul directs this epistle, were the *inhabitants of Rhodes*. This opinion, however, is not generally adopted. From a great similarity in the doctrine and phraseology of this

epistle to that written to the Ephesians, that to the Colossians has been considered an epitome of the former; as the Epistle to the Galatians has been considered an abstract of that to the Romans. See the concluding observations on the Epistle to the Galatians; and the notes on chap. i. 4. of this epistle; and elsewhere.

Whether the *Colossians* to whom the apostle addresses this epistle were Jews or Gentiles, cannot be absolutely determined. It is most probable that they were a *mixture* of both; but that the principal part were converted Jews, is most likely. This, indeed, appears to have been the case in most of the Asiatic and Grecian churches; for there were Jews, at this time, scattering in almost every part of the Roman empire, which then comprehended the greatest portion of the known world.

The language of this epistle is bold and energetic; the sentiments grand; and the conceptions vigorous and majestic. The phraseology is in many places *Hebrew*; and the reason is obvious, the apostle had to explain the subjects which never had a name in any other language. The mythology of the Gentiles could not furnish terms to explain the theology of the Jews; much less the more refined and spiritual system of Christianity.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The salutation of Paul and Timothy, to the church at Colosse, i. 1, 2. They give thanks to God for the good estate of that church, and the wonderful progress of the Gospel in every place, 3—6. Having received particulars of their state from Epaphroditus, which not only excited their gratitude, but led them to pray to God that they might walk worthy of the Gospel; and they give thanks to Him who had made them meet for an inheritance among the saints in light, 7—12. This state is described as a deliverance from the power of darkness, and being brought into the kingdom of God's Son, 13, 14. The glorious character of Jesus Christ, and what He has done for mankind, 15—23. The salvation which the Colossians had received, and of which the apostle had been the minister and dispenser, 24—26. The sum and substance of the apostle's preaching, and the manner in which he executed his ministry, 27—29. [A. M. cir. 1005. A. D. cir. 62. A. U. C. 814. An Imp. Neronis Cæs. Aug. 9.]

PAUL, * an apostle of Jesus Christ by the will of God, and Timothy, our brother.

2 To the saints and faithful brethren in Christ which are at Colosse: * Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 ¶ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

¶ Eph. 1:1—16 Col. 4:17 Eph. 6:18—21 1 Th. 1:1—4 1 Cor. 1:1 Eph. 1:16 Phil. 1:3 & 4 E. c. Ver. 9. Phil. 1:13 Phil. 5—fifteen, 14.

NOTES—Verse 1. *Paul an apostle—by the will of God* As the word ἀπόστολος, *apostle*, signifies one sent, an envoy, or messenger; any person or persons may be the *senders*; but the word is particularly restrained to the messengers of the everlasting Gospel, sent immediately from God himself; and this is what St. Paul particularly remarks here, when he calls himself an *apostle by the will of God*; signifying that he had derived his commission from an express vocation or purpose of the Almighty.

And Timothy Though Timothy is here joined in the salutation, yet he has never been understood as having any part in composing this epistle. He has been considered as the amanuensis or scribe of the apostle.

2. *To the saints* Those who professed Christianity.—See the note on Eph. i. 1.

Which are at Colosse Instead of ἐκ Κολοσσαίς, at Colosse, or among the Colossians, A.B.C. and many other excellent MSS., with both the *Syriac*, *Coptic*, *Sinaitic*, *Origen*, *Gregory Nyssen*, *Amphilochius*, *Theodoret*, *Damasceus*, *Theophylact*, and others, read ἐκ Κολοσσαίς in Colosse, or among the Colossians; and this is most probably the true reading. That this city perished by an earthquake, a short time after the date of this epistle, we have the testimony of *Lucebius*. That, which at present is supposed to occupy the site of this ancient city, is called *Lonos*. For other particulars, see the *Preface* to this epistle.

Grace be unto you See on Rom. i. 7.

And the Lord Jesus Christ This clause is omitted by many MSS., several Versions, and some of the *Fathers*. *Griesbach* has left it out of the text; not, in my opinion, on sufficient evidence.

3. *We give thanks to God* Who is the author of all good; and from whom the *grace*, which has produced your conversion, has sprung by his mission of Christ Jesus. See the note on Eph. i. 15. and 16.

4. *Since ye heard of your faith* This is very similar to Ephes. i. 15. And it is certain that the apostle seems to have considered the church at Ephesus, and that at Colosse, to have been nearly in the same state; as the two epistles are very similar in their doctrine and phraseology.

5. *For the hope which is laid up for you in heaven* That eternal life, both of body and soul, which the apostle mentions, Titus i. 2. In hope of eternal life, which God, that can

4 * Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

5 For the hope * which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel;

6 Which is come unto you, how it is in all the world; and it bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knewed the grace of God in truth:

¶ 1 Th. 1:5 1 Th. 1:6 & 7 2 Cor. 2:11 2 Cor. 6:15 Rom. 10:18 Ver. 21—Mark 16:7 John 15:18 Phil. 1:11—13 & 2 Cor. 6:14 Phil. 2:20 To 2 Th. 1:1 & 5:12.

not lie, promised before the world began. The hope is here used for the object of hope; as every person that is born of God, hopes for the resurrection of his body; and the glorification of both it and his soul in the realms of eternal blessedness.

In the word of the truth of the Gospel In the doctrine of that Gospel of your salvation, which is the truth of God. Of this hope, by this doctrine, they had heard before, probably by persons who had heard and received the Gospel either at Ephesus or some other place; either in Asia Minor or Greece, where the apostles had preached. Some critics suppose that the word *προηέκουσαν*, *heard before*, refers to their heathen state, previously to their having heard the Gospel; as they could have no rational hope either of eternal life, or the resurrection of the body, till they had heard the doctrine of the truth of the Gospel. Heathenism knew nothing of the resurrection of the body; and had very indistinct and uncertain notions of the immortality of the soul.

6. *Which is come unto you* The doctrine of the Gospel is represented as a traveller, whose object it is to visit the whole habitable earth; and, having commenced his journey in Judea, had proceeded through Syria, and through different parts of Asia Minor, and had lately arrived at their city, every where proclaiming glad tidings of great joy to all people.

As it is in all the world So rapid is this traveller in his course, that he had already gone nearly through the whole of the countries under the Roman dominion; and will travel on till he has proclaimed his message to every people, and kindred, and nation, and tongue.

In the beginning of the apostolic age, the word of the Lord had certainly *free course*, did run, and was glorified. Since that time, the population of the earth has increased greatly; to follow the metaphor, the traveller still continues in his great journey; and it is the glory of the present day, that, by means of the *British and Foreign Bible Society*, multiplying Bibles in all the languages of Europe; and by means of the Christian Missionaries in India, *Carey*, *Marshman*, and *Hard*, who, with a zeal, constancy, and ability, rarely equalled, and perhaps never surpassed, have succeeded in the compass of a few years, in translating the Sacred Writings into most of the written languages of India, in which they were not previously extant; and in this labour they have been ably seconded by the Rev. Henry Martin, one of the East India Company's chap-

7 As we also learned of ¹ Epaphras, our dear fellow servant, who is for you ² a faithful minister of Christ.

8 Who also declared unto us your ³ love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire ⁴ that ye might be filled with ⁵ the knowledge of his will ⁶ in all wisdom and spiritual understanding;

10 ⁷ That ye might walk worthy of the Lord ⁸ unto all pleasing, ⁹ being fruitful in every good work, and increasing in the knowledge of God;

[1 Chap. 4. 14. Phil. 23. — m 2 Cor. 11. 23. 1 Tim. 4. 6. — n Rom. 15. 30 — e Eph. 1. 15, 16. Verse 3, 4. — p 1 Cor. 1. 5. — q Rom. 12. 2. Eph. 5. 10, 17. — r Eph. 1. 8. — s Eph. 4. 1. Phil. 1. 17. 1 Thes. 2. 12. — t Thes. 4. 1. — u John 15. 16. 2 Cor. 9. 8. Phil. 1. 11. Tit. 3. 1. Heb. 13. 21.]

Jains, who was taken to his great reward, just when he had completed a pure and accurate version of the New Testament, into *Persian*. And the Rev. R. Morrison, at Canton, has had the honour to present the whole of the New Testament, in Chinese, to the immense population of that greatest empire of the earth. May that dark people receive it; and walk in the light of the Lord! And let every reader pray that all these noble attempts may be crowned with unlimited success; till the earth is filled both with the knowledge and glory of the Lord. *Tulia secla currie! Amen.*

And bringeth forth fruit] Wherever the pure Gospel of Christ is preached, it is the seed of the kingdom, and must be fruitful in all those who receive it by faith, in simplicity of heart.

After ἀποφωρονμεν, bringeth forth fruit; AED' EFG. many others, both the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, *Slaronic*, *Vulgate*, and *Itala*; together with many of the *Fathers*, add καὶ ἀναγαγετον, and increaseth. It had not only brought forth fruit but was multiplying its own kind; every fruit containing seed, and every seed producing thirty, sixty, or a hundred fold. This reading is very important, and is undoubtedly genuine.

The grace of God in truth] Ye were fruitful, and went on increasing in the salvation of God, from the time that ye heard and acknowledged this doctrine to be of God; to spring from the grace or benevolence of God; and received it in truth, sincerely and uprightly, as His greatest gift to man.

7. As ye also learned of Epaphras—who is for you] Who this Epaphras was, we cannot tell; only it is likely that he was a Colossian; and became, by the call and grace of Christ, a deacon of this church, faithfully labouring with the apostle to promote its best interests. Some think that he is the same with Epaphroditus, Epaphras, being a contraction of that name, as Demas is of Demetrius; and it is remarkable that one of the *Slaronic* Versions has Epaphroditus in this place. That he was a Colossian, is evident from chap. iv. 12. Epaphras, who is one of you, ὁ ἐξ υμῶν; and some think that he was the first who preached the Gospel among this people, and hence called an apostle. He was raised up among themselves to be their minister in the absence of the apostle; and he showed himself to be worthy of this calling, by a faithful discharge of his ministry; and by labouring fervently for them all; and pressing them forward, that they might stand perfect and complete in all the will of God.

8. Your love in the Spirit.] So ye preached, and so ye believed. The heavenly flame in the heart of this minister, communicated itself to those who heard him: it was, like priest, like people. They enjoyed a spiritual, energetic ministry; and they were a spiritual people; they had a loving Spirit; and love through the Spirit of God, which dwelt in them. And of this love of theirs in the Spirit, and particularly towards the apostle, Epaphras gave full proof, not only by describing to the apostle the affection they felt for him, but in presenting to him those supplies which their love to him caused them to furnish.

9. For this cause] See on Ephes. i. 15 and 16. where the same sentiment occurs.

That ye might be filled] Nothing could satisfy the apostle, either for himself or his hearers, but the fulness of the blessing of the Gospel of peace: The Colossians had knowledge, but they must have more; it is their privilege to be filled with it. As the bright shining of the sun in the firmament of heaven fills the whole world with light and heat; so the light of the Son of righteousness is to illuminate their whole souls, and fill them with Divine splendour, so that they might know the will of God in all wisdom and spiritual understanding; in a word, that they might have such a knowledge of Divine things, as the Spirit of truth can teach to the soul of man.

10. That ye might walk worthy of the Lord] Suitably to your Christian profession; exemplifying its holy doctrines, by a holy and useful life. See the notes on Eph. iv. 1. and on Phil. i. 27.

Unto all pleasing] Doing every thing in the best manner, in the most proper time, and in a becoming spirit. Even a good work may be marred, and rendered fruitless, by being done improperly; out of season; or in a temper of mind that grieves the Holy Spirit.

Being fruitful in every good work] See on ver. 6.

St. Paul exhorts the Christians at Colosse—1. To walk; to be active in their Christian calling. 2. To walk worthily; suitable to the dignity of that calling; and to the purity of that God who had called them into this state of salvation. 3. To do every thing unto all pleasing; that God might be pleased with the manner, the time, the motive, disposition, design,

11 Strengthened with all might, according to his glorious power; ¹ unto all patience and long-suffering ² with joyfulness; ³ Giving thanks unto the Father, which hath made us meet to be partakers of ⁴ the inheritance of the saints in light;

13 Who hath delivered us from ⁵ the power of darkness, ⁶ and hath translated us into the kingdom of ⁷ his dear Son;

14 ⁸ In whom we have redemption through his blood, even the forgiveness of sins;

15 Who is ⁹ the image of the invisible God, ¹⁰ the first-born of every creature;

v Eph. 3. 16 & 6. 10. — w Eph. 4. 2 — x Acts 5. 1. Rom. 5. 3. — y Eph. 5. 20. Chap. 3. 15. — z Acts 26. 15. Eph. 1. 11. — a Eph. 6. 12. Hebrews 2. 14. 1 Peter 2. 9. — b 1 Thes. 2. 12. 2 Peter 1. 11. — c Gr. the Son of his love. — d Ephesians 1. 7. — e 2 Cor. 4. 4. Heb. 1. 5. — f Rev. 3. 14.

and object of every act. 4. That they should be fruitful; mere harmlessness would not be sufficient: as God had sown good seed, he expected good fruit. 5. That every work should be good; they must not be fruitful in some works, and fruitless in others. 6. That they should increase in religious knowledge as time rolled on; by knowing, by genuine Christian experience, more of God, of his love, and of his peace, day by day.

11. Strengthened with all might] That they might be able to walk worthily of the Lord, bring forth fruit, &c. See the notes on Ephes. iii. 13, &c.

According to his glorious power] According to that sufficiency of strength, which may be expected from him who has all power, both in the heavens and in the earth.

Unto all patience] Believing, hoping, and enduring all things;

With joyfulness] Feeling the continual testimony, that ye please God; which will be a spring of perpetual comfort.— See the notes on Eph. chap. iv. 2.

12. Giving thanks unto the Father] Knowing that ye have nothing but what ye have received from His mere mercy: and that, in point of merit, ye can never claim any thing from Him.

Which hath made us meet] ἡκανοσάτω, who has qualified us to be partakers, &c. Instead of ἡκανοσάτω, some MSS. and Versions have καλεσάτω, called, and B. (the Codex Vaticanus,) has both readings. Giving thanks unto the Father, who hath created and qualified us to be partakers—

Of the inheritance] Εἰς τὴν κληρονομίαν τὴν ἐκ πατρὸς. A plain allusion to the division of the Promised Land, by lot, among the different families of the twelve Israelitish tribes. The κληρονομία, was the lot or inheritance, belonging to the tribe. The πατὴρ, was the portion in that lot, which belonged to each family of that tribe. This was a type of the kingdom of God, in which portions of eternal blessedness are dispensed to the genuine Israelites; to them who have the circumcision of the heart, by the Spirit, whose praise is of God, and not of man.

Of the saints in light] Light, in the Sacred Writings, is used to express knowledge, felicity, purity, comfort, and joy of the most substantial kind: here, it is put to point out the state of glory at the right hand of God. As in Egypt, while the judgments of God were upon the land, there was a darkness which might be felt; yet all the Israelites had light in their dwellings: so in this world, while the darkness and wretchedness occasioned by sin, remain, the disciples of Christ are light in the Lord, walk as children of the light, and of the day; have in them no occasion of stumbling; and are on their way to the ineffable light at the right hand of God. Some think there is an allusion here to the *Eleusinian mysteries*, celebrated in deep caves, and darkness, in honour of Ceres: but I have already, in the notes to the Epistle to the Ephesians, expressed my doubts that the apostle has ever condescended to use such a simile. The phraseology of the text, is frequent through various parts of the Sacred Writings, where it is most obvious that no such allusion could possibly be intended.

13. Delivered us from the power of darkness] Darkness is here personified; and is represented as having εἰσενεῖκα, power, authority, and sway: all Jews and Gentiles which had not embraced the Gospel, being under this authority and power. And the apostle intimates here, that nothing less than the power of God can redeem a man from this darkness, or prince of darkness; who, by means of sin and unbelief, keeps men in ignorance, vice, and misery.

Translated us into the kingdom, &c.] He has thoroughly changed our state, brought us out of the dark region of vice and impiety, and placed us in the kingdom under the government of his dear Son, Υἱὸν τῆς ἀγάπης αὐτοῦ, the Son of his love; the Person who, in His infinite love, He has given to make an atonement for the sin of the world.

14. In whom we have redemption] Who has paid down the redemption price, even His own blood, that our sins might be cancelled, and we made fit to be partakers of the inheritance among the saints in light.

The clause δὲ τὸν ἀγαπᾶς αὐτοῦ, through his blood, is omitted by ABCDEFG. and by most others of weight and importance; by the *Syriac*, *Arabic* of Erpen. *Coptic*, *Ethiopic*, *Sahidic*, some copies of the *Vulgate*, and by the *Itala*; and by most of the Greek *Fathers*. Griesbach has left it out of the text. It is likely that the reading here is not genuine; yet, that we have redemption any other way than through the sacrifice of Christ, the Scriptures declare not. The same phrase is used Eph. i. 7. where there is no various reading in any of the MSS., Versions, or Fathers.

16 For^a by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created^b by him, and for him:

17 And he is before all things, and by him all things consist.

^a John 1, 3. ^b 1 Cor. 8, 6. Eph. 3, 9. Heb. 1, 2.—^c Rom. 8, 28. Eph. 1, 21. Ch. 2, 10, 15. 1 Pet. 3, 22.—^d Rom. 11, 36. Heb. 2, 10.—^e John 1, 3 & 17. 5. 1 Cor. 8, 6.

The forgiveness of sins. Ἀφεσις τῶν ἀμαρτιῶν, the taking away of sins; all the power, guilt, and infection of sin. All sin of every kind; with all its influence and consequences.

15. Who is the image of the invisible God? The counterpart of God Almighty: and if the image of the invisible God, consequently nothing that appeared in him could also be that image; for if it could be visible in the Son, it could also be visible in the Father: but if the Father be invisible, consequently His image in the Son must be invisible also. This is that form of God of which He divested himself; the ineffable glory in which He not only did not appear, as to its splendour and accompaniments, but concealed also its essential nature; that inaccessible light which no man, no created being, can possibly see. This was that Divine Nature, the fulness of the Godhead bodily, which dwelt in him.

The first-born of every creature. I suppose this phrase to mean the same as that Philip. ii. 9. God hath given him a name which is above every name: He is, as man, at the head of all the creation of God: nor can he, with any propriety, be considered as a creature, having himself created all things, and existed before any thing was made. If it be said that God created Him first, and then he, by a delegated power from God, created all things, this is most flatly contradicted by the apostle's reasoning in the 16th and 17th verses. As the Jews term Jehovah שֵׁם יְהוָה *hecara shel omni*, the first-born of all the world, or of all the creation; to signify His having created or produced all things. See Wolfius in loc. No Christ is here termed; and the words which follow, in the 16th and 17th verses, are the proof of this. The phraseology is Jewish; and, as they apply it to the Supreme Being, merely to denote His eternal pre-existence, and to point Him out as the cause of all things, it is most evident that St. Paul uses it in the same way, and illustrates his meaning by the following words, which would be absolutely absurd, if we could suppose that, by the former, he intended to convey any idea of the inferiority of Jesus Christ.

16, 17. For by him were all things created? These two verses contain parts of the same subject: I shall endeavour to distinguish the statements of the apostle, and reason from them in such a way as the premises shall appear to justify, without appealing to any other Scripture in proof of the doctrine which I suppose these verses to vindicate.

Four things are here asserted.—1. That Jesus Christ is the Creator of the universe, of all things visible and invisible; of all things that had a beginning, whether they exist in time or in eternity. 2. That whatsoever was created, was created *non himself*; that he was the sole end of his own work. 3. That he was prior to all creation, to all beings, whether in the visible or invisible worlds. 4. That he is the preserver and governor of all things; by for him all things consist.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly God. 1. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees; capable of knowing, willing, and working, infinitely, unlimitedly, and without control: and as creation signifies the production of being, where all was absolute nonentity; so it necessarily implies, that the Creator acted of and from himself; for, as previously to this creation, there was no being, consequently he could not be actuated by any motive, reason, or impulse, without himself; which would argue there was some being to produce the force, or impulse, or to give the reason. Creation, therefore, is the work of Him who is unoriginated, infinite, unlimited, and eternal. But Jesus Christ is the Creator of all things; therefore Jesus Christ must be, according to the plain construction of the apostle's words, truly and properly God.

II. As, previously to creation, there was no being but God, consequently the great First Cause must, in the exertion of His creative energy, have respect to Himself alone; for he could no more have respect to that which had no existence, than he could be moved by non-existence to produce existence or creation; the Creator, therefore, must make every thing for himself.

Should it be objected that Christ created *officially*, or by delegation, I answer, this is impossible; for, as creation requires absolute and unlimited power, or Omnipotence, there can be but one Creator, because it is impossible that there can be two or more Omnipotents, Infinities, or Eternals. It is therefore evident, that creation cannot be effected *officially*, or by delegation; for this would imply a Being conferring the office, and delegating such power; and that the Being to whom it was delegated was a dependent being; consequently not unoriginated and eternal: but this, the nature of creation proves to be absurd.—1. The thing being impossible in itself, because no limited being could produce a work that necessarily requires Omnipotence. 2. It is impossible; because if Omnipotence be delegated, he to whom it is delegated, had it not before; and he who delegates it, ceases to have it; and con-

18 And^a he is the head of the body, the church: who is the beginning,^b the first-born from the dead: that^c in all things he might have the pre-eminence.

19 For it pleased^d the Father that^e in him should all fulness dwell;

^a 1 Eph. 1, 10, 22 & 15 & 23. ^b 1 Cor. 11, 3.—^c Acts 26, 23. ^d 1 Cor. 15, 20, 23. Rev. 1, 5.—^e In Or, among all.—^f John 1, 15 & 3, 34. Ch. 2, 9 & 3, 11.

sequently ceases to be God; and the other, to whom it was delegated, becomes God; because such attributes, as those with which he is supposed to be invested, are essential to the nature of God. On this supposition, God ceases to exist, though infinite and eternal; and another, not naturally infinite and eternal, becomes such: and thus an infinite and eternal Being ceases to exist, and another infinite and eternal Being is produced in time, and has a beginning, which is absurd. Therefore, as Christ is the creator, he did not create by delegation, or in any official way.

Again, if he had created by delegation, or officially, it would have been for that Being who gave him that office, and delegated to him the requisite power; but the text says, that all things were made by Him, and *non Him*, which is a demonstration that the apostle understood Jesus Christ to be truly and essentially God.

III. As all creation necessarily exists in time, and had a commencement, and there was an infinite duration in which it did not exist; whatever was before or prior to that, must be no part of creation; and the Being who existed prior to creation, and before all things, all existence of every kind, must be the unoriginated and eternal God: but St. Paul says, Jesus Christ was before all things; ergo, the apostle conceived Jesus Christ to be truly and essentially God.

IV. As every effect depends upon its cause, and cannot exist without it; so creation, which is an effect of the power and skill of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being. Hence God, as the Preserver, is as necessary to the continuance of all things as God the Creator was to their original production. But this preserving or continuing power is here ascribed to Christ; for the apostle says, And by Him do all things consist; for, as all being was derived from Him, as its cause; so all being must subsist by him, as the effect subsists by and through its cause. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to Him the preservation of all created things; which property of preservation, belongs to God alone;—ergo, Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.

Such are the reasonings to which the simple letter of these two verses necessarily leads me. I own it is possible that I may have misapprehended this awful subject; for, *humanum est errare et necesse*; but I am not conscious of the slightest intentional flaw in the argument. Taking, therefore, the apostle as an *uninspired* man, giving his *own view* of the Author of the Christian religion, it appears, beyond all controversy, that himself believed Christ Jesus to be God: but, considering him as writing under the inspiration of the Holy Ghost; then we have, from the plain grammatical meaning of the words which he has used, the fullest demonstration, (for the spirit of God cannot lie,) that He who died for our sins, and redemption, was God over all. And, as God alone can give salvation to men, and God only can remit sin; hence, with the strictest propriety, we are commanded to believe on the Lord Jesus, with the assurance that we shall be saved.—Glory be to God for this unspeakable gift!

18. He is the head of the body. What the apostle has said in the two preceding verses, refers to the Divine nature of Jesus Christ: he now proceeds to speak of his human nature; and to show how highly that is exalted beyond all created things; and how, in that, He is Head of the church; the author and dispenser of light, life, and salvation, to the Christian world; or, in other words, that from Him as the man, in whom the fulness of the Godhead bodily dwelt, all the mercy and salvation of the Gospel system is to be received.

The beginning, the first-born from the dead. In 1 Cor. xv. 20. Christ is called the first-fruits of them that sleep; and here the chief and first-born from the dead: He being the first that ever resumed the natural life, with the employment of all its functions, never more to enter the empire of death, after having died a natural death; and in such circumstances as precluded the possibility of deception. The *apex*, chief, head, or first, answers in this verse to the ἀρχή, or first-fruits. 1 Cor. xv. 20. Jesus Christ is not only the first who rose from the dead, to die no more; but he is the first-fruits of human beings; for, as surely as the first-fruits were an indication and pledge of the harvest, so surely was the resurrection of Christ the proof that all mankind should have a resurrection from the dead.

That in all—he might have the pre-eminence. That he might be considered, in consequence of his mediatorial office, as possessing the first place in, and being chief over, all the nature with which the great Creator condescended to unite himself, should be set over all the works of His hands?

19. For it pleased the Father that in him should all fulness dwell. As the words of the Father, are other in the text, some

20 And, ^a having ^a made peace through the blood of his cross, ^b by him to reconcile, ^c all things unto himself, by him, *I say*, whereby *they be* things in earth, or things in heaven.

21 And you, ^d that were sometime alienated and enemies ^e in your mind ^f by wicked works, yet now hath he reconciled.

22 ^g In the body of his flesh through death, ^h to present you holy and unblemished and unreprobable in his sight :

23 If ye continue in the faith ⁱ grounded and settled, and ^j be ^k not moved away from the hope of the Gospel, which ye have heard, ^l and which was preached ^m to every creature which is under heaven ; ⁿ whereof I Paul am made a minister ;

^a Or, making peace—Eph. 2.14, 15, 16.—^b 2 Cor. 5.18.—^c Eph. 1.10.—^d Eph. 2. 1, 2, 12, 13 & 14.—^e Or, by your mind in wicked works.—^f Tit. 1.15, 16.—^g Eph. 2. 15, 16.—^h Luke 1.75.—ⁱ Eph. 1.4 & 5, 25.—^j 1 Thess. 1.7.—^k Tit. 2.14.—^l Jude 24.—^m Eph. 3. 12.—ⁿ Ch. 2.7.—^o John 15.9.—^p Rom. 10.15.—^q Ver. 6.—^r Acts 1.17.—^s 2 Cor. 3.6 & 4.1, 2 & 5.18.—^t Eph. 3.7.—^u Ver. 25.—^v 1 Tim. 2.7.

have translated the verse thus: *For in him it seemed right that all fulness should dwell*; that is, that the majesty, power, and goodness of God, should be manifested in and by Christ Jesus; and thus, by him, the Father reconciles all things to himself. The *ἀπαρκα*, or fulness, must refer here to the Divine nature dwelling in the man Christ Jesus.

20. And having made peace through the blood of his cross] Peace between God and man; for man being in a sinful state, and there being no peace to the wicked, it required a reconciliation to be made to restore peace between heaven and earth; but peace could not be made without an atonement for sin; and the consequence shows, that the blood of Christ shed on the cross, was necessary to make this atonement.

To reconcile all things unto himself] The enmity was on the part of the creature: though God is angry with the wicked every day; yet He is never unwillingly to be reconciled.—But man, whose carnal mind is enmity to God, is naturally averse from this reconciliation: it requires, therefore, the blood of the cross to atone for the sin; and the influence of the Spirit to reconcile the transgressor to Him against whom he has offended! See the notes on 2 Cor. v. 19, &c.

Things in earth, or things in heaven.] Much has been said on this very obscure clause; but, as it is my object not to write dissertations but notes, I shall not introduce the opinions of learned men, which have as much ingenuity as variety to recommend them. If the phrase be not a kind of collective phrase, to signify *all the world, or all mankind*, as Dr. Hammond supposed, the things in heaven may refer, according to some, to those persons who died under the Old Testament dispensation; and who could not have a title to glory but through the sacrificial death of Christ; and the apostle may have intended these merely to show, that, without this sacrifice, no human beings could be saved; not only those who were then on the earth, and to whom, in their successive generations, the Gospel should be preached, but even those who had died before the incarnation; and, as those of them that were faithful, were now in a state of blessedness, they could not have arrived there but through the blood of the cross; for the blood of calves and goats could not take away sin.—After all, the apostle probably means the Jews and the Gentiles; the state of the former being always considered a sort of *Divine or celestial* state; while that of the latter was reputed to be merely *earthly*; without any mixture of *spiritual or heavenly* good. It is certain, that a grand part of our Lord's design, in His incarnation and death, was to reconcile the Jews and the Gentiles, and make them *one fold* under Himself, the great Shepherd and Bishop of souls. That the enmity of the Jews was great against the Gentiles, is well known; and that the Gentiles held them in supreme contempt, is not less so.—It was, therefore, an object worthy of the mercy of God, to form a scheme that might reconcile these two grand divisions of mankind: and, as it was His purpose to reconcile and make them one, we learn from this circumstance, as well as from many others, that His design was to save the whole human race.

21. And you, that were some time alienated] All men are alienated from God; and all are enemies in their minds to Him; and show it by their wicked works; but this is spoken particularly of the Gentiles. The word *ἀλλοτρίω*, which we render to alienate, to give to another, to estrange, expresses the state of the Gentiles: while the Jews were, at least by profession, dedicated to God, the Gentiles were alienated; that is, given up to others: they worshipped not the true God, but had gods many, and lords many, to whom they dedicated themselves, their religious service, and their property. The verb *ἀλλοτρίω*, to alienate, being compounded here with the preposition *ἀπ*, from, signifies to alienate; to *estrange utterly*; to be *wholly the property of another*. Thus, the Gentiles had alienated themselves from God; and were alienated, or rejected by Him, because of their wickedness and idolatry.

Enemies in your mind] They had the carnal mind, which is enmity against God; and this was expressed in their outward conduct, by wicked works.—See the note on Rom. v. 10. The mind is taken here for all the soul, heart, affections, passions, &c.

22. In the body of his flesh] By Christ's assumption of a human body, and dying for man, he has made an atonement for sin, through which men become reconciled to God and to each other.

To present you holy] Having saved you from your sins. Unblemished] Having filled you with His Spirit, and with-

24 Who now rejoice in my sufferings ^a for you, and fill up ^b that which is behind of the afflictions of Christ in my flesh for ^c his body's sake, which is the church :

25 Whereof I am made a minister, according to ^d the dispensation of God which is given to me for you, ^e to fulfil the word of God ;

26 Even ^f the mystery which hath been hid from ages and from generations, ^g but now is made manifest to his saints :

27 ^h To whom God would make known what is ⁱ the riches of the glory of this mystery among the Gentiles ; which is Christ ^j in you, ^k the hope of glory ;

^a Rom. 5.3.—^b 2 Cor. 7.4.—^c Eph. 3.1, 13.—^d 2 Cor. 1.5, 6.—^e Phil. 3.10.—^f 2 Tim. 1.8 & 2.10.—^g Eph. 1.13.—^h 1 Cor. 1.7.—ⁱ Gal. 2.7.—^j Eph. 3.2.—^k Ver. 23.—^l Or, fully to preach the word of God.—^m Rom. 15.19.—ⁿ Gal. 2.7.—^o 1 Cor. 2.7.—^p Eph. 3.9.—^q Matt. 13.11.—^r 1 Tim. 1.1.—^s 2 Tim. 1.10.—^t 2 Cor. 2.14.—^u Rom. 9.23.—^v Eph. 1.7 & 3.5.—^w Or, among you.—^x 1 Tim. 1.1.

ten His law in your hearts; so that His love shed abroad in your hearts, becomes the principle and motive to every action. The tree, therefore, being good, the fruit is also good.

And unreprouvable] For, being filled with love, joy, peace, meekness, gentleness, and goodness; against these, there is no law; and, as they were called to love God with all their heart, soul, mind, and strength, and their neighbour as themselves; the whole spirit and design of the law was fulfilled in them: for love is the fulfilling of the law.

In his sight.] At the day of judgment. None can enjoy heaven, who has not been reconciled to God here; and shown forth the fruits of that reconciliation in being made holy and unblemished; that when they come to be judged, they may be found unreprouvable.

If ye continue in the faith] This will be the case, if you, who have already believed in Christ Jesus, continue in that faith; grounded in the knowledge and love of God; and settled, made firm and perseveringly steadfast in that state of salvation.

And be not moved away] Not permitting yourselves to be seduced by false teachers.

The hope of the Gospel] The resurrection of the body, and the glorification of it and the soul together, in the realms of blessedness. This is properly the Gospel more.

To every creature which is under heaven] A Hebraism for the whole human race; and particularly referring to the two grand divisions of mankind, the Jews and Gentiles; to both of these the Gospel had been preached; and to each, salvation by Christ had been equally offered. And, as none had been excluded from the offers of mercy; and Jesus Christ had tasted death for every man; and the Jews and Gentiles, in their great corporate capacity, had all been invited to believe the Gospel; therefore, the apostle concludes, that the Gospel was preached to every creature under heaven; as being offered without restrictions or limitations to these two grand divisions of mankind, including the whole human race.

24. Rejoice in my sufferings for you] St. Paul always considers his persecutions, as far as the Jews were concerned in them, as arising from this simple circumstance, his asserting that God had chosen the Gentiles, and called them to enjoy the very same privileges with the Jews; and to constitute one church with them.

It was on this account that the Jews attempted his life at Jerusalem; when, in order to save it, he was obliged to appeal to Cæsar; the consequences of which persecution he was now suffering in his imprisonment in Rome.—See on chapter iv. 2.

That which is behind of the afflictions of Christ] I have still some afflictions to pass through, before my race of glory be finished; afflictions, which fall on me on account of the Gospel, such as Christ bore from the same persecuting people.

It is worthy of remark, that the apostle does not say *παθηματα*, the passion of Christ; but simply *ταπεινας*, the afflictions; such as are common to all good men who bear a testimony against the ways and fashions of a wicked world. In these, the apostle had his share; in the passion of Christ, he could have none: He trod the wine-press alone; of the people, there were none with Him.

His body's sake] Believers both of Jews and Gentiles, who form that one body, of which Christ is the head.

25. Whereof I am made a minister] Having received especial commission from God, to preach salvation to the Gentiles.

According to the dispensation] *Κατὰ τὴν οἰκονομίαν*, according to the Gospel economy, or institution, the scheme or plan of salvation by Christ crucified.

To fulfil the word of God] The Greek, *πληρῶσαι τὸν λόγον τοῦ Θεοῦ*, may be translated, *fully to preach the doctrine of God*.—See Rom. xv. 19, and the note there. Were we to take the word in its common meaning, it might signify to accomplish the purpose of God, as predicted by the prophets.

26. The mystery which hath been hid] The mystery is this, that God had designed to grant the Gentiles the same privileges with the Jews; and to make them his people who were not his people. That this is what St. Paul means by the *mystery*, see Eph. iii. 3, &c.

Made manifest to his saints] It is fully known to all who have embraced the doctrine of Christ crucified: to all Christians.

27. The riches of the glory] God manifests to these how abundantly glorious this Gospel is among the Gentiles; and how effectual is this doctrine of Christ crucified to the salvation of multitudes.

23 Whom we preach, ⁹ warning every man, and teaching every man in all wisdom; [†] that we may present every man perfect in Christ Jesus;

q Acts 20, 27; 27, 1-2 Cor 11, 2 Eph 5, 27, Ve. 23.

Which is Christ in you, the hope of glory.] In this, and the following verse, there are several remarkable particulars:

1. We find here the *sum* and *substance* of the apostle's preaching.

2. He preached Christ, as the only Saviour of sinners.

3. He proclaimed this Christ as being in them: for the design of the Gospel is to put men in possession of the Spirit and power of Christ; to make them partakers of the Divine nature; and thus prepare them for an eternal union with Himself. Should it be said that the preposition *in*, should be translated *among*, it amounts to the same; for Christ was *among* them to enlighten, quicken, purify, and refine them; and thus he could not do without dwelling in them.

4. He preached this *present*, and *indwelling* Christ, as the *hope of glory*; for no man could rationally hope for glory who had not the *pardon* of his sins; and whose nature was not sanctified. And none could have pardon but through the blood of His cross; and none could have glorification, but through the indwelling, sanctifying Spirit of Christ.

5. We see the *manner* in which the apostles preached.

1. They *warned every one*; they showed every man his danger; they proved that both Jews and Gentiles were under sin; and that the wrath of God was revealed against all iniquity, and unrighteousness of men; that time and life were uncertain; and that now was the day of salvation.

2. They *taught every man in all wisdom*; they considered the world in a state of ignorance and darkness; every man being, through sin, ignorant of himself and God; and the apostles taught them to know themselves, viz. that they were sinners, wretched, helpless, and perishing; and they taught them to know God, in His purity, justice, and truth; and in His mercy through Christ Jesus. Thus they instructed men in all wisdom, for the knowledge of a man's self, and his God, constitute all that is essentially necessary to be known for present and eternal happiness.

3. The *end* which the apostles had in view in this preaching, was Christ; to *present every man perfect in Christ Jesus*. The words, *εὐαγγέλιον Χριστοῦ*, perfect in, or through Christ, signify two things—1. That they should be *thoroughly instructed* in the doctrines of Christianity, so that they should know the truth, as it is in Jesus. 2. That they should be made partakers of the grace of the Gospel, so that they might be saved from all their sins, and be filled with his fullness. The succeeding chapter amply proves that nothing less than this entered into the apostle's design. Men may dispute as they please about *Christian perfection*; but, without it, no soul shall ever see God. He who is not saved from *all sin* here, cannot, to his joy, see God hereafter. This perfection, of which the apostle speaks, and to which he laboured to bring all men, was something to be attained in and through Christ. The apostles preached Christ in the people; and they preached Him as crucified for mankind. He who died for them,

29 [†] Whereunto I also labour, [†] striving [†] according to his working, which worketh in me mightily.

21 Cor 15 16—4 Ch 2 1—u Eph 1 19 & 2 7, 20.

was to live in them; and fill their whole souls with his own purity. No *indwelling sin* can be tolerated by an *indwelling Christ*; for, he came into the world to save his people from their sins.

IV. We see who were the objects of the apostle's ministry. The Jews and Gentiles; *πᾶσα ἀνθρώπων*, every man, the whole human race. Every man had sinned; and, for every sinner, Christ had died; and He died for them that they might be saved from all their sins. The apostles never restrained the offices of salvation; they made them frankly to all, believing that it was the will of God that all should believe and be saved; hence they warned, and taught every man that they might, at the day of judgment, present every man perfect in Christ Jesus: for, although their own personal ministry could not reach all the inhabitants of the earth; yet it is by the doctrines which they preached, and by the writings which they have left on record, that the earth is to be filled with the knowledge and glory of God, and the souls of men brought to the enjoyment of the fullness of the blessing of the Gospel of peace.

29. *Whereunto I also labour*] "In order to accomplish this end, I labour with the utmost zeal and earnestness; and with all that strength with which God has most powerfully furnished me." Whoever considers the original words, *ἀγωνίζομαι κατὰ τὴν ἐνεργίαν αὐτοῦ τὴν ἐπισημαίνουσαν—ἐν δυνάμει*, will find that no verbal translation can convey their sense. God worked *energetically* in St. Paul; and he *struggled energetically* with God; and all this was in reference to the salvation of mankind.

1. The preceding chapter contains the highest truths in the Christian religion, conveyed in language peculiar to this apostle; a language never taught by man, clothing ideas, as vast as the human mind can grasp; and both coming immediately from that inspiration of the Almighty which giveth understanding.

2. What the apostle says on the Godhead of Christ has already been distinctly noted; and from this we must conclude, that unless there be some secret way of understanding the 16th and 17th verses, which God has nowhere revealed, taken in their sober and rational sense and meaning, they must for ever settle this very important point. Let any man of common sense and reason hear these words, whose mind had not been previously warped by any sentiment on the subject; and who only knew, in religious matters, this one great truth, that there is a God; and that He made and governs all things; and then let it be asked, of whom doth the apostle speak this? Would he not immediately answer, *He speaketh of God*. As to the difficulties on this subject, we must consider them difficulties rather to our limited intellect, than as belonging to the subject. We can know but little of an infinite and eternal Being; nothing, properly speaking, but what Himself is pleased to reveal. Let us receive this with gratitude and reverence.

CHAPTER II.

The apostle shows his great concern for the church at Colosse, and at Laodicea; and exhorts them to steadfastness in the faith, and to beware of being seduced by specious and enticing words, 1—5. And to walk in Christ, as they had been taught, and to abound in faith and holiness, 6, 7. To beware of false teachers, who strove to pervert the Gospel, and to lead their minds from Him in whom the fullness of the Godhead dwells; with whom they were filled; by whom they had received spiritual circumcision; and into whom they were baptized, and were quickened, and raised from a death of sin, to a life of righteousness, 8—12. He points out their former state, and the great things which Christ had done for them, 13—15. Warns them against particular tenets of the Judaizing teachers, relative to meats, drinks, holidays, festivals, and the specious pretences of deceivers, 16—19. And shows, that all the things taught by these, though they had a show of wisdom, yet perished in the using, and were the commandments and doctrine of men, 20—23. [A. M. cir. 4066.

A. D. cir. 62. A. V. C. 811. An. Imp. Neronis Cons. Anr; 9.]

FOR I would that ye knew what great [†] conflict [†] I have for you, and for them that at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, [†] being knit together in love, and unto all riches of the full assurance of understanding, [†] to the acknowledgment of the mystery of God, and of the Father, and of Christ;

a Or, Father, and of Christ; 13-14, 19. 1 Thim 2, 2—2 Cor 1, 6—4 Ch 2, 11—e Phil 3, 8—Ch 19—Col, 3, 14.

NOTES.—Verse 1. *What great conflict*] The word *αγων*, which we here render *conflict*, is to be understood as implying *care* and *solicitude*; accompanied, undoubtedly, with the most fervent application to the throne of grace in their behalf. The *αγωνισμα*, of the preceding verse, gave the apostle occasion to use the word *αγων*, here. He *agonized* with God, and his *agony* was for them.

Laodicea] A city of Asia Minor, on the borders of Caria, Phrygia, and Lydia. It was originally called *Diospolis*, or the city of Jupiter; and afterward *Rhœus*; but obtained the name of *Laodicea* from *Laodice*, the wife of Antiochus. It is now called *Ladik*. It was formerly celebrated for its commerce, and the fine black wool of its sheep. Colosse, or the city of the Colossians, lay between it and Hierapolis. This *Hierapolis* was also a town of Phrygia, famous for its hot baths: it is now called *Bambuckholas*.

As many as have not seen my face in the flesh] From this it

3 In [†] whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For I though I be absent in the flesh, yet am I with you in the spirit, joying and beholding [†] your order, and the steadfastness of your faith in Christ.

g 1 Cor 1, 4 & 6, 7 Eph 1, 8 Ch 1, 9—h Rom 15, 15 2 Cor 11, 19 Eph 4, 14 & 5, 8, 15—i 1 Cor 5, 4 These 2, 17—j 1 Cor 13, 10—11 Pet 5, 9

has been conjectured that St. Paul had never been at either Colosse or Laodicea; and this, from the letter of the text, appears probable; and yet, his having passed more than once through this country, preaching and strengthening the churches, renders it very improbable. It is, therefore, most likely that we should understand the apostles as speaking collectively, that he had the most earnest concern, not only for the welfare of those churches with which he was acquainted, such as Colosse and Laodicea; but also for those to whom he was not personally known.

2. *That their hearts might be comforted*] That they might have continual happiness in God, having constant affiance in him.

Being knit together in love] The word *συνδεδεσθαι*, or *συνδεδεσθαι*, which is the true reading, but both of equal import here, signifies being united, as the beams or the tuners of a building, by moorings and pins. The visible church

6th As ye have therefore received Christ Jesus the Lord, so walk ye in him :

7th Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8th Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9th For in Him dwelleth all the fullness of the Godhead bodily.

10th And ye are complete in him, which is the head of all principle and power :

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And ye are complete in him, which is the head of all principle and power :

14 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

15 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

16 And ye are complete in him, which is the head of all principle and power :

17 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

18 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

19 And ye are complete in him, which is the head of all principle and power :

20 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

21 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

22 And ye are complete in him, which is the head of all principle and power :

23 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

24 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

25 And ye are complete in him, which is the head of all principle and power :

26 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

27 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

28 And ye are complete in him, which is the head of all principle and power :

29 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

30 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

31 And ye are complete in him, which is the head of all principle and power :

32 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

33 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

34 And ye are complete in him, which is the head of all principle and power :

35 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

36 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

37 And ye are complete in him, which is the head of all principle and power :

38 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

10th And ye are complete in him, which is the head of all principle and power :

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38 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

39 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

40 And ye are complete in him, which is the head of all principle and power :

41 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

of Christ cannot be in union with God, unless it have unity in itself ; and, without love, this unity is impossible.

Unto all riches of the full assurance of understanding] That is, that they might have the most indubitable certainty of the truth of Christianity, of their own salvation, and of the general design of God, to admit the Gentiles into his church. This is the grand mystery of God, which was now laid open by the preaching of the Gospel.

And of the Father, and of Christ] These words are variously written in different MSS. Versions, and Fathers.—The mystery of God—of God in Christ—of God who is Christ—of God concerning Christ—of God who is Christ—of the Father of Christ—of God and Christ—of God the Father of Christ—of God the Father, and our Lord Christ—of God and the Father of Christ—of God the Father, in Christ—of the God Christ Jesus, the Father and Lord, &c. &c. &c.

This great variety of versions leaves the strongest presumption that the words in question are glosses which have crept into the text ; and are of no authority. Griesbach has left them out of the text.

3. In whom are hid] Or rather, in which ; referring to the mystery mentioned above. In this glorious scheme of Christianity, all the treasures, the abundance and excellency of wisdom and knowledge, are contained. No scheme of salvation, or Divine knowledge, ever equalled, in its depth and excellency, the Gospel plan. A scheme which the wisdom of God alone could devise ; and which his power and infinite mercy alone could accomplish.

4. Lest any man should beguile you] The word παραλογίζεσθαι, means to deceive by sophistry, or subtle reasoning, in which all the conclusions appear to be fairly drawn from the premises ; but the premises are either assumed without evidence, or false in themselves ; but this not being easily discovered, the unthinking or unwary are carried away by the conclusions which are drawn from these premises. And this result is clearly intimated by the term ραβδολογία, enticing words, plausible conclusions, or deductions from this mode of reasoning. The apostle seems to allude to the Gentile philosophers, who were notorious for this kind of argumentation. Plato and Socrates are not free from it.

5. For though I be absent in the flesh] It is hardly possible that such words as these, in this verse, could have been used to perfect strangers ; they argue a considerable knowledge of the people, and a knowledge founded on personal acquaintance. The original is exceedingly soft and inusual :

Εν γὰρ καὶ τῇ ἀουσίᾳ ἄρτι.
Ἀλλὰ τὸ πνεῦμα ὄντι ὡς ἐν ἐμῇ,
Χαίρων καὶ βλεπόντων ὑμῶν τὴν ψαῖν, κ. τ. λ.

The whole verse shows that this church was sound in doctrine, and strict in discipline. They had steadfast faith in Christ ; and regular order or discipline among themselves.

6. As ye have therefore received Christ Jesus] Many persons lay a certain stress on the words as and so, and make various fine heads of discourses from them, viz. As ye received Christ in a spirit of humility, so walk in Him ; as ye received Him in a spirit of faith, so walk in Him, &c. &c. This may be all proper in itself ; but nothing of the kind was intended by the apostle. His meaning is simply this : " Seeing ye have embraced the doctrine of Christ, continue to hold it fast ; and not permit yourselves to be turned aside by sophistical or Judaizing teachers."

7. Rooted and built up in him] It is not usual with the apostle to employ this double metaphor ; taken partly from the growth of a tree, and the increase of a building. They are to be rooted ; as the good seed had been already sown, it is to take root ; and the roots are to spread far, wide, and deep. They are to be grounded ; as the foundation has already been laid, they are to build thereon. In the one case, they are to bear much fruit ; in the other, they are to grow up to be a habitation of God through the Spirit. See the notes on Eph. ii. 21, 22, and iii. 17.

Abounding therein with thanksgiving] No limitation is ever set to the operations of God on the soul ; or to the growth of the soul in the knowledge, love, and image of God. Those who are brought into such a state of salvation, should abound in gratitude, and loving obedience, as they grow in grace.

8. Beware lest any man spoil you] The word ἐκστερησέτω, from ἐκ, pre, and ἀγνν, to lead or carry away, signifies to be robbed or spoiled of their goods, as if by violence or rapine. Their goods was the salvation they had received from Christ ; and both the Gentile and Jewish teachers endeavoured to deprive them of these, by perverting their minds, and leading them off from the truths of Christianity.

Philosophy and vain deceit] Or the vain, or empty deceit of philosophy ; such philosophizing as the Jewish and Gentile teachers used. As the term philosophy stood in high re-

pute among the Gentiles, the Jews of this time affected it, and both Philo and Josephus use the word to express the whole of the Mosaic institutions. So the former, οὐ κατὰ Μωσῆν φιλοσοφοῦντες, "those who embrace the philosophy of Moses."

Phil. De Nomin. Muland. And the latter, τρεῖς παρὰ Ἰουδαίους εἶδη φιλοσοφείαν, "there are three systems of philosophy among the Jews." Bell. Jud. lib. ii. cap. 8. sec. 2. meaning the Pharisees, Sadducees, and Essenes, as immediately follows. The Jewish philosophy, such as is found in the Cabala, Kabbalah, and other works, deserves the character of vain deceit, in the fullest sense and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even Rabbi Maimon, or Maimonides, the most intelligent of them all, is often, in his master-piece, the Moreh Nevuchim, the teacher of the perplexed, most deplorably empty and vain.

After the rudiments of the world] According to the doctrine of the Jewish teachers ; or, according to the Mosaic institutions, as explained and glossed by the scribes, Pharisees, and rabbins, in general. We have often seen, that ἡτοιμασμένον ἡαυτον ἡαυτον ἡαυτον, this world, of which τὸν κόσμον τούτον, is a literal translation, is frequently used to express the Jewish system of rites, ceremonies, and institutions in general ; what the apostle calls the tradition of men ; namely, what men, unauthorized by God, have taught as doctrines received from Him. Our Lord frequently refers to, and condemns these traditions.

Not after Christ] Not according to the simple doctrine of Christ ; viz. He died for our offences : believe on the Lord Jesus, and thou shalt be saved.

9. For in him dwelleth all the fullness] This is opposed to the vain or empty doctrine of the Gentile and Jewish philosophers : there is a fullness in Christ suited to the empty, destitute state of the human soul ; but in the philosophy of the Jews and Gentiles, nothing like this was found ; nor indeed in the more refined and correct philosophy of the present day. No substitute has ever been found for the grace of the Lord Jesus ; and those who have sought for one, have disquieted themselves in vain.

By the Godhead, or Deity, Θεωτης, we are to understand the state or being of the Divine Nature ; and, by the fullness of that Deity, the infinite attributes essential to such a nature.

Bodily.] Ζωτικως, signifies truly, really, in opposition to τυπικως, figuratively. There was a symbol of the Divine presence in the Hebrew tabernacle, and in the Jewish temple ; but in the body of Christ, the Deity, with all its plenitude of attributes, dwelt really, and substantially ; for so the word σωματικός, means ; and so it was understood by the ancient Greek Fathers, as is fully shown by EICHER, in his Thesaurus, under the word.

"The fullness of the Godhead dwelt in Christ bodily," as opposed to the Jewish tabernacle or temple ; truly, and really, in opposition to types and figures ; not only effectually, as God dwells in good men, but substantially, or personally, by the strictest union, as the soul dwells in the body ; so that God and man is one Christ." See Parkhurst.

10. And ye are complete in him] Καὶ ἐπεὶ ἐν αὐτῷ πληρωμένοι, and ye are filled with him. Our word complete quite destroys the connexion subsisting in the apostle's ideas. The philosophy of the world was empty, κενὴ ; but there was a πληρωμα, or fullness in Christ : the Colossians were empty, spoiled and deprived of every good, while following the empty philosophy, and groundless traditions of Jewish and Gentile teachers ; but since they had received Christ Jesus, they were πληρωμένοι, filled with Him. This is the true meaning of the word ; and, by this, the connexion and assemblage of ideas in the apostle's mind are preserved. No fanciful completeness in Christ of a believer, while incomplete in himself, is either expressed or intended by St. Paul. It is too bad a doctrine to exist in the oracles of God.

The head of all principality.] See the notes on chap. i. 16, 17.

11. In whom also ye are circumcised] All that was designed by circumcision, literally performed, is accomplished in them that believe through the Spirit and power of Christ. It is not a cutting off a part of the flesh, but a putting off the body of the sins of the flesh, through the circumcision of Christ ; He having undergone and performed this, and all other rites, necessary to qualify Him to be a mediator between God and man ; for being made under the law, He was subject to all its ordinances ; and every act of His, contributed to the salvation of men. But, by the circumcision of Christ, the operation of His grace and Spirit may be intended : the law required the circumcision of the flesh : the Gospel of Christ required the circumcision of the heart. The words τὸν ἀπαρτῶν, of the sins, are omitted by ABCD'EFG several others, by the Coptic, Ethiopic, Armenian, Vulgate, and Itala ; and by Clement

13. ^a And you, being dead in your sins and the uncleanness of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14. ^a Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15. ^a And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

16. Let no man, therefore, judge you in meat, or in drink, or in respect^m of a holyday, or of the new moon, or of the sabbath days:

17. ^a Which are a shadow of things to come; but the body is of Christ.

18. ^a Let no man beguile you of your reward^d in a voluntary

^c Eph. 2:15, 16; — ^e Gen. 3:15. — ^f Ps. 68:18. — ^g 1st Cor. 15:55. — ^h Luke 10:19 & 11:22. — ⁱ John 12:31 & 16:11. — ^j Eph. 1:8. — ^k Heb. 2:11. — ^l Eph. 5:12. — ^m Or, in himself. — ⁿ Rom. 14:3, 19, 13. — ^o Or, for eating and drinking. — ^p Rom. 11:2, 17. — ^q Col. 2:8. — ^r Or, in part. — ^s Rom. 11:5. — ^t Gal. 4:10. — ^u Heb. 5:5 & 9:9 & 10:1.

Athanasius, Basil, Cyrill, and several others. Griesbach has omitted them.

12. *Buried with him in baptism*] Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and in them, of a total change of life.

The faith of the operation of God] They were quickened, changed, and saved, by means of faith in Christ Jesus; which faith was produced by the operation or energy of God. *Believing*, is the act of the soul; but the *grace* or *power* to believe, comes from God himself.

13. *And you, being dead in your sins*] See the notes on Eph. i. 1, &c.

The uncleanness of your flesh] This must refer to that part of the Colossian church which was made up of converted heathens; for the heathens alone were unclean.

14. *Blotting out the handwriting of ordinances*] By the hand-writing of ordinances, the apostle most evidently means the ceremonial law; this was against them, for they were bound to fulfil it; and it was contrary to them, as condemning them for their neglect and transgression of it. This law God himself has blotted out.

Blotting out the hand-writing, is probably an allusion to Num. v. 23, where the curses written in the book, in the case of the woman suspected of adultery, are directed to be blotted out with the bitter waters. And there can be little doubt of a farther allusion; viz. to the custom of discharging the writing from parchment, by the application of such a fluid as the *muric acid*, which immediately dissolves those ferruginous calcs which constitute the *blackening* principle of most inks. But the East India inks, being formed only of simple black, such as burnt ivory or cork, and gum water, may be wiped clean off from the surface of the paper or parchment, by the application of a *wet sponge*, and leave not one legible vestige remaining; this I have often proved.

Nailing it to his cross] When Christ was nailed to the cross, our obligation to fulfil these ordinances was done away. There may be another reference here to some ancient mode of annulling legal obligations, by nailing them to a post; but I do not recollect at present an instance or example. Antiquated laws are said to have been thus abrogated.

15. *And having spoiled principalities and powers*] Here is an allusion to the treatment of enemies when conquered; they are *spoiled of their armour*, so much the word *ἀρσενεύω* implies; and they are *exhibited* with contumely and reproach to the populace; especially when the victor has the honour of a triumph; to the former of which there is an allusion in the words *ἐκείνους ἐν παντί*, making a public exhibition of them; and to the latter, in the words *ὡπαυξάνοντες ὀνόμας*, triumphing over them. And the principalities and powers refer to the emperors, kings, and generals, taken in battle, and reserved to grace the victor's triumph. It is very likely that, by the *αἰσας καὶ ἐξουσίας*, principalities and powers, over whom Christ triumphed, the apostle means the *ῥωμαιοὶ* *Nesioth*, and *ῥωμαιοὶ* *Roshah*, who were the rulers and chiefs in the *synhedrim* and *synagogues*; and who had great authority among the people, both in making constitutions, and explaining traditions. The propagation of Christianity in Judea, quite destroyed their spiritual power and domination; just as the propagation of Protestantism, which was Christianity revived, destroyed, wherever it appeared, the false doctrine and domination of the pope of Rome.

In it.] The words *ἐν αὐτῷ*, refer rather to Christ, than to the cross, if indeed they be genuine; of which there is much reason to doubt, as the *Versions* and *Fathers* differ so greatly in quoting them. Griesbach has left them out of the text.

16. *Let no man—judge you, in meat, or in drink*] The apostle speaks here in reference to some particulars of the hand-writing of ordinances, which had been taken away, viz. the distinction of meats and drinks, what was clean, and what unclean, according to the law; and the necessity of observing certain holidays or festivals; such as the new moons, and particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the Sabbath was done away, or that its moral use was superseded, by

humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19. And not holding^a the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20. Wherefore if ye be dead with Christ from^a the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21. (Touch not; taste not; handle not;

22. Which all are to perish with the using;) and after the commandments and doctrines of men?

23. Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

^a Ver. 4.—^b Or, in the same way.—^c Or, in a voluntary in humility. Ver. 27.—^d Eph. 4:3. — ^e 1 Tim. 4:7.—^f Eph. 5:10.—^g Rom. 5:5 & 7:4, 5. — ^h Gal. 2:19. — ⁱ Eph. 2:15.—^j Ver. 8.—^k Or, elements.—^l Gal. 3:3.—^m 1 Tim. 4:3.—ⁿ Isaiah 29:13. — ^o Matt. 15:9. — ^p Titus 1:11.—^q 1 Tim. 4:3.—^r Ver. 5.—^s Or, punishing; or, not sparing.

the introduction of Christianity. I have shown elsewhere, that *remember the Sabbath-day to keep it holy*, is a command of perpetual obligation, and can never be superseded but by the final termination of time. As it is a type of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives: for no type ever ceases till the antitype be come. Besides, it is not clear that the apostle refers at his to the Sabbath in this place, whether Jewish or Christian; his *τοὺς σαββάτους*, of sabbaths, or weeks, most probably refers to their feasts of weeks; of which much has been said in the notes on the Pentateuch.

17. *Which are a shadow*] All these things were types; and must continue in force till the Christ, whom they represented, came: the apostle, therefore, says that the body, the substance or design of them, was of Christ: pointed him out, and the excellent blessings which He has procured. The word *σῆμα*, shadow, is often used to express any thing imperfect or unsubstantial; while the term *σῶμα*, body, was used in the opposite sense, and expressed any thing substantial, solid, and firm. The law was but the shadow, or representation, of good things to come: none should rest in it; and that it pointed out is to be sought and obtained in Christ.

18. *Let no man beguile you*] *Μὴ τις ὑμᾶς καταβαστεύω* Let no man take the prize from you which the *βραβεύς*, braves, or judge in the contests, has assigned you, in consequence of your having obtained the victory. Thus, any reader will see, is an allusion to the Olympic and Isthmian games, and to the prizes assigned to those who had obtained the victory in one or more of the contests which there took place. The Colossians had fought and conquered under the direction of Christ; and He, as the sole judge in this contest, had assigned to them the prize: the false teachers, affecting great modesty, humility, and sanctity, endeavoured to turn them aside from the Gospel; and to induce them to end in the flesh who had begun in the Spirit. Against these the apostle warns them.

In a voluntary humility and worshipping of angels] This is a difficult passage; and, in order to explain it, I shall examine the meaning of some of the principal terms of the original:—The word *ὑπεικνέω*, to will, signifies also to delight; and *ταπεινοφροσύνη*, signifies not only lowliness or humility of mind, but also affliction of mind; and *ταπεινωμένη τῇ ψυχῇ*, Lev. xvi. 29, 31, and in many other places, signifies to afflict the soul by fasting, and self-abnegation; and *δοξασκία*, signifies reverence and modesty. Hence the whole passage has been paraphrased thus:—Let no man spoil you of the prize adjudged to you, who delights in mortifying his body, and walking with the apparent modesty of an angel; affecting superior sanctity in order to gain disciples; intruding into things which he has not seen; and, notwithstanding his apparent humility, his mind is carnal, and he is puffed up with a sense of his superior knowledge and piety. It is very likely that the apostle here alludes to the *Essenes*, who were remarkably strict and devout, spent a principal part of their time in the contemplation of the Divine Being; abstained from all sensual gratification; and affected to live the life of angels upon earth. With their pretensions, all the apostle says here perfectly agrees; and on this one supposition, the whole of the passage is plain and easy. Many have understood the passage as referring to the adoration of angels, which seems to have been practised among the Jews, who appear (from *Tobit* xii. 15. *Philo* in lib. *de Somn.* *Josephus*, War, lib. ii. cap. 8. sec. 7.) to have considered them as a sort of mediators between God and man; presenting the prayers of men before the throne, and being, as *Philosophy*, *Μεγάλων βασιλέων ὁφθαλμοὶ καὶ ὦτα*, the eyes and ears of the Great King. But this interpretation is not so likely as the foregoing.

19. *And not holding the head*] Not acknowledging Jesus Christ as the only Saviour of mankind; and the only head or chief of the Christian church; on whom every member of it depends, and from whom each derives both light and life. For a farther explanation of these words, see the notes on Ephes. iv. 16. where the figures and phraseology are the same.

20. *If ye be dead with Christ*] See the notes on Rom. vi. 3, 5. *From the rudiments of the world*] Ye have renounced all hope of salvation from the observance of Jewish rites and ceremonies, which were only rudiments, first elements, or the alphabet out of which the whole science of Christianity was composed. We have often seen, that the world, and this world,

signify the Jewish dispensation : or the rites, ceremonies, and services performed under it.

Why, as though living in the world? Why, as if ye were still under the same dispensation from which you have been already freed, are ye subject to its ordinances, performing them as if expecting salvation from this performance?

21. *Touch not; taste not; handle not* These are forms of expression very frequent among the Jews. In *Maccath*, fol. 21. 1. "If they say to a Nazarite, *Don't drink, don't drink*; and he, notwithstanding, drinks, he is guilty. If they say, *Don't shave, don't shave*; and he shaves, notwithstanding, he is guilty. If they say, *Don't put on these clothes, don't put on these clothes*; and he, notwithstanding, puts on heterogeneous garments, he is guilty."—See more in *Schoettgen*.

22. *Which all are to perish with the using* These are not matters of eternal moment; the different kinds of meats were made for the body, and grow into corruption; in like manner, all the rites and ceremonies of the Jewish religion now perish, having accomplished the end of their institution; namely, to lead us to Christ, that we might be justified by faith.

After the commandments and doctrines of men? These words should follow the 20th verse, of which they form a part; and it appears from them, that the apostle is here speaking of the traditions of the elders, and the load of cumbersome ceremonies which they added to the significant rites prescribed by Moses.

23. *Which things have indeed a show of wisdom* All these prescriptions and rites have indeed the appearance of wisdom, and are recommended by plausible reasons; but they form a worship which God has not commanded; and enjoin macera-

tions of the body, accompanied with a humiliation of spirit, that are neither profitable to the soul, nor of any advantage to the body : so that the whole of their religion is nothing worth.

What is here termed *will-worship*, *εὐλαβοῦσκειν*, signifies simply a mode of worship which a man chooses for himself, independently of the revelation which God has given. The whole system of *Deism* is an *εὐλαβοῦσκειν*, a worship founded in the will or caprices of man, and not in the wisdom or *will* of God; and it is just as profitable to body and soul, as that of which the apostle speaks. God will be served in his own way; it is right that He should prescribe to man the truths which he is to believe, and the ordinances which he is to use. To refuse to receive His teaching, in order to prefer our own fancied, is to light a farthing candle as a substitute for the noon-day sun. From the beginning of the world, God has prescribed the worship which was best pleasing to Himself; and never left a matter of such moment to man. The nations which have either not had a revelation, or refused to receive that which God has given, show, by their diversity of worship, superstition, absurdity, and in many cases, *cruelty*; what the state of the whole world have been, had not God, in His infinite mercy, blessed it with a revelation of His will. God has given directions concerning His worship; and He has appointed the *seventh day* for the peculiar exercises of spiritual duties; other times, He has left to man's convenience; and they abuse the text, who say, that the appointment of particular times and places for religious service is *will-worship*. God prescribes *the thing*; and leaves it to man, except in the case of the Sabbath, to appoint the *time* and the *place*; nor is it possible to be too frequent in God's worship; no more than to be too fervent.

CHAPTER III.

The apostle exhorts the Colossians to heavenly-mindedness after the example of Christ, that they may be prepared to appear with Him in glory, 1—2. Exhorts them also to mortify their members, and calls to their remembrance their former state, 3—7. Shows how completely they were changed from that state, and gives them various directions relative to truth, compassion, meekness, long-suffering, forgiveness, and charity, 8—14. Shows that they are called to unity and holiness; and commands them to hure the doctrine of Christ dwelling richly in them; and how they should teach and admonish each other, and do every thing in the name of the Lord Jesus, 15—17. The relative duties of wives, 18. Of husbands, 19. Of children, 20. Of fathers, 21. Of servants, 22. He concludes by showing, that he that does wrong, shall be treated accordingly; for God is no respecter of persons, 23—25. [A. M. c. 4066. A. D. c. 62. A. U. C. 814. An. Imp. Neronis Cæs. Aug. 9.]

If ye then ^a be risen with Christ, seek those things which are above, where ^b Christ sitteth on the right hand of God.

² Set your ^c affection on things above, not on things on the earth.

³ ^d For ye are dead, ^e and your life is hid with Christ in God. ⁴ ^f When Christ, ^g who is ^h our life, shall appear, then shall ye also appear with him ⁱ in glory.

⁵ ^j Mortify, therefore, ^k your members which are upon the earth; ^l fornication, uncleanness, inordinate affection, ^m evil concupiscence, and covetousness, ⁿ which is idolatry :

^a Rom 6. 5. Eph. 2. 6. Ch. 2. 12.—^b Rom 8. 34. Eph. 1. 20.—^c Or, mind.—^d Rom. 6. 2. Gal. 2. 20.—^e 2 Cor. 5. 7. Ch. 1. 5.—^f 1 John 3. 2.—^g John 11. 25 & 14. 6.—^h 1 Cor 15. 43. Phil. 3. 21.—ⁱ Romans 8. 13. Gal. 5. 24.—^j Romans 6. 13.—^k 1 Eph. 5. 3.—^l 1 Th. 5. 4. 5.

NOTES.—Verse 1. *If ye then* ^a *be risen with Christ* this refers to what he had said, ver. 12. *Buried with Him in baptism; wherein also ye are risen with Him.* As, therefore, ye have most cordially received the doctrine of Christ, and profess to be partakers of a spiritual religion, that promises spiritual and eternal things; seek those things, and look to be prepared for the enjoyment of them.

2. *Set your affection on things above* Ταυτο ὀφείετε, love heavenly things: study them: let your hearts be entirely engrossed by them. Now, that ye are converted to God, act in reference to heavenly things, as ye did formerly in reference to those of earth; and *vice versa*. This is a very good general rule: "Be as much in earnest for heavenly and eternal things, as ye formerly were for those that were earthly and perishing."

3. *For ye are dead* To all hopes of happiness from the present world; and, according to your profession, should feel no more appetite for the things of this life, than he does whose soul is departed into the invisible state.

Your life is hid with Christ in God. Christ is your treasure; and where your treasure is, there is your heart. Christ lives in the bosom of the Father; as your heart is in Him, ye, also, sit in heavenly places with Christ Jesus. Christ is the life of your souls; and, as He is hidden in the bosom of the Father, so are ye, who live through and in Him.

4. *When Christ, who is our life* When Christ comes to judge the world, ye shall appear with Him in His glory; and in an eternal state of blessedness.

5. *Mortify, therefore, your members* Νεκρωσατε, put them to death: the verb is used metaphorically, to signify to deprive a thing of its power; to destroy its strength. Use no member of your body to sin against God; keep all under dominion; and never permit the *beast* to run away with the *man*. To gratify any sensual appetite, is to give it the very food and nourishment by which it lives, thrives, and is active. However the body may suffer by excessive sensual indulgences, the appetite increases with the indulgence. Deny yourselves, and let reason rule; and the animal will not get the ascendancy over the rational man. See the notes on Rom. vi. 11, &c.

Inordinate affection Παθος, *unatural and degrading passion*, brutal lusts. See Rom. i. 26. 27. and the notes there.

⁶ ^o For which things ^p sake the wrath of God cometh on ^q the children of disobedience :

⁷ ^r In the which ye also walked sometime, when ye lived in them.

⁸ ^s But now ye also put off all these; anger, wrath, malice, blasphemy, ^t filthy communication out of your mouth.

⁹ ^u Lie not one to another, ^v seeing that ye have put off the old man with his deeds :

¹⁰ And have put on the new man, which ^w is renewed in knowledge, ^x after the image of him that ^y created him :

^a Eph. 5. 5.—^b Rom. 1. 18. Eph. 5. 6. Rev. 22. 15.—^c Eph. 2. 2.—^d Rom. 6. 19. 30. & 7. 5. 1 Cor. 6. 11. Eph. 2. 10. Tit. 2. 3.—^e Eph. 4. 2.—^f 1 Pet. 2. 1. Heb. 12. 1. James 1. 21.—^g Eph. 4. 25.—^h 2 Cor. 5. 4.—ⁱ Lev. 13. 11. Eph. 4. 25.—^j Eph. 4. 25, 24.—^k Rom. 12. 2.—^l Eph. 4. 25, 24.—^m Eph. 4. 25.

Evil concupiscence Εὐκατακακία. As ἐπιθυμία, signifies strong and vehement desire of any kind; it is here joined with κακία, evil, to show the sense more particularly, in which the apostle uses it.

Covetousness, which is idolatry For the covetous man makes his money his God. Now, it is the prerogative of God to confer happiness; every godly man seeks his happiness in God: the covetous man seeks that in his money, which God alone can give; therefore, his covetousness is properly idolatry. It is true, his idol is of gold and silver; but his idolatry is no less criminal on that account.

6. *The wrath of God cometh* God is angry with such persons; and He inflicts on them the punishment which they deserve.

7. *In the which ye also walked sometime* When ye were in your unconverted state, ye served divers lusts and pleasures. See on Rom. vii. 5. and Eph. i. 2.

8. *But now ye also put off all these* See on Eph. iv. 22. Being now converted, sin had no more dominion over them.

Anger, wrath, &c. They had not only lived in the evils mentioned, ver. 5. but also in those enumerated here; and they had not only laid aside the former, but they had laid aside the latter also. They retained no bosom, no easily besetting sin. They were risen with Christ; and they sought the things which were above.

Blasphemy The word seems here to mean injurious and calumnious speaking.

9. *Lie not one to another* Do not deceive each other: speak the truth in all your dealings; do not say, "My goods are so and so," when you know them to be otherwise. Do not undervalue the goods of your neighbour, when your conscience tells you that you are not speaking the truth. It is naught, it is naught, saith the buyer; but afterward he boasts him; i. e. he underrates his neighbour's property till he gets him persuaded to part with it for less than its worth; and, when he has thus got it, he boasts what a good bargain he has made. Such a knave speaks not truth with his neighbour.

Ye have put off the old man See the notes on Rom. vi. 6 and particularly on Rom. xiii. 11—14. Ye have received a religion widely different from that ye had before: act according to its principles.

11 Where there is neither ⁷ Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: ⁸ but Christ is all, and in all.

12 ⁹ Put on therefore, ¹⁰ as the elect of God, holy and beloved, ¹¹ bowels of mercies, kindness, humbleness of mind, meekness, long suffering;

13 ¹² Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

⁷ Romans 10, 12, 1 Cor. 12, 13. Gal. 3, 28 & 5, 6. Eph. 5, 23—4 Eph. 4, 24—1 Thess. 14, 1. 1 Pet. 1, 2. 2 Pet. 1, 10—6 Gal. 3, 22. Phil. 2, 1. Eph. 4, 2, 3—4 Mark 11, 25. Eph. 4, 32;—Or, complaint—(1) 1 Cor. 13, 4, 5. Rom. 13, 8.

10. And have put on the new man.] See on Rom. xii. 1, 2. Is renewed in knowledge.] Ignorance was the grand characteristic of the heathen state; KNOWLEDGE of the Christian. The utmost to which heathenism could pretend, was a certain knowledge of nature. How far this went, and how much it fell short of the truth, may be seen in the writings of *Aristotle* and *Pliny*. Christianity reveals God himself the author of nature; or, rather, God has revealed himself in the Christian system with which He has blessed mankind. Christianity teaches a man the true knowledge, both of himself and of God; but it is impossible to know one's self, but in the light of God: the famous *γνῶθι σεαυτόν, know thyself*, was practically only under the Christian religion.

After the image of him that created him.] We have already seen, that God made man in His own image; and we have seen in what that image consisted.—See the notes on Gen. i. 26.—See, also, on Ephes. iv. 23, 24. Does not the apostle refer here to the case of an artist who wishes to make a perfect resemblance of some exquisite form, or person? God, in this case, is the artist; man is the copy; and God, himself, the original, from which this copy is to be taken. Thus, then, man is made by his Creator, not according to the image or likeness of any other being, but according to His own; the image *τὸ εἶκαστος*, of the Creator. And, as the Divine Nature cannot exist in forms, or fashions, moral qualities, alone, are these which must be produced. Hence, the apostle, interpreting the words of Moses, says, that the image in which man was made, and in which he must be re-made, *ἀναμωμοῦ*, and *γενώμενος ἀνέκω*, consists in, knowledge, righteousness, and true holiness.

11 Where there is neither Greek nor Jew.] In which new creation, no inquiry is made what nation the persons belonged to; or from what ancestry spring; whether in Judea or Greece:—

Circumcision, nor uncircumcision.] Nor is their peculiar form of religion of any consideration, whether circumcised like the Jews, or uncircumcised like the Heathens:—

Barbarian, Scythian.] Nor whether of the more or less tractable of the nations of the world: for, although knowledge, and the most refined and sublime knowledge, is the object to be attained; yet, under the teaching and influence of the blessed Spirit, the most dull, and least informed, are perfectly capable of comprehending this Divine science; and becoming wise unto salvation:—

Bond nor free.] Nor does the particular state, or circumstances, in which a man may be found, either help him to, or exclude him from, the benefit of this religion; the slave having as good a title to salvation by grace as the freeman:—

But Christ is all and in all.] All mankind are His creatures; all conditions are disposed and regulated by His Providence; and all human beings are equally purchased by His blood. He, alone, is the source whence all have proceeded; and, to Him, alone, all must return. He is the Maker, Preserver, Saviour, and Judge, of all men.

12 Put on—as the elect of God.] As the principal design of the apostle was to show that God had chosen the Gentiles, and called them to the same privileges as the Jews, and He intended to make them as truly His people as the Jews ever were, he calls them the *elect* or *chosen* of God; and, as the Jews, who were formerly the *elect*, were still beloved, and called to be holy; so he calls the Colossians beloved; and shows them that they are called with the same holy calling.

Bowels of mercies, &c.] Be merciful, not in act merely, but in spirit and affection. In all cases of this kind, let your heart dictate to your hand; be clothed with bowels of mercy; let your tenderest feelings come in contact with the miseries of the distressed, as soon as ever they present themselves. Though I know that to put on, or to be clothed with, are figurative expressions, and mean to assume such and such characters, and qualities; yet there may be a higher meaning here. The apostle would have them to feel the slightest touch of another's misery; and, as their clothes are put over their body, so their tenderest feeling should be always within the reach of the miserable. Let your feelings be at hand; and feel and commiserate as soon as touched.—See on Ephes. iv. 2. Instead of *οὐκ ὀκνητοῦ*, *mercies*, in the plural, almost every MSS. of importance, with many of the Fathers, read *οὐκ ὀκνητοῦ*, bowels of mercy, in the singular. This various reading, makes scarcely any alteration in the sense.

13. Forbearing one another.] Avoid all occasions of irritating or provoking each other.

Forgiving one another.] If ye receive offence, be instantly ready to forgive, on the first acknowledgment of the fault.

Even as Christ forgave you.] Who required no satisfaction, and sought for nothing in you but the broken, contrite

14 And above all these things ¹⁵ put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, ¹⁶ to the which also ye are called ¹⁷ in one body; ¹⁸ and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another ¹⁹ in psalms and hymns and spiritual songs, singing ²⁰ with grace in your hearts to the Lord.

17 And ²¹ whatsoever ye do in word or deed, do all in the name

1 Cor. 13. Eph. 5, 2. Ch. 2, 2. 1 Thess. 1, 1. 1 Tim. 1, 5. 1 John 3, 23 & 4, 21.—h Eph. 4, 2.—1 Romans 14, 17. Phil. 4, 7.—k 1 Cor. 7, 15.—l Eph. 2, 16, 17 & 4, 4.—m Chap. 3, 7. Verse 17.—n 1 Cor. 14, 26. Eph. 5, 19.—o Chap. 4, 6.—p 1 Cor. 10, 31.

heart, and freely forgive you, as soon as you returned to Him. No man should, for a moment, harbour ill-will in his heart to any; but the offended party is not called actually to forgive, till the offender, with sorrow, acknowledge his fault. He should be ready to forgive; and, while he is so, he can neither feel hatred nor malice towards the offender: but, as Christ does not forgive us, till, with penitent hearts, we return unto Him, acknowledging our offences; so those who have trespassed against their neighbour, are not to expect any act of forgiveness from the person they have injured, till they acknowledge their offence. *Forgive*, says the apostle, *καθὼς καὶ ὁ Θεός, even as Christ forgave you*: show the same disposition, and the same readiness to forgive your offending brethren, as Christ showed towards you.

14. And above all these things.] *Ἐν παντὶ ἐν καρδίᾳ, upon all, over all*; as the outer garment envelops all the clothing; so let charity, or love, invest and encompass all the rest. Even bowels of mercy are to be set in motion by love; from love they derive all their *feeling*, and all their power and promptitude to action. Let this, therefore, be as the upper garment; the surcoat that invests the whole man.

Which is the bond of perfectness.] Love to God and man is not only to cover all, but also to unite and consolidate the whole. It is, therefore, represented here under the notion of a *girdle*, by which all the rest of the clothing is bound close about the body. To love God with all the heart, soul, mind, and strength, and one's neighbour as one's self, is the perfection which the New Covenant requires, and which the grace and Spirit of Christ work in every sincerely obedient, humble believer; and that very love which is the fulfilling of the law, and the perfection itself which the Gospel requires, is also the bond of that perfection. It is by love to God and man, that love is to be preserved. Love begets love; and the more a man loves God and his neighbour, the more he is enabled to do so. Love, while properly exercised, is ever increasing and re-producing itself.

Instead of *ἀγαπᾶτε*, perfection, several reputable MSS. with the *Itala*, read *ἑνότης*, unity; but the former is doubtless the genuine reading.

15. And let the peace of God rule.] Instead of *Θεοῦ, God*, *Ναὺρον, Christ*, is the reading of ABCD'EFG. several others; both the *Syriac*, the *Arabic* of *Erpen*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, with several of the *Fathers*: on this evidence, *Griesbach* has inserted it in the text.

Rule in your hearts.] *Ἐπαυκροῦ*, let the peace of Christ, judge, decide, and govern in your hearts, as the *brabeus*, or judge, does in the Olympic contests. No heart is right with God, where the peace of Christ does not rule; and the continual prevalence of the peace of Christ is the decisive proof that the heart is right with God. When a man loses his peace, it is an awful proof that he has lost something else; that he has given way to evil, and grieved the Spirit of God. While peace rules, all is safe.

In one body.] We cannot have peace with God, in yourselves, nor among each other, unless ye continue in unity; and, as one body, continue in communion and dependence on Him who is your only head; to this ye are called, it is a glorious state of salvation, and ye should be for ever thankful that ye are thus privileged.

16. Let the word of Christ dwell in you richly.] I believe the apostle means that the Colossians should be well instructed in the doctrine of Christ; that it should be their constant study; that it should be frequently preached, explained, and enforced among them; and that all the wisdom comprised in it should be well understood. Thus the doctrine of God will dwell richly, that is, abundantly among them. But there appears to be here an allusion to the *Shechinah* or symbol of the Divine presence, which dwelt in the tabernacle, and first temple; and to an opinion common among the Jews, which is thus expressed in *Melchita*, fol. 38, 4. שכינה שם שבתה כל מקום ששבתה שם עזתו. In whatever place the law is, there the *shechinah* is present with it. Nor is this a vain supposition; wherever God's word is seriously read, heard, or preached, there is God himself. And in that church or religious society where the truth of God is proclaimed and conscientiously believed, there is the constant dwelling of God. Through bad pointing, this verse is not very intelligible: the several members of it should be distinguished thus: Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing, with grace in your hearts unto the Lord, in psalms, hymns, and spiritual songs. This arrangement the original will not only bear; but it absolutely requires it, and is not seen without it. See the note on Ephes. v. 19.

The *argu* in which is here recommended is widely differ-

of the Lord Jesus, giving thanks to God and the Father by him.

18 ^r Wives, submit yourselves unto your own husbands, ^s as it is fit in the Lord.

19 ^r Husbands, love your wives, and be not ^a bitter against them.

20 ^r Children, obey your parents ^w in all things: for this is well pleasing unto the Lord.

21 ^r Fathers, provoke not your children to anger, lest they be discouraged.

^r Eph. 5.20. Ch. 1.12, & 2.7. 1 Thess. 5.18. Heb. 12.15. — ^r Eph. 5.22. Tit. 2.5. 1 Pet. 3.1. — ^s Eph. 3.3. — ^a Eph. 5.25, 28, 33. 1 Pet. 3.7. — ^w Eph. 4.31. — ^r Eph. 6.1. — ^r Eph. 5.24. Tit. 2.3.

ent from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical and often ridiculous repetitions, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant *harmony*, which requires not only many different kinds of voices, but different musical instruments, to support it. And by these preposterous means, the simplicity of the Christian worship is destroyed; and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord!

17. *Whatever ye do in word or deed*] Let your words be right, and your actions upright.

Do all in the name of the Lord Jesus] Begin with Him, and end with Him; invoke His name; and pray for His direction and support in all that ye do; and thus every work will be crowned with all requisite success. Doing every thing in the name of God, and referring every thing to His glory, is as rational as it is pious. Could it be ever supposed that any person would begin a bad work in God's name!—However, it is so. No people in the universe more strictly adhere to the letter of this advice, than the *Mohammedans*; for they never undertake a work, eat meat, nor write a book, without prefacing all with—*بسم الله الرحمن الرحيم Bismillahi, Arrahmani, Arraheemi*: "In the name of the most merciful and compassionate God!" Not only books of devotion, but books on all arts and sciences: books of tales and romances; books of poetry, and those on the elements of reading, &c. begin thus. Nay, it is prefixed to *لَا إِلَهَ إِلَّا اللَّهُ Lā ilāh illa Nissa*, one of the most abominable productions that ever came from the pen of man; and is precisely the same among the Mohammedans, as the infamous work of Nicholas Chorier, called *Elegantie Latini Sermonis*, falsely attributed to John Meursius, has been among some called Christians. Of both, with a trifling hyperbole, it may be said, "Surely these books were written in hell; and the author of them must certainly be the devil." *Give thanks to God*] Even praises, as well as prayers, must ascend to God through this Mediator. We have no authority to say that God will accept even our thanksgiving, unless it ascend to Him through Christ Jesus.

22 ^r Servants, obey ^a in all things your masters ^s according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 ^b *A* I whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 ^r Knowing that of the Lord ye shall receive the reward of the inheritance; ^d for ye serve the Lord Christ.

25 But be that doeth wrong shall receive for the wrong which he hath done: and ^e there is no respect of persons.

^r Eph. 4.4. — ^s Eph. 6.5, &c. 1 Tim. 6.1. Tit. 2.9. 1 Pet. 2.13. — ^a Philem. 16. — ^b Eph. 6.5, 6, 7. — ^c Eph. 6.8. — ^d 1 Cor. 7.22. — ^e Romans 2.11. Ephesians 6.9. 1 Peter 1.17. See Dea. 10.17.

18. *Wives, submit yourselves*] Having done with general directions, the apostle comes to particular duties, which are commonly called *relative*; because they only belong to persons in certain situations; and are not incumbent on all. No woman has the duty of a wife to perform, but she who is one; and no man has the duty of a husband to perform, but he who is married.

The directions here to wives, husbands, children, parents, servants, and masters, are so exactly the same in substance with those in Ephes. v. 22—33, and vi. 1—9, that there is no need to repeat what has been said on those passages; and to the notes there, the reader is requested to refer.

As it is fit in the Lord] God commands it; and it is both proper and decent.

19. *Be not bitter against them*] Wherever bitterness is, there love is wanting. And where love is wanting in the married life, there is hell upon earth.

20. *Children, obey—in all things*] That is, in the Lord; in every thing that your parents command you, which is not contrary to the will or word of God.

21. *Fathers, provoke not*] See the notes on Ephes. vi. 4.

22. *Servants, obey*] See on Ephes. vi. 5—8.

24. *The reward of the inheritance*] Here, ye have neither lands nor property; ye are servants or slaves. Be not discouraged; ye have an inheritance in store; be faithful unto God and to your employers, and Christ will give you a heavenly inheritance.

25. *But he that doeth wrong*] It is possible for an unfaithful servant to wrong and defraud his master in a great variety of ways, without being detected: but let all such remember what is here said—He that doeth wrong, shall receive for the wrong which he has done: God sees him, and will punish him for his breach of trust and his dishonesty. Wasting or not taking proper care of the goods of your master, is such a wrong as God will resent. He that is unfaithful in that which is little, will be unfaithful in much, if he have an opportunity; and God alone is the defence against an unfaithful servant.

There is no respect] God neither esteems nor despises any man because of his outward condition and circumstances; for there is no respect of persons with Him. Every man is, in the eye of God, what he is in his soul: if holy, loved; if wicked, despised and rejected.

CHAPTER IV.

The duty of masters to their servants. 1. Continence in prayer recommended; to which watchfulness and thanksgiving should be joined, 2. And to pray particularly for the success of the Gospel, 3, 4. Directions concerning walking wisely, redeeming of time, and Godly conversation, 5, 6. He refers them to Tychicus and Onesimus, whom he sends to them, for particulars relative to his present circumstances, 7—9. Mentions the salutations of several then at Rome, of whom he gives some interesting particulars, 10—14. Sends his own salutations to the brethren in Laodicea; and to Nymphas, and the church at his house, 15. Directs this epistle to be read in the church of the Laodiceans; and that to them to be read at Colosse, 16. Directions to Archippus, relative to his ministry, 17. Concludes with salutations to the people at Colosse, to whom he sends his apostolical benediction, 18. [A. M. cir. 4066. A. D. cir. 62. A. U. C. 814. An. Imp. Neronis Cas. Aug. 9.]

MASTERS, ^a give unto your servants that which is just and as equal; knowing that ye also have a ^b Master in heaven. 2 ^c Continue in prayer, and watch in the same ^d with thanksgiving;

^a Eph. 6.9. — ^b Matt. 23.10. — ^c Luke 18.1. Rom. 12.12. Eph. 6.13. 1 Thess. 5.17. 1 Cor. 16.2. — ^d Eph. 6.19. — ^e Thess. 3.1.

NOTES.—Verse 1. *Masters, give unto your servants*] This verse should have been added to the preceding, to which it properly belongs: and this chapter should have begun with ver. 2.

That which is just and equal.] As it is *bondmen* or *slaves*, of whom the apostle speaks, we may at once see with what propriety this exhortation is given. The condition of slaves among the Greeks and Romans, was wretched in the extreme: they could appeal to no law; and they could neither expect justice nor equity. The apostle, therefore, informs those proprietors of these slaves, that they should act towards them both according to justice and equity; for God, their Master, required this of them; and would at last call them to account for their conduct in this respect. Justice and equity required that they should have proper food, proper raiment, due rest, and no more than moderate work. This is a lesson that all masters throughout the universe should carefully learn. Do not treat your servants as if God had made them of an inferior blood to yours.

2. *Continue in prayer*] This was the apostle's general advice to all; without this, neither wives, husbands, children, parents, servants nor masters, could fulfil the duties, which God, in their respective stations, required of them.

All light, power, and life, come from God; his creatures are

3 ^c Withal praying also for us, that God would ^e open unto us a door of utterance, to speak ^f the mystery of Christ, ^h for which I am also in bonds:

4 ^r That I may make it manifest, as I ought to speak.

^a Eph. 3.3. — ^b Cor. 2.12. — ^c Matt. 13.11. 1 Cor. 4.1. Eph. 6.19. Chap. i. 25 & 2.2. — ^d Eph. 6.20. Phil. 1.7.

continually dependent upon Him for all these; to earnest, persevering prayer, He has promised every supply; but he who prays not, has no promise. How few wives feel it their duty to pray to God to give them grace to behave as wives! How few husbands pray for the grace suited to their situation, that they may be able to fulfil its duties! The like may be said of children, parents, servants, and masters. As every situation in life has its peculiar duties, trials, &c. so, to every situation, there is peculiar grace appointed. No man can fulfil the duties of any station, without the grace suited to that station. The grace suited to him, as a *member of society in general*, will not be sufficient for him as a husband, father, or master. Many proper marriages become unhappy in the end, because the parties have not earnestly besought God for that grace necessary for them as husbands and wives. This is the origin of family broils in general; and a proper attention to the apostle's advice, would prevent them all.

Watch in the same] Be always on your guard; and when you have got the requisite grace by praying, take care of it, and bring it into its proper action by watchfulness; by which you will know when, and where, and how, to apply it.

With thanksgiving] Being always grateful to God, who has called you into such a state of salvation; and affords you such abundant means and opportunities to glorify Him.

5 ¹ Walk in wisdom toward them that are without, ² redeeming the time.

6 Let your speech be always ¹ with grace, ² seasoned with salt, ³ that ye may know how ye ought to answer every man.

7 ¹ All that ye shall Tychicus declare unto you, ² who is a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 ¹ Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 Eph. 5:15. 1 Thess. 4:12—cf. Eph. 5:15.—1 Ezech. 10:12. Chap. 3:16.—cf. Mark 9:50.—1 Pet. 3:15.—cf. Eph. 4:2.

3. *Praying also for us*] Let the success and spread of the Gospel be ever dear to you; and neglect not to pray fervently to God that it may have free course, run, and be glorified.

A *door of utterance*] *Θύρα του λόγου*. The word *θύρα*, which commonly signifies a door, or such like entrance into a house, or passage through a wall, is often used metaphorically for an entrance to any business, occasion or opportunity to commence or perform any particular work. So in Acts xiv. 27. *the door of faith is opened to the Gentiles*, i. e. there is now an opportunity of preaching the Gospel to the nations of the earth. 1 Cor. xvi. 9. *A great and effectual door is opened unto me*; i. e. I have now a glorious opportunity of preaching the truth to the people of Ephesus. 2 Cor. ii. 12. *When I came to Troas, a door was opened unto me*; I had a fine opportunity of preaching Christ crucified at that place. So here the *θύρα του λόγου*, which we translate *door of utterance*, signifies an occasion, opportunity, or entrance, for the doctrine of the Gospel. The same metaphor is used by the best Latin writers. Cicero, xiii. Ep. 10. *Avantia foris aperta sunt—the doors of friendship are opened*; there is now an opportunity of reconciliation. And, Ovid Amor. lib. iii. lileg. xii. ver. 12.

Janua per nostras est ad aperta manus.

"The gate is opened by our hands."

Of this use of the word among the Greek writers, Schleusner gives several examples. See also Rev. iii. 8. where the word is used in the same sense. To multiply examples, would be needless; the apostle excites them to pray, not that a *door of utterance*, i. e. a readiness and fluency of speech, may be given to him and his fellow-labourers, but that they may have an opportunity of preaching the doctrine of Christ; and so the term *λόγος* is to be understood here, as well as in many other places of the New Testament: in most of which we have either lost or obscured its meaning by translating it *word*, instead of *doctrine*.

The mystery of Christ] The Gospel, which had been hidden from all former times, and which revealed that purpose long hidden in the Divine councils, that the Gentiles should be called to enjoy the same privileges with the Jews.

For which I am also in bonds] He was suffering under Jewish malice; and for preaching this very mystery; for they could not bear to hear announced as from heaven, that the Gentiles, whom they considered eternally shut out from any participation of the Divine favour, should be made fellow-heirs with them of the grace of life; much less could they bear to hear that they were about to be reprobated, and the Gentiles elected in their place. It was for asserting these things that they persecuted Paul at Jerusalem; so that to save his life, he was obliged to appeal to Cæsar; and, being taken to Rome, he was detained a prisoner, till his case was fully heard; and he was a prisoner at Rome on this very account, when he wrote this Epistle to the Colossians.—See the note on chap. i. 24.

4. That I may make it manifest] It was a mystery, and he wished to make it manifest; to lay it open, and make all men see it.

5. Walk in wisdom] Act wisely and prudently in reference to them who are without; who yet continue unbelieving Gentiles, or persecuting Jews.

The church of Christ was considered an enclosure, a field, or vineyard, well hedged or walled. Those who were not members of it, were considered *without*; i. e. not under that especial protection and defence which the true followers of Christ had. This has been since called, "the Pale of the Church;" from *pala*, a stake; or, as Dr. Johnson defines it, "a narrow path of wood, joined above and below to a rail, to enclose grounds." As to be a Christian, was essential to the salvation of the soul; so, to be in the church of Christ, was essential to the being a Christian; therefore it was concluded that "there was no salvation out of the pale of the church." Now this is true in all places where the doctrines of Christianity are preached; but when one description of people, professing Christianity, with their own peculiar mode of worship and creed, arrogate to themselves, *exclusive of all others*, the title of The Church; and then, on the ground of a maxim which is true in itself, but falsely understood and applied by them, assert that, as they are the church, and there is no church besides, then you must be one of them; believe as they believe, and worship as they worship; or you will be infallibly damned. I say, when this is asserted, every man, who feels he has an immortal spirit, is called on to examine the pretensions of such spiritual monopolists. Now, as the church of Christ is formed on the foundation of the prophets and apostles, Jesus Christ being the chief cornerstone, the doctrines of this Christian church must be sought for in the Sacred Scriptures. As to fathers, councils, and human

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 ¹ Aristarchus my fellow-prisoner saluteth you, and ² Marcus, sister's son to barnabas (touching whom ye received commandments: if he come unto you, receive him.)

11 And Jesus which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

Eph. 6:22—cf. Philen. 11.—cf. Acts 19:32 & 37 & 38. Philen. 13.—cf. Acts 15:37. 2 Tim. 4:12.

authorities of all kinds, they are, in this question, I judge than vanity: the Book of God alone must decide. The church which has been so hasty to condemn all others, and, by its own *sedes*, or self-constituted authority, to make itself the d-terminer of the fates of men, dealing out the mansions of glory to its partisans, and the abodes of endless misery to all those who are out of its antichristian and inhuman pale; this church, I say, has been brought to this standard, and proved, by the Scriptures, to be fallen from the faith of God's elect, and to be most awfully and dangerously corrupt; and that, to be within its pale, of all others professing Christianity, would be the most likely means of endangering the final salvation of the soul. Yet, even in it, many sincere and upright persons may be found, who, in spirit and practice, be- longing to the true church of Christ. Such persons are to be found in all religious persuasions, and in all sorts of Christian societies.

Redeeming the time.] See on Ephes. v. 15.

6. Let your speech be always with grace, seasoned with salt] Let it be such as has a tendency to oppose and preserve from the corruption of sin. The apostle says, "the who, in prayer, omits any word, should be grieved at the omission; for he who does not is like him who is dead, in which there is no salt."—*Beauchef*, lib. 24. c. 1. Let all your conversation be such as may tend to exemplify and recommend Christ and his cause; let it not only be holy, but wise, agreeable, and intelligent. A harsh method of proposing or defending the doctrines of Christianity only serves to repel from that cause, Gentiles, and from the way of salvation. Let them to use in preserving food from corrupt and rendering it soft, savory and wholesome, has always been made the emblem of wisdom. The word has been also used to express, in composition or conversation, what is terse, comprehensive, useful, elegant, and impressive. The term *Altit salis* has been used to express some of the principal beauties of the Greek tongue; of such beauties, the Gospel of Christ has an endless store.—See on Matt. v. 13. and Mark ix. 50.

How ye ought to answer every man.] That your discourse may be so judiciously managed, that ye may discern how to treat the prejudices, and meet the objections, both of Jews and Gentiles.

7. All that ye shall Tychicus.] See the note on Eph. vi. 21. Tychicus well knew the apostle's zeal and perseverance in preaching the Gospel; his sufferings on that account; his success in converting both Jews and Gentiles; and the converts which were made in Cæsar's household; he could give these to the Colossians in ample detail; and so one of them, it would not have been prudent to commit to writing.

8. That he may know your estate] Instead of *να γνω- ρισατε*, that HE may know your affairs, ABD'FG, many others, with the *Aethiops*, *Itala*, *Thalutæ*, and *Dinascenus*, read *να γνω- ρισατε* *επι* *εστων*, that YE may know our affairs: which is probably the true reading. Tychicus was sent to them, not to know their affairs, but with Onesimus, to carry this epistle, and make the apostle's state known to them; and comfort their hearts by the good news which he brought it. The next verse confirms this meaning.

9. With Onesimus—who is one of you.] Onesimus was a native of some part of Parthia, if not of Colosse itself; and being lately converted to the Christian faith, by the instrumentality of the apostle, he would be able, on this account, to give them satisfactory information concerning the apostle's state, which would be doubly acceptable to them, as he was their countryman.—See the *Epistle to Philemon*.

All things which are done here.] FG, the *Palæstra*, *Itala*, *Jerom*, and *Bede*, add here *επι* *εστων*, which is done, which we have supplied in *Italics* in our translation. These brethren could give an account of the transactions at Rome, relative to the apostle and Christianity, which it might be prudent for him to commit to writing.—see on ver. 7. The reign of Nero was not only cruel, but suspicious, jealous, and dangerous.

10. Aristarchus my fellow-prisoner.] Concerning Aristarchus, see Acts xix. 24 xx. 4. and xxvii. 2 and see the note on this latter place. Aristarchus and Epaphras are mentioned as salutors in this epistle; and in that to Philemon, written at the same time; but here he is said to be a prisoner, and Epaphras not. In that to Philemon, Epaphras is said to be a prisoner, and Aristarchus not. One of them is wrong, and one it is uncertain which, unless both were prisoners.—see *Wells's* Crit. Notes. As Aristarchus had been a zealous and ardent adherent to St. Paul, and followed him in all his journeys, ministering to him in prison, and assisting him in preaching the Gospel in Rome, he might have been imprisoned on this account. We need not suppose that both he and Epaphras were imprisoned at the same time: about the same time they might be imprisoned, but it might be so ordered by the providence of God,

12 * Epaphras, who is *one of you*, a servant of Christ, saith, ye may stand *perfect and complete* in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and that *that are in Laodicea*, and them in Hierapolis.

14 * Luke, the beloved physician, and * Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and * the church which is in his house.

1 Ch. 17. Titian. 23.—Or, striving.—v Rom 15 30.—w Matt 5 43. 1 Cor. 2.6 & 14.29. Phil. 4.15. Heb 5 14.—x Or, filled.—y 2 Tim. 4 11.

that when Aristarchus was imprisoned, Epaphras was at liberty; and while Epaphras was in prison, Aristarchus was at liberty.

This is a very possible, and easily to be conceived case. [Marcus] See the account of this person, Acts xv. 39. Though there had been some difference between the apostle and this Mark; yet, from this, and 2 Tim. iv. 11, we find they were fully reconciled, and that Mark was very useful to St. Paul, in the work of the ministry.

Touching whom ye received commandments. What these were we cannot tell: it was some private communication which had been previously sent to the Colossian church.

11. *Jesus, which is called Justus* Jesus, Joshua, or Jehoshua, was his name among his countrymen the Jews: *Justus* was the name which he bore among the Greeks and Romans.

These only [That is, only Aristarchus, Marcus, and Jesus Justus, who were formerly Jews or proselytes: *οι οντες εκ προσηλυτων, for they were of the circumcision*, and assisted the apostle in preaching the Gospel. There were others who did preach Christianity; but they did it from envy and strife, in order to add affliction to the apostle's bonds. It is evident, therefore, that St. Peter was not now at Rome; else he certainly would have been mentioned in this list; for we cannot suppose that he was in the list of those who preached Christ in an exceptional way, and from impure and unholy motives; indeed, there is no evidence that St. Peter ever saw Rome. And as it cannot be proved that he ever was bishop or pope of that city, the key-stone of the triumphal arch of the pope of Rome is pulled out: this building, therefore, of his supremacy, cannot stand.

12. *Epaphras, who is one of you*. A native of some part of Phrygia; and probably of Colosse itself.

A servant of Christ. A minister of the Gospel.

Labouring fervently for you. *ἁγωνίζομαι, agonizing*; very properly expressed by our translators, *labouring fervently*.

That ye may stand perfect and complete. *ἵνα ὑμεν τέλει και πληροῦσται*; that ye may stand firm, perfectly instructed, and fully persuaded, of the truth of those doctrines which have been taught you as the revealed will of God: this I believe to be the meaning of the apostle.

Instead of *πληροῦσται, complete, or filled up*: almost all the MSS. of the Alexandrian Recension, which are considered the most authentic and correct, have *πληροφόρησται, that ye may be fully persuaded*. The word *πληροφόρια*, signifies such a complete persuasion of the certainty of a thing, as leaves the mind, which has it, neither room nor inclination to doubt; and *πληροφόρα, the verb*, has the same meaning, viz. to be thus persuaded, or to persuade thus by demonstrative argumentation, and exhibition of unquestionable facts.

This is such a persuasion as the Spirit of God, by means of the Gospel, gives to every sincere and faithful man; and from which arises the solid happiness of the genuine Christian. They who argue against it, prove, at least, that they have not got it.

13. *He hath a great zeal for you*. Instead of *ζῆλον πολλόν, much zeal*, ABCD⁷: several others, with *Versions and Fathers*, read *πολὴν τὴν, much labour*; they are here nearly of the same meaning, though the latter appears to be the better, and genuine reading.

Laodicea—and Hierapolis. These were both cities of Phrygia, between which Colosse, or the city of *Colassia*, was situated: see on chap. ii. 1. The latter was called *Hierapolis, or the holy city*, from the multitude of its temples. Apollo, Diana, Esculapius, and Hygiea, were all worshipped here, as appears by the coins of this city, still extant.

14. *Luke, the beloved physician*. This is generally supposed to be the same with Luke the evangelist.—See the preface to the notes on this Gospel. Some, however, suppose them to be different persons; because, where it is evident that Luke the evangelist is meant, he never has more than his simple name Luke; and because the apostle is supposed to intend a different person here, he adds, *ὁ ἀγαπῶς ὁ ἀγαπῶς*, the beloved physician. The word *ἰατρος*, signifies a *healer*, and must not be restricted to *physician*, in the sense in which we use that word: he was surgeon, physician, and dispenser of medicines, &c. for all these were frequently combined in the same person.

15. *Salute—Nymphas, and the church—in his house.* This person, and his whole family, which probably was very numerous, appear to have received the Gospel: and it seems that, for their benefit and that of his neighbours, he had opened his house for the worship of God. In those primitive times, there were no consecrated places; for it was supposed that the simple setting apart of any place for the worship of God, was a sufficient consecration.—See of these domestic churches, Rom. xvi. 5. 1 Cor. xvi. 19.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

* Written from Rome to the Colossians, by Tychicus and Onesimus.

2 2 Tim. 4.11. Philen. 24.—a Rom 16.5. 1 Cor. 15.32.—b 1 Thess 5.27.—c Philen. 2.2.—d 1 Tim. 4.5.—e 1 Cor. 16.31. 2 Thess. 3.17.—f Heb. 13.35.

16. *Cause that it be read also in the church of the Laodiceans*. That is, let a copy be taken and sent to them, that it may be read there also. This appears to have been a regular custom in the apostolic church.

That ye likewise read the epistle from Laodicea. Some suppose that this was an epistle sent from Laodicea to the apostle, which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of sending a copy of his epistle to them, to the Laodicean church. Many eminent critics are of this opinion, which appears to me to be both forced and far-fetched. Others think that the Epistle to the Ephesians is the epistle in question; and that it was originally directed to them, and not to the Ephesians.—See the notes on Ephes. i. 1, &c. But others, equally learned, think that there was an epistle, different from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. There was an epistle under this direction, in the times of Theodoret and Jerom, for both of them mention it; but the latter mentions it as apocryphal, *Legunt quidam et ad Laodiceenses Epistolam, sed ab omnibus expellitur*; "Some read an epistle to the Laodiceans, but it is exploded by all." The seventh Œcumenic council, held in 787, states, that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as superstitious.

An epistle, *ad Laodiceenses*, is still extant in the Latin language; a very ancient copy of which is in the library *Sancti Albini Antilegarensis*. St. Alban's of Anjou. Hutter has translated it into Greek; but his translation is of no authority. Cabnet has published this epistle, with various readings from the above MS. I shall subjoin it at the end of this epistle; and give my opinion relative to its use and authenticity.

17. *Say to Archippus*. Who this person was we cannot tell; there have been various conjectures concerning him; some think he was bishop, or overseer, of the church at Colosse, in the absence of Epaphras. Whatever he was, it has been supposed that he had been remiss in discharging the duties of his office; and hence this direction of the apostle, which appears here in the light of a *reprehension*. But if the same person be meant, as in the Epistle to Philemon, ver. 2, whom St. Paul calls his *fellow-labourer and fellow-soldier*, it cannot be supposed that any reproof is here intended: for, as the Epistle to the Colossians, and that to Philemon, were evidently written about the end of the year 62, Archippus could not be a fellow-labourer and fellow-soldier of the apostle at Rome, and yet a delinquent at Colosse at the same time. It is more likely, therefore, that the words of the apostle convey no censure, but are rather intended to stir him up to further diligence, and to encourage him in the work, seeing he had so much false doctrine, and so many false teachers to contend with.

18. *The salutation by the hand of me Paul*. The preceding part of the epistle was written by a scribe, from the mouth of the apostle; this, and what follows, was written by the hand of St. Paul himself. A similar distinction we find 1 Cor. xvi. 21, and in 2 Thess. iii. 17, and this, it seems, was the means by which the apostle authenticated every epistle which he sent to the different churches. *The salutation of Paul with mine own hand, which is the token in every epistle, so I write.*

Remember my bonds. See what proof ye have of the truth of the Gospel; I am in bonds on this account; I suffer patiently; yea, exult in the Lord Jesus, so perfectly am I upheld by the grace of the Gospel. Remember my bonds, and take courage. How eloquent were these concluding words. That such a man should be in bonds for the Gospel, was the fullest proof of the truth of the Gospel; a cunningly devised fable could not have imposed on Saul of Tarsus; he was fully satisfied of the truth of the doctrines of Christianity; he proclaimed them as truths from heaven; and for their sake cheerfully suffered the loss of all things. The bonds of such a man are a plenary proof of the truth of the doctrines for which he was bound.

Grace be with you. May you still possess the favour and blessing of our Lord Jesus Christ: the apostle ends as he began this epistle. Without the grace of Christ they could not have become a church; without this grace, they could not continue to be one.

Amen. This is omitted by the most ancient and correct MSS.

The subscriptions, as usual, are various and uncertain:—The common GREEK Text, has, *To the Colossians, written from Rome by Tychicus and Onesimus*. The epistle to the Colossians; written at Rome, and sent by the hand of Tychicus. SYRIAC. *To the Colossians*. ARMENIC. In the Vulgate there is no subscription. The end of the epistle; and it was written from Rome, and sent by the hand of Tychicus and

Onesimus. Praise be to God for ever and ever; and may His mercy be upon us—**Amén.** **ARABIC.** Written from Athens, by Tychicus, and Onesimus, and Mark, his disciples. **GREEK.** The MSS. are not less various than the *Versions*; *To the Colossians*—*That to the Colossians is completed; that to the Philippians begins.*—*That to the Colossians is finished; the First Epistle to the Thessalonians begins.*—*To the Colossians, from Rome.*—*Written to the Colossians from Rome.*—*Written from Rome by Tychicus, and Timothy, and Onesimus.*—*Written by Paul and Timothy; and sent by Tychicus and Onesimus.*

That the epistle was written from *Rome*, there is little cause to doubt: that *Timothy* might be the scribe is very probable, because it appears he was at Rome with the apostle in the same year in which this epistle was written.—See *Philip* ii. 19. And that it was sent by *Tychicus* and *Onesimus*, seems evident from the 8th and 9th verses of this chapter.

The common subscription, has the consent of the greater number of the most recent, and comparatively recent MSS. but this is not, in general, a proof of authenticity.

In the note on ver. 16. I promised to subjoin what is called the *Epistle to the Laodicæans*; I give it here from the best copies; and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity.

Epistola Pauli, Apostoli, ad The Epistle of Paul the Apostle to the Laodicæans.

1 Paulus, Apostolus, non ab hominibus, neque per hominem, sed per Jesum Christum, Fratribus qui estis (sunt) Laodicæe:

2 Gratia vobis et pax à Deo Patre nostro; et Domino Jesu Christo.

3 Gratias ago Christo per omnem orationem meam, quod permanentes estis, et perseverantes in operibus bonis, promissionem expectantes in die judicii.

4 Neque disturbet (deficiunt) vos quorundam vaniloquia insinuantium veritatem, (insanientium) ut vos aveant in veritate evangelii quod à me predicatur.

5 Et nunc faciet Deus ut qui sunt ex me addi perfectionem veritatis evangelii sint deservientes, et benignitatem operum facientes que sunt salutis vite æternæ.

6 Et nunc patioris sunt vincula mea qui pator in Christo; in quibus labor et gaudeo.

7 Et hoc mihi est ad salutem perpetuam, quod (apud) faciem est in orationibus vestris, et administrante Spiritu sancto, sive per vitam, sive per mortem.

8 Est enim mihi vivere vita in Christo, et mihi gaudium (et lucrum).

9 Et ipse Dominus noster in vobis faciet misericordiam suam, ut eandem dilectionem habeatis; et sitis unanimes.

10 Ergo, dilectissimi, ut audistis præsentiam Domini, ita sentite (retinete) et facite in timore (Domini) et erit vobis vita in æternum:

1 Paul an Apostle, not from men, nor by man, but by Jesus Christ, to the brethren which are in Laodicæa.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise in the day of judgment.

4 Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the Gospel which was preached by me.

5 And may God grant that those who are of me, may be led forward to the perfection of the truth of the Gospel, and perform the benignity of works which become the salvation of eternal life.

6 And now my bonds are manifest, which I suffer in Christ; and in them I rejoice and am glad.

7 And this shall turn to my perpetual salvation, by means of your prayers, and the assistance of the Holy Spirit, whether they be for life or for death.

8 For my life is to live in Christ; and to die will be joyous.

9 And may our Lord himself grant you his mercy; that ye may have the same love, and be of one mind.

10 Therefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.

11 Est enim Dominus qui operatur in vobis;

12 Et facite sine peccato quancunque facitis, (sine reatu) et quod est optimum.

13 Delectissimi, gaudete in Domino Jesu Christo, et cave omnes sordes (sordidos) in omni loco.

14 Omnes petitiones vestre sint prædictæ Deum.

15 Estote firmi in sensu Christi, et que integra, et vera, et pudica, et casta, et justa, et amabilia sunt, facite.

16 In quæ audistis, et accepistis in corde retinete; et erit vobis pax.

17 Salutate vos omnes sancti.

18 Salutate omnes fratres in osculo sancto.

19 Gratia Domini nostri Jesu Christi cum spiritu vestro. Amen.

20 Et hanc facite legi Colossensibus; et eam quæ est Colossensium vobis.

Ad Laodicenses scripta fuit à Roma, per Tychicum et Onesimum.

Such is the composition which pretends to be the *Epistle of Paul the apostle to the Laodicæans*, and of which I have endeavored to give a literal version; though, even with the assistance of the various readings of the *Aug* in MS. which I have included in brackets, I found this difficult, so as to preserve any sense. Elias Butler has published it after the *Epistle to the Colossians*, as if it were the genuine production of the apostle to whom it is attributed; and has taken the pains to exhibit it in twelve languages; viz. Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish—All, the *Latin* excepted, appear to be of his own composing. To criticise them would be lost labour. The *Greek* is too bold to be the production of any remote age; and as to the *English*, no Englishman can understand it. The editor deserves the strongest reprobation, because he has associated it with the genuine Epistles of St. Paul, without a single note of its spuriousness.

As to its being a work of St. Paul, little or nothing need be said; its barrenness of meaning, poverty of style, meanness of manner, and total want of design and of proper and sufficient refutation of its pretensions. It is said to be a work of some heretics of ancient times; this is very unlikely, as there is no heresy ever honored in the Christian church at so early a date as any support from any thing found in this epistle. It is a congeries of scraps, very irregularly collected, and there, from St. Paul's epistles without arrangement, without connexion; and, as they stand here, almost without sense. It is a poor wretched tale, in no danger of ever being discredited even a cunningly devised fable. It should keep me company, but that of the pretended *Epistle of Paul to Socrates*, to which I have in the notes referred, and of which I have given my opinion.

Should it be asked, "Why I have introduced it here?" I answer, to satisfy the curious reader; and to show how little ground there is for the opinion of some, that this epistle is of any importance; and, to prove how necessarily forgery itself succeeds, when it endeavors to add to, or corrupt, the word of God. The Sacred Writings are of such a peculiar character that it is utterly impossible to imitate them with any kind of success. They bear, deeply impressed, the seal of infinite wisdom; a seal which no human art can counterfeit. This is the criterion by which spurious Gospels, and apocryphal writings in general, have been judged and detected; and this heavenly stamp, under the care of Divine Providence, will continue to be their chief preservative, as long as sun and moon shall endure.

PREFACE TO THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

THESSALONICA, now called by the Turks *Salonichi*, a mere corruption of its ancient name, is a seaport town of Turkey in Europe, situated on what was called the *Thermaic Gulf*, and was anciently the capital of *Macedonia*. According to *Stephanus Byzantinus*, it was embellished and enlarged by *Philip*, king of Macedonia, father of Alexander the Great, who called it *Thessalonica*, or the *victory of Thessalia*, on account of the victory he obtained there over the *Thessalians*; prior to which, it was called *Therma*. *Strabo*, *Tzetzès*, and *Zona* ras, says that it obtained the name of *Thessalonica* from

Thessalonica, wife of *Cassander*, and daughter of *Philip*. In 431, it was taken from the Venetians by the Turks, in whose possession it still continues. It is still a large, rich, and populous city, being ten miles in circumference, and carrying on an extensive trade in silk, the principal merchants being Greek Christians, and Jews.

Christianity has never been extinct in Thessalonica since the year 54 or 55, in which it was planted, here, by the apostle Paul; see Acts xvii. &c. It contains at present thirty churches, belonging to the Greek Christians; and as many Jewish syna-

agoges, besides some Mohammedan *mosques*. Thessalonica is the see of an archbishop; and is well fortified, being surrounded with walls, flanked with towers, and defended on the land side by a citadel; and near the harbour, with three forts.

St. Paul, in company with Silas, first preached the Gospel in this city, and the adjacent country, about A. D. 52 or 53. Though the Jews, who were sojourners in this city, rejected the Gospel in general; yet a great multitude of the *devout Greeks*, i. e. such as were proselytes to Judaism, or the descendants of Jewish parents, born and naturalized in Greece, believed, and associated with Paul and Silas; and not a few of the *chief women* of the city embraced the Christian faith. Acts xvii. 4.

As the Jews found, that according to the doctrine of the Gospel, the *Gentiles* were called to enjoy the same privileges with themselves, without being obliged to submit to circumcision, and other ordinances of the law, they persecuted that Gospel, and them who proclaimed it; for, moved with indignation, they employed *certain lewd fellows of the baser sort*; the beasts of the people, *set the city on an uproar, assaulted the house of Jason, where the apostles lodged; dragged him, and certain brethren, before the rulers; and charged them with seditious designs, and treason against the Roman emperor!* The apostles escaped, and got to Berea, where they began anew their important evangelical labours: thither, the Jews of Thessalonica pursuing them, raised a fresh tumult; so that the apostle, being counselled by the brethren, made his escape to Athens, Acts xvii. 5-15. Thus he followed the command of his Master; *being persecuted in one city, he fled to another*; not to hide himself, but to proclaim, in every place, the saving truths of the Gospel of Christ.

It does not appear that St. Paul staid long at Athens; he soon went thence to Corinth, where Timothy and Silas were, but probably not before Timothy met him, for whom he had sent, Acts xvii. 15. to come to him speedily; and whom, it appears, he sent immediately back to Thessalonica, to establish the believers there, and comfort them concerning the faith, 1 Thess. iii. 2. While Paul abode at Corinth, Timothy and Silas came to him from Thessalonica; and hearing by them of the steadfastness of the Thessalonian converts, in the faith of Christ, he wrote this epistle, and shortly after the second, to comfort and encourage them; to give them further instructions in the doctrine of Christianity; and to rectify some mistaken views relative to the day of judgment, which had been propagated amongst them.—See the Preface to the second epistle.

Who the persons were who formed the apostolic church at

Thessalonica, is not easy to determine. They were not *Jews*, for these, in general, persecuted the apostle and the Gospel in this place. We are therefore left to infer, that the church was formed, 1st, of *Jewish proselytes*, called, Acts xvii. 4. *devout Greeks*. And, 2dly, of converts from *heathenism*; for, on the preaching of the Gospel to them, it is said, chap. i. 9. *that they turned to God from idols, to serve the living and true God*. Though some of the Jews believed on the preaching of Paul and Silas, Acts xvii. 3 and 4. yet it is evident, that the great bulk of the church was composed of Grecian proselytes, and converts from heathenism. Hence we find, in this epistle, but few allusions to the Jews; and but few references to the peculiarities of their religious or civil institutions.

There is a remarkable reading in the text of Acts xvii. 4. which I neglected to quote in the note on that place: instead of *των σεβειμενων Ελληνων πολυπληθος*, of devout Greeks a great multitude; the *Coder Alexandrinus*, *Coder Beza*, both in the Greek and Latin, two others, with the Vulgate, read *των Σεβειμενων και Ελληνων*, of the devout; i. e. those who worshipped the true God: *AND of the Greeks*, i. e. those who were previously heathens, a great multitude; so that—1. Some few *Jews*.—2. A great number of those who acknowledged the true God—and, 3. A great multitude of heathens, besides many of the *chief women*, received the doctrine preached by the apostle, and became members of the church at Thessalonica. See Dr. Paley's remarks on this various reading. The First Epistle to the Thessalonians is allowed, on all hands, to be the first epistle that St. Paul wrote to any of the churches of God; and from it two things may be particularly noted—1. That the apostle was full of the Spirit of love.—2. That the church at Thessalonica was pure, upright, and faithful, as we scarcely find any reprehension in the whole epistle: the Thessalonian converts had *FAITH* that *worked*; a love that *laboured*; and a hope which induced them to bear afflictions *patiently*; and wait for the coming of the Lord Jesus Christ.

This epistle has been divided into different parts by commentators; but these are arbitrary, the apostle having made no division of this kind; for, although he treats of several subjects, yet he has not so distinguished them from each other, as to show that he had any formal division in his mind. In the divisions imposed on this epistle by commentators, we do not find two of them alike:—a full proof that the apostle has made no divisions; else some of these learned men would have certainly found them out. *Technical distinctions* of this nature are of little use to a proper understanding of the contents of this epistle.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The inscription by Paul, Silvanus, and Timothy, to the church of the Thessalonians, 1. St. Paul gives thanks to God for their good estate, and prays for their continuance in the faith, 2-4. Shows how the Gospel came to them, and the blessed effects it produced in their life and conversation, 5-7. How it became published from them, through Macedonia and Achaia; and how their faith was every where celebrated, 8. He shows farther, that the Thessalonians had turned from idolatry; became worshippers of the true God, and were waiting for the revelation of Christ, 9, 10. [A. M. cir. 4056. A. D. cir. 52. A. V. C. 805. Anno Claudii Cæsar. Aug. 12.]

PAUL, and ^a Silvanus, and Timothy, unto the church of the Thessalonians *which is in God the Father, and in the Lord Jesus Christ*: ^b Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

² We give thanks to God always for you all, making mention of you in our prayers;

³ Remembering without ceasing ^c your work of faith, ^d and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father;

⁴ Knowing, brethren ^e beloved, by your election of God.

⁵ For ^f our Gospel came not unto you in word only, but also in power, and ^g in the Holy Ghost, and in much assurance;

⁶ Therefore ^h laboured; worked energetically to promote the glory of God, and the salvation of men. They had hope: not an idle, cold, heartless expectation of future good, from which they felt no excitement, and for which they could give no reason; but such a hope as produced a satisfying expectation of a future life and state of blessedness; the reality of which faith had described, and love anticipated. A hope, not hasty and impatient to get out of the trials of life, and possess the heavenly inheritance; but one that was as willing to endure hardships, as to enjoy glory itself, when God might be most honoured by this patient endurance. FAITH worked, LOVE laboured, and hope endured patiently.

⁷ It is not a mark of much grace to be longing to get to heaven, because of the troubles and difficulties of the present life: they who love Christ, are ever willing to suffer with Him; and He may be as much glorified by patient suffering, as by the most active faith, or laborious love. There are times in which, through affliction or other hindrances, we cannot do the will of God; but we can suffer it; and in such cases, He seeks a heart that bears submissively; suffers patiently; and endures, as seeing Him who is invisible, without repining or murmuring. This is as full a proof of Christian perfection, as the most intense and ardent love. Meekness, gentleness, and long-suffering, are, in our present state, of more use to our

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as ye know what manner of men we were among you for your sake.

5 And ye became followers of us, and of the Lord, having received the word in much affliction,^a with joy of the Holy Ghost;

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you^b sounded out the word of the Lord, not only in Macedonia and Achaia, but also^c in every place, your faith

^a Chap. i. 1, 5, 11. ^b 2 Thess. 3:7—1 Cor. 15:58 & 11:1. ^c Phil. 1:12. Chap. 11: 2 Thess. 1:7—Acts 5:41. Heb. 13:21—p. Romans 15:15—Romans 1:5. 2 Thess. 1:4—Chap. 1:1.

selves and others; and of more consequence in the sight of God, than all the ecstasies of the spirits of just men made perfect; and than all the raptures of an archangel. That church, or Christian society, the members of which manifest the *work of faith, labour of love, and patience of hope*, is most nearly allied to heaven; and is on the suburbs of glory.

4. *Knowing—your election of God* Being assured, from the doctrine which I have delivered to you, and which God has confirmed by various miracles and gifts of the Holy Spirit, that he has *chosen and called* the Gentiles to the same privileges to which he *chose and called* the Jews; and that, as they have rejected the offers of the Gospel, God has now *elected* the Gentiles in their stead. This is the *election* which the Thessalonians *knew*, and of which the apostle treats at large in his Epistle to the *Romans*; and also in his Epistles to the *Galatians* and *Ephesians*. No irrespective, unconditional, eternal, and personal election to everlasting glory, is meant by the apostle. As God had *chosen* the Jews, whom, because of their obstinate unbelief, he had now rejected; so he had now *chosen or elected* the Gentiles. And in neither case was there any thing absolute; all was most specifically conditional, as far as their *final salvation* was concerned; without any merit on their part, they were *chosen and called* to those blessings which, if they *rightly used*, would lead them to eternal glory. That these blessings could be *abused*, become finally useless, and forfeited, they had an ample proof in the case of the Jews, who, after having been the *elect* of God for more than 2000 years, were now become *reprobates*.

5. *For our Gospel* That is, the glad tidings of salvation by Jesus Christ; and of your being elected to enjoy all the privileges to which the Jews were called, without being obliged to submit to circumcision, or fulfil the rites and ceremonies of the Mosaic law.

Came unto you in word only It was not by simple teaching, or mere reasoning, that the doctrines which we preached recommended themselves to you; we did not insist on your using this or the other religious institution; we insisted on a change of heart and life; and we held out the energy which was able to effect it.

But also in power *Εν δυνάμει*, with miraculous manifestations to your eyes and to your hearts; which induced you to acknowledge that this Gospel was the *power of God unto salvation*.

And in the Holy Ghost By his influence upon your hearts, in changing and renewing them; and by the testimony which ye received from him, that you were accepted through the Beloved; and became the adopted children of God.

And in much assurance *Εν πολλῇ ὁμοθυμαδόν*. The Holy Spirit, which was given you, left no doubt, on your mind, either with respect to the *general truth* of the doctrine, or the safety of your own state. Ye had the fullest assurance that the Gospel was true; and the fullest assurance that ye had received the remission of sins through that Gospel. The Spirit himself bearing witness with your spirit, that you are the sons and daughters of God Almighty.

What manner of men we were How we preached, and how we lived; our doctrines and our practices ever corresponding. And for your sakes we sustained difficulties, endured hardships, and were incessant in our labours.

6. *Ye became followers of us* Ye became imitators, *μιμηταί*, of us; ye believed the same truths, walked in the same way, and minded the same thing; knowing that our doctrine was of the Lord; and that the way in which we walked, was prescribed by Himself; and that He also suffered the contradictions of ungodly men.

Having received the word in much affliction That they received the doctrine of the Gospel in the midst of much persecution, we may learn from the history in general, and from Acts xvii. 5, 6.

to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves show of us^a what manner of entering in we had unto you,^b and how ye turned to God from idols to serve the living and true God;

10 And^c to wait for his Son^d from heaven, whom he raised from the dead, even Jesus, which delivered us^e from the wrath to come.

^a 1 Cor. 13:2. Gal. 4:9—1 Rom. 2:7. Phil. 3:20. 1 Th. 2:13. 2 Pet. 3:12. Rev. 1:7—11. ^b Acts 17:1. ^c Chapter 4:16. ^d The 1:7—Acts 2:21—w. Matt. 2:7. ^e Romans 9:9. Chapter 5:3.

With joy of the Holy Ghost The consolations which they received, in consequence of believing in Christ, more than counterbalanced all the afflictions which they suffered from their persecutors.

7. *Ye were ensamples* *Τύποις, τύποις, models, or patterns*, according to which all the churches, in Macedonia and Achaia, formed both their *creed* and their *conduct* .

8. *From you sounded out* As Thessalonica was very conveniently situated for traffic, many merchants from thence traded through Macedonia, Achaia, and different parts of Greece. By these, the fame of the Thessalonians, having received the doctrine of the Gospel, was doubtless carried far and wide. And it appears that they had walked so conscientiously before God and man, that their friends could speak of them without a blush; and their adversaries could say nothing to their disgrace.

9. *How ye turned to God from idols* This could not be spoken either of the *Jews*, or of the *devout persons*, but of the *heathen Greeks*; and of such it appears that the majority of the church was formed. See what is said on this subject in the *Preface* to this epistle.

To serve the living and true God The living God, in opposition to the idols, which were either *inanimate* stocks or stones; or the representations of *dead men*.

The true God—In opposition to the whole system of idolatry, which was *false* in the objects of its adoration, *false* in its pretensions, *false* in its promises, and *false* in all its *prospects* .

10. *And to wait for his Son from heaven* To expect a future state of glory, and resurrection of the body, according to the Gospel doctrine, after the example of Jesus Christ, who was raised from the dead, and ascended unto heaven, ever to appear in the presence of God for us.

Delivered us from the wrath to come From all the punishment due to us for our sins; and from the destruction which is about to come on the unbelieving and impenitent Jews.

This was the *news*, the *sounding out*, that went abroad concerning the converted Thessalonians. Every where it was said, they have believed the Gospel; they have renounced idolatry; they worship the living and true God; they have received the gifts and graces of the Holy Spirit; they are happy in their souls, unsplotted in their lives, and full of joy; expecting an eternal glory through that Christ who had died for, and purged their sins; and who shall fashion their degraded bodies, and make them like to His glorious body, and give them an eternal residence with Himself, in a state of blessedness.

These were glorious news, and wherever they were told, prepared the way of the Gospel among the heathen. The mere preaching of the Gospel has done much to convince and convert sinners; but the *lives* of the sincere followers of Christ, as *illustrative* of the truth of these doctrines, has done much more. Truth represented in *action*, seems to assume a *body*, and thus render itself *pulpable*. In heathen countries, which are under the dominion of Christian powers, the Gospel, though established there, does little good; because of the profane and irreligious lives of those who profess it. Why has not the whole peninsula of India been long since evangelized? The Gospel has been preached there; but the lives of the Europeans, professing Christianity there, have been in general profligate, sordid, and base. From them, sounded out no good report of the Gospel; and therefore the *Mohammedans* continue to prefer their *Koran*, and the *Hindus* their *Vedas* and *Shasters*. It should, however, be acknowledged, to the glory of God, that of late years, a few apostolic men in that country are turning the tide in favour of the Gospel; and several eminent Europeans have warmly espoused the doctrine of Christ; and are labouring to circulate the *word of God* through the whole of British India.

CHAPTER II.

The apostle sets forth how the Gospel was brought and preached to the Thessalonians, in consequence of his being persecuted at Philippi, 1, 2. The manner in which the apostles preached; the matter of their doctrine, and the tenor of their lives, 3—11. He exhorts them to walk worthy of God, 12. And commends them for the manner in which they received the Gospel, 13. How they suffered from their own countrymen, as the first believers did from the Jews, who endeavoured to prevent the apostles from preaching the Gospel to the Gentiles, 14—16. St. Paul's apology for his absence from them, and his earnest desire to see them, founded on his great affection for them, 17—20. [A. M. cir. 4036. A. D. cir. 52. A. U. C. 805. Anno Claudii Cæsar. Aug. 12.]

FOR yourselves, brethren, know our entrance into unto you, that it was not in vain:

• Chap. 1, 5, 9.

NOTES.—Verse 1. *Our entrance into unto you* His first coming to preach the Gospel, was particularly owned of the Lord; many of them having been converted under his minis-

try. 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold

b Acts 16:22—c Ch. 1, 5.

try. This consideration gave him a right to deliver all the following exhortations.

2. *Shamefully entreated—at Philippi* There, Paul and

in our God ⁴ to speak unto you the Gospel of God * with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile :

4 But as ⁵ we were allowed of God ⁶ to be put in trust with the Gospel, even so we speak ; ⁷ not as pleasing men, but God, ⁸ which trieth our hearts.

5 For ¹ neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; ² God is witness :

6 ³ Nor of men sought we glory, neither of you, nor yet of others, when ⁴ we might have been ⁵ burdensome, ⁶ as the apostles of Christ.

7 But ¹ we were gentle among you, even as a nurse cherisheth her children :

8 ² So being affectionately desirous of you, we were willing ³ to have imparted unto you, not the Gospel of God only, but also ⁴ our own souls, because ye were dear unto us.

4 Acts 17. 2.—Phil. 1. 30. Col. 2. 1.—12 Cor. 2. 17, & 4. 2, 5 & 7. 2. & 13. Verse 5. 2 Peter 1. 19.—1 Cor. 2. 11. 1 Timothy 3. 11, 12.—1 Cor. 13. 4, 12 & 25 & 9. 17. Gal. 2. 7. Titus 1. 3.—Gal. 1. 10.—2 Peter 1. 12. Romans 8. 37.—1 Act. 21. 33. 2 Cor. 2. 17, & 4. 2, & 7. 2. & 12. 17.—Romans 1. 9 & 11.—John 5. 41, 44 & 12. 13. 1 Timothy 5. 17.—1 Cor. 13. 9, 4, 6, 12, 18. 2 Cor. 13. 10, 11, & 13. 10. 2 Thes. 3. 3. Philon. 2. 3.

Silas had been beaten with many stripes, shut up in the inner prison, and their feet made fast in the stocks.—See Acts xvi. 23, &c. and the notes there.

With much contention] The words *εὐ πολλῷ ἀγῶνι*, not only signify with intense labour and earnestness, but may here mean *exposed to the greatest danger ; at the peril of our lives*. The Greek phrase, quoted by Rosenmüller, is to the point, *ἀγὼν προῦναι οὐκ ἀνεμῆναι*, in danger we must not delay ; activity and despatch are then indispensably necessary.

3. *Our exhortation*] The word *παραλειτουργία*, has a very extensive meaning : it signifies not only *exhortation and teaching* in general, but also *encouragement, consolation, and the like*. [When the apostles exhorted or admonished men, it was, that they should turn from *evil to good ; from misery to happiness ; from Satan to God ; and from hell to heaven*. Their exhortations having this object, every word was *consolatory* ; and, as the truth which they delivered was unquestionable, therefore their ministry was a subject of the highest encouragement and joy.

Not of deceit] We did not endeavour to allure you with false pretences : we did not deceive you ; nor were we deceived ourselves.

Nor of uncleanness] Such as the teachings of the Gentile philosophers were ; their supreme gods were celebrated for their adulteries, fornications, uncleanness, thefts, barbarities, and profligacies of the most odious kind. Our Gospel was pure ; came from the pure and holy God ; was accompanied with the influences of the Holy Spirit, and produced purity both in the hearts and lives of all that received it.

Nor in guile] We had no false pretences, and were influenced by no sinister motives.

4. *But as we were allowed of God*] Καθὼς ἡ ἐξουκρίσθηθα ; as we were accounted worthy to be put in trust. As God put confidence in us, and sent us on his most especial message to mankind, even so we speak, keeping the dignity of our high calling continually in view ; and acting as in the sight of God, we speak not to please or flatter man, though our doctrine is the most consolatory that can be conceived ; but to please that God who searcheth the heart ; and before whom all our motives are constantly without a veil.

5. *Flattering words*] Though we proclaim the Gospel, or glad tidings ; yet we showed that, without holiness, none should see the Lord.

Ye know] That while we preached the whole Gospel, we never gave any countenance to sin.

Nor a cloak of covetousness] We did not seek temporal emolument ; nor did we preach the Gospel for a cloak to our covetousness ; God is witness that we did not ; we sought you, not *ourselves*. Hear this, ye that preach the Gospel ! Can ye call God to witness that, in preaching it, ye have no end in view by your ministry but His glory in the salvation of souls ? Or, do ye enter into the priesthood for a morsel of bread ; or for what is ominously and impiously called a *living, a benefice* ! In better days your place and office were called a *cure of souls* ; what care have you for the souls of them by whose labours you are in general more than sufficiently supported ? Is it your study, your earnest labour to bring sinners to God ? To preach among your heathen parishioners the unsearchable riches of Christ ?

But I should speak to the *thousands* who have no parishes ; but they have their *chapels, their congregations, pews and seat-vents, &c. &c.* Is it for the sake of these that ye have entered or continue in the Gospel ministry ? Is God witness that in all these things, ye have no cloak of covetousness ? Happy is the man who can say so, whether he have the provision which the *law* of the land allows him, or whether he lives on the free-will offerings of the people.

The faithful labourer is worthy of his hire ; for the ox that breeds out the corn should not be muzzled ; and they that preach the Gospel should *live* (not *strive*) by the Gospel. But we to that man who enters into the labour for the sake of the *hire* ; he knows not Christ, and how can he preach Him !

6. *Nor of men sought we glory*] As we preached not for

9 For ye remember, brethren, our labour and travail ; for *labouring night and day*, * because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

10 ¹ We are witnesses, and God also, ² how holily and justly and unblameably we behaved ourselves among you that believe :

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 ³ That ye would walk worthy of God, ⁴ who hath called you unto his kingdom and glory.

13 For this cause also thank we God ⁵ without ceasing, because, when ye received the word of God which ye heard of us, ye received it ⁶ not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers ¹ of the churches of

9 Or, *usual authority*—12 Cor. 11. 9 & 12. 13, 14. 2 Thes. 3. 8.—1 Cor. 9. 1, 2, 5.—1 Cor. 2. 3 & 2. 9. 2 Cor. 13. 11. 2 Timothy 2. 24.—Romans 1. 16 & 15. 2.—1 Cor. 13. 15.—Acts 20. 9. 2 Cor. 4. 12. 2 Cor. 11. 9. 2 Thes. 3. 8.—2 Cor. 12. 13, 14.—Chap. 1. 5.—2 Cor. 7. 2. Thes. 2. 7.—Eph. 4. 10. Phil. 1. 27. Col. 1. 10. Chap. 4. 1.—1 Cor. 9. 1. Chap. 3. 2. 2 Thes. 2. 14. 2 Timothy 1. 2.—Chap. 1. 3.—c Mart. 10. 42. Gal. 4. 12. 2 Pet. 3. 2.—4 Gal. 1. 22.

worldly gain, so we preached not for popular applause ; we had what we sought for, the approbation of God, and the testimony of a good conscience.

When we might have been burdensome] They had a right to their maintenance while they devoted themselves wholly to the work of the Gospel for the sake of the people's souls. Others understand the words *εὐ βαρὺν εἶναι*, to be *honourable* ; we sought no glory of you nor of others, though we were *honourable* as the apostles of Christ. *בָּרָא עָבֹד*, in Hebrew, to which the Greek *βαρὺς* answers, signifies not only *weight, but glory* ; and in both these senses the apostle uses it, 2 Cor. iv. 17.

7. *But we were gentle among you*] Far from assuming the authority which we had, we acted towards you as a tender nurse, or parent does to a delicate child. We fed, counselled, cherished, and bore with you ; we taught you to walk, preserved you from stumbling, and led you in a right path.

Instead of *men*, *gentle*, many MSS. and several Versions and 1 Fathers, have *young, young children*. But this never can be considered the original reading, the scope of the place being totally opposed to it. It is the Thessalonians whom the apostle considers as *young children*, and himself and fellow-labourers as the *nurse* ; he could with no propriety say that he was among them as a *little child*, while himself professed to be their *nurse*.

8. *Being affectionately desirous of you*] We had such intense love for you, that we were not only willing and forward to preach the unsearchable riches of Christ to you ; but also to give our *own lives* for your sake ; because ye were dear, διὰ τὸ ἀγαπᾶν ὑμᾶς, because ye were beloved by us. The words used here by the apostle, are expressive of the strongest affection and attachment.

9. *Ye remember—our labour and travail*] From this it appears that St. Paul spent much more time at Thessalonica than is generally supposed ; for the expressions in this verse denote a long continuance of a constantly exercised ministry, interrupted only by manual labour for their own support ; *labouring night and day, because we would not be chargeable to you*. Probably Paul and his companions worked with their hands by day, and spent a considerable part of the *night or evenings*, in preaching Christ to the people.

10. *We are witnesses, and God also, how holily* i. e. in reference to God ; how justly, in reference to men ; and *unblameably*, in reference to our spirit and conduct, as ministers of Christ, we behaved ourselves among you. What a consciousness of his own integrity must St. Paul have had to use the expressions that are here ! No hypocrite, and none who did the work of the Lord carelessly, could make such an appeal both to God and man.

11. *How we exhorted*] What pastoral care is marked here ! They exhorted ; were continually teaching and instructing the objects of their charge ; this was their *general* work.

They comforted] They found many under trials and temptations ; and those they encouraged.

They charged] Μαγνησεντες ; continued to *renew* to the people that all the threatenings and promises of God were true ; that He required faith, love, and obedience ; that he could not behold sin with allowance ; that Jesus died to save them from their sins ; and that, without holiness, none should see God. And all these things they did, not in a general way only, but they spoke to *every man* ; none was left unnoticed, unadmonished, uncorrected. The spirit in which they performed all these branches of the pastoral care, was that which was most likely to ensure success ; as a father treats his children, so they treated every member of the church.

12. *That ye should walk worthy of God*] That they should, in every respect, act up to their high calling ; that it would not be a reproach to the God of holiness, to acknowledge them as his sons and daughters.—See the notes on Ephes. iv. 1. Phil. i. 27. and Col. i. 10.

His kingdom and glory] His church here ; for that is the kingdom of God among men ; and His glory hereafter ; for that is the state to which the dispensations of grace in his church lead. The words, however, may be a *hendiadys*, and signify His glorious kingdom.

God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

13 ^aWho both killed the Lord Jesus, and ^btheir own prophets, and have ^cpersecuted us; and they please not God, ^dand are contrary to all men:

14 ^eForbidding us to speak to the Gentiles that they might be saved, ^fto fill up their sins always: ^gfor the wrath is come upon them to the uttermost.

^a Acts 15. 15.—^b 11th. 10. 33. 34.—^c Acts 7. 52. 53. 54. 55. 56. 57. 58.—^d Matt. 5. 12. 23. 34. 37.—^e Luke 13. 33.—^f Acts 14. 17. 18. 19. 20.—^g 1 Cor. 13. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13. *Ye received the word of God*]. Ye received the doctrine of God, not as any thing fabricated by man, but as coming immediately from God himself; we being only His messengers, to declare what he had previously revealed to us. And ye have had the fullest proof that ye have not believed in vain; for that doctrine under the power and influence of the Holy Ghost, has worked most powerfully in you; filling you with light, life, and holiness.

14 *Ye—became followers of the churches of God*]. There is not a word here of the church of Rome being the model after which the other churches were to be formed; it had no such pre-eminence; this honour belonged to the churches of Judea: it was according to them, not the church at Rome, that the Asiatic churches were modelled. The purest of all the apostolic churches was that of the Thessalonians, and this was formed after the Christian churches in Judea.

Had any pre-eminence or authority belonged to the church of Rome, the apostle would have proposed this as a model to all those which he formed, either in Judea, Asia Minor, Greece, or Italy.

Ye also have suffered—of your own countrymen]. It is worthy of remark that, in almost every case, the Jews were the leaders of all persecutions against the apostles, and the infant church. And that they could not do themselves, they instigated others to do; and by gathering together lewd fellows of the baser sort, from among the Gentiles, they made frequent uprisings, and especially at Thessalonice, where the opposition to the Gospel was very high, and the persecution of the Christians very hot.

15. 16. *Who both killed the Lord Jesus, &c.]* What a faithful, but just character, is this of the Jews! 1. *They slew the Lord Jesus*, through the most unprincipled and fell malice. 2. *They killed their own prophets*; there was no time in which this seed of the serpent did not hate and oppose spiritual things; they slew even their own prophets who declared to them the will of God. 3. *They persecuted the apostles*, showing the same spirit of enmity to the Gospel which they had shown to the law. 4. *They did not please God*, nor seek to please Him; though they pretended that their opposition to the Gospel, was through their zeal for God's glory! they were hypocrites of the worst kind. 5. *They were contrary to all men*; they hated the whole human race; and judged and wished them to perdition. 6. *They forbade the apostles to preach to the Gentiles, lest they should be saved*; this was an inveteracy of malice completely super-human; they persecuted the body to death, and the soul to damnation! They were afraid that the Gentiles should get their souls saved, if the Gospel was preached to them! 7. *They filled up their sins always*; they had no views, purposes, or outlines of iniquity; all was filled up; every evil purpose was followed, as far as possible, with a wicked art! Is it any wonder, therefore, that *revenge should come upon them to the uttermost*? It is to be reckoned among the highest merits of God, that the whole nation was not pursued, by the Divine justice, to utter, and final extinction!

17. *Being taken from you for a short time*]. Through the persecution raised by the Jews, see Acts xvii. he was obliged to leave Thessalonica, and yield to a storm that it would have been useless for him to have withstood.

Being taken from you—in presence, not in heart]. The apostle had compared himself to a parent or nurse, ver. 7. and 11. and the people he considered as his most beloved children; here he represents himself as feeling what an affectionate father must feel, when torn from his children, for this is the import of the word ἀπορριπθῆναι, bereft of children, which we tunely translate, being taken from you.

Endeavoured the more abundantly]. His separation from them did not destroy his parental feelings; and the manner

17 But we, brethren, being taken from you for a short time ^ain presence, not in heart, endeavoured the more abundantly ^bto see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^cSatan hindered us.

19 For ^dwhat is our hope, or joy, or ^ecrown of ^frejoicing? Are not even ye in the presence of our Lord Jesus Christ ^gat his coming?

20 For ye are our glory and joy.

^a in Cor. 13. 16. Mat. 24. 33.—^b Matt. 24. 14.—^c 1 Cor. 5. 3. Col. 2. 5.—^d Eph. 2. 10.—^e 1 Cor. 13. 14. 15. 22.—^f 2 Cor. 1. 14.—^g Phil. 2. 16. 3. 4. 1.—^h Prov. 16. 31.—ⁱ 1 Cor. 13. 23. Chap. 3. 13. Rev. 17. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

in which he was able to leave them, increased his desire to revisit them as soon as possible.

18. *Even I Paul*]. He had already sent Timothy and Silas to them; but he himself was anxious to see them; and had purposed this *once and again*, but *Satan hindered*; i. e. some adversary, as the word means, whether the devil himself, or some of his children. There was, however, such a storm of persecution raised up against him, that his friends did not think it prudent to permit him to go till the storm had been somewhat allayed.

19. *For what is our hope*]. I can have no prospects from earth; I have forsaken all for the Gospel; and esteem every thing the world can afford, as dross and dung, that I may gain Christ. Why then should I continually labour at the risk of my life, preaching the Gospel? Is it not to get your souls saved that ye may be *my crown of rejoicing in the day of Christ*? For this I labour; and, having *planted the Gospel* among you, I wish to take every opportunity of *watering it*, that it may grow up unto eternal life.

20. *For ye are our glory and joy*]. Ye are the seal of our apostleship; your conversion and steadiness are a full proof that God hath sent us. Converts to Christ are our ornaments; persevering believers, our joy in the day of judgment.

1. In the preceding chapter we have the characters and marks of a genuine pastor, laid down in such a manner as not to be misunderstood. Every man who preaches the Gospel, should carefully read this chapter, and examine himself by it. Most preachers, on reading it conscientiously, will either give up their place to others, or purpose to do the work of the Lord more fervently for the future. He who expects nothing but the approbation of Christ will labour for Christ; and he who has the glory of his Master only in view, will ever have his Master's presence and blessing. Those who enter into this work for human applause, or secular emolument, may have their reward; but in that one smile of approbation from Christ is not included.

2. God, for reasons best known to himself, often permits the most pious and benevolent purposes of his servants to be frustrated for a time. It is well that the good purpose was in the heart; but God knows the *best time and place* to bring it to effect. Satan is ever opposing all that is pure, good, and benevolent; and he appears frequently to succeed; but this is not really the case; if at any time he prevents the followers of God from bringing a pious purpose into effect, that was the time in which it could not have been done, to secure its full effect. Let the purpose be retained, and the best time and place will be duly provided. As Satan constantly endeavours to oppose every good work, no wonder he is found opposing a good purpose, even at the very time that God sees it improper to bring it to the intended effect. *Man proposes, but God disposes.*

3. The apostle speaks of the *wrath* coming upon the Jews; it was about twenty years after this that their city was destroyed, their temple burnt, more than a million of them destroyed, their civil polity utterly subverted, and what remained of this wretched nation, scattered to all the winds of heaven and in this state, without a nation, without a temple, without worship, and apparently without any religion, they continue to this day, a monument of God's displeasure, and a proof of the Divine inspiration, both of the prophets and apostles, who, in the most explicit manner, have predicted all the evils which have since befallen them. Their crimes were great; to these their punishment is proportioned. For what end God preserved them distinct from all the people of the earth, among whom they sojourn, we cannot pretend to say; but it must unquestionably be for a subject of the very highest importance. In the mean time, let the Christian world treat them with humanity and mercy.

CHAPTER III.

St. Paul informs them how, being hindered himself from visiting them, he had sent Timothy to comfort them: of whom he gives a high character, 1, 2. Shows that trials and difficulties are unavoidable in the present state, 3, 4. Mentions the joy he had on hearing by Timothy of their steadfastness in the faith, for which he returns thanks to God, and prays earnestly for their increase, 5—10. Prays also that God may afford him an opportunity of seeing them, 11. And that they may abound in love to God and to one another; and be unblameable in holiness at the coming of Christ, 12, 13. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. Anno Claudii Caesar. Aug. 12.]

WHEREFORE * when we could no longer forbear, ^bwe thought it good to be left at Athens alone;

^a Verse 5.—^b Acts 17. 13.

NOTES.—Verse 1. *Wherefore when we could no longer, &c.]* The apostle was anxious to hear of their state; and, as he could obtain no information without sending a messenger express, he therefore sent Timothy from Athens, choosing

2 And sent ^aTimotheus, our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to

^a Rom. 16. 21. 1 Cor. 16. 10. 2 Cor. 1. 19.

rather to be left alone, than to continue any longer in uncertainty relative to their state.

2. *Timotheus, our brother*]. It appears that Timothy was but a youth when converted to God; he had now, however

establish you, and to comfort you, concerning your faith: 3 ^d That no man should be moved by these afflictions; for yourselves know that ^e we are appointed thereunto. 4 ^f For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, ^g when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and ^h our labour be in vain.

6 ^k But now, when Timotheus came from you unto us, and brought us good tidings, of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, ⁱ we also to see you:

7 Therefore, brethren, ^m we were comforted over you in all our affliction and distress by your faith:

^a Eph. 3. 13.—^b Acts 9. 16 & 11. 22 & 23. 25 & 11. 11. 1 Cor. 4. 9. 2 Tim. 3. 12. 1 Pet. 2. 21.—^c Acts 23. 31.—^d Ver. 1.—^e 1 Cor. 7. 3.—^f 1 Cor. 11. 3.—^g Gal. 2. 2 & 4. 11. Phil. 2. 16.—^h Acts 18. 1.—ⁱ Phil. 1. 3.—^j 2 Cor. 1. 4 & 7. 13.—^k Gal. 4. 1.—^l Ch. 1. 2.

been some years in the work of God; Paul, therefore, calls him his *brother*, being one of the same Christian family, a son of God by adoption; elsewhere he calls him his *own son*, 1 Tim. 1. 2, and his *dearly beloved son*, 2 Tim. 1. 2, because he was brought to the knowledge of the true God, and to salvation by Christ, through the apostle's instrumentality.—See the Preface to 1st Epist. to Timothy.

Minister of God] Employed by God to preach the Gospel; this was God's work; and he had appointed Timothy to do it, and to do it at this time, in conjunction with St. Paul: and therefore he calls him his *fellow-labourer*. There were no *sinicures* then; preaching the Gospel was God's work; the primitive preachers were His *workmen*, and laboured in this calling. It is the same still, but who works?

3. *That no man should be moved*] That is, caused to apostatize from Christianity.

We are appointed thereunto] Εἰς τὸντο κειμεθα,—we are exposed to this; we lie open to such; they are unavoidable in the present state of things; as the Latins say, *sic est sors nostra*, "this is our lot." God appoints nothing of this kind; but He permits it, for He has made man a free agent.

4. *That we should suffer tribulation*] I prepared you for it, because I knew that it was according to their nature for wicked men to persecute the followers of God.

5. *For this cause*] Knowing that you would be persecuted, and knowing that your apostasy was possible, I sent to know your faith: whether you continued steadfast in the truth, lest you might have been tempted by Satan, to consult your present ease, and abandon the Gospel, for which you suffered persecution.

6. *When Timotheus came*] We have already seen that he and Silas stood behind at Thessalonica, when Paul was obliged to leave it; for the persecution seems to have been principally directed against him. When Paul came to Athens, he sent pressingly to him and Silas, to come to him with all speed to that city. We are not informed that they did come; but it is most likely that they did; and that Paul sent Timothy back to Thessalonica to comfort and build up these new converts. After Paul had sent away Timothy, it is likely he went himself straight to Corinth, and there Timothy soon after met him, with the good news of the steadiness of the Thessalonian church.

Your faith and charity] The good tidings which Timothy brought from Thessalonica, consisted of three particulars—

1. *Their faith*; they continued steadfast in their belief of the Gospel—2. *Their charity*; they loved one another, and lived in unity and harmony—3. *They were affectionately attached to the apostle*; they had good remembrance of him, and desired earnestly to see him.

7. *They were comforted*] My afflictions and persecutions seemed trifles when I heard of your perseverance in the faith.

8 For now we live, if ye ^a stand fast in the Lord.

9 ^b For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 ^c Night and day ^d praying exceedingly ^e that we might see your face, ^f and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, ^g direct ^h our way unto you.

12 And the Lord ⁱ make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may ^k establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ ^l with all his saints.

^a Acts 26. 7. 2 Tim. 1. 3.—^b Rom. 11. 14 & 15. 32.—^c Ch. 2. 17.—^d 2 Cor. 12. 9, 11. Col. 4. 12.—^e Or, *supplication*—^f Mark 1. 3.—^g v. Chap. 4. 10.—^h v. Chap. 4. 9 & 5. 15. 2 Pet. 1. 7.—ⁱ 1 Cor. 13. 1. Phil. 1. 10. Ch. 5. 23. 2 Thess. 2. 17. 1 John 2. 20, 21.—^j Zech. 14. 5. Jude 14.

8. *For now we live*] Your steadfastness in the faith, gives me new life and comfort; I now feel that I live to some purpose, as my labour in the Lord is not in vain.

9. *What thanks can we render to God*] The high satisfaction and uncommon joy, which the apostle felt, are strongly depicted in the language he uses. How near his heart did the success of his ministry lie! It was not enough for him that he preached so often, laboured so hard, suffered so much; what were all these if souls were not converted? And what were all conversions, if those who embraced the Gospel did not walk steadily in the way to heaven, and persevere?

10. *Night and day praying exceedingly*] Supplicating God at all times; mingling this with all my prayers; υπερεικονισαμεν δευοντες, abounding and superabounding in my entreaties to God, to permit me to revisit you. How strong was his affection for this church!

Might perfect that which is lacking] That I might have the opportunity of giving you the fullest instructions in the doctrine of Christ; that ye might have every thing in the most ample detail; so that the great outlines of truth which you already know may be filled up, that ye may be perfectly fitted to every good word and work.

11. *Now God himself and our Father*] That is, God who is our Father, who has adopted us into the heavenly family, and called us his sons and daughters.

Direct our way] As he was employed in God's work, he dared not consult his own inclinations: he looked for continual directions from God, where, when, and how, to do his Master's work.

12. *Make you to increase and abound in love*] They had already love to each other, so as to unite them in one Christian body; and he prays that they may have an increase and an abundance of it; that they might feel the same love to each other which he felt for them all.

13. *That he may establish your hearts*] Without love to God and man, there can be no establishment in the religion of Christ. It is love that produces both *solidity and continuance*. And, as love is the fulfilling of the law, he who is filled with love, is unblameable in holiness; for he who has the love of God in him is a partaker of the Divine nature, for God is love.

At the coming of our Lord] God is coming to judge the world: every hour that passes on in the general lapse of time, is advancing His approach: whatsoever He does, is in reference to this great event: and whatsoever we do, should be in reference to the same. But who, in that great day, shall give up his accounts with joy? That person only whose heart is established in holiness before God, i. e. so as to bear the eye and strict scrutiny of his Judge. Reader, by this to heart, for thou knowest not what a moment may bring forth. When thy soul departs from thy body, it will be the coming of the Lord to thee.

CHAPTER IV.

The apostle exhorts them to attend to the directions which he had already given them, that they might know how to walk and please God, 1, 2. Gives them exhortations concerning continency, chastity, and matrimonial fidelity, 3—8. Speaks concerning their love to each other; and love to the churches of Christ; and exhorts them to continue and increase in it, 9, 10. Counsels them to observe an inoffensive conduct, to mind their own affairs, to do their own business, and to live honestly, 11, 12. Not to sorrow for the dead, as persons who have no hope of a resurrection; because, to Christians, the resurrection of Christ is a proof of the resurrection of his followers, 13, 14. Gives a short, but awful description, of the appearing of Christ to judge the world, 15. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. Anno Claudii Cæsaris. Aug. 12.]

FURTHERMORE then we ^a beseech you, brethren, and ^b exhort you by the Lord Jesus, ^c that as ye have received of us ^d how ye ought to walk ^e and to please God, so ye would abound more and more.

^a Or, *request*.—^b Or, *beseech*.—^c Phil. 1. 27. Col. 2. 6.—^d Ch. 2. 12.—^e Col. 1. 10.

NOTES.—Verse 1. *We beseech you, brethren, and exhort*] We give you proper instructions in heavenly things; and request you to attend to our advice. The apostle used the most pressing entreaties; for he had a strong and affectionate desire, that this church should excel in all righteousness and true holiness.

Please God—more and more] God sets no bounds to the communications of His grace and Spirit to them that are faithful. And, as there are no bounds to the graces, so there should be none to the exercise of those graces. No man can

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is ^a the will of God, even ^b your sanctification, ^c that ye should abstain from fornication:

^d Rom. 12. 9. Eph. 5. 17.—^e Eph. 5. 27.—^f 1 Cor. 6. 15, 18. Eph. 5. 3. Col. 3. 5.

ever feel that he loves God too much; or that he loves man too much for God's sake.

2. *Ye know what commandments we gave you*] This refers to his instructions, while he was among them: and to instructions on particular subjects, which he does not recapitulate, but only hint at.

3. *This is the will of God, even your sanctification*] God has called you to holiness; He requires that you should be holy; for, without holiness, none can see the Lord. This is the general calling; but in it, many particulars are included

4 I That every one of you should know how to possess his vessel in sanctification and honour;

5 * Not in the lust of concupiscence, ¹ even as the Gentiles ² which know not God:

6 * That no man go beyond and ³ defraud his brother ⁴ in any matter: because that the Lord ⁵ is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ⁶ but unto holiness.

8 * He therefore that ⁷ despiseth, despiseth not man, but God, ⁸ who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ⁹ ye need not that I write unto you; for ¹⁰ ye yourselves are taught of God ¹¹ to love one another.

¹ Rom 6:19. ² 1 Cor 6:15-18 & Col 3:5. ³ Rom 1:24, 26-1 Eph 4:17, 19-1 Cor 1:15, 31. ⁴ Gal 4:5. ⁵ Eph 2:1 & 4:15. ⁶ 1 Thess 1:1-2. ⁷ Lev 19:11, 13. ⁸ 1 Cor 6:5-6. ⁹ *agape*, or *caritas*—¹⁰ *philo*, in the matter. ¹¹ 2 Thess 1:3-11 & 1 Cor 11:44 & 19:2. ¹² 1 Cor 1:2. ¹³ Heb 12:11. ¹⁴ 1 Pet 1:14, 15-16 & Luke 11:16-17. ¹⁵ Or, reject him. ¹⁶ 1 Cor 1:10. ¹⁷ 2 Th 1:1. ¹⁸ 1 John 3:14-17. ¹⁹ Chap 5:1-11. ²⁰ Jer 31:31. ²¹ John 6:45 & 14:26. ²² Hebrews 8:11. ²³ 1 John 2:25, 27.

Some of these he proceeds to mention; and it is very likely that these had been points on which he gave them particular instructions while among them.

That ye should abstain from fornication] The word *porneia* as we have seen in other places, includes all sorts of uncleanness; and it was probably this consideration that induced several MSS., some *Versions* and *Fathers*, to add here *passions*, *all*. Directions of this kind were peculiarly necessary among the Greeks; and indeed heathens in general, who were strongly addicted to such vices.

4. How to possess his vessel] Let every man use his wife for the purpose alone for which God created her, and instituted marriage. The word *exousia*, answers to the Hebrew *שָׂרָה* *sephara*, which, though it signifies *recess* in general, has several other meanings. That the rabbins frequently express *reife* by it, *Schoettgen* largely proves; and to me it appears very probable, that the apostle uses it in that sense here. St. Paul calls the wife, the *weaker vessel*, 1 Pet. iii. 7. Others think, that the *body* is meant, which is the vessel in which the soul dwells. In this sense St. Paul uses it, 2 Cor. iv. 7. We have this treasure in earthen vessels; and in this sense it is used by both Greek and Roman authors. There is a third sense which interpreters have put on the word, which I forbear to name. The general sense is plain; *purity and continency* are most obviously intended, whether the word be understood as referring to the wife or the husband, as the following verse sufficiently proves.

5. Not in the lust of concupiscence] Having no rational object, aim, nor end. Some say, "not like beasts;" but this does not apply as they who use it wish; for the males and females of the brute creation are regular and consistent in their intercourse; and scarcely ever exceed such bounds as reason itself would prescribe to those most capable of observing and obeying its dictates.

The Gentiles which know not God] These are the beasts; their own brutes are rational creatures when compared with them. Enough has been said on this subject on Rom. i. and ii. They who wish to see more, may consult *Juvénal*, and particularly his 6th and 9th satires; and indeed all the writers on Greek and Roman morals.

6. That no man go beyond and defraud his brother] That no man should, by any means, endeavour to corrupt the wife of another; or to alienate her affections or fidelity from her husband: this I believe to be the apostle's meaning; though some understand it of *corruption, overreaching, tricking, cheating, and cozenage* in general.

The Lord is the avenger of all such] He takes up the cause of the injured husband, wherever the case has not been detected by man; and all such vices he will signally punish. Every species of uncleanness was practised among the heathens; nor were they reputed as *vices*. Their gods, their emperors, their philosophers, and their great men in general, gave them examples of every species of impurity; and they had no system of ethics which forbade these abominations. The Christian religion not only discommends these things, but forbids them on the most awful penalties: therefore, wherever Christianity prevails, these vices, if practised at all, are obliged to seek the deepest gloom of midnight to cover them from the eyes of men. On this account they are comparatively rare: even among the more professors of Christianity, they exist, but do not flourish.

7. God hath not called us unto uncleanness] He is the creator of male and female, and the institutor of marriage; and He has called men and women to this state: but the end of this, and all the other callings of God to man, is *holiness, not uncleanness*. And they who use the marriage state as He directs, will find it conducive to their holiness and perfection.

8. He therefore that despiseth] He who will not receive these teachings, and is led either to undervalue or despise them, despises not us, but God, from whom we have received our commission; and by whose Spirit we give these directions.—See on ver. 15.

Hath also given unto us his holy Spirit] Instead of *ἐκ χάριτος*, unto us; *ἐκ χάριτος*, unto you, is the reading of BDEFG, a great many others, the *Syriac*, all the *Arabic*, *Armenian*, latter *Syriac* in the margin, some of the *Itala*; *Clement*, *Didymus*, and *Ambrosiaster*; this seems to be the better reading. God has taught us, that we may teach you; and He

10 * And indeed ye do it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, ¹ that ye increase more and more;

11 And that ye study to be quiet, and ² to do your own business, and ³ to work with your own hands, as we commanded you;

12 * That ye may walk honestly toward them that are without, and that ye may have lack ⁴ of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ⁵ even as others ⁶ which have no hope.

14 For ⁷ if we believe that Jesus died and rose again, even so ⁸ them also which sleep in Jesus will God bring with him.

15 For this we say unto you ⁹ by the word of the Lord, that

¹ x. Matt. 24:9. ² John 13:71 & 15:13. ³ Ephesians 5:2. ⁴ 1 Peter 4:9. ⁵ 1 John 3:11, 23. ⁶ 4:9. ⁷ y. Chapter 7. ⁸ z. Chapter 1. ⁹ z. 2 Thess. 1:11. ¹⁰ 1 Peter 4:15. ¹¹ b. Acts 20:35. ¹² Ephesians 1:25. ¹³ 2 Thess. 1:7. ¹⁴ z. 1 Cor. 13:13. ¹⁵ 2 Cor. 5:21. ¹⁶ Col. 4:5. ¹⁷ 1 Peter 2:12. ¹⁸ 1 Cor. 1:10. ¹⁹ z. See Leviticus 19:28. ²⁰ 1 Thess. 5:1. ²¹ 2 Samuel 12:19. ²² Ephesians 2:12. ²³ 1 Corinthians 15:13-14. ²⁴ 1 Corinthians 15:15, 23. Chapter 5:15-11. ²⁵ 1 Kings 17:13 & 20:35.

has also given you His Holy Spirit, which ye might understand, and be enabled to practise these things. It is one thing to receive a revelation from the Spirit of God; it is another thing to receive that Spirit to enable a man to live according to that revelation. In the first sense, the apostles alone received this Holy Spirit; in the latter sense, all true Christians, as well as the Thessalonians, received it. I think *was, yeu*, is the true reading; and that is confirmed by the following verse: For ye yourselves are taught of God to love one another. Griesbach has inserted it in the margin, but has not admitted it into the text, because it has not what he deemed full support from those MSS. which are of the *Alexandrian Rescension*; but he thought its genuineness very probable.

9. *Quiescent, idly at home*] They were remarkable for that; and though the apostle appears to have had this as a topic on which he intended to write to them; yet, from the account which he received of their prosperous state by Timothy, he finds that it is unnecessary to spend any time in inculcating a doctrine which they fully understood and practised. See chap. iii. 6.

10. Ye do it toward all the brethren] Ye not only love one another at Thessalonica, but ye love all the brethren in Macedonia; ye consider them all as children of the same Father; and that all the churches which are in Christ, make one great and glorious body, of which he is the head.

11. That ye study to be quiet] Though in general the church at Thessalonica was pure and exemplary; yet there seems to have been some *idle, tattling* people among them, who disturbed the peace of others: persons who, under the pretence of religion, *gadded about from house to house*; did not work, but were burdensome to others; and were continually meddling with other people's business; making parties, and procuring their bread by religious gossiping. To these the apostle gives those directions which the whole church of God should enforce, wherever such troublesome and dangerous people are found; viz. that they should study to be quiet; *never again, to hold their peace*, as their vicious cant will never prompt to their religion; that they should do their own business, and let that of others alone; and that they should work with their own hands, and not be a burden to the church of God, or to those well meaning, but weak and inconsiderate people, who entertain them; being imposed on by their apparent sanctity and glozing conversation. An *idle* person, though able to discourse like an angel, or pray like an apostle, cannot be a Christian; all such are hypocrites and deceivers: the true members of the church of Christ, *walk, work, and labour*.

12. That ye may walk honestly] *Εὐνομίως*, becomingly, decently, respectfully, as is consistent with the purity, holiness, gravity, and usefulness, of your Christian calling.

Then that are without] The unconverted Gentiles and Jews. See this expression explained at large on Coloss. iv. 5.

That ye may have lack of nothing] That ye may be able to get your bread by honest labour, which God will ever bless; and be chargeable to no man. He that is dependant on another, is necessarily in bondage; and he who is able to get his own bread by the sweat of his brow, should not be under obligation even to a king.

I do not recollect whether, in any other part of this work, I have given the following story from the *Hatem Tai Nameh*. Hatem Tai was an Arabian nobleman, who flourished some time before the Mohammedan æra: He was reputed the most generous and liberal man in all the East. One day, he slew one hundred camels, and made a feast, in the district, were invited. About the time of the feast, he took a walk towards a neighbouring wood, to see if he could find any person whom he might invite to partake of the entertainment which he had then provided: walking along the skirt of the wood, he espied an old man coming out of it, laden with a burthen of fagots; he accosted him, and asked if he had not heard of the entertainment made that day by *Hatem Tai*? The old man answered in the affirmative. He asked him why he did not attend and partake with the rest? The old man answered, "He that is able to gain his bread, even by collecting fagots in the wood, should not be beholden even to *Hatem Tai*." This is a noble saying, and has long been a rule of conduct to the writer of this note.

we which are alive and remain until the coming of the Lord shall not prevent them which are asleep.

16 For [the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with ^m the trump of God; ⁿ and the dead in Christ shall rise first:

k 1 Cor. 15, 51.—l Matthew 24, 31, Acts 1, 11. 2 Thess. 1, 7.—m 1 Cor. 15, 52.—n 1 Cor. 15, 52, 53.

13. *I would not have you to be ignorant*] Instead of *exoper, have, δοξασει, wish*, is the reading of ADEFG. many others; besides the *Arabic, Ethiopic, Armenian*, some of the *Scythian, the Vulgate and Italia*, with many of the Greek *Fathers*. This is undoubtedly the true reading: *Brethren, I would not wish you to be ignorant; or I would not that you should be ignorant*. This was probably one of the points which was lacking in their faith, that he wished to go to Thessalonica to instruct them in.

Them which are asleep] That is, them that are dead. It is supposed that the apostle had heard that the Thessalonians continued to lament over their dead as the heathens did in general, who had no hope of the resurrection of the body; and that they had been puzzled concerning the doctrine of the resurrection. To set them right on this important subject, he delivers three important truths—1. He asserts, as he had done before, that they who died in the Lord, should have, in virtue of Christ's resurrection, a resurrection unto eternal life and blessedness—2. He makes a new discovery, that the *last generation* should not die at all, but be in a moment changed to immortals—3. He adds another new discovery, that, though the living should not die, but be transformed; yet the dead should first be raised, and be made glorious and immortal; and so, in some measure, have the preference and advantage of such as shall then be found alive.—See *Dodd*.

14. *For if ye believe that Jesus died and rose again*] *Et yap, seeing that ye believe*; knowing that the resurrection of Christ is as fully authenticated as His death:

Eten so them] It necessarily follows that they who sleep, die, in Him; in the faith of the Gospel. *Will God bring with him*; He will raise them up as Jesus was raised from the dead; in the same manner; i. e. by His own eternal power and energy; and He will bring them with him, with Christ; for He is the head of the church, which is His body.

15. *This we say unto you by the word of the Lord*] This I have, by express revelation, from the Lord. What he now delivers, he gives as coming immediately from the Spirit of God. Indeed, human reason could not have found out the points which he immediately subjoins; no conjectures could lead to them. Allowing even the general doctrine of the resurrection to be believed, yet what follows does not flow from the premises: they are doctrines of pure revelation; and such as never could have been found out by human ingenuity. In no place does the apostle speak more confidently and positively of his inspiration, than here; and we should prepare ourselves to receive some momentous and interesting truth.

We which are alive and remain] By the pronoun *we*, the apostle does not intend himself and the Thessalonians, to whom he was then writing; he is speaking of the genuine Christians, which shall be found on earth when Christ comes to judgment. From not considering the manner in which the apostle uses this word, some have been led to suppose that he imagined that the day of judgment would take place in that generation; and while he, and the then believers at Thessalonica, were in life. But it is impossible that a man, under so direct an influence of the Holy Spirit, should be permitted to make such a mistake: nay, no man in the exercise of his sober reason could have formed such an opinion; there was nothing to warrant the supposition; no premises from which it could be fairly deduced; nor indeed any thing in the circumstances of the church, nor in the constitution of the world, that could have suggested a hint of the kind. The apostle is speaking of the thing indefinitely, as to the time when it shall happen; but positively as to the order that shall be then observed.

Shall not prevent them which are asleep] Those who shall be found living in that day, though they shall not pass through death, but be suddenly changed, yet shall not go to glory be-

17 ° Then we which are alive and remain shall be caught up together with them ^p in the clouds, to meet the Lord in the air: and so ^q shall we ever be with the Lord.

18 ° Wherefore ^r comfort one another with these words.

o 1 Cor. 15, 51.—p Acts 1, 9. Rev. 11, 12.—q John 12, 35; & 14, 3. & 17, 24.—r 1 Cor. 15, 51.—s 1 Th. 4, 18.

fore them that are dead; for the dead in Christ shall rise first; they shall be raised, their bodies made glorious, and be caught up to meet the Lord before the others shall be changed. And this appears to be the meaning of the apostle's word, *ἡ ὀψοσπερ*, which we translate, *shall not prevent*; for, although this word *prevent*, from *præ* and *venio*, literally signifies to go before, yet we use it now in the sense of to hinder, or obstruct. *ὀψοσπερ* *τινα*, signifies the same, according to *Hesychius*, as *ἡποσπερ*, to go before; *ἡποσπερ*, to anticipate, be before. Those who shall be found alive on that day, shall not anticipate glory before the dead in Christ; for they shall rise first, and begin the enjoyment of it, before the others shall be changed.—This appears to be the apostle's meaning.

16. *The Lord himself*] That is, Jesus Christ shall descend from heaven; shall, in like manner as He was seen by His disciples to ascend; i. e. in His human form; but now, infinitely more glorious, for thousands of thousands shall minister unto Him; and ten thousand times ten thousand shall stand before Him; for the Son of man shall come on the throne of His glory; but who may abide the day of His coming, or stand when He appeareth?

With a shout] *Or order, ἐν κέλευσται*; and probably in these words, *Arise, ye dead, and come to judgment*! which order shall be repeated by the archangel, who shall accompany it with the sound of the trump of God, whose great and terrible blasts, like those on Mount Sinai, sounding louder and louder, shall shake both the heavens and the earth!

Observe the order of this terribly glorious day—1. Jesus, in all the dignity and splendour of His eternal Majesty, shall descend from heaven to the mid region, what the apostle calls the air, somewhere within the earth's atmosphere—2. Then the *κέλευσται*, shout or order, shall be given for the dead to arise—3. Next the archangel, as the herald of Christ, shall repeat the order, *Arise, ye dead, and come to judgment*!—4. When all the dead in Christ are raised, then the trumpet shall sound, as the signal for them all to flock together to the throne of Christ. It was by the sound of the trumpet that the solemn assemblies, under the law, were convoked; and to such convocations, there appears to be here an allusion—5. When the dead in Christ are raised, their vile bodies being made like unto His glorious body—then, 6. Those who are alive shall be changed, and made immortal—7. These shall be caught up together with them to meet the Lord in the air—8. We may suppose that the judgment will now be set, and the books opened; and the dead judged out of the things written in those books—9. The eternal states of quick and dead being thus determined, then all who shall be found to have made a covenant with Him by sacrifice, and to have washed their robes and made them white in the blood of the Lamb, shall be taken to His eternal glory, and be forever with the Lord! What an inexpressibly terrific glory will then be exhibited!—I forbear to call in here the descriptions which men of a poetic turn have made of this terrible scene, because I cannot trust to their correctness; and it is a subject which we should speak of, and contemplate, as nearly as possible, in the words of Scripture.

18. *Comfort one another with these words*] Strange saying! comfort a man with the information that he is going to appear before the judgment seat of God! Who can feel comfort from these words? That man alone, with whose spirit the Spirit of God bears witness that his sins are blotted out, and the thoughts of whose heart are purified by the inspiration of God's Holy Spirit; so that he can perfectly love Him, and worthily magnify His name. Reader, thou art not in a safe state, unless it be thus with thee, or thou art hungering and thirsting after righteousness. If so, thou shalt be filled; for it is impossible that thou shouldst be taken away in thy sins, while mourning after the salvation of God. They that seek shall find.

CHAPTER V.

The apostle continues to speak of Christ's coming to judgment; and the uncertainty of the time in which it shall take place; and the careless state of sinners, 1—3. Shows the Thessalonians that they are children of the light; that they should watch and pray, and put on the armour of God, being called to obtain salvation by Christ, who died for them, that, whether dead or alive, when the day of judgment comes, they may live for ever with Him; and that they should comfort and edify each other with these considerations, 4—11. He exhorts them to remember those who labour among them, and are over them in the Lord; and to esteem such highly for their work's sake, 12, 13. He charges them to warn, comfort, and support those who stood in need of such assistance; and to be patient and beneficent towards all, 14, 15. He points out their high spiritual privileges; warns them against neglecting or misimproving the gifts of the Spirit, and the means of grace, 16—20. They are also exhorted to prove all things, to abstain from all evil, and to expect to be sanctified through spirit, soul, and body, 21—24. Recommends himself and brethren to their prayers; charges them to read this epistle to all the brethren, 25—28. [A. M. cir. 4055. A. D. cir. 52. A. U. C. 805. An. Claudii Cæsar. Aug. 12.]

BUT of the times and seasons, brethren, ye have no need that I write unto you.

a Matt. 24, 36. Acts 1, 7.—b Ch. 4, 9.

NOTES.—Verse 1. *But of the times and seasons*] It is natural to suppose, after what he had said in the conclusion of the preceding chapter, concerning the coming of Christ, the

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

c Matt. 24, 42, 43, 52. Luke 12, 40. 2 Pet. 3, 10. Rev. 3, 3 & 16, 15.

raising of the dead, and rendering those immortal who should then be found alive, without obliging them to pass through the empire of death; that the Thessalonians would feel an innocent

3 For when they shall say, Peace and safety; then ^d sudden
destruction cometh upon them, ^e as travail upon a woman
with child; and they shall not escape.

4 ¶ But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all ² the children of light, and the children of the day : we are not of the night, nor of darkness.

6 ^h Therefore let us not sleep, as *do* others ; but ⁱ let us watch and be sober.

7 For ^kthey that sleep, sleep in the night ; and they that be drunken, ^lare drunken in the night.

8 But let us, who are of the day, be sober, ^m putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

d Isa 13.6-9 Luke 17.27,29,30 & 21.25-9 Thiers 1.9-e Jer 13.21 Hos 12.12-f Rom. 13.12,13, 1 John 2.8-g Eph.5.8-h Matt. 25.5-i Matt.24.42 & 5.13 Rom. 11.12,13 1 Pet 5.8-k Luke 21.31,33 Rom. 13.13, 1 Cor.15.9 Eph.5.14-l Acts 2.15-m Isa 50.17 Eph.4.11,16,17-n Rom. 9.22 Ch.1.10, 1 Pet.2.8 Jude 4

curiosity to know (as the disciples did concerning the destruction of Jerusalem,) *when those things should take place* : and *what should be the signs of those times, and of the coming of the Son of Man*. And it is remarkable, that the apostle answers here to these anticipated questions, as our Lord did, in the above case to the direct question of his disciples : and he seems to refer in these words, *Of the times and the seasons, ye have no need that I write unto you, for yourselves know that the day of the Lord cometh as a thief in the night*, to what our Lord said, Matt. xxiv. 32—41. xxv. 13. and the apostle takes it for granted that they were acquainted with our Lord's prediction on the subject: *For you yourselves know perfectly that the day of the Lord so cometh as a thief in the night*. It is very likely, therefore, that the apostle, like our Lord, couples these two grand events, the destruction of Jerusalem, and the final judgment. And it appears most probable, that it is of the *former* event, the destruction of Jerusalem, that he speaks, as it was certainly of the latter, that is treated in the sixth, seventh, and eighth chapters. In the notes on Acts i. 6, 7, it has already been shown, that the *apokryph kaitoms, times or season*, (the very same terms which are used here) refer to the *destruction of the Jewish commonwealth*; and we may fairly presume, that they have the same meaning in this place.

3. *For when they shall say, Peace and safety* This points out, very particularly, the state of the Jewish people when the Romans came against them; and so fully persuaded were they that God would not deliver the city and temple to their enemies, that they refused every overture that was made to them.

Sudden destruction.] In the storming of their city, and the burning of their temple, and the massacre of several hundreds of thousands of themselves, the rest being sold for slaves, and the whole of them dispersed over the face of the earth.

As *it* *trav* *up* *a* *season*. This figure is perfectly consistent with what the apostle had said before; viz. that the *times* and *seasons* were not known; though the *thing* itself was expected; our Lord having predicted it in the most positive manner. So, a woman with child knows that, if she be spared, she will have a bearing time; but the *week*, the *day*, the *hour*, she cannot tell. In a great majority of cases, the time is accelerated or retarded much *before* or *beyond* the time that the woman expected; so with respect to the Jews; neither the *day*, *week*, *month*, nor *year*, was known. All that was specifically known was this: their destruction was *coming*; and it should be *sudden*, and *they should not escape*.

4. *But ye, brethren, are not in darkness*]. Probably St. Paul refers to a notion that was very prevalent among the Jews: viz. that God would judge the *Gentiles* in the *night-time* when utterly secure and careless; but he would judge the *Jews* in the *day-time*, when employed in reading and performing the words of the law. The words in *Mittrach Thellim*, on Psal. ix. 8, are the following—*When the holy blessed God shall judge the Gentiles, it shall be in the night season, in the day season he will be asleep; but when he shall judge the Jews, it shall be in the day season, when they are occupied in the study of the law.* This manner the apostle appears to have in view in the 4th, 5th, 6th, 7th, and 8th verses.

5. *Ye are all the children of light* Ye are children of God, and enjoy both *this light and life*. Ye are *Christians*, ye are *children of light* to Him who has brought *life and immortality to light by His Gospel*. This dispensation under which ye are, has *illustrated* all the preceding dispensations; in *its light*, all is become *hominous*; and ye who walked formerly in *heathen ignorance*, or in the *darkness of Jewish prejudices*, are now *light* in the Lord, because ye have believed in Him who is the *light to lighten the Gentiles*, and the *glory and splendour of His people Israel*.

They are not of the night, nor of darkness.} Our actions are such as we are not afraid to expose to the fullest and clearest light. Sinners hate the *light*; they are enemies to *knowledge*; they love *darkness*; they will not receive *instruction*; and their deeds are such as cannot bear the *light*.

6: Let us not sleep as do others] Let us, (who are of the day,) who believe the Gospel, and belong to Christ, not give way to a careless unconcerned state of mind, like to the Gentiles and sinners in general, who are stupefied and blinded by sin, so that they neither *think nor feel*: but live in time as if it were eternity; or rather live as if there were no eternity, no future state of existence, rewards, or punishments.

9 For " God hath not appointed us to wrath, ° but to obtain salvation by our Lord Jesus Christ.

10 ^p Who died for us, that, whether we wake or sleep, we should live together with him.

11 ⁹ Wherefore ^r comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, ⁸ to know them which labour among you, and are over you in the Lord, and admonish

13 And to esteem them very highly in love for their work's

14 Now we ^u exhort you, brethrep, ^v warn them that are

^w unruly, ^x comfort the feeble minded, ^y support the weak
^z be patient towards all *men*.

o 2 These. 2:13, 14 — p Rom. 14:6, 9 — 2 Cor. 5:15 — q Ch. 4:18 — r Or, exhort — s 1 Cor. 16:18, Phil. 2:29, 1 Tim. 5:17, Hebrews 13:7, 17 — t Mark 9:50 — u Or, beseech. — v 2 Thes. 3:11, 12 — w Or, arrogantly. — x Heb. 12:12 — y Rom. 14:1 and 15:1, Gal. 6:1, 2 — z Gal. 5:22, Eph. 4:2, Col. 3:12, 2 Tim. 4:2

Let us watch Be always on the alert : and be sober ; making a moderate use of all things.

7. *For they that sleep* Sleepers and drunkards seek the night season; so the careless and the profligate persons indulge their evil propensities, and avoid all means of instruction; they prefer their ignorance to the word of God's instruction, and to the light of life. There seems to be here an allusion to the opinion mentioned under ver. 4. to which the reader is requested to refer. It may be remarked also, that it was accounted doubly scandalous, even among the heathen, to be drunk in the day-time. They who were drunken, *were drunken in the night.*

8. *Putting on the breastplate* We are not only called to work, but we are called also to *fight*; and, that we may not be surprised, we must *watch*; and that we may be in a condition to defend ourselves, we must be *sober*; and that we may be enabled to conquer, we must be *armed*; and what the *breastplate* and *helmet* are to a *soldier's heart and head*; so are *faith, love, and hope*, to us. *Faith* enables us to *endure*, as seeing Him who is invisible; *love* excites us to *diligence* and *activity*, and makes us bear our troubles and difficulties patiently; *hope* helps us to *anticipate* the great end, the glory, for that end we are created and which we shall, in due time, obtain, if we faint not. For an explanation of the different parts of the Grecian armour, as illustrating that of the Christian, see the notes on Ephes. vi. where the subject is largely explained.

9. *For God hath not appointed us to wrath.* So then it appears, that *some were appointed to wrath: est oporere ut puniantur*; on this subject there can be no dispute. But *who* are they? *When* did this appointment take place? And for *what cause*? These are supposed to be “very difficult questions, and such as cannot receive a satisfactory answer; and the whole must be referred to the *sovereignty of God.*” The apostle took carefully at the apostle’s words, we shall find all these difficulties vanish. It is very obvious that, in the preceding verses, the apostle refers simply to the destruction of the Jewish polity, and to the terrible judgments which were about to fall on the Jews as a *nation*; therefore, they are the *people* who were appointed to *wrath*; and they were thus appointed, not from *eternity*, nor from any indefinite or remote time; but from that time in which they utterly rejected the offers of salvation made to them by Jesus Christ and his apostles: the privileges of their *election* were still continued to them, even after they had crucified the Lord of glory; for when He gave commandment to His disciples to *go to all the world, and preach the Gospel to every creature*, he bade them *begin at Jerusalem*. They did so, and continued to offer salvation to them; till at last, being every where persecuted, and the whole nation appearing with one consent to reject the Gospel; when the kingdom of God was wholly taken away from them, and the apostles turned to the *Gentiles*. Then God appointed them to *wrath*; and the *cause* of that appointment was their final and determined rejection of Christ and his Gospel. But even this *appointment to wrath* does not signify *eternal damnation*: nothing of the kind is intended in the word. Though we are sure that those who die in their sins can never see God, yet it is possible that many of those wretched Jews, during their calamities, and especially during the siege of their city, did turn unto the Lord who smote them: and found that *salvation* which He never denies to the sincere penitent.

When the Jews were rejected and appointed to wrath, then the *Gentiles* were elected, and appointed to obtain salvation by our Lord Jesus Christ, whose Gospel they gladly received, and continue to prize it; while the remnant of the Jews continue, in all places of their dispersion, the same irreconcilable and blasphemous opponents to the Gospel of Christ. On these accounts, the *election* of the *Gentiles*, and the *reprobation* of the *Jews*, still continue.

(10. *Who died for us*) His death was an atoning sacrifice for the Gentiles as well as for the Jews.

Whether we wake or sleep) Whether we die or live; whether we are in this state, or in the other world, we shall live together with Him, shall enjoy His life, and the consolations of His Spirit while *here*; and shall be glorified together with Him in the eternal world. The words show that *everywhere*, and in *all circumstances*, genuine believers who walk after God, have life and communion with Him, and are continually happy, and constantly safe. The apostle however, may refer to

15 * See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 * Rejoice evermore.

17 * Pray without ceasing.

18 * In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 * Quench not the Spirit.

20 * Despise not prophesyings.

21 * Prove all things; hold fast that which is good.

22 * Abstain from all appearance of evil.

1. Lev. 19. 8. Prov. 20. 22. 24. 19. Matt. 5. 39. 41. Rom. 12. 17. 1 Cor. 6. 7. 1 Pet. 2. 9. Gal. 6. 9. Ch. 12. 12. 2 Cor. 1. 1. 1 Th. 1. 4. 1. Luke 1. 1. 1 & 21. 35. Rom. 12. 17. Eph. 6. 18. Col. 3. 2. 1 Pet. 4. 7. — Eph. 5. 21. Col. 3. 17. — Eph. 4. 50. 1 Tim. 4. 11. 2 Tim. 1. 5. See 1 Cor. 14. 21.

the doctrine he has delivered, chap. iv. 15. concerning the *dead in Christ rising first*; and the *last generation* of men *not dying*, but undergoing such a change as should render them *immortal*; but on that great day, all the followers of God, both those who had long slept in the dust of the earth, as well as those who should be found *living*, should be acknowledged by Christ as His own, and *live together for ever with Him*.

11. *Comfort—(one another)* Rest assured that, in all times and circumstances, it shall be well with the righteous: let every man lay this to heart; and, with this consideration, *comfort and edify each other* in all trials and difficulties.

12. *Know them* Act kindly towards them; acknowledge them as the messengers of Christ, and treat them with *tenderness and respect*. This is a frequent meaning of the word *προσκαι*: see on John i. 10.

Them which labour among you The words *τοὺς κοπιῶντας*, have appeared to some as expressing those who had laboured among them; but as it is the *participle of the present tense*, there is no need to consider it in this light. Both it, and the word *πρωτεύοντες*, the *superintendents*, refer to persons then actually employed in the work of God. These were all *admonishers, teachers, and instructors* of the people; devoting their time and talents to this important work.

13. *Esteem them very highly in love* Christian ministers, who preach the *whole truth*, and *labour* in the word and doctrine, are entitled to more than *respect*: the apostle commands them to be esteemed, *ὡς ἐκτερίσθη, abundantly and superabundantly*; and this is to be done *in love*; and as men delight to serve those whom they love, it necessarily follows that they should provide for them, and see that they wanted neither the *necessaries nor conveniences* of life; I do not say *comforts*, though these also should be furnished; but of these the genuine messengers of Christ are frequently destitute. However, they should have *food, raiment, and lodging*, for themselves and their household. This they ought to have for *their work's sake*; those who do not *work*, should not *eat*. As *ministers of Christ*, such as labour not, are unworthy either of respect or support.

14. *Warn them that are unruly* The whole phraseology of this verse is *military*; I shall consider the import of each term. *Αναγκάζοντες*, those who are *out of their ranks*, and are *neither in a disposition nor situation* to perform the work and duty of a soldier: those who will not do the work prescribed, and who will meddle with what is not commanded. There are many such in every church, that is of considerable magnitude.

Comfort the feeble-minded Τῶν ὀλιγοψύχων, those of *little souls*; the *faint-hearted*: those who, on the eve of a battle are *dispirited*, because of the number of the enemy, and their own feeble and unprovided state. Let them know, that the battle is not theirs, but the Lord's; and that those who trust in Him shall conquer.

Support the weak Ἀνυψοῦτε τοὺς ἀσθενεῖς, *shore up, prop them* that are weak; strengthen those wings and companies that are likely to be most exposed, that they be not overpowered and broken in the day of battle.

Be patient towards all Μακροθυμεῖτε πρὸς πάντας; the *disorderly, the feeble-minded, and the weak*, will exercise your patience, and try your temper. If the troops be irregular, and cannot in every respect be reduced to proper order and discipline, let not the *officers* lose their temper nor courage: let them do the best they can; God will be with them, and a victory will give confidence to *their troops*. We have often seen that the Christian life is compared to a warfare; and that the directions given to *soldiers* are, *mutatis mutandis*, allowing for the different systems, suitable to Christians. This subject has been largely treated on Ephes. vi. The ministers of Christ being considered as *officers*, should acquaint themselves with the officer's duty. He who has the direction and management of a church of God, will need all the skill and prudence he can acquire.

15. *See that none render evil for evil* Every temper contrary to love, is contrary to *Christianity*. A peevish, fretful, vindictive man, may be a child of Satan: he certainly is not a child of God.

Follow that which is good That by which ye may profit your brethren and your neighbours of every description, whether *Jews or Gentiles*.

16. *Rejoice evermore* Be always happy; the religion of Christ was intended to remove misery. He that has God for his portion may constantly exult. Four MSS. of good note, add ὡς καὶ ὑμεῖς, *in the Lord*; *rejoice in the Lord evermore*.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 * Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians was written from Athens.

1. 1 Cor. 14. 1, 30. — 1 Cor. 2. 11, 13. 1. John 4. 1. — Phil. 4. 9. — k Ch. 4. 12. — Phil. 4. 9. — 1 Th. 3. 13. — 1 Cor. 1. 8. — 1 Cor. 1. 9. & 10. 3. 2 Thess. 3. 3. — 1 Cor. 4. 3. 2 Thess. 3. 4. — Romans 16. 15. — 1 Cor. ad. — Col. 4. 16. 2 Thess. 3. 11. — 1 Cor. 16. 24. 2 Thess. 3. 15.

17. *Pray without ceasing* Ye are *dependent* on God for every good; without Him ye can do nothing: *feel that dependance* at all times, and ye will always be in the spirit of prayer; and those who feel this spirit will, as frequently as possible, be found in the exercise of prayer.

18. *In every thing give thanks* For this reason, that all things work together for good to them that love God; therefore, every occurrence may be a subject of gratitude and thankfulness. While ye live to God, prosperity and adversity will be equally helpful to you.

For this is the will of God That ye should be always happy; that ye should ever be in the spirit of prayer; and that ye should profit by every occurrence in life; and be continually grateful and obedient; for *gratitude and obedience* are inseparably connected.

19. *Quench not the Spirit* The Holy Spirit is represented as a *fire*, because it is his province to *enlighten* and quicken the soul; and to *purge, purify, and refine* it. This spirit is represented as being *quenched* when any act is done, *word spoken, or temper indulged*, contrary to its dictates. It is the Spirit of *love*; and therefore, anger, malice, revenge, or any unkind or unholty temper, will quench it so, that it will withdraw its influences; and then the heart is left in a state of *hardness and darkness*. It has been observed, that fire may be quenched as well by heaping earth on it, as by throwing water on it; and so the *love of the world* will as effectually grieve and quench the Spirit, as any ordinary acts of transgression.

Every genuine Christian is made a partaker of the Spirit of God; and he who has not the Spirit of Christ, is none of His. It cannot be the *miraculous gifts* of the Spirit which the apostle means, for these were given to *few*, and not *always*; for even apostles could not work miracles when they pleased; but the direction in the text is *general*; and refers to a gift of which they were generally partakers.

20. *Despise not prophesyings* Do not suppose that ye have not need of continual instruction; without it ye cannot preserve the Christian life, nor go on to perfection. God will ever send a message of salvation by each of His ministers, to every faithful, attentive hearer. Do not suppose that ye are already wise enough; ye are no more wise enough, than you are holy enough. They who slight, or neglect, the means of grace, and especially the preaching of God's holy word, are generally vain, empty, self-conceited people; and exceedingly superficial both in knowledge and piety.

21. *Prove all things* Whatever ye hear in these *prophecies* or preachings, examine by the words of Christ, and by the doctrines which, from time to time, we have delivered unto you in our preaching and writings. *Try the spirits*, the different teachers, by the word of God.

Hold fast that which is good Whatever in these prophecies has a tendency to increase your *faith, love, holiness, and usefulness*, that receive and hold fast. There were *prophets or teachers* even at that time, who professed to be of God, and yet were not.

22. *Abstain from all appearance of evil* Sin not, and avoid even the appearance of it. Do not drive your morality so near the bounds of evil, as to lead even weak persons to believe that ye actually touch, taste, or handle it. Let not the *form of it, εἶδος*, appear with or among you: much less the *substance*. Ye are called to holiness; *be ye holy, for God is holy*.

23. *And the very God of peace* That same God who is the author of peace, the giver of peace; and who has sent, for the redemption of the world, the *Prince of peace*; may that very God *sanctify you wholly*; leave no more evil in your hearts than His precepts tolerate evil in your conduct. The word *wholly, ὁλοτελής*, means precisely the same as our phrase, to all *intent and purposes*. May He sanctify you to the end, and to the uttermost; that, as *sin hath reigned unto death, even so may grace reign through righteousness unto eternal life by Jesus Christ our Lord*.

Your whole spirit, and soul, and body Some think, that the apostle alludes to the Pythagorean and Platonic doctrine, which was acknowledged among the Thessalonians. I should rather believe that he refers simply to the *fact*, that the creature called *man*, is a compound being, consisting—1. Of a *body, σῶμα*, an organized system, formed, by the creative energy of God, out of the dust of the earth; composed of bones, muscles, and nerves; of arteries, veins, and a variety of other vessels, in which the blood and other fluids circulate—2. Of a *soul, ψυχή*; which is the seat of the different *affections* and

passions; such as love, hatred, anger, &c. with sensations, appetites, and propensities of different kinds—3. Of spirit, *πνεῦμα*; the immortal principle, the source of life to the body and soul, without which the animal functions cannot be performed, how perfect soever the bodily organs may be; and which alone, possesses the faculty of intelligence, understanding, thinking, and reasoning; and produces the faculty of speech wherever it resides, if accident have not impeded the organs of speech.

The apostle prays that this compound being, in all its parts, powers, and faculties, which he terms *σώματιν, τὴν ψυχὴν, καὶ τὸ πνεῦμα*, comprehending all parts, every thing, that constitutes man, and manhood, may be sanctified, and preserved blameless, till the coming of Christ: hence we learn—1. That body, soul, and spirit, are debased and polluted by sin—2. That each is capable of being sanctified, consecrated in all its powers to God; and made holy—3. That the whole man is to be preserved to the coming of Christ, that body, soul, and spirit, may be then glorified for ever with Him—4. That in this state, the whole man may be so sanctified, as to be preserved blameless, till the coming of Christ. And thus we learn, that the sanctification is to take place in, at, or after death. On the pollution, and sanctification of flesh and spirit, see the note on 2 Cor. vii. 1.

24. *Faithful is he that calleth you* In a great variety of places in His word, God has promised to sanctify His followers; and His faithfulness binds him to fulfil His promises; therefore, *He will do it*. He who can believe, will find this thing also possible to Him.

25. *Pray for us.* Even apostles, while acting under an extraordinary mission, and enjoying the inspiration of the Holy Ghost, felt the necessity of the prayers of the faithful. God requires that His people should pray for His ministers: and it is not to be wondered at, if they, who pray not for their preachers, should receive no benefit from their teaching. How can they expect God to send a message by Him, for whom they who are the most interested, have not prayed! If the grace and Spirit of Christ be not with the most earnest prayers which a man can offer, they, and the heaven to which they lead, are not worth having.

26. *Greet all the brethren* See the note on Rom. xvi. 16. Instead of all the brethren, the Coptic has, *greet one another*; a reading not noticed by either Griesbach or Wettstein.

27. *I charge you by the Lord—that this epistle be read* There must have been some particular reason for this solemn charge: he certainly had some cause to suspect that the epistle would be suppressed in some way or other; and that the whole church would not be permitted to hear it; or he may refer to the smaller churches contiguous to Thessalonica, or the churches in Macedonia in general, whom he wished to hear it; as well as those to whom it was more immediately directed. There is no doubt that the apostles designed that their epistles should be copied, and sent to all the churches in the vicinity of that to which they were directed. Had this not been the case, a great number of churches would have known scarcely any thing of the New Testament. As every Jewish synagogue had a copy of the law and the prophets; so every Christian church had a copy of the Gospels and the epistles; which were daily, or at least every Sabbath, read for the instruction of the people. This the apostle deemed so necessary, that he adjured them by the Lord, to read this epistle to all the brethren; i. e. to all the Christians in that district. Other churches might get copies of it; and thus, no doubt, it soon became general. In this way, other parts of the Sacred Writings were disseminated through all the churches of the Gentiles; and the errors of the different scribes, employed to take copies, constituted what are now called the *various readings*.

28. *The grace of our Lord Jesus* As the epistle began, so it ends; for the grace of Christ must be at the beginning and end of every work, in order to complete it, and bring it to good effect.

Amen. This is wanting in BD⁴FG and some others. It was probably not written by St. Paul.

The subscriptions are, as in other cases, various and contradictory. The chief MSS. conclude as follows:—

The first to the Thessalonians is completed; the 2d to the Thessalonians begins—DFG.

The first to the Thessalonians, written from Athens—AB and others.

From Laodicea—Cod. Claromont.

The first to the Thessalonians, written from Athens.—Common Greek text.

The Versions conclude thus:

The first epistle to the Thessalonians was written at Athens, and sent by the hands of Timothy.—SYRIAC.

To the Thessalonians.—ETHIOPIA. Nothing in the VULGATE.

The end of the epistle: it was written from a city of the Athenians, and sent by the hand of Timothy. And to the Lord be praise for ever and ever. *Amen.*—ARABIC.

Written from Athens, and sent by Silvanus and Timothy.—COPTIC.

That it was not sent by either Silvanus or Timothy, is evident enough from the inscription; for St. Paul associates these two with himself, in directing it to the Thessalonian church. Others say that it was sent by Tychicus and One-

simus; but this also is absurd, for Onesimus was not converted till a considerable time after the writing of this epistle. That it was written by St. Paul, there is no doubt; and that it was written at Corinth, and not at Athens, has been shown in the Preface.

1. The two preceding chapters are certainly among the most important, and the most sublime, in the New Testament. The general judgment, the resurrection of the body, and the state of the quick and dead, the unrighteous and the just, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view. I have attempted little else than verbal illustrations; the subject is too vast for my comprehension: I cannot order my speech by reason of darkness. Though there are some topics handled here which do not appear in other parts of the Sacred Writings, yet the main of what we learn is this, "Our God will come, and will not keep silence; a fire shall burn before Him; and it shall be very tempestuous round about Him: He shall call to the heavens above, and to the earth beneath, that He may judge His people." The day of judgment! what an awful word! what a truly terrific time, when the heavens shall be shrivelled as a scroll, and the elements melt with fervent heat! when the earth and its appendages shall be burnt up, and the fury of that conflagration be such, that there shall be no more sea! A time when the noble and ignoble dead, the small and the great, shall stand before God, and all be judged according to the deeds done in the body! yea, a time when the thoughts of the heart, and every secret thing, shall be brought to light! when the innumerable millions of transgressions, and embryo and abortive sins, shall be exhibited in all their purposes and intents; a time when justice, eternal justice, shall sit alone upon the throne, and pronounce a sentence as impartial as irrevocable; and as awful as eternal! There is a term of human life; and every human being is rapidly gliding to it, as fast as the wings of time, in their onward motion, incomprehensibly swift, can carry him! And shall not the living lay this to heart? should we not live, in order to die? should we not die, in order to be judged? and should we not live and die, so as to live again to all eternity? O thou man of Satan and his angels, but with God and his saints! O thou man of God, thou Christian, thou immortal spirit, think of these things!

2. The subject in verse 27 of the last chapter, I have but slightly noticed: I charge you, by the Lord, that this epistle be read unto all the holy brethren. This is exceedingly strange! the epistles to the Romans, the Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians, were directed to the whole church in each of those places; why then, after directing this, as he did all the rest, to the whole church, should he, at the conclusion, adjure them, by the Lord, that it should be read to all the holy brethren? that is, to the very persons to whom it was addressed! Is there not some mystery here? has it not been the endeavour of Satan, from the beginning, to keep men from consulting the oracles of God! and has he not used every authority of the church to accomplish his purpose? Was not the prohibiting the use of the Scriptures to the people at large, the mystery of iniquity, which then began to work, and against which the adjuration of the apostle is directed?—See second epistle, chap. ii. This mystery, which was the grand agent in the hands of mystery, Babylon the great, to keep the people in darkness, that the unauthorized and wicked pretensions of this mother of the abominations of the earth might not be brought to the test; but that she might continue to wear her crown, sit on her scarlet beast, and subject the Christian world to her empire! Was it not the Christian world's total ignorance of God's Book, which the Romish church took care to keep from the people at large, that induced them, patiently, yet with terror, to bow down to all her usurpations, and to swallow down monstrous doctrines, which she imposed upon them as Christian realities? Was it not this deplorable ignorance which induced kings and emperors to put their necks, literally, under the feet of this usurped and anti-Christian power? This mystery of iniquity continues still to work; and with all the pretensions of the Romish church, the Scriptures are, in general, withheld from the people; or suffered to be read under such restrictions, and with such notes, as totally subvert the sense of those passages on which this church endeavours to build her unscriptural pretensions. It is generally allowed that the *Virgile* version is the most favourable to these pretensions; and yet even that version the rulers of the church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. How strange is this! and yet, in this church there have been, and still are, many enlightened and eminent men; surely truth has nothing to fear from the Bible. When the Romish church permits the free use of this book, she may be stripped, indeed, of some of her appendages, but she will lose nothing but her dross and tin, and become, what the original church at Rome was, beloved of God, called to be saints, and have her faith, once more, spoken of throughout all the world, Rom. i. 7, 8. She has in her own hands the means of her own regeneration; and a genuine Protestant will wish, not her destruction, but her reformation; and if she consent not to be reformed, her total destruction is inevitable.

PREFACE TO THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

For an account of Thessalonica, and St. Paul's labours there, the reader is requested to consult the preface to the preceding epistle. That this Second Epistle was written shortly after the first, and from the same place too, is very probable, from this circumstance, that the same persons, *Paul, Silvanus, and Timothy*, who addressed the church at Thessalonica, in the former epistle, address the same church in this; and, as three such apostolic men were rarely long together in the same place, it is very likely that the two epistles were written not only in the *same year*, but also within a very short time of each other. It appears that the person who carried the First Epistle, returned speedily to Corinth, and gave the apostle a particular account of the state of the Thessalonian church; and, among other things, informed him, that many were in expectation of the speedy arrival of the day of judgment; and that they inferred from his epistle already sent, chap. iv. 15, 17, and v. 4, and 6, that it was to take place while the apostle and themselves should be yet alive. And it appears probable, from some parts of this epistle, that he was informed also that some, expecting this sudden appearance of the Lord Jesus, had given up all their secular concerns as inconsistent with a due preparation for such an important and awful event: see chap. iii. 6—13. To correct such a misapprehension, and redeem them from an error, which, if appearing to rest on the authority of an apostle, must, in its issue, be ruinous to the cause of Christianity, St. Paul would feel himself constrained to write *immediately*; and this is a sufficient reason why these epistles should appear to have been written at so short a distance from each other. What rendered this speedy intervention of the apostle's authority and direction the more necessary was, that there appear to have been some in that church, who professed to have a *revelation* concerning this thing; and to have endeavoured to confirm it by a *pretended report* from the apostle himself; and from the words already referred to in the *former epistle*: see here on chap. ii. 1, and 2. *We beseech you, brethren, be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.* As the apostle in this epistle, chap. iii. 2, entreats the Thessalonians to pray the Lord that he and his companions *might be delivered from unreasonable and wicked men*, Dr. Macknight supposes that the epistle was written soon after the insurrection of the Jews at Corinth, in which they dragged Paul before Gallio, the pro-consul of Achaia, and accused him of persuading men to worship God contrary to the law, Acts xviii. 13. This argument places it also in the year 52, or 53, in the *twelfth or thirteenth* of Claudius, the successor of Caius.

As there have been some eminent Christian writers who have entertained the same opinion with those at Thessalonica, that not only St. Paul, but other apostles of Christ, did believe that the day of general judgment should take place in their time, which opinion is shown, by the event, to be absolutely false; it appears to be a matter of the utmost consequence to the credit of Divine revelation, to rescue the character of the apostles from such an imputation. Dr. Macknight has written well on this subject, as the following extract from his preface to this epistle will prove:

"Grotius, Locke, and others," says he, "have affirmed, that the apostles believed that the end of the world was to happen in their time; and that they have declared this to be their belief in various passages of their epistles. But these learned men, and all who joined them in that opinion, have fallen into a most pernicious error; for, thereby they destroy the authority of the Gospel revelation, at least so far as it is contained in the discourses and writings of the apostles; because, if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. It is therefore necessary to clear them from so injurious an imputation.

"And first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet, and a chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe that the epistle under our consideration affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world; for in it they expressly assured the Thessalonians, that the persons who made them believe that the day of judgment was at hand, were deceiving them; that, before the day of judgment, there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from showing himself, but who was to be revealed in his season; that, when revealed, he will *sit*, that is, remain a long time in the church of God, as God, and showing himself that he is God; and that, after ward, he is to be destroyed. Now, as these events could not be accomplished in the course of a few years, the persons who foretold they were to happen before the coming of Christ, certainly did not think the day of judgment would be in their life-

time. Besides, St. Paul, Rom. xi. 23—26, by a long chain of reasoning, having showed that, after the general conversion of the Gentiles, the Jews, in a body, are to be brought into the Christian church; can any person be so absurd as to persevere in maintaining that this apostle believed the end of the world would happen in his life-time?

"Next, with respect to the apostle Peter, I think it plain, from the manner in which he has spoken of the coming of Christ, that he knew it was at a great distance, 2 Pet. iii. 3. *Knowing this first, that scoffers will come in the last days, walking after their own lusts. 4. And saying, Where is the promise of his coming? For, from the time the fathers fell asleep, all things continue as at the beginning of the creation. 5. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9. The Lord who hath promised, doth not delay, in the manner some account delaying.* Now, seeing Peter has here foretold that, in the last age, the wicked will mock at the promise of Christ's coming, on account of its being long delayed; and, from the stability and regularity of the course of nature during so many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he also knew the coming of Christ to judgment, was at a very great distance at the time he wrote that epistle.

"The same may be said of James; for, in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to show that all the Gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

"Lastly, the apostle John, in his book of the Revelations, having foretold a great variety of important events, respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth; there cannot be the least doubt that he likewise knew the truth concerning his Master's second coming; and therefore, to suppose that he imagined the day of judgment was to happen in his own life-time, is a palpable mistake.

"Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends; who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be showed in the next section, and therefore they ought to be so applied; because candour requires that sense to be put on an author's words which renders him most consistent with himself."

As the term *coming of Christ*, has several acceptations in the Sacred Writings, and the applying any one of these to the subject to which, in a given place, it does not belong, may lead to very erroneous, if not dangerous conclusions, as it appears to have done at Thessalonica; it is necessary to consider the different senses in which this phrase is used, that we may know its specific meaning in the different places where it occurs. Dr. Macknight, in the 4th section of his Preface, intitled, *Different comings of Christ are spoken of in the New Testament*, has treated this subject also with considerable judgment, as the reader will at once perceive.

"In this article, I propose to show that there are other *comings of Christ* spoken of in Scripture, besides his *coming to judgment*; and that there are other things besides this mundane system, whose end is there foretold; and that it is of these other matters the apostles speak, when they represent the *day of their Master*, and the *end of all things*, as at hand.

"First, then, in the prophetic writings of the Jews (2 Sam. xxii. 10, 12. Psal. cxvii. 2—5. Isa. xix. 1.) great exertions of the Divine power, whether for the salvation or destruction of nations, are called the *coming, the appearance, the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of His purposes, *His coming and His day*: accordingly, those exertions of His power and providence, whereby He destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the Gospel, are called by the apostles *His coming and day*: not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events, recorded Matt. xxiv. has termed them *the coming of the Son of man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication: Dan. vii. 13. *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days. And they brought him near before him*

14. *And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.* This prophecy, the Jewish doctors, with one consent, attribute to the Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed, He would erect that temporal kingdom by great and visible exertions of His power for the destruction of His enemies; but they little suspected that themselves were of the number of those enemies whom He was to destroy; and that His kingdom was to be established upon the ruin of their state. Yet that was the true meaning of the coming of the Son of man in the clouds of heaven. For while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the Gospel, by which the Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be established effectually, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now, since our Lord foretold this sad catastrophe in the words of the prophet Daniel, Matt. xxiv. 30. *And they shall see the Son of man coming in the clouds of heaven, with power and great glory;* and after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34. *This generation shall not pass till all these things be fulfilled;* can there be any doubt that the apostles (who, when they wrote their epistles, certainly understood the true import of this prophecy,) by their *Master's coming*, and by the *end of all things*, which they represent as at hand, mean His coming to destroy Jerusalem, and to put an end to the institutions of Moses? It is no objection to this, that when the apostles heard Christ declare, *There shall not be left here one stone upon another, that shall not be thrown down*, they connected the end of the world or age with that event. Matt. xxiv. 3. *Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the age?* For as the Jewish doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age under the Messiah; the apostles knew that the age under the law was to end when the age under the Messiah began; and, therefore, by the *end of the age*, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their master was to come, nor the true nature of his kingdom, nor suspect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished; and that their Master's kingdom was not a temporal but a spiritual dominion, in which all people, nations, and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the Gospel.

Farther, that the apostles, by the coming of Christ, which they represented as at hand when they wrote their epistles, meant His coming to establish His spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28. *'There be some standing here, who shall not taste of death till they see the Son of Man coming in his kingdom.'* And, agreeably to this account of the coming of Christ, and of the end of all things, I observe, that every passage of their epistles, in which the apostles have spoken of these things as at hand, may, with the greatest propriety, be interpreted of Christ's coming to establish His everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the Gospel through the world. Thus, 1 Cor. x. 11. *'These things are written for our admonition, upon whom the ends of the ages are come,'* means the end of the age under the law, and the beginning of the age under the Messiah. Phil. iv. 5. *'Let your moderation be known to all men: the Lord is nigh,'* namely, to destroy the Jews, your greatest adversaries. Heb. ix. 26. *'But now once, at the end of the ages, the Jewish jubilees, he hath been manifested to abolish sin offering, by the sacrifice of himself.'* Heb. x. 25. *'Exhorting one another daily; and so much the more, as ye see the day approaching,'* the day of Christ's coming to destroy Jerusalem, and the Jewish state. Ver. 37. *'For yet a little while, and He who is coming, will come, and will not tarry.'* James v. 7. *'Wherefore, be patient, brethren, unto the coming of the Lord.'* Ver. 8. *'Be ye also patient, strengthen your hearts, for the coming of the Lord,'* to destroy the Jews, your persecutors, 'draweth nigh.' Ver. 9. *'Behold, the Judge standeth before the door.'* 1 Pet. iv. 7. *'The end of all things,'* the end of Jerusalem, and of the temple, and of all the Mosaic institutions, 'hath ap-

proached: Be ye, therefore, sober, and watch unto prayer.' 1 John ii. 18. *'Young children, it is the last hour of the Jewish state; and, as ye have heard' from Christ, in His prophecy of the destruction of Jerusalem, that 'antichrist cometh, so now there are many antichrists, whence we know that it is the last hour' of the Jewish state.*

2. *'There is another coming of Christ spoken of by the apostles, different, likewise, from his coming to judge the world, and to put an end to the present state of things, viz.: his coming to destroy the man of sin.* 2 Thess. ii. 8. *'Then the Lord will consume by the breath of his mouth, and will render intellect by the bright shining of his coming.'* This singular event, which will contribute greatly to the honour of God, and the good of his church, being accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is agreeably to the Scripture style, fitly called 'the coming of the Lord;' and 'the bright shining of his coming;' but this coming is nowhere in the Scriptures said to be at hand.

3. *'There is, likewise, a day, or coming of Christ, spoken of by Paul, different from His coming to judgment, and from both the former comings; I mean His releasing His people from their present trial, by death.* 1 Cor. i. 8. *'He also, will confirm you unto the end, without accusation, in the day of our Lord Jesus Christ.'* Philip. i. 6. *'He who hath begun in you a good work, will be completing it, until the day of our Lord Jesus Christ.'* It is true, the release of Christ's servants from their present trial, by death, is accomplished, for the most part, by no extraordinary display of His power; yet it is fitly enough called *His day and coming*; because, by His appointment, all men die; and by His power, each is carried to his own place after death. Besides, His servants, in particular, being put on their duty, like soldiers, must remain at their several posts, till released by their Commander; and when he releases them, He is fitly said to come for that purpose.

4. *'Besides all these, there is a day, or coming of the Lord, to judge the world, and to put an end to the present state of things. This is coming, Christ himself has promised.* Matt. xvi. 27. *'The son of man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.'* Now, this being a real, personal appearing of Christ in the body, is more properly, than any other of His comings, called the *day and coming of Christ*. And the purposes of it being more important than those of His other comings, the exertions of His power for accomplishing them, will be more great and glorious. Hence this coming is, with great propriety, termed, 'the revelation of Jesus Christ,' and 'the day of his revelation,' when he shall be glorified in his saints, and admired of all them who believe.

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen, three of them figurative, but the fourth a real appearance; that these different comings are frequently spoken of in Scripture; and that although the coming of Christ to destroy Jerusalem, and to establish His everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which His personal appearance to judge the world, is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished as they ought to be, we shall find that the apostles have spoken of each of them according to truth; and that the opinion which some Christians have, inadvisedly, espoused, to the great discredit of the inspiration of the apostles, has not the least foundation in Scripture.

The epistle naturally divides itself into three parts, and each is contained in a separate chapter.

PART I. CHAP. I.—Contains the address, and motives of consolation in their afflicted and persecuted state.

PART 2. CHAP. II.—Is partly prophetic, and partly didactic. It contains the doctrine concerning Christ's coming to judgment; and a prophecy concerning some future, but great apostasy from the Christian faith.

PART 3. CHAP. III.—Is wholly hortatory; and contains a number of important advices relative to Christian virtues, and a proper behaviour in those situations in life in which it had pleased God to call them.

This is the *shortest* of all St. Paul's epistles to the Churches, but is of very great importance; and, in many places, very sublime, especially in the second part; and in this there are several very great difficulties, and some things hard to be understood. After all the pains and labour of learned men, it would be hazardous to say, the meaning of every part is now clearly made out. What increases the difficulty, is, that the apostle refers to some private communication with themselves, no part of which is on record; and, without which, it would require St. Paul's inspiration to be able to fix the sense and meaning of all we find here. May the Father of lights give the reader a wise understanding in all things! Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The salutation of St. Paul and his companions, 1, 2. The apostle gives thanks to God for their faith, love, and union, and for their patience under persecutions, 3, 4. Speaks of the coming of our Lord Jesus Christ; the punishment of the ungodly, and the glorification of the righteous, 5-10. Prays that God may count them worthy of their calling; that the name of Jesus may be glorified in them, 11, 12. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. Anno Cædri Cæsar. Aug. 12.]

PAUL, and ^a Sylvanus, and Timothy, unto the church of the Thessalonians ^b in God our Father and the Lord Jesus Christ:

2 ^c Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 ^d We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other abundantly;

4 So that ^e we ourselves glory in you in the churches of God ^f for your patience and faith ^g in all your persecutions and tribulations that ye endure:

5 Which is ^h a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, ⁱ for which ye also suffer:

6 ^k Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

^a 2 Cor. 1. 19—b 1 Thess. 1. 1—c 1 Cor. 1. 3—d 1 Thess. 1. 3, 2 & 3, 6, 9. Ch. 2. 13—e 2 Cor. 7. 13 & 9. 2. 1 Thess. 2. 19, 20—f 1 Thess. 1. 3—g 1 Thess. 2. 14—h Phil. 1. 28—i 1 Thess. 2. 14—k Rev. 6. 10—l Rev. 14. 13—m 1 Thess. 1. 10. Jude 14—n Gr. the angels of his power.

NOTES.—Verse 1. *Paul and Silvanus, &c.*] See the notes on 1 Thess. 1. 1. This epistle was written a short time after the former; and as Silas and Timothy were still at Corinth, the apostle joins their names with his own, as in the former case.

3. *Your faith groweth exceedingly*] The word *ἐκπεπαισμένοι*, signifies, *to grow luxuriantly*, as a good and healthy tree, planted in a good soil; and if a *fruit tree* bearing an abundance of fruit to compensate the labour of the husbandmen. Faith is one of the *seeds of the kingdom*: this the apostle had sowed and reaped, and God gave an abundant increase. Their faith was multiplied, and their love abundant: and this was not the case with some distinguished characters only; it was the case with every one of them.

4. *We ourselves glory in you in the churches of God*] We hold you up as an example of what the grace of God can produce when communicated to honest and faithful hearts.

For your patience and faith] From Acts xvii. 5, 13, and from 1 Thess. ii. 14, we learn, that the people of Thessalonica had suffered much persecution, both from the Jews, and their own countrymen: but, being thoroughly convinced of the truth of the Gospel, and feeling it to be the power of God unto salvation, no persecution could turn them aside from it. And having suffered for the truth, it was precious to them. Persecution never essentially injured the genuine church of God.

5. *A manifest token of the righteous judgment of God*] The persecutions and tribulations which you endure, are a manifest proof that God has judged righteously in calling you Gentiles into his church; and these sufferings are also a proof that ye are called in: for they who enter into the kingdom of God, go through great tribulation; your going through that tribulation, is a proof that ye are entering in; and God sees it right and just that ye should be permitted to suffer, before ye enjoy that endless felicity.

The words, however, may be understood in another sense, and will form this maxim, "The sufferings of the just, and the triumphs of the wicked in this life, are a sure proof that there will be a future judgment in which the wicked shall be punished and the righteous rewarded." This maxim is not only true in itself, but it is most likely that this is the apostle's meaning.

That ye may be counted worthy] Your patient endurance of these sufferings, is a proof that ye are rendered meet for that glory on account of which ye suffer; and in a true Gospel sense of the word, *worthy of that glory*: for, he who is a *child of God*, and a *partaker of the Divine nature*, is worthy of God's kingdom; not because he has done any thing to merit it, but because he bears the *image of God*; and the *image* is that which gives the title.

6. *Seeing it is a righteous thing*] Though God neither rewards nor punishes in this life, in a general way, yet he often gives proofs of his displeasure; especially against those who persecute his followers. They, therefore, who have given you tribulation, shall have tribulation in recompense.

7. *And to you who are troubled, Rest with us*] And while they have tribulation, you shall have that eternal rest which remains for the people of God.

When the Lord Jesus shall be revealed] But this fullness of tribulation to them, and rest to you, shall not take place till the Lord Jesus come to judge the world.

7 And to you who are troubled, ¹ Rest with us, when ² the Lord Jesus shall be revealed from heaven with ³ his mighty angels,

8 ⁴ In flaming fire, ⁵ taking vengeance on them ⁶ that know not God, and ⁷ that obey not the Gospel of our Lord Jesus Christ:

9 ⁸ Who shall be punished with everlasting destruction from the presence of the Lord, and ⁹ from the glory of his power;

10 ¹⁰ When he shall come to be glorified in his saints, ¹¹ and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would ¹² count ¹³ you worthy of this calling, and fulfill all the good pleasure of ¹⁴ his goodness, and ¹⁵ the work of faith with power.

12 ¹⁶ That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

^a Hebrews 10. 27. & 12. 29. 2 Pet. 3. 7. Rev. 21. 8.—p Or, yielding.—q Psalm 79. 4. 1 Thess. 4. 5.—r Romans 2. 8.—s Phil. 3. 10. 2 Peter 3. 7.—t Deut. 33. 2. Isaiah 2. 2. Chap. 2. 8.—u Psalm 89. 7.—v Psalm 68. 35.—w Or, vouchsafe.—x Ver. 5.—y 1 Thess. 1. 10.—z 1 Pet. 1. 7. & 4. 14.

With his mighty angels] The coming of God to judge the world, is scarcely ever spoken of in the Sacred Writings without mentioning the holy angels who are to accompany him and to form his court or retinue. See Deut. xxxiii. 2. Matt. xvi. 27. xvi. 31. xxi. 64. Mark viii. 33.

8. *In flaming fire*] *Ἐν φλογὶ πυρός, in thunder and lightning; taking vengeance*; inflicting just punishment on them that know not God; the heathen, who do not worship the true God, and will not acknowledge Him, but worship idols: and on them that obey not the Gospel, the Jews particularly who have rejected the Gospel, and persecuted Christ and His messengers: and all nominal Christians, who, though they believe the Gospel as a revelation from God, yet do not obey it as a rule of life.

9. *Who shall be punished*] What this everlasting destruction consists in we cannot tell. It is not annihilation, for their being continues, and as the destruction is everlasting, it is an eternal continuance and presence of substantial evil, and absence of all good; for a part of this punishment consists in being banished from the presence of the Lord, excluded from His approbation for ever: so that the light of His countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to Him.

The glory of his power] Never to see the face of God throughout eternity, is a heart-rending, soul-appalling thought! and to be banished from the glory of his power, that power, the glory of which is peculiarly manifested in saving the lost, and glorifying the faithful, is what cannot be reflected on, without confusion and dismay. But this must be the lot of all who do not acknowledge God, and obey not the Gospel of our Lord Jesus Christ.

10. *When he shall come to be glorified in his saints*] As the grace of God is peculiarly glorified in saving sinners, and making them into saints, this gracious power will be particularly manifested in the great day, when countless millions will appear before that Throne, who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

And to be admired] *Ὠψαυθενται, to be wondered at among*, and on the account of, all them that believe. Much as true believers admire the perfections of the Redeemer of mankind; and much as they wonder at His amazing condescension in becoming man, and dying for the sins of the world; all their present amazement and wonder will be as nothing when compared with what they shall feel when they come to see Him in all his glory; the glory that He had with the Father, before the world was. In reference to this we may apply those words of St. John, "Beloved, now are we the sons of God: and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John, chap. iii. 2.

Instead of *τοὺς πιστεύοντες, them that believe*; *τοὺς πιστευομένους, them that have believed*, is the reading of ABCDEF. many others; the latter Syriac, Sleronic, Vulgate, and *Itala*, with most of the Greek Fathers. This reading is undoubtedly genuine.

Because our testimony—was believed in that day.] The members of this sentence seem to have been strangely transposed. I believe it should be read thus: "In that day when

he shall come to be glorified in his saints, and adored among all them that have believed: for our testimony was believed among you." The Thessalonians had credited what the apostles had said and written, not only concerning Jesus Christ in general; but concerning the day of judgment in particular.

11. *We pray—that our God would reward you worthily.* It is our earnest prayer that God would make you worthy, *after*, afford those continual supplies of grace by His Holy Spirit, without which you cannot adorn your holy vocation; you are called into the Christian church, and to be proper members of this church, ye must be members of the mystical body of Christ; and this implies that ye should be holy, as he who has called you is holy.

Fulfil all the good pleasure of his goodness. 1. The goodness of God, His own innate eternal kindness, has led Him to call you into this state of salvation. 2. It is the *pleasure* of that goodness, to save you unto eternal life. 3. It is the *good pleasure*, nothing can please God more, than your receiving and retaining His utmost salvation. 4. It is *all* the good pleasure of His goodness thus to save you: this He has amply proved, by sending His Son to die for you; beyond which gift, He has none greater. In this, all the good pleasure of His goodness is astonishingly manifested. 5. And if you be faithful to His grace, He will *fulfil*, completely accomplish, all the good pleasure of His goodness in you; which goodness is to be apprehended, and is to work by *faith*, the power of which must come from Him, though the act or exercise of that power must be of yourselves; but the *very power* to believe, affords excitement to the exercise of faith.

12. *That the name of our Lord.* This is the great end of your Christian calling, that Jesus who hath died for you, may have His *passion and death* magnified in your life and happiness; that ye may show forth the virtue of Him who called you from darkness into His marvellous light.

And ye in him. That His glorious excellence may be seen upon you; that ye may be adorned with the graces of His Spirit; as He is glorified, by your salvation from all sin.

According to the grace. That your salvation may be such as God requires; and such as is worthy of His grace to communicate. God saves as becomes God to save; and thus the dignity of His nature, is seen in the excellence and glory of His work.

1. It is an awful consideration to the people of the world, that persecutions and afflictions should be the lot of the true church; and should be the proof of its being such: because this shows, more than any thing else, the *desperate state* of mankind; their total enmity to God: they persecute, not because the followers of God have done, or can do them hurt;

but they persecute because they have not the Spirit of Christ in them! Men may amuse themselves by arguing against the doctrine of *original sin*, or the *total depravity* of the soul of man; but while there is religious persecution in the world, there is the most absolute disproof of all their arguments. Nothing but a heart *wholly alienated from God*, could ever devise the persecution or maltreatment of a man, for no other cause, but that he has given himself up to glorify God with his body and spirit, which are His.

2. *The everlasting destruction of the ungodly*, is a subject that should be continually placed before the eyes of men by the preachers of the Gospel. How shall a man be induced to take measures to escape a danger, of the existence of which he is not convinced? Show him the *hell* which the justice of God has lighted up for the devil and his angels; and in which all Satan's children and followers must have their eternal portion. All the perfections of God require, that He should render to every man his due. And what is the due of a sinner, or a persecutor, of one who is a *determinate enemy to God*, goodness, and good men? Why, *everlasting destruction* from the presence of the Lord and the glory of His power. And if God did not award this to such persons, He could not be the God of justice.

3. The grand object of God in giving His Gospel to mankind is to save them from their sins, make them like Himself, and take them to His eternal glory. He saves according to the measure of His eternal goodness: the scanty salvation contended for, and expected by the generality of Christians, it would be dishonourable to God to administer. He saves according to His grace. His own eternal goodness and holiness is the measure of His salvation to man: not the *exceeds and expectations* of any class of Christians. He saved not all we must not only be saved in God's way, and upon His own terms, but also according to His own measure. He who is not filled with the *fulness* of God, cannot expect the glory of God.

4. Another proof of the fall and degeneracy of man is, their general enmity to the doctrine of holiness: they cannot bear the thought of being sanctified through body, soul, and spirit, so as to perfect holiness in the fear of God. A spurious kind of Christianity is gaining ground in the world. Weakness, doubtfulness, littleness of faith, consciousness of inward corruptions, and sinful infirmities of different kinds, are, by some, considered the highest proofs of a *gracious state*; whereas, in the primitive church, they would have been considered as evidences that the persons in question had received just light enough to show them their wretchedness and danger; but not the healing virtue of the blood of Christ.

CHAPTER II.

He exhorts the Thessalonians to stand fast in the faith, and not to be alarmed at the rumours they heard concerning the sudden coming of Christ, 1, 2. Because, previously to this coming, there would be a great apostasy from the true faith, and a manifestation of a son of perdition, of whose unparalleled presumption he gives an awful description; as well as of his pernicious success among men, and the means which he would use to deceive and pervert the world, and pervert their steadfastness; shows the great privileges to which they were called; and prays that they may be comforted and established in every good word and work, 13—17. [A. M. cir. 4055. A. D. cir. 52. A. U. C. 805. An. Claudii Cæsar. Aug. 12.]

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand.

1 Thess. 3:16. 2 Thess. 3:1. Mark 13:37. 1 Thess. 1:17. — c. Matt. 24:4. Eph. 5:6. 1 John 4:1. — Matt. 24:4. Eph. 5:6. — 1 Tim. 4:1.

NOTES.—Verse 1. *We beseech you—by the coming of our Lord.* It is evident that the Thessalonians, incited or deceived by false teachers, had taken a wrong meaning out of the words of the 1st epistle, chap. iv. 15, &c. concerning the *day of judgment*; and were led then to conclude, that that day was at hand; and this had produced great confusion in the church; to correct this mistake, the apostle sent them this second letter, in which he shows, that this day must be necessarily distant, because a great work is to be done previously to its appearing.

Of the day of general judgment he had spoken before, and said that it should come as a *thief in the night*; i. e. when not expected; but he did not attempt to fix the time; nor did he insinuate that it was either *near at hand*, or *far off*. Now, however, he shows that it must necessarily be far off, because of the great transactions which must take place before it can come.

2. *Be not soon shaken in mind.* Αὐτοὶ οὐκ ὀκνῶντες, from the mind; i. e. that they should retain the persuasion they had of the truths which he had before delivered to them: that they should still hold the same opinions; and hold fast the doctrines which they had been taught.

Neither by spirit. Any pretended revelation.

Nor by word. Any thing which any person may profess to have heard the apostles speak.

Nor by letter. Either the former one which he had sent, some passages of which have been misconceived and misconstrued; or by any other letter, as from us, pretending to have been written by us, the apostles, containing predictions of this kind. There is a diversity of opinion among critics concerning this last clause; some supposing that it refers simply

3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

[Dan. 7:27. Jer. 13:18. Rev. 13:11, &c. — See 1 Mar. 2:18. — c. John 17:12. — A. Es. 14:18. Ezek. 28:2, 9. Dan. 7:25, 26, 11:35, Rev. 13:11, 14:9, &c.]

to the first epistle; others, supposing that a *forged epistle* is intended. I have joined the two senses.

The word *exaltation*, to be shaken, signifies to be agitated as a ship at sea in a storm; and strongly marks the confusion and distress which the Thessalonians had felt in their false apprehension of this coming of Christ.

As that the day of Christ is at hand. In the Preface to this epistle, I have given a general view of the meaning of the phrase the coming of Christ. Now, the question is, whether does the apostle mean the coming of Christ to execute judgment upon the Jews, and to destroy their polity; or His coming, at the end of time, to judge the world? There are certainly many expressions in the following verses, that may be applied indifferently to either; and some seem to apply to the one, and not to the other; and yet, the whole can scarcely be so interpreted as to suit any one of these comings exclusively. This is precisely the case with the predictions of our Lord, relative to these great events; one is used to point out and illustrate the other. On this ground, I am led to think that the apostle, in the following, (confessingly obscure words,) has both these in view, speaking of none of them exclusively; for it is the custom of the inspired penmen, or rather of that Spirit by which they spoke, to point out as many certain events by one prediction, as it was possible to do; and to choose the figures, metaphors, and similes accordingly; and thus, from the beginning, God has pointed out the things that were not, by the things that then existed; making the one type or signification of the other. As the apostle spoke by the same Spirit, he must probably followed the same plan; and thus the following prophecy is to be interpreted and understood.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what ^a withholdeth that he might be revealed in his time.

7 For ¹ the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way.

8 And then shall that Wicked be revealed, ² whom the Lord shall consume ³ with the Spirit of his mouth, and shall destroy ⁴ with the brightness of his coming.

9 Even him, whose coming is ⁵ after the working of Satan with all power and ⁶ signs and lying wonders.

10 And with all deceivableness of unrighteousness in ⁷ them that perish; because they received not the love of the truth, that they might be saved.

11 And ⁸ for this cause God shall send them strong delusion, ⁹ that they should believe a lie:

¹⁰ Or, withhold.—1 John 2:18, & 4:3.—¹¹ Dan 7:10, 11.—¹² Job 4:8. Isa. 11:4. Hos. 6:5. Rev. 2:16, & 19:20, 21.—¹³ Ch. 1:8. 2. Heb. 10:22.—¹⁴ John 8:12. 1 Cor. 13:2. 1 Cor. 16:13. 1 Cor. 14:1.—¹⁵ See Deu. 32:1. Matt. 24:24. Rev. 15:13, & 19:21.—¹⁶ 2 Cor. 2:15, & 4:3.—¹⁷ 1 Cor. 1:24, &c. See 1 Kings 22:22. Ezek. 14:3.

3. *Except there come a falling away first*] We have the original word *anagasia*, in our word *apostasy*; and by this term, we understand a *dereliction of the essential principles of religious truth*; either a *total abandonment of Christianity itself*, or such a *corruption of its doctrines*, as renders the whole system completely inefficient to salvation. But what this apostasy means, is a question which has not yet, and perhaps never will be answered to general satisfaction. At present, I shall content myself with making a few literal remarks on this obscure prophecy; and afterward give the opinions of learned men on its principal parts.

That man of sin] *Ο ανθρωπος της αμαρτίας*; the same as the Hebrew expresses, by *איש איש ish achen*, and *איש לילית ish lailat*; the perverse, obstinate, and iniquitous man. It is worthy of remark, that, among the rabbins, *Samael*, or the devil, is called *איש לילית ish lailat* *veish achen*, the man of Hell, and the man of iniquity; and that these titles are given to Adam after his fall.

The son of perdition] *Ο υιος της απωλειας*, the son of destruction; the same epithet that is given to Judas Iscariot, John xvii. 12, where see the note. *The son of perdition*, and the man of sin; or, as some excellent MSS. and Versions, with several of the Fathers read, *αυτοπατος της αμαρτίας*, the lawless man, see ver. 8, must mean the same person or thing. It is also remarkable, that the wicked Jews are styled by Isaiah, chap. i. 4. *בנים משחיתים benim meshachetim*, "children of perdition;" persons who destroy themselves and destroy others.

4. *Who opposeth and exalteth*] He stands against, and exalts himself above all Divine authority; and above every object of adoration; and every institution, relative to Divine worship, *απαρκα*; himself being the source whence must originate all the doctrines of religion; and all its rites and ceremonies: so that sitting in the temple of God, having the highest place and authority in the Christian church, he acts as God, taking upon himself God's titles and attributes, and arrogates to himself that authority that belongs to the Most High. The words *as God*, are waiting in AB, many others. Erpen's *Archie*, the *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, the *Vulgate*, some copies of the *Itala*, and the chief of the Greek Fathers. *Griesbach* has left them out of the text, and Professor White says, *certissima delenda*: they should most certainly be erased. There is indeed no evidence of their being authentic, and the text reads much better without them: *So that he sitteth in the temple of God, &c.*

5. *I told you these things*] In several parts of this description of the man of sin, the apostle alludes to a conversation which had taken place between him and the members of this church, when he was at Thessalonica; and this one circumstance will account for much of the obscurity, that is in these verses. Besides, the apostle appears to speak with great caution, and does not at all wish to publish what he had communicated to them; the hints which he drops were sufficient to call the whole to their remembrance.

6. *And now ye know what withholdeth*] I told you this among other things; I informed you what it was that prevented this man of sin, this son of perdition, from revealing himself fully.

7. *For the mystery of iniquity doth already work*] There is a system of corrupt doctrine which will lead to the general apostasy, already in existence; but it is a mystery: it is as yet hidden; it dare not show itself because of that which withholdeth, or withholdeth. But, when that which now restraineth be taken out of the way, then shall that wicked one be revealed: it will then be manifest who he is, and what he is.—See the observations at the end of this chapter.

8. *Whom the Lord shall consume*] He shall blast him so, that he shall wither and die away; and this shall be done by the Spirit of His mouth; the words of eternal life, the true doctrine of the Gospel of Jesus; this shall be the instrument used to destroy this man of sin; therefore, it is evident his death will not be a sudden but a gradual one; because, it is by the preaching of the truth that he is to be exposed, overthrown, and finally destroyed.

The brightness of his coming] This may refer to that full manifestation of the truth which had been obscured and kept under by the evaluation of this man of sin.

12 That they all might be damned who believed not the truth, but ^a had pleasure in unrighteousness:

13 But ^b we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God ^c hath ^d from the beginning chosen you to salvation, ^e through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our Gospel, to ^f the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, ^g stand fast and hold ^h the traditions which ye have been taught, whether by word, or our epistle.

16 ⁱ Now our Lord Jesus Christ himself, and God, even our Father, ^j which hath loved us, and hath given us everlasting consolation and ^k good hope through grace,

17 Comfort your hearts, ^l and stablish you in every ^m good word and work.

¹ Matt. 23:5, 11. 1 Ths. 4:1.—² Rom. 1:22.—³ Ch. 1:3.—⁴ 1 Ths. 1:4.—⁵ Eph. 1:4, 5. 1 Cor. 1:2.—⁶ John 17:22. 1 Ths. 2:12. 1 Pet. 1:10.—⁷ Phil. 4:1.—⁸ 1 Cor. 11:2. Ch. 3:6.—⁹ Ch. 1:12.—¹⁰ 1 John 4:10. Rev. 1:5.—¹¹ 1 Pet. 1:3.—¹² 1 Cor. 1:8. 1 Ths. 3:13. 1 Pet. 5:10.

9. *Whose coming is after the working of Satan*] The operation of God's Spirit sends his messengers; the operation of Satan's spirit sends his emissaries. The one comes *κατ' ενεργειαν του Θεου*, after, or according to the energy, or inward powerful working of God; the other comes *κατ' ενεργειαν του Σατανα*, according to the energy, or inward working, of Satan.

With all power] *Παση δυναμει*, all kinds of miracles, like the Egyptian magicians. And signs and lying wonders; the word *lying* may be applied to the whole of these; they were lying miracles, lying signs, and lying wonders; only appearances of what was real; and done to give credit to his presumption and imposture. Whereas God sent his messengers with real miracles, real signs, and real wonders; such, Satan cannot produce.

10. *And with all deceivableness of unrighteousness*] With every art that cunning can invent, and unrighteousness suggest, in order to delude and deceive.

In them that perish] *Εν τοις απολλυμενοις*, among them that are destroyed; and they are destroyed and perish because they would not receive the love of the truth, that they might be saved. So, they perish because they obstinately refuse to be saved; and receive a lie in preference to the truth. This has been true of all the Jews, from the days of the apostle until now.

11. *God shall send them strong delusion*] For this very cause, that they would not receive the love of the truth, but had pleasure in unrighteousness; therefore, God permits strong delusion to occupy their minds; so that they believe a lie rather than the truth; prefer false apostles, and their erroneous doctrines, to the pure truths of the Gospel, brought to them by the well accredited messengers of God: being ever ready to receive any false Messiah, while they systematically, and virulently, reject the true one.

12. *That they all might be damned*] *Οις κριθονται*, so that they may all be condemned who believed not the truth, when it was proclaimed to them; but took pleasure in unrighteousness, preferring that to the way of holiness. Their condemnation was the effect of their refusal to believe the truth; and they refused to believe it because they loved their sins. For a farther, and more pointed, illustration of the preceding verses, see at the conclusion of this chapter.

13 and 14. *God hath from the beginning chosen you to salvation*] In your calling, God has shown the purpose that he had formed from the beginning, to call the Gentiles to the same privileges with the Jews; not through circumcision; and the observance of the Mosaic law, but by faith in Christ Jesus; but this simple way of salvation referred to the same end, holiness; without which no man, whether Jew or Gentile, can see the Lord.

Let us observe the order of Divine grace in this business:—1. They were to hear the truth; the doctrines of the Gospel.—2. They were to believe this truth, when they heard it preached.—3. They were to receive the Spirit of God, in believing the truth.—4. That Spirit was to sanctify their souls; produce an inward holiness, which was to lead to all outward conformity to God.—5. All this constituted their salvation; their being fitted for the inheritance among the saints in light.—6. They were to obtain the glory of our Lord Jesus Christ; that state of felicity for which they were fitted, by being saved here from their sins, and by being sanctified by the Spirit of God.

15. *Therefore, brethren, stand fast*] Their obtaining eternal glory, depended on their faithfulness to the grace of God; for this calling did not necessarily and irresistibly lead to faith; nor their faith, to the sanctification of the Spirit; nor their sanctification of the Spirit, to the glory of our Lord Jesus. Had they not attended to the calling, they could not have believed; had they not believed, they could not have been sanctified; had they not been sanctified, they could not have been glorified. All these things depended on each other; they were stages of the great journey; and at any of these stages they might have halted, and never finished their Christian race.

Hold the traditions which ye have been taught] The word *παρὰ*, which we render *tradition*, signifies any thing delivered in the way of teaching; and here most obviously

means the doctrines delivered by the apostle to the Thessalonians; whether in his *preaching, private conversation, or by these epistles*; and particularly the *first epistle*, as the apostle here states. Whatever these traditions were, as to their matter, they were a *revelation from God*; for they came by men who *spoke and acted under the inspiration of the Holy Spirit*; and on this ground, the passage here can never, with any propriety, be brought to support the unapostolical, and antiapostolical traditions of the Romish church; those being matters which are, confessedly, not taken from either Testament; nor were spoken either by a *prophet or an apostle*.

16. *Now our Lord Jesus*] As all your *grace* came from God through Christ, so the *power* that is necessary to strengthen and confirm you unto the end, must come in the same way.

Everlasting consolation] Παράκλησις αἰώνιος, the *glad tidings* of the Gospel; and the *comfort* which ye have received through believing; a gift which God had in His *original purpose*, in reference to the Gentiles; a purpose which has respected *all times and places*; and which shall continue to the *conclusion* of time; for the Gospel is *everlasting*, and shall not be superseded by any other dispensation. It is the *last and best* which God has provided for man; and it is *good tidings, everlasting consolation*; a complete system of complete peace and happiness. The words may also refer to the happiness which the believing Thessalonians then possessed.

And good hope through grace] The *hope* of the Gospel was the *resurrection of the body*, and the final *glorification* of it, and the soul, throughout eternity. This was the *good hope* which the Thessalonians had; not a hope that they should be *pardoned or sanctified*, &c. Pardon and holiness they enjoyed, therefore they were no objects of *hope*; but the *resurrection of the body*, and eternal glory, were necessarily *future*; these they had in expectation; these they hoped for; and, through the *grace* which they had already received, they had a *good hope*, a well-grounded expectation, of this glorious state.

17. *Combat your hearts*] Keep your souls ever under the influence of His Holy Spirit; and *establish you*; confirm and strengthen you in your *belief of every good word, or doctrine*, which we have delivered unto you; and in the *practice of every good work*, recommended and enjoined by the doctrines of the Gospel.

It is not enough that we *believe* the truth; we must *live* the truth. Antinomianism says, "Believe the doctrines, and ye are safe." The testimony borne by the Gospel is—*believe, love, obey*: none of these can subsist without the other. The faith of a devil may exist without loving obedience; but the faith of a true believer *worketh by love*; and this faith and love have not respect to *some one* commandment, but to *all*; for God writes His *whole law* on the heart of every genuine Christian; and gives him that *love* which is the *fulfilling of the law*.

The reader will have observed, that, in going through this chapter, while examining the import of every leading word, I have avoided fixing any *specific meaning* to terms; the *apostacy, or falling away*: the *man of sin*; *son of perdition*; *him who letteth, or withholdeth*, &c. The reason is, I have found it extremely difficult to fix any sense to my own satisfaction; and, it was natural for me to think that, if I could not satisfy myself, it was not likely I could satisfy my readers; but, as something should be said relative to the *persons and things* intended by the apostle, I choose to give rather what others have said, than attempt any new mode of interpretation. The great *scarcity* of explanations given by wise and learned men, only prove the difficulty of the place.

1. The general run of Protestant writers understand the whole as referring to the *popes, and church of Rome*; or the whole system of the *papacy*—2. Others think that the defection of the *Jewish nation*, from their allegiance to the Roman emperor, is what is to be understood by the *apostacy, or falling off*; and that all the other terms refer to the *destruction of Jerusalem*—3. The Fathers understood the *antichrist* to be intended; and of this person they seem to have formed no specific idea—4. Dr. Hammond refers the *apostacy* to the defection of the primitive Christians to the *Gnostic heresy*; and supposes that, by the *man of sin, and son of perdition, Simon Magus* is meant—5. *Grotius* applies the whole to *Caius Cæsar*—6. *Wetstein* applies the *apostacy* to the rebellion and slaughter of the three princes that were proclaimed by the Roman armies, previously to the reign of *Tiberianus*; and supposes *Titus, and the Flavian family*, to be intended by the *man of sin, and son of perdition*—7. *Schultze* contends, strongly, that the whole refers to the case of the Jews, incited to rebellion by the scribes and Pharisees; and to the utter and final destruction of the *Rabbinic and Pharisaic system*; and thinks he finds something in their spirit and conduct, and in what has happened to them, to illustrate every word in this prophecy. Dr. *Whitby* is nearly of the same sentiments—8. *Cadnet* follows, in the main, the interpretation given by the ancient Fathers; and wonders at the want of candour in the Protestant writers, who have gleamed up every abusive tale against the bishops and church of Rome; and asks them, Would they be willing that the Catholics should exert all the aspersions cast on Protestantism by its enemies?—9. Bishop *Newton* has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern

commentators follow his steps. He applies the whole to the *Romish church*; the *apostacy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c. the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

3, 4. *For that day shall not come, except, &c.*—"The day of Christ shall not come, except there come the *apostacy* first." The *apostacy* here described, is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is the *apostasy*. With an article to give it an emphasis; the article being adverbial, signifies, "that famous, and before-mentioned prophecy." So likewise is the *man of sin*, with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from Dan. vii. 25, and ix. 26. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. "The *man of sin*, may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body, or number of men, under the character of one; thus, a *king*, Dan. vii. 8. Rev. xvii. is used for a succession of kings. The *man of sin* being to be expressed from Dan. vii. 21, according to the Greek translation, he shall *exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing *idolatry* in particular, as the word *sin* signifies frequently in Scripture. The *son of perdition* is also the denunciation of the traitor Judas, John xvii. 12, which implies, that the *man of sin* should be like Judas, a false apostle; like him, betray Christ; and like him, be devoted to destruction. *When opposeth, &c.* is manifestly copied from Daniel, *He shall exalt himself, &c.* The features exactly resemble each other: "He opposeth, and exalteth himself above all; or, according to the Greek, *above every one that is called God, or that is worshipped*. The Greek word for *worshipped*, is *εὐσεβείας*, alluding to the Greek title of the Roman emperors, *εὐσεβής*, which signifies *august, or venerable*. He shall *oppose*; for the prophets speak of things future, as present; he shall oppose, and exalt himself, not only above inferior magistrates, (who sometimes called *gods* in Italy, &c.) but even above the greatest emperors; and shall arrogate to himself Divine honours. *So that he, as God, sitteth in the temple, &c.* By the temple of God, the apostle could not well mean the temple of Jerusalem, because that, he knew, would be destroyed within a few years. After the death of Christ, the temple of Jerusalem is never called by the apostles the *temple of God*; and if, at any time, they make mention of the *house, or temple of God*, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12, will want no examples to prove, that, under the Gospel dispensation, the *temple of God* is the church of Christ; and the *man of sin's sitting*, implies his ruling and presiding there; and *sitting there as God*, implies his claiming Divine authority in things spiritual as well as temporal; and *showing himself that he is God*, implies his doing it with ostentation.

5, 6, 7. *Remember ye not, &c.* The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostacy that would infect the church, even while he was at Thessalonica. From these verses, it appears that the *man of sin* was not then revealed; his *time* was not yet come; or the season of his manifestation. The *mystery of iniquity* was indeed *already working*; the seeds of corruption were sown; but they were not grown up to maturity; the *man of sin* was yet hardly received in the womb; if not he some time before he could be brought forth; there was some obstacle that hindered his appearing. What this was we cannot determine with absolute certainty, at so great a distance of time; but, if we may rely upon the concurrent testimony of the Fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle deserves such caution (he mentioned it in discourse, but would not commit it to writing).

8. *Then shall that Wicked be revealed.* When the obstacle, mentioned in the preceding verse, should be removed, *then shall that Wicked, &c.* Nothing can be plainer than that the lawless *Charybdis*, (as the Greek signifies, the *wicked law*), here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what *hindered* that he should be *revealed*, and would continue to hinder till it was taken away; *and then the wicked one, &c.* Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation, than he foretells also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in order of time; but the apostle listens to what was first and warmest in his thoughts and wishes, *When the Lord shall consume, &c.* If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the true preaching and publication of His

word; and shall utterly destroy him at His second coming, in the glory of His Father, with all the holy angels. If these two clauses relate to one and the same event, it is a pleonasm very usual in the sacred, as well as other oriental writings: and the purport plainly is, that the Lord Jesus shall destroy him with the greatest facility, *when he shall be revealed from heaven*; as the apostle has expressed it in the preceding chapter.

9—12. *Whose coming is after, &c.*—The apostle was eager to foretel the destruction of the man of sin; and for this purpose, having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance, and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers, and boast of revelations, visions, and miracles; false in the senses, and applied to promote false doctrines. Verse 9. He should likewise practise all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth; whereby they might attain eternal salvation. Verse 10. And indeed, it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness: ver. 11, 12.

Upon this survey, there appears little room to doubt of the genuine sense and meaning of the passage. The Thessalonians, (as we have seen from some expressions in the former epistle) were alarmed as if the end of the world was at hand. The apostle, to correct their mistakes, and dissipate their fears, assures them that a great apostasy, or defection of the Christians, from the true faith and worship, must happen before the coming of Christ. This apostasy, all the concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the church of Rome has most notoriously departed, by substituting other mediators, and invoking and adoring saints and angels: nothing is apostasy if idolatry be not. And are not the members of the church of Rome guilty of idolatry, in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary; as much, or more, than to God blessed for ever? This is the grand corruption of the Christian church; this is the apostasy, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostasy be rightly charged upon the church of Rome, it follows of consequence, that the man of sin is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostasy. He is properly the man of sin, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by sin be meant idolatry in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry, of the grossest kind. He also, like the false apostle Judas, is the son of perdition; whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. He opposeth: he is the great adversary of God and man; persecuting and destroying by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The *heathen emperor* of Rome may have slain his thousands of innocent Christians; but the *Christian bishop* of Rome, has slain his ten thousands. He exalteth himself above all that is called God, or is worshipped; not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; depositing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ, and God himself: making even the word of God of none effect by his traditions; forbidding what God has commanded; as marriage, the use of the Scriptures, &c. and also commanding, or allowing what God has forbidden, as idolatry, persecution, &c. So that he, as God, sitteth in the temple of God, &c.; he is, therefore, in profession a Christian, and a Christian bishop. His sitting in the temple of God, implies plainly his having a seat, or *cathedra*, in the Christian church; and he sitteth there as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool; and in that position receives adoration. At all times he exercises Divine authority in the church; showing himself that he is God; affecting Divine titles, and asserting that his decrees are of the same, or greater authority, than the word of God. So that the pope is, evidently, according to the titles given him in the public decretals, *The God upon earth*: at least there is no one like him, who exalteth himself above every god: no one like him, who sitteth as God in the temple of God, showing himself that he is God. The foundations of popery were laid in the apostle's days, but the superstructure was raised by degrees; and several ages passed before the building was completed, and the man of sin revealed in

full perfection. The tradition that generally prevailed was, that which hindered the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians in the public offices of the church, prayed for its peace and welfare; as knowing that, when the Roman empire should be dissolved, and broken in pieces, the empire of the man of sin would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased; and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the wicked, or lawless one, was fully manifested and revealed. His coming is after the energy of Satan, &c., and does it require any particular proof that the pretensions of the pope, and the corruption of the church of Rome, are all supported and authorized by feigned visions and miracles; by pious frauds and impositions of every kind? But how much sower the man of sin may be exalted, and how long soever he may reign, yet at last, *The Lord shall consume him, &c.* This is partly taken from Isa. xi. 4. (*And with the breath of His lips shall he slay the wicked one*) where the Jews put an emphasis upon the words the wicked one, as appears from the Chaldee; which renders it, 'He shall destroy the wicked Roman.' If the two clauses, (as is said in the note on ver. 8) relate to two different events, the meaning is, 'that the Lord Jesus shall gradually consume him with the free preaching of the Gospel: and shall utterly destroy him at His second coming, in the glory of the Father.' The former begun to take effect at the Reformation; and the latter will be accomplished in God's appointed time. The man of sin is now upon the decline, and he will be totally abolished when Christ shall come in judgment. Justin Martyr, Tertullian, Origen, Lactantius, Cyril of Jerusalem, Ambrose, Hilary, Jerome, Augustine, and Chrysostom, give much the same interpretation that has here been given of the whole passage. And it must be owned, that this is the genuine meaning of the apostle; that this is only consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection; that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars; which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of Divine revelation; and an excellent antidote to the poison of popery." See the *Dissertations on the Prophecies*; and *Dodd*, as above.

10. Dr. Macknight proceeds, in general, on the plan of Bishop Newton; but, as he thinks that the apostle had the prophecy of Daniel, in chap. vii. and viii. particularly in view, he collates his words with those of the prophet, in the following way.

3. That man of sin be revealed, the son of perdition.—

Ὁ ἀνθρώπος τῆς ἁμαρτίας, ὁ υἱὸς τοῦ ἀπολείας. "The anticleric," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the little horn, and blasphemous king, agrees so exactly in meaning with Paul's description of the man of sin, and son of perdition, and lawless one, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages:

2 Thess. ii. 3.—And that man of sin be revealed, the son of perdition.

Dan. vii. 21.—And the same horn made war with the saints, and prevailed against them.

2 Thess. ii. 4.—Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

25.—And he shall speak great words against the Most High; and shall wear out the saints of the Most High.

Dan. xi. 35.—And the king shall do according to his will, and he shall exalt himself above every God, and shall speak marvellous things against the God of gods.

2 Thess. ii. 7.—Only he who now letteth, will let, until he be taken out of the way.

Dan. vii. 25.—He shall also stand up against the Prince of princes.

Dan. vii. 8.—I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

2 Thess. ii. 8.—And then shall that wicked one be revealed.

Dan. vii. 25.—And he shall think to change times and laws, and they shall be given into his hand. See Dan. vii. 24.

1 Tim. iv. 1.—Giving heed to seducing spirits, and doctrines of devils.

Dan. xi. 33.—In his state he shall honour the god of forces, (Molochim,) gods who are protectors, that is, tutelary angels and saints.

3.—Forbidding to marry.

Dan. xi. 37.—Neither shall he regard the God of his fathers, nor the desire of women.

2 Thess. ii. 8.—Whom the

Dan. vii. 11.—I beheld then,

Lord shall consume *with the Spirit of His mouth*, and shall destroy with the brightness of His coming.

because of the voice of the great words which the horn spoke. I beheld, even till the *beast was slain*, and his body destroyed and given to the *burning flame*.

25.—And they shall take away his dominion, to *consume* and *to destroy it to the end*.

Din. viii. 25.—He shall be broken without land."

After entering into great detail in his Notes, he sums up the whole in the following manner:—

"Now, as in the prophecies of Daniel, empires governed by a succession of kings, are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast; so in Paul's prophecy, the *man of sin*, and *son of perdition*, and the *lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves. It is true, the papists contend, that one person only is meant by these appellations, because they are in the singular number, and have the Greek article prefixed to them. But in Scripture we find other words in the singular number, with the article, used to denote a multitude of persons; for example, Rom. i. 17. *6 deus, the just one by faith shall live*; that is, all just persons whatever. Tit. i. 7. *6 eretikon, the bishop must be blameless*; that is, all bishops must be so. 2 John v. 7. *6 xuric, the deceiver*, signifies many deceivers; as is plain from the preceding clause, where *many deceivers* are said to *have gone out*. In like manner, the false teachers, who deceived Christ's servants, to commit fornication and idolatry, are called, *that woman Jezebel*, Rev. ii. 20, and the *arklote of Babylon*, Rev. xvii. 5, and in this Prophecy, ver. 7, the Roman emperors, and magistrates under them, are called *6 xaregon, he who restraineth*.—Further, a succession of persons, arising one after another, are denoted by appellations in the singular number, with the article; for example, the succession of the Jewish high-priests, is thus denoted in the laws concerning them; Lev. xxi. 10, 15. Numb. xxv. 25—28. As also the succession of the Jewish kings, Deut. xvii. 11. 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, *man of sin*, *son of perdition*, *lawless one*, although in the singular number, and with the article prefixed, may, according to the Scripture idiom, denote a multitude, and even a succession of persons, arising one after another.

"The facts and circumstances mentioned in these prophecies, are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case, where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate, with the words of the prophecy; and to adopt that as the event intended, which most exactly agrees in all its parts to the prophetic description.

"According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the descriptions of the *man of sin*, and of the *mystery of iniquity*, given in the writings of Daniel and Paul.

"And first, we have shown, in note 1, on ver. 7, that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's day, as he affirms, ver. 7, and that the power of the Roman emperors, and of the magistrates under them, was that, which then, and during the succeeding ages, restrained the *mystery of iniquity* in its working, and the *man of sin* from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience. But, after the heathen magistrates were taken out of the way, by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of Divine authority by the civil power; then did they, in these councils, arrogate to themselves the right of establishing what articles of faith and discipline they thought proper; and of anathematizing all who rejected their decrees; a claim, which, in after times, the bishops of Rome transferred from

general councils to themselves. It was in this period that the worship of saints and angels was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God. In this period, likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones, and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement; by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be the *man of sin*, and *lawless one*, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called God, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and, by substituting saints and angels, as mediators, in the place of Christ, they degraded Him from his office as Mediator, or rendered it altogether useless. However, though they thus opposed God and Christ, by their unrighteous decrees, yet did they not *exalt themselves above every one who is called God*, or an object of worship; neither did they sit yet in the temple of God as God, and openly show themselves to be God.

These bishopsmen's extravagancies were to be acted in after times, by a number of particular persons in succession, I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all the countries where they lived; they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously enthrall'd, in all the countries where Christianity was professed.

"This height, however, of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, that *which restraineth* was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel's visions, by the ten horns of the fourth beast. For then it was, that the bishops of Rome made themselves the sovereigns of Rome, and of its territory; and so became the little horn which Daniel beheld coming up among the ten horns, and which had the eyes of a man, and a mouth speaking great things; to show, that its dominion was founded on the deepest policy; and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified, by three of the horns of Daniel's fourth beast, being plucked up by the roots before the little horn, they called themselves the *vicars of Christ*, on pretence that Christ had transferred His whole authority to them. They also thought to change times and laws, as Daniel foretold: for, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money. Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High: for, by the cruel and bloody persecutions which they obliged the priests who acknowledged their authority, to carry on against those who adhered to the pure doctrines and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke; thus, *with their mouth did they speak very great things*. At length they assumed the right of conferring kingdoms, and of deposing princes; and actually disposed some, with the help of the po-

tentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of allegiance. But this impious scheme of false doctrine, and the spiritual tyranny built upon it, agreeably to the predictions of the prophet Daniel, and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

"Upon the whole, I think every impartial person, who attentively considers the foregoing sketch, must be sensible that, in the bishops of Rome, all the characters and actions ascribed by Daniel to the little horn, and by Paul to the man of sin, and the lawless one, are clearly united. For, according to the strong workings of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God; and, in seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws, human and divine; and have encouraged their vices in the most enormous acts of wickedness, the Spirit of God has, with the greatest propriety, given them the appellations of the man of sin, the son of perdition, and the lawless one. Further, as it is said, the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overthrown by the irruption of the northern barbarians, were the season allotted to the man of sin, for revealing himself. Accordingly, we know, that, in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?"

"At the conclusion of our explication of the prophecy concerning the man of sin, it may be proper to observe, that the events foretold in it, being such as never took place in the world before, and, in all probability, never will take place in it again; the foreknowledge of them was certainly a matter out of the reach of human conjecture, or foresight. It is evident, therefore, that this prophecy, which from the beginning has stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the Divine original of that revelation of which it makes a part, and of the inspiration of

the person from whose mouth it proceeded." See Dr. Macknight's Commentary and Notes, Vol. III. page 100, &c.

With all this evidence before him, the intelligent reader will now be enabled to judge for himself, and to adopt for his own, that opinion which appears to be the best supported by circumstances and facts. The labours of the above learned men have certainly narrowed the principal subjects of inquiry; and we may now safely state that, in this very obscure prophecy, the Spirit of God had in view either the Jewish, or an apostate Christian church, possessing great spiritual and secular influence and jurisdiction. That the words appear to apply best to the conduct of many of the popes, and the corruptions of the Romish church, need no proof; but to which of these churches, or to what other church or system we should apply them, some men, as eminent for their piety as for their learning, hesitate to declare: yet I must acknowledge, that the most pointed part of the evidence here adduced, tends to fix the whole on the Romish church, and on none other.

Whatever may be intended here by the words *mystery of iniquity*, we may safely assert, that it is a *mystery of iniquity to deny the use of the Sacred Scriptures to the common people*; and that the church that does so, is afraid to come to the light. Nothing can be more propitious and monstrous, than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. Persons who are detested the use of the Sacred Writings, may be manufactured into different forms and modes; and be mechanically led to believe certain dogmas, and perform certain religious acts; but, without the use of the Scriptures, they never can be intelligent Christians; they do not search the Scriptures, and therefore they cannot know Him of whom these Scriptures testify. The *mystery of iniquity* contained in this prohibition, *works not*, and has worked long; but did it work in the apostles' times?—Did it work in the church at Thessalonica?—Is it possible that the present *crap* should have been produced from so remote a *seed*? What does that most solemn adjuration of the apostle, 1 Thess. v. 27, mean? *I charge you by the Lord, that this epistle be read unto all the holy brethren*. Why was such a charge necessary?—Why should it be given in so awful a manner? Does it not absolutely imply, that there would be attempts made to keep all the holy brethren from seeing this epistle? And can we conceive that *less* was referred to in the delivery of this very awful adjuration? This *mystery of iniquity* did work then, in the Christian church: even then, attempts were made to *hide* the Scriptures from the common people. And does not this one consideration serve more to identify the prophecy than any thing else? Let him that readeth understand.—See the notes on 1 Thess. v. 27. and at the end of that chapter.

CHAPTER III.

The apostle recommends himself and his brethren to the prayers of the church, that their preaching might be successful; and that they might be delivered from wicked men, 1, 2. Expresses his confidence in God, and them; and prays that they may patiently wait for the coming of Christ, 3—5. Gives them directions concerning strict discipline in the church; and shows how he and his fellow-labourers had behaved among them; not availing themselves of their own power and authority, 6—9. Shows them how to treat disorderly and idle people; and not to get weary in well-doing, 10—13. Directs them not to associate with those who obey not the orders contained in this epistle, 14, 15. Prays that they may have increasing peace, 16. And concludes with his salutation and benediction, 17, 18. [A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Claudii Cæsar. Aug. 12.]

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall establish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

a Eph. 6:19. c 1 Cor. 13. 1 Thess. 5:25—d Gr. may run—e Rom. 15:20—f Gr. ab. f. ad. e. Acts 18:21. g Rom. 10:16—h 1 Cor. 13. 1 Thess. 5:21—i John 17:15. 2 Pet. 2:19. k 2 Cor. 7:16. Gal. 2:10—l 1 Thess. 2:15.

NOTES.—Verse 1. *Finally, brethren* The word τοῦτο, do not mean *finally*, but *farthermore*—to come to a conclusion—*what remains is this—I shall only add*—any of these phrases expresses the sense of the original.

Pray for us God, in the order of His grace and providence, has made even the success of His Gospel dependent, in a certain measure, on the prayers of His followers. *Why* He should do so, we cannot tell; but that He has done so, we know; and they are not a little criminal who neglect to make to us supplications for the prosperity of the cause of God.

May have free course They were to pray that the doctrine of the Lord, ἀποὺς τοῦ Κεραυνῆ, might run, τρέχει, an allusion to the races in the Olympic games; that, as it had already got into the Stadium, or race course, and had started fairly, so it might run on, get to the goal, and be glorified, i. e. gain the crown, appointed for him that should get first to the end of the course.

2. *Unreasonable and wicked men* The word ἀνάνη, which we translate *unreasonable*, signifies rather *disorderly*, *unmanageable*, persons out of their place; under no discipline; regardless of law and restraint; and ever acting agreeably to the disorderly and unreasonable impulse of their own minds.

For all men have not faith The word πᾶς

5 And I the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we have behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but

k Or, the patience of Christ. 1 Thess. 1:3—l Rom. 16:17. Verse 11. 1 Tim. 5:5. 2 John 10:—m 1 Cor. 5:11. 14—n 1 Thess. 4:11 & 5:11. Verse 11, 12, 14—o Ch. 2:15—p 1 Cor. 4:16 & 11:1. 1 Thess. 1:6, 7—q 1 Thess. 2:40.

doubt, to be taken here for *fidelity*, or *trustworthiness*, and not for *faith*; and this is agreeable to the meaning given to it in the very next verse: but the Lord is faithful, πιστός δε εἰς τὸ ὁ Κεραυνῆ.

There are many even of those who have received a measure of the Divine light, in whom we cannot *confide*; they are irregular, disorderly, and cannot be brought under regular discipline: to these we cannot trust, either ourselves, or any thing that concerns the cause of God. But the Lord is worthy of your whole confidence; doubt Him not: He will establish you, and keep you from any evil to which you may be exposed by these or such like persons.

3. *From evil* ἀπὸ τοῦ πονηροῦ, may be translated from the devil, or from the evil one. They had disorderly men, wicked men, and the evil one, or the devil, to contend with: God alone could support and give them the victory: He had promised to do it, and He might ever be *confided* in as being invariably faithful.

4. *And we have confidence* We have no doubt of God's kindness towards you; He loves you, and will support you; and we can confide in you, that ye are now acting as we have desired you, and will continue so to do.

5. *The Lord direct your hearts into the love of God* The love of God is the grand motive and principle of obedience.

* wrought with labour and travail night and day, that we might not be chargeable to any of you :

9 * Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some *x* which walk among you disorderly, *y* working not at all, but are busy-bodies.

12 * Now them that are such, we command and exhort by our Lord Jesus Christ, *z* that with quietness they work, and eat their own bread.

13 But ye, brethren, *a* be *b* not weary in well doing.

14 And if any man obey not our word *b* by this epistle, *n-o-t* *a* Acts 13. 2 & 30, 31. 2 Cor. 11. 9. 1 Thess. 2. 9. — 1 Cor. 9. 6. 1 Thess. 2. 5. — 2 Cor. 7. — 1 Tim. 5. 19. 1 Thess. 4. 11. — 2 Cor. 5. 6. — 1 Thess. 4. 11. 1 Tim. 5. 13. 1 Pet. 4. 15. — 1 Thess. 4. 11. — Eph. 4. 28. — 2 Cor. 6. 9.

this must occupy your hearts : the heart is irregular in all its workings ; God alone, by His Spirit, can direct it into His love, and keep it right : *κατασκευαζετε*, give a proper direction to all its passions ; and keep them in order, regularly, and purely.

The patience of Christ.] Such patience, under all your sufferings and persecutions, as Christ manifested under His. He bore meekly the contradiction of sinners against Himself ; and, when He was reviled, He reviled not again.

6. That ye withdraw yourselves.] Have no fellowship with those who will not submit to proper discipline : who do not keep their place : *ατακως*, such as are out of their rank, and act according to their own wills and caprices ; and particularly such as were idle and busy-bodies. These he had ordered, 1 Thess. iv. 11, 12, that they should study to be quiet, *mind their own business, and work with their hands* ; but it appears that they had paid no attention to this order ; and now he desires the church to exclude such from their communion.

And not after the tradition.] This evidently refers to the orders contained in the first epistle ; and that first epistle was the tradition which they had received from him. It was, therefore, no unwritten word : no uncertain saying, handed about from one to another : but a part of the revelation which God had given, and which they found in the body of his epistle. These are the only traditions which the church of God is called to regard.

7. We behaved not ourselves disorderly.] *Οκτακτακως*, we did not go out of our rank ; we kept our place, and discharged all its duties.

8. Neither did we eat any man's bread for nought.] We paid for what we bought ; and worked with our hands that we might have money to buy what was necessary.

Labour and travail night and day.] We were incessantly employed ; either in preaching the Gospel, visiting from house to house, or working at our calling. As it is very evident that the church at Thessalonica were very pious, and most affectionately attached to the apostle, they must have been very poor, seeing he was obliged to work hard, to gain himself the necessities of life. Had they been able to support him, he would not have worked with labour and travail, night and day, that he might not be burdensome to them ; and as we may presume that they were very poor, he could not have got his support among them without adding to their burthens. To this, his generous mind could not submit : it is no wonder, therefore, that he is so severe against those who would not labour, but were a burthen to the poor followers of God.

9. Not because we have not power.] We have the power, *εξουσια*, the right to be maintained by those in whose behalf we labour. The labourer is worthy of his hire, is a maxim universally acknowledged and respected ; and they who preach the Gospel, should live by the Gospel : the apostle did not claim his privilege, but laboured for his own support, that he might be an example to those whom he found otherwise disposed ; and that he might spare the poor. See 1 Cor. ix. 1, &c.

10. If any would not work, neither should he eat.] This is a just maxim ; and universal nature inculcates it to man. If man will work, he may eat ; if he do not work, he neither can eat, nor should he eat. The maxim is founded on these words of the Lord, *In the sweat of thy brow thou shalt eat bread*. Industry is crowned with God's blessing ; idleness is loaded with His curse. This maxim was a proverb among the Jews. Men who can work, and will rather support themselves by begging, should not eat one morsel of bread. It is a sin to minister to necessities that are merely artificial.

11. For we hear that there are some.] It is very likely that St. Paul kept up some sort of correspondence with the Thessalonian church ; for he had heard every thing that concerned their state, and it was from this information that he wrote his second epistle.

Disorderly.] *Ατακως*, out of their rank ; not keeping their own place.

Working not at all.] Either lazing at home, or becoming religious gossip ; *ἡδονε εἰπαλογουμαι*, doing nothing : —

Busy-bodies.] *Πεπληροφρονουμαι*, doing every thing they should not do ; impertinent meddlers with other people's business ; prying into other people's circumstances, and domestic affairs ; magnifying, or minimizing ; mistaking, or underrating every thing ; newsmongers and tell-tales ; an abominable race, the curse of every neighbourhood where they live ; and a pest to religious society. There is a fine para-

that man, and *e* have no company with him, that he may be ashamed.

15 *d* Ye count him not as an enemy, *e* but admonish him as a brother.

16 Now *f* the Lord of peace himself give you peace always by all means. The Lord be with you all.

17 *g* The salutation of Paul with mine own hand, which is the token in every epistle : so I write.

18 *h* The grace of our Lord Jesus Christ be with you all. Amen.

1 The second epistle to the Thessalonians was written from Athens.

a Or, faint not. — *b* Or, direct, for that man by an epistle. — *c* Matt. 18. 17. 1 Cor. 5. 9. 11. Ver. 6. — *d* Lev. 19. 17. 1 Thess. 5. 11. — *e* 1 Cor. 10. 16. — *f* 1 Cor. 13. 3. 2 Cor. 13. 11. 1 Thess. 5. 23. — *g* 1 Cor. 16. 21. Col. 4. 18. — *h* Rom. 16. 24.

nomosia in the above words, and evidently intended by the apostle.

12. [With quietness they work.] *Μετα ηἡσυχας, with silence*, leaving their tale-bearing, and officious intermeddling. *Less noise and more work !*

That they work and eat their own bread.] Their own bread, because earned by their own honest industry. What a degrading thing to live on the bounty or mercy of another, while a man is able to acquire his own livelihood ! He who can submit to this, has lost the spirit of independence, and has in him a beggar's heart ; and is capable of nothing but base and beggarly actions. The apostle's command is a cure for such ; and the church of God should discountenance such, and disown them.

13. Be not weary in well-doing.] While ye stretch out no hand of relief to the indolent and lazy, do not forget the real poor ; the genuine representatives of an impoverished Christ ; and rather relieve a hundred deserving objects, than pass by one who is a real object of charity.

11. If any man obey not.] They had disobeyed his word in the first epistle, and the church still continued to bear with them ; now he tells the church, if they still continue to disregard what is said to them, and particularly his word, by this second epistle, they are to mark them as being totally incorrigible, and have no fellowship with them.

Some construe the words *ἐν τῇ ἐπιστολῇ*, with *ταυτων σημειωμεθα*, give me information of that man by a letter : let me hear of his continued obstinacy ; and send me his name. This was probably in order to excommunicate him, and deliver him over to Satan, for the destruction of the body, that the spirit might be saved in the day of the Lord Jesus. The words of the original will bear either construction ; that in the text, or that given above.

15. Count him not as an enemy.] Consider him still, more an enemy to himself, than to you ; and admonish him as a brother, though you have ceased to hold religious communion with him. His soul is still of infinite value ; labour to get it saved.

16. The Lord of peace.] Jesus Christ, who is called our peace, Ephes. ii. 14, and the Prince of peace, Isa. ix. 6. May He give you peace, for he is the fountain and dispenser of it.

Always.] Both in your consciences, and among yourselves. By all means.] *ἡ παντοτροπος* ; by all means, methods, occasions, instruments, and occurrences : peace or prosperity in every form and shape.

Instead of *ἐν παντι τοπο*, in every way, &c. *ἐν παντι τοπο*, in every place ; is the reading of A^D FG. some others ; with the Vulgate and Itala. Chrysostom, Ambrosiaster, Augustin, and others, have the same reading : May God grant you prosperity always, and every where.

The Lord be with you all.] This is agreeable to the promise of our Lord, *Lo, I am with you always, even unto the end of the world*, Matt. xxviii. 20. May the Lord who has promised to be always with His true disciples, be with you. Christians are the temple of God ; and the temple of God has the Divine presence in it. May you ever continue to be His church, that the Lord God may dwell among you !

17. The salutation of Paul with mine own hand.] It is very likely that Paul employed an amanuensis generally, either to write what he dictated, or to make a fair copy of what he wrote. In either case, the apostle always subscribed it ; and wrote the salutation and benediction with his own hand ; and this was what authenticated all his epistles. A measure of this kind would be very necessary, if forged epistles were carried about in those times. — See the note on 1 Cor. xvi. 21. and see Colos. iv. 18.

18. The grace.] The favour, blessing, and influence, of our Lord Jesus Christ, be with you all ; be your constant companion. May you ever feel His presence, and enjoy His benediction !

Amen.] So let it be ! God grant it ! This word, in this place, has more evidence in favour of its genuineness, than it has in most other places ; and was probably added here by the apostle himself, or by the church of the Thessalonians.

The subscriptions to this epistle are various in the MSS. and Versions. The latter are as follows : —

The Second Epistle to the Thessalonians was written from Athens. — Common Greek text.

The Second Epistle to the Thessalonians, which was written at Laodicea in Phidisia, was sent by the hands of Tychicus. — SYRIAC.

The end of the epistle: and it was written at Athens.—**ARABIC.**
 To the Thessalonians.—**ETHIOPIC.**
 Written from Athens: and sent by Silvanus and Timotheus.
COPTIC.
 No subscription in the **VULGATE.**
Written at Corinth.—Author of the **SYNOPSIS.**
 —sent by Titus and Onesimus.—*Latin Prologue.*
 The Second Epistle to the Thessalonians, written from Rome.
 No. 71. a MS. of the *Vatican* library, written about the
 XIIIth century.

The chief of the MSS. either have no subscription, or agree with some of the above *Versions.*

That the epistle was neither written at *Athens*, *Laodicea*, nor *Rome*, has been sufficiently proved: and that it was written, as well as the first, at *Corinth*, is extremely probable. See the Preface; and what has been said on the preceding epistle. I have often had occasion to observe, that the *subscriptions* at the end of the Sacred Books are not of Divine origin: they are generally false; and yet some have quoted them as making a part of the Sacred text; and have adduced them in support of some favourite opinions!

PREFACE TO THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

In order to find out who this person was, it will be necessary to consult the Acts of the Apostles, where the first mention is made of him; and by collating what is there said, with certain passages in the epistle, we shall find who he was, and the probable time in which the epistle was addressed to him.

Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, came to *Lystra*, a city of *Lycania*, where they preached the Gospel for some time; and, though persecuted, with considerable success.—See Acts xvi. 5, 6. It is very likely that here they converted to the Christian faith a Jewess named *Lois*, with her daughter *Euimice*, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son, living together.—Compare Acts xvi. 1—3. with 2 Tim. i. 5. It is likely that Timothy was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion, by means of the holy Scriptures.—Compare 2 Tim. i. 5. with 2 Tim. iii. 15. It appears also, that this young man drank into the apostle's spirit; became a thorough convert to the Christian faith; and that a very tender intimacy subsisted between St. Paul and him.

When the apostle came from Antioch, in Syria, the second time to *Lystra*, he found Timothy a member of the church, and so highly reputed and warmly recommended by the church in that place, that St. Paul took him to be his companion in his travels. Acts xvi. 1—3. From this place we learn, that although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it necessary to have him circumcised, not from any supposition that circumcision was necessary to salvation; but because of the Jews, who would neither have heard him nor the apostle, had not this been done: the Gospel testimony they would not have received from Timothy, because a heathen; and they would have considered the apostle in the same light, because he associated with such.—See the notes on Acts xvi. 3.

It is pretty evident that Timothy had a special call of God to the work of an evangelist; which the elders of the church at *Lystra* knowing, set him solemnly apart to the work by the imposition of hands, 1 Tim. iv. 14. And they were particularly led to this, by several prophetic declarations relative to him, by which his Divine call was most clearly ascertained.—See 1 Tim. i. 18. and iii. 14. Some think, that after this appointment by the elders, the apostle himself laid his hands on him: not for the purpose of his evangelical designation; but that he might receive those extraordinary gifts of the Holy Spirit, so necessary in those primitive times, to demonstrate the truth of the Gospel.—See 2 Tim. i. 6, 7. Yet it is likely that Timothy had not *two ordinations*; one by the elders of *Lystra*, and another by the apostle; as it is most probable that St. Paul acted with that *πρεσβυτεριον*, or *eldership*, mentioned 1 Tim. iv. 14. among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the apostle's fellow-labourer in the Gospel, accompanied him and Silas, when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses, as a term of salvation. Having gone through these countries they at length came to *Troas*, where Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, &c. In *Troas* a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from *Troas*, they all passed over to *Neapolis*; and from thence went to *Philippi*, where they converted many, and planted a Christian Church. From *Philippi* they went to *Thessalonica*, leaving Luke at *Philippi*; as appears from his changing the phraseology of his history at verse 40. We may therefore suppose, that at their departing, they committed the converted at *Philippi* to Luke's care. In *Thessalonica* they were opposed by the unbelieving Jews, and obliged to flee to *Berea*, whither the Jews from *Thessalonica* followed them. To elude their rage, Paul, who was most obnoxious to them, departed from *Berea* by night, to go to *Athens*, leaving Silas and Timothy at *Berea*. At *Athens*, Timothy came to the apostle, and gave him such an account of the afflicted state of the Thessalonian brethren, as

induced him to send Timothy back to comfort them. After that Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth they accompanied him, first to Ephesus, then to Jerusalem, and after that, to Antioch, in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolic journey; in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable time. In short, from the time Timothy first joined the apostle, as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to show that their doctrine was one and the same. His esteem and affection for Timothy, the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon, which bear his name; and which have been of the greatest use to the ministers of the Gospel ever since their publication; by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, which is the common opinion; and others to 64 or 65. A great balance of probability appears to be in favour of this latter date; and it appears to me that the arguments of Drs. Macknight and Paley are decisive in favour of the later date. The former, in his Preface, gives a very clear view of the question.

In the third verse of the first chapter of this epistle, the apostle says—*As I entreated thee to abide in Ephesus, when going into Macedonia, so do; that thou mayest charge some not to teach differently.* From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him. 2. That he had been left there by the apostle, who at parting with him entreated him to abide at Ephesus. 3. That this happened when Paul was going from Ephesus to Macedonia; and, 4. That he had entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that church not to teach differently from the apostles. In the history of the Acts of the Apostles, there is no mention of Paul's going from Ephesus to Macedonia, but once; viz. after the riot of Demetrius, Acts xx. 1. for which reason Theodoret, among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, have given it as their opinion, that the apostle speaks of that journey in his First Epistle to Timothy. Yet, if I am not mistaken, the following circumstance will show their opinion to be ill-founded:—

1. When the apostle went from Ephesus to Macedonia, as related Acts xx. i. Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus by the apostle's direction. Acts xix. 22. And in the First Epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth. 1 Cor. iv. 7. *I have sent to you Timothy.* 1 Cor. xvi. 10. *If Timothy be come, take care that he be among you without fear.* Ver. 11. *Send him forward in peace, that he may come to me, for I expect him with the brethren.* But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above-mentioned met him, 2 Cor. ii. 12, 13. having Timothy in their company; as is plain from his joining the apostle, in his Second Epistle, to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left the city, after the riot, it could not be the occasion on which the apostle said to him, *As I entreated thee to abide in Ephesus, when going into Macedonia, so do.* But the journey into Macedonia, of which he speaks, must have been some other journey, not mentioned in the Acts. To remove this difficulty, we are told that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot; but that something happened which occasioned

him to follow the apostle into Macedonia; that there he joined him in writing his Second Epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus and abode there, agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his Second Epistle to the Corinthians may still be urged as a proof that he came with the brethren directly from Corinth to Macedonia. Farther, that Timothy did not go from Macedonia to Ephesus, after joining the apostle in his Second Epistle to the Corinthians, but returned with him to Corinth to receive the collections, is, I think, plain, from Acts xx. 4. where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem with the collections.

2. When the apostle wrote his First Epistle to Timothy, "he hoped to come to him soon;" chap. iii. 13. but from the history of the Acts it is certain, that in no letter written to Timothy, after the riot, till his first confinement in Rome, could the apostle say, "that he hoped to come to him soon." He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus. For, at that time he was going into Macedonia and Achaia, to receive the collections from the churches in these provinces. Neither could he say so after writing his second to the Corinthians from Macedonia. For, in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem, with the collections, 2 Cor. ix. 4. and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16. As little could he write to Timothy, that "he hoped to come to him soon," when he altered his resolution, on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in such haste to be in Jerusalem on the day of Pentecost, that, when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17. When he arrived in Judea, he could not write that "he hoped to come to Ephesus soon;" for he was imprisoned a few days after he went up to Jerusalem; and having confined two years in prison at Caesarea, he was sent bound to Rome, where, likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that "he hoped to come to him soon." And even then, he did not write his First Epistle to Timothy; for Timothy was with him at the conclusion of his confinement, Phil. ii. 19, 23.

3. From the first epistle, we learn that the following were the errors Timothy was left in Ephesus to oppose: 1. Fables invented by the Jewish doctors, to recommend the observance of the law of Moses, as necessary to salvation; 2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father; 3. Intricate questions, and strifes about some words in the law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness; and, 4. Oppositions of knowledge, falsely so named. But these errors had not taken place in the Ephesian church, before the apostle's departure; for, in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them after his departing. Acts xv. 29. "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock." 30. Also of your own selves, shall men arise, speaking perverse things to draw away disciples after them." The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus, before the riot of Demetrius, the other from Macedonia, after that event; and, from the epistle which he wrote to the Ephesians themselves, from Rome, during his confinement there. For in none of these letters is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for, on supposition that they were prevalent in Ephesus when the apostle went into Macedonia, after the riot. I am, therefore, of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia, after the riot, as those who contend for the early date of the epistle, suppose; but it must have been written some time after the apostle's release from confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the First Epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1-6, with 2 Tim. iii. 1-5; and 1 Tim. vi. 20, with 2 Tim. ii. 14; and 1 Tim. vi. 4, with 2 Tim. ii. 16. The same commands, instructions, and encouragements, are given to Timothy, in the first epistle, as in the second. Compare 1 Tim. iv. 13, 14, with 2 Tim. iv. 1-5. The same remedies for the corruptions, which had taken place among the Ephesians, are prescribed in the first epistle, as in the second. Compare 1 Tim. iv. 14 with 2 Tim. i. 6, 7, and, as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendent both of the teachers and of the laity, in the church at Ephesus; and which, I think, imply that the state of things among the Ephesians was the same when the two epistles were written; consequently, that the

first epistle was written only a few months before the second; and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabricius, Mill, Whitby, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement at Rome. And from that circumstance, they infer that he did not write his first epistle till some time in the end of the year 61, or in the beginning of 65.—I think it was written from Nicopolis.

To the late date of this first epistle, there are three plausible objections which must not be overlooked:

1. It is thought that, if the First Epistle to Timothy was written after the apostle's release, he could not, with any propriety, have said to Timothy, ch. iv. 12. "Let no man despise thy youth;" but it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates, lib. x. c. 28. divided their age into three periods: *childhood*, he limited to the age of seventeen; *youth*, from that to forty-six; and *old age*, from that to the end of life. Now, supposing Timothy to have been eighteen years old A. D. 50, when he became Paul's assistant, he would be no more than 32 A. D. 61, two years after the apostle's release; when, it is supposed, this epistle was written. Wherefore, being then in the period of life, which, by the Greeks, as well as the Romans, was considered as *youth*, the apostle, with propriety, might say to him, "Let no man despise thy youth."

2. When the apostle touched at Miletus, in his voyage to Jerusalem with the collections, the church at Ephesus had a number of *elders*; that is, of *bishops* and *deacons*, who came to him at Miletus, Acts xv. 17. It is therefore asked, What occasion was there, in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of *bishops* and *deacons*, in a church where there were so many elders already? The answer is, the elders who came to the apostle at Miletus, in the year 53, may have been too few for the church at Ephesus, in her increased state, in the year 63. Besides, false teachers had then entered, to oppose whom, more bishops and deacons might be needed than were necessary in the year 53; not to mention that some of the first church having died, others were wanted to supply their places.

3. Because the apostle wrote to Timothy, that "he hoped to come to him soon," 1 Tim. iii. 14, it is argued that the letter in which this is said, must have been written before the apostle said to the Ephesian elders, Acts xx. 25. "I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more." But if, by this, the First Epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit them, must likewise have been written before the interview; in regard, his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians; for they certainly were persons among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned were written to them before the apostle's interview with the Ephesian elders; on the contrary, it is universally acknowledged that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders, that they, and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point, either of faith or practice, which he spoke, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchræ, to kill him, Acts xx. 3. This, with their fury on former occasions, filled him with such anxiety, that in writing to the Romans from Corinth, he requested them, "to strive together with him in their prayers, that he might be delivered from the unbelieving in Judea;" Rom. xv. 30, 31. Farther, that in his own speech to the Ephesian elders, the apostle only declared his own persuasion dictated by his fears; and not any suggestion of the Spirit, I think plain from what he had said immediately before, verse 22. "Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there—33. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release; his character, as an inspired apostle, is not hurt in the least; if, in saying "he knew they should see his face no more," he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

Dr. Paley's arguments are the same in substance; but he does not mention Dr. Macknight, who wrote before him, and whose work he must have seen.

The principal difficulty in this opinion is, that it necessarily implies that St Paul visited Ephesus after his liberation at Rome; which appears so contrary to what he said to the Ephesian church, "that they should see his face no more." Dr. Paley, however, finds some farther presumptive evidences, that the apostle must have visited Ephesus. The epistles to the Philippians and to Philemon, were written while the apostle was a prisoner at Rome: to the former, he says, "I trust in the Lord, that I also myself shall come shortly;"

and to the latter, who was a Colossian, he gives this direction, "But withal, prepare me also a lodging, for I trust that, through your prayers, I shall be given unto you." An inspection of the *map* will show us, that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus: Philippi was on the other, i. e. the western side of the *Ægean Sea*. Now, if the apostle executed his purpose, and came to Philenon at Colosse, soon after his liberation, it cannot be supposed that he would omit to visit Ephesus, which lay so

near it; and where he had spent three years of his ministry. As he was also under a promise to visit the church at Philippi *shortly*, if he passed from Colosse to Philippi, he could hardly avoid taking Ephesus in his way. See Paley's *Horæ Paulinæ*, pag. 293. This, taken in connexion with the preceding arguments, can leave little doubt that the date of this epistle must be referred to a time subsequent to St. Paul's liberation from Rome, and consequently, to the end of the year 64, or the beginning of the year 65.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

For Chronological Eras, see at the end of the Acts.

Dr. Lardner and others suppose this epistle to have been written in A. D. 56. See the preceding Preface, where this point is largely considered, and also the General Observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's salutation to Timothy, 1, 2. For what purpose he had left him at Ephesus, 3. What the false apostles taught in opposition to the truth, 4-7. The true use of the law, 8-11. He thanks God for his own conversion, and describes his former state, 12-17. Exhorts Timothy to hold fast faith and a good conscience, and speaks of Hymenæus and Alexander who had made shipwreck of their faith, 18-20. [A. M. cir. 4069. A. D. 61 or 65. A. U. C. 818. An. Imp. Ner. Cæsar. Aug. 12.]

PAUL, an apostle of Jesus Christ, ^a by the commandment of God our Saviour, and the Lord Jesus Christ, ^c which is our hope;

2 Unto ^b Timothy ^e my own son in the faith: ^f Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, ^g when I went into Macedonia, that thou mightest charge some ^h that they teach no other doctrine,

4 ⁱ Neither give heed to fables and endless genealogies, ^k which minister questions, rather than godly edifying, which is in faith: *so do.*

5 Now ^l the end of the commandment is charity ^m out of a pure heart, and of a good conscience, and of faith unfeigned:

^a Acts 9.15. Gal. 1.1, 11.—^b Ch. 2.3, & 4.10. Tit. 1.3, & 2.14 & 3.4. Jude 25.—^c Col. 1.27.—^d Acts 16.1. 1 Cor. 4.12. Phil. 2.10. 1 Thes. 2.2.—^e Tit. 1.4.—^f Gal. 1.3. 2 Tim. 1.3. 1 Pet. 1.2.—^g Acts 20.13. Phil. 2.23.—^h Gal. 1.6, 7. Ch. 6.3, 10.

NOTES.—Verse 1. *Paul, an apostle*—by the commandment of God [We have already seen that the term *ἀποστόλος*, apostle, literally signifies a person sent from one to another, without implying any particular dignity in the person; or importance in the message. But it is differently used in the New Testament, being applied to those who were sent expressly from God Almighty, with the message of salvation to mankind. It is, therefore, the highest character any human being can have; and the message is the most important which even God himself can send to his intelligent creatures. It was by the express command of God that St. Paul went to the Gentiles, preaching the doctrine of salvation by faith in Christ Jesus.]

Jesus Christ—our hope [Without Jesus, the world was hopeless: the expectation of being saved, can only come to mankind by His Gospel. He is called our hope, as He is called our life, our peace, our righteousness, &c. because from Him hope, life, peace, righteousness, and all other blessings, proceed.]

2. *My own son in the faith* [Brought to salvation through Christ by my ministry alone. Probably, the apostle speaks here according to this Jewish maxim, *כל המסביר בן הבית הריהו*, *he who teaches the law to his neighbour's son, is considered by the Scripture as if he had begotten him*. Sanhedrim, fol. xix. 2. And they quote Numb. iii. 1. as proving it; These are the generations of Aaron, and Moses—and these are the names of the sons of Aaron.—"Aaron, say they, begot them, but Moses instructed them; therefore they are called by his name." See Schoettgen.]

But *τὸ ἀγαπᾶν* *τὸ τεκνόν*, may mean my beloved son, for in this sense *τὸ ἀγαπᾶν* is not unfrequently used.

In the faith [The word *πίστις*, faith, is taken here for the whole of the Christian religion; faith in Christ, being its essential characteristic.]

Grace, mercy, and peace [Grace, the favour and approbation of God. MERCY, springing from that grace, pardoning, purifying, and supporting. PEACE, the consequence of this manifested mercy: peace of conscience, and peace with God; producing internal happiness, quietness, and assurance.]

3. *I besought thee* [The apostle had seen that a bad seed had been sown in the church; and, as he was obliged to go thence into Macedonia, he wished Timothy, on whose prudence, piety, and soundness in the faith, he could depend, to stay behind, and prevent the spreading of a doctrine that would have been pernicious to the people's souls. I have already supposed that this epistle was written after Paul had been delivered from his first imprisonment at Rome; about the end of the year 64, or the beginning of 65.—See the Preface. When, therefore, the apostle came from Rome into Asia, he no doubt visited Ephesus, where, ten years before, he had planted a

6 From which some ^p having swerved have turned aside unto ^q vain jangling;

7 Desiring to be teachers of the law, ^r understanding neither what they say, nor whereof they affirm.

8 But we know that ^s the law is good, if a man use it lawfully;

9 ^t Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for envious, for liars, for perjured persons, and if there be any other thing that is contrary ^u to sound doctrine;

^v Tit. 4.7 & 6.4, 20. 2 Tim. 2.14, 16, 23. Tit. 1.14 & 2.3.—^w Ch. 6.4.—1 Rom. 13.8, 12. Gal. 3.12.—^x Tit. 2.3.—^y 10. 10, not among ^z 20. 20. 6.4, 30.—^a Ch. 6.4.—^b Rom. 7.5.—^c Gal. 3.1 & 4.3.—^d Ch. 6.3. 2 Tim. 4.3. Tit. 1.2 & 2.1.

Christian church; and as he had not time to tarry then, he left Timothy to correct abuses.

That thou mightest charge some [He does not name any persons; the *Judaizing teachers*, are generally supposed to be those intended: and the term *τις*, some, certain persons, which he uses, is expressive of high disapprobation, and at the same time, of delicacy; they were not apostles nor apostolic men; but they were undoubtedly members of the church at Ephesus, and might yet be reclaimed.]

4. *Neither give heed to fables* [Idle fancies, things of no moment; doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews. Their *Talmud* abounds with them; and the English reader may find them in abundance, in *Stehlin's Jewish Traditions*, 2 vols. 8vo.]

Endless genealogies [I suppose the apostle to mean those genealogies which were uncertain, that never could be made out, either in the ascending or descending line; and principally such as referred to the great promise of the Messiah, and to the priesthood. The Jews had scrupulously preserved their genealogical tables, till the advent of Christ; and the evangelists had recourse to them, and appealed to them in reference to our Lord's descent from the house of David:—Matthew taking this genealogy in the descending, Luke in the ascending line. And whatever difficulties we may now find in these genealogies, they were certainly clear to the Jews; nor did the most determined enemies of the Gospel attempt to raise one objection to it from the appeal which the evangelists had made to their own public and accredited tables. All was then certain: but we are told that Herod destroyed the public registers; he, being an Idumean, was jealous of the noble origin of the Jews; and that none might be able to reproach him with his descent, he ordered the genealogical tables, which were kept among the archives in the temple, to be burnt.—See Euseb. H. E. lib. i. cap. 8. From this time the Jews could refer to their genealogies only from memory, or from those imperfect tables which had been preserved in private hands; and to make out any regular line from these, must have been endless and uncertain. It is probably to this that the apostle refers; I mean the endless and useless labour which the attempts to make out these genealogies, must produce; the authentic tables being destroyed. This, were all other proofs wanting, would be an irresistible argument against the Jews, that the Messiah is come; for their own prophets had distinctly marked out the line by which he was to come; the genealogies are now all lost; nor is there a Jew in the universe, that can show from what tribe he is descended. There can, therefore, be no Messiah to come, as none could show, let him have what other pretensions he might, that he sprang from the

11 According to the glorious Gospel of ¹the blessed God,
²which was committed to my trust.

12 And I thank Christ Jesus our Lord, ^v who hath enabled me, ^w for that he counted me faithful, ^x putting me into the ministry;

¹ Ch 6:15, —u 1 Cor 9:17, Gal 2:7, Col 1:25, 1 Thess. 2:4, Ch 2:7, 2 Tim 1:11, Tit 1:3, —v 2 Cor. 12:9, —w 1 Cor 7:35, —x 2 Cor. 1:5, 6, & 4:1, Col 1:25.

house of David. The Jews do not, at present, pretend to have any such tables; and, far from being able to prove the Messiah from his descent, they are now obliged to say, that where the Messiah comes, he will restore the genealogies by the Holy Spirit that shall rest upon him. For, says *Manonides*, "In the days of the Messiah, when his kingdom shall be established, all the Israelites shall be gathered together unto him; and all shall be classed in their genealogies by His month, through the Holy Spirit that shall rest upon him, as it is written, *Malac. iii. 3. He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi*: first, he will purify the *Levites*, and shall say, 'This man is a descendant from the *priests*'; and thus, of the stock of the *Levites*;" and He shall cast out those who are not of the stock of Israel; for behold it is said, *Ezra ii. 63. And the Tirshatha said—(they would not eat of the most holy things, till there stood up a priest with Urim and Thummim*. Thus, by the Holy Spirit, the genealogies are to be revised." See *Shorttzen*.

Some learned men suppose, that the apostle alludes here to the *Eleans* among the *Gnostics* and *Valentinians*, of whom there were endless numbers, to make up what was called the *pleroma*; or to the *sephiroth*, or splendors of the *Cabalists*. But it is certain that these heresies had not arrived to any formidable head in the apostle's time; and it has long been a doubt with me, whether they even existed at that time; and I think it the most simple way, and most likely to be the intention of the apostle, to refer all to the Jewish genealogies, which he calls *Jewish fables*, *Traditions*. If we know that they were strongly and even conscientiously attached; and which at that time, it must have been extremely difficult to make out.

Instead of *γενελογιας*, genealogies, some learned men have conjectured that the original word was *κενολογιας*, *empty words, vain speeches*; but this conjecture is not supported by any MSS. or Version.

[Which minister questions] They are the foundation of endless alterations and disputes; for, being *uncertain* and *not constant*, every person had a right to call them in question; as we may naturally suppose, from the state in which the genealogical tables of the Jews then were, that many *chasms* must be supplied in different *lines*, and consequently, much must be done by *conjecture*.

Rather than Godly edifying. Such discussions as these had no tendency to promote *pity*. Many, no doubt, employed much of their time in inquiring, *who were their ancestors*, which they should have spent in obtaining that grace by which *being born from above*, they might have become the *sons and daughters of God Almighty*.

Instead of *ἀκούοντες*, Oec., *audily cliffing, or the edification of God*; *ἀκούοντες*, Oec., the economy or dispensation of God, is the reading of almost every MS. in which this part of the epistle is extant, (for some MSS. are here mutilated,) and of almost all the *Versions*, and the chief of the *Greek fathers*. (4) The eminence of this reading scarcely a doubt can be termed; and though the old reading, which is supported by the *Latin fathers* and the *Valgate*, gives a good sense, yet the connexion and spirit of the place show that the latter must be the true reading.

What had Jewish *genealogies* to do with the Gospel? Men were not to be saved by virtue of the *privileges* or *party* of their ancestors. The Jews depended much on this; *we have Abraham to our father*, imposed silence on every check of conscience, and every godly reproof which they received for their profligacy and unbelief. In the *dispensation of God*, FAITH in Christ Jesus, was the only means and way of salvation. These *useless and uncertain genealogies*, produced no faith; indeed they were intended as a *substitute* for it; for those who were intent on making out their *genealogical descent*, paid little attention to *faith in Christ*. "This dispensation," says the apostle, *is by faith, ἀποκρινόμενοι* *ὁμοῦ* *τῷ* *εὐαγγελίῳ*; it was not by *natural descent*, nor by *works*, but by *faith in Christ*; therefore it was necessary that the people, who were seeking salvation in any other way, should be strictly informed that all their toil and labour would be in vain.

5. *Now the end of all things comes when we shall die.* These genealogical questions lead to *strife*, and *death*, and the *dispensation of God* leads to *love*, both to God and man, though death in Christ. These genealogical questions leave the heart under the influence of all its *vile temptations* and *vile propensities*; *Earth* in Jesus *purifies the heart*. No inquiry of this kind can add to anything by which the *guilted soul* can be taken away; but the Gospel proclaims *pardon*, through the blood of the Lamb, to every believing penitent. The *end, aim*, and *design* of God, in giving this dispensation to the world, is that men may have an *unfeigned faith*, such as lays hold on Christ crucified, and produces a *good conscience*, from a sense of the pardon received; and leads on to *purity of heart*; *Love* to God and man being the grand issue of the grace of Christ; *we believe*; and this fully preparing the soul for eternal glory — *He whose end is filled with love to God and man, has a man*

13 ^y Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because ^z I did it ignorantly in unbelief.

11 ^a And the grace of our Lord was exceeding abundant,
with faith ^c and love which is in Christ Jesus.

y Acts 8:3 & 9:1, 1 Cor. 15:9. Phil. 3:6.—z Luke 23:31. John 9:39, 41. Acts 3:17. & 5:9.—a Rom. 5:33, 1 Cor. 15:10.—b 2 Tim. 1:13.—c Luke 7:47.

heart, a good conscience, and unfeigned faith. But these blessings no soul can ever acquire, but according to God's dispensation of faith.

The paraphrase and note of Dr. Macknight on this verse are very proper: "*Not the scope of the charge to be given by thee to these teachers, is, that instead of incultivating fables and genealogies, they inculcate love to God and man, proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the Gospel doctrine. The word *ταπείνωμα*, denotes a message or order, brought to one from another, and delivered by word of mouth. The *charge* is from *ἐντολή*, in which the Ephesians were ordered to testify to deliver to the brethren in Asia, for he said, *ye shall have sought thee to abide still at Ephesus, via ταπεινώσεις, that thou mightest charge some*: here he tells him what the scope of this charge was to be.*"

Of *faith unfeigned*] *Πιστὸς ἀντοκρίτων*, a *faith not hypocritical*. The apostle appears to allude to the Judaizing teachers, who *pretended faith* in the Gospel, merely that they might have the greater opportunity to bring back to the Mosaic system, those who had embraced the doctrine of Christ crucified. This is evident from the following verse.

6. *From which some having swerved*] *From which some,* though they have pretended to aim at the τέλος, *scope or mark,* have missed that mark. This is the import of the original word ἀποσπαστικῶς.

Turrid aside into rain jangling] The original term, *παρολογία*, signifying *empty* or *rain-talking*; discourses that turn to no profit; a great many words and little sense; and that sense not worth the pains of hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

7. *Teachers of the law*] To be esteemed or celebrated as **rabbins**; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full.

Understanding neither what they say This is evident from almost all the Jewish comments which yet remain. Things are asserted which are either false or dubious; words, the import of which they did not understand, were brought to illustrate them; so that it may be said, they understand not what they say, nor whereby they affirm. I will give one instance from the Jerusalem Targum, on Gen. i. 15. And God made two great lights, and they were equal in splendour, the greater to rule the day, and the lesser to rule the night, part of an hour, a creple, and a twelfth the moon brought out accusation against the sun, and therefore she was lessened, and God made the sun the greater light to superintend the day, &c. I could produce a thousand of a similar complexion.

8. *We know that the law is good.* The law, as given by God, is both *good in itself*; and has a *good tendency*. This is similar to what the apostle had asserted, Rom. vii. 12—16. *The law is holy; and the commandment is holy, just, and good*; where, see the note.

If a man use it *lawfully*! That is, interpret it, according to its own spirit and design; and use it for the purpose for which God has given it; for the *ceremonial law* was a schoolmaster to lead us unto Christ; and Christ is the end of that law for justification to every one that believes. Now, those who did not use the law in reference to these ends, did not use it *lawfully*; they did not construe it according to its original design and meaning.

9. *The hair is not made for a righteous man* | There is a *moral law* as well as a *ceremonial law*: as the object of the latter is to lead us to Christ; the object of the former is to restrain crimes, and inflict punishment on those that commit them.— It was, then, *hair*, not made for the *righteous*, as a restrainer of crimes, and an inflicter of punishments: for the righteous avoid sin; and, by living to the glory of God, expose not themselves to its censures. This seems to be the mind of the apostle; he does not say *that the law was not made for a righteous man*; but *for keraia*, it does not lie against a *righteous man*; because *he* does not transgress it; but it *lies against the wicked*: for, such as the apostle mentions, have broken it, and, grievously too, are condemned by it. The word *keraia*, *litis*, refers to the custom of writing laws on boards, and hanging them up in public places, within reach of every man, that they might be read by all: thus all would see against whom the law lay.

The lawless] *Apropos*, those who will not be bound by a law, and acknowledge none; therefore have no rule of moral conduct.

Disobedient—*Απειθαρχεῖν*, those who acknowledge no *authority*; from a, *negative*, and *επαρκαω*, to *subject*; they neither acknowledge *law*, nor *executive authority*; and consequently endeavour to live as they list; and from such dispositions, all the crimes in the following catalogue may naturally spring.

For the *anagoroi*] *Atheists*, the *irreligious*; those who do not worship God, or have no true worship; from *a*, *negative*, and *agōw*, to *reject*. For *some* *anagōwontes*, those who

15 "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, to the Father, 4 Ch. 3.1, 4. 4. 9, 2 Tim. 2.11. Tit. 3.8.—e Matt. 9.13. Mark 2.17. Luke 5.32. & 19. 10. Rom. 5.5. 1 John 3.8.—f 2 Cor. 4.1.—g Acts 13.38.—h Ps. 10.16 & 145.13. Dan. 7.14. Ch. 6.15, 16.—i Rom. 1.23.—k John 1.18. Heb. 11.27.—l John 4.12.

transgress the laws; from a, negative, and μαρτυρῶ, to hit the mark. This has been elsewhere explained.

For unholily ἁγίοις, persons totally polluted, unclean within, and unclean without; from a, negative, and ἁγίος, holy. And profane] Βεβηλούς, such who are so unholily and abominable as not to be fit to attend any public worship, from βέ, denoting privation, or separation; and βῆλος, a threshold, or pavement; particularly of a temple. Our word profane comes from procul a fano, "far from the temple." When the ancients, even heathens, were about to perform some very sacred rites, they were accustomed to command the irreligious to keep at a distance: hence that saying in a fragment of Orpheus:—

Φύλατται οἱ θεοὶ ἐν θυρᾷ ἐκείνῃ βεβηλούς Πάτρι οἶκος. "I will speak to whom it is lawful; but these doors, O shut against the profane."

And that of Virgil, Æn. vi. ver. 253.

Procul! O procul! este profani.

Far! ye profane, get hence!

Murderers of fathers] Πατράδους; the murder of a father or a mother, notwithstanding the deep fall of man, and the general profligacy of the world, has been so rare, and is a crime so totally opposite to nature, that few civilized nations have found it necessary to make laws against it. Yet, such monsters, like the most awful and infrequent portents, have sometimes terrified the world with their appearance. But I think the original does not necessarily imply the murder of a father, or of a mother: πατράδους comes from πατήρ, a father, and δούω, to strike, and may mean simply beating, or striking a father or mother: this is horrible enough: but to murder a parent, and herod's Herod.

Man-slayers] Ἀνθρώπων, murderers simply; all who take away the life of a human being, contrary to law. For no crime, unless it be murder, should any man lose his life. If the law did not speak differently, I should not scruple to say, that he whose life is taken away, except for murder, is murdered.

10. For whoremongers] Πορνῶν, adulterers, fornicators, and prostitutes of all sorts.

Them that defile themselves with mankind] Ἀσέβοικταίς, from ἀσέβη, a male, and κοῖνη, a bed; a word too bad to be explained. A sodomite.

Monstealers] Ἀνδοπαδοίς, slave-dealers; whether those who carry on the traffic in human flesh and blood; or those who steal a person in order to sell him into bondage; or those who buy such stolen men or women; no matter of what colour, or of what country; or those who sow dissensions among barbarous tribes, in order that they who are taken in war, may be sold into slavery. Or the nations who legalize, or connive at, such traffic; all these are monstealers, and God classes them with the most flagitious of mortals.

For liars] Ψευδαίς, they who speak for truth what they know to be false; and even they who tell the truth in such a way as to lead others to draw a contrary meaning from it.

For perjured persons] Επρωποῖς, from ἐπ, against, and ὅρκος, an oath: such as do, or leave undone, any thing contrary to an oath, or moral engagement; whether that engagement be made by what is called steering, or by an affirmation, or promise of any kind.

And if there be any other thing] Every species of vice and immorality, all must be necessarily included that is contrary to sound doctrine, to the immutable moral law of God; as well as to the pure precepts of Christianity, where that law is incorporated, explained, and rendered, if possible, more and more binding.

11. According to the glorious Gospel] The sound doctrine mentioned above, which is here called εὐαγγέλιον τῆς δοξης τοῦ μακαρίου Θεοῦ, the Gospel of the glory of the blessed or happy God; a dispensation which exhibits the glory of all His attributes; and, by saving man in such a way as is consistent with the glory of all the Divine perfections, while it brings peace and good-will among men, brings glory to God in the highest. Sin has dishonoured God, and robbed him of his glory; the Gospel provides for the total destruction of sin; even in this world; and thus brings back to God his glory.

12. I thank Christ] I feel myself under infinite obligation to Christ who hath strengthened me, ἐνδυναμώσαντι, who hath endowed me with various miraculous gifts of His Holy Spirit; and put me into the ministry, διακονίαν, the deacons, the service of mankind, by preaching the Gospel; for, that He counted me, He knew that I would be faithful to the charge that was delivered to me.

12. A blasphemer] Speaking impiously and unjustly of Jesus, His doctrine, His ways, and His followers.

And—persecutor] Endeavouring, to the uttermost of his

only wise God, to be honour and glory for ever and ever.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith, have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

1 Rom. 16.27. Jude 25.—a 1 Chron. 29.11.—b Ch. 6.13, 14, 30. 2 Tim. 2.20.—c Eccles. 16.1. Ch. 4.14.—d Ch. 6.12. 2 Tim. 2.3 & 4.7.—e Ch. 3.9.—f Tim. 2.17.—g 2 Tim. 2.14.—h 1 Cor. 5.5.—i Acts 13.45.

power, to exterminate all who called on the name of the Lord Jesus.

And injurious] Καὶ υβρίστην, as full of insolence as I was of malevolence; and yet, all the while, thinking I did God service, while sacrificing men and women to my own prejudices and intolerance!

I did it ignorantly, in unbelief] Not having considered the nature and evidences of Christianity, and not having believed that Jesus was the promised Messiah, I acted wholly under the prejudices that influenced my countrymen in general. God, therefore, showed me mercy, because I acted under this influence; not knowing better. This extension of mercy does not, however, excuse the infuriated conduct of Saul of Tarsus; for he says himself that he was exceedingly mad against them. Let us beware, lest we lose the man's former crimes, in his after character.

14. The grace of our Lord was exceeding abundant] The original is very emphatic; that grace of our Lord, υπερᾶν ἁπάντων, hath superabounded; it manifested itself in away of extraordinary mercy.

With faith and love] Not only pardoning such offences, but leading me to the full experimental knowledge of Christianity; of that faith and love which are essential to it; and giving me authority to proclaim it to mankind.

15. Christ Jesus came into the world to save sinners] This is one of the most glorious truths in the Book of God; the most important that ever reached the human ear, or can be entertained by the heart of man. All men are sinners; and, as such, condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered, and died to redeem them; and by His grace and Spirit, saves them from their sins. This saying, or doctrine, he calls, first, a faithful or true saying, πιστὸν ἔπος; it is a doctrine that may be credited, without the slightest doubt or hesitation: God himself has spoken it; and the death of Christ, and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth.

Secondly, it is worthy of all acceptance; as all need it, it is worthy of being received by all. It is designed for the whole human race; for all that are sinners, is applicable to all, because all are sinners; and may be received by all, being put within every man's reach, and brought to every man's ear and bosom, either by the letter of the word, or, where that revelation is not yet come, by the power of the Divine Spirit, the true light from Christ, that lightens every man that cometh into the world. From this, also, it is evident that the death of Christ, and all its eternally saving effects, were designed for every man.

Of whom I am chief] Ὁν πρῶτος εἰμι ἐγώ. Confounding Paul the apostle, in the fulness of his faith and love, with Saul of Tarsus, in his ignorance, unbelief, and persecuting rage, we are in the habit of saying, "This is a hyperbolic expression, arguing the height of the apostle's modesty and humility; and must not be taken according to the letter." I see it not in this light; I take it not with abatement; it is strictly and literally true; taking the whole of the apostle's conduct previously to his conversion, into consideration, and was there a greater sinner converted to God, from the incarnation to his own time? Not one: he was the chief; and keeping his blasphemy, persecution, and contumely in view, he asserts, of all that the Lord Jesus came into the world to save, and of all that He had saved, to that time, I am chief. And who, however humble now, and however I agonize before, could have contested the points with him? He was, what he has said; and as he has said it. And it is very probable that the apostle refers to those in whom the grace and mercy of God were, at the first promulgation of the Gospel, manifested; and comparing himself with all these, he could with propriety say, Ὁν πρῶτος εἰμι, of whom I am the first; the first, who, from a blasphemer, persecutor, and might we not add, murderer? (see the part he took in the martyrdom of Stephen,) became a preacher of that Gospel which I had persecuted. And hence, keeping this idea strictly in view, he immediately adds, Howbeit, for this cause, I obtained mercy; that in me first, πρῶτον, Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter, τοὺς μετὰ ταῦτα, believe on Him to life everlasting. And this great display of the pardoning mercy of God, granted in so singular a manner, at the very first promulgation of the Gospel, was most proper to be produced as a pattern, for the encouragement of all penitent sinners, to the end of time. If Jesus Christ, with whom there can be no respect of persons, saved Saul of Tarsus, no sinner need despair.

17. Now unto the king eternal] This burst of thanksgiving and gratitude to God, naturally arose from the subject then under his pen and eye. God has most wondrously manifested

His mercy in this *beginning* of the Gospel, by saving me, and making me a *pater* to all them that shall hereafter believe on Christ. He is *Barabas* *rex avarus*, the king of eternities; the eternity *a parte ante*, and the eternity *a parte post*; the eternity that was before time was; and the eternity that shall be when time is no more. Therefore ever living to justify and save sinners, to the end of the world.

Immortal] *Aθάνατος*, incorruptible, not liable to decay, or corruption: a simple uncompound essence; incapable, therefore, of decomposition; and consequently permanent and eternal. One MS., the latter *Syriac*, in the margin, the *Vulgate*, one copy of the *Itala*, and some of the *Latin Fathers*, read *ἀθάνατος*, *immortal*, which our translation follows; but it is not the original reading.

Invisible] *Αόρατος*, one who fills all things, works every where, and yet is invisible to angels and men; the perfect reverse of false gods and idols, who are confined to one spot, work no where; and, being stocks and stones, are seen by every body.

The only wise God] The word *σοφός*, *wise*, is omitted by AD⁸ EG *Syriac*, *Erpen's Arabic*, *Coptic*, *Schadic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*. Some of the Greek Fathers quote it sometimes, and omit at others; which shows that it was an unsettled reading, probably borrowed from Romans xvi. 27.—See the note there; *Griesbach* leaves it out of the text. Without it, the reading is very strong and appropriate to the only God; nothing visible or invisible being worthy of adoration but Himself.

Be honour] All the respect and reverence that can be paid by intelligent beings; ascribing to Him, at the same time, all the glory, excellencies, and perfections, which can be possessed by an intelligent, unoriginated, independent, and eternal Being; and this, for ever and ever, through eternity.

13. *This charge*] See the note on ver. 5. It was a charge that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him. See ver. 3.

According to the prophecies] This may refer to some predictions by inspired men, relative to what Timothy should be; and he wishes him to act in all things conformably to those predictions. It was predicted that he should have this high and noble calling; but his behaviour in that calling was a matter of contingency, as it respected the use he might make of the grace of his calling. The apostle therefore exhorts him to *war a good warfare*, &c. He was now called to that estate to which the prophecies referred; and now he is to act *worthily* or *unworthily* of that calling, according as he fought or did not fight the good warfare, and according as he held or did not hold faith and a good conscience.

Some think that the *προφητείας* *prophecies*, the foregoing prophecies, refer to revelations which the apostle himself had received concerning Timothy: while others think that the word is to be understood of *advice*, *directions*, and *exhortations*, which the apostle had previously delivered to him: we know that *προφητεία*, signifies to *predict* to men, to *edification*, to *exhortation*, and to *comfort*.—See I Cor. xiv. 3. This is a very sober, and good sense of the passage.

CHAPTER II.

Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1-4. There is but one God, and one Mediator, 5-7. How men should pray, 8. How women should adorn themselves, 9, 10. They are not suffered to teach, nor to usurp authority over the men, 11-13. How they may expect to be saved in child-bearing, 15. [A. M. cir. 4063. A. D. 61 or 65. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]

EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we

a Or, desire — b Ezer 6:19 Jer. 29:7 — c Rom. 13:1.

NOTES.—Verse 1. *Exhort*—that first of all. Prayer for the pardon of sin, and for obtaining necessary supplies of grace, and continual protection from God, with gratitude and thanksgiving for mercies already received, are duties which our sinful and dependant state renders absolutely necessary; and which should be chief in our view, and first of all performed. It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus:

Supplications] *Δευσεις*, prayers for averting evils of every kind.

Prayers] *Προσευχαι*, prayers for obtaining the good things spiritual and temporal, which ourselves need.

Intercessions] *Ερευναι*, prayers in behalf of others.

Giving of thanks] *Ευχαριστας*, praises to God as the parent of all good, for all the blessings which we and others have received. It is probable that the apostle gives directions here for public worship; and that the words may be thus paraphrased: "None I exhort, first of all, that in the public assemblies, deprecations of evils, and supplications for such good things as are necessary; and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men; for heathens as well as for Christians; and for enemies as well as for friends."—See *Macknight*.

2. *For kings*] As it is a positive maxim of Christianity to pray for all secular governments; so it has ever been the practice of Christians. When St. *Cyprian* defended himself before the Roman proconsul, he said, *Hunc (Deum) deprecari*

[*War a good warfare*]. The trials and afflictions of the followers of God, are often represented as a *warfare* or *campaign*, see Isa. xl. 2. 1 Cor. ix. 7. 2 Cor. x. 4. and see the reasons of this metaphorical form of speech in the notes on Eph. vi. 13.

19. *Holding faith*] All the truths of the Christian religion; firmly believing them, and fervently proclaiming them to others.

And a good conscience] So holding the truth, as to are according to its dictates; that a good conscience may be ever preserved. As the apostle had just spoken of the Christian's warfare; so he here refers to the Christian armour, especially to the shield and breast plate: the shield of faith, and the breast-plate of righteousness.—See on Ephes. vi. 13, &c. and 1 Thess. v. 8.

Which some having put away] *Αποσπασαντες*; having thrust away; as a fool-hardy soldier might his shield and his breast-plate; or a mad sailor, his pilot, helm, and compass.

Concerning faith] The great truths of the Christian religion. *Have made shipwreck*] Being without the faith, that only infallible system of truth; and a good conscience, that skillful pilot, that steady and commanding helm; that faithful and invariable loadstone, have been driven to and fro by every wind of doctrine; and getting among shoals, quicksands, and rocks, have been shipwrecked and nigh perished.

20. *Of whom is Hymeneus and Alexander*] Who had the faith, but thrust it away; who had a good conscience, through believing, but made shipwreck of it. Hence we find that all this was not only possible, but did actually take place, though some have endeavoured to maintain the contrary: who, confounding eternity with a state of probation, have supposed that if a man once enter into the grace of God, in this life, he must necessarily continue in it to all eternity. Thousands of texts, and thousands of facts, refute this doctrine.

Delivered unto Satan] For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. See what is noted on 1 Cor. v. 5. what this sort of punishment was, no man now living knows. There is nothing of the kind referred to in the Jewish writings. It seems to have been something done by mere apostolical authority, under the direction of the Spirit of God.

Hymeneus, it appears, denied the resurrection; see 2 Tim. ii. 17, 18. but whether this Alexander be the same with Alexander the coppersmith, 2 Tim. iv. 14. or the Alexander, Acts xix. 35. cannot be determined. Probably he was the same with the coppersmith. Whether they were brought back to the acknowledgment of the truth, does not appear. From what is said in the second epistle, the case seems extremely doubtful. Let him who most assuredly standeth, take heed lest he fall.

He that is self-confident is already half fallen. He who professes to believe that God will absolutely keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy.

CHAPTER II.

Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1-4. There is but one God, and one Mediator, 5-7. How men should pray, 8. How women should adorn themselves, 9, 10. They are not suffered to teach, nor to usurp authority over the men, 11-13. How they may expect to be saved in child-bearing, 15. [A. M. cir. 4063. A. D. 61 or 65. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]

may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Or, eminent place — e Rom. 12:2 Ch 5:4 — f Ch. 11:2 2 Tim. 1:3.

mur—pro nobis et pro omnibus hominibus; (t pro incolumitate ipsorum Imperatorum: "We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors."

Tertullian in his Apology, is more particular; *Oramus pro omnibus Imperatoribus, ritum illis prolem, imperium securum domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quæcunque hominis, et Cesaris vota sunt*. Apol. cap. 30. "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant both to Cesar, and to every man, the accomplishment of their just desires."

So *Origen*, *Ευχεσθαι τοις βασιλευσιν και ἀρχουσιν υπερα της βασιλειας ενταυτης και σωφρονιστον λογισμον ενταυτης επιδεσθαι*. Cont. Cels. lib. viii. "We pray for kings and rulers, that, with their royal authority, they may be found possessing a wise and prudent mind." Indeed they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure: self preservation, therefore, should lead men to pray for the government under which they live. Revolutions and insurrections seldom terminate even in political good; and even where the government is radically bad, revolutions themselves are most precarious and hazardous. They who wish such commotions, would not be quiet under the most mild and benevolent government.

That we may lead a quiet and peaceable life] We thus

4 * Who will have all men to be saved, ^b and to come unto the knowledge of the truth.

5 [†] For *there is one God* and * one Mediator between God and men, the man Christ Jesus;

6 [†] Who gave himself a ransom for all, ^m to ⁿ be testified ^o in due time.

7 [‡] Whereunto I am ordained a preacher, and an apostle, ([¶] 1 ^a Ezek. 18:33. ^b John 3:16, 17. ^c Tit. 2:11. ^d 2 Pet. 3:3. ^e John 17:2. ^f 2 Tim. 2:25. ^g 1 Rom. 3:29. ^h 30 & 19:12. ⁱ Gal. 3:29. ^j Heb. 5 & 9:15. ^k 1 Matt. 20:25. ^l Mark 10:45. ^m Eph. 1:7. ⁿ Tit. 2:14. ^o 1 Cor. 1:6. ^p 2 Tim. 1:10. ^q 2 Tim. 1:8.

pray for the government, that the public peace may be preserved. Good rulers have power to do much good; we pray that their authority may be ever preserved; and well directed. Bad rulers have power to do much evil; we pray that they may be prevented from thus using their power. So that whether the rulers be good or bad, prayer for them is the positive duty of all Christians; and the answer to their prayers, in either case, will be the means of their being enabled to lead a quiet and peaceable life in all godliness and honesty.

3. This is good and acceptable. Prayer for all legally constituted authorities, is good in itself, because useful to ourselves and to the public at large; and it is acceptable in the sight of God, our Saviour; and this is its highest sanction, and its highest character; it is good; it is well-pleasing to God.

4. Who will have all men to be saved. Because he wills the salvation of all men; therefore he wills that all men should be prayed for. In the face of such a declaration, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man! Those who can believe so, one would suppose, can have little acquaintance either with the nature of God, or the words of Christ.

And come unto the knowledge of the truth. The truth, the Gospel of Christ, should be proclaimed to them; and it is the duty of all who know it, to diffuse it far and wide: and when it is made known, then it is the duty of those who hear it, to acknowledge and receive it: this is the proper import of the original word, that they may come, *eis epignōsen alētheias*, to the acknowledgement of the truth; that they may receive it as the truth, and make it the rule of their faith; the model and director of their life and actions.

5. There is one God. Who is the Maker, Governor, and Preserver, of all men, of every condition, and of every nation: and equally wills the salvation of all.

And one Mediator. The word *Μεσστής*, Mediator, signifies literally, a middle person, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by *επιπολις*, a peace-maker. God was offended with the crimes of men: to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in, and were reconciled by Him. But this reconciliation required a sacrifice on the part of the Peace-maker, or Mediator; hence what follows:

6. Who gave himself a ransom. The word *λύτρον*, signifies a ransom paid for the redemption of a captive; and *ἀντὶ λύτρου*, the word used here, and applied to the death of Christ, signifies that ransom which consists in the exchange of one person for another, or the redemption of life by life; or as *Schleusner* has expressed it, in his translation of these words: *Qui, morte sua omnes liberavit à vitiositate rei et penis; à servitute quasi et miseria peccatorum.*—"He, who by His death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners." As God is the God and Father of all; for, there is but one God, ver. 5. and Jesus Christ the Mediator of all; so he gave Himself a ransom for all: i. e. for all that God made; consequently for every human soul; unless we could suppose that there are human souls of which God is not the Creator; for, the argument of the apostle is plainly this—1. There is one God—2. This God is the Creator of all—3. He has made a revelation of his kindness to all—4. He will have all men to be saved, and come unto the knowledge of the truth; and, 5. He has provided a Mediator for all, who has given Himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim.

To be testified in due time. The original words *το πορρωταίους καινοῖς*, are not very clear, and have been understood variously. The most authentic copies of the printed Vulgate have simply, *Testimonium temporibus suis*; which CALDER translates, *redundant utroque augeant* *in tempus quæ*;—"Thus rendering testimony at the appointed time." Dr. MACKENZIE thus, *Of which the testimony is in its proper season.* WAKEFIELD thus, "That testimony reserved to its proper time." ROSENMÜLLER, *Hec est doctrina, temporibus suis reservata.*—"This is the doctrine, which is reserved for its own times"; that is, adds he, *quæ suo tempore in universum orbem tractetur*;—"the doctrine which in its own time shall be delivered to all the inhabitants of the earth." Here he translates *πορρωταίους*, doctrine; and contends that this, not testimony, is its meaning; not only in this passage, but in 1 Cor. i. 6. ii. 1, &c. Instead of *πορρωταίους*, testimony, one MS. God. KK. vi. 1. in the public library, Cambridge, has *μυστήριον*, mystery; but this is not acknowledged by any other MS. nor by any Version. In D G the whole clause is read thus, *οὗ το πορρωταίους καινοῖς λόγος, ὅθεν*. The testimony of which was given in its own times. This is nearly the

speaking the truth in Christ, and lie not; [†] a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray, ^a every where, ^b lifting up holy hands, without wrath and doubting.

9 In like manner also, that women ^c adorn themselves in modest apparel, with shamefacedness and sobriety; not with ^d broidered hair, or gold, or pearls, or costly array;

^e Or, a testimony.—^f Rom. 5:6. Gal. 4:4. Eph. 1:9 & 3:5. ^g Tit. 1:3.—^h Eph. 3:7, 8. ⁱ Tit. 1:11.—^j Rom. 9:1.—^k Rom. 11:13 & 15:16. Gal. 1:16.—^l Mat. 1:11. John 4:21.—^m 1 Pet. 13:2. Isa. 1:15.—ⁿ 1 Pet. 3:3.—^o Or, plotted.

reading which was adopted in the first printed copies of the Vulgate. One of them now before me reads the passage thus, *Cujus testimonium temporibus suis confirmatur.*—"The testimony of which is confirmed in its own times." This reading was adopted by Pope Sixtus V. in the famous edition published by him; but was corrected to the reading above, by Pope Clement VIII. And this was rendered literally by our first translator, *Whose witnessings is confirmed in his times.* This appears to be the apostle's meaning; Christ gave Himself a ransom for all. This, in the times which seemed best to the Divine wisdom, was to be testified to every nation, and people, and tongue. The apostles had begun this testimony; and, in the course of the Divine economy, it has ever since been gradually promulgated; and at present runs with a more rapid course than ever.

7. I am ordained a preacher. I am set apart, *εὐαγγ.* appointed. The word does not imply any imposition of hands, by either bishop or presbytery, as is vulgarly supposed.

I speak the truth in Christ. As I have received any commission from Him; so I testify His truth. I did not run before I was sent; and I speak nothing but what I have received.

A teacher of the Gentiles. Being specially commissioned to preach the Gospel; not to the Jews, but to the nations of the world.

In faith and verity. Faithfully and truly: preaching the truth, the whole truth, and nothing but the truth; and this fervently, affectionately, and perseveringly.

Instead of *ἐν πίστει*, in faith, the Cod. Alexandrinus has *ἐν πνεύματι*, in spirit. "A teacher of the Gentiles in spirit and truth."

8. I will therefore. Seeing the apostle had his authority from Christ, and spoke nothing but what he received from Him, his *βουλόμην*, I will, is equal to I command.

That men pray. That is, for the blessings promised in this testimony of God. For, although God has provided them, yet He will not give them to such as will not pray. See the note on verse the first, the subject of which is here resumed.

Every where. *Εν παντι τόπῳ*, in every place. That they should always have a praying heart; and this will ever find a praying place. This may refer to a Jewish superstition. They thought, at first, that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterward, this was extended to the Holy Land; but when they became dispersed among the nations, they built oratories, or places of prayer, principally by rivers, and by the sea side. And in these they were obliged to allow that public prayer might be legally offered, but nowhere else: in opposition to this, the apostle, by the authority of Christ, commands men to pray every where; that all places belong to God's dominions; and as he fills every place, in every place he may be worshipped and glorified. As to ejaculatory prayer, they allowed that this might be performed standing, sitting, leaning, lying, walking by the way, and during their labour. *Berachoth*, fol. xi. l. And yet in some other places they teach differently.—See *Schottgen*.

Lifting up holy hands. It was a common custom, not only among the Jews, but also among the heathens, to lift up or spread out their arms and hands in prayer. It is properly the action of *intercede* and *request*; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed. And this very notion is conveyed in the original term *εναποτίνας*, from *απο*, to lift up, and *τιν*, upon, or over. This shows us how Christians should pray. They should come to the altar; set God before their eyes; humble themselves for their sins; bring as a sacrifice the Lamb of God; lay their hands on this sacrifice; and by faith offer it to God in their souls' behalf, expecting salvation through His meritorious death alone.

Without wrath. Having no vindictive feeling against any person; harboring no unforgiving spirit, while they are imploring pardon for their own offences.

The holy hands refer to the Jewish custom of washing their hands before prayer: this was done to signify that they had put away all sin, and purposed to live a holy life.

And doubting. *Σαδολογισμῶν*, or *διδολογισμῶν*, as in many MSS., reasonings, dialogues. Such as are often felt by distressed penitents, and timid believers: faith, hope, and unbelief appearing to hold a disputation and controversy in their own bosoms, in the issue of which unbelief ordinarily triumphs. The apostle therefore *wills* them to come, implicitly relying on the promises of God, and the sacrifice and mediation of Jesus Christ.

9. In like manner also. That is, he wills or commands what follows; as he had commanded what went before.

That women adorn themselves. *Κατα τας γυναικας οὐ κορυ-*

10 * But (which becometh women professing godliness) with good works.

11 Let the women learn in silence with all subjection.

12 But * I suffer not a woman to teach, * nor to usurp authority over the man, but to be in silence.

w 1 Pet. 3.4.—1 Cor. 14.34—y Ephes. 5.24.—z Gen. 1.27 & 2.15; 2.1 Cor. 11.8,9.—a Gen. 3.6. 2 Cor. 11.3.

στολή κοσμη. The apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολή*, *stola*, seems to have been originally very simple. It was a long piece of cloth doubled in the middle, and sewed up on both sides, leaving room only for the arms: at the top, a piece was cut out, or a slit made, through which the head passed. It hung down to the feet, both before and behind; and was girded with the *zona* round the body, just under the breasts. It was sometimes made with, sometimes without *sleeves*; and that it might sit the better, it was gathered on each shoulder, with a *band* or *buckle*. Some of the Greek women wore them open on each side, from the bosom up above the knee, so as to discover a part of the *thigh*. These were termed *φανεράπαιδες*, *shouters* (*discoverers*) of the *thigh*; but it was, in general, only *young girls*, or *immodest* women, who wore them thus.

The *καρσώλη*, seems to have been the same as the *pallium* or *mantle*, which was made nearly in the form of the *stola*; hung down to the *ankle*, both in back and front; was gathered on the shoulder with a *band* or *buckle*; had a hole or slit at the top for the head to pass through; and hung loosely over the *stola*, without being confined by the *zona* or *girdle*. Representations of these dresses may be seen in LAM'S *Costume des Peuples de l'Antiquité*, fig. 11, 12, 13, and 16. A more modest and becoming dress than the Grecian, was never invented: it was, in a great measure, revived in England, about the year 1805; and in it, simplicity, decency, and elegance, were united: but it soon gave place to another mode, in which frillery and nonsense once more prevailed. It was too rational to last long; and too much like religious simplicity to be suffered in a land of shadows, and a world of painted outsides.

With *shamefacedness* and *sobriety*]. The *stola*, *catastola*, *girdle*, &c. though simple in themselves, were often highly ornamented both with *gold* and *precious stones*; and, both among the Grecian and Roman women, the *hair* was often *crisped* and *coiled* in the most variegated and complex manner. To this the apostle alludes, when he says, *ἢ τὴν περικεφαλήν*, *or χρυσὴν ἢ ὀφείας ἢ μαργαρίτας ποικιλέται*. Not with *plaited hair*, or *gold*, or *pearls*, or *costly ornament*. The *costly* *ornament* might refer to the *materials*, out of which the *raiment* was made, and to the *workmanship*: the *gold* and *pearls* to the *ornaments* on the raiment.

With *shamefacedness*—Or *modesty*, *μετὰ αἰδώς*; this would lead them to avoid every thing *unbecoming* or *meretricious* in the mode or *fashion* of their dress.

With *sobriety*—*Μετὰ σωφροσύνης*. Moderation would lead them to avoid all unnecessary expense. They might follow the *custom* or *costume* of the *country*, as to the dress itself; for nothing was ever more becoming than the Grecian *stola*, *catastola*, and *zona*; but they must not imitate the extravagance of those who, through *impurity* or *lightness of mind*, decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. Woman has been invidiously defined, *an animal fond of dress*. How long will they permit themselves to be thus degraded?

Those beautiful lines of *Homer*, in which he speaks of the death of Euphorbus, who was slain by Menelaus, show how anciently the Grecians plaited and adorned their hair:

Ἀντικλον δ' ἀπαλοιοὺν ἄνδρα καὶ ἡλὸν ἀκόρη
δοσσησαν δὲ πύσσον, ἀμφίθεε δὲ τεύχε' ἐπ' αὐτοῖα.
Αἰματὶ οἱ ἐκένετο κόρυς, χαλκίσσαν ὀφθαί,
Πλόχμοι δ' οἱ χρυσοῖ τε καὶ ἀργυροῖ εὐφρόκοι.

Il. xvii. ver. 19.

While through the neck appears the ghastly wound:

Proud sinks the warrior, and his arms rebound.

The *shining curls* of his *golden hair*.

Which even the Graces might be proud to wear,

Insatiate with gems and gold bestow the shore,

With dust discoloured and deformed with gore.—POPE.

Or thus, more literally:

Sounding he fell: loud rung his batter'd arms.

His locks, which even the Graces might have own'd,

Blood sullied; and his ringlets, round about

With tincture of gold and silver, swept the dust.

COWPER.

The extravagance to which the Grecian and Asiatic women went in their ornaments, might well be a reason for the apostle's command.

Kypke, however, denies that any particular article of dress is intended here; and that *καταστολή* is to be understood as coming from *καταστέλλω*, *to restrain*, *repress*; and he refers it to that *government* of the *mind*, or *moderation* in which women should exercise over their dress and demeanour in general; and every thing that may fall under the observation of the senses. All this, undoubtedly, the apostle had in view.

When either women or men spend much time, cost, and attention, on decorating their persons, it affords a painful proof, that *within* there is little excellence: and that they are endeavouring to supply the want of *mind* and *mind*, *good* by the tinsel and silly aids of dress and ornament. Were the

13 * For Adam was first formed, then Eve.

14 And * Adam was not deceived, but the woman being deceived was in the transgression.

15 * Notwithstanding she shall be saved in * child-bearing, if she continue in faith and charity and holiness with sobriety.

b Genes. 3.16. Luke 1.12. Exodus 1.19.—c Genes. 4.1, 25. Ezekiel 18.3. Acts 14.22.

gion out of the question, *common sense* would say in all these things, be decent; but be moderate and modest.

10. *But which becometh, &c.*] That is, *good works* are the only ornaments with which women professing Christianity should seek to be adorned. The Jewish matrons were accustomed to cry to the *bride*, "There is no need of paint, no need of antimony, no need of braided hair; she herself is most beautiful." The eastern women use a preparation of antimony, which they apply both to the eyes and eyelids; and by which the eye itself acquires a wonderful lustre.

11. *Let the women learn in silence*] This is generally supposed to be a prohibition of women's preaching. I have already said what I judge necessary on this subject in the notes on 1 Cor. xi. 5, &c. and xiv. 31, 35, to which places I beg leave to refer the reader.

12. *Nor to usurp authority*] A woman should attempt nothing, either in public or private, that belongs to man, as his peculiar function. This was prohibited by the Roman laws—*In multis juris nostri articulis deterior est conditio feminarum quam masculorum*, l. 9. PAP. LIB. 31. QUEST. *Præmum ab omnibus officiis civilibus vel publicis remota sunt; et ideo nec judices esse possunt, nec magistratum gerere, nec postulare, nec prædium invenire, nec procuratores extorere*, l. 2 de Reg. Juris. Ulp. LIB. 1. AD. SAR.—Vid. FORN. PAUL. JUSTIN. Vol. I. p. 13.

"In our laws, the condition of women is, in many respects, worse than that of men: women are precluded from all public offices; therefore, they cannot be judges, nor execute the function of magistrates; they cannot sue, plead, nor act in any case as *proctors*." They were under many other disabilities, which may be seen in different places of the *Pandects*.

But to be in silence] It was lawful for men in public assemblies, to ask questions, or even interrupt the speaker, when there was any matter in his speech which they did not understand; but this liberty was not granted to women.—See the note on 1 Cor. xiv. 34, 35.

13. *For Adam was first formed, then Eve.*] And by this very act God designed that he should have the *pre-eminence*. God fitted man, by the robust construction of his body, to live a *public life*, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this, the chief part of the *natural inferiority* of woman is to be sought.

14. *Adam was not deceived*] It does not appear that Satan attempted the man: the woman said, *The serpent beguiled me, and I did eat*. Adam received the fruit from the hand of his wife; he knew he was transgressing; he was not deceived; however, she led the way, and, in consequence of this, she was subjected to the domination of her husband. *Thy desire shall be to thy husband, and he shall rule over thee*, Gen. iii. 16. There is a Greek verse, but it is not English law, that speaks a language nearly similar to that above:

Ποικίλ δ' ἀνέχειν οὐδὲναι ἡ γυνή.

For nature suffers not a woman's rule. God has not only rendered her unfit for it, but he has subjected her, (expressly,) to the government of the man.

15. *She shall be saved in child-bearing*] *Σωθήσεται ἐν τῇ τέλει τεκνοῦντος*, she shall be saved through child-bearing; she shall be saved by means, or through the instrumentality of child-bearing, or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his *paraphrase* and *notes*.

"However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the female sex shall be saved, (equally with the male,) through child-bearing; through bringing forth the Saviour; if they live in faith, and love, and charity, with that sobriety which I have been recommending."

"The word *σωθήσεται*, *saved*, in this verse, refers to ἡ γυνή, the woman, in the foregoing verse, which is certainly Eve. But the apostle did not mean to say, that she alone was to be saved through child-bearing, but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as it is evident, from his adding, *If they live in faith, and love, and holiness, with sobriety*. For safety in child-bearing does not depend on that condition at all, since many pious women die in child-bearing; while others of a contrary character are preserved. The salvation of the human race, through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15. *Thou shalt enmity between thee and the woman; and between thy seed and her seed. It shall bruise thy head*. Accordingly, the Saviour being conceived in the womb of His mother, by the power of the Holy Ghost, He is truly the *seed* of the woman, who was to bruise the head of the serpent; and a woman by bringing Him forth, has been the occasion of our salvation." This is the most consistent sense; for, in the way in which it is commonly understood, it does not apply. There are innumerable instances of

women dying in child-bed, who have lived in faith and charity, and holiness, with sobriety; and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain: hence, that is not the sense in which we should understand the apostle. Yet, it must be a matter of great consolation and support, to all pious women, labouring of child, to consider that, by the Holy Virgin's child-bearing, salvation is provided for them, and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation; yet *He* who was born of a woman has purchased them, and the whole human race, by His blood.

If they continue] *Eav μενωμεν*, is rightly translated, *if they live*; for so it signifies in other passages, particularly Phil. i. 25. The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to show that he does not speak of *Eve*, nor of any particular woman, but of the whole sex. See *Macknight*.

Without faith, it is impossible to please God, or to be saved; and without love, it will be impossible to obey. FAITH and LOVE are essentially necessary to holiness and sobriety; and, unless both men and women live in these, they cannot, scripturally, expect to dwell with God for ever. Some foolish women have supposed, from this verse, that the very act of

bringing forth children, shall entitle them to salvation; and that all who die in child-bed infallibly go to glory! Nothing can be more unfounded than this: faith, love, holiness, and sobriety, are as absolutely requisite for the salvation of every daughter of *Eve*, as they are for the salvation of every son of *Adam*. Pain and suffering neither purify nor make atonement. On the mercy of God, in Christ, dispensing remission of sins and holiness, both men and woman may confidently rely for salvation; but on nothing else. Let her that readeth understand.

On the subject of dress I will conclude in the words of a late writer: What harm does it do to adorn ourselves with gold, or pearls, or costly array, suppose we can afford it? The first harm it does is, it engenders pride, and where it is already, increases it. Nothing is more natural than to think ourselves better, because we are dressed in better clothes. One of the old heathens was so well apprized of this, that when he had a spite to a poor man, and had a mind to turn his head, he made him a present of a suit of fine clothes.

Eutrapelus cuiusque nocere volebat,
Vestimenta dabat preciosa.

He could not then but imagine himself to be as much better, as he was finer, than his neighbour; inferring the superior value of his person from the value of his clothes.—Reverend J. Wesley's Sermons.

CHAPTER III.

Concerning bishops, their qualifications, and work, 1–7. Of deacons, and how they should be proved, 8–10. Of their wives and children, and how they should be governed, 11–13. How Timothy should behave himself in the church, 14, 15. The great mystery of godliness, 16. [A. M. cir. 4069. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

a Ch. I. 13 —b Acts 20. 28. Phil. I. 1.—c Eph. 4. 12.

NOTES.—Verse 1. *This is a faithful saying*] *Πιστος ὁ λόγος, this is a true doctrine*. These words are joined to the last verse of the preceding chapter, by several of the Greek Fathers; and by them referred to the doctrine there stated.

The office of a bishop] *Επισκοπος, the episcopacy, overseership, or superintendency*. The word *episkopos*, which we translate desire, signifies earnest, eager, passionate desire; and *επιθυμει*, which we also translate desire, signifies earnestly to desire, or covet. It is strange that the episcopacy, in those times, should have been an object of intense desire to any man; when it was a place of danger, and exposure to severe labour, want, persecution, and death; without any secular emolument whatsoever! On this ground, I am led to think that the Spirit of God designed these words more for the ages that were to come, than for those which were then; and, in reference to after ages, the whole of what follows, is chiefly to be understood.

A good work] A work it then was; heavy, incessant, and painful. There were no unprancing prelates in those days; and should be none now. *Episcopacy in the church* of God, is of Divine appointment; and should be maintained and respected. Under God, there should be supreme governors in the church, as well as in the state. The state has its monarch; the church has its bishop: one should govern according to the laws of the land: the other, according to the word of God.

What a constitutional king should be, the principles of the constitution declare; what a bishop should be, the following verses particularly show.

2. A bishop, then, must be blameless] Our term, bishop comes from the Anglo-Saxon *bisceop*, which is a mere corruption of the Greek *επισκοπος*; and the Latin *episcopus*; the former being compounded of *epi*, over, and *σκοπεωμαι*, to look or inspect, signifies one who has the inspection or oversight of a place, persons, or business: what we commonly term a superintendent. The New Testament writers have borrowed the term from the Septuagint, it being the word by which they translate the *כֹּהֵן* *kohen* of the Hebrew text, which signifies a visiter, one that personally inspects the people or business over which he presides. It is given by St. Paul to the elders, at Ephesus, who had the oversight of Christ's flock, Acts xx. 28, and to such like persons in other places, Phil. i. 1. 1 Tim. iii. 2. the place in question, and Tit. i. 7.

Let us consider the qualifications of a Christian bishop, and then we shall soon discover who is fit for the office.

First—This Christian bishop must be blameless, *ανεπιληπτου*, a person against whom no evil can be proved; one who is every where invulnerable; for the word is a metaphor, taken from the case of an expert and skilful pugilist, who so defends every part of his body, that it is impossible for his antagonist to give one hit. So this Christian bishop is one that has so conducted himself as to put it out of the reach of any person to prove that he is either unsound in a single article of the Christian faith, or deficient in the fulfilment of any duty incumbent on a Christian. He must be irreprehensible; for how can he reprove that in others, which they can reprove in him?

Secondly—He must be the husband of one wife. He should be a married man; but he should be no polygamist, and have only one wife; i. e. one at a time. It does not mean, that if he have been married, and his wife die, he should never marry another. Some have most foolishly spiritualized this; and say, that by one wife the church is intended! This silly

24A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

d Tit. I. 6, &c —e Or, modest.—f 2 Tim. 2. 24.

quibbling needs no refutation. The apostle's meaning appears to be this, that he should not be a man who has divorced his wife and married another; nor one that has two wives at a time. It does not appear to have been any part of the apostle's design to prohibit second marriages, of which some have made such a serious business. But it is natural for some men to titillate and cummin in religion, while they neglect the weightier matters of the law.

Thirdly—He must be vigilant: *νρησκειν*, from *νρη*, not, and *πιω*, to drink. Watchful—for one who drinks is apt to sleep; so he who abstains from it, is more likely to keep awake, and attend to his work and charge. A bishop has to watch over the church, and watch for it: and this will require all his care and circumspection. Instead of *νρησκειν*, many MSS. read *νρησκειν*; this may be the better orthography, but makes no alteration in the sense.

Fourthly—He must be sober; *σωφρονα*, prudent, or, according to the etymology of the word, from *σως*, sound, and *φρον*, mind, a man of a sound mind; having a good understanding, and the complete government of all his passions.

A bishop should be a man of learning, of an extensive and well cultivated mind; dispassionate, prudent, and sedate.

Fifthly—He must be of good behaviour; *κοσμιον*, orderly, decent, grave, and correct, in the whole of his appearance, carriage, and conduct. The preceding term *σωφρονα*, refers to the mind; this latter, *κοσμιον*, to the external manners. A clownish, rude, or boorish man, should never have the rule of the church of God: the sour, the sullen, and the boisterous, should never be invested with a dignity, which they would most infallibly disgrace.

Sixthly—He must be given to hospitality; *φιλοξενον*, literally a lover of strangers; one who is ready to receive into his house, and relieve, every necessitous stranger: hospitality in those primitive times, was a great and necessary virtue; then, there were few inns, or places of public entertainment: to those who were noted for benevolence, the necessitous stranger had recourse. A Christian bishop, professing love to God, and all mankind; preaching a religion, one half of the morality of which was included in, *Thou shalt love thy neighbour as thyself*, would naturally be sought to by those who were in distress, and destitute of friends. To enable them to entertain such, the church over which thy preside must have furnished them with the means. Such a bishop as St. Paul, who was often obliged to labour with his hands for his own support, could have little to give away. But there is a considerable difference between an apostolical bishop, and an ecclesiastical bishop; the one was generally itinerant, the other comparatively local: the former had neither house nor home; the latter had both. The apostolical bishop had charge of the church of Christ universally; the ecclesiastical bishop, of the churches in a particular district. Such should be addicted to hospitality, or works of charity, especially in these modern times, in which, besides the spiritualities, they possess the temporalities of the church.

Seventhly—He should be apt to teach; *ειδωτικον*, one capable of teaching; not only wise himself, but ready to communicate his wisdom to others. One whose delight is to instruct the ignorant, and those who are out of the way. He must be a preacher; an able, zealous, fervent, and assiduous preacher. He is no bishop who has health and strength, and yet seldom or never preaches.

In former times, bishops wrote much, and preached much;

3 * Not ^h given to wine, ⁱ no striker, ^k not greedy of filthy lucre; but ^l patient, not a brawler, not covetous;
4 One that ruleth well his own house, ^m having his children in subjection with all gravity;
5 (For if a man know not how to rule his own house, how shall he take care of ⁿ the church of God.)
6 Not ^o a novice, lest being lifted up with pride ^p he fall into the condemnation of the devil.
7 Moreover he must have a good report ^q of them which are

^g Ver 8. Tit. 1. 7.—h Or, not easily to quarrel, and often wronging, as one in wine.—ⁱ 2 Tim. 3. 24.—k 1 Pet. 5. 2.—l 2 Tim. 3. 24.—m Tit. 1. 6. 1 Sam. 2. 22 &c.—n Acts 21. 2.
and their labours were greatly owned of God. No church since the apostle's days, has been more honoured in this way, than the British church. And although bishops are here, as elsewhere, appointed by the state, yet we cannot help adorning the good providence of God, that, taken as a body, they have been an honour to their function. And, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity; and the ablest advocates of the Christian system, both as to its authenticity, and the purity and excellence of its doctrines and morality.

CHADOCK's character of the *Clerk of Grenford*, is a good paraphrase on St. Paul's character of a primitive bishop.
Of studie took he moste cure and hede,
Nought so word spak he more than ther was nede,
And that was seide in forme and reverence,
And short, and quick, and ful of high sentence.
Sounding in moral vertue was his speche,
And gladly wolde he lerne, and gladly teche.

3. An eighth article in his character is, he must not be given to wine. *Μη ποτινός*. This word only signifies one who is inordinately attached to wine, a wine-bibber or tippler; but also one who is imperious, abusive, insolent; whether through wine or otherwise. *Kypke* contends for this latter acceptance here.—See his *Proofs and Examples*.

Ninthly—He must be no striker; *μη μαστιγών*; not quarrelsome; not ready to strike a person who may displease him; no persecutor of those who may differ from him; not prone, as one wittily

to prove his doctrine orthodox By apostolic blows and knocks.
It is said of Bishop *Bonner*, of infamous memory, that when examining the poor Protestants, whom he termed heretics, when worsted by them in argument, he was used to smite them with his fists; and sometimes scourge and whip them. But though he was a most ignorant and consummate savage; yet from such a scripture as this he might have seen the necessity of surrendering his mire.

Tenthly—He must not be greedy of filthy lucre: *μη ασεβή*; *μη ασεβή* means not desirous of base gain: not using base and unjustifiable methods to raise and increase his revenues; not trading or trafficking: for, what would be honourable in a secular character, would be base and dishonourable in a bishop. Though such a trait should never appear in the character of a Christian prelate; yet there is much reason to suspect that the words above are not authentic; they are omitted by ADPG, many others, the *Syriac*, all the *Arabic*, *Coptic*, (and *Sahidic*) *Ethiopic*, *Armenian*, latter *Syriac*, (but it appears in the margin), the *Vulgate* and *Italica*, and by most of the *Greek Fathers*. *Griesbach* has left it out of the text, in which it does not appear that it ever had a legitimate place. The word covetous, which we have below, expresses all the meaning of this; and it is not likely that the apostle would insert in the same sentence, two words of the same meaning, because they were different in sound. It appears to have been borrowed from verse 8.

Eleventhly—He must be patient; *ειρηνικός*, meek, gentle: the opposite to *μαστιγών*, a quarrelsome person, which it immediately follows, when the spirituous word *ασεβή* is removed. Where meekness and patience do not reign, gravity cannot exist; and the love of God cannot dwell.

Twelfthly—He must not be a brawler; *αγώνος*, not contentious, or litigious, but quiet and peaceable.

Thirteenthly—He must not be covetous; *αφιλαργύριος*, not a lover of money; not desiring the office, for the sake of its emoluments. He who loves money, will stick at nothing in order to get it. Fair and foul methods are to him alike, provided they may be equally productive. For the sake of reputation, he may wish to get all, honourably; but if that cannot be, he will not scruple to adopt other methods. A brother heathen gives him this counsel.—“Get money if thou canst, by fair means; if not, get it by hook and by crook.”

4. The fourteenth qualification of a Christian bishop is, that he ruleth well his own house. *Τον ιδιον οικον καλως προϊσχυον*, one who properly presides over and governs his own family. One who has the command of his own house; by sternness, severity, and tyranny, but with all gravity; governing his household by rule; every one knowing his own place, and each doing his own work; and each work having the proper time assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection; and no person can govern a family, but the head of it, the husband; who is, both by nature, and the appointment of God, the head or governor of his own house. See the note on Ephes. v. 22

without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.
10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

^g Or, sincerely, come to the faith.—p Is. 14. 12.—q Ar. 22. 12. 1 Cor. 5. 12. 1 Thes. 4. 12.—r Ch. 6. 2. 2 Tim. 2. 25.—s Ac. 6. 3.—v 3. Lev. 10. 9. Ezek. 41. 21.—w Ch. 1. 19.—x 1 Pet. 2. 2.

5. For if a man know not Method is a matter of great importance in all the affairs of life. It is a true saying, *He that does little with his head, must do much with his hands*; and even then, the business is not half done, for want of method. Now, he who has a proper method of doing business, will show it in every affair of life, even the least. He who has a disorderly family, has no government of that family; he probably has none, because he has no method, no plan of presiding. It was natural for the apostle to say, *If a man know not how to rule his own house, how shall he take care of the church of God?* Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

6. Fifteenthly—It is required that he be not a novice. *Νεόφυτος*, not a young plant, not recently ingrafted, that is, one not newly converted to the faith; (Old Ms. Bible,) one who has been of considerable standing in the Christian church, if he have the preceding qualifications, may be safely trusted with the government of that church. It is impossible, that one who is not long and deeply experienced in the ways of God, can guide others in the way of life. Hence presbyters or elders were generally appointed to have the oversight of the rest; and hence presbyter and bishop seem to have been two names for the same office; yet all presbyters or elders certainly were not bishops; because all presbyters had not the qualifications marked above. But the apostle gives another reason, *lest being lifted up with pride, he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows, when they are entrusted to his government. The apostle's term *νεόφυτος*, puffed up, inflated, is a metaphor taken from a bladder when filled with air or wind. It is a substance, has a certain size, is light, can be the sport of the wind, but has nothing in it but air. Such is the classical coxcomb; a mere puff-ball, a disgrace to his function; and despised by every intelligent man. Should we not say to those whom it may concern,

“From such apostles, O ye mired heads,
Preserve the church! and lay not careless hands
On skulls that cannot teach, and scull not learn.”

From these words of the apostle, we are led to infer, that pride or self-conceit was the cause of the devil's downfall. In Eccles. x. there are some excellent sayings concerning pride:—“Pride is hurtful before God and man.” “Why is earth and ashes proud?” “The beginning of pride is when one departeth from God.” “For pride is the beginning of sin; and he that hath it shall pour out abomination.” “Pride was not made for men.”—See verses 7, 9, 12, 13, and 15, of the above chapter.

7. The sixteenth requisite is, that he should have a good report of them which are without. That he should be one who had not been previously a profligate; or scandalous in his life. Such a person, when converted, may be a worthy private member of religious society; but I believe God rarely calls such to the work of the ministry; and never to the episcopate. Then that are without, are the Jews, Gentiles, and unconverted of all sorts. For the meaning of this term see the note on Coloss. iv. 5.

The snare of the devil. Some would translate *ταῖς τὰν διαβολῶν, the snare of the accuser*; and they give the same meaning to the word in verse 6, because it is evident that *διαβολῶν*, has that meaning, verse 11, and our translators render it slanderers. Now, though *διαβολῶν*, signifies an accuser, yet I do not see that it can, with any propriety, be restrained to this meaning in the text in question; and especially as the word is emphatically applied to Satan himself; for he, who in Rev. xii. 10, is called the accuser of the brethren; is, in verse 9, called the great dragon, the old serpent; the devil, *διαβολῶν*, and Satan.

Lest he fall into reproach. For his former scandalous life. And the snare of the devil. Snares and temptations, such as he fell in, and fell by, before. This is called the snare of the devil; for as he well knows the constitution of such persons, and what is most likely to prevail, he infers, that what was effectual before, to their transgressing, may be so still; therefore, in all suitable occasions, he tempts them to their old sins. Backsliders, in general, fall by those sins to which they were addicted, previously to their conversion. Former inveterate habits will revive in him, who does not continue to deny himself, and watch unto prayer.

8. Likewise must the deacons. The term *deacon*, *διακονος*, simply signifies a regular or stated servant; from *δια*, through, or emphatic, and *κονος*, to minister, or serve.—See it explained in the note on Matt. xx. 25. As nearly the same qualifications were required in the deacons as in the bishops, the reader may consult what is said on the preceding verses.

Grave. Of a sedate and dignified carriage and conduct.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For, *they that have *used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

W see Matt. 23: 21 — a Or, ministers l—y Eph. 2: 21, 22. 2 Tim. 2: 20. — y Or, say. — a John 1: 14. 1 John 1: 2. — b Or, manifested. — c Matt. 13: 33, 32 & 13: 29 & 16: 3. 9. Rom. 1: 4. 1 Pet. 3: 15. 1 John 5: 9, 10.

Not double tongued] Speaking one thing to one person, and another thing to another, on the same subject. This is hypocrisy and deceit. This word might also be translated *liars*.

Not given to much wine] Neither a drunkard, tippler, nor what is called a *joyal companion*. All this would be inconsistent with gravity.

Not greedy of filthy lucre] See on ver. 4.

9. *Holding the mystery of the faith*] Instead of *της πιστεως*, the faith, one MS. (the readings of which are found in the margin of a copy of Mill's Greek text, in the Bodleian library, and is marked 61. in *Griesbach*), reads *αυαντων*, of the resurrection. This reading, like many others in this MS. is found nowhere else; and is worthy of little regard, but as expressing what appeared to the writer to be the apostle's meaning. One of the greatest mysteries of the faith was, undoubtedly, the resurrection of the dead; and this was held in a pure conscience, when the person so exercised himself, as to have a conscience void of offence towards God and towards men. — See Acts xxiv. 16. What has been since called *Antinomianism*, that is, making void the moral law, by a pretended faith in the righteousness of Christ, is that which the apostle has here particularly in view.

10. *Let these—be proved*] Let them not be young converts, or persons lately brought to the knowledge of the truth. This is the same spirit with what is required of the bishops, ver. 6.

Let no man be put into an office in the church, till he has given full proof of his sincerity and steadiness, by having been for a considerable time, a consistent private member of the church.

Being found blameless] *Ανεγκλητοι οντες*, being irreproachable; persons against whom no evil can be proved. The same as in ver. 2, though a different word is used; see the note there.

11. *Even so must their wives be grave*] I believe the apostle does not mean here the wives either of the bishops or deacons in particular; but the Christian women in general. The original is, simply, *Γυναικες ωσαντος σεπας*, Let the women likewise be grave. Whatever is spoken here becomes women in general; but if the apostle had those termed *deaconesses* in his eye, which is quite possible, the words are peculiarly suitable to them. That there was such an order in the apostolic and primitive church, and that they were appointed to their office by the imposition of hands, has already been noticed in Rom. xvi. 1. Possibly, therefore, the apostle may have had this order of *deaconesses* in view, to whom it was necessary to give counsels and cautions, as to the deacons themselves; and to prescribe their qualifications, lest improper persons should insinuate themselves into that office.

Not slanderers] *Μη δουλοδους*, literally, not detesters. — See on ver. 7. This may be properly enough translated *slanders*, *backbiters*, *talebearers*, &c. for, all these are of their father the devil, and his lusts they will do. Let all such, with the vast tribe of calumniators and dealers in scandal, remember, that the apostle ranks them all with malicious, fallen spirits: a consideration, which one would suppose, might be sufficient to deter them from their injurious and abominable conduct.

Sober] See on ver. 2.

Faithful in all things] The deaconesses had much to do among the poor; and especially among poor women, in dispensing the bounty of the church. They were not only faithfully to expend all they had got, and for the purpose for which they got it; but they must do this with impartiality; showing no respect of persons; the degree of distress being the only rule by which the distribution was to be regulated.

12. *Let the deacons be the husbands of one wife*] This is the same that is required of the bishop. — See on ver. 2, and 4, 5.

13. *That have used the office of a deacon well*] They who, having been tried or proved, ver. 10, have shown, by their steadiness, activity, and zeal, that they might be raised to a higher office, are here said to have purchased to themselves a good degree, *βαθμον καλον*, for instead of having to minister to the bodies, and bodily wants of the poor, the faithful deacons were raised to minister in holy things; and, instead of ministering the bread that perisheth, they were raised to the presbyterate or episcopate, to minister the bread of life to immortal souls. And hence the apostle adds, and great boldness in the faith; *πολλην παρρησιαν*, great liberty of speech, i. e. in teaching the doctrines of Christianity; and in expounding the Scriptures and preaching. It seems to have been a practice dictated by common sense, that the most grave and steady of the believers should be employed as deacons: the most experienced and zealous of the deacons, should be raised to the rank of elders; and the most able and pious of the elders, be consecrated bishops. As to a bishop of bishops, that age did not know such. The Pope of Rome was the first who took this title. The same office, but not with the same powers nor

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar, and ground of the truth.

16 And without controversy, great is the mystery of godliness: * God was manifest in the flesh, * justified in the Spirit, * seen of angels, * preached unto the Gentiles, * believed on in the world, * received up into glory.

d Matt. 28: 2. Mark 16: 5. Luke 2: 13 & 24. 4. John 20: 12. 1 Pet. 1: 12. — e Acts 10: 34 & 13: 46, 49. (ital 23. Eph. 3: 5, 6, 9. Rom. 10: 18. Col. 1: 27, 28. Ch. 2: 7. — f Col. 1: 6, 23. — g Luke 24: 34. Acts 1: 10. 1 Pet. 3: 22.

abuse, is found in the patriarchs of the Greek church, and the archbishop of the Protestant church. As the deacon had many private members under his care: so the presbyter or elder had several deacons under his care; the bishop several presbyters; and the archbishop several bishops. But I speak now, more of the modern than of the ancient church. The distinction in some of these offices is not so apparent in ancient times; and some of the offices themselves are modern, or comparatively so. But deacon, presbyter, and bishop, existed in the apostolic church; and may therefore be considered of Divine origin.

14. *These things write I*] That is, I write only these things, because I hope to come unto thee shortly.

15. *But if I tarry long*] That is, notwithstanding I hope to come to thee shortly, and therefore do not feel the necessity of writing at large; yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the church of God.

The house of God] This is spoken in allusion to the ancient tabernacle, which was God's house, and in which the symbol of the Divine Majesty dwelt. So the Christian church is God's house; and every believer is a habitation of God through the Spirit.

The church of the living God] The assembly in which God lives and works; each member of which is a living stone; all of whom, properly united among themselves, grow up into a holy temple in the Lord.

The pillar and ground of the truth] Never was there a greater variety of opinions on any portion of the Sacred Scripture than has been on this and the following verse. Commentators and critics have given senses and meanings till there is no meaning to be seen. It would be almost impossible, after reading all that has been said on this passage, for any man to make up his own mind. To what, or to whom, does the pillar and ground of the truth refer?

1. Some say to Timothy, who is called the pillar, &c. because left there to support and defend the truth of God against false doctrines, and false teachers; and is so called for the same reason that Peter, James, and John, are said to be pillars; i. e. supporters of the truth of God. Gal. ii. 9.

2. Others suppose, that the pillar and ground of the truth, is spoken of God; and that *ὁ θεος*, who is, should be supplied as referring immediately to *θεος*, God, just before. By this mode of interpretation, the passage will read thus:—*That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, who is (ὁ θεος) the pillar and ground of the truth.* How God may be fitly termed the pillar and ground of truth, requires no explanation.

3. Others think that the words should be understood of the church of the living God; and in this case the feminine relative *ἥτις ἐστίν*, which is, must be repeated immediately after *ἐκκλησια*, the church. *The house of God is the church of the living God; which (church) is the pillar and ground of the truth.* That is, the full revelation of God's truth is in the Christian church. The great doctrines of that church are, the truth, without error, metaphor, or figure. Formerly, the truth was but partially revealed; much of it being shadowed with types, ceremonies, and comparatively dark prophecies; but now, all is plain, and the full revelation given: and the foundation on which this truth rests, are the grand facts detailed in the Gospel, especially those which concern the incarnation, miracles, passion, death, and resurrection, of Christ; and the mission of the Holy Spirit.

4. Lastly, others refer the whole to *τοῦ ὁριζωντος πυρριου*, the mystery of godliness; and translate the clause thus: *The mystery of godliness is the pillar and ground of the truth; and, without controversy, a great thing.* This gives a very good sense, but is not much favoured by the arrangement of the words in the original.

16. *And without controversy*] *Και ομοφρονουντος, and confessedly*; by general consent: it is a thing which no man can, or ought to dispute: any phrase of this kind expresses the meaning of the original.

God was manifest in the flesh] If we take in the whole of the 14th, 15th, and 16th verses, we may make a consistent translation in the following manner; and the whole paragraph will stand thus—*Hoping to see thee shortly; but should I tarry long, these things I now write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The mystery of godliness, which is the pillar and ground of the truth, is, without controversy, a great thing.* And then he proceeds to show what this mystery of godliness is; which he sums up in the six following particulars—1. God was manifest in the flesh—2. Justified in the Spirit—3. Seen of angels—4. Preached unto the Gentiles—5. Believed on in the world—6. Received up into glory.

Though all this makes a very plain and consistent sense; yet we are perplexed by various readings on the first clause, Θεὸς ἐβανθόθεν εἰς αὐτὴν, *God was manifest in the flesh*; for, instead of Θεὸς, *God*, several MSS., Versions, and Fathers, have *ὁς* or *ὁ*, which or *who*. And this is generally referred to the word *mystery*; *Great is the mystery of godliness*, which *was manifested in the flesh*.

The insertion of *ὁς* for *αὐτός*, or *ὁς* for *Θεός*, may be easily accounted for. In ancient times, the Greek was all written in capitals; for the common Greek character is, comparatively, of modern date. In these early times, words of frequent recurrence were written *contracted*; thus for *πατήρ*, *πρ*; *Θεός*, *θς*; *Κυριός*, *κς*; *ἰσχύς*, *ις*, &c. This is very frequent in the oldest MSS. and is continually recurring in the *Codex Bezae*, and *Codex Alexandrinus*. If, therefore, the middle stroke of the *Θ* in *Θεός*, happened to be faint, or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS. then *Θεός* the contraction for *Θεός*. *God*, might be mistaken for *ὁς* which, or *who*, and *vice versa*. This appears to have been the case in the *Codex Alexandrinus*, in this passage. To me, there is ample reason to believe, that the *Codex Alexandrinus* originally read *Θεός* *God*, in this place; but the stroke, becoming faint by length of time, and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a *thick black line*. This has destroyed the evidence of this MS. as, now, it can neither be quoted *pro* or *con*; though it is very likely that the person, who supplied the ink line, did it from a conscientious conviction that *Θεός* was the original reading of this MS. I examined this manuscript about thirty years ago, and this was the conviction that then rested on my mind. I have seen the MS. several times since, and have not changed my opinion. The enemies of the Deity of Christ have been at as much pains to destroy the evidence afforded by the common reading, in support of this doctrine, as if this text were the *only one*, by which it can be supported; they must be aware that John i. 1 and 14. proclaim the same truth; and that in those verses, there is no authority to doubt the genuineness of the reading. We read, therefore, *God was manifest in the flesh*; and I cannot see what good sense can be taken out of the GOSPEL *was manifested in the flesh*; or, *the mystery of godliness was manifested in the flesh*. After seriously considering this subject, in every point of light, I hold with the reading in the commonly received text.

Justified in the Spirit By the miracles which were wrought by the apostle in and through the name of Jesus, as well as by his resurrection from the dead, through the energy of the Holy Ghost, by which he was proved to be the Son of God with power. Christ was justified from all the calumnies of the Jews, who crucified him as an impostor. All these miracles being wrought by the power of God were a full proof of His innocence; for, had He not been what He professed to be, God would not have borne such a decisive testimony to His messianship.

Seen of angels By *αγγέλων*, here, some understand not those celestial or infernal beings commonly called *angels*; but *apostles*, and other persons who became *messengers*, to carry far and wide, and attest the truth of His resurrection from the dead. If, however, we take the word *seen*, in its Jewish acceptation; for *made known*, we may here retain the term *angels* in its common acceptation; for it is certain that, previously to our Lord's ascension to heaven, these holy beings could have little knowledge of the necessity, reasons, and economy, of human salvation; none of the nature of Christ as God and man. St. Peter informs us, that the *angels desired to look into these things*. 1 Pet. i. 12. And St. Paul says the same thing, Ephes. iii. 9, 10, when speaking of the revelation of the Gospel-plan of salvation, which he calls *The mystery which, FROM THE BEGINNING OF THE WORLD, had been hid in God*; and which was now published, that *unto the PRINCIPALITIES AND POWERS in heavenly places, might be MADE KNOWN by the church the manifold wisdom of God*. Even those angelic beings have got an accession to their blessedness, by an increase of knowledge in the things which concern Jesus Christ, and the whole scheme of human salvation, through His incarnation, passion, death, resurrection, ascension, and glorification.

Preached unto the Gentiles This was one grand part of the *mystery* which had been *hidden in God*, that the Gentiles should be made fellow-heirs with the Jews, and be admitted into the kingdom of God. To the Gentiles, therefore, he was proclaimed as having *polled down the middle rail of partition between them and the Jews*; that through him, God had granted unto them *repentance unto life*; and that they also might have redemption in His blood, the forgiveness of sins.

Believed on in the world Was received by mankind as the promised Messiah, the Anointed of God, and the only Saviour of fallen man. This is a most striking part of the *mystery of godliness*, that one who was crucified as a malefactor, and whose kingdom is not of this world, and whose

doctrines are opposed to all the sinful propensities of the human heart; should, wherever His Gospel is preached, be acknowledged as the *only Saviour of sinners*; and the *Judge of quick and dead*! But some would restrict the meaning to the *Jews*, whose economy is often denominated *חַיִּים וְמָוֶת* *olam hazeh*, this world; and which words, both our Lord and the apostles, often use in the same sense. Notwithstanding their prejudices, many even of the *Jews* believed on him; and a great company of the priests themselves, who were His crucifiers, became obedient to the faith, Acts vi. 7. This was an additional proof of Christ's innocence.

Received up into glory Even that *human nature* which he took of the Virgin Mary, was raised, not only from the grave, but taken up into glory; and this in the most risible and palpable manner. This is a part of the mystery of godliness, which, while we have every reasonable evidence to believe, we have not powers to comprehend. His *reception into glory*, is of the utmost consequence to the Christian faith; as in consequence, Jesus Christ, in His human nature, ever appears before the Throne as our *Sacrifice*, and as our *Mediator*.

1. The directions given in this chapter concerning *bishops and deacons* should be carefully weighed by every branch of the Christian church. Not only the *offices* which are of Divine appointment, such as *bishop, presbyter, and deacon*, should be most religiously preserved in the church; but that they may have their full effect, the persons exercising them should be such as the apostle prescribes. Religion will surely suffer, when religious order is either contemned or neglected; and even the words of God will be treated with contempt if ministered by unholty persons. Let order, therefore, be duly observed; and let those who fill these orders, be not only wholly irreprehensible in their conduct, but also able ministers of the new covenant. A *wicked man* can neither *lay*, nor communicate *authority* to dispense heavenly mysteries; and a *fool*, or a *blockhead*, can never teach others the way of salvation. The highest abilities are not too great for a preacher of the Gospel; nor is it possible that he can have too much human learning. But all is nothing, unless he can bring the grace and spirit of God into all his ministrations; and these will never accompany him, unless he live in the spirit of prayer and humility; fearing and loving God, and hating covetousness.

2. It is well known, that almost every church supposes itself to be *the true church*; and some consider themselves *the only church*; and deny salvation to all who are not of their communion. To such a church the two last verses in this chapter have been confidently self-applied, as being *the pillar and ground of the truth*; the possessor and disposer of all the mysteries of God. But supposing that the words in ver. 15. are spoken of the church, it is of the *Christian church*, as defined under article the third above, that must be meant, and we may see from this the vanity of applying the words to any particular church, as if it had all the truth without error, and none else could pretend either to *truth* or *ecclesiastical authority*. The *Christian church* is a widely different thing; it is the whole system of Christianity, as laid down in the New Testament; it is built on the great foundation of prophets and apostles, Jesus Christ himself being the chief corner stone. It is composed of all who hold the doctrines of Christianity; who acknowledge Jesus as their Teacher, Redeemer, and only Advocate; of all who love God with all their heart, soul, mind, and strength; and their neighbour as themselves; or who are labouring after this conformity to the mind and command of their Creator. It is not known by any particular name; it is not distinguished by any particular form in its mode of worship; it is not exclusively *here* or *there*. It is the *house of God*; it is where God's Spirit dwells, where His precepts are obeyed, and where pure, unadulterated love to God and man prevails. It is not in the *creed*, nor religious confessions of any denomination of Christians; for, as all who hold the truth, and live a holy life, acknowledging Jesus alone, as the *head of the church*, and *Saviour of the world*, are members of his mystical body, and such may be found in all sects and parties; so the church of Christ may be said to be every where, and to be confined no where; i. e. in whatever place Christianity is *credited and acknowledged*. The *wicked* of all sorts, no matter what their profession may be, and all *persecutors of religious people*, who differ from them, are *without the pale* of this church. *Essentially* must their spirit and conduct be changed, before the living Head of this spiritual building can acknowledge them as members of the heavenly family.

This text, therefore, never will apply to the *Romish church*, till that church be, both in doctrine and discipline, what the Christian church should be. When it is the established religion of any country, it gives no toleration to those who differ from it; and in Protestant countries, its cry for toleration and secular authority, is loud and long. I wish its partitioning the fall and free exercise of their religion, even to toleration, and nonsense; but, how can they expect toleration, who give none? The Protestant church tolerates it fully; it persecutes the Protestants to bonds and death, when it has power; while it is the true church of Christ!

CHAPTER IV.

Apostasy from the true faith predicted: and in what that apostasy should consist, 1-5. Exhortations to Timothy to teach the truth, 6. To avoid old wives' fables; to exercise himself to godliness, 7, 8. To labour, command, and teach, 9-11. To act so that none might despise his youth, 12. To give attendance to reading and preaching, 13, 14. To give up himself wholly to the divine work, 15. And so doing, he should both save himself and them that heard him, 16. [A. M. cir. 4069. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Cæsar. Aug. 12.]

NOW the Spirit ^a speaketh expressly, that ^b in the latter times some shall depart from the faith, giving heed ^c to seducing spirits, ^d and doctrines of devils;

2 ^e speaking lies in hypocrisy; ^f having their conscience seared with a hot iron;

3 ^g forbidding to marry, ^h and commanding to abstain from meats, which God hath created to be received ^k with thanksgiving of them which believe and know the truth.

4 For ⁱ every creature of God is good, and nothing to be refused, if it be received with thanksgiving;

a John 16:13. 2 Thes. 2:3. 2 Tim. 3:1, 16. 2 Pet. 3:1. 1 John 2:18. Jude 4:18. b 1 Pet. 1:20. c 2 Tim. 3:13. 2 Pet. 2:1. Rev. 16:11. d Dan 11:35, 37-9. Rev. 9:20. e Mat. 7:15. Rom. 16:15. 2 Pet. 2:3. f Ephes. 4:13. g 1 Cor. 7:25, 36, 38. Col. 2:21, 23. Heb. 13:4. h Rom. 14:17. i 1 Cor. 5:5. j Gen. 1:31. k 3.

NOTES.—Verse 1. *Now the Spirit speaketh expressly* [Paros, manifestly, openly]. It is very likely that the apostle refers here to a prophecy then furnished by the Holy Ghost; and, probably, immediately after he had written the words in the preceding verses; and as this prophecy contains things not where else spoken of, in the Sacred Writings; and of the utmost moment to the Christian church; we cannot hear or read them with too much reverence or respect.

In the latter times This does not necessarily imply the last ages of the world; but any times consequent to those in which the church then lived.

Depart from the faith [ἀποστῆναι—ἀπὸ τῆς πίστεως, they will apostatize from the faith; i. e. from Christianity: renouncing the whole system in effect, by bringing in doctrines which render its essential truths null and void: or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect, by holding other doctrines which contradict their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing heretofore.

Giving heed to seducing spirits [παραστὰς πλάνους; many MSS. and the chief of the Fathers have, παραστὰς πλάνους, spirits of deceit: which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts, and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind, belong to this class.

And doctrines of devils [δαίμονιον, demons; either meaning fallen spirits, or dead men, spectres, &c. or doctrines inspired by Satan relative to those, by which he secures his own interest, and provides for his own worship.

2. *Speaking lies in hypocrisy* Persons pretending not only to Divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, &c. in order to discredit the lies and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the *relies* of departed saints, as they were termed. For, even in this country, Thomas à Becket was deemed a saint, his relics wrought numerous miracles, and his tomb was frequented by multitudes of pilgrims! However, as he works none now, we may rest assured that he never did work any. In 1305, king Edward I. was prevailed on, by his clergy, to write to pope Clement V. to *canonize* Thomas de Cantelupo, bishop of Hereford, because a multitude of miracles had been wrought by his influence; *in tantum*, says the king, *quod ipsius meritis et intercessionibus, gloriosis, lumen cæcis, surdis auditibus, verbis mutis, et cæcis claudis, et alia plerumque beneficia ipsius, patrocinium implorantibus, caelesti dextrâ conferuntur.* "Inasmuch that by his glorious merits and intercessions, the blind receive their sight, the deaf hear, the dumb speak, and the lame walk; and many other benefits are conferred by the right hand of the Divine Being, on those who implore his patronage." And therefore he prays, that this dead bishop may be added to the calendar: that he and his kingdom may enjoy his suffrages, and merit his patronage in heaven, who had the benefit of his conversation on earth." *Nos attendentes, per Dei gratiam, fideles in Christo, nosque præcipuè, et populum regni nostri, ejus posse suffragiis adjuvari, ut, quem familiarium habuimus in terris, mereamur habere patronum in cælis.* *Fædera*, Vol. i. page 976. Edit. 1816.

Having their conscience seared with a hot iron They bear the marks of their hypocrisy as evidently and as indelibly in their conscience, in the sight of God, as those, who have been cauterized for their crimes, do in their bodies, in the sight of men. It was customary in ancient times to mark those with a hot iron who had been guilty of great crimes, such as sacrilege, &c. And the heathens supposed that even in the other world they bore such marks; and by these the infernal judges knew the quantum of their vices, and appointed the degrees of their punishment. There is a saying, much like that of the apostle, in the invective of *Claudius* against *Rufinus*, whom he supposes to be thus addressed, by Rhadamanthus, one of the infernal judges:—

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^m nourished up in the words of faith and of good doctrine, wherunto thou hast attained.

7 But ⁿ refuse profane and old wives' fables, and ^o exercise thyself rather unto godliness.

8 For, ^p bodily exercise profiteth ^q little: ^r but godliness is profitable unto all things, ^s having promise of the life that now is, and of that which is to come.

k Rom. 14:6. l 1 Cor. 10:20. m 1 Rom. 14:12, 14, 20. n 1 Cor. 10:25. Tit. 1:15. o 2 Tim. 3:14, 15. p Rom. 14:12. q 2 Tim. 2:16, 23. r 4. Tit. 1:14. s Heb. 5:14. p 1 Cor. 8:8. Col. 2:23. o Or, for a little time. r Ch. 5:5. s Faa. 37.4 & 84.11 & 112.2,3 & 145.19. Matt. 5:35 & 15.28. Mark 16:39. Rom. 8:35.

Quod demens manifesta negas? En peccius INJUSTE Deformant MACULE! vitissime inolerit imago, Nec sese commissa tegunt.

"Thou fool, why dost thou deny what is so manifest? Behold, the deep burnt marks deform thy conscience; the appearance of them has grown up with thy vices; neither can the crimes which thou hast committed hide themselves."

3. *Forbidding to marry* These hypocritical priests pretending that a single life was much more favourable to devotion and to the perfection of the Christian life. This sentiment was held by the *Essenes*, a religious sect among the Jews; and we know that it is a favourite opinion among the Romanists, who oblige all their clergy to live a single life, by a vow of continency.

To abstain from meats Both among the heathens, Jews, and Romanists, certain meats were prohibited. Some always; others at particular times. This the apostle informs us was directly contrary to the original design of God: and says that those who know the truth, know this.

4. *For every creature of God is good* That is, every creature which God has made for man's nourishment, is good for that purpose; and to be thankfully received whenever necessary for the support of human life; and nothing of that sort, is at any time to be refused, *οὐδὲν ἀρῶντων, rejected or despised.* We find a saying very similar to this in *Lucian's Timon*. *Οὐδὲν ἀρῶνται εἰσι ὅσα τὰ παρὰ Διός.* The gifts which are from Jove ought not to be despised. This appears to have been a proverbial saying among the heathens.

5. *For it is sanctified by the word of God* [Διὰ λόγον Θεοῦ, by the command of God; probably referring to Gen. i. 29. And God said, I have given you every herb—and every tier—to you it shall be for meat. And to ch. ix. 3. Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things; i. e. I have given you every animal that is proper for food; as I have given you every herb and fruit proper for nourishment. Therefore, all this was sanctified, set apart, and appropriated to this use, by this command. And when man is about to use it, he is to sanctify or set it apart to that use, by prayer to God: 1. That it may answer the end to us, for which it was designed: 2. That we may use it with gratitude and moderation: 3. That all the strength derived from it may be devoted to God, in filling up the duties of those situations in which His providence has placed us. Those who thank not God for their food, and pray not for His blessing in the use of it, are unworthy even of a morsel of bread, and of the breath they breathe. Bishop Newton's opinion of this prophecy, I have reserved to the end of this chapter.

6. *If thou put the brethren in remembrance of these things* Show the church that, even now, there is danger of this apostasy; put them on their guard against it; for, the forewarned are half-armed. Schoettgen supposes, from this verse, that what is spoken above refers to the *Jews* alone; and that there is no reference here to a church which in after ages might apostatize from, or corrupt, the true doctrine of our Lord and Saviour. Bishop Newton, and others, are of a different opinion.—See at the end of this chapter.

Nourished up in the words of faith By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ; and that thou hast been nourished from thy youth up, in the doctrines of faith. The apostle seems to allude here to Timothy's Christian education.—See the Preface to this epistle.

Wherunto thou hast attained [ἡ παρακολουθήσας; which thou hast thoroughly understood.] For the meaning of this word, see the note on Luke i. 3.

7. *But refuse profane and old wives' fables* This seems to refer particularly to the *Jews*, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the *Legends* of the Romish church. Let any man read the *Auræ Legenda*; and he will find of profane and old wives' fables what may stand with considerable propriety, column for column, with the Talmud.—See *Josephus's* Life of St. Patrick, for miracles without rhyme or rea-

9. This is a faithful saying, and worthy of all acceptance.
10. For therefore ^{we} both labour and suffer reproach, because ^{we} trust in the living God, who is the Saviour of all men, especially of those that believe.

11. ^{These things command and teach.}

12. ^{Let no man despise thy youth; but ^{be} thou an example.}
[Ch. 1.15—4.1 Cor. 4.11, 12—Ch. 6.17—¹ Ps. 36.6, &c.—² Ch. 6.2—³ 1 Cor. 16.11. Tit. 2.15—⁴ Tit. 2.7. 1 Pet. 5.2.]

son, abundantly more numerous and more stupendous than all the necessary ones wrought by Jesus Christ and his apostles. This is enough to persuade a man, that the Spirit of God had these very corruptions, and this corrupt church, particularly in view.

[Exercise thyself rather unto godliness.] To understand this expression, it is necessary to know, that the apostle alludes here to the *gymnastic* exercises among the Greeks, which were intended as a preparation for their contests at the public games. They did this in order to obtain a *corruptible* or *fading crown*, i. e. a chaplet of leaves, which was the reward of those who conquered in those games: Timothy was to exercise himself unto godliness, that he might be prepared for the kingdom of heaven; and there receive a crown that *fadeth not away*.—See the note on 1 Cor. ix. 24, &c.

8. For, *bodily exercise profiteth little* [*Πως ολιγον εστιν ωφελητος*]. Those gymnastic exercises, so highly esteemed among the Greeks, are but *little worth*; they are but of *short duration*; they refer only to *this life*, and to the applause of men; but godliness has the promise of this life, and the life to come; it is profitable for all things; and for both time and eternity.

[But godliness is profitable unto all things.] By godliness we are to understand every thing that the Christian religion either *promises* or *prescribes*; the *life of God in the soul of man*; and the *glory of God, as the object and end of that life*. To receive the first, a man must renounce his sins, deny himself, take up his cross, and follow his Lord through evil and through good report. To obtain the latter, a man must *labour* to enter into that rest which remains for the people of God. *Having promise of the life that now is*. The man that tears, loves, and serves God, has God's blessing all through life. His religion saves him from all those *exercises*, both in *action* and *passion*, which sap the foundations of life, and render existence itself often a burthen. The peace and love of God in the heart produce a *serenity* and *calm* which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself; and, through the Divine blessing, gets the uttermost good that is in life; and, what is better than all, acquires a full preparation here below, for an eternal life of glory above. Thus godliness has the promise of, and secures the blessings of, both worlds.

9. This is a faithful saying.] The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof.—See on chap. i. 15.

10. For therefore we both labour.] This verse was necessary to explain what he had before said; and here he shows that his meaning was not that the followers of God should enjoy *worldly prosperity*, and *exemption from natural evils*; for, said he, it is because we exercise ourselves to godliness that we have both labour and reproach; and we have these because we trust in the living God; but still we have mental happiness, and all that is necessary for our passage through life:—for, in the midst of persecutions and afflictions we have the peace of God that passeth knowledge; and have all our crosses and sufferings so sanctified to us, that we consider them in the number of our blessings.

[Who is the Saviour of all men.] Who has provided salvation for the whole human race; and has freely offered it to them in His word, and by His Spirit.

[Specialty of those that believe.] What God intends for ALL, he actually gives to them that believe in Christ, who died for the sins of the world; and tasted death for every man. As all have been purchased by His blood, so all may believe; and consequently all may be saved. Those that perish, perish through their own fault.

11. These things command and teach.] Let it be the sum and substance of thy preaching, that true religion is profitable for both worlds; that *vice* destroys both body and soul; that Christ tasted death for every man; and that He saves to the uttermost all them that believe in His name.

12. Let no man despise thy youth.] Act with all the gravity and decorum which become thy situation in the church. As thou art in the place of an *elder*, act as an *elder*. Boyish playfulness ill becomes a minister of the Gospel, whatever his age may be. Concerning Timothy's age, see the conclusion of the Preface to this epistle.

[Be thou an example of the believers.] It is natural for the flock to follow the shepherd; if he go wrong, they will go wrong also:—

“Himself a wanderer from the narrow way;

His silly sheep, no wonder if they stray.”

Though, according to the just judgment of God, they who die in their sins have their blood on their own head; yet, if they have either gone into sin, or continued in it through the watchman's fault, their blood will God require at his hand. How many have endeavoured to excuse their transgressions

ple of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13. Till I come, give attendance to ^a reading, to exhortation, to doctrine.

14. Neglect not the gift that is in thee, which was given thee ^{by} prophecy, with the laying on of the hands of the presbytery.

[^a John 5.39. Ch. 3.14. 2 Tim. 3.15—b ² Tit. 1.6.—c Ch. 1.18.—d Acts 6.6 & 5.17. 5.17. 2 & 19.6. Ch. 5.22. 2 Tim. 1.6.]

by abiding, in vindication of their conduct, “Our minister does so; and he is more wise and learned than we.” What an awful account must such have to give to the Head of the church when he appears!

[In word.] *Εν λογις, in doctrine*; teaching nothing but the truth of God; because nothing but that will save souls.

[In conversation.] *Εν αναποσει, in the whole of thy conduct*, in every department which thou fillest; in all thy domestic as well as public relations. *Behave thyself well*.

[In charity.] *Εν αγαπη, in love to God and man*; show that this is the principle and motive of all thy conduct.

[In spirit.] *Εν πνευματι, in the manner and disposition in which thou dost all things*. How often is a *holy* or *charitable* work done in an *unholy*, *uncharitable*, and *peevish spirit*! To the doer, such work is unfruitful.

These words are wanting in ACDFG, and several others: both the *Syriac*, *Ερην*, *Arabic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, and many of the *Fathers*. Griesbach leaves them out of the text. They have in all probability been added by a later hand.

[In faith.] *Εν πιστει*. This word *πιστις*, is probably taken here for *fidelity*; a sense which it often bears in the New Testament. It cannot mean *doctrine*, for that has been referred to before. *Be faithful to thy trust*, to thy flock, to thy domestics, to the public, to thy God. *Fidelity* consists in honestly keeping, preserving, and delivering up when required, whatever is entrusted to our care; and also in *improving* whatever is delivered in trust, for that purpose. *Love nothing that God gives*; and improve every gift that he bestows.

[In purity.] *Εν αγνεια, chastity* of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules, than perhaps any other person. “*Converse sparingly with women, and especially with young women*,” was the advice of a very holy and experienced minister of Christ.

15. Give attendance to reading.] Timothy could easily comprehend the apostle's meaning; but at present this is not so easy. What books does the apostle mean? The books of the Old Testament were probably what was intended; these testified of Jesus; and by these he could either *convince* or *confound* the Jews. But, whether was the reading of these to be *public* or *private*? Probably both. It was customary to read the law and the prophets in the synagogue; and doubtless in the assemblies of the Christians; after which there was generally an exhortation founded upon the subject of the prophecy. Hence the apostle says, *give attendance to reading, to exhortation, to doctrine*. Timothy was therefore to be diligent in reading the Sacred Writings at home, that he might be the better qualified to read and expound them in the public assemblies, to the Christians, and to others who came to these public meetings.

As to other books, there were not many at that time that could be of much use to a Christian minister. In those days, the great business of the preacher was to bring forward the *grand facts* of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these, to show the work of God in the heart; and the evidence of that work in a *holy life*.

At present, the truth of God is not only to be *proclaimed*, but defended; and many *customs* or *manners*, and *forms of speech*, which are to us obsolete, must be explained from the writings of the ancients; and particularly from the works of those who lived about the same times, or nearest to them; and in the same or contiguous countries. This will require the knowledge of those languages in which those works have been composed; the chief of which are *Hebrew* and *Greek*. The languages in which the Holy Scriptures of the Old and New Testaments have been originally written.

Latin is certainly of the next consequence; a language in which some of the most early comments have been written; and it is worth the trouble of being learned, were it only for the sake of the works of *St. Jerom*, who translated and wrote a commentary on the whole of the Scriptures.

Arabic and *Syriac* may be added with great advantage: the latter being in effect the language in which *Christ* and His apostles spoke and preached in Judea; and the former being radically the same with the Hebrew; and preserving many of the roots of that language, the *derivatives* of which often occur in the Hebrew Bible; but the roots, never.

The works of various scholars prove, of how much consequence even the writings of heathen authors, chiefly those of *Greece* and *Italy*, are to the illustration of the Sacred Writings. And he who is best acquainted with the Sacred Records, will avail himself of such helps, with gratitude both to God and man. Though so many languages and so much reading, are not absolutely necessary to form a minister of the Gospel; for there are many eminent ministers who have not such advantages; yet they are *helps* of the first magnitude to those who have them, and know how to use them.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear ^{to all}.

16 Take heed unto thyself, and unto thy doctrine; continue

e Or, in all things.—f Acts 20:33.—g Rom. 23:9

1 Rom. II. 14. 1 Cor 9:22. James 5:20.

11. *Neglect not the gift that is in thee*] The word *χαρισμα*, here must refer to the gifts and graces of the Divine Spirit, which Timothy received when set apart to the work of an evangelist by the imposition of St. Paul's hands, 2 Tim. i. 6. and by that of the *presbytery* or *eldership*; for it most evidently appears from this verse, and that above quoted, that he received this double imposition; not probably at different times, but on one and the same occasion. These very gifts and graces might be *improved*; and we have reason to believe, if not improved, would be withdrawn, by the great Head of the church.

Given thee by prophecy] It has already been conjectured, (see the *Preface*, and the note on ch. i. 18.) that there had been some remarkable prediction relative to the future destiny and usefulness of Timothy. And probably it was in consequence of this, that he was set apart to the office of evangelist and bishop in the church at Ephesus. When apostles laid their hands on men, they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remembrance of Timothy; and tells him not to neglect what he had received; nor the purpose for which he had received it.

15. *Meditate upon these things*] *Ταυτα μελέτα*; Revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart; and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives, of thy ministry be ever in the view of thy heart and conscience.

Give thyself wholly to them] *Εν τούτοις εσθι, θε τον in these things*. Horace has a similar expression, *omnis in hoc sum*.—"I am absorbed in this." Occupy thyself wholly with them: make them not only thy chief, but thy sole concern. Thou art called to save thy own soul, and the souls of them that hear thee: and God has given thee the Divine gifts for this, and no other purpose. To this let all thy reading and study be directed: this is thy great business; and thou must perform it as the servant and steward of the Lord. *Evangel* has a good saying on this verse, which I will quote. In his, *qui est, minus vult in solatibus mundanis, in studiis ulienis, in colligendis libris; concis, minus, quibus multi Pastores notabilem atatis partem insistentes, conterunt*. "He who is wholly in these things, will be little in worldly company, in foreign studies; in collecting books, shells, and coins, in which many ministers consume a principal part of their life." Such persons are worthy of the deepest reprobation, unless all these studies, collections, &c. be formed with the express view of illustrating the Sacred Records: and to such awful drudgery, few Christian ministers are called. Many, when they have made such collections, seem to know nothing of their use: they only see them, and show them; but can never bring them to their assistance in the work of the ministry. These should be prayed for, and pitied.

That thy profiting may appear to all] By being made a universal blessing; convincing and converting sinners; and building up the church of God on its most holy faith.

16. *Take heed unto thyself*] See that the life of God remains, and the work of God prospers, in thine own soul. *Take heed to thy doctrine*; that the inatter be pure and orthodox; that thou teach nothing for truth, but what God has revealed.

Continue in them] i. e. In taking heed to thyself and to thy doctrine; for this must be thy continual study. Without this, the Divine influence shall recede from thy heart; and the Divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as another man: as any *common man*; thy power will depart from thee, and thou shalt be no longer able to persuade; and the serpent shall depart from thee: and destitute of spiritual feeling thyself, thou shalt not be able to chase others to feel. Take the apostle's advice, and thou shalt save thy own soul, and the souls of them that hear thee.

In the course of the preceding notes, I have referred to Bishop Newton's opinion and application of the prophecy contained in the first five verses. Not being fully persuaded in my own mind to what church this, and the prophecy in the Epistle to the Thessalonians, should be applied, I produce an accredited author, who, for his *Dissertations on the Prophecies*, has a high and honoured name in the church.

"I. The first thing to be considered is, the apostacy here predicted. 'Some shall depart, or rather apostatize from the faith.' An apostacy from the faith, may be either total, or partial; either when we renounce the whole, or when we deny some principal and essential article of it. It is not every error or every heresy, that is apostacy from the faith. It is a revolt in a principal and essential article; when we worship God by any image or representation, or when we worship other beings besides God, and pray unto other mediators, besides the one Mediator between God and man, the man Christ Jesus. This is the very essence of Christian worship, to worship the one true God, through the one true Christ; and to worship any other god, or any other mediator, is apostacy and rebellion against God, and against Christ. Such as the

in them; for in doing this thou shalt both ^{to} save thyself, and ^{to} them that hear thee.

nature of apostacy from the faith; and it is implied, that this apostacy shall be general, and affect great numbers. For though it be said, only some shall apostatize; yet by some here, many are understood. The original word frequently signifies a multitude; and there are abundant instances in Scripture where it is used in that sense, as the reader may perceive from John vi. 61—65. Rom. xi. 17. 1 Cor. x. 5, 6. This apostacy may be general and extensive, and include many, but not all.

"II. It is more particularly shown wherein the apostacy should consist, in the following words:—giving heed to seducing spirits and doctrines of devils; or rather, 'giving heed to erroneous spirits and doctrines concerning demons.' Spirits seem to be much the same in sense as doctrines; the latter word may be considered as explanatory of the former; and error sometimes signifying idolatry, erroneous doctrines may comprehend idolatrous, as well as false doctrines. But it is still farther added, for explanation, that these doctrines should be doctrines of devils, or of demons, where the genitive case is not to be taken actively, as if demons were the authors of these doctrines; but passively, as if demons were the subject of these doctrines. In Jer. x. 8. Acts xiii. 12. Heb. vi. 2. the genitive case is used in this manner; and by the same construction, doctrines of demons are doctrines about or concerning demons. This is, therefore, a prophecy, that the idolatrous theology of demons, professed by the Gentiles, should be revived among Christians. Demons, according to the theology of the Gentiles, were middle powers between the gods and mortal men; and were regarded as mediators and agents between the gods and men. Of these demons there were accounted two kinds: one kind were the souls of men defiled or canonized after death; the other kind were such as had never been the souls of men, nor ever dwelt in mortal bodies. These latter demons may be paralleled with angels, as the former may with canonized saints; and as we Christians believe that there are good and evil angels, so did the Gentiles that there were good and evil demons. It appears, then, as if the doctrine of demons, which prevailed so long in the heathen world, were to be revived and established in the Christian church. And is not the worship of saints and angels now, in all respects, the same that the worship of demons was in former times? The name only is different; the thing is essentially the same. The heathens looked upon their demons as mediators and intercessors between God and men; and are not the saints and angels regarded in the same light by many professed Christians? The promoters of this worship were sensible that it was the same, and that the one succeeded the other; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, the very same altars, which once were consecrated to Jupiter, and the other demons, and now re-consecrated to the Virgin Mary and other saints. The very same titles and inscriptions are ascribed to both; and the very same prodigies and miracles are related of these as of those. In short, the whole almost of paganism, is converted and applied to popery; the one is manifestly formed upon the same plan and principles as the other.

"III. Such an apostacy as this, of reviving the doctrines of demons, and worshipping the dead, was not likely to take place immediately; it should prevail and prosper in the latter days. The phrase of the latter times, or days, or the last times, or days, signifies any time yet to come; but denotes more particularly the times of Christianity. The times of Christianity may properly be called the latter times, or days; or the last times, or days; because it is the last of all God's revelations to mankind. Heb. i. 1, 2. 1 Pet. i. 20.

"IV. Another remarkable peculiarity of this prophecy is, the solemn and emphatic manner in which it is delivered. The Spirit speaketh expressly. By the Spirit is meant the Holy Spirit of God, which inspired the prophets and apostles. The Spirit speaking expressly, may signify His speaking precisely and certainly, not obscurely and involutely, as He is wont to speak in the prophets; or it may be said, the Spirit speaketh expressly, when He speaks in express words in some place or other of Divine Writ; and the Spirit hath spoken the same thing in express words before in the prophecy of Daniel. Daniel has foretold, in express words, the worship of new demons or demi-gods. Dan. xi. 33. The mahuzim of Daniel are the same as the demons of St. Paul; gods protectors, or saints protectors, defenders and guardians of mankind. This therefore, is a prophecy, not merely dictated by private suggestion and inspiration, but taken out of the written word. It is a prophecy not only of St. Paul's, but of Daniel's too; or rather of Daniel, confirmed and approved by St. Paul.

"V. The apostle proceeds, ver. 2. to describe by what means, and by what persons, this apostacy should be propagated and established in the world; speaking lies in hypocrisy, &c. or, rather, through the hypocrisy of theirs, having their conscience, &c. for the proposition rendered in, frequently signifies through or by. Lures too, or speaking lies, cannot possibly be joined with the original word rendered some, and that rendered giving heed, because they are in the nominative case, and this is

In the genitive. Neither can it well be joined in construction with the word *rebuke* *devils*, or *demons*; for how can *devils*, or *devils*, be said to *speak lies in hypocrisy*? and to *have their conscience seared*, &c. It is plain, then, that the great apostasy of the latter times was to prevail *through the hypocrisy of liars*, &c. And has not the great idolatry of Christians, and the worship of the dead particularly, been diffused and advanced in the world, by such instruments and agents? by fabulous books, forged under the names of the apostles and saints; by fabulous legends of their lives; by fabulous miracles ascribed to their relics; by fabulous dreams and revelations; and even by fabulous saints, who never existed but in imagination?

“VI. 3. *Forbidding to marry*, &c.] This is a farther character of the promoters of this apostasy. The same hypocritical liars, who should promote the worship of demons, should also prohibit lawful marriage. The monks were the first who brought a single life into repute; they were the first also who revived and promoted the worship of demons. One of the primary and most essential laws and constitutions of all monks, was the profession of a single life: and it is equally clear that the monks had the principal share in promoting the worship of the dead. The monks then were the principal promoters of the worship of the dead in former times. And who are the great patrons and advocates of the same worship now? Are not their legitimate successors and descendants the monks, and priests, and bishops, of the church of Rome? And do not they also profess and recommend a single life, as well as the worship of saints and angels? Thus have the worship of demons, and the prohibition of marriage, constantly gone hand in hand together; and as they who maintain one, maintain the other; so it is no less remarkable, that they who disclaim the one, disclaim the other.

“VII. The last mark and character of these men is *commanding to abstain from meats*, &c. The same lying hypocrites who should promote the worship of demons, should not only prohibit lawful marriage, but likewise impose unnecessary

abstinence from meats; and these, too, as indeed it is fit they should, usually go together as constituent parts of the same hypocrisy. It is as much the law of monks to abstain from meats, as from marriage. Some never eat any flesh; others only certain kinds, on certain days. Frequent fasts are the rule and boasts of their orders. ‘Solved the monks of the ancient church; so live, with less strictness, perhaps, but with greater ostentation, the monks, and friars, of the church of Rome; and these have been the principal propagators and defenders of the worship of the dead, both in former and in latter times. The worship of the dead is, indeed, so monstrously absurd, as well as impious, that there was hardly any probability of its ever prevailing in the world, but by hypocrisy and lies. But that these particular sorts of hypocrisy—ecclesiology, under pretence of chastity; and abstinence, under pretence of devotion; should be employed for this purpose, the Spirit of God alone could foresee and foretell. There is no necessary connexion between the worship of the dead, and *forbidding to marry*, and *commanding to abstain from meats*; and yet it is certain, that the great advocates for this worship have, by their pretended purity and mortification, procured the greater reverence to their persons, and the reader reception to their doctrines. But this idle, popish, monkish abstinence, is as unworthy of a *Christian*, as it is unnatural to a *man*; it is preventing the purpose of nature, and *commanding to abstain from meats*, which God hath created to be received with thanksgiving by believers, and them who know the truth.”—See Bishop Newton’s *Dissertations on the Prophecies*; and Dr. Dodd’s *Notes*.

Which mode of interpretation is best, I shall not attempt to say; to determine the meaning of prophecies, is a difficult task; and, in a case of this kind, I rather choose to trust to the judgment of others than to my own. It is to be deplored that all the preceding particulars apply but too well to the corruptions in the Romish Church; therefore to it, they appear peculiarly applicable. But whether God had this church alone in view, I dare not affirm.

CHAPTER V.

Rules to be observed in giving reproofs to the old and to the young, 1, 2. *Directions concerning widows*, 3—16. *Of elders that rule well*, 17, 18. *How to proceed against elders when accused*, and against notorious offenders, 19—21. *Directions concerning imposition of hands*, 22. *Concerning Timothy’s health*, 23. *Reasons why no person should be hastily appointed to sacred offices*, 24, 25. [A. M. cir. 4099. A. D. 64 or 65. A. U. C. 818. An. imp. Ner. Cæsar. Aug. 12.]

REBUKE * not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows ^b that are widows indeed.

4 But if any widow have children or nephews, let them learn ^a ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} 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NOTES.—[Verse 1. *Rebuke not an elder*] That is, an elderly person; for the word *πρεσβυτερος*, is here taken in its natural sense; and signifies one advanced in years. At ver. 17, it is taken in what may be termed its ecclesiastical meaning, and signifies an *officer* in the church; what we commonly call a *presbyter* or *bishop*; for, sometimes these terms were confounded. There are but few cases in which it at all becomes a young man to reprove an old man; and especially one who is a father in the church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great caution and respect. To this, at least, his age entitles him. The word *επαλαύεις*, signifies, do not *smile*; i. e. do not treat them *harshly*, nor with *magisterial austerities*.

The younger men as brethren.] Showing humility and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

2 The elder women as mothers.] Treating them with the respect due to their age.

The younger as sisters.] Feel for every member of the church, old and young, male and female: consider them as fathers, mothers, brothers, and sisters: treat them all with gentleness, and labour to keep them in, not to expel them from, the church.

With all purity.] *Εν πάσῃ ἀγνείᾳ*, with all chastity. See the note on ch. iv. 12.

There are some who seem to take a barbarous pleasure in expelling members from the church. They should be continued in, as long as possible: while they are in the church, under its ordinances and discipline, there is some hope that their errors may be corrected: but when once driven out again into the world, that hope must necessarily become extinct. As judgment is God’s strange work; so *excommunication* should be the strange, the last, and the most reluctantly performed work of every Christian minister.

3 Honour widows that are widows indeed.] One meaning of the word *τιμάω*, to honour, is to support, sustain, &c. Matt. xv. 45. and here it is most obviously to be taken in this sense. Provide for those widows especially which are widows indeed; persons truly destitute, being aged and helpless; and having neither children, nor friends to take care of them; and who behave as becometh their destitute state. But see the note on ver. 10.

4 But if any widow have children or nephews.] This shows that widows indeed, are those that have neither children nor

first to show ^a piety at home, and <

7 ¹ And these things give in charge, that they may be blameless.

8 But if any provide not for his own, ^mand especially for those of his own ⁿhouse, ^ohe hath denied the faith, ^pand is worse than an infidel.

9 Let not a widow be taken ^qinto the number under three-score years old, ^rhaving been the wife of one man.

10 Well reported of for good works; if she have brought up children, if she have ^slodged strangers, if she have ^twashed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

¹ Chap. 13. v. 41. & 6. 17.—^m Isaiah 53. 7. Gal. 6. 10.—ⁿ Or, kindred.—^p 2 Tim. 3. 2. Tit. 1. 16.—^q Matt. 15. 17.—^r Or, chosen.—^s Luke 2. 36. Chap. 3. 2.—^t Acts 16. 15. Heb. 13. 2. 1 Pet. 4. 2.

any kind, though such a life may naturally lead to dissolute manners.

Is dead while she liveth] No purpose of life is answered by the existence of such a person. *Seneca*, in *Epist.* 60, says of pleasure-takers, and those who live a voluptuous life: *Nos datæ animalium huic numerum, non hominum: quodam vero ne animalium quidem, sed mortuorum—mortem antecesserunt.* "We rank such persons with brutes, not with men; and some of them not even with brutes, but with dead carcasses. They anticipate their own death." Such persons are, as the apostle says elsewhere, *dead in trespasses, and dead in sins.*

That they may be blameless.] Charge the whole church to attend to these things that they may be blameless. The words are not spoken of the widows only, but of the church or its officers; it cannot be restricted to the *widows*, for the adjective ἀνέλπιτος, is both of the masculine and feminine gender.

8. But if any provide not for his own] His own people, or relatives.

Those of his own house] That is, his own family; or a poor widow of relative that lives under his roof.

Hath denied the faith] The Christian religion, which strongly inculcates love and benevolence to all mankind.

Is worse than an infidel.] For, what are called the *dictates of nature* lead men to feel for, and provide for, their own families. Heathen writers are full of maxims of this kind: *Tacitus* says, *Liberos cuque ac propinquos NATURA carissimos esse voluit.* "Nature dictates, that to every one, his own children and relatives should be most dear." And *Cicero*, in *Epist. ad Cæciliam*, *Suos quisque debet tueri.* "Every man should take care of his own family."

9. Taken into the number] Let her not be taken into the list of those for which the church must provide. But some think that the apostle renews the list of those who were *deaconesses* in the church; and that no widow was to be admitted into that rank who did not answer to the following character.—See below on ver. 10.

Under threescore years] As it might be supposed that previously to this age, they might be able to do something towards their own support.—See on ver. 10.

Having been the wife of one man] Having lived in conjugal fidelity with her husband; or, having had but one husband at a time; or, according to others, having never been but once married. But the former is the opinion of some of the most eminent of the Greek fathers; and appears to be that most consistent with the scope of the place, and with truth.

10. Well reported of for good works] Numbers being able to bear testimony as the word implies, that she has not only avoided all sin; but that she has walked according to the testimony of God.

Brought up children] It was customary among the Gentiles to expose their children, when so poor that they were not able to provide for them. Pious and humane people took these up; and fed, clothed, and educated them. The words *brought up* may refer to the children of others who were educated in the Christian faith by pious Christian women.

Lodged strangers] If she have been given to hospitality; freely contributing to the necessitous, when she had it in her power.

Washed the saints' feet] This was an office of humanity shown to all strangers and travellers in the eastern countries; who either walking barefoot, or having only a sort of sole to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness.

Relieved the afflicted] Visited and ministered to the sick. *Diligently followed every good work.*] In a word, that she has been altogether a Christian, living according to the precepts of the Gospel; and doing the Lord's work with all her heart, soul, and strength.

From the character given here of the *widow indeed*, it may be doubted whether *χήρα, widow*, was not, in some cases, the name of an office, which name it might have from being ordinarily filled by widows. It can hardly be supposed that any widow, unless she had considerable property, could have done the things enumerated in this verse, some of which would occasion no small expense. The *widow indeed*, may mean a person who was to be employed in some office in the church; and Timothy is enjoined not to take any into that office, unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks, had

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary ^tto speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve ^vthem that are widows indeed.

17 Let the elders that rule well ^wbe counted worthy of double honour, as they that have laboured much in the word.

been *deaconesses*, and wished now to be taken on what might be termed the *superannuated list*; and the apostle lays down rules for the admission of such: the sum of which is, Let none come on this superannuated list, unless she be at least 60 years of age, and can bring proof of her having conscientiously discharged the office and duty of a *deaconess*.

11. But the younger widows refuse] Do not admit those into this office who are under 60 years of age. Probably those who were received into such a list, *promised to abide in their widowhood*. But as young, or comparatively young women, might have both occasion and temptations to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement.—See on ver. 14.

Wax wanton] Κατασπνιγασθαι, from κατα, intensive, and σπνιγναι, to act in a luxurious or wanton manner. The word is supposed to be derived from σπνρι, to remove, and ὑμα, the rein; and is a metaphor taken from a pampered horse, from whose mouth the rein has been removed; so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy.

12. Having damnation] In the sense in which we use this word, I am satisfied, the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned; and now they have the guilt of having violated that promise; this is the *κρίμα*, or condemnation, of which the apostle speaks.

They have cast off their first faith.] By phylaging their fidelity to a husband, they have cast off their fidelity to Christ; as a married life and their previous engagement are incompatible. Dr. Macknight translates these two verses thus:—But the younger widows reject; for when they cannot endure Christ's rein, they will marry: incurring condemnation, because they have put away their first fidelity.

13. And withal, they learn to be idle] They do not love work; and they will not work.

Wandering about from house to house] Gadding, gossiping; never contented with home; always visiting.

And not only idle] If it went no farther, this would be tolerable; but they are tattlers, talebearers, whisperers, light, trifling persons; all noise and no work.

Busy-bodies] Persons who meddle with the concerns of others: who mind every one's business but their own.

Speaking things which they ought not] Lies, slanders, calumnies; backbiting their neighbours, and every where sowing the seeds of dissension.

14. I will therefore that the younger women marry] As the preceding discourse has been about the younger widows, and this is an inference from it; it is most evident that by the *younger women* the apostle means the young *widows*. These he considers unfit for the office of the female *diaconate*; and therefore wills them to marry, educate children, and give themselves wholly up to domestic affairs. Here the apostle, so far from forbidding second marriages, positively enjoins or at least recommends them. And what man of sense would have done otherwise, in the cases he mentions? It is no sin in any case, to marry, bear children, and take care of a family; but it is a sin in every case to be idle persons, gossamers about, tattlers, busy-bodies, sifting out and stating family secrets, &c. &c. The good sentiment put by an able poet, and pious divine, into the mouths of *little children*, cannot be ill applied to multitudes of women, mothers, and grandmothers:

"See how the little busy bee
Improves each shining hour!
And gathers honey all the day
From every opening flower.
In works of labour or of skill,
We should be busy too:
For Satan finds some mischief still,
For idle hands to do."

DR. WATTS.

The adversary] Any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

15. For some are already turned aside] Some of these young widows, for he appears to be still treating of them, are turned aside to idolatry, to follow Satan instead of Christ. Slight deviations, in the first instance, from a right line, may lead at last to an infinite distance from Christ.

16. If any man or woman that believeth] If any Christian man or woman have poor widows, which are their relatives,

ple honour, especially they who labour in the word and doctrine.

13 For the scripture saith, *Thou shalt not muzzle the ox that treadeth out the corn.* And, *The labourer is worthy of his reward.*

19 Against an elder receive not an accusation, but *two or three* witnesses.

20 *Them that sin rebuke before all, that others also may fear.*

21 *I charge thee before God, and the Lord Jesus Christ, and*

1 Deu. 25. 4. 1 Cor. 9. 9.—Lev. 19. 13. Deu. 24. 14. 15. Mat. 10. 10. Luke 10. 7.—

4 Or, under.—Deu. 19. 15.—Gal. 2. 11, 14. Tit. 1. 13.—Deu. 13. 11.

that *relieve* them; provide them with the necessities of life, and not *burden* the church with their maintenance, that the funds may be spared for the support of those *widows* who are employed in its service, teaching children, visiting the sick, &c. &c. For the performing of such offices, it is very likely that none but *widows* were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle here and in ver. 3. *τας ορφανους και τις ορφανους*, *widows indeed*; widows desolate, without support, and without relatives. See the note on ver. 10.

17. *Let the elders that rule well* Elder is, probably, here the name of an ecclesiastical officer; similar to what we now term *presbyter*.—See on ver. 1. Dr. Macknight has remarked, that “in the first age, the name *πρεσβυτερος*, *elder*, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 23. where the persons are called *επισκοποι, bishops*, who, ver. 17. were called *πρεσβυτεροι, elders*. The same thing appears from Titus i. 5. where those are called *elders*, who, ver. 7. are named *bishops*; and from 1 Tim. iv. 14. where collectively, all who held sacred offices in Lystra, are called *πρεσβυτεροι, the presbytery or eldership*; and are said to have concurred with St. Paul in setting Timothy apart to the ministry.”

Double honour Διπλος τιμις. Almost every critic of note allows that *τιμις*, here, signifies *reward, stipend, wages*. Let him have a double, or a larger salary who rules well; and why? Because in the discharge of his office, he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers: in a word; in his being *given to hospitality*, which was required of every bishop or presbyter.

Especially they who labour in the word and doctrine. Those who not only preach publicly, but instruct privately, catechize, &c. Some think this refers to distinct ecclesiastical orders; but these technical distinctions were, in my opinion, a work of later times.

18. *The Scripture saith, Thou shalt not muzzle the ox* This is a manifest proof that by *τιμις, honour*, in the preceding verse, the apostle means *salary or wages*, “Let the elders that rule well be accounted worthy of double honour,” a larger salary than any of the *official widows* mentioned before, “for the labourer is worthy of his hire.” The maintenance of every man in the church should be in proportion to his own labour, and the necessities of his family. He that does no work, should have no wages. In the church of Christ there never can be a *sinecure*. *They who minister at the altar, should live by the altar*; or *he that treadeth out the corn should not be muzzled*; the labourer is worthy of his hire; but the altar should not support him who does not minister at it; if the ox won't tread out the corn, let him go to the common; or be muzzled; if the man will not labour, let him have no hire.

19. *Against an elder* Be very cautious of receiving evil reports against those whose business it is to preach to others, and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be proved by *two or three* witnesses. This the law of Moses required in respect to all. Among the Romans, a *plebeian* might be condemned on the deposition of one credible witness; but it required *two* to convict a *senator*. The reason of this difference is evident; those whose business it is to correct others, will usually have many enemies: great caution, therefore, should be used in admitting accusations against such persons.

20. *Them that sin rebuke before all* That is, before the members of the church; which was the custom of the Jews in their synagogues. But if the words refer to the elders alone, then the transgressing elder is to be reproved before his fellows, and be tried by them.

That others also may fear. This is the grand object of church censures, to reclaim the transgressors; and to give warning to others.

21. *I charge thee before God* The apostle would have Timothy to consider that all he did should be done as in the sight of God, the Father of the spirits of all flesh; in the sight of Christ, the Saviour of sinners, who purchased the church with His own blood; and in the sight of the most holy, approved, and eminent angels, whose office it was to minister to the angels here, is supposed to distinguish those who stood, when others fell from their first estate. The former were *elect, or approved*; the latter *reprobate, or disapproved*. This is not an unfrequent sense of the word *αλεκτος, elect*. Perhaps there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the church.

the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

22 *Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 *Some men's sins are open beforehand, going before to judgment; and some men they follow after.*

25 Likewise also the good works of some are manifest before-hand; and they that are otherwise cannot be hid.

h Ch. 6. 9. 1 Tim. 5. 11 & 14. 1—Or, without prejudice.—k Acts 6. 6 & 13. 3. Ch. 4. 11. 2 Tim. 1. 6.—l 2 Ju. 11.—m Ps. 104. 13.—n Gal. 5. 12. Rev. 14. 13.—o Matt. 7. 17—29.

Without preferring one before another *Χωρις προκριματος, without prejudice.* Promote no man's cause; make not up thy mind on any case, till thou have weighed both sides, and heard both parties, with their respective witnesses; and then act *impartially*, as the matter may appear to be proved. Do not treat any man, in religious matters, according to the rank he holds in life; or according to any personal attachment thou mayest have for him. Every man should be dealt with in the church, as he will be dealt with at the judgment-seat of Christ. A minister of the Gospel, who, in the exercise of discipline in the church, is swayed and warped by secular considerations, will be a curse rather than a blessing to the people of God. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity. With some ministers, the *show of piety*, in a rich man, goes farther than the *soundest Christian experience* in the poor. What account can such persons give of their stewardship!

22. *Lay hands suddenly on no man* Do not hastily appoint any person to the sacred ministry; let the person be well proved, before he receives the imposition of hands. Some understand this of laying hands on the sick.

Neither be partaker of other men's sins It is a sin for any improper person to thrust himself into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it. O what an account will rash, undiscerning, and prejudiced bishops, presbyters, and others, have to render to God for their ordinations! Their laying rash or careless hands, “on skulls that cannot teach, and will not learn,” while probably they refuse inducing others well qualified for the Christian ministry.

Keep thyself pure From this and every other evil.

23. *Drink no longer water, but use a little wine* The whole of this verse seems, to several learned critics and divines, strangely inserted in this place: it might have been, according to them, a note which the apostle inserted in the margin of his letter, on recollecting the precarious state of Timothy's health, and his great abstinence and self-denial. I believe the verse to be in its proper place; and for reasons which I shall adduce, not less necessary than the directions which precede and follow it. But it may be necessary to inquire a little into the reasons of the advice itself. The priests, under the *Mosaic law*, while performing sacred rites, were forbidden to drink wine. *Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die*: it shall be a statute for ever through your generations. Levit. x. 9. Ezek. xiv. 21. It was the same with the Egyptian priests. It was forbidden also among the Romans; and particularly to *women and young persons*. PLATO *De Legibus*, lib. ii. Edit. Bip. Vol. viii. page 86, speaks thus:—*Αρ' ον υποθερησκειν, πρωτον, μεν τοις παισις μεχρις οινου οτωκταυδικα, τοις παροι οινου μη γενεσθαι;—μετα δε τωτο, οινου μεν ην γενεσθαι του μεριον μεχοι τριακοντα ετων—τεττακοντα δε επιβαινοντα ετων εν τοις υιοις οινου εως ηβηθη, κ. τ. λ.* “Shall we not ordain by law in the first place, that boys shall not, on any account, taste wine, till they are eighteen years old?—In the next place we should inform them that wine is to be used moderately till they are thirty years old?—But when they have attained the fortieth year, then they may attend feasts:—for Bacchus has bestowed wine upon men, as a remedy against the austerity of old age, της του γηρας αυσηθητος προς εωσθησιν, τον οινον φαρμακον ον ανδρες ηρας, και ανδρωνας ληθην γενεσθαι, μαλακωτερον εκ σκληροτερου: της της ψυχης ηρας, καθαρην εις τον σιδηρον ενδεδητα γυμνωμεν: that through this, we might acquire a second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of fire.” But wine, according to the assertions of some, was given to men as a punishment, that they might be rendered insane, ο δε τον λεγουμενον υψ' ημων, φαρμακον επι τωωντων φησιν αυτους μεν ψυχης κτηνης, εκεκα ενδεδητα, σωματος δε υγιειας τε και λογους: page 100. “but we have now said, that it is, on the contrary, *medicine*; and was given that the soul might acquire modesty, and the body health and vigour.”

From Athenæus we learn that the *Greeks* often mingled their wine with water; sometimes one part of wine to two of water; three parts of water to one of wine; and, at other times, three parts of water to two of wine.—See his *Deipnosophistæ*, lib. ix. “Among the Locrians, if any one was found to have drunken unmixed wine, unless prescribed by a physician, he was punished with death; the laws of Zaleucus so requiring.—And among the Romans, no servant, nor free woman, ουτε των ελευθερων ο εβδητο μεχι τριακοντα ετων, nor youths of quality, drank any wine till they were thirty years of age.” *Deipnosophistæ* lib. x. c. 7. p. 429 And it was a maxim

among all, that continual water-drinking injured the stomach. Thus Libanius, Epist. 1573. Περὶ τοῦ καὶ ὕψις ὁ γαστρίος τὰς ἀνθρώπων ἀπορροαίσις: "Our stomach is weakened by continual water-drinking."

From ch. iv. 12 we learn that Timothy was a young man: but as among the Greeks and Romans the state of youth, or adolescence, was extended to thirty years, and no respectable young men were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51, and that this epistle was written about A. D. 61 or 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of adolescence, and as the Scripture generally calls that youth, that is not old age; Timothy might be treated as a young man by St. Paul, as in the above text, and might still feel himself under the custom of his country, relative to drinking wine, for his father was a Greek, Acts xvi. 1. and, through the influence of his Christian profession, still continue to abstain from wine, drinking water only: which must have been very prejudicial to him, his weak state of health considered; the delicacy of his stomach; and the excess of his ecclesiastical labours.

As Timothy's life was of great consequence to the church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in the text, and to mingle it immediately with what some have called more solemn and important advice. 1. It was necessary that the work should be done in the church at Ephesus, which the apostle appointed to Timothy. 2. There was no person at Ephesus fit to do this work but Timothy. 3. Timothy could not continue to do it, if he followed his present mode of abstemiousness. 4. It was necessary, therefore, that he should receive direction from Divine authority, relative to the preservation of his life, and consequently, the continuation of his usefulness; as it is not likely that a minor authority would have weighed with him.

24. Some men's sins are open beforehand] In appointing men to sacred offices in the church, among the candidates Timothy would find—1. Some, of whom he knew nothing, but only that they professed Christianity:—Let such be tried before they are appointed. 2. Some, of whose faith and piety he had the fullest knowledge; and whose usefulness in the church was well known. 3. Some, whose lives were not at all, or but partially reformed; who were still unchanged in their hearts, and unholy in their lives. The sins of these latter were known to all; they go before to judgment; with them he could have no difficulty. With the first class he must have more difficulty: there might have been hypocrites among them, whose sins could not be known till after they were brought into the sacred office. The characters of all should

be fully investigated. The sins of some, before this investigation, might be so manifest as to lead at once, εἰς κρίσιν, to condemnation. The sins of others might be found out after, or in consequence of, this investigation: and those that were otherwise could not be long hid from his knowledge, or the knowledge of the church. On all these accounts the exhortation is necessary, Lay hands suddenly on no man.

25. Likewise, also, the good works of some] Though those who are very holy, and very useful in the Church, cannot be unknown; yet there are others, not less holy, who need to be brought forward; who do much good in private; and their character and good works are not fully known, till after diligent inquiry. These are they who do not let their left hand know what their right doeth.

1. After so long and minute an examination of the subjects in this chapter, little remains to be said in the way of farther and more satisfactory explanation. The whole account concerning the widows; who they were, and what their provision, and what their occupation, and how supported, are to me questions of considerable difficulty. In the notes, I have given the best account of the different subjects in my power. If the reader be satisfied and edified, I have gained my end.

2. On the subject of the imposition of hands, or what is vulgarly, but improperly called, ordination, I have not said much here, having given my views of the subject elsewhere in these notes. See on chap. iii. 1, &c. I must again state my conviction, that what is said on this subject in this chapter, and indeed in the epistle, is rather to be understood prophetically; and to have been intended for a much lower age of the Christian Church. That any persons should, from impure, or secular motives, desire to be appointed to the ministerial office, at such a time, when poverty and persecution were the least they would reasonably expect, to me seems altogether inexplicable. But that many, after the Church got accredited and established, and an ample revenue appointed for its ministers by emperors and kings, should wish to get into the priesthood for its emoluments, is a melancholy truth, which every year's experience testifies. To those who have the authority from the state, to appoint ministers for the Church, this chapter reads a solemn and awful lesson. And, not to them only, but to all who have the appointment of ministers, or preachers, in every sect and party. How few are there who would kindle a fire on God's altar, were there not secular emoluments attending it! I am afraid the Scottish poet spoke truth, who said,

"'Tis God's maks soters feight the fiercer,
Without it, preaching wad be scarcer."
Gold or money, is the primum mobile, through every department of life.—Proh dolor!

CHAPTER VI.

Of the duty of servants, 1, 2. Of false teachers who suppose gain to be godliness, 3—5. Of true godliness, and contentment, 6—8. Of those, and their dangerous state, who determine to be rich; and of the love of money, 9, 10. Timothy is exhorted to fight the good fight of faith, and to keep the charge delivered to him, 11—14. A sublime description of the majesty of God, 15, 16. How the rich should behave themselves; and the use they should make of their property, 17—19. Timothy is once more exhorted to keep what was committed to his trust; and to avoid profane babblings, through which some have erred from the faith, 20, 21. [A. M. cir. 4059. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Cæsar. Aug. 12.]

LET as many^a servants as are under the yoke, count their Lord as masters worthy of all honour,^b that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them,^c because they are brethren; but rather do them service,

^a Eph. 6:5. Col. 3:22. Tit. 2:9. 1 Pet. 2:13.—^b Isaiah 52:5. Rom. 2:24. Tit. 2:5, 8.—^c Col. 4:1.

NOTES.—Verse 1. Let as many servants as are under the yoke] The word δούλος, here means slaves converted to the Christian faith; and the ζυγόν, or yoke, is the state of slavery; and, by δεσποται, masters, despots, we are to understand the heathen masters of those Christianized slaves. Even these, in such circumstances, and under such domination, are commanded to treat their masters with all honour and respect; that the name of God, by which they were called, and the doctrine of God, Christianity, which they had professed, might not be blasphemed; might not be evilly spoken of, in consequence of their improper conduct. Civil rights are never abolished by any communications from God's Spirit. The civil state in which a man was before his conversion, is not altered by that conversion: nor does the grace of God absolve him from any claims which either the state, or his neighbors, may have on him. All these outward things continue unaltered. See the notes on Ephes. vi. 5, &c., and 1 Cor. vii. 21, &c., and especially the observations at the end of this chapter.

2. And they that have believing masters] Who have been lately converted as well as themselves.

Let them not despise them] Supposing themselves to be their equals, because they are their brethren in Christ; and grounding their opinion on that, in him there is neither male nor female, bond nor free: but although all are equal as to their spiritual privileges, and state; yet there still continues, in the order of God's providence, a great disparity in their station: for, the master must ever be, in this sense, superior to the servant.

But rather do them service] Obey them the more cheerfully, because they are faithful and beloved; faithful to God's grace; beloved by Him, and His true followers.

Partakers of the benefit] Τῆς ἐνδοξίας ἀνταρπάσσοντες,

because they are ^a faithful and beloved, partakers of the benefit. ^b These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness;

^a Or, believing. c Chap. 4:11.—f Chap. 1:3.—g Chap. 1:10. 2 Timothy 1:13, & 4:3. Tit. 1:9—h Tit. 1:1.

joint partakers of the benefit. This is generally understood as referring to the master's participation in the services of his slaves. Because those who are partakers of the benefit of your services, are faithful and beloved: or it may apply to the servants who are partakers of many benefits from their Christian masters. Others think that benefit here, refers to the grace of the Gospel; the common salvation of believing masters and slaves; but Dr. Macknight well observes, that ἐνδοξία is no where used to denote the Gospel. One of Uffenbach's MSS. has ἐπαγγελία, of the service; this reading is plainly a gloss; it is not acknowledged by any other MS. nor by any version. FG. and the Codex Augustanus 6. have ἐνδοξία, of godliness; a term by which the whole Gospel doctrine is expressed, ch. iv. 7, 8. as also in the 6th verse of this chapter.

3. If any man teach otherwise] It appears that there were teachers of a different kind in the Church, a sort of religious lechers, who preached that the converted servant had as much right to the master's service, as the master had to his. Teachers of this kind have been in vogue, long since the days of Paul and Timothy.

And consent not to wholesome words] Υγιανούσι λόγοις, healing doctrines; doctrines which give nourishment and health to the soul; which is the true character of all the doctrines taught by our Lord Jesus Christ; doctrines which are according to godliness: securing as amply the honour and glory of God, as they do the peace, happiness, and final salvation of man.

All this may refer to the general tenor of the Gospel; and not to any thing said, or supposed to have been said by our Lord, relative to the condition of slaves. With political questions, or questions relative to private rights, our Lord

4 He is ¹ proud, ² knowing nothing, but ³ dotting about ⁴ questions and strifes of words, whereof cometh envy, strife, railings, evil surmising.

5 ⁶ Perverse ⁷ disputings of ⁸ men of corrupt minds, and destitute of the truth, ⁹ supposing that gain is godliness: ¹⁰ from such withdraw thyself.

6 But ¹¹ godliness with contentment is great gain.

7 For ¹² we brought nothing into this world, and it is certain we can carry nothing out.

8 And ¹³ having food and raiment, let us be therewith content.

1 Or, a fool.—k 1 Cor. 5.2. Ch. 1.7.—Or, sick.—m Ch. 1.4. 2 Tim. 2.23. Tit. 3.9.—n 1 Cor. 11.16. Ch. 1.6.—Or, Callings one of another.—p 2 Tim. 3.2.—q Tit. 1.11. 2 Pet. 2.3.—r Rom. 16.17. 2 Tim. 3.5.—s Ps. 37. 15. Prov. 15.16 & 16.9. Heb. 13.5.—t Job 1.21. Ps. 49.17. Prov. 27.34. Eccles. 5.15.

scarcely ever modded: he taught all men to *love one another*, to respect each other's rights, to submit to each other; to show all fidelity, to be obedient, humble, and meek; and to know that his kingdom was not of this world.

4. *He is proud* Τερνῶτα, he is *blown up*, or *inflated*, with a vain opinion of his own knowledge; whereas his knowledge is foolishness, for he knows nothing.

Dotting about questions] He is *sick*, *distempered*, about these questions relative to the Mosaic law, and the traditions of the elders; for it is most evident, that the apostle has the *Judaizing teachers* in view, who were ever, in questions of theology, straining out a gnat, and swallowing a camel.

Strifes of words] Λογμάχιας, *logomachies*; verbal contentions, splitting hairs; producing *Hillel* against *Shammai*, and *Shammai* against *Hillel*, relative to the particular mode in which the punctilios of some rites should be performed. In this sort of sublime nonsense, the works of the Jewish rabbins abound.

Whereof cometh envy, strife, &c.] How little good have religious disputes ever done to mankind, or to the cause of truth! Most controversialists have succeeded in getting their own tempers *soured*, and in *irritating* their opponents. Indeed, truth seems rarely to be the object of their pursuit; they labour to accredit their own party by abusing and defaming others; from *generals*, they oft descend to *particulars*; and then *personal abuse* is the order of the day. Is it not strange that Christians, either cannot, or will not, see this? Cannot any man support his own opinions, and give his own views of the religion of Christ, without abusing and calumniating his neighbour? I know not whether such controversialists should not be deemed *disturbers of the public peace*, and come under the notice of the civil magistrate. Should not all Christians know that the *wrath of man worketh not his righteousness of the Lord*.

5. *Perverse disputings of men of corrupt minds*] Disputations that cannot be settled, because their partizans will not listen to the truth; and they will not listen to the truth, because their *minds are corrupt*. Both under the *law*, and under the *Gospel*, the true religion was, *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself*. Where, therefore, the love of God and man does not prevail, there is no religion. Such corrupt disputers are as *destitute of the truth*, as they are of love to God and man.

Supposing that gain is godliness] Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced; and having no respect to another world.

From such withdraw thyself] Have no religious fellowship with such people. But this clause is wanting in AD74, some others; the *Coptic*, *Sahidic*, *Ethiopic*, *Vulgate*, and *Itala*, one copy excepted. It is probably spurious.

6. *But godliness, with contentment, is great gain*] The word *godliness*, *εὐσέβεια*, here, and in several other places of this epistle, signifies the true religion: *Christianity*; and the word *contentment*, *αὐαρέσκεια*, signifies a *competency*, a *sufficiency*; that measure or portion of secular things, which is necessary for the support of life, while the great work of regeneration is carrying on in the soul. Not what this or the other person may deem a *competency*, but what is necessary for the mere purposes of life, in reference to another world: *food, raiment, and lodging*.—See ver. 7. So, if a man have the life of God in his soul, and just a sufficiency of food and raiment to preserve, and not burden life, he has what God calls *great gain*: an abundant portion.

It requires but little of this world's goods to satisfy a man, who feels himself to be a citizen of another country, and knows that this is not his *rest*.

7. *We brought nothing into this world*] There are some sayings in *Seneca*, which are almost verbatim with this of St. Paul. *Nemo nascitur dives; quisquis exit in hunc passus est lacte et panno esse contentus*, Epist. xx. "No man is born rich; every one that comes into the world is commanded to be content with food and raiment." *Erexit natura redentem sicut intrantem: non licet plus auferre, quam intulerat*, Epist. cap. ii. "Nature, in returning, shakes off all in-commodities as in entering: thou canst not carry back more than thou broughtest in." *Seneca* and St. Paul were contemporary; but all the Greek and Latin poets, and especially the *stoic philosophers*, are full of such sentiments. It is a self-evident truth; relative to it there can be no controversy.

8. *Having food and raiment, let us be therewith content*]

9 But ¹⁴ they that will be rich, fall into temptation ¹⁵ and a snare, and ¹⁶ into many foolish and hurtful lusts; ¹⁷ which drown a man in destruction and perdition.

10 ¹⁸ For the love of money is the root of all evil: which, while some coveted after, they have ¹⁹ erred from the faith, and pierced themselves through with many sorrows.

11 ²⁰ But thou, ²¹ O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 ²² Fight the good fight of faith, ²³ lay hold on eternal life, whereunto thou art also called, ²⁴ and hast professed a good profession with many witnesses.

13 Gen. 2.24. Heb. 1.5.—p Prov. 15.27 & 31.21 & 29.20. Matt. 13.42. James 5.1.—q Chapter 3.7.—r Chapter 1.19.—s Exodus 27.4. Deut. 16.19.—t Or, been seduced.—u 2 Tim. 2.32.—v Deut. 32.14. 2 Tim. 3.4.—w 1 Cor. 9.25. 26. Chap. 1.18. 2 Tim. 4.7.—x Phil. 3.12, 14. Ver. 19.—y Heb. 13.22.

Απειθροσμία: let us consider this a *competency*. And it is evident that the apostle considers this a competency: and by these words explains what he said ver. 6. The word *εκπαρπα*, which we translate *raiment*, signifies *covering in general*; and here means *house or lodging*, as well as *clothing*.

9. *But they that will be rich*] Οἱ ἐν πολυκαμίᾳ πλουτεῖν.—The words are *emphatic*, and refer to persons who are determined to get rich; who make this their *object* and *aim* in life; who live to get money; who get all they can, save all they can, and keep all they got; and yet are apprehensive of no danger because they seek to be rich by *honest means*: for it is likely that the apostle does not refer to those who wish to get rich by *robbery, plunder, extortion, &c.* By the term *rich*, it is very likely that the apostle refers to what he had said above; *having food and raiment, let us therewith be content*. He that has more than these, is *rich* in the sense in which the apostle uses the term.

Fall into temptation and a snare] Τὸν δαίδαλον, *of the devil*, is added by D74, *Vulgate*, *Itala*, and many of the *Fathers*. It is in consequence of the *temptation of the devil* that they have determined to be rich; this temptation once received, others quickly succeed; and when they have swallowed down the temptation to the *thing*, then they drink in a thousand temptations to the *means*; and all these lead them, *εἰς παγίδα*, into an unforeseen and concealed trap. Παγίς, signifies a net, trap, gin, snare, spring; or pit dug in the ground, filled with sharp stakes, and slightly covered over; so that when a man, or any animal, steps upon it, he tumbles in, and is taken or destroyed. Such a snare is that into which those *rich will be rich*, must necessarily fall. But who will believe this?—See on ver. 10.

And into many foolish and hurtful lusts] The whole conduct of such a person is a tissue of *folly*; scraping, gathering, and heaping up riches, and scarcely affording to take the necessities of life out of them for himself: these lusts or desires are not only *foolish*, but they are *hurtful*; the mind is debased and narrowed by them: benevolent and generous feelings become extinct; charity perishes; and *selfishness*, the last and lowest principle in mental degradation, absorbs the soul; for, these *foolish and hurtful lusts drown men in destruction and perdition*; the soul is *destroyed* by them here, and brought through them into a state of *perdition* hereafter. The apostle considers these persons like mariners in a storm; by the concurrence of winds, waves, and tide, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all ingulfed in the great deep! Such is the lot, and unavoidable catastrophe, of them that *will be rich*: even though they should strive to accomplish their desires by means the most rigidly honest.

In this place I beg leave to refer the reader to a *sermon* on this text, by the late Rev. JOHN WESLEY, in which the whole of this subject is treated by the hand of a master; and for usefulness, the sermon is superior to every thing of the kind ever published. It is entitled, *The Danger of Riches*, and is found in his Works, Vol. X. p. 101. edit. 1811.

10. *The love of money is the root of all evil*] Perhaps it would be better to translate *αἰτία τῶν κακῶν*, of all these evils; i. e. the evils enumerated above: for, it cannot be true that the love of money is the root of all evil; it certainly was not the root whence the transgression of Adam sprang; but it is the root whence all the evils mentioned in the preceding verse, spring. This text has been often very incautiously quoted; for how often do we hear, "the Scripture says, *Money is the root of all evil*!"—No, the Scripture says no such thing. *Money* is the root of no evil; nor is it an evil of any kind; but the *love of it*, is the root of all the evils mentioned here.

While some coveted after] Ὁρῶντες, insatiably desiring: *Have erred from the faith*] Ἀπὸ πλάνης, have *totally erred*; have made a most fatal and ruinous departure from the religion of Christ.

And pierced themselves through with many sorrows] Τοῦ δουρατίζεσθαι, signifies to be *transfixed in every part*, and is an allusion to one of those *snakes*, *παγίδα*, mentioned ver. 9. where a hole is dug in the earth, and filled full of sharp stakes; and, being slightly covered over with turf, is not perceived; and whatever steps on it, falls in, and is *pierced through and through with these sharp stakes*: the *δουραὶς πολλάς*, the many torments, mentioned by the apostle.—See on ver. 9.

11. *But thou, O man of God*] Thou who hast taken God for thy portion, and art seeking a city that hath foundations, whose builder is the living God, *flee these things*.—Escape

13 I give thee charge in the sight of God, ^g who quickeneth all things, and before Christ Jesus, ^h who before Pontius Pilate witnessed a good confession;

14 That thou keep this commandment without spot, unrebukable, ⁱ until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show *who is* ^j the blessed and only Potentate, ^k the King of kings, and Lord of lords;

16 ^l Who only hath immortality, dwelling in the light which

f Ch. 5. 21.—g Deut. 32. 39. 1 Sam. 2. 6. John 5. 21.—h Matt. 27. 11. John 18. 37. Rev. 1. 5 & 14.—i Or, *professor*.—k Phil. 1. 6, 10. 1 Thess. 3. 13 & 5. 25.—l Ch. 1. 11, 17.—m Rev. 17. 14. & 19. 16.—n Ch. 1. 17.—o Exod. 33. 20. John 6. 46.—p Eph. 3. 21. Phil. 4. 20, Jude 25. Rev. 1. 6 & 4. 11 & 7. 12.

for thy life: Even thou art not out of the reach of the love of money. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by their love of money.

Fullon after righteousness] Justice and uprightness in all thy dealings with men. *Godliness*, a thorough conformity to the image of God and mind of Christ. *Faith* in Jesus, and in all that He has spoken; and *fidelity* to the talents thou hast received: and the office with which thou art intrusted.

[*Love*] To God and all mankind. *Patience* in all trials and afflictions.

Meekness] Bearing up with an *even mind* under all adversities and contradictions.

12. *Fight the good fight of faith*] "Agonize the good agony." Thou hast a contest to sustain, in which thy honour, thy life, thy soul, are at stake. Live the Gospel, and defend the cause of God. Unmask hypocrites, expel the profligate, purge and build up the church, live in the spirit of thy religion, and give thyself wholly to this work.

Lay hold on eternal life] All this is an allusion to the exercises in the public Grecian games: fight, conquer, and seize upon the prize; carry off the crown of eternal life!

Whereunto thou art also called] The allusion to the public games, is still carried on: thou hast been called into this palestra; thou hast been accepted as one proper to enter the lists with any antagonists that may offer: in the presence of many witnesses, thou hast taken the necessary engagements upon thee, and submitted to be governed by the laws of the stadium. Many eyes are upon thee, to see whether thou wilt fight manfully, and be faithful. Timothy's faith was undoubtedly tried by severe persecution. In Heb. xiii. 23. it is said, *Know ye that our brother Timothy is set at liberty*. Hence it appears, that he was imprisoned for the testimony of Christ; and perhaps it was then, more than at his ordination, that he made the good confession here mentioned. He risked his life and conquered. If not a martyr, he was a confessor.

13. *I give thee charge*] This is similar to that in ver. 21. of the preceding chapter, where see the note.

Who quickeneth all things] God, who is the fountain of life, and who is the resurrection: and who will raise thee up at the last day to a life of ineffable glory, if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God; and when he who is thy life shall appear, then shalt thou also appear, with Him in glory! Thy kingdom is not of this world: remember that this good confession was made by thy Master before Pilate. Keep disentangled from all earthly things. Live to and for God, and all will be well.

A good confession] The confession made by Christ before Pontius Pilate, is, that he was *Messiah the King*; but that *His kingdom was not of this world*, and that hereafter, He should be seen coming in the clouds of heaven to judge the quick and dead. See John xviii. 36, 37, and Mark xiv. 61, 62.

14. *That thou keep this commandment without spot*] Two things are mentioned here.—1. That the commandment itself, the whole doctrine of Christ, should be kept entire. 2. That his life should be agreeable to that doctrine. Keep it without spot: Let there be no blot on the Sacred Book; add nothing to it; take nothing from it; change nothing in it. Deliver down to thy successors the truth as thou hast had it from God himself.

Unrebukable] Let there be nothing in thy conduct or spirit contrary to this truth. Keep the truth, and the truth will keep thee.

Until the appearing of our Lord] Hand it down pure, and let thy conduct be a comment on it; that it may continue in the world and in the church till the coming of Christ.

15. *Which in his times he shall show*] Jesus will appear in the most proper time: the time which the infidel God in His wisdom has appointed for the second coming of His Son.

The blessed and only Potentate] *Δυναστες*, potentate, is applied to secular governors; but none of these can be styled *ο μακάριος και μονος Δυναστης*, the King of kings, or the King over all kings; and *Κυριος των κυριων*, the Lord over all lords, or rulers. These are titles which could not be given to any mortals. This is made more specific by the verse following.

16. *Who only hath immortality*] All beings that are not eternal, must be mutable: but there can be only one eternal Being, that is God; and He only can have immortality.

Dwelling in the light which no man can approach unto] All this is said by the apostle in three words: *φως ουκ αν πορευται*, inhabiting unapproachable light. Such is the excessive glory of God, that neither angel nor man can approach it. It is indeed equally unapproachable to all created beings.

no man can approach unto; ^o whom no man hath seen, nor can see: ^p to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, ^q nor trust in ^r uncertain riches, but in the living God, ^s who giveth us richly all things to enjoy.

18 That they do good, that ^t they be rich in good works, ^u ready to distribute, ^v willing ^w to communicate;

19 ^x Laying up in store for themselves a good foundation

q Job 31. 24. Ps. 52. 7. & 62. 10. Mark 10. 24. Luke 12. 31.—r Gr. the uncertainty of riches.—s Prov. 23. 5.—t 1 Thess. 1. 3. Ch. 3. 15 & 4. 10.—u Acts 14. 17 & 17. 25.—v Luke 12. 31.—w Ch. 5. 10. Tit. 3. 8. James 2. 5.—x Rom. 12. 13.—y Gal. 6. 6. Heb. 13. 16.—z Matt. 6. 20 & 19. 21. Luke 12. 33 & 16. 9.

Whom no man hath seen, nor can see] Moses himself, could only see the symbol of the Divine presence; but the face of God no man could ever see. Because He is infinite and eternal, therefore he is *incomprehensible*; and, if incomprehensible to the mind, consequently invisible to the eye.

To whom] As the Author of being, and the Dispenser of all good, be ascribed honour and power—the sole authority of all pervading, all superintending, all preserving, and everlasting might.

These words of St. Paul are inimitably sublime. It is a doubt whether human language can be carried much higher, even under the influence of inspiration, in a description of the Supreme Being. It is well known that St. Paul had read the Greek poets. He quotes *Aratus*, *Epimenides*, and *Menander*—this is allowed on all hands. But does he not quote, or refer to, *Æschylus*, and *Sophocles*, too? Scarcely any person suspects this; and yet there is such a complete similarity between the following quotations from the above poets and the apostle's words, that we are almost persuaded he had them in his eye. But, if so, he extends the thought infinitely higher, by language incomparably more exalted. I shall introduce, and compare with the text, the passages I refer to.

15. *Ο μακάριος και μονος Δυναστης, ο βασιλευς των βασιλευων, και Κυριος των κυριων*. The Supreme Being is also styled the King of kings, and the Blessed, by *Æschylus*, in his tragedy of the *Suppliants*:

Αναξ ανικτων μακαριον
μακαρτατε, και τελειον
Τελειοτατον κρατος.

Ver. 520, Ed. Porson.

"O King of kings, most Blessed of the blessed, most Perfect of the perfect."

16. *Ο μονος εχων αθανασταν, φως ουκ αν πορευται*. In the *Antigone* of *Sophocles*, there is a sublime address to Jove, of which the following is an extract:

Ληρος χρονον Δυναστης
Κατεχεις Ολην την
Μαριαρροσαν αι λαν.

Ver. 603, Edit. Brunk.

"But thou, an ever enduring potentate, dost inhabit the retful splendour of Olympus!"

This passage is grand and noble; but how insignificant does it appear, when contrasted with the superior sublimity of the inspired writer! The deity of *Sophocles* dwells in the dazzling splendour of heaven; but the God of Paul inhabits light, so dazzling and so resplendent, that it is perfectly unapproachable!

Syriacus, in his third hymn, has a fine idea on the mode of God's existence, which very probably he borrowed from St. Paul.

Κεκαλυμμενον
Ιδιαις αναις.

"O intellectual Being, veiled in Thine own effulgence!"

And a few lines after, he says,

Συ το κρυπτομενον
Ιδιαις αναις.

"Thou art He who art concealed by Thy splendours."

All these are excellent; but they are *stars* of the twelfth magnitude before the apostolic sun.

17. *Charge them that are rich*] He had before, in ver. 9 10, given them a very awful lesson, concerning their *obtaining riches*; and now he gives them one equally so, concerning their use of them.

That they be not high-minded] That they do not value themselves on account of their wealth, for this adds nothing to mind, or moral worth.

Nor trust in uncertain riches] *Πιστων αδηλαστην*, the uncertainty of riches: things which are never at a stay, are ever changing, and seldom continue long with one proprietor; therefore, as well as on many other accounts, they are not to be trusted in. They cannot give happiness; because they are not fixed and permanent; neither can they meet the wishes of an immortal spirit, but in the living God, who is the unchangeable fountain of perfection.

Who giveth us richly all things to enjoy] Who not only has all good, but dispenses it liberally for the supply of the wants of all His creatures: and He does not give merely what is necessary; but He gives what tends to render life comfortable. The comforts of life come from God, as well as the necessities. He not only gives us a bare subsistence; but He gives us enjoyments. Were it not for the oppression and rapine of wicked men, every situation and state in life would be comparatively comfortable. God gives liberally, man divides it badly.

18. *That they do good*] That they relieve the wants of their

against the time to come, that they may * lay hold on eternal life.
20 O Timothy, * keep that which is committed to thy trust,
* avoiding profane and vain babblings, and oppositions of science, falsely so called :

a Ver. 12.—b 2 Tim. 1. 14. Tit. 1. 9. Rev. 3. 2.

fellow-creatures, according to the abundance which God has given them. The highest luxury a human being can enjoy on this side of the grave.

Rich in good works] That their good works may be as abundant as their riches.

Ready to distribute] *Ευεμερόδους ειναι*. That they give nothing through partiality or favour; but be guided in their distribution, by the necessities of the objects presented to them; and that they confine not their charity at home, but scatter it abroad.

Willing to communicate] *Κοινωνικους*, bringing every poor person into a state of fellowship with themselves.

19. *Laying up in store for themselves a good foundation*] St. Paul seems to have borrowed this form of speech from Tobit.—See ch. iv. ver. 8, 9. *If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: for thou treasurest up a good reward for thyself against the day of necessity.* *Οσα νυν αγαθον θησaurizεις εαυτω εις μεραν αναγκης*. The apostle says: *Αποθησαυριζοντας εαυτοις θεμελιον, καλον, εις το μελλον, να επιλαβουμαι της αιωνιον ζωης*, “treasuring up a good foundation to the future, that they may lay hold on eternal life.” The sentiment is the same in both writers; the words nearly so; and the meaning is simply this, as it is judiciously paraphrased by Mr. J. Wesley, in his note on this passage, “*Treasuring up for themselves a good foundation, of an abundant reward by the free mercy of God; that they may lay hold on eternal life.*” This cannot be done by almsdeeds: yet, they come up for a memorial before God. Acts x. 4. And the lack even of this, may be the cause why God will withhold grace and salvation from us.” Christ has said, *Blessed are the merciful, for they shall obtain mercy*. They who have not been merciful according to their power, shall not obtain mercy; they that have, shall obtain mercy; and yet the eternal life which they obtain, they look for from the mercy of God through Jesus Christ.

20. *O Timothy, keep that which is committed to thy trust*] This is another repetition of the apostolic charge. See chap. i. 3, 18, 19. iv. 6, 7, 14, 15, 16. v. 21. vi. 13. Carefully preserve that doctrine which I have delivered to thee. Nothing can be more solemn and affectionate than this charge.

Avoiding profane and vain babblings] See on chap. i. 4. and iv. 7.

And oppositions of science, falsely so called] *Και ανθεστικης της ψευδογνωσεως*. *And oppositions of knowledge, falsely so named*. Dr. Macknight's note here, is worthy of much attention. “In the enumeration of the different kinds of inspiration bestowed on the first preachers of the Gospel, 1 Cor. xii. 8 we find the word of knowledge mentioned: by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish Scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient Scriptures with the name of knowledge, that is, inspired knowledge; for so the word signifies, 1 Cor. xiv. 6. And as by these interpretations, they endeavoured to establish the efficacy of the Levitical atonements; the apostle, very properly, termed these interpretations, *oppositions of knowledge*, because they were framed to establish doctrines opposite to, and subversive of, the Gospel. To destroy the credit of these teachers, he affirmed that the knowledge from which they proceeded, was *falsely called inspired knowledge*; for, they were not inspired with the knowledge of the meaning of the Scriptures, but only pretended to it.” Others think that the apostle has the *Gnostics* in view. But it is not clear that these heretics, or whatever they were, had any proper existence at this time. On the whole, Dr. Macknight's interpretation seems to be the best.

21. *Which some professing*] *Which inspired knowledge* some pretending to have, set up *Levitical rites*, in opposition to the great *Christian Sacrifice*; and consequently, *have erred concerning the faith*, have completely mistaken the whole design of the Gospel.—See chap. i. 6, 7.

Grace be with thee] May the favour and influence of God be with thee, and preserve thee from these and all other errors!

Amen.] This word, as in former cases, is wanting in the most ancient MSS. In a majority of cases, it appears to have been added by different transcribers, nearly in the same way in which we add the word *FINIS*, simply to indicate the end of the work.

The subscriptions, as usual, are various. The following are the most remarkable afforded by the MSS.

The first to Timothy is completed; the second to Timothy begins.—DE. The First Epistle to Timothy is completed; the second to him begins.—G. The First to Timothy, written from Laodicea.—A. The First to Timothy, written from Laodicea.—CLAREMONT. Written from Laodicea, which is the metropolis of Phrygia. The First to Timothy, written from Laodicea, which is the metropolis of Phrygia of Pacatiana.—COMMON GREEK TEXT, and several MSS. Instead of *Paratiana*, some have *Panactiana*, *Copactiana*, and *Paractiana*.

21 Which some professing d have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

e Ch. 1. 4, 6 & 4. 7. 2 Tim. 2. 14, 16, 23. Tit. 1. 14 & 3. 9.—d Ch. 1. 6, 19. 2 Tim. 2. 18.

The Versions are not less discordant.

The First Epistle to Timothy; which was written from Laodicea.—SYR. The Vulgate has no subscription.

The End of the Epistle. It was written from Laodicea, which is the metropolis of the cities of Phrygia.—ARAS.

To the man Timothy.—ÆTHIOPIC.

The First Epistle to Timothy, written from Athens.—ARABIC of *Erpeninus*.

Written from Athens, and sent by Titus his disciple.—COPTIC.

Written from Macedonia.—ACTOR SYNOPSIS.

The First Epistle to Timothy is ended. It was written from Laodicea, the metropolis of Phrygia of Pacatiana.—PHILOXENIAN SYRIAC.

There is one authority in Griesbach, Mt. c. for its being written from Nicopolis. This is the opinion also of Dr. Macknight.

That the epistle was not written from Laodicea nor Athens, but from Macedonia, has been rendered probable by the arguments produced in the Preface; to which the reader is referred for this, and the date of the epistle itself.

In reviewing the whole of this epistle, I cannot help considering it of the first consequence to the church of God. In it, we see more clearly than elsewhere, what the *ministers of the Gospel* should be; and what is the character of the *true church*. *Bishops, Presbyters, and deacons*, are particularly described; and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head. What the *church* should be, is also particularly stated: it is the house of the living God; the place where He lives, works, and manifests Himself. The *doctrines and discipline* of the church are not less specifically noted. All these subjects are considered at large in the notes, and here nothing need be added.

Should it be said, the apostle, in giving the qualifications of a bishop, “no where insists on *human learning*,” it may be answered in general, that no *ignorant person*, in those times, could have possibly got admittance into the church as a teacher of Christianity. Every person, acknowledged as a teacher, was himself well taught in the word of God, and well taught by the Spirit of God: and much teaching of the Divine Spirit was then necessary, as the New Testament Scriptures were not then completed; and if we were to allow the earlier date of this epistle, scarcely any part of the New Testament had then been written. The *Gospels* had not come as yet into general circulation; and only a few of St. Paul's epistles, viz. those to the Thessalonians, and that to the Galatians, and the first to the Corinthians, had been written before the year 56. At such times much must have been done by immediate revelations, and a frequent communication of miraculous powers.

It is natural for men to run into extremes; and there is no subject on which they have run into wider extremes, than that of the necessity of human learning; for, in order to a proper understanding of the Sacred Scriptures, on one hand, all *learning* has been cried down, and the necessity of the inspiration of the Holy Spirit, as the sole interpreter, strongly and vehemently argued. On the other, all *inspiration* has been so easily, and so readily, and so completely, and so pretentiously ridiculed in a way savouring little of Christian charity, or reverence for God. That there is a middle way, from which these extremes are equally distant, every candid man who believes the Bible must allow. That there is an inspiration of the Spirit which every conscientious Christian may claim, and without which no man can be a Christian, is sufficiently established by innumerable Scriptures; and by the uninterrupted and universal testimony of the church of God: this has been frequently proved in the preceding notes. If any one, professing to be a preacher of the Gospel of Jesus denies, speaks, or writes against this, he only gives awful proof to the Christian church how utterly unqualified he is for his sacred function. He is not sent by God, and therefore he shall not profit the people at all. With such, human learning is all in all; it is to be a substitute for the union of Christ, and the grace and influences of the Holy Spirit.

But while we flee from such sentiments, as from the influence of a pestilential vapour; shall we join with those who decry learning and science? absolutely denying them to be of any service in the work of the ministry; and often going so far as to assert that they are dangerous, and subversive of the truly Christian temper and spirit; engendering little besides pride, self-sufficiency, and intolerance?

That there have been *pretenders to learning*, proud and intolerant, we have too many proofs of the fact to doubt it; and that there have been *pretenders to Divine inspiration* not less so, we have also many facts to prove. But such are only *pretenders*, for a truly learned man is ever humble and complacent; and one who is under the influence of the Divine Spirit is ever meek, gentle, and easy to be entreated. The proud and the insolent are neither Christians nor scholars. Both religion and learning disclaim them, as being a disgrace to both. But what is that learning which may be a useful handmaid

to religion, in the ministry of the Gospel? Perhaps we may find an answer to this important question in one of the qualifications which the apostle requires in a Christian minister, 1 Tim. iii. 2. He should be *apt to teach*; capable of teaching others.—See the note. Now, if he be capable of teaching others, he must be well instructed himself; and in order to this, he will need all the learning that, in the course of the Divine Providence, he is able to acquire. But it is not the ability merely to interpret a few Greek and Latin authors, that can constitute a man a scholar, or qualify him to teach the Gospel. Thousands have this knowledge, who are neither wise unto salvation themselves, nor capable of leading those who are astray, into the path of life. *Learning* is a word of extensive import; it signifies *knowledge and experience*; the knowledge of God and of nature in general, and of man in particular; of man in all his relations and connexions; his history in all the periods of his being, and in all the places of his existence; the means used by Divine Providence for his support; the manner in which he has been led to employ the powers and faculties assigned to him by his Maker; and the various dispensations of grace and mercy by which he has been favoured. To acquire this *knowledge*, an acquaintance with some languages, which have long ceased to be vernacular, is often not only highly expedient, but, in some cases, indispensably necessary. But how few of those who pretend most to learning, and who have spent both much time and much money in seats of literature, in order to obtain it, have got this knowledge?

All that many of them have gained is merely the *means* of acquiring it: with this they become satisfied, and most ignorantly call it *learning*. These resemble persons, who carry large unlighted tapers in their hand, and boast how well qualified they are to give light to them who sit in darkness, while they neither emit light nor heat; and are incapable of kind-

ling the taper they hold. Learning, in one proper sense of the word, is the means of acquiring knowledge; but multitudes who have the *means* seem utterly unacquainted with their use, and live and die in a *learned ignorance*. Human learning, properly applied, and sanctified by the Divine Spirit, is of inconceivable benefit to a Christian minister in teaching and defending the truth of God. No man possessed more of it, in his day, than St. Paul; and no man better knew its use. In this, as well as in many other excellencies, he is a most worthy pattern to all the preachers of the Gospel. By learning, a man may acquire knowledge; by knowledge, reduced to practice, experience; and from knowledge and experience, *wisdom* is derived. The learning that is got from books, or the study of languages, is of little use to any man, and is of no estimation, unless practically applied to the purposes of life. He whose learning and knowledge have enabled him to do good among men, and who lives to promote the glory of God, and the welfare of his fellow-creatures, can alone, of all the literati, expect to hear in the great day, Well done, good and faithful servant! Enter into the joy of thy Lord.

How necessary learning is at present, to interpret the Sacred Writings, any man may see, who reads with attention; but none can be so fully convinced of this as he who undertakes to write a comment on the Bible. Those who despise helps of this kind, are to be pitied. Without them, they may, it is true, understand enough for the mere salvation of their souls; and yet, even much of this they owe, under God, to the teaching of experienced men. After all, it is not a knowledge of Latin and Greek merely that can enable any man to understand the Scriptures, or interpret them to others: if the Spirit of God take not away the veil of ignorance from the heart, and enlighten and quicken the soul with His all-pervading energy, all the learning under heaven will not make a man wise unto salvation.

PREFACE TO THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Is the Preface to the first of these epistles, particular mention has been made of the parentage, country, and education of Timothy; his call to the evangelic office; and of his appointment to the presidency of the church at Ephesus. And for every particular of this kind, the reader is referred to that Preface. What remains to be done, in reference to the present epistle, is, to inquire into the time in which it was most probably written. The disagreement on this question, among learned men, is very great; some arguing that it was written about the year 61, others referring it to the year 66. Some asserting that it is the *first*, in order of time, of these two epistles; and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion; and they have supported their sentiments with arguments of no small weight. *Hammond*, *Lightfoot*, and *Lardner*, as well as several critics on the continent, contend for this earlier date. *Macknight* and *Paley* take the opposite side. Were I convinced that the weight of the argument lay with the former, I should have fixed its chronology accordingly; but the latter appearing to me to have the more direct and the most weighty evidence in their favour, I am led, from the reasons which they give, to adopt their opinion.

Dr. Paley observes, that it was the uniform tradition of the primitive church, that St. Paul visited Rome *twice*; and *twice* there suffered imprisonment; and that, at the conclusion of his *second* imprisonment, he was put to death; and he thinks that the opinion concerning these *two* journeys of St. Paul is confirmed by many hints and allusions in this epistle, compared with what St. Paul has said in other epistles, which are allowed to have been written from Rome. I shall give his principal reasons:—

"That this epistle was written while Paul was a *prisoner*, is distinctly marked by the 8th verse of the first chapter: 'Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner.' And that it was written whilst he was a prisoner at Rome, is proved by the 16th and 17th verses of the same chapter. 'The Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently and found me.' Since it appears from the former quotation that St. Paul wrote this epistle in confinement, it will hardly admit of doubt that the word *chain*, in the latter quotation, refers to that confinement, the *chain* by which he was then bound, the *custody* in which he was then kept. And if the word *chain* designate the author's confinement at the time of writing this epistle, the next words determine it to have been written from Rome; 'he was not ashamed of my chain; but when he was at Rome he sought me out very diligently.' Dr. Macknight thinks that Paul was now a *close* prisoner, very different in his circumstances, from his first imprisonment, in which he was permitted to 'dwell alone in his own hired house, and receive all that came to him,' and publicly to preach the Gospel, being guarded only by a single soldier. That he was in close confinement, he argues from the

circumstance, that, when Onesiphorus came to Rome, he found that Paul was no longer that well known public character which he had been while in his first imprisonment; but being closely confined, he had some difficulty to find him out: and this appears to be fully implied in the apostle's words, *συνδοχῆν ἐζητήσας με, καὶ εὑρεῖν* "he very diligently sought me out, and found me," ch. i. 17. And, that crimes were now laid to his charge widely different from those formerly alleged against him, appears from ch. ii. 9. *κακοπαθὼς περὶ ὧν ὁμοῦ κακοῦργοι* "I suffer evil even to be bound as a malefactor;" plainly implying that he was not only abridged of all liberty, but was "bound hands and feet," in a close dungeon. And this was probably on the pretence that he was one of those Christians whom Nero accused with having set Rome on fire: Hence the word *malefactor*, *κακοῦργος*, which may mean here that the apostle was treated as the worst of criminals.

That this epistle was not written during St. Paul's first imprisonment at Rome, or during the time in which the epistles to the *Ephesians*, *Colossians*, *Philippians*, and *Philemon*, were written, may be gathered, says Dr. Paley, with considerable evidence, from a comparison of these several epistles with the present.

I. "In the former epistles, the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the *Philippians*, ch. ii. 24. 'I trust in the Lord that I also myself shall come shortly.' *Philemon* he bids 'to prepare for him a lodging; for I trust,' says he, 'that through your prayers I shall be given unto you.' ver. 22. In the epistle before us, he holds a language extremely different: 'I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day,' ch. iv. 6—8."

Those who espouse the contrary opinion, suppose that these words only express the *strong apprehensions* and despair of life, which the apostle had when he was first imprisoned; but that afterward, finding he was treated with kindness, he altered his language, and so strongly anticipated, that he predicted, his *enlargement*. This reflects little honour upon the apostle's character; it shows him to be a person subject to alarms, and presaging the *worst* from every gloomy appearance. The whole of St. Paul's conduct shows him to have been the reverse of what this opinion represents him.

II. "When the former epistles were written from Rome, Timothy was *with* St. Paul, and is joined with him in writing to the *Colossians*, the *Philippians*, and *Philemon*: the present epistle implies that he was *absent*.

III. "In the former epistles, *Demas* was *with* St. Paul at Rome: 'Lukae the beloved physician, and Demas, greet you.' In the epistle now before us, 'Demas hath forsaken me, having loved this present world; and is gone to Thessalonica.'

IV. "In the former epistles, *Martha* was *with* St. Paul, and joins in saluting the *Colossians*. In the present epistle, Timo-

thy is ordered to bring him 'with him, for he is profitable to me for the ministry,' chap. iv. 11."

The circumstance of Demas being *with* St. Paul while he wrote the former epistles, which was certainly during his *first* imprisonment; and of his having *forsaken* him when he wrote this, is a strong proof of the posterior date of this epistle: nor can the feelings of the apostle, so contradictorily expressed in this and the preceding epistles, be ever cleared (on the supposition of their relating to the same time and circumstances,) from *weakness* and *contradiction*.

Lewis Capellus has suggested the following considerations, which are still more conclusive:—

¹ "In ch. iv, ver. 20, St Paul informs Timothy, that 'Erastus abode at Corinth,' *Ἐραστος ἡμετέριον ἐκεῖνον ἐκπέμψας*; the form of expression (the verb, being in the first aorist) implies that Erastus had staid behind Corinth, when Paul left it; but this could not be meant of any innocent at Corinth, which St Paul took prior to his first imprisonment at Corinth, which St Paul departed from Corinth, as related in the sixth chapter of the Acts, Timothy was with him; and this was the last time the apostle left Corinth before his coming to Rome; because he left it on his way to proceed to Jerusalem, soon after his arrival at which place he was taken into custody; and continued in that custody till he was brought to Caesar's judgment."

There could be no need, therefore, to inform Timothy that "Erastus staid behind at Corinth," upon this occasion; because if the fact were so, it must have been known to Timothy, who was *present* as well as St. Paul.

2¹⁶ In the same passage, Lucian also states the following article: 'Trophimus have I left at Miletus sick.' When St. Paul passed through Miletus, on his way to Jerusalem, as related Acts x. '*Trophimus was not left behind*,' and he accompanied him to that city. He was indeed the occasion of the uproar at Jerusalem, in consequence of which St. Paul was apprehended; 'for they had seen,' says the historian, 'before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.' This was evidently the last time of Paul's being at Miletus before his first imprisonment; for, as has been said, after his apprehension at Jerusalem, he remained in custody till he was sent to Rome.

"In these two articles we have a journey referred to, which must have taken place subsequent to the conclusion of St. Luke's history; and of course, after St. Paul's liberation from his first imprisonment. The epistle, therefore, which contains this reference, since it appears, from other parts of it, to

have been written while St. Paul was a prisoner at Rome, proves that he had returned to that city again, and undergone there a second imprisonment.¹

“These particulars,” adds Dr. Paley, “I have produced not merely for the support they lend to the testimony of the Fathers, concerning St. Paul’s *second* imprisonment, but to remark their consistency and agreement with one another.—They are all resolvable into one supposition, viz. that this epistle was not written during St. Paul’s *first* residence at Rome, but in some future imprisonment in that city. The epistle touches upon *names* and *circumstances* connected with the *date* of the imprisonment, the *first* imprisonment, and mentioned in letters during that imprisonment, and so touches upon them, as to leave what is said of one, consistent with what is said of others; and consistent also with what is said of them in different epistles.”

From the whole, there seems the fullest evidence, 1. That this epistle was not written during St. Paul's *first imprisonment* at Rome. 2. That he was at Rome when he wrote this epistle. 3. That he was there, a *prisoner*, and in such confinement as we know, from the Acts of the Apostles, he was not, during the time of his first imprisonment there. 4. That this must have been some subsequent imprisonment. 5. That as the general consent of all Christian antiquity, states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his second imprisonment at Rome; and but a short time before his martyrdom. And as the Christian church has generally agreed that this apostle's martyrdom took place on the 29th of June, A. D. 66, the Second Epistle to Timothy might have been written some time towards the end of the *spring*, or beginning of the *summer*, of that year. It is thus evident, that St. Paul went from Crete to Rome, about the end of the year 65, on account of the persecution which Nero was then carrying on against the Christians. And that when they had set Rome on fire; for, as he knew, that the church must be then in great tribulation, he judged that his presence would be necessary to comfort, support, and build it up.—Like a true soldier of Jesus Christ, he was ever at the post of danger: and in *this* case, he led on the *Fortran* Hosts.

Other matters relative to the state and circumstances of the apostle, and those of Timothy, and the church at Ephesus, will be carefully brought before the reader in the course of the notes on this epistle.

THE SECOND EPISTLE OF
PAUL THE APOSTLE TO TIMOTHY

For Chronological Eras, see at the end of the Acts.

Dr. Lardner and others suppose this epistle to have been written in A. D. 56. See the Preface to the First Epistle to Timothy, where this point is largely considered, and also the General Observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's address to Timothy, and declaration of his affection for him, 1—4. His account of the piety of Timothy's mother and grandmother, and the religious education they had given their son, 5. He exhorts him to stir up the gift of God that is in him, and not to be ashamed of the testimony of the Lord, 6, 7. He shows how God has saved them that believe; and how Christ has brought life and immortality to light by the Gospel, 8, 10. The apostle's exhortation to each of them, and the persecutions which he had been obliged, in consequence, to endure, 11, 12. Timothy is exhorted to hold fast the sure and sound words, 13, 14. And is informed of the apostasy of several in Asia; and particularly of Phrygellus and Hermogenes, 15. And of the great kindness of Onesiphorus to the apostle in his imprisonment, 16—18. [A. M. cir. 4069. A. D. 65 or 66. A. U. C. 518. An. Imp. Ner. Cæsar. Aug. 12.]

PAUL, ^a an apostle of Jesus Christ, by the will of God, according to ^b the promise of life which is in Christ Jesus,
² ^c To Timothy, *my dearly beloved Son*; Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 d I thank God, ^e whom I serve from *my* forefathers with

NOTES.—Verse 1. *Paul, an apostle*] St. Paul at once shows his *office*, the *authority* on which he held it, and the *end* for which it was given him. He was an *apostle*, an extraordinary ambassador from heaven. He had this apostle-ship by the *will* of God, according to the counsel and design of God's infinite wisdom and goodness. And he was appointed, that he might proclaim that *eternal life* which God had in view for mankind, by the incarnation of His Son Jesus Christ; and which was the *end* of all the *promises* He had made to men, and the *commandments* He had delivered to all His prophets since the world began. The mention of this *life* was peculiarly proper in the apostle, who had now the *sentence* of death in himself, and who knew that he must shortly seal the truth with his blood. *His life* was hidden with Christ in God; and he knew that as soon as he should be *absent* from the *body* he should be *present* with the *Lord*. With these words he both comforted himself and his son Timothy.

2. To Timothy, my dearly beloved son] See the note on 1 Tim. ch. i. ver. 2.

pure conscience, that I without ceasing I have remembrance
of thee in my prayers night and day ;

¶ Greatly desiring to see thee, being mindful of thy tears,
that I may be filled with joy ;

5 When I call to remembrance, ^bthe unfeigned faith that is

3. *Whom I serve from my forefathers*] Being born a *Jew*, I was carefully educated in the knowledge of the true God, and the proper manner of worshipping Him.

With pure conscience] Ever aiming to please Him, even in the time when, through ignorance, I persecuted the church.

Without ceasing I have remembrance of thee. The apostle

He still *thinks of the remembrance of thee*. The apostle thanks God that he has constant remembrance of Timothy in his prayers. It is a great blessing to be remembered in the church, that a man particularly takes care of in the *Christian* to *pray for others*. And yet, he that can do this most, must have an increase of that brotherly love, which the second greatest commandment of God requires: *Thou shalt love thy neighbour as thyself*. It is also a great blessing to be able to maintain the spirit of a pure friendship, especially through a considerable lapse of time and absence. He that can do so, may well thank God that he is saved from that *fickleness and unsteadiness of mind*, which are the bane of friendships, and the reproach of many once warm-hearted friends:

1 *Being mindful of thy tears*] Whether the apostle refers

in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance * that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; ^m but of power, and of love, and of a sound mind.

8 ⁿ Be not therefore ashamed of ^o the testimony of our Lord, nor of me ^p his prisoner; ^q but be thou partaker of the afflictions of the Gospel according to the power of God.

ⁱ Acts 16.1.-k ^j Thess. 5.19. ^l Tim. 4.14.-m Rom. 8.15.-n Luke 24.49. Acts 1.6.-o Rom. 1.16.-p ^q 1 Tim. 2.6. ^r Rev. 1.9.-s Eph. 3.1. ^t Phil. 1.7.-u Col. 1.24. Ch. 4.5.-v ^w 1 Tim. 1.1. ^x Tit. 3.4.-y ^z Thess. 4.7. Heb. 3.1.

to the affecting parting with the Ephesian church, mentioned Acts xx. 37, or to the deep impressions made on Timothy's heart when he instructed him in the doctrine of Christ crucified; or to some interview between themselves; is not certainly known. The mention of this by the apostle, is no small proof of his most affectionate regards for Timothy; whom he appears to have loved as a father loves his only son.

5. The unfeigned faith that is in thee] Timothy had given the fullest proof of the sincerity of his conversion, and of the purity of his faith.

Which dwelt first in thy grandmother Lois] In Acts xvi. 1. we are informed that Paul came to Derbe and Lystra, and behold a certain disciple was there, named Timothy, the son of a certain woman who was a Jewess and believed; but his father was a Greek. Luke, the historian, it appears, was not particularly acquainted with the family; Paul evidently was: Luke mentions the same circumstance which the apostle mentions here; but in the apostle's account, there are particulars which argue an intimate acquaintance with the family and its history. Luke says Timothy's father was a Greek, consequently we may believe him to have been then in his heathen state: Paul, in mentioning the grandmother, mother, and son, passes by the father in silence; which intimates that either the father remained in his unconverted state, or was now dead. Lois and Eunice are both Grecian, and indeed heathen names; hence we are led to conclude, that although Timothy's mother was a Jewess, according to St. Luke, yet she was a Grecian, or Hellenist by birth. Lois, the grandmother, appears to have been the first convert to Christianity; she instructed her daughter Eunice, and both brought up Timothy in the Christian faith; so that he had a general knowledge of it before he met with St. Paul at Lystra. There, it appears, the apostle was the instrument of the conversion of his heart to God: for a man may be well instructed in Divine things, have a very orthodox creed, and yet his heart not be changed. Instruction precedes conversion; conversion should follow it. To be brought up in the fear of God is a great blessing; and a truly religious education is an advantage of infinite worth.

6. Stir up the gift of God which is in thee] The gift which Timothy had received, was the Holy Spirit; and through Him, a particular power to preach and defend the truth. This gift is represented here, under the notion of a fire, which, if it be not frequently stirred up, and fresh fuel added to it, will go out. This is the precise idea which the apostle had in his mind; hence the term *ἀναζωοποιεῖν*, which signifies to stir up the fire; to add fresh fuel to it. From this it plainly appears, that if Timothy had not continued to be a daily worker with God, he would have received the grace of God in vain. The Latin has a similar metaphor, *excitare igniculos ingenii, to stir up the sparks of genius*.

By the putting on of my hands] See on 1 Tim. iv. 14.

7. God hath not given us the spirit of fear] Here is an allusion to the giving of the law on Mount Sinai. This was communicated with such terrible majesty as to engender fear in all the Israelites: even Moses, on the occasion, did exceedingly fear and tremble. The Gospel was ushered in, in a much milder manner; every thing was placed on a level with the human intellect; and within reach of every human spirit. Nothing was terrific, nothing forbidding; but all was inviting. The very spirit and genius of it was a spirit of power, of love, and of a sound mind.

Instead of δεισμός, fear, some MSS. and Versions have δουλεία, servitude or bondage; God hath not given unto us the spirit of BONDAGE—but of power, ἐνδυνάμει, to work miracles, to confound enemies, to support us in trials, and enable us to do that which is lawful and right in His sight. And of love, which enables us to hear, believe, hope, and endure all things; and is the incentive to all obedience. Of a sound mind, σωφρονισμὸν, of self-possession and government, according to some. But a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced so as to think, speak, and act aright in all things. The apostle says, God hath given the spirit of these things; they are not fictitious; they are not assumed for times and circumstances; they are radical powers and tempers; each produced by its proper principle.

8. Be not—ashamed of the testimony] The testimony of Christ is the Gospel in general, which proclaims Christ crucified, and redemption through His blood. In the sight of the world, there appeared to be reason why a man should be ashamed of this; ashamed of Him who was crucified as a malefactor; but, when this Gospel became the power of God to the

9 Who hath saved us, and * called us with an holy calling, * not according to our works, but * according to His own purpose and grace, which was given us in Christ Jesus, v before the world began;

10 But w is now made manifest by the appearing of our Saviour Jesus Christ, x who hath abolished death, and hath brought life and immortality to light through the Gospel.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

ⁱ Rom. 3.20 & 9.11. ^j Tit. 3.5.-k Rom. 8.33.-l Rom. 16.25. Eph. 1.4 & 3.11. Tit. 1.2. ^m Pet. 1.21.-n Rom. 16.25. Eph. 1.3. Col. 1.26. Tit. 1.3. ^o 1 Pet. 1.20.-p 1 Cor. 15.24, 25. Heb. 2.14.-q Acts 9.15. Eph. 3.7, 8. ^r 1 Tim. 2.7. Ch. 4.17.

salvation of every one that believed, it was a subject to exult in. Hence the apostle, Rom. i. 16, said, I am not ashamed of the Gospel of Christ; where see the note.

Nor of me his prisoner] When our friends are in power and credit, we can readily acknowledge them, and take opportunities to show that we have such and such connexions; but when the person falls into disgrace or discredit, though we cannot pretend not to know him; yet we take care not to acknowledge him. This induced Cicero, in relation to friendships, to give for a maxim—*Amiticus certus in re tuenda certatur*: "A true friend is known in adverse circumstances;" and from this we have borrowed our proverb, *A friend in need, is a friend indeed*.

Be thou partaker of the afflictions of the Gospel] No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was great, honourable, and good, wishes him to be a partaker of the afflictions of the Gospel! Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory, is by the cross of Christ.

According to the power of God] While thou hast no more affliction than thou hast grace to sustain thee under, thou cannot have no cause to complain. And God will take care that if a faithful discharge of thy duty shall expose thee to afflictions, His power manifested in thee shall be in proportion to thy necessities. His load cannot be oppressive, who is strengthened to bear it by the power of God.

9. Who hath saved us] From sin; the spirit of bondage, and all tormenting fear. This is the design of the Gospel.

And called us with an holy calling] Invited us to holiness and comfort here; and to eternal glory hereafter.

Not according to our works] We have not deserved any part of the good we have received: and can never merit one moment of the exceeding great and eternal weight of glory which is promised. See the notes on the parallel passages.

Before the world began] *Προ χρόνου αἰώνων*. Before the Mosaic dispensation took place, God purposed the salvation of the Gentiles by Christ Jesus; and the Mosaic dispensation was intended only as the introducer of the Gospel. The line was our schoolmaster unto Christ. Gal. iii. 24.—See the parallel places, and the notes there.

10. But is now made manifest] This purpose of God to save the Gentiles as well as the Jews, and call them to the same state of salvation by Jesus Christ, was, previously to the manifestation of Christ, generally hidden; and what was revealed of it, was only through the means of types and ceremonies.

Who hath abolished death] *Καταργήσαντος μὲν τὸν θάνατον* Who has counterworked death; operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By death here, we are not to understand merely natural death, but that corruption and decomposition which take place in consequence of it; and which would be naturally endless, but for the work and energy of Christ. By Him alone, comes the resurrection of the body; and through Him eternal life and glory are given to the souls of believers.

Brought life and immortality to light] The literal translation of the original is, He hath illustrated life and incorruption by the Gospel. Life eternal, or the doctrine of life eternal, even implying the resurrection of the body, was not unknown among the Jews. They expected this, for they found it in their prophets. It abounded among them long before the Incarnation; and they certainly never borrowed any notion of it, from the Christians; therefore the Gospel could not be stated as bringing to light what certainly was in the light before that time. But this doctrine was never illustrated and demonstrated before; it existed in promise, but had never been practically exhibited. Jesus Christ died, and lay under the empire of death; He arose again from the dead, and thus illustrated the doctrine of the resurrection; He took the same human body up into heaven, in the sight of His disciples; and ever appears in the presence of God for us; and thus, has illustrated the doctrine of incorruption. In His death, resurrection, and ascension, the doctrine of eternal life and the resurrection of the human body, and its final incorruptibility, are fully illustrated by example, and established by fact.

11. Whereunto I am appointed a preacher] *Κηρύξαι, a herald.*—See the notes at the end of Matt. chap. iii.

And an apostle] Sent immediately from God to man. A teacher] One whose business it is to instruct men, and particularly the Gentiles, to whom he was especially sent; to proclaim the doctrines of eternal life, the resurrection and

12 ^F For the which cause I also suffer these things : nevertheless I am not ashamed : ^a for I know whom I have ^b believed, and am persuaded that he is able ^c to keep that which I have committed unto him ^d against that day.

13 ^Hold fast ^e the form ^f of ^g sound words, ^h which thou hast heard of me, ⁱ in faith and love which is in Christ Jesus.

14 ^K That good thing which was committed unto thee keep by the Holy Ghost ^l which dwelleth in us.

15 ^Those thou knowest, that ^m all they which are in Asia be ⁿ Eph. 3.1. Ch. 2.9.—a 1 Pet. 4.10.—b Or, trusted.—c 1 Tim. 6.20.—d Ver. 13. Ch. 4.8.—e Ch. 3.14. Tit. 1.3. Heb. 10.23. Rev. 2.25.—f Rom. 2.20. & 6.17.—g 1 Tim. 1.10. & 6.3.—h Ch. 2.2.—i 1 Tim. 1.14.

final incorruptibility of the human body; and, in a word, the salvation both of the body and soul of man by Christ Jesus.

12. *I am not ashamed*. Though I suffer for the Gospel, I am not ashamed of the Gospel: nor am I confounded in my expectation; His grace being at all times sufficient for me.

For I know whom I have believed. I am well acquainted with the goodness, mercy, and power of Christ; and know that I cannot confide in Him in vain.

That which I have committed unto Him. This is variously understood. Some think he means his life, which he had put, as it were, into the hands of Christ, in order that he might receive it again, in the resurrection, at the great day. Others think he means his soul. This he had also given into the hands of his faithful Creator, knowing that although wicked men might be permitted to take away his life, yet they could not destroy his soul, nor disturb its peace. Others think that he is speaking of the Gospel, which he knows will be carefully preserved by the great Head of the church; for, though he shall be soon called to seal the truth with his blood, yet he knows that God will take care that the same truth shall be proclaimed to the world by others, whom God shall raise up for that very purpose.

13. *Hold fast the form of sound words*. The word *ὑποπόριον*, signifies the sketch, plan, or outline, of a building, picture, &c. and here refers to the plan of salvation which the apostle had taught Timothy. No man was left to invent a religion for his own use, and after his own mind. God alone knows that with which God can be pleased. If God did not give a revelation of Himself, the inventions of man in religious things, would be endless error, involving itself in contentions of unlimited confusion. God gives, in His mercy to man, a form of sound words or doctrines, a perfect plan and sketch of the original building; fair and well defined outlines of every thing which concerns the present and eternal welfare of man; and His own glory.

In faith and love. Faith credits the Divine doctrines. Love reduces them all to practice. Faith lays hold on Jesus Christ, and obtains that love by which every precept is cheerfully and effectually obeyed.

14. *That good thing*. The everlasting Gospel: keep by the Holy Ghost, for without a continual spiritual energy, man can do nothing. This indwelling Spirit will make them effectual to thy own salvation; and enable thee to preach them to the salvation of the souls of others.

15. *All they which are in Asia*. It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him nor confessed Christianity. He cannot be speaking of any general defection of the Asiatic churches, but of those Asiatics who had professed a particular friendship for him.

Phygellus and Hermogenes. These were two of the persons of whom he complains; but who they were, or what office they held; or whether they were any thing but private Christians, who had, for a time, ministered to St. Paul in prison, and when they found the state determined to destroy him, ceased to acknowledge him, we cannot tell.

16. *The Lord give mercy*. Onesiphorus had acknowledged him, and continued to do so; and he and his house, or family,

turned away from me; of whom are Phygellus and Hermogenes.

16. The Lord ^o give mercy unto ^p the house of Onesiphorus; ^q for he oft refreshed me, and ^r was not ashamed of ^s my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him ^t that he may find mercy of the Lord ^u in that day: and in how many things he ^v ministered unto me at Ephesus, thou knowest very well.

k 1 Tim. 6.21.—l Rom. 8.11.—m Acts 19.10.—n Ch. 4.10. 16.—o Matt. 5.7.—p Ch. 4.10.—q Philen. 7.—r Ver. 8.—s Acts 28.21. Eph. 5.30.—t Matt. 25.34.—u 2 Thes. 1.10. Verse 12.—v Heb. 6.10.

ministered to him in prison, and were not ashamed of their imprisoned pastor; nor of the cause for which he was in disgrace and suffering. As he showed mercy to the apostle; the apostle prays the Lord to show mercy to him.

17. *When he was in Rome*. Onesiphorus was no doubt an Asiatic, probably an Ephesian, (see below), who had frequent business at Rome; and when he came, sought out the apostle, who, it is supposed, had been confined in some close and private prison, (see the Preface,) so that it was with great difficulty he could find him out. This man had entertained the apostle when he was at Ephesus; and now he sought him out at Rome. Pure love feels no loads. Here was a true friend, one that sticketh closer than a brother.

18. *The Lord grant—that he may find mercy of the Lord*. Some think that this is a prayer to God the Father, to communicate grace to him, that he might find mercy in the great day at the hand of Jesus Christ, the Judge. It is probably only a Hebraism, for God grant that he may here be so saved by Divine grace, that in the great day he may receive the mercy of the Lord Jesus Christ unto eternal life.—See a similar form of expression, Gen. ix. 16. xix. 21. Exod. xxiv. 1, 2.

It is impossible to read this chapter over without feeling deeply interested for this most noble and amiable of men. To what trials did God expose him! His life was a life of perils and tribulations; his labours were superabundant, and his success all but incredible. Wherever he went, he left a track of light and love behind him. To him, as the grand instrument of God, the Gentiles, the whole habitable world, owe their salvation. Yet, see him in his old age, neglected by his friends, apparently forsaken of God, and abandoned to the hands of ruthless men: in prison and in chains, triumphing over sufferings and death; perfectly unshaken, unmoved by the evils with which he is obliged to contend, having the fullest persuasion of the truth of the doctrines which he had preached; and the strongest and most encouraging anticipation of the glory that was about to be revealed. He felt no evil, and he feared none. Sin had lost its power, and death its sting; the grave its victory, and hell its horrors. He had the happiness which Heathenism spoke of, but could not attain, because it knew not the great Source whence it must proceed. This God he knew, loved, obeyed, and was happy. Who but the righteous man can sing,

*Felix qui potuit rerum cognoscere causas;
Atque metus omnes, et inextinguibile fatum
Subiecit pedibus, strepitumque Acherontis arari!—
Illum non populi, fascies, non purpura regum,
Flexit; et infidos agitant discordia fratres;—
Non res Romana, perituraque regna.*—VIR. GEO. II. V. 430.

No murmur is heard from his heart; he is persuaded that all things work together for good to them that love God; the miserable uncertainty of friendship, the defection of cowardly brethren, and the apostasy of once zealous professors, do not move him. As far as it is lawful, he courts death; knowing, that to be absent from the body, is to be present with the Lord. Glorious system of truth by which such an apostle was formed! and, glorious apostle by whom this system was illustrated and confirmed! The character and conduct of St. Paul must make Christianity doubly amiable to believers; and highly respectable even to its enemies.

CHAPTER II.

He exhorts Timothy to constancy, fidelity, and courage; and to acquit himself as a true soldier of Jesus Christ, and patiently expect the fruit of his labours, 1—7. What the apostle's doctrine was relative to Christ, &c. He mentions his own sufferings and consolations, 9—13. What Timothy is to preach, how he is to acquit himself, and what he is to shun, 14—16. Of Hymeneus and Philetus, and their errors, 17, 18. Of the foundation of God, and its security, 19. The simile of a great house and its utensils, 20, 21. Timothy is to avoid youthful lusts, and foolish and unlearned questions, 22, 23. How he is to act in reference to false teachers, 24—26. [A. M. cir. 4069. A. D. 65 or 66. A. U. C. 815. An. Imp. Ner. Cesar. Aug. 12.]

THOU therefore, ^a my son, ^b be strong in the grace that is in Christ Jesus.

2 ^C And the things that thou hast heard of me ^d among many witnesses, ^e the same commit thou to faithful men, who shall be able to teach others also.

e 1 Tim. 1.2. Ch. 2.—b Eph. 6.10.—c Ch. 1.13 & 3.10, 14.—d Or, by.—e 1 Tim. 1.12.

NOTES.—Verse 1. *Be strong in the grace*. Though the genuine import of the word *grace* is favour; yet it often implies an active principle communicated from God: light directing how to act, and power enabling to act according to the light.

2. *The things that thou hast heard of me*. Those doctrines which I have preached the most publicly; and which many persons can attest. But, he seems to refer here to the doctrines delivered to him, when, in the presence of many, we

3 ^Thou therefore endure hardness ^a as a good soldier of Jesus Christ.

4 ^No man that warreth ^b entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

f 1 Tim. 3.2. Tit. 1.2.—g Ch. 3.8 & 4.5.—h 1 Tim. 1.18.—i 1 Cor. 9.25. nesses, he laid his hands upon him, see 1 Tim. vi. 12. Then the apostle gave him the proper form of sound words which he was to teach; and now he tells him to commit those truths to faithful men in the same way that they were committed to him; that the truth might be preserved in the church, and holy men appointed successively to preach it. These truths are still continued in the church, and still there are faithful men who proclaim them. But where is the uninterrupted apostolical succession? Who can tell? Probably it does not

5 And ^{if} a man also strive for mastery, ^{yet} is he not crowned, ^{except} he strive lawfully.

6 ^{The} husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ ^{of} the seed of David ^{was} raised from the dead ^{according to} my Gospel:

9 ^{Wherein} I suffer trouble, as an evil doer, ^{even unto} bonds; ^{but} the word of God is not bound.

10 Therefore ^I endure all things for the elect's sakes, ^{that} they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 ^{It is} a faithful saying: For ^{if} we be dead with *him*, we shall also live with *him*:

12 ^{As} we suffer, ^{so} shall we also reign with *him*: ^{if} we deny *him*, he also will deny us:

13 ^{It is} we believe not, ^{yet} he abideth faithful: ^{he} cannot deny himself.

14 Of these things put *them* in remembrance, ^{by} charging *them* before the Lord ^{that} they strive not about words to no profit, ^{but} to the subverting of the hearers.

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But ^{shun} profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a ^{canker}: of whom is ^{Hymeneus} and ^{Philetus}:

18 Who, ^{concerning} the truth have erred, ^{saying} that the resurrection is past already; and overthrow the faith of some.

19 ^{As} we suffer, ^{so} shall we also reign with *him*: ^{if} we deny *him*, he also will deny us:

20 ^{It is} we believe not, ^{yet} he abideth faithful: ^{he} cannot deny himself.

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46 Who, ^{concerning} the truth have erred, ^{saying} that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless ⁱ the foundation of God standeth ^s sure, having this seal, The Lord ^k knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 ^m But, in a great house there are not only vessels of gold and of silver, but also of wood and of earth; ⁿ and some to honour, and some to dishonour.

21 ^o If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^p prepared unto every good work.

22 ^q Fee also youthful lusts: but ^r follow righteousness, faith, ^s 1 Matt. 24. 24. Rom. 5. 35. 1 John 2. 19. — k Or, steady. — l Nah. 1. 7. John 10. 14, 27. See Num. 16. 6. — m 1 Tim. 3. 15. — n Rom. 9. 21. — o See Isa. 52. 11. — p Ch. 3. 17. Tit. 3. 1. — q 1 Tim. 6. 11. — r Acts 2. 14. 1 Cor. 1. 2. — s 1 Tim. 1. 5. & 4. 12.

it terminates in the bitter pains of an *eternal death*. To such a *gangrene*, the apostle compares the corrupt doctrines of *Hymeneus* and *Philetus*.

18. *Who, concerning the truth have erred* [They had the truth, but *erred* or *wandered* from it; saying the resurrection was already past, and thus denying the resurrection of the body; and, by consequence, future rewards and punishments; and thus necessarily sapped the foundation of all religion; and thus the *gangrene* had, in reference to their unhappy votaries, a rapid and unchecked operation.

19. *The foundation of God standeth sure* [The word *θεμελιος*, signifies literally a *foundation*, and especially the *foundation of a building*; and metaphorically, the *building itself*. And often a *noble mansion or palace*. In this place the apostle compares the religion of Christ to a *great or noble mansion*. — See ver. 20. And as this religion is *founded on the authority and power of the Almighty*, it necessarily must stand *sure* and be *permanent*. This house has an *inscription* on it, for so *σφραγίς*, seal, is frequently understood; and this is evidently an allusion to the ancient temples. Above the door of the temple of Delphos there was the Greek word *εὐχάρτιον*: on which Plutarch has written an express treatise. In many of the Mohammedan mosques, the walls are covered with *inscriptions*, which are ordinarily sentences taken from the *Koran*, relative to the majesty of God, or the nature of His worship. And we know that there was an *inscription* on the mitre of the high-priest among the Jews, viz. יהוה אחד *Yahweh אחד*, *holiness to the Lord*.²³ Exod. xxviii. 36. xxxix. 30. — See also Zecl. xvi. 20. And this inscription may here be represented as being made with the *seal of God*; for He stamps this on all things belonging to Himself and His worship.

But some suppose *θετατος*, here to signify a *contract* or *covenant* by which two parties are bound to fulfil certain conditions and duties, the obligation to which, each takes on him by *sealing* the instrument with his seal. Among the Asiatics, these seals have scarcely ever any *image* or *figure* on them, but always some very *expressive inscription*. I have seen many of these, and several of them are now before me. The *treofold* inscription, i. e. one on the seal of each party, may be here alluded to: that on God's seal, is εὐρω κυριος τοῦς οὐρανῶν. *The Lord approveth of them that are his*. That on the seal of his followers, is, ἀσπονητοῦ ἀδικίας τὰς ἡ ανομοφύτων τοῦ νομοῦ κυριον. *Let every one who nameth the name of the Lord (every Christian) depart from iniquity*. Thus each has his peculiar inscription.

Kyrios, Lord, instead of *Xpistus, Christ*, is the reading of almost all the MSS. of importance; and the principal Versions.

The Lord knoweth [i. e. Approves, watches over and provides for them that are His true followers. To this His followers must cheerfully subscribe; and say, *Let every one that nameth this Lord avoid every appearance of evil*.

20. *But in a great house* [Here the apostle carries on the allusion introduced in the preceding verse. As the *foundation of God* refers to God's *building*, i. e. the whole system of Christianity; so here the *great house* is to be understood of the same; and the different kinds of vessels mean the different teachers, as well as the different kinds of members. In this sacred house at Ephesus, there were *vessels of gold and silver*, eminent, holy, sincere, and useful teachers and members; and also *vessels of wood and of earth*, false and heretical teachers, such as *Hymeneus* and *Philetus*, and their followers. There are also in such houses vessels employed, some in a more honourable, others in a less honourable office. To these he seems also to compare the same persons.

21. *If a man therefore purge himself from these* [He that takes heed to his ways and to his doctrines, and walks with God, will separate himself not only from all *false doctrine*, but from all *ricked men*, and thus be sanctified and proper to be employed by the Master in every good word and work. The apostle has not made the application of these different smiles; and it is very difficult to tell what he means.

22. *Fee also youthful lusts* [Not only all irregular and sensual desires, but *pride, ambition*, and, above all, the *lust of power*; to which most men will sacrifice all other propensities; their ease, pleasure, health, &c. This is the most bewitching passion in the human heart. Both in church and state it is ruinous; but particularly so in the former. Timothy was now between 30 and 40 years of age; the very age in which *ambition* and the *lust of power* most generally prevail. *Capital pleasures*, are the sins of youth — *ambition* and the

charity, peace, with them that 'call on the Lord,' out of a pure heart.

23. But ^a foolish and unlearned questions avoid, knowing that they do gender strifes.

24. And ^b the servant of the Lord must not strive; but be gentle unto all men, ^c apt to teach, ^d patient,

25. ^e In meekness instructing those that oppose themselves; ^f if God peradventure will give them repentance ^g to the acknowledging of the truth; ^h and that they may ⁱ recover themselves out of the snare of the devil, who ^j are taken captive by him at his will.

(1 Tim. 1. 4. & 4. 7. & 6. 4. Ver. 16. Tit. 3. 9. — u. Tit. 3. 2. — v. 1 Tim. 3. 2. 3. Tit. 1. 9. — w. Or, forbearing — y. (Gal. 5. 1. 1 Tim. 6. 11. 1 Pet. 3. 15. — y. Acts 5. 32. — z. 1 Tim. 2. 4. Ch. 3. 7. Tit. 1. 1. — a. Gr. *ἀσπονητοῦ ἀδικίας* — b. 1 Tim. 3. 17. — c. Or. *ταπεινός*.)

love of power, the sins of *middle age*: *covetousness* and *carling cares*, the crimes of old age.

Follow righteousness [Flee from sin; pursue goodness. *Righteousness*; whatever is just, holy, and innocent. *Faith*, fidelity both to God and man; improving that grace by which thy soul may be saved: and faithfully discharging the duties of thy office that thou mayest save the souls of others. *Charity*; love to God and man. *Peace* among all the members of the church; and, as far as possible, with all men; but especially among those who *irked* the Lord out of a pure desire to glorify His name.

23. *Foolish and unlearned questions* [See the notes on 1 Tim. 1. 4. v. 7. and Titus iii. 9.

24. *The servant of the Lord must not strive*: See on 1 Tim. iii. 2. and 3.

25. *Those that oppose* *Ἀντιδιαθεμενους*. This seems to refer to those who opposed the apostle's *authority*; and hence the propriety of the allusion to the rebellion of Korah and his company. — See above.

If God peradventure will [He was to use every means which he had reason to believe God might bless; and the apostle intimates that, bad as they were, they were not out of the reach of God's mercy.

26. *And that they may recover themselves* [The construction of this verse is extremely difficult; though the sense given by our translation is plain enough. I shall set down the original, and the principal translations in English.

Καὶ ἀνασῃψιν ἐκ τῆς τοῦ διαβόλου παγίδος; ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τοῦ ἐκείνου δαίμονα.

And the rise again from snares of the devil, of whom they had been holde captivities at his will.—WICKLIFF, First translation into English, 1378.

And to turne agayne from the snare of devyll, which are holden in prison of him at his will.—COVERDALE. First printed English Bible, 1535.

That they may come to themselves agayne out of the snare of the devyll which are now taken of him at his will.—ERWARD VIth's Bible, by Becke, 1549.

And they may recover their senses to perform his will, after being rescued aīre by the servant of the Lord, out of the snare of the devil.—WAKEFIELD:—who refers αὐτον, him, to the servant of the Lord, ver. 24.

And being caught alive by him out of the snare of the devil, they may aīrakē to do his will.—MACKNIGHT:—who remarks that αὐτον, the relative, means the servant of the Lord; and ἐκείνου, the demonstrative, refers to God, mentioned ver. 15.

I leave these different translations with the reader.

I have referred in the preceding notes, to *inscriptions* which appear on the buildings and coins of the Asiatics: such inscriptions are, in general, very curious, and carry with them a considerable show of piety to God; in the acknowledgment of His providence and mercy: I shall quote one merely as a curiosity, without supposing it to be immediately applicable to the illustration of the text.

There is extant a gold circular coin of the Great Mogul, Shah Jehan, struck at Delhi, A. H. 1062. A. D. 1651, five inches and a half in diameter; on each side of this coin is a square, the angles of which touch the periphery; within this square, and in the segments, there are the following inscriptions:—

1. Within the square, on one side, *The bright star of religion, Mohammed (a second Sahib Kiran) Shah Jehan, the victorious emperor*. 2. In the segment, on the upper side of the square, *The impression upon this coin of 200 mohurs, was struck through the favour of God*. 3. On the lateral segment to the left, *By the second Sahib Kiran, Shah Jehan, the Defender of the Faith*. 4. On the bottom segment, *May the golden countenance from the scripture of this coin, enlighten the world*. 5. On the lateral segment to the right, *As long as the splendid face of the moon is illuminated by the rays of the sun*! 1. On the reverse, within the square, *There is no god but God; and Mohammed is the Prophet of God*. Struck in the capital of Shah Jehan-abad, A. H. 1062. 2. On the top of the square, *Religion was illuminated by the truth of Abu Bekr*. 3. On the left hand compartment, *The faith was strengthened by the justice of Omar*. 4. On the bottom compartment, *Piety was refreshed by the modesty and mildness of Othman*. 5. On the right hand compartment, *The world was enlightened by the learning of Aly*. On these inscriptions, it may be just necessary to observe, that Abu Bekr, Omar, Othman, and Aly, were the four *khalifs* who succeeded Mohammed. Abu Bekr was the father of Ayesha, one of Mohammed's wives. Othman, from whom the Turkish gov-

vernment is still called the *Ottoman Empire*, was son-in-law of Mohammed, having married his two daughters, *Rakiah* and *Om-ul-Calthum*. And *Aly*, son of *Abi Taleb*, Mohammed's uncle, was also one of the sons-in-law of Mohammed, having married *Fatima*, the daughter of his favourite wife *Ayesha*.

Grotius and others have supposed that the apostle alludes to the custom of putting an inscription on the foundation-stone of a city or other building, giving an account of the time in which it was founded, built, &c. Sometimes, engraved stones were placed over the principal gates of cities and fortresses, particularly in the East, specifying the date of erection, repairs, &c. and containing some religious sentiment or verse from the Koran. But I do not think it likely that the apostle refers to any thing of this kind. There appears to be an allusion here to the *rebellion of Korah* and his company, against the authority of *Moses*, Numb. xvi. where, ver. 5, it is said, *The Lord will show who are His*: here the words of the Septuagint are nearly the same that the apostle uses in this verse,

εγὼ ὁ Θεὸς τῶν ὧντας αὐτῶν. *God knoweth or approveth of them that are His*. And the words in ver. 26. *Depart from the tents of these wicked men*, are similar to those of the apostle, *Let every one that nameth the name of the Lord depart from iniquity*. We may therefore take it for granted, that those false teachers, the chief of whom were *Hymeneus* and *Philetus*, had risen up against the authority of St. Paul; and he, in effect, informs Timothy here, that God will deal with them as he did with Korah, Dathan, and Abiram, and their company. And as the true Israelites were to separate themselves from the tents of those wicked men; so he and the believers at Ephesus were to hold no sort of communion with those workers of iniquity. This subject he farther illustrates by a contract between two parties, each of which sets his seal to the instrument, the seal bearing the motto peculiar to the party. This I conceive to be the meaning: but, the common mode of interpretation will, it is probable, be most commonly followed.

CHAPTER III.

Dangerous times in the latter days, from the apostasy and wickedness of men, of whom an affecting description is given, 1-7. It shall happen to them as to Jannes and Jambres, who withstood Moses, 8, 9. The apostle speaks of his persecutions and sufferings, and shews, that all those who will live a godly life, must suffer persecution, 10-12, because evil men and seducers will wax worse and worse, 13. Timothy is exhorted to continue in the truths he had received, having known the Scriptures from a child, 14, 15. All Scripture is given by Divine inspiration, 16, 17. [A. M. cir. 4069. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Cesar. Aug. 12.]

TIMOTHY know also, that ^a in the last days perilous times shall come.

² For men shall be ^b lovers of their own selves, ^c covetous, ^d boasters, ^e proud, ^f blasphemers, ^g disobedient to parents, unthankful, unholily,

³ ^b Without natural affection, ⁱ truce-breakers, ^k false accusers, ^l incontinent, fierce, despisers of those that are good, ^m Traitors, heady, high-minded, ⁿ lovers of pleasures more than lovers of God;

^a 1 Tim. 4. 1.—^b 1 Tim. 4. 2.—^c 2 Pet. 2. 15.—^d Jude 18.—^e Phil. 2. 21.—^f 2 Pet. 2. 2.—^g Jude 16.—^h 1 Tim. 6. 4.—ⁱ 1 Tim. 1. 21.—^j 2 Pet. 2. 12.—^k Jude 10.—^l Rom. 1. 30.—^m Rom. 1. 31.—ⁿ Or, makebates.—^k Tit. 2. 3.—^l 1 Pet. 3. 3.—^m 2 Pet. 2. 10.

NOTES.—Verse 1. *In the last days*] This often means the days of the Messiah; and is sometimes extended in its signification to the destruction of Jerusalem, as this was properly the last days of the Jewish state. But the phrase may mean any future time, whether near or distant.

² *For men shall be*] The description in this and the following verses, the Papists apply to the Protestants; the Protestants, in their turn, apply it to the Papists: *Schoettgen* to the Jews; and others to heretics in general. There have been both teachers and people in every age of the church, and in every age of the world, to whom these words may be most legitimately applied. Both Catholics and Protestants have been lovers of their own selves, &c. but it is probable that the apostle had some particular age in view, in which there should appear some very essential corruption of Christianity.

Lovers of their own selves] Φιλαυτοί, selfish, studious of their own interest, and regardless of the welfare of all mankind.

Correctous] Φιλαργυροί, lovers of money, because of the influence which riches can procure.

Boasters] Αλαζονες, vain-glorious, self-assuming; valuing themselves beyond all others.

Proud] Υπερηφανοί, airy, light, trifling persons; those who love to make a show; who are all outside; from *εμπ*, above, and *φανω*, to show, or appear.

Blasphemers] Βλασφημοί; those who speak impiously of God and sacred things; and injuriously of men.

Disobedient to parents] Γενεσίων ἀπειθεῖς. Headstrong children, whom their parents cannot persuade.

Unthankful] Ἀναργεῖται; persons without grace, or gratefulness; who think they have a right to the services of all men; yet feel no obligation, and consequently no gratitude.

Unholily] Ἀσέβητοι; without piety; having no heart-reverence for God.

³ *Without natural affection*] Ἀσπύγοι; without that affection which parents bear to their young; and which the young bear to their parents. An affection which is common to every class of animals: consequently, men, without it, are worse than brutes.

Truce-breakers] Ἀπονομίαι, from a, negative, and σπονδή, a libation, because in making treaties, libations both of blood and wine were poured out. The word means those who are bound by no promise; held by no engagement; obliged by no oath. Persons who readily promise any thing, because they never intend to perform.

False accusers] Διαβολοί, devils: but properly enough rendered false accusers; for this is a principal work of the devil. Slanderers; striving ever to ruin the characters of others.

Incontinent] Ἀκρατεῖς, from a, negative, and κρατος, power. Those who, having sinned away their power of self-government, want strength to govern their appetites; especially those who are slaves to uncleanness.

Fierce] Ἀνήμεροι; from a, negative, and ήμερος, mild or gentle. Wild, impetuous; whatever is contrary to pliability and gentleness.

Despisers of those that are good] Ἀφιλάδοι; not lovers of good men. Here is a remarkable advantage of the Greek

⁵ Having a form of godliness, but ⁶ denying the power thereof: ⁷ from such turn away.

⁶ For ⁹ of this sort are they which creep into houses, and lead captive simple women laden with sins, led away with divers lusts, ⁷ Ever learning, and never able ⁸ to come to the knowledge of the truth.

⁸ ⁸ Now as Jannes and Jambres withstood Moses, so do these also resist the truth: ⁹ men of corrupt minds, ¹⁰ reprobate ¹¹ concerning the faith.

^a Phil. 3. 19.—^b 2 Pet. 2. 13, &c.—^c Jude 4. 19.—^d 1 Tim. 5. 8.—^e 1 Tim. 1. 16.—^f 2 Thess. 3. 6.—^g 1 Tim. 1. 5.—^h Matt. 23. 14.—ⁱ Titus 1. 11.—^j 1 Tim. 2. 4.—^k Exod. 7. 11.—^l 1 Tim. 6. 5.—^m Rom. 1. 25.—ⁿ 2 Cor. 12. 5.—^o Tit. 1. 16.—^p Or, of no judgment.

over the English tongue: *one word* of the former, expressing five or six of the latter. Those who do not love the good, must be radically bad themselves.

⁴ *Traitors*] Προδοταί; from προ, before, and ὀδοποι, to deliver up. Those who deliver up to an enemy, the person who has put his life in their hands; such as the Scots of 1613, who delivered up into the hands of his enemies, their unfortunate countryman and king, Charles the First; a stain which no lapse of ages can wipe out.

Headly] Ἰππερεῖς; from προ, forwards, and πτω, to fall; headstrong, precipitate, rash, inconsiderate.

High minded] Τερψυχεῖται; from τρυψ, smoke; the frivoli-ously aspiring; those who are full of themselves, and empty of all good.

Lovers of pleasures more than lovers of God] This is nervously and beautifully expressed in the Greek, φιλαυτοῦ παύ-λιν ἡ φιλοδοξία, lovers of pleasure, rather than lovers of God; i. e. pleasure, sensual gratification, is their god; and this they love and serve; God they do not.

⁵ *Having a form of godliness*] The original word πορφωρα signifies a draught, sketch, or summary, and will apply well to those who have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c. while destitute of the life of God in their souls; and are not only destitute of this life, but deny that such life or power is here to be experienced or known. They have religion in their creed, but none in their hearts. And perhaps to their summary they add a decent round of religious observances. From such turn away; not only do not imitate them, but have no kind of fellowship with them: they are a dangerous people; and but seldom suspected, because their outside is fair.

⁶ *For of this sort are they*] He here refers to false teachers, and their insinuating manners, practising upon weak women, who, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities. Among the Jews there are remarkable cases of this kind on record; and not a few of them among the full-fed monks of the Romish church. But, in what sect or party have not such teachers been occasionally found?

⁷ *Ever learning*] From their false teachers; and never able to come to the knowledge of the truth; because that teaching never leads to the truth: for, although there was a form of godliness, which gave them a sort of authority to teach; yet as they denied the power of godliness, they never could bring their votaries to the knowledge of the saving power of Christianity.

There are many professors of Christianity still, who answer the above description. They hear, repeatedly hear, it may be, good sermons; but as they seldom meditate on what they hear, they derive little profit from the ordinances of God; they have no more grace now than they had several years ago, though hearing all the while; and perhaps, not wickedly departing from the Lord, they do not meditate; they do not think; they do not reduce what they hear to practice; therefore, even under the preaching of an apostle, they could not become wise to salvation.

⁸ *Now as Jannes and Jambres withstood Moses*] This is

9 But they shall proceed no farther: for their folly shall be manifest unto all men, ^w as theirs also was.

10 ^x But ^y thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me ^z at Antioch, ^a at Iconium, ^b at Lystra; what persecutions I endured: but ^c out of them all the Lord delivered me.

12 Yea, and ^d all that will live godly in Christ Jesus shall suffer persecution.

13 ^e But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

^w Exod. 7.12 & 8.18 & 9.11.—^x Phil. 2.22. ^y 1 Tim. 4.5.—^z Or, thou hast been a different follower of.—^a Acts 13.45, 50.—^b Acts 14.2, 5.—^c Acts 14.19, &c.—^d Psalm 31.2, 2 Cor. 1.10. Ch. 4.7.

fers to the history of the Egyptian magicians, given in Exod. vii. where see the notes, and particularly the concluding observations at the end of that chapter, where several things are said concerning these two men.

Men of corrupt minds] It appears as if the apostle were referring still to some Judaizing teachers, who were perverting the church with their doctrines, and loudly calling in question the authority and doctrine of the apostle.

Reprobate concerning the faith] *Ἀναστροφῇ, undiscerning, or untwisted*; they are base metal, unstamped; and should not pass current, because not standard. This metaphor is frequent in the Sacred Writing.

9. *But they shall proceed no farther*] Such teaching and teachers shall never be able, ultimately, to prevail against the truth; for the foundation of God standeth sure.

Their folly shall be manifest] As the Scriptures, which are the only rule of morals and doctrine, shall ever be preserved; so, sooner or later, all false doctrines shall be tried by them; and the folly of men, setting up their wisdom against the wisdom of God, must become manifest to all.—False doctrine cannot prevail long, where the Sacred Scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God. *Is Popery or Protestantism this religion?*

10. *Thou hast fully known my doctrine*] And having long had the opportunity of knowing me, the doctrine I preached, my conduct founded on these doctrines, the object I have in view by my preaching, my fidelity to God and to my trust, my long-suffering with those who walked disorderly, and opposed themselves to the truth, and did what they could to lessen my authority, and render it suspected; my love to them and to the world in general, and my patience in all my adversities; thou art capable of judging between me and the false teachers, and canst easily discern the difference between their doctrines, conduct, motives, temper, spirit, &c. and mine.

11. *Persecutions—which came unto me at Antioch*] The Antioch mentioned here was Antioch in Pisidia, to which place Paul and Barnabas came in their first apostolic progress; and where Paul delivered that memorable discourse which is preserved in the 13th chapter of Acts, ver. 16–43. In this city it is said, the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts; but they shook off the dust of their feet against them, and came to Iconium. Acts xiii. 50–52. Here, there was an assault made both of the Gentiles and also of the Jews with their rulers, to treat them despitefully, and to slay them, and they fled unto Lystra and Derbe; and there came thither certain Jews, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead. The historian informs us that his life was miraculously restored, and that he departed thence, and came to Derbe, and afterwards returned to Lystra, Iconium, and Antioch, where they had lately been so grievously persecuted.—See Acts xiv. 5, 6, 19–21. These are the persecutions, &c. to which the apostle alludes; and we find that he mentions them here precisely in the same order in which according to the relation of St. Luke, they occurred. Now, it is said here, that Timothy fully knew all these things; and we may naturally suppose they could not be unknown to him, when it is evident he was either a native of, or resided in, those parts: for, when the apostle, some time after the above, visited Derbe and Lystra, behold, a certain disciple was there, named Timothy, well reported of by the brethren that were at Lystra and Iconium. Acts xvi. 1. As these things happened in his own neighbourhood, Timothy must have known them; for a person who had such a religious education as he had, could not be unacquainted with these persecutions, especially as we may believe that his mother and grandmother had been converts to Christianity at that time. See several useful remarks in Dr. Paley's *Horæ Pauline*, on these circumstances, p. 312.

12. *All that will live godly*] So opposite to the spirit and practice of the world is the whole of Christianity, that he who gives himself entirely up to God, making the Holy Scriptures the rule of his words and actions, will be less or more reviled and persecuted. "If religion gives no quarter to vice, the vicious will give no quarter to religion and its professors."

13. *Evil men and seducers shall wax worse*] They will yet go on, for a season, deceiving themselves and deceiving others; but, by and by, their folly will become manifest to all, ver. 9. The word *πονηροί*, which we render *seducers*, signifies jugglers, pretenders to magical art; probably persons deal-

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known ^e the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ^h All scripture is given by inspiration of God, ⁱ and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 ^k That the man of God may be perfect, ^l thoroughly ^m furnished unto all good works.

^d Psal. 34.19. Acts 14.22. Mark 16.21. Josh. 17.14. 1 Cor. 15.19. 1 Thess. 5.23.—^e 2 Tim. 3.15. 1 Tim. 4.1. Ch. 2.13.—^f Ch. 1.17 & 2.2.—^g John 5.39.—^h 2 Pet. 1.20, 21.—ⁱ John 1.9.—^j 1 Tim. 6.11.—^k Or, perfected.—^l Ch. 5.21.

ing in false miracles; with whom the church, in all ages, has been not a little disgraced.

14. *But continue thou*] No man, however well instructed in the things of God, or grounded in Divine grace, is out of the reach of temptation, apostacy, and final ruin: hence the necessity of watching unto prayer, depending upon God, continuing in the faith, and persevering unto the end.

15. *From a child thou hast known the Holy Scriptures*] The early religious education of Timothy, has been already sufficiently noticed, see chap. i. 5. and the *Preface* to the first epistle. St. Paul introduces this circumstance again here, for the confirmation of Timothy's faith. He had learned the doctrines of Christianity from a genuine apostle; and as Christianity is founded on the law and the prophets, Timothy was able to compare its doctrines with all that had been *typified and predicted*, and consequently was assured that the Christian religion was true.

Able to make thee wise unto salvation] The apostle is here evidently speaking of the Jewish Scriptures; and he tells us that they are able to make us wise unto salvation, provided we have faith in Jesus Christ. This is the simple use of the *Old Testament*. No soul of man can be made wise unto salvation by it, but as he refers all to Christ Jesus.—The Jews are unsaved, though they know these Scriptures, because they justify themselves in Christ; for Christ is the end of the law for the justification of all that believe.

16. *All scripture is given by inspiration of God*] This sentence is not well translated; the original, *ἡ ἀρχαὶ παλαιὰ θεοῦ ἐν λόγῳ, ὡς ἀληθῆς ἔπος διακινῶντας, κ. τ. λ.* should be rendered, *Every writing divinely inspired, is profitable for doctrine, &c.* The particle *καὶ*, and, is omitted by almost all the Versions, and many of the Fathers; and certainly does not agree well with the text. The apostle is here, beyond all controversy, speaking of the writings of the *Old Testament*; which, because they came by Divine inspiration, he terms the *Holy Scriptures*, ver. 15. and it is of them alone that this passage is to be understood: and although all the New Testament came by as direct an inspiration as the Old; yet, as it was not collected at that time, nor indeed complete, the apostle could have no reference to it.

The doctrine of the *inspiration of the Sacred Writings* has been a subject of much discussion, and even controversy, among Christians. There are two principal opinions on the subject.—1. That every thought and word were inspired by God; and that the writer did nothing but merely write as the Spirit dictated. 2. That God gave the whole matter, leaving the inspired writers to their own language; and hence the great variety of style and different modes of expression. But as I have treated this subject at large in my *Introduction to the Four Gospels, and Acts of the Apostles*, I must refer the reader to that work.

Is profitable for doctrine] To teach the will of God, and to point out Jesus Christ till He should come.

For reproof] To convince men of the truth; and to convince those who should deny it; particularly the Jews.

For correction] *ἵνα ἐκκαθάρσιν, for restoring things to their proper uses and places*: correcting false notions and mistaken views.

Instruction in righteousness] *ἵνα παύσωνται ἐν ἐξουσίᾳ, For communicating all initiatory religious knowledge; for schooling mankind*. All this is perfectly true of the Jewish Scriptures; and let faith in Christ Jesus be added, see ver. 15. and then all that is spoken in the following verse will be literally accomplished.

17. *That the man of God*] The preacher of righteousness, the minister of the Gospel; the person who derives his commission from God; and always appears as His herald and servant. *May be perfect*] *Ἀπλῶς*, from *ἀπὸ*, to fit or adapt. It properly signifies an integer, or whole number, in arithmetic; to which nothing needs to be added to make it complete.

Thoroughly furnished] *Ἐκτεταμένος, from ἐξ, intensive, and απρος, complete*; see above. "Not only complete in himself, as to his integrity, religious knowledge, faith in Jesus, and love to God and man; but that he should have all those qualifications which are necessary to complete the character, and ensure the success, of a preacher of the Gospel. Timothy was to teach, reprove, correct, and instruct others; and was to be to them a pattern of good works."

From what the apostle says here concerning the qualifications of a Christian minister, we may well exclaim, Who is capable of these things? Is it such a person as has not intellect sufficient for a common trade or calling? No. A preacher of the Gospel should be a man of the soundest sense, the most

cultivated mind, the most extensive experience; one who is deeply taught of God; and who has deeply studied man; one who had prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the glory of God; one who abides under the

inspiration of the Almighty, and who has hidden the word of God in his heart, that he might not sin against Him. No minister formed by man, can ever be such as is required here. The school of Christ, and that alone, can ever form such a preacher.

CHAPTER IV.

The apostle solemnly charges Timothy to be diligent, incessant, and faithful in his preaching; to watch, suffer patiently, and give full proof of his ministry, 1-5. He predicts his own approaching death, and expresses the strongest confidence of being eternally happy, 6-8. Desires Timothy to come and see him; shows that several had forsaken him, that others were gone to different districts, and that he had only Luke with him, 9-12. Desires him to bring the cloak, books, and parchments, which he had left at Troas, 13. Of Alexander the coppersmith's opposition, 14, 15. Tells Timothy how he was deserted by all when obliged to make his first defence before Nero; how God supported him, and the confidence with which he was inspired, 16-18. Salutations to different persons at Ephesus; and from different persons at Rome, 19-21. The apostolical benediction, 22. [A. M. cir. 4069. A. D. 65 or 66. A. U. C. 818. An. Incip. Neronis Cæs. Aug. 12.]

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth; and shall be turned unto fables.

a 1 Tim. 5:21 & 6:13. Ch. 2:13. - a Acts 10:19 - c 1 Tim. 5:20. Tit. 1:13 & 2:15 - d 1 Tim. 4:18 - e Ch. 3:1. - f 1 Tim. 1:10 - g Ch. 3:6. - h 1 Tim. 1:4 & 4:7. Tit. 1:14. - i Ch. 1:8 & 2:3. - k Acts 21:8. Eph. 4:11.

NOTES.—Verse 1. *I charge thee therefore before God*] Whose herald thou art; and before the Lord Jesus Christ, whose salvation thou art to proclaim; and who is coming to judge the world; all that shall be found then alive, and all that have died from the foundation of the world;

2. *Preach the word*] Καρπὼν τοῦ λόγου, proclaim the doctrine, the doctrine of Christ crucified for the sins of the whole world; the doctrine that the Gentiles are invited to be fellow-heirs with the Jews; and that, for Jews and Gentiles, there is no salvation but by faith in Christ.

Be instant in season and out of season] Εὐαγγελίζου, εὐαγγελίζου, εὐαγγελίζου. Be urgent, whether the times be prosperous or adverse, whenever there is an opportunity; and when there is none, strive to make one. The Judge is at the door; and to every man eternity is at hand! Wherever thou meetest a sinner, speak to him the word of reconciliation. Do not be contented with stated times and accustomed places merely; all time and place belong to God, and are proper for His work. Wherever it can be done, there it should be done. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any.

Reprove] Ελέγξων, confute the false teachers.

Rebuke] Επιτιμῶν, reprove cuttingly and severely those who will not abandon their sins.

Exhort] Παροχαλεπών, comfort the feeble-minded, the diffident, and the tempted.

With all long-suffering] In reference to each and all of these cases.

And doctrine] The different modes of teaching suited to each.

3. *For the time will come*] There is a time coming to the church when men will not hear the practical truths of the Gospel; when they will prefer speculative opinions, which either do no good to the soul, or corrupt and destroy it, to that wholesome doctrine of "Deny thyself, take up thy cross, and follow me," which Jesus Christ has left in His church.

But after their own lusts] For these they will follow, and hate those preachers, and that doctrine, by which they are opposed.

Shall they heap to themselves teachers] They will add one teacher to another, run and gad about after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus. In this disposition, interested men often find their account; they set up for teachers, "and widen and strew with flowers the way down to eternal ruin;" taking care to soothe the passions, and datter the vices, of a trifling superficial people.

Having itching ears] Endless curiosity; an insatiable desire of variety; and they get their ears tickled with the language and accent of the person, abandoning the good and faithful preacher for the fine speaker.

4. *And they shall turn away their ears from the truth*] The truth strips them of their vices, sacrifices their idols, darts its lightning against their easily besetting sins, and absolutely requires a conformity to a crucified Christ; therefore they turn their ear away from it.

And shall be turned unto fables] Believe any kind of stuff and nonsense; for, as one has justly observed, "Those who reject the truth are abandoned by the just judgment of God, to credit the most degrading nonsense." This is remarkably the case with most Deists; their creed often exhibits what is grossly absurd.

5. *But teach thou in all things*] It is possible to be over-taken in a fault; to neglect one's duty, and to lose one's soul. Watching unto prayer prevents all these evils.

Endure afflictions] Let no sufferings afright thee; nor let

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me, at that day: and not to me only, but unto all them also that love his appearing.

1 Cor. 6:6f. Rom. 15:19. Cd. 1:25 & 4:17. - m Phil. 2:17. - n Phil. 1:23. See 2 Pet. 1:11 - o 1 Cor. 9:24, 25. Phil. 3:11. 1 Tim. 6:12. Heb. 12:1. - p 1 Cor. 9:25. James 1:12. 1 Pet. 5:4. Rev. 2:10. - q Ch. 1:12.

the dread of them: either cause thee to abandon the truth, or to relax in thy zeal for the salvation of men.

Do the work of an evangelist] That is, preach Christ crucified for the sins of the whole world; for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ. An angel from God was first sent to do the work of an evangelist; and how did he do it? Behold, said he, I bring you good tidings of great joy; Ἰὼν ἄγα, εὐαγγελίζονται ὑμῶν χάριν, ψαλμῶν ὅτις ἐστὶν σωτὴρ τοῦ σώματος. Behold, I evangelize unto you great joy, which shall be to all people; to you is born a Saviour. Those who do not proclaim Christ as having tasted death for every man; and who do not implicitly show that every human soul may be saved; do not perform the work of evangelists; they, God help them! limit the Holy One of Israel. Yet, as far as they preach the truth in sincerity, so far God acknowledges, and blesses them and their labours: they do a part of the work, but not the whole.

Make full proof of thy ministry] Push all thy principles to their utmost power of activity; carry them on to all their consequences; and try what God will do for thee, and by thee. Neglect no part of thy sacred function; perform faithfully all the duties of which it is composed; and do God's work in His own way, and in His own Spirit.

6. *For I am now ready to be offered*] Ἦν σπερδόμεναι, I am already poured out as a libation.—See the note on Phil. ii. 17. He considers himself as on the eve of being sacrificed; and looks upon his blood as the libation which was poured on the sacrificial offering. He could not have spoken thus positively, had not the sentence of death been already passed upon him.

7. *I have fought a good fight*] Every reader will perceive that the apostle, as was his very frequent custom, alludes to the contests at the Grecian games; τὰ ἄγωνα τοῦ καθ' ἡμῶν πολεμοῦμαι, I have wrestled that good wrestling; I have struggled hard, and have overcome, in a most honourable cause.

I have finished my course] I have started for the prize, and have come up to the goal, outstripped all my competitors, and have gained this prize also.

I have kept the faith] As the laws of these games must be most diligently observed and kept, for though a man overcome, yet is he not crowned, except he strive lawfully, so I have kept the rules of the spiritual combat and race; and thus, having contended lawfully, and conquered in each exercise, I have a right to expect the prize.

8. *Henceforth there is laid up for me a crown*] This I can claim as my due; but the crown I expect is not one of fading leaves, but a crown of righteousness; the reward which God, in His kindness, has promised to them who are faithful to the grace He has bestowed upon them.

The Lord, the righteous Judge] He alludes here to the Brahmens, or umpire in the Grecian games, whose office it was to declare the victor, and to give the crown.

In that day] The day of judgment; the morning of the resurrection from the dead.

Unto all them that love his appearing] All who live in expectation of the coming of Christ; who anticipate it with joyfulness; having buried the world, and laid up all their hopes above. Here is a reward; but it is a reward not of debt but of grace; for, it is by the grace of God that even an apostle is fitted for glory. And this reward is common to the faithful, it is given not only to apostles, but to all them that love His appearing. This crown is laid up; it is in view, but not in possession. We must die first.

I have several times noted the allusions of St. Paul to the Greek poets, and such as seemed to argue that he quoted immediately from them. There is a passage in the *Alcistis* of Euripides, in which the very expressions used here by the

9 Do thy diligence to come shortly unto me.

10 For ¹ Demas hath forsaken me, ² having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia.

11 ³ Only ⁴ Luke is with me. Take ⁵ Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And ⁶ Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpas, when thou comest, bring ⁷ with thee, and the books, ⁸ but especially the parchments.

14 ⁹ Alexander the coppersmith did me much evil: ¹⁰ the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood ¹¹ our words.

¹ Col. 4. 15. Philemon 21.—² 1 John 2. 15.—³ See Ch. 1. 15.—⁴ Gal. 4. 11. Philemon 21.—⁵ Acts 12. 25 & 15. 7. Col. 4. 10.—⁶ Acts 35. 4. Eph. 6. 12. Col. 1. 17. Tit. 3. 14.—⁷ Acts 19. 33. 1 Tim. 1. 30.—⁸ 2 Tim. 4. 23.—⁹ 1 Pet. 1. 15.—¹⁰ Rev. 15. 6.—¹¹ Qu. our people.—¹² 2 Ch. 1. 15.

apostle are found, and spoken on the occasion of a wife having down her life for her husband, when both his parents had refused to do it.

Οὐκ ἠθέλησας οὐδ' ἐραδμήσας θάνατον
Τὸν σου παῖδος, ἀλλὰ τὸν δ' ἐκίνασται
Πατέρα ὄψιαν, καὶ ἐγὼ καὶ μητέρα
Ἡρώδης τε γ' ἐνέκλειον ἐν ἐσχάτῃ νύκτι
Καὶ τὰ καλὰ γ' ἂν τοῦ ἀγίου ἡγουμένη
Τὸν σου παῖδος καθάριον.

Alcist. v. 644.

16 Thou wouldst not, neither darest thou to die for thy son; but hast suffered this strange woman to do it, whom I justly esteem to be alone my father and mother: thou wouldst have fought a good fight hadst thou died for thy son.

17 The καλὸν αἶον, good fight, was used among the Greeks to express a contest of the most honourable kind; and in this sense the apostle uses it.

9. Do thy diligence to come shortly unto me.] He appears to have wished Timothy to be present at his death, that he might have his faith confirmed by seeing how a Christian could die; and, as he had but a short time to live, he begs Timothy to hasten his visit, and particularly so, as he had scarcely now any companions.

10 Demas hath forsaken me.] This is another proof of the posterity of this epistle; for Demas was with the apostle in his first imprisonment, and joined in the salutations; see Coloss. iv. 14 which was written when Paul was a prisoner at Rome for the first time.

Having loved this present world.] Ἀγαπήσας τὸν νῦν αἶονα. Having preferred Judaism to Christianity; or having loved the Jews, and having sought their welfare in preference to that of the Gentiles.

The words *νῦν αἶονα hazzeh*, which answer to the Greek *τὸν νῦν αἶονα*, are generally to be understood as signifying either the Jewish people, or the system of Judaism. It was now become doubly dangerous to be a Christian; and those who had not religion enough to enable them to burn, or in any other way to expose their life for it, took refuge in that religion which was exposed to no persecution. This is a light in which the conduct of Demas may be viewed. It could not have been the love of *secular gain*, which had induced Demas to abandon St. Paul; he must have counted this cost before he became a Christian.—See below.

Crescens in Galatia.] Whether the departure of Crescens was similar to that of Demas, as intimated above, or whether he went on an evangelizing embassy, we know not. Charity would hope the latter; for we can hardly suppose that Titus, who is here said to have departed to Dalmatia, had abandoned his Croatan churches, his apostolic office, and especially his aged father and friend, now about to seal the truth with his blood! It is probable that both these persons had gone on sacred missions, and perhaps had been gone some time before the apostle was brought into such imminent danger. Even for Demas, as standing in this connexion, something might be said. It is not intimated that he had denied the faith, but simply that he had left the apostle and gone into Thessalonica; for which this reason is given, that he loved the present world. Now, if ἀγαπήσας, having loved, can be applied to a desire to save the souls of the Jews, and that he went into Thessalonica, where they abounded, for this very purpose, then we shall find all three, Demas, Crescens, and Titus, one at Thessalonica, another at Galatia, and the third at Dalmatia, doing the work of evangelists, visiting the churches, and converting both Jews and Gentiles. This interpretation I leave to the charitable reader, and must own, that, with all the presumptive evidences against it, it has some fair show of probability. Demas has received little justice from interpreters and preachers in general. It is even fashionable to hunt him down.

11. Only Luke is with me.] This was Luke the evangelist, and writer of the Acts of the Apostles, who was always much attached to St. Paul; and it is supposed continued with him even to his martyrdom.

Take Mark, and bring him with thee.] This was John Mark, the sister's son of Barnabas; who, after having worked a little at first, became a steady, zealous, and useful man. His name and conduct have been often before the reader.—See the parallel passages.

For he is profitable to me for the ministry.] Εἰς ὠφελον, for service; that is, he would be very useful to the apostle, to

16 At my first answer no man stood with me, ² but all men forsook me: ³ I pray God that it may not be laid to their charge.

17 ⁴ Notwithstanding the Lord stood with me, and strengthened me: ⁵ that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered ⁶ out of the mouth of the lion.

18 ⁷ And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: ⁸ to whom be glory for ever and ever. Amen.

19 Salute ⁹ Prisca and Aquila, and ¹⁰ the household of Onesiphorus.

20 ¹¹ Erastus abode at Corinth: but ¹² Trophimus have I left at Miletum sick.

21 ¹³ Do thy diligence to come before winter. Eubulus greet-

¹ Acts 7. 61.—² Matt. 10. 19. Acts 23. 11 & 25. 23. 3. Acts 9. 15 & 25. 17. 18. Eph. 3. 8.—³ Psalm 22. 9. 2 Pet. 2. 9. 1 Psalm 121. 7.—⁴ Rom. 11. 35.—⁵ Gal. 1. 5. Heb. 13. 21.—⁶ Acts 15. 7. Rom. 15. 6.—⁷ 1 Tim. 1. 16.—⁸ Acts 19. 27.—⁹ Rom. 16. 23.—¹⁰ Acts 20. 4 & 5. 20.—¹¹ Verse 9.

minister to him in his present close confinement. Some think that the apostle means his preaching the Gospel; but at this time, I should suppose, there was very little, if any, public preaching at Rome.

12. Tychicus, have I sent to Ephesus.] For this person, see Acts ix. 1. Ephes. vi. 21. Coloss. iv. 7. It is rather strange that the apostle should say, I have sent Tychicus to Ephesus, if Timothy was at Ephesus at this time; but it is probable that Tychicus had been sent to Ephesus some time before this, and therefore the apostle might say, though writing now to Ephesus, Tychicus have I sent, &c.

13 The cloak that I left at Troas.] Τὸν φέλορην, is by several translated bag or portmanteau; and it is most likely that it was something of this kind, in which he might carry his clothes, books, and travelling necessities. What the books were we cannot tell; it is most likely they were his own writings; and as to the parchments, they were probably the Jewish Scriptures, and a copy of the Septuagint. These he must have had at hand at all times. The books and parchments now sent for, could not be for the apostle's own use, as he was now on the eve of his martyrdom. He had probably intended to bequeath them to the faithful; that they might be preserved for the use of the church.

14 Alexander the coppersmith.] We are not to understand this of any *tradesman*, but of some *rabbin*; for it was not unusual for the Jews to apply the name of some trade as an epithet to their rabbins and literary men. He is, in all probability, the very same mentioned Acts xix. 33, where see the note; and it is not unlikely that he may have been the same whom the apostle was obliged to excommunicate, 1 Tim. i. 20. The Lord reward him.] Ἀποδοῦναι αὐτῷ ἔλεος. But, in stead of *rewards*, which has here the power of a solemn imprecation, ἀποδοῦναι, he will reward, is the reading of the very best MSS., several of the Versions, and some of the chief Greek Fathers. This makes the sentence declaratory, The Lord will reward him according to his works. This reading is most like the spirit and temper of this heavenly man.—See ver. 16.

15. Of whom be thou ware also.] It seems that this rabbin travelled about from place to place, for the purpose of opposing the Gospel; the Jews putting him forward, as it is said Acts xix. 33.

He hath greatly withstood our words.] Has been a constant opposer of the Christian doctrines.

16. At my first answer.] Εἰς τὴν πρώτην μου ἀπολογία, at my first apology; this word properly signifies a defence, or vindication. This is the meaning of what we call the apologies of the primitive fathers; they were vindications, or defences, of Christianity. It is generally allowed, that, when St. Paul had been taken this second time by the Romans, he was examined immediately, and required to account for his conduct; and that, so odious was Christianity, through the tyranny of Nero, that he could procure no person to plead for him. Nero, who had himself set fire to Rome, charged it on the Christians, and they were in consequence persecuted in the most cruel manner; he caused them to be wrapped up in pitched clothes; and then, chaining them to a stake, he ordered them to be set on fire, to give light in the streets after night! *Tormenti genus!* To this, Juvenal appears to allude. Sat. l. v. 135.

Ponne Tigellinus, tota turba in illa
Qua stantes ardent, qui hunc gaudent fument.

If into rogues omnipotent you take.

Death is your doom, impaled upon a stake;
Staked to fire with us, and set on blaze to light
The streets, and make a dreadful fire by night.

HYDRES.

I pray God that it may not be laid to their charge.] How much more simply, elegant, and expressive, are the apostle's own words; *ἡ ἀνομία ἡ ὑπερβολή, &c.* it not be placed to their account! Let them not have to reckon for it with the Supreme Judge, at the great day!

17. The Lord stood with me.] When all human help failed, God, in a more remarkable manner, interposed; and thus the excellency plainly appeared to be of God, and not of man.

That by me the preaching might be fully known.] When called on to make his defence, he took occasion to preach the Gospel, and to show that the great God of heaven and earth had assigned to illuminate the Gentile world with the rays of His light and glory. The must have endeared him to some,

eth there, and Pudens, and Linus, and Claudia, and all the brethren.

22 *The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

n Gal. 6. 18. Philen. 25.

while others might consider him an opposer of their gods, and be the more incensed against him.

[*Lucas delivered out of the mouth of the lion*] I escaped the imminent danger at that time; probably he was seized in a tumultuous manner, and expected to be torn to pieces.—The words *ex somno*, or *ex somno levatus*, *rescatus*, to be rescued from the mouth or jaws of the lion, is a proverbial form of speech for deliverance from the most imminent danger. Several writers think *Nero* to be intended by the lion, because of his rage and oppressive cruelty. But *Helius Casarinus* was at this time prefect of the city, *Nero* being in Greece; he was a bloody tyrant, and *Nero* had given him the power of life and death in his absence.—The apostle may mean him, if the words be not proverbial.

[8. *And the Lord shall deliver me from every evil work.*] None of the evil designs formed against me, to make me unfaithful or unsteady; to cause me to save my life at the expense of faith and a good conscience, shall succeed: my life may go, but He will preserve me unto His heavenly kingdom. A continuance on earth the apostle expects not, but he has glory full in view; and therefore he gives God glory for what he had done, and for what he had promised to do.

[9. *Salute Priscen and Aquila*] Several MSS., Versions, and Fathers, have *Priscilla*, instead of *Prisca*; they are probably the same as those mentioned Acts xviii. 18, 26.

[The household of Onesiphorus] See chap. i. 16. Onesiphorus was probably at this time dead: his family still remained at Ephesus.

[20. *Erastus abode at Corinth*] He was treasurer of that city, as we learn from Rom. xvi. 23.—See the note there. The apostle had sent him and Timothy on a mission to Macedonia, Acts xix. 22, whence it is probable he returned to Corinth, and there became finally settled.

[*Trophimus have I left at Miletum sick*] Even the apostles could not work miracles when they pleased; that power was but rarely given, and that for very special purposes. *Trophimus* was an Ephesian.—See Acts xx. 4, and the note there.

[*Miletus* was a maritime town of Ionia, not far from Ephesus; but there was another Miletus in Crete, which some learned men think to be intended here. It appears that St. Paul went from Macedonia to Corinth, where he left Erastus; from Corinth he proceeded to Troas, where he lodged with Carpus; from Troas he went to Ephesus, where he visited Timothy; from Ephesus he went to Miletus, where he left Trophimus sick; and having embarked at Miletus, he went by sea to Rome.—See Calmet. It is most likely, therefore, that the Miletus of Ionia is the place intended.

[21. *Come before winter*] 1. Because the apostle's time was short and uncertain. 2. Because sailing in those seas was very dangerous in winter. Whether Timothy saw the apostle before he was martyred is not known.

[*Eubulus*.] This person is no where else mentioned in the New Testament.

[*Pudens*.] Of this person we have traditions and legends, but nothing certain. The Catholics make him bishop of Rome.

[*Linus*.] He also is made by the same persons, bishop of Rome; but there is no sufficient ground for these pretensions.

[*Claudia*.] Supposed to be the wife of *Pudens*. Some think she was a British lady, converted by St. Paul; and that she was the first that brought the Gospel to Britain.

[*All the brethren*.] All the Christians, of whom there were many at Rome; though of Paul's companions in travel, only Luke remained there.

22. *The Lord Jesus Christ be with thy spirit.*] This is a prayer addressed to Christ by one of the most eminent of His apostles: another proof of the untruth of the assertion that prayer is never offered to Christ in the New Testament. He prays that Christ may be with His spirit; enlightening, strengthening, and confirming it to the end.

[*Grace be with you*.] These words show that the epistle was addressed to the whole church, and that it is not to be considered of a private nature.

[*Amen*.] Omitted by ACFG. and some others.—See the note on this word at the end of the preceding epistle.

The principal subscriptions, both in the Versions and MSS., are the following:—The Second Epistle to Timothy was written from Rome.—SYRIAC.

To the man Timothy.—ETHIOPIC.

Nothing in the—VULGATE.

End of the epistle: it was written from the city of Rome, when Timothy had been constituted bishop over Ephesus; and when Paul had stood the second time, in the presence of Nero Caesar, the Roman Emperor. Praise to the Lord of glory; perpetual, preëminent, and eternal! Amen, Amen, Amen.—ARABIC.

The Second Epistle to Timothy is ended, who was the first Bishop of the church of Ephesus. It was written from Rome when Paul had stood the second time before Nero, the Roman Emperor.—PHLOXENIAN SYRIAC.

Written from Rome, and sent by Onesimus.—CORTIC.

† The second epistle unto Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

o Gr. Caesar Nero, or, the Emperor Nero.

The MSS. are also various:—The Second Epistle to Timothy is finished; that to Titus begins.

The Second to Timothy, written from Laodicea—CODEX ALEXANDRINUS.

The Second Epistle of Paul the Apostle to Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome when Paul was brought the second time before Nero Caesar—COMMON GREEK TEXT.

There are other slighter differences in the MSS. but they are unworthy of note.

That the epistle was written from Rome, about the year 65 or 66, and a little before St. Paul's martyrdom, is the general opinion of learned men—See the Preface.

The reader has already been apprized that this is most probably the last epistle the apostle ever wrote; and it is impossible to see him in a more advantageous point of view than he now appears; standing on the verge of eternity, full of God, and strongly anticipating an eternity of glory.—For farther observations, see the conclusion of the first epistle.

On verse 16, I have mentioned the *apologies* of the Primitive Fathers, or their *indications* of Christianity against the aspersions and calumnies of the Gentiles. Several of these writings are still extant; of the whole I shall here give a short account, in chronological order.

1. QUADRATUS.—St. Jeron relates, that this man was contemporary with the apostles; and one also of their disciples. There is only a fragment of his *apology* extant; it is preserved by *Eusebius*, in Hist. Eccles. lib. iv. c. 3. and was addressed to the emperor *Adrian* about A. D. 126, on whom it is said to have had a good effect.

2. ARISTIDES.—According to *Eusebius*, was an Athenian philosopher, and contemporary with Quadratus, and wrote his *apology* for the Christians about the same time, (A. D. 126,) and addressed it to the same emperor. St. Jeron gives some remarkable particulars of him in his book of *Illustrations Men.* "He was," says he, "a most eloquent philosopher; and after his conversion, he continued to wear his former habit." His *apology* was extant in the days of St. Jeron, but is now utterly lost.

3. JUSTIN MARTYR.—Flourished about A. D. 140, and presented his first *apology* for Christianity to the emperor *Antoninus Pius*, and the Roman senate, about A. D. 150, and his second *apology* was presented to *Marcus Antoninus*, about A. D. 162, or 166. These two very important *apologies* are come down to us nearly entire; and are exceedingly useful and important.

4. ATHENAGORAS.—Wrote his *apology* for the Christians about the year 178. He is said to have sat down to write against the Christians; and, that he might the better confute them, he read over the Scriptures, and was so thoroughly converted by what he read, that he immediately wrote an *apology* for them, instead of an *invective* against them.—This piece is still extant.

5. TERTULLIAN.—Who flourished about A. D. 200, was the earliest and one of the chief of the Latin Fathers: he was born in Carthage, and was a presbyter of the church in that city. His *apology* was written about A. D. 198; or according to some, 200. It appears to have been addressed to the governors of provinces, and is allowed to be a work of extraordinary eminence; and a master-piece of its kind. It is still extant.

6. MARCUS MINUCIUS FELIX.—Flourished towards the end of the reign of *Septimius Severus*, about A. D. 210. His *apology* for the Christian religion is written in the form of a dialogue, between *Cæcilius Natalis*, a heathen, and *Octavius Januarius*, a Christian; in which *Minucius* sits as judge. "This work," says Dr. Lardner, "is a monument of the author's integrity, learning, and eloquence; and the conversion of a man of his great natural and acquired abilities to the Christian religion, and his public and courageous defence of it, notwithstanding the many worldly temptations to the contrary, which he must have met with at that time, as they give an advantageous idea of his virtue, so they likewise afford a very agreeable argument in favour of the truth of our religion." Works, Vol. ii. p. 367.

To the above, who are properly the Christian apologists for the first 200 years, several add *Tatian's* book against the Gentiles; *Clement Alexandrinus's* Exhortation to the Gentiles; *Origen's* eight books against *Celsus*; *Cyprian* of the Vanity of Idols; *Ambrosius's* seven books against the Gentiles; the Institutions of *Lactantius*; and *Julius Firmicus Maternus*, of the Errors of Profane Religions. All these works contain much important information; and are well worthy the attention of the studious reader. The principal part of these writings I have analyzed in my *Succession of Sacred Literature*; and to this, they who cannot conveniently consult the originals, may refer.

As the word *apology* generally signifies now, an excuse for a fault, or "something spoken rather in extenuation of guilt, than to prove innocence," it is seldom used in its primitive sense; and for some hundreds of years no defence of Chris-

tianity has borne this title till that by the bishop of Llan-laff, entitled, *An Apology for the Bible, in a series of letters addressed to THOMAS PAINE*. This is a very masterly work, and a complete refutation of *Paine's* "Age of Reason," and of any thing that has yet appeared, or can appear, under the same

form. Ever since the days of St. Paul, God has raised up able apologists for the truths of Christianity, when it has been attacked by the most powerful partisans of the kingdom of darkness; and each *attack* and *apology* has been a new triumph for the religion of Christ.

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

It is strange, that of a person who must have attained considerable eminence in the Christian church, and one to whom a canonical epistle has been written, by the great apostle of the Gentiles, we should know so very little. That Titus was a frequent companion of St. Paul in his journeys, we have evidence from his epistles; and, although this was the case, he is not once mentioned in the book of the Acts of the Apostles!

That he was a *Greek*, and brought up in *Heathenism*, we learn from Galat. ii. 3. "But neither Titus, who was with me, being a *GREEK*, was compelled to be circumcised." As he was *uncircumcised*, he was neither a *Jew* nor a *proselyte of justice*, and probably was a mere heathen till he heard the Gospel preached by St. Paul, by whose ministry he was converted to the Christian faith, chap. i. 4. "To Titus my own son, (γεννητός τεκνόν, *my genuine son*), after the common faith;" which words sufficiently indicate that St. Paul alone had the honour of his conversion. That he was very highly, and consequently deservedly, esteemed by St. Paul, is evident from the manner in which he mentions him in different places: "I had no rest in my spirit till I found Titus my brother," 2 Cor. ii. 13. "Nevertheless, God, that comforteth those who are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you: therefore, we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all; and his inward affection is more abundant towards you whilst he remembereth how with fear and trembling ye received him," 2 Cor. vii. 6, 7, 13, 15. "But thanks be to God, who put the same earnest care into the heart of Titus for you. Whether any do inquire of Titus, he is my partner and fellow-helper concerning you," viii. 16, 23. "Did Titus make a gain of you? Walked we not in the same spirit? walked we not in the same steps?" xii. 18.

Though St. Paul's preaching the Gospel in Crete is not expressly mentioned any where, yet it may be plainly inferred from chap. i. 5. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." It is supposed that this was some time in the year 62, after the apostle was released from his first imprisonment in Rome. But not being able to spend much time in that island, he left the care of the churches to Titus, and sailed into Judea in the beginning of 63, taking Timothy with him. Having spent some time establishing the churches at Antioch, comforting and establishing the churches which followed through Syria and Cilicia, and came to Colosse in Phrygia, early in the year 64. On this occasion it is supposed he wrote his Epistle to Titus, in which he desires him to meet him in Nicopolis, as he had intended to spend the winter there, T. t. chap. iii. 12. From Colosse, he went with Timothy to Ephesus, where he left him to regulate and govern the church; from thence he passed into Macedonia, and probably visited Philippi, and different churches in that province, according to his intention, Phil. ii. 24. and thence to Nicopolis, where he intended to spend the winter, and where he had desired Titus to meet him.—See above.

Whether Titus ever left Crete we know not: nor how, nor where, he died. Some traditions, on which little dependance can be placed, say he lived till he was 94 years of age, and died, and was buried in Crete. He appears to have been a young man when entrusted with the care of the churches in this island. In such an extensive district, an aged or infirm man would have been of little service.

Crete, where Titus was resident, to whom this epistle was sent, is the largest island in the Mediterranean Sea; it lies between 22° and 27° long. E. and between 35° and 36° lat. N. According to Strabo, it is 257 miles in length; Ptolemy makes it 270, and Scylax 312. Ptolemy also states, that its greatest breadth is 55 miles; and, as its length was so disproportionate to its breadth, it is called, by Stephanus *Bysantinus*, the *long island*. It has the Archipelago to the north, the African Sea to the south, the Carpathian to the east, and the Ionian to the west. It is now generally computed to be about 250 miles long, about 50 broad, and 600 in circumference. It was anciently called *Aeria*, *Othonia*, *Curete*, *Iliera*, and *Maecaris*; but its most common name was Crete. Of it Homer gives us the following description, *Odys.* lib. xix. v. 172—179.

Κρήνη γὰρ ἔστι, περὶ ἐνὶ ἀνατολῇ ποταῖοι,
Κάλη, καὶ τιεῖσα, περικύρτος ἐν δ' ἀνθρώποις
Πύλαοι, ἀστερείοι, καὶ ἐνυγκονταὶ πόλεις.
Ἄλλα δ' ἄλλων γλῶσσαι μεμυμένῃ ἐν μὲν Ἀχαιοί,
Ἐν δ' Ἑρεκρῆτες, μεγαλήτορες, ἐν δὲ Κνωδῆς,

Δωριεὺς τε Τριχαιῖες, δίοι τε Πελάσιοι.
Τοῖσι δ' ἐν Κνωσσῷ μεγάλη πόλις· ἐν δὲ Μινῷς
Ἐνωρῶς βασιλεὺς Δίος μεγάλαυτοιο σάριστος.
Crete awes the circling waves, a fruitful soil,
And ninety cities crown the sea-borne isle.
Mix'd with her genuine sons, adopted names
In various tongues avow their various claims.
Cidonian, dreadful with the bended yew,
And hold Pelagii, boast a native's due:
The Dorians plumed amidst the files of war,
Her foeful glebe, with fierce Achaians, share.
Cnossus, her capital of high command,
Where sceptred Minos, with impartial hand,
Divided right; each ninth revolving year
By Jove received in council to confer.

POPE.

Though in the above quotation Homer attributes to this island only *ninety cities*, ἐνυγκοντα πόλεις; yet in other places he gives it the epithet of *ἐκατομυρία*, *hundred cities*. And this number it is generally allowed to have had originally. but we must not let the term city deceive us, as, in ancient times, places were thus named which would rate with villages or hamlets only in these modern times. Few places in antiquity have been more celebrated than *Crete*: it was not only famous for its *hundred cities*, but for the arrival of *Europa* on a bull, or in the ship *Taurus*, from Phœnicia; for the *Labyrinth*, the work of *Dædalus*; for the *destruction of the Minotaur*, by Theseus; for Mount *Ida*, where Jupiter was preserved from the jealousy of his father Saturn; for *Jupiter's sepulchre*; and, above all, for its king *Minos*, and the laws which he gave to his people; the most pure, wholesome, and equal, of which antiquity can boast.

Their lawgiver Minos is said by Homer to have held a conference every ninth year with Jupiter, from whom he is reported to have received directions for the farther improvement of his code of laws: though this be false, it probably states a fact in disguise: Minos probably revised his laws every ninth year; and, to procure due respect and obedience to them, told the people that he received these improvements from Jupiter himself. This was customary with ancient legislators, who had to deal with an ignorant and gross people, and has been practised from the days of Minos to those of Mohammed.

According to ancient authors, Crete was originally peopled from *Palestine*. Bochart has shown, *Canaan*, lib. i. c. 15, col. 420, that that part of Palestine which lies on the Mediterranean, was by the Arabs called *Keritha*, and by the Syrians *Crethi*; and the Hebrews called its inhabitants *Crethi*, כְּרִיתִי, or *Crethim* כְּרִיתִים, which the *Septuagint* have translated *Κρηται*. Thus Ezek. xxv. 16, we find כְּרִיתִים הֵרִיחוּ *cherechirai* off *Crethim*, which we translate, "I will cut off the *Crethims*;" translated by the *Septuagint* καὶ ἐξολοθρευσάτω Κρηταις, "I will destroy the *Crethians*;" and Zeph. ii. 5. "Wo unto the inhabitants of the sea-coasts, the nations of the *Cherethites*;" כְּרִיתִים הֵיוּ כְּרִיתִים *goi Crethim*, "the nation of the *Crethim*;" κατοικοὶ Κρητῶν, Sept. "the sojourners of the *Crethians*." That these prophets do not speak of the *island of Crete*, is plain from their joining the *Crethim* with the *Philistines*, as one and the same people. "Thus saith the Lord God, Behold, I will stretch out my hand upon the *Philistines*, and will cut off the *Crethims*, and destroy the remnant of the sea-coasts," Ezek. xx. 16. "Wo unto the inhabitants of the sea-coasts, the nation of the *Cherethites*; the word of the Lord is against you, O *Canaan*, the land of the *Philistines*; I will even destroy thee," Zeph. ii. 5. Accordingly it appears that the *Crethims* were a part of the *Philistines*. The *Crethim* in Palestine were noted for *archery*; and we find that some of them were employed by David as his life-guards, 2 Sam. viii. 13. xv. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. in all which places they are called, in our translation, *Cherethites*; but the Hebrew is כְּרִיתִי *Crethi*, which the Chaldee paraphrase renders קשתאי *kashitia*, or קשתאי *kashitayim*, *archers*.—See the Targum of Rab. Joseph. It is very likely that the *Crethi*, or *Crethim*, of Palestine, had their name from their successful use of their favourite instrument of war, the *bow*; as by it they destroyed many, for כְּרִית *crath*, in Hebrew, signifies *to destroy*, or *to lay waste*: and hence the paranomasia of the prophet, quoted above, Ezek. xxv. 16. "I will cut off the *Cherethites*," כְּרִיתִים הֵרִיחוּ *cherechirai* literally, "I will destroy the destroyers."

Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He left the regency of the island to his adopted son *Leucus*, who, in the absence of the king, usurped the empire: the usurper was, however, soon expelled, and Crete became one of the most celebrated republics in antiquity. The Romans at last, under *Quintus Metellus*, after an immense expenditure of blood and treasure, succeeded in subduing the island; on which he abolished the laws of

Minos, and introduced the code of Numa Pompilius. Crete, with the small kingdom of Cyrene, became a Roman province; this was at first governed by a *proconsul*, next by a *quæstor* and *assistant*, and lastly by a *consul*. Constantine the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it with Africa and Myria, to his third son *Constantin*. In the ninth century, in the reign of Michael II. it was attacked and conquered by the Saracens. About 965, the emperor *Nicephorus Phocas*, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upwards of 100 years. It remained with the empire until the time of *Baldwin*, earl of Flanders, who, being raised to the throne, rewarded the services of *Boniface*, marquis of Montferrat, by making him king of Thessalonica, and adding to it the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A. D. 1194, under whose government it was called *Candia*, from the Arabic *قنداق* *Kandak*, a *fortification*, a name which the Saracens gave to the metropolis, which they had built and strongly *fortified*. In 1645, in the midst of a profound peace, it was attacked by the Turks, with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pashas; to oppose whom, the whole island could only muster 3500 infantry, and a small number of cavalry; yet, with these, they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly 50 years before they got the entire dominion of the island. In this long campaign against this brave people, the Turks lost about 200,000 men! Since about the year 1675, the whole island has been under the government of the Turks.

The island of Crete is perhaps one of the most salubrious in the world. The soil is rich, and it produces no *ferocious* or *poisonous* animal. The present number of its inhabitants may amount to about 350,000, of whom about 200 are Jews, 150,000 Greeks, and 200,000 Turks. This is a large population for a place under Turkish despotism; but had it the blessings of a free government, it could support at least *treble* the number.

The island is divided into twelve bishops' sees, under the patriarch of Constantinople; but though the execrable Turks profess to allow the Christians the free exercise of their religion, yet they will not permit them to repair their churches. It is only by the influence of large sums of gold, paid to the pashas, that they can keep their religious houses from total dilapidation. The Mohammedans have indeed converted most of the Christian temples into mosques. In *Candia*, the metropolis, they have left two churches to the *Greeks*; one to the *Armenians*, and a synagogue to the *Jews*. *Candia* is about 500 miles from Constantinople. Is it not strange that the maritime powers of Europe have not driven those oppressors of the human race from this and every inch of Christian ground which they have usurped by treachery and violence; and which they continue to govern by despotism and cruelty?

Many have observed the *affinity* that subsists between the First Epistle to Timothy, and this to Titus. Both epistles are directed to persons left by the writer to preside in their respective churches during his absence. Both epistles are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the ingredients in this description, are nearly the same in both epistles. Timothy and Titus are both cautioned against the same prevailing corruptions. The phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations, and passes on to the business of his epistle, with the same transition. For example,

Unto Timothy "my own son in the faith—as I besought thee to abide still at Ephesus," &c. 1 Tim. chap. i. 2, 3.

To Titus "my own son after the common faith—for this cause left I thee in Crete," Tit. ch. i. 4, 5.

If Timothy was not to "give heed to fables and endless genealogies which minister questions," 1 Tim. chap. i. 4.

Titus was also to "avoid foolish questions and genealogies," chap. iii. 9. "not giving heed to Jewish fables," chap. i. 14.

If Timothy was to be a "pattern" (*τύπος*), 1 Tim. chap. iv. 12, so was Titus, chap. ii. 7.

If Timothy was to "let no man despise his youth," 1 Tim. ch. iv. 12. Titus was also to "let no man despise him," ch. ii. 15.

This verbal consent is also observable in some very peculiar expressions, which have no relation to the particular character of Timothy or Titus.

The phrase *πίστεως ὁ λόγος*, it is a faithful saying, occurs *thrice* in the First Epistle to Timothy, *once* in the second, and *once* in that to Titus; and in no other part of St. Paul's writings. These three epistles were probably written towards the close of his life; and are the only epistles written after his first imprisonment at Rome.

The same observation belongs to another singularity of expression, viz. the epithet *ᾠδή* (*ὕμνον*), as applied to words or doctrine. It is thus used *twice* in 1 Tim. *twice* in the second epistle; and *thrice* in the epistle to Titus; beside two cognate expressions, *ὑμῶν ἡ πίστις*, *sound in the faith*, and *λόγος ἡ ἡμῶν ἡ πίστις*, *sound speech*. And the word is not found in the same sense, in any other part of the New Testament.

The phrase, *God our Saviour*, stands in the same predicament. It is repeated three times in the First Epistle to Timothy; and *thrice* in the Epistle to Titus; and does not occur in any book of the New Testament, but once in the Epistle of Jude.

Similar terms, though intermixed with others, are employed in the two epistles, in enumerating the qualifications required in those who should be advanced to the station of authority in the church: compare 1 Tim. chap. iii. 2–4. with Titus chap. i. 6–8.

The most natural accounts which can be given of these resemblances, is to suppose that the two epistles were written nearly at the same time; and whilst the same ideas and phrases dwelt in the writer's mind.

The journey of St. Paul to Crete, alluded to in this epistle, in which Titus was left in Crete to set in order the things which were wanting, must be carried to the period which intervened between his first and second imprisonment. For the history of the *Acts*, which reaches to the time of St. Paul's imprisonment, contains no account of his going to Crete, except upon his voyage as a prisoner to Rome; and that this could not be the occasion referred to in this epistle, is evident from hence, that when St. Paul wrote this epistle, he appears to have been at liberty; whereas, after that voyage, he continued at least two years in confinement.

It is agreed that St. Paul wrote his first Epistle to Timothy from Macedonia; and that he was in these parts, i. e. in the peninsula, when he wrote the Epistle to Titus, is rendered probable by his directing Titus to come to him in Nicopolis. The most noted city of that name was in Epirus, near to Arctium; but the form of speaking, as well as the nature of the case, renders it probable that the writer was in the neighbourhood of this city when he dictated this direction to Titus.

Upon the whole, if we be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way; and that from Asia, and from Ephesus his capital, he proceeded to Macedonia, and crossing the peninsula in his progress, came into the neighbourhood of Nicopolis: we have a route which falls in with every thing. It expresses the intention expressed by the apostle of visiting Colosse and Philippi, as soon as he should be set at liberty at Rome. It allows him to leave "Titus at Crete," and "Timothy at Ephesus, as he went into Macedonia;" and he wrote to both not long after, from the peninsula of Greece, and probably the neighbourhood of Nicopolis; thus bringing together the dates of these two epistles, and thereby accounting for that affinity between them, both in subject and language, which has been above pointed out. Though the journey thus traced out for St. Paul be in a great measure hypothetical, yet, it is a species of consistency which seldom belongs to falsehood to admit of an hypothesis which includes a great number of independent circumstances without contradiction.—See Paley's *Boræ Paulinæ*, p. 321.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The apostle's statement of his character, his hope, and his function, 1–3. His address to Titus, and the end for which he left him in Crete, 4, 5. The qualifications requisite in those who should be appointed elders and bishops in the church of God, 6–9. Of false teachers, 10, 11. The character of the Cretans, and how they were to be dealt with, 12–14. Of the pure, the impure, and false professors of religion, 15, 16. [A. M. cir. 9069. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Cæsar. Aug. 12.]

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

a¹ 2 Tim. 2:25–26 1 Tim. 3:16 & 6:2–3—C, P, 42 Tim. 1:1. Ch. 1:7.

NOTES.—Verse 1. *Paul, a servant of God* [In several places of his other epistles, St. Paul styles himself the servant of Jesus Christ; but this is the only place where he

2 "In a hope of eternal life, which God * that cannot lie," promised & before the world began;

3 "But hath in due times manifested his word through preach-

* Rom. 9:24 1 Tim. 2:13—Rom. 16:25—2 Tim. 1:1. 1 Pet. 1:10.—2 Tim. 1:10.

calls himself the servant of God. Some think that he did this to vindicate himself against the Jews; who supposed that he had renounced God, when he admitted the Gentiles

ing, ^h which is committed unto me ⁱ according to the commandment of God our Saviour :

4 To Titus, ¹ mine own son after ^{to} the common faith :
Grace, mercy, and peace, from God the Father and the Lord
Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest ^oset in order the things that are ^pwanting, and ^qordain elders in every city, as I had appointed thee :

6 [†]If any be blameless, [‡]the husband of one wife, [†]having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as ^u the steward of God,

h 1 Thess. 2.4. i 1 Tim. 11. -i 1 Tim. 1.1 & 2.3, & 4.10 -k 2 Cor. 2.13 & 7.13 & 8.6, 16, 23 & 12.18. Gal. 2.3. -l 1 Tim. 1.10 -m Rom. 1.12. 2 Cor. 4.13. 2 Pet. 1.1 -n Eph. 1.2. Col. 1.2. 1 Tim. 1.2. 2 Tim. 1.2. -o 1 Cor. 11.34 -p Cor. left undene-y Acts 11.23. 2 Tim. 2.2. -r 1 Tim. 3.2, & -s 1 Tim. 3.12. -t 1 Tim. 3.4. 12 -u Matt. 21.45.

into his Church. But if *thus* he vindicate himself was at all necessary, why was it not done in his epistle to the Romans, the grand object of which was to prove, that the Gentiles came into the Church on believing in Christ, without submitting to circumcision; or being laid under obligation to observe the rites and ceremonies of the Jewish law? This reason seems too fanciful. It is very likely, that in the use of the phrase, the apostle had no particular design; for, according to him, he who is the *servant of Christ*, is the *servant of God*; and he who is *God's servant*, is also the *servant of Christ*.

The faith of God's elect The Christians, who were now chosen in the place of the Jews; who, for their obstinate rejection of the Messiah, were reprobated; i. e. cast out of the Divine favour.

The acknowledging of the truth] For the propagation of that truth, or system of doctrines, which is calculated to promote godliness, or a holy and useful life.

2. *In hope of eternal life* In expectation of a state of *being and well-being*, which should last through eternity, when time should be no more. This includes not only the *salvation of the soul*, and its eternal *beatification*; but also the *resurrection of the body*. This was a point but ill understood, and not very clearly revealed under the Mosaic law; but it was fully revealed under the Gospel; and the doctrine illustrated by the resurrection and ascension of Christ.

[Which God, that cannot lie, promised] We have often seen that the phrase, *the foundation of the world*, means the Jewish economy: and *before the foundation of the world*; the times antecedent to the giving of the law. This is evidently the meaning here.—See 2 Tim. i. 9, 10, 11.

Supposing the word *aeonon* in this verse, to signify *eternal*, says Dr. Macknight, the literal translation of $\pi\epsilon\omicron\varsigma\ \alpha\iota\omega\omicron\nu\alpha\iota\omega\omicron\nu$, would be, *before eternal times*: but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it, *before the world began*; as Mr. Locke observes on Rom. xvi. 25. The true literal translation is, *before the secular times*, referring us to the Jewish *jubilæes*, by which times were computed among the Hebrews, as among the Gentiles they were computed by *generations of men*. Hence, Coloss. i. 26. *the mystery*

3. *But hath in due times* *Kairos oînos*; in its own times. See 1 Tim. ii. 6. Gal. iv. 1. Eph. i. 10. ii. 7. God caused the Gospel to be published in that time, in which it would be published with the Jews, and with the Gentiles. It is possible that God should have waited longer, or less than the time, which he appointed, and purely his own, or causelessly delay, the accomplishment of any of his works. Jesus was manifested precisely at the time in which that manifestation could best promote the glory of God, and the salvation of man.

Manifested his word τὸν λόγον αὐτοῦ, *his doctrine*, the doctrine of eternal life, by the incarnation, passion, death, and resurrection, of Jesus Christ.

Which is committed unto me] That is, to preach it among the Gentiles.

“According to the commandment of God our Saviour” This evidently refers to the commission which he had received from Christ.—See Acts ix. 15. He is a chosen vessel unto Me, to bear My name before the Gentiles. For, I have appeared unto thee for this purpose, to make thee a minister and a witness of the things which thou hast seen, and of those things in the which I will appear unto thee, and whom thou shalt preach in the cities and from thence, to whom now I send thee, Acts xvi. 7, &c. This is the commandment; and, according to it, he became the apostle of the Gentiles.

God our Saviour.—As the commission was given by Jesus Christ alone; the Person, whom he terms here *God our Saviour*, must be Jesus Christ only; and this is another proof, that St. Paul believed Jesus Christ to be God. *This eternal life* God had *promised* in a comparatively obscure way, before the foundation of the world, the Jewish dispensation; but now, under the Gospel, he had *made it manifest*; produced it with all its brightness, illustrations, and proofs.

4. *To Titus, mine own son!* [Him whom I have been the instrument of converting to the Christian faith; and in whom, in this respect, I have the same right as any man can have in his own begotten son.—See the Preface; and *Lesson I* Tit. 1. 2.]

5. *For this cause left I thee in Crete.* [That St Paul had been in Crete, though no where else intimated, is clear from this passage. That he could not have made such an important

not self-willed, not soon angry, ^v not given to wine, no striker,
^w not given to filthy lucre;

8 x But a lover of hospitality, a lover of y good men, sober,
just, holy, temperate;

9 ² Holding fast ^a the faithful word ^b as he had been taught, that he may be able ^c by sound doctrine both to exhort and to convince the gainsayers.

10 For ^dthere are many unruly and vain talkers and ^edeceivers, ^fespecially they of the circumcision :

11 Whose mouths must be stopped,^a who subvert whole houses, teaching things which they ought not, ^b for filthy lucre's sake.

1 Tim. 4:1, 2—y Lev. 10:9. 1 Tim. 3:3, 8. Eph. 5:18—w 1 Tim. 3:3, 8. 1 Pet. 5:2—
x 1 Tim. 3:2—y Ch. 4, good things—z 2 Th. 2:15. 2 Tim. 1:13—a 1 Tim. 1:15 & 4:
9 & 6:3. 2 Tim. 2—b Or, in teaching—c 1 Tim. 1:10 & 6:3. 2 Tim. 4:3. Ch. 2:1
d 1 Tim. 1:5—e Rom. 16:18—f Acts 15:1—g Matt. 23:14. 2 Tim. 3:6—h 1 Tim. 6:5.

visit, and evangelized an island of the first consequence, without its being mentioned by his historian Luke, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which St. Luke ends his history, that is, after St. Paul's first imprisonment at Rome, seems almost certain.

Set in order the things that are wanting } It appears from this, that the apostle did not spend much time in Crete; and that he was obliged to leave it before he had got the Church properly organized. The supplying of this defect, he tells Titus, he had confided to him, as one whose spiritual views coincided entirely with his own.

Ordain elders in every city) That thou mightest appoint, *karaŋgans*, elders, persons well instructed in Divine things, who should be able to instruct others, and observe and enforce the discipline of the Church. It appears that those who are called *elders* in this place, are the same as those termed *bishops* in ver. 7. We have many proofs, that bishops and elders were of the same order in the apostolic Church, though afterward they became distinct. Lord Peter King, in his view of the primitive Church, has written well on this subject.

In every city—Κατὰ πόλιν. This seems to intimate, that the apostle had gone over the whole of the *hecatompolis*, or *hundred cities*, for which this island was celebrated. Indeed it is not likely, that he would leave one, in which he had not preached Christ crucified.

6. *Having faithful children*] Whose family is converted to God. It would have been absurd to employ a man to govern

the Church, whose children were not in subjection to himself: for, it is an apostolic maxim, that he who cannot rule his own house, cannot rule the Church of God. 1 Tim. iii. 5.

7. *Not self-willed*—Μη ἀποθάρ; one who is determined to have his own way in every thing; setting up his own judgment to that of all others; expecting all to pay homage to his understanding. Such a governor in the church of God can do little good; and may do much mischief.

Not soon angry। *Mā aptāhor*; not a choleric man; one who is irritable; who is apt to be inflamed on every opposition; one who has not proper command over his own temper.

8. *A lover of hospitality* φιλοξενον; *a lover of strangers*. See the note on 1 Tim. iii. 2. Instead of φιλοξενον, one MS. has φιλοπτωρον, *a lover of the poor*. That minister who neglects the *poor*, but is frequent in his visits to the *rich*, knows little of his Master's works; and has little of his Master's Spirit.

A lover of good men] Φιλαγαθον; a lover of goodness, or of good things in general.

[*Sylph*] Prudent in all his conduct. *Just*; in all his dealings. *Holy*; in his heart. *Temperate*; self-denying and abstemious in his food and raiment; not too nice on points of honour; nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications rarely found in spiritual governors.

9. *Holding fast the faithful word*] Conscientiously retaining, and zealously maintaining, the true Christian doctrine, according to the instructions, or *kata tēn didachēn*, according to the institutions, form of sound doctrine, or confession of faith, which I have delivered to thee.

That he may be able by sound doctrine. If the doctrine be not *sound*, vain is the profession of it; and vain its influence. It is good to be zealously affected in a good thing: but zeal for what is not of God, will do no good to the souls of men; how sincere soever that zeal may be.

And to convince] Refute the objections, confound the sophistry, and convert the gainsayers; and thus defend the truth.

10. *There are many unruly]* Persons who will not receive the sound doctrine, nor come under wholesome discipline.

[*Vain talkers*] Empty boasters of knowledge, rights, and particular privileges: all *wise*, empty parade, and no *work*.

Deceivers] Of the souls of men by their specious pretensions. *They of the circumcision*] The Judaizing teachers, who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the Gospel.

11. *Whose mouths must be stopped*] Unmask them at once; exhibit them to the people; make manifest their ignorance and hypocrisy, and let them be confounded before the people whom they are endeavouring to seduce.

12 ¹ One of themselves, *even* a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies.

13 This witness is true. * Wherefore rebuke them sharply, that they may be sound in the faith;

14 ¹ Not giving heed to Jewish fables, and ² commandments of men, that turn from the truth.

¹ Acts 17:28.—² 2 Cor. 13:10. ² Tim. 4:2.—³ 1 Ch. 2:2.—⁴ 1 Tim. 1:4 & 4:7. ² Tim. 4:4.—⁵ Isaiah 29:13. Matt. 15:9. Col. 2:22.

Subvert whole houses) Turn whole Christian families from the faith; attributing to the broad way, what belongs only to the strait gate; ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins.

12. *One of themselves, even a prophet of their own*] This was Epimenides, who was born at Gnosus, in Crete, and was reckoned by many the seventh wise man of Greece, instead of Periander, to whom that honour was by others denied. Many fabulous things are related of this poet, which are not proper to be noticed here. He died about 538 years before the Christian era. When St. Paul calls him a prophet of their own, he only intimates that he was, by the Cretans, reputed a prophet. And, according to Plutarch, (*in Solone*), the Cretans paid him divine honours after his death. *Diogenes Laertius* mentions some of his prophecies; beholding the fort of Munichia, which guarded the port of Athens, he cried out, "O, ignorant men! if they but knew what slaughters this fort shall occasion, they would pull it down with their teeth!" This prophecy was fulfilled several years after, when the king Antipater put a garrison in this very fort, to keep the Athenians in subjection.—See *Diog. Laert.* lib. i. page 73.

Plato, de *Legibus*, lib. 2, says, that on the Athenians expressing great fear of the Persians, Epimenides encouraged them by saying, "That they should not come before ten years, and that they should return after having suffered great disasters." This prediction was supposed to have been fulfilled in the defeat of the Persians in the battles of Salamis and Marathon.

He predicted to the Lacedæmonians and Cretans the captivity to which they should, one day, be reduced by the Arcadians. This took place under Euricrates, king of Crete, and Archidamus, king of Lacedæmon, vide *Diog. Laert.* lib. i. page 74, edit. *Meibom.*

It was in consequence of these prophecies, whether true or false, that his countrymen esteemed him a prophet; that he was termed *αὐπὸ θεοῦ*, a divine man, by Plato; that Cicero, *De divin.* lib. i. says, he was *futura præsciens, et vaticinans per furorem*. "He knew future events, and prophesied under a divine influence." These things are sufficient to justify the epithet of prophet, given him here by St. Paul. It may be also remarked, that *rates* and *poeta*, prophet and poet, were synonymous terms among the Romans.

The Cretans are always liars] The words quoted here by the apostle are, according to St. Jerom, *Socrates, Nicephorus*, and others, taken from a work of Epimenides, now no longer extant, entitled *Περὶ χρησμῶν*; *Concerning Oracles*. The words form a hexameter verse:—

Κρήτες αἰ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

The Cretans are always liars; destructive wild beasts; sluggish gluttons.

That the Cretans were reputed to be gregarious liars, several of the ancients declare; inasmuch that *Κρητικὴν*, to act like a Cretan, signifies, to lie; and *κρητικὰ κρηπίσματα*, to deceive. The other Greeks reputed them liars, because they said that among them was the sepulchre of Jupiter, who was the highest object of the Greek and Roman worship. By telling this truth, which all others would have to pass for a lie, the Cretans showed that the object of their highest admiration was only a dead man.

Evil beasts] Ferocious and destructive in their manners. *Slow bellies*] Addicted to voluptuousness, idleness, and gluttony; sluggish or hoggyish men.

13. *This witness is true*] What Epimenides said of them nearly 600 years before, continued still to be true.—Their original character had undergone no moral change.

Rebuke them sharply] *ἀπορώπως*; cuttingly, severely; show no indulgence to persons guilty of such crimes.

That they may be sound in the faith] That they may receive the incorrupt doctrine; and illustrate it by a holy and useful life.

14. *Not giving heed to Jewish fables*] See on 1 Tim. i. 4. and iv. 7.

Commandments of men] The injunctions of the scribes and Pharisees, which they added to the law of God.

That turn from the truth] For, such persons made the word of God of none effect by their traditions. Sometimes the verb *ἀποτρέφειν* signifies, to be averse from, slight, or despise. So here, the persons in question despised the truth, and taught others to do the same.

15. *Unto the pure all things are pure*] This appears to have been spoken in reference to the Jewish distinctions of clean and unclean meats. To the genuine Christian, every kind of meat, proper for human nourishment, is pure, is lawful, and may be used without scruple. This our Lord had long before decided.—See on Luke xi. 39—41.

But unto them that are defiled] In their consciences; and unbelieving, *αἰσῶται*, *unfaithful* both to *offered* and *received* grace; *nothing is pure*; they have no part in Christ, and

15 ¹ Unto the pure all things are pure; but ² unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but ¹ in works they deny him, being abominable and disobedient, ² and unto every good work ³ reprobate.

¹ Luke 11:29,40. Rom. 14:14,20. 1 Cor. 6:12 & 10:25,26. 1 Tim. 4:3,4.—² Rom. 14:23.—³ 2 Tim. 3:5. Jude 4.—⁴ Rom. 1:25. 2 Tim. 3:8.—⁵ Or, void of judgment.

the wrath of God abides upon them. Their mind is contaminated with impure and unholy images and ideas; and their conscience is defiled with the guilt of sins already committed against God.

16. *They profess that they know God*] He still speaks concerning the unbelieving Jews, the seducing teachers, and those who had been seduced by their bad doctrine. None were so full of pretensions to the knowledge of the true God, as the Jews. They would not admit that any other people could have this knowledge: nor did they believe that God ever did or ever would reveal Himself to any other people; and that to give the law and the prophecies to the Gentiles, would be a profanation of the words of God. Hence they became both proud, uncharitable, and intolerant: and in this disposition, they continue till the present day.

But in works they deny him] Their profession and practice were at continual variance. Full of a pretended faith, while utterly destitute of virtue. Full of a genuine faith is accredited and approved. *Dio Cassius* represents Cesar as saying of his mutinous soldiers, *Οὐκ ἔχουσιν εὐνοίας, εὐνοία δὲ Κέλτων ἐπωνία*, "Having the name of Romans, while they had the manners of the Gauls." How near are those words to the saying of the apostle!

Being abominable] *βέβηλοι*. This word sometimes refers to unnatural lusts.

And disobedient] *Ἀπειθεῖς*; *unpersuadable, unbelieving*; and consequently *disobedient*. Characters remarkably applicable to the Jews through all their generations.

Unto every good work reprobate] *Ἀδόκμοι*; *adulterate*; like bad coin, deficient both in the weight and goodness of the metal; and without the proper sterling stamp; and, consequently, not current. If they did a good work, they did not do it in the spirit in which it should be performed. They had the name of God's people; but they were counterfeit. The prophet said, *Reprobate silver shall men call them*.

1. Though the principal part of this chapter, and indeed of the whole epistle, may be found in nearly the same words in the first epistle to Timothy; yet there are several circumstances here, that are not so particularly noted in the other; and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The truth, which is according to godliness, in reference to eternal life, should be carefully regarded. The substantial knowledge of the truth must have faith for its foundation; godliness for its rule; and eternal life for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to eternity, is never likely to live either well or happily in time.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices: none should be thus appointed who is not able, by sound doctrine, both to exhort and convince the gainsayers. The powers necessary for this are partly natural, partly gracious, and partly acquired.

1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the Gospel: and to make a man a Christian minister, who is unqualified for any function of civil life, is sacrifice before God. 2. If the grace of God do not communicate ministerial qualifications, no natural gifts, however splendid, can be of any avail. To be a successful Christian minister, a man must feel the worth of immortal souls in such a way as God only can show it, in order to spend and be spent in the work. He who has never passed through the travail of the soul in the work of regeneration in his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should cultivate his mind in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, and without such a call he had better be a galley-slave, he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the church, it will be to his advantage; but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the Divineunction, without which he never can convert, and build up the souls of men. The piety of the flock must be faint and languishing, when it is not animated by the heavenly zeal of the pastor: they must be blind if he be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not grace, gifts, and fruit: if he have the grace of God, it will appear in his holy life and godly conversation. If, to this, he add genuine abilities, he will give full proof of his ministry: and if he give full proof of his mi-

mistry, he will have *fruit*; the souls of sinners will be converted to God through his preaching, and believers will be built up on their most holy faith. How contemptible must that man appear, in the eyes of common sense, who boasts of his clerical education, his sacerdotal order, his legitimate authority to

preach, administer the Christian sacraments, &c. while no soul is benefited by his ministry! Such a person may have legal authority to take *tithes*, but as to an appointment from God he has none, else his word would be with power, and his preaching the means of salvation to his perishing hearers.

CHAPTER II.

Sundry directions to aged men, 1, 2. To aged women, 3. To young women, 4, 5. To young men, 6. Directions to Titus, relative to his own conduct, 7, 8. Directions to servants, 9, 10. What the Gospel of the grace of God teaches all men, 11, 12. The glorious prospect held out by it; salvation from all sin, and final glory, 13—15. [A. M. cir. 4063. A. D. 65 or 66. A. U. C. 818. An. knp. Ner. Cæsar. Aug. 12.]

BUT speak thou the things which become ^a sound doctrine: ^b 2 That the aged men be ^c sober, grave, temperate, ^d sound in faith, in charity, in patience.

³ ^d The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

⁴ That they may teach the young women to be ^e sober, ^f to love their husbands, to love their children,

⁵ To be discreet, chaste, keepers at home, good, obedient to their own husbands, * that the word of God be not blasphemed.

^a 1 Tim. 1. 10. & 6. 3. ^b 2 Tim. 1. 13. ^c Ch. 19. — Or, vigilant — see Ch. 1. 13. — ^d 1 Tim. 3. 9, 10 & 3. 11. ^e 1 Pet. 3. 3, 4. — Or, holy women. — Or, and chaste. ^f 2 Tim. 3. 3. — Or, wise. — ^h 1 Tim. 5. 14. — 1 Cor. 4. 3. Eph. 5. 22. Col. 3. 18. 1 Tim. 3. 11. 1 Pet. 5. 1. — ^k Rom. 2. 24. 1 Tim. 6. 1.

NOTES.—Verse 1. *But speak thou the things* This is a conclusion drawn from the preceding chapter; the Judaizing teachers not only taught a false doctrine, but they led an unholily life: Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

² *That the aged men be sober* It is very likely that the word *aged* is to be taken here in its literal sense; that it refers to *advanced* years, and not to any office in the church: the whole context seems to require this sense.

For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be *sober, grave, and temperate*, is not only blamable, but monstrous. Seneca has well said, *Luxuriosus, adolescens peccat; Senex insanit.* “A young man addicted to a life of luxury, transgresses; an old man thus addicted, runs mad.”

³ *The aged women likewise* I believe elderly women are meant, and not deaconesses.

That they be in behaviour Εὐκατασταί τε ῥηπρεπείς, that they be in their dress, gait, and general deportment, such as their holy calling requires; that they be not like the world, but like the church, decent without, and adorned with holiness within.

Not false accusers Μη ἁποδῶτες, not devils; we have had the same expression applied in the same way, 1 Tim. iii. 11. where see the note.

Not given to much wine Μη εὖνο πολλὰς ἐκδιδόμεναι, not enslaved by much wine; not habitual drunkards or tipplers; *habit* is a species of slavery. Both among the Greeks and Romans, old women were generally reputed to be fond of much wine; hence the ancient Scholiast on Homer, li. vi. speaking of old women, says, ἄπειτα τοῖς οἶνῳ, ἡ πλῆκτα αἰνῶν, at this age they delight in wine; which words Ovid seems to have translated literally, *Invosior atus hæc erat.* It is likely, therefore, that it was customary, among the elderly women, both Greeks and Romans, to drink much wine; and because it was inconsistent with that *moderation* which the Gospel requires, the apostle forbids it: doubtless it was not considered criminal among them, because it was a common practice; and we know that the Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged.—See the note on 1 Tim. v. 23.

⁴ *That they may teach the young women to be sober* That it was natural for the young to imitate the old, will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. St. Jerom, taking it for granted that drunkenness and impurity are closely connected, asks this serious question, *Quomodo potest docere anus adolescentulas castitatem, cum si christiana rectule mulieris adolescentula fuerit imitata, pudica esse non possit?*—How can an elderly woman teach young women chastity, when, if the young woman should imitate the drunkenness of the nation, it would be impossible for her to be chaste?

To love their husbands The duties recommended in this and the following verse are so plain as to need no comment; and so absolutely necessary to the character of a wife, that no one deserves the name who does not live in the practice of them.

⁵ *Keepers at home* Οἰκονόμοι. A woman who spends much time in visiting, must neglect her family. The idleness, dirtiness, impudence, and prodigality, of the children, will soon show how deeply criminal the mother was in rejecting the apostle's advice. Instead of *οἰκονόμοι*, keepers of the house, or keepers at home, ACD'EFG, and several of the *Itala*, have *οἰκονόμοι, workers at home*; not only staying in the house, and keeping the house, but working in the house. A woman may keep the house very closely, and yet do little in it for the support or comfort of the family.

That the word of God be not blasphemed The enemies of the Gospel are quick-eyed to spy out imperfections in its pro-

⁶ Young men likewise exhort to be sober-minded.

⁷ In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,

⁸ Sound speech, that cannot be condemned; * that he that is of the contrary part may be ashamed, having no evil thing to say of you.

⁹ Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

¹⁰ Not purloining, but showing all good fidelity; * that they may adorn the doctrine of God our Saviour in all things.

¹ Or, discreet.—^a 1 Tim. 4. 12. ^b 1 Pet. 5. 3.—^c Eph. 6. 21.—^d 1 Tim. 6. 3.—^e Neh. 5. 9. 1 Tim. 5. 14. 1 Pet. 2. 12. 15 & 3. 16.—^f 2 Thes. 3. 14.—^g Ephesians 5. 3. Col. 3. 22. 1 Tim. 6. 2. ^h 1 Peter 2. 18.—ⁱ Ephesians 5. 24.—^j Or, gainsaying.—^k Matthew 5. 16. Phil. 2. 15.

fessors; and, if they find women professing Christianity, living an irregular life, they will not fail to decry the Christian doctrine on this account. “Behold your boasted religion! it professes to reform all things, and its very professors are no better than others! Our heathenism is as good as your Christianity.” These are cutting reproaches; and much they will have to answer for, who give cause for these blasphemies.

⁶ *Young men—exhort to be sober minded* Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God: *sober-mindedness* in young men is a rare qualification; and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and seldom lead to a fatal end.

⁷ *In all things showing thyself a pattern* As the apostle had given directions relative to the conduct of old men, ver. 2. of old women, ver. 3. of young women, ver. 4. and of young men, ver. 6. the words *περι πάντα*, which we translate in all things, should be rather considered in reference to the above persons, and the behaviour required in them: *showing thyself a pattern of good works to all these persons*: being in sobriety, gravity, temperance, what thou requirest others to be.

In doctrine showing uncorruptness Mistaking nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connexion, energy, and fullness.

⁸ *Sound speech* ἁγῶν ὡς, sound or healing doctrine. Human nature is in a state of disease; and the doctrine of the Gospel is calculated to remove the disease, and restore all to perfect health and soundness. All false doctrines leave men under the influence of this spiritual disease: the unadulterated doctrine of the Gospel alone can heal men.

He that is of the contrary part Whether this may refer to the Judaizing teachers in general, or to some one, who might, by his false doctrine, have been disturbing the peace of the churches in Crete, we cannot tell.

Having no evil thing to say of you. Against a person who is sound in his doctrine, and holy in his life, no evil can be justly alleged. He who reports evil of such a person, must be confounded when brought to the test. Instead of *περι πάντων*, of you, *περι ἑνὸς*, of us, is the reading of CDEFG, and about forty others; with both the *Syriac*, all the *Arabic*, *Sclaronic*, *Valdeat*, *Itala*, and several of the primitive fathers. This reading makes a better sense, and is undoubtedly genuine.

⁹ *Exhort servants to be obedient* The apostle refers to those who were slaves, and the property of their masters: even these are exhorted to be obedient, *ἰδοὺς δεσποταῖς, to their own despots*; though they had no right over them on the ground of natural justice.

Please them well in all things They were to endeavour to do this in all things; though they could not hope to succeed in every thing.

Not answering again Μη ἀντιλεῖσθας; not contradicting or gainsaying. This is no part of a servant's duty; a servant is hired to do his master's work; and this, his master has a right to appoint.

¹⁰ *Not purloining* Μη κλοπεύουσιν. This word signifies not only stealing, but embezzling, another's property; keeping back a part of the price of any commodity sold on the master's account; neither giving away, privately selling, nor in any way wasting, the master's good. In Acts v. 2 we translate it to keep back part of the price: the crime of which Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent; and servants were so noted for purloining and embezzling their masters' property, that *fur*, which signifies a thief, was commonly used to signify a servant: hence that verse in Virgil, Eclog. iii. 16.

Quid domini fariant, cudent cum talia FURES?

“What may not masters do, when servants (thieves) are to be held?”

11 For ^v the grace of God ^w that bringeth salvation ^x hath appeared to all men;

12 Teaching us ^y that, denying ungodliness ^z and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 ^a Looking for that blessed hope, and the glorious ^b ap-

^v Rom. 5:15. Col. 1:6. Ch. 3:4, 5. 1 Pet. 5:12.—^w Oe, that bringeth salvation to all men, hath appeared.—^x Luke 2:6. John 1:9. 1 Tim. 2:4.—^y Luke 1:75. Rom. 6:19. Eph. 1:4. Col. 4:22. 1 Thes. 4:7.—^z 1 Pet. 4:2. 1 John 2:16.—^a Col. 1:7. Phil. 3:20. 2 Pet. 3:12.—^b Acts 24:15. Col. 1:5, 23. Ch. 1:2 & 3:7.

On which *Servius* remarks, *Pro servo puerum posuit: furta enim spectatior servorum sunt. Sic Plautus de servo, Homo est trum literarum, i. e. fur.* He puts fur, a thief, to signify a *servant*, because servants are commonly thieves. Thus Plautus, speaking of a *servant*, says, Thou art a man of three letters, i. e. *f-u-r*; a thief; and *Terence* denominates a number of *servants*, *manipulus furum*, "a bundle of thieves." Eun. 4, 7, 6. The place in Plautus, to which *Servius* refers, is in *Adul. act. i. scene iv. in fine*:—

—*Tua trum literarum homo*

Me vituperas? F-u-r, etiam fur trifurcifer.

Dost thou blame me, thou man of three letters?

Thou art a thief, and the most notorious of all knaves.

It was necessary, therefore, that the apostle should be so very particular in his directions to *servants*, as they were in general *thieves*, almost by profession.

11. The grace of God that bringeth salvation hath appeared to all men. Εἰρησεν γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτηρία παντὶ ἀνθρώπῳ: literally translated, the words stand thus: For, the grace of God, that which saves, hath shined forth upon all men. Or, as it is expressed in the margin of our authorized Version, The grace of God that bringeth salvation to all men, hath appeared. As God's grace signifies God's favour, any benefit received from Him, may be termed God's grace. In this place, and in Col. i. 6, the Gospel, which points out God's infinite mercy to the world, is termed the grace of God: for, it is not only a favour of infinite worth in itself, but it announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. Now it cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to all men: but it may be well said, that it bringeth salvation to all men; this is its design; and it was to taste death for every man, that its Author came into the world. There is a beauty and energy in the word *εἰρησεν*, hath shined out, that is rarely noted; it seems to be a metaphor taken from the sun. As by his rising in the east, and shining out, he enlightens, successively, the whole world; so the Lord Jesus, who is called the Sun of righteousness, Mal. iv. 2, arises on the whole human race with healing in his wings. And as the light and heat of the sun are denied to no nation nor individual; so the grace of the Lord Jesus; this also shines out upon all: and God designs that all mankind shall be as equally benefited by it in reference to their souls, as they are in respect to their bodies, by the sun that shines in the firmament of heaven. But, as all the parts of the earth are not immediately illuminated, but come into the solar light successively, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit; so this Sun of righteousness, who has shined out, is bringing every part of the habitable globe into His divine light: that light is shining more and more to the perfect day; so that gradually and successively, He is enlightening every nation, and every man; and when His great year is filled up, every nation of the earth shall be brought into the light and heat of this unspotted, un-eclipsed, and eternal Sun of righteousness and truth. Wherever the Gospel comes, it brings salvation: it offers deliverance from all sin to every soul that hears and reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of His passion and death to every soul of man. From the influences of this spiritual Sun, no soul is reprobated, any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit. It is no objection to this view of the subject, that whole nations have not yet received the Divine light. When the earth and the sun were created, every part of the globe did not come immediately into the light: to effect this purpose fully, there must be a complete revolution, as has been marked above; and this could not be effected till the earth had not only revolved on its own axis, but passed successively through all the signs of the zodiac. When its year was completed, and not till then, every part had its due proportion of light and heat. God may, in His infinite wisdom, have determined the times and the seasons for the full manifestation of the Gospel to the nations of the world, as he has done in reference to the solar light; and when the Jews are brought in with the fullness of the Gentiles; then, and not till then, can we say, that the grand revolution of the important year of the Sun of righteousness is completed. But in the mean time, the unenlightened parts of the earth are not left in total darkness; as there was light

—^a ere the infant sun

Was roll'd together, or had tri'd his beams.

Althow' the gloom profound;

for light was created, and in a certain measure dispensed, at

pearing of the great God and our Saviour Jesus Christ, 14 Who gave himself for us, that he might redeem us from all iniquity, ^a and purify unto himself ^b a peculiar people, ^c zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. ^d Let no man despise thee.

^a Col. 3:4. 2 Tim. 4:1, 8. Heb. 9:28. 1 Pet. 1:7. 1 John 3:2.—^b Gal. 1:4 & 2:30. Eph. 5:2. 1 Tim. 2:6.—^c Heb. 9:14.—^d Rom. 15:16 & 19:3. Deut. 7:6 & 14:2 & 28:1. 1 Pet. 2:9.—^e Eph. 2:10. 1 Thes. 5:14. 1 Tim. 6:2. 2 Tim. 4:2. Vesp. 6, 9. Chap. 3:5.—^f 2 Tim. 4:2.—^g 1 Tim. 4:12.

least three whole days before the sun was formed: for his creation was a part of the fourth day's work; so, previously to the incarnation of Christ, there was spiritual light in the world; for He diffused His beams, while His orb was yet unseen. And even now, where, by the preaching of His Gospel, He is not yet manifested, He is that true light which enlightens every man coming into the world; so that the moral world is no more left to absolute darkness, where the Gospel is not yet preached, than the earth was, the four days which preceded the creation of the sun; or those parts of the world are, where the Gospel has not yet been preached. The great year is rolling on; and all the parts of the earth are coming successively, and now rapidly into the light. The vast revolution seems to be nearly completed, and the whole world is about to be filled with the light and glory of God. A heathen poet, apparently under the inspiration of God, for God has his witnesses every where, speaks of those glorious times in words and numbers, which nothing but the Spirit of God can equal. It gratifies myself to refer to them; and will gratify my reader to find them entered here:—

Ultima Cumæi venit jam carminis ætas,

Magnus ab integro sæculorum nascitur ordo.—

Talia sæcla suis dixerunt currite fassis

Concordes stabili futurum nomine Parca.

Aspicite convexo nutantem pondere mundum,

Terrasque tractusque maris cælumque profundum;

Aspicite tentura latentur ad omnia sæcla!

'The last great æge foretold by sacred rhymes,

Renews its finish'd course: Saturnian times

Roll round again, and mighty years, begun

From their first orb, in radiant circles run.

Angelic months, with swift but steady pace,

See cut with him on their appointed race.—

'The Fates, when they their happy web have spun,

Shall bless the clue, and bid it smoothly run:—

'See labouring nature calls thee to sustain

'The nodding frame of heaven, and earth, and main;

See to their base restor'd, earth, seas, and air,

And joyful ages from behind appear

In crowding ranks.

DRYDEN.

Hasten the time, thou God of ages! Even so! Amen. Come, Lord Jesus!

12. Teaching us that, denying, &c.] *ἠαυτοῦσαν*; instructing us as children are instructed. Christ is the great teacher: and men, in order to learn, must become His disciples: must put themselves under His tuition, and learn of Him.

Denying ungodliness.] *ἠαυτοῦσαν*; all things contrary to God; whatever would lead us to doubt His being, deny any of His essential attributes; His providence or government of the world, and His influence on the souls of men. Every thing also, which is opposed to His true worship; theoretical and practical atheism, deism, and irreligion in general.

Worldly lusts.] Such desires, affections, and appetites, as men are governed by, who have their portion in this life, and live without God in the world. Gluttony, drunkenness, lasciviousness, anger, malice, and revenge; together with the immoderate love of riches, power, and fame.

We should live soberly.] Having every temper, appetite, and desire, under the government of reason; and reason itself under the government of the Spirit of God.

Righteously.] Rendering to every man his due; injuring no person in his body, mind, reputation, or property; doing unto all as we would they should do to us; and filling up the duties of the particular stations in which it has pleased God to fix us; committing no sin; omitting no duty.

And godly.] *Εὐσεβώς*; just the reverse of what is implied in ungodliness. See above.

In this present world.] Not supposing that any thing will be purified in the world to come, that is not cleansed in this. The three words, above, evidently include our duty to God, to our neighbour, and to ourselves. 1. We are to live soberly, in respect to ourselves. 2. Righteously, in respect to our neighbour. And, 3. Godly, or piously, in respect to our Maker.

13. Looking for that blessed hope.] Expecting the grand object of our hope, eternal life. See Chap. i. ver. 2. This is what the Gospel teaches us to expect; and what the grace of God prepares the human heart for. This is called a blessed hope; those who have it, are happy in the sure prospect of that glory which shall be revealed.

The glorious appearing.] *Καὶ ἐπιφανίαν τις δοξας τὸν μεγαλὸν Θεὸν καὶ σωτῆρα ἡμῶν Ἰησοῦ Χριστόν.* This clause literally translated, is as follows:—And the appearing of the glory of the great God, even our Saviour Jesus Christ.—On this passage, I must refer to the first page of the Observations on the Greek Bible, added to the conclusion of the Epistle to the Ephesians, with the additional marks, where both the structure and doctrine of the passage are explained at large.

Some think that the *blessed hope*, and *glorious appearing*, mean the same thing; but I do not think so. The *blessed hope* refers simply to eternal glorification in general; the *glorious appearing* to the resurrection of the body. For, when Christ appears, he will change this vile body, and make it like unto his *glorious body* according to the working by which He is able even to subdue all things to himself.—See Philip. iii. 20, 21.

14. *Who gave himself for us*]. Who gave His own life as a *ransom price* to redeem ours. This is evidently what is meant, as the words *λυτρωσάμενος* and *δανον τιμήσαντος* imply. The verb *λυτρωσα*, signifies to *redeem or ransom* by paying a price, as I have often had occasion to observe; and *τιμήσαντος* signifies such a *peculiar property*, as a man has in what he has *purchased with his own money*. Jesus gave his life for the world, and thus has purchased men unto Himself: and having purchased the *slaves* from their thralldom, He is represented as stripping them of their sordid vestments, *cleansing and purifying them unto Himself*, that they may become His *own servants*; and bring them out of their *dishonourable and oppressive servitude*, in which they had no proper motive to *diligence*; and could have no affection for the despot under whose authority they were employed. Thus redeemed, they now become His willing servants, and are *zealous of good works*, affectionately attached to that noble employment which is assigned to them by that Master, when it is an inexpressible honour to serve. This seems to be the allusion in the above verse.

15. *These things speak*]. That is, *teach*; for *λαλεῖν*, *speaks*, has the same meaning here, as *διδάσκει*, *teach*; which, as being synonymous, is actually the reading of the *Codex Alexandrinus*.

And exhort]. *Παρακαλεῖ*; repeat them again and again; and urge them on their attention and consciences.

And rebuke]. *Παρεγγεῖλε*; demonstrate the importance, utility, and necessity, of them; and show them that God requires their obedience.

With all authority]. *Μετὰ πάσης ἐξουσίας*; with all that authority with which thy office invests thee; and which thou hast received from God.

Let no man despise thee]. That is, act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. Few portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text-book,

of every Christian preacher. Does any man inquire what is the duty of a Gospel minister? Send him to the 2d chapter of the epistle to Titus for a complete answer. There, he will find what he is to *believe*, what he is to *practise*, and what he is to *preach*. Even his *congregation* is parcelled out to him. The *old* and the *young* of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the *doctrine* which he is to preach to them; the *duties* which he is required to inculcate, the *warnings* by which his exhortations are to be strengthened, and the *end* which both he and his people should have invariably in view.

2. The *Godhead* of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Saviour, *μεγὰς Θεὸς καὶ Σωτὴρ*; human language can go no higher; and the expressions are such, and are so placed, that it is impossible either to misunderstand, or to misapply them. He who is the great God, higher than the highest, is our *Saviour*: He who is our *Saviour*, is the great God: but Jesus Christ is our Saviour; and Jesus Christ is here stated to be the great God.

3. The *extent* of human redemption is here also pointed out. The *saving grace* of this great God hath shone out upon every man: none has been passed by, none left unimfluened; none without the first offer of *life eternal*, and a sufficiency of grace to qualify him for the state.

1. The *operation* of Divine grace in preparing the soul for glory is next referred to. It cleanses them from all unrighteousness, it purifies them unto God, and makes us fervent and abundant in good works. This system is worthy of God, and is properly suited to the state and necessities of man. These are truths which must be preached; which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not do the work of the Lord carelessly.—Awake people! and believe to the saving of your souls. How shall he who is styled a minister of the Gospel, and who neither knows, feels, nor heartily inculcates these things, give an account in the great day, of himself, of his calling, and his flock, to God? And, when this Gospel is preached faithfully and zealously, how shall the people escape who *neglect* so great a salvation! *Neglect*, in such a case, is the highest *contempt* which man can offer to his Maker. Surely such conduct must expect judgment without mixture of mercy. Reader, lay this to heart.

CHAPTER III.

The necessity of obedience to the civil powers, and of meek and gentle deportment towards all men, ore to be diligently enforced, 1, 2. The wretched state of man previously to the advent of Christ, 3. The wonderful change which the grace of God makes; and the means which it uses to bring men to glory, 4-7. The necessity of a holy life; and of avoiding things which produce strifes and contentions, and are unprofitable and vain, 8, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollas with him, 12, 13. Concluding directions and salutations, 14, 15. [A. M. cir. 4063. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]

1 *Put them in mind* to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 *To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.*

3 *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

4 *But after that the kindness and love of our Saviour towards man appeared,* 5 *Not by works of righteousness which we have done, but* 6 *by His grace, that He might purify unto Himself a peculiar people, zealous of good works.* 7 *That we should diligently*

8 *avoid things which produce strifes and contentions, and are unprofitable and vain, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollas with him, 12, 13. Concluding directions and salutations, 14, 15. [A. M. cir. 4063. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]*

NOTES.—Verse 1. *Put them in mind to be subject to principalities, &c.* By principalities, *αἰχμας*, we are to understand the Roman *emperors*, or the supreme civil powers in any place.

By *powers*, *ἐξουσίας*, we are to understand the *deputies* of the *emperors*, such as *proconsuls*, &c. and all such as are in authority under the supreme powers wherever we dwell.—See the doctrine of obedience to the civil powers discussed at large in the notes on Rom. xiii. 1-7.

This doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into a state of insurrection when they suspected any attempt on the part of their rulers to infringe their liberties. *Suidas*, under the word *αἰχμας*, they stirred up, gives the following fragments, *ὅτι ἐκ Κρήτης φοβούμενοι πρὸς τὴν ἐπιτομίαν τῶν αἰχμῶν, ἀνέστησαν τὰ λαβὴν, παρακαλοῦντες τὴν ἐξ αἰτίας παραδεδομένην ἐκδοτέαν ἀπαρθεῖν*. But the Cretans, fearing lest they should be punished, stirred up the populace, exhorting them that they should carefully preserve that liberty which they had received from their ancestors. What part of the history of Crete this refers to I cannot tell: the words stand thus insolated in *Suidas*, without introduction or connection. To be jealous of our civil rights and privileges, and most strenuously to preserve them, is highly praiseworthy: but to raise a public tumult, to avoid merited chastisement, under pretence that our civil privileges are in danger, is not the part of *patriots*, but insurgents. For such an advice as that given here, the known character of the Cretans is a sufficient reason. "They were ever brawling, ferocious wild beasts, and sluggish gluttons." Such persons would feel little disposition to submit to the wholesome restraints of law.

2. *To speak evil of no man*. *Μηδὲν βλασφημεῖν*. To blame no person; to reproach none; to speak nothing to any man's injury; but, on the contrary, bearing witness to and continuing with patience and meekness

12 *avoid things which produce strifes and contentions, and are unprofitable and vain, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollas with him, 12, 13. Concluding directions and salutations, 14, 15. [A. M. cir. 4063. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]*

13 *Concluding directions and salutations, 14, 15. [A. M. cir. 4063. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]*

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15 *Concluding directions and salutations, 14, 15. [A. M. cir. 4063. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Caesar. Aug. 12.]*

3. *For we ourselves*]. All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived. There is no doubt that the apostle felt he could include himself in the above list, previously to his conversion. The manner in which he persecuted the Christians, to whose charge he could not lay one moral evil, is a sufficient proof that though he walked according to the letter of the law, as to its ordinances and ceremonies, blameless; yet his heart was in a state of great estrangement from God; from justice, holiness, mercy, and compassion.

Foolish]. *Ἀνοήτοι*, without understanding; ignorant of God, His nature, His providence, and His grace.

Disobedient]. *Ἀπειθήν*, unpersuaded, unbelieving, obstinate, and disobedient.

Deceived]. *Πλανώμενοι*, wandering; wandering from the right way, in consequence of our ignorance, not knowing the right way; and, in consequence of our unbelief and obstinacy, not choosing to know it. It is a true saying, "There is none so blind, as those who will not see." Such persons are proof against conviction; they will not be convinced, either by God or man.

Serving divers lusts and pleasures]. *Σορδόμενοι*, being in a state of continual thralldom; not *servant or gratified* by our lusts, and pleasures; but living, as *their slaves*, a life of misery and wretchedness.

Divers lusts]. *Πολλὰς ἐπιτομίας*, strong and irregular appetites of every kind.

Pleasures]. *Ἠδοναί*, sensual pleasures; persons intent only on the gratification of *sense*; living like the *brutes*; having no rational, no spiritual object, worthy the pursuit of an immortal being.

Living in malice and envy]. *Ἐν κακίᾳ καὶ φθονῷ διαμένοντες*, spending our life in wickedness and envy; not bearing to see the prosperity of other, because we feel ourselves continually wretched.

Hateful]. *Ἐμίσητοι*, irreconcilable, hateful as hell. The word

according to his mercy he saved us, by ^m the washing of regeneration, and renewing of the Holy Ghost;

6 ⁿ Which he shed on us ^o abundantly through Jesus Christ our Saviour;

7 ^p That being justified by his grace, ^q we should be made heirs ^r according to the hope of eternal life.

8 ^s This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful ^t to maintain good works. These things are good and profitable unto men.

^m John 3.3, 5. Eph. 5.26. 1 Pet. 3.21.—ⁿ Ezek. 36.25. Joel 2.28. John 1.16. Acts 2.38 & 10.17. Rom. 5.5.—^o Gr. richly.—^p Rom. 3.21. Gal. 2.16. Ch. 2.11.—^q Rom. 8.25, 28.—^r Ch. 1.2.

comes from Στύξ, *Styx*, the infernal river by which the gods were wont to swear, and he who (according to the mythology of the heathens) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things; and the verb *συζυγο*, formed from this, signifies to shiver with horror.

It may be taken *actively*, says *Leigh*, as it is read *hateful*; or else *passively*, and so may be read *hated*; that is, justly execrable and odious unto others, both God and man.

Hating one another. Μισούντες ἀλλήλους; this word is less expressive than the preceding; there was no brotherly love, consequently no kind offices; they hated each other, and self-interest alone could induce them to keep up civil society. This is the true state of all unregenerate men. The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the *Cretans* and *Jews*, that then were, but of all mankind, in every age and country: they express the wretched state of fallen man.

Some of the Greek moralists expressed a dissolute and sensual life by nearly the same expressions as those employed by the apostle. *Plutarch*, in *Præcept. Conjug.* says, Σωματος ἐπικνήσθαι, ἢ δαυλονοῦντα ταῖς ἡδοναῖς αὐτοῦ, καὶ ταῖς ἐπιθυμίαις, "We must take care of the body, that we may not be enslaved by its lusts and pleasures." And *Josephus*, speaking of *Cleopatra*, Antiq. lib. xv. cap. 4. says, Ὑπᾶντα πολυτέλει, καὶ δαυλονοῦσαν ταῖς ἐπιθυμίαις, "She was an expensive woman, enslaved to lusts."

4. But after that the kindness and love of God By *χρηστότης*, we may understand the essential goodness of the Divine nature; that which is the *spring* whence all kindness, mercy, and beneficence, proceed.

Love towards man—Φιλανθρωπία, *philanthropy*. It is to be regretted, that this attribute of the Divine nature, as it stands in relation to man, should have been entirely lost by a paraphratical translation. *Philanthropy* is a character which God gives here to Himself: while human nature exists, this must be a character of the Divine nature. God loves man; He delighted in the idea, when formed in His own infinite mind; He formed man according to that idea, and rejoiced in the work of His hands: when man fell, the same love induced Him to devise his redemption; and God the Saviour flows from God the Philanthropist. Where love is, it will be active, and will show itself. So the philanthropy of God appeared; *ἐφ᾽ ὧν*, it shone out in the incarnation of Jesus Christ, and in His giving His life for the life of the world.

5. Not by works of righteousness] Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have works of righteousness to plead; therefore, if saved at all, they must be saved by mercy.—See the note on Eph. ii. 8, and see a Discourse intitled, *Salvation by faith proved*, Svo. 1816, in which I have examined every system invented by man for his restoration to the Divine favour and image; and have demonstrated, by mere reason, their utter insufficiency to answer the end for which they have been invented; and have proved, that the doctrine of salvation by faith, is the only rational way of salvation.

By the washing of regeneration] Διὰ λουτροῦ παλινγενεσίας, undoubtedly the apostle here means baptism, the rite by which persons were admitted into the church; and the visible sign of the cleansing purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is only a sign, and therefore should never be separated from the thing signified; but it is a rite commanded by God himself, and therefore the thing signified should never be expected without it.

By the renewing of the Holy Ghost, we are to understand not only the profession of being bound to live a new life; but the grace that renews the heart, and enables us thus to live: so the renewing influences are here intended. Baptism changes nothing; the grace signified by it, cleanses and purifies. They who think baptism to be regeneration, neither know the Scriptures nor the power of God; therefore they do greatly err.

6. Which he shed on us abundantly] Οὐ ἐξέχειν, which he poured out on us: as the water was poured out upon them in baptism, to which there is here a manifest allusion; but as this was sometimes only sprinkled on the person, the heavenly gift was poured out not in drops, but πλουσίως, richly, in great abundance.

Through Jesus Christ] Baptism is nothing in itself; and there had been no outpouring of the Holy Spirit, had there been no saving and adorning Christ. Through him alone all good comes to the souls of men.

9 But ^u avoid foolish questions, and genealogies, and contentions, and strivings about the law; ^v for they are unprofitable and vain.

10 A man that is an heretic ^w after the first and second admonition ^x reject;

11 Knowing that he that is such is subverted, and sinneth, ^y being condemned of himself.

12 When I shall send Artemas unto thee, or ^z Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

^s 1 Tim. i. 15. Ch. 1.9.—^t Ver. 14. Ch. 2.14.—^u 1 Tim. i. 4. 2 Tim. 2.23. Ch. 1.14.—^v 2 Tim. 2.14.—^w 2 Cor. 13.2.—^x Matt. 18.17. Rom. 16.17. 2 Thess. 3.6, 14. 2 Tim. 3.5. 2 John 10.—^y Acts 13.36.—^z Acts 20.4. 2 Tim. 4.12.

7. That being justified by his grace] Being freed from sin; for the term *justification* is to be taken here as implying the whole work of the grace of Christ on the heart, in order to its preparation for eternal glory.

Should be made heirs] The Gospel not only gave them the hope of an endless state of glory for their souls; but also of the resurrection, and final glorification of their bodies; and they who were children of God, were to be made heirs of His glory.—See the note on Galat. iv. 6, 7.

8. This is a faithful saying] Πίστος ὁ λόγος; this is the true doctrine; the doctrine that cannot fail.

And these things I will] Καὶ περὶ τούτων βουλόμαι σε ἐμβιβάζειν; And I will, or desire, thee to maintain earnestly what concerns these points. The things to which the apostle refers, are those of which he had just been writing, and may be thus summed up:—1. The ruined state of man, both in soul and body. 2. The infinite goodness of God, which devised his salvation. 3. The manifestation of this goodness, by the incarnation of Jesus Christ. 4. The justification which they who believed, received through His blood. 5. The mission of the Holy Spirit, and the purification of the heart by His influence. 6. The hope of the resurrection of the body, and the final glorification of both it and the soul through all eternity. 7. The necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called. 8. And all these points he wills him to press continually on the attention of believers; and to keep constantly in view, that all good comes from God's infinite kindness, by and through Christ Jesus.

They which have believed in God] All Christians; for who can maintain good works but those who have the principle from which good works flow? for, without faith, it is impossible to please God.

These things are good and profitable] They are good in themselves; and calculated to promote the well-being of men.

9. Avoid foolish questions, and genealogies] In these the Jews particularly delighted; they abounded in the most frivolous questions; and, as they had little piety themselves, they were solicitous to show that they had descended from godly ancestors.

Of their frivolous questions, and the answers given to them, by the wisest and most reputable of their rabbins, the following is a specimen:—

Rabbi Hillel was asked, Why have the Babylonians round heads? To which he answered, This is a difficult question, but I will tell the reason: Their heads are round because they have but little wit.

Q. Why are the eyes of the Tormudeans so soft?—A. Because they inhabit a sandy country.

Q. Why have the Africans broad feet?—A. Because they inhabit a marshy country. See more in Schoettgen.

But ridiculous and trifling as these are, they are little in comparison to those solemnly proposed, and most gravely answered, by those who are called the *Schoolmen*. Here is a specimen, which I leave the reader to translate:—

Utrum essent eternitatis in Paradiso? Utrum sancti resurgunt cum intestinis? Utrum si deipara fuisset vir, potuisset esse naturalis parens Christi?

These, with many thousands of others, of equal use to religion and common sense, may be found in their writings. See the *Summa* of Thom. Aquinas, *passim*. Might not the Spirit have these religious triflers in view, rather than the less ridiculous Jews? See the notes on 1 Tim. i. 4. 2 Tim. ii. 23.

Contentions, and strivings about the law] Of legal contentions, and different and conflicting decisions, about the meaning of particular rites and ceremonies, the Talmud is full.

10. A man that is an heretic] Generally defined one that is obstinately attached to an opinion contrary to the peace and comfort of society; and will neither submit to Scripture nor reason. Here it means a person who maintains Judaism in opposition to Christianity; or, who insists on the necessity of circumcision, &c. in order to be saved. This is obviously the meaning of the word heretic, in the only place in which it occurs in the Sacred Writings.

After the first and second admonition reject] Labour to convince him of his error; but if he will not receive instruction, if he have shut his heart against conviction, then—burn him alive? No! even if demonstrably a heretic, in any one sense of that word, and a disturber of the peace of the church; God gives no man any other authority over him but to shun him, παύειν. Do him no harm in body, soul, character, or substance: hold no communion with him, but leave him to God. See the notes on Acts 17. and xxiv. 14. where the word *heresy* is particularly explained.

13 Bring Zenas the lawyer and ^a Apollon on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn ^b to ^c maintain good works for necessary uses, that they be ^d not unfruitful.

^a Acts 18.24.—^b Ver. 9.—^c Or, profess honest trades. Eph. 4.23.

11. *Is subverted*] *Is turned out of the way* in which he may be saved, and consequently *sinneth*; enters into that way that leads to destruction.

Being condemned of himself.] This refers to the Judaizing teacher, who maintained his party and opinions for filthy hire's sake. He was conscious of his own insincerity; and that he proclaimed not his system from a conscientious love of truth, but from a desire to get his livelihood. Were the church in all countries, whether established by law, or unestablished, strictly scrutinized, multitudes of *heretics* of this kind would be found. And, perhaps, this is the only bad sense in which the word should be understood.

12. *When I shall send Artemas—or Tychicus*] These were either deacons or presbyters, which the apostle intended to send to Crete, to supply the place of Titus.—Who Artemas was we know not; he is not mentioned in any other place in the New Testament. Tychicus was a native of Asia, as we learn from Acts xx. 4. where see the note.

Be diligent to come unto me at Nicopolis] Nicopolis was a city of Epirus, on the Gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the river Nessus; but the former is supposed to be the place here intended.

For I have determined there to winter] Hence the apostle was at liberty, seeing his spending the winter at this, or at any other practicable place, depended on his *own determination*. It was probably now pretty late in the autumn, and the apostle was now drawing near to Nicopolis; for he certainly was not yet arrived, else he would not have said, *I have determined, &c., thence to winter*.

13. *Bring Zenas the lawyer*] This person is only mentioned in this place; whether he was a *Jewish, Roman, or Greek* lawyer, we cannot tell.

And Apollon] Of this person we have some valuable particulars in Acts xviii. 24. 1 Cor. i. 12. iii. 5, 6. and iv. 6. Either St. Paul had left these at Crete, when he visited that island; or he had heard that, in their evangelical itinerancy, they were about to pass through it.

On their journey diligently] Afford them the means to defray their expenses. The churches through which these evangelists passed, bore their expenses from one to the other. See 3 John, ver. 6.

14. *And let ours also learn to maintain good works*] There is something very remarkable in this expression. The words *καλον εργον ποιεσθαι*, which we translate *to maintain good works*, occur also in ver. 8. and some think they mean, *to provide for our own, and the necessities of others, by working at some honest occupation*; and that this was necessary to be taught to the Cretans, *let ours also learn, &c.* who are naturally and practically *idle gluttons*. Kypke observes, that the words mean—1. To be employed in good works—2. To defend good works; and to recommend the performance of them—3. To promote and forward good works; to be always first in them.

For necessary uses] That they may be able, at all times, to help the church of God, and those that are in want.

15 All that are with me salute thee. Greet them that love ^a us in the faith. Grace be with you all. Amen.

^a It was written to Titus, ordained the first bishop of the church of the Cretans, from Nicopolis of Macedonia.

d Rom. 15.33. Phil. 1.11. & 4.17. Col. 1.17. 2 Pet. 1.8.

That they be not unfruitful] As they must be, if they indulge themselves in their *idle, slothful* disposition.

15. *All that are with me*] He means his companions in the ministry.

Salute thee] Wish thee well, and desire to be affectionately remembered to thee.

Greet them that love us in the faith] All that love us for Christ's sake; and all that are genuine Christians.

Grace be with you] May the Divine favour be your portion for ever.

Some MSS. read, *The grace of the Lord be with you all*; others, *the grace of God be with you all*; and one, *Grace be with thy spirit*, as if the greeting was sent to *Titus only*, whereas the others send it to the *whole church* at Crete.

Amen] This is wanting in ACD. and some others.

The *Subscriptions* are as usual various. Those of the *Vulgates* are the following:—

The Epistle to Titus was written from Nicopolis; and sent by the hands of Zena and Apollon.—SYRIAC.

To the man Titus.—ETHIOPIC.

The end of the Epistle: it was written from Nicopolis. Incessant and eternal praise be to the God of glory.—AMEN.—ARABIC.

Written in Nicopolis, and sent by Artemas, his disciple.—COPTIC.

The Epistle to Titus is ended, who was the first bishop of the church of the Cretans: and it was written from Nicopolis of Macedonia.—PHOENICIAN SYRIAC.

There is no subscription in the *VULGATE*.

The *Manuscripts* are also various.

To Titus.—C. and Clarom.

That to Titus is completed; that to Philemon begins.—DEFG.

To Titus, written from Nicopolis.—A.

To Titus, written from Nicopolis of Macedonia:—of the Macedonians.—From Nicopolis, which is a province of Macedonia.

Paul the apostle's Epistle to Titus.

To Titus, ordained the first bishop of the church of the Cretans: written from Nicopolis of Macedonia.—Common Greek Text.

To Titus, archbishop of Crete.—One of the Vienna MSS. written A. D. 1331.

There is not one of these subscriptions of any authority; and some of them are plainly ridiculous. We do not know that Titus was what we term *bishop*, much less that he was *ordained bishop of Crete*, as appointed to a particular see; and still less, that he was the *first* bishop there. As to his being *archbishop* that is the fiction of a time of deep darkness. That the *epistle* was written from *some place near to Nicopolis* of Epirus, is very probable. That it was not written at Nicopolis is evident; and that it was not Nicopolis of Macedonia is also very probable.—See the Preface to this epistle for farther information on this point. And see a treatise by old Mr. Pryne, intitled, *The unbishoping of Timothy and Titus*, 4to. Lond. 1636 and 1660, where, among many crooked things, there are some just observations.

PREFACE TO

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

It may be thought strange that a short letter, written entirely on a *private subject*, without reference to the proof or defence of any doctrine of the Gospel, should, by the general consent of the church of God, from the highest Christian antiquity, have been received into the Sacred Canon; not only as a genuine production of St. Paul, but as a piece designed by the Holy Spirit for the edification of the church. However, such is the fact: and we may add, that this very piece was held so sacred, that even the ancient heretics did not attempt to impugn its authenticity, or corrupt its matter, while making dangerously free with the four Gospels, and all the other epistles!

Philemon, the person to whom it is addressed, was undoubtedly, at the time in which this epistle was sent, an inhabitant of Colosse; concerning which city, see the Preface of the Epistle to the Colossians; and was probably a Colossian by birth, though some suppose that he was of Ephesus. It is evident, from ver. 19. of this epistle, that he was converted to the Christian faith by St. Paul; this is agreed on all hands: but, as some suppose that the apostle had not visited Colosse previously to the writing of this epistle, they think it probable that he might have met with him at Ephesus, or in some other part of Asia Minor, where he formed an acquaintance with him, and became the means of his conversion. But there is no need for this supposition, as it is most probable that the apostle had not only visited Colosse prior to this, but that the

Gospel was planted in that city, as in all other parts of *Phrygia*, by himself. See the Preface to the Colossians; and this note on Coloss. ii. 1.

That Philemon was a person of some consideration in his own city, and in the church in that place, is very evident from this epistle. He had a church in his house, ver. 2. and was so opulent as to be extensive in works of charity, and in entertaining those Christians who, from different quarters, had occasion to visit Colosse. See ver. 5.—7.

Whether he had any office in the church is not clear: some think he was a bishop, others an *elder* or *deacon*: but of this there is no evidence. He was probably no more than a *private member*, whose house, land, and property, were consecrated to God, His church, and the poor. He, who by the good providence of God, has property and influence thus to employ, and a heart to do it, need not envy the state of the highest ecclesiastic in the church of Christ. Both the heart and the means to do secular good are possessed by few; whereas multitudes are found willing both to *teach* in, and *govern*, the church.

The occasion of writing this letter was the following: *Onesimus*, a slave, had, on some pretence or other, run away from his master Philemon, and came to Rome, where St. Paul was at that time in prison, though not in close confinement, for he dwelt in his own hired house, in which he resolutely preach

ed the Gospel, being guarded only by one soldier. See Acts xviii 16, 23.

It appears that Onesimus sought out Paul, whose public preaching, both to Jews and Gentiles, had rendered him famous in the city; and it is very likely that he was led to visit the apostle from having formerly seen him at his master's house in Colosse; and the word of life, preached by the apostle, became the means of his conversion. Being thus brought back to God, he became affectionately attached to his spiritual father, and served him zealously as his son in the Gospel. Onesimus, being thus brought to the acknowledgment of the truth, which is according to godliness, gave the apostle a full account of his elopement from his master; and, no doubt, intimated his wish to return and repair the breach which he had made. Though he was now both *dear* and *necessary* to St. Paul; yet, as justice required that reparation should be made, he resolved to send him back; and to remove all suspicion from the mind of Philemon, and to reconcile him to his once unfaithful servant, he wrote the following letter, in which, as Dr. Macknight expresses it, "with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him as a sincere Christian; and because *restitution*, by repairing the injury that had been done, restores the person who did it to the character he had lost; the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his handwriting, ver. 13, 19, not only to repay all that Onesimus owed to Philemon; but to make full reparation also, for whatever injury he had done to him by running away."

It is generally thought that Onesimus had *robbed* his master: but there is certainly nothing in the epistle from which this can be legitimately inferred; the words, *If he hath wronged thee, or oweeth thee ought, put that on mine account*, ver. 18.

certainly do not prove it: they only state a possible case, that he might have wronged his master, or have been under some *pecuniary* obligation to him; and the apostle, by appealing to assume this, greatly strengthened his own argument; and met the last objection which Philemon could be supposed capable of making. There is neither justice nor piety in making things worse than they appear to be: or in drawing the most unfavourable conclusions from premises, which, without constraint, will afford others more consonant to the spirit of charity.

That this epistle was written about the same time with those to the *Philippians* and *Colossians*, is proved by several coincidences. "As the letter to Philemon, and that to the Colossians, were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the church of Colosse, it may be expected that the same, or nearly the same persons, would be about St. Paul, and join with him, as was the practice, in the salutations of the epistle. Accordingly, we find the names of *Aristarchus, Marcus, Epaphras, Luke, and Demas*, in both epistles. *Timothy*, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him in this *Tychicus* did not salute Philemon, because he accompanied the epistle to Colosse, and would undoubtedly there see him." It will not be forgotten, that Onesimus, the bearer of this epistle, was one of the bearers of that sent to the Colossians: Col. iv. 9, that when the apostle wrote that, he was in *bonds*, Col. iv. 3, 18, which was his case also when he wrote this; (see ver. 1, 10, 13, 23,) from which and various other circumstances, we may conclude that they were written about the same time, viz. the ninth year of Nero, A. D. 62. Other particulars relative to this epistle, will be pointed out in the course of the notes; and particularly the *uses* which the church of God, and the private Christian, may derive from it.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

For Chronological Eras, see at the end of the Acts.

Paul's salutation to Philemon, and the church at his house, 1-3. He extols his faith, love, and Christian charity, 4-7. Entreats forgiveness for his servant Onesimus, 8-14. Urges motives to induce Philemon to forgive him, 15-17. Promises to repair any wrong he had done to his master, 18, 19. Expresses his confidence that Philemon will comply with his request, 20, 21. Directs Philemon to prepare him a lodging, 22. Salutations and apostolical benedictions, 23-25. [A. M. cir. 4066. A. D. cir. 62. A. U. C. 815. Anno Imp. Ner. Cæsar. Aug. 9.]

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,
2 And to our beloved Apphia, and Archippus, our fellow-soldier, and to the church in thy house;
3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

• Eph 3:1 & 4:1. 2 Tim. 1:5. Verse 9-b Phil 2:25-c Col 4:17-d Phil 2:25-
• Rom 16:5. 1 Cor 16:19.

NOTES.—Verse 1. *Paul, a prisoner of Jesus Christ* [It has already been noted in the Preface, that Paul was a prisoner at Rome, when he wrote this epistle, and those to the Colossians and Philippians. But some think that the term *prisoner* does not sufficiently point out the apostle's state; and that the original word *δεσμιος*, should be translated *bound with a chain*: this is certainly its meaning, and it shows us, in some measure, his circumstances; one arm was bound with a chain to the arm of the soldier to whose custody he had been delivered.

It has also been remarked that Paul does not call himself an *apostle* here, because the letter was a letter of friendship, and on *private concerns*. But the MSS. are not entirely agreed on this subject. Two MSS. have *δουλος, a servant*; the *Codex Claromontanus* and the *Codex Sangermanensis*, both in the Greek and Latin, have *αποσολος, apostle*; and *Cassiodorus* has *αποσολος δεσμιος*, Paul, an imprisoned apostle of Jesus Christ. They, however, generally agree in the omission of the word *αποσολος*.

Unto Philemon, our dearly beloved [There is a peculiarity in the use of *proper names* in this epistle, which is not found in any other part of St. Paul's writings. The names to which we refer, are *Apphia, Archippus, Onesimus, and Philemon*.

2. *APPHIA, Αφρια*. Under the word *Αφρια*, *Suidas* says, *Αδελφης και αδελφου υποκρισμα* *Apphia* is the affectionate address of a brother or sister; or the diminutive of a brother and sister, used to express kindness and affection. Hence the apostle referring to the meaning of the word, says *και Αφρια τη αδελφη αγαπητη, and to Apphia the beloved sister*. Though *αδελφη, sister*, be not in our common text, it is found in ADEFG, several others, the *Itala, Vulgate, Sclavonic, &c.* and is undoubtedly genuine.

Αρχιππος, Αρχιππος. The ruler or master of the horse, from *αρχων, a chief*, and *πτερος, a horse*. *HERODES* of old were, both among the Greeks and Trojans, celebrated for their skill in *managing and taming the horse*, and employing him in

4 ¶ I thank my God, making mention of thee always in my prayers,

5 ¶ Hearing of thy love and faith, which thou hast towards the Lord Jesus, and towards all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing, which is in you in Christ Jesus.

[Ephes. 1:2-g Ephes. 1:16. 1 Thess. 1:2. 2 Thess. 1:3.-h Ephes. 1:15 Col. 1:4-i Phil. 1:9, 11.]

war; this frequently occurs in Homer. The import of the name of *Archippus* might suggest this idea to the apostle's mind, and lead him to say, *Archippus, our fellow-soldier*.

Suidas mentions a person of this name, who was once victor at the games, in the *ninety-first Olympiad*.

There was one of the pupils of Pythagoras of this name, and I introduce him here, for the sake of a quotation from St. Jerome (Apol. adv. Rufin.) relative to the doctrines taught by him and his fellow-disciple *Lysias*: *Φευκτεον παντατα και εκκοπτεον, σθενειαν μεν του σωματος, απαιδενειαν δε της ψυχης, ακολασιαν δε της ψυχης, εσαν δε της πολυας, την δε διαφωνιαν απο της οικιας, και καινη απο παντων το ακρατες*. "By all means and methods these evils are to be shunned and cut off: effeminacy from the body; ignorance from the soul; delicacies from the belly; sedition from the city; discord from the house; and, in general, intemperance from all things." Vid. *FAB. Thecs. Erud. Schol.*

ONESIMUS, Ονεσιμος. Useful, or profitable: from *ονυμ, to help*. The import of this name led the apostle to play upon the word thus, *I beseech thee for my son Onesimus; which in time past was to thee UNPROFITABLE, but now PROFITABLE to thee and me*.

PHILEMON, Φιλημων. Affectionate or beloved, from *φιληω, a kiss*; this led the apostle to say, *To Philemon our DEARLY BELOVED*.

There is a peculiarity in this epistle, to which it would be difficult to find a parallel in any other part of St. Paul's writings.

It is very probable that *Apphia* was the wife of Philemon; and Archippus, their son, the pastor of the church at Philemon's house.

To the church in thy house [The congregation of Christians frequently assembling in Philemon's house: for, at this time, the Christians had neither temples, churches, nor chapels.—See the note on Rom. xvi. 5. and the reference there.]

4. [I thank my God] For all the good he has bestowed upon

7 For we have great joy and consolation in thy love, because the bowels of the saints * are refreshed by thee, brother.

8 Wherefore, I though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such a one as Paul the aged, ^m and now also a prisoner of Jesus Christ.

10 I beseech thee for my son ⁿ Onesimus, ^o whom I have begotten in my bonds :

11 Which in time past was to thee unprofitable, but now profitable to thee and to me :

12 Whom I have sent again : thou therefore receive him, that is, mine own bowels :

13 Whom I would have retained with me, ^p that in thy stead

^k 2 Cor. 7. 13. ^l 2 Tim. 1. 16. ^m Ver. 20.—ⁿ 1 Thess. 5. 6.—^o Ver. 1.—^p 1 Col. 4. 9.—^q 1 Cor. 15. Gal. 4. 19.

you ; making mention of thee always in my prayers ; that thou mayest hold fast all that thou hast got : and get all thou dost farther need.

5. *Hearing of thy love and faith* His faith in Christ Jesus ; his love to the saints. Several excellent MSS. and some Versions, put *faith before love*, which makes a more natural reading. There is no figure of speech which would vindicate our saying *faith in the saints* : so that if we do not allow of the arrangement in the MSS. referred to, we shall be obliged to have recourse to the transposition ; because *faith* must refer to *Jesus Christ*, and *love* to the saints.

6. *That the communication of thy faith* The words *ἡ κοινωνία τῆς πίστεως σου*, the fellowship or communication of thy faith, may be understood as referring to the work of love towards the saints, the poor Christians ; which his faith in Christ enabled him to perform ; *faith* being taken here for its effects : and indeed the word *κοινωνία* itself is not unfrequently used to denote *liberality, alms-giving*, and this is very properly remarked by Theophylact here : *Κοινωνία πίστεως Ἐλεησώμεν καὶ τοὺς ἀπὸ πίστεως πολλὰς γενόμενους*. "He terms alms-giving the communication of faith, because it is the fruit of much faith."

May become effectual Dr. Macknight understands these words thus, "That the many good offices which thou dost to the saints may become effectual in bringing others to the acknowledgment of every good disposition which is in you towards Christ Jesus ; or towards His members."

Instead of *evangelis, energetic or effectual*, the Vulgate and some of the Fathers, as well as several Latin MSS. have read *evangelis, evident*. This makes a very good sense, and seems to agree best with the scope of the place.

Instead of *ev hui, in you, ev hui, in us*, is the reading of all the best MSS. as well as of several Versions and Fathers.

7. *For we have great joy* This verse does not read harmoniously. The Greek authorizes the following arrangement :—*For we have great joy and consolation in thy love, O brother, because the bowels of the saints are refreshed by thee*. The apostle speaks here of the works of charity in which Philemon abounded towards poor Christians.

8. *Wherefore, though I might be much bold* It would be better to read, *Wherefore, although I have much authority through Christ, to command thee to do what is proper ; yet, on account of my love to thee, I entreat thee*.

The tenderness and delicacy of this epistle, says Dr. Paley, have long been admired :—"Though I might be much bold in Christ to enjoin thee that which is convenient ; yet, for love's sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Christ Jesus, I beseech thee for my son Onesimus, whom I have begotten in my bonds."

There is something certainly very melting and persuasive in this, and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent friend, for a beloved convert. He urges his suit with an earnestness, befitting perhaps not so much the occasion, as the ardour and sensibility of his own mind. Here also, as every where, he shows himself conscious of the weight and dignity of his mission ; and does he suffer Philemon, for a moment, to forget it : "I might be much bold in Christ, to enjoin thee that which is convenient." He is careful, also, to recall, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Christ ; "I do not say to thee, how thou owest to me even thine ownself besides." Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged, and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversation and his services ; the child of his affliction, and "ministering unto him in the bonds of the Gospel." This ought to recommend him, whatever had been his fault, to Philemon's forgiveness : "Receive him as myself, as my own bowels." Every thing, however, should be voluntary. St. Paul was determined that Philemon's compliance should flow from his own bounty : "Without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly ;" trusting, nevertheless, to his gratitude and attachment for the performance of all that he requested ; and for more : "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say."

St. Paul's discourse at Miletus : his speech before Agrippa.

he might have ministered unto me in the bonds of the Gospel :

14 But without thy mind would I do nothing ; ^q that thy benefit should not be as it were of necessity, but willingly.

15 For, perhaps he therefore departed for a season, that thou shouldst receive him for ever ;

16 Not now as a servant, but above a servant, ^r a brother beloved, especially to me, but how much more unto thee, ^s both in the flesh and in the Lord ?

17 If thou count me therefore ^t a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account ;

^p 1 Cor. 16. 17. ^q Phil. 2. 30.—^r 2 Cor. 9. 7.—^s See Gen. 45. 5, 8.—^t Matt. 23. 8. ^u 1 Tim. 6. 2.—^v 1 Col. 3. 22.—^w 2 Cor. 8. 23.

his Epistle to the Romans ; that to the Galatians, chap. iv. 11—20. to the Philippians, i. 29. ii. 2. the second to the Corinthians, vi. 1—13. and indeed some part or other of almost every epistle ; exhibits examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable, that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a command, soften a rebuke, or mitigate the harshness of some disagreeable truth. Horæ Paulinæ, p. 334.

9. *Paul the aged* If we allow St. Paul to have been about 25 years of age at the utmost, in the year 31, when he was assisting at the martyrdom of Stephen, Acts vii. 58. and as this epistle was written about A. D. 62. he could not have been at this time more than about 56 years old. This could not constitute him an aged man, in our sense of the term ; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an aged, or elderly man ; though it is generally allowed that his martyrdom took place in the 66th year of our Lord.

But the word *πρεσβύς*, signifies not only an old man, but also an ambassador ; because old or elderly men were chosen to fulfil such an office, because of their experience and solidity : and *πρεσβύς*, for *πρεσβύτερος*, is used in the same sense, and for the same reason, by the Septuagint : hence some have thought that we should translate here, *Paul the ambassador*. This would agree very well with the scope, and even the design, of the place.

10. *I beseech thee for my son Onesimus* It is evident from this, that Onesimus was converted by St. Paul, while he was prisoner at Rome ; and perhaps not long before he wrote this epistle.

11. *Was to thee unprofitable* Alluding to the meaning of Onesimus's name, as has been already noted ; though the apostle uses a different Greek word to express the same idea.

12. *Whom I have sent again* The Christian religion never cancels any civil relations : a slave, on being converted, and becoming a free man of Christ, has no right to claim, on that ground, emancipation from the service of his master. Justice, therefore, required St. Paul to send back Onesimus to his master ; and conscience obliged Onesimus to agree in the propriety of the measure : but love to the servant induced the apostle to write this conciliating letter to the master.

13. *That in thy stead he might have ministered unto me* As Philemon was one of Paul's converts, he became thereby his spiritual father, and had a right to his services when in need. This was a strong argument, not only to induce Philemon to forgive his servant, but to send him back to the apostle, that he might minister to him in his master's stead.

14. *That thy benefit should not be as it were of necessity* If the apostle had kept Onesimus in his service, and written to Philemon to forgive him, and permit him to stay ; to this, it is probable, he would have agreed ; but the benefit thus conceded might have lost much of its real worth by the consideration that, had he been at Colosse, Philemon would not have sent him to Rome ; but being there, and in the apostle's service, he could not, with propriety, order him home : thus the benefit to the apostle would have appeared to have been of necessity.—The apostle, therefore, by sending him back again, gave Philemon the opportunity to do all as if self-moved to it. This is a very delicate touch.

15. *He departed for a season* This is another most delicate stroke. He departed thy slave, thy unfaithful slave ; he departed for a short time : but so has the mercy of God operated in his behalf, and the providence of God in thine, that he now returns, not an unfaithful slave, in whom thou couldst repose no confidence, but as a brother, a beloved brother in the Lord, to be in the same heavenly family with thee for ever. Thou hast, therefore, reason to be thankful to God that he did depart, that he might be restored to thee again infinitely better than he was when he left thee. God has permitted his unfaithfulness, and overruled the whole, both to his advantage and thine. The apology for Onesimus is very similar to that made by Joseph for his brethren, Gen. xlv. 5.

16. *Not now as a servant* Do not receive him merely as thy slave, nor treat him according to that condition ; but as a brother ; as a genuine Christian, and particularly dear to me. Both in the flesh and in the Lord. There is no reason to believe that Onesimus was of the kindred of Philemon ; and we must take the term *flesh* here, as referring to the right which Philemon had in him. He was a part of his property, and of his family ; as a slave, thus was his condition. But he now stood in a two fold relation to Philemon.—1. According to

19 *I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides.*

20 *Yea, brother, let me have joy of thee in the Lord : & refresh my bowels in the Lord.*

21 *W^h Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.*

22 *But without prepare me also a lodging : for * I trust*

* Verse 7.—w 2 Cor. 7. 16.—x Phil. 1.35. & 2. 21.—y 2 Cor. 1.11. Heb. 13.2.—z Col. 1.7 & 4.12.

the flesh, as above explained, he was one of his family.—2. *bi the Lord*, he was now also a member of the heavenly family, and of the church at Philemon's house. Philemon's interest in him was now doubled, in consequence of his conversion to Christianity.

17. *If thou count me therefore a partner*] If thou dost consider me as a friend; if I have still the place of a friend in thy affection, receive him as myself; for, as I feel him as my own soul, in receiving him, thou receivest me.

There is a fine model of recommending a friend to the attention of a great man, in the epistle of *Morace to Tiberius*, in behalf of his friend *Septimius*; Epistolæ. lib. i. Ep. 9. which contains several strokes not unlike some of those in the Epistle to Philemon. It is written with much art; but is greatly exceeded by that of St. Paul. As it is very short, I shall insert it.

Septimius, Claudi, nimirum intelligit unus, Quanti me facias; nam cum rogat, et prece cogit Scilicet, ut tibi se laudare, et tradere coner, Dignum mente domoque legentis honesta Noneris, Munere cum sumgi propriis censet amici; Quid possim videt ac novit me valdus ipso, Multa quidem dixi, cur excusatus ahibent; Sed tui mi, mea ne finisxse minora putarer, Dissimulato opis proprie, mihi commodos uni. Sic ego, majoris fugiens opprobria culpe, Frontis ad urbana descendendi premia. Quid si Deposuit laudas, ob amici jussa pudorem; Scribe tui gregis hunc, et fortem crede bonumque.

“O Claudius, Septimius alone knows what value thou hast for me; for he asks, and earnestly entreats me, to recommend him to thee, as a man worthy of the service and confidence of Tiberius, who is so correct a judge of merit. When he imagines that I possess the honour of being one of thy most intimate friends, he sees and knows me more particularly than I do myself. I said indeed many things to induce him to excuse me; but I feared lest I should be thought to dissimble my interest with thee; that I might reserve it all for my own advantage. Therefore, in order to shun the reproach of a greater fault, I have assumed all the consequence of a courtier; and have, at the request of my friend, laid aside becoming modesty; which, if thou canst pardon, receive this man into the list of thy domestics, and believe him to be a person of probity and worth.”

This is not only greatly outdone by St. Paul, but also by a letter of *Pliny* to his friend *Subinianus*, in behalf of his servant; who, by some means, had incurred his master's displeasure.—See it at the conclusion of these notes.

18. *If he hath wronged thee, or oweth thee ought*] Had the master been assured that Onesimus had robbed his master, he certainly would not have spoken in this hypothetical way; he only puts a possible case, if he have wronged, or oweth thee ought, place all to my account: I will discharge all he oweth thee.

19. *I Paul have written it with mine own hand*] It is likely that the whole of the letter was written by St. Paul himself, which was not his usual custom.—See on 2 Thess. iii. 17. But, by thus speaking, he bound Philemon to do what he requested, as an act of common civility; if he could not feel a higher motive from what he had already urged.

Albeit I do not say to thee how thou owest unto me] I ask thee to do this thing to oblige me; though I will not say how much thou owest unto me; even thine ownself, as having been the means of thy conversion.

20. *Yea, brother*] It is even so, that thou art thus indebted to me. Let me have joy of thee; in forgiving Onesimus, and receiving him into thy favour. In the words *εὐδοκίαν*, which we should translate let me have *rejoice* of thee, there is an evident *paranomasia*, or play on the name of *Onesimus*.—See on ver. 2 and 11.

Refresh my bowels] Gratify the earnest longing of my soul, in this. I ask neither thy money nor goods; I ask what will enrich, not impoverish, thee to give.

21. *Having confidence in thy obedience*] I know that it will please thee thus to oblige thy friend; and I know that thou wilt do more than I request, because thou feelest the affection of a son to thy spiritual father. Some think that the apostle hints to Philemon that he should manumit Onesimus.

22. *But without prepare me also a lodging*] Does not the apostle mention this as conferring an obligation on Philemon? I will begin to repay thee by taking up my abode at thy house, as soon as I shall be enlarged from prison. But some think he wished Philemon to hire him a house, that he might have a lodging of his own, when he returned to Colosse.

For I trust that through your prayers] It is very likely that this epistle was written a short time before the liberation of the apostle from his first imprisonment at Rome.—See Acts

that 7 through your prayers I shall be given unto you. 23 There salute thee * Epaphras, my fellow-prisoner in Christ Jesus;

24 * Marcus, b Aristarchus, c Demas, d Lucas, my fellow-labourers.

25 * The grace of our Lord Jesus Christ be with your spirit. Amen.

* Written from Rome to Philemon, by Onesimus, a servant.—a Acts 12.13.—b Acts 19.23. & 27.2. Col. 4.10.—c Col. 4.14.—d 2 Timothy 4.11.—e 2 Tim. 4.22.

xxviii. 30. and Phil. ii. 24. and that he had that liberation now in full prospect.

23. *Epaphras, my fellow-prisoner*] Epaphras was a Colossian, as we learn from Coloss. iv. 12. *Epaphras, who is one of you*. But there is no account there of his being in prison, though the not mentioning of it does not necessarily imply that he was not. Some time or other he had suffered imprisonment for the truth of the Gospel; and, on that account, St. Paul might, in a general way, call him his fellow-prisoner.

24. *Marcus, Aristarchus, &c.*] These were all acquaintances of Philemon, and probably Colossians; and may be all considered as joining here with St. Paul in his request for Onesimus. Some think that *Marcus* was either the evangelist, or *John Mark*, the nephew of Barnabas, Acts xii. 12, 25. xx. 4. xxvii. 2. *Aristarchus* was probably the same with him mentioned Acts xix. 29. xx. 4.—See Coloss. iv. 10.

Demas] Is supposed to be the same who continued in his attachment to Paul, till his last imprisonment at Rome; after which he left him for the love of the world, 2 Tim. iv. 9.

Lucas] Is supposed to be *Luke the evangelist*, and author of the Acts of the Apostles. On these suppositions little confidence can be placed: they may be correct; they may be otherwise.

25. *The grace of our Lord Jesus be with your spirit*] By using the plural, *your*, the apostle, in effect, directs or addresses the epistle not only to Philemon, but to all the church at his house.

Amen] Is wanting, as usual, in the best MSS.

The subscriptions are also various, as in preceding cases. *Versions*.—The Epistle to Philemon was written at Rome, and sent by the hand of Onesimus.—SYRIAC.

Through the help of God the epistle is finished. It was written at Rome, by the hand of Onesimus, servant to Philemon.—ARAB.

To the man Philemon.—ETHIOPIC.

It was written at Rome, and sent by Onesimus.—COPTIC.

VULGATE, nothing.

The Epistle to Philemon, Apphia, and Archippus; and the Epistle to Philemon and Apphia, the master and mistress of Onesimus; and to Archippus, the deacon of the church at Colosse; it was written from Rome by Onesimus, a servant.—PHILOXENIAN SYRIAC.

MANUSCRIPTS.—To Philemon.—To Philemon is finished.—To Philemon, written from Rome by Onesimus.—by Onesiphorus.—From Paul, by Onesimus, a servant.—From the presence of Paul and Timothy.—The Epistle of Paul the Apostle to Philemon. The common Greek text has, To Philemon, written from Rome, by Onesimus, a servant.

As some have thought it strange, that a private letter, of a particular business and friendship, should have got a place in the Sacred Canon, others have been industrious to find out the general uses which may be made of it. The following are those which seem to come most naturally from the text:—

1. In a religious point of view, all genuine Christian converts are on a level: Onesimus, the slave, on his conversion, becomes the apostle's beloved son, and Philemon's brother. 2. Christianity makes no change in men's civil affairs: even a slave did not become a free man by Christian baptism. 3. No servant should be either taken or retained from his own master, without the master's consent, ver. 13, 14. 4. We should do good unto all men; and not be above helping the meanest slave when we have the opportunity. 5. *Restitution* is due where an injury has been done, unless the injured party freely forgive, ver. 18. 6. We should do all in our power to make up quarrels and differences; and reconcile those that are at variance. 7. We should be grateful to our benefactors; and be ready to compensate one good turn with another. 8. We should forgive the penitents who have offended us; and rejoice in the opportunity of being reconciled to them. 9. *Authority* is not always to be used; a prudent man, who is possessed of it, will rather use a mild and obliging manner, than lay violence to the authority of his office. 10. The ministers of the Gospel should learn to know the worth of an immortal soul; and be as ready to use their talents for the conversion of slaves and the *proboscis*, as the great and *opulent*; and prize the converted slave as highly as the converted lord: showing no inful respect of persons. 11. Christianity, properly understood, and its doctrines properly applied, becomes the most powerful means of the melioration of men; the wicked and profligate, when brought under its influence, become useful members of society. It can transform a worthless slave into a pious, amiable, and useful man; and make him not only happier and better in himself, but also a blessing to the community. 12. We should never despair of reclaiming the wicked. No man is out of the reach of God's mercy, as long as he breathes. Pretending to say that such and such cases are *hopeless*, is only a colouring for our want of zeal, and a pretence to excuse our slothfulness. 13. The

anxiety which the apostle showed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. We do a man a great kindness when we even engage him in acts of mercy and benevolence. If, from this epistle we learn what sort of man the apostle was in private life. He has here displayed qualities which are in the highest estimation among men; a noble spirit arising from a consciousness of his own dignity; consummate prudence; uncommon generosity; the warmest friendship; the most skillful address; and the greatest politeness, as well as purity of manners; qualities which are never found either in the enthusiast or imposter.—See *Macknight* and *Dodd*.

There is extant an epistle of Pliny on the very same subject, directed to his friend *Sabinianus*, in behalf of his manumitted slave, who had offended him, and was consequently cast out of favour. Dr. Doddridge says, that "that epistle, though penned by one who was allowed to excel in the epistolary style, and though it undoubtedly has many beauties, will be found, by persons of taste, much inferior to this animated composition of the apostle Paul."

I have already introduced an epistle of Horace, on a somewhat similar subject: but that of *Pliny* is so exactly parallel, and so truly excellent, that I am sure its insertion will gratify every intelligent reader: and I insert it the rather, because the works of Pliny are in but few hands: and his epistles are known to very few except the learned:—

C. PLINIUS SABBINIANO SVO, S.

*Libertus tuus, cui succedere te dixeris, venit ad me ad-
volutusque pedibus meis, tanquam, tuis hœsit. Plevit multum
multum rogavit, multum etiam tuncuit: in summâ, fecit
eâdem fidem penitentiâ. Verè etiam emendatum, quia deli-
quisse se sentit. Inscrisis scio; et inscritis merito, id quod
scio: sed tunc præcipua mansuetudinis laus, cum iræ causa
justissima est. Audiisti hancem; et, spero, amabis: interim
sufficit, ut exoriri te sinas. Licetbit rursus trarsi, si merui-
rit: quod æquatus excusasti facies.*

*Remitte æquatus adolescentia ipsius; remitte lachrymis;
remitte indulgentia tuæ: ne torseris illam, ne torseris etiam te.
Torqueris enim cum tam bene traseris. Veror, ne
dear a me regere, sed cogere, si præcibus quas meis januario
januario tamâ impetrasti effugis, quanto ipsius acerbis
se, et usque corpori, destricte minatus, nunquam me postea
regideram. Ille illi, quæ tunc oportebat; tibi non idem.
Nunc fortasse iterum rogabo, impetrabo iterum: sed modeste,
ut rocare me, ut præstare te debeat. Vale.—Epistolar. lib. ix.
Ep. 21.*

C. PLINIUS TO SABBINIANUS his Friend, health.

"Thy freed man, with whom thou didst inform me thou wert incensed, came to me, and threw himself at my feet; and grasped them, as if they had been thine. He wept much; earnestly entreated; and yet said more by his silence. In short, he fully convinced me that he is a penitent. I do verily believe him reformed, because he feels his guilt. Thou art incensed against him I know; and I know that he has justly merited thy displeasure; but then, clemency has its chief praise where there is the greatest cause for irritation. Thou didst once love the man, and I hope thou wilt love him again. In the meantime, permit thyself to be entreated in his behalf. Should he again merit thy displeasure, thou wilt have the stronger excuse for indulging it, shouldst thou pardon him now. Consider his youth; consider his tears; consider thy own gentleness of

disposition. Do not torment him: do not torment thyself; for, with thy mild disposition, thou must be tormented, if thou suffer thyself to be angry. I fear, were I to join my prayers to his, that I should rather seem to compel than to supplicate. Yet I will make thou; and the more largely and earnestly too, as I have sharply and severely reproved him; solemnly threatening, should he offend again, never more to intercede for him. Thus I said to him, it being necessary that I should alarm him; but I do not say the same to thee; for probably I may entreat thee again, and command thee again, should there be a sufficient reason to induce me to request, and thee to concede. Farewell."

Nothing on the subject can be finer than this: but Paul has the advantage, because he had *Christian motives* to urge. If the energetic Roman had had these, we should have found it difficult to decide between his *Latin*, and the apostle's *Greek*.

It may be now asked, whether St. Paul's application in behalf of Onesimus was successful? We have no direct answer to this question; but we may fairly suppose that such pleading could not be in vain. Philemon was a Christian, and owed too much to his God and Saviour, and too much to the apostle, as the instrument of his salvation, not to concede a favour which is congenial to the very spirit of Christianity to grant.

The application of *Horace*, in behalf of *Septimius*, was successful; and both *Claudius Nero* and *Augustus* took him into their warmest confidence. But this was only a common case of recommendation, and had no difficulties in the way. But did the heathen *Sabinianus* yield to the entreaties of his friend, and forgive his slave? He did: and we have the record of it in another very elegant letter, in which *Pliny* expresses his obligation to his friend for his prompt attention to his request. I will transcribe it, and give a translation for the farther satisfaction of the reader:—

C. PLINIUS SABBINIANO SVO, S.

*Bene fecisti quod libertum aliquando tibi eam, reducen-
tibus epistolis meis, in domum, in animum receperis. Juve-
bit hoc te: me certè juvat; præium quod te idem video, ut in
ira regi possis: deinde quod tantum mihi tribuis, ut vel
auctoritatem mea pareas, vel precibus indulgas. Igilur, et
laudo, et gratias ago. Simul in posterum moneo, ut terro-
ribus tuorum, etsi non fueris, qui deprecetur, placebitem
præstes. Vale.—Epistolar. lib. ix. Ep. 24.*

C. PLINIUS TO HIS FRIEND SABBINIANUS, health.

"Thou hast done well, that, in compliance with my letter, thou hast received thy freed man both into thy house and to thy heart. This must be pleasing to thyself: and it is certainly pleasing to me; first, because I had thee to be a person capable of being governed in thy anger; and, secondly, because thou shonest so much regard for me, as either to yield this to my authority, or concede it to my entreaties. Therefore, I both praise and return thee thanks. At the same time I admonish thee, to be always ready to forgive the errors of thy servants, although there should be no one to intercede in their behalf. Farewell."

These letters contain such excellent lessons of instruction, that it will be impossible to read them without profit. They are master pieces in their kind: and no Christian need be ashamed to be indebted to them, whether, in regulating his own conduct in respect to forgiveness of injuries, or whether, in interceding for them who have fallen under the displeasure of others. Reader, go thou and do likewise.

INTRODUCTION TO THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THE chief points in controversy, relative to the Epistle to the Hebrews, though discussed by many, have not, in my opinion, been treated so successfully by any writer as by Dr. Lardner; he has entered into the whole controversy, and brought his knowledge from far. I shall avail myself of his labours, as the best on the subject, and generally use his own words.

"I shall," says he, "inquire—1. To whom it was written. —2. In what language.—3. By whom.—4. The time and place, of writing it.

"1.—In the first place, let us consider to whom this epistle was written.

"Dr. *Lightfoot* thought that this epistle was sent by Paul to the believing Jews of Judea; a people, says he, that had been much engaged to him, for his care of their poor, getting collections for them all along in his travels. He adds, 'it is not to be doubted, indeed, that he intends the discourse and matter of this epistle to the Jews throughout their dispersion. Yet does he endorse it, and send it chiefly to the Hebrews, or the Jews of Judea, the principal part of the circumcision, as the proper centre to which to direct it, and from whence it might be best diffused in time to the whole circumference of the dispersion.' *Whitby*, in his preface to the Epistle to the Hebrews, is of the same opinion: and argues much after the same manner as *Lightfoot*.

"So likewise *Mill*, *Pearson*, *Lewis Capellus*, and *Beza*, in his preface to this epistle, and *Brusabre* and *L'Enfant*, the

editors of the French New Testament at Berlin, in their general preface to St. Paul's epistles, and in their preface to this epistle in particular.

"Of this Mr. Hallet had no doubt, who, in his Synopsis of the epistle, says, 'This epistle was particularly designed for the Hebrew Christians, who dwelt in one certain place, and was sent thither, as appears from the apostle's saying, chap. xiii. 19, 23. 'I beseech you the rather to do this, that I may be restored to you the sooner.—I will see you.' And what particular place can this be supposed to be but Judea? There, the Christians were continually persecuted by the unbelieving Jews, as we read in the Acts of the Apostles; and as St. Paul takes notice, 1 Thess. ii. 14. Heb. x. 33—36. xii. 4, 5. By these persecutions, the Hebrew Christians were tempted to apostatize from Christianity, and to think there was strength in the arguments used by the persecutors in favour of Judaism. The apostle, therefore, sets himself to guard against both these dangers."

"This appears to me to be the most probable opinion: for —1. It is the opinion of the ancient Christian writers who received this epistle. It may be taken for granted, that this was the opinion of Clement of Alexandria, and Jerom, and Euthymius, who supposed this epistle to have been first written in Hebrew, and afterward translated into Greek. It may be allowed to have been also the opinion of many others, who quote this epistle to have been written to Hebrews, when they say

nothing to the contrary. Nor do I recollect any of the ancient writers, who say it was written to Jews, living out of Judea.

"Chrysostom says, that the epistle was sent to the believing Jews of Palestine; and supposes that the apostle afterward made them a visit. Theodoret, in his preface to the epistle, allows it to have been sent to the same Jews; and Theophylact, in his argument of the epistle, expressly says, as Chrysostom, that it was sent to the Jews of Palestine. So that this was the general opinion of the ancients.

"11.—There are in this epistle many things especially suitable to the believers in Judea; which must lead us to think it was written to *them*. I shall select such passages.

"1.—Heb. 1. 2. 'Has in these last days spoken unto us by His Son.'

"2.—Chap. iv. 2. 'For unto us was the Gospel preached, as well as unto them.'

"3.—Chap. ii. 1, 4. 'Therefore we ought to give the more earnest heed to the things which we have heard; How then shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.'

"Does not this exhortation, and the reason with which it is supported, peculiarly suit the believers of Judea, where Christ himself first taught, and then His disciples after him; confirming their testimony with very numerous and conspicuous miracles?

"4.—The people to whom this epistle is sent were well acquainted with our Saviour's sufferings, as they of Judea must have been. This appears in chap. i. 3. ii. 9, 13. v. 7, 8. ix. 14, 28. x. 11. xii. 2, 3. xiii. 12.

"5.—Chap. v. 12. 'For when ye ought to be teachers of others,'—and what follows, is most properly understood of Christians in Jerusalem and Judea, to whom the Gospel was first preached.

"6.—What is said ch. vi. 4–6. and x. 26, 29, is most properly applicable to *apostates* in Judea.

"7.—Chap. x. 32, 34. 'But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;' to the end of ver. 34. This leads us to the church of Jerusalem, which had suffered much, long before the writing of this epistle, even very soon after they had received the knowledge of the truth. Compare Acts viii. 1. ix. 1, 2. xi. 19, and 1 Thess. ii. 14. Grotius supposes as much.

"8.—Those exhortations, ch. xiii. 13, 14, must have been very suitable to the case of the Jews at Jerusalem, at the supposed time of writing this epistle; a few years before the war in that country broke out.

"9.—The regard shown in this epistle to the rulers of the church or churches to which it is sent, is very remarkable. They are mentioned twice or thrice, first in chap. xiii. 7. 'Remember your rulers, who have spoken unto you the word of God: whose faith imitate, concerning the end of their conversation.' These were dead, as Grotius observes. And Theodoret's note is to this purpose. He intends the saints that were dead, Stephen the protomartyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these, says he; and, observing their example, imitate their faith. Then again, at ver. 17. 'Obey them that have the rule over you, and submit yourselves. For they watch for your souls.' And, once more, ver. 24. 'Salute all them that have the rule over you, and all the saints.' Upon which, Theodoret says, this way of speaking intimates, that their rulers did not need such instruction; for which reason he did not write to them but to their disciples. That is a fine observation. And Whitby upon that verse says, Hence it seems evident, that this epistle was not sent to the bishops or rulers of the church, but to the whole church, or the laity: and it may deserve to be considered, whether this repeated notice of the rulers among them does not afford ground to believe, that some of the *apostles* were still in Judea? Whether there be sufficient reason to believe that or not, I think these notices very proper and suitable to the state of the Jewish believers in Judea: for I am persuaded, that not only James, and all the other apostles, had exactly the same doctrine with Paul, but that all the elders likewise, and all the understanding men among the Jewish believers, embraced the same doctrine. They were, as I understand, the multitude only, or *πληθος*, *plebs*, or the men of lower rank among them, who were attached to the peculiarities of the Mosaic law, and the customs of their ancestors. That may be argued from what James and the elders of Jerusalem say to Paul, Acts xli. 50. 52. 'Thou seest, brother, how many thousands of Jews there are that believe. And they are all zealous of the law.—What is it therefore? The multitude must needs come together.' It is hence evident that the zeal for the law, which prevailed in the minds of many, was not approved by James or the elders. That being the case, these recommendations of a regard for their rulers, whether apostles or elders, were very proper, in an epistle sent to the believers in Judea.

"For these reasons, I think that this epistle was sent to the Jewish believers, at Jerusalem, and in Judea. But there are objections which must be considered.

"Obj. 1.—Ch. vi. 10. 'God is not unrighteous to forget your work, and labour of love,—in that ye have ministered to the saints, and do minister.' Upon which Dr. Wall remarks,

Here again we are put upon thinking, to what church or what Christians this is said; for as to those of Jerusalem, we read much in Paul's former letters, of their poverty, and of their being ministered to by the Gentile Christians of Galatia, Macedonia, and Corinth; and in the Acts, by the Antiochians; but no where, of their ministering to other saints. This objection, perhaps, might be strengthened from Heb. xiii. 2. 'Be not forgetful to entertain strangers.' And from ver. 16. 'To do good, and to communicate, forget not.'

"Ans.—But the poverty of the Jews in Judea, and the contributions of the Gentile churches for their relief, are no reasons why such admonitions as these should not be sent to them. They are properly directed to all Christians, that they may be induced to exert themselves to the utmost. The Gentile churches, among whom St. Paul made collections for the saints in Judea, were not rich. As he says, 1 Cor. i. 26. 'For ye know your calling, brethren—not many mighty, not many noble, are called.' And of the churches in Macedonia, he says, 2 Cor. viii. 2. 'How that in a great trial of affliction, the abundance of their joy, and their deep poverty, had abounded unto the riches of their liberality.' In like manner, there might be instances of liberality to the distress among the believers in Judea. There is a very fine example recorded Acts ix. 36, 39, nor was there ever any city, or country, in the world, to whom that exhortation, 'Be not forgetful to entertain strangers,' or be not unmindful of hospitality, *της φιλοξενίας επιλανθανειν*, could be more properly given, than Jerusalem and Judea. For the people there must have been much accustomed to it at their festivals, when there was a great resort thither from all countries; and the writer of an epistle to the Christian inhabitants of Jerusalem and Judea would naturally think of such an admonition: being desirous that they should not fall short of others in that respect. And we may here, not unprofitably, recollect the history of St. Paul's going to Jerusalem; and how he, and his fellow travellers, were entertained at Caesarea in the house of Philip the evangelist, and at Jerusalem, in the house of Mnason, an old disciple, as related Acts xxi. 8–16.

"Obj. 2.—Upon chap. xiii. 13, 19, the same Dr. Wall says, one would think that Paul should have prayed and purposed to go any where rather than to Jerusalem, where he had been so used; and where he fell into that five years' imprisonment, from which he was but just now delivered.

"But there is not any improbability that Paul might now desire to see his countrymen in Judea, if he might go thither with safety, as I think he might. Almost three years had now passed since he left Judea; and his trial, or apology, had been over two years; and he was now set at liberty by the emperor himself. No man, not very presumptuous, would admit a thought of disturbing him.

"Obj. 3.—St. Peter's epistles were written to the Hebrew Christians, scattered in Asia and Pontus, Galatia, Cappadocia, and Bithynia. St. Paul must have written an epistle to those Hebrew Christians to whom St. Peter writes his two epistles. For St. Peter, 2 Epist. iii. 15, cites to them what *Paul had written unto them*. No epistle of Paul was written to the Hebrews particularly, but this: so that these must be the Hebrews of the above-named countries. To which I answer, that St. Peter's epistles were not sent to the Jews, but to Gentiles, or to all Christians in general, in the places above-mentioned, as will be clearly shown hereafter. When St. Peter says, 'As Paul has written unto you,' he may intend Paul's Epistle to the Galatians, and some other epistles written to Gentiles. If he refers to all to this Epistle to the Hebrews, it is comprehended under that expression, ver. 16. 'As also in all his epistles.'

"Obj. 4.—This Epistle to the Hebrews seems to have been written in Greek. But if it had been sent to the Jewish believers in Judea, it would have been written in *Hebrew*. To which I answer, that, allowing the epistle to have been written in Greek, it might be sent to the believers in Judea. If St. Paul wrote to the Jewish believers in Palestine, he intended the epistle for general use, for all Christians, whether of Jewish or Gentile original. Many of the Jews in Judea understood Greek; few of the Jews out of Judea understood Hebrew. The Greek language was almost universal, and therefore generally used. All St. Paul's epistles are in Greek, even that to the *Romans*. And are not both St. Peter's epistles in Greek? And St. John's and St. Jude's? Did not St. James likewise write in Greek, who is supposed to have resided in Jerusalem, from the time of our Lord's ascension, to the time of his own death? His epistle is inscribed to the *twelve tribes, scattered abroad*. But I presume that they of the twelve tribes who dwell in Judea, are not excluded by him, but intended. Nor could he be unwilling that this epistle should be read and understood by those who were his especial charge. The epistle written by Barnabas, a Levite, or ascribed to him, was written in Greek: not now to mention any other Jewish writers, who have used the Greek language.

"11.—Thus we are unawares brought to the inquiring, in what language this epistle was written? For there have been doubts about it, among both ancients and moderns. Yet, many learned and judicious moderns have been of opinion that Greek, and not Hebrew, was the original language of this epistle: Beausobre, James Capellus, S. Basnage, Mill, in his *Prolegomena* to the New Testament, and the late Mr. Weinstein, and also Spanheim, in his Dissertation concerning the author of this epistle, which well deserves to be consulted. One ar-

argument for this, both of Spanheim and Wetstein, is taken from the Greek paranomasias in the epistle, or the frequent concurrence of Greek words of like sound; which seems to be an argument not easy to be answered.

"Some ancient Christian writers were of opinion that the Epistle to the Hebrews was written in the *Hebrew* language, and translated into Greek by Luke, or Clement of Rome. Jerome, in particular, seems to have supposed that this epistle was written in Hebrew; and Origen is also sometimes reckoned among those who were of this opinion. But I think I have shown it to be probable that he thought it was written in Greek. It seems likewise that they must have been of the same opinion who considered the elegance of the Greek language of this epistle as an objection against its having been written by St. Paul; for, if the Greek epistle had been supposed to be a *translation*, the superior elegance of the style of this epistle, above that of the other epistles of Paul, could have afforded no objection against his being the author of it. Indeed the ancients, as Bausobre said, formerly had no other reason to believe that St. Paul wrote in Hebrew, but that he wrote to the *Hebrews*. So, likewise, says Capellus. The title deceived them. And because it was written to *Hebrews*, they concluded it was written in *Hebrew*; for none of the ancients appear to have seen a copy of this epistle in that language.

"III.—I now proceed to the third inquiry, Who is the writer of this epistle? And many things offer in favour of the apostle Paul.

"I.—It is ascribed to him by many of the ancients. Here I think myself obliged briefly to recollect the testimonies of ancient authors; and I shall rank them under two heads:—First, the testimonies of writers who used the *Greek tongue*; then, the testimonies of those who lived in that part of the Roman empire, where the *Latin* was the vulgar language.

"There are some passages in the epistles of Ignatius, about the year 107, which may be thought, by some, to contain allusions to the Epistle to the Hebrews. This epistle seems to be referred to by Polycarp, bishop of Smyrna, in his epistle written to the Philippians, in the year 105, and in the relation of his martyrdom, written about the middle of the second century. This epistle is often quoted as Paul's, by Clement of Alexandria, about the year 194. It is received and quoted as Paul's, by Origen, about 230. It was also received as the apostle's by Dionysius, bishop of Alexandria, in 247. It is plainly referred to by Theognostus, of Alexandria, about 282. It appears to have been received by Methodius, about 292; by Pamphilus, about 294; and by Archelaus, bishop in Mesopotamia, at the beginning of the fourth century; by the Manichees in the fourth; and by the Paulicians, in the seventh century. It was received, and ascribed to Paul, by Alexander, bishop of Alexandria, in the year 313; and by the Arians, in the fourth century. Eusebius, bishop of Caesarea, about 315, says, 'There are fourteen epistles of Paul manifest and well known; but yet there are some who reject that to the Hebrews, alleging, in behalf of their opinion, that it was not received by the church of Rome, as a writing of Paul.' It is often quoted by Eusebius himself as Paul's, and sacred Scripture. This epistle was received by Athanasius, without any hesitation. In his enumeration of St. Paul's fourteen epistles, this is placed next after the two to the Thessalonians, and before the epistles to Timothy, Titus, and Philemon. The same order is observed in the Synopsis of Scripture, ascribed to him. This epistle is received as Paul's by Adamantius, author of a Dialogue against the Marcionites, in 350; and by Cyril of Jerusalem, in 347; by the council of Laodicea, in 363; where St. Paul's epistles are enumerated in the same order as in Athanasius just noticed. This epistle is also received as Paul's by Epiphanius, about 365; by the apostolical constitutions, about the end of the fourth century; by Basil, about 370; by Gregory Nazianzen, in 370; by Amphilocheus also. But he says it was not received by all as Paul's. It was received by Gregory Nyssen, about 370; by Didymus of Alexandria, about the same time; by Ephrem, the Syrian, in 370; and by the churches of Syria, by Diodorus of Tarsus, in 378; by Hierax, a learned Egyptian, about the year 382; by Serapion, bishop of Thumis, in Egypt, about 347; by Titus, bishop of Bostra, in Arabia, about 362; by Theodore, bishop of Mopsuestia, in Cilicia, about the year 394; by Chrysostom, about the year 398; by Severian, bishop of Gabala, in Syria, in 401; by Victor of Antioch, about 401; by Palladius, author of a Life of Chrysostom, about 408; by Isidore of Pelusium, about 412; by Cyril, bishop of Alexandria, in 412; by Theodoret, in 423; by Eutharius, bishop of Tyana, in Cappadocia, in 431; by Socrates, the ecclesiastical historian, about 450; by Euthalius, in Egypt, about 458; and probably by Dionysius, falsely called the Areopagite, by the author of the Questions et Responses, commonly ascribed to Justin Martyr, but rather written in the fifth century. It is in the Alexandrian manuscript, about the year 500; and in the Stichometry of Nicephorus, about 506; is received as Paul's by Cosmas, of Alexandria, about 535; by Leontius, of Constantinople, about 610; by John Damascen, in 730; by Photinus, about 658; by Eumenius, about the year 450; and by Theophylact, in 1070. I shall not go any lower.

"I shall now rehearse such authors as lived in that part of the Roman empire, where the *Latin* was the vulgar tongue.

"Here, in the first place, offers Clement, in his Epistle to the Corinthians, written about the year 96, or, as some others

say, about the year 70. For, though he wrote in Greek, we rank him among *Latin authors*, because he was *bishop of Rome*. In his epistle are many passages, generally supposed to contain allusions, or references, to the Epistle to the Hebrews. Irenaeus, bishop of Lyons, about 178, as we are assured by Eusebius, alleged some passages out of this epistle, in a work now lost; nevertheless, it does not appear that he received it as St. Paul's. By Tertullian, presbyter of Carthage, about the year 200, this epistle is ascribed to Barnabas. Cyprian, about 212, supposed to have been presbyter in the church of Rome, reckoning up the epistles of St. Paul, mentions thirteen only, omitting that to the Hebrews. Here I place Hippolytus, who I surmised about 230; but it is not certainly known where he was bishop, whether of Porto, in Italy, or at some place in the East; we have seen evidences that he did not receive the Epistle to the Hebrews as St. Paul's; and, perhaps, that may afford an argument, that, though he wrote in Greek, he lived where the Latin tongue prevailed. This epistle is not quoted by Cyprian, bishop of Carthage, about 218, and afterward; nor does it appear to have been received by Novatus, otherwise called Novatian, presbyter of Rome, about 251. Nevertheless, it was in aftertimes received by his followers. It may be thought by some, that this epistle is referred to by Arnobius, about 306; and by Lactantius, about the same time. It is plainly quoted by another Arnobius, in the fifth century. It was received as Paul's by Hilary of Poitiers, about 354; and by Lucifer, bishop of Cagliari, in Sardinia, about the same time, and by his followers: it was also received as Paul's by C. M. Victorinus. Whether it was received by Optatus, of Milevi, in Africa, about 370, is doubtful. It was received as Paul's by Ambrose, bishop of Milan, about 374; by the Priscillianists, about 378. About the year 380 was published a Miscellany upon thirteen epistles of Paul only, ascribed to Hilary, deacon of Rome. It was received as Paul's by Philaster, bishop of Brescia, in Italy, about 380; but he takes notice that it was not then received by all. His successor, Gaudentius, about 387, quotes this epistle as Paul's; it is also readily received as Paul's by Jerome, about 392; and he says it was generally received by the Greeks, and the Christians in the East, but not by all the Latins. It was received as Paul's, by Rufinus, in 397; it is also in the Catalogue of the third Council of Carthage, in 397. It is frequently quoted by Augustin as St. Paul's. In one place he says, 'It is of doubtful authority with some; but he was inclined to follow the opinion of the churches in the East, who received it among the canonical Scriptures.' It was received as Paul's by Chromatius, bishop of Aquileia, in Italy, about 401; by Innocent, bishop of Rome, about 402; by Paulinus, bishop of Nola, in Italy, about 403. Pelagius, about 405, wrote a Commentary upon thirteen Epistles of Paul, omitting that to the Hebrews; nevertheless, it was received by his followers. It was received by Cassian, about 434; by Prosper, of Aquitaine, about 434; and by the authors of the works ascribed to him; by Eucherius, bishop of Lyons, in 434; by Sedulius, about 518; by Leo, bishop of Rome, in 440; by Salvian, presbyter of Marseilles, about 440; by Gelatinus, bishop of Rome, about 466; by Facundus, an African bishop, about 540; by Junilius, an African bishop, about 556; by Cassiodorus, in 556; by the author of the imperfect work upon St. Matthew, about 560; by Gregory, bishop of Rome, about 590; by Isidore, of Seville, about 596; and by Bede, about 701, or the beginning of the eighth century.

"Concerning the Latin writers, it is obvious to remark, that this epistle is not expressly quoted as Paul's, by any of them in the three first centuries; however, it was known by Irenaeus and Tertullian, as we have seen, and possibly to others also. But it is manifest that it was received as an epistle of St. Paul, by many Latin writers, in the fourth, fifth, and following centuries.

"The reasons of doubting about the genuineness of this epistle probably were, the want of a name at the beginning, and the difference of argument or subject matter, and of the style, from the commonly received epistles, of the apostle, as is intimated by Jerome. Whether they are sufficient reasons for rejecting this epistle, will be considered in the course of our argument.

"2.—There is nothing in the epistle itself that renders it impossible, or unlikely to be his; for the epistle appears to have been written before the destruction of Jerusalem, as was of old observed by Chrysostom and Theodoret, and has been argued also by many moderns. That the temple was still standing, and sacrifices there offered, may be inferred from chap. viii. 4. 'For if he were on earth, he should not be a priest, seeing that there are priests that offer according to the law;' and from chap. xiii. 10. 'We have an altar, whereof they have no right to eat, which serve the tabernacle.' If the temple had been destroyed, and the worship there abolished, the writer would not have failed to take some notice of it, in support of his argument, and for abating the too great attachment of many to the rites of the Mosaic institution. To this purpose speaks Spanheim. It is also probable that those words, chap. iii. 13. 'While it is called to-day,' refer to the patience which God yet continued to exercise toward the Jewish nation; he seems to have had in view the approaching destruction of Jerusalem, which would put an end to that 'to-day,' and finish the time which God gave to the Jews, as a nation, to 'hear his voice.' And Lightfoot argues, from chap.

xii. 4. 'Ye have not yet resisted unto blood,' that the epistle was written *before* the war in Judea was begun.

"Indeed, those words have been the ground of an objection against this epistle having been sent to the believing Jews in Judea; because there had been already several martyrdoms in that country. That difficulty I would now remove; and I have received from a learned friend the following observation, which may be of use: 'It seems to me,' says he, 'that the apostle here, as well as in the preceding context, alludes to the Grecian games, or exercises; and he signifies that they to whom he writes, 'had not been called out to the most dangerous combats, had had not run the immediate hazard of their lives; which, I suppose, might be said of them as a body, or church.' And I shall transfer hither M. Beausobre's note upon this place: 'There had been martyrs in Judea, as Stephen and the two James's; but, for the most part, the Jews did not put the Christians to death, for want of power; they were imprisoned and scourged, see Acts v. 40. and here, chap. xiii. 3. And they endured reproaches, and the loss of their substance, chap. x. 32, 34. These were the sufferings which they had met with. The apostle, therefore, here, indirectly reproves the Hebrews, that though God treated them with more indulgence than He had done His people in former times, and even than His own Son; they, nevertheless, wavered in their profession of the Gospel.—See ver. 12.'

"3.—There are many exhortations in this epistle, much resembling some in the epistles of St. Paul. 1. Heb. xii. 3. 'Lest ye be weary and faint in your minds.' Gal. vi. 9. 'And let us not be weary in well-doing, for in due season we shall reap, if we faint not.' And see 2 Thess. iii. 13. and Eph. iii. 13. 2. Heb. xii. 14. 'Follow peace with all men, and holiness, without which no man shall see the Lord.' An exhortation very suitable to Paul and to the Jewish believers in Judea: admonishing them not to impose the rituals of the law upon others; that is, the Gentile believers, and to maintain friendship with them, though they did not embrace the law. It has also a resemblance to Rom. xii. 18, but the words of the original are different. 3. Heb. xiii. 1. 'Let brotherly love continue;' and what follows to the end of ver. 3. Then, in ver. 4, 'Marriage is honourable; but fornicators and adulterers God will judge.' Here is an agreement with Eph. v. 2, 3. 'And walk in love, as Christ also has loved us; but fornication, and all uncleanness and covetousness, let it not once be named among you.' Ver. 4. 'For this ye know, that no fornicator, nor uncleanness person, nor covetous man, has any inheritance in the kingdom of God.' 4. Chap. xiii. 16. 'But to do good, and to communicate, forget not; for with such sacrifices God is well-pleased.' That exhortation is very suitable to Paul's doctrine, and has an agreement with what he says elsewhere: as Phil. iv. 18. 'An odour of a sweet smell; a sacrifice acceptable, well-pleasing to God.' Moreover, as is observed by Grotius upon this text, the word *communicate*, or *communion*, is found in a like sense in the Acts, and in other epistles of St. Paul. See Acts ii. 42. Rom. xv. 26. 2 Cor. xiii. 4. chap. ix. 13.

"4.—In the next place, I observe some instances of agreement in the style, or phrases, of the Epistle to the Hebrews, and the acknowledged epistles of St. Paul. 1. Heb. ii. 4. 'And also bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Ghost;—signs and wonders, together, seldom occur in other books of the New Testament; but they are found several times in the Acts, and in St. Paul's epistles. The phrase is in Matt. xxiv. 24. and Mark xiii. 22. and once, likewise, in St. John's Gospel, chap. iv. 21. but it is several times in the Acts, chap. ii. 19. iv. 30. v. 12. vi. 8. viii. 13. xiv. 3. xv. 12. The most remarkable are these where there are three different words, Acts ii. 22. 'A man approved of God among you, by miracles, and wonders, and signs.' Rom. xv. 19. 'Through mighty signs and wonders, by the power of the Spirit of God.' 2 Cor. xii. 12. 'In signs, and wonders, and mighty deeds.' 2 Thess. ii. 9. 'With all power, and signs, and lying wonders.' 2. Chap. ii. 14. 'That through death he might destroy him who had the power of death.' The word *καταργεῖν*, or *καταργεῖν*, is, I think, nowhere used in the New Testament, except in Luke xiii. 7. and St. Paul's epistles, where it is several times; and is sometimes used in a sense resembling this place, particularly 2 Tim. i. 10. 'Who has abolished death;' *καταργήσαντος μὲν τὸν θάνατον*. 1 Cor. xv. 26. Compare Dr. Doddridge's Family Expositor, Vol. IV. upon 1 Cor. xv. 24. 3. Chap. iii. 1. 'Holy brethren, partakers of the heavenly calling.' Phil. iii. 4. 'The prize of the high calling of God in Christ Jesus.' 2 Tim. i. 9. 'Who has called us with an holy calling.' 4. Chap. v. 12. 'And are become such as have need of milk, and not of strong meat.' 1 Cor. iii. 2. 'I have fed you with milk, and not with meat.' However, in the original, there is no great agreement in the words, except that, in both places, *milk* is used for the first rudiments of the Christian doctrine. 5. Chap. viii. 1. 'Who is set on the right-hand of the throne of the Majesty on high.' Eph. i. 21. 'And set him at his own right-hand in the heavenly places.' 6. Chap. vii. 6. ix. 15. and xii. 24. Jesus Christ is styled *Mediator*. So likewise in Galat. iii. 19, 20. 1 Tim. ii. 5. and in no other books of the New Testament. 7. Chap. viii. 5. 'Who serve unto the temple and shadow of heavenly things.' *καὶ κατὰ τὸν ὑπερκόσμον*. x. 1. 'For the law having a shadow of good things to come, and not the very image of the things;' *ἡ ἡ σκία τῶν μελλόντων αἰώνων*, or *αἰώνων*, or

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων. Col. ii. 17. 'Which are a shadow of things to come; but the body is of Christ;' *αἰσῖα τῶν μελλόντων τοῦ σώματος τοῦ Χριστοῦ*. 8. Chap. x. 33. 'While ye were made a gazing-stock; or spectacle, both by reproaches and afflictions;' *ὀνειδισμοῖς τε καὶ ὀλίψαις θεωρούμενοι*. 1 Cor. iv. 9. 'For we are made a spectacle unto the world;' *ὅτι θεωροῦνται ἐκ τῆς οὐρανόθεν*. 9. St. Paul, in his acknowledged epistles, often alludes to the exercises and games which were then very reputable, and frequent in Greece and other parts of the Roman empire. There are many such allusions in this epistle, which have also great elegance. So, chap. vi. 18. 'Who have fled for refuge to lay hold of the hope set before us; or the reward of eternal life, proposed to animate and encourage us. And, chap. xii. 1. 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us.' Ver. 2. 'Looking unto Jesus, who, for the joy that was set before him, endured the cross,' And, ver. 3. 'Lest ye be weary and faint in your minds.' And, ver. 12. 'Wherefore lift up the hands that hang down, and the feeble knees.' All these texts seem to contain allusions to the celebrated exercises and games of those times. And to these may be added, if I mistake not, the place before noticed, chap. xii. 4. 'Ye have not yet resisted unto blood, striving against sin.' 10. Chap. xiii. 9. 'Be not carried about with divers and strange doctrines;' *ἀνάστατοι σκυλαῖας καὶ ζηναις ἡνὶ περιφέρεσθε*. Eph. iv. 14. 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine;' *κλονιζομένοι, καὶ περιφερόμενοι παντὶ ἀέτρῳ τῆς διδασκαλίας*. 11. Chap. xiii. 10. 'We have an altar wherof they have no right to eat.' 1 Cor. ix. 13. 'And they that wait at the altar are partakers with the altar.' And, chap. x. 13. 'Are not they which eat of the sacrifices, partakers of the altar?' 12. Chap. xiii. 20, 21. 'Now the God of peace make you perfect.' Which is a title of the Deity nowhere found in the New Testament, but in St. Paul's epistles; and in them it is several times, and near the conclusion, as here; so Rom. xv. 33. 'Now the God of peace be with you all.' See likewise chap. xvi. 20. and Phil. iv. 9. and 1 Thess. v. 23. 'And the very God of peace sanctify you wholly;' and 2 Cor. xiii. 11. 'And the God of love and peace shall be with you.'

"5.—The conclusion of this epistle has a remarkable agreement with the conclusions of St. Paul's epistles in several respects. 1. He here desires the Christians to whom he is writing to pray for him, chap. xiii. 18. 'Pray for us.' So Rom. xv. 30. Eph. vi. 18, 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1. 2. It is added in the same, ver. 18. 'For we trust we have a good conscience, in all things willing to live honestly;' which may well come from Paul, some of the Jewish believers not being well affected to him, or being even offended with him. So says Theodoret upon this place, and Chrysostom to the like purpose, very largely. To which might be added, ver. 22. 'And I beseech you, brethren, suffer the word of exhortation.' It is also observable, that St. Paul makes a like profession of his sincerity in pleading against the Jews, before Felix, Acts xxiv. 16. 3. Having desired the prayers of these Christians for himself, he prays for them, chap. xii. 20, 21. 'Now the God of peace make you perfect through Jesus Christ; to whom be glory for ever and ever—Amen.' So Rom. xv. 30, 32. having asked their prayers for him, he adds, ver. 33. 'Now the God of peace be with you all—Amen.' Compare Eph. vi. 19, 23. and 1 Thess. v. 23. 2 Thess. iii. 16. 4. Chap. xiii. 24. 'Salute all them that have the love over you, and all the saints. They of Italy salute you.' The like salutations are in many of St. Paul's epistles, Rom. xvi. 1 Cor. xvi. 19, 21. 2 Cor. xiii. 13. Phil. iv. 21, 22. not to refer to any more. 5. The *valedictory benediction* at the end, is that which Paul had made a token of the genuineness of his epistles. 2 Thess. iii. 18. So here, chap. xiii. 25. 'Grace be with you all—Amen.' Indeed, sometimes it is, 'The grace of our Lord Jesus Christ be with you.' But at other times it is more contracted. So Col. iv. 18. 'Grace be with you.' 1 Tim. vi. 21. 'Grace be with thee.' See likewise, Eph. vi. 24. 2 Tim. iv. 22. Tit. iii. 15. The same observation is in Theodoret.

"6.—The circumstances of this epistle lead us to the Apostle Paul. 1. Chap. xii. 21. 'They of Italy salute you.' The writer, therefore, was then in Italy, whither we know Paul was sent a prisoner, and where he resided two years, Acts xxviii. where also he wrote several epistles still remaining. 2. Ver. 19. He desires them 'the rather to pray for him, that he might be restored to them the sooner.' Paul had been brought from Judea to Rome. And he was willing to go thither again, where he had been several times. And though the original words are not the same, there is an agreement between this and Philom. ver. 32. 'I trust that through your prayers I shall be given unto you.' This epistle is Paul's, and written to the Jews of Palestine. 3. Ver. 33. 'Know ye, that our brother Timothy is set at liberty: with whom, if he come shortly, I will see you.' Timothy was with Paul during his imprisonment at Rome; as is allowed by all: for he is expressly mentioned at the beginning of the Epistles to the *Philippians*, *Colossians*, *Philemon*, written when he was in bonds. He is mentioned again Philip, ii. 19. When the apostle writes to Timothy, he calls him his 'son,' or 'dearly beloved son,'

1 Tim. i. 2. 2 Tim. i. 2. But when he mentions him to others, he calls him 'brother;' 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. In like manner Titus. Compare Titus i. 4. and 2 Cor. ii. 13.

"This mention of *Timothy* has led many, not only *moderns*, but *ancients* likewise, to think of Paul as writer of the epistle, particularly Euthalius; and, undoubtedly, many others have been confirmed in that supposition by this circumstance.

"The original word, *ἀρχαῖος*, is ambiguous, being capable of two senses: one of which is that of our translation, *set at liberty*, that is, from imprisonment; the other is *dismissed, sent abroad on an errand*. In this last sense it was understood by Euthalius, who, in the place just cited, says, 'That scarcely any one can be thought of, besides Paul, who would send Timothy abroad, upon any service of the Gospel.' And indeed this passage does put us in mind of what Paul says to the Philippians, chap. ii. 19. 'But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. Him, therefore, I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord, that I also myself shall come shortly,' ver. 23, 24, which induced Beausobre to say, in the preface to this epistle, 'The sacred author concludes with asking the prayers of the Hebrews, chap. xiii. 19. *That he may be restored to them*. These words intimate that he was still prisoner, but that he hoped to be set at liberty: therefore, he adds, in ver. 23, that he intended to come and see them, with Timothy, as soon as he should be returned. If this explication be right, this epistle was written at Rome, some time after the Epistle to the *Philippians*, and since the departure of Timothy for Macedonia.'

"All these considerations just mentioned, added to the testimony of many ancient writers, make out an argument of great weight, (though not decisive and demonstrative,) that the apostle Paul is the writer of this epistle. An objection against this epistle being St. Paul's is, that it is supposed to have in it an elegance superior to that of his other writings. This has been judged, by Grotius and Le Clerc, sufficient to show that this was not written by Paul.

"The opinion of Origen, in his homilies upon this epistle, as cited by Busebins, and by us from him, is, 'That the style of the Epistle to the Hebrews has not the apostle's rudeness of speech; but as to the texture of it, is elegant Greek, as every one will allow who is able to judge of the differences of style.' Again, he says, 'The sentiments of the epistle are admirable, and not inferior to the acknowledged writings of the apostle.' This will be assented to by every one who reads the writings of the apostle with attention.' Afterward he adds, 'If I were to speak my opinion, I should say, that the sentiments are the apostle's, but the language and composition are others, who committed to writing the apostle's sense, and, as it were, reduced into commentaries the things spoken by his master,' &c.

"Eusebins himself, speaking of Clement's epistle to the Corinthians, says, 'Paul having written to the Hebrews in their own language, some think that the evangelist Luke, others, that this very Clement himself, translated it into Greek: which last is most likely, there being a great resemblance between the style of the epistle of Clement and the Epistle to the Hebrews; nor are the sentiments of those two writings very different.' This passage has been already twice quoted by us; once in the chapter of Clement, bishop of Rome, and again in that of Eusebins.

"Philaster, bishop of Brescia, about 330, says, 'There are some who do not allow the Epistle to the Hebrews to be Paul's; but say it is either an epistle of the apostle Barnabas, or of Clement, bishop of Rome; but some say it is an epistle of Luke the evangelist: moreover, some reject it as more eloquent than the apostle's other writings.'

"Jerom, about 392, in his article of St. Paul, in the book of *Illustrious Men*, says, 'The Epistle called to the Hebrews, is not thought to be his, because of the difference of the argument and style; but either Barnabas's, as Tertullian thought; or the evangelist Luke's, according to some others; or Clement's, bishop of Rome; who, as some think, being much with him, clothed and adorned Paul's sense in his own language. Moreover, he wrote as a Hebrew to the Hebrews, in pure Hebrew, it being his own language; whence it came to pass, that, being translated, it has more elegance in the Greek than his other epistles.'

"Some learned men of late times, as Grotius and Le Clerc, have thought this to be an insuperable objection. Of this opinion also is likewise Jacob Tollnus; who, in his notes upon *Longinus*, of the sublimity, has celebrated the sublimity of this epistle, and particularly the elegance of the beginning of it; which alone he thinks sufficient to show that it was not Paul's.

"It remains, therefore, it seems to me, that if the epistle be Paul's, and was originally written in Greek, as we suppose, the apostle must have had some assistance in composing it: so that we are led to the judgment of Origen which appears to be as ingenious and probable as any. 'The sentiments are the apostle's, but the language and composition of some one else, who committed to writing the apostle's sense, and, as it were, rendered into commentaries the things spoken by his master.' According to this account the epistle is St. Paul's, as to the *thoughts and matter*; but the *words are another's*.

"Jerom, as may be remembered, says, 'He wrote as a He-

brew to Hebrews, pure Hebrew; it being his own language: whence it came to pass, that being translated, it has more elegance in the Greek than his other epistles.' My conjecture, which is not very different, if I may be allowed to mention it, is, that St. Paul dictated the epistle in Hebrew, and another, who was a great master of the Greek language, immediately wrote down the apostle's sentiments in his own elegant Greek. But who this assistant of the apostle was, is altogether unknown.

"The ancients, besides Paul, have mentioned Barnabas, Luke, and Clement, as *writers or translators* of this epistle; but I do not know that there is any remarkable agreement between the style of the Epistle to the Hebrews, and the style of the epistle commonly ascribed to Barnabas. The style of Clement, in his Epistle to the Corinthians, is verbose and prolix. St. Luke may have some words which are in the Epistle to the Hebrews; but that does not make out the same style. This epistle, as Origen said, as to the texture of the style, is *elegant Greek*; but that kind of texture appears not in Luke, so far as I can perceive: there may be more art and labour in the writings of Luke, than in those of the other evangelists, but not much more elegance than I can discern. This Epistle to the Hebrews is bright and elegant from the beginning to the end; and surpasses as much the style of St. Luke as it does the style of St. Paul in his acknowledged epistles. In short, this is an admirable epistle, but singular in sentiments and language; somewhat different in both respects from all the other writings of the New Testament: and whose is the language seems to me altogether unknown; whether that of Zenas, or Apollos, or some other of the apostle Paul's assistants and fellow labourers.

"There still remains one objection more against this epistle being written by St. Paul, which is, the *want of his name*; for to all the thirteen epistles, received as his, he prefixes his name, and generally calls himself apostle. This objection has been obvious in all ages; and the omission has been differently accounted for by the ancients, who received this epistle as a genuine writing of St. Paul.

"Clement of Alexandria, in his Institutions, speaks to this purpose. 'The Epistle to the Hebrews,' he says, 'is Paul's, but he did not make use of that inscription, *Paul the Apostle*: for which he assigns this reason—Writing to the Hebrews, who had conceived a prejudice against him, and were suspicious of him, he wisely declined setting his name at the beginning, lest he should offend them.' He also mentions this tradition; forasmuch as the Lord was sent, as the apostle of Almighty God, to the Hebrews, Paul, out of modesty, does not style himself the apostle to the Hebrews, both out of respect to the Lord, and that, being preacher and apostle of the Gentiles, he order and above wrote to the Hebrews.'

"Jerom also speaks to this purpose: 'That Paul might decline putting his name in the inscription, on account of the Hebrews being offended with him?' so in the article of St. Paul, in his book of *Illustrious Men*. In his *Commentary* in the beginning of his Epistle to the Galatians, he assigns another reason, 'That Paul declined to style himself apostle at the beginning of the Epistle to the Hebrews, because he should afterward call Christ the High-priest and Apostle of our profession,' chap. iii. l.

"Theodoret says, that Paul was especially the apostle of the Gentiles; for which he alleges, Gal. ii. 9. and Rom. xi. 13. 'Therefore writing to the Hebrews, who were not entrusted to his care, he barely delivered the doctrine of the Gospel, without assuming any character of authority; for they were the charge of the other apostles.'

"Lightfoot says, 'Paul's not affixing his name to this, as he had done to his other epistles, does no more deny it to be his than the First Epistle of John is denied to be John's on that account.'

"Tillemont says, 'Possibly Paul considered it to be a book rather than a letter, since he makes an excuse for its brevity, chap. xiii. 22. for indeed it is short for a *boule*, but long for a *letter*.'

"It is, I think, observable, that there is not at the beginning of this epistle any salutation. As there is no name of the writer, so neither is there any description of the people to whom it is sent. It appears from the conclusion, that it was sent to some people at a certain place; and undoubtedly they to whom it was sent, and by whom it was received, knew very well from whom it came: nevertheless, there might be reasons for omitting an inscription and a salutation at the beginning. This might arise from the circumstances of things; there might be danger of offence at sending at that time a long letter to Jews in Judea; and this omission might be in part owing to a regard for the bearer, who too is not named. The only person named throughout the epistle is Timothy; nor was he then present with the writer. Indeed, I imagine, that the two great objections against this being an epistle of St. Paul, the *elegance of the style*, and the *want of a name and inscription*, are both owing to some particular circumstance of the writer, and the people to whom it was sent. The people to whom it was sent are plainly Jews, in Judea; and the writer very probably is St. Paul, whose circumstances at the breaking up of his confinement at Rome, and his setting out upon a new journey, might be attended with some peculiar embarrassments, which obliged him to act differently from his usual method.

"IV. Thus we are brought to the *fourth and last* part of our inquiry concerning this epistle, the *time and place* of writing it. Mill was of opinion that this epistle was written by Paul, in the year 63, in some part of Italy, soon after he had been released from his imprisonment at Rome. Mr. Weistain appears to have been of the same opinion. Tillemont likewise places this epistle in 63, immediately after the apostle's being set at liberty; who, as he says, was still at Rome, or at least in Italy. Basnage speaks of this epistle at the year 61, and supposes it to be written during the apostle's imprisonment; for he afterward speaks of the Epistle to the Ephesians; and says, in the last letter the apostle wrote during the time of his bonds. L'Enfant and Beausobre, in their general preface to St. Paul's epistles, observe, 'That in the subscription at the end of the epistle, it is said to have been written *from Italy*, the only ground of which, as they add, is, what is said chap. xiii. 24. 'They of Italy salute you.' This has made some think that the apostle wrote to the Hebrews after he had been set at liberty, and when he had got in that part of Italy which borders upon Sicily, and in ancient times was called *Italy*. Nevertheless, there is reason to doubt of this. When he requests the prayers of the Hebrews, (that he might be restored to them the sooner,) he intimates that he was not yet set at liberty.—Accordingly, they place this epistle in the year 62.

"There is not any great difference in any of these opinions concerning the *time or place* of this epistle, all supposing that it was written by the apostle either at *Rome* or *Italy*, near the end of his imprisonment at Rome, or soon after it was over, before he removed to any other country.

"I cannot perceive why it may not be allowed to have been written at *Rome*. St. Paul's first epistle to the Corinthians was written at Ephesus; nevertheless he says, chap. xvi. 19. 'The churches of Asia salute you.' So now he might send salutations from the Christians of *Italy*, not excluding, but including, those at Rome, together with the rest throughout that country. The argument of L'Enfant and Beausobre, that Paul was not yet set at liberty, because he requested the prayers of the Hebrews that he might be restored to them the sooner, appears to me not of any weight. Though Paul was no longer a prisoner, he might request the prayers of those to whom he was writing, that he might have a prosperous journey to them, whom he was desirous to visit; and that all impediments of his intended journey might be removed: and many such there might be, though he was no longer under confinement. Paul was not a prisoner when he wrote his Epistle to the Romans; yet he was very fervent in his prayers to God, that he might have a prosperous journey, and come to them, chap. i. 10.

"For determining the *time* of this epistle, it may be observed that when the apostle wrote the Epistle to the Philippians, the Colossians, and Philemon, he had hopes of deliverance. At the writing of all these epistles, Timothy was present with him; but now he was absent, as plainly appears from chap. xiii. 23. This leads us to think that this epistle was written after them. And it is not unlikely that the apostle had now obtained that liberty which he expected when they were written.

"Moreover, in the Epistle to the Philippians, he speaks of sending Timothy to them, chap. ii. 19, 23. 'But I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.' Timothy, therefore, if sent, was to come back to the apostle. 'Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.'

"It is probable that Timothy did go to the Philippians, soon after writing the above-mentioned epistles, the apostle having gained good assurance of being quite released from his confinement. And this Epistle to the Hebrews was written during the time of that absence; for, it is said, Heb. xiii. 23. 'Know ye that our brother Timothy is set at liberty; or has been sent abroad. The word is capable of that meaning; and it is a better and more likely meaning, because it suits the coherence. And I suppose that Timothy did soon come to the apostle, and that they both sailed to Judea, and after that went to Ephesus, where Timothy was left to reside with his peculiar charge.

"Thus this epistle was written at Rome, or in Italy, soon after that Paul had been released from his confinement at Rome, in the beginning of the year 63. And I suppose it to be the last written of all St. Paul's epistles which have come down to us, or of which we have any knowledge."

Dr. Lardner's Works, Vol. VI. p. 381.

After this able and most circumstantial investigation, I think it would be a mere *actum agere* to enter farther into this discussion; all that the *ancients*, both Grecian and Roman, and all that the most intelligent of the *moderns* have produced, both for and against the argument stated above, has been both judiciously and candidly stated by Dr. Lardner; and it is not going too far to say, that few readers will be found who will draw conclusions different from those of Dr. Lardner, from the same premises.

As all the epistles of St. Paul have an evident *object and occasion*, it is natural to look for these in the Epistle to the Hebrews, as well as in those to other churches. We have already seen that it was most probably written to the *converted Jews in Judea*, who were then in a state of *poverty, affliction, and persecution*; and who, it appears, had been assailed

by the strongest arguments to apostatize from the faith, and turn back to the poor elementary teaching furnished by *Mosaic rites and ceremonies*. That, in such circumstances, they might begin to *halt and stagger*, will not appear strange to any considerate person: and that the apostle should write to guard them against *apostacy*, by showing them that the religious system which they had embraced, was the *completion and perfection* of all those which had preceded it, and particularly of the *Mosaic*, is what might be naturally expected. This he has done in the most effectual and masterly manner; and has furnished them with arguments against their opponents which must have given them a complete triumph.

His arguments against *backsliding or apostacy*, are the most awful and powerful that can well be conceived; and are as *applicable now* to guard Christian believers against *falling from grace*, as they were in the apostolic times; and, from the general *latitude* in which most professors of religion indulge themselves, not less *necessary*.

A late sensible writer, Mr. Thomas Olivers, in a Discourse on chap. i. 3. of this epistle, has considered this subject at large, and treated it with great cogency of reasoning. I shall borrow his *Analysis* of the different chapters, and a few of his concluding *Remarks*; a perusal of the whole work will amply repay the serious reader. After one hundred and thirty two pages of previous discussion, he goes on thus:—

"I shall," says he, "sun up all that has been said upon this head, by giving a brief account of the occasion and design of this epistle; and of the apostle's *manner* of reasoning therein.

"The Christian religion being so contrary to the corrupt principles and practices of the world, those who embraced and propagated it, were on those accounts, rendered very odious wherever they came. The consequence of this was, that heavy persecutions were raised against them in most places. The converted Hebrews, because they had turned their backs on the law of Moses, and embraced the religion of that Jesus whom their rulers had crucified, were exceedingly persecuted by their countrymen. Sometimes the unconverted Hebrews persecuted their converted brethren *themselves*; at other times they stirred up the *heathen* who were round about to do it. By these means the believing Hebrews had a *great fight of afflictions*, chap. x. 32. and were made *gazing-stocks both by reproaches and afflictions*, ver. 33. and experienced the *spoiling of their goods*, which for awhile they too joyfully, ver. 34. But this was not all: for, as the Christian religion was then a new thing in the world, it is natural to suppose that the new converts had a great many scruples and reasonings in themselves concerning the lawfulness of what they had done in embracing it: and what added to these scruples, was the constant endeavour of the Judaizing teachers to lay stumbling-blocks in the way of these Hebrews, which they too often effected, by means of their diverse and strange doctrines, mentioned ch. xiii. 9. The consequence of this opposition, both from within and without, was, that great numbers of the Hebrews *apostatized* from Christ and his Gospel, and went back to the law of Moses; while the fluctuating state of the rest gave the apostles too much reason to fear a general, if not an *universal apostacy*. Now this apparent danger was the occasion of this epistle; and the design of it was to prevent the threatened evil if possible.

"That this account is true, will fully appear from a more particular survey of the contents of the whole epistle:—

"Chap. i.—The apostle shows that all former dispensations were delivered to the world by *men and angels*, who were only *servants* in what they did; but that the Gospel salvation was delivered by *Christ*, who is the *Son of God*, and the *Heir* of all things. How naturally does he then infer the *superiority of the Gospel over the law*; and of consequence, the great absurdity of leaving the former for the sake of the latter.

"Chap. ii.—He obviates an objection which might be made to the superior excellency of Christ, on account of His humiliation. To this end he shows that this humiliation was voluntary; that it was intended for many important purposes, *viz.* that we might be sanctified, ver. 11. that, through His death, we might be delivered from death, ver. 14, 15. and that Christ, by experiencing our infirmities in His own person, might become a *faithful and merciful High-priest*, ver. 17, 18. The inference then is, that His taking our nature upon him, and dying therein, is no argument of His inferiority either to the *prophets* or to the *angels*: and therefore it is no excuse for those who *apostatize from the Gospel* for the sake of the *law*.

"Chap. iii.—Here Christ is particularly compared with *Moses*, and shown to be superior to him in many respects. As, 1. Christ is shown to be the *Great Builder* of that house of which *Moses* is only a *small part*, ver. 3, 4. 2. Christ is as a *Son* in His own house; but *Moses* was only as a *servant* in his *Master's* house, ver. 5. Therefore, Christ and his salvation are superior to *Moses* and his law, and ought not to be neglected on account of that which is inferior to it. From ver. 7. of this chapter, to ver. 14. of chap. iv. the apostle shows the great danger of *apostatizing* from Christ, by the severe sentence which was passed on those who rebelled against *Moses*, and apostatized from his law.

"Chap. v.—Christ is compared to *Aaron*, and preferred to him on several accounts. As, 1. *Aaron* offered for his *own*, as well as for the *sins of the people*; but Christ offered only for the *sins of others*; having none of his own to offer for, ver. 3. 2. Christ was not *first* after the order of *Aaron*,

but after the order of *Melchisedeck*, which was a *superior order*, ver. 10. Concerning *Melchisedeck* and *Christ*, the apostle observed, that, through the dulness of the *Hebrews*, there were some things which they could not easily understand, ver. 11—14.

“He therefore calls on them, chap. vi. to labour for a more perfect acquaintance therewith; withal promising them his farther assistance, ver. 1—3. The necessity of their doing this, of their thus *going on unto perfection*, he enforced by the following consideration, that, if they did not go forward, they would be in danger of *apostatizing* in such manner as would be irrecoverable, ver. 7. 8. From thence to the end of the chapter, he encourages them to patience and *perseverance*, by the consideration of the *love, oath, and faithfulness* of God, and also by the *example* of their father *Abraham*.

“Chap. vii.—The apostle resumes the parallel between *Melchisedeck* and *Christ*, and shows they agree in title and descent, ver. 1—3. and then, from instances wherein the priesthood of *Melchisedeck* was preferable to the priesthood of *Aaron*, he infers the superiority of *Christ's* priesthood over that of *Aaron*, ver. 4—17. From thence to the end of the chapter, he shows that the priesthood of *Aaron* was only subservient to the priesthood of *Christ*, in which it was consummated and abolished: and of consequence, that all those legal obligations were thereby abolished. How naturally then did the apostle infer the absurdity of *apostatizing* from the Gospel to the law, seeing they who did this not only left the *greater* for the *lesser*, but also left that which remained in *full force*, for the sake of that which was *disannulled*.

“Chap. viii.—Is employed partly in recapitulating what had been demonstrated before concerning the superior dignity of our great High-priest, ver. 1—5. and partly in showing the superior excellency of the new covenant, as established in *Christ*, and as containing better promises; ver. 6. to the end of the chapter. From this last consideration, the impropriety of going from the new covenant to the old is as naturally inferred as from any other of the aforementioned considerations.

“With the same view, the apostle, chap. ix. compares *Christ* and His priesthood, to the *tabernacle* of old, and to what the high-priest did therein, on the *great day of atonement*; in all things giving *Christ* the preference, from ver. 1. to the end.

“Chap. x.—The apostle sets down the difference between the legal sacrifices and the sacrifice of *Christ*; the legal sacrifices were *weak*, and could not *put away sin*, ver. 1—4; but the sacrifice of *Christ* was *powerful*, doing that which the other could not do, ver. 5—10.

“The next point of difference was between the legal priests who offered these sacrifices, and the High-priest of our profession. And, *first*, the legal priests were *many*; ours, is *one*. *Secondly*, they stood when they presented their offerings to God; *Christ* sits at the right-hand of his Father. *Thirdly*, they offered often; but *Christ* once for all. *Fourthly*, they, with all their offerings, could not put away the smallest sin; but *Christ*, by His one offering, put away all sin, ver. 11—18. Now, from all these considerations, the apostle infers the great superiority of the Gospel over the law; and, consequently, the impropriety of leaving the former for the latter.

“The next thing that the apostle does, is to improve his doctrine: this he does by showing that, for the reasons above given, the *Hebrews* ought to cleave to *Christ*, to hold fast their profession, and not to forsake the assembling themselves together, ver. 19—25. And, as a farther inducement to cleave to *Christ*, and to persevere unto the end, he urges the consideration of the difficulties which they had already overcome; and also of the love which they had formerly shown towards *Christ* and His Gospel, ver. 32—34. He also encouraged them not to ‘cast away their confidence, seeing it had a great recompense of reward,’ which they should enjoy if they persevered unto the end, ver. 35—37. Another consideration which he urged was, that they ought not to depart from faith to the works of the law; because it is by faith that a just man liveth, and not by the works of the law; because God has no pleasure in those who draw back from faith in Him; and because every one who does this, exposes himself to eternal perdition, ver. 36—39.

“Another inducement which he laid before them, to continue to expect salvation by faith and patience, was the consideration of the powerful effects of these graces, as exemplified in the patriarchs of old, and the rest of the ancient worthies, chap. xi. throughout. ‘This chapter,’ according to Mr. Perkins, ‘depends on the former, thus; we may read in the former chapter, that many Jews, having received the faith, and given their names to *Christ*, did afterward fall away; therefore, towards the end of the chapter, there is a notable exhortation, tending to persuade the *Hebrews* to persevere in faith unto the end. Now, in this chapter, he continues the same exhortation; and the whole chapter, (as I take it) is nothing else, in substance, but one reason to urge the former exhortation to perseverance in faith; and the reason is drawn from the excellency of it; for this chapter, in divers ways, sets down what an excellent gift of God faith is: his whole scope, therefore, is manifest, to be nothing else but to urge them to persevere and continue in that faith, proved at large to be so excellent a thing.’

“As a farther encouragement to patience and perseverance,

he adds the example of *Christ*, chap. xii. 1—3; and, as to the afflictions they met with, on the Gospel's account, he tells them they ought not to be discouraged, and driven away from *Christ*, on their account, seeing they were signs of the Divine favour, and permitted to come upon them, merely for their good, ver. 4, 11. He then exhorts them to encourage one another to persevere in well-doing, ver. 12—14. To watch over one another, lest any of them ‘fall from the grace of God,’ ver. 15—18. And seeing they were then in possession of privileges, Gospel privileges, such as the law of *Moses* could not give, he exhorts them to hold fast the grace they had, that thereby they might serve God, in such a manner as the great obligation they were under required, which alone would be acceptable to Him; and this they ought to do, the rather, because, if they did not, they would find God to be as much more severe to them, as His Gospel is superior to the law, ver. 19. to the end of the chapter.

“Chap. xiii.—He exhorts them, instead of *apostatizing*, to continue their brotherly affection one for another, ver. 1—3. To continue their purity of behaviour, their dependance on God, and their regard for their teachers, ver. 4—8. He exhorts them not to suffer themselves to be carried about, (from *Christ* and His Gospel,) by divers and strange doctrines, but rather to strive to be established in grace; which they would find to be of more service to them, than running about after Jewish ceremonies, ver. 9. Again, he exhorts them to cleave to, and to follow *Jesus* without the camp, and continually to give praise to God, through Him, ver. 9—16. And, instead of turning away after seducers, that they might avoid persecution, and the scandal of the cross, he exhorts them to submit to, and obey, their own Christian teachers, and to pray for their success and welfare, ver. 17—19. Concluding the whole with some salutations, and a solemn benediction, from ver. 20, to the end.

“Now, if we closely attend to these general contents of the epistle, we shall find, that every argument, and mode of reasoning, which would be proper in a treatise, written, professedly, on the sin and danger of apostasy, is made use of in this epistle.

“For, 1. As great temptations to prefer the law of *Moses* to the Gospel of *Christ*, was one circumstance which exposed them to the danger of apostasy, nothing could be more to the purpose than to show them, that the Gospel is superior to the law. Now we have seen how largely this argument is prosecuted in chap. i. ii. iii. v. vii. viii. ix. x. If we reduce it to form, it runs as follows:—No one ought to prefer that which is less excellent, to that which is more so. But the law is less excellent than the Gospel: therefore, none ought to prefer the law to the Gospel, by apostatizing from the latter to the former.

“2. Another argument, equally proper on such an occasion, is that taken from the consideration of the punishment, which all apostates are exposed to. This argument is urged chap. ii. 2, 3. iii. 7. to the end; iv. 1—14; vi. 4—8; x. 26—31; xii. 25, 28, 29. In most of these places, the apostle compares the punishment which will be inflicted on apostates from *Christ* and His Gospel, to that which was inflicted on the apostate Israelites of old; and he frequently shows, that the former will be far greater than the latter. This argument is as follows:—You ought not to do that which will expose you to as great, and greater punishment, than that which God inflicted on the rebellious Israelites of old: but total and final apostasy from *Christ* will expose you to this; therefore, you ought not to apostatize from *Christ*.

“3. Another argument proper on such an occasion, is that taken from the consideration of the great reward which God has promised to perseverance. This the apostle urges, chap. iii. 6—14; iv. 1—9; v. 9; vi. 9, 11; ix. 28; x. 35—39. This argument runs thus:—You ought to be careful to do that which God has promised greatly to reward: but He has promised you this, on condition of your perseverance in the Gospel of His Son; therefore, you ought to be careful to persevere therein.

“4. A fourth argument which must operate powerfully on such an occasion, is taken from the consideration of losing their present privileges by apostatizing. This argument is insisted on, chap. ii. 11. to the end; iii. 1; iv. 3—14; vi. 18—20; vii. 19; viii. 12; ix. 11, 15; x. 14, 22; xii. 22, 24, 28; xiii. 10, 14. This argument runs thus:—You ought not to do that, for which you will lose the Gospel privileges you now enjoy; but if you apostatize from *Christ* and His Gospel, you will lose them; therefore, you ought not to apostatize from *Christ*, and His Gospel.

“5. A fifth argument, very proper in such a work, is taken from the consideration of their former zeal and diligence in cleaving to *Christ*, and in professing his religion. This argument is handled chap. vi. 10. x. 32—34. The argument here, is:—Those who have formerly been zealous in well-doing, ought not to grow weary, but rather to be steadfast therein unto the end. But you have formerly been zealous in your adherence to *Christ*, and in professing His religion; therefore, you ought not to grow weary of adhering to *Christ*, or of professing His religion.

“6. Another argument proper on such an occasion, is taken from the example of such persons as are held in very high esteem. Now this argument is urged, chap. vi. 12—15. xi. throughout, xii. 1—3. Here the argument is:—Whatever you esteem as an excellency in the example of holy men of old, you ought to imitate: but you esteem as an excellency in their example, that they were steadfast, and did not apostatize from

God and his ways; therefore, you ought to imitate their example in being steadfast, and in not apostatizing from *Christ* and His Gospel.

"From all that has been said in these several surveys of this epistle, it undeniably appears—1. That the apostle apprehended these Hebrews to be in danger of total and final apostasy.

2. That he wrote this epistle to them, on purpose to prevent it, if possible; and, 3. That it was total and final apostasy from Christ and His Gospel, of which the believing Hebrews were in danger; and which the apostle endeavours to prevent."

For other matters relative to this subject, see the preface, and the notes in all the passages referred to.

PREFACE TO THE

EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THE Epistle to the Hebrews, on which the reader is about to enter, is, by far, the most important and useful of all the apostolic writings: all the doctrines of the Gospel are, in it, embodied, illustrated, and enforced, in a manner the most lucid; by references and examples the most striking and illustrious; and by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world, to the advent of Christ. It is not only the sum of the Gospel; but the sum and completion of the Law, of which it is also a most beautiful and luminous comment. Without this, the Law of Moses had never been fully understood, nor God's design in giving it. With this, all is clear and plain; and the ways of God with man rendered consistent and harmonious. The apostle appears to have taken a portion of one of his own epistles for text: CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO THEM THAT BELIEVE; and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices, of the Mosaic institution, are shown to have had *Christ* for their object and end; and to have had neither intention nor meaning but in reference to Him: yea, as a system, to be without substance, as a law, to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument pleaded in a more masterly manner;—and never was a conclusion more legitimately and satisfactorily brought forth. The matter is, every where, the most interesting; the manner is, throughout, the most engaging; and the language is most beautifully adapted to the whole; every where appropriate, always nervous and energetic; dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators; and harmonious and diversified as the music of the spheres.

So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that the work may be read a hundred times over, without perceiving any thing of sameness; and with new and increased information at each reading. This factor is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner, as to the Epistle to the Hebrews.

To explain and illustrate this epistle, multitudes have toiled hard, and exhibited much industry, much learning, and much piety. I also will show my opinion; and ten thousand may succeed me, and still bring out something that is *new*. That it was written to *Jews*, naturally such, the whole structure of the epistle proves. Had it been written to the *Gentiles*, not one in ten thousand of them could have comprehended the argument, because unacquainted with the Jewish system; the knowledge of which, the writer of this epistle every where supposes. He who is well acquainted with the Mosaic law, sits down to the study of this epistle with double advantages; and he who knows the *Traditions of the elders*, and the *Mishnaic illustrations* of the written and pretended oral law of the Jews, is still more likely to enter into, and comprehend, the apostle's meaning. No man has adopted a more likely way of explaining his phraseology than *Schoettgen*, who has traced its peculiar diction to Jewish sources; and, according to him, the proposition of the whole epistle is this:—

JESUS OF NAZARETH IS THE TRUE GOD:

and in order to convince the Jews of the truth of this proposition, the apostle uses but three arguments:—1. Christ is superior to the *angels*. 2. He is superior to *Moses*. 3. He is superior to *Aaron*.

These arguments would appear more distinctly, were it not for the improper division of the chapters; as he who divided them in the middle ages, a division to which we are still unreasonably attached, had but a superficial knowledge of the word of God. In consequence of this it is, that one peculiar excellency of the apostle is not noticed, viz. his application of every argument, and the strong exhortation founded on it. *Schoettgen* has very properly remarked, that commentators, in general, have greatly misunderstood the apostle's meaning through their unacquaintance with the Jewish writings, and their peculiar phraseology, to which the apostle is continually referring; and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the apostle, that he had in view this remarkable saying of the rabbins, on Isaiah lii. 13. "Behold, my servant will deal prudently." *Rab. Tanchum*, quoting *Yalcut Simeoni*, Part. ii. fol. 53. says "זה עבד משיח" This is the king *Messiah*, who shall be greatly extolled, and elevated: He shall be elevated beyond *Abraham*; shall be more eminent than *Moses*; and

more exalted than *מלאכי השרת* the ministering angels." Or, as it is expressed in *Yalcut Kadosh*, fol. 144. משה גדול מן מלאכי השרת וכן משה וכן משה וכן משה גדול מן מלאכי השרת *umim Mosheh; umim Malaky ha-shereth*. "The Messiah is greater than the patriarchs; than Moses; and than the ministering angels." These sayings he shows to have been fulfilled in our *Messiah*; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings.

This is the point which the apostle undertakes to prove; in order that he may show the Godhead of Christ; therefore, if we find him proving that Jesus was greater than the patriarchs, greater than *Aaron*, greater than *Moses*, and greater than the *angels*, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated Being, infinitely greater than all others, whether earthly or heavenly. For, as they allowed the greatest eminence (next to God) to angelic beings, the apostle concludes, "That He who is greater than the angels is truly God; but Christ is greater than the angels; therefore Christ is truly God." Nothing can be clearer than that this is the apostle's grand argument: and the proofs and illustrations of it meet the reader in almost every verse.

That the apostle had a plan on which he drew up this epistle, is very clear, from the close connexion of every part. The grand divisions seem to be three:

1. The proposition, which is very short; and is contained in chapter i. 1–3. The majesty and pre-eminence of Christ.
2. The proof, or arguments, which support the proposition, viz.

Christ is greater than the ANGELS.

1. Because he has a more excellent name than they, ch. i. 1, 5. 2. Because the angels of God adore Him, ch. i. 6. 3. Because the angels were created by Him, ch. i. 7. 4. Because, in His human nature, He was endowed with greater gifts than they, ch. i. 8, 9. 5. Because He is eternal, ch. i. 10, 11, 12. 6. Because He is more highly exalted, ch. i. 13. 7. Because the angels are only the servants of God, He the Son, ch. i. 14.

In the application of this argument, he exhorts the Hebrews not to neglect Christ, ch. ii. 1. by arguments drawn

1. From the minor to the major, ver. 2, 3. 2. Because the preaching of Christ was confirmed by miracles, ver. 4. 3. Because, in the economy of the New Testament, angels are not the administrators; but the Messiah himself, to whom all things are subject, ver. 5.

Here the apostle inserts a twofold objection, professedly drawn from Divine revelation:

1. Christ is man, and is less than the angels. "What is man—thou madest him a little lower than the angels," ver. 6, 7. Therefore, he cannot be superior to them.

To this it is answered; 1. Christ, as a mortal man, by His death and resurrection, overcame all enemies, and subdued all things to Himself; therefore, He must be greater than the angels, ver. 9. 2. Though Christ died, and was in this respect inferior to the angels; yet, it was necessary that He should take on Him this mortal state, that He might be of the same nature with those whom he was to redeem; and this He did without any prejudice to His Divinity, ver. 10–18.

Christ is greater than Moses.

1. Because Moses was only a servant; Christ, the Lord, ch. iii. 2–6.

The application of this argument he makes from Psa. xcv. 7–11, which he draws out at length, ch. iii. 7–iv. 13. *Christ is greater than AARON, and all the other high-priests.*

1. Because he has not gone through the veil of the tabernacle to make an atonement for sin; but has entered for this purpose into heaven itself, ch. iv. 14. 2. Because he is the Son of God, ver. 14. 3. Because it is from Him that we are to implore grace and mercy, ch. iv. 15, 16, and v. 1, 2, 3. 4. Because He was consecrated High-priest by God Himself, ch. v. 4–10. 5. Because He is not a priest according to the order of Aaron; but according to the order of Melchisedeck, which was much more ancient, and much more noble, ch. vii.—For the excellence and prerogatives of this order, see the notes. 6. Because He is not a typical priest, prefiguring good things to come, but the real priest, of whom the others were but types and shadows, ch. viii. 1–ix. 18.—For the various reasons by which this argument is supported, see also the notes. In this part of the epistle, the apostle inserts a digression, in

which he reproves the ignorance and negligence of the Hebrews, in their mode of treating the Sacred Scriptures.—See ch. v. 11. and chap. vi.

The *application* of this part contains the following exhortations:—

1. That they should carefully retain their faith in Christ as the true Messiah, ch. x. 19—23. 2. That they should be careful to live a godly life, ver. 24, 25. 3. That they should take care not to incur the punishment of disobedience, ver. 32—37. and ch. xii. 3—12. 4. That they should place their whole confidence in God, live by faith, and not turn back to perdition, ch. x. 38—xii. 2. 5. That they should consider and imitate the faith and obedience of their eminent ancestors, ch. xi. 6. That they should take courage, and not be remiss in the practice of the true religion, ch. xii. 12—24. 7. That they should take heed not to despise the Messiah, now speaking to them from heaven, ch. xii. 25—29.

III. *Practical and miscellaneous exhortations* relative to sundry duties, ch. xiii.

All these subjects, (whether immediately designed by the apostle himself, in this particular order,) are pointedly considered in this most excellent epistle; in the whole of which the *superiority* of Christ, His *Gospel*, His *priesthood*, and His *succession*, over *Moses*, the *law*, the *Aaronic priesthood*, and the various *sacrifices* prescribed by the law; is most clearly and convincingly shown.

Different writers have taken different views of the order in which these subjects are proposed; but most commentators have produced the same results.

For other matters relative to the *author* of the epistle, the *persons* to whom it was sent, the *language* in which it was composed, and the *time* and *place* in which it was written, the reader is referred to the *Introduction*, where these matters are treated in sufficient detail.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

Different discoveries made of the Divine will to the ancient Israelites by the prophets, 1. The discovery now perfected by the revelation of Jesus Christ, of whose excellencies and glories, a large description is given, 2—13. Angels are ministering spirits to the heirs of salvation, 14. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.]

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom

Numb. 12:68—ch. Deut. 4:37. Gal. 4:4. Eph. 1:19—e John 1:17 & 13:15. Ch. 2:2—d Psal. 98. Matt. 21:38 & 23:18. John 3:75. Rom. 8:17.

NOTES.—Verse 1. *God, who at sundry times, and in divers manners*—We can scarcely conceive any thing more dignified than the opening of this epistle: the sentiments are exceedingly elevated, and the language harmony itself. The infinite God is at once produced to view, not in any of those attributes which are essential to the Divine nature; but in the manifestations of His love to the world, by giving a revelation of His will relative to the salvation of mankind; and thus preparing the way, through a long train of years, for the introduction of that most glorious Being, His own Son. This Son, in the fulness of time, was manifested in the flesh, that He might complete all vision and prophecy, supply all that was wanting to perfect the great scheme of revelation, for the instruction of the world; and then die to put away sin, by the sacrifice of Himself. The description which he gives of this glorious Personage, is elevated beyond all comparison. Even in His *Humiliation*, His suffering of death excepted, He is infinitely exalted above all the angelic host; is the object of their unceasing adoration; is permanent on His eternal throne, at the right hand of the Father; and from Him they all receive their commands to minister to those whom He has redeemed by His blood. In short, this first chapter, which may be considered the introduction to the whole epistle, is, for importance of subject, dignity of expression, harmony and energy of language, compression, and yet distinctness of ideas, equal, if not superior, to any other part of the New Testament.

Sundry times Πολυτροπος, from πολος, many, and τροπος, a part; giving portions of revelation at different times.

Divers manners Πολυτροπος, from πολος, many, and τροπος, a manner, turn, or form of speech; hence τροπος, a figure in rhetoric. *Lambert Bos*, supposes these words to refer to that part of music, which is denominated *harmony*; viz. that general consent, or union of uncial sounds, which is made up of different parts; and understood in this way, it may signify the *agreement, or harmony*, of all the Old Testament writers; who, with one consent, gave testimony to Jesus Christ, and the work of redemption by Him. *To him gave all the prophets witness, that, through his name, whosoever believeth in Him, shall receive remission of sins*, Acts x. 43.

But it is better to consider with *Kypke*, that the words are rather intended to point out the *imperfect* state of Divine revelation under the Old Testament: it was not complete; nor can it without the New, be considered a sufficiently ample discovery of the Divine will. Under the Old Testament, revelations were made, πολυτροπος και πολυτροπος, at various times, by various persons, in various laws and forms of teaching, with various degrees of clearness, under various shadows, types, and figures; and with various modes of revelation, such as by angels, visions, dreams, mental impressions, &c.—See Numb. xii. 6, 7.—But, under the New Testament, all is done, απλος, simply, by one Person, i. e. Jesus, who has fulfilled the prophets, and completed prophecy: who is the way, the truth, and the life; and the founder, mediator, and governor, of His own kingdom.

One great object of the apostle is, to put the *simplicity* of the Christian system in opposition to the *complex* nature of the Mosaic economy; and also to show, that what the law

he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express

e John 1:2. 1 Cor. 3:3. 1 Cor. 1:15—f Wisd. 7:25. John 1:11 & 14:2. 2 Cor. 4:4. Gal. 1:15.

could not do, because it was weak through the flesh, Jesus has accomplished by the merit of His death, and the energy of His Spirit.

Mozienus Tyrius, Diss. I. p. 7. has a passage where the very words employed by the apostle are found; and evidently used nearly in the same sense;—τη του ανθρωπου ψυχη δυα οργανον οντων προς συνειση, τον μεν απλον, εν καλουμεν νουν, τον δε παικιλον και πολυμεροδς και πολυτροπον υς αισθησεις καλουμεν. “The soul of man has two organs of intelligence, one simple, which we call *mind*; the other *dispersed*, and acting in various modes, and various ways, which we term *sense*.”

A similar form of expression the same writer employs in Diss. 15. pag. 171. “The city which is governed by the mob, is πολυφωνον τε ειναι και πολυμερη και πολυτροπη full of noise, and is divided by various factions and various passions.”

The excellence of the *Gospel* above the *law* is here set down in three points.—1. God spake unto the faithful under the Old Testament by Moses and the prophets, worthy servants, yet servants: now the Son is much better than a servant, ver. 4. 2. Whereas the body of the Old Testament was long in compiling, being about a thousand years from Moses to Malachi; and God spake unto the Fathers by many another; now sending them one parcel of prophecy or history, then another: but when Christ came, all was brought to perfection in one age. The apostles and evangelists were alive, some of them, when every part of the New Testament was completely finished. 3. The Old Testament was delivered by God in divers manners, both in utterance and manifestation; but the delivery of the *Gospel* was in a more simple manner; for, although there are various penmen, yet the subject is the same, and treated with nearly the same phraseology throughout, James, Jude, and the Apocalypse excepted.—See *Leigh*.

2. *Last days* The *Gospel* dispensation, called the *last days* and the *last time*, because not to be followed by any other dispensation; or the conclusion of the Jewish church and state, now at their termination.

By his Son It is very remarkable that the pronoun *αυτον*, his, is not found in the text; nor is it found in any MS. or Version. We should not, therefore, supply the pronoun as our translators have done; but simply read εν Υιω, by a Son, or εν α υω, whom he hath appointed heir of all things. God has many sons and daughters; for he is the Father of the spirits of all flesh; and He has many heirs; for, if sons, then heirs, heirs of God, and joint-heirs with Jesus Christ: but He has no Son who is heir of all things, none by whom He made the worlds, none in whom He speaks, and by whom He has delivered a complete revelation to mankind, but Jesus the Christ.

The apostle begins with the lowest state in which Christ has appeared. 1. His being a Son, born of a woman, and made under the law: he then ascends.—2. To His being an *Heir*, and an Heir of all things. 3. He then describes Him as the *Creator* of all worlds. 4. As the *Brightness* of the *Divine* glory. 5. As the *express Image* of His person; or *Character* of the *Divine* substance. 6. As sustaining the immense

image of his person, and ^a upholding all things by the word of his power, ^b when he had by himself purged our sins, ^c sat down on the right hand of the Majesty on high.

g Ja. i. 4. Col. i. 17. Rev. i. 11.—h Ch. 7. 27. & 9. 12, 14, 16.—i Ps. 110. 1. Eph. i. 23. Ch. S.

fabric of the universe; and this by the word of His power. 7. As having made an *atonement* for the sin of the world, which was the most stupendous of all his works.

"Twas great to speak a word from nought:

"Twas greater to redeem."

8. As being on the *right hand* of God, infinitely exalted above all created beings; and the object of *adoration* to all the angelic host. 9. As having an *eternal throne*, neither His *person* nor His *dignity* ever changing or decaying. 10. As continuing to *exercise dominion*, when the earth and the heavens are no more!—It is only in God manifested in the flesh, that all these excellencies can possibly appear: therefore the apostle begins this astonishing *climax* with the simple *Sonship* of Christ; or his *incarnation*; for, on this, all that He is to man, and all that He has done for man, is built.

3. *The brightness of his glory*] *Απαύλας δόξης αὐτοῦ*. The resplendent out-beaming of the essential glory of God. *Hesychius* interprets *απαύλας* by *ἰλιον ὕψους*, the *splendour of the sun*. The same form of expression is used by an apocryphal writer, *Hisdōm*, chap. vii. 26, where, speaking of the uncreated wisdom of God, he says, "For she is the *splendour of eternal light*, *απαύλας γὰρ ἐστὶ φῶρος αἰδίου*, and the unsullied mirror of the energy of God, and the image of his goodness." The word *απαύλας* is that which has splendour in itself: *απαύλας* is the splendour emitted from it: but the *inherent* splendour and the *exhibited* splendour are radically and essentially the same.

The express image of his person] *Χαρακτήρ τῆς ὁμοιωσεως αὐτοῦ*, the character or impression of his *hypostasis* or *substance*. It is supposed, that these words expound the former: *image* expounding *brightness*; and *person*, or *substance*, *glory*. The *hypostasis* of God is that which is essential to Him as God; and the *character* or *image* is that by which all the likeness of the Original becomes manifest: and is a perfect *fac simile* of the whole. It is a metaphor taken from sealing; the *die* or *seal* leaving the full impression of its every part, on the wax to which it is applied.

From these words it is evident, 1. That the apostle states Jesus Christ to be of the *same essence* with the Father, as the *απαύλας*, or *proceeding splendour*, must be the same with the *απαύλας*, or *inherent splendour*.

2. That Christ, though proceeding from the Father, is of the same essence: for if one *αὐτῶν*, or *splendour*, produce another *αὐτῶν* or *splendour*, the produced splendour must be of the same essence with that which produces it.

3. That although Christ is thus of the same essence of the Father, yet He is a *distinct Person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself; though each is essential to the other; as the *απαύλας*, or *inherent splendour*, cannot subsist without its *απαύλας*, or *proceeding splendour*; nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

4. That Christ is *eternal* with the Father, as the *proceeding splendour* must necessarily be coexistent with the *inherent splendour*. If the one, therefore, be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*.

Upholding all things by the word of his power] This is an astonishing description of the infinitely energetic and all pervading power of God. He *spoke*, and all things were created; He *speaks*, and all things are sustained. The Jewish writers frequently express the perfection of the Divine Nature by the phrases—He *bears all things, both above and below*; He *carries all His creatures*; He *bears His world*; He *bears all worlds by His power*. The Hebrews, to whom this epistle was written, would, from this and other circumstances, fully understand that the apostle believed Jesus Christ to be truly and properly God.

Purged our sins] There may be here some reference to the great transactions in the wilderness:—

1. Moses, while in communion with God on the mount, was so impressed with the Divine glories, that his face shone, so that the Israelites could not behold it. But Jesus is infinitely greater than Moses, for He is the splendour of God's glory; and,

2. Moses found the government of the Israelites such a burden that he altogether sunk under it. His words, Numb. xi. 12, are very remarkable—*Have I conceived all this people? Have I begotten them that thou shouldst say unto me, CARRY them in thy bosom, unto the land which thou swearest unto their fathers?* But Christ not only carried all the Israelites, and all mankind; but He *upholds ALL THINGS by the word of His power*.

3. The Israelites murmured against Moses and against God, and provoked the heavy displeasure of the Most High; and would have been consumed, had not Aaron made an *atonement* for them, by offering *victims* and *incense*. But Jesus not only makes an atonement for Israel, but for the whole world; not with the blood of bulls and goats, but with His own blood: hence it is said that He *purged our sins, ἐξ ἁγνῶν, by Himself*; His own body and life being the victim. It is very likely that the apostle had all these things in his eye when he wrote this verse; and takes occasion from them to

4. Being made so much better than the angels, as ^a he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said he at any time, ^b Thou

1. & 10. 12. 12. 2. 1 Pet. 3. 22. & Eph. i. 21. Phil. 2. 9, 10.—1 Ps. 2. 7. Ac. 13. 33. Ch. 5. 5.

show the infinite excellence of Jesus Christ when compared with Moses; and of His *Gospel* when compared with the *law*. And it is very likely that the Spirit of God, by whom he spoke, kept in view those maxims of the ancient Jews concerning the Messiah, whom they represent as being infinitely greater than Abraham, the patriarchs, Moses, and the ministering angels. So Rabbi Tanchum, on Isa. iii. 13. *Zeh melekh ka Ma-shiach*, this is the King Messiah; and shall be exalted, and be extolled, and be very high.—"He shall be exalted above Abraham, and shall be extolled beyond Moses, and shall be more sublime than the ministering angels."—See the *Preface*.

The right hand of the Majesty on high] As it were, associated with the Supreme Majesty, in glory everlasting, and in the government of all things in time, and in eternity: for the *right hand* is the place of the greatest eminence, 2 Kings ii. 19. The king himself, in eastern countries, sits on the throne; the *next* to him in the kingdom, and the highest *favourite*, sits on his *right hand*; and the third greatest personage on his left.

4. *So much better than the angels*] Another argument in favour of the Divinity of our Lord. The Jews had the highest opinion of the transcendent excellence of angels: they even associate them with God in the creation of the world: and suppose them to be of the privy council of the Most High: and thus they understand Gen. i. 26. *Let us make man in our own image, in our own likeness*; and the Lord said to the ministering angels that stood before him, and who were created the second day, *Let us make man, &c.*—See the Targum of *Jonathan ben Uzziel*. And they even allow them to be worshipped for the sake of their Creator, and as His representatives; though they will not allow them to be worshipped for their own sake. As, therefore, the Jews considered them next to God, and none entitled to their adoration but God: on their own ground the apostle proves Jesus Christ to be God, because God commanded all the angels of heaven to worship Him. He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than the angels, and the object of their adoration; therefore Jesus Christ must be God.

By inheritance obtained] *Καὶ κληρονομήσεν ὄνομα*. The verb *κληρονομεῖν*, signifies generally to *participate*, *possess*, *obtain*, or *acquire*; and is so used by the purest Greek writers: Kypke has produced several examples of it from *Demosthenes*. It is not by *inheritance* that Christ possesses a more excellent name than angels; but, as God, He has it *naturally* and *essentially*; and as *God manifested in the flesh*, He has it in consequence of His humiliation, sufferings, and meritorious death.—See Philip. ii. 9.

5. *Thou art my Son, this day have I begotten thee*] These words are quoted from Psa. ii. 7. a psalm that seems to refer only to the Messiah; and they are quoted by St. Paul, Acts xiii. 33, as referring to the *resurrection of Christ*. And this application of them is confirmed by the same apostle, Rom. i. 4, as by His resurrection from the dead, He *was declared*, manifestly proved, to be the *Son of God with power*, God having put forth His miraculous energy in raising that body from the grave which had truly died, and died a violent death, for Christ was put to death as a malefactor, but by His *resurrection* His innocence was demonstrated, as God could not work a miracle to raise a wicked man from the dead. As Adam was created by God, and because no natural generation could have any operation in His case, therefore He was called the *Son of God*, Luke iii. 37, and could never have seen *corruption* if He had not sinned: so the human nature of Jesus Christ, formed by the energy of the eternal Spirit in the womb of the virgin, without any human intervention, was for this very reason called the Son of God, Luke i. 35, and because it had not *sinned*, therefore it could not see corruption; nor was it even *mortal*, but through a miraculous display of God's infinite love, for the purpose of making a sacrificial atonement for the sin of the world: and God having raised this sacrificed human nature from the dead, declared that same Jesus, (who was, as above stated, the *Son of God*), to be His Son, the promised Messiah; and, as coming by the Virgin Mary, the right heir to the throne of David, according to the uniform declaration of all the prophets.

The words, *This day have I begotten thee*, must refer either to His *incarnation*, when He was miraculously conceived in the womb of the Virgin, by the power of the Holy Spirit; or to His *resurrection* from the dead; when God, by this sovereign display of His almighty energy, declared Him to be His Son, vindicated His innocence, and also the purity and innocence of the blessed Virgin, who was the mother of this Son, and who declared Him to be produced in her womb by the power of God. The *resurrection* of Christ, therefore, to which the words most properly refer, not only gave the fullest proof that He was an *innocent* and *righteous* man, but also that He had accomplished the purpose for which He died, and that His *conception* was miraculous, and His mother a pure and unpurged virgin.

This is a subject of infinite importance to the Christian; &c.

art my Son, this day have I begotten thee? And again, "I will be to him a Father, and he shall be to me a son?"

6 "And again, when he bringeth in the first-begotten into the world, he saith, "And let all the angels of God worship him.

m 2 Sam. 7:14. 1 Chron. 22:10, & 28:5. Psalm 89:26, 37.—Or, when he bringeth again.—Rom 8:29. Col. 1:13. Rev. 1:5.

tem; and of the last consequence, in reference to the conviction and conversion of the Jews, for whose use this epistle was sent by God. Here is the rock on which they split: they deny this *divine Sonship* of Jesus Christ; and their blasphemies against Him, and his virgin mother, are too shocking to be transcribed. The *certainty of the resurrection* of Jesus refutes their every calumny; proves His miraculous conception; vindicates the blessed Virgin; and, in a word, declares him to be the Son of God with power.

This most important use of this saying has passed unnoticed by almost every Christian writer which I have seen; and yet it lies here at the foundation of all the apostle's proofs. If Jesus were not thus the Son of God, the whole Christian system is vain and baseless: but His resurrection demonstrates Him to have been the Son of God; therefore, every thing built on this foundation is more durable than the foundations of heaven; and as inextinguishable as the throne of the Eternal King.

He shall be to me a Son! As the Jews have ever blasphemed against the Sonship of Christ, it was necessary that the apostle should adduce and make strong all his proofs, and show that this was not a new revelation; that it was that which was chiefly intended in several Scriptures of the Old Testament, which, without farther mentioning the places where found, he immediately produces. This place, which is quoted from 2 Sam. vii. 11. shows us that the seed which God promised to David, and who was to sit upon His throne, and whose throne should be established for ever, was not Solomon, but Jesus Christ; and, indeed, he quotes the words so as to intimate that they were so understood by the Jews. See among the observations at the end of the chapter.

6. And again, when he bringeth in the first-begotten! This is not a correct translation of the Greek, *Ὁραν δὲ πάλιν μεταγαγὼν τὸν πρωτότοκον εἰς τὴν οἰκουμένην*. But when he bringeth again, or the second time, the first-born into the habitable world. This most manifestly refers to His resurrection, which might be properly considered a second incarnation; for as the human soul, as well as the fullness of the Godhead bodily, dwelt in the man Christ Jesus, on and during His incarnation; so, when he expired upon the cross, both the Godhead and the human spirit left His dead body; and, as on His resurrection, these were reunited to His revived manhood; therefore, with the strictest propriety, does the apostle say that the resurrection was a second bringing of Him into the world.

I have translated *οἰκουμένη*, the habitable world; and this is its proper meaning; and thus it is distinguished from *κοσμος*, which signifies the *terraqueous globe*, independently of its inhabitants; though it often expresses both the inhabited and uninhabited parts. Our Lord's first coming into the world is expressed by this latter word, chap. x. 5. *Wherefore when he cometh into the world, ὅτι εἰσερχόμενος εἰς τὸν κόσμον*, and this simply refers to His being incarnated, that He might be capable of suffering and dying for man. But the word is changed on this second coming, I mean His resurrection; and then *οἰκουμένη*, is used; and why? (fancy apart,) because he was now to dwell with man; to send his Gospel every where, to all the inhabitants of the earth; and to accompany that Gospel wheresoever He sent it; and to be wherever two or three should be gathered together in His name. Wherever the messengers of Jesus Christ go, preaching the kingdom of God, even to the farthest and most desolate parts of the earth, where human beings exist, there they ever find Christ: He is not only in them, and with them, but He is in and among all who believe on Him through their word.

Let all the angels of God worship him! The apostle recurs here to his former assertion, that Jesus is higher than the angels, ver. 4. that He is none of those who can be called ordinary angels or messengers; but one of the most extraordinary kind; and the object of worship to all the angels of God. To worship any creature is idolatry; and God resents idolatry more than any other evil. Jesus Christ can be no creature: else the angels who worship Him must be guilty of idolatry; and God the author of that idolatry, who commanded those angels to worship Christ.

There has been some difficulty in ascertaining the place from which the apostle quotes these words: some suppose *Psa. cxvii. 7. Worship him, all ye gods*, which the Septuagint translates thus, *προσκυνεῖτε αὐτῷ πάντες αἱ θεοὶ αὐτοῦ*, *Worship Him, all ye His angels*: but it is not clear that the Messiah is intended in this Psalm; nor are the words precisely those used here by the apostle. Our marginal references send us with great propriety to the Septuagint version of Deut. xxxii. 43. where the passage is found *verbatim et literatim*; but there is nothing answering to the words in the present Hebrew text. The apostle undoubtedly quoted the Septuagint, which had then been for more than three hundred years a version of the highest repute among the Jews: and it is very probable that the copy from which the Seventy translated, had the corresponding words. However this may be, they are now sanctioned by Divine authority; and as the verse contains some singular additions, I will set it down in a parallel

7 And ⁹ of the angels he saith, "Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

p Deut. 32:43. LXX. Psa. 97:7. 1 Pet. 3:22.—q Gr. unto.—r Psa. 104:4.—s Psa. 43, 6, 7.—t Gr. rightness, or straightness.

lel column with that of our own version, which was taken immediately from the Hebrew text; premising simply this, that it is the last verse of the famous prophetic song of Moses, which seems to point out the advent of the Messiah to discomfit His enemies, purify the land, and redeem Israel from all his iniquities.

Deut. xxxii. 43. from the Hebrew.	Deut. xxxii. 43. from the Septuagint.
Rejoice O ye nations with His people;	Rejoice ye heavens together with him; and let all the angels of God worship him. Rejoice ye Gentiles with his people; and let the children of God be strengthened in him;
for He will avenge the blood of His servants; and will render vengeance to His adversaries;	for He will avenge the blood of His children: He will avenge, and will repay judgment to His adversaries; and those who hate him will he recompense; and the Lord will be merciful to His land and to His people.

This is a very important verse; and to it, as it stands in the Septuagint, St. Paul has referred once before; see Rom. xv. 10. This very verse, as it stands now in the Septuagint thus referred to by an inspired writer, shows the great importance of this ancient version; and proves the necessity of its being studied and well understood by every minister of Christ. In Rom. iii. there is a large quotation from Psalm xiv. where there are six whole verses in the apostle's quotation which are not found in the present Hebrew text, but are preserved in the Septuagint! How strange it is that this venerable and important version, so often quoted by our Lord and all His apostles, should be so generally neglected, and so little known! That the common people should be ignorant of it, is not to be wondered at, as it has never been put in an English dress; but that the ministers of the Gospel should be unacquainted with it may be spoken to their shame.

7. Who maketh his angels spirits! They are so far from being superior to Christ, that they are not called God's sons in any peculiar sense; but His servants, as tempests and lightnings are. In many respects they may have been made inferior even to man as he came out of the hands of his Maker, for he was made in the image and likeness of God; but of the angels, even the highest order of them, this is never spoken. It is very likely that the apostle refers here to the opinions of the Jews relative to the angels. In *Pirkey R. Elieser*, c. 4. it is said, "The angels which were created the second day, when they minister before God, *אֵלֶּיךָ יָבִיטִי* become fire." In *Shemoth Rabbah*, s. 25. fol. 123. it is said, "God is named the Lord of hosts, because with His angels He doth whatsoever He wills; when He pleases, He makes them sit down, Judg. vi. 11. And the angel of the Lord came, and sat under a tree. When he pleases, He causes them to stand, Isa. vi. 2. The seraphim stood. Sometimes He makes them like women, Zech. v. 9. Behold there came two women, and the wind icas in their wings. Sometimes He makes them like men, Gen. xviii. 2. And lo, three men stood by him. Sometimes He makes them spirits, Psa. civ. 4. Who maketh his angels spirits. Sometimes He makes them fire, ibid. His ministers a flame of fire."

In *Valent Snicent*, par. 2. fol. 11. it is said, "The angel answered Manoah; I know not in whose image I am made, for God changeth us every hour: sometimes He makes us fire, sometimes spirit, sometimes men, and at other times angels." It is very probable that those who are termed angels are not confined to any specific form or shape, but assume various forms and appearances according to the nature of the work on which they are employed, and the will of their sovereign Employer. This seems to have been the ancient Jewish doctrine on this subject.

8. Thy throne, O God, is for ever and ever! If this be said of the Son of God, i. e. Jesus Christ; then Jesus Christ must be God; and indeed the design of the apostle is to prove this. The words here quoted are taken from Psa. xlv. 6, 7. which the ancient Chaldee paraphrast, and the most intelligent rabbins, refer to the Messiah. On the third verse of this Psalm, *Thou art fairer than the children of men*, the Targum says, "Thy beauty, *מְשִׁיחָא מַלְכָּא מְשִׁיחָא*, O king Messiah, is greater than the children of men." *Eben Ezra* says, "This Psalm speaks of David, or rather of his Son the Messiah, for this is His name, Ezek. xxxiv. 24. And David thy servant shall be a prince over them for ever." Other rabbins confirm this opinion.

This verse is very properly considered a proof, and indeed a strong one, of the Divinity of Christ; but some late versions of the New Testament have endeavoured to avoid the evidence of this proof, by translating the words thus, *God is thy throne for ever and ever*; and, if this version be correct, it is certain the text can be no proof of the doctrine. Mr. Wakefield vin-

9 "Thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, *hath* anointed thee with the oil of gladness above thy fellows.

10 And, *Thou*, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 *They* shall perish; but thou remainest; and they all shall wax old as doth a garment;

^a Ps. 45: 7.—^b Isa. 61: 1. Acts 4: 26 & 10: 37. ^c Ps. 102: 25, &c.—^d Isa. 34: 4 & 51: 6. Matt. 24: 35, 5 Pet. 3: 7, 10. Rev. 21: 1.—^e Matt. 22: 44. Mark 12: 36. Luke 20: 42. Cl. 10: 12. Ver. 8.

dicates this translation at large in his *History of Opinions*; and *ὁ Θεός* being the *nominative* case, is supposed to be a sufficient justification of this version. In answer to this, it may be stated, that the *nominative* case is often used for the *vocative*, particularly by the Attics; and the whole scope of the place requires it should be so used here; and with due deference to all of a contrary opinion, the original Hebrew cannot be consistently translated any other way, אלהים אלהים קדשך *kisnea Elohim oleim qadash, Thy throne, O God, is for ever, and to eternity.* It is in both words; and extends over all time; and will exist through all endless duration. To this our Lord seems to refer, Matt. xxviii. 18. *All power is given unto me, both in HEAVEN and EARTH. My throne, i. e. my dominion, extends from the creation to the consummation of all things.* These I have made, and these I uphold; and from the end of the world, throughout eternity, I shall have the same glory, sovereign unlimited power and authority, which I had with the Father before the world began, John xvii. 5. I may add, that none of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the Psalm from which it is taken, or in this place where it is quoted. Aquila translates אלהים אלהים, by *Θεός, O God*, in the *vocative* case; and the Arabic adds the sign of the *vocative* *ī ya*; reading the place thus: كورسك الله يا كورسك الله *korsee yallah la abadilabadu*, the same as in our Version. And even allowing that *ὁ Θεός* here is to be used as the *nominative* case, it will not make the sense contended for, without adding *ἐς* to it, a reading which is not countenanced by any Version, nor by any MS. yet discovered. Wiclif, Coverdale, and others, understood it as the *nominative*, and translated it so; and yet it is evident that this *nominative* has the power of the *vocative*; forsooth to the same *God* *thi* *troone* *into* *the* *world* *of* *world*: a *gerde* *of* *equite* *the* *gerde* *of* *thi* *reume*. I give this, pointing and all, as it stands in my old MS. Bible. Wiclif is nearly the same, but is evidently of a more modern cast; but to the same *be sefth*, *God* *thy* *trone* *is* *into* *the* *world* *of* *world*, a *gherd* *of* *equite* *is* *the* *gherd* *of* *thi* *reume*. Coverdale translates it thus, *But unto the some he sayeth: God, thi seate endureth for ever and ever: the cepter of thi kyngdome is a right cepter. Tindal* and others follow in the same way, all reading it in the *nominative* case, with the force of the *vocative*; for none of them has inserted the word *is*, because not authorized by the original: a word which the opposers of the Divinity of our Lord are obliged to beg, in order to support their interpretation. See some farther criticisms on this at the end of this chapter.

A *sceptre of righteousness*]. The sceptre, which was a sort of staff, or instrument of various fortis, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.

9. *Thou hast loved righteousness*]. This is the characteristic of a just governor: He abhors and suppresses iniquity; He countenances and supports righteousness and truth.

Therefore God, *even* thy God]. The original *ὁ θεός σου* *exptes* *as* *ὁ Θεός, ὁ Θεός σου*, may be thus translated, *Therefore, O God, thy God hath anointed thee.* The form of speech is nearly the same with that in the preceding verse: but the sense is sufficiently clear, if we read, *Therefore God, thy God hath anointed thee, &c.*

With the oil of gladness]. We have often had occasion to remark that, anciently, *kings, priests, and prophets*, were consecrated to their several offices by anointing; and that this signified the gifts and influences of the Divine Spirit. Christ, ὁ Χριστός, signifies *The anointed One*; the same as the Hebrew Messias; and He is here said to be *anointed with the oil of gladness above his fellows.* None was ever constituted prophet, priest, and king, but Himself; some were kings only, prophets only, and priests only; others were kings and priests; or priests and prophets; or kings and prophets; but none had ever the *three offices* in his own person, but Jesus Christ; and none but Himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus He is infinitely exalted *beyond his fellows*; all that had ever borne the regal, prophetic, or sacerdotal offices.

Some think that the word *περιωχός, fellows*, refers to *believers* who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. *Gladness* is used to express the *festivities* which took place on the inauguration of kings, &c.

10. *And thou, Lord*]. This is an address to the *Son*, as the *Creator*, see ver. 2. for this is implied in *laying the foundations* of the earth. The heavens being the work of His hands, points out his infinite wisdom and skill.

11. *They shall perish*]. Permanently fixed as they seem to

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, *7* Sit on my right hand, until I make thine enemies thy footstool?

14 *Are* they not all ministering spirits, sent forth to minister for them who shall be *heirs* of salvation?

^a Gen. 12: 15 & 21: 2, 21. Ps. 34: 7 & 91: 11, & 103: 21. Dan. 3: 38 & 7: 10, & 10: 11. Matt. 18: 10. Luke 1: 12 & 2: 9, 13. Acts 12: 7, &c. & 27: 22.—^b Rom. 8: 17. Thus 3: 7. James 3: 1. Pet. 3: 7.

be, a time shall come when they shall be *dissolved*; and afterward a *new heavens* and a *new earth* be formed, in which righteousness alone shall dwell.—See 2 Pet. iii. 10—13.

Shall wear old as doth a garment]. As a garment, by long using, becomes unfit to be longer used, so shall all visible things; they shall *wear old*, and *wear out*; and hence the necessity of their being *renewed*. It is remarkable that our word *world* is a contraction of *wear old*; a term by which our ancestors expressed the sentiment contained in this verse.

That the word was thus compounded, and that it had this sense in our language, may be proved from the most competent and indisputable witnesses. It was formerly written *people*, *aeorold*, and *penold*, *aeorold*. This *etymology* is finely alluded to by our excellent poet *Spenser*, when describing the primitive age of innocence, succeeded by the age of depravity:—

"The lion there did with the lambe consort,
And eke the dove sat by the faulcon's side;
No eech of other feared fraude or tort,
But did in safe security abide,
Withouten perill of the stronger pride:
But when the world *wore old*, it woxe *icarre old*,
Whereof it high, and having shortly tride
The trane of wit, in wickednesse *wore bold*,
And dared of all sinnes, the secrets to unfold."

Even the heathen poets are full of such allusions.—See *Horace*, Carm. lib. iii. od. 6. *Virgil*, Æn. viii. ver. 321.

Thou remainest]. Instead of *ἀεικλής*, some good Mss. read *ἀεικλής*, the first without the circumflex, being the present tense of the indicative mood: the latter with the circumflex being the *future*—*thou shalt remain*. The difference between these two readings is of little importance.

12. *And they shall be changed*]. Not destroyed ultimately, or annihilated. They shall be changed and renewed.

But thou art the same]. These words can be said of no being but God: all others are *changeable or perishable*, because temporal; only that which is *eternal* can continue *essentially*, and, speaking after the manner of men, *formally the same*.

Thy years shall not fail]. There is in the Divine duration, no circle to be run, no space to be measured, no time to be reckoned. All is eternity—infinite and onward.

13. *But to which of the angels*]. We have already seen, from the opinions and concessions of the Jews, that if Jesus Christ could be proved to be *greater than the angels*, it would necessarily follow that He was *God*: and thus the apostle does most amply prove, by these various quotations from their own Scriptures: for he shows that while He is the supreme and absolute Sovereign, they are no more than His *messengers and servants*: and servants even to His *servants*, i. e. to mankind.

14. *Are they not all ministering spirits*]. That is, *they are all ministering spirits*; for the Hebrews often express the strongest affirmative by an interrogation.

All the angels, even those of the highest order, are employed by their Creator to serve those who believe in Christ Jesus. What these services are, and how performed, it would be impossible to state. Much has been written on the subject, partly founded on Scripture, and partly on conjecture. They are, no doubt, constantly employed in *averting evil and procuring good*. If God help *man by man*, we need not wonder that He helps *man by angels*. We know that He needs none of those helps, for He can do all things Himself; yet it seems agreeable to His infinite wisdom and goodness to use them. This is part of the economy of God in the government of the world, and of the church; and a part, no doubt, essential to the harmony and perfection of the whole. The reader may see a very sensible discourse on this text, in Vol. IX. page 337. of the Reverend John Wesley's Works, edit. 1811. Dr. Owen treats the subject at large in his comment on this verse, Vol. III. page 141. edit. 8vo. which is just now brought to my hand; and which appears to be a very learned, judicious, and important work, but by far too diffuse. In it, the words of God are drowned in the sayings of man.

The Godhead of Christ is a subject of such great importance, both to the faith and hope of a Christian; that I feel it necessary to bring it full into view, wherever it is referred to in the Sacred Writings. It is a prominent article in the apostle's creed, and should be so in ours. That this doctrine cannot be established on ver. 8. has been the assertion of many. To what I have already said on this verse, I beg leave to subjoin the following criticisms of a learned friend, who has made this subject his peculiar study:—

BRIEF REMARKS ON HEBREWS,

chap. i. ver. 8. Ὁ θς σου, ὁ Θεός, εἰς τας αιώνας.

"1. It hath ever been the opinion of the most sound divines, that these words, which are extracted from the 15th Psalm

are addressed by God the Father unto God the Son. Our translators have accordingly rendered the passage thus: "Thy throne, O God, is for ever." Those who deny the divinity of Christ, being eager to get rid of such a testimony against themselves, contend that *ὁ Θεός* is here the nominative, and that the meaning is, "God is thy throne for ever." Now, it is somewhat strange, that none of them has had critical acumen enough to discover, that the words cannot possibly admit of this signification. It is a rule in the Greek language, that when a substantive noun is the subject of a sentence, and something is predicated of it; the article, if used at all, is prefixed to the subject, but omitted before the predicate. The Greek translators of the Old, and the authors of the New Testament, write agreeably to this rule. I shall first give some examples from the latter:

Θεός ἦν ὁ Λόγος.—"The Word was God." John i. 1. *Ὁ Λόγος σὰρξ ἐγένετο.*—"The Word became flesh." John i. 14. *Ὁ Θεός ἀγάπη ἐστίν.*—"God is love." 1 John iv. 8. *Ὁ Θεός φῶς ἐστίν.*—"God is light." 1 John i. 5.

If we examine the Septuagint Version of the Psalms, we shall find, that in such instances the author sometimes places the article before the subject, but that his usual mode is, to omit it altogether. A few examples will suffice:—

Ὁ Θεός ἡμῶν καταφυγὴ καὶ θέναντις.—"God is our refuge and strength." Ps. xlii. 1. *Κύριος βοηθός μου.*—"The Lord is my helper." Ps. xlviii. 7. *Κοιτὶς σκεπτήρ μου, καὶ καταφυγὴ μου.*—"The Lord is my firm support, and my refuge." Ps. xlviii. 2. *Θεός μέγας Κύριος.*—"The Lord is a great God." Ps. xcv. 3.

We see what is the established phraseology of the Septuagint, when a substantive noun has something predicated of it in the same sentence. Surely, then, we may be convinced, that if in Ps. xlv. ver. 6, the meaning which they who deny our Lord's Divinity affix, had been intended, it would rather have been written *Θεὸς ἐγώ, ὁ Θεός, ὁ Θεός ἐγώ, Θεός.* This our conviction will, if possible, be increased, when we examine the very next clause of this sentence; where we shall find, that the article is prefixed to the subject, but omitted before the predicate.

Ραβδὸς ἐκδοτήριος ἡ ραβδὸς τῆς βασιλείας σου.—"The sceptre of thy kingdom is a sceptre of rectitude."

But it may be doubted, whether *Θεός* with the article affixed be ever used in the vocative case? Your doubt will be solved by reading the following examples, which are taken, not promiscuously from the Septuagint, but all of them from the Psalms.

Κρίνον αὐτοὺς, ὁ Θεός.—"Judge them, O God." Ps. v. 10. *Ὁ Θεός, ὁ Θεός μου.*—"O God, my God." Ps. xxii. 1. *Σοὶ ψάλλω, ὁ Θεός μου.*—"Unto thee will I sing, O my God." Ps. lix. 17. *Ψύσω σε, ὁ Θεός μου.*—"I will exalt thee, O my God." Ps. cxlv. 1. *Κρίτε, ὁ Θεός μου.*—"O Lord, my God." Ps. civ. 1.

I have now removed the only objection which can, I think, be started. It remains, that the Son of Mary is here addressed as the God, whose throne endures for ever.

If you should meet with any passage in the Psalms, where a substantive noun has a predicate in the same sentence, and the article is prefixed to both; then, indeed, my argument will be good for nothing. I know that a pronoun sometimes occurs with the article prefixed to its predicate; but I speak only of nouns substantive.

H. S. BOYD.

The preceding remarks are original, and will be duly respected by every scholar.

2. I have showed my reasons in the note on Luke i. 35. why I cannot close in with the common view of what is called the *eternal Sonship* of Christ. I am inclined to think that from this tenet *Arianism* had its origin. I shall here produce my authority for this opinion. Arius, the father of what is called *Arianism*, and who flourished in A. D. 300, was a presbyter of the church of Alexandria, a man of great learning and eloquence; and of deeply mortified manners; and he continued to edify the church by his teaching and example till the circumstance took place which produced that unhappy change in his religious sentiments, which afterwards gave rise to so much distraction and division in the Christian church. The circumstance to which I refer is related by *Socrates Scholasticus*, in his Supplement to the History of Eusebius, lib. i. c. 5, and is in substance as follows:—Alexander having succeeded Achilles in the bishopric of Alexandria, self-confidently philosophizing one day in the presence of his presbyters and the rest of his clergy concerning the Holy Trinity, among other things asserted that there was a Monad in the Triad, *φύσιον ἄλλοιον περὶ τῆς ὁυίας τοιαύτος, ἐν Τριάδι Μονὰς εἶναι φύσιον ἄλλοιον θεολογεῖ.* What he said on the derived nature or *eternal Sonship* of Christ is not related. Arius, one of his presbyters, a man of considerable skill in the science of logic, *ἀνὴρ οὐκ ἀμείνως τῆς διαλεκτικῆς λειπόμενος*, supposing that the bishop designed to introduce the dogmas of Sabellius, the Libyan, (who denied the personality of the Godhead, and consequently the Trinity,) sharply opposed the bishop, arguing thus: "If the Father begot the Son, He who was thus begotten had a beginning of his existence; and from this it is manifest, that there was a time in which the Son was not. Whence it necessarily follows, that He has His subsistence from what exists not." The words which Socrates quotes are the following, of which the above is as close a translation as the different idioms will allow:—*Εἰ δὲ Πατὴρ ἐγέννησεν τὸν Υἱόν, ἀρχὴν τῶν ὄντων ἐστὶν ὁ Υἱὸς, καὶ ἐκ τούτου Ἀρίων, καὶ οἱ ἄλλοι οὐκ*

ἦν ὁ υἱὸς ἀκαλοῦνται πρὸς ἀναγκῆς, ἐξ οὐκ ὄντων ἔχειν αὐτοὺς τὴν προσηγορίαν. Now, it does not appear that this had been previously the doctrine of Arius; but that it was the consequence which he logically drew from the doctrine laid down by the bishop; and although Socrates does not tell us what the bishop stated, yet, from the conclusions drawn, we may at once see what the premises were; and these must have been some incautious assertions concerning the *Sonship* of the *Divine nature* of Christ; and I have shown elsewhere that these are fair deductions from such premises. "But is not God called Father; and Father of our Lord Jesus Christ?" Most certainly. That God graciously assumes the name of Father, and acts in that character towards mankind, the whole Scripture proves; and that the title is given to Him as signifying Author, Cause, Fountain, and Creator, is also sufficiently manifest from the same Scriptures. In this sense He is said to be the Father of the rain, Job xxxviii. 28, and hence also it is said, *He is the Father of spirits*, Heb. xii. 9, and *He is the Father of men*, because He created them; and Adam, the first man, is particularly called *His son*, Luke iii. 38. But He is the Father of the *human nature* of our blessed Lord, in a peculiar sense, because by His energy this was produced in the womb of the virgin, Luke i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*; THEREFORE also that HOLY THING which SHALL BE BORN OF TREE shall be called the Son of God. It is in consequence of this that our blessed Lord is so frequently termed the *Son of God*, and that God is called *His Father*. But I know not any Scripture, fairly interpreted, that states the *Divine nature* of our Lord to be begotten of God, or to be the *Son of God*. Nor can I see it possible, that He could be begotten of the Father, in this sense, and be eternal; and if not eternal, he is not God. But numberless scriptures give Him every attribute of Godhead: His own works demonstrate it; and the whole scheme of salvation requires this. I hope I may say that I have demonstrated His supreme, absolute, and unoriginated Godhead, both in my note on Coloss. i. 16, 17, and in my Discourse on Salvation by Faith. And having seen that the doctrine of the *eternal Sonship* produced *Arianism*, and *Arianism* produced *Socinianism*, and *Socinianism* produced a kind of general infidelity, or disrespect to the Sacred Writings, so that several parts of them are rejected as being uncanonical, and the inspiration of a major part of the New Testament strongly suspected; I find it necessary to be doubly on my watch to avoid every thing that may, even in the remotest way, tend to so deplorable a catastrophe.

It may be said, "Is not God called the *eternal Father*? And if so, there can be no eternal Father, if there be no eternal Son." I answer, God is not called in any part of Scripture, as far as I can recollect, either the *eternal* or *everlasting Father*, in reference to our blessed Lord; nor indeed in reference to any thing else; but this very title, strange to tell, is given to Jesus Christ himself; *His name shall be called the EVERLASTING FATHER*, Isa. ix. 6, and we may on this account, with more propriety, look for an *eternal filiation* proceeding from Him, than from any other Person of the most Holy Trinity.

Should it be asked, "Was there no Trinity of Persons in the Godhead before the incarnation?" I answer, that a Trinity of Persons appears to me to belong essentially to the Eternal Godhead, neither of which was before, after, or produced from, another; and of this the Old Testament is full; but the distinction was not fully evident till the incarnation; and particularly till the baptism in Jordan, when on Him, in whom dwelt all the fulness of the Godhead, the Holy Ghost descended, in a bodily shape, like a dove; and a voice from heaven proclaimed that baptized Person God's beloved Son; in which transaction there were three Persons occupying distinct places; as the Person of Christ in the water; the Holy Spirit in a bodily shape; and the voice from heaven, sufficiently prove; and to each of these Persons various scriptures give all the essential attributes of God.

On the doctrine of the *eternal Sonship* of the Divine nature of Christ, I once had the privilege of conversing with the late reverend John Wesley, about three years before his death: he read, from a book in which I had written it, the argument against this doctrine, which now stands in the note on Luke i. 35. He did not attempt to reply to it; but allowed that, on the ground on which I had taken it, the argument was conclusive. I observed, that the proper essential Divinity of Jesus Christ appeared to me to be so absolutely necessary to the whole Christian scheme, and to the faith both of penitent sinners and saints, that it was of the utmost importance to set it in the clearest and strongest point of view; and that, with my present light, I could not credit it, if I must receive the common doctrine of the *Sonship* of the *Divine nature* of our Lord. He mentioned two eminent divines who were of the same opinion; and added, that the *eternal Sonship* of Christ had been a doctrine very generally received in the Christian church; and he believed no one had ever expressed it better than his brother Samuel had done in the following lines:—

"From Thee in one eternal now,
Thy Son, Thy offspring flow'd;
And everlasting flow'd;
As everlasting God."

He added not one word more on the subject, nor ever after mentioned it to me, though after that we had many interviews. But it is necessary to mention his own note on the text, that has given rise to these observations; which shows that his held

the doctrine as commonly received, when he wrote that note: it is as follows—

“*Thou art my Son!*” God of God, Light of Light, *This day have I begotten Thee*; I have begotten Thee from eternity, which, by its unalterable permanency of duration, is one continued unsuccessive day.³¹ Leaving the point in dispute out of the question, this is most beautifully expressed; and I know not that this great man ever altered his views on this subject. However necessary this view of the subject may appear to me, I do not presume to say that others, in order to be saved, must view it in the same light: I have both opinions to the judgment of the reader; for on such a point, it is necessary that every man should be clear in his own mind, and satisfied in his own conscience. Any opinion of mine, my readers are

at perfect liberty to receive or reject. I never claimed infallibility; I say with St. Augustin, *Errare possum; hæreticus esse nolo*.

Refined Arians, with some of whom I am personally acquainted, are quite willing to receive all that can be said of the dignity and glory of Christ's nature, provided we admit the doctrine of the eternal Sonship, and omit the word *unoriginated*, which I have used in my demonstration of the God-head of the Saviour of men : but, as far as it respects myself, I can neither *admit* the one, nor *omit* the other. The proper course would be to say, that the foundation of the Christian creed ; and I must sacrifice ten thousand *forms of speech* rather than sacrifice the *thing*. My opinion has not been formed on slight examination.

CHAPTER II.

The use we should make of the preceding doctrine, and the danger of neglecting this great salvation, 1-4. The future world is not put in subjection to the angels; but all is under the authority of Christ, 5-8. Jesus has tasted death for every man, 9. Nor could He accomplish man's redemption without being incarnated and without dying; by which He destroys the devil, and delivers all that believe on Him from the fear of death and spiritual bondage, 10-15. Christ took not upon him the nature of angels, but the nature of Abraham, that He might die, and make reconciliation for the sins of the people, 16-18. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.]

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ^a let *them* slip.

^c every transgression and disobedience received a just recompense of reward ;

3 d How shall we escape, if we neglect so great salvation ;
e which at the first began to be spoken by the Lord, and was
f confirmed unto us by them that heard him ;

a Gr. run out as leaking vessels.—b Deut 32.7. Psa. 98.17. Acts 2.50. Gal 3.19.—
c Num. 15.20, 31. Deut 4.3 & 17.2, 5, 12 & 27.26.—d Ch 10.58, 20 & 12.25.—e Matt.
4.12. Mark 1.14. Ch 1.2.—f Luke 1.2.—g Mark 16.20. Acts 14.5 & 19.11. Rom. 15.

NOTES.—Verse 1. *Therefore*] Because God has spoken to us by His Son; and because that Son is so great and glorious a Personage; and because the subject which is addressed to us is of such infinite importance to our welfare:—

us for sin (that is, *the more earnest heed*). We should bear the doctrine of Christ with care, candour, and deep concern: — *Let at any time we should let them slip*. *Μη ποτε παραπροσεν*, “let at any time we should leak out.” This is a metaphor taken from unstaunch vessels; the staves not being close together, the fluid put into them, leaks through the creaks and crevices. Superficial hearers lose the benefit of the word preached, as the unseasoned vessel does its fluid: nor can any one hear, to the saving of his soul, unless he give *most earnest heed*, which he will not do unless he consider the dignity of the speaker, the importance of the subject, and the absolute necessity of the salvation of the soul. St Chrysostom renders it *μη ποτε απολωμεθα, εκπεσωμεν*, lest we perish, lest we fall away.

2. *If the word spoken by angels*]. The *haur*, (according to some,) which was delivered by the *mediation of angels*; God frequently employing these to communicate His will to men.—See Acts vii. 53. and Galat. iii. 19. But the apostle probably means those particular messages which God sent by angels, as in the case of *Lot*, Gen. xix. and such like.

[*Has steadfast*] Was so confirmed by the Divine authority, and so strict that it would not tolerate any offence, but inflicted punishment on every act of *transgression*, every case in which the *bounds* laid down by the law, were *passed over* : and every act of *disobedience* in respect to the duties enjoined.

Received a just recompense] That kind and degree of punishment which the law prescribed for those who broke it.

3. *How shall we escape?* If they who had fewer privileges than we have to whom God spoke in divers manners by angels and prophets, fell under the displeasure of their Maker, and were often punished with a sore destruction; how shall we escape wrath to the uttermost, if we neglect the salvation provided for us, and proclaimed to us by the Son of God? Their offence was *high*; ours indescribably *higher*. The *salvation* mentioned here is the whole system of Christianity, with all the privileges it confers; properly called a *salvation*, because, by bringing such an abundance of heavenly *light* into the world, it *saves* or *delivers* men from the kingdom of *darkness, ignorance, error, superstition and idolatry*; and provides all the requisite means to *free* them from the *power, guilt, and contamination*, of sin. This salvation is great, when compared with that granted to the Jews:—1. The Jewish dispensation was provided for the *Jews* alone; the Christian dispensation for all mankind. 2. The Jewish dispensation was full of significant types and ceremonies; the Christian dispensation is the substance of all these types. 3. The Jewish dispensation *purged* the *body* and the *outward* state of men; washings and external cleansings of the flesh; the Christian, to the inward state; purifying the heart and soul, and purging the conscience from dead works. 4. The Jewish dispensation promised *temporal happiness*; the Christian *spiritual*. 5. The Jewish dispensation belonged chiefly to *time*; the Christian to *eternity*. 6. The Jewish dispensation had its glory; but that was nothing when compared to the exceeding glory of the Gospel. 7. Moses administered the former; Jesus Christ, the Creator, Governor, and Saviour of the

4 ^a God also bearing *them* witness, ^b both with signs and wonders, and with divers miracles, and ^c gifts ^d of the Holy Ghost, ^e according to his own will.

5 For unto the angels hath he not put in subjection^m the world to come, whereof we speak.

6 But thou art in a certain place testified, saying, ⁿ What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him ° a little lower than the angels; thou

world, the latter. 8. This is a great salvation, infinitely beyond the Jewish: but how great, no tongue or pen can describe.

But those who *neglect it, and blaspheme it*, are, not only they who *oppose or persecute* it, but they who *pay no regard to it*; who do not *meddle with it*, do not *concern themselves* about it; do not lay it to heart; and, consequently, do not get their hearts changed by it. Now, these cannot *escape* the coming judgments of God, not merely because they oppose His will and commandment, but because they sin against the *very cause* and *means* of their deliverance. As there is but one *remedy* by which their diseased souls can be saved, so, by refusing to apply that one remedy, they must necessarily perish.

simply that the Jews, and they were Jews, were not ready to believe. *What was the first step to be spoken?* Though John Baptist had been before us, I need to prepare His way, yet he could not properly said to preach the Gospel: and even Christ's preaching was only a *beginning* of the great proclamation: it was His own Spirit in the apostles and evangelists, the men who heard Him preach, that opened the whole mystery of the kingdom of heaven. And all this testimony had been so confirmed in the land of Judea, as to render it indelitable: and, consequently, there was no excuse for their unbelief: and no prospect of their *escape*, if they should continue to neglect it.

4. *God also bearing them witness*] He did not leave the confirmation of these great truths to the testimony of *men*: He bore *His own* testimony to them by *signs, wonders, various miracles, and distributions of the Holy Ghost*; ὁμοίως ἄλλοις ποσὶ. And all these were proved to come from *Himself*, for no man could do those miracles at *his own pleasure*; but the power to work them was given according to *God's own will*; or, rather, God *Himself* wrought them, in order to accredit the ministry of *His servants*.

For the meaning of *signs, wonders, &c.* see the note on Deut. iv. 34.

5. *The world to come*. That **הָעוֹלָם הַבָּא** *olam haba*, *the world to come*, meant *the days of the Messiah*, among the Jews, is most evident, and has been often pointed out in the course of these notes. And that the administration of this kingdom has not been entrusted to *angels*, who were frequently employed under the law, is also evident; for the government is on the shoulder of Jesus Christ; He alone has the keys of death and hell; He alone shuts and no man opens; opens, and no man shuts; He alone has the residue of the Spirit; He alone is the Governor of the universe; the Spirit, Soul, Heart, and Head, of the church; all is in His authority, and under subjection to Him.

But some think that the *world to come*, means *future glory*; and suppose the words are spoken in reference to the *Angel of God's presence*, Exod. xxiii. 20. who introduced the Israelites into the *Promised Land*; which land is here put in opposition to the *heavenly inheritance*. And it is certain that, in this sense also, we have an entrance into the Holiest, *only* by the blood of Jesus. Dr. Macknight contends for this latter meaning; but the former appears more consistent with the Jewish phraseology.

6. But one, in a certain place.] This one is David; and the certain place, Psal. viii. 4, 5, 6. But why does the apostle use this indeterminate mode of quotation? Because it was common thus to express the testimony of any of the inspired writers; אמר הוהו כהו amar hahu cathib, Thus saith a certain scripture. So Philo De Plant. Non, uti qd non, he saith somewhere; אמר דתו דתו, a certain person saith. Thus even

12 Saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, "I will put my trust in him, And again, "Behold I and the children" (which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, *see* Psalm 22, 25.—*and* Psalm 118, 2.—*Isa.* 12, 2.—*Isa.* 53, 12.—*1 John* 20, 29. & 17, 6, 9, 11, 12.

following verses, I shall introduce a paraphrase of the whole from Dr. Dodd, who gives the substance of what Doddridge, Pearce, and Owen, have said on this subject.

10. *For it became him, &c.*—"Such has been the conduct of God in the great affair of our redemption; and the beauty and harmony of it will be apparent in proportion to the degree in which it is examined. For, though the Jews dream of a temporal Messiah, as a scheme conducive to the Divine glory, *it well became him*: it was expedient that in order to act worthy of Himself, He should take this method: *He, for whom are all things, and by whom are all things*; that glorious Being who is the first cause, and last end, of all; in pursuit of the great and important design He had formed, of conducting many, whom He is pleased to adopt as His sons, to the possession of that inheritance of glory intended for them: *to make and constitute Jesus, His first-born and well-beloved Son, the Leader and Prince of their salvation*; and to make Him perfect, or completely fit for the full execution of His office, by a long train of various and extreme sufferings, whereby He was, as it were, solemnly consecrated to it. Verse 11. *Nor, in consequence of this appointment, Jesus, the great Sanctifier, who engages and consecrates men to the service of God; and they who are sanctified, (i. e. consecrated and introduced to God with such acceptance), are all of one family, all the descendants of Adam, and in a sense, the seed of Abraham; for which cause He is not ashamed to call them, whom he thus redeems, and presents to the Divine favour, His brethren.* Verse 12. *Saying, in the person of David, who represented the Messiah in His sufferings and exaltation, I will declare thy name to my brethren; in the midst of the church will I praise thee.* Verse 13. *And again, speaking as a mortal man, exposed to such exercises of faith in trials and difficulties as others were, He says in a Psalm which sets forth His triumph over His enemies, I will trust in Him, as other good men have done in all ages; and again, elsewhere in the person of Isaiah, Behold I, and the children which my God hath given me, are for signs and for wonders.* Verse 14. *Seeing then those whom He represents in one place and another, as the children of the same family with Himself, were partakers of flesh and blood, He himself in like manner participated of them, that thereby becoming capable of those sufferings, to which, without such an union with flesh, this Divine Sanctifier could not have been obnoxious. He might, by His own voluntary and meritorious death, abolish and depose him who, by Divine permission, had the empire of death, and led it in his train when he made the first invasion on mankind; that is the devil, the great artificer of mischief and destruction; at the beginning the murderer of the human race; who still seems to triumph in the spread of mortality, which is his work, and who may often, by God's permission, be the executioner of it.* Verse 15. *But Christ the great Prince of mercy and life, graciously interposed, that He might deliver those miserable captives of Satan, mankind in general, and the dark and idolatrous Gentiles in particular, who through fear of death, were, or justly might have been, all their lifetime obnoxious to bondage; having nothing to expect in consequence of it, if they rightly understood their state, but future misery; whereas now, changing their Lord, they have happily changed their condition; and are, as many as have believed in Him, the heirs of eternal life."*

11. *For, both he who sanctifieth*] The word *ἁγιασμός* does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God, and answers to the Hebrew *כַּפֹּרֶת*, *caphor*, to expiate: see Exod. xxix. 33—36. He that sanctifies is He that makes atonement; and they who are sanctified are they who receive that atonement; and being reconciled unto God, become His children by adoption, through grace.

In this sense our Lord uses the word, John xvii. 19. *For their sakes I sanctify myself*: *ὑπὲρ αὐτῶν ἐγὼ ἁγιαζόμενον*, on their account I consecrate Myself to be a sacrifice. This is the sense in which this word is used generally through this epistle.

Are all of one] *Εἰς ἓως πάντες*. What this *one* means has given rise to various conjectures; *father, family, blood, seed, race, nature*, have all been substituted; *nature* seems to be that intended, see ver. 14, and the conclusion of this verse confirms it. Both the Sanctifier and the sanctified, both Christ and His followers, are all of the same nature; for as the children were partakers of flesh and blood, i. e. of human nature, He partook of the same; and thus He was qualified to become a sacrifice for man.

He is not ashamed to call them brethren] Though as to His Godhead, He is infinitely raised above men and angels; yet as he has become incarnate notwithstanding his dignity, He blushes not to acknowledge all his true followers as His brethren.

12. *I will declare thy name*] See Psa. xxii. 22. The apostle certainly quotes this Psalm as referring to Jesus Christ; and these words as spoken by Christ unto the Father, in reference

to blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

see John 14, Rom. 8, Phil. 2, 7.—*1 Cor.* 15, 54, 55. *2 Tim.* 1, 10.—*1 Luk.* 1, 74. *Rom.* 5, 15. *2 Tim.* 1, 7.

to His incarnation; as if he had said, "When I shall be incarnated, I will declare thy perfections to mankind; and among My disciples I will give glory to Thee for Thy mercy to the children of men." See the fulfilment of this, John 1, 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.* Nor were the perfections of God ever properly known or declared till the manifestation of Christ. Hear another Scripture, Luke x. 21 and 22. *In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, &c.* Thus He gave praise to God.

13. *I will put my trust in him*] It is not clear to what express place of Scripture the apostle refers: words to this effect frequently occur; but the place most probably is Psa. xviii. 2, several parts of which Psalm, seem to belong to the Messiah.

Behold I and the children which God hath given me.] This is taken from Isa. viii. 18. The apostle does not intend to say that the portions which he has quoted have any particular reference, taken by themselves, to the subject in question: they are only catch-words of whole paragraphs, which, taken together, are full to the point; because they are prophecies of the Messiah, and are fulfilled in Him. This is evident from the last quotation, *behold I and the children whom the Lord hath given me are for signs and for wonders in Israel.* Jesus and His disciples wrought a multitude of the most stupendous signs and wonders in Israel. The expression also may include all genuine Christians: they are for signs and wonders throughout the earth. And as to the xviii. Psalm, the principal part of it seems to refer to Christ's sufferings: but the miracles which were wrought at his crucifixion, the destruction of the Jewish state and polity, the calling of the Gentiles, and the establishment of the Christian church, appear also to be intended. See among others the following passages:—*Sufferings.—The sorrows of death compassed me—in my distress I called upon the Lord. MIRACLES at the crucifixion.—The earth shook and trembled—and darkness was under his feet. DESTRUCTION of the Jewish state.—I have pursued mine enemies and overtaken them: they are fallen under my feet. CALLING of the GENTILES.—Thou hast made me head of the heathen: as people whom I have never known shall serve me; as soon as they hear of me they shall obey me, &c. &c.* A principal design of the apostle is to show that such scriptures are prophecies of the Messiah; that they plainly refer to His appearing in the flesh in Israel; and that they have all been fulfilled in Jesus Christ, and the calling of the Gentiles to the privileges of the Gospel. To establish these points was of great importance.

14. *The children are partakers of flesh and blood*] Since those children of God, who have fallen and are to be redeemed, are human beings; in order to be qualified to redeem them, by suffering and dying in their stead, *He himself likewise took part of the same*: He became incarnate; and thus, He who was God with God, became man with men. By the children here we are to understand not only the disciples, and all genuine Christians, as in ver. 13. but also the whole human race: all Jews and all Gentiles: so John xi. 51, 52. *He prophesied that Jesus should die for that nation; and not for that nation only, but also that he should gather together in one, the children of God that were scattered abroad*: meaning, probably, all the Jews in every part of the earth. But collate this with 1 John ii. 2. where the evangelist explains the former words, *He is the propitiation for our sins, (the Jews) and not for ours only, but for the sins of the whole world.* As the apostle was writing to the Hebrews only, he in general uses a Jewish phraseology, pointing out to them their own privileges; and rarely introduces the Gentiles, or what the Messiah has done for the other nations of the earth.

That through death] That by the merit of His own death, which making atonement for sin, and procuring the almighty energy of the Holy Spirit, should counterwork, *καταργήσῃ, or render useless and ineffectual*, all the operations of Him who had the power, *κράτος, or influence*, to bring death into the world: so that death, which was intended by him who was a murderer from the beginning, to be the final ruin of mankind, becomes the instrument of their exaltation and endless glory; and thus the death, brought in by Satan, is counterworked, and rendered ineffectual by the death of Christ.

Him that had the power of death] This is spoken in conformity to an opinion prevalent among the Jews, that there was a certain fallen angel who was called *מלאך הָמוֹת malak hamaveth*, the angel of death, i. e. one who had the power of separating the soul from the body, when God decreed that the person should die. There were two of these, according to some of the Jewish writers; one was the angel of death to the Gentiles, the other to the Jews. Thus *Tob haarets*, fol. 31. "There are two angels which preside over death; one is over those who die out of the land of Israel, and his name is *Samael*. the other is he who presides over those who die in the

16 For verily ^h he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him ¹ to be made like unto his brethren, that he might be ² a merciful and faithful

^k Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

land of Israel, and this is *Gabriel*." Sanaul is a common name for the devil among the Jews; and there is a tradition among them, delivered by the author of *Pesikta rabetha* in *Yalcut Simeoni*, par. 2. f. 56, that the angel of death should be destroyed by the Messiah! "Satan said to the holy blessed God, *Lord of the world show me the Messiah*. The Lord answered, *Come and see Ilia*. And when he had seen Him, he was terrified, and his countenance fell, and he said, *Most certainly this is the Messiah, who shall cast me and all the nations into hell, as it is written*, Isa. xxv. 8. *The Lord shall swallow up death for ever*." This is a very remarkable saying; and the apostle shows that it is true; for the Messiah came to *destroy him who had the power of death*. Dr. Owen has made some collections on this head from other Jewish writers, which tend to illustrate this verse: they may be seen in his Comment, Vol. I. pag. 456. 8vo edition.

15. *And deliver them who through fear of death* It is very likely that the apostle has the Gentiles here principally in view. As they had *no revelation*, and no certainty of *immortality*, they were continually in bondage to the fear of death. They preferred life in any state, with the most grievous evils, to death, because they had no hope beyond the grave. But it is also true, that all men naturally fear death: even those that have the fullest persuasion and certainty of a future state, dread it; genuine Christians, who know that if the earthly house of their tabernacle were dissolved, they have a house not made with hands, a building framed of God, eternal in the heavens; only they fear it not. In the assurance they have of God's love, the fear of death is removed: and by the purification of their hearts through faith, the sting of death is extracted. The people who know not God, are in continual torment through the fear of death; and they fear death because they fear something beyond death. They are conscious to themselves that they are wicked; and they are afraid of God, and terrified at the thought of *eternity*. By these fears, thousands of sinful, miserable creatures are prevented from hurrying themselves into the unknown world. This is finely expressed by the poet:—

— "To die,—to sleep,—
No more:—and, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep!—perchance to dream:—aye, there's the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause:—There's the respect
That makes calamity of so long life:
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despis'd love, the law's delay,
The insolence of office, and the spurs
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But, that the dread of something after death,—
'The undiscovered country from whose bourne
No traveller returns,—puzzles the will;
And makes us rather bear those ills we have,
Than fly to others that we know not of?
'Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pitch and moment,
With this regard, their currents turn awry,
And lose the name of action."

I give this long quotation from a poet who was well acquainted with all the workings of the human heart; and one who could not have described scenes of distress and anguish of mind so well, had he not passed through them.

16. *For verily he took not on him the nature of angels* Οὐ γὰρ ἄνθρωπος ἀγγελῶν ἐκλήραβενται, ἀλλὰ σπέρματος Ἀβραὰμ ἐκλήραβενται. Moreover, he doth not at all take hold of angels; but of the seed of Abraham he taketh hold. This is the marginal reading, and is greatly to be preferred to that in the text. Jesus Christ intending not to redeem angels, but to redeem man, did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the original covenant was made, that in his seed all the nations of the earth should be blessed; and it is on this account, that the apostle mentions the seed of Abraham, and not the seed of Adam; and it is strange that so many commentators should have missed so obvious a sense. The word

high priest in things pertaining to God, to make reconciliation for the sins of the people.

13 ⁿ For, in that he himself hath suffered being tempted, he is able to succour them that are tempted.

1 Phil. 2.7.—m Ch. 4.15 & 5.1, 2.—n Ch. 4.15, 16 & 5.2 & 7.25.

itself signifies not only to *take hold of*, but to *help, succour, save from sinking*, &c. The rebel angels, who sinned and fell from God, were permitted to *fall down, alle donee*, as one of our old writers expresses it, till they fell into perdition—*man* sinned and fell, and was falling *down, alle donee*; but Jesus had hold on them, and prevented them from falling into endless perdition. Thus he *seized on the falling human creature*, and prevented him from falling into the bottomless pit: but he did not *seize on* the falling angels, and they fell down into outer darkness. By assuming the nature of man, he prevented this final and irrecoverable fall of man: and by making an atonement in human nature, he made a provision for its restoration to its forfeited blessedness. This is a fine thought of the apostle, and is beautifully expressed. Man was falling from heaven: and Jesus caught hold of the falling creature, and prevented his endless ruin. In this respect he prefers men to angels; and probably for this simple reason, that the *human nature* was more excellent than the *angelic*: and it is suitable to the wisdom of the Divine Being to regard all the works of His Hands in proportion to the dignity or excellence with which he has endowed them.

17. *Wherefore in all things* Because He thus laid hold on man, in order to redeem him; it was necessary that He should in all things become like to man, that He might suffer in his stead, and make an atonement in his nature.

That he might be a merciful and faithful high-priest. ἵνα ἐλεῖται τοὺς ἁμαρτωίους; that he might be merciful; that He might be affected with a feeling of our infirmities; that partaking of our nature, with all its innocent infirmities and afflictions, He might know how to *compassionate* poor, afflicted, suffering man. And that He might be a *faithful high-priest* in those things which relate to God, whose justice requires the punishment of the transgressors, or a suitable expiation to be made for the sins of the people. The proper meaning of *ἵνα σκεταῖς ἁμαρτίας*, is, *to make propitiation or atonement for sins, by sacrifice*.—See the note on this word, Luke xviii. 13, where it is particularly explained. Christ is the *Great High-priest* of mankind; 1. He exercises Himself in the things pertaining to God, taking heed that God's honour be properly secured, His worship properly regulated, His laws properly enforced; and both His justice and mercy magnified. Again, 2. He exercises Himself in things pertaining to men, that He may make an atonement for them, apply this atonement to them, and liberate them thereby from the curse of a broken law, from the guilt and power of sin, from its in-being and nature, and from all the evils to which they were exposed through it. And, lastly, that He might open their way into the holiest by His own blood: and He has *mercifully and faithfully* accomplished all that He has undertaken.

18. *For in that he himself hath suffered* The maxim on which this verse is founded, is the following: a state of suffering disposes persons to be compassionate; and those who endure most afflictions are they who feel most for others. The apostle argues that, among other causes, it was necessary that Jesus Christ should partake of human nature, exposed to trials, persecutions, and various sufferings; that He might the better feel for, and be led to succour those who are afflicted and sorely tried. This sentiment is well expressed by a Roman poet:—

*Me quoque per multos similis fortuna labores
Jactatum hac demum voluit consistere terra:
Non ignara mali, miseris succurrere disco.*

VIRG. *Æn.* I. v. 632

"For I myself, like you, have been distress'd,
Till heaven afforded me this place of rest:
Like you, an alien, in a land unknown,
I learn to pity woes so like my own."—DRYDEN.

"There are three things, says Dr. Owen, of which tempted believers do stand in need:—1. Strength to withstand their temptations. 2. Consolation to support their spirits under them. 3. Seasonable deliverance from them. Unto these is the succour afforded by our High-priest suited: and it is variously administered to them:—1. By His word or promises; and, 2. By His Spirit: (and that, 1. By communicating to them supplies of grace, or spiritual strength: 2. Strong consolation: 3. By rebuking their tempters and temptations:;) and, 3. By His providence disposing of all things to their good and advantage in the issue." Those who are peculiarly tempted, and severely tried, have an especial interest in, and claim upon Christ. They, particularly, may go with boldness to the throne of grace, where they shall assuredly obtain mercy, and find grace to help in time of need. Were the rest of the Scripture silent on this subject, this verse might be an ample support for every tempted soul.

5. And Moses verily *was* faithful in all his house, as *a* servant; for a testimony of those things which were to be spoken after;

6. But Christ as *a* son over his own house; ¹ whose house are we, ² if we hold fast the confidence and the rejecting of the hope firm unto the end.

¹ Ver. 2.—h. Exod. 14:31; Num. 12:7. Deut. 3:24. Josh. 1:2. 2. S. 71.—f. Deut. 19:15. S. 19.—k. Ch. 1:2.—l. Cor. 3:16. & 6:19. 2. Cor. 6:15. Eph. 2:21, 22. 1. Tim. 3:15. Pet. 2:5.

He is higher than the angels, has been already proved: that He is higher than Moses, He is now proving.

He who hath builded the house;—there can be no doubt that a man who builds a house for his own accommodation, is more honourable than the house itself; but the house here intended is the church of God. This church, here called a house or family, is built by Christ; He is the Head, Governor, Soul, and Life, of it; He must, therefore, be greater than Moses, who was only a member and officer in that church; who never put a stone in this spiritual building, but was even himself put in it by the great Architect. Moses was in this house, and faithful in this house; but the house was the house of God, and builded and governed by Christ.

4. For every house is builded by some man. The literal sense is plain enough: "Every structure plainly implies an architect, and an end for which it was formed." The architect may be employed by him for whose use the house is intended; but the efficient cause of the erection is that which is here to be regarded." The word house, here, is still taken in a metaphorical sense as above, it signifies family, or church. Now, the general meaning of the words, taken in this sense is, "Every family has an author, and a head or governor. Man may found families, civil and religious communities, and be the head of these; but God alone is the Head, Author, and Governor, of all the families of the earth: He is the Governor of the universe. But the apostle has a more restricted meaning in the words *οὗτος*, all these things; and as he has been treating of the Jewish and Christian churches, so he appears to have them in view here. Who could found the Jewish and Christian church but God? Who could support, govern, influence, and defend them, but Himself? Communities, or societies, whether religious or civil, may be founded by man; but God alone can build His own church. Now, as all these things could be builded only by God; so He must be God who has built all these things. But as Jesus is the Founder of the church, and the Head of it, the word God seems here to be applied to Him; and several eminent scholars and critics bring this very text as a proof of the Supreme Deity of Christ; and the apostle's argument seems to require this; for, as he is proving that Christ is preferred before Moses, because He built this house, which Moses could not do; were he to be understood as intimating that this house was built by another, viz. the Father, his whole argument would fall to the ground; and for all this, Moses might be equal, yea, superior to Christ. On this ground Dr. Owen properly concludes:—"This, then, is that which the apostle intends to declare; namely, the ground and reason whence it is that the house was, or could be, in that glorious manner, built by Christ, even because He is God, and so able to effect it; and by this effect of His power, He is manifested so to be."

5. As a servant. The fidelity of Moses was the fidelity of a servant: he was not the founder of that church or house; he was employed under God to arrange and order it: he was steward to the Builder and Owner.

For a testimony of those things. Every ordinance under the law was typical; every thing bore a testimony to the things which were to be spoken after; i. e. to Jesus Christ, His suffering, death, and the glory which should follow; and to His Gospel in all its parts. The faithfulness of Moses consisted in his scrupulous attention to every ordinance of God; his framing every thing according to the pattern showed him by the Lord; and his referring all to that Christ of whom he spoke as the Prophet, who should come after him, and should be raised up from among themselves; whom they should attentively hear and obey, on pain of being cut off from being the people of the Lord. Hence our Lord told the Jews, John v. 46. If ye had believed Moses, ye would have believed me, for he wrote of me; "namely," says Dr. Macknight, "in the figures, but especially in the prophecies of the Law, where the Gospel dispensation, the coming of its Author, and His character as Messiah, are all described, with a precision which adds the greatest bestre of evidence to Jesus, and to His Gospel."

6. But Christ as a son over his own house. Moses was faithful as a servant in the house; Jesus was faithful as the first-born Son, over the house of which He is the Head and Governor. Here, then, is the conclusion of the argument in reference to Christ's superiority over Moses.—Moses did not found the house or family; Christ did: Moses was but in the house, or one of the family; Christ was over the house as its Ruler: Moses was but servant in the house; Christ was the Son and Head: Moses was in the house of Another; Christ in His own house.

It is well known to every learned reader, that the pronoun *αὐτοῦ*, without an *aspirate*, signifies his, simply; and that with the *aspirate*, *αὐτοῦ*, it signifies his own; the word being, in this form, a contraction, not uncommon, of *ταύτου*. If we read *αὐτοῦ* without the *aspirate*, then his must refer to God; ver. 1

7. Wherefore, (as ^a the Holy Ghost saith, ^b To-day if ye will hear his voice,

8. Harden not your hearts, as in the provocation, ^c in the day of temptation in the wilderness:

9. When your fathers tempted me, proved me, and saw my works ^d forty years.

^a Ver. 14. Mart. 10:22 & 24.13 Rom. 5:2. Col. 1:24. Ch. 6:11 & 10:25.—b. 2 Sam. 23:7. Acts 1:16.—c. Ver. 15. Psalm 78:7.—d. 1. Pet. 6:16. & 38. 5.—e. Deut. 11:2. & 42:9.

But Christ as a son over his—(that is, God's) house: if we read *αὐτοῦ* with the *aspirate*, as some editions do, then what is spoken refers to Christ; and the words above convey the same sense as those words, Acts xx. 28. *Fred the church of God, which he has purchased with his own blood.* Some editions read the word thus; and it is evident that the edition which our translators used had the word *αὐτοῦ* his own; and not *αὐτοῦ* his. The Spanish and London Polyglots have the same reading. From the most ancient MSS. we can get no help to determine which is to be preferred, as they are generally written without accents. The two first editions of the Greek Testament, that of Complutum, 1514, and that of Erasmus, 1516, have *αὐτοῦ* his; and they are followed by most other editions; but the celebrated edition of Robert Stephens, 1550, has *αὐτοῦ* his own. The reading is certainly important; but it belongs to one of those difficulties in criticism which, if the context or collateral evidence do not satisfactorily solve, it must remain in doubt; and every reader is at liberty to adopt which reading he thinks best.

Those house are we. We Christians are His church and family: He is our Father, Governor, and Head.

If we hold fast the confidence. We are now His church; and shall continue to be such, and be acknowledged by Him, if we maintain our Christian profession, *την ᾗ πιστεύομεν, that liberty of access to God, which we now have; and the rejoicing of the hope, i. e. of eternal life, which we shall receive at the resurrection of the dead.* The word *παύσηται*, which is here translated confidence, and which signifies freedom of speech, liberty of access, &c. seems to be used here to distinguish an important Christian privilege. Under the Old Testament no man was permitted to approach to God: even the very mountain on which God published His laws, must not be touched by man nor beast; and only the high-priest was permitted to enter the holy of holies; and that only once a year, on the great day of atonement; and even then he must have the blood of the victim to propitiate the Divine Justice. Under the Christian dispensation the way to the holiest is now laid open; and we have, *παύσηται, liberty of access, even to the holiest, by the blood of Jesus.* Having such access unto God, by such a Mediator, we may obtain all that grace which is necessary to fit us for eternal glory: and, having the witness of His Spirit in our heart, we have a well-grounded hope of endless felicity, and exult in the enjoyment of that hope. But if we retain not the grace, we shall not inherit the glory.

7. Wherefore, (as the Holy Ghost saith, To-day) These words are quoted from Psa. xcv. 7, and as they were written by David, and attributed here to the Holy Ghost, it proves that David wrote by the inspiration of God's Holy Spirit. As these words were originally a warning to the Israelites not to provoke God, lest they should be excluded from that rest which He had promised them; the apostle uses them here, to persuade the Christians in Palestine to hold fast their religious privileges, and the grace they had received, lest they should come short of that state of future glory which Christ had prepared for them. The words strongly imply, as indeed does the whole epistle, the possibility of falling from the grace of God, and perishing everlastingly; and without this supposition, these words, and all such like, which make more than two thirds of the whole of Divine Revelation, would have neither sense nor meaning. Why should God entreat man to receive His mercy, if He have rendered this impossible? Why should he exhort a believer to persevere, if it be impossible for him to fall away? What contemptible quibbling have men used to maintain a false and dangerous tenet, against the whole tenor of the word of God! Angels fell—Adam fell—Solomon fell—and multitudes of believers have fallen, and, for aught we know, rose no more; and yet we are told that we cannot finally lose the benefits of our conversion! Satan preached this doctrine to our first parents: they believed him—sinned—and fell; and brought a whole world to ruin!

8. Harden not your hearts. Which ye will infallibly do, if ye will not hear His voice.

Provocation. Παράκλησις, from *παρά*, signifying intensity, and *καλέω*, to make bitter; the *asperation*, or bitter provocation. "The Israelites provoked God, first in the wilderness of Sin, (Peulstun,) when they murmured for want of bread, and had the manna given them, Exod. xvi. 4. From the wilderness of Sin, they journeyed to Rephidim, where they provoked God a second time, for want of water, and insolently saying, Is the Lord among us or not? Exod. xvii. 2-9. on which account the place was called *Masrah* and *Meribah*—see 1 Cor. x. 4. Note 1. From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exod. xxxii. 10. After the law was given, they were commanded to go directly to Canaan, and take possession of the Promised Land, Deut. 1:6. God spake unto us in Horeb,

10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

11 So I swear in my wrath, 'They shall not enter into my rest.'

12 Take heed, brethren, lest there be in any of you a 'evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin.

14 For, we are made partakers of Christ; if we hold the beginning of our confidence steadfast unto the end.

v Gr. If they shall enter.—*v* Ver. 5.—*v* Ver. 7. *Ps* 95: 7, 8.—*v* Numb. 14: 2, 4, 11, 21, 30. *Deut* 1: 34, 38, 39.

saying, *Ye have dwelt long enough in this mount. 7. Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, and unto the great river, the river Euphrates.* The Israelites having received this order, departed from Horeb, and went forward three days' journey, Numb. x. 33. till they came to Taberah, Numb. xi. 3. where they provoked God the fourth time, by murmuring for want of flesh to eat; and, for that sin, were smitten with a very great plague, *ver. 33.* this place was called *Kibroth-hataarah*, because there they buried the people who lusted. From Kibroth-hataarah they went to *Hazerath*, Numb. xi. 33. and from thence into the wilderness of Paran, Numb. xii. 16. to a place called *Kadesh*, chap. xii. 26. Their journey from Horeb to Kadesh is thus described by Moses, *Deut. i. 19. And when we departed from Horeb, we went through all that great and terrible wilderness, which we saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea:—20. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us:—21. Behold the Lord thy God hath set the land before thee, go up and possess it. But the people proposed to Moses to send spies, to bring them an account of the land, and of its inhabitants, *ver. 22.* These, after forty days, returned to Kadesh; and, except Caleb and Joshua, they all agreed in bringing an evil report of the land, Numb. xiii. 25—32. whereby the people were so discouraged that they refused to go up, and proposed to make a captain, and return into Egypt, Numb. xiv. 4. Wherefore, having thus shown an absolute disbelief of God's promises, and an utter distrust of His power, He swore that not one of that generation should enter Canaan, except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 20. *Deut. i. 34, 35.* and ordered them to turn, and get into the wilderness, *by the way of the Red Sea.* In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years, *Deut. ii. 14. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war was wasted out from among the host, as the Lord swore unto them.* Wherefore, although the Israelites provoked God to wrath in the wilderness, *from the day they came out of the land of Egypt, until their arrival in Canaan,* as Moses told them, *Deut. ix. 7.* their greatest provocation, the provocation in which they showed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan, from Kadesh. It was, therefore, very properly termed the *bitter provocation*; and the day of temptation, by way of eminence; and justly brought on them the oath of God, excluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called *Meribah-Kadesh.*" *Deut. xxxii. 51.*—See Dr. Macknight.*

9. *When your fathers tempted me.* It would be better to translate *of, where, than when,* as the Vulgate has done in its *vbi*; for this translation has been followed by *Wiclif, Coverdale, Tindal,* and our first translators in general. In my old MS. Bible, the 7th, 8th, and 9th, verses stand thus:

Therefore as the Holy Ghost saith, to-day gif ghe han herde his voyce: nye ghe herden ghoure gylts as in wreathynge, after the day of temptacioun in desert. There ghoure fautes temptiden me: probyden and selden myn werks. Therefore fourty yere I was offendid or brothe to this generacioun.

In behalf of this translation, Dr. Macknight very properly argues,—“The word *when* implies, that, at the time of the bitter provocation, the Israelites had seen God's works forty years; contrary to the history, which shows that the bitter provocation happened in the beginning of the third year after the Exodus; whereas the translation *where,* as well as the matter of fact, represents God as saying, by David, that the Israelites tempted God in the wilderness during forty years: notwithstanding all that time they had seen God's miracles.”

10. *Wherefore I was grieved* God represents Himself as the Father of this great Jewish family, for whose comfort and support He had made every necessary provision; and to whom He had given every proof of tenderness and fatherly affection; and because they disobeyed Him, and walked in that way in which they could not but be miserable, therefore He represents Himself as grieved and exceedingly displeased with them.

They do always err in their heart Their affections are set on earthly things; and they do not acknowledge My ways to be right, holy, just, and good. They are radically evil; and

15 While it is said, ‘To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 “For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned? whose carcases fell in the wilderness?

18 And we to whom sware he that they should not enter into his rest, but to them that believed not?

19 “So we see that they could not enter in because of unbelief.

v Numb. 14: 21, 29, &c. &c. 26, 28. *Ps* 105: 26. *1 Cor.* 10: 5. *Jude* 5.—*v* Numb. 14: 30. *Deut.* 1: 34, 35.—*v* Ch. 4: 6.

they are evil continually. They have every proof of My power and goodness, and lay nothing to heart. They might have been saved, but they would not. God was grieved on this account. Now, can we suppose that it would have grieved Him, if, by a decree of His own, He had rendered their salvation impossible.

11. *So I swear in my wrath* God's grief at their continued disobedience, became wrath at their final impenitence; and therefore He excluded them from the promised rest.

12. *Take heed, brethren, lest there be in any of you* Take warning by those disobedient Israelites: they were brought out of the house of bondage, and had the fullest promise of a land of prosperity and rest. By their disobedience they came short of it, and fell in the wilderness. Ye have been brought from the bondage of sin, and have a most gracious promise of an everlasting inheritance among the saints in light: through unbelief and disobedience they lost their rest; through the same ye may lose yours. An evil heart of unbelief will lead away from the living God. What was possible in their case is possible in yours. The apostle shows here five degrees of apostasy:—1. Consenting to sin, being deceived by its solicitations. 2. Hardness of heart, through giving way to sin. 3. Unbelief in consequence of this hardness, which leads them to call even the truth of the Gospel in question. 4. This unbelief causing them to speak evil of the Gospel, and the provision God has made for the salvation of their souls. 5. Apostasy itself, or falling off from the living God; and thus extinguishing all the light that was in them; and finally grieving the Spirit of God, so that He takes His flight, and leaves them to a seared conscience and reprobate mind.—See *Leigh.* He who begins to give the least way to sin, is in danger of final apostasy; the best remedy against this, is to get the evil heart removed; as one murderer in the house, is more to be dreaded than ten without.

13. *But exhort one another daily* This supposes a state of close church fellowship, without which they could not have had access to each other.

While it is called to-day Use time while you have it; for by and by there will be no more present time; all will be future, all will be eternity. *Daily,* signifies time continued. *To-day,* all present time. Your father said, Let us make ourselves a captain, and return back unto Egypt, Numb. xiv. 4. Thus they exhorted each other to depart from the living God. Be ye warned by their example; let not that unbelieving heart be in you that was in them: exhort each other daily to cleave to the living God; lest, if ye do not, ye, like them, may be hardened through the deceitfulness of sin.

14. *For we are made partakers of Christ* Having believed in Christ as the promised Messiah, and embraced the whole Christian system, they were, consequently, made partakers of all its benefits, in this life; and entitled to the fulfilment of all its exceeding great and precious promises, relative to the glories of the eternal world. The former they actually possessed, the latter they could have only in case of their perseverance, therefore the apostle says, *If we hold fast the beginning of our confidence steadfast unto the end,* i. e. of our life. For our participation of glory depends on our continuing steadfast in the faith, to the end of our Christian race.

The word *trógaais*, which we here translate *confidence*, from *tro*, under, and *gaia*, to place or stand, signifies properly a basis or foundation; that on which something else is builded, and by which it is supported. Their faith in Christ Jesus was this *hypostasis*, or foundation: on that all their peace, comfort, and salvation, were builded. If this were not held fast to the end, Christ, in His saving influences, could not be held fast; and no Christ, no heaven. He who has Christ in him, has the well-founded hope of glory; and he who is found in the great day, with Christ in his heart, will have an abundant entrance into eternal glory.

15. *While it is said, To-day* You may see the necessity of perseverance from the saying, “*To-day, if ye will hear his voice,*” therefore harden not your hearts; do not neglect so great a salvation; hold fast what ye have obtained, and let no man take your crown.—See on *ver. 7, 8, 9, and 12.*

16. *For some, when they had heard, did provoke* There is a various reading here, which consists merely in the different placing of an accent, and yet gives the whole passage a different turn:—*rites*, from *ris*, who, if read with the accent on the *epsilon*, *rites*, is the plural indefinite, and signifies some, as in our translation: if read with the accent on the *iota*, *rites*, it has an interrogative meaning: and, according to this the whole clause, *rites yep akovontes parakypaun; but who were those hearers who did bitterly provoke?* αλλ’ ου παντες οι ελθοντες εφ’ Αιγυπτου δια Μωυσεως; Were they not all they who came out of the land of Egypt by Moses? Or, the whole clause

may be read with one interrogation: *But who were those hearers that did bitterly provoke, but all those who came out of Egypt by Moses?* This mode of reading is followed by some editions, and by Chrysostom and Theodoret, and by several learned moderns.—It is more likely that this is the true reading, as all that follows, to the end of the 18th verse, is a series of interrogations.

Should it be said, that all did not provoke, for Joshua and Caleb are expressly excepted, I answer, that the term all may be with great propriety used, when, out of many hundreds of thousands, only two persons were found who continued faithful. To these also we may add the priests and the whole tribe of Levi, who, it is very likely, did not provoke; for, as Dr. Macknight very properly remarks, they were not of the number of those who were to fight their way into Canaan: being entirely devoted to the service of the sanctuary.—See Numb. i. 3, 45, and 49. And therefore what remained of them after forty years, no doubt entered Canaan: for it appears from Numb. xxiv. 17, and Josh. xxiv. 33, that Eleazar the son of Aaron, was one of those who did take possession of Canaan. Should it be still said, our version appears to be most proper, because all did not provoke; it may be answered that the common reading *τῶς, some*, is too contracted in its meaning to comprehend the hundreds of thousands who did rebel.

17. *But with whom was he grieved forty years?* I believe it was Surenhusius who first observed, that “the apostle, in using the term forty years, elegantly alludes to the space of time which had elapsed since the ascension of our Lord, till the time in which this epistle was written, which was about forty years.” But this does not exactly agree with what appears to be the exact date of this epistle. However, God had now been a long time provoked by that race rejecting the manifested Messiah, as He was by the conduct of their forefathers in the wilderness: and as that provocation was punished by a very signal judgment, so they might expect this to be punished also. The analogy was perfect in the crimes: and it might reasonably be expected to be so in the punishments. And was not the destruction of Jerusalem a proof of the heinous nature of their crimes, and of the justice of God’s unrepentant wrath?

Whose carcasses fell? ὧν τα κῶλα ἐπέσεν; whose members fell; for *κῶλα* properly signifies the members of the body; and here may be an allusion to the scattered bleached bones of this people that were a long time apparent in the wilderness; continuing there as a proof of their crimes, and of the judgments of God.

18. *To whom swear he?* God never acts by any kind of caprice: whenever He pours out His judgments, there are the most positive reasons to vindicate His conduct.

Those whose carcasses fell in the wilderness were they who had sinned. And those who did not enter into his rest, were those who believed not. God is represented here as swearing that they should not enter in: in order to show the determinate nature of this purpose, the reason on which it was founded, and the height of the aggravation which occasioned it.

19. *So we see that they could not enter in:* It was no decree of God that prevented them; it was no want of necessary strength to enable them, it was through no deficiency of Divine counsel to instruct them; all these they had in abundance: but they chose to sin, and would not believe. Unbelief produced disobedience, and disobedience produced hardness of heart and blindness of mind: and all these drew down the judgments of God, and wrath came upon them to the uttermost.

1. This whole chapter, as the epistle in general, reads a most awful lesson against backsliders, triflers, and loiterers in the

way of salvation. Every believer in Christ is in danger of apostasy, while any remains of the evil heart of unbelief are found in him. God has promised to purify the heart; and the blood of Christ cleanses from all sin. It is, therefore, the highest wisdom of genuine Christians to look to God for the complete purification of their souls; this they cannot have too soon; and for this they cannot be too much in earnest.

2. No man should defer his salvation to any future time.—If God speaks to-day, it is to-day that He should be heard and obeyed. To defer reconciliation to God, to any future period, is the most reprehensible and destructive presumption. It supposes that God will indulge us in our sensual propensities; and cause His mercy to tarry for us, till we have consummated our iniquitous purposes. It shows, that we prefer at least for the present, the devil to Christ; sin to holiness; and earth to heaven. And can we suppose that God will be thus mocked? Can we suppose that it can at all consist with His mercy to extend forgiveness to such abominable provocation? What a man sows, that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption. Reader, it is a dreadful thing to fall into the hands of the living God.

3. Unbelief has generally been considered the most damning of all sins. I wish those who make this assertion would condescend to explain themselves. What is this unbelief that damns and ruins mankind? Their not permitting their minds to be persuaded of the truths which God speaks.—*Ἀπιστία*, from *α*, negative, and *πιστις*, faith, signifies faithless, or to be without faith. And this is an effect from another cause. In chap. iv. 11. these very people are said to have fallen through unbelief: but there the word is *ἀκαθίστα*, from *α*, negative, and *κἄτω*, to persuade. They heard the Divine instructions; they saw God’s stupendous miracles; but they would not suffer themselves to be persuaded, that he who said and did such things, would perform those other things which he had either threatened or promised; hence they had no faith, because they were unpersuaded; and their unbelief was the effect of their unpersuaded or unpersuadable mind. And their minds were not persuaded of God’s truth, because they had ears open only to the dictates of the flesh. See on chap. iv. 2. Here then is the damning sin, the not inferring from what God has said and done, that He will do those other things, which He has either threatened or promised. And how few are there, who are not committing this sin daily! Reader, dost thou, in this state, dream of heaven! Awake out of sleep!

4. Where there are so many snares and dangers, it is impossible to be too watchful and circumspect. Satan, as a roaring lion, as a subtle serpent, or in the guise of an angel of light, is momentarily going about, seeking whom he may deceive, blind, and devour; and, when it is considered that the human heart, till entirely renewed, is on his side, it is a miracle of mercy that any soul escapes perdition: no man is safe any longer than he maintains the spirit of watchfulness and prayer; and to maintain such a spirit, he has need of all the means of grace. He who neglects any of them which the mercy of God has placed in his power, tempts the devil to tempt him. As a preventative of backsliding and apostasy, the apostle recommends mutual exhortation. No Christian should live for himself alone; he should consider his fellow Christian as a member of the same body, and feel for him accordingly: and love, succour, and protect him. When this is carefully attended to in religious society, Satan finds it very difficult to make an inroad on the church; but when coldness, distance, and a want of brotherly love, take place, Satan can attack each singly; and by successive victories over individuals, soon make an easy conquest of the whole.

CHAPTER IV.

As the Christian rest is to be obtained by faith, we should beware of unbelief, lest we lose it as the Hebrews did theirs, 1. The reason why they were not brought into the rest promised to them, 2. The rest promised to the Hebrews was a type of that promised to Christians, 3–10. Into this rest we should earnestly labour to enter, 11. A description of the word of God, 12, 13. Jesus is our sympathetic High-priest, 14, 15. Through him we have confidence to come to God, 16. [A. M. cir. 4057. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. V. C. cir. 316.]

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

a Ch 12. 15.—b Gr. the word of hearing.

NOTES.—Verse 1. *Let us therefore fear*] Seeing the Israelites lost the rest of Canaan, through obstinacy and unbelief, let us be afraid lest we come short of the heavenly rest, through the same cause.

Should seem to come short of it] Lest any of us should actually come short of it; i. e. miss it.—See the note on the verb *ἵκαναι*, to seem, Luke viii. 18. What the apostle had said before, relative to the Rest, might be considered as an allegory; here he explains and applies that allegory, showing that Canaan was a type of the grand privileges of the Gospel of Christ, and of the glorious eternity to which they lead.

Come short] The verb *βέβηναι*, is applied here metaphorically; it is an allusion, of which there are many in this epistle, to the races in the Grecian games! he that *came short*, was he who was any distance, no matter how small, behind the winner. Will it avail any of us how near we get to heaven, if the door be shut before we arrive? How dreadful the thought, to have only missed being eternally saved! To run well and

2 For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, ^a not being mixed with faith in them that heard it.

c Or, because they were not united by faith to.

yet to permit the devil, the world, or the flesh, to hinder, in the few last steps! Reader, watch and be sober.

2. *For unto us was the Gospel preached*] Καὶ γὰρ εὐαγγέλιον ἐκηρυχθέντος, For we also have received good tidings as well as they. They had a gracious promise of entering into an earthly rest; we have a gracious promise of entering into a heavenly rest. God gave them every requisite advantage: He has done the same to us. Moses and the elders spoke the word of God plainly and forcibly to them; Christ and His apostles have done the same to us. They might have persevered; so may we: they disbelieved, disobeyed, and fell; and so may we.

But the word preached did not profit them] Ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους; but the word of hearing did not profit them. The word and promise to which the apostle most probably refers, is that in Deut. i. 20, 21. Ye are come unto the mountain of the Amorites, which the Lord your God doth give unto us. Behold, the Lord thy God hath set the land

3 ⁴ For we which have believed do enter into rest, as he said, "As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

4 For, he spake in a certain place of the seventh day on this wise, "And God did rest the seventh day from all his works."

5 And in this place again, if they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, ¹ Ch. 3, 14.—² Psalms 95, 11. Ch. 3, 11.—³ Gen. 2, 2. Exodus 35, 11. & 31, 17.—⁴ Ch. 3, 13.

before thee; go up and possess it as the Lord God of thy fathers hath said unto thee.—Fear not. Many exhortations to this led to the following effect—*Arise, that we may go up against them; for ye have seen the land, and behold it is very good; and are ye still? Be not slothful to go and to enter to possess the land; for God hath given it into your hands: a place where there is no want of any thing that is in the earth,* Judges xviii, 9, 10. But instead of attending to the word of the Lord by Moses, the whole congregation murmured against him and Aaron, and said one to another, *Let us make a captain, and let us return unto Egypt,* Num. xiv, 2, 4. But they were dastardly through all their generations. They spoke evil of the pleasant land, and did not give credence to His word. Their minds had been debased by their Egyptian bondage, and they scarcely ever arose to a state of mental nobility.

Not being mixed with faith in them that heard! There are several various readings in this verse, and some of them important. The principal are on the word *συκεκραμμενος*, *mixed*; which, in the common text, refers to *ὁ λόγος*, the word *mixed*; but in ABCD, and several others, it is *συκεκραμμενους*, referring to, and agreeing with *κεινους*, and may be thus translated, *The word of hearing did not profit them, they not being mixed with those who heard it by faith.* That is, they were not of the same spirit with Joshua and Caleb.—There are other variations, but of less importance; but the common text seems the best.

The word *συκεκραμμενος*, *mixed*, is peculiarly expressive; it is a metaphor taken from the nutrition of the human body by mixing the aliment taken into the stomach with the saliva and gastric juice; in consequence of which it is concocted, digested, reduced into chyle; which, absorbed by the lacteal vessels, and thrown into the blood, becomes the means of increasing and supporting the body; all the solids and fluids being thus generated; so that on this process, properly performed, depend (under God) strength, health, and life itself. Should the most nutritive aliment be received into the stomach, if not *mixed* with the above juices, it would be rather the means of death than of life; or, in the words of the apostle, it would not profit, because not thus *mixed*. *Faith*, in the word preached, in reference to that God who sent it, is the grand means of its becoming the power of God to the salvation of the soul. It is not likely that he who does not credit a threatening when he comes to hear it, will be deterred by it from repenting the sin against which it is levelled; nor can he derive comfort from a promise, who does not believe it as a pledge of God's veracity and goodness. *Faith*, therefore, must be *mixed* with all that we hear, in order to make the word of God effectual to our salvation.

This very use of the word, and its explanation, we may find in *Maximus Tyrius*, in his description of *Health*, Dissert. x. pag. 101. "Health," says he, "is a certain disposition, *ὅσον καὶ ζῆλον καὶ ψυχρὸν καὶ θερμὸν ὀνείμασιν, ἢ τοῦ τεχνικοῦ συκράσει ἐν ὧν καλὸς, ἢ τοῦ φυσικοῦ ἀρισθεύσαν τεχνικός*, which consists in a proper mixture together of the wet and the dry, the cold and the hot, either by an artificial process, or by the skilful economy of nature."

3. *For we which have believed do enter into rest!* The great spiritual blessings, the forerunners of eternal glory, which were all typified by that earthly rest or felicity promised to the ancient Israelites, we, Christians, do, by believing in Christ Jesus, actually possess. We have peace of conscience, and joy in the Holy Ghost; are saved from the guilt and power of sin; and thus enjoy an inward rest.

But this is a rest differing from the seventh day's rest, or sabbath, which was the original type of Canaan, the blessings of the Gospel, and eternal glory; seeing God said concerning the unbelieving Israelites in the wilderness, I have sworn in my wrath that they shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh day's rest was instituted, *from the foundation of the world*; consequently the Israelites had entered into that rest, before the oath was sworn.—See *MacKnight*.

He who believe, Ὁ πιστευωντες, is omitted by Chrysostom, and some few MSS. And instead of *εισερχομεθα γαρ, for we do enter*; AC. several others, with the Vulgate and Coptic, read *εισερχομεθα ουν, therefore let us enter*; and thus it answers to *φοβηθωμεν ουν, therefore let us fear*, ver. 1. and thus reading cannot well stand, unless *ἡ πιστευωντες* be omitted, which is acknowledged to be genuine by every MS. and Version of note and importance. The meaning appears to be this: we Jews, who have believed in Christ, do actually possess that rest, state of happiness in God, produced by peace of conscience and joy in the Holy Ghost; which was typified by the happiness and comfort to be enjoyed by the believing Hebrews, in the possession of the Promised Land.—See before.

From the foundation of the world. The foundation of the world, *καταβολὴ αἰῶνος*, means the completion of the work of

and they to whom ^h it was first preached, entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, 'To-day if ye will hear his voice, harden not your hearts.

8 For, if ^k Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ^l rest to the people of God.

^h Or, the Gospel was first preached.—ⁱ Ps. 95, 7. Ch. 3, 7.—^k That is, Joshua.—^l Or, keeping of a Sabbath.

creation in six days. In those days was the world, i. e. the whole system of mundane things, begun and perfected; and this appears to be the sense of the expression in this place.

4. *For he spake in a certain place!* This certain place, or somewhere, *πῶς*, is probably Gen. ii. 2, and refers to the completion of the work of creation, and the setting apart the seventh day as a day of rest for man; and a type of everlasting felicity.—See the notes on Gen. ii. 1, &c.

5. *And in this place again!* In the ninety-fifth Psalm, already quoted, ver. 3.—This was a second rest which the Lord promised to the believing obedient seed of Abraham; and as it was spoken of in the days of David, when the Jews actually possessed this long-promised Canaan, therefore it is evident that that was not the rest which God intended, as the next verse shows.

6. *It remaineth that some must enter therein!* Why our translators put in the word *must* here, I cannot even conjecture: I hope it was not to serve a system, as some have since used it: "some must go to heaven, for so is the doctrine of the decree; and there must be certain persons infallibly brought thither, as a reward to Christ for His sufferings; and in this the will of man, and free agency, can have no part," &c. &c. Now, supposing even that all this was true, yet it does not exist either positively or by implication in the text. The words *επει ουκ απολειπεται τις εισελθων εις αυτην*, literally translated, are as follows, *Seeing then it remaineth for some to enter into it; or, Whereas therefore it remaineth that some enter into it, which is Dr. Owen's translation; and they to whom it was first preached, ἡ πρωτον ευαγγελισθεντες, they to whom the promise was given; they who first received the good tidings; i. e. the Israelites, to whom the promise was made of entering into the rest of Canaan, did not enter in, because of their unbelief; and the promise still continued to be repeated even in the days of David; therefore some other rest must be intended.*

7. *He limiteth a certain day!* The term *day* signifies not only time in general, but also present time, and a particular space. Day, here, seems to have the same meaning as rest, in some other parts of this verse. The day, or time of rest relative to the ancient Jews, being over and past, and a long time having elapsed between God's displeasure shown to the disobedient Jews in the wilderness, and the days of David; and the true rest was not enjoyed, God in His mercy has instituted another day; has given another dispensation of mercy and goodness by Christ Jesus; and now it may be said, as formerly, *To-day if ye will hear His voice, harden not your hearts.* God speaks now as He spoke before; His voice is in the Gospel, as it was in the law. Believe, love, obey, and ye shall enter into this rest.

8. *For if Jesus had given them rest!* It is truly surprising that our translators should have rendered the *ἡσους* of the text *Jesus*, and not *Joshua*, which is most clearly intended. They must have known that the *יהושע* *Yehoshua* of the Hebrew, which we write *Joshua*, is every where rendered *ἡσους*, *Jesus*, by the Septuagint; and it is their reading which the apostle follows. It is true the Septuagint generally write *ἡσους* *Navn*, or *Υιος Navn*, *Jesus Nave*, or *Jesus, son of Nave*; for it is thus they translate *יהושע בן נון* *Yehoshua ben Nun*, Joshua the son of Nun; and this is sufficient to distinguish it from *Jesus, son of David*. But as Joshua, the captain-general of Israel, is above intended, the word should have been written *Joshua*, and not *Jesus*. One MS. merely to prevent the wrong application of the name, has *ἡσους ὁ υἱος Navn*, *Jesus the son of Nave*. Theodoret has the same in his Comment; and one Syriac Version has it in the text. It is *Joshua* in Coverdale's Testament, 1535, in Tindal's, 1548, in that edited by Edmund Beek, 1549, in Richard Carduarnus's, Rouen, 1555; several modern translators, Wesley, MacKnight, Wakefield, &c. read *Joshua*, as does our own in the margin. What a pity it had not been in the text, as all the smaller Bibles have no marginal readings; and many simple people are bewildered with the expression.

The apostle shows that, although Joshua did bring the children of Israel into the Promised Land, yet this could not be the intended rest; because, long after this time, the Holy Spirit, by David, speaks of this rest: the apostle, therefore, concludes—

9. *There remaineth therefore a rest to the people of God.* It was not, 1. The rest of the sabbath; it was not, 2. The rest in the Promised Land, for the Psalmist wrote long after the days of Joshua: therefore there is another rest, a state of blessedness, for the people of God; and this is the Gospel, the blessings it procures and communicates, and the eternal glory which it prepares for, and has promised to genuine believers.

There are two words in this chapter which we indifferently translate *rest*; *καταπαυσις*, and *αἰσθησις*; the first signifying a cessation from labour; so that the weary body is rested

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.)

11 Let us labour therefore to enter into that rest, lest any man fall ¹⁰ after the same example of ¹¹ unbelief.

m Ch. 3. 12, 13, 19.—n Or, disobedience.—o Isa. 49. 2. Jer. 23. 29. 2 Cor. 10. 4, 5. 1 Pet. 1. 23.

and refreshed; the second meaning not only a rest from labour, but a religious rest; a rest of a sacred kind, of which both soul and body partake. This is true, whether we understand the rest as referring to Gospel blessings, or to eternal felicity, or to both.

10. For he that is entered into his rest] The man who has believed in Christ Jesus, has entered into his rest; the state of happiness which He has provided, and which is the forerunner of eternal glory.

Hath ceased from his own works] No longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these works of the law as fully as God has rested from His works of creation.

Those who restrain the word rest to the signification of eternal glory say, that ceasing from our own works means the sufferings, tribulations, afflictions, &c. of this life; as in Rev. xii. 13. I understand it as including both.

In speaking of the sabbath, as typifying a state of blessedness in the other world, the apostle follows the opinions of the Jews of his own and after times. The phrase שבת *shabbath* *shabbath* *shabbath*, *ve shabbath tithabbah*; the sabbath above, and the sabbath below, is common among the Jewish writers; and they think that where the plural number is used, as in Lev. xix. 30. *Ye shall keep my sabbaths*, that the lower and higher sabbaths are intended; and that the one is prefigured by the other.—See many examples in Schoettgen.

11. Let us labour therefore] The word ἀποδομασθαι implies every exertion of body and mind which can be made, in reference to the subject. *Rebus attis omissis, hoc agamus*; all things else omitted, this one thing we do. We receive grace, improve grace, retain grace, that we may obtain eternal glory.

Lest any man fall] Lest he fall off from the grace of God, from the Gospel and its blessings; and perish everlastingly. This is the meaning of the apostle, who never supposed that a man might not make final shipwreck of faith, and of a good conscience, as long as he was in a state of probation.

12. For the word of God is quick and powerful] Commentators are greatly divided concerning the meaning of the phrase ὁ λόγος τοῦ Θεοῦ, the word of God; some supposing the whole of Divine Revelation to be intended; others, the doctrine of the Gospel faithfully preached; others, the mind of God, or the Divine intellect; and others, the Lord Jesus Christ, who is thus denominated, in John i. 1, &c. and Rev. xix. 13. the only places in which He is thus incontestably characterized in the New Testament. The disputed text, 1 John v. 7. I leave at present out of the question. In the introduction to this epistle I have produced sufficient evidence to make it very probable that St. Paul was the author of this epistle. In this sentiment the most eminent scholars and critics are now agreed. That Jesus Christ, the eternal uncreated Word, is not meant here, is more than probable, from this consideration, that St. Paul, in no part of his thirteen acknowledged epistles, ever thus denominates our blessed Lord: nor is he thus denominated by any other of the New Testament writers except St. John. Dr. Owen has endeavoured to prove the contrary, but I believe, to no man's conviction who was able to examine and judge of the subject. He has not been able to find more than two texts, which even appeared to look his way: the first is Luke i. 2. *Us—*which were eye-witnesses and ministers, τῶν λόγων, of the word; where it is evident the whole of our Lord's ministry is intended. The second is Acts xx. 32. *I commend you to God, and the word of his grace*, where nothing but the gracious doctrine of salvation by faith, the influence of the Divine Spirit, &c. &c. can be meant; nor is there any legitimate mode of construction with which I am acquainted, by which the words, in either place, can be personally applied to our Lord. That the phrase was applied to denominate the second subsistence in the glorious Trinity, by Philo and the rabbinical writers, I have already proved in my notes on John i. where such observations are alone applicable.

Cabmet, who had read all that either the ancients or moderns have said on this subject, and who does not think that Jesus Christ is here intended, speaks thus: "None of the properties mentioned here can be denied to the Son of God, the Eternal Word; He sees all things, knows all things, penetrates all things, and can do all things. He is the Ruler of the heart, and can turn it when he pleases. He enlightens the soul, and calls it gently and efficaciously, when and how He wills. Finally, He punishes in the most exemplary manner the insults offered to his Father and to Himself, by infidels, unbelievers, and the wicked in general. But it does not appear that the Divine Logos is here intended.—1. Because St. Paul does not use that term to express the Son of God. 2. Because the conjunction γὰρ, for, shows that this verse is an inference drawn from the preceding, where the subject in question is concerning the eternal rest, and the means by which it is to be obtained. It is, therefore, more natural to explain the term of the word, order, and will of God; for the Hebrews represent the revelation of God as an 'active being, living, all-powerful, illuminating, executing vengeance, discerning and

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart.

p Prov. 5. 4.—q Eph. 6. 17. Rev. 1. 16. & 2. 16.—r 1 Cor. 14. 24, 25.

penetrating all things." Thus Wisd. xvi. 26. "Thy children, O Lord, know that it is not the growing of fruits that nourisheth man; but that it is Thy word that preserveth them that put their trust in Thee."—See Deut. viii. 3. That is, the Sacred Scriptures point out and appoint all the means of life. Again, speaking of the Hebrews, who were bitten by the fiery serpents, the same writer says, ver. 12. "For it was neither herb nor mollifying plaster that restored them to health, but Thy Word, O Lord, which healeth all things; i. e. which describes and prescribes the means of healing. And, it is very likely, that the purpose of God, sending the destroying angel to slay the first-born in Egypt, is intended by the same expression, Wisd. xviii. 15, 16. "Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into a land of destruction: and brought Thine unfeigned commandment as a sharp sword; and, standing up, filled all things with death." This, however, may be applied to the eternal Logos, or uncreated Word.

"And this mode of speech is exactly conformable to that of the prophet Isaiah, lv. 10, 11, where to the word of God spoken by His prophets, the same kind of powers are attributed as those mentioned here by the apostle:—For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The centurion seems to speak a similar language, Luke vii. 7. *But say in a word, ἀλλὰ εἰπὲ λόγῳ, speak to thy word, and my servant shall be healed.*" This is the sum of what this very able commentator says on this subject.

In Dr. Dodd's collections we find the following:—

"The word of God, which promises to the faithful an entrance into God's rest, in David's time, and now to us, is not a thing which died, or was forgotten as soon as it was uttered, but it continues, one and the same to all generations. It is *ζῶν, quick, or living*. So Isaiah says, *The word of our God shall stand for ever*, chap. xl. 8. compare chap. li. 6. lv. 11. 1 Esdras iv. 38. John iii. 31. 1 Pet. i. 23. And powerful, *εὐεργς, efficacious, active*; sufficient, if it be not actually hindered, to produce its effects;—*effectual*, Philom. 6. See 2 Cor. x. 4. 1 Thess. ii. 13. And sharper than any two-edged sword, *τομωρεπὸς ὄντιν, more cutting than*. The word of God penetrates deeper into a man than any sword; it enters into the soul and spirit; into all our sensations, passions, appetites, i. e. to our very thoughts; and sits as judge of the most secret intentions, contrivances, and sentiments of the heart. Phocylides has an expression very similar to our author, where he says of reason, 'that it is a weapon which penetrates deeper into a man than a sword.'—See also Isa. xl. 4. Eph. vi. 17. Rev. i. 16. ii. 16.

"Piercing even to the dividing asunder of soul and spirit. When the soul is thus distinguished from the spirit, by the former is meant that inferior faculty by which we think of, and desire, what concerns our present being and welfare. By spirit is meant a superior power, by which we prefer future things to present; by which we are directed to pursue truth and right above all things; and even to despise what is agreeable to our present state, if it stand in competition with, or is prejudicial to, our future happiness.—See 1 Thess. v. 23. Some have thought that by the expression before us is implied that the word of God is able to bring death; as in the case of Ananias and Sapphira; for, say they, if the soul and spirit, or the joints and marrow, are separated one from another, it is impossible that life can remain. But perhaps the meaning of the latter clause may rather be, 'It can divide the joints, and divide the marrow;' i. e. enter irresistibly into the soul, and produce some sentiment which perhaps it would not willingly have received; and sometimes discover and punish secret, as well as open, wickedness." Mr. Pierce observes, "that our author has been evidently arguing from a tremendous judgment of God upon the ancient Israelites, the ancestors of those to whom this epistle is directed; and, in this verse, to press upon them that care and diligence he had been recommending he sets before them the efficacy and virtue of the word of God, connecting this verse with the former by a for in the beginning of it; and, therefore, it is natural to suppose that what he says of the word of God may have a relation to somewhat remarkable in that sore punishment of which he had been speaking, particularly to the destruction of the people by lightning, or fire from heaven.—See Lev. x. 1—5. Num. xi. 1—3. xvi. 35. Psa. lxxviii. 21. All the expressions, in this view, will receive an additional force; for nothing is more quick and living, more powerful and irresistible, sharp and piercing, than lightning. If this idea be admitted, the meaning of the last clause in this verse will be, 'That the word of God is a judge, to censure and punish the evil thoughts and intents of the heart.' And this brings the matter home to the exhortation with which our author began, ch. iii. 12. 13. for under whatever disguise they might conceal

13 * Neither is there any creature that is not manifest in his sight: but all things are naked ¹ and opened unto the eyes of him with whom we have to do.

• Ps 23, 14 & 90, 8 & 139, 11, 12 Job 35, 6 & 31, 21. Prov. 15, 11

themselves; yet, from such tremendous judgments as God executed upon their fathers, they might learn to judge as Moses did, Numb. xxiii. 23. *If ye will not do so, ye have sinned against the Lord, and be sure your sin will find you out.*—See Hammond, Whitby, Stykes, and Pierce.”

Mr. Wesley's note on this verse is expressed with his usual precision and accuracy:

“For the word of God—preached, ver. 2. and armed with threatenings, ver. 3. is living and powerful; attended with the power of the living God, and conveying either life or death to the hearers; sharper than any two edged sword; penetrating the heart, more than this does the body: piercing—quite through, and laying open, the soul and spirits, joints and marrow—the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words: and is a discerner—not only of the thoughts—but also of the intentions.”

The law, and the word of God in general, is repeatedly compared to a two-edged sword among the Jewish writers, חֶרֶב שְׁתֵּי פִיּוֹת chereb shetey pipyoth, the sword with the two mouths. By this sword, the man himself lives; and by it, he destroys his enemies. This is implied in its two edges.—See also Schoettgen.

Is a discerner of the thoughts? Καὶ κριτικὸς ἐνθυμησέων καὶ ἐννοέων καρδίας, is a critic of the propensities and suggestions of the heart. How many have felt this property of God's word, where it has been faithfully preached! Now often has it happened that a man has seen the whole of his own character, and some of the most private transactions of his life, held up as it were to public view, by the preacher; and yet the parties absolutely unknown to each other! Some, thus exhibited, have even supposed that their neighbours must have privately informed the preacher of their character and conduct: but it was the word of God, which, by the direction and energy of the Divine Spirit, thus searched them out, was a critical examiner of the propensities and suggestions of their hearts; and had pursued them through all their public haunts and private ways. Every genuine minister of the Gospel has witnessed such effects as these under his ministry, in repeated instances.

But while this effect of the word or true doctrine of God is acknowledged, let it not be supposed that it, of itself, can produce such effects. The word of God is compared to a hammer that breaks the rock in pieces, Jer. xxiii. 23.—but will a hammer break a stone unless it is applied by the skill and strength of some powerful agent? It is here compared to a two-edged sword;—but will a sword cut or pierce to the dividing of joints and marrow, or separation of soul and spirit, unless some hand push and direct it? Surely, no. Nor can even the words and doctrine of God produce any effect but as directed by the experienced teacher, and applied by the Spirit of God. It is an instrument the most apt for the accomplishing of its work; but it will do nothing, can do nothing, but as used by the heavenly Workman. To this is the reference in the next verse.

13. Neither is there any creature that is not manifest God, from whom this word comes, and by whom it has all its efficacy, is infinitely wise. He well knew how to construct His word, so as to suit it to the state of all hearts; and he has given that infinite fulness of meaning, so as to suit it to all cases. And so infinite is He in His knowledge, and so omnipresent is He, that the whole creation is constantly exposed to His view; nor is there a creature of the affections, mind, or imagination, that is not constantly under His eye: He marks every rising thought; every budding desire; and such as these are supposed to be the creatures to which the apostle particularly refers; and which are called, in the preceding verse, the propensities and suggestions of the heart.

But all things are naked and opened! Πάντα δε γυμνα καὶ παραχρησμένα. It has been supposed that the phraseology here is sacrificial; the apostle referring to the case of slaying and preparing a victim to be offered to God. First, It is slain; 2. It is flayed—so it is naked; 3. It is cut open, so that all the intestines are exposed to view; 4. It is carefully inspected by the priest, to see that all is sound, before any part is offered to Him who has prohibited all imperfect and diseased offerings; and, 5. It is divided exactly into two equal parts, by being split down the chine, from the nose to the rump; and so exactly was this performed, that the spinal marrow was cloven down the centre, one half lying in the divided cavity of each side of the back-bone. This is probably the metaphor in 2 Tim. ii. 15. where see the note.

But there is reason to suspect that this is not the metaphor here: the verb παραχρησίζω, from which the apostle's παραχρησμένα comes, signifies to have the neck bent back, so as to expose the face to full view, that every feature might be seen; and this was often done with criminals, in order that they might be the better recognized and ascertained. To this custom Pliny refers in the very elegant and important panegyric which he delivered to the emperor Trajan, about A. D. 103, when the emperor had made him consul; where, speaking of the great attention which Trajan paid to the public morals,

14 Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, ² let us hold fast our profession.

• Ch 3, 1.—v Ch 7, 26 & 8, 12, 24.—w Ch 10, 23.

and the care he took to extirpate informers, &c. he says, *Nihil tamen gratius, nihil sæculo dignius, quam quod contigit desuper intueri delatorum supina ora, retortas cervices. Agnoscebamus et fruebamur, cum velut piacularibus publice sollicitudinis victimæ, supra sanguinem noxiorum ad lenta supplicia gravioresque pœnas ducerentur.* Plin. Paneg. cap. 34. “There is nothing, however, in this age, which affects us more pleasingly, nothing more deservedly, than to behold from above the supine faces and reverted necks of the informers. We thus knew them; and were gratified, when, as expiatory victims of the public disquietude, they were led away to lingering punishments, and sufferings more terrible than even the blood of the guilty.”

The term was also used to describe the action of wrestlers, who, when they could, got their hand under the chin of their antagonists, and thus, by bending both the head and neck, could the more easily give them a fall. This stratagem is sometimes seen in ancient monuments: but some suppose that it refers to the custom of dragging them by the neck. Diogenes, the philosopher, observing one who had been victor in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this custom, ἰδοὺ κρινὸν ἀπαιτῶντος ὡς κινὸν τοῦ ριζοῦτος ἀπαιτῶντος παραχρησίζεσθαι, “See how this mighty champion (martial ran) is drawn by the neck by a common girl.”—See Stanley, pag. 305.

With whom we have to do. Ἰπὸς ὃν ἡμῖν ὁ λόγος; to whom we must give an account. He is our Judge, and is well qualified to be so, as all our hearts and actions are naked and open to Him.

This is the true meaning of λόγος in this place: and it is used in precisely the same meaning in Matt. xii. 36. xviii. 23. Luke xvi. 2. Rom. xiv. 12. so then, every one of us, λόγον δότες, shall give an account of himself to God. And Heb. xiii. 17. They watch for your souls, ὡς λόγον ἀποδιδόντες, as those who must give account. We translate the words with whom we have to do; which, though the phraseology is obsolete, yet the meaning is nearly the same. To whom a word is to us, is the rendering of my old MS. and Wiclif. Of whom we speak, is the Version of our other early translators.

14. Seeing then that we have a great High-priest! It is contended, and very properly, that the particle *οὗ*, which we translate *seeing*, as if what followed was an immediate inference from what the apostle had been speaking, should be translated *now*; as the apostle, though he had before mentioned Christ as the High-priest of our profession, chap. iii. 1. and as the High-priest who made reconciliation for the sins of the people, chap. ii. 17. yet does not attempt to prove this in any of the preceding chapters; but now he enters upon that point, and discusses it at great length to the end of chap. x.

After all, it is possible that this may be a resumption of the discourse from chap. iii. 6. the rest of that chapter, and the preceding thirteen verses of this, being considered as a parenthesis. These parts left out, the discourse runs on with perfect connexion. It is very likely that the words here, are spoken to meet an objection of those Jews who wished the Christians of Palestine to apostatize: “You have no tabernacle—no temple—no high-priest—no sacrifice for sin. Without these there can be no religion; return, therefore, to us, who have the perfect temple service appointed by God.” To these he answers, We have a High-priest who is passed into the heavens, Jesus, the Son of God; therefore let us hold fast our profession.—See on chap. iii. 1. to which this verse seems immediately to refer.

Three things the apostle professes to prove in this epistle:—1. That Christ is greater than the angels. 2. That He is greater than Moses. 3. That He is greater than Aaron, and all high-priests.

The two former arguments, with their applications and illustrations, he has already despatched; and now he enters on the third.—See the Preface to this epistle.

The apostle states—1. That we have a High-priest. 2. That this High-priest is Jesus, the Son of God; not a son or descendant of Aaron, nor coming in that way, but in a more transcendent line. 3. Aaron and his successors, could only pass into the holy of holies; and that once a year: but our High-priest has passed into the heavens, of which that was only the type. There is an allusion here to the high-priest, going into the holy of holies, on the great day of atonement.—1. He left the congregation of the people. 2. He passed through the veil into the holy place, and was not seen even by the priests. 3. He entered through the second veil into the holy of holies, where was the symbol of the Majesty of God. Jesus, our High-priest—1. Left the people at large. 2. He left His disciples by ascending up through the visible heavens, the clouds, as a veil, screening Him from their sight. 3. Having passed through these veils, He went immediately to be our Intercessor: thus He passed, οὐρανὸν, the visible or ethereal heavens, into the presence of the Divine Majesty; through the heavens, διελθὼν τὰς τῶν οὐρανῶν, and the empyrean, or heaven of heavens.

15 For * we have not a high priest which cannot be touched with the feeling of our infirmities; but † was in all points tempted like as we are, ‡ yet without sin.

a Isa. 53.3. Ch. 2.16.—y Luke 22.32.—z 2 Cor. 5.21 Ch. 7.26. 1 Pet. 2.22 1 John. 3.5

15. *For we have not a high-priest.* To the objection:—“Your high-priest, if entered into the heavens, can have no participation with you, and no sympathy for you, because out of the reach of human feelings and infirmities,” he answers, *Οὐ γὰρ ἔχοντες Ἀρχιερατὴν διὐνυστον ἀνθρώποις· τὰς ἀσθενείας ἡμῶν. We have not a high-priest who cannot sympathize with our weaknesses.* Though He be the Son of God, as to His human nature, and equal in His Divine nature with God; yet, having partaken of human nature, and having submitted to all its trials and distresses, and being in all points tempted like as we are, without feeling or consenting to sin: he is able to succour them that are tempted.—See chap. ii. 18. and the note there.

The words *κατὰ πάντα καθ' ὁμοιωσιν* might be translated in all points according to the likeness; i. e. as far as His human nature could bear affinity to ours: for, though He had a perfect human body, and human soul, yet that body was perfectly tempered; it was free from all morbid action, and, consequently, from all irregular movements. His mind, or human soul, being free from all sin, being every way perfect, could feel no irregular temper, nothing that was inconsistent with infinite purity. In all these respects He was different from us; and cannot, as man, sympathize with us in any feelings of this kind; but, as God, He has provided support for the body under all its trials and infirmities; and for the soul He has provided an atonement and purifying sacrifice: so that He cleanses the heart from all unrighteousness, and fills the soul with His holy Spirit, and makes it His own temple and continual habitation. He took our flesh and blood, a human body and a human soul; and lived a human life. Here was the likeness of sinful flesh, Rom. viii. 5. and, by thus assuming human nature, He was completely qualified to make an atonement for the sins of the world.

16. *Let us therefore come boldly unto the throne of grace* The allusion to the high-priest and his office on the day of atonement, is here kept up. The approach mentioned here is to the *θρόνῳ καθάρσεως, ἡμετέρου, the propitiatory, or mercy-seat.* This was the covering of the ark of the testimony, or covenant, at each end of which was a cherub, and between them the *shechinah*, or symbol of the Divine Majesty, which appeared to, and conversed with, the high-priest. Here the apostle shows the great superiority of the privileges of the New Testament above those of the Old; for, there the high-priest only, and he with fear and trembling, was permitted to approach; and that not without the blood of the victim; and if, in any thing he transgressed, he might expect to be struck with death. The throne of grace in heaven answers to this propitiatory; but to this ALL may approach who feel their need of salvation; and they may approach, *παρὰ πάρεσθαι, with freedom, confidence, liberty of speech*, in opposition to the fear and trembling of the Jewish high-priest. Here, nothing is to be feared, provided the heart be right with God, truly sincere, and trusting alone in the sacrificial Blood.

16 * Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

a Ephes. 2.15 & 3.12. Ch. 10.19, 21, 22 John 10.9 & 14.6. Rom. 5.2. 1 Pet. 3.18.

That we may obtain mercy ἵνα λαβόμεν ἐλεον, that we may take mercy; that we may receive the pardon of all our sins; there is mercy for the taking. As Jesus Christ *tasted death for every man*: so every man may go to that propitiatory, and take the mercy that is suited to his degree of guilt.

And find grace Mercy refers to the pardon of sin, and being brought into the favour of God. Grace is that by which the soul is supported after it has received this mercy; and by which it is purified from all unrighteousness, and upheld in all trials and difficulties; and enabled to prove faithful unto death.

To help in time of need. Εἰς ἑκτατον βοηθεῖν, for a seasonable support: that is, support when necessary, and as necessary; and in due proportion to the necessity. The word *βοηθεῖν* is properly rendered assistance, help, or support: but it is an assistance in consequence of the earnest cry of the person in distress; for the word signifies to run at the cry, *θεῖς τις βοήν, or ἐπὶ βοῇ θεῖν.* So, even at the throne of grace, or great propitiatory, no help can be expected where there is no cry: and where there is no cry, there is no felt necessity, for he that feels he is perishing will cry aloud for help; and to such a cry the compassionate High-priest will run. And the time of need is the time in which God will show mercy; nor will He ever delay it when it is necessary. We are not to cry to day to be helped to-morrow, or at some indefinite time, or at the hour of death. We are to call for mercy and grace when we need them; and we are to expect to receive them when we call. This is a part of our liberty or boldness: we come up to the throne, and we call aloud for mercy; and God hears and dispenses the blessing we need.

That this exhortation of the apostle may not be lost on us, let us consider:—

1. That there is a throne of grace, i. e. a propitiatory, the place where God and man are to meet.

2. That this propitiatory, or mercy-seat, is sprinkled with the atoning blood of that Lamb of God, who taketh away the sin of the world.

3. That we must come up, *προσερχόμεθα*, to this throne: and this implies faith in the efficacy of the Sacrifice.

4. That we must call aloud on God for His mercy, if we expect Him to run to our assistance.

5. That we must feel our spiritual necessities. In order to our calling with fervency and earnestness.

6. That calling thus, we shall infallibly get what we want; for, in Christ Jesus, as a sacrificial offering, God is ever well pleased; and He is also well pleased with all who take refuge in the atonement which He has made.

7. That thus coming, feeling, and calling, we may have the utmost confidence: for, we have boldness, liberty of access, freedom of speech; may plead with our Maker without fear, and expect all that heaven has to bestow; because Jesus, who died, sitteth upon the throne! Hallelujah! the Lord God Omnipotent reigneth.

8. All these are reasons why we should persevere.

CHAPTER V.

The nature of the high-priesthood of Christ; His pre-eminence, qualifications, and order, 1—10. Imperfect state of the believing Hebrews, and the necessity of spiritual improvement, 11—14. [A. M. cir. 4967. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.]

FOR every high priest taken from among men * is ordained for men † in things pertaining to God, ‡ that he may offer both gifts and sacrifices for sins:

a Ch. 5.3.—b Ch. 2.17.—c Ch. 5.3, 4. & 9.2 & 10.11 & 11.4.

NOTES.—Verse 1. *For every high-priest taken from among men* This seems to refer to Levit. xxi. 10. where it is intimated that the high-priest shall be taken *מֵאֲחֵי מוֹאחַיִר*, *moachair*, from his brethren; i. e. he shall be of the tribe of Levi, and of the family of Aaron.

Is ordained for men Ὑπερ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, is appointed to preside over the Divine worship in those things which relate to man's salvation.

That he may offer both gifts and sacrifices for sins God ever appeared to all His followers in two points of view:—1. As the Author and Dispenser of all temporal good. 2. As their Lawgiver and Judge. In reference to this two-fold view of the Divine Being, His worship was composed of two different parts:—1. Offerings, or gifts.—2. Sacrifices. 1. As the Creator and Dispenser of all good, He had offerings by which His bounty and providence were acknowledged. 2. As the Lawgiver and Judge, against whose injunctions offences had been committed, He had sacrifices offered to Him, to make atonement for sin. The *gifts*, or *gifts*, mentioned here by the apostle, included every kind of eucharistical offering. The *theatrical sacrifices*, including victims of every sort; or animals whose lives were to be offered in sacrifice, and their blood poured out before God, as an atonement for sins. The high-priest was the mediator between God and the people; and it was his office, when the people had brought these gifts and sacrifices, to offer them to God in their behalf. The people could not legitimately offer their own offerings: they must be all brought to the priest, and he alone could present them to

2 d Who * can have compassion on the ignorant, and on them that are out of the way; for that † he himself also is compassed with infirmity.

d Ch. 2.15 & 4.15.—e Or, can reasonably bear with.—f Ch. 7.28.

God. As we have a High-priest over the house of God, to offer all our gifts, and His *own sacrifice*, therefore we may come with boldness to the throne of grace.—See before.

Verse 2. *Who can have compassion on the ignorant* [The word *περὶ ἁγνοῦν* signifies not merely to have compassion, but to act with moderation; and to bear with each in proportion to his ignorance, weakness, and untoward circumstances, all taken into consideration with the offences he has committed; in a word, to pity, feel for, and excuse, as far as possible; and when the provocation is at the highest, to moderate one's passion towards the culprit, and be ready to pardon; and when punishment must be administered, to do it in the gentlest manner.]

Instead of *ἀγνοοῦν*, the ignorant, one MS. only, but that of high repute, has *ἀσθενεῖν*, the weak. Most men sin much through ignorance; but, this does not excuse them if they have within reach the means of instruction. And the great majority of the human race sin through weakness. The principle of evil is strong in them; the occasions of sin are many; through their fall from God they are become exceedingly weak; and what the apostle calls, chap. xii. 1. that *εὐεργετοῦ ἀναγκῆν*, the well circumstanced sin, often occurs to every man. But, as in the above case, weakness itself is no excuse, when the means of strength and succour were always at hand. However, all these are circumstances which the Jewish high-priest took into consideration; and they are certainly not less attended to by the High-priest of our profession.

The reason given why the high-priest should be slow to

3 And ⁵ by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 * So also Christ glorified not himself to be made a high priest. ^g Lev. 4.3. & 9.7. & 16.5. 15.17. Ch. 7.27. & 9.7.—^h 2 Ch. on 26.18. John 3.27.—ⁱ Exod. 28.1. Num. 16.5. 30.1 Ch. on 23.13.

punish, and prone to forgive, is, that he himself is also compassed with weakness; *ἀσθενείας ἀνθρώπων, weakness lies all around him; it is his clothing; and as he feels his clothing, so should he feel it; and as he feels it, so he should deplore it, and compassionate others.*

3. And by reason hereof. As he is also a transgressor of the commands of God, and unable to observe the law in its spirituality, he must offer sacrifices for sin, not only for the people, but for himself also: this must teach him to have a fellow-feeling for others.

4. This honour. *Τὴν τιμὴν* undoubtedly signifies, here, the office; which is one meaning of the word in the best Greek writers. It is here an honourable office, because the man is the high-priest of God, and is appointed by God Himself to that office.

But he that is called of God as *was* Aaron. God Himself appointed the tribe and family, out of which the high-priest was to be taken: and Aaron and his sons were expressly chosen by God to fill the office of the high-priesthood. As God alone had the right to appoint His own priest for the Jewish nation, and man had no authority here; so God alone could provide and appoint a High-priest for the whole human race. Aaron was thus appointed for the Jewish people; Christ for all mankind.

Some make this "an argument for the uninterrupted succession of popes and their bishops in the church, who alone have the authority to ordain for the sacerdotal office; and whosoever is not thus appointed, is with them illegitimate." It is idle to employ time in proving that there is no such thing as an uninterrupted succession of this kind: it does not exist; it never did exist: It is a silly fable, invented by ecclesiastical tyrants, and supported by clerical excoombs. But were it even true, it has nothing to do with the text. It speaks merely of the appointment of a high-priest, the succession to be preserved in the tribe of Levi, and in the family of Aaron. But even this succession was interrupted and broken, and the office itself was to cease on the coming of Christ, after whom there could be no high-priest; nor can Christ have any successor: and therefore He is said to be a Priest for ever; for he ever liveth the Intercessor and Sacrifice for mankind. The verse, therefore, has nothing to do with the clerical office; with preaching God's holy word, or administering the sacraments; and those who quote it in this way, show how little they understand the Scriptures, and how ignorant they are of the nature of their own office.

5. Christ glorified not himself. The man Jesus Christ, was also appointed by God to this most awful, yet glorious office, of being the High-priest of the whole human race. The Jewish High-priest represented this by the sacrifices of beasts which he offered; the Christian High-priest must offer His own life; Jesus Christ did so; and rising from the dead, He ascended to heaven, and there ever appeareth in the presence of God for us. Thus He has reassumed the sacerdotal office; and because He never dies, He can never have a successor. He can have no vicars either in heaven or upon earth: those who pretend to be such are impostors, and are worthy neither of respect nor credit.

Thou art my Son. See on chap. i. 5. and the observations at the end of that chapter. And thus it appears that God can have no high-priest but His Son; and to that office none can now pretend without blasphemy; for the Son of God is still the High-priest in His temple.

6. He saith also in another place. That is, in Psa. ex. 4. a Psalm of extraordinary importance, containing a very striking prediction of the birth, preaching, suffering, death, and conquests, of the Messiah.—See the notes there. For the mode of quotation here, see the note on chap. ii. 6.

Thou art a priest for ever. As long as the sun and moon endure, Jesus will continue to be High-priest to all the successive generations of men; as he was the Lamb slain from the foundation of the world. If he be a Priest for ever, there can be no succession of priests; and if He have all power in heaven and in earth; and if He be present wherever two or three are gathered together in His name, He can have no vicars; nor can the church need one to act in His place, when He, from the necessity of His nature fills all places, and is every where present. This one consideration nullifies all the pretensions of the Romish pontiff; and proves the whole to be a tissue of imposture.

After the order of Melchisedec. Who this person was, must still remain a secret. We know nothing more of him than is written in Gen. xiv. 18. &c. where see the notes, and particularly the observations at the end of that chapter, in which this very mysterious person is represented as a type of Christ.

7. Who in the days of his flesh. The time of His incarnation, during which He took all the infirmities of human nature upon Him; and was afflicted in His body and human soul just as other men are: irregular and sinful passions excepted.

Offered up prayers and supplications. This is one of the most difficult places in this epistle, if not in the whole of the

priest; but he that said unto him, ¹ Thou art my Son, to-day have I begotten thee.

6. As he saith also in another place, ^m Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had ⁿ offered up ^k John 5.34.—^l Psalm 2.7. Ch. 1.5.—^m Psalm 110.4. Ch. 7.17, 21.—ⁿ Matt. 26.39, 42, 44. Mark 14.36, 39. John 17.1.

New Testament. The labours of learned men upon it have been prodigious; and even in their sayings it is hard to find the meaning.

I shall take a general view of this and the two following verses, and then examine the particular expressions.

It is probable that the apostle refers to something in the agony of our Lord, which the evangelists have not distinctly marked.

The Redeemer of the world appears here as simply man; but He is the representative of the whole human race. He must make expiation for sin by suffering, and He can suffer only as man. Suffering was as necessary as death; for man, because he has sinned, must suffer; and because he has broken the law, should die. Jesus took upon Himself the nature of man, subject to all the trials and distresses of human nature. He is now making atonement; and He begins with sufferings, as sufferings commence with human life; and He terminates with death, as that is the end of human existence in this world. Though he was the Son of God, conceived and born without sin, or any thing that could render him liable to suffering or death, and only suffered and died through infinite condescension; yet, to constitute Him a complete Saviour, He must submit to whatever the law required, and therefore He is stated to have learned obedience by the things which he suffered, ver. 8. that is, subjection to all the requisitions of the law; and being made perfect, that is, having finished the whole by dying, He, by these means, became the author of eternal salvation to all them who obey him, ver. 9. to them who, according to His own command, repent and believe the Gospel; and, under the influence of His Spirit, walk in holiness of life. But he appears to be under the most dreadful apprehension of death; for, he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, ver. 7. I shall consider this first in the common point of view, and refer to the subsequent notes. This fear of death was in Christ a widely different thing from what it is in man: they fear death because of what lies beyond the grave; they have sinned, and they are afraid to meet their Judge. Jesus could have no fear on these grounds; He was now suffering for man, and He felt as their expiatory victim: and God only can tell, and perhaps neither men nor angels can conceive, how great the suffering and agony must be, which, in the sight of infinite Justice, was requisite to make this atonement. Death, temporal and eternal, was the portion of man; and now Christ is to die, of death by agonizing and dying? The tortures and torments necessary to effect this destruction, Jesus Christ alone could feel; Jesus Christ alone could sustain; Jesus Christ alone can comprehend. And we are referred to them in this most solemn verse: but the apostle himself only drops hints, he does not attempt to explain them; He prayed, He supplicated with strong crying and tears, and He was heard in reference to that which He feared. His prayers, as our Mediator, were answered; and His sufferings and death were complete and effectual as our Sacrifice. This is the glorious sum of what the apostle here states; and it is enough. We may hear it with awful respect, and adore Him with silence, whose grief had nothing common in it to that of other men; and is not to be estimated according to the measures of human miseries.—It was

A weight of *wo*, more than whole worlds could bear.

I shall now make some remarks on particular expressions, and endeavour to show that the words may be understood with a shade of difference from the common acceptation.

Prayers and supplications, &c.] There may be an allusion here to the manner in which the Jews speak of prayer, &c. "Rabbi Jehudah said all human things depend on repentance, and the prayers which men make to the holy blessed God; especially if tears be poured out with the prayers. There is no gate which tears will not pass through." *Sohar*, *Exod.* fol. 5.

"There are three degrees of prayer, each surpassing the other in sublimity; prayer, crying, and tears; prayer is made in silence; crying, with a loud voice; but tears surpass all." *Synops. Sohar*, p. 33.

The apostle shows that Christ used every species of prayer, and those especially by which they allowed a man must be successful with his Maker.

The word *ἱκετήριος*, which we translate supplications, exists in no other part of the New Testament; *ἱκετής* signifies a supplicant, from *ἵκεται*, I come, or approach: it is used in this connexion by the purest Greek writers. Nearly the same words are found in *Isocrates*, *De Pace*, *ἱκετήριος* πᾶσι καὶ ἀνέμοις ποταμῶν, making many supplications and prayers. *ἱκετήρια*, says Suidas, καὶ αἰτιάται ἐλάους καὶ ἀνδρός ἐξερῆται ἐξερῆται οὐ δέονται καταρῆναι πονήματα χειρὸς ἐχθρῶν. "Hiceteria is a branch of olive, rolled round with wool, which suppliants were accustomed to deposit in some place, or to carry in their hands." And *ἱκετής*, *hicetes*, he defines to be, ὁ δοῦλος τοῦ παρακαλῶτος, καὶ δέοντος περὶ τινος ὄντων. "He, who of the most humble and servile manner entreats and begs any thing from another." In reference to this custom,

prayers and supplications * with strong crying and tears unto him * that was able to save him from death, and was heard * in * that he feared ;

8 * Though he were a Son, yet learned he * obedience by the things which he suffered ;

9 And * being made perfect, he became the author of eternal salvation unto all them that obey him :

* Ps. 22. 1. Matt. 27. 46. 50. Mark 15. 34. 37. — Matt. 96. 53. Mark 14. 36. — q Or, for his piety — r Mart. 26. 37. Mark 14. 31. Luke 22. 43. John 12. 27.

The Latins used the phrase *velamenta pretulerunt*, "to hold forth these covered branches," when they made supplication ; and *Herodian* calls them *ἱκετηρίας θαλάσσης*, "branches of supplication." *Livy* mentions the custom frequently ; see lib. xxv. cap. 25. lib. xxix. c. 16. lib. xxav. c. 31. lib. xxxvi. c. 20. The place in lib. xxix. c. 16. is much to the point, and shows us the full force of the word and nature of the custom. "*Decem legati Locrensium, obsiti squalore et sordibus, in comitio sedentibus, consuliibus velamenta supplicium, ramos oleæ, ut Græcis nos est* portantes, ante tribunal cum flebili vociferatione humi procubuerunt." "Ten delegates from the Locrians, squalid and covered with rags, came into the hall where the consuls were sitting, holding out in their hands olive-branches covered with wool, according to the custom of the Greeks ; and prostrated themselves on the ground before the tribunal, with weeping and loud lamentation." This is a remarkable case, and may well illustrate our Lord's situation and conduct. The Locrians, pillaged, oppressed, and ruined, by the consul Q. Plæmius, send their delegates to the Roman government to implore protection and redress. They, the better to represent their situation, and that of their oppressed fellow-citizens, take the *hiecieria*, or olive-branch wrapped round with wool, and present themselves before the consuls in open court ; and, with wailings and loud outcries make known their situation ; the senate heard, arrested Plæmius, boded him with chains, and he expired in a dungeon. Jesus Christ, the representative of, and delegate from, the whole human race oppressed and ruined by Satan and sin, with the *hiecieria*, or ensign of a most distressed suppliant, presents Himself before the throne of God, with strong crying and tears ; and prays against *each* and his ravages, in behalf of those whose representative He was ; and He was heard in that he feared ; the evils were removed, and the oppressor cast down. Satan was bound ; he was spoiled of his dominion ; and is reserved in chains of darkness to the judgment of the great day.

Every scholar will see that the words of the Roman historian answer exactly to those of the apostle ; and the allusion in both is to the same custom. I do not approve of allegorizing, or spiritualizing ; but the allusion and similarity of the expressions led me to make this application. Many others would make more of this circumstance, as the allusion in the text is so pointed to this custom. Should it appear to any of my readers, that I should, after the example of great names, have gone into this house of Rimmon, and bowed myself there, they will pardon their servant in this thing.

To save him from death I have already observed, that Jesus Christ was the representative of the human race ; and have made some observations on the peculiarity of His sufferings, following the common acceptance of the words in the text ; which things are true, howsoever the text may be interpreted. But here we may consider the pronoun *arōw*, him, as implying the collective body of mankind ; the children who were partakers of flesh and blood, chap. ii. 14. The seed of Abraham, ver. 16. who, through fear of death, were all their life subject to bondage. So He made supplication with strong crying, and tears, to Him who was able to save THEM from death ; for I consider the *rōwos*, them, of chap. ii. 15. the same, or implying the same thing, as *arōw*, him, in this verse ; and, thus understood, all the difficulty vanishes away. On this interpretation, I shall give a paraphrase of the whole verse :—*Jesus Christ in the days of his flesh, for He was incarnate that he might redeem the seed of Abraham, the fallen race of man, and in His expiatory sufferings, when representing the whole human race, He offered up prayers and supplications, with strong crying and tears, to Him who was able to save THEM from death ; the intercession was prevalent, the passion and sacrifice were accepted, the sting of death was extracted, and Satan was dethroned.*

If it should be objected, that this interpretation occasions a very unnatural change of person in these verses, I may reply, that the change made by my construction, is not greater than that made between verses 6 and 7 ; in the first of which, the apostle speaks of *Melchisedec*, who, at the conclusion of the verse, appears to be antecedent to the relative *who*, in ver. 7. and yet, from the nature of the subject, we must understand Christ to be meant. And I consider, ver. 8. *Though he were a Son, yet learned he obedience by the things which he suffered*, as belonging not only to Christ, considered in His human nature, but also to Him in His collective capacity ; i. e. belonging to all the sons and daughters of God, who, by means of suffering, and various chastisements, learn submission, obedience, and righteousness ; and this very subject the apostle treats in considerable detail in chap. xii. 2—11. to which the reader will do well to refer.

8. *Though he were a Son* See the whole of the preceding note.

9. *And being made perfect* Καὶ τελειώσιν. And having

10 Called of God a high priest * after the order of Melchisedec. 21 Of whom * we have many things to say, and hard to be uttered, seeing ye are * dull of hearing.

12 For when * for the time ye ought to be teachers, ye have need that one teach you again which be * the first principles of the oracles of God ; and are become such as have need of * milk, and not of strong meat.

* Ch. 3. 6. — Phil. 3. 8. — Ch. 2. 10. & 11. 47. — v Verse 6. Ch. 6. 23. — w John 16. 12. 2 Pet. 3. 16. — x Matt. 13. 15. — y Ch. 6. 1. — z 1 Cor. 3. 1, 2, 3.

finished all ; having died and risen again for : τελειώσιν, signifies to have obtained the goal, to have ended one's labour, and enjoyed the fruits of it, chap. xii. 23.

The spirits of just men made perfect, πνεύματα ἁγίων τετελειωμένων, means the souls of those who have obtained the goal, and obtained the prize. So, when Christ had finished His course of tremendous sufferings, and consummated the whole by His death and resurrection, He became αἴτιος σωτηρίας αἰώνιον, the cause of eternal salvation unto all them who obey Him. He was consecrated both High-priest and Sacrifice, by His offering upon the cross.

In this verse, says Dr. Macknight, "three things are clearly stated :—1. That obedience to Christ is equally necessary to salvation with believing on Him. 2. That He was made perfect as a High-priest, by offering Himself a sacrifice for sin, chap. viii. 3. 3. That by the merit of that sacrifice, He hath obtained pardon and eternal life for them who obey Him." He tasted death for every man ; but He is the Author and Cause of eternal salvation only to them who obey Him. It is not merely believers, but obedient believers, that shall be finally saved. Therefore, this text is an absolute, unimpeachable evidence, that it is not the imputed obedience of Christ that saves any man. Christ has bought men by His blood ; and, by the infinite merit of His death, He has purchased for them an endless glory ; but, in order to be prepared for it, the sinner must, through that grace which He withholds from no man, repent, turn from sin, believe on Jesus as being a sufficient ransom and sacrifice for his soul, receive the gift of the Holy Ghost, be a worker together with Him, walk in a conformity to the Divine will, through this Divine aid, and continue faithful unto death through Him, out of whose fulness he may receive grace upon grace.

10. Called of God a High-priest [Ἰσοπαρ οὐρανίου, being constituted, hailed, and acknowledged], to be a High-priest. In *Hesychius*, we find ἱσοπαρ οὐρανίου, which he translates ἀσφαγεῖται ; hence we learn, that one meaning of this word is to salute : as, when a man was constituted, or anointed king, those who accosted him would say, Hail, king ! On this verse, Dr. Macknight has the following note, with the insertion of which, the reader will not be displeased : "As our Lord, in His conversation with the Pharisees, recorded Matt. xxii. 43. spake of it as a thing certain of itself, and universally known and acknowledged by the Jews, that David wrote the CXth Psalm by inspiration, concerning the Christ, or Messiah ; the apostle was well-founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, Thou art a Priest for ever, after the order of Melchisedec, as directed to Messiah, David's Lord, he justly termed that speech of the Deity, a salutation of Jesus, according to the true import of the word ἱσοπαρ οὐρανίου, which properly signifies to address one by his name, or title, or office ; accordingly, *Hesychius* explains ἱσοπαρ οὐρανίου, by ἀσφαγεῖται. Now, that the deep meaning of this salutation, may be understood, I observe, First, that, by the testimony of the inspired writers, Jesus sat down at the right hand of God, when He returned to heaven, after having finished His ministry upon earth, Mark xvi. 19 ; Acts vii. 56. Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not, however, immediately, but after that He had offered the sacrifice of Himself in heaven, by presenting His crucified body before the presence of God, Heb. i. 3. x. 10. Secondly, I observe, that God's saluting Messiah, a priest after the order of Melchisedec, being mentioned in the Psalm, after God is said to have invited Him to sit at His right hand, is as reasonable to think, the salutation was given Him after He had offered the sacrifice of Himself, and had taken His seat at God's right hand. Considered in this order, the salutation of Jesus as a Priest, after the order of Melchisedec, was a public declaration, on the part of God, that He accepted the sacrifice of Himself, which Jesus then offered, as a sufficient atonement for the sin of the world ; and approved of the whole of His ministrations on earth, and confirmed all the effects of that meritorious sacrifice. And whereas we are informed in the Psalm, that, after God had invited His Son, in the human nature, to sit at His right hand, as Governor of the world, and foretold the blessed fruits of His government, He published the oath by which He made Him a Priest for ever, before He sent Him into the world to accomplish the salvation of mankind ; and declared that He would never repent of that oath : The Lord hath sworn, and will not repent it ; Thou art a Priest for ever, after the similitude of Melchisedec : it was, in effect, a solemn publication of the method in which God would pardon sinners ; and a promise, that the effects of His Son's government, as a King, and of His ministrations as a Priest, shall be eternal ; see chap. vi. 20. Moreover, as this solemn declaration of the dignity of the Son of God, as a King and a Priest for ever in the human nature, was made in the hearing of the angelical hosts, it was designed for this instruction, that they might understand their subordination to God's Son, and pay Him thia,

13 For every one that useth milk * is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are * of full age, a Gr. hath no experience.—b 1 Cor. 2. 6, 15. & 3. 2. & 12. 11. & 14. 20. Eph. 4. 13, 14. 1 Pet. 2. 2.

homage that is due to Him as Governor of the world, and as Saviour of the human race.—Phil. ii. 9, 10. Heb. i. 6. The above explanation of the import of God's *saluting* Jesus a Priest for ever, is founded on the apostle's reasonings in the *seventh* and following chapters, where he enters into the deep meaning of the *oath*, by which that salutation was conferred.¹⁷

11. *Of whom we have many things to say*] The words *περὶ οὗ*, which we translate *of whom*, are variously applied:—1. To *Melchisedec*. 2. To *Christ*. 3. To the *endless Priesthood*. Those who understand the place of *Melchisedec*, suppose that it is in reference to this that the apostle resumes the subject in the *seventh* chapter, where much more is said on this subject, though in very difficult of comprehension: and, indeed, it is not to be supposed, that the Hebrews could be more capable of understanding the subject, when the apostle wrote the *seventh* chapter, than they were, when a few hours before he had written the *fifth*. It is more likely, therefore, that the words are to be understood as meaning *Jesus*, or that *endless Priesthood* of which he was a little before speaking; and which is a subject that carnal Christians cannot easily comprehend.

Hard to be uttered] *Δυσεπαινετός*, difficult to be interpreted; because *Melchisedec* was a typical person. Or, if it refer to the *Priesthood of Christ*, that is still more difficult to be explained, as it implies not only His being constituted a Priest, after this typical order, but His paying down the ransom for the sins of the whole world, and His satisfying the Divine justice by this sacrifice; but, also, thereby opening the kingdom of heaven to all believers, and giving the whole world an entrance to the holy of holies by His blood.

Dull of hearing] *Νωθὸν τὰς ἀκοαίς*. Your souls do not keep pace with the doctrines and exhortations delivered to you. As *νῶθος*, signifies a person who walks heavily, and makes little speed; it is here elegantly applied to those who are called to the Christian race, have the road laid down plain before them, how to proceed specified, and the blessings to be obtained enumerated; and yet make no exertions to get on, but are always learning, and never able to come to the full knowledge of the truth.

12. *For when for the time*] They had heard the Gospel for many years, and had professed to be Christians for a long time; on these accounts, they might reasonably have been expected to be well instructed in Divine things, so as to be able to instruct others.

Which be the first principles] *Τίνα τὰ στοιχεῖα*, certain first principles, or elements. The word *τίνα*, is not the nominative plural, as our translators have supposed, but the accusative case, governed by *διδάσκοντες*; and, therefore, the literal translation of the passage is this:—*Ye have need that one teach you a second time (πάλιν) certain elements of the doctrines of Christ, or oracles of God*, i. e. the notices which the prophets gave concerning the *Priesthood* of Jesus Christ: such as are found in *Psa. cx.* and in *Isa. chap. liii.* By the *Oracles of God*, the writings of the *Old Testament* are undoubtedly meant.

And are become such] The words seem to intimate, that they had once been better instructed, and had now forgotten that teaching: and this was occasioned by their being *dull of hearing*; either they had not continued to hear, or they had heard so carelessly, that they were not profited by what they heard. They had probably totally omitted the preaching of the Gospel; and, consequently, forgotten all that they had learnt. Indeed, it was to reclaim these Hebrews from backsliding, and preserve them from total apostasy, that this epistle was written.

Such as have need of milk] *Milk* is a metaphor by which many authors, both sacred and profane, express the *first principles of religion and science*; and they apply sucking to learning: and every student, in his noviciate, or commencement of his studies, being likened to an infant that derives all its nourishment from the breast of its mother; not being able to digest any other kind of food. On the contrary, those who had well learnt all the first principles of religion and science, and knew how to apply them, were considered as adults, who were capable of receiving, *σρεπὸς τροφῆς*, solid food; i. e. the more difficult and sublime doctrines. The rabbins abound with this figure; it occurs frequently in *Philo*, and in the Greek ethic writers also. In the famous Arabic Poem called *الرحدة* at *Bordah*, written by Abi Abdallah Mohammed ben Said ben Hamad Albusirce, in praise of Mohammed and his religion, every couplet of which ends with the letter *میم*, the first letter in *Mohammed's* name, we meet with a couplet that contains a similar sentiment to that of the apostle:—

والنفس كالطفل أين تتركه شب
حب الرضاع وحي تتركه ينام

"The soul is like to a young infant, whom, if permitted, will grow up to manhood in the love of sucking; but if thou take it from the breast, it will feel itself weaned."

Dr. Owen observes, that there are two sorts of hearers of the Gospel, which are here expressed:—1. By an elegant metaphor or simile: this consists in the conformity that is between bodily food and the Gospel as preached. 2. In the

even those who by reason of use have their senses exercised to discern good and evil.

c Or, perfect. 1 Cor. 2. 6. Eph. 4. 13. Phil. 3. 15.—d Or, of an habit, or, perfection.—e Isa. 7. 15. 1 Cor. 2. 14, 15.

variety of natural food, as suited to the various states of them that feed on it; answered by the truths of the Gospel, which are of various kinds: and, in the exemplification of this metaphor, natural food is reduced to two kinds: 1. *Milk*. 2. *Strong or solid meat*:—and those who feed on these are reduced to two sorts:—1. *Children*. 2. *Men of ripe age*. Both which are applied to hearers of the Gospel.

1. Some there are who are *νηπιόι*, babes or infants: and some are *τελειόι*, perfect or full grown.

2. These babes are described by a double property:—1. They are *dull of hearing*. 2. They are *unskilful in the word of righteousness*.

In opposition to this, those who are *spiritually adult* are, 1. They who are *capable of instruction*. 2. Such as *have their senses exercised to discern both good and evil*. 3. The different means to be applied to these different sorts, for their good, according to their respective conditions, are expressed in the terms of the metaphor: to the first, *γάλα*, milk; to the others, *σρεπὸν τροφῆς*, strong meat. All these are comprised in the following scheme.

The hearers of the Gospel are,

I. *Νηπιόι*: BABES OR INFANTS.

Who are

1. *Νωθὸν τὰς ἀκοαίς*, dull of hearing.

2. *Απειροὶ λόγον δικαιοσύνης*, inexperienced in the doctrine of righteousness.

These have need

Γάλακτος, of milk.

II. *Τελειόι*: PERFECT OR ADULT.

Who are

1. *Φρονιμὸν κρίσε* and prudent.

2. *Τα αἰσθητικὰ γυμνασμένα* *ἐχούσας*, and have their senses properly exercised.

These have need

Σρεπὸς τροφῆς: of solid food.

But all these are to derive their nourishment or spiritual instruction, *ἐκ τῶν ὁράσεων τοῦ Θεοῦ*, from the oracles of God. The word *oracle*, by which we translate the *λόγον* of the apostle, is used, by the best Greek writers, to signify a *Divine speech*, or answer of a deity to a question proposed. It always implied a speech or declaration purely celestial, in which man had no part: and it is thus used wherever it occurs in the New Testament. 1. It signifies the LAW received from God by Moses, Acts vii. 33.

2. The *Old Testament* in general: the holy men of old having spoken by the inspiration of the Divine Spirit, Rom. iii. 2. and in the text under consideration.

3. It signifies *Divine revelation* in general, because all delivered immediately from God, 1 Thess. ii. 13. 1 Pet. iv. 11. When we consider what respect was paid by the heathens to their oracles, which were supposed to be delivered by those gods which were the objects of their adoration, but which were only impostures, we may then learn what respect is due to the true oracles of God.

Among the heathens, the credit of oracles was so great, that, in all doubts and disputes, their determinations were held sacred and inviolable: whence vast numbers flocked to them for advice in the management of their affairs; and no business of any importance was undertaken, scarcely any war waged, or peace concluded, any new form of government instituted, or new laws enacted, without the advice and approbation of the oracle. *Cæsar*, before he durst venture to declare war against the Persians, consulted not only the most famous oracles of Greece, but sent ambassadors as far as Libya, to ask advice of Jupiter Ammon. *Minos*, the Athenian lawgiver, professed to receive instructions from Jupiter how to model his intended government; and *Lycurgus*, legislator of Sparta, made frequent visits to the Delphian Apollo, and received from him the platform of the Lacedæmonian commonwealth.—See Broughton.

What a reproach to Christians who hold the Bible to be a collection of the Oracles of God, and who not only do not consult it in the momentous concerns of either this or the future life, but go in direct opposition to it. Were every thing conducted according to these oracles, we should have neither war nor desolation in the earth; families would be well governed, and individuals universally made happy.

Those who consulted the ancient oracles, were obliged to go to enormous expenses, both in sacrifices and in presents, to the priests. And when they had done so, they received oracles which were so equivocal, that howsoever the event fell out, they were capable of being interpreted that way.

13. *For every one that useth milk*] It is very likely that the apostle, by using this term, refers to the doctrines of the law, which were only the rudiments of religion, and were intended to lead us to Christ, that we might be justified by faith.

The word of righteousness] *Λόγος δικαιοσύνης*. The doctrine of justification. I believe this to be the apostle's meaning. He that uses milk, rests in the ceremonies and observances of the law, is unskilful in the doctrine of justification; for this requires faith in the sacrificial death of the promised Messiah.

14. But strong meat] The high and sublime doctrines of Christianity, the attainment, justification by faith, the gift of the Holy Ghost, the fulness of Christ dwelling in the souls of men, triumph in and over death, the resurrection of the body, the glorification of both body and soul in the realms of blessedness; and an endless union with Christ in the throne of His glory. This is the *strong food* which the genuine Christian understands, receives, digests, and grows thereby.

By reason of use] Who, by constant hearing, believing, praying, and obedience, use all the graces of God's Spirit; and, in the faithful use of them, find every one improved; so that they duly grow in grace, and in the knowledge of Jesus Christ, our Lord.

Have their senses exercised] The word *αἰσθητήρια*, signifies the different organs of sense, as the *eyes, ears, tongue, and palate, nose, and finger-ends*, and the nervous system in general, through which we gain the sensations called *seeing, hearing, tasting, smelling, and feeling*. These organs of sense being frequently exercised, or employed, on a variety of subjects, acquire the power to discern the various objects of sense; viz. all objects of *light*; difference of *sounds*; of *tastes*, or *saps*; of *odours*, or *smelling*; and of *hard, soft, wet, dry, cold, hot, rough, smooth*, and all other *tangible* qualities.

There is something in the soul that answers to all these senses in the body. And as universal nature presents to the other senses their different and appropriate objects; so religion presents to these interior senses the objects which are suited to them. Hence, in Scripture, we are said, even in spiritual things, to *see, hear, taste, smell, and touch, or feel*. These are the means by which the soul is rendered comfortable, and through which it derives its happiness and perfection.

In the *adult Christian* these senses are said to be *εὐχρησμένα, exercised*, a metaphor taken from the *athlete, or contender* in the Grecian games, who were wont to employ all their powers, skill, and agility, in mock fights, running, wrestling, &c. that they might be the better prepared for the actual contests when they took place. So these employ and improve all their powers; and in using grace, get more grace; and thus being able to discern good from evil, they are in little danger of being imposed on by false doctrine, or by the pretensions of hypocrites; or of being deceived by the subtleties of Satan. They feel that their security depends, under God, on this exercise; on the proper use which they make of the grace already given them by God. Can any reader be so dull as not to understand this.

CHAPTER VI.

We must proceed from the first principles of the doctrine of Christ unto perfection, and not lay the foundation a second time, 1—3. Those who were once enlightened, and have been made partakers of the Holy Ghost, and the various blessings of the Gospel, if they apostatize from Christ, and finally reject Him as their Saviour, cannot be renewed again to repentance, 4—6. The double similitude of the ground blessed of God, and bearing fruit; and of that ground which is cursed of God, and bears briars and thorns, 7, 8. The apostle's confidence in them, and his exhortation to diligence and perseverance, 9—12. God's promise and oath to Abraham, by which the immutability of His counsel is shown in order to excite our hope, 13—18. *Hope is the anchor of the soul, and enters within the veil*, 19, 20. [A. M. cir. 4067. A. D. cir. 63 A. Olynp. cir. CCX. 3. A. U. C. cir. 816.]

THEREFORE leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

a Phil 3:12, 13. Ch. 5:12—h Or, the word of the beginning of Christ—c Ch. 9:14—d Acts 19:4, 5—e Acts 8:14, 15, 16, 17 & 19:5 & Acts 17:31, 32.

NOTES.—Verse 1. *Therefore* Because we have been so indoctrinated, slow of heart; and have still so many advantages;—

Leaving the principles of the doctrine of Christ Ceasing to continue in the state of babes, who must be fed with milk, with the lowest doctrines of the Gospel; when ye should be capable of understanding the highest.

Let us go on to perfection Let us never rest till we are adult Christians; till we are saved from all sin, and are filled with the Spirit and power of Christ.

The words *τὸν τῆς ἀρχῆς τὸν Χριστοῦ λόγον*, might be translated the discourse of the beginning of Christ, as in the margin; that is, the account of His incarnation, and the different types and ceremonies in the law, by which His advent, nature, office, and miracles, were pointed out. The whole law of Moses pointed out Christ, as may be seen at large in my comment on the Pentateuch; and therefore the words of the apostle may be understood thus, Leave the law, and come to the Gospel. Cease from Moses, and come to the Messiah.

Let us go on unto perfection The original is very emphatic, *εὐχρηστέον τὴν ἀρχαίαν διδασκαλίαν*—Let us be carried on to this perfection: God is ever ready, by the power of His Spirit, to carry us forward, to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attaining the end of our faith, the salvation of our souls from all sin, if God carry us forward to it; and this He will do, if we submit to be saved in His own way, and on His own terms. Many make a violent outcry against the doctrine of perfection, i. e. against the heart being cleansed from all sin in this life, and filled with love to God and man; because they judge it to be impossible! Is it too much to say of these, that they know neither the Scripture, nor the power of God?—Surely the Scripture promises the thing; and the power of God can carry us on to the possession of it.

Laying again the foundation of repentance The phrase *κεκαρπυα, dead works*, occurs but once more in the Sacred Writings, and that is in chap. ix. 14. of this epistle; and in both places it seems to signify such works as deserve death; works of those who were dead in trespasses, and dead in sins; and dead by sentence of the law, because they had, by these works, broken the law. Repentance may be properly called the foundation of the work of God in the soul of man, because by it we forsake sin, and turn to God to find mercy.

Faith towards God Is also a foundation, or fundamental principle, without which it is impossible to please God; and the need of God's mercy; by faith we find that mercy.

But it is very likely that the apostle refers here to the *Liturgical law*; which, in its painful observances, and awful denunciations of Divine wrath, against every breach of that law, was well calculated to produce repentance, and make it a grievous and bitter thing to sin against God. And as to *faith in God*, that was essentially necessary, in order to see the end of the commandment; for, without faith in Him who was to come, all that repentance was unavailable; and all the ritual observances without profit.

2. *Of the doctrine of baptisms* "There were two things,"

2 d Of the doctrine of baptisms, * and of laying on of hands, † and of resurrection of the dead, ‡ and of eternal judgment.

3 And this will we do, h if God permit.

4 For it is impossible for those who were once enlightened,

a Acts 24:25. Rom. 2:16—h Acts 1:7, 1. 1 Cor. 1:19—i Matt. 23:31, 32. Ch. 10:35.

says Dr. Owen, "peculiar to the Gospel, the doctrine of it, and the gifts of the Holy Ghost. Doctrine is called baptism, Deut. xxxii. 2. hence the people are said to be baptized to Moses, when they were initiated into his doctrines, 1 Cor. x. 52. The baptism of John was his doctrine, Acts xix. 3. and the baptism of Christ was the doctrine of Christ, wherewith He was to sprinkle many nations, Isa. lii. 15. This is the first baptism of the Gospel, even its doctrine. The other, was the communication of the gifts of the Holy Ghost, Acts i. 5. and this alone is what is intended by the laying on of hands; and then the sense will be, the foundation of Gospel baptisms, namely, preaching, and the gifts of the Holy Ghost."

I am afraid, with all this great man's learning, he has not hit the meaning of the apostle. As teaching is the means by which we are to obtain the gifts of the Holy Ghost, surely the apostle never designed to separate them, but to lead men immediately through the one to the possession of the other. Nor is the word baptism mentioned in the passage in Deuteronomy which he quotes; nor, indeed, any word properly synonymous. Neither *βαπτισμός, baptism, πνευματικός, sprinkling*, nor any verb formed from them, is found in the Septuagint, in that place. But the other proofs are sufficiently in point, viz. that by baptism, in the other places referred to, doctrine or teaching is meant; but to call TEACHING one baptism, and the gifts of the Holy Ghost another baptism, and to apply this to the explanation of the difficulty here, is very far from being satisfactory.

I am inclined to think that all the terms in this verse, as well as those in the former, belong to the *Liturgical law*; and are to be explained on that ground.

Baptisms, or immersions of the body in water, sprinklings, and washings, were frequent as religious rites among the Hebrews; and were all emblematical of that purity which a holy God requires in his worshippers; and without which they cannot be happy here, nor be glorified in heaven.

Laying on of hands Was also frequent, especially in sacrifices: the person bringing the victim laid his hands on its head, confessed his sins over it, and then gave it to the priest to be offered to God, that it might make atonement for his transgressions. This also had respect to Jesus Christ, that Lamb of God who takes away the sins of the world.

The doctrine also of the resurrection of the dead, and of eternal judgment, were both Jewish; but were only partially revealed, and then referred to the Gospel. Of the resurrection of the dead, there is a fine proof in Isa. xvi. 19. where it is stated to be the consequence of the death and resurrection of Christ; for so I understand the words, *Thy dead shall live; with my dead body shall they arise: awake and sing; ye that dwell in the dust; for thy die is as the dew of herbs; and the earth shall cast out the dead*. The valley of dry bones, Ezek. xxxvii. 1, &c. is both an illustration and proof of it. And Daniel has taught both the resurrection, and the eternal judgment, chap. xii. 2. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

Now, the foundation of all these doctrines was laid in the Old Testament; and they were variously represented under

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

1 John 4. 10, & 6. 32. Eph 2. 5.

the law; but they were all referred to the Gospel for their proof and illustration. The apostle, therefore, wishes them to consider the Gospel as holding forth these in their full spirit and power:—1. It preaches *repentance* unto life. 2. *Faith* in God through Christ, by whom we receive the atonement. 3. *The baptism by water*, in the name of the Holy Trinity; and *the baptism of the Holy Ghost*. 4. *The imposition of hands*, the true sacrificial system; and by and through it the communication of the various gifts of the *Holy Spirit*, for the instruction of mankind, and the edification of the church. 5. *The resurrection of the dead*, which is both proved and illustrated by the resurrection of Christ. 6. The doctrine of the *eternal or future judgment* which is to take place at the bar of Christ Himself; God having committed all judgment to His Son: called here *ἡ ἀνάστασις, eternal, or ever-during judgment*, because the sentences then pronounced shall be irreversible. Some understand the whole of the *initiation* of persons into the church, as the candidates for admission were previously instructed in those doctrines which contained the *fundamental principles* of Christianity. The Hebrews had already received these:—But should they Judaize, or mingle the Gospel with the law, they would thereby exclude themselves from the Christian church; and should they be ever again admitted, they must come through the same gate, or lay a second time, *ταῦτα*, this foundation. But should they totally apostatize from Christ, and finally reject Him, then it would be impossible to *renew them again to repentance*; they could no more be received into the Christian church, nor have any right to any blessing of the Gospel dispensation: and, finally rejecting the Lord who bought them, would bring on themselves and their land swift destruction.—See the 4th and following verses; and particularly the notes on verses 8 and 9.

3. *And this will we do*] God being my helper, I will teach you all the sublime truths of the Gospel; and show you how all its excellencies were typified by the law; and particularly by its sacrificial system.

4. *For it is impossible for those who were once enlightened*] Before I proceed to explain the different terms in these verses, it is necessary to give my opinion of their design and meaning:—1. I do not consider them as having any reference to any person *professing Christianity*. 2. They do not belong, nor are they applicable, to *backsliders* of any kind. 3. They belong to *apostates* from Christianity; to such as reject the whole *Christian system*, and its *Author* the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impostor, and vindicate His murderers in having crucified Him as a malefactor; and thus they render their salvation impossible, by *willfully and maliciously* rejecting the Lord that bought them. No man, *believing in the Lord Jesus* as the great Sacrifice for sin, and acknowledging *Christianity* as a *Divine revelation*, is here intended; though he may have unfortunately *backslidden* from any degree of the salvation of God.

The design of these solemn words is evidently—*First*, to show the Hebrews that apostasy from the highest degrees of grace was possible; and that those who were highest in the favour of God might sin against Him, lose it, and perish everlastingly. *Secondly*, to warn them against such an awful state of perdition, that they might not be led away, by either the persuasions or persecutions of their countrymen, from the truth of the heavenly doctrine which had been delivered to them. And, *Thirdly*, to point out the destruction which was shortly to come upon the Jewish nation.

Once enlightened—*Thoroughly instructed* in the nature and design of the Christian religion, having received the knowledge of the truth, chap. x. 32; and being convinced of sin, righteousness, and judgment, and led to Jesus the Saviour of sinners.

Tasted of the heavenly gift] Having received the knowledge of salvation by the remission of sins, through the Day-spring which, from on high, had visited them. Such having received Christ, the *heavenly Gift* of God's infinite love, John iii. 16, the *living Bread* that came down from heaven, John vi. 51, and thus *tasting* that the Lord is gracious, 1 Pet. ii. 3. and witnessing the full effects of the Christian religion.

Partakers of the Holy Ghost] The Spirit Himself witnessing with their spirits that they were the children of God, and thus assuring them of God's mercy towards them, and of the efficacy of the atonement through which they had received such blessings.

5. *And have tasted the good word of God*] Have had this proof of the excellence of the *promise* of God in sending the Gospel, the Gospel being itself the *good word* of a good God; the reading and preaching of which they find sweet to the taste of their souls. Genuine believers have an *appetite* for the word of God; they *taste* it, and then their *relish* for it is the more abundantly increased. The more they get, the more they wish to have.

The powers of the world to come] Δυναμεις τε μελλουσας αυρας These words are understood two ways:—1. The

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh out

m Gal. 3. 2, 5. Ch. 2. 4.—n Ch. 2. 5.—o Ch. 10. 39.

powers of the world to come may refer to the stupendous miracles wrought in confirmation of the Gospel: the Gospel dispensation being the world to come in the Jewish phraseology, as we have often seen; and that *ἄνωγας*, is often taken for a *mighty work, or miracle*, is plain from various parts of the Gospels. The prophets had declared that the Messiah, when He came, should work many miracles, and should be as mighty in word and deed, as was *Moses*; see Deut. xviii. 15—19. And they particularly specify the giving sight to the blind, hearing to the deaf, strength to the lame, and speech to the dumb, Isa. xxxv. 5, 6. All these miracles Jesus Christ did in the sight of this very people: and thus they had the highest evidence they could have, that Jesus was the promised Messiah; and could have no pretence to doubt His mission, or apostatize from the Christian faith which they had received; and hence it is no wonder that the apostle denounces the most awful judgments of God against those who had apostatized from the faith which they had seen thus confirmed.

2. The words have been supposed to apply to those *communications and foretastes of eternal blessedness*, or of the joys of the world to come, which they who are justified through the blood of the covenant, and walk faithfully with their God, experience: and to this sense, the word *γευσαμενος, have tasted*, is thought more properly to apply. But *γευω, to taste*, signifies to experience, or have full proof of a thing. Thus, *to taste death*, Matt. xvi. 28, is to die, to come under the power of death; fully to experience its destructive nature, as far as the body is concerned.—See also Luke ix. 27. John viii. 52. And it is used in the same sense in chap. ii. 9. of this epistle, where Christ is said to *taste death for every man*; for, notwithstanding the metaphor, which the reader will see explained in the note on the above place, the word necessarily means that He did *actually die*, that He *fully experienced* death, had the fullest proof of it and of its malignity He could have, independently of the corruption of His flesh; for, over this, death could have no power. And to *taste* that the Lord is gracious, 1 Pet. ii. 3, is to experience God's graciousness thoroughly, in being made *living stones built up into a spiritual house*, constituted *holy priests to offer spiritual sacrifices acceptable to God*; see ver. 5. And in this sense it is used by the purest Greek writers.—See several examples in *Schleusner*.

It seems, therefore, that the first opinion is the best founded. 6. *If they shall fall away*] Kai παραπεσοντας, and having fallen away. I can express my own mind on this translation nearly in the words of Dr. Macknight:—“The participles *παπεσας, who were enlightened γευσαμενος, have tasted*, and *γευσθησας, were made partakers, being aorists*, are properly rendered by our translators in the *past time*; wherefore, *παπεσοντας, being an aorist*, ought likewise to have been translated in the *past time, HAVE fallen away*. Nevertheless, our translators, following Beza, who, without any authority from ancient MSS. has inserted in his Version, the word *si, if*, have rendered this clause, *If they fall away*, that this text might not appear to contradict the doctrine of the *perseverance of the saints*. But as no translator should take upon him to add to, or alter the Scriptures, for the sake of any favourite doctrine; I have translated *παπεσοντας, in the past time, have fallen away*, according to the true import of the word, as standing in connexion with the other aorists in the preceding verses.”

Dr. Macknight was a Calvinist; and he was a thorough scholar and an honest man; but, professing to give a translation of the epistle, he consulted not his creed, but his candour. Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present authorized Version; the church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity.

It appears from this, whatever sentiment may gain or lose by it, that there is a fearful possibility of *falling away from the grace of God*; and if this scripture did not say so, there are many that do say so. And were there no scripture express on this subject, the nature of the present state of man, which is a state of probation or trial, must necessarily imply it. Let him who most assuredly standeth, take heed lest he fall.

To renew them again unto repentance] As repentance is the first step that a sinner must take, in order to return to God, and as sorrow for sin must be useless in itself, unless there be a proper sacrificial offering, these, having rejected the only available Sacrifice, their repentance for sin, had they any, would be nugatory, and their salvation impossible on this simple account; and this is the very reason which the apostle immediately subjoins:—

Seeing they crucify to themselves the Son of God] They reject Him on the ground that He was an impostor, and justly put to death. And thus they are said to *crucify him to themselves*; to do that in their present apostasy which the Jews did: and they show thereby, that, had they been present when He was crucified, they would have joined with His murderers.

And put Him to an open shame] Ηρασαντες παρ' ἑαυτων, and

upon it, and bringeth forth herbs meet for them ^P by whom it is dressed, ^Q receiveth blessing from God.

8 ^R But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 ^S For ^T God is not unrighteous to forget ^U your work and labour.

^U Or, for—^Q Psal. 65. 10.—^r Isa. 5. 6.—^s Prov. 11. 31. Matt. 10. 42 & 25. 40. John 13. 29.—^t Rom. 3. 1. 2 Thess. 1. 6.

have made Him a public example; or, crucifying unto themselves, and making the Son of God a public example. That is, they show openly that they judge Jesus Christ to have been worthy of the death which He suffered; and was justly made a public example by being crucified. This shows that it is *final apostacy*, by the total rejection of the Gospel, and blasphemy of the Saviour of men, that the apostle has in view.—See the note introductory to ver. 4.

7. *For the earth which drinketh in the rain*]. As much as if He had said, In giving up such apostates as utterly incurable, we act as men do in cultivating their fields; for, as the ground which drinketh in the rain by which the providence of God waters it, brings forth fruit to compensate the toil of the tiller; and continues to be cultivated, God granting His blessing to the labours of the husbandman:—So—

8. *That which beareth thorns and briers is rejected*]. That is, the land which, notwithstanding the most careful cultivation, receiving also, in due times, the early and latter rain, produces nothing but thorns and briers, or noxious weeds of different kinds, is rejected, *ἀκύριος*, is given up as unimprovable; its briers, thorns, and brush-wood burnt down, and then left to be pastured on by the beasts of the field. This seems to be the custom in husbandry to which the apostle alludes. The nature of the case prevents us from supposing that he alludes to the custom of *pushing and burning*, in order to farther fertilization. This practice has been common from very early times:

Nepe etiam steriles incendere profuit agros;

Atque lexem stipulam crepitantibus ure flammis.

VIRG. *Geor.* l. v. 84.

Long practice has a sure improvement found,

With kindled fires to burn the barren ground:

When the light stubble to the flames resigned,

Is driven along, and crackles in the wind. DRYDEN.

But time, I say, the circumstances of the case prevent us from supposing to be intended.

Is *nigh unto cursing*]. It is acknowledged, almost on all hands, that this epistle was written *before* the destruction of Jerusalem by the Romans. This verse is, in my opinion, a proof of it; and here I suppose the apostle refers to that *approaching destruction*; and perhaps he has this all along in view, but speaks of it *covertly*, that he might not give offence.

There is a *good sense* in which all these things may be applied to the Jews at large, who were favoured by our Lord's ministry and miracles. They were *enlightened* by His preaching; *tasted* of the benefits of the *heavenly gift*, the Christian religion established among them; saw many of their children and relatives made *partakers of the Holy Ghost*; *tasted* the *good word of God*, by the fulfilment of the promise made to Abraham; and saw the almighty power of God exerted, in working a great variety of *miracles*. Yet, after being convinced that never man spake as this man, and that none could do those miracles which He did, except God were with Him; after having followed Him in thousands, for three years, while He preached to them the Gospel of the kingdom of God; they *fell away* from all this, crucified Him, who, even in His sufferings as well as His resurrection, was demonstrated, by miracles, to be the Son of God; and then, to vindicate their unparalleled wickedness, endeavoured to make Him a *public example*, by reproaches and blasphemies. Therefore their *sense*, which had received much moral cultivation, from Moses, the prophets, Christ, and His apostles, and now bore nothing but the most vicious fruits, pride, unbelief, hardness of heart, contempt of God's word and ordinances, blasphemy, and rebellion, was *rejected*, reprobated of God; was *nigh unto cursing*, about to be cast off from the Divine protection; and their city and temple were shortly to be *burnt up* by the Roman armies. Thus the apostle, under the case of *individuals*, points out the destruction that was to come upon this people in *general*, and which actually took place about *seven* years after the writing of this epistle! And this appears to be the very subject which the apostle has in view in the parallel solemn passages, chap. x. 26—31. and, viewed in this light, much of their obscurity and difficulty vanishes away.

9. *But, beloved*]. Here he softens what he had before said: having given them the most solemn warning against apostacy, he now encourages them to persevere, commends the good that is in them, and excites them to watchfulness and activity. *Better things of you*]. Than that you shall resemble that *unfruitful ground*, that can be improved by no tillage, and is thrown into *waste*, and is fit only for the beasts of the forest to roam in.

Things that accompany salvation]. Τα *χρημα σωτηρίας*, things that are suitable to a state of salvation; you give proofs still that you have not, whatever others have done, *departed from the living God*. Several of your brethren have already apostatized; and the whole nation is in a state of rebellion against God; and, in consequence of their final rejec-

labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire ^V that every one of you do show the same diligence ^W to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience ^X inherit the promises.

^u 1 Thess. 1. 3.—^v Rom. 15. 25. 2 Cor. 5. 1 & 9. 1, 12. 2 Tim. 1. 13.—^w Ch. 3. 6, 14.—^x Col. 3. 2.—^y Ch. 13. 6.

tion of Christ and His Gospel, are about to be finally rejected by God. They must meet with *destruction*; they have the things that are *suitable to, and indicative of, a state of reprobation*; the wrath of God will come upon them to the uttermost; but while they meet with *destruction*, you shall meet with *salvation*. It is worthy of remark, that no *genuine Christian* perished in the destruction of Jerusalem; they all, previous to the siege by Titus, escaped to *Pella*, in *Galilee*; and it is remarkable that not one *Jew* escaped! All either fell by the sword, perished by *famine*, or were led into *captivity*! According to their own unrepentance, *His blood be upon us and our children!* God visited and avenged the innocent blood of Christ upon them and upon their posterity, and they continue to be monuments of His displeasure to the present day.

10. *God is not unrighteous*]. God is only *bound* to men by His own promise: this promise He is not obliged to make; but, when once made, His *righteousness or justice* requires Him to keep it: therefore, whatever He has promised, He will certainly perform. But He has promised to reward every good work and labour of love, and He will surely reward yours: God's promise is God's debt.

Every good work must spring from *faith in the name*, being, and goodness, of God; and every work that is truly good must have *love for its motive*, as it has God for its end.

The word *τὸν κόπον, labour*, prefixed to *love*, is wanting in almost every MS. and Version of importance. Griesbach has left it out of the text.

Ministered to the saints]. Have contributed to the support and comfort of the poor Christians who were suffering persecution in Judea. As they had thus ministered, and were still ministering, they gave full proof that they had a common cause with the others; and this was one of the things that proved them to be in a state of salvation.

11. *He desireth*]. *ἐπιθυμῶντες*, we earnestly wish that each person among you may continue, *ἐνδοξάζοντες*, to manifest, exhibit to full view, the same diligence. There might be reason to suspect that some, through fear of man, might not wish the good they did to be seen, lest they also should suffer persecution. This would not comport with the generous noble spirit of the Gospel; the man who is afraid to let his decided attachment to God be known, is not far from backsliding. He who is more afraid of man than he is of God *Unrighteous*, can have very little religion. As the church of Christ required all those who in these times embraced the Gospel, to be publicly baptized, those who submitted to this rite gave full proof that they were thoroughly convinced of the truths of Christianity; and they gave this as a *public pledge* that they would be faithful.

The same diligence]. They had an *active faith*, and a *labouring love*; and the apostle wishes them to persevere in both. They were diligent, very diligent; and he desires them to continue so.

To the full assurance of hope]. *ἵπρος τὴν πληροφάναν τῆς ἐλπίδος*. "The full assurance of faith," says Mr. Wesley, "relates to present pardon; the full assurance of hope, to future glory: the former is the highest degree of *Divine evidence* that God is reconciled to me in the Son of His love; the latter is the same degree of *Divine evidence* wrought in the soul by the same immediate inspiration of the Holy Ghost, of persevering grace, and of eternal glory. So much and no more, as faith every moment beholds with open face; so much does hope see to all eternity. But this assurance of faith and hope is not an opinion, not a bare construction of Scripture; but is given immediately by the power of the Holy Ghost; and what none can have for another, but for himself only."

We must not misapprehend these excellent sayings of this eminent man: 1. The person who has this *full assurance of hope*, is he, who not only knows and feels that his sins are forgiven through Christ Jesus; but also that his heart is purified from all unrighteousness; that the whole body of sin and death is destroyed, and that he is fully made a partaker of the Divine nature. As, without holiness, complete entire holiness, no man can see God; so, without this, none can scripturally or rationally hope for eternal glory; it being a contradiction to profess to have the full assurance of hope, to enjoy a state and place for which the soul is conscious it is not prepared. 2. All that is said here must be understood as still implying the absolute necessity of continuing in the same degree of grace, from which this full assurance of hope is derived. This full assurance, therefore, does not imply, that the man will absolutely persevere to the end; but that if he do persevere in this same grace, he shall infallibly have an eternal glory. There is no unconditional perseverance in this Scripture; nor can there be such a state of probation.

12. *That ye be not slothful*]. This shows how the full assurance of hope is to be regulated and maintained. They must be diligent, sloth is here, will deprive them both of hope and

same way by *Hesychius*: it occurs in no other part of the *New Testament*, but may be found in *Wisdom*, chap. xii. 8. and in *Isa.* xxviii. 4. quoted above from the Septuagint. From this we may at once perceive the meaning of the phrase: Jesus is the *first-fruits* of human nature that has entered into the heavenly kingdom; the first human body that was ripe for glory, and ripe long before the rest of the children who are partakers of flesh and blood. And He is entered for us, as the first-fruits of all who have found redemption in His blood.—Compare John xiv. 2. 1 Cor. xv. 20, 23. and the notes there.

The metaphorical allusion is to the person who carries the anchor within the pier head, because there is not yet water sufficient to carry the ship in; and to this I have already referred.

After the order of Melchisedec] After a long digression the apostle resumes his explanation of *Psalm*. ex. 4. which he had produced, chap. v. 6, 10. in order to prove the permanency of the High-priesthood of Christ.

CHAPTER VII.

Concerning the greatness of Melchisedec, after whose order Christ is a High-priest, 1—4. The Levites had authority to take tithes of the people; yet Abraham, their representative, paid tithes to Melchisedec, 5—10. Perfection cannot come by the Mosaic law; else there could be none for another Priest, after the order of Melchisedec, according to the prediction of David, in Psalm ex. which Priest is sprung from a tribe to which the Priesthood, according to the law, did not appertain; but the Christ is a Priest for ever, not according to the law, but after the power of an endless life, 11—17. The law, therefore, is disannulled, because of its unprofitableness and imperfection; and Christ has an unchangeable Priesthood, 18—21. He is therefore able always to save them that come unto Him, being in every respect a suitable Saviour; and He has offered up Himself for the sins of the people, 25—27. The law makes those priests who have inferiority; but He who is consecrated by the oath is perfect, and endures for ever, 28. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX 3. A. U. C. cir. 816.]

INOR this *Melchisedec*, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being an interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

a Gen. 14. 18, &c.—b Gr without pedigree.—c Isa. 53. 5. Erra 2. 62.

NOTES.—Verse 1. *For this Melchisedec, king of Salem*] See the whole of this history largely explained in the notes on Gen. xiv. 18, &c. and the concluding observations at the end of that chapter.

The name Melchisedec, מלכיצדק, is thus expounded in *Beresith Rabba*, sect. 43. fol. 42. מלכיצדק מלכיצדק יושבעיר, "The Justifier of those who dwell in Him;" and this is sufficiently true of Christ, but false of Jerusalem, to which the rabbins apply it; who state that it was originally called *Tsedek*, and that it justified its inhabitants.

Salem is generally understood to be Jerusalem; but some think that it was that city of Shechem mentioned Josh. iii. 23. St. Jerom was of this opinion.

2. *Gave a tenth part of all*] It was an ancient custom among all the nations of the earth, to consecrate a part or tenth of the spoils taken in war to the objects of their worship. Many examples of this kind occur. This, however, was not according to any provision in law, but merely ad libitum, and as an eucharistic offering to those to whom they imagined they owed the victory. But neither Abraham's dedication, nor theirs, had anything to do either with tithes as prescribed under the Mosaic dispensation, or as claimed under the Christian.

3. *Without father, without mother*] The object of the apostle, in thus producing the example of Melchisedec, was to show—1. That Jesus was the Person prophesied of in the sixth Psalm; which Psalm the Jews uniformly understood as predicting the Messiah. 2. To answer the objections of the Jews against the legitimacy of the Priesthood of Christ, taken from the stock from which He proceeded. The objection is this:—if the Messiah is to be a true priest, he must come from a legitimate stock, as all the priests under the law have regularly done; otherwise we cannot acknowledge him to be a priest. But Jesus of Nazareth has not proceeded from such a stock; therefore we cannot acknowledge him for a priest, the antitype of Aaron. To this objection the apostle answers, that it was not necessary for the priest to come from a particular stock; for Melchisedec was a priest of the Most High God, and yet was not of the stock, either of Abraham or Aaron, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high-priest: partly by Divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest dignity. 1. God had commanded, Lev. xxi. 10. that the high-priest should be chosen from among their brethren; i. e. from the family of Aaron. 2. That he should marry a virgin. 3. He must not marry a widow. 4. Nor a divorced person. 5. Nor a harlot. 6. Nor one of another nation. He who was found to have acted contrary to these requisitions, was, *jure Divino*, excluded from the pontificate. On the contrary, it was necessary that he who desired this honour should be able to prove his descent from the family of Aaron; and if he could not, though even in the priesthood, he was cast out, as we find from Ezra ii. 62. and Nehem. vii. 63.

To these Divine ordinances the Jews have added, 1. That no proselyte could be a priest; 2. Nor a slave; 3. Nor a bastard; 4. Nor the son of a Nethinim; 5. Nor one whose father exercised any base trade. And that they might be well-assured of all this, they took the utmost care to preserve their genealogies,

1. We have in this chapter a very solemn warning against *backsliding* and *apostasy*; and that *negligence* and *sloth* which are their forerunners. A man cannot be careless about God and heaven, till he has lost his relish for sacred things; and this relish he cannot lose while he is diligent and faithful. The slightest departure from *truth* and *purity* may ultimately lead to a denying, and even reviling, of the Lord who bought him.

2. Every obedient believer in Christ Jesus has both the oath and promise of God that He will make all grace abound towards him; for, in blessing God will bless him; he may be greatly agitated and distressed, but while he continues in the obedience of faith, he will ride out the storm. His anchor is within the veil, while his heart is right with God. Jesus is gone before to prepare a place for him; and where the first-fruits are, there will soon be the whole lump. He who perseveres unto death, shall as surely see God as Jesus Christ now does. God's oath and promise cannot fail.

3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abiding a priest continually.

4. Now consider how great this man was, and unto whom even the patriarch Abraham gave the tenth of the spoils.

5. And verily he that they are of the sons of Levi, who receive Neh. 7. 61. Luke 1. 24. & 2. 23.—d Gen. 14. 18—20.—e Num. 18. 21, 25.

gies, which were regularly kept in the archives of the temple. When any person aspired to the sacerdotal function, his genealogical table was carefully inspected; and if any of the above blemishes was found in him, he was rejected.

He who could not support his pretensions by just genealogical evidences, was said by the Jews to be *without father*. Thus in *Beresith Rabba*, sect. 18. fol. 18. on these words, *For this cause shall a man leave father and mother*—It is said, if a proselyte to the Jewish religion have married his own sister, whether by the same father or by the same mother, they cast her out, according to *Rabbi Meir*. But the wise men say, if she be of the same mother, they cast her out; but, if of the same father, they retain her, וְשֵׁן 28 פְּנֵי שֵׁין אֲבָל גּוֹל, "for a Gentile has no father;" i. e. his father is not reckoned in the Jewish genealogies. In this way both Christ and Melchisedec were *without father* and *without mother*; i. e. were not descended from the original Jewish sacerdotal stock. Yet Melchisedec, who was a Canaanite, was a priest of the Most High God. This sense *Suidas* confirms under the word Melchisedec, where, after having stated that, having reigned in Salem 113 years, he died a righteous man and a bachelor, Ἀνευδαχῆτος ἐστίν, πᾶσι τοις ὑποτάχουσιν ἐκ τῶν σπουδαίων ἁγίων, οὗτος ἐστὶν γενεολογία ἡρώδης, he adds, "He is, therefore, said to be *without descent* or *genealogy*, because he was not of the seed of Abraham, but of Canaanitish origin, and sprung from an accursed seed; therefore he is without the honour of a genealogy." And he further adds, "That, because it would have been highly improper for him, who was the most righteous of men, to be joined in affinity to the most unrighteous of nations, he is said to be *απαρὰ καὶ μητέρα, without father and without mother*." This sort of phraseology was not uncommon, when the genealogy of a person was unknown or obscure: so Seneca, in his 104th epistle, speaking of some of the Roman kings, says, *De Serrio matre dubitatur; Auci pater nullus dicitur*. "Of the mother of Servius Tullius there are doubts; and Ancus Marcius is said to have no father." This only signifies, that the parents were either unknown or obscure. Titus Livius speaking of Servius, says, he was born of a slave, named *Coreculia*, *de patre nullo, of no father*, i. e. his father was unknown. Horace is to be understood in the same way:

*Aur ignobile regnum,
Mater ut pater nullis majoribus orbes,*

Et viris: probos, amplius, et honoribus unctos,

Serm. l. i. Sat. vi. c. 9

Convinced that long before the ignoble reign

And power of Tullius, from a servile strain

Full many rose, for virtue high renown'd;

By worth enabled, and with honours crown'd. FRANCIS.

The *viras nullis majoribus orbes*, men sprung from no ancestors, mean simply, men who were born of obscure, or undistinguished parents; i. e. persons who had never been famous nor of any public account.

The old Syriac has given the true meaning, by translating thus:—*دلالة على أنه لا يعرف أباً ولا أمّاً* *Dala alahū vela emah* *Athehūh besharboho*—Whose father and mother are not incribed among the genealogies. The Arabic is nearly the same

the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

(For, pedigree.—*Gen* 14.19.—*Rom* 4.13. *Gal* 3.16.

لا بآب له ولا ام له غير مكسوبه نسبته He had neither father nor mother; the genealogy not being reckoned.

The *Athiopians*: He had neither father nor mother upon earth; nor is his genealogy known.

As this passage has been obscure and troublesome to many, and I have thought it necessary to show the meaning of such phraseology by different examples, I shall, in order to give the reader full information on the subject, add a few observations from Dr. Owen.

"It is said of Melchisedec, in the first place, that he was *απαρτογονος*, without father, and without mother. Whereon part of the latter clause, namely, 'without beginning of days,' doth depend. But how could a mortal man come into the world, without father or mother? 'Man that is born of a woman,' is the description of every man: what, therefore, can be intended? The next word declares, he was *γενεαλογητος*: 'without descent,' say we. But *γενεαλογία*, is a generation, a descent, a pedigree, not absolutely, but rehearsed, described, recorded. *Γενεαλογητος*, is he whose stock and descent is entered on record. And so, on the contrary, *αγενεαλογητος*, is not he who has no descent, no genealogy; but he whose descent and pedigree is no where entered, recorded, reckoned up. Thus the apostle himself plainly expresses this word, *ver. 6. ο μη γενεαλογημενος, εξ ανδρα*: 'whose descent is not counted,' that is, reckoned up in record. Thus was Melchisedec without father or mother, in that the Spirit of God, who so strictly and exactly recorded the genealogies of other patriarchs and types of Christ, and that for no less an end than to manifest the truth and faithfulness of His promises, speaks nothing to this purpose concerning him. He is introduced, as it were, one falling from heaven, appearing on a sudden, reigning at Salem, and officiating in the office of priesthood to the High God.

"2. On the same account he is said to be *μητι αρχην ημερων, μητε ζωντος τελεος εχον*: 'without beginning of days, or end of life.' For, as he was a mortal man, He had both. He was assuredly born, and did no less certainly die, than other men. But neither of these are recorded concerning him. We have no more to do with him, to learn from him, nor are concerned in him, but only as he is described in the Scripture; and there is no mention therein of the beginning of his days, or the end of his life. Whatever, therefore, he might have in himself, he had none to us. Consider all the other patriarchs mentioned in the writings of Moses, and you shall find their descent recorded, who was their father, and so up to the first man; and not only so, but the time of their birth, the beginning of their days, and the end of their life, is exactly recorded. For it is constantly said of them, such an one lived so long, and begat such a son, which fixed the time of birth. Then of him so begotten, it is said he lived so many years, which determines the end of his days. These things are expressly recorded. But concerning Melchisedec, none of these things are spoken. No mention is made of father or mother; no genealogy is recorded of what stock, or progeny, he was; nor is there any account of his birth or death. So that all these things are wanting to him in this historical narration, wherein our faith and knowledge is alone concerned."

Made like unto the Son of God] Melchisedec was without father and mother, having neither beginning of days, nor end of life. His genealogy is not recorded. When he was born, and when he died, unknown. His priesthood, therefore, may be considered as perpetual. In these respects, he was like to Jesus Christ, who, as to His Godhead, had neither father nor mother, beginning of time, nor end of days; and has an everlasting Priesthood. The priesthood of Melchisedec is to abide continually on the same ground that he is said to be without father and mother; i. e. there is no record of the end of his priesthood, or life, no more than there is any account of his ancestry.

4. Consider how great this man was] There is something exceedingly mysterious in the person and character of this king of Salem; and to find out the whole is impossible. He seems to have been a sort of universal priest, having none superior to him in all that region; and confessably superior even to Abraham himself, the father of the faithful, and source of the Jewish race. See *ver. 7.*

The patriarch Abraham] Ο πατριάρχης, either from *πατρις*, a father, and *αρχη*, a chief, or head; or from *πατρις* *αρχη*, the head of a family. But the title is here applied, by way of eminence, to him who was the head, or chief, of all the fathers, or patriarchs of the patriarchs, and father of the faithful. The Syriac translates it *رئيس اباها* *Rish Abahatha*, "head of the fathers." The character and conduct of Abraham, place him as a man deservedly at the head of the human race.

5. They that are of the sons of Levi] The priests who are of the posterity of the Levites, and receive the priesthood in virtue of their descent from Aaron, have authority from the law of God to receive tithes from the people.

According to the law! That is, the Levites received a tenth

8 And here men that die receive tithes; but there he receiveth them; of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood,

1 *Ch*.5.6. & 6.20.—*Lev*.2.21. *Ver*.16,19. *Ch*.3.7.

from the people. The priests received a tenth of this tenth from the Levites, who are here called their brethren, because they were of the same tribe, and employed in the same sacred work. The apostle is proceeding to show, that Melchisedec was greater even than Abraham, the head of the fathers; for to him Abraham gave tithes; and, as the Levites were the posterity of Abraham, they are represented here as paying tithes to Melchisedec, through him. Yet Melchisedec was not of this family, and, therefore, must be considered as having a more honourable priesthood than even Aaron himself; for he took the tenth from Abraham, not for his maintenance, for he was a king; but in virtue of his office, as universal high-priest of all that region.

6. Blessed him that had the promises.] This is a continuation of the same argument; namely, to show the superiority of Melchisedec; and, in consequence, to prove the superiority of the Priesthood of Christ beyond that of Aaron. As in the seed of Abraham all the nations of the earth were to be blessed, Abraham received a sacerdotal blessing from Melchisedec, who was the representative of the Messiah, the promised Seed; to show that it was through Him, as the High-Priest of the human race, that this blessing was to be derived on all mankind.

7. The less is blessed of the better.] That the superior blesses the inferior, is a general proposition; but Abraham was blessed of Melchisedec; therefore Melchisedec was greater than Abraham. "The blessing here spoken of," says Dr. Knighth, "is not the simple wishing of good to others, which may be done, by inferiors to superiors; but it is the action of a person authorized to declare God's intention to bestow good things on another. In this manner Isaac and Jacob blessed their children under a prophetic impulse. In this manner the priests under the law blessed the people; in this manner, likewise, Melchisedec, the priest of the Most High God, blessed Abraham."

8. Here men that die receive tithes] The apostle is speaking of the ecclesiastical constitution of the Jews, which was standing at the time this epistle was written. Under the Jewish dispensation, though the priests were successively removed by death, yet they were as duly replaced by others appointed from the same family; and the payment of tithes was never interrupted. But as there is no account of Melchisedec ceasing to be a priest, or of his dying; he is represented as still living, the better to point him out as a type of Christ, and to show his priesthood to be more excellent than that which was according to the law; as an unchanging priesthood must be more excellent than that which was continually changing.

But there he receiveth them] The *οδε*, here, in the first clause of this verse, refers to *Mosaic institutions*, as then existing: the *οδε*, there, in this clause, refers to the place in Genesis, (chap. xiv. 20,) where it is related that Abraham gave tithes to Melchisedec, who is still considered as being alive, or without successor, because there is no account of his death, nor of any termination of his priesthood.

9. And as I may so say] Καθ' οπως αρεται, And so to speak a word. This form of speech, which is very frequent among the purest Greek writers, is generally used to soften some harsh expression; or to limit the meaning when the proposition might otherwise appear to be too general. It answers fully to our *so to speak*—as one could say—I had almost said—in a certain sense. Many examples of its use by Aristotle, Philo, Lucian, Josephus, Demosthenes, Esclines, and Plutarch, may be seen in *Raphelius* and *Kypke*.

Payed tithes in Abraham.] The Levites, who were descendants of Abraham, payed tithes to Melchisedec, *οδε*, through Abraham, their progenitor and representative.

10. For he was yet in the loins of his father.] That is, Levi was seminally included in Abraham, his forefather.

11. If therefore perfection were by the Levitical priesthood] The word *τελειωσις*, as we have before seen, signifies the completing or finishing of any thing, so as to leave nothing imperfect, and nothing wanting. Applied here to the Levitical priesthood, it signifies the accomplishment of that for which a priesthood is established, viz. giving the Deity an acceptable service; enlightening and instructing the people, pardoning all offences, purging the conscience from guilt, purifying the soul, and preparing it for heaven; and regulating the conduct of the people according to the precepts of the moral law. This perfection never came, and never could come, by the Levitical law;—it was the shadow of good things to come, but was not the substance. It represented a perfect system, but was imperfect in itself; it showed that there was guilt, and that there was an absolute need for a sacrificial offering to atone for sin; and it typified that Sacrifice; but every sacrificial act under that law most forcibly proved that it was impossible for the blood of bulls and goats to take away sin.

For under it the people received the law] That is, as most interpret this place, under the priesthood, *επαγγελν* being understood; because, on the priesthood, the whole Mosaic law, and the Jewish economy, depended: but it is much better to

(for under it the people received the law,) what farther need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For, the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

11sa. 11.1. Matt 1.3. Luke 3.23. Rom 1.3. Rev. 5.5.—m Psal. 110.4. Chap. 5.6. 10. & 29.—n Rom. 8.3. Gal 4.9.—o Acts 13.23. Rom. 3.29, 21, 28 & 8.2. Gal. 2.16. Chap. 9.3.

understand *en' avrñ*, on account of it, instead of under it; for it is a positive fact that the law was given before any priesthood was established; for Aaron and his sons were not called nor separated to this office till Moses came down the second time from the mount, with the tables renewed, after that he had broken them, Exod. xl. 12–14. But it was in reference to the great sacrificial system that the law was given; and on that law the priesthood was established: for, why was a priesthood necessary, but because that law was broken, and must be fulfilled?

That another priest should rise] The law was given that the offence might abound, and sin appear exceeding sinful; and to show the absolute necessity of the Sacrifice and Mediation of the great Messiah; but it was neither perfect in itself, nor could it confer perfection; nor did it contain the original priesthood. Melchisedec had a priesthood more than four hundred years, (422,) before the law was given; and David prophesied, Psa. cx. 4. that another Priest should arise, after the order of Melchisedec, nearly five hundred years, (476,) after the law was given. The law, therefore, did not contain the original priesthood; this existed typically in Melchisedec, and really in Jesus Christ.

12. The priesthood being changed] That is, the order of Aaron being now abrogated, to make way for that which had preceded it, the order of Melchisedec.

There is made of necessity a change also of the law] The very essence of the Levitical law consisting in its sacrificial offerings: and as these could not confer perfection, could not reconcile God to man, purify the unholy heart, nor open the kingdom of heaven to the souls of men, consequently it must be abolished, according to the order of God Himself; for, He said, *Sacrifice and offering, and burnt-offering, and sacrifice for sin, he would not; see Psal. xl. 6, 7.* compared with Heb. x. 5–10. and with Psal. cx. 4. where it is evident God designed to change both the law, and the priesthood; and to introduce Jesus as the only Priest and Sacrifice; and to substitute the Gospel system for that of the Levitical institutions. The priesthood, therefore, being changed, Jesus coming in the place of Aaron, the law of ordinances and ceremonies, which served only to point out the Messiah, must of necessity be changed also.

13. For he of whom these things are spoken] That is, Jesus the Messiah, spoken of in Psa. cx. 4. who came from the tribe of Juda, not from the tribe of Levi, of which tribe no priest ever ministered at a Jewish altar, nor could minister, according to the law.

14. For it is evident] As the apostle speaks here with so much confidence, it follows that our Lord's descent from the tribe of Juda was incontrovertible. The genealogical tables, both in Matthew and Luke, establish this point; and whatever difficulties we may find in them now, there were none apprehended in those days: else the enemies of the Gospel would have urged this as a chief and unanswerable argument against Christ and His Gospel.

15. And it is yet far more evident] *Και περίσσοτερον ενι καταβολη ενι, and besides it is more abundantly strikingly manifest.* It is very difficult to translate these words; but the apostle's meaning is plain, viz. that God designed the Levitical priesthood to be changed, because of the oath in Psal. cx. where, addressing the Messiah, He says, *Thou art a Priest for ever, after the order, or ποιωντα, similitude, of Melchisedec;* who was not only a priest, but also a king. None of the Levitical priests sustained this double office; but they both, with that of prophet, appear and were exercised in the Person of our Lord, who is the Priest to which the apostle alludes.

16. Who is made] Appointed to this high office by God Himself; not succeeding one that was disabled or dead, according to that law, or ordinance, directed to weak and perishing men, who could not continue by reason of death.

This is probably all that the apostle intends by the words *carnal commandment, εντολης σαρκικης*; for carnal does not always mean sinful or corrupt; but feeble, frail, or what may be said of or concerning man, in his present dying condition.

But after the power of an endless life] Not dying, or ceasing through weakness, to be a priest; but properly immortal Himself, and having the power to confer life and immortality on others. He ever lives as Priest, to make intercession for men; and they who believe on Him shall never perish, but have everlasting life.

17. For he testifieth] That is, either the Scripture in the place so often quoted, or God, by that Scripture.

17 For he testifieth, "Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest;

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

p Or, but it was the bringing in. Gal 3.24.—q Ch. 6.16 & 5.6.—r Rom 5.2. Eph. 2.13 & 12.12. Ch. 1.16 & 10.19.—s Or, without swearing of an oath.—t Psal. 110.4.—u Ch. 5.6 & 9.15 & 12.34.

Thou art a priest for ever] This is the proof that He was not appointed according to the carnal commandment; but according to the power of an endless life, because He is a Priest for ever; i. e. one that never dies, and is never disabled from performing the important functions of His office; for, if He be a Priest for ever, He ever lives.

18. For there is verily a disannulling] There is a total abrogation, *πρωτων εντολων, of the former law*, relative to the Levitical priesthood.—See ver. 19.

For the weakness] It had no energy; it communicated none; it had no Spirit to minister; it required perfect obedience, but furnished no assistance to those who were under it.

And unprofitableness] No man was benefited by the mere observance of its precepts; it pardoned no sin, changed no heart, reformed no life; it found men dead in trespasses and sins, and it consigned them to eternal death. It was, therefore, weak in itself, and unprofitable to men.

The Jews, who still cleave to it, are a proof that it is both weak and unprofitable; for there is not a more miserable, distressed, and profligate class of men on the face of the earth.

19. For the law made nothing perfect] It completed nothing; it was only the outline of a great plan, the shadow of a glorious substance; see on ver. 11. It neither pardoned sin, nor purified the heart; nor gave strength to obey the moral precepts.—*Ουτε, nothing*, is put here for *Ουδεν, no person*.

But the bringing in of a better hope] The original is very emphatic, *επαγγελιας, the super introduction, or the after introduction*; and this seems to be put in opposition to the *παλαιων εντολων, the preceding commandment, or former Levitical law* of ver. 18. This went before to prepare the way of the Lord; to show the exceeding sinfulness of sin, and the strict justice of God. The better hope, which referred not to earthly, but to spiritual good, not to temporal, but eternal felicity, founded on the Priesthood and atonement of Christ, was afterward introduced for the purpose of doing what the law could not do; and giving privileges and advantages which the law would not afford. One of these privileges immediately follows:—

By the which we draw nigh unto God.] This is a sacerdotal phrase; the high-priest alone could approach to the Divine presence in the holy of holies; but not without the blood of the sacrifice; and that only once in the year. But through Christ, as our High-priest, all believers in Him have an entrance to the holiest by His blood; and through Him perform acceptable service to God. The better hope means in this place Jesus Christ, who is the Author and Object of the hope of eternal life, which all His genuine followers possess. He is called our hope, 1 Tim. i. 1. Col. i. 27.

20. Not without an oath] "The apostle's reasoning here is founded on this; that God never interposed His oath, except to show the certainty and immutability of the thing sworn, Thus He swore to Abraham, Gen. xxii. 16–18. That in his seed all the nations of the earth should be blessed; and to the rebellious Israelites, Deut. i. 34, 35. That they should not enter into his rest;—and to Moses, Deut. iv. 21. That he should not go into Canaan;—and to David, Psa. lxxxix. 4. That his seed should endure for ever, and his throne with all generations. Wherefore, since Christ was made Priest, not without an oath, that He should be a priest for ever, after the similitude of Melchisedec; that circumstance showed God's immutable resolution never to change or abolish His Priesthood; nor to change or abolish the covenant which was established on His Priesthood: whereas the Levitical priesthood, and the law of Moses, being established without an oath, were thereby declared to be changeable at God's pleasure." This judicious note is from Dr. Macknight.

21. Those priests] The Levitical were made without an oath, to show that the whole system was changeable, and might be abolished:—

Unt his] The everlasting Priesthood of Christ, with an oath, to show that the Gospel dispensation should never change, and never be abolished.

By him] God the Father:—that said unto him, the promised Messiah, Psa. cx. 4.] The Lord swore, to show the immutability of His counsel:—And will not repent: can never change His mind nor purpose. Thou art a Priest for ever:—as long as time shall run, and the generations of men be continued on earth. Till the necessity of the mediatorial kingdom be superseded by the blessed state of eternity; till this kingdom be delivered up unto the Father, and God shall be all in all, shall this Priesthood of Christ endure.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high-priest became us *who is* holy, harmless,

v Or, which passeth not from one to another.—w Or, evermore.—x Rom. 6.34. 1 Tim. 6.5. Ch. 9.24. 1 John 2.1.—y Ch. 4.15.—z Eph. 1.20 & 4.10. Ch. 5.1.

22. By so much] This solemn unchangeable oath of God: was Jesus made a surety, *εγγυος, a mediator*; one who brings the two parties together, witnesses the contract, and offers the covenant sacrifice on the occasion. See at end of the chapter.

A better testament] *Κελευστος διαθηκης, a better covenant*; called in the title to the sacred books, which contain the whole Christian code, *ἡ Καινὴ Διαθήκη, THE NEW COVENANT*, thus contradistinguished from the *Mosaic*, which was the *old covenant*; and this is called the *new and better covenant*, because God has in it promised other blessings to other people, on other conditions than the old covenant did. The *new covenant* is *better* than the *old*, in the following particulars:—1. God promised to the Jewish nation certain secular blessings, peculiar to that nation, on condition of their keeping the law of Moses; but, under the new covenant, He promises pardon of sin, and final salvation to all mankind, on condition of believing on Jesus Christ, and walking in his testimonies. 2. The Jewish priests, fallible, dying men, were mediators of the old covenant, by means of their sacrifices, which could not take away sin, nor render the comers thereunto perfect. But Jesus Christ, who liveth for ever, who is infinite in wisdom and power, by the sacrifice of Himself, has established this new covenant; and, by the shedding of His blood, has opened the kingdom of heaven to all believers.

23. And they truly were many priests] Under the Mosaic law, it was necessary there should be a succession of priests; because, being mortal, they were not suffered to continue always, by reason of death.

24. But this] *Ὁ δε, but he*, that is, Christ: because *he continueth ever*, is eternal, *hath an unchangeable priesthood*; *ἀπαθῆτον ἱερωσύνην*—a priesthood that passeth not away from Him; He lives for ever, and He lives a Priest for ever.

25. Wherefore] Because He is an everlasting Priest, and has offered the only available sacrifice; He is able to save from the power, guilt, nature, and punishment, of sin—*unto the uttermost*; *eis to martēs*, to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word—but *in and through all times*, seems to be the particular meaning here, because of what follows, *he ever liveth to make intercession for them*; this depends on the perpetuity of his priesthood, and the continuance of his mediatorial office.—As Jesus was the Lamb of God slain from the foundation of the world, has an everlasting priesthood, and is a continual intercessor, it is in virtue of this, that all who were saved from the foundation of the world, were saved through him; and all that shall be saved to the end of the world, will be saved through Him. He ever was, and ever will be, the High-priest, Sacrifice, Intercessor, and Mediator, of the human race. All successive generations of men are equally interested in Him, and may claim the same privileges. But none can be saved by his grace that do not come unto God through him; i.e. imploring mercy through Him as their sacrifice and atonement; confidently trusting that God can be just, and yet the justifier of them who thus come to Him, believing on Christ Jesus.

The phrase *εἰς τὸν πατέρα ἵνα, to make intercession for a person*, has a considerable latitude of meaning. It signifies, 1. To come to, or meet a person on any cause whatever. 2. To intercede, pray for, or entreat, in the behalf of another. 3. To defend, or vindicate, a person. 4. To commend. 5. To furnish any kind of assistance or help. 6. And, with the preposition *κατά, against*, to accuse or act against another in a judicial way.

"The nature of the apostle's arguments," says Dr. MacKnight, "requires, that by Christ's *always living*, we understand His always living in the body: for it is thus that he is an affectionate and sympathizing High-priest; who, in His intercession, pleads the merit of His death to procure the salvation of all who come unto God through him. Agreeably to this account of Christ's intercession, the apostle, in ver. 27. mentions the sacrifice of Himself, which Christ offered for the sins of the people, as the foundation of His intercession. Now, as He offered that sacrifice in heaven, chap. viii. 2, 3. by presenting His crucified body there, (see chap. viii. 5, note) and as He continually resides there in the body, some of the ancients were of opinion, that His continual intercession consists in the continual presentation of His humanity before His Father; because it is a continual declaration of His earnest desire of the salvation of men, and of His having, in obedience to His Father's will, made Himself flesh, and suffered death to accomplish it.—See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering of prayers for them, in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as, by that action, he opened the earthly holy places to the prayers and

undetiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for 'tis he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son 'who is consecrated for evermore.

a Lev. 9.7 & 16.6, 11. Ch. 5.3 & 9.7.—b Lev. 16. 15.—c Rom. 6.10. Ch. 9.12, 26 & 10. 12.—d Ch. 5.1, 2.—e Ch. 2.10, & 9.9.—f Gr. perfect.

worship of the Israelites during the ensuing year; so Jesus, by presenting His humanity continually before the presence of His Father, opens heaven to the prayers of His people in the present life, and to their persons after the resurrection."

26. Such a high-priest became us] Such a High-priest was in every respect suitable to us—every way qualified to accomplish the end for which He came into the world. There is probably here an allusion to the qualifications of the Jewish high-priest.

1. He was required to be holy, *ἅγιος*, answering to the Hebrew *חַסִּיד chasid, merciful*. Holiness was his calling; and as he was the representative of his brethren, he was required to be *merciful and compassionate*.

2. He was to be *harmless, ἀκακος, without evil*, holy without, and holy within; injuring none, but rather living for the benefit of others.

3. He was *undefiled, ἀμώματος*, answering to the Hebrew *בָּאֵל מוֹמִי baal momi, without blemish*; having no bodily imperfection. Nothing low, mean, base, or unbecoming, in his conduct.

4. He was *separate from sinners, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν* by his office, he was separated from all men and worldly occupations; and entirely devoted to the service of God. And, as to sinners or heathens, he was never to be found in their society.

5. *Higher than the heavens*. There may be some reference here to the exceeding dignity of the high-priesthood: it was the highest office that could be sustained by man; the high-priest himself being the immediate representative of God.

But these things suit our Lord in a sense in which they cannot be applied to the high-priest of the Jews.

1. He was *holy*, infinitely so; and *merciful*, witness His shedding His blood for the sins of mankind.

2. *Harmless*; perfectly without sin, in his humanity, as well as His Divinity.

3. *Undefiled*; contracted no sinful infirmity in consequence of His dwelling among men.

4. *Separate from sinners*; absolutely unblameable in the whole of His conduct; so that he could challenge the most inveterate of His enemies with *Which of you can reprove me of sin?* Who of you can show in my conduct the slightest deviation from truth and righteousness?

5. *Higher than the heavens*; more exalted than all the angels of God—than all created beings, whether thrones, dominions, principalities, or powers; because all these were created by Him and for Him, and derive their continued subsistence from His infinite energy.

But how was a person of such infinite dignity suitable to us? His greatness is put in opposition to our meanness. He was *holy*; we *unholy*: He was *harmless*; we *harmful*, injuring both ourselves and others. He was *undefiled*; we *defiled*, most sinfully spotted and impure. He was *separate from sinners*; we were *joined to sinners*, companions of the vile, the worthless, the profane, and the wicked. He was *higher than the heavens*; we *baser*, and *lower* than the earth; totally unworthy to be called the creatures of God. And had we not had such a Saviour, and had we not been redeemed at an infinite price, we should, to use the nervous language of Milton on another occasion, "after a shameful life and end in this world, have been thrown down eternally, into the darkest and deepest gulf of hell; where, under the *despiteful control*, the trample and spurn of all the other damned, that in the anguish of their torture should have no other ease than to exercise a raving and bestial tyranny over us as their slaves, we must have remained in that plight for ever, the *basest*, the *lowliest*, the most *dejected*, most *under-foot* and *down-trodden* vassals of perdition."—MILTON on Reformation, in *fine*.

27. Who needeth not daily] Though the high-priest offered the great atonement only once in the year; yet, in the Jewish services, there was a daily acknowledgment of sin; and a daily sacrifice offered by the priests, at whose head was the high-priest, for their own sins and the sins of the people. The Jews held that a priest who neglected his own expiatory sacrifice, would be smitten with death.—*Sanhedr. f. 83*. When they offered this victim, they prayed the following prayer:—

"O Lord, I have sinned, and done wickedly, and gone astray before thy face; I, and my house, and the sons of Aaron, the people of thy holiness. I beseech thee, for thy name's sake, blot out the sins, iniquities, and transgressions, by which I have sinned, done wickedly, and gone astray before thy face, I and my house, and the sons of Aaron, the people of thy holiness; as it is written in the law of Moses thy servant.—(Lev. xvi. 30).—On that day shall he make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." To which the Levites answered, "Blessed be the name of the glory of thy kingdom, for ever and ever!"

This prayer states, that the priest offered a sacrifice, first

for his own sins, and then for the sins of the people, as the apostle asserts.

For this he did once] For Himself He offered no sacrifice; and the apostle gives the reason, He needed none; because He was holy, harmless, undefiled, and separate from sinners: and for the people, He offered Himself once for all, when He expired upon the cross.

It has been very properly remarked, that the sacrifice offered by Christ differed, in four essential respects, from those offered by the Jewish priests:—1. He offered no sacrifice for Himself, but only for the people. 2. He did not offer that sacrifice annually, but once for all. 3. The sacrifice which He offered was not of calves and goats, but of Himself. 4. That sacrifice He offered, not for one people, but for the whole human race: for He tasted death for every man.

23. For the law maketh men high-priests] The Jewish priests have need of these repeated offerings and sacrifices, because they are fallible sinful men: but the word of the oath, (still referring to Psa. cx. 4.) which was since the law; for David, who mentions this, lived nearly 500 years after the giving of the law, and consequently, that oath, constituting another priesthood, abrogates the law, and by this the Son is consecrated, *εὐχριστοῦμενος, is perfected for evermore*. Being a high-priest without blemish, immaculately holy, every way perfect, immortal, and eternal, He is a Priest, *εἰς τὸν αἰῶνα, to ETERNITY*.

1. There are several respects in which the apostle shows the Priesthood of Christ to be more excellent than that of the Jews, which Priesthood was typified by that of Melchisedec.

1. Being after the order of Melchisedec, there was no need of a rigorous examination of His genealogy to show His right. He has an eternal Priesthood; whereas theirs was but temporal.

2. The other priests, as a token of the dignity of their office, and their state of dependance on God, received tithes from the people. Melchisedec, a priest and king, after whose order Christ comes, *τίθηται Ἀβραάμ, δεκάτορον τῶν Ἀβραάμ, the father of the patriarchs*: Jesus, infinitely greater than all, having an absolute and independent life, needs none. He is no man's debtor, but all receive out of His fulness.

3. He alone can bless the people: not by praying for their good merely, but by communicating the good which is necessary.

4. As another priesthood, different from that of Aaron, was promised, it necessarily implies that the Levitical priesthood was insufficient: the Priesthood of Christ being that promised, must be greater than that of Aaron.

5. That which God has appointed and consecrated with an oath, as to endure for ever, must be greater than that which He has appointed, simply for a time: but the Priesthood of Christ is thus appointed; therefore, &c.

7. All the Levitical priests were fallible and sinful men; but Christ was holy and undefiled.

8. The Levitical priests were only by their office distinguished from the rest of their brethren, being equally frail, mortal, and corruptible: but Jesus, our High-priest, is *higher than the heavens*. The statements from which these differences are drawn are all laid down in this chapter.

As the word *surety*, *εὐχριστός*, in ver. 22, has been often abused, or used in an unscriptural and dangerous sense, it may not be amiss to inquire a little farther into its meaning. The Greek word *εὐχριστός*, from *εὐχρησις*, a pledge, is supposed to be so called from being lodged, *εὐχρησις, in the hands of the creditor*.

It is nearly of the same meaning with *baile*, and signifies an engagement made by C. with A. that B. shall fulfil certain conditions then and there specified, for which C. makes himself answerable; if therefore, B. fails, C. becomes wholly responsible to A. In such suretyship, it is *never designed* that C. shall pay any debt, or fulfil any engagement, that belongs to B.; but if B. fail, then C. becomes responsible, because he had pledged himself for B. In this scheme A. is the person legally empowered to take the bail or pledge, B. the debtor, and C. the surety.—The idea, therefore, of B. paying his own debt, is necessarily implied in taking the surety. Were it once to be supposed that the surety undertakes *absolutely* to pay the debt, his suretyship is at an end, and he becomes the debtor; and the real debtor is no longer bound. Thus the nature of the transaction becomes entirely changed,

and we find nothing but *debtor and creditor* in the case. In this sense, therefore, the word *εὐχριστός*, which we translate *surety*, cannot be applied in the above case, for Christ never became *surety* that if men did not fulfil the conditions of this *better covenant*, i. e. repent of sin, turn from it, believe on the Son of God, and having received grace, walk as children of the light, and be faithful unto death; that He would do all these things for them Himself! This would be both absurd and impossible; and hence the gloss of some here is both absurd and dangerous—viz. "That Christ was the surety of the first covenant, to pay the debt; of the second, to perform the duty." That it cannot have this meaning in the passage in question, is sufficiently proved by Dr. Macknight; and, instead of extending my own reasoning on the subject, I shall transcribe his note:—

"The Greek commentators explain this word *εὐχριστός* very properly, by *peccator*, a mediator, which is its etymological meaning; for it comes from *εὐχρησις*, near, and signifies one who draws near, or who causes another to draw near. Now, as in this passage a comparison is stated between Jesus as a High-priest, and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because, through their mediation the Israelites worshipped God with sacrifices, and received from Him, as their king, a political pardon, in consequence of the sacrifices offered by the high-priest on the day of atonement; it is evident that the apostle in this passage calls Jesus the High-priest, or Mediator of the better covenant; because, through His mediation, that is, through the sacrifice of Himself, which He offered to God, believers receive all the blessings of the better covenant. And as the apostle has said, ver. 16. that by the introduction of a better hope, *εὐχρηστον, we draw near to God*; he in this verse very properly calls Jesus *εὐχριστός*, rather than *peccator*, to denote the effect of His mediation.—See ver. 25. Our translators, indeed, following the Vulgate and Beza, have rendered *εὐχριστός* by the word *surety*, a sense which it has, Ecclesiastical xxix. 16. and which naturally enough follows from its etymological meaning; for the person who becomes *surety* for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security; he reconciles the two. But in this sense the word *εὐχριστός* is not applicable to the Jewish high-priests; for, to be a *prætor surety*, one must either have power to compel the party to perform that for which he has become his surety; or in case of his not performing it, he must be able to perform it himself. This being the case, will any one say that the Jewish high-priests were sureties to God for the Israelites performing their part of the covenant of the law? Or to the people for God's performing His part of the covenant? As little is the appellation, *surety of the new covenant*, applicable to Jesus. For, since the new covenant does not require perfect obedience, but only the obedience of faith; if the obedience of faith be not given by men themselves, it cannot be given by another in their room; unless we suppose that men can be saved without personal faith. I must therefore infer, that those who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience; which, not being in the power of believers to give, Jesus has performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of Scripture? For these reasons I think the Greek commentators have given the true meaning of the word *εὐχριστός*, in this passage, when they explain it by *peccator*, mediator."

The chief difference lies here: the old covenant required perfect obedience from the very commencement of life. This is impossible, because man comes into the world depraved; the new covenant declares God's righteousness for the remission of sins that are *past*; and furnishes grace to enable all true believers to live up to all the requisitions of the moral law, as found in the Gospels. But in this sense, Christ cannot be called the *surety*, for the reasons given above; for He does not perform the obedience of faith in behalf of any man. It is the highest privilege of believers to love God with all their hearts, and to serve Him with all their strength; and to remove their obligation to keep this moral law, would be to deprive them of the highest happiness they can possibly have on this side heaven.

CHAPTER VIII.

The sum, or chief articles of what the apostle has spoken concerning the eternal Priesthood of Christ, 1—5. The excellency of the new covenant beyond that of the old, 6—9. The nature and perfection of the new covenant stated from the predictions of the prophets, 10—12. By this new covenant the old is abolished, 13. [A. M. cir. 4066. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 516.]

NOW of the things which we have spoken this is the sum: We have such a high priest, * who is set on the right hand of the throne of the Majesty in the heavens;

a Eph. i. 20. Col. ii. 1. Ch. i. 3. & 10, 12. & 12, 2.

NOTES.—Verse 1. Of the things which we have spoken this is the sum] The word *κεφαλαιον*, which we translate *sum*, signifies the chief, the principal, or head; or as St. Chrysostom explains it, *κεφαλαιον αὐτὸ τὸ πρῶτον λεγεται*, "that which is greatest is always called *kephalaion*;" i. e. the head, or chief.

Who is set on the right hand of the throne] This is what the apostle states to be the chief or most important point of all VOL. VI.

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For * every high priest is ordained to offer gifts and sacri-

b Or, of holy things.—c Ch. 9. 8. 12, 24.—d Ch. 9. 11.—e Ch. 5. 1.

that he had yet discussed.—His sitting down at the right hand of the throne of God, proves—1. That He is higher than all the high-priests that ever existed. 2. That the sacrifice which He offered for the sins of the world was sufficient and effectual, and as such accepted by God. 3. That He has all power in the heavens and in the earth, and is able to save and defend to the uttermost all that come to God through Him. 4. That He did not, like the Jewish high-priest, depart out of the holy

fiées: wherefore ¹ it is of necessity that this man have somewhat also to offer.

4 For, if he were on earth, he should not be a priest, seeing that ² there are priests that offer gifts according to the law :

5 Who serve unto the example and ³ shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : ⁴ for, See, saith he, *that thou make all things according to the pattern showed to thee in the mount.*

6 But now ⁵ hath he obtained a more excellent ministry, by how much also ⁶ he is the mediator of a better ⁷ covenant, which was established upon better promises.

[1st Ep. 5.2. Ch. 9.14.—² Or, they are priests.—³ Col. 2.17. Ch. 9.23 & 10.1.—⁴ Exod. 25.40 & 26.30 & 27.8. Numb. 8.4. Acts 7.44.]

of holies, after having offered the atonement ; but abides there at the throne of God, as a continual Priest, in the permanent act of offering His crucified body unto God, in behalf of all the succeeding generations of mankind. It is no wonder the apostle should call this sitting down at the right hand of the throne of the Divine Majesty, the *chief or head* of all that He had before spoken.

2. *A minister of the sanctuary*] *Τὸν αἰώνιον λειτουργῶν, a public minister of the holy things or places.* The word *λειτουργῶν*, from *λειτουργία*, public; and *εὐχολογία*, a work or office, means a person who officiated for the public, a public officer; in whom, and his work, all the people had a common right; hence our word *Liturgy*, the *public work* of prayer and praise, designed for the *people at large*; all having a right to attend it, and each having an equal interest in it. Properly speaking, the Jewish priest was the servant of the public; he transacted the business of the people with God. Jesus Christ is also the same kind of public officer; both as *Priest* and *Mediator*, He transacts the business of the whole human race with God. He performs the *holy things or acts*, in the *true tabernacle*, HEAVEN; of which the Jewish tabernacle was the *type*. The tabernacle was the place among the Jews, where God, by the *symbol of His presence, dwelt*. This could only typify heaven, where God, in His *essential glory*, dwells; and is manifest to angels and glorified saints : and hence heaven is called here the *true tabernacle*, to distinguish it from the *type*.

Which the Lord pitched] The Jewish tabernacle was *man's work*, though made by God's direction; the *heavens*, this *true tabernacle*, the work of God alone, and infinitely more glorious than that of the Jews. The tabernacle was also a type of the *human nature* of Christ, John i. 14. *And the Word was made flesh, and dwelt among us : καὶ ἐσκήνωσεν ἐν ἡμῖν, and tabernacled among us :* for, as the Divine presence dwelt in the tabernacle; so the fulness of the Godhead, bodily, dwelt in the man Christ Jesus. And this human body was the *peculiar work of God*, as it came into the world by *natural generation*.

3. *Every high-priest is ordained*] *Καθίσταται, is set apart*, for this especial work.

Gifts and sacrifices] *Δόματα τε καὶ θυσίας, eucharistic offerings, and sacrifices for sin.* By the former, God's government of the universe, and His benevolence to His creatures, in providing for their support, were acknowledged.—By the latter, the destructive and ruinous nature of sin, and the necessity of an atonement, were confessed.

Wherefore—of necessity] If Christ be a High-priest, and if it be essential to the office of a high-priest to offer atoning sacrifices to God, Jesus must offer such. Now, it is manifest that, as He is the *public Minister*, officiating in the *true tabernacle*, as High-priest, He must make an atonement; and His being at the right hand of the Throne shows that He has offered, and continues to offer such an atonement.

4. *For, if he were on earth*] As the Jewish temple was standing when this epistle was written, the whole temple service continued to be performed by the legal priests, descendants of Aaron, of the tribe of Levi; therefore, if Christ had been then on earth, He could not have performed the office of a priest, being of the tribe of Judah; to which tribe, the office of the priesthood did not appertain.

There are priests that offer gifts] This is an additional proof that this epistle was written before the destruction of Jerusalem. As the word *θεῖα, sacrifices*, is not added here, as it is ver. 3, is it any evidence that bloody sacrifices had then ceased to be offered? Or, are both kinds included in the word *δῶμα, gifts*? But is *δῶμα, a gift*, ever used to express a bloody sacrifice? I believe the Septuagint never use it for *זֶבַח, zebach*, which signifies an animal offered to God in sacrifice.

5. *Who serve*] *Οἱ τινες λειτουργοῦσι*, who perform Divine worship.

Unto the example and shadow] *Υποτύποντες καὶ σκιά, with the representation and shadow;* this is Dr. Macknight's translation, and probably the true one.

The whole Levitical service was a representation and shadow of heavenly things; it appears, therefore, absurd to say, that the priests served *unto an example, or representation* of heavenly things; they served rather *unto the substance* of those things, with appropriate representations and shadows. As *Moses was admonished*] *Καθὼς κεκοινωνήσατο Μωϋσῆς, as Moses was divinely warned or admonished of God.*

According to the pattern] *Κατὰ τὸν τύπον*, according to the type, plan, or form. It is very likely that God gave a regular plan and specification of the tabernacle, and all its parts, to

7. ¹ For if that first covenant had been faultless, then should no place have been sought for the second.

8 For, finding fault with them, he saith, ² Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah :

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For ³ this is the covenant that I will make with the house of Israel; that these days, saith the Lord; I will put my laws

2nd Cor. 5.2, 9.9. Ch. 7.22.—¹ Or, testament.—² Ch. 7.11, 18.—³ Jer. 31.31, 33, 34.—⁴ Ch. 13.15.—⁵ p. Gr. give.

Moses; and that, from this Divine plan, the whole was constructed.—See on Exod. xxv. 40.

6. *Now hath he obtained a more excellent ministry*] His office of Priesthood is more excellent than the Levitical; because the covenant is better, and established on better promises: the old covenant referred to *earthly things*; the new covenant, to *heavenly*. The old covenant had promises of *secular good*; the new covenant of spiritual and eternal blessings. As far as Christianity is preferable to Judaism; as far as Christ is preferable to Moses: as far as spiritual blessings are preferable to earthly blessings; and as far as the enjoyment of God throughout eternity, is preferable to the communication of earthly good during time : so far does the new covenant exceed the old.

7. *If that first—had been faultless*] This is nearly the same argument with that in chap. vii. 11. The simple meaning is; if the first covenant had made a provision for, and actually conferred *pardon and purity*, and given a *title* to, eternal life, then there could have been no need for a second. But the first covenant did not give these things; therefore a second was necessary : and the covenant that gives these things is the Christian covenant.

8. *For, finding fault with them*] The meaning is evidently this: God, in order to show that the first covenant was inefficient, saith to them, the Israelites, *Behold, the days come when I will make a new covenant, &c.* He found fault with the covenant, and addressed the people, concerning His purpose of giving another covenant, that should be such as the necessities of mankind required. As this place refers to Jerem. xxxi. 31—34, the words *finding fault with them*, may refer to the Jewish people, of whom the Lord complains that they had broken His covenant, *though he was a husband to them*.—See below.

With the house of Israel, and with the house of Judah] That is, with all the descendants of the twelve sons of Jacob. This is thought to be a promise of the conversion of all the Jews to Christianity; both of the *lost tribes*, and of those who are known to exist in Asiatic and European countries.

9. *Not according to the covenant*] The new covenant is of a widely different nature to that of the old: it was only temporal and earthly in itself, though it pointed out spiritual and eternal things. The new covenant is totally different from this, as we have already seen : and such a covenant, or system of religion, the Jews should have been prepared to expect, as the prophet Jeremiah had, in the above place, so clearly foretold it.

They continued not in my covenant] It should be observed, that the word *δυνάμην*, which we translate *covenant*, often means *religion* itself, and its various precepts. The old covenant in general, stated on God's side, *I will be your God*; on the Israelites' side, *We will be thy people*. This covenant they broke; they served other gods, and neglected the precepts of that holy religion which God had delivered to them.

And I regarded them not] *Καὶ ὡς ἠμελήσα αὐτῶν, and I neglected them, or despised them*; but the words in the Hebrew text in the prophet, are *בָּעֵינַי בְּעֵלְתִּי רֵעֵנִי reanoci baalti bam*, which we translate, *although I was a husband to them*. If our translation be correct, is it possible to account for this most strange difference between the apostle and the prophet? Could the Spirit of God be the Author of such a strange, not to say contradictory, translation of the same words? Let it be observed :—1. That the apostle quotes from the Septuagint; and in quoting a version accredited by, and commonly used among the Jews, he ought to give the text as he found it; unless the Spirit of God dictated an extension of meaning, as is sometimes the case: but, in the present case, there seems to be no necessity to alter the meaning. 2. The Hebrew words will bear a translation much nearer to the Septuagint and the apostle than our translation intimates. The words might be literally rendered, and *I was Lord over them, or I lorded, or ruled over them*; i. e. I chastised them for their transgressions, and punished them for their iniquities. *Οὐκ ἠμελήσα, I took no farther care of them*, and gave them up into the hands of their enemies; and so they were carried away into captivity. This pretty nearly reconciles the Hebrew and the Greek, as it shows the act of God in reference to them is nearly the same, when the proper meaning of the Hebrew and Greek words is considered. Some suppose that the letter *γ* *ain* in *בעלתי* is changed, for *ח* *cheth*, and that the word should be read *בעלתי bachalti*, *I have hated, or despised them*. An ancient and learned Jew, Rab. Parchon, has these remarkable words on this passage, *וְהָיָה כִּי יִשְׁמְרוּ שְׁמִי שְׁמִי בְּעֵינַי אֶתְּרִי וְהָיָה כִּי יִשְׁמְרוּ שְׁמִי שְׁמִי בְּעֵינַי אֶתְּרִי, I hated them, I hated them*; for *γ* *ain*, is here changed

into their mind, and write them ⁴ in their hearts: and ⁵ I will be to them a God, and they shall be to me a people:

11 And ⁶ they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

q Or, upon.— Zech. 5.8.—s Isa 54.13 John 6.45. 1 John 2.27.

and stands for *rethel*; as it is said, *their soul, bahalati bi, translate hath hated me.* None of the Hebrew MSS. collated by Kennicot, and De Rossi, give any various reading on this word. Some of the Versions have used as much latitude in their translations of the Hebrew, as the Septuagint. But it is unnecessary to discuss the subject any farther: the word *baal*, itself, by the consent of the most learned men, signifies *to disdain or despise*; and this is pretty nearly the sense of the apostle's expression.

10. *This is the covenant*] This is the nature of that glorious system of religion which I shall publish among them after those days; i. e. in the times of the Gospel.

I will put my laws into their minds] I will influence them with the principles of law, truth, holiness, &c. and their understandings shall be fully enlightened to comprehend them.

And write them in their hearts] All their affections, passions, and appetites, shall be purified and filled with holiness and love to God and man; so that they shall willingly obey, and feel, that *love is the fulfilling of the law.* Instead of being written on tables of stone, they shall be written on the *fleshy tables of their hearts.*

I will be to them a God] These are two grand conditions by which the parties in this covenant or agreement are bound:—

1. *I will be your God.* 2. *Ye shall be my people.* As the object of religious adoration to any man, is that being from whom he expects light, direction, defence, support, and happiness; so God, promising to be their God, promises in effect to give them all these great and good things. To be God's people, implies that they should give God their whole hearts, serve Him with all their light and strength, and have no other object of worship or dependence but Himself. Any of these conditions broken, the covenant is rendered null and void; and the other party absolved from his engagement.

11. *They shall not teach every man his neighbour*] Under the old covenant, properly speaking, there was no public instruction; before the erection of synagogues, all worship was confined at first to the tabernacle, afterward to the temple. When synagogues were established, they were used principally for the bare reading of the law and the prophets: and scarcely any such thing as a *public ministry* for the continual instruction of the *common people* was found in the land, till the time of John Baptist, our Lord, and his apostles. It is true there were *prophets*, who were a sort of general teachers; but neither was their ministry extended through all the people: and there were *schools of the prophets and schools of the rabbins*; but these were for the instruction of *select persons*. Hence it was necessary that every man should do what he could, under that dispensation, to *instruct his neighbour and brother.* But the prophecy here indicates that there should be, under the Gospel dispensation, a profusion of Divine light; and thus we find to be the case, by the plentiful diffusion of the Sacred Writings, and by an abundant Gospel ministry; and these blessings are not confined to *temples or palaces*, but are found in every corner of the land; so that, literally, all the people, from the least to the greatest, know and acknowledge the only true God; and Jesus Christ, whom He has sent. At most every man, at least in this land, has a Bible, and can read it; and there is not a family that has not the opportunity of hearing the Gospel preached, explained, and enforced.

Some have thought, that *from the least to the greatest* is intended to signify the order in which God proceeds with a work of grace: He generally begins with the poor; and through these, the *great and the high* often hear the Gospel of Christ.

12. *I will be merciful to their unrighteousness*] In order to

12 For I will be merciful to their unrighteousness, ⁴ and their sins and their iniquities will I remember no more.

13 ⁵ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

t Rom 11.27. Ch. 10.17.—u 2 Cor. 5.17.

be their God, as mentioned under the preceding verse, it is requisite that their iniquity should be pardoned; this is provided for by the immolation of Jesus Christ, as the *covenant sacrifice.* By His blood, redemption has been purchased; and all who, with penitent hearts, believe on the Lord Jesus, receive remission of sins; and God remembers their iniquities no more against them, so as to punish them on that account. All spiritual evil against the nature and law of God is represented here under the following terms:

1. *Unrighteousness, adikia*; *injustice or wrong.* This is against God, his neighbour, and himself.

2. *Sin, apatria*; *deviation from the Divine law, MISSING THE MARK*; aiming at happiness, but never attaining it, because sought out of God, and in the breach of His laws.

3. *Iniquity, avopia*; *lawlessness*, not having, knowing, or acknowledging, a law: having no law written in their hearts, and restrained by none in the conduct of their lives. All these are to be removed by God's *mercy*; and this is to be understood of His mercy in Christ Jesus.

13. *He hath made the first old*] That is, He has considered it as antiquated; and as being no longer of any force.

That which decayeth and waxeth old] Here is an allusion to the ancient laws, which either had perished from the tables on which they were written, through *old age*; or were fallen into *disuse*, or were *abrogated*.

Is ready to vanish away] Εγγυς αφανιστον, *is about to be abolished.* Dionysius of Halicarnassus, speaking of the laws of Numa, which had been written on *oak boards*, says, *Αφανισθησιν ενωπιον το γηραιον*, "which had perished through old age." And the word αφανιστον is used to express the *abolition of the law.* The apostle, therefore, intimates that the old covenant was just about to be abolished; but he expresses himself cautiously and tenderly, that he might not give unnecessary offence.

1. When the apostle said, *All shall know the Lord from the least to the greatest*, under the new covenant; he had copious authority for saying so, from the rabbins themselves. In *Sohar Chadash*, fol. 42. it is said, "In the days of the Messiah, knowledge shall be renewed in the world, and the law shall be made plain among all; as it is written, (Jer. xxxi. 33.) *All shall know me from the least to the greatest.*" We find the following legend in *Midrash Yalcut Simoni*, par. 2. fol. 46. "The Holy blessed God shall sit in Paradise, and explain the law; all the righteous shall sit before Him, and the whole heavenly family shall stand on their feet; and the Holy blessed God shall sit, and the *new law*, which he is to give by the Messiah, shall be interpreted."

In *Sohar Genes.* fol. 74. col. 291. we find these remarkable words, "When the days of the Messiah shall approach, even the little children in this world shall find out the hidden things of wisdom; and in that time all things shall be revealed to all men."

And in *Sohar Levit.* fol. 24. col. 95. "There shall be no time like this till the Messiah comes; and then the knowledge of God shall be found in every part of the world."

This day are all these sayings fulfilled in our ears: the word of God is multiplied; many run to and fro, and knowledge is increased; all the nations of the earth are receiving the Book of God; and every man hears in his own tongue wherein he was born. Parthians, and Medes, and Elamites; the dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus and Asia; Phrygia and Pamphylia; in Egypt, in Libya, strangers of Rome, Jews and proselytes; Cretes and Arabians; Ancyrians, Indians, and Chinese, hear in their own tongues the wonderful works of God.

CHAPTER IX.

Of the first covenant, and its ordinances. 1. The tabernacle, candlestick, table, shew-bread, veil, holy of holies, censer, ark, pot of manna, Aaron's rod, tables of the covenant, cherubim of glory, and mercy-seat, 2—5. How the priests served, 6, 7. What was signified by this service, 8—10. The superior excellence of Christ's ministry and sacrifice, and the efficacy of His blood, 11—26. As men must once die and be judged, so Christ was once offered to bear the sins of many, and shall come, without a sin-offering, a second time, to them that expect him, 27, 28. [A. M. cir. 4067. A. D. cir. 63. An. Olmyr cir. CCX. 3. A. U. C. cir. 816.]

THEN verily the first covenant had also ^a ordinances of divine service, and a ^b worldly sanctuary.

2 ^c For there was a tabernacle made; the first, ^d wherein was

a Or, ceremonies.—b Exod 25.8.—c Exod 25.10 1.—d Exod 26.7, 8, 40 4

NOTES.—Verse 1. *The first covenant had also ordinances*] Our translators have introduced the word *covenant* as if *diatheke* had been, if not originally in the text, yet in the apostle's mind. Several MSS. but not of good note, as well as printed editions, with the Coptic versions, have *oymn, tabernacle*; out this is omitted by ABDE, several others, both the *Syriac, Ethiopic Armenian, Vulgate*, some copies of the *Itala*, several of the Greek fathers; and it is, in all probability, a spurious reading: the whole context showing, that *covenant* is that to which the apostle refers, as that was the subject in the

^e the candlestick, ^f and the table, and the shew-bread; which is called ^g the sanctuary.

e Exod 25.31.—f Exod 25.33, 30. Lev 24.5/6.—g Or, holy.

preceding chapter; and this is a continuation of the same discourse.

Ordinances—δικαυνοματα. Rites and ceremonies.

A worldly sanctuary] Αγιον κοσμικον. It is supposed that the term *worldly* here, is opposed to the term *heavenly*, chap. viii. 5. and that the whole should be referred to the carnality or secular nature of the tabernacle service. But I think there is nothing plainer than that the apostle is speaking here in praise of this sublimely emblematic service: and hence he proceeds to enumerate the various things contained in the

3^h And after the second veil, the tabernacle which is called the Holiest of all ;

4 Which had the golden censer, and ⁱ the ark of the covenant overlaid round about with gold, wherein *was* ^k the golden pot that had manna, and ^l Aaron's rod that budded, and ^m the tables of the covenant ;

^h Exod. 25.31,33, & 40.3,21. Ch. 6.19.—ⁱ Exod. 25.10 & 25.33, & 40.3,21.—^k Exod. 16.23,24.—^l Num. 17.10.—^m Exod. 25.16,21, & 34.29, & 40.20. Deu. 10.2, 5. 1 Kings 6.9,21.

first tabernacle which added vastly to its *splendour* and importance; such as the table of the shew-bread, the golden candlestick, the golden censer; the ark of the covenant, overlaid round about with gold, in which was the golden pot that had the manna, Aaron's rod that budded, and the two tables which God had written with His own finger: hence I am led to believe that *κοσμος* is here taken in its proper natural meaning, and signifies *adorned, embellished, splendid*; and hence *κοσμος, the world, tota hujus universi machina, ea lumen terram complectens et quicquid utriusque continetur, κοσμος dicitur, quod nihil eest munditius, pulcherris et ornatis*. Plin. Hist. Nat. l. i. c. 3. *Nam quem κοσμος Graeci nomine ornamenti appellaverunt, eum nos a perfectâ absolutâque elegantia, mundum*. "The whole machine of this universe, comprehending the heavens and the earth, and whatsoever is contained in both, is called *κοσμος*; because nothing is more *beautiful, more fair, more elegant*." Hence, Pliny says, "That which the Greeks call *κοσμος, ornament*; we, (the Latins) from its perfect and absolute elegance, call *mundum, world*."—See on Gen. ii. 1.

The Jews believed that the tabernacle was an epitome of the world; and it is remarkable, when speaking of their city that they express this sentiment by the same Greek word, in Hebrew letters, which the apostle uses here: so, in *Bereshith Rabbah*, s. 19. fol. 19. רחם ה' עמו כרחם אב על בנים *coi kozmikon* (*koeipai kor*) *shelo sham hu.* "All this world is placed there." Philo says much to the same purpose.

If my exposition be not admitted, the next most likely is, that God has a *worldly tabernacle* as well as a *heavenly one*: that He as truly *dwell* in the Jewish tabernacle, as He did in the heaven of heavens; the one being His *worldly house*, the other His *heavenly house*.

For there was a tabernacle made; the first wherein¹ The sense is here very obscure, and the construction involved, leaving out all punctuation, which is the case with all the very ancient MSS. the verse stands thus ;—*Ἐν ᾧ πρῶτῳ κατοικεῖσθαι ἡ πόρτιν πρ. ἡ ἑτεροδοχία, κ. τ. λ.* which I suppose an indifferent person, who understood the language, would, without hesitation, render, *For there was the first tabernacle constructed, in which were the candlestick, &c.* And this tabernacle or dwelling may be called the first dwelling-place which God had among men; to distinguish it from the second dwelling-place, the temple built by Solomon. For tabernacle here is to be considered in its general sense, as implying a dwelling.

To have a proper understanding of what the apostle relates here, we should endeavour to take a concise view of the tabernacle erected by Moses in the wilderness. This tabernacle was the epitome of the Jewish temple; or rather, according to this, as a model, was the Jewish temple built. It comprised, 1. The court, where the people might enter. 2. In this was contained the altar of burnt-offerings, on which were offered the sacrifices in general, besides offerings of bread, wine, and other things. 3. At the bottom or lower end of this court, was the *temple of the covenant*; the principal part of it, was the *sanctuary*, the *holy place*, and the *holy of holies*. In the temple built by Solomon there was a court for the Levites, different from that of the people; and at the entrance of the holy place, a vestibule. But, in the tabernacle built by Moses, these parts were not found; nor does the apostle mention them here.

In the holy place, as the apostle observes, there were—
 I The golden candlestick of seven branches on the south

1. The golden candlestick of seven branches, on the south.
2. The golden altar, or altar of incense, on the north.

1. The golden altar, of gold and silver, and the *table*, or *table of shew-bread*, of gold, and silver, and brass, where the twelve loaves, representing the twelve tribes, were laid before the Lord. 1. In each branch of the golden candlestick was a lamp; these were lighted every evening, and extinguished every morning. They were intended to give light by night. 2. The altar of incense was of gold; and a priest, chosen by lot each week, offered incense every morning and evening in a golden censer, which he probably left on the altar, after the completion of the offering. 3. The table of the shew-bread was covered with plates of gold; and on this, every sabbath, twelve plates of loaves, in two piles, six in each, which continued there till the week till the sabbath, when they were removed, and fresh loaves were put in their place. The whole of this may be seen in all its details, in the book of Exodus, from chap. xxxv. to xl.—See *Cabinet* also,

Which is called the sanctuary? Ἡ ἱεὺς λεγεται ἁγία. *This is called holy.* This clause may apply to any of the nouns in this verse, in the nominative case, which are all of the feminine gender; and the adjective ἁγία, *holy*, may be considered here as the nominative singular, *feminine*, agreeing with ἡ ἱεὺς. Several editions accent the words in reference to this construction. The word σκηνη, *tabernacle*, may be the proper antecedent; and then we may read ἁγία instead of ἁγία; but these niceties belong chiefly to grammarians.

3. *And after the second veil*] The first veil, of which the apostle has not yet spoken, was at the entrance of the holy place, and separated the temple from the court, and prevented

5 And ⁿ over it the cherubims of glory shadowing the mercy-seat : of which we cannot now speak particularly.

6 Now, when these things were thus ordained, ° the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone ^P once every

ed the people, and even the Levites, from seeing what was in the holy place. The *second* veil, of which the apostle speaks here, separated the holy place from the holy of holies.

The tabernacle which is called the Holiest of all] That is, that part of the tabernacle which is called the holy of holies.

4. *Which had the golden censer?* It is evident that the apostle speaks here of the tabernacle built by Moses; and of the state and contents of that tabernacle, as they were during the life-time of Moses. For, as Calmet remarks, in the temple, which was afterward built, there were many things added, which were not in the tabernacle; and *several things left out*. The ark of the covenant, and the two tables of the law, were never found after the return from the Babylonian captivity. *How do you prove that?* even in the time Solomon, the golden pot of manna, or the rod of Aaron, were either in or near the ark. In Solomon's temple the holy place was separated from the holy of holies, by a solid wall instead of a veil; and by strong wooden doors, 1 Kings vi. 31—33. In the same temple there was a large vestibule before the holy place; and round about this and the holy of holies there were many chambers, in three stories, 1 Kings vi. 5, 6. But there was nothing of all this in the Mosaic tabernacle; therefore, says Calmet, we need not trouble ourselves to reconcile the various scriptures which speak of the tabernacle, and others of the temple; others to Solomon's temple, and others to the temple built by Zerobabel; which places were very different from each other.

The apostle says, that the *golden censer* was in the holy of holies; but this is nowhere mentioned by Moses. But he tells us that the high-priest went in, once every year, with the golden censer to burn incense; and Calmet thinks this censer was *left there* all the year, and that its place was supplied by a new one, brought in by the priest the year following. Others think it was left just within the veil; so that the priest, by putting his hand under the curtain, could take it out, and prepare it for his next entrance into the holiest.

The ark of the covenant] This was a sort of chest overlaid with plates of gold, in which the two tables of the law, Aaron's rod, the pot of manna, &c. were deposited. Its top, or lid, was the propitiatory or mercy-seat.

5. *And over it the cherubims of glory*] Cherubim is the plural of *cherub*; and it is absurd to add our plural termination (s) to the plural termination of the Hebrew. The *glory* here signifies the *shekinah*, or symbol of the Divine Presence.

[*Shadowing the mercy-seat*] One at each end of the ark, with their faces turned towards each other, but looking down on the cover or propitiatory, *ἰλαστήριον*, here called the *mercy-seat*.

*Of which we cannot now speak particularly.) The apostle did not judge any farther account of these to be necessary; and I may be excused from considering them particularly here, having said so much on each in the places where they occur in the Pentateuch. What these point out, or signify, is thus explained by St. Cyril; *Christus lectus unus sit, multifarium tamen à nobis intelligitur. Ipse est Tabernaculum propter carnis tegumentum: ipse est Mensa, quia nobis cibus est et vita. Ipse est Arca habens legem Dei reconditam, quia in se habet scriptis. Ipse est altaris, quia est hic spiritualis. Ipse est Altar incensæ, quia est odor sanctificationis: Ipse est Altar holocausti, quia est hostia pro totius mundi vitâ in cruce oblata.* "Although Christ be but one, yet he is understood by us under a variety of forms. He is the *Tabernacle*, on account of the human body in which He dwelt. He is the *Table*, because He is our Bread of Life. He is the *Ark* which has the law of God inclosed within; because He is the Word of the Father. He is the *Candlestick*, because He is our spiritual light. He is the *Altar of incense*, because He is the sweet-smelling odour in sanctification. He is the *Altar of holocausts*, because He is the sacrifice of death on the cross, for the sins of the whole world." This father has said, in a few words, what others have employed whole volumes on: by retuning, spiritualizing, and allegorizing,*

6. *When these things were thus ordained*) When the tabernacle was made, and its furniture placed in it, according to the Divine direction.

The priest went always into the first tabernacle. That is, into the *first part* of the tabernacle, or holy place, into which he went *every day twice*, accomplishing the *services*, ταπεινάς ἐπεσχούρας, which included his burning the incense at the morning and evening sacrifice, in dressing the lamps, removing the old show-bread, and laying on the new; and in sprinkling the blood of the sin-offerings before the veil, Lev. iv. 6. and for these works, he must have *constant access* to the place.

7. *But into the second*] That is, the holy of holies, or *second* *pa. 3* of the tabernacle—the *high priest alone*, once every year, that is, on one day in the year only, which was the day on which the general atonement was made. The priest could enter into this place only on one day in the year; but on that day he might enter several times.—See Lev. xvi.

year, not without blood, ^a which he offered for himself, and for the errors of the people :

8 ^a The Holy Ghost thus signifying, that ^a the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which ^a was a figure for the time then present, in which were offered both gifts and sacrifices, ^a that could not make him that did the service perfect, as pertaining to the conscience :

10 Which stood only in ^a meats and drinks, and ^a divers washings, and carnal ^a ordinances, imposed on them until the time of reformation.

11 But Christ being come ^a a high priest ^a of good things to

^a Ch. 5.3. & 7.27.—^a Ch. 10.13.29.—^a John 14.6.—^a Gal. 3.21. Ch. 7.18.19. & 10.1.11.—^a U. Lev. 11.2. Col. 2.16.—^a Num. 19.7. &c.—^a Eph. 2.15. Col. 2.21. Ch. 7.16.—^a Or, rites or ceremonies.—^a Ch. 3.1.—^a Ch. 10.1.—^a Ch. 3.2.—^a Ch. 10.4.—^a Acts 20.28. Eph. 1.7. Col. 1.14. 1 Pet. 1.19. Rev. 1.5 & 5.9.

Not without blood] The day prescribed by the law for this great solemnity was, the *tenth of the month Tisri*, in which the high-priest brought in the incense or perfumes, which he placed on the golden censer: he brought also the blood of the bullock, and sprinkled some portion of it seven times before the ark and the veil which separated the holy place from the holy of holies.—See Lev. xvi. 14. He then came out; and taking some of the blood of the goat which had been sacrificed, he sprinkled it between the veil and the ark of the covenant, ver. 15.

Which he offered for himself, and for the errors of the people] *ἵνα τῶν ἁγίων ἀνομιῶν*. For transgressions of which they were not conscious; there were so many niceties in the ritual worship of the Jews, and incurr guilt, that it was found necessary to institute sacrifices to atone for these sins of *ignorance*. And, as the high-priest was also clothed with infirmity, he required to have an interest in the same sacrifice, on the same account. This was a national sacrifice; and by it the people understood that they were absolved from all the errors of the past year; and that they now had a renewed right of access to the mercy-seat.

8. The Holy Ghost thus signifying] These services were divinely appointed; and by each of them the Holy Spirit of God is supposed to speak.

The way into the holiest] That full access to God was not the common privilege of the people, while the Mosaic economy subsisted: that the apostle means, that it is only by Christ that any man, and every man can approach God, is evident from chap. x. 19—22, and it is about this, and not about the tabernacle of this world, that he is here discoursing.

I have already observed, that the apostle appears to use the word *σκήνη*, or *tabernacle*, in the general sense of a *dwelling-place*; and therefore applies it to the temple, which was reputed the house or dwelling-place of God, as well as the ancient tabernacle. Therefore, what he speaks here concerning the first tabernacle, may be understood as applying with propriety to the then Jewish temple, as well as to the ancient tabernacle; which, even with all their sacrifices and ceremonies, could not make the way of holiness plain, nor the way to God's favour possible.

9. Which] Tabernacle and its services was a figure, *ὑποτύπωμα*, a dark enigmatical representation for the time then present, for that age and dispensation; and for all those who lived under it.

In which, καὶ ὅν, during which time or dispensation were offered both gifts and sacrifices, eucharistic offerings, and victims for sin; that could not make him that did the service, whether the priest who made the offering, or the person who brought it in the behalf of his soul, perfect as pertaining to the conscience; could not take away guilt from the mind, nor purify the conscience from dead works. The whole was a figure, or dark representation, of a spiritual and more glorious system; and although a sinner, who made these offerings and sacrifices according to the law, might be considered as having done his duty, and thus he would be exempted from many ecclesiastical and legal disabilities and punishments; yet his conscience would ever tell him that the guilt of sin was still remaining; and that it was impossible for the blood of bulls and goats to take it away. Thus even he that did the service best, continued to be imperfect; had a guilty conscience, and an unholty heart.

The words, in which, καὶ ὅν, referred in the above paraphrase to τὸν καιρὸν, the time, are read καὶ ὅν, by ABD, and several others; one copy of the *Staronite*, the *Vulgate*, and some of the fathers, and thus refer to τὴν σκηνήν, the tabernacle; and this is the reading which our translators appear to have followed. Griesbach places it in his margin, as a very probable reading; but I prefer the other.

10. In meats and drinks, and divers washings] He had already mentioned eucharistic and sacrificial offerings; and nothing properly remained but the different kinds of clean and unclean animals which were used, or forbidden to be used, as articles of food; together with the different kinds of drinks, washings, *βαπτισμοί*, baptisms, immersions, sprinklings and washings of the body and the clothes, and carnal ordinances, or things which had respect merely to the body; and could have no moral influence upon the soul, unless considered in reference to that of which they were the similitude, or figures.

Carnal ordinances] *ἡσυχασματα σαρκός*. Rites and cere-

come, ^a by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building :

12 Neither ^a by the blood of goats and calves, but ^a by his own blood; he entered in ^a once into the holy place, ^a having obtained eternal redemption for us.

13 For if ^a the blood of bulls, and of goats, and ^a the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

14 How much more ^a shall the blood of Christ, ^a who through the eternal Spirit ^a offered himself without ^a spot to God, ^a purge your conscience ^a from dead works ^a to serve the living God?

^a Zech. 3.9. Verse 25. 28. Chap. 10.10.—^a Dan. 9.24.—^a Lev. 16.14, 16.—^a Num. 19.7. &c.—^a 1 Pet. 1.19. 1 John 1.7. Rev. 1.5.—^a Rom. 1.4. 1 Pet. 3.13.—^a Eph. 2.5. & 2.14. Ch. 7.27.—^a 1 Or, fault.—^a Ch. 1.3. & 10.22.—^a Ch. 5.1.—^a Luke 1.74. Rom. 6.13, 22. 1 Pet. 4.2.

monies pertaining merely to the body. The word *carnal* is not used here, nor scarcely in any part of the New Testament, in that catachrestical or *degrading* sense in which many preachers and professors of Christianity take the liberty to use it.

Imposed on them until the time of reformation.] These rites and ceremonies were enacted by Divine authority, as proper representations of the Gospel system, which should reform and rectify all things.

The time of reformation, καιρός διαρθρώσεως, the time of rectifying, signifies the Gospel dispensation, under which every thing is set straight: every thing referred to its proper purpose and end; the ceremonial law fulfilled and abrogated; the moral law exhibited, and more strictly enjoined; (See our Lord's sermon upon the mount,) and the spiritual nature of God's worship taught, and grace promised to purify the heart; so that, through the power of the eternal Spirit, all that was wrong in the soul is rectified; the affections, passions, and appetites purified; the understanding enlightened; the judgment corrected; the will refined: in a word, all things made new.

11. But Christ being come, a high-priest of good things] I think this and the succeeding verses not happily translated: indeed, the division of them has led to a wrong translation; therefore, they must be taken together thus:—But the Christ, the high-priest of those good things (or services) which were to come, through a greater and more perfect tabernacle, not made with hands, that is, not of the same workmanship, entered once for all into the sanctuary; having obtained eternal redemption for us, not by the blood of goats and calves, but by his own blood, ver. 13. For, if the blood of goats, and bulls, and calves, and an heifer's ashes, sprinkled on the unclean, sanctifieth to the cleansing of the flesh, (ver. 14.) how much more shall the blood of Christ, who, through the eternal Spirit, offered himself, without spot, to God, cleanse your consciences from dead works, in order to worship, (or, that ye may worship,) the living God?

In the above translation I have added in ver. 13. *τῶν καλῶν, of goats*, on the authority of ABDE, three others, the *Syrac*, the *Arabic* of Eripenus, *Coptic*, *Vulgate*, two copies of the *Itala*, and *Theodoret*. And I have rendered εἰς τὸ λατρεύειν, (ver. 14.) IN ORDER TO worship, or, THAT YE MAY worship; for this is the meaning of these particles, εἰς τὸ, in many parts of the New Testament. I shall now make a few observations on some of the principal expressions.

High-priest of good things] Or services, to come; τὸν μελλόντων ἀγαθόν. He is the High-priest of Christianity: He officiates in the behalf of all mankind; for, by Him are all the prayers, praises, and services, of mankind offered to God; and He ever appears in the presence of God for us.

A greater and more perfect tabernacle.] This appears to mean our Lord's human nature. That in which dwelt all the fulness of the Godhead bodily, was fitly typified by the tabernacle and temple; in both of which the majesty of God dwelt.

Not made with hands.] Though our Lord's body was a perfect human body, yet it did not come in the way of natural generation: His miraculous conception will sufficiently justify the expression used here by the apostle.

12. But by his own blood.] Here the redemption of man is attributed to the blood of Christ; and this blood is stated to be shed in a sacrificial way, precisely as the blood of bulls, goats, and calves, was shed under the law.

Once] Once for all, ἑξάπαλ, in opposition to the annual entering of the high-priest into the holiest, with the blood of the annual victim.

The holy place] Or sanctuary, τὰ ἁγία, signifies heaven, into which Jesus entered with His own blood, as the high-priest entered into the holy of holies with the blood of the victims which he had sacrificed.

Eternal redemption] Ἀπολύσις λυτρώσεως, a redemption price, which should stand good for ever, when once offered; and an endless redemption from sin; in reference to the pardon of which, and reconciliation to God, there needs no other sacrifice; it is eternal in its merit and efficacy.

13. Sanctifieth to the purifying of the flesh.] Answers the end proposed by the law; namely, to remove legal disabilities and punishments; having the body and its interests particularly in view, though adumbrating or typifying the soul and its concerns.

11. Who through the eternal Spirit] This expression is un-

15 P And for this cause ⁹ he is the mediator of the new testament, ¹⁰ that by means of death, for the redemption of the transgressions that were under the first testament, ¹¹ they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity ¹ be the death of the testator.

17 For ² a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was ³ dedicated without blood.

p 1 Timothy 2, 5.—q Chapter 7, 22, & 8, 6, & 12, 24.—r Romans 3, 25, & 5, 6, 1 Pet. 3, 18.—Chapter 3, 1.—Or, he brought in.—u Gal. 3, 15.—v Exodus 24, 6, &c.—w Or, purified.

derstood two ways: 1. Of the Holy Ghost himself. As Christ's miraculous conception was by the Holy Spirit, and He wrought all His miracles by the Spirit of God, so His death, or final offering, was made through or by the eternal Spirit; and by that Spirit He was raised from the dead, 1 Pet. iii. 18. Indeed, through the whole of His life, He was justified by the Spirit; and we find that in this great work of human redemption, the Father, the Son, and the Holy Spirit were continual employed; therefore the words may be understood of the Holy Spirit properly. 2. Of the eternal Logos, or Deity, which dwelt in the man Christ Jesus; through the energy of which the offering of His humanity became an infinitely meritorious victim: therefore, the Deity of Christ is here intended. But we cannot well consider one of these distinct from the other; and hence probably arose the various readings in the MSS. and Versions on this article. Instead of *ὁ ἅγιος πνεῦμα*, by the ETERNAL Spirit, *ὁ ἀνέμωτος ἄγιος*, by the Holy Spirit, is the reading of D. and more than twenty others of good note; besides the Coptic, Slavonic, Vulgate, two copies of the Itala, Cyril, Athanasius sometimes, Damascenus, Chrysostom, and some others. But the common reading is supported by ABD. and others, besides the Syriac, all the Arabic, Armenian, Ethiopic, Athanasius, generally, Theodoret, Theophylact, and Ambrosius. This, therefore, is the reading that should be preferred; as it is probable that the Holy Ghost, not the Logos, is what the apostle had more immediately in view. But still we must say, that the Holy Spirit, with the eternal Logos, and the almighty Father, equally concurred in offering up the sacrifice of the human nature of Christ, in order to make atonement for the sin of the world.

Purge your conscience. Καθαίρει τὴν συνείδησιν, purify your conscience. The term purify should be every where, both in the translation of the Scriptures, and in preaching the Gospel, preferred to the word purge; which at present is scarcely ever used in the sense in which our translators have employed it.

Dead works. Sin in general; or acts to which the penalty of death is annexed by the law.—See the phrase explained, chap. vi. 1.

15. And for this cause] Some translate *ὅτι τούτο*, on account of this (blood.) Perhaps it means no more than a mere inference, such as therefore or wherefore.

He is the mediator of the new testament] There was no proper reason why our translators should render *διαθήκη* by testament, here: when, in almost every other case, they render it covenant, which is its proper ecclesiastical meaning, as answering to the Hebrew בְּרִית *berith*, which see largely explained, Gen. xv. 10. and in other places of the Pentateuch.

Very few persons are satisfied with the translation of the following verses, to the 20th, particularly the 16th and 17th: at all events, the word covenant must be retained. He, Jesus Christ, is Mediator:—the μεσστής, or mediator, was the person who witnessed the contract made between the two contracting parties, slew the victim, and sprinkled each with its blood.

Of the new testament] The new contract betwixt God and the whole human race, by Christ Jesus, the Mediator, distinguished here from the old covenant between God and the Israelites, in which Moses was the mediator.

That by means of death] His own death upon the Cross.

For the redemption of the transgressions] To make atonement for the transgressions which were committed under the old covenant, which the blood of bulls and calves could not do: so the death of Jesus had respect to all the time antecedent to it, as well as to all the time afterward till the conclusion of the world.

They which are called] The GENTILES might receive the promise; might, by being brought into a covenant with God, have an equal right with the Jews, not merely to an inheritance such as the promised land; but to an eternal inheritance; and, consequently, infinitely superior to that of the Jews; inasmuch as the new covenant is superior, in every point of view, to the old.

How frequently the Gentiles are termed δι' ἄλλοι, and δι' ἐκκλημένοι, the called, all St. Paul's writings show. And they were thus termed, because they were called and elected in the place of the Jews, the ancient called and elect; who are now divorced and reprobated, because of their disobedience.

16. For where a testament is] A learned and judicious friend furnishes me with the following translation of this and the 17th verse.

“For, where there is a covenant, it is necessary that the death of the appointed victim should be exhibited, because a

19 For when Moses had spoken every precept to all the people according to the law, ² he took the blood of calves and of goats, ³ with water, and ⁴ scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20 Saying, ⁵ This is the blood of the testament which God hath enjoined upon you.

21 Moreover ⁶ he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and ⁷ without shedding of blood is no remission.

x Exod. 24, 5, 6, 8. Lev. 16, 14, 15, 18.—y Lev. 14, 4, 6, 7, 49, 54, 52.—z Or, purple.—a Exodus 24, 8. Matt. 26, 28.—b Exodus 20, 12, 35. Lev. 3, 15, 16, 14, 15, 16, 15, 19.—c Lev. 17, 11.

covenant is confirmed over dead victims; since it is not at all valid while the appointed victim is alive.”

He observes, “There is no word signifying testator, or men, in the original. Διαθέμενος is not a substantive, but a participle, or participial adjective, derived from the same root as διαθήκη, and must have a substantive understood. I therefore render it, the disposed or appointed victim; alluding to the manner of disposing or setting apart the pieces of the victim when they were going to ratify a covenant; and you know well the old custom of ratifying a covenant to which the apostle alludes. I refer to your own notes on Gen. vi. 18. and xv. 10.—J. C.”

Mr. Wakefield has translated the passage nearly in the same way.

“For, where a covenant is, there must be necessarily introduced the death of that which establisheth the covenant, because a covenant is confirmed over dead things; and is of no force at all whilst that which establishes the covenant is alive.” This is undoubtedly the meaning of this passage, and we should endeavour to forget that testament and testator were ever introduced, as they totally change the apostle's meaning.—See the observations at the end of this chapter.

18. Whereupon] ὅθεν, wherefore, as a victrix was required for the ratification of every covenant, the first covenant made between God and the Hebrews, by the mediation of Moses, was not dedicated, ἐπεκαίνισται, renewed or solemnized, without blood, without the death of a victim, and the aspersion of its blood.

19. When Moses had spoken every precept] The place to which the apostle alludes is Exod. xxiv. 4—8. where the reader is requested to consult the notes.

And sprinkled both the book] The sprinkling of the book is not mentioned in the place to which the apostle refers (see above,) nor did it in fact take place. The words αὐτο τε το βιβλίον, and the book itself, should be referred to λαβὼν, taking; and not to ἐπαρίσσει, he sprinkled: the verse should therefore be read thus:—For after every commandment of the law had been recited by Moses to all the people, he took the blood of the calves, and of the goats, with water, and scarlet wool, and hyssop, and the book itself, and sprinkled all the people. The rite was performed thus:—Having received the blood of the calves and goats into basins, and mingled it with water, to prevent it from coagulating; he then took a bunch of hyssop: and having bound it together with thread made of scarlet wool, he dipped this in the basin, and sprinkled the blood and water upon the people who were nearest to him, and who might be considered, on this occasion, the representatives of all the rest. For it is impossible that he should have had blood enough to have sprinkled the whole of the congregation.

Some think that the blood was actually sprinkled upon the book itself, which contained the written covenant, to signify that the covenant itself was ratified by the blood.

20. This is the blood of the testament] (Covenant.) Our Lord refers to the conduct of Moses here, and partly quotes his words in the institution of the eucharist. This is my blood of the new covenant, which is shed for many, for the remission of sins, Matt. xxvi. 28. And by thus using the words and applying them, He shows that His sacrificial blood was intended by the blood shed and sprinkled on this occasion; and that by it alone the remission of sins is obtained.

21. He sprinkled—with blood—all the vessels of the ministry] To intimate that every thing used by sinful man is polluted; and that nothing can be acceptable in the sight of a holy God, that has not, in effect, the sprinkling of the atoning blood.

22. And almost all things are—purged with blood] The apostle says almost, because in some cases certain vessels were purified by water, certain by fire, Num. xxxi. 23. and some with the ashes of the red heifer, Num. xix. 2—10. but it was always understood that every thing was at first consecrated by the blood of the victim.

And without shedding of blood is no remission.] The apostle shows fully here, what is one of his great objects in the whole of this epistle, viz. that there is no salvation but through the sacrificial death of Christ; and to prefigure this, the law itself would not grant any remission of sin, without the blood of a victim. This is a maxim even among the Jews themselves. אין כפרה אלא בדם *ein kapherah, ala bedam*, “There is no expiation but by blood.” Yoma, fol. 5. 1. Menachoth, fol. 93. 2. Every sinner has forfeited his life by his transgressions, and the law of God requires his death;—the blood of the victim, which is its life, is shed as a substitute for the life of the sinner. By these victims the sacrifice of Christ was typified.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

4 Ch. 8.5—e Ch. 6.20—f Ch. 5.2—g Rom. 8.2, 25. 1 John 2.1—h Rev. 7—i Ver. 12. 7.27. & 10.10. 1 Pet. 3.18—k 1 Cor. 10.11. Gal. 4.4. Eph. 1.10.

He gave His life for the life of the world; human life for human life; but a life infinitely dignified by its union with God.

23. *The patterns of things in the heavens*] That is, the tabernacle, and all its utensils, services, &c. must be purified by these, viz. the blood of calves and goats, and the sprinkling of the blood and water with the bunch of hyssop bound about with scarlet wool. These are called patterns, *typos*, *para*, exemplars, earthly things, which were the representatives of heavenly things. And there is no doubt that every thing in the tabernacle, its parts, divisions, utensils, ministry, &c. as appointed by God, were representations of celestial matters; but how far, and in what way, we cannot now see.

Purification implies not only cleansing from defilement, but also dedication, or consecration. All the utensils employed in the tabernacle service were thus purified, though incapable of any moral pollution.

But the heavenly things themselves] Some think this means heaven itself, which, by receiving the sacrificed body of Christ, which appears in the presence of God for us, may be said to be purified, i.e. set apart for the reception of the souls of those who have found redemption in His blood. 2. Others think the body of Christ is intended, which is the tabernacle in which His Divinity dwelt; and that this might be said to be purified by its own sacrifice, as He is said, John xvii. to sanctify Himself; that is, to consecrate Himself unto God, as a sin-offering, for the redemption of man. 3. Others suppose the church is intended, which He is said to be present to the Father without spot, or wrinkle, or any such thing. 4. As the entrance to the holy of holies must be made by the sprinkling of the blood of the sacrifice, and as that holy of holies represented heaven, the apostle's meaning seems to be, that there was and could be no entrance to the holiest but through His blood; and, therefore, when by a more perfect tabernacle, ver. 11, 12, He passed into the heavens, not with the blood of bulls and goats, but by His own blood, He thus purified or laid open the entrance to the holiest, by a more valuable sacrifice than those required to open the entrance of the holy of holies. It was necessary, therefore, for God had appointed it so, that the tabernacle, and its parts, &c. which were patterns of things in the heavens, should be consecrated and entered with such sacrifices as have already been mentioned; but the heaven of heavens, into which Jesus entered, and whither He will bring all His faithful followers, must be propitiated, consecrated, and entered, by the infinitely better sacrifice of His own body and blood. That this is the meaning, appears from the following verse.

24. *Christ is not entered into the holy places made with hands*] He is not gone into the holy of holies of the tabernacle or temple, as the Jewish high-priest does, once in the year, with the blood of the victim to sprinkle it before the mercy-seat there; but into heaven itself, which he has thus opened to all believers, having made the propitiatory offering, by which both he, and those whom he represents, are entitled to enter, and enjoy eternal blessedness. And hence we may consider, that Christ appearing in His crucified body before the throne, is a real offering of Himself to the Divine justice, in behalf of man; and that there He continues, in the constant act of being offered, so that every penitent and believer coming unto God, through Him, find Him their ever ready and available sacrifice, officiating as the High-priest of mankind in the presence of God.

25. *Nor yet that he should offer himself often*] The sacrifice of Christ is not like that of the Jewish high-priest—his must be offered every year; Christ has offered himself once for all; and this sacrificial act has ever the same efficacy, His crucified body being still a powerful and infinitely meritorious sacrifice before the throne.

26. *For then must he often have suffered*] In the counsel of God, Christ was considered the Lamb slain from the foundation of the world, Rev. xiii. 8. so that all believers before His advent, were as equally interested in His sacrificial death as those who have lived since His coming. Humanly speaking, the virtue of the annual atonement could not last long, and must be repeated: Christ's sacrifice is ever the same: His life's blood is still considered as in the act of being continually poured out. See Rev. v. 6.

The end of the world] The conclusion of the Jewish dispensation—the Christian dispensation being that which shall continue till the end of time.

To put away sin] *Eis aboleiōn anaprias*, to abolish sin-offerings; i.e. to put an end to the Mosaic economy by His own offering of Himself. It is certain that after Christ had offered Himself, the typical sin-offerings of the law ceased; and this was expressly foretold by the prophet Daniel, ch. ix. 21. Some think that the expression should be applied to the putting away the guilt, power, and being, of sin from the souls of believers.

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.

1 Gen. 3.19. Eccles. 2.21—m 2 Cor. 5.10. Rev. 20.12, 13—n Rom. 6.10. 1 Pet. 2.3. 18—o 1 Pet. 2.24. 1 John 2.3—p Matt. 25.28. Rom. 5.15—q Tit. 2.13. 2 Pet. 5.12.

27. *As it is appointed*] *Atokera*, it is laid before them by the Divine decree, *Dust thou art, and unto dust thou shalt return*. Unto men—generally, during the course of the present world—not all men, as some falsely quote: for Enoch and Elijah have not died; and those that shall be alive at the day of judgment shall not die, but be changed.

But after this the judgment] They shall die but once, and be judged but once; therefore, there is no metempsychosis, no transmigration from body to body; judgment succeeds to dying; and, as they shall be judged but once, they can die but once.

28. *So Christ was once offered*] He shall die no more: He has borne away the sins of many; and what He has done once, shall stand good for ever. Yet He will appear a second time without sin, *χρὴς ἀναπρίας*, without a sin-offering—that He has already made.

Unto salvation] To deliver the bodies of believers from the empire of death, reunite them to their purified souls, and bring both into His eternal glory. This is salvation; and the very highest of which the human being is capable. Amen, even so, come Lord Jesus! Hallelujah!

1. In the preceding notes I have given my reasons for dissenting from our translation of the 15th, 16th, and 17th verses. Many learned men are of the same opinion; but I have not met with any who appears to have treated the whole in a more satisfactory manner than Dr. Macknight: and for the edification of my readers I shall here subjoin the substance of what he has written on this point.

4 Verse 15. *Mediator of the new covenant*. See Heb. viii. 7. The word *διαθήκη*, here translated *covenant*, answers to the Hebrew word, *berith*, which all the translators of the Jewish scriptures have understood to signify a covenant. The same signification our translators have affixed to the word *διαθήκη*, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the Supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration; in which places, copying the Vulgate version, they have rendered *διαθήκη* by the word *testament*. Beza, following the Syriac version, translates *διαθήκη* every where by the words *fœdus*, *pactum*, except in the 16th, 17th, and 20th verses of this chapter, where likewise, following the Syriac version, he has *testamentum*. Now, if *καινὴ διαθήκη*, the *New Testament*, in the passages above-mentioned, means the Gospel covenant, as all interpreters acknowledge, *παλαιὰ διαθήκη*, the *Old Testament*, 2 Cor. iii. 14. and *πρώτη διαθήκη*, the *first testament*, Heb. ix. 15. must certainly be the *Sinaitic covenant*, or law of Moses; as is evident also from Heb. ix. 20. On this supposition it may be asked, 1. In what sense the Sinaitic covenant, or law of Moses, which required perfect obedience to all its precepts under penalty of death, and allowed no mercy to any sinner, however penitent, can be called a *testament*, which is a deed conferring something valuable on a person, who may accept or refuse it, as he thinks fit? Besides the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites, and observed His statutes, Lev. xviii. can in no sense be called a testament.

2. If the law of Moses be a testament, and if, to render that testament valid, the death of the testator be necessary, as the English translators have taught us, ver. 16. I ask, who was it that made the testament of the law? Was it God, or Moses? And did either of them die to render it valid? 3. I observe, that even the Gospel covenant is improperly called a *testament*; because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which, as a testament, it is thought to have received, by the death of Christ, when He revived again on the third day. 4. The things affirmed in the common translation of ver. 15. concerning the *New Testament*; namely, that it has a Mediator: that that Mediator is the Testator Himself; that there were transgressions of a former testament, for the redemption of which the Mediator of the New Testament died; and ver. 19. that the first testament was made by sprinkling the people, in whose favour it was made, with blood; are all things quite foreign to a testament. For, was it ever known, in any nation, that a testament needed a mediator? Or, that the testator was the mediator of his own testament? Or, that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? Or, that any testament was ever made by sprinkling the legatees with blood? These things, however, were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them. They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties; withal, if any former covenant was antedated by the parties, satisfaction was given at the ma-

king of a second covenant. 5. By calling Christ *the Mediator of the New Testament* our thoughts are turned away entirely from the view which the Scriptures give us of His death as a sacrifice for sin: whereas, if He is called *the Mediator of the New Covenant*, which is the true translation of *διασῆνης καὶνῆς μετῆς*, that appellation directly suggests to us, that the New Covenant was procured and ratified by His death as a sacrifice for sin. Accordingly Jesus, on account of His being named a Priest by the oath of God, is said to be *the Priest, or Mediator of a better covenant* than that of which the Levitical priests were the mediators. I acknowledge that in classical Greek *διασῆνης* commonly signifies *a testament*. Yet, since the Seventy have uniformly translated the Hebrew word *berith*, which properly signifies *a covenant*, by the word *διασῆνης*, in writing Greek the Jews naturally used *διασῆνης* for *εὐσῆνης*, as our translators have acknowledged, by their version of Heb. x. 16. To conclude, seeing, in the verses under consideration, *διασῆνης* may be translated *a covenant*; and seeing, when so translated, these verses make a better sense, and agree better with the scope of the apostle's reasoning, than if it were translated *a testament*; we can be at no loss to know which translation of *διασῆνης* in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology, to which readers have been long accustomed, without attending distinctly to its meaning, does not soon appear.

"*He is the Mediator.* Here it is remarkable that Jesus is not called *διασῆνης*, *the Testator*, but *μετῆς*, *the Mediator*, of the New Covenant; first, because He procured the New Covenant for mankind, in which the pardon of sin is promised; for, as the apostle tells us, His death, as a sacrifice for sin, is the consideration on account of which the pardon of the transgressions of the first covenant is granted. Secondly, because the new covenant having been ratified, as well as procured, by the death of Christ, He is fitly called *the Mediator* of that covenant in the same sense that God's oath is called, Heb. vi. 17. *the mediator, or confirmer of His promise*. Thirdly, Jesus, who died to procure the New Covenant, being appointed by God the High-priest thereof, to dispense His blessings, He is on that account also called, Heb. viii. 6. *the mediator of that better covenant*.

"Verse 16. *For where covenant* (is made by sacrifice) *there is a necessity that the death of the appointed sacrifice be produced.* This elliptical expression must be completed, if, as is probable, the apostle had now in his eye the covenant which God made with Noah and Abraham. His covenant is recorded Gen. viii. 20, where we are told, that on coming out of the ark, *Noah offered a burnt-offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smile anymore every living thing as I have done.* This promise, or declaration, God called His *covenant with men, and with every living creature*. Gen. ix. 9, 10. In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9, 18, and with the Israelites at Sinai, Exod. xxiv. 8. See also Psalm i. 5. By making His covenants with men in this manner, God taught them that His intercourses with them were all founded on an expiation after-ward to be made for their sins, by the sacrifice of the Seed of the woman, *the bruising of whose heel, or death, was foretold at the fall.* On the authority of these examples, the practice of making covenants by sacrifice prevailed among the Jews: Jer. xxxiv. 18. Zech. ix. 11. and even among the heathens; for they had the knowledge of these examples by tradition. *Stabant et cæsa jungebant fœdera porci:* Virgil, Æneid, viii. 611. Hence the phrases, *fedus ferire and percutere, to strike, or kill the covenant.*

"*There is a necessity that the death, τῷ διασέψει, of the appointed.* Here we may supply either the word *θύματος*, *sacrifice*, or *ζώου*, *animal*, which might be either a calf, a goat, a bull, or any other animal, which the parties making the covenant chose. *Διασέπειν* is the participle of the second aorist of the middle voice of the verb *διατίθημι, constituo, I appoint.* Wherefore its primary and literal signification is, *of the appointed.* Our translators have given the word this sense, Luke xxii. 29. *Καὶ ὡς διατίθεμαι ὑμῖν, καθὼς διατίθετο μοι ὁ Πατήρ μου, βασιλείαν. And I appoint to you a kingdom, as my Father hath appointed to me a kingdom.*

"*Be brought in—θανάτον ἀναγκη φερέσαι τῷ διασέπειν.* Elsner, Vol. II. p. 331, has showed that the word *φερέσαι* is sometimes used in a forensic sense for what is *produced or proved*, or made apparent in a court of judicature. Wherefore the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles this clause is rightly translated *be brought in.* See Acts xxv. 7. where *φερόντες* is used in a forensic sense.

"Verse 17. *A covenant is firm over dead sacrifices; Ἐν νεκροῖς* being an adjective, it must have a substantive

agreeing with it, either expressed or understood. The substantive understood in this place, I think, is *θύματα, sacrifices*, for which reason I have supplied it in the translation. Perhaps the word, *ζῴων, animals*, may be equally proper; especially as, in the following clause, *διασέπειν* is in the gender of the animals appointed for the sacrifice. Our translators have supplied the word *ἀνθρώπων, men*, and have translated *ἐν νεκροῖς, after men are dead*, contrary to the propriety of the phrase.

"*Never hath force whilst the appointed liveth.* Ὅτε ἔτι δὲ διασέπειν; supply *μορξος, or τῶπος, or τανός; whilst the calf, or goat, or bull, appointed for the sacrifice of ratification liveth.* The apostle having in ver. 15. showed that Christ's death was necessary, as *ὁ Μετῆς, the Mediator*, that is, the *Procureur and Ratifier* of the New Covenant, he, in the 16th and 17th verses, observes, that since God's covenants with men were all ratified by sacrifice, to show that his intercourses with men are founded on the sacrifice of His Son, it was necessary that the New Covenant itself should be ratified by His Son's actually dying as a sacrifice."

The faultiness of the common translation of the 15th, 16th, 17th, 18th, and 20th verses of this chapter having been already shown in the notes, nothing needs be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses, which I have given, compared with his reasoning, as represented in the common version.

2. It is supposed that in ver. 23. the apostle in speaking about Christ's bearing the sins of many, alludes to the ceremony of the *scape goat*. This mysterious sacrifice was to be presented to God, Lev. xvi. 7. and the sins of the people were to be confessed over the head of it, ver. 21. and after this the goat was dismissed into a land uninhabited, laden, as the institution implied, with the sins of the people; and this the word *ἀνεγκυρε, to bear or carry away*, seems to imply. So truly as the goat did metaphorically bear away the sins of the many; so truly did Christ literally bear the punishment due to our sins; and, in reference to every believer, has so borne them away, that they shall never more rise in judgment against him.

3. In Christ's coming, or appearing the second time, it is very probable, as Dr. Doddridge, and others, have conjectured, that there is an allusion to the return of the high-priest from the inner tabernacle. For, after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Lev. xvi. 23, 24. he came out, arrayed in his magnificent robes, to bless the people, who waited for him in the court of the tabernacle of the congregation. "But there will be this difference," says Dr. Macknight, "between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement in his pontifical robes, for himself and for the people, Lev. xvi. 24. which showed that the former atonement was not real, but typical. Whereas Jesus, after having made atonement [and presented Himself in heaven, before God] will not return to the earth for the purpose of making Himself a sacrifice the second time. But having procured an eternal redemption for us, by the sacrifice of Himself once offered, He will return for the purpose of declaring to them who wait for Him, that they are accepted, and of bestowing on them the great blessing of eternal life. This reward He, being surrounded with the glory of the Father, Mark xvi. 27. will give them in the presence of an assembled universe, both as their King and their Priest. This is the great salvation which Christ came to preach, and which was confirmed to the world by them who heard Him, Heb. ii. 3." Reader, lay this sincerely to heart!

4. The form in which the high-priests and the ordinary priests were to bless the people, after burning the incense in the tabernacle, is prescribed Num. vi. 23—26. Literally translated from the Hebrew, it is as follows, and consists of three parts, or benedictions:

1. May Jehovah bless thee, and preserve thee!
2. May Jehovah cause His face to shine upon thee, and be gracious unto thee!

3. May Jehovah lift up His faces upon thee, and may He put prosperity unto thee!—See my notes on the place.

We may therefore say, that Christ, our High-priest, came to bless each of us, by turning us away from our iniquity. And let no one ever expect to see Him at His second coming with joy, unless he have, in this life, been turned away from his iniquity, and obtained remission of all his sins, and that holiness, without which none can see God. Reader, the time of His appearing is, to thee, at hand! Prepare to meet thy God!

On the word *conscience*, which occurs so often in this chapter, and in other parts of this epistle, see the observations at the end of chap. xiii.

CHAPTER X.

The insufficiency of the legal sacrifices to take away sin, 1—4. The purpose and will of God as declared by the Psalmist, relative to the salvation of the world by the incarnation of Christ; and our sanctification through that will, 5—10. Comparison between the Priesthood of Christ and that of the Jews, 11—14. The New Covenant which God promised to make, and the blessings of it, 15—17. The access which genuine believers have to the holiest, by the blood of Jesus, 18—20. Having a High-priest over the church of God, we should have faith, walk uprightly, hold fast our profession, exhort and help each other, and maintain Christian communion, 21—25. The danger and awful consequences of final apostasy, 26—31. In order to our perseverance, we should often reflect on past mercies, and the support afforded us in temptations and afflictions, and not cast away our confidence, for we shall receive the promise if we patiently fulfil the will of God, 32—37. The just by faith shall live; but the soul that draws back shall die, 38. The apostle's confidence in the believing Hebrews, 39. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.]

FOR the law having a ^a shadow ^b of good things to come, and not the very image of the things, ^c can never with those sacrifices which they offered year by year continually make the comers thereunto ^d perfect.

2 For then ^e would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

^a Col. 2. 17. ^b Ch. 5. 5. 9. 23. ^c Ch. 9. 11. ^d Ch. 9. 9. ^e Ver. 11. ^f E. Or, they would have ceased to be offered, because, &c. ^g Lev. 16. 21. Ch. 9. 7.

NOTES.—Verse 1. *The law having a shadow of good things to come.* A shadow, *σκιὰ*, signifies—1. Literally, the shade cast from a body of any kind, interposed between the place on which the shadow is projected, and the sun or light; the rays of the light not shining on that place, because intercepted by the opacity of the body, through which they cannot pass. 2. It signifies, technically, a sketch, rude plan, or imperfect draught, of a building, landscape, man, beast, &c. 3. It signifies, metaphorically, any faint adumbration, symbolical expression, imperfect or obscure image of a thing; and is opposed to *σῶμα*, body, or the thing intended to be thereby defined. 4. It is used cataphorically among the Greek writers, as *umbra* is among the Latins, to signify any thing vain, empty, light, not solid: thus Philostratus, Vit. Soph. lib. i. cap. 23. *Οὐ σκιά κιν οὐρανία ἀπὸ τῆς ἀρετῆς, ἀλλὰ πλεῖσται αἱ εἰς τὴν ἀρετὴν εἰσὶν ὁμοιωματικαὶ ἀντιφάσεις.* And Cicero, in Pisum, cap. 21. *Quares, umbrae falsae gloriae consecratae.* “All pursue the shadows of false glory.” And again, De officiis, lib. iii. cap. 17. *Nos veri juris germanaque iustitia solidum et expressum effigiem nullum tenemus: umbrae et imaginibus utimur.* “We have no solid and express effigy of true law, and genuine justice; but we employ shadows and images to represent them.”

And not the very image) *Εἰκὼν, image*, signifies—1. A simple representation; from *eikō*, I am like. 2. The form, or particular fashion, of a thing. 3. The model, according to which any thing is formed. 4. The perfect image of a thing, as opposed to a faint representation. 5. Metaphorically, a similitude, agreement, or conformity.

The law, with all its ceremonies and sacrifices, was only a shadow of spiritual and eternal good. The Gospel is the image or thing itself, as including every spiritual and eternal good.

We may note three things here—1. The shadow, or general outline, limiting the size and proportions of the thing to be represented. 2. The image or likeness completed from this shadow, or general outline: whether represented on paper, canvass, or in statuary. 3. The person or thing thus represented in its actual natural state of existence; or what is called here the very image of the things, *ἡ ἀληθὴς εἰκὼν τοῦ παπατοῦ*. Such is the Gospel, when compared with the law; such is Christ, when compared with Aaron: such is His sacrifice, when compared with the Levitical offerings: such is the Gospel remission of sins and purification, when compared with those afforded by the law; such is the Holy Ghost ministered by the Gospel, when compared with its types and shadows in the Levitical service; such the heavenly rest, when compared with the earthly Canaan. Well, therefore, might the apostle say, the law was only the shadow of good things to come.

Can never—make the comers thereunto perfect) Cannot remove guilt from the conscience, or impurity from the heart. I leave preachers to improve these points.

2. Would they not have ceased to be offered?) Had they made an effectual reconciliation for the sins of the world, and contained in their once offering, a plenitude of permanent merit, they would have ceased to be offered, at least in reference to any individual who had once offered them; because, in such a case, his conscience would be satisfied that his guilt had been taken away. But no Jew pretended to believe that even the annual atonement cancelled his sin before God; yet he continued to make his offerings, the law of God having so enjoined, because these sacrifices pointed out that which was to come. They were offered, therefore, not in consideration of their own efficacy, but as referring to Christ: see on chap. ix. 9.

4. For it is not possible) Common sense must have taught them that shedding the blood of bulls and goats could never satisfy Divine Justice, nor take away guilt from the conscience; and God intended that they should understand the matter so; and this the following quotation from the Psalmist sufficiently proves.

5. When he (the Messiah) cometh into the world) Was about to be incarnated, He saith to God the Father, Sacrifice and offering thou wouldest not; it was never Thy will and design that the sacrifices under Thy own law should be considered as

4 For, ^a it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, ^b Sacrifice and offering thou wouldest not, but a body ^c hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.

^a Mic. 6. 7. ^b Ch. 9. 13. ^c Ver. 11. ^d Ps. 40. 6. & 50. 8. &c. ^e Isa. 1. 11. Jer. 6. 29. Amos 5. 21, 22.—Or, thou hast fitted me.

making atonement for sin; they were only designed to point out My incarnation and consequent sacrificial death; and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin; according to Thy word, the seed of the woman shall bruise the head of the serpent.

A body hast thou prepared me) The quotation in this and the two following verses is taken from Psalm xl. 6th, 7th, and 8th verses, as they stand now in the Septuagint, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, *אָזְנוֹי אֶפְתַּח אֲזַנִּי אֲזַנִּי לִי* *az nymy az nymy li*, which we translate, my ears hast thou opened; but they might be more properly rendered, my ears hast thou heard; that is, thou hast made me thy servant for ever, to dwell in Thine own house: for the allusion is evidently to the custom mentioned Exod. xxi. 2, &c. “If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free; but if the servant shall positively say, I have my master, &c. I will not go out free, then his master shall bring him to the door-post, and shall hear his ear through with an awl, and he shall serve him for ever.”

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word *אָזְנוֹי* *az nymy*, ears, which has been written through carelessness for *אָזְנוֹי* *az nymy*, THEN, a BODY. The first syllable *az*, THUS, is the same in both; and the latter *nymy*, which, joined to *az*, makes *אָזְנוֹי* *az nymy*, might have been easily mistaken for *אָזְנוֹי* *az nymy*, BODY; *nymy*, being very like *gimel*; *yod*, like *ra*; and *he*, like final *nem*; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might have been easily taken for the under stroke of the *nem*, and thus give rise to a corrupt reading: add to this, the root *אָזְנוֹי* *az nymy*, signifies as well to prepare as to open, here, &c. On this supposition the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus, *אָזְנוֹי* *az nymy* *az nymy* *az nymy*; *אָזְנוֹי* *az nymy* *az nymy* *az nymy*, then a body thou hast prepared me; thus the Hebrew text, the Version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was incarnated for the sin of the world.

The Ethiopic has nearly the same reading: the Arabic has both, *A body thou hast prepared me, and mine ears thou hast opened.* But the Syriac, the Chaldean, and the Vulgate, agree with the present Hebrew text; and none of the MSS. collated by Kennicott and De Rossi have any various reading on the disputed words.

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the Psalmist and the apostle, to show that none of them, nor all of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it.

Four kinds are here specified, both by the Psalmist and the apostle—1. SACRIFICE, *זָבַח* *zabach*, *thobach*, OFFERING, *מִנְחָה* *minchah*, *minchah*; 2. BURN-OFFERING, *עֹלָה* *olah*, *obolatio*; 3. SIN-OFFERING, *חַטָּאת* *chataath*, *peccatum*; 4. OF ALL THESE we may say, with the apostle, it was impossible that the blood of bulls and goats, &c. should take away sin.

6. Thou hast had no pleasure) Thou couldest never be pleased with the victims under the law; Thou couldest never consider them as atonements for sin; as they could never satisfy Thy justice, nor make Thy law honourable.

7. In the volume of the book) *בְּסֵפֶר* *hemigallath sepher*, “in the roll of the book.” Anciently books were written on skins, and rolled up. Among the Romans, these were called *volamina*, from *volvō*, I roll; and the Pentateuch, in the

8 Above: when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 ^k By the which will we are sanctified, ^l through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth ^m daily ministering and offering oftentimes the same sacrifices, ⁿ which can never take away sins :

12 ° But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ;

13 From henceforth expecting ^p till his enemies be made his
footstool.

k John 17.19. Chap. 12.12.—l Chap. 9.12.—m Num. 23.3. Chap. 7.27.—n Versé 1.—o Ch. 1.3. Col. 3.1.—p Psa. 110.1. Acts 2.35. 1 Cor. 15.25. Ch. 1.13.—q Ver. 1.—r Jer. 31.33, 34. Ch. 8.10, 12.

Jewish synagogues, is still written in this way. There are two wooden rollers; on one they roll *on*, on the other they roll *off*, as they proceed in reading. The *book* mentioned here must be the *Pentateuch*, or five books of Moses; for, in David's time, no other part of Divine revelation had been committed to writing. This whole book speaks about Christ, and His accomplishing the *will of God*; not only in *The Seed of the woman shall bruise the head of the serpent*, and *In thy Seed shall all the nations of the earth be blessed*, but in all the sacrifices and sacrificial rites mentioned in the law.

To do thy will! God *willed* not the sacrifices under the law; but *He willed* that a human victim of infinite merit should be offered for the redemption of mankind. That there might be *such a victim*, a *body* was prepared for the eternal Logos; and in that body *He came* to do the *will of God*: that is, to suffer and die for the sins of the world.

9. *He taketh away the first*] The offerings, sacrifices, burnt-offerings, and sacrifices for sin, which were prescribed by the law.

That he may establish the second) The offering of the *body of Jesus*, once for all. It will make little odds in the meaning, if we say, He taketh away the first *covenant*; that He may establish the second *covenant*; He takes away the first *dispensation*, that he may establish the second; He takes away the *law*, that He may establish the *gospel*. In all these cases the sense is nearly the same: I prefer the *first*.

10. *By the which will we are sanctified*) Closing in with this so solemnly declared WILL of God, that there is no name given under heaven among men, by which we can be saved, but Jesus the Christ; we believe in Him, find redemption in His blood, and are sanctified unto God, through the sacrificial offering of His body.

1. Hence we see that the sovereign WILL of God is, that Jesus should be incarnated : that He should suffer and die ; or, in the apostle's words, *taste death for every man* ; that all should believe on Him, and be saved from their sins ; for this is the WILL of God, our *sanctification*.

2. And as the apostle grounds this on the words of the Psalm, we see that it is the *will of God*, that that system shall end: for, as the essence of it is contained in its *sacrifices*, and God says *He will not have these*, and has prepared the *Messiah* to do His will, *i. e.* to die for men, hence it necessarily follows from the Psalmist himself that the introduction of the Messiah into the world is the abolition of the law; and that His Sacrifice is that which shall last for ever.

11. *Every priest standeth*] The office of the Jewish priest is here compared with the office of our High-priest. The Jewish priest *stands* daily at the altar, like a servant ministering, *repeating* the same sacrifices; our High-priest offered Himself once for all, and is *set down* at the right-hand of God, as the only-begotten Son and Heir of all things, ver. 12. *This continual offering* argued the *imperfection* of the sacrifices. Our Lord's *once offering*, proves His was *complete*.

13. *Till his enemies be under his footstool.* [Till all that oppose His High-priesthood and sacrificial offering shall be defeated, routed, and confounded; and acknowledge in their punishment, the supremacy of His power as universal and eternal King; who refused to receive Him as their *anointing* and *sanctifying Priest*. There is also an oblique reference here to the destruction of the Jews, which was then at hand; for Christ was about to *take away the second* with an overwhelming flood of desolations.]

14. *For by one offering*] His death upon the cross.
He hath perfected for ever] He has procured remission of sins and holiness; for it is well observed here, and in several parts of this epistle, that τελειωσ, *to make perfect*, is the same as ἀφεσις ἀναγκαστικῶν τοιῶν, *to procure remission of sins*.

Then that are sanctified: Τοὺς ἀγιάζουσιν, them that have received the sprinkling of the blood of this Offering. These therefore, receiving redemption through that blood, have no need of any other offering; as this was a complete atonement, purification, and title to eternal glory.

15. *The Holy Ghost—is a witness to us* The words are quoted from Jer. xxxi. 33, 34. and here we are assured that Jeremiah spoke by the inspiration of the Spirit of God.

18. *Now where remission of these is*] In any case, where sin is once pardoned, there is no further need of a sin-offering; but every believer on Christ has his sin blotted out, and therefore needs no other offering for that sin.

14 For, by one offering ⁹ he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 'This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

17 ^s And their sins and iniquities will I remember no more.
18 Now where remission of these is, *there is* no more offering for sin.

19 Having therefore, brethren, ^t boldness ^u to enter ^v into the holiest by the blood of Jesus,

20 By ^wa new and living way, which he hath ^xconsecrated for us,^y through the veil, that is to say, his flesh;

s Some copies have, Then he said, And their.—t Romans 5.2 Ephesians 2.18.&
3.12—u Or, liberty—v Chapter 9. 8, 12—w John 10.9.& 14.6. Chapter 9. 8.—x Or
new made—y Ch 9.3.

"If," says Dr. Macknight, "after remission is granted to the sinner, there is no need of any more sacrifice for sin; and if Christ, by offering Himself once, has *perfected for ever the sanctified*, ver. 14, *the sacrifice of the mass*, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the *Papists* trust for the pardon of their sins, has no foundation in Scripture. Nay, it is an evident impiety, as it proceeds upon the supposition that the offering of the body of Christ *once*, is not sufficient to procure the pardon of sin; but must be frequently repeated. If they reply that their mass is only the representation and commemoration of the sacrifice of Christ; they give up the cause, and renounce an article of their faith established by the council of Trent, which, in Session xlii. can. 1. 3. declared *the sacrifice of the mass to be a true and propitiatory sacrifice for sin*. I say, give up the cause; for the *representation* and *commemoration* of a sacrifice is not a sacrifice. Further, it cannot be affirmed that the body of Christ is offered in the mass, unless it can be said, that as often as it is offered, *Christ has suffered death*; for the apostle says expressly, Heb. ix. 25, 26, that if Christ offered himself often, *He must often have suffered since the foundation of the world.*" Let him disprove this who can.

19. *Having therefore, brethren, boldness*. The apostle having now finished the doctrinal part of his epistle, and fully shown the superiority of Christ to all men and angels; and the superiority of His priesthood to that of Aaron and his successors; the absolute inefficacy of the Jewish sacrifices to make atonement for sin; and the absolute efficacy of that of Christ to make reconciliation of man to God; he proceeds now to show what influence these doctrines should have on the hearts and lives of those who believe in his merits and death.

Boldness to enter. Παρούσῃ εἰς τὴν εὐδοίαν; *liberty, full access to the entrance of the holy place; τὸν ἁγίον.*—This is an allusion to the case of the high-priest going into the holy of holies. He went with fear and trembling, because, if he had neglected the smallest item prescribed by the law, he could expect nothing but death. Genuine believers can come even to the throne of God with confidence, as they carry into the Divine presence the infinitely meritorious blood of the Great Atonement; and, being justified through that blood, they have a right to all the blessings of the eternal kingdom.

20. *By a new and living way*] It is a *new way*; no human being had ever before entered into the heaven of heavens; Jesus, in human nature, was the *first*; and thus he has opened the way to heaven to mankind; his own resurrection and ascension to glory, being the proof and pledge of ours.

The way is called, *above παράγορα καὶ ζῶσα, new, or fresh, and living*; this is evidently an allusion to the blood of the victim *newly shed, uncoagulated*, and, consequently, proper to be used for *sprinkling*. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was *warm and fluid*; and might be considered as yet possessing its *ritality*; but when it grew *cold, it coagulated*, lost its vitality, and was no longer proper to be used sacrificially. Christ is here, in the allusion, represented as *newly slain*, and yet *living*; the blood ever considered as *flowing*, and giving life to the world. The way by the Old Covenant neither gave life, nor removed the liability to death. The way to peace and reconciliation, under the Old Covenant, was through the dead bodies of the animals slain; but Christ is living, and ever liveth, to make intercession for us; therefore He is a new and *living* way.

In the *Choephore* of *Æschylus*, ver. 801, there is an expression like this of the apostle:—

Λεγετε, των παλαι πεπραγμενων
 Αρσασθ' αιμα προσφατοις δικαις.

Agite, olim venditorum

Solvite sanguinem recenti vindictâ.

This way, says Dr. Owen, is *new* :-1. Because it was but newly made and prepared. 2. Because it belongs unto the New Covenant. 3. Because it admits of no decays, but is always new as to its efficacy and use, as in the day of its first preparation. 4. The way of the tabernacle waxed old, and so was prepared for a removal ; but the Gospel way of salvation shall never be altered, nor changed, nor decay : it is always *new* and remains for ever.

It is also called *qoray*, *living*. -1. In opposition to the way into the Holiest under the tabernacle, which was by *death* :

21 And *having* ^a a high priest over ^b the house of God;
22 ^b Let us draw near with a true heart, ^c in full assurance of faith, having our hearts sprinkled ^d from an evil conscience, and ^e our bodies washed with pure water.

23 ^f Let us hold fast the profession of our faith without wavering; for ^g he is faithful that promised:

24 And let us consider one another to provoke unto love and to good works:

^a Chap. 4:14—^b Tim. 3:15—^c Heb. Chap. 4:15—^d Eph. 3:12, James 1:6, 1 John 3:21.—^e Ch. 9:14—^f Ezek. 36:25.—^g 2 Cor. 7:1—^h Ch. 4:11—ⁱ 1 Cor. 9:9 & 10:13. 1 Thess. 5:24 2 Thess. 3:3. Ch. 1:11.

nothing could be done in it without the blood of a victim. 2. It was the cause of death to any who might use it, except the high-priest himself; and he could have access to it only one day in the year. 3. It is called *living*, because it has a spiritual and eternal efficacy, in our access to God. 4. It is *living* as to its effects; it leads to life, and infallibly brings those who walk in it unto *life eternal*.

Through the veil]. As the high-priest lifted up or drew aside the veil that separated the holy from the most holy place, in order that he might have access to the Divine Majesty; and as the veil of the temple was rent from the top to the bottom, at the crucifixion of Christ, to show that the way to the Holiest was then laid open: so we must approach the Throne through the mediation of Christ, and through His sacrificial death. His pierced side is the way to the Holiest. Here, the veil, His humanity, is rent, and the kingdom of heaven opened to all believers.

21. A high-priest over the house of God]. The house, or family, of God, is the Christian church; or all true believers in the Lord Jesus. Over this church, house, or family, Christ is the High-priest; in their behalf He offers His own blood, and their prayers and praises; and as the high-priest had the ordering of all things that appertained to the house and worship of God; so has Christ in the government of His church. This government He never gave into other hands. As none can govern and preserve the world but God; so none can govern and save the church but the Lord Jesus: He is *our* the house; He is *our* President; He instructs, protects, guides, feeds, defends, and saves, the flock. Those who have such a President, may well have confidence; for, with Him is the fountain of life; and He has all power in the heavens and in the earth.

22. Let us draw near]. Let us come with the blood of our Sacrifice to the Throne of God; the expression is sacrificial.

With a true heart]. Deeply convinced of our need of help, and truly in earnest to obtain it.

In full assurance of faith]. Being fully persuaded that God will accept us for the sake of His Son; and that the sacrificial death of Christ gives us full authority to expect every blessing we need.

Having our hearts sprinkled]. Not our bodies, as was the case among the Hebrews, when they had contracted any pollution, for they were to be sprinkled with the water of separation, see Num. xix. 2—10, but our hearts, sprinkled by the cleansing efficacy of the blood of Christ, without which we cannot draw nigh to God.

From an evil conscience]. Having that deep sense of guilt, which our conscience felt, taken all away; and the peace and love of God shed abroad in our hearts by the Holy Ghost given unto us.

Our bodies washed with pure water.]. The high priest, before he entered into the inner tabernacle, or put on his holy garments, was to wash his flesh in water, Lev. xvi. 4, and the Levites were to be cleansed the same way, Num. viii. 7. The apostle probably alludes to this in what he says here; though it appears that he refers principally to baptisms, the washing by which was an emblem of the purification of the soul by the grace and Spirit of Christ; but it is most likely that it is to the Jewish baptisms, and not the Christian, that the apostle alludes.

23. Let us hold fast the profession of our faith]. The word *propheteia*, from *pro*, together, and *phos*, a word, implies that general consent that was among Christians on all the important articles of their faith and practice; particularly their acknowledgment of the truth of the Gospel; and of Jesus Christ, as the only victim for sin, and the only Saviour from it. If the word *trashed* above refer to Christian baptism in the case of adults, then the profession is that which the baptized then made of their faith in the Gospel; and of their determination to live and die in that faith.

The various readings on this clause are many in the MSS. &c. *Τῆς ἐλπίδος τῆς ὁμολογίας*, the confession of our hope; D. two of the *Italo*, Vulgate, Euseb's *Arabic*, and the *Æthiopic*. *Ὁμολογίαν τῆς πίστεως*, the confession of faith; one of the Barberini MSS. and two others. This is the reading which our translators have followed; but it is of very little authority. *Τῆς ἐπαγγελίας τῆς ἐλπίδος*, the promise of hope; St. Chrysostom. *Τῆς ἐλπίδος τῆς ὁμολογίας*, the hope of our profession; one of Petavius's MSS.—but, among all these, the confession, or profession of hope, is undoubtedly the genuine reading. Now, among the primitive Christians, the hope which they professed was the resurrection of the body, and everlasting life; every thing among these Christians was done and believed in reference to a future state; and for the joy that this set before them, they, like their Master, endured every cross, and despised all shame, they expected to be with God,

25 ^b Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see ^c the day approaching.

26 For, ^d if we sin wilfully ^e after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment and ^f fiery indignation, which shall devour the adversaries.

^a Acts 2:42. Jude 19—^b Rom. 12:11 & 13:11, 14—^c 1 Thess. 5:23. 2 Thess. 2:14—^d 2 Pet. 2:20, 21—^e 1 Tim. 4:5. Zeph. 1:18 & 3:5. 2 Thess. 1:7. Chap. 12:28.

through Christ; this hope they professed to have; and they confessed, boldly and publicly, the faith on which this hope was built. The apostle exhorts them to hold fast this confession, without wavering; never to doubt the declarations made to them by their Redeemer; but, having the full assurance of faith that their hearts were sprinkled from an evil conscience, that they had found redemption in the blood of the Lamb, they might expect to be glorified with their living Head, in the kingdom of their Father.

He is faithful that promised]. The eternal life, which is the object of your hope, is promised to you by Him who cannot lie. as He, then, is faithful who has given you this promise, hold fast the profession of your hope.

24. And let us consider one another]. *Kataσκοπεύετε*. Let us diligently and attentively consider each other's trials, difficulties, and weaknesses; feel for each other, and excite each other to an increase in love to God and man; and, as the proof of it, to be fruitful in good works. The words *εὐχαριστοῦντες*, to the proclamation, is often taken in a good sense, and signifies excitement, stirring up, to do any thing praiseworthy, useful, honourable, or necessary. Xenophon, *Cyrop.* lib. vi. pag. 107. speaking of the conduct of Cyrus towards his officers, says, *Καὶ τῶντων ἐκαστον τῶν, ποιοῦντων, καὶ χαλεπῶς ἀντιτάς αὐτὸν ἐβόωντο*. He by praises and gifts excited them as much as possible.—See the note on Acts xv. 39. where the subject is further considered.

25. Not forsaking the assembling of ourselves]. *Ἐκκλησιαζόμενοι τῶντων*. Whether this means public or private worship, is hard to say; but as the word is but once more used in the New Testament, (2 Thess. ii. 1.) and there means the gathering together of the redeemed of the Lord, at the day of judgment; it is as likely that it means here private religious meetings, for the purpose of mutual exhortation; and this sense appears the more natural here; because it is evident that the church was now in a state of persecution; and, therefore, their meetings were most probably held in private. For fear of persecution, it seems as if some had deserted these meetings, *καθὼς ἄλλοι ἄνθρωποι, οὕτως καὶ οἱ ἄλλοι* is. They had given up these strengthening and instructive means; and the others were in danger of following their example.

The day approaching.]. The *ἡμέρα*, that day; the time in which God would come and pour out his judgments on the Jewish nation. We may also apply it to the day of death, and the day of judgment. Both of these are approaching to every human being. He who wishes to be found ready, will carefully use every means of grace; and particularly the communion of saints, if there be even but two or three in the place where he lives, who steadily meet together in the name of Christ. Those who relinquish Christian communion, are in a backsliding state; those who backslide, are in danger of apostasy. To prevent this latter, the apostle speaks the awful words following.—See at the end of this chapter.

26. For if we sin wilfully.]. If we deliberately, for fear of persecution, or from any other motive, renounce the profession of the Gospel, and the Author of that Gospel, after having received the knowledge of the truth, so as to be convinced that Jesus is the promised Messiah, and that He had sprinkled our hearts from an evil conscience; for such there remaineth no sacrifice for sins; for as the Jewish sacrifices are abolished, as appears by the declaration of God himself, in the Acts, and Jesus being now the only sacrifice which God will accept, those who reject Him, have none other; therefore, their case must be utterly without remedy. This is the meaning of the apostle; and the case is that of a deliberate apostate; one who has utterly rejected Jesus Christ and His atonement; and renounced the whole Gospel system. It has nothing to do with backsliders in our common use of that term. A man may be overtaken in a fault, or he may deliberately go into sin; and yet neither renounce the Gospel, nor deny the Lord that bought him. His case is dreary and dangerous, but it is not hopeless; no case is hopeless, but that of the deliberate apostate, who rejects the whole Gospel system, after having been saved by grace, or convinced of the truth of the Gospel. To him there remaineth no more sacrifice for sin; for there was but the one, Jesus; and this he has utterly rejected.

27. A certain fearful looking for of judgment. From this it is evident, that God will pardon no man without a sacrifice for sin; for otherwise, as Dr. Macknight argues, it would not follow from there remaining to apostates no more sacrifice for sin, that there must remain to them a doleful expectation of judgment.

And fiery indignation.]. *Καὶ πυρὸς ζῆλος*, a zeal or fervour of fire; something similar to the fire that came down from heaven, and destroyed Korah and his company, Num. xvi. 35.

28 ³ He that despised Moses' law died without mercy, ² under two or three witnesses:

29 ³ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and ¹ hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, ² and hath done despite unto the Spirit of grace?

30 For, we know him that hath said, ¹ Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, ² The Lord shall judge his people.

31 ¹ *It is a fearful thing to fall into the hands of the living God.*

¹ Ch 2.2—u Deu 17.2, 6 & 19.15. Matt. 18.15. John 8.17. ² Cor. 13.1—q Ch 2.2 & 12.25—r 1 Cor. 11.24. Chap. 13.35—s Matt. 12.31, 32. Eph. 4.30—t Deu. 32.35. Rom. 12.19—u Deu. 32.35. Psalm 50.4 & 135.14. v Luke 12.5.—w Gal. 3.4. 2 John 8.—x Ch 6.4.

Probably the apostle here refers to the case of the unbelieving Jews in general, as in chap. vi. to the dreadful judgment that was coming upon them; and the burning up their temple and city with fire. These people had, by the preaching of Christ and His apostles, received the knowledge of the truth. It was impossible that they could have witnessed His miracles, and heard His doctrine, without being convinced that He was the Messiah; and that their own system was at an end; but they rejected this only sacrifice, at a time when God abolished their own. To that nation, therefore, *there remained no other sacrifice for sin*; therefore the dreadful judgment came, the fiery indignation was poured out, and they, as *adversaries*, were *devoured* by it.

28. *He that despised Moses' law*]. *Abērgas*; he that rejected it, *threw it aside*, and denied its divine authority by presumptuous sinning; *died without mercy*, without any extenuation or mitigation of punishment, Num. xv. 30.

Under two or three witnesses] That is, when convicted by the testimony of two or three respectable witnesses.—See Deut. xvii. 6.

29. *Of how much sorer punishment*] Such offences were trifling in comparison of this; and, in justice, the punishment should be proportioned to the offence.

Trodden under foot the Son of God] Treated Him with the utmost contempt and blasphemy.

The blood of the covenant—an unholy thing] The blood of the covenant means here the sacrificial death of Christ, by which the New Covenant between God and man was ratified, sealed, and confirmed. And counting this *unholy* or common, *unworthy*, intimates that they expected nothing from it in a sacrificial or atoning way. How near to those persons, and how near to their destruction, do these come in the present day, who reject the atoning blood; and say, "that they expect no more benefit from the blood of Christ than they do from that of a cow or a sheep?" Is not this precisely the crime of which the apostle speaks here, and to which he tells us God would show no mercy.

Despite unto the Spirit of grace] *Hath insulted* the Spirit of grace. The apostle means the Holy Spirit, whose gifts were bestowed in the first age, on believers, for the confirmation of the Gospel.—See chap. vi. 4—6. Wherefore, if one apostatized in the first age, after having been witness to these miraculous gifts, much more after having possessed them himself; he must, like the scribes and Pharisees, have ascribed them to *evil spirits*; than which a greater indignity could not be done to the Spirit of God.—*Macknight*. This is properly the sin against the Holy Ghost, which has no forgiveness.

30. *Vengeance belongeth unto me*] This is the saying of God, Deut. xxxii. 35, in reference to the idolatrous Gentiles, who were the enemies of His people; and is here, with propriety, applied to the above apostates, who being enemies to God's ordinances, and Christ's ministry and merits, must also be enemies to Christ's people, and labour for the destruction of them and the cause in which they are engaged.

The Lord shall judge his people] That is, He shall execute judgment for them; for this is evidently the sense in which the word is used, in the place from which the apostle quotes, Deut. xxxii. 36. *For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone*. So God will avenge and vindicate the cause of Christianity by destroying its enemies; as He did in the case of the Jewish people, whom He destroyed from being a nation; and made them a proverb of reproach, and monuments of His wrathful indignation, to the present day.

31. *It is a fearful thing to fall into the hands of the living God*] To fall into the hands of God, is to fall under His displeasure; and He who *lives for ever* can *punish for ever*. How dreadful to have the displeasure of an eternal almighty Being to rest on the soul for ever! Apostates, and all the persecutors and enemies of God's cause and people, may expect the heaviest judgments of an incensed Deity; and these not for a time, but through eternity.

32. *But call to remembrance*] It appears from this, and indeed from some parts of the Gospel history, that the first believers in Judea were greatly persecuted; our Lord's crucifixion, Stephen's martyrdom, the persecution that arose after the death of Stephen, Acts viii. 1. Herod's persecution, Acts xii. 1, in which James was killed, and the various persecutions of St. Paul, sufficiently show that this disposition was predominant among that bad people.

A great fight of afflictions] Πολύην ἀλλήλων πάθηματων, a

32 But ¹ call to remembrance the former days, in which, ² after ye were illuminated, ye endured ³ a great fight of afflictions;

33 Partly, whilst ye were made ⁴ a gazing-stock both by reproaches and afflictions; and partly, whilst ⁵ ye became companions of them that were so used.

34 For ye had compassion of me ⁶ in my bonds, and ⁷ took joyfully the spoiling of your goods, knowing ⁸ in yourselves that ⁹ ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, ¹ which hath brought you great reward.

¹ Phil. 1.29, 30. Col. 2.1.—2 1 Cor. 4.9.—a Phil. 1.7 & 4.14. 1 Thess. 2.14—b Phil. 1.7. 2 Timothy 1.16.—c Matt. 5.12. Acts 5.41. James 1.2.—d Or, that ye have in yourselves, or, for yourselves.—e Matt. 6.20 & 19.33. Luke 12.33. 1 Timothy 6.19.—f Matt. 5.12 & 10.32.

great combat or contention of sufferings. Here we have an allusion to the combats at the Grecian games, or to exhibitions of gladiators at the public spectacles; and an intimation how *honourable* it was to contend for the faith once delivered to the saints, and to overcome, through the blood of the Lamb, and their own testimony.

33. *Ye were made a gazing-stock*] Θεαριζομενοι, ye were exhibited as wild beasts and other shows at the theatres.—See the note on 1 Cor. iv. 9, where all this is illustrated.

Companions of them that were so used] It appears from 1 Thess. ii. 14, 15, that the churches of God in Judea were greatly persecuted, and that they behaved with courage and constancy in their persecution. When any victim of persecuting rage was marked out, the rest were prompt to take his part, and acknowledge themselves believers in the same doctrine for which he suffered. This was a noble spirit; many would have shunk into a corner, and out of the marks of Christ, that they might not be exposed to affliction on this account.

34. *Ye had compassion of me in my bonds*] Συμεσπασατε, ye suffered with me—ye sympathized with me when bound for the testimony of Jesus. This probably refers to the sympathy they showed towards him, and the help they afforded him, during his long imprisonment in Cesarea and Jerusalem. But, instead of *ταῖς δεσμοῖς μου, my bonds*, *ταῖς ἐπαγγελίαις, the reading of AD*, and several others, both the *Syriac*, the *Arabic* of Eripen, the *Coptic*, *Armenian*, *Vulgate*, some of the *Itala*, and several of the Greek fathers. This reading appears to be so well supported, that *Griesbach* has admitted it into the text. If it be genuine, it shows that there had been, and perhaps were *then*, several bound for the testimony of Jesus, and that the church in Judea had shown its attachment to Christ, by openly acknowledging these prisoners, and ministering to them.

Took joyfully the spoiling of your goods] They were deprived of their inheritances, turned out of their houses, and plundered of their goods; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented. To suffer such persecution patiently was great; to endure it without a murmur was greater; to rejoice in it, was greatest of all. But *how* could they do all this? The next clause informs us:—

Knowing in yourselves] They had the fullest evidence that they were the children of God; the Spirit itself bearing this witness to their spirits; and it *children*, then *heirs*, heirs of God, and joint-heirs with Christ. They knew that heaven was their *portion*; and that to it they had a sure right and indefeasible title, by Christ Jesus. This accounts, and this alone can account, for their *taking joyfully the spoiling of their goods*; they had Christ in their hearts, they knew that they were His children, and that they had a kingdom, but that kingdom was not of this world. They had the support they needed; and they had it in the time in which they needed it most.

35. *Cast not away therefore your confidence*] Τὴν παρρησίαν ὑμῶν, your liberty of access to God; your title and right to approach His throne; your birthright, as His sons and daughters; and the clear evidence you have of His favour; which, if you be not steady and faithful, you must lose. *Do not throw it away, ἢ ἀποβαλετε*; neither men nor devils can take it from you; and God will never deprive you of it, if you continue faithful. There is a reference here to cowardly soldiers, who throw away their shields, and run away from the battle. This is your shield, your faith in Christ, which gives you the *knowledge of salvation*; keep it, and it will keep you.

The Lacedemonian women, when they presented the shields to their sons going to battle, were accustomed to say, ἡ τὰν ἡ ἐταρς, "Either bring this back, or be brought back upon it?" alluding to the custom of bringing back a slain soldier on his own shield, a proof that he had preserved it to the last, and had been faithful to his country. They were accustomed also to excite their courage by delivering to them their fathers' shields with the following short address:—Ταυτὰν ὁ πατήρ σου ἀπέλασεν: καὶ σὺ οὖν δὲ τὸν πατέρα σου, ἢ ἡν σὺ. "This shield thy father always preserved: do thou preserve it also, or perish." *Lacedemonian Aphrodisiaca*, *Parer. Græcæ*, & *Hittorbach*, Vol. I. p. 682. Thus spoke the Lacedemonian mothers to their sons; and what say the oracles of God to us? Μὴ ἀποβαλετε τὴν παρρησίαν ὑμῶν. *Cast not away your confession of faith*. This is your shield: keep it, and it will ever be your sure defence: for, by it, you will quench every fiery dart of the wicked one. The church of Christ: speaks this to all her sons;

36 *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and * he that shall come will come, and will not tarry.

† Luke 21:19. Gal. 6:1. Ch. 12:1.—h Col. 3:24. Ch. 9:15. 1 Pet. 1:9.—i Luke 19:3. E. P. 3, 9.

and especially to those employed in the work of the ministry. Of this shield, of this glorious system of salvation by Jesus Christ, illustrated and defended in this work, I say to each of my children, *ταυτην δ' παρρησιν σοι εως και ου ουν ταυτην σκεψ, η ηγες.* This faith, thy father, by the grace of God, hath always kept; keep thou it also, or thou must expect to perish! May this be received both as a warning and encouragement!

Great recompense of reward.] No less than God's continual approbation; the peace that passeth all understanding ruling the heart here; and the glories of heaven as an eternal portion. Conscientiously keep the shield, and all these shall be thine. This will be thy reward; but remember that it is the mercy of God that gives it.

36 *Ye have need of patience.]* Having so great a fight of sufferings to pass through, and they of so long continuance. God furnishes the grace; you must exercise it. The grace or principle of patience comes from God; the use or exercise of that grace is of yourselves. Here, ye must be workers together with God. *Patience and perseverance* are nearly the same.

Here done the will of God.] By keeping the faith, and patiently suffering for it.

37 *For yet a little while.]* *Ετι γαρ μικρον οσον.* For yet a very little time. In a very short space of time the Messiah will come, and execute judgment upon your rebellious country. This is determined, because they have filled up the measure of their iniquity; and their destruction shumbereth not. The apostle seems to refer to Hab. ii. 3, 4, and accommodates the words to his own purpose.

38 *Now the just shall live by faith.]* *Ος δε δικαιοσεν εν πίστει, ζήσεται.* But the just by faith; i. e. he who is justified by faith, shall live, shall be preserved when this overflowing scourge shall come. See this meaning of the phrase vindicated, Rom. i. 17. And it is evident, both from this text and Gal. iii. 11, that it is in this sense that the apostle uses it.

But if any man draw back] *Και αν αποστεινηται, but if he draw back; he, the man who is justified by faith, for it is of him, and none other, that the text speaks.* The insertion of the words *any man*, if done to serve the purpose of a *particular creed*, is a wicked perversion of the words of God. They were evidently intended to turn away the *reluctant* from the antecedent, in order to save the doctrine of final and unconditional perseverance; which doctrine this text destroys.

My soul shall have no pleasure in him.] My very heart shall be opposed to him who makes shipwreck of faith and a good conscience. The word *αποστειναι* signifies not only to draw back, but to sink away and hide through fear. In this sense it is used by the very best Greek writers, as well as by Josephus and Philo. As dastards and cowards are hated by all men; so those that sink away from Christ and His cause, for fear of persecution or secular loss, God must despise: in them He cannot delight; and His Spirit, grieved with their conduct, must desert their hearts, and leave them to darkness and hardness.

39 *But we are not of them who draw back.]* *Ουκ εσμεν αποστεινους—αλλα πιστους.* "We are not the cowards, but the courageous." I have no doubt of this being the meaning of the apostle; and the form of speech requires such a translation: it occurs not more than once in the New Testament. So Gal. iii. 7. *οι εκ πίστεως, they who are of the faith, rather the faithful, the believers.* Rom. ii. 26. *τοι εκ πίστεως, the believers.* Rom. ii. 8. *οι εκ ἐριθείας, the contentious;* in all which places the learned reader will find that the form of speech is the same. We are not cowards, who sink away, and notwithstanding meet destruction; but we are faithful, and have our souls saved alive. The words *αποστεινους* signify the preservation of the life. See the note, Eph. i. 14. He intimates, that, notwithstanding the persecution was hot, yet they should escape with their lives.

1. It is very remarkable, and I have more than once called the reader's attention to it, that not one Christian life was lost in the siege and destruction of Jerusalem. Every Jew perished, or was taken captive; all those who had apostatized, and sunk away from Christianity, perished with them: all the genuine Christians escaped with their lives. This very important information, which casts light on many passages in the New Testament, and manifests the grace and providence of God in a very conspicuous way, is given both by Eusebius and Epiphanius. I shall adduce their words: "When the whole congregation of the church in Jerusalem, according to an oracle given by revelation to the approved persons among them, before the war, *κατα παν χρημον τοις*

38 Now I the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

k Hab. 2:3, 4.—l Rom. 1:17. Gal. 3:11.—m 2 Pet. 2:20, 21.—n Acts 16:30, 31. 1 Thess. 5:9.—o 2 Thess. 2:14.

αποστεινους δε αποκαταλυσος δοθενη προ του πολεμου, μετανασκει της πολεις, και τινι της περας πολιν ουκεν εκκελευμενον, Ηελλην αυτων ονομαζουσιν, were commanded to depart from the city, and inhabit a certain city, which they call Pella, beyond Jordan; to which, when all those who believed in Christ had removed from Jerusalem, and when the saints had totally abandoned the royal city, which is the metropolis of the Jews; then the Divine vengeance seized them who had dealt so wickedly with Christ and His apostles, and utterly destroyed that wicked and abominable generation." Euseb. *Hist. Eccles.* lib. iii. cap. v.

St. Epiphanius, in Hæres. Nazaren. c. 7. says, "The Christians, who dwelt in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella."

The same, in his book, *De Ponderibus et Mensuris*, says, "The disciples of Christ, being warned by an angel, removed to Pella; and afterward, when Adrian re-built Jerusalem, and called it after his own name, *Adrian Colonia*, they returned thither." Vid. Euseb. a reading, Vol. I. p. 93. As those places in Epiphanius are of considerable importance, I shall subjoin the original: *εκειθεν γαρ εν αρχη γεισεν μετα την απελευθέρωσιν των Ιερουσαλημιτων τον βασιλεως των εν Ηελληνη οικησεντων, Ναρσος φοβησας καταλειπει τα Ιερουσαλημ και αναχωρησαι, εν ολη ημελλε πασχειν πολιν αυαν, Εβριμ, ιδεετ.* *Hæres. l. l. c. 7.* Vol. I. p. 123. Edit. Par. 1622. The other place is as follows: *αυκα γαρ εμελεν η παλις αλεκτολη των Ρωμανων, προεχηρηματισηται απο Αγγλων παντες διακοινηται μετασταναι απο της πολεις πολλους, αλλη αποκλησιν.* "Οι τινες και μετασταναι γενομενοι οικησαν εν Ηελλη—περαν του Ιουδαιου, η τις εκ Αλεξανδρου λεγεται αυαν." Ibid. *De Pon. et Mens.* Vol. II. p. 171.

These are remarkable testimonies, and should be carefully preserved. Pella, it appears, was a city of Galilee, beyond Jordan, in the district of Decapolis. Thus it is evident that these Christians held fast their faith, preserved their shield, and continued to believe to the saving of their lives, as well as to the saving of their souls. As the apostle gives several hints of the approaching destruction of Jerusalem, it is likely that this is the true sense in which the words above are to be understood.

2. I have already said a little from verse 25, on the importance of social worship. Public worship is not of less consequence. Were it not for public, private worship would soon be at end. To this, under God, the church of Christ owes its being and its continuance. Where there is no public worship, there is no religion. It is by this that God is acknowledged; and as He is the Universal Being; and by His bounty and providence all live; consequently, it is the duty of every intelligent creature publicly to acknowledge Him, and offer Him that worship which Himself has preserved in His Word. The ancient Jews have some good maxims on this subject, which may be seen in Schoettgen. I shall quote a few.

In *Beracoth*, fol. 8. it is written, "Rabbi Levi said, He, who has a synagogue in his city, and does not go thither to pray, shall be esteemed a bad citizen," or "a bad neighbour." And to this they apply the words of the prophet, Jer. xii. 14. *Thus saith the Lord against all my evil neighbours—behold, I will pluck them out of their land.*

In *Mechilta*, fol. 48. "Rabbi Eliezer the son of Jacob said," speaking as from God, "If thou wilt come to my house, I will go to thy house; but if thou wilt not come to my house, I will not enter thy house. The place that my heart loveth, to that shall my feet go." We may safely add, that those who do not frequent the house of God, can never expect His presence or blessing in their own.

In *Taanith*, fol. 11. it is said, that "to him who separates himself from the congregation, shall two angels come, and lay their hands upon his head and say, This man who separates himself from the congregation, shall not see the comfort which God grants to His afflicted church."—The wisest and best of men have always felt it their duty and their interest to worship God in public. As there is nothing more necessary, so there is nothing more reasonable: he who acknowledges God in all His ways, may expect all his steps to be directed. The public worship of God is one grand line of distinction between the atheist and the believer. He who uses not public worship, has either no God, or has no right notion of His being; and such a person, according to the rabbins, is a bad neighbour: it is dangerous to live near him; for neither he nor his can be under the protection of God. No man should be forced to attend a particular place of worship; but every man should be obliged to attend some place; and he who has any fear of God, will not find it difficult to get a place to his mind.

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CHAPTER XI.

A definition of faith. 1. *What are its immediate objects,* 2, 3. *What are its effects, instanced in Abel,* 4. *In Enoch,* 5, 6. *In Noah,* 7. *In Abraham,* 8—10. *In Sarah,* 11. *In their righteous posterity,* 12—16. *In Abraham's offering of his son Isaac,* 17—19. *In Isaac,* 20. *In Jacob,* 21. *In Joseph,* 22. *In Moses,* 23—25. *In the Israelites, in the Wilderness,* 29. *In the fall of Jericho,* 30. *In Rahab,* 31. *In several of the judges, and in David, Samuel, and the prophets,* 32—34. *The glorious effects produced by it in the primitive martyrs,* 35—40. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX 3. A. U. C. cir. 816.]

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous,

a Or, ground for confidence.—b Rom. 8, 24, 25. 2 Cor. 4, 18. & 5, 7.—c Ver. 39.—d Gen. 1, 1. Ps. 33, 6. John 1, 3. Ch. 1, 2. 2 Pet. 3, 5.

NOTES.—Verse 1. *Faith is the substance of things hoped for* ΕΙΣ ΤΑ ΠΙΣΤΕΙΣ ΕΛΠΙΖΟΜΕΝΩΝ ΒΡΩΣΙΑΣ. *Faith is the substance of things hoped for; παραστων ελεγχος ου βλεπομενων the demonstration of things not seen.* The word βρωσιας, which we translate *substance*, signifies *subistence*—that which becomes a *foundation* for another thing to stand on. And ελεγχος signifies such a *conviction* as is produced in the mind by the *demonstration of a problem*; after which demonstration no doubt can remain, because we see from it that the thing is; that it *cannot but be*; and that it cannot be otherwise than as it is, and is proved to be. Such is the faith by which the soul is justified; or rather, such are the effects of justifying faith: on it subsists the peace of God, which passeth all understanding; and the love of God is shed abroad in the heart, where it lives, by the Holy Ghost. At the same time the Spirit of God witnesses with their spirits who have this faith, that their sins are blotted out; and this is as fully manifest to their judgment and conscience as the axioms—“A whole is greater than any of its parts.”—“Equal lines and angles being placed on one another do not exceed each other.” Or to the demonstration of Prop. 47. Book I. Euclid. “The square of the base of a right-angled triangle is equal to the difference of the squares of the other two sides.” Ελεγχος is defined by logicians, *Demonstratio quæ fit argumentis certis et rationibus ineluctabilibus, quæ rei veritatem efficitur*; “A demonstration of the certainty of a thing by sure arguments and ineluctable reasons.” Aristotle uses it for a mathematical demonstration, and properly defines it thus, Ελεγχος δε εστι οση δυναται αλλος εχειν, αλλ’ ουτος ως ημεις λεγομεν, “Elenchos, or Demonstration, is that which cannot be otherwise, but is so as we assert.” Rhetor. ad Alexand. cap. 14. περι ελεγχων. On this account I have produced the above theorem from Euclid.

Things hoped for Are the peace and approbation of God, and those blessings by which the soul is prepared for the kingdom of heaven. A *penitent* hopes for the pardon of his sins, and the favour of his God: faith in Christ puts him in possession of this pardon; and thus the thing that was hoped for is enjoyed by faith. When this is received, a man has the fullest conviction of the truth and reality of all these blessings: though *unseen by the eye*, they are *felt by the heart*; and the man has no more doubt of God's approbation, and his own free pardon, than he has of his being.

In an extended sense, the *things hoped for* are the resurrection of the body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possession of eternal glory.

The *things unseen*, as distinguished from the things hoped for, are, in an extended sense, the creation of the world from nothing, the destruction of the world by the deluge, the miraculous conception of Christ, His resurrection from the dead, His ascension to glory, His mediation at the right hand of God, His government of the universe, &c. &c. all which we firmly believe on the testimony of God's word, as if we had seen them.—See *Mark* xvi. But this faith has particular respect to the being, goodness, providence, grace, and mercy, of God, as the subsequent verses sufficiently show.

2. *For by it the elders obtained a good report.* By the elders are meant *ancestors, forefathers*, such as the patriarchs and prophets; several of whom he afterward particularly names, and produces some fact from the history of their lives.

It is very remarkable that, among the whole, there is not one word concerning poor Adam and his wife, though both *Abraham and Sarah* are mentioned. There was no *good report* concerning them: not a word of their repentance, faith, or holiness! Alas! alas! Did ever such bright suns set in so thick a cloud! Had there been any thing praiseworthy in their life after their fall, any act of faith by which they could have been distinguished, it had surely come out here; the mention of their second son Abel would have suggested it. But God has covered the whole of their spiritual and eternal state with a *thick and impenetrable veil*. Conjectures relative to their state would be very precarious; little else than *hope* can be exercised in their favour: but, as to them the promise of Jesus was given, so we may believe they found redemption in that blood which was shed from the foundation of the world, His rebellion against his Maker was too great, and too glaring,

God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death: and was not found because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

e Gen. 4, 4. 1 John 2, 19.—f Gen. 4, 10. Matt. 23, 35. Ch. 12, 24.—g Or, is yet spoken of.—h Gen. 5, 22, 24. Wisd. 4, 10. Eccles. 4, 16 & 43, 14.

to permit his name to be ever after mentioned with honour or respect.

The word *εμμενηθη*, which we translate *obtained a good report*, literally signifies *were witnessed of*, and thus leads us naturally to God, who, by His Word, as the succeeding parts of the chapter show, *bore testimony* to the faith and holiness of His servants. The apostle does not mention one of whom an account is not given in the Old Testament. This, therefore, is God's witness or testimony concerning them.

3. *Through faith we understand* By *worlds, τας αιωνας*, we are to understand the *material fabric of the universe*; for *aiwv* can have no reference here to *age*, or any measurement of time, for he speaks of the *things which are seen not being made out of the things which do appear*: this, therefore, must refer to the *material creation*; and, as the word is used in the *plural number*, it may comprehend not only the earth and visible heavens, but the whole planetary system; the different worlds which, in our system at least, revolve round the sun. The apostle states that these things were *not made out of a pre-existent matter*; for, if they were, that matter, however extended or modified, must appear in that thing into which it is compounded and modified; therefore, it could not be said that the things which are *seen* are *not made of the things that appear*; and He shows us also, by these words, that the present immanite fabric was not formed, or reformed, from one anterior, as some suppose. According to Moses and the apostle, we believe that God made all things out of *nothing*.—See the notes on Gen. 1, 1, &c.

At present we see trees of different kinds are produced from trees; beasts, birds, and fishes, from others of the same kind; and man from man: but we are necessarily led to believe that there was a *first man*, who owed not his being to man; first, there were *beasts*, &c. who did not derive their being from others of the same kind; and so of all manner of *trees, plants*, &c. God, therefore, made all these out of *nothing*; His word tells us so, and we credit that word.

4. *By faith Abel offered a more excellent sacrifice* ΗΙΕΡΑ ΘΕΩΝ, *more sacrifice*; as if He had said, Abel, by faith, made *more than one* offering; and hence it is said, God testified of his gifts, *τας δωρας*. The plain state of the case seems to have been this: Cain and Abel both brought offerings to the altar of God; probably the altar erected for the family worship. As Cain was a *husbandman*, he brought a *mincha* or *eucharistic offering*, of the fruits of the ground, by which he acknowledged the being and providence of God. Abel being a *shepherd*, or a feeder of cattle, brought not only the *eucharistic offering*; but also of the produce of his flock as a *sin-offering* to God; by which he acknowledged his own *sinfulness*, God's *justice and mercy*, as well as His *Being and providence*. Cain, not at all apprehensive of the demerit of sin, or God's holiness, contented himself with the *mincha* or *thank-offering*: this God could not, consistently with His holiness and justice, receive with complacency; the other, as referring to Him, who was the Lamb slain from the foundation of the world, God could receive, and did particularly testify His approbation. Though the *mincha* or *eucharistic offering*, was a very proper offering in its place; yet this was not received, because there was no *sin-offering*. The rest of the history is well known.

Now, by this faith, thus exercised, in reference to an atonement, he, Abel, though dead, yet speaketh; i. e. preacheth to mankind the necessity of an atonement, and that God will accept no sacrifice unless connected with this.—See this transaction explained at large in my notes on Gen. iv. 3, &c.

5. *By faith Enoch was translated* It is said in Gen. v. 25. that Enoch walked with God, and he was not, for God took him; hence the apostle explains what God's taking him means, by saying that *he was translated, that he should not see death*; from which we learn that he did not die; and that God took him to a state of blessedness without obliging him to pass through death.—See his history explained at large in the above place, in Gen. v. 22—25.

6. *He that cometh to God* The man who professes that it is his duty to worship God, must, if he act rationally, do it on the conviction—*First*, that there is such a Being, infinite, eternal, unoriginated, and self-existent: the Cause of all other being; on whom all being depends, and by whose energy, bounty, and providence, all other beings exist, live, and are supplied

7 By faith¹ Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became heir of² the righteousness which is by faith.

8 By faith³ Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For, he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him⁴ faithful who had promised.

12 Therefore sprang there even of one, and him⁵ as good as dead, so many as the stars of the sky in multitude; and as the sand which is by the sea shore innumerable.

13 These all died⁶ in faith, not having received the promises, but⁷ having seen them afar off, and were persuaded of

them, and embraced them, and⁸ confessed that they were strangers and pilgrims on the earth.

14 For, they that say such things⁹ declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for¹⁰ he hath prepared for them a city.

17 By faith¹¹ Abraham, when he was tried, offered up Isaac: and he that had received the promises¹² offered up his only-begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God¹³ was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith¹⁴ Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the

¹ Gen. 6:13-22; 12:1-4; 22:1-18; 24:1-49; 25:1-11; 26:1-11; 27:1-29; 28:1-22; 29:1-30; 31:1-32; 32:1-32; 33:1-7; 34:1-26; 35:1-15; 36:1-43; 37:1-36; 38:1-30; 39:1-23; 40:1-23; 41:1-57; 42:1-35; 43:1-34; 44:1-34; 45:1-28; 46:1-34; 47:1-26; 48:1-22; 49:1-28; 50:1-26; 51:1-34; 52:1-34; 53:1-12; 54:1-28; 55:1-34; 56:1-34; 57:1-34; 58:1-34; 59:1-34; 60:1-34; 61:1-34; 62:1-34; 63:1-34; 64:1-34; 65:1-34; 66:1-34; 67:1-34; 68:1-34; 69:1-34; 70:1-34; 71:1-34; 72:1-34; 73:1-34; 74:1-34; 75:1-34; 76:1-34; 77:1-34; 78:1-34; 79:1-34; 80:1-34; 81:1-34; 82:1-34; 83:1-34; 84:1-34; 85:1-34; 86:1-34; 87:1-34; 88:1-34; 89:1-34; 90:1-34; 91:1-34; 92:1-34; 93:1-34; 94:1-34; 95:1-34; 96:1-34; 97:1-34; 98:1-34; 99:1-34; 100:1-34.

Planner of their citizenship in that heavenly country.—See Mark 12:17.

11. Through faith also Sarah] Her history, as far as the event here is concerned, may be seen Gen. xvii. 19, and xxi.

2. Sarah at first treated the Divine message with ridicule, judging it to be absolutely impossible, not knowing then that it was from God; and this her age and circumstances justified; for, humanly speaking, such an event was impossible; but, when she knew that it was God who said this, it does not appear that she doubted any more, but implicitly believed that what God had promised He was able to perform.

12. Him as good as dead] According to nature, long past the time of the procreation of children. The birth of Isaac, (the circumstances of the father and mother considered,) was entirely supernatural; and the people who proceeded from this birth were a supernatural people; and were and are most strikingly singular through every period of their history to the present day.

13. These all died in faith] That is, Abraham, Sarah, Isaac, and Jacob, continued to believe, to the end of their lives, that God would fulfil this promise; but they neither saw the numerous seed, nor did they get the promised rest in Canaan.

Strangers and pilgrims] Strangers, *ξενoi*, persons who are out of their own country, who are in a foreign land; *pilgrims*, *παροικηται*, sojourners only for a time; not intending to take up their abode in that place, nor to get naturalized in that country.

How many use these expressions, professing to be strangers and pilgrims here below; and yet the whole of their life is but a spirit, and attachments, show that they are here *perfectly at home*. How little consideration and weight are in many of our professions, whether they relate to earth or heaven!

14. Declare plainly that they seek a country.] A man's country is that in which he has constitutional rights and privileges; no stranger or sojourner has any such rights in the country where he sojourns. Those, by declaring that they felt themselves strangers and sojourners, professed their faith in a heavenly country and state; and looked beyond the grave for a place of happiness. No intelligent Jew could suppose that Canaan was all the rest which God had promised to His people.

15. If they had been mindful of that country] They considered their right to the promises of God as dependant on their utter renunciation of Chaldea; and it was this that induced Abraham to cause his steward Eliezer to swear that he would not carry his son Isaac to Chaldea; see Gen. xxiv. 5-8. There idolatry reigned; and God had called them to be the patriarchs and progenitors of a people among whom the knowledge of the true God, and the worship required by Him, should be established and preserved.

16. But now they desire a better] They all expected spiritual blessings, and a heavenly inheritance; they sought God as their portion, and in such a way, and on such principles that He is not ashamed to be called their God; and He shows His affection for them by preparing for them a city, to wit, heaven, as themselves would seek no city on earth; which is certainly what the apostle has here in view. And from this it is evident that the patriarchs had a proper notion of the immortality of the soul, and expected a place of residence widely different from Canaan. Though to Abraham, Isaac, and Jacob, the promises were made in which Canaan was so particularly included, yet God did not give them any inheritance in that country; *no, not so much as for a foot on*, Acts vii. 5. Therefore, if they had not understood the promises to belong to spiritual things, far from enduring, as seeing Him who is invisible, they must have considered themselves deceived and mocked. The apostle, therefore, with the highest propriety, attributes their whole conduct and expectation to faith.

17. Abraham, when he was tried] See the history of this whole transaction explained at large in Gen. xxii. 1-9.

Offered up his only-begotten] Abraham did, in effect, offer up Isaac; he built an altar, bound his son, laid him upon the

with the means of continued existence and life. He must believe also, that He rewards them that diligently seek Him; that He is not indifferent about his own worship; that He requires adoration and religious service from men; and that He blesses, and especially protects and saves, those who, in simplicity and uprightness of heart, seek and serve Him. This requires faith, such a faith as is mentioned above; a faith by which he can please God; and now, that we have an abundant revelation, a faith according to that revelation; a faith in Him through Christ, the great Sun-oliver, without which a man can no more please God, or be accepted of Him, than Cain was.—As the knowledge of the being of God is of infinite importance in religion, I shall introduce at the end of this chapter, a series of propositions, tending to prove the being of God, 1st, *A priori*; and 2dly, *A posteriori*; omitting the proofs that are generally produced on those points, for which my readers may refer to works in general circulation on this subject; and, 3dly, I shall lay down some phenomena relative to the heavenly bodies, which it will be difficult to account for, without acknowledging the infinite skill, power, and continual energy of God.

7. By faith, Noah] See the whole of this history, Gen. vi. 13.

Warned of God] *ὑποειρησιν*. As we know from the history in Genesis, that God did warn Noah, we see from this the real import of the verb *ὑποειρησιν*, as used in various parts of the New Testament; it signifies to utter oracles, to give Divine warning.

Moved with fear] *ἐκθαλασσε*, influenced by religious fear, we reverence towards God. This is mentioned to show that he acted not from a fear of losing his life, but from the fear of God; and hence that fear is here properly attributed to faith.

He condemned the world] He credited God, if they did not; he walked in the way God had commanded, they did not; he repeatedly admonished them, 1 Pet. iii. 20, they regarded it not; this aggravated their crimes, while it exalted his faith and righteousness. "His faith and obedience condemned the world, i.e. the unbelievers;" in the same sense in which every good man's virtues and exhortations condemn such as will not attend to, and imitate them."—Dodd.

Became heir of the righteousness] He became entitled to that justification which is by faith; and his temporal deliverance was a pledge of the salvation of his soul.

8. Abraham, when he was called] See on Gen. xii. 1-4.

Not knowing whither he went.] Therefore, his obedience was the fullest proof of his faith in God; and his faith was an implicit faith; he obeyed, and went out from his own country, having no prospect of any good or success but what his implicit faith led him to expect from God, as the reward of the faith that diligently seek him. In all the preceding cases, and in all that follow, the apostle keeps this maxim fully in view.

9. By faith he sojourned in the land of promise] It is remarkable that Abraham did not acquire any right in Canaan, except that of a *hiring-place*; nor did he build any house in it: his faith showed him that it was only a type and pledge of a better country; and he kept that better country continually in view: he, with Isaac and Jacob, who were heirs of the same promise, were contented to dwell in tents, without any fixed habitation.

10. For he looked for a city which hath foundations] He knew that earth could afford no permanent residence for an immortal mind; and he looked for that heavenly building of which God is the Architect and Owner: in a word, he lost sight of earth, that he might keep heaven in view. And all who are partakers of his faith, possess the same Spirit, walk by the same rule, and mind the same thing.

Those builder and maker is God] The word *τεκτων*, signifies an architect, one who plans, calculates, and constructs a building. The word *εὐνομοτος*, signifies the governor of a people; one who forms them by institutions and laws; the framer of a political constitution. God is here represented the Maker or Father of all the heavenly inhabitants, and the

sons of Joseph; and ^m worshipped, *leaning* upon the top of his staff.

22 By faith ⁿ Joseph when he died, ^o made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^p Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's ^q commandment.

24 By faith ^r Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 ^s Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming ^t the reproach ^u of Christ greater riches than the treasures in Egypt: for he had respect unto ^v the recompense of the reward.

27 By faith ^w he forsook Egypt, not fearing the wrath of the king: for he endured, as ^x seeing him who is invisible.

28 Through faith ^y he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith ^z they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

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by no mode of construction can the text be brought to support *image worship*, any more than it can support *transubstantiation*.

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After the 23d verse, there is a whole clause added by DE. two copies of the *Itala*, and some copies of the *Vulgate*. The clause is the following:—*Ἦσαν πρὸς τὸν αὐτὸν ἀνδρῶν ἀντιφάσιον*. *By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his own brethren.* This is a remarkable addition, and one of the largest in the whole New Testament. It seems to have been collected from the history of Moses, as given in Exodus; and from have been put originally into the margin of some MS. from which it afterwards crept into the text.

26. *The reproach of Christ*] *The Christ, or Messiah*, had been revealed to Moses; of Him he prophesied, Deut. xviii. 15. and the *reproach* which God's people had, in consequence of their decided opposition to idolatry, may be termed the *reproach of Christ*, for they refused to become one people with the Egyptians, because the *promise of the rest* was made to them; and in this *rest* Christ and His *salvation* were included; but, although it does not appear these things were known to the Hebrews at large, yet it is evident that there were sufficient intimations given to Moses concerning the Great Deliverer, (of whom himself was a type,) that determined his conduct in the above respect; as he fully understood that he must renounce his interest in the promises, and in the life eternal to which they led, if he did not obey the Divine call in the present instance. Many have been stumbled by the word *ἀπορίαι*, *Christ*, here; because they cannot see how Moses should have any knowledge of Him. It may be said that it was just as easy for God Almighty to reveal Christ to Moses, as it was for Him to reveal Him to Isaiah, or to the *shepherds*, or to *John Baptist*, or to manifest Him in the *flesh*. After all there is much reason to believe that, by *τὸν Χριστόν*, here, of *Christ* or the *anointed*, the apostle means the whole body of the Israelitish or Hebrew people; for, as the word signifies the *anointed*, and anointing was consecration to God, to serve Him in some particular office, as prophet, priest, king, or the like, all the Hebrew people were considered thus *anointed* or *consecrated*: and it is worthy of remark, that *χριστός*, is used in this very sense, by the Septuagint, 1 Sam. ii. 35. Psa. cv. 15. and Heb. iii. 13. where the word is necessarily restrained to this meaning.

He had respect unto the recompense] *Ἀντιβλεπε, he looked attentively to it*; his eyes were *constantly directed* to it. This is the import of the original word; and the whole conduct of Moses was an illustration of it.

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As seeing him who is invisible] He continued to act as one who had the Judge of his heart and conduct always before his eyes. By calling the Divine Being the *invisible*, the apostle distinguishes him from the *gods of Egypt*, who were *visible*,

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tell of ⁶ Gedeon, and of ⁷ Barak, and of ⁸ Samson, and of ⁹ Jephthae; of ¹ David also, and ² Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, ¹ obtained promises, ² stopped the mouths of lions,

34 ¹ Quenched the violence of fire, ² escaped the edge of the sword, ³ out of weakness were made strong, waxed valiant in fight, ⁴ turned to flight the armies of the aliens.

⁶ Judg. 6. 11.—⁷ Judg. 4. 6.—⁸ Judg. 13. 21.—⁹ Judg. 11. 1 & 12. 7.—¹ 1 Sam. 16. 1, 13 & 17. 45.—² 1 Sam. 13. 20 & 12. 20.—³ 2 Sam. 7. 10. &c.—⁴ Judg. 11. 5 & 1 Sam. 17. 3, 5. ¹ Dan. 6. 22.—² Dan. 3. 22.—³ 1 Sam. 21. 1. 1 Kings 19. 3. 2 Kings 6. 16.—⁴ 2 Kings 20. 7, &c. Job 42. 10. Psa. 6. 3.

corporeal, gross, and worthless. The Israelites were worshippers of the true God; and this worship was not tolerated in Egypt. His pure and spiritual worship could never comport with the adoration of *oxen, goats, monkeys, leeks, and onions*.

28. *He kept the pass-over*]. God told him that He would destroy the first-born of the Egyptians; but would spare all those whose doors were sprinkled with the blood of the Paschal Lamb. Moses believed this, kept the pass-over, and sprinkled the blood. See the notes on Exod. xii. One of the *Isaia* adds here, *Fide, prædixerunt Aegyptios excutientes*. "By faith, when they went out, they spoiled the Egyptians." This is any thing but genuine.

29. *By faith they passed through the Red Sea*]. See the notes on Exod. xiv. 22. The Egyptians thought they could walk through the sea as well as the Israelites. They tried, and were drowned; while the former passed in perfect safety. The one walked by faith, the other by sight; one perished, the other was saved.

30. *The walls of Jericho fell down*]. This is particularly explained Joshua vi. 1, &c. God had promised that the walls of Jericho should fall down, if they compassed them about seven days. They believed, did as they were commanded, and the promise was fulfilled.

31. *The harlot Rahab perished not*]. See this account Josh. ii. 1, 9, 11, & vi. 23. where it is considered exceedingly probable that the word *ῥαβ* *zarah*, in Hebrew, and *ῥαββιν* in Greek, which we translate *harlot*, should be rendered *watcher* or *tower-keeper*, as there is no proper evidence that the person in question was such a woman as our translation represents her. As to her having been a *harlot* before, and converted afterward, it is a figment of an idle fancy. She was afterward married to *Salmon*, a Jewish prince; see Matt. i. 5. And it is extremely incredible that had she been what we represent her, he would have sought for such an alliance.

Received the spies with peace]. *Μετ' εὐνοίας*, the same as *ἐν εὐνοίᾳ* *bushalom*, giving them a kind welcome, good fare, and protection. After these words the *Slavonic* adds, *καὶ ἔτετα* *ὅλον ἐξελθόντα, καὶ σὲντ' αὐτὸν ἄλλω* *way*.

32. *Time would fail me*]. *Με δεῦν οὐκ ἔστιν ἔπος*. A very usual mode of expression with the best Greek writers, when they wish to intimate that much important intelligence remains to be communicated on the subject already in hand; which must be omitted, because of other points which have not yet been handled.

Gideon]. Who by faith in God, with 300 men, destroyed a countless multitude of Midianites and Amalekites, and delivered Israel from oppression and slavery. Judges vi. vii. viii.

Barak]. Who overthrew Jabin, king of Canaan, and delivered Israel from servitude. Judges iv.

Samson]. Who was appointed by God to deliver Israel from the oppressive yoke of the *Philistines*; and, by extraordinary assistance, discomfited them on various occasions. Judges xiii. xvi.

Jephthae]. Who, under the same guidance, defeated the Ammonites, and delivered Israel. Judges xi. xii.

David]. King of Israel, whose whole life was a life of faith and dependence on God; but whose character will be best seen in those books which contain an account of his reign, and the book of *Psalms*; to which, and the notes there, the reader must be referred. It is probable he is referred to here for that act of faith and courage which he showed in his combat with Goliath. See 1 Sam. xvii.

Samuel]. The last of the *Israelitish judges*, to whom succeeded a race of *kings*, of whom Saul and David were the two first, and were both anointed by this most eminent man. See his history in the first book of *Samuel*.

All these are said to have performed their various exploits through faith. 1. The faith of *Gedeon* consisted in his throwing down the altar of Baal, and cutting down his grove, in obedience to the command of God. 2. The faith of *Barak* consisted in his believing the revelation made to Deborah, and the command to go against Jabin's numerous army. 3. *Samson's* faith consisted in his obeying the various impulses produced by the Spirit of God in his own mind. 4. *Jephthae's* faith consisted particularly in his believing the promise made to Abraham and his posterity, that they should possess the land of Canaan; and in his resolutely fighting against the Ammonites, that they might not deprive the Israelites of the land between Arnon and Jabbok. It may be observed here, that the apostle does not produce these in *chronological order*; for Barak lived before Gedeon, and Jephthae before Samson, and Samuel before David. He was not producing facts in their chronological order; but instances of the power of God exerted in the behalf of men who had strong confidence in Him.

33. *Who through faith subdued kingdoms*]. As *Joshua*, who subdued the seven Canaanitish nations; and *David*, who

35 ¹ Women received their dead raised to life again; and others were ² tortured, not accepting deliverance; that they might obtain a better resurrection;

36 ¹ And others had trial of cruel mockings and scourgings, yea, moreover, ² of bonds and imprisonment:

37 ¹ They were stoned, they were sawn asunder, were tempted, were slain with the sword: ² they wandered about ³ in

q Judg. 15. 5, 15. 1 Sam. 14. 13, &c. & 17. 51, 52. 2 Sam. 8. 1, &c.—r 1 Kings 17. 22. 2 Kings 13. 20.—s 2 Mac. 6. 13; 2 Mac. 7. 7, &c. Acts 22. 26.—12 Mac. 7. 1, 7.—ten 39. 20. Jer. 29. 2 & 37. 15.—v 1 Kings 21. 13; 2 Chron. 34. 21. Acts 7. 55 & 14. 19.—w 2 Kings 1. 8. Matt. 3. 4.—x Zech. 13. 4.

subdued the Moabites, Syrians, Ammonites, and Edomites. 2 Sam. viii. &c.

Brought righteousness]. Did a great variety of works indicative of that faith in God, without which it is impossible to do any thing that is good.

Obtained promises]. This is supposed to refer to *Joshua* and *Caleb*, who through their faith in God, obtained the promised land, while all the rest of the Israelites were excluded: to *Phineas* also, who, for his act of *zealous faith* in slaying *Zimri* and *Cushi*, got the promise of an *everlasting priesthood*; and to *David*, who, for his faith and obedience, obtained the kingdom of Israel, and had the promise, that from his seed the Messiah should spring.

Stopped the mouths of lions]. Daniel, who, though cast into a den of lions, for his fidelity to God, was preserved among them unhurt; and finally came to great honour.

34. *Quenched the violence of fire*]. As in the case of the three faithful Hebrews, *Shadrach, Meshach, and Abednego*, who, for their steady attachment to God's worship, were cast into a fiery furnace; in which they were preserved, and from which they escaped unhurt. Dan. iii.

Escaped the edge of the sword]. Moses, who escaped the sword of Pharaoh, Exod. xviii. 4. *Elijah*, that of Jezebel; and *David*, that of Saul; and many others.

Out of weakness were made strong]. Were miraculously restored from sickness which seemed to threaten their life; as *Hezekiah*, Isa. xxxviii. 21.

Waxed valiant in fight]. Like *Gedeon*, who overthrew the camp of the Midianites; and *Jonathan*, that of the Philistines, in such a way as must have proved that God was with them.

35. *Women received their dead*]. As did the widow of *Zarephath*, 1 Kings xvii. 21. and the *Shunammite*, 2 Kings iv. 31. What other cases under all the above heads the apostle might have in view, we know not.

Others were tortured]. *Ἐρμηνεύεται*. This is a word concerning the meaning of which the critics are not agreed. *Ἐρμηνεύεται* signifies a stick, or baton, which was used in *bastinadoing* criminals. And *ῥοπαλίζω* signifies to beat violently, and is thus explained by the best lexicographers. After considering what others have written on this subject, I am inclined to think that the *bastinado* on the soles of the feet is what is here designed. That this was a most torturing and dangerous punishment, we learn from the most authentic accounts; and it is practised among the *Turks* and other *Mohammedans* to the present day. Mr. *Antes*, of Fulnek, in Yorkshire, twenty years a resident in Egypt, furnishes the latest account I have met with: he himself was the unhappy subject of his own description. See article 4, at the end of this chapter.

Not accepting deliverance]. This looks very like a reference to the case of the mother and her seven sons, mentioned 2 Maccab. vii. 1, &c.

36. *Had trial of cruel mockings and scourgings*]. We do not find the cases to which the apostle refers. The *mockings* here can never mean such as those of Ishmael against Isaac; or the youths of Bethel against Elisha. It is more probable that it refers to public exhibitions of the people of God at idol feasts, and the like; and Samson's case before Dagon, when the Philistines had put out his eyes, is quite in point. As to *scourgings*, this was a common way of punishing minor culprits; and even those who were to be punished *capitally*, were first scourged. See the case of our Lord.

Bonds and imprisonment]. Joseph was cast into prison; Jeremiah was cast into a dungeon full of mire; chap. xxviii. 15. and xxxviii. 6. And the prophet Micahiah was imprisoned by Ahab, 1 Kings xxii. 27.

37. *They were stoned*]. As *Zachariah*, the son of Barachiah, or *Jehoiada*, was, between the altar and the temple; see the account, 2 Chron. xxiv. 21. and see the notes on Matt. xxiii. 35. And as *Naboth* the Jezreelite, who, on refusing to give up his father's inheritance to a covetous king, because it had respect to the promise of God, was falsely accused and stoned to death; 1 Kings xxi. 1—14.

They were sawn asunder]. There is a tradition that the prophet *Isaiah* was thus martyred. In *Yramoth*, fol. 49. 2. it is thus written, "Manasseh slew Isaiah; for he commanded that he should be slain with a wooden saw. They then brought the saw, and cut him in two; and when the saw reached his mouth, his soul fled forth." St. Jerom. and others, mention the same thing; and among the Jews the tradition is indubitable.

Were tempted]. *Ἐπειράθησαν*. I believe this word has vexed the critics more than any other in the New Testament. How being tempted can be ranked among the heavy sufferings of the primitive martyrs and confessors is not easy to discern; because, *to be tempted*, is the common lot of every godly man. This difficulty has induced learned men to mend the text by

sheep skins and goat skins; being destitute, afflicted, tormented;

38. (Of whom the world was not worthy:) they wandered in deserts, and in mountains; and in dens and caves of the earth.

y 1 Kings 15.4 & 12.9.—z Ver. 3, 13.—a Or, foreseen.

conjecture; Bæza proposes *επιποθῆναι*, they were branded. Junius, Piscator, and others, propose *επιπαθῆναι*, they were burnt alive. Gataker thinks, *επιποθῆναι*, a word of the same import, should be preferred. Tanquill Faber gives the preference to *επιποθῆναι*, they were mutilated—had different parts of their bodies lopped off. Sir Norton Knatchbull contends for *επαθῆναι*, they were transfixed, or pierced through. Alberti thinks the original reading was *επιπαθῆναι*, they were strangled. About as many more differences have been proposed by learned men, all bearing a very near resemblance to the words now found in the Greek text. By three MSS. the word is entirely omitted; as also by the *Syriac*, *Arabic* of Erpenius, the *Æthiopic*, and by *Eusebius*, and *Throphylact*. Of all the conjectures, that of *Knatchbull* appears to me to be the most probable; they were transfixed, or impaled—and even the present reading might be construed in this sense.

[*Were slain with the sword*] As in the case of the eighty-five priests slain by Doeg; see 1 Sam. xxii. 18. and the prophets, of whose slaughter by the sword, Elijah complains, 1 Kings xix. 10. Probably the word means being beheaded, which was formerly done with a sword, and not with an axe; and in the East is done by the sword, to the present day.

[*They wandered about in sheep-skins*] *Μηδραμας*. *Sheep-skins dressed with the wool on*. This was probably the sort of mantle that Elijah wore, and which was afterward used by Elisha; for the Septuagint, in 2 Kings ii. 8, 13, expressly say, *καὶ ἔδραβεν Ἰλιαν τὴν μηδράμην αὐτοῦ*; and *Elijah took his sheep-skins* (mantle) *καὶ νύχθηεν τὸν μηδράμην Ἰλιαν ἡ ἑσθῆρα ἐπαθῆναι αὐτοῦ*. And he (Elisha) took the sheep-skins of Elijah, which had fallen from off him. It was most probably on this account, as Dr. Macknight conjectures, that Elijah was called a hairy man, 2 Kings i. 8. and not on account of having a preposterously long beard, as those mariners of all the nities of time, place, circumstances, and common sense, the painters, represent him. And it is likely that the prophets themselves wore such garments; and that the false prophets imitated them in this, in order that they might gain the greater credit. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision—neither shall they wear a rough garment to deceive. Zech. xiii. 4. *Δραπνὴ τριφυλῶν, a hairy skin*, Serr. probably the goat-skins mentioned above. In general, this was an upper garment; but, in the cases to which the apostle alludes, the sheep-skin and goat-skin seem to have been the only covering.

[*Being destitute*] *Υστερονομοί*, in want of all the comforts and conveniences of life, and often of its necessities.

[*Afflicted*] In consequence of enduring such privations.

[*Tormented*] *Κακοπονημένοι*, maltreated, harassed, variously persecuted by those to whom they brought the message of salvation.

38. (*Of whom the world was not worthy*) Yet they were obliged to wander by day in deserts and mountains, driven from the society of men; and often obliged to hide by night in dens and caves of the earth, to conceal themselves from the brutal rage of men. Perhaps he refers here principally to the case of Elijah, and the hundred prophets hidden in caves by Obadiah, and fed with bread and water. See 1 Kings xviii. 4. David was often obliged thus to hide himself from Saul. 1 Sam. xiv. 3, &c.

39. Having obtained a good report (having been witness to; see verse 2.) through faith] It was faith in God which supported all those eminent men, who, in different parts of the world, and in different ages, were persecuted for righteousness' sake.

[*Received not the promise*] They all heard of the promises made to Abraham of a heavenly rest; and of the promise of the Messiah, for this was a constant tradition; but they died without having seen this Anointed of the Lord. Christ was not in any of their times manifested in the flesh; and of Him, who was the expectation of all nations, they heard only by the hearing of the ear. This must be the promise, without receiving of which, the apostle says, they died.

40. God having provided some better thing for us] This is the dispensation of the Gospel, with all the privileges and advantages it confers.

[*That they without us should not be made perfect*] Believers before the flood, after the flood, under the Law, and since the Law, make but one church. The Gospel dispensation is the last; and the church cannot be considered as complete till the believers under all dispensations are gathered together. As the Gospel is the last dispensation, the preceding believers cannot be consummated even in glory till the Gospel church arrive in the heaven of heavens.

There are a great variety of meanings put on this place; out the above seems the most simple and consistent. See Rev. vi. 11. "White robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." This time, and its blessings, are now upon the wing.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

b Ch. 7. 22 & 5. 6.—c Ch. 5. 9 & 12. 23. Rev. 6. 11.

OBSERVATIONS ON THE BEING OF A GOD.

DEDUCED FROM A CONSIDERATION OF HEBREWS, CHAP. XI. 6.

He that cometh unto God must believe that he is: and that he is the rewarder of them who diligently seek him.

I. Metaphysicians and philosophers, in order to prove the existence of God, have used two modes of argumentation:—

1. *A priori*, proofs drawn from the necessity that such a Being as God is must exist: arguments of this kind do not produce any thing in evidence which is derived from His works.

2. *A posteriori*, proofs of the being and perfections of God, drawn from His own works.

PROPOSITIONS *A PRIORI*. Prop. I.—If there be no one being in the universe but such as might possibly not have existed, it would follow, that there might possibly have been no existence at all: and if that could be so, it would be also possible that the present existence might have arisen from total non-existence, which is absurd. Therefore, it is not possible that there might have been no existence at all. Consequently, an impossibility of not existing must be found somewhere; there must have been a Being whose non-existence is impossible.

II. The whole nature of an unoriginated Being, or aggregate of His attributes, must be unoriginated, and necessarily what it is. A being cannot produce its own attributes; for this would suppose it acted before it existed. There is nothing in the nature of this Being that is contingent, or could have been otherwise than it is; for whatever is contingent must have a cause to determine its mode of existence.

III. The attributes of an unoriginated Being must be possessed by it unlimitedly; for, to possess an attribute imperfectly, or only in a certain degree, must suppose some cause to have modified this Being so as to make Him incapable of having that attribute in any other than an imperfect degree. But no cause can be admitted in this case, because this is the First of all beings, and the Cause of all things. Further, an imperfect attribute, or any one that is not in its highest degree, must be capable of improvement by exercise and experience; which would imply that the unoriginated Being must be originally imperfect; and that He was deriving further degrees of perfection from the exercise of His own powers, and acquaintance with His own works.

IV. The unoriginated Being must exist every where, in the same manner He does any where; for if He did not, it would suppose some cause by which His presence was limited; but there can be no cause to limit that presence. See before.

V. This unoriginated Being must be a simple, uncompounded substance, identically the same every where; not consisting of parts, for these must be distinct and independent; nor of whole, for this is the aggregate of parts; nor of magnitude or quantity, for these signify a composition of parts. This Being must be as truly one and omnipresent as the present moment of time is indivisibly one in all places at once; and can no more be limited or measured by time, than the present moment can by duration.

Hence, this Being cannot be matter or body, because these belong extension, divisibility, figurability, and mobility, which imply limitation. God and matter have essentially contrary properties.

God is not material. It has already been shown, that there necessarily must exist one infinite, unoriginated, and eternal Being. Now, this Being must be a thinking Being; for it is as impossible to conceive that unthinking matter could produce a thinking intelligent Being, as it is to conceive that nothing could produce matter.

Let us suppose any parcel of matter to be eternal, we shall find it, in itself, unable to produce any thing. Let us suppose its parts finite at rest together; if there were no other being in the world, must it not eternally remain so, a dead inactive lump? Is it possible to conceive that it can add motion to itself, or produce it in other portions of matter? Matter, therefore, by its own strength, cannot produce in itself so much as motion.

The motion it has must also be from eternity, or else added to matter by some other being more powerful than itself. But let us suppose motion eternal too; yet matter, unthinking matter, and motion, could never produce thought. Knowledge will still be as far beyond the power of motion and matter to produce, as matter is beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary the figure and motion of it as much as you please, it will operate no other ways upon other bodies of proportionate bulk than it did before this division. The minutest particles of matter strike, impel, and resist one another, just as the greater do; and that is all that they can do. So that if we will suppose nothing eternal, matter can never begin to be. If we suppose bare matter, without motion, eternal; then motion can never begin to be. If we suppose only matter and motion eternal, then thought can never begin to be. For, it is impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge; as is evident, from hence, that sense, perception, and knowledge, must be properties eternally separate from matter, and every particle of it.

Since, therefore, whatsoever is the first eternal Being must necessarily be a *thinking* Being, and whatsoever is first of all things must necessarily contain in it, and actually have, at least, all the perfections that can ever after exist; it necessarily follows that the first eternal Being cannot be matter.

VI.—This Being must possess *intelligence* and *power* unlimited, and all other attributes that are in themselves absolute perfections. Attributes are divided into *natural* and *moral*, or *primary* and *secondary*. The first, are those which essentially belong to the *nature* of a Being considered in *itself*; the second, in its *manner of acting* towards others. All the attributes of God being *uncontingent*, must be unlimited; and, therefore, His knowledge must extend to every thing that *can be known*, and His power to every thing that *can be done*.

VII.—There cannot be in the universe more than *one* unoriginated Being; for as this Being is possessed of infinite attributes, let us suppose a *second* unoriginated Being. He must possess the same; for both these Beings are eternal, and necessarily the same, every where alike present, without any possible difference or distinction, and therefore *One* and the same. *Two* such cannot subsist; and the supposition of a *second* such Being is only a mental repetition of the being and attributes of the *first*.

VIII.—All things owe their existence to their First Cause, operating according to its own free will. Absolute power does not act of necessity, but freely: the power may exist without exertion; if it did not, then it acts by *necessity*; and if so, *necessity* is the agent, and not the free power of the independent God. He can do what He will; but He will only do what is right, &c.

The like may be said of His *omniscience*. He knows Himself, and what He has formed, and what He can do; but is not *necessitated to know* as certain what Himself has made: *contingent*. If God must continually act because He is omnipotent; and know, because He is omniscient; then He must be constantly employed in doing or undoing whatever is possible to be done or undone; and knowing all that is, and all that can be, and what cannot be, which is absurd.

IX.—God is a Being of infinite *goodness, wisdom, mercy, justice, and truth*; and all other perfections which become the Father and Governor of the universe. Goodness consists in being pleased with communicating happiness to others. Wisdom, in making a right, or beneficial use of knowledge or power; for not being, however intelligent or powerful, is said to act *wisely*, but that which makes a *good* or *beneficial* use of knowledge and power. Hence *wisdom* and *goodness* must be ever conjoined to make any act of power perfect. As He is *wise*, He *knows* what is best to be done; *pious*, He can do it; *good*, He will do it. Justice, mercy, truth, or faithfulness, are not distinct attributes, but denominations given to His power and wisdom, in their various operations on different occasions, in reference to His creatures.

God's *liberty of acting*; His power and wisdom being infinite, He cannot be prevented by any outward cause; His nature being essentially *good*, He can have no opposition from *within*. His power, and all His other attributes, being infinite, eternal, and consequently unlimited, can have no opposition from *without*. And His liberty consists in His being free to act or not act; or infinitely or limitedly to vary His operations according to His own wisdom, goodness, and truth.—See also the late Bishop of Ossory, *Chevalier Ramsay, Dr. S. Clarke*, and others.

SKETCHES OF PROOFS A POSTERIORI.—*Recapitulation of the preceding propositions.* 1. In the argument *a priori*, in order to demonstrate the being of a God, it was attempted to prove, that there must have been a Being whose non-existence is impossible. In arguing on this subject, it has been shown,

1. That this Being was unoriginated. 2. That all His attributes must also be unoriginated. 3. That these attributes must be unlimited, and absolutely perfect. 4. That this Being must exist every where, in the same manner He does any where. 5. That He is simple and uncompounded; not consisting of *parts*, nor of *whole*; nor of *magnitude*, nor of *quantity*. 6. That He must possess intelligence and power unlimited; and all other attributes that are in themselves absolute perfections. 7. That there cannot be in the universe any more than one such unoriginated, simple, and infinite Being. 8. That all things owe their existence to this First Cause: operating not according to any kind of *necessity*, but according to its own *free will*. 9. That as, in all His operations, all His attributes must concur and combine; so all the works of His hands must bear the impress of wisdom and goodness, of that *wisdom* which consists in making a right use of *knowledge* and *power*; i. e. using both beneficially: of that *goodness* which consists in being pleased with communicating happiness to others. Hence may be deduced CREATION, the plan of which proceeded from His *wisdom*; the execution from His *power*; and the result, a proof of His *goodness*.

From these data we might proceed, to prove the being of a God, and this beneficence and moral government of the world, *a posteriori*, i. e. arguing from the effects to the Cause.

And first, a being of infinite wisdom must be expected to form His works so, as to evidence that wisdom, in their multiplicity, variety, internal structure, arrangement, connexions, and dependencies; and consequently, that these works must be in many respects inscrutable to man. And thus, as they are His works, must be one of their characteristics.

Whether there be any other kind of being than *spiritual* and *material*, and such as are of a *mixed nature*, we cannot tell: but we have no ideas of any other kinds, nor can we conceive the possibility of the existence of any other: as we have no ideas of any figure that is not formed of *straight* or *curved* lines, or a *mixture* of both.

God, the uncreated Spirit, manifests Himself by material substances. Created spirits must be manifested in the same way: and though matter may exist without spirit, and spirit without matter; yet, without the latter, spirit cannot become manifest. Hence matter appears to have been created for the use of spirit, or intellectual beings.

Creation, in general, demonstrates the being of a God.

The SOLAR SYSTEM, and plurality of worlds; magnitude, distances, velocity, and gravity, of the celestial bodies: projectile and centripetal forces; centre of gravity; ellipsis; double and treble motion; attraction; all demonstrate the wisdom, power, and goodness, of God. VEGETATION.—Plants; trees; circulation of nutritious juices; composition of ligneous fibres; dissolution and regeneration of terrestrial productions. PASTURAGE of general and species, demonstrations of infinite skill, and of the wisest and most beneficent Providence. MAN.—Life; nutrition; sleep; the senses, particularly vision; and muscular motion; each furnishes a series of irresistible arguments. The HEART, and the circulation of the blood; afford the most striking proofs; and on this point let the reader particularly fix his attention. In a healthy state, the heart makes *eighty* pulsations in a minute; and it is calculated that from two ounces to two ounces and a half of blood are expelled into the *aorta* at each pulsation; consequently, at least nine thousand six hundred ounces will be thrown into the *aorta* in an hour, which would amount to one thousand four hundred and forty pounds in one day. At each pulsation, this quantum of blood is propelled *eight inches*, which amounts to *fifty feet* in a minute! The quantity of blood in a human body is, on an average, about *thirty pounds*, and passes through the heart about *twenty-three* times in the space of one hour! A weight of *fifty pounds*, hung to the foot, the leg laid across the opposite knee, was raised by the action of the popliteal artery. Allowing for the distance from the centre of motion, this proves that the heart must possess a power of at least *four hundred pounds*! The blood circulates by pressure from behind, occasioned by the action of the heart; which pressure, having propelled it, according to the laws of gravity, to the extremities, reconduces it, contrary to these laws, back to the heart. How is this effected? It has been supposed that the ARTERIES contribute much to the circulation of the blood; were it even so, it would be comparatively useless, as they cease where such an auxiliary power is most wanting, at the extremities, where their anastomosis with the veins takes place; and the veins are not supposed to possess any such propelling power.

But that the arteries possess no such power, *Bichat* has proved by the following experiment. He took the arm of a dead man, placed it in warm water, inserted one end of a tube in the brachial artery, and the other end in the carotid artery of a living dog: the blood circulated in the dead arm, the pulse of which beat regularly by the action of the heart of the living animal. Is there not a wondrous and especial providence of God by which this is effected?

Others have attributed the pulsation of the heart itself to the stimulating nature of the blood. *Bichat* has disproved this by the following experiments:—1. Expose the heart of an animal, and empty it; apply a stimulus to its muscles, and it will dilate, and contract, as if it were full. 2. Puncture all the large vessels connected with the heart, so as to empty it entirely; and the alternate contractions and dilatations will continue for some time, notwithstanding the total absence of the blood. 3. Remove two hearts of equal bulk from two living animals, place the fingers in the ventricles of the one, and grasp the other in the opposite hand, and it will be found that the effort of the latter in its dilatation, is as forcible as the other in its contraction.

Incessant action of the heart.—Its unweariedness.—What extends all other muscles appear to increase its action and its force! Can any person conceive how it is possible that a muscle can be in incessant action for three score, fourscore, or a hundred years, without any kind of weariness? There is nothing in nature that can well explain this. Over its motion the mind has no power. This is wisely ordered; as many in momentary fits of caprice, despair, and passion, would suspend the circulation, and thus put an end to their lives.

Providence; or the economical government of God, in the provision for men and animals.—Never too much; never too little: the produce of the earth being ever in proportion to the consumers; and the consumers to that produce.

Redemption.—1. As all things are infinitely known to God; He must know wherein their happiness consists; and may, from His goodness, be expected to make every provision for that happiness.

2. Every sentient creature is capable of happiness or misery. 3. No creature can choose a state of misery for itself, because no creature can desire to be unhappy.

4. If any being could choose that state for another, he must be led to it by some motive which may make it eligible or desirable; and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness. None of these can exist in God, the

Creator; consequently, He must be supposed to have made man for happiness. This counsels never change; and therefore, when man had fallen, He provided him a Saviour: this might be naturally expected from His infinite benevolence.

The moral changes made to sinners, proofs of the being, agency, goodness, and presence of God.

Man's existence is a proof of the Being of God; he feels himself to be the effect of a Cause, and that Cause to be wise, powerful, and good. There is evidently no cause in nature capable of producing such an effect, for no operation of nature can produce *mind or intellect*; the wonderful structure of the body, and the astonishing powers of *mind*, equally prove that God is our Maker, and that in Him we live, move, and have our being.

III. Astronomical phenomena very difficult to be accounted for upon natural principles; are strong evidences of the being and continual agency of God.

PHENOMENON I. The motion of a planet in an elliptic orbit is truly wonderful, and incapable of a physical demonstration in all its particulars. From its aphelion, or greatest distance from the sun, or body round which it revolves, to its perihelion, or least distance, its motion is continually accelerated; and from its perihelion to its aphelion as constantly retarded. From what source has the planet derived that power, which it opposes to the solar attraction, in such a manner, that when passing from aphelion to perihelion, by a continued acceleration, it is prevented from making a nearer approach to the sun? And, on the other hand, what influence prevents the planet, after it has passed, by a continued retardation, from perihelion to aphelion, from going altogether out of the solar attraction, and causes it to return again to perihelion? In Sir Isaac Newton's demonstration that this phenomenon is a necessary result of the laws of gravity and projectile forces; it is worthy of observation, that to account for a planet's moving in an elliptic orbit, little differing from a circle, and having the sun in the lower focus, the projectile force of the planet, or the power by which it would move for ever in a straight line, if not acted upon from without, is assumed to be nearly sufficient to counterbalance the attraction of the central body, or, which is the same thing, the attraction of the central body:—for, the demonstration, the particulars of which are too complicated to be here detailed, puts us in possession of the following facts:—if a planet be projected in a direction exactly perpendicular to that of the central body, with a velocity equal to what it would acquire by falling half way to the centre by attraction alone, it will describe a circle round the central body. If the velocity of projection be greater than this, but not equal to what the planet would acquire in falling to the centre, it will move in an elliptical orbit more or less eccentric according to the greater or less degree of projectile force. If the velocity of projection be equal to that which the planet would acquire in falling to the central body, it will move in a parabola; if greater than this, in a hyperbola. Now it cannot be demonstrated upon physical principles, that a planet should have a certain projectile force, and no other; or that it should have any at all; for it is a law of nature, ably demonstrated by Newton in his *Principia*, that all bodies have such an indifference to rest or motion, that if once at rest, they must remain eternally so, unless acted upon by some power sufficient to move them; and that a body once put in motion will proceed of itself ever after in a straight line, if not diverted out of this rectilinear course by some influence. Every planetary body has a certain projectile force; therefore, some previously existing cause must have communicated it. The planets have not only a projectile force, but this power is at the same time nearly a counterbalance to its gravitation, or the attraction of the central body: so that by virtue of these powers, thus harmoniously united, the planets perform their revolutions in orbits nearly circular, with the greatest regularity. It hence follows that the Cause which has communicated just so much projectile force as to produce so near an equilibrium in the centrifugal and centripetal powers, is infinitely intelligent: therefore this Cause must be God.

As all the planets move in orbits more or less elliptical, when they could have been made to move in circles by a particular adjustment of the attractive and projectile forces; the Divine purpose must be best answered by the eccentric orbit. The habitable earth evidently derives very great advantage from the elliptical orbit; for, in consequence of it, the sun is seven or eight days of every year longer on the northern side of the ecliptic than he is on the southern; *i. e.* from the 21st of March, when he crosses the equator northward, to the 23d of September, when he again returns to the equator, there are 186 days; but from the 23d of September, or autumnal equinox, to the 21st of March, or vernal equinox, there are only 179 days. From this circumstance the northern hemisphere, which it has pleased God should contain by far the greatest portion of land, is considerably warmer towards the polar regions than in similar latitudes towards the south pole, where an equal degree of temperature is not needed. Circumnavigators have not yet been able (because of the great cold of the south polar regions) to proceed beyond seventy-two or seventy-three degrees of south latitude; or, which is the same thing, to approach the south pole nearer than about 1200 miles: but the northern frigid zone, possessing a greater temperature, has been explored to within about 600 miles of the pole, *i. e.* to nearly eighty-two degrees of north latitude.

PHENOMENON II. The double motion of a primary planet, namely, its *annual* revolution and *diurnal* rotation, is one of the greatest wonders the science of astronomy presents to our view.—The laws which regulate the latter of these motions are so completely hid from man, notwithstanding his present great extension of philosophic research, that the times which the planets employ in their rotations can only be determined by observation. How is it that two motions, so essentially different from each other, should be in the same body at the same time, without one interfering at all with the other? The astonishing accuracy with which celestial observations have been conducted within the last one hundred years, has enabled astronomers to demonstrate that the neighbouring planets very sensibly affect the figure of the earth's orbit, and consequently its motion in its orbit. Of this every one may be convinced who examines the calculus employed in ascertaining, for any particular point of time, the sun's place in the heavens; or, which is the same thing, the point of the earth's orbit which is exactly opposed to the place of the earth in this orbit. Thus the maximum that the earth is affected by Venus, is nine seconds and seven tenths of a degree; by Mars, six seconds and seven tenths; and by Jupiter, eight seconds two thirds, &c. But no astronomer, since the foundation of the world, has been able to demonstrate that the earth's motion in the heavens is at all accelerated or retarded by the diurnal rotation; or, on the other hand, that the earth's motion on its axis experiences the least irregularity from the annual revolution. How wonderful is this contrivance! and what incalculable benefits result from it! The uninterrupted and equable diurnal rotation of the earth gives us day and night in their succession, and the annual revolution causes all the varied scenery of the year. If one motion interfered with the other, the return of day and night would be irregular; and the change of seasons attended with uncertainty to the husbandman. These two motions are, therefore, harmoniously impressed upon the earth, that the gracious promise of the Great Creator might be fulfilled, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The double motion of a secondary planet is still more singular than that of its primary; for, (taking the moon for an example,) besides its particular revolution round the earth, which is performed in twenty-seven days seven hours forty-three minutes four seconds and a half; it is carried round the sun with the earth once every year. Of all the planetary motions, with which we have a tolerable acquaintance, that of the moon is the most intricate: upwards of twenty equations are necessary, in the great majority of cases, to reduce her mean to her true place; yet not one of them is derivable from the circumstance that she accompanies the earth in its revolution round the sun. They depend on the different distances of the earth from the sun in its annual revolution, the position of the lunar nodes, and various other causes, and not on the annual revolution itself, a motion which of all others might be expected to cause greater irregularities in her revolution round the earth than could be produced in that of the latter by the planetary attractions. Who can form an adequate conception of that influence of the earth which thus draws the moon with it round the sun, precisely in the same manner as if it were a part of the earth's surface, notwithstanding the intervening distance of about two hundred and forty thousand miles: and at the same time, leaves undisturbed the moon's proper motion round the earth? And what beneficent purposes are subserved by this harmony? In consequence of it we have the periodical returns of new and full moon; and the ebbing and flowing of the sea, which depend on the various lunar phases, with respect to the sun and earth, (as is demonstrable from each of these phases being continually contemporaneous with a particular phenomenon of the tides,) always succeed each other with a regularity necessarily arising out of that of the causes which produce them.

PHENOMENON III. The impression of an inconceivably rapid motion upon the earth, without disturbing, in the smallest degree, any thing upon its surface, or in the atmosphere which surrounds it; is another instance of the infinite wisdom of God. That with which God has endued the celestial bodies, in order to accomplish this end, is called gravity, or attraction. The existence of this influence is easily demonstrable from the curious law which pervades all the bodies in the solar system, and probably every other body in the whole compass of space. This law, *viz.* that the squares of the periodical times of the planets are to each other as the cubes of their mean distances from the central body, was first discovered by Kepler, and afterward demonstrated by Sir Isaac Newton.—Thus, if the distance of but one planet from the sun is known, and the periodic revolutions of the whole, the distance of each from the sun is easily ascertained. The mean distance of the earth from the sun has been found by the transits of Venus, in 1761 and 1769, to be about ninety-five and a half millions of English miles; and the periodic times of all the planets are known by direct observation. Thus, to find the distance of Jupiter from the sun, nothing more is necessary than first to square the period of the earth, 365 days, 5 hours, 48½ minutes; and that of Jupiter, 11 years, 315 days, 14 hours and a half; and divide the greater product by the less, to find the proportion one bears to the other: then to cube the earth's mean distance from the sun, 95½ millions, and multiply the cube by the proportion between the periodic times already found; and the

cube root of the last product will be the distance required. By this means it was that the distances of the different planets from the sun, and of the satellites from the primaries, (for this law extends to the satellites,) have been calculated.—See the Table of the Periodic Revolutions, &c. of the Planets, in the notes on the first chapter of *Genesis*. From this law it is evident, to every one that deeply considers this subject, that the planets revolve in orbits by an influence emanating from the sun; for the nearer a planet is to the sun, the swifter is its motion in its orbit, and *vice versa*.—(See the Tables already referred to.) The singular phenomenon of a planet's describing equal areas in equal times, results from gravitation combined with the projectile power; or, in other words, from the union of the centripetal and centrifugal forces. Thus, if a planet describe in twenty-four hours any given arc of its orbit, and the area contained between two straight lines drawn from the extremities of this arc and meeting in the sun be ascertained; it will be precisely equal to what the planet will describe in any other twenty-four hours, the greater or less quantity of the arc described being continually compensated by the less or greater extent of the straight lines including the respective areas. We also find that, by virtue of these laws, the motion of a planet in its orbit is not decreased in arithmetical proportion to the increase of the distance from the central body; for the hourly orbital motion of the Georgium Sidus, for example, is only about five times slower than that of the earth, though its distance from the sun is full nineteen times greater.

Every man may convince himself of the existence of gravity, by observing the phenomena attending falling bodies. Why is it that the velocity of a falling body is continually accelerated till it arrives on the earth? We answer, that the earth continually attracts it; consequently, its velocity must be continually increasing as it falls. It is also observable, that the nature of the influence on falling bodies is precisely the same with that which retains the planets in their orbits:—by numerous experiments it is found, that if the falling body descends towards the earth 16 feet in the first second, (a statement very near the truth,) it will fall through three times this space, or 48 feet, in the next second; five times this space, or 80 feet, in the third second; seven times this space, or 112 feet, in the fourth second; nine times this space, or 144 feet, in the fifth second, &c. Hence the spaces fallen through are as the squares of the times of falling, *i. e.* in the first second the body falls 16 feet; and in the next second, 48 feet; consequently, the body falls as many feet in the two first seconds as is equal to the sum of these two numbers, *viz.* 64, which is 16 multiplied by 4, the square of two, the number of seconds it took up in falling through the first 64 feet.

The above is but a very brief account of the influence of this wonderful principle, which is universally diffused through nature; and capable of attracting every particle of matter under all its possible modifications, and of imparting to each substance, from the lightest gas to the most ponderous metal, that property which constitutes one body specifically heavier or lighter than another. To detail all the benefits which result from it, would be almost to give a history of the whole material creation. But it may be asked, What is gravity? To the solution of this question natural philosophy is unable to lead us. Suffice it to say, all we know of gravity is its mode of operation, and that it is, like its Great Creator, an all pervading and continued energy. Therefore, that it is, and not in what it consists, is capable of demonstration.

All these things prove not only that there is a God infinitely powerful and intelligent, but also kind and merciful; working all according to the counsel of His will, and causing all His operations to result in the benefit of His creatures. They prove, also, that God is continually present, supporting all things by His energy, and that, while His working is manifest, His ways are not finding out. Yet, as far as He may be known, we should endeavour to know Him: for, *he that counsell unto God, must know that he is*. Without this, *it is not likely that any man will serve Him*; for, those alone who know Him, seek Him: and they only, who put their trust in Him, can testify He is the rewarder of them who diligently seek Him.

A short account of the BASTINADO, supposed to be referred to in *ver.* 35.

IV. On the 15th of November, 1779, Mr. Antes, returning from a country excursion to Grand Cairo, was seized by some

of the attendants of *Osman Bey*, a Manaluke chief; and, after stripping him of his clothes, they demanded money; which he not having about him, they dragged him before the bey, telling him that he was an European, from whom he might get something. In order to extort money from him, the bey ordered him to be bastinadoed: they first threw him down flat on his face, and then bent up his legs, so that the soles of his feet were horizontal; they then brought a strong staff, about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ankles, and twisted them together; and two fellows, on each side, provided with what they call a *corbaze*, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, "Do not suffer yourself to be beaten; give him a thousand dollars, and he will let you go." Mr. Antes, not willing to give up the money which he had received for the goods of other merchants, refused: the two men then began to beat the soles of his feet, at first moderately; but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and every stroke felt like the application of a red hot poker. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer: he told them he had a fine silver-mounted blunderbuss at his lodging, which he would give. The bey asked what he offered; the officer sneered, and said, *bir arabina*, *i. e.* "one blunderbuss;" on which the boy said, *etturup il kulup*, "beat the dog." Then they began to lay on with all their might. "At first," says Mr. Antes, "the pain was excruciating; but, after some time, my feeling grew numb, and it was like beating a bag of wool." Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment, the bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined for six weeks, before he could walk even with crutches; and, for more than three years, his feet and ankles were very much swelled; and, though twenty years had elapsed, when he published this account, his feet and ankles were so affected, that, on any strong exertion, they were accustomed to swell.

He mentions instances of the bastinado having been applied for three days successively; and, if the person survived, the feet were rendered useless for life; but, in general, he observes, when they have received between five and six hundred strokes, the blood gushes from their mouth and nose, and they die either under, or soon after, the operation.

How he felt his mind affected on this distressing occasion, he thus piously describes: "At once gave up myself for lost, well knowing that my life depended on the caprice of a brute, in human shape; and, having heard and seen such examples of unrelenting cruelty, I could not expect to fare better than others had done before me: I had, therefore, nothing left but to cast myself on the mercy of God, commending my soul to him; and, indeed, I must, in gratitude, confess, that I experienced His support most powerfully; so that all fear of death was taken from me; and, if I could have bought my life for one halfpenny, I should, I believe, have hesitated to accept the offer."—*Observations on the Manners, &c. of the Egyptians*, by J. ANTES, Esq. 12mo. Dublin, 1801, p. 146.

If this be the punishment to which the apostle alludes, it may justly rank with the most severe; and all circumstances considered, this appears to be what is intended in the original word *ερωγαις*, which we, not knowing what was meant by it, render they were tortured. These holy men needed no mercy from man; and they received no justice. The case above is a specimen of Mohammedan justice, and Manaluke cruelty. And to rescue such wretches from the government of the French, the spent torrents of British blood! It would have been a mercy to man, to have left them in the hands of any power that might abate their pride, assuage their malice, and confound their devices. As to their being corrupted by French manners, that is impossible: the Mohammedans in general, and the Turks and Manalukes of Egypt, in particular, are too bad for the devil himself to corrupt. Pity, that political considerations rendered it necessary to restore that corrupt and abominable government. Reader, there is an infinite difference between the Bible and the Koran: the one is from Heaven; the other from earth and hell. Thanks be to God for His holy Gospel!

CHAPTER XII.

Having so many incitements to holiness, patience, and perseverance, we should lay aside every hindrance, 1-4. These sufferings are to be patiently submitted to on account of the benefits to be derived from them, 5-11. They should take courage, and go forward, 12, 13. Directions to follow peace with all men, and to take heed that they fall not from the grace of God, 14, 15. References to the case of Esau, 16, 17. The privileges of Christians compared with those of the Jews, 18-24. They must take care not to reject Jesus, who now addressed them from heaven, and who was shortly to be their Judge, 25-27. As they were called to receive a kingdom, they should have grace, &c. 28, 29. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.]

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every

a. Col. 3, 8. 1 Pet. 2, 1.—b. 1 Cor. 9, 24. Ph. 3, 13, 14.

c. Rom. 12, 12. Ch. 10, 26.

NOTES.—Verse 1. *Wherefore* This is an inference drawn from the examples produced in the preceding chapter; and, on this account, both should be read in connexion.

weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Compa-sed about Here is another allusion to the Olympic games: the agonists, or contenders, were often greatly animated by the consideration that the eyes of the principal men

2 Looking unto Jesus the ⁴ author and finisher of our faith; ⁵ who for the joy that was set before him, endured the cross, despising the shame, and ⁶ is set down at the right hand of the throne of God.

3 ⁷ For, consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 ¹ Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto 4 Or, beginner.—c Luke 24.56. Phil. 2.5, &c. 1 Pet. 1.11.—1 Tim. 10.1. Ch. 1.13, 15, & 1.1 Pet. 3.22.—e Matt. 10.24, 25.—h Gal. 5.9.—1 Cor. 13. Ch. 10.32, 33, 34.

of their country were fixed upon them; and, by this, they were induced to make the most extraordinary exertions.

Cloud of witnesses. Νέφος μαρτύρων. Both the Greeks and Latins, frequently use the term *cloud*, to express a great number of persons or things; so in *Euripides*, Phœnix, ver. 257, νέφος ἀνδρῶν πυκνόν, a dense cloud of shields; and *Statius*, Thebaid. lib. ix. ver. 120, jaculantur nubes, a cloud of spearmen. The same metaphor frequently occurs.

Let us lay aside every weight. As those who ran in the Olympic races, would throw aside every thing that might impede them in their course; so Christians, professing to go to heaven, must throw aside every thing that might hinder them in their Christian race. Whatever weighs down our hearts, or affections, to earth and sense, is to be carefully avoided; for no man, with the love of the world in his heart, can ever reach the kingdom of heaven.

The sin which doth so easily beset. Εὐπερίστατον ἀπάρτην, the well-circumstanced sin; that which has every thing in its favour, time, and place, and opportunity; the heart and the object: and a sin in which all these things frequently occur; and, consequently, the transgression is frequently committed. Εὐπερίστατος, is derived from εὖ, well, περί, about, and ἵστημι, I stand: the sin that stands well, or is favourably situated; ever surrounding the person, and soliciting his acquiescence. What we term the easily besetting sin, is the sin of our constitution; the sin of our trade; that in which our worldly honour, secular profit, and sensual gratification, are most frequently felt and consulted. Some understand it of original sin, as that by which we are enveloped in body, soul, and spirit. Whatever it may be, the word gives us to understand, that it is what meets us at every turn; that it is always presenting itself to us: that, as a pair of compasses describe a circle by the revolution of one leg, while the other is at rest in the centre, so this surrounds us in every place; we are bounded by it, and often hemmed in on every side; it is a circular well-fortified wall, over which we must leap, or through which we must break. The man who is addicted to a particular species of sin, for every sinner has his way, is represented as a prisoner in this strong fortress.

In laying aside the weight, there is an allusion to the long garments worn in the eastern countries; which, if not laid aside, or tucked up in the girdle, would greatly incommode the traveller; and utterly prevent a man from running a race. The easily besetting sin of the Hebrews was an aptness to be drawn aside from their attachment to the Gospel, for fear of persecution.

Let us run with patience the race. Τελευτήσωμεν τὴν προκείμενην ἡμῶν αὐτῶν. Let us start, run on, and continue running, till we get to the goal. This figure is a favourite among the Greek writers; so *Euripides*, Alcest. ver. 459. Οὐ τὸν δ' αὖτε αὐτὸν ἀνὰ δρόμον ἐγὼ, this is not the first race that I shall run. Id. Iphig. in Aulid. ver. 1456. Διέτρεψας αὐτῶν εὐὰ σε κενὸν δὲ δρόμον, he must run a hard race for thee. This is a race which is of infinite moment to us; the prize is ineffably great; and, if we lose it, it is not a simple loss, for the whole soul perishes.

2. Looking unto Jesus] Ἀφ' ὧν ὧντες, looking off and on, or from and to; looking off or from the world, and all secular concerns, to Jesus and all the spiritual and heavenly things connected with Him: this is still an allusion to the Grecian games; those who ran were to keep their eyes fixed on the mark of the prize; they must keep the goal in view. The exhortation implies—1. That they should place all their hope and confidence in Christ, as their sole Helper in this race of faith. 2. That they should consider Him their leader in this contest, and imitate His example.

The author and finisher of faith. Ἀρχηγὸν, translated here author, signifies, in general, captain, or leader, or the first inventor of a thing, see chap. ii. 10. But the reference seems to be here to the βραβεῖς, or judge in the games, whose business it was to admit the contenders, and to give the prize to the conqueror. Jesus is here represented as this officer: every Christian is a contender in this race of life, and for eternal life. The heavenly course is begun under Jesus; and under Him it is completely. He is the Finisher, by awarding the prize to them that are faithful unto death. Thus He is the Author or the Judge under whom, and by whose permission and direction, according to the rules of the heavenly race, they are permitted to enter the lists, and commence the race, and He is the Finisher, τελειῶν, the Perfector, by awarding and giving the prize which consummates the combatants at the end of the race.

Who, for the joy that was set before him. The joy of fulfilling the will of the Father, Psal. xl. 6, &c. in tasting death for every man; and having endured the cross, and despised the shame of this ignominious death, He is set down at the right hand of

you, as unto children, ⁸ My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For ¹ whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 ² If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, ³ whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, as the Lord doth, and we have not obeyed: ⁴ wherefore we have been chastened, and have not repented: ⁵ wherefore we have been made bastards, and not sons.

God, ever appearing in the presence of God for us, and continuing His exhibition of Himself as our Sacrifice, and His intercession as our Mediator. See the notes on chap. x. 5, &c. There are different other explanations given of this clause; but I think that here offered is the most natural. It never can, in any sense, be said of Jesus that He endured the cross, &c. in the prospect of gaining an everlasting glory; when He had the fulness of that glory with the Father before the world began.—John xvii. 5.

3. For consider him] Ἀναλογισασθε—ἵνα μὴ καρτεῖται ψυχὰς—ἐκλογισαί; attentively observe and analyze every part of His conduct, enter into His spirit, examine His motives and object, and remember that, as He acted, ye are called to act: He will furnish you with the same spirit, and will support you with the same strength. He bore a continual opposition of sinners against Himself; but He conquered by meekness, patience, and perseverance: He has left you an example that ye should follow His steps. If ye trust in Him, ye shall receive strength; therefore, howsoever great your opposition may be, ye shall not be weary; if ye confide in, and attentively look to Him, ye shall have continual courage to go on, and never faint in your minds.

Here is a continued allusion to the contenders in the Grecian games, who, when exhausted in bodily strength and courage, yielded the palm to their opponents, and were said καρτεῖν, to be weary, or exhausted; ἐκλινεῖν, to be dissolved, disheartened, or to have lost all bravery and courage.

4. Ye have not yet resisted unto blood] Many of those already mentioned, were martyrs for the truth; they persevered unto death, and lost their lives in bearing testimony to the truth. Though you have had opposition and persecution, yet you have not been called, in bearing your testimony against sin and sinners, to seal the truth with your blood.

Striving against sin.] Πῶς τὴν ἀμαρτίαν ἀνὰ ὀφθαλμοῖς; an allusion to boxing at the Grecian games. In the former passages the apostle principally refers to the foot races.

5. And ye have forgotten] Or, have ye forgotten the exhortation? this quotation is made from Prov. iii. 11, 12, and shows that the address there, which at first sight appears to be from Solomon to his son, or from some fatherly man to a person in affliction, is properly from God himself, to any person in persecution, affliction, or distress.

Despise not the chastening of the Lord.] Μὴ ὀφθαλμοῖς παύσας ῥῆμα, do not neglect the correction of the Lord. That man neglects correction, and profits not by it, who does not see the hand of God in it; or, in other words, does not fear the rod, and Him who hath appointed it: and, consequently, does not humble himself under the mighty hand of God, deplore his sin, deprecate Divine judgment, and pray for mercy.

Nor faint] Do not be discouraged, nor despair, for the reasons immediately alleged.

6. For whom the Lord loveth he chasteneth] Here is the reason why we should neither neglect correction, nor faint under it: it is a proof of the fatherly love of God Almighty; and shows His most gracious designs towards us: from which we may be fully convinced that the affliction will prove the means of good to our souls, if we make a proper use of it.

And scourgeth every son whom he receiveth.] Μαστιγὼν δὲ πάντα υἱὸν οὐ παρὰ ψυχῆς; this is a quotation, literally, from the Septuagint, of Prov. iii. 12, of which place our version is, Even as the father the son in whom he delighteth. But, howsoever near this may appear to be to the Hebrew, it bears scarcely any affinity to the apostle's words. The Hebrew text is as follows: יִצְחָק בְּן־יִצְחָק אֲבִי־עֲבָדָיו אֵלֶּיךָ יָרֵם. Now, יִצְחָק may be a noun, compounded of the conjunction ו, run, "and"; or the comparative particle כ, ke, "as, or like," and אֵלֶּיךָ "a father"; or it may be the third person preterite kal of יָצַח, "he spoiled, wasted, marred, de-rated," compounded with the conjunction ו, run, "and." And thus sense the Septuagint most evidently understood it; and it is so understood by the Arabic; and both readings seem to be combined by the Syriac and Chaldee Versions. And as to יָרֵם, rathab, one of its prime meanings is, to accept, to receive graciously, to take into favour, the translation, therefore, of the Septuagint and apostle is perfectly consonant to the Hebrew text; and our version of Prov. iii. 12, is wrong.

7. If ye endure chastening] If ye submit to His authority, humble yourselves under His hand, and pray for His blessing, you will find that He deals with you as beloved children; correcting you that He may make you partakers of His holiness.

God dealeth with you as with sons] He acknowledges by this, that you belong to the family, and that He, as your Father, has you under proper discipline. It is a maxim among the Jewish rabbins, that "the love which is not conjoined with reproof, is not genuine."

8. Then are ye bastards] This proceeds on the general fact,

rected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and life?

10 For, they verily for a few days chastened us ^a after their own pleasure; but he for our profit, ^b that we might be partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore, ^c lift up the hands which hang down, and the feeble knees;

13 And make ^d straight paths for your feet, lest that which

^a Num. 16, 22 & 27, 16. Job 12, 10. Eccl. 12, 7. Isa. 12, 5 & 57, 16. Zech. 12, 1. — ^b Or, as steel, good, or metal, to them — ^c Lev. 11, 14 & 19, 2. 1 Pet. 1, 15, 16. — ^d James 1, 18. — ^e Job 4, 1. Isa. 33, 3. See Eccl. 2, 21. — ^f Prov. 4, 5, 6. — ^g Or, even — ^h Gal. 6, 1. — ⁱ w. Ps. 34, 14. Rom. 12, 15 & 14, 9. 2 Tim. 2, 22.

that *bastards* are neglected in their manners and education; the fathers of such feeling little affection for, or obligation to regard, their spurious issue. But, all that are legitimate children are *partakers* of chastisement, or discipline; for the original word *partaker* does not imply stripes and punishments; but the whole discipline of a child, both at home and at school.

9. We have had fathers of our flesh [The fathers of our flesh, i. e. our natural parents, were correctors; and we revered them, notwithstanding their corrections often arose from whim or caprice;—but shall we not rather be in subjection to the Father of spirits; to Him from whom we have received both body and soul; who is our Creator, Preserver, and Supporter; to whom both we and our parents owe our life and our blessings; and who corrects us only for our profit, that we may live and be partakers of his holiness. The apostle, in asking, Shall we not much rather be in subjection to the Father of spirits, and life? alludes to the punishment of the stubborn and rebellious son, Deut. xxi. 18–21. "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and mother lay hold on him, and bring him to the elders of the city; and they shall say, This our son is stubborn and rebellious; he will not obey our voice;—all the men of his city shall stone him with stones that he die." Had he been subject to his earthly parents, he would have died; because not subject, he dies. If we be subject to our heavenly Father, we shall live, and be partakers of His holiness; if not, we shall die, and be treated as bastards and not sons. This is the sum of the apostle's meaning; and the fact and the law to which he alludes.

10. For—(a few days) The chastisement of our earthly parents lasted only a short time; that of our heavenly Father, will also be but a short time, if we submit; and as our parents ceased to correct, when we learned obedience; so will our heavenly Father, when the end for which he sent the chastisement is accomplished. God delights not in the rod; judgment is His strange work.

11. No chastening for the present seemeth to be joyous [Neither correction, whose some restraint, domestic regulations, nor gymnastic discipline, are pleasant to them that are thus exercised; but it is by these means that obedient children, scholars, and great men, are made. And it is by God's discipline that Christians are made. He who does not bear the yoke of Christ is good for nothing to others, and never gains rest to his own soul.]

The peaceable fruit of righteousness [i. e. The joys, prosperous fruits; those fruits by which we gain much, and through which we are made happy.]

Exercised thereby [Exyngarvov, to the trained. There is still an allusion to the Grecian games; and, in the word before us, to those gymnastic exercises by which the candidates for the prizes were trained to the different kinds of exercises in which they were to contend, when the games were publicly opened.]

12. Wherefore lift up the hands [The apostle refers to Isa. xxxv. 3. The words are an address to persons almost worn out with sickness and fatigue; whose hands hang down; and whose knees shake; and who are totally discouraged. These are exhorted to exert themselves, and take courage, with the assurance that they shall infallibly conquer, if they persevere.]

13. Make straight paths for your feet [That is, take the straight path that is before you; do not go in crooked or rough ways, where are stones, briars, and thorns, by which you will be inevitably lamed, and so, totally prevented from proceeding in the way; whereas, if you go in the even, proper path, though ye have been wounded by getting into a wrong way, that which was wounded will be healed by moderate equal exercise, all impediments being removed. The application of all this to a correct, holy deportment in religious life, is both natural and easy.]

14. Follow peace with all men [Cultivate, as far as you possibly can, a good understanding both with Jews and Gentiles. Exyngv dvocv, pursue peace with the same care, attention, and diligence, as *bastards* do their game; follow it through all places; trace it through all winding circumstances; and have it with all men, if you can, with a safe conscience.]

And holiness [Ton ayagvov, that state of continual sanctification, that life of purity, and detachment from the world and all its lusts; without which detachment and sanctity, no man shall see the Lord, shall ever enjoy His presence in the

is lame be turned out of the way; ^a but let it rather be healed.

14 Follow peace with all men, and holiness, ^b without which no man shall see the Lord:

15 Looking diligently ^c lest any man ^d fail of the grace of God; ^e lest any root of bitterness springing up trouble you, and thereby many be defiled.

16 Lest there be any fornicator, or profane person, as Esau, ^f who for one morsel of meat sold his birthright.

17 For ye know how that afterward, ^g when he would have inherited the blessing, he was rejected: [for he found no ^h place of repentance, though he sought it carefully with tears.]

18 For ye are not unto the ⁱ amount that might be touch-

^a Matt. 5, 8. 2 Cor. 7, 1. Eph. 5, 5. 9. 2 Cor. 5, 1. — ^b Gal. 5, 4. — ^c Or, fall from. — ^d 1, 36. — ^e 4. 1 Th. 6, 5. — ^f Or, 3. — ^g 1 Th. 1, 4. — ^h Or, 3. — ⁱ Or, 3. — ^j Or, 3. — ^k Or, 3. — ^l Or, 3. — ^m Or, 3. — ⁿ Or, 3. — ^o Or, 3. — ^p Or, 3. — ^q Or, 3. — ^r Or, 3. — ^s Or, 3. — ^t Or, 3. — ^u Or, 3. — ^v Or, 3. — ^w Or, 3. — ^x Or, 3. — ^y Or, 3. — ^z Or, 3. — ^{aa} Or, 3. — ^{ab} Or, 3. — ^{ac} Or, 3. — ^{ad} Or, 3. — ^{ae} Or, 3. — ^{af} Or, 3. — ^{ag} Or, 3. — ^{ah} Or, 3. — ^{ai} Or, 3. — ^{aj} Or, 3. — ^{ak} Or, 3. — ^{al} Or, 3. — ^{am} Or, 3. — ^{an} Or, 3. — ^{ao} Or, 3. — ^{ap} Or, 3. — ^{aq} Or, 3. — ^{ar} Or, 3. — ^{as} Or, 3. — ^{at} Or, 3. — ^{au} Or, 3. — ^{av} Or, 3. — ^{aw} Or, 3. — ^{ax} Or, 3. — ^{ay} Or, 3. — ^{az} Or, 3. — ^{ba} Or, 3. — ^{bb} Or, 3. — ^{bc} Or, 3. — ^{bd} Or, 3. — ^{be} Or, 3. — ^{bf} Or, 3. — ^{bg} Or, 3. — ^{bh} Or, 3. — ^{bi} Or, 3. — ^{bj} Or, 3. — ^{bk} Or, 3. — ^{bl} Or, 3. — ^{bm} Or, 3. — ^{bn} Or, 3. — ^{bo} Or, 3. — ^{bp} Or, 3. — ^{bq} Or, 3. — 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world of blessedness. To see God, in the Hebrew phrase, is to enjoy Him, and without holiness of heart and life, this is impossible. No soul can be fit for heaven that has not suitable dispositions for the place.

15. Looking diligently [Επισκοπωντες, looking about, over, and upon; being constantly on your guard.]

Lest any man fail of the grace of God [Μα τις αποχωρησας απο της χάριτος του Θεου, lest any person should come behind, or fall off from this grace or gift of God; this state of salvation, viz. the Gospel system, or Christianity; for this is most evidently the meaning of the apostle. It is not the falling from a work of grace in their own souls; but from the Gospel; to apostatize from which, they had now many temptations; and to guard them against this, the whole epistle was written.]

Lest any root of bitterness springing up [A root of bitterness, signifies a poisonous plant. The Hebrews call every species of poison a bitter; and with considerable propriety, as most plants are poisonous in proportion to the quantum of the bitter principle they possess. The root of bitterness is here used metaphorically for a bad man; or a man holding unsound doctrines, and endeavouring to spread them in the church.]

Trouble you [This alludes to the effects of poison taken into the body; the whole animal system is disturbed; sometimes violent motions, great disturbances through the whole alimentary canal, together with the most fatal changes in the whole sanguiferous system, are the consequences of poison taken into the stomach. The blood itself, the principle under God, of life, becomes putrescent; and, probably, to this the intelligent apostle alludes, when he says, and thereby many be defiled, παυθωθ, corrupted, or contaminated.]

Bad example, and false teaching, have corrupted thousands; and are still making desolation in the world, and in the church.

16. Lest there be any fornicator [Any licentious person, who would turn the Gospel of the grace of God into lasciviousness.]

Or profane person, as Esau [It is intimated that Esau was a fornicator; and the disjunctive <

ed, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrusted through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

1 Exod. 20. 19. Deu. 5. 5, 25 & 18. 16.—k Exod. 19. 13.—l Exod. 19. 16.—m Gal. 4. 56. Rev. 3. 13. & 21. 2, 19.—n Phil. 3. 20.—o Deu. 33. 2. Psa. 68. 17. Jude 14.—p Exod. 4. 22. James 1. 13. Rev. 14. 4.

gical sense, as implying contrition for sin; but merely change of mind or purpose; nor does the word refer here to Esau at all, but to his father; whom Esau could not, with all his tears and entreaties, persuade to reverse what he had done. *I have blessed him, said he; yea, and he must be blessed: I cannot reverse it now.* See the whole of this transaction, largely considered and explained, in the notes on Gen. xxi. 29, &c. and xxvii. 1, &c. Nothing spoken here by the apostle, nor in the history in Genesis, to which he refers, concerns the eternal state of either of the two brothers. The use made of the transaction by the apostle is of great importance: Take heed lest, by apostatizing from the Gospel, ye forfeit all right and title to the heavenly birthright, and never again be able to retrieve it. Because, they who reject the Gospel, reject the only means of salvation.

18—21. *For ye are not come unto the mount that might be touched.* I believe the words *Ἀγγελοῖς ἀπὸ* should be translated to a palpable or material mountain; for, that it was not a mountain that on this occasion might be touched, the history, Exod. xix. 12, 13, shows; and the apostle himself, in verse 20, confirms. It is called here a palpable or material mount, to distinguish it from that spiritual mount Sion, of which the apostle is speaking. Some contend that it should be translated *tacto de celo*, thunderstruck: this sense would agree well enough with the scope of the place. The apostle's design is to show that the dispensation of the law engendered terror—that it was most awful and exclusive—that it belonged only to the Jewish people—and that, even to them, it was so terrible that they could not endure that which was commanded; and entreated that God would not communicate with them in His own Person, but by the ministry of Moses; and even to Moses, who held the highest intimacy with Jehovah, the revealed glories, the burning fire, the blackness, the darkness, the tempest, the loud sounding trumpet, and the voice of words, were so terrible, that he said, *I exceedingly fear and tremble.*

These were the things which were exhibited on that material mountain: but the Gospel dispensation is one grand, copious, and interesting display of the infinite love of God. It is all encouragement; breathes nothing but mercy; is not an exclusive system; embraces the whole human race; has Jesus, the sinner's friend, for its Mediator; is ratified by His blood; and is suited, most gloriously suited, to all the wants and wishes of every soul of man.

22. *But ye are come unto Mount Sion.* In order to enter fully into the apostle's meaning, we must observe, 1. That the church, which is called here the city of the living God, the heavenly Jerusalem, and Mount Sion, is represented under the notion of a city. 2. That the great assembly of believers in Christ is here opposed to the congregation of the Israelites assembled at Mount Sinai. 3. That the innumerable company of angels is here opposed to those angels by whom the law was ushered in, Acts vii. 53. Gal. iii. 19. 4. That the Gospel first-born, whose names are written in heaven, are here opposed to the enrolled first-born among the Israelites, Exod. xxiv. 5. xix. 22. 5. That the Mediator of the New Covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. 6. And that the blood of sprinkling, of Christ, our High-priest, refers to the act of Moses, Exod. xxiv. 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words."

1. The description in these verses does not refer to a heavenly state; for the terrible nature of the Mosaic dispensation is never opposed to heaven, or life eternal, but to the economy of the New Testament. 2. In heaven there is no need of a mediator, or sprinkling of blood; but these are mentioned in the state which the apostle describes.

The heavenly Jerusalem. This phrase means the church of the New Testament, as Schoettgen has amply proved in his Dissertation on this subject.

To an innumerable company of angels. *Μηρίασιν ἀγγελοῖς*, to myriads, tens of thousands, of angels. These are represented as the attendants upon God, when He manifests Himself in any external manner to mankind. When he gave the law at Mount Sinai, it is intimated that myriads of these holy beings attended Him. "The chariots of the Lord are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place." Psa. lxxvii. 17. And when He shall come to judge the world, He will be attended with a similar company. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Dan. vii. 10. In both these cases, as in several others, these seem to be, speaking after the manner of men, the holy guards of

22 But ye are come ^m unto mount Sion, ⁿ and unto the city of the living God, the heavenly Jerusalem, ^o and to an innumerable company of angels,

23 To the general assembly and church of ^p the first-born, ^q which are ^r written in heaven, and to God ^s the Judge of all, and to the spirits of just men ^t made perfect,

24 And to Jesus ^u the mediator of the new covenant, and to ^v the blood of sprinkling, that speaketh better things ^w than that of Abel.

25 See that ye refuse not him that speaketh. For, ^y if they

q Luke 10. 29. Phil. 4. 3. Rev. 13. 8.—r Or, enrolled.—s Gen. 18. 25. Psa. 94. 2.—t Phil. 3. 12. Ch. 11. 40.—u Gen. 5. 6, 8, 9, 15.—v Or, testament.—w Exod. 24. 8. Ch. 10. 22. 1 Pet. 1. 2.—x Gen. 4. 10. Ch. 11. 4.—y Ch. 2. 23, & 3. 17, & 10. 25, 29.

the Almighty. Though angels make a part of the inhabitants of the New Jerusalem; yet they belong also to the church below: Christ has in some sort incorporated them with His followers; for "they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation;" and they are all ever considered as making a part of God's subjects.

23. *To the general assembly* *Ἡλικυνη*. This word is joined to the preceding by some of the best MSS, and is quoted in connexion by several of the fathers. *Ye are come—to the general assembly of innumerable angels:* and this is probably the true connexion.

The word *ἡλικυνη* is compounded of *παν*, all, and *αἰνυσις*, an assembly; and means, particularly, an assembly collected on festive occasions. It is applied to the assembly of the Grecian states at their national games, Olympic, Isthmian, &c. and hence a speech pronounced in favour of any person at such festive assemblies was called *ἡλικυνησικος λαλος*, a panegyric discourse; and hence our word *panegyric*.

The first-born. Those who first received the Gospel of Christ, and who are elsewhere termed the first-fruits; this is spoken in allusion to the first-born among the Israelites, who were all considered as the Lord's property, and were dedicated to Him. The Jews gave the title *בְּכוֹר* *becor*, first-born, to those who were very eminent or excellent: what we would term the head or top of his kin. The church of the first-born is the assembly of the most excellent.

Which are written in heaven. Who are enrolled as citizens of the New Jerusalem, and are entitled to all the rights, privileges, and immunities, of the church here, and of heaven above. This is spoken in allusion to the custom of enrolling or writing on tables, &c. the names of all the citizens of a particular city; and all those thus registered were considered as having a right to live there, and to enjoy all its privileges. All genuine believers are denizens of heaven. That is their country; and there they have their rights, &c. And every member of Christ has a right to, and can demand, every ordinance in the church of his Redeemer; and wo to him who attempts to prevent them!

God the judge of all. The supreme God is ever present in this general assembly: to Him they are all gathered; by Him they are admitted to all those rights, &c. under His inspection they continue to act; and it is He alone who erases from the register those who act unworthily of their citizenship. Judge, here, is to be taken in the Jewish use of the term; i. e. one who exercises sovereign rule and authority.

The spirits of just men made perfect. We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes:—1. The first perfect, *צְדִיקִים גְּמוּרִים* *tsadikim gemurim*. 2. The wicked perfect, *רַשָּׁעִים גְּמוּרִים* *rashaim gemurim*. 3. Those between both, *בֵּינָיִם* *beinonim*.

1. The first perfect are those, 1. Who have conquered all brutal appetites and gross passions. 2. Who have stood in the time of strong temptation. 3. Who give alms with a sincere heart. 4. Who worship the true God only. 5. Who are not invidious. 6. Those from whom God has taken, *יֵצֶר רָע* *yets'er ha'ra*, evil concupiscence, and has given men *יֵצֶר טוֹב* *yets'er tob*, the good principle.

2. The wicked perfect are those, 1. Who never repent. 2. They receive their portion in this life, because they can have none in the life to come, and are under the influence of *יֵצֶר רָע* *yets'er ha'ra*, the evil principle.

3. The intermediate are those who are influenced partly by the evil principle, and partly by the good."—See Schoettgen.

In several parts of this epistle *τελειος*, the just man, signifies one who has a full knowledge of the Christian system; who is justified and saved by Christ Jesus; and the *τελειωμένοι* are the adult Christians; who are opposed to the *νηπιος* or babes in knowledge and grace.—See chap. v. 12—14. viii. 11. and Gal. iv. 1—3. The spirits of the just men made perfect, or the righteous perfect, are the full-grown Christians; those who are justified by the blood, and sanctified by the Spirit of Christ. Being come to such, implies that spiritual union which the disciples of Christ have with each other; and which they possess, how far soever separate; for they are all joined in one spirit, Eph. ii. 18. They are in the unity of the spirit, Eph. iv. 3, 4. And of one soul. Acts iv. 32. This is a unity, which was never possessed even by the Jews themselves in their best state. It is peculiar to real Christianity: as to nominal Christianity, wars and desolations between man and his fellows are quite consistent with its spirit.—See at the end of the chapter.

24. And to Jesus the mediator of the new covenant. The old Covenant and its mediator, Moses, are passed away.—See

escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *spake*eth from heaven :

26 * Whose voice then shook the earth : but now he hath promised, saying, * Yet once more I shake not the earth only, but also heaven :

27 And this *word*, Yet once more, signifies *b* the removing of *Exod. 19.18. — Hag. 2.6. — bPs. 102.33. Matt. 24.76. 2Pet. 3.10. Rev. 21.1 — cOr, may be shaken.*

ch. vii. 13. The New Covenant, *i. e.* the Gospel, is now in force, and will be to the end of the world; and Jesus, the Son of God, the brightness of the Father's glory, the Maker and Preserver of all things, the Saviour, and the Judge of all men, is its Mediator. Both the covenant and its Mediator are infinitely superior to those of the Jews; and they are very properly set down here among the superior benefits and glories of Christianity.

To the blood of sprinkling] This is an allusion, as was before observed, to the sprinkling of the blood of the covenant sacrifice upon the people, when that covenant was made upon Mount Sinai; to the sprinkling of the blood of the sin offerings before the mercy-seat; and probably to the sprinkling of the blood of the paschal lamb on their houses, to prevent their destruction by the destroying angel. But all these sprinklings were *partial* and *ineffectual*; and had no meaning but as they referred to this: the blood of sprinkling under the New Covenant is ever ready; it may have it applied; it continues through ages; and is the highest glory of Christianity, because by it we draw nigh to God, and through it get our hearts sprinkled from an evil conscience; and, in a word, have an entrance into the holiest by the blood of Jesus.

Better things than that of Abel] God accepted Abel's sacrifice, and was well pleased with it; for Abel was a righteous man, and offered his sacrifice by *faith* in the great promise. But the blood of Christ's sacrifice was infinitely more precious than the blood of Abel's sacrifice; as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of the *whole world*, whereas the blood of Abel's sacrifice, could avail only for himself.

Many have supposed that the blood of *Abel* means here the blood that was shed by Cain in the murder of this holy man; and that the blood of Jesus *speaks better things than it does*, because the blood of Abel *called for vengeance*, but the blood of Christ *for pardon*; this interpretation reflects little credit on the understanding of the apostle. To say that the blood of Christ *speaks better things than that of Abel*, is saying little indeed; it might speak very little good to any soul of man, and yet *speaks better things than that blood of Abel* which spoke no kind of good to any human creature; and only called for vengeance against him that shed it. The truth is, the sacrifice offered by Abel is that which is intended; that, as we have already seen, was pleasing in the sight of God, and was accepted in behalf of him who offered it; but the blood of Christ is infinitely more acceptable with God; it was shed for the whole human race, and cleanses all who believe from all unrighteousness.

25. See] *βλέπετε*. Take heed that ye refuse nothing, the Lord Jesus, the Mediator of the New Covenant, who now *spake*th from heaven by His Gospel to the Jews and to the Gentiles; having, in His incarnation, come down from God.

How that spake on earth] Moses, who spoke on the part of God to the Hebrews; every transgression of whose word received a just recompense of reward; none being permitted to *escape* punishment; consequently, if ye turn away from Christ, who *speaks* to you from heaven, you may expect as much sorer punishment; the offence against God being so much more heinous, as the privileges slighted are more important and glorious.

26. Whose voice then shook the earth] Namely, at the giving of the Law on Mount Sinai; and from this it seems that it was the voice of *Jesus* that then shook the earth; and that it was He who came down on the mount. But others refer this simply to God the Father, giving the law.

Not the earth only, but also heaven.] Probably referring to the approaching destruction of Jerusalem, and the total abolition of the political and ecclesiastical constitution of the Jews; the one being signified by the *earth*, the other by *heaven*; for the Jewish state and worship are frequently thus termed in the prophetic writings. And this seems to be the apostle's meaning, as he evidently refers to Hag. ii. 6. where this event is predicted. It may also remotely refer to the final dissolution of all things.

27. The removing of those things that are shaken] The whole of the Jewish polity, which had been in a shaken state from the time that Judea had fallen under the power of the Romans.

As of things that are made] That is, subjects intended to last only for a time. God never designed that the Jewish religion should become general, nor be permanent.

Those things which cannot be shaken] The whole Gospel system, which cannot be moved by the power of man.

May remain.] Be permanent; God designing that this shall be the last dispensation of His grace and mercy, and that it shall continue till the earth and the heavens are no more.

28. He receiving a kingdom] The Gospel dispensation, frequently termed the kingdom of God, and the kingdom of heaven; because in it, God reigns among men, and He reigns

of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear :

29 For our God is a consuming fire.

d Or, let us hold fast. — Exod. 24.17. Deu. 4.24 & 9.3. Psa. 50.3 & 97.3. Isa. 66.15. e Thess. 1.8. Ch. 10.12.

in the hearts of them that believe; and His kingdom is righteousness, peace, and joy in the Holy Ghost.

[Which cannot be moved] Which never can fail, because it is the last dispensation.

Let us have grace] *Εἰς χάριν ἡμῶν*, let us have, keep, or hold fast, the benefit or gift, that is, the heavenly kingdom which God has given us. This is the meaning of the word, 2 Cor. viii. 4. and is so rendered by our translators; and it is only by this heavenly gift of the Gospel, that we can serve God acceptably, for He can be pleased with no service that is not performed according to the Gospel of His Son.

If we prefer the common meaning of the word *grace*, it comes to the same thing: without the *grace*, the especial *saviour* and *influence of Christ*, we cannot serve, *λατρεύομεν* pay religious worship to God; for He receives no *burnt-offering* that is not kindled by fire from His own altar.

Acceptably] *Εὐαγγεῖος* in such a way as to please Him well. And the offering with which He is well pleased. He will graciously accept; and if He accept our service, His Spirit will testify in our conscience that our ways please Him. When *Abel* sacrificed, God was well pleased; where *Cain* offers, there is no approbation.

Reverence] *Αιδώς*, with shamefacedness, or modesty.

Godly fear] *Εὐλαβία*, religious fear] We have boldness to enter into the holiest by the blood of Jesus; but let that boldness be ever tempered with *modesty and religious fear*; for we should never forget that *we have sinned*, and that *God is a consuming fire*. Instead of *αἰδώς* *εὐλαβία*, modesty and religious fear, *Αἴδω*, several others, with the *Sicilian* and *Chrysostom*, have *ἐνδοξασκα* *καὶ φόβος*, and others have *ὀρθὸν καὶ φόβον*, fear and trembling; but the sense is nearly the same.

29. For our God is a consuming fire.] The apostle quotes Dent. iv. 24. and by doing so he teaches us this great truth—that sin under the Gospel is as abominable in God's sight as it was under the Law; and that the man who does not labour to serve God with the principle, and in the way already prescribed; will find that fire to consume him which would otherwise have consumed his sin.

Additional remarks on verses 22, 23, and 24.

On the whole, I think the description in these verses, refers to the state of the church here below, and not to any heavenly state. Let us review the particulars—1. As the law was given at Mount Sinai; so the Gospel was given at Mount Zion. 2. As Jerusalem was the city of the Living God, while the Jewish dispensation lasted; for there was the temple, its services, sacrifices, &c. the Christian church is now called the heavenly Jerusalem, the city of the Living God. In it is the great Sacrifice; in it that spiritual worship which God the infinite Spirit requires. 3. The ministry of angels was used under the Old Covenant; but that was *partial*, being granted only to particular persons, such as Moses, Joshua, Manoah, &c.; and only to a few before the law, as Abraham, Jacob, &c. It is employed under the New Covenant, in its utmost latitude; not to a few peculiarly favoured people, but to all the followers of God in general; so that, in this very epistle, the apostle asserts that they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation. 4. At the giving of the law, when the church of the Old Covenant was formed, there was a general assembly of the different tribes by their representatives; in the Gospel church, all who believe in Christ, of every nation, and kindred, and tongue, form one grand aggregate body. Believers of all nations, of all languages, of all climates, however differing in their colour, or local habits, are one in Christ Jesus; one body of which He is the Head, and the Holy Spirit the Soul. 5. The first-born under the old dispensation had exclusive privileges; they had authority, emolument, and honour, of which the other children in the same family did not partake; but, under the new, all who believe in Christ Jesus, with a heart unto righteousness, are equally children of God, are all entitled to the same privileges; for, says the apostle, ye are all children of God by faith in Christ; and to them that received Him, He gave authority to become the children of God; so that, through the whole of this Divine family, all have equal rights and equal privileges; all have God for their portion, and heaven for their inheritance. 6. As those who had the rights of citizens were enrolled, and their names entered on tables, &c. so that it might be known who were citizens and who had the rights of such; so, all the faithful under the New Covenant are represented as having their names written in heaven, which is another form of speech for *hera* *right to that glorious state*, and all the blessings it possesses; there, are their possessions, and there are their rights. 7. Only the high-priest, and he but one day in the year, was permitted to approach God, under the Old Testament dispensation; but, under the New, every believer in Jesus can come even to the throne—each has liberty to enter into the holiest by the blood

of Jesus; and to real Christians alone it can be said, *Ye are come to God—the Judge of all*: to Him ye have constant access, and from Him ye are continually receiving grace upon grace. 8. We have already seen that the *righteous perfect*, or the *just men made perfect*, is a Jewish phrase, and signified those who had made the farthest advances in moral rectitude. The apostle uses it here to point out those in the church of Christ, who had received the highest degrees of grace, possessed most of the mind of Christ, and were doing and suffering most for the glory of God; those who were most deeply acquainted with the things of God, and the mysteries of the Gospel, such as the apostles, evangelists, the primitive teachers, and those who presided in and over different churches. And these are termed the *spirits*, *δικαίων πνευμάτων*, of the just perfected, because they were a *spiritual people*, forsaking earth, and living in reference to that *spiritual rest* that was typified by Canaan. In short, all genuine Christians had communion with each other, through God's Spirit, and even with those whose faces they had not seen in the flesh. 9. Moses, as the servant of God, and *Mediator of the Old Covenant*, was of great consequence in the Levitical economy. By his laws and maxims every thing was directed and tried; and to him the whole Hebrew people came for both their civil and religious ordinances; but Christians come to Jesus, the Mediator of the New Covenant: He not only stands immedi-

ately between God and Man, but reconciles and connects both. From Him we receive the Divine law, by His maxims our conversation is to be ruled, and He gives both the light and life by which we walk: these things Moses could not do; and for such *spirituality and excellence*, the Old Covenant made no provision; it was, therefore, a high privilege to be able to say, *Ye are come to Jesus, the Mediator of the New Covenant*. 10. The Jews had their blood of sprinkling; but it could not satisfy, as touching things which concerned the conscience: it took away no guilt, it made no reconciliation to God; but the blood of sprinkling under the Christian covenant purifies from all unrighteousness, for the blood of the New Covenant was shed for the remission of sins, and by its infinite merit, it still continues to sprinkle and cleanse the unholiness. All these are privileges of infinite consequence to the salvation of man; privileges, which should be highly esteemed and most cautiously guarded; and because they are so great, so necessary, and so unattainable in the Levitical economy, therefore we should lay aside every weight, &c. and run with perseverance the race that is set before us. I see nothing, therefore, in these verses, which determines their sense to the heavenly state; all is suited to the state of the church of Christ, militant, here on earth: and some of these particulars cannot be applied to the church triumphant on any rule of construction whatever.

CHAPTER XIII.

Exhortations to hospitality to strangers, 1, 2. Kindness to those in bonds, 3. Concerning marriage, 4. Against covetousness, 5, 6. How they should imitate their teachers, 7, 8. To avoid strange doctrines, 9. Of the Jewish sin-offerings, 10, 11. Jesus suffered without the gate, and we should openly confess Him, and bear His reproach, 12, 13. Here, we have no permanent residence; and while we live should devote ourselves to God, and live to do good, 14–16. We should obey them that have the rule over us, 17. The apostle exhorts them to pray for him, that he might be restored to them the sooner, 18, 19. Commends them to God in a very solemn prayer, 20, 21. Entreats them to bear the word of exhortation, mentions Timothy, and concludes with the apostolical benediction, 22–25. [A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.]

LET * brotherly love continue.

1, 2 Be not forgetful to entertain strangers: for thereby * have many entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: * but whoremongers and adulterers God will judge.

a Rom. 12. 10. 1 Thess. 5. 14. 1 Pet. 1. 22 & 2. 17 & 3. 8 & 4. 8. 2 Pet. 1. 7. 1 John 2. 11, 12 & 4. 7, 21, 24.—b Mat. 25. 23. Rom. 12. 13. 1 Tim. 3. 2. 1 Pet. 4. 9.—c Gen. 18. 3 & 19. 2.—d Matt. 23. 36. Rom. 12. 15. 1 Cor. 12. 26. Col. 4. 13. 1 Pet. 3. 8.

NOTES.—Verse 1. *Let brotherly love continue.* [Be all of one heart and one soul. Feel for, comfort, and support, each other; and remember that he who professes to love God, should love his brother also. They had this brotherly love among them; they should take care to retain it. As God is remarkable for His *φιλανθρωπία*, *philanthropy*, or love to man; so should they be for *φιλadelphia*, or love to each other. See the note on Titus iii. 4.]

2. *To entertain strangers.* [In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to receive, lodge, and entertain travellers; and this is what the apostle particularly recommends.]

Entertained angel[s] Abraham and Lot are the persons particularly referred to. Their history, the angels whom they entertained, not knowing them to be such, and the good they derived from exercising their hospitality on these occasions, are well known; and have been particularly referred to in the notes on Gen. xviii. 3. xix. 2.

3. *Remember them that are in bonds.* [He appears to refer to those Christians who were suffering imprisonment for the testimony of Jesus.]

As bound with them. [Feel for them as you would wish others to feel for you, were you in their circumstances; knowing, that being in the body you are liable to the same evils; and may be called to suffer in the same way for the same cause.]

4. *Marriage is honourable in a (1)* Let this state be highly esteemed as one of God's own institutions; and as highly calculated to produce the best interests of mankind. This may have been said against the opinions of the *Essenes*, called *Therapeutae*, who held marriage in little repute; and totally abstained from it themselves, as a state of comparative imperfection. At the same time it shows the absurdity of the popish tenet, that marriage, in the clergy, is both dishonourable and sinful; which is, in fact, in opposition to the apostle, who says, marriage is honourable in *IT*; and to the institution of God, which evidently designed that every male and female should be united in this holy bond; and to nature, which, in every part of the habitable world, has produced men and women in due proportion to each other.

The bed undefiled. [Every man cleaving to his own wife, and every wife cleaving to her own husband; because God will judge, i. e. punish, all fornicators and adulterers.]

Instead of *de*, but, *yan*, for, is the reading of AD*. one other, with the *Vulgate*, *Coptic*, and one of the *Itala*. It more forcibly expresses the reason of the prohibition: *Let the bed be undefiled, for whoremongers and adulterers God will judge.*

6. *Let your conversation . . .* [That is, the whole tenor of your conduct, *τροπος*, the manner of your life, or rather the dispo-

5 *Let your conversation be without covetousness; and be content with such things as ye have:* for he hath said, * I will never leave thee, nor forsake thee.

6 So that we may boldly say, *The Lord is my helper, and I will not fear what man shall do unto me.*

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

a 1 Cor. 6. 9. Gal. 5. 19, 21. Eph. 5. 5. Col. 3. 5, 6. Rev. 22. 15.—b Mat. 6. 9, 13. Phil. 4. 11, 12. 1 Tim. 6. 6.—c Gen. 28. 15. Deut. 31. 6, 7. Josh. 1. 5. 1 Chron. 28. 20. Ps. 57. 23.—d Ps. 27. 4 & 34. 11, 12 & 118. 1.—e Ver. 12.—f Or, are the guides.—1 Ch. 6. 12.

sition of your hearts in reference to all your secular transactions; for in this sense the original is used by the best Greek writers.

Be without covetousness. [Desire nothing more than what God has given you, and especially covet nothing which the Divine Providence has given to another man; for, this is the very spirit of robbery.]

Content with such things as ye have. [Ἀρκούντες τοις παρούσιν. Being satisfied with present things. In one of the sentences of *Pharylides*, we have a sentiment in nearly the same words as that of the apostle, *ἀρκέσθαι τοῦ παρόντος, καὶ ἀβασταίνων ἀπερχομένων*. Be content with present things, and abstain from others. The covetous man is ever running out into futurity with insatiable desires after secular good; and if this disposition be not checked, it increases as the subject of it increases in years. Covetousness is the vice of old age.]

I will never leave thee, nor forsake thee. [These words were, in sum, spoken to Joshua, ch. i. 5. "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee." They were spoken also by David to Solomon, 1 Chron. xxviii. 20. "David said to Solomon his son, Be strong, and of a good courage, and do it; fear not, nor be dismayed, for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee." The apostle, in referring to the same promises, feels authorized to strengthen the expressions, as the Christian dispensation affords more consolation and confidence in matters of this kind, than the Old Covenant did. The words are particularly emphatic: *οὐκ ἄν τις σου ἐγκαταλείψῃ*. There are no less than five negatives in this short sentence, and these connected with two verbs and one pronoun twice repeated. To give a literal translation is scarcely possible: it would run in this way:—"No, I will not leave thee: no, neither will I not, utterly forsake thee." Those who understand the genius of the Greek language, and look at the manner in which these negatives are placed in the sentence, will perceive at once how much the meaning is strengthened by them; and to what an emphatic and energetic affirmative they amount.]

This promise is made to those who are patiently bearing affliction or persecution for Christ's sake; and may be applied to any faithful soul in affliction, temptation, or adversity of any kind. Trust in the Lord with thy whole heart, and never lean to thy own understanding; for He hath said, "No, I will never leave thee; not I: I will never, never cast thee off."

8. *So that we may boldly say.* [We, in such circumstances, while cleaving to the Lord, may confidently apply to ourselves what God spake to Joshua and to Solomon; and what He spake to David. "The Lord is my Helper, I will not fear what man can do." God is omnipotent, man's power is limited:]

21 ^m Make you perfect in every good work to do his will, ⁿ working ^o in you that which is well pleasing in His sight, through Jesus Christ; ^p to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

in 2 Thess 2.17. 1 Pet 5.10—n Or, doing—o Phil 2.13—p Gal 1.5. 2 Tim 4.18.

guiding.—See on ver. 7. In the former verse the apostle exhorts them to remember those who had been their leaders, and to imitate their faith: in this he exhorts them to obey the leaders they now had; and to submit to their authority in all matters of doctrine and discipline, on the ground that they *watched for their souls*; and should have to give an account of their conduct to God. If this conduct were improper, they must give in their report before the great tribunal with *grief*: but *in* it must be given: if holy and pure, they would give it in with *joy*. It is an awful consideration that many pastors who had loved their flocks as their own souls, should be obliged to accuse them before God, for either having *rejected or neglected* the great salvation.

18. *Pray for us*] Even the success of apostles depended, in a certain way, on the prayers of the church. Few Christian congregations feel, as they ought, that it is their bounden duty to pray for the success of the Gospel, both among themselves, and in the world. The church is weak, dark, poor, and imperfect, because it prays little.

We trust we have a good conscience] We are persuaded that we have a conscience that not only acquits us of all fraud and sinister design; but assures us that in simplicity and godly sincerity we have laboured to promote the welfare of you and of all mankind.

To live honestly] *Εν παντι καλως δεχόμενοι ἀνασχετόναι, willing in all things to conduct ourselves well; to behave with decency and propriety.*

19. *The rather to do this*] That is, pray for us; that, being enabled to complete the work which God has given us here to do, we may be the sooner enabled to visit you. It is evident from this, that the people to whom this epistle was written, knew well who was the author of it: nor does there appear, in any place, any design in the writer to conceal his name: and how the epistle came to lack a name, it is impossible to say. I have sometimes thought that a part of the beginning might have been lost: as it not only begins without a name, but begins very abruptly.

20. *Note the God of peace*] We have often seen that *peace* among the Hebrews signifies *prosperity* of every kind. *The God of peace*, is the same as the God of all blessedness, who has at His disposal all temporal and eternal good; who loves mankind, and has provided them a complete salvation.

Brought again from the dead our Lord] As our Lord's sacrificial death is considered as an atonement offered to the Divine justice, God's acceptance of it as an atonement, is signified by His raising the human nature of Christ from the dead: and hence this raising of Christ is, with the utmost propriety, attributed to *God the Father*, as this proves His acceptance of the sacrificial offering.

That great shepherd of the sheep] This is a title of our blessed Lord, given to Him by the prophets: so Isa. xl. 11. *He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom; and shall gently lead those which are with young.* And, Ezek. xxxiv. 23. *I will set up one shepherd over them, and he shall feed them; even my servant David, (i. e. the Beloved, viz. Jesus), and he shall feed them, and be their shepherd;* and, Zech. xiii. 7. *Awake, O sword, against my shepherd—smite the shepherd, and the flock shall be scattered.* In all these places the term *shepherd* is allowed to belong to our blessed Lord: and He appropriates it to Himself, John x. by calling Himself *the good shepherd, who lays down his life for the sheep.*

Through the blood of the everlasting covenant] Some understand this in the following way: that "God brought back our Lord from the dead on account of His having shed His blood to procure the everlasting covenant." Others, that "the Lord Jesus became the Great Shepherd and Saviour of the sheep, by shedding His blood to procure and ratify the everlasting covenant." The sense, however, will appear much plainer, if we connect this with the following verse:—"Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep; make you, through the blood of the everlasting covenant, perfect in every good work to do his will." The Christian system is termed *the everlasting covenant*, to distinguish it from the *temporary covenant* made with the Israelites at Mount Sinai: and to show that it is the *last* dispensation of grace to the world; and shall endure to the end of time.

21. *Make you perfect*] *Καταρτίαν ἔσται*, put you completely in joint. See the note on 2 Cor. xiii. 9, where the meaning of the original word is largely considered. From the following terms we see what the apostle meant by the *perfection* for which he prays. They were to do the will of God in every good work, from God working in them that which is well pleasing in His sight. 1 This necessarily implies a complete change in the whole soul; that God may be well pleased with whatsoever He sees in it: and this supposes its being cleansed from all sin, for God's sight cannot be pleased with

23 Know ye that *our brother Timothy* is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them ^t that have the rule over you, and all the saints. They of Italy salute you.

25 ^u Grace be with you all. Amen.

^t Written to the Hebrews from Italy by Timothy.

Rev. i. 6.—q 1 Pet. 5. 12.—r 1 Thess. 3. 2.—s 1 Tim. 6. 12.—t Ver. 7, 17.—u Tit. 2. 15.

any thing that is unholy. 2 This complete inward *purity* is to produce an outward conformity to God's will—so they were to be *made perfect in every good work*. 3. The *perfection within*, and the *perfection without*, were to be produced by the *blood of the everlasting covenant*. For, although God is love, yet it is not consistent with His justice or holiness to communicate any good to mankind, but through His Son; and through Him, as having died for the offences of the human race.

To whom be glory for ever] As God does all *in, by, and through* Christ Jesus, to Him be the honour of His own work ascribed through time and eternity! Amen.

22. *Suffer the word of exhortation*] Bear the word or doctrine of this exhortation. This seems to be an epithet of this whole epistle;—and, as the apostle had in it shown the insufficiency of the Levitical system to atone for sin and save the soul; and had proved that it was the design of God that it should be abolished; and had proved also that it was now abolished, by the coming of Christ, whom He had shown to be a greater priest than Aaron—higher than all the angels—the only Son of God, as to His human nature—and the Creator, Governor, and Judge, of all;—and that their city was shortly to be destroyed; he might suppose that they would feel prejudiced against him, and thus lose the benefit of His kind intentions towards them; therefore He treats them to bear the exhortation, which, notwithstanding the great extent of the subject, he had included in a short compass.

I have written a letter unto you in few words] Perhaps it would be better to translate *δια βραχείων ἐπιστολῶν ὑμῖν, I have written to you briefly*; as *ἐπιτελείων* often signifies simply *to write*; and this appears to be its meaning here.

23. *Know ye that our brother Timothy*] The word *ἡμεῶν*, *our*, which is supplied by our translators, is very probably genuine, as it is found in ACD¹, ten others, the *Syriac*, *Erpen's Arabic*, the *Coptic*, *Armenian*, *Slavonic*, and *Vulgate*.

Is set at liberty] *Ἀποδεχόμενος, is sent away*; for there is no evidence that Timothy had been imprisoned. It is probable that the apostle refers here to his being sent into Macedonia, Phil. ii. 19—24, in order that he might bring the apostle an account of the affairs of the church in that country. In none of St. Paul's epistles, written during his confinement in Rome, does he give any intimation of Timothy's imprisonment; although it appears, from Phil. i. 1. Col. i. 1. Philem. 1, that he was with Paul, during the greatest part of the time.

With whom, if he come shortly, I will see you] Therefore Paul himself, or the writer of this epistle, was now at liberty, as he had the disposal of his person and time in his own power. Some suppose that Timothy did actually visit Paul about this time; and that both together visited the churches in Judea.

24. *Salute all them that have the rule over you*] *Salute all your leaders, or guides*; *τὸν ἡγουμένων ὑμῶν.* See on verses 7 and 17.

And all the saints] All the Christians; for this is the general meaning of the term in most parts of St. Paul's writings. But a *Christian* was then a *saint*; i. e. by profession a holy person; and most of the primitive Christians were actually such. But in process of time the term was applied to all that bore the Christian name; as *elect*, *holy people*, *sanctified*, &c. were to the nation of the Jews, when both their piety and morality were at a very low ebb.

They of Italy salute you] Therefore it is most likely that the writer of this epistle was then in some part of Italy, from which he had not as yet removed after his being released from prison. By *they of Italy* probably the apostle means the Jews there who had embraced the Christian faith. These salutations show what a brotherly feeling existed in every part of the Christian church: even those who had not seen each other, yet loved one another, and felt deeply interested for each other's welfare.

25. *Grace be with you all*] May the Divine favour ever rest upon and among you; and may you receive from that Source of all good, whatsoever is calculated to make you wise, holy, useful, and happy! And may you be enabled to *persevere* in the truth to the end of your lives! Amen. May it be so.—May God seal the prayer by giving the blessing!

The subscriptions to this epistle are, as in other cases, various and contradictory.

The Versions are as follow:

The Epistle to the Hebrews was written from Roman Italy, and sent by the hand of Timothy.—SYRIAC.

VULGATE nothing, in the present printed copies.

It was written from Italy by Timothy: with the assistance of God, disposing every thing right, the fourteen Epistles of the blessed Paul are completed; according to the copy from which they have been transcribed. May the Lord extend His benedictions to us.—AMERICAN.—ARABIC.

The Epistle to the Hebrews is completed. The End.—FRENCH.

Written in Italy, and sent by Timothy.—**COPIES.**

The MANUSCRIPTS, and ancient editions taken from MSS., are not more to be relied on.—

To the Hebrews, written from Rome.—**CODEx ALEXANDRINUS.**

The Epistles of Saint Paul the Apostle are finished.—**CODICES**, at the end of this Epistle; in one of the first printed Bibles; and in an ancient MS. of the Vulgate in my own collection.

The end of the Epistle to the Hebrews.—**GREEK TEXT** of the COMPLEXTIAN EDITION.

The Epistle of the blessed Paul to the Hebrews is finished.—**LATIN TEXT** of ditto.

To the Hebrews.—The Epistle of Paul the Apostle to the Hebrews.—The Epistle to the Hebrews, written from Italy.—From Athens.—From Italy by Timothy.—Written in the Hebrew tongue, &c.—Various MSS.

Written to the Hebrews from Italy by Timothy.—**COMMON GREEK TEXT.**

That it was neither written from Athens, nor in the Hebrew tongue, is more than probable; and that it was not sent by Timothy, is evident from chap. xiii. ver. 23. For the author, time, place, and people to whom sent, see the **INTRODUCTION**.

1. On the term "conscience," as frequently occurring in this epistle, I beg leave to make a few observations.

Conscience is defined by some to be "that judgment which the rational soul passes on all her actions;" and is said to be a faculty of the soul itself, and consequently natural to it. Others state, that it is a ray of Divine light. Milton calls it "God's empire;" and Dr. Young calls it a "god in man." To me it seems to be no other than a faculty capable of receiving light and counsel from the Spirit of God; and answers the end, in spiritual matters, to the soul, that the eye does to the body in the process of vision. The eye is not light in itself; nor is it capable of discerning any object, but by the instrumentality of solar or artificial light; but it has organs properly adapted to the reception of the rays of light, and the various images of the objects which they exhibit. When these are present to an eye, (the organs of which are perfect,) then there is a discernment of those objects which are within the sphere of vision; but when the light is absent, there is no perception of the shape, dimensions, size, or colour, of any object, howsoever entire or perfect the optic nerve and the different humours may be.

In the same manner, (comparing spiritual things with natural,) the Spirit of God enlightens that eye of the soul which we call conscience; it penetrates it with its influence; and (speaking as human language will permit on the subject) it has powers properly adapted to the reception of the Spirit's emanations, which, when received, exhibit a real view of the situation, state, &c. of the soul, as it stands in reference to God and eternity. Thus, the Scripture says, "The Spirit itself bears witness with our spirit," &c. i. e. it shines into the conscience, and reflects throughout the soul a conviction (proportioned to the degree of light communicated) of condemnation, or acquittal, according to the end of its coming.

The late Mr. J. Wesley's definition of conscience, taken in a Christian sense, is nearly the same with the above. "It is," says he, "that faculty of the soul, which, by the assistance of the grace of God, sets at one and the same time, 1. Our own tempers and lives; the real nature and quality of our thoughts, words, and actions. 2. The rule whereby we are to be directed. And, 3. The agreement or disagreement therewith. To express this a little more largely, conscience implies, first, the faculty a man has of knowing himself; of discerning, both in general and in particular, his tempers, words, thoughts, and actions; but this is not possible for him to do, without the assistance of the Spirit of God. Otherwise, self-love, and indeed every other irregular passion, would disguise, and wholly conceal him from himself. It implies, secondly, a knowledge of the rule, whereby he is to be directed in every particular, which is no other than the written word of God. Conscience implies, thirdly, a knowledge, that all his thoughts, and words, and actions, are conformable to that rule. In all these offices of conscience, the unction of the Holy One is indispensably needful. Without this, neither could we clearly discern our lives and tempers; nor could we judge of the rule whereby we are to walk; nor of our conformity or disconformity to it. A good conscience is a Divine consciousness of walking in all things, according to the written word of God. It seems, indeed, that there can be no conscience that has not a regard to God. I doubt whether the words right and wrong, according to the Christian system, do not imply, in the very idea of them, agreement and disagreement to the will and word of God. And if so, there is no such thing as conscience in a Christian, if we leave God out of the question."—Sermon on Conscience, page 332.

Some of the Greek fathers seem to consider it as an especial gift of God; a principle implanted immediately by Himself. So Chrysostom, on Isa. vii. speaking of conscience, says, *Ἐν αὐτῷ γὰρ ἐστὶν, καὶ τὰρα τοῦ Θεοῦ παρὰ τὴν ἀρχὴν ἐκείνη. Ἦν ἡ ἀρχὴ τῆς φύσεως, καὶ τῆς ἐκείνης τῆς ἀρχῆς τῆς φύσεως. Ἦν ἡ ἀρχὴ τῆς φύσεως, καὶ τῆς ἐκείνης τῆς ἀρχῆς τῆς φύσεως.* It is a natural thing, but is planted in us by our God from our birth. In his homily on Isa. vi. 2. he explains himself more particularly: *Θεοῦ γὰρ ἐστὶν, καὶ τὰρα τοῦ Θεοῦ παρὰ τὴν ἀρχὴν ἐκείνη. Ἦν ἡ ἀρχὴ τῆς φύσεως, καὶ τῆς ἐκείνης τῆς ἀρχῆς τῆς φύσεως.* It is a Divine principle, and is by God implanted in our souls. It is allowed on all hands that it is a recorder and judge of human actions, which cannot be cor-

rupted, or be induced to bear a false testimony. Every sense of the body, and every faculty of the mind, may be weakened, obstructed, or impaired, but conscience—all other powers may be deceived, or imposed on, but conscience. "No man," says Chrysostom, "can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted—it cannot be terrified—it cannot be flattered or bribed—nor can its testimony be obscured by any lapse of time." *Epistol. ad Olymp.* This strongly argues its Divine nature; and, while the Spirit of God strives with man, conscience has its full influence, and is ever alert in the performance of its office. Chrysostom, in his oration for Milo, describes the power of conscience well, in a few words:—*Magna est vis conscientie in utramque partem, ut neque laudent qui nihil commiserint, et penam semper ante oculos versari putent qui peccarint.* "Great is the power of conscience in both cases; they fear nothing who know they have committed no evil; on the contrary, they who have sinned live in continual dread of punishment." One of our poets has said, "This conscience that makes cowards of us all." And were we sure that he had been a scholar, we might have supposed that he had borrowed the thought from Menander.

Ὁ συνίστορας αὐτοῦ τε, καὶ ὁ θρασυτάτος,
Ἦ συνίστορας αὐτοῦ ἐξιδούσαν ἐναι ποιεῖ.

If a man be conscious of any crime, although he were the most undaunted of mankind,

His conscience makes him the most timid of mortals.

Apud Stobaeum, Serm. xxiv. p. 132.

Conscience is sometimes said to be good, bad, tender, seared, &c.—good, if it acquit or approve; bad, if it condemn or disapprove; tender, if it be alarmed at the least approach of evil, and severe in scrutinizing the actions of the mind or body; and seared, if it feel little alarm, &c. on the commission of guilt. But these epithets, can scarcely belong to it if the common definition of it be admitted; for how can it be said there is a "tender light," a "dark or hardened light, bad God," &c. &c. But on the other definition, these terms are easily understood, and are exceedingly proper, e. g. "a good conscience" is one to which the Spirit of God has brought intelligence of the pardon of all the sins of the soul, and its reconciliation to God through the blood of Christ; and this good conscience retained, implies God's continued approbation of such a person's conduct; see Acts xiii. 1. 1 Tim. i. 5, 19, and here, Heb. xiii. 18. "A bad, or evil, conscience," supposes a charge of guilt brought against the soul by the Holy Spirit, for the breach of the Divine laws; and which He makes known to it by conscience, as a medium of conveying His own light to the mind; see Heb. x. 22. 1 Tim. iv. 2. Tit. i. 3. "A tender conscience," implies one fully irradiated by the light of the Holy Ghost, which enables the soul to view the good as good, and the evil as evil, in every important respect, which leads it to abominate the latter, and cleave to the former; and, if at any time it act in the smallest measure opposite to these views, it is severe in its reprehensions, and bitter in its regrets. "A darkened or hardened conscience," means one that has little or none of this Divine light; consequently, the soul feels little or no self-reproach for acts of transgression, but runs on in sin, and is not aware of the destruction that awaits it; heedless of counsels, and regardless of reproof. This state of the soul St. Paul calls by the name of a "seared conscience," or one callorized by repeated applications of sin, and resistings of the Holy Ghost; so that, being grieved and quenched, He has withdrawn His light and influence from it.

The word conscience itself ascertains the above explication with its deductions, being compounded of *con, together, or with, and scire, to know, because it knows, or convinces by or together with the Spirit of God.* The Greek word *συνίστορας*, which is the only word used for conscience, through the whole New Testament, has the very same meaning, being compounded of *con, together, or with, and εἶδω, to know.* This is the same as *εἰσρέω*, which is the word generally used among ecclesiastical writers.

From the above view of the subject, I think we are warranted in drawing the following inferences:—

1. All men have what is called conscience; and conscience plainly supposes the Light or Spirit of God. 2. The Spirit of God is given to enlighten, convince, strengthen, and bring men back to God. 3. Therefore, all men may be saved who attend to, and coincide with the lights and convictions communicated; for the God of the Christians does not give men His Spirit to enlighten, &c. merely to leave them without excuse; but that it may direct, strengthen, and lead them to Himself, that they may be finally saved. 4. That this Spirit comes from the grace of God is demonstrable from hence:—It is a "good and perfect gift," and St. James says, all such come from the Father of lights. Again, it cannot be merited, for as it implies the influence of the Holy Spirit, it must be of an infinite value, yet it is given; that then, which is not merited, and yet is given, must be of grace; not of inflexible grace, there is no such principle in the Godhead.

Thus it appears all men are partakers of the grace of God, for all acknowledge that conscience is common to all; and this is but a recipient faculty, and necessarily implies the Spirit of grace, given by Jesus Christ; not that the world might be thereby condemned, but that it might be saved. Nevertheless multitudes who are partakers of this heavenly gift, sin

against it, lose it, and perish everlastingly, not through the deficiency of the gift, but through the abuse of it. I conclude, that conscience is not a power of the soul, acting *by* or *of* itself; but a *receptive faculty*, in which that true light that *lighteneth every man that cometh into the world* has its especial operation.

2. In this chapter the apostle inculcates the duty of hospitality, particularly in respect to entertaining *strangers*; i. e. persons of whom we know nothing; but that they are now in a state of distress, and require the necessities of life. Some, says the apostle, have entertained angels without knowing them; and some, we may say, have entertained great men, kings and emperors, without knowing them. By exercising this virtue, many have *gained*; few have ever *lost*.

God, in many parts of his own word, is represented as the stranger's friend: and there is scarcely a duty in life which He inculcates on stronger terms than that of hospitality to strangers. The heathen highly applauded this virtue; and among them the person of a stranger was sacred, and supposed to be under the particular protection of Jove. Homer gives the sentiment in all its beauty, when he puts the following words into the mouth of Eumæus, when he addressed Ulysses, who appeared a forlorn stranger, and being kindly received by him, implored in his behalf a Divine blessing:—

Ζεὺς τοι δῖη, Ζεῦ, καὶ ἀθάνατοι θεοὶ ἅλλοι
Ὅτι μαλὶς' ἐθέλεις, στί με πρὸφρον ὑπέδωκε.
Τὸν δ' ἀπαμειβόμενος προσέφη, Ἑνναίη εὐβοῖα:
ἔσιν' οὐ μὲν θεῖς ἐστ' ὅνδ' εἰ κακίον σθενέλοιο.
ἔσινον ἀτιμῆσαι· πρὸς γὰρ Διὸς εἰσιν ἀπαντες
ἔσινον τε, πῶσχοι τε· ὅσους δ' ὀλίγη τέ φιλεῖ τε
Γιγνέται ημεῖσιν. Odys. lib. xiv. v. 53.

My gentle host, Jove grant thee, and the gods
All grant thee, for this deed thy best desire!—
To whom the herd Eumæus thus replied:—
My guest, it were unjust to treat with scorn
The stranger, though a poorer should arrive
Than even thou; for all the poor that are,
And all the *strangers*, are the care of Jove.
Little, and with good will, is all that lies
Within my scope.— Cowper.

The Scriptures, which more particularly recommend this duty are the following:—*He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger; for ye were strangers in the land of Egypt*, Deut. x. 18, 19. *I was a stranger, and ye took me in. Come, ye blessed of my father*, Matt. xxv. 35. *Given to hospitality*, Rom. xii. 13. *Neglect not to entertain strangers*, Heb. xii. 2.

"The entertaining of unknown strangers," says Dr. Owen, "which was so great a virtue in ancient times, is almost driven out of the world by the wickedness of it. The false practices of some, with wicked designs, under the habit and pretence of strangers on the one hand, and pretences for sordid covetousness on the other, have banished it from the earth. And there are enough who are called Christians, who never once thought it to be their duty." But it is vain to inculcate the duty, where the spirit of it is not found: and we shall never find the spirit of it in any heart, where the love of God and man does not rule.

Benevolent wishes of *Be ye warmed*, and *Be ye clothed*, are frequent enough: these cost nothing; and, therefore, can be readily used by the most parsimonious. But to draw out a man's soul to the hungry; to draw out his warmest affections while he is drawing out, in order to divide with the destitute, the contents of his purse, belongs to the man of genuine feeling; and this can scarcely be expected, where the compassionate mind that was in Christ does not rule. One bountiful meal to the poor, may often be a preventative of death: for, there are times in which a man may be brought so low for want of proper nourishment, that, if he get not a timely supply, after-help comes in vain; nature being too far exhausted ever to recover itself, though the vital spark may linger long. One wholesome meal, in time, may be the means of enabling nature to contend, successfully, with after privations; and he who has afforded this meal to the destitute, has saved a life. "But most who go about seeking relief, are idle persons and impostors; and it would be sinful to relieve them." When you *know* the applicant to be such, then refuse his suit: but, if you have nothing but suspicion, which suspicion generally arises from an uncharitable and unfeeling heart, then beware how you indulge it. If, through such suspicion a man should lose his life, God will require his blood at your hand.

Reader, permit me to relate an anecdote which I have heard from that most eminent man of God, the Reverend John Wesley: it may put thee in mind to entertain *strangers*:—"At Epworth, in Lincolnshire, where (says he) I was born, a poor woman came to a house in the market-place, and begged a morsel of bread, saying, *I am very hungry*. The master of the house called her a *lazy jade*, and bade her *begone*. She went forward, called at another house, and asked for a little small-beer, saying, *I am very thirsty*. Here she was refused, and told to go to the *workhouse*. She struggled on to a third door, and begged a little water, saying, *I am faint*. The owner drove her away, saying, *He would encourage no common leaguers*. It was winter; and the snow lay upon the ground. The boys, seeing a poor ragged creature driven away from door to door, began to throw snow-balls at her. She went to a little distance, sat down on the ground, lifted up her eyes to heaven, reclined on the earth, and expired!" Here was a stranger: had the first to whom she applied relieved her with a morsel of bread, he would have saved her life, and not been guilty of blood. As the case stood, the woman was murdered; and those three householders will stand arraigned at the bar of God for her death. Reader, fear, to send any person empty away. If you know him to be an impostor, why, then, give him nothing. But if you only *suspect* it, let not your suspicion be the rule of your conduct: give something, however little; because that little may be sufficient to preserve him, if in real want, from present death. If you know him not to be a knave, to you he may be an angel. God may have sent him to exercise your charity, and try your faith. It can never be a matter of regret to you that you gave an alms for God's sake, though you should afterward find that the person to whom you gave it was both a hypocrite and impostor. Better to be imposed on by ninety-nine hypocrites out of an hundred applicants, than send one, like the poor Epworth woman, empty away.

PREFACE TO THE GENERAL EPISTLE OF JAMES

THERE have been many doubts, and more diversity of opinion, concerning the *author* of this epistle, and the *time* in which it was written, than about most other parts of the New Testament. To enter at large into a discussion of the opinions of ancient and modern writers on this subject, would tend but little to the establishment of truth, or to the edification of the reader. Lardner, Michaelis, and Macknight, have entered considerably into the controversy, relative to the author, the time, and the canonical authority, of this book; and to them, the reader who wishes to see the difficulties with which the subject is pressed, may have recourse.

This epistle, (with those of Peter, John, and Jude,) is termed *catholic*, καθολικη, from *kata*, through, and *holos*, the whole; for the application of which term Ecumenius, in cap. i. Jacobi, gives the following reason: Καθολικα λεγονται αυται, διοντι εκ κληροῦ σὺν γὰρ ἀποστολικοῖς ἐβναι ἐν ἡ πόλει, ἀλλὰ καθ' ὅλον τοῖς ποίσις. "These epistles are called catholic, universal, or circumcular, because they were not written to one nation or city, but to believers *everywhere*."

Yet as these epistles had some difficulty at first to get into general circulation, but at last were every where received: it is more likely that they obtained the term *catholic* from the circumstance of their being at last *universally* acknowledged as *canonical*; so that the word *catholic* is to be understood here in the same sense as *canonical*.

Who the writer of the epistle in question was, is difficult to say: all that we know *certainly*, is from his own words, that his name was *James*, and that he was a servant of God, and of the Lord Jesus. Two persons of this name are mentioned

in the New Testament; James the son of Zebedee, called also James the elder; and James τὸν μικρόν, the less or the *little one*, called the son of Alphaeus, and brother of our Lord: but whether one of these, or if one of them, *which*, or whether one of the same name, different from both, are points that cannot be satisfactorily determined. Michaelis, who has examined the subject with his usual ability, leaves the matter in doubt; but leans to the opinion that *James the son of Zebedee* was the author, and that this epistle was written *before* any of those in the New Testament. Other great authorities ascribe it to *James*, called the brother of our Lord, who was president, or bishop, of the church in Jerusalem. Even allowing this opinion to be correct, it is not agreed in what sense James is called our Lord's brother, there being four or five different opinions concerning the meaning of this term. From Matt. xiii. 55, 56, we learn that there were four persons called brethren of our Lord: "Is not this the carpenter's son? Is not his mother called Mary? And his brethren James, and Joseph, and Simon, and Judas?" And his sisters, are they not all with us?" Now, it is generally allowed, that James here, is the author of this epistle; and the *Jude* or *Judas*, mentioned with him, the author of that which stands last in this collection. But with respect to the meaning of the term *brother*, as here used, it will be necessary to state the opinions of learned men:—

1. It is supposed that these were children of Joseph, by a former marriage: this is a very ancient opinion; as there is nothing improbable in the supposition that Joseph was a *widower* when he married the blessed Virgin.

2. They are supposed to have been children of Joseph and his wife Mary; all born after the birth of our Lord. This is an opinion extremely probable: see some reasons for it in the note on Matt. xiii. 55. see also on Matt. i. 25.

3. That they were called our *Lord's brethren*, because children of Joseph by the wife of one of his brothers, who had died childless, and whose widow Joseph took, according to the Mosaic law, to raise up seed to his deceased brother. This is very unlikely, because, in this case, it would have been only requisite for Joseph to have had one male by his brother's wife; but here we find *four*, besides several sisters.

4. That Cleopas, called also Alpheus, married a sister of the blessed Virgin, called also *Mary*, by whom he had the above issue; and that these were called brethren of our Lord, from the common custom among the Hebrews, to term all the more immediately cognate branches of the same family, *brothers and sisters' children*, i. e. cousins-german, brethren. These, therefore, being aunt's children of our Lord, are, according to this usage, called His *brethren*. The first and second of these opinions appear to me the most probable; though most modern writers are of the latter opinion.

That, of the two James's, *James the less* was the author of this epistle, Dr. Macknight thinks, following Lardner and others, is incontestable: I shall quote his abridgement of Lardner's arguments; but the point in question is not, in my opinion, made out by any of these writers.

"In the catalogue of the apostles, Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two persons of the name of James; the first was the son of Zebedee, Matt. x. 2. the second in all the catalogues is called the son of Alphaeus: one of these apostles is called, Gal. i. 19. *The Lord's brother*. Wherefore, as there were only twelve apostles, and as James the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle, called *James the Lord's brother*, must have been *James the son of Alphaeus*, called also *James the less or younger*, whose relation to Christ will appear by comparing Mark xv. 40. with John ix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, 'There were also women looking on afar off among whom were Mary Magdalen, and Mary the mother of James the less, and of Joseph and Salome.' In the latter passage, John, speaking of the same women, says, 'There stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleopas, and Mary Magdalen; wherefore, *our Lord's mother's sister*, *Mary the wife of Cleopas*, mentioned by John, is, in all probability, the person whom Mark calls *Mary the mother of James the less, and of Joseph*; consequently, her sons *James and Joseph*, were our Lord's cousins-german by his mother. And as the Hebrews called all near relations brethren, it is more than probable that James the son of Alphaeus, who was our Lord's cousin-german, is *James the Lord's brother*, mentioned Gal. i. 19. Three circumstances confirm this opinion:—1. James and Joseph, the sons of Mary, our Lord's mother's sister, are expressly called the *brethren of Jesus*, Matt. xiii. 55. Mark vi. 3. 2. James, the son of our Lord's mother's sister, being distinguished from another James, by the appellation of *The Less*, Mark xv. 40. there is good reason to suppose that he is the James whom Mark, in his catalogue, distinguishes from *James the son of Zebedee*, by the appellation of *the son of Alphaeus*. It is true, Mary, the mother of James and of Joseph, is called the *wife of Cleopas*, John xix. 25. But *Cleopas* and *Alphaeus* are the same name, differently pronounced; the one according to the Hebrew, and the other according to the Greek orthography. 3. Of the persons called the *brethren of Jesus*, Matt. xiii. 55. there are three mentioned in the catalogue as APOSTLES; *James, and Simon, and Judas*. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister or a wife, &c. 1 Cor. ix. 5. Jerom likewise thought *James, the Lord's brother*, was so called because he was the son of Mary, our Lord's mother's sister; Art. *Jacobus*. Lardner, Canon. Vol. III. p. 63. says—Jerom seems to have been the first who said our Lord's brethren were the sons of His mother's sister; and that this opinion was at length embraced by *Augustine*, and has prevailed very much of late, being the opinion of the *Romanists* in general; and of *Lightfoot*, *Witsius*, *Lampe*, and many of the *Protestants*. On the other hand *Origen*, *Epiphanius*, and other ancient writers, both Greeks and Latins, were of opinion that James, the Lord's brother, was not the son of the virgin's sister, but of Joseph, our Lord's reputed father, by a former wife, who died before he espoused the virgin. Of the same opinion were *Vossius*, *Basnage*, and *Cave*, among the Protestants, and *Islesius* among the Romanists. Epiphanius and Theophylact supposed, that Joseph's first wife was the widow of Alphaeus, who being Joseph's brother, Joseph married her, to raise up seed to him, and therefore James, the issue of that marriage, was fitly called the *son of Alphaeus, and brother of our Lord*. But these suppositions might have been spared, if the ancients and moderns had recollected, that near relations were called brethren by the Hebrews; and that Alphaeus and Cleopas are the same names, differently written. James the less, the son of Alphaeus, being not only the Lord's near relation, but an apostle, whom, as is generally supposed, He honoured in a particular manner, by appearing to him *alone*, after His resurrection, 1 Cor. xv. 7. These circumstances, together with

his own personal merit, rendered him of such note among the apostles, that they appointed him to reside at Jerusalem, and to superintend the church there.' This appointment, Lardner says, was made soon after the martyrdom of Stephen; and, in support of this opinion, observes, 'that Peter always speaks first, as president among the apostles, until after the choice of the seven deacons. Every thing said of St. James, after that, implies his presiding in the church at Jerusalem.' Canon. Vol. III. pag. 25. For example; when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing, Peter spake, Acts xv. 7. then Barnabas and Paul, ver. 12. And when they had ended, James summed up the whole, and proposed the terms on which the Gentiles were to be received into the church, ver. 13. 20, 21. to which the whole assembly agreed, and wrote letters to the Gentiles, conformably to the opinion of James, ver. 22—29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the church in that city.

'Chrysostom, in his Homily on Acts xv. says—'James was bishop of Jerusalem, and therefore spake last.' In the time of this council, Paul communicated the Gospel which he preached among the Gentiles, to three of the apostles, whom he calls *pillars*; and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hand of fellowship, mentioning James first, Gal. ii. 9. 'And knowing the grace that was bestowed on me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hand of fellowship.' This implies, that James, whom, in the first chapter, he had called 'the Lord's brother,' was not only an apostle, but the presiding apostle in the church at Jerusalem. In the same chapter, Paul, giving an account of what happened after the council, says, ver. 11. 'When Peter was come to Antioch, before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself from them who were of the circumcision.' This shows that James resided at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. where, giving an account of Paul's journey to Jerusalem, with the collections from the saints in Judaea, Luke says, ver. 18. 'Paul went in with us to James, and all the elders were present.' Further, the respect in which James was held by the apostles, appears from two facts recorded by Luke: the first is, when Paul came to Jerusalem, three years after his conversion, Barnabas took him, and brought him to Peter and James, as the chief apostles.—Compare Acts xix. 27. with Gal. i. 9. The second fact is, after Peter was miraculously delivered out of prison, about the time of the pass-over, in the year 44, 'he came to the house of Mary—where many were gathered together praying, Acts xii. 12. and when he had declared to them how the Lord had brought him out of the prison, he said, 'Go show these things to James and to the brethren,' ver. 17. These particulars are mentioned by Lardner, and before him by Whitby and Cave, to show that James, the Lord's brother, was really an apostle, in the strict acceptation of the word; consequently, that Eusebius was mistaken when he placed him among the seventy disciples, E. H. lib. vii. c. 12.

'That the Epistle of James was early esteemed an inspired writing, is evident from the following fact:—that while the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, (the *Peshito*), which was made in the beginning of the second century for the use of the converted Jews; the Epistle of James has found a place in it equally with the books which were never called in question. This is an argument of great weight: for certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, than the converted Gentiles, to whom it was not sent; and who, perhaps, had no opportunity of being acquainted with it, till long after it was written. Wherefore, its being received by the Jewish believers, is an undeniable proof that they knew it to be written by James the apostle; whereas, the ignorance of the Gentile believers concerning this epistle, is not even a presumption against its authenticity.

'That the converted Gentiles had little knowledge of the Epistle of James in the first ages, may have been owing to various causes: such as, that it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For, on these accounts the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons:—1. The Writer does not, in the inscription, take the title of an apostle, but calls himself simply, 'James, a servant of God, and of the Lord Jesus Christ.' 2. Many of the ancients, by calling the writer of this epistle, *James the just*, have rendered his apostleship doubtful. 3. As they have done, likewise, by speaking of him commonly as *Bishop of Jerusalem*, and not as an apostle of Christ. It is little wonder, therefore, that this epistle was not received generally by the converted Gentiles; consequently, that it was not often quoted by them in their writings. But, afterward, when it was considered that this epistle was, from the beginning, received by the Jewish believers, and that it was translated into the Syriac language for their

use; and that Paul, though an apostle, sometimes contented himself with the appellation of 'a servant of Christ,' Philip. i. 1. Philen. ver. 1. and sometimes took no appellation but his own name, 1 Thess. i. 1. 2 Thess. i. 1. and that the apostle John did not, in any of his epistles, call himself an *apostle*, the title which the author of the Epistle of James had to be an apostle, was no longer doubted; but he was generally acknowledged to be *James the son of Alphaeus and the Lord's brother*; and his epistle, after an accurate examination, was received as an inspired writing. So *Estius* tells us, who affirms, that after the fourth century, no church, nor ecclesiastical writer, is found, who ever doubted of the authority of this epistle; but, on the contrary, all the catalogues of the books of Scripture published, whether by general or provincial councils, or by Roman bishops, or other orthodox writers, since the fourth century, constantly number it among the *canonical Scriptures*.

"With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the Epistle of James; learned men have observed, that *Clement* of Rome has quoted it four several times; and so does *Ignatius* in his genuine Epistle to the Ephesians, sect. 10, 12, 17, 30, and *Origen*, in his thirteenth Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned, may have been owing to the following reasons:—1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it; by which means it was not so generally known among them as some other books of Scripture. 2. The seeming opposition of the doctrine of this epistle to the doctrine of Paul, concerning justification by faith, without the works of the law, may have occasioned it to be less regarded by the most ancient writers; just as it was in later times, on the same account, rejected by Luther, who, to show his contempt of it, called it (*epistola straminea*) a strawy, or chaffy, epistle.

"To conclude, the authority of the Epistle of James, as an inspired writing, is abundantly established, in Mill's opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle; for example,

1 Pet. i. 1. Who hath begotten us again to a living hope he hath begotten us by the through the resurrection of word.

Rom. v. 3. Knowing that affliction worketh out patience, and patience experience.

Rom. ii. 13. That the hearers of the law are not just before God, but the doers of the law shall be justified.

Rom. vii. 23. I see another law in my members, warring against the law of my mind.

1 Pet. ii. 11. Lust which war against the soul.

1 Pet. v. 8. Your adversary the devil; 9. whom resist, and stand fast in the faith.

1 Pet. v. 6. Be humbled under the mighty hand of God, that he may exalt you.

James i. 18. Having willed it, he hath begotten us by the word.

James i. 3. Knowing that the proving of your faith worketh out patience.

James i. 22. And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.

James iv. 1. Come they not hence, even from your lusts, which war in your members.

James iv. 7. Resist the devil, and he will flee from you.

James iv. 10. Be humbled in the presence of God, and he will lift you up.

Rom. xiv. 4. Who art thou that condemnest another man's household servant?

1 Pet. iv. 8. Love covereth a multitude of sins.

James iv. 12. Thou, who art thou that condemnest another multitude of sins?"

See *Maeknight's Preface*.

That James the less may have been our Lord's cousin-german, or even our Lord's brother by a former wife of Joseph, or even by the Virgin, is perfectly possible; and that he was an *apostle*, and an eminent man among both Jews and Christians, may be readily credited; and that he was author of this epistle, is also possible;—but I must still assert, that we have neither decisive nor satisfactory evidence on this subject; and that it is arguing in a circle, to deduce the evidence of its authenticity from the apostleship of James the less; because this person is not proved to be its author. The chief and proper evidence of its being *canonical*, must be taken from the fact, that it was universally received by the church of Christ; and without scruple, incorporated with those writings, which were, on all hands, allowed to have been given by the inspiration of God.

Before I conclude, I shall mention the opinion of *Michaelis* relative to the author of this epistle.

"All things considered," says he, "I see no ground for the assertion, that James the son of Zebedee was not the author of this epistle. One circumstance affords, at least, a presumptive argument in favour of the opinion, that it was really written by the elder James, and at a time when the Gospel had not been propagated among the Gentiles: namely, that it contains no exhortations to harmony between the Jewish and Gentile converts; which, after the time that the Gentiles were admitted into the church, became absolutely necessary. Had it been written after the apostolic council of Jerusalem, mentioned Acts v. and by the younger James, we might have expected that, at least, some allusion would be made in it to the decree of that council, which was promulgated by the younger James in favour of the Gentile converts; and that the epistle would contain an admonition to the Jewish converts, to consider the Gentile converts as their brethren." *Introduction to the New Testament*.

The epistle itself is entirely different in its complexion from all those in the Sacred Canon; the style and manner are more that of a Jewish prophet, than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, Chap. i. 1. & ii. 1. but it has nothing of His miracles or teaching of His death or resurrection; nor of any redemption by him. It begins without any apostolical salutation; and ends without any apostolical benediction. In short, had it not been for the two slight notices at our blessed Lord, we had not known that it was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the Old Covenant and the New. There is neither plan nor arrangement in it; but it contains many invaluable lessons, which no serious person can read without profit.

James the less was martyred at Jerusalem about A. D. 62; and the epistle is supposed to have been written a short time before his death. Though I believe it to be the work of an unknown author, not long after the ascension of our Lord, I shall follow the usual Chronology, and date it in the year 61: not because I think that to be the true date, but because it is what is generally adopted.

THE GENERAL EPISTLE OF JAMES.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

He addresses the dispersed of the twelve tribes. 1. Shows that they should rejoice under the cross, because of the spiritual good which they may derive from it; especially in the increase and perfecting of their patience, 2-4. They are exhorted to ask wisdom of God, who gives liberally to all, 5. But they must ask in faith, and not with a doubting mind, 6-8. Directions to the rich and the poor, 9-11. The blessedness of the man that endures trials, 12. How men are tempted and drawn away from God, 13-15. God is the Father of lights, and all good proceeds from Him, 16-18. Cautions against hasty words, and wrong tempers, 19-21. We should be doers of the word, and not hearers merely, lest we resemble those who, beholding their natural face in a glass, when it is removed, forget what manner of persons they were, 22-24. We should look into the perfect law of liberty, and continue therein, 25. The nature and properties of pure religion, 26, 27. A. M. cir. 4055. A. D. cir. 61. An. Olymp. cir. CCX. 1. A. U. C. cir. 814.]

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1. Job 1:5. Acts 2:3 & 6:9 & 8:1, 4 & 12:17 & 15:13. Gal. 1:19 & 2:9. Jude 1. 1. Pet. 1:1. — Acts 26:2.

NOTES.—Verse 1. *James, a servant of God* [For an account of this person, or rather for the conjectures concerning him, see the *Preface*. He neither calls himself an *apostle*, nor does he say that he was the *brother of Christ*, nor *bishop of Jerusalem*: whether he was *James the elder*, son of Zebedee, or *James the less*, called our Lord's brother, or some other person of the same name, we know not. The assertions of writers concerning these points are worthy of no regard. The church has always received him as an apostle of Christ.

2 My brethren, count it all joy if when ye fall into divers temptations;

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

3^d Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

15 ^b If any of you lack wisdom, ^c let him ask of God, that giveth to all *men* liberally, and upbraideth not; and ^d it shall be given him.

6¹ But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

^g Rom 5.3 —^h 1 Kings 3.9, 11, 12 — Prov 2.3 —ⁱ Matt 7.7 & 21.22 — Mark 11.24 — Luke 11.9 — John 14.13 & 15.7 & 16.23 —^k Jer 29.12. —^l John 5.14, 15.

much less must we confine it to those who were scattered abroad at the persecution raised concerning Stephen, Acts viii. 1, &c. ix. 13, &c. That the twelve tribes were in actual existence when James wrote this epistle, Dr. Macknight thinks evident, from the following facts:—"1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeably to God's purpose, in permitting them to be carried captive in to Assyria and Babylonia; for He intended to make himself known among the heathens, by means of the knowledge of His being and perfections, which the Jews, in their dispersion, could communicate to them. This also was the reason that God determined that the twelve tribes should never return to their own land, Hos. i. 6, viii. 8, ix. 3, 15-17. 2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the Gentiles, appears from this, that in the days of Absurdus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces, Esther iii. 8, *The Jews were dispersed among the people in all the provinces of his kingdom, and their laws were divers from the laws of all other people, and they did not keep the King's laws*; so that, by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived. 3. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 5, 9. *There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven: Parthians, Medes, and Elamites, &c.* So numerous were the Jews, and so widely dispersed through all the countries of the world. 4. When Paul travelled through Asia and Europe, he found the Jews so numerous that, in all the noted cities of the Gentiles, they had synagogues in which they assembled for the worship of God, and were joined to multitudes of proselytes from among the heathens, to whom likewise he preached the Gospel. 5. The same apostle, in his speech to King Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, in expectation of the promise made to the fathers, Acts xxvi. 6, 7. Josephus, Ant. i. 14. cap. 12, tells us, that one region could not contain the Jews, but they dwelt in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all this it is evident that the Jews of the dispersion were more numerous than even the Jews in Judea: and that James very properly inscribed this letter to the *twelve tribes which were in the dispersion*, seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land."

Greeting] *Xaipw, health*; a mere expression of benevolence; a wish for their prosperity; a common form of salutation; see Acts xv. 23. xxiii. 26. 2 John ver. 11.

2. *Count it all joy*. The word *πειρασμός*, which we translate *temptation*, signifies affliction, persecution, or *trial* of any kind: and in this sense it is used here, not intending diabolic suggestion, or what is generally understood by the word *temptation*.

3. *The trying of your faith*] Trials put religion, and all the graces of which it is composed, to *proof*: the man that *stands* in such trials, gives proof that his religion is sound: and the evidence afforded to his own mind, induces him to take courage, bear *patiently* and *persevere*.

4. *Let patience have her perfect work*! That is, continue faithful, and your patience will be *crowned* with its full reward; for in this sense is *εργον*, which we translate *work*, to be understood. It is any *effect* produced by a cause, as *interest from money*; *fruit, from tillage*; *gain, from labour*; a *reward for services performed*; the *perfect work* is the *full reward*.—See many examples in *Kypke*.

That *ye may be perfect and entire*. *Telous* is fully instructed in every part of the doctrine of God; and in his whole will concerning you: *holokapote*, having all your *parts, members, and portions*; that *ye may have every grace* which constitutes the mind that was in Christ: so that your knowledge and holiness may be complete, and bear a proper proportion to each other. These expressions, in their present application, are by some thought to be borrowed from the Grecian games; the man was *telous*, perfect, who in any of the athletic exercises had got the victory; he was *holokapotes*, entire, having every thing complete, who had the victory in every contention, in each of the five exercises. On this use of the last term do I build my example, and exhortation. I think the expressions are borrowed from the sacrificers under the law. A victim was *telous*, perfect, that was perfectly sound, having no disease; it was *holokapotes*, entire, if it had all its members, having nothing redundant, nothing de-

7 For, let not that man think that he shall receive any thing of the Lord.

S^m A double-minded man is unstable in all his ways.

9 Let the brother of low degree¹ rejoice in that he is exalted:

10 But the rich, in that he is made low: because ^o as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

1 Ma 2:11-24 1 Tim 2:8 - in Ch 4:8 - in Or, glory - in Job 14:2 Psa 37 2 & 90 5
6 & 12 11 & 1st 15 Isa 40:6 1 Cor 7:31 Ch 4:14 1 Pet 1:24 1 John 2:17.

cient. Be, then, to the Lord, what He required His sacrifices to be; let your whole heart, your body, soul, and spirit, be sanctified to the Lord of Hosts, that He may fill you with all

5. *If any of you lack wisdom* : Wisdom signifies in general, *knowledge of the best end, and the best means of attaining it* ; but, in Scripture, it signifies the same as *true religion* : the thorough practical knowledge of God, of one's self, and of a Saviour.

Let him ask of God] Because God is the only Teacher of this wisdom.

That giveth to all men liberally] Who has all good, and gives all necessary good to every one that asks fervently. **He** who does not ask thus, does not feel his need of Divine teaching. The ancient Greek maxim appears, at first view, strange; but it is literally true:—

¹Ἀρχὴ γνῶσεως, τῆς ἀγνοίας ἡ γνῶσις.
 "The beginning of knowledge, is the knowledge of ignorance."

In knowledge we may distinguish these four things :—1. **INTEL-
LIGENCE**, the object of which is *intuitive truths*. 2. **WISDOM**,
which is employed in finding out the *best end*. 3. **PRUDENCE**,
which *regulates the whole conduct* through life. 4. **ART**,
which provides infallible rules to reason by.

6. *Let him ask in faith*] Believing that God is : that He has all good ; and that He is ever ready to impart to His creatures whatever they need.

Nothing interfering [Μηδὲν ἐκταραχόντος, *not judging otherwise*; having no doubt concerning the truth of these grand and fundamental principles; never supposing that God will permit him to ask in vain, when he asks sincerely and fervently. Let him not hesitate: let him not be *irresolute*; no man can believe too much good of God.

Is like a wave of the sea] The man who is not thoroughly persuaded that, if he ask of God, he shall receive, resembles a wave of the sea; he is in a state of continual agitation; driven by the wind, and tossed; now *rising by hope*, then *sinking by despair*.

7. *Let not that man think*] The man whose mind is divided, who is not properly persuaded either of his own wants, or God's sufficiency. Such persons may pray; but, having no faith, they can get no answer.

(S. *Adouble-minded man*). And *is* *loving*, the man of two
 souls; who has one for earth, and another for heaven; who
 wishes to secure both worlds; he will not give up earth, and
 he is loath to let heaven go. This was a usual term among
 the Jews, to express the man who attempted to worship God,
 and yet retained the love of the creature. Rab. *Tanchum*, fol.
 120. v. 1. Xa. 17. *Lo yehi adam shenayim*, a man of two
 the gradates, and then, there, when they pray. *לֹא יִהְיֶה אָדָם שְׁנַיִם*
 לֹא יִהְיֶה אָדָם שְׁנַיִם שֶׁחֵזַק לְבָבוֹ; that they should
 not have two hearts, one for the holy blessed God, and one for
 something else. A man of this character is continually dis-

tracted; he will neither let earth nor heaven go; and yet he can have but *one*. Perhaps St. James refers to those Jews who were endeavouring to incorporate the law with the Gospel; who were divided in their minds and affections; not willing to give up the Levitical rites, and yet unwilling to renounce the Gospel. Such persons could make no progress in Divine things.

9. *Let the brother of low degree*] The poor destitute Christian may glory in the cross of Christ, and the blessed hope laid up for him in heaven; for, being a child of God, he is an heir of God, and a joint heir with Christ.

10. But the rich, in that he is made low] *Εν ταπεινωσει*, in his humiliation; in his being brought to the foot of the cross, to receive, as a poor and miserable sinner, redemption through the blood of the cross; and especially let him rejoice in this, because all outward glory is only as the flower of the field, and like that, will wither and perish.

11. *For the sun is no sooner rising* We need not pursue this metaphor, as St. James's meaning is sufficiently clear:—All human things are transitory: *rise and fall, or increase and decay*, belong to all the productions of the earth, and to all its inhabitants. This is unavoidable: for, in many cases, the very cause of their growth becomes the cause of their decay and destruction. The sun, by its general heat, nourishes and supports all plants and animals; but when it arises with a *burning heat*, the atmosphere next becomes suffused with sufficiency of moist vapours, and the plants and animals, plants and animals are suffused with moisture, and are exhaled from the earth. If the sun, for a few days, continues to be suffused with moisture, vegetation becomes checked; and the plants soon wither and die. Earthly possessions are subject to similar mutations. God gives and resumes them at His pleasure; and for reasons which He seldom explains to man. He shows

12 ² Blessed is the man that endureth temptation: for when he is tried, he shall receive ⁴ the crown of life, ⁵ which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ² evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then, ¹ when lust hath conceived, it bringeth forth sin: and sin, when it is finished, ² bringeth forth death.

¹ Job 5:4. ² Prov 2:11,12. ³ Heb 12:5. ⁴ Rev 3:12. — ⁵ 1 Cor 9:25. ⁶ 2 Tim 4:8. ⁷ Ch 2:5. ⁸ 1 Pet 5:4. ⁹ Rev 2:10. — ¹⁰ Matt 10:22. — ¹¹ 19:28. ¹² Ch 2:5. — ¹³ Or, evils. — ¹⁴ Job 15:33. ¹⁵ Psa. 7:14. — ¹⁶ Rom 6:31,32. — ¹⁷ John 3:37. ¹⁸ 1 Cor 4:7.

them to be uncertain, that they may never become an object of confidence to His followers, and that they may put their whole trust in God. If, for righteousness' sake, any of those who were in affluence suffer loss, or spoiling of their goods; they should consider that while they have gained that of infinite worth, they have lost what is but of little value; and which, in the nature of things, they must soon part with, though they should suffer nothing on account of religion.

12. *Blessed is the man that endureth temptation*] This is a mere Jewish sentiment; and on it the Jews speak some excellent things. In *Shenoth Rabba*, sect. 31. fol. 129. and in *Rab. Tanchum*, fol. 29. A. they have used these words: "Blessed is the man *שֶׁהַיְהוָה עוֹרֵר בְּיָדוֹ לְבַטֵּל מִלְּפָנָיו* *Sheheh'eh omer benesioa*, who stands in his temptation; for there is no man whom God does not try. He tries the *rich*, to see if they will open their hands to the poor: He tries the *poor*, to see if they will receive affliction, and not murmur. If, therefore, the rich stand in his temptation, and give alms to the poor, he shall enjoy his riches in this world, and his horn shall be exalted in the world to come; and the holy blessed God shall deliver him from the punishment of hell. If the poor stand in his temptation, and do not repine, (kick back), he shall have double in the world to come." This is exactly the sentiment of James. Every man is, in this life, in a state of temptation or trial; and in this state he is a candidate for another and a better world: he that stands in his trial shall receive the crown of life which the Lord hath promised to them that love Him. It is only *love to God*, that can enable a man to endure the trials of life. Love feels no loads; all practicable things are possible to him who loveth.

There may be an allusion here to the contests in the Grecian games. He is crowned who conquers; and none else.

13. *Let no man say*] Lest the former sentiment should be misapplied; as the word *temptation* has two grand meanings, *solicitation to sin*, and trial from providential situation or circumstances; James, taking up the word in the former sense, after having used it in the latter, says, *Let no man say, when he is tempted, (solicited to sin) I am tempted of God*; for God cannot be tempted with evil: neither tempteth he (thms) any man. Thus the author has explained and guarded his meaning.

14. *But every man is tempted*] Successfully solicited to sin; when he is drawn away of his own lust: when, giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul.

Among the rabbins we find some fine sayings on this subject. In *Midrash hana'am*, fol. 20. and *Yalcut rubeni*, fol. 17. it is said, "This is the custom of evil concupiscence, *אֵיךְ יֵשֶׁרֶת חַרְדָּה*: to-day it saith, Do this; to-morrow, Worship an idol. The man goes and worships. Again it saith, *Be angry*."

"Evil concupiscence is, at the beginning, like the thread of a spider's web; afterward it is like a cart-rope." *Sanhedrin*, fol. 99.

In the words, *drawn away by his own lust and enticed*, *ἀπο τῆς ἰδίας ἐπιθυμίας ἐξελκυσμένος καὶ δελεάσμενος*, there is a double metaphor; the first referring to the dragging a fish out of the water by a hook which it had swallowed, because *concealed by a bait*; the second, to the enticements of impure women, who draw away the unwary into their snares, and involve them in their ruin. Illicit connexions of this kind the writer has clearly in view: and every word that he uses refers to something of this nature, as the following verse shows.

15. *When lust hath conceived*] When the evil propensity works unchecked, it bringeth forth sin. The evil act between the parties is perpetrated.

And sin, when it is finished] When this breach of the law of God, and of innocence, has been a sufficient time completed, it bringeth forth death. The spurious offspring is the fruit of the criminal connexion; and the evidence of that death, or punishment, due to the transgressors.

Any person acquainted with the import of the verbs *σπυλαίνω*, *τεκεν*, and *ἀποκεν*, will see that this is the metaphor; and that I have not exhausted it. *Σπυλαίνω*, signifies concipio sobolem, *que comprehenditur utero*; concipio fetum; — *τεκεν*, pario, genero, cilio; *ἀποκεν*, ex, *απο*, et *κω* *pregnans sum*, in utero gero. *Τεκεν* *non proprium prægnantium, quæ ætium maturum emittunt. Interdum etiam generandi notionem habet*. — *Matus Obs.* *Suer.* Vol. II. page 354. *Kypke* and *Schleuser*.

Sin is a small matter in its commencement; but, by indulgence, it grows great, and multiplies itself beyond all calculation. To use the rabbinical metaphor lately adduced, it is, in the commencement, like the thread of a spider's web, almost

16 Do not err, my beloved brethren.

17 ¹ Every good gift and every perfect gift is from above, and cometh down from the Father of lights, ² with whom is no variableness, neither shadow of turning.

18 ³ Of his own will begat he us with the word of truth, ⁴ that we should be a kind of ⁵ 2 first-fruits of his creatures.

19 Wherefore, my beloved brethren, ¹ let every man be swift to hear, ² slow to speak, ³ slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

¹ Num 22:19. ² 1 Sam. 15:22. ³ Mal 3:6. ⁴ Rom 11:29. — ⁵ John 1:13. & 3:3. ⁶ 1 Cor 4. ⁷ 1 Pet 1:23. — ⁸ Eph 1:13. — ⁹ Jer 2:3. ¹⁰ Rev 14:4. — ¹¹ a Eccles. 5:1. — ¹² b Prov. 10:19. & 17:27. ¹³ Eccles 5:2. — ¹⁴ c Prov. 11:17. & 16:32. ¹⁵ Eccles. 7:3.

imperceptible through its extreme tenuity, or fineness; and as easily broken; for it is, as yet, but a simple irregular imagination: afterward it becomes like a cart-rope; it has, by being indulged, produced strong desire and delight; next consent; then, time, place, and opportunity serving, that which was conceived in the mind, and finished in the purpose, is consummated by act.

"The soul, which the Greek philosophers considered as the seat of the appetites and passions, is called by *Philo*, το *θηλυ*, the female part of our nature; and the *spirit*, το *αρρεν*, the male part. In allusion to this notion, James represents men's lust as a harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. Sin being brought forth, immediately acts, and is nourished by frequent repetition, till at length it gains such strength that in its turn it begets death. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death; and the sinner the parent of both." See *MacKnight*.

16. *Do not err*] By supposing that God is the Author of sin, or that He impels any man to commit it.

17. *Every good gift and every perfect gift is from above*] Whatever is good, is from God; whatever is evil, is from man himself. As from the sun, which is the father or fountain of light, all light comes: so from God, who is the infinite Fountain, Father, and Source of good, all good comes. And whatever can be called good, or pure, or light, or excellence of any kind, must necessarily spring from Him, as He is the only Source of all goodness and perfection.

With whom is no variableness] The sun, the fountain of light to the whole of our system, may be obscured by clouds; or the different bodies which revolve round him, and particularly the earth, may, from time to time, suffer a diminution of his light, by the intervention of other bodies eclipsing his splendor; and his apparent tropical variation, shadow of turning; when, for instance, in our winter, he has declined to the southern tropic, (the tropic of Capricorn), so that our days are greatly shortened, and we suffer in consequence a great diminution, both of light and heat. But there is nothing of this kind with God; He is never affected by the changes and chances to which mortal things are exposed. He occupies no one place in the universe: He fills the heavens and the earth, is every where present, sores all, pervades all, and shines upon all; dispenses his blessings equally to the universe; hates nothing that He has made; is loving to every man; and His tender mercies are over all His works: therefore, He is not affected with evil; nor does He tempt, or influence to sin, any man. The sun, the source of light, rises and sets with a continual variety, as to the times of both; and the length of the time in which, in the course of three hundred and sixty-five days, five hours, forty-eight minutes, and forty-eight seconds, it has its revolution through the ecliptic, or rather the earth has its revolution round the sun; and by which its light and heat are, to the inhabitants of the earth, either constantly increasing or decreasing; but God, the Creator and Preserver of all things, is eternally the same; dispensing His good and perfect gifts, His earthly and heavenly blessings, to all His creatures: ever unclouded in himself; and ever nilling evil, and willing good. Men may hide themselves from His light by the works of darkness, as owls and bats hide themselves in dens and caves of the earth, during the prevalence of the solar light. But His good will to His creatures is permanent; He wills not the death of a sinner, but rather that he may come unto Him and live; and no man walks in wretchedness or misery but he who will not come unto God that he may have life. See diagram and notes at the end of this chapter.

18. *Of his own will begat he us*] God's will here is opposed to the lust of man, verse 15. His truth, the means of human salvation, to the sinful means referred to in the above verse; and the new creatures, to the sin conceived and brought forth, as above. As the will of God is essentially good, all its productions must be good also; as it is infinitely pure, all its productions must be holy. The word or doctrine of truth, what St. Paul calls the word of the truth of the Gospel, Colos. i. 5. is the means which God uses to convert souls.

A kind of first-fruits] By creatures, we are here to understand the Gentiles; and by first-fruits, the Jews, to whom the Gospel was first sent; and those of them that believed, were the first-fruits of that astonishing harvest which God has since reaped over the whole Gentile world. — See the notes on Rom. viii. 19, &c. There is a remarkable saying in *Philo* on this subject, *De Allegoriis*, lib. ii. p. 101. *God begat Isaac, for he is the father of the perfect nature; σπερμα τῶν τῶν αἰώνων, sowing seed in souls, and begetting happiness.*

21 Wherefore, ^d lay apart all dithiness and superfluity of
naughtiness, and receive with meekness the ingrafted word,
• which is able to save your souls.

22 But, I be ye doers of the word, and not hearers only, deceiving your own selves.

23 For ² if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

21 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

d Col.3.8. 1 Pet 2.1.—e Acts 17.26. Rom.1.16. 1 Cor.15.2. Eph.1.13. Tit 2.11.
 Heb 2.3. 1 Peter 1.9—f Matthew 7.21. Luke 6.46 & 11.25. Rom.2.13. 1 John 3.7—
 g Luko 6.47, &c. See Ch.2.14, &c.

19. *Swift to hear*] *Talk little, and work much*, is a rabbinical adage.—*Pirkey Aboth*, cap. 1. 15.

The righteous speak little, and do much; the wicked speak much, and do nothing.—Bara Metzua, fol. 87.

Theson of Sirach says, chap. v. 11. Πῶτος ταχὺς ἐν τῇ ἀκροαταί σου, καὶ ἐν μακροθυμίᾳ φθεγγῶν ἀποκρίσιν.—“Be swift to hear; and with deep consideration give answer.”

Slow to wrath. "There are four kinds of dispositions, says the *Midrash Hana'alim*, cap. v. 11.—*First*, Those who are easily incensed, and easily pacified. *These gain on one hand, and lose on the other.* *Secondly*, Those who are not easily incensed, but are difficult to be appeased: *these lose on the one hand, and gain on the other.* *Thirdly*, Those who are difficult to be incensed, and are easily appeased: *these are the good.* *Fourthly*, Those who are easily angered, and difficult

Those who are hasty in speech, are generally of a peevish or angry disposition. A person who is careful to consider what he says, is not likely to be soon angry.

20. *The wrath of man*] A furious zeal in matters of religion is detestable in the sight of God; He will have no sacrifice that is not consumed by fire from His own altar. The zeal that made the Papists persecute and burn the Protestants, was kindled in hell. This *was the wrath of man*, and did not work any *righteous act for God*; nor was it the means of working righteousness in others: the bad fruit of a bad tree.

21. *All filthiness*] *ἡ ἅρα πύαυλα*. This word signifies any impurity that cleaves to the body; but, applied to the mind, it implies all impure and unholy affections, such as those spoken of ver. 15, which pollute the soul: in this sense it is used by the best Greek writers.

Superfluity of naughtiness) Περὶσσεύς κακίας, the over-
flowing of wickedness. Perhaps there is an allusion here to
the part cut off in circumcision, which was the emblem of im-
pure desire; and to lessen that propensity, God, in His mercy,
directed this rite. Put all these evil dispositions aside; for
they blind the soul, and render it incapable of receiving any
good, even from that ingrafted word of God, which otherwise
would have saved their souls.

The ingrafted word. That doctrine which has already been planted among you; which has brought forth fruit in all them that have meekly and humbly received it; and is as *powerful to save your souls*, as the souls of those who have already believed. I think this to be the meaning of *ἐμψυχὸν λόγον*, the *ingrafted word, or doctrine*. The seed of life had been sown to the land; many of them had received it to their salvation; others had partially credited it, but not so as to produce in them any saving effects. Besides, they appeared to have taken to heart other doctrines, from which they had not now separated; he, therefore, exhorts them to receive the doctrine of Christ, which would be the means of saving them unto eternal life.

22. *But he doers of the word*] They had heard this doctrine; they had believed it; but they had put it to no practical use. They were downright *Antinomians*, who put a sort of stupid inactive faith in the place of all moral righteousness. This is sufficiently evident from the second chapter.

Deceiving your own selves] Παράλογίζομενοι εαυτοὺς, imposing on your own selves by sophistical arguments; this is the meaning of the words. They had reasoned themselves into a state of carnal security; and the object of St. James is, to awake them out of their sleep.

23. *Beholding his natural face in a glass* This metaphor is very simple, but very expressive. A man wishes to see his own face; and how, in its natural state, it appears; for this purpose he looks into a mirror, by which his real face, with all its blemishes and imperfections, is exhibited. He is affected with his own appearance; he sees deformities that might be remedied; spots, superfluities, and impurities, that might be removed. While he continues to look into the mirror he is affected, and wishes himself different to what he appears; and forms purposes of doing what he can to render his countenance agreeable. On going away he soon forgets what manner of person he was, because the mirror is now removed, and his face is no longer reflected to himself, and he no longer collects how disagreeably he appeared, and his own resolutions of improving his countenance. *The doctrine* is, that men, who are beholding their own natural face in the glass of God, faithfully observed, and who are affected with their deformities, cannot help discovering his own character, and being affected with his own deformity; he sorrows, and purposes amendment; but when the preaching is over, the mirror is removed; and not being careful to examine the records of his salvation, the perfect law of liberty, ver. 25, or, not continuing to look therein, he soon forgets what manner of man he was; or, reposing some unscriptural trust in God's mercy, he renews

23 But ^h whoso looketh into the perfect ⁱ law of liberty, and continueth ^{therein}, he being not a forgetful hearer, but a doer of the work, ^k this man shall be blessed in his ^l deed.

26 If any man among you seem to be religious, and th bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, " To visit the fatherless and widows in their affliction, ^o and to keep himself unspotted from the world.

h 2 Cor 3:18.—i 1 Chapter 2:12.—k John 13:17.—l Or, doing.—m Psalm 34:13 & 39:1. 1 Peter 1:10.—n Isaiah 1:16, 17, & 58:6, 7. Matt. 23:36.—o Romans 12:2. Chapter 4:4. 1 John 5:16.

himself out of the necessity of repentance and amendment of life, and thus deceives his soul.

25. But *whoso looketh into the perfect law*]. The word *ἡλικὴν*, which we translate *looketh into*, is very emphatic, and signifies that deep and attentive consideration given to a thing of subject which a man cannot bring up to his eyes, and therefore must *bend his back and neck, stooping down*, that he may see it to the greater advantage. The *law of liberty* must, in plain, be *Gospel*; it is a *law*, for it *imposes obligations* from God, and prescribes a *rule of life*; and it *punishes transgressors*, and *rewards the obedient*. It is, nevertheless, a *law* that gives *liberty* from the guilt, power, dominion, and influence of sin. And it is *perfect*, providing a *fulness of salvation* for the soul: and it may be called *perfect* here, in opposition to the *law*, which was a system of types and representations of which the Gospel is the sum and substance. Some think that the word *ἡλικὴν*, *perfect*, is added here to signify that the *whole* of the Gospel must be considered and received; not a *part*; all its threatenings, with its promises; all its precepts with its privileges.

And continuing Παναγίας, takes time to see and examine the state of his soul, the grace of his God, the extent of his duty, and the height of the promised glory. The metaphor here is taken from those females who spend much time at their glass, in order that they may decorate themselves to the greatest advantage; and not leave one hair, or the smallest ornament, out of its place.

He being not a forgetful hearer.] This seems to be a reference to Deut. iv. 9. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen; and lest they depart from thy heart all the days of thy life." He who studies and forgets, is like a woman who brings forth children, and immediately buries them.—Abbot R. Nathan, cap. 23.

2. *Shall be blessed in his deed*) In *Pirkey Aboth*, cap. v. 14. it is said, "There are four kinds of men who visit the synagogues:—1. He who enters, but does not work. 2. He who works, but does not enter. 3. He who enters and works. 4. He who neither enters nor works. The first two are indifferent characters; the third is the righteous man; the fourth is wholly evil.

As the path of duty is the way of *safety*, so it is the way of *happiness*: he who obeys God from a loving heart, and pure conscience, will infallibly find continual blessedness.

26. *Seem to be religious*] The word *θρησκός*, and *θρησκεία*, which we translate *religious* and *religion*, (see the next verse,) are of very uncertain etymology. *Suidas* under the word *θρησκεία*, which he translates *θεοσεβεία, σπουδή τοις θεοις*, he *worships or serves the gods*, accounts for the derivation thus: "It is said, that *Orpheus*, a *Thracian*, instituted the mysteries, (or religious rites,) of the Greeks, and called the worshipping of God *θρησκεία, threskeuēin*, as being a *Thracian* invention." Whatever its derivation may be, the word is used both to signify *true religion*, and *superstition*, or *heterodoxy*.

See Heschlychus; and see on verse 27.
Bridle (*not his tongue*) He who speaks *not* according to the oracles of God, whatever pretences he makes to religion, only shows, by his want of Scriptural knowledge, that his religion is *false, yarious, or empty* of solid truth, profit to others, and good to himself. Such a person should *bridle his tongue*, put *the bit in his mouth*; and, particularly, if he be a *professed teacher* of religion; no matter where he has studied, or what else he has learned, if he have not *learned religion* he can never teach it. And religion is of such a nature that no man can learn it but by *experience*: he who does not feel the doctrine of God to be the power of God to the salvation of his soul, can neither teach religion, nor act according to its dictates; because he is an *unconverted, unrenewed* man. If he be *old*, let him retire to the desert, and pray to God for light; if he be in the *prime of life*, let him turn his attention to some honest calling; if he be *young*, let him tarvy at Jericho till his beard grows.

27. *Pure religion and undefiled*] Having seen something of the etymology of the word *θρησκεια*, which we translate *religion*, it will be well to consider the etymology of the word *religion* itself.

In the 24th chapter of the 17th book of his *Divine Institution*, LACTANTIUS, who flourished about A. D. 300, treats of *hope, true religion, and superstition*: of the two latter, he gives Cicero's definition from his book *de Naturâ Deorum*, lib. i. c. 28 which, with his own definition, will lead us to a correct view not only of the *etymology*, but of the *thing itself*. "Superstition," according to that philosopher, "had its name from the custom of those who offered daily prayers and sacrifices, that their children might survive them; *ut su*

sibi liberi superstites essent. Hence they were called *superstitiosi*, superstitious. On the other hand, religion, *religio*, had its name from those who, not satisfied with what was commonly spoken concerning the nature and worship of the gods, searched into the whole matter, and *perused the writings* of past times; hence they were called *religiosi*, from *re*, again, and *lego*, I read."

This definition, Lactantius ridicules, and shows that religion has its name from *re*, intensive, and *ligo*, I bind, because of that *bond of piety*, by which it binds us to God; and this he shows was the notion conceived of it by *Lucretius*, who laboured to dissolve this bond, and make men Atheists.

Primum quod magnis doceo de rebus et ARCTIS, RELIGIONUM ANIMOS EXSOLVERE PERGO.

For, first, I teach great things in lofty strains,
And loose men from religion's grievous chains.

Lucret. lib. i. ver. 930—31.

As to *superstition*, he says it derived its name from those who paid religious veneration to the memory of the dead; (*qui superstitionem memoriam defunctorum colunt*); or from those who, *surrounding* their parents, worshipped their images at home, as household gods. *Aut qui parentibus suis superstites, colebant imagines eorum domi, tanquam deos penates.* *Superstition*, according to others, refers to novel rites and ceremonies in religion, or to the worship of new gods. But by *religion* is meant the *ancient forms* of worship belonging to those gods, which had been long received. Hence that saying of Virgil:

Vana superstitione veterumque ignara deorum.

"Vain superstition not knowing the ancient gods."

Here Lactantius observes, that as the ancient gods were consecrated precisely in the same way with *these new ones*, that, therefore, it was nothing but *superstition* from the beginning. Hence he asserts, the *superstitious* are those who worship many and false gods; and the *Christians* alone are *religious*, who worship and supplicate the one true God only. St. James's definition rather refers to the *effects of pure religion*, than to its *nature*. *The life of God in the soul of man*, producing *love to God and man*, will show itself in the acts which St. James mentions here. It is *pure in the principle*; for it is Divine truth and Divine love. It is *undefiled* in all its operations—it can produce nothing *unholy*, because it ever acts in the *sight of God*; and it can produce no *ungentle* word, nor *unkind* act, because it comes from the *Father*.

The words *καθαρά καὶ καθαροί*, pure and undefiled, are supposed to have reference to a *diamond* or *precious stone*, whose perfection consists in its being free from *flaws*; not *cloudy*, but of a *pure water*. True religion is the *ornament of the soul*, and its effects the *ornament of the life*.

To visit the fatherless and widows in their affliction.] Works of charity and mercy are the proper fruits of religion; and none are more especially the objects of charity and mercy than the *orphans* and *widows*. False religion may perform acts of mercy and charity; but its *motives* not being *pure*, and its principle being *defiled*, the *flesh*, self, and hypocrisy, spot the man, and spot his acts. True religion does not merely give something for the relief of the distressed, but it visits them—it takes the oversight of them—it takes them under its care—so *ἐπισκερτάσθαι* means; it goes to their houses and speaks to their hearts. It relieves their wants, sympathizes with them in their distresses, instructs them in Divine things, and recommends them to God. And all this it does for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy, is not of God. Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed? Hast thou ever fed, clothed, and visited, a destitute representative of Christ?

The subject in verse 11. suggests several reflections on the mutability of human affairs, and the end of all things.

1. Nature itself is subject to mutability: though, by her secret and inscrutable exertions, she effects her renovation from her decay; and thus *change* is prevented from terminating in *destruction*. Yet nature herself is tending, by continual mutations, to a final destruction: or rather to a fixed state, when time, the place and sphere of mutability, shall be absorbed in eternity. Time and nature are coeval; they began and must terminate together. All *changes* are efforts to arrive at destruction or renovation: and destruction must be the *term*, or bound, of all created things, had not the Creator purposed that His works should endure for ever. According to His promise, we look for a new heaven and a new earth; a fixed, permanent, and endless state of things;—an everlasting sabbath to all the works of God.

I shall confirm these observations with the last verses of that incomparable poem, the *Fairy Queen*, of our much-neglected but unrivalled poet Edmund Spenser:—

"When I bethink me on that speech whylear,
Of mutability, and well it weigh;
Me seems, that though she yet all unworthy were
Of the Heaven's rule; yet very sooth to say,
In all things else she bears the greatest stead;
Which makes me loath this state of life so tickle,
And love of things so vain and cast away;
Whose flowing pride, so fading and so fickle,
Short Time shall soon cut down with his consuming sickle.

Then 'gin I think on that which Nature sayd,
Of that same time when no more change shall be,
But steadfast rest of all things, firmly stayd
Upon the pillars of eternity,

That is contrary to mutability:
For all that moreth, doth in change delight:

But thenceforth all shall rest eternally

With Him that is the God of Sabaoth hight:

O that great Sabaoth God, grant me that Sabaoth's sight!"

When this is to be the glorious *issue*, who can regret the speedy lapse of time! Mutability shall end in permanent perfection, when time, the destroyer of all things, shall be absorbed in eternity. And what has a righteous man to fear from that "wreck of matter, and that crush of worlds," which to him shall usher in the glories of an eternal day? A moralist has said, "Though heaven shall vanish like a vapour, and this firm globe of earth shall crumble into dust; the righteous man shall stand unmoved amidst the shocked depredations of a crushed world; for, He who hath appointed the heavens and the earth to fall, hath said unto the virtuous soul, Fear not! for thou shalt neither perish, nor be wretched."

Another of our poets, in *canticis sacris facile princeps*, has expressed the whole with all the strength of *Spenser*, and in words formed of fire from the celestial altar:—

"Stand the Omnipotent decree,

Nature's end we wait to see,

And hear her final groan:—

Let this earth dissolve, and blend

In death the wicked and the just:—

Let those ponderous orbs descend

And grind us into dust:—

Rests secure the righteous man;

At his Redeemer's beck,

Sure to emerge, and rise again,

And mount above the wreck:

Lo! the heavenly spirit towers

Like flames o'er nature's funeral pyre:

Triumphs in immortal powers,

And claps her wings of fire.

Nothing hath the just to lose

By worlds on worlds destroyed;

Far beneath his feet he views,

With smiles, the flaming void;

Sees the universe renewed;

The grand millennial reign begun;

Shouts with all the sons of God,

Around th' eternal throne."

WESLEY.

One word more, and I shall trouble my reader no farther on a subject on which I could wear out my pen, and drain the last drop of my ink. The learned reader will join in the wish:—

*Talia sacra, suis dixerunt, currite, fustis
Concordes stabili, latorum numine Parca.
Accredere d' magnos (aderit jam tempus) honores,
Cura Deum solides, magnam Jovis incrementum.
Aspicere consero nutantem pondere mundum,
Terrasque, tractusque maris, cunctaque profundum:
Aspicere, venturo latentur ut omnia seculis,
O mihi tam longa maneant pars ultima rite,
Spiritus, et quantumsat erit tua dicere facta!"—Vir. Ec. iv.*

There has never been a translation of this, worthy of the poet; and to such a piece I cannot persuade myself to append the hobbling verses of Mr. Dryden.

2. Taken in every point of view, the 17th verse is one of the most curious and singular in the New Testament. It has been well observed, that the first words make a regular *Greek hexameter verse*, supposed to be quoted from some Greek poet not now extant: and the last clause of the verse, with a very little change, makes another hexameter.

Παρά δοῖς ἀγαθῇ, καὶ παν ὁρῶντα τέλειον,
15^ο ἀπὸ τῶν φωτῶν Πατρὸς καταβαίνειν ἀναθεῖν.

"Every goodly gift, and every perfect donation,

Is from the Father of lights; and from above it descendeth."

The first line, which is incontestably a *perfect hexameter*, may have been designed by St. James; or, in the course of composition, may have originated from accident; a thing which often occurs to all good writers; but the sentiment itself is immediately from heaven. I know not that we can be justified by sound criticism in making any particular distinction between *δοῖς* and *ὁρῶντα*—our translators have used the same word in rendering both. They are often synonymous; but sometimes we may observe a shade of difference, *δοῖς* signifying a *gift* of any kind, here probably meaning *earthly blessings* of all sorts; *ὁρῶντα* signifying a *free gift*—one that comes without constraint from the mere *benevolence* of the giver. And here it may signify all *spiritual* and *eternal blessings*. Now, all these come from above; God is as much the Author of our *earthly good*, as He is of our *eternal salvation*. Earthly blessings are simply *good*; but they are *imperfect*: they perish in the using. The blessings of *grace* and *glory* are supreme good—they are permanent and perfect—and to the *gift* that includes these the term *τέλειον*, perfect, is here properly added by St. James.

3. In the latter part of the verse, *παρ ὧν ἐστὶν παραλλαγή, ἡ τροπὴ ἀποικισμοῦ*, which we translate, *with whom is no variableness, neither shadow of turning*, there is an allusion to some of the most abstruse principles in astronomy. This

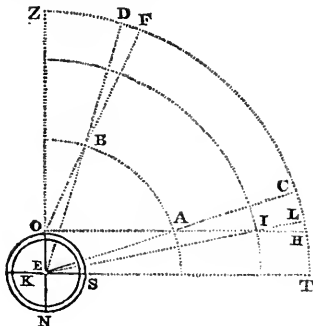
is not accidental; for every word in the whole verse is astronomical. his *πατρις τῶν ἡμερῶν*, Father of lights, there is the most allusion to the sun, who is the father, author, or source, of all the lights, or luminaries, proper to our system. It is not only his light which we enjoy by day; but it is his light also which is reflected to us, from the moon's surface, by night. And it is demonstrable that all the planets, Mercury, Venus, the Earth, the Moon, Mars, Ceres, Pollux, Juno, Vesta, Jupiter, Saturn, Saturn's Rings, and Herschel, or the Georgium Sidus; with the four satellites of Jupiter, the seven satellites of Saturn, and the six satellites of the Georgium Sidus, thirty-one bodies in all, besides the comets; all derive their light from the sun, being perfectly opaque or dark in themselves; the sun being the only luminous body in our system; all the rest being illuminated by him.

The word *παράλλαξις*, which we translate *variableness*, from *παράλλαττω*, to change alternately; to pass from one change to another, evidently refers to parallax in astronomy. To give a proper idea of what astronomers mean by this term, it must be premised that all the diurnal motions of the heavenly bodies, from east to west, are only *apparent*, being occasioned by the rotation of the earth upon its axis in an opposite direction in about twenty-four hours. These diurnal motions are, therefore, performed *uniformly* round the axis, or polar diameter, of the earth, and not round the place of the spectator, who is upon the earth's surface. Hence every one who observes the apparent motion of the heavens from this surface, will find that this motion is not even, equal arches being described in unequal times:—for if a globular body, such as the earth, describe equally the circumference of a circle by its rotatory motion, it is evident the equality of this motion can be seen in no other points than those in the axis of the circle; and, therefore, any object viewed from the centre of the earth will appear in a different place from what it does when observed from the surface. This difference of place of the same object, seen at the same time from the earth's centre and surface, is called its *parallax*.

As I shall make some farther use of this point, in order to make it plain to those who are not much acquainted with the subject to which I am satisfied St. James alludes, I shall introduce the following diagram:

Let the circle OKNS, in the annexed figure, represent the earth, E its centre, O the place of an observer on its surface, whose visible or sensible horizon is OH, and the line EST, parallel to OH, the rational, true, or mathematical horizon. Let ZDFT be considered a portion of a great circle in the heavens, and A the place of an object in the visible horizon. Join EA by a line produced to C: then C is the true place of the object, and H is its apparent place; and the angle CAH is its parallax; and because the object is in the horizon, it is called its *horizontal parallax*. As OAE, the angle which the earth's radius, or semidiameter, subtends at the object, is necessarily equal to its opposite angle CAH; hence the horizontal parallax of an object is defined to be the angle which the earth's semidiameter subtends at that object.

The whole effect of parallax is in a vertical direction; for the parallactic angle is in the plane passing through the observer and the earth's centre; which plane is necessarily perpendicular to the horizon, the earth being considered as a sphere. The more elevated an object is above the horizon, the less the parallax, the distance from the earth's centre continuing the same. To make this sufficiently clear, let B represent an object at any given altitude above the visible horizon OAH, then the angle DBF, formed by the straight lines OB and EB, produced to F and D, will be the parallax of the object at the given altitude, and is less than the parallax of the same object when in the visible horizon OAH, for the angle DBF is less than the angle CAH. Hence the horizontal parallax is the greatest of all diurnal parallaxes; and when the object is in the zenith, it has no parallax; the visual ray passing perpendicularly from the object, through the observer, to the earth's centre, as in the line ZOE.



The quantity of the horizontal parallax of any object is in proportion to its distance from the place of observation, being greater or less, as the object is nearer to, or farther removed

from, the spectator. In illustration of this point, let I be the place of an object in the sensible horizon; then will LIH be its horizontal parallax, which is a smaller angle than CAH, the horizontal parallax of the nearer object A.

The horizontal parallax being given, the distance of the object from the earth's centre, EA or EI, may be readily found in semidiameters of the earth by the resolution of the right-angled triangle OEA, in which we have given, the angle OAE, the horizontal parallax, the side OE, the semidiameter of the earth, considered as unity, and the right angle AOE, to find the side EA, the distance of the object from the earth's centre. The proportion to be used in this case is: The sine of the horizontal parallax is to unity, the semidiameter of the earth; as radius, i. e. the right angle AOE, the sine of ninety degrees being the radius of a circle, is to the side EA. This proportion is very compendiously wrought by logarithms as follows: subtract the logarithmic sine of the horizontal parallax from 10, the radius, and the remainder will be the logarithm of the answer.

Example.—When the moon's horizontal parallax is a degree, what is her distance from the earth's centre in semidiameters of the earth?

| | |
|------------------------------------|------------|
| From the radius, | 10.0000000 |
| Subtract the sine of one degree | 8.2413553 |
| Remainder the logarithm of 57.2957 | 1.7581447 |

Which is the distance of the moon in semidiameters of the earth, when her horizontal parallax amounts to a degree. If 57.2957 be multiplied by 3377, the English miles contained in the earth's semidiameter, the product, 327576.9 will be the moon's distance from the earth's centre in English miles.

The sun's horizontal parallax is about *eight seconds and three-fifths*, as is evident from the phenomena attending the transits of Venus, of 1761 and 1769, as observed in different parts of the world:—a method of obtaining the solar parallax abundantly less liable to be materially affected by error of observation than that of Hipparchus, who lived between the 15th and 163d Olympiad, from lunar eclipses; or than that of Aristarchus the Samian, from the moon's dichotomy; or even than that of modern astronomers from the parallax of Mars when in opposition, and, at the same time, in or near his perihelion. The sun's horizontal parallax being scarcely the 31st part of that of the moon given in the preceding example, if 227876.9, the distance of the moon as found above, be multiplied by 4186, (for the horizontal parallax decreases nearly in proportion as the distance increases,) the product will be the distance of the sun from the earth's centre, which will be found to be upwards of *ninety-five millions* of English miles.

When we know the horizontal parallax of any object, its magnitude is easily determined. The apparent diameter of the sun, for example, at his mean distance from the earth, is somewhat more than *thirty-two minutes of a degree*, which is at least a hundred and eleven times greater than the double of the sun's horizontal parallax, or the apparent diameter of the earth as seen from the sun; therefore, the real solar diameter must be at least a *hundred and eleven times* greater than that of the earth; i. e. upwards of 850,000 English miles. And as spheroidal bodies are to each other as the cubes of their diameters, if 111 be cubed, we shall find that the magnitude of the sun is more than *thirteen hundred thousand times* greater than that of the earth.

The whole effect of parallax being in a vertical circle, and the circles of the sphere not being in this direction, the parallax of a star will evidently change its true place with respect to these different circles; whence there are five kinds of diurnal parallaxes, viz. the parallax of longitude, parallax of latitude, parallax of ascension or descension, parallax of declination, and parallax of altitude, the last of which has been already largely explained; and the meaning of the first four, simply, is the difference between the true and visible longitude, latitude, right ascension, and declination, of an object. Besides these, there is another kind of parallax, called by modern astronomers the *parallax of the earth's annual orbit*, by which is meant the difference between the places of a planet as seen from the sun and the earth at the same time, the former being its true or heliocentric place, and the latter its apparent or geocentric place. The ancient astronomers gave the term *parallax* only to the diurnal apparent inequalities of motion in the moon and planets, Ptolemy, who lived in the second century, calling *prosthaphæresis orbis* what is now named the *parallax of the great or annual orbit*. This parallax is more considerable than the diurnal parallax, as the earth's annual orbit is more considerable than the earth's semidiameter. This parallax, when greatest, amounts in Mars, the nearest superior planet, to upwards of *forty-seven degrees*;—in Jupiter to near *twelve degrees*;—in Saturn to more than *six degrees*, &c. In the region of the nearest fixed stars, i. e. those new ones of 1572 and 1604, double the radius of the earth's orbit does not subtend an angle of a single minute of a degree; whence it is evident the nearest fixed stars are at least *hundreds of times* more distant from us than the Georgium Sidus is, whose greatest annual parallax amounts to upwards of *three degrees*. The annual parallaxes of the fixed stars are, in general, too minute to be measured; hence their distance from the earth must be inconceivably great.

Any further description of parallax would be useless in reference to the subject to be illustrated.

The words *παραλλαγή, shadow of turning*, either refer to the darkness in which the earth is involved in consequence of its *turning round its axis* once in every twenty-four hours, by means of which one hemisphere, or half of its surface, is involved in darkness, being hidden from the sun by the opposite hemisphere; or, to the different portions of the earth which come gradually into the solar light, by its revolution round its *orbit*; which, in consequence of the pole of the earth being inclined nearly twenty-three degrees and a half to the plane of its orbit, and keeping its *parallelism* through every part of its revolution, causes all the *vicissitudes of seasons*, with all the increasing and decreasing proportions of light and darkness, and of cold and heat.

Every person who understands the images, will see with what propriety St. James has introduced them; and through this, his great object is at once discernible. It is evident from this chapter, that there were persons among those to whom he wrote, that held very erroneous opinions concerning the Divine nature; *viz.* that God tempted, or influenced, men to sin; and, consequently, that He was the author of all the evil that is in the world; and that He withhold His light and influence when necessary to convey the truth, and to correct vice. To destroy this error, he shows, that though the sun, for its *splendour, genial heat, and general utility* to the globe and its inhabitants, may be a fit emblem of God; yet, in several respects, the metaphor is very *imperfect*, for the sun himself is liable to repeated obscurations; and although, as to his mass, he is in the *focus of the system*, giving light and heat to all; yet he is not every where present, and both his light and heat may be intercepted by a great variety of opposing bodies, and other causes.—St. James refers particularly to the Divine *ubiquity*, or omnipresence. Wherever His light and energy are, there is *He Himself*: neither His *Word* nor His *Spirit* gives false or inconsistent views of His nature and gracious purposes. He has no *parallax*, because He is equally present every where, and intimately near to all His creatures; He is never seen *where He is not*; or not seen *where He is*. *He is the God and Father of all; who is ABOVE all, and THROUGH all, and IN all*; “in the wide waste, as in the

city full.” Nor can anything be hidden from His light and heat. There can be no opposing bodies to prevent Him from sending forth His light and His truth, because He is every where *essentially* present. He suffers no *eclipses*—He *changes* not in His nature—He varies not in His designs—He is ever a full, free, and eternal fountain of mercy, goodness, truth, and good will to all His intelligent offspring. Hallelujah, the Lord God Omnipotent reigneth! Amen.

In concluding these observations, I think it necessary to refer to Mr. Wakefield's translation of this text, and his vindication of that translation: *Every good gift, and every perfect kindness, cometh down from above, from the Father of lights, with whom is no parallax, nor tropical shadow.* “Some have affected,” says he, “to ridicule my translation of this verse—if it be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers, by *robbing* them of the learning and science they display? Why should we conceal in them, what we should *ostentatiously point out* in *profane authors*? And if any of these wise, learned, and judicious critics think they understand the phrase *shadow of turning*, I wish they would condescend to explain it.” Yes, if such a sentiment were found in *Aristotle*, or in any other *ancient astronomical* writer, whose pages of commentary would be written on it, and the subtle doctrine of the *parallactic angle* proved to be well known in itself, and its use in determining the distances and magnitudes of the heavenly bodies, to the ancients some hundreds of years before the Christian era.

The sentiment is as elegant as it is just; and forcibly points out the *unchangeableness and beneficence* of God. He is the Sun, not of a system, but of all worlds: the great Fountain and Dispenser of light and heat; of power and life; of order, harmony, and perfection. In Him, all live and move; and from Him they have their being. There are no *spots* on His disk; all is unclouded splendour. Can He who dwells in this unsufferable and unapproachable light, in his own eternal self-sufficiency, concern Himself with the affairs of mortals?—Yes, *for we are His offspring*; and it is one part of His perfection to delight in the welfare of His intelligent creatures. He is loving to every man: He hates nothing that He has made: and His praise endureth for ever!

CHAPTER II.

We should not prefer the rich to the poor, nor show any partiality inconsistent with the Gospel of Christ, 1—4. God has chosen the poor, rich in faith, to be heirs of His kingdom, even those whom some among their brethren despised and oppressed, 5, 6. They should love their neighbour as themselves, and have no respect of persons, 7—9. He who breaks our command of God is guilty of the whole, 10, 11. They should act as those who shall be judged by the law of liberty; and he shall have judgment without mercy, who shows no mercy, 12, 13. Faith without works of charity and mercy is dead; nor can it exist where there are no good works, 14—20. Abraham proved his faith by his works, 21—24. And so did Rahab, 25. As the body without the soul is dead; so is faith without good works, 26. [A. M. cir. 4065. A. D. cir. 61. An. Olymp. cir. CXC. 1. A. U. C. cir. 814.]

My brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*, with *respect* of persons.

2 For if there come unto your *assembly*, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here *in a good place*; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Harken, my beloved brethren, *Hath not God chosen the poor of this world rich in faith, and heirs of the*

a 1 Corinthians 9.5.—b Leviticus 19.15. Deuteronomy 1.17 & 16.19. Proverbs 24.22 & 28.21. Matthew 23.16. Verse 9. Jude 16.—c Gr. *synagoga*.—d Or, well, or, seemly.—e John 7.43. 1 Corinthians 1.26, 27.—f Luke 12.21. 1 Timothy 6.13. Rev. 2.9.—g Or, that.

NOTES.—Verse 1. *My brethren, have not* [The word *should* be read interrogatively, *My brethren, do ye not make profession of the faith or religion of our glorious Lord Jesus Christ, with acceptance of persons?* That is, preferring the rich to the poor, merely because of their riches, and not on account of any moral excellence, personal piety, or public usefulness. *His, faith*, is put here for religion: and *της δοξης, of glory*, should, according to some critics, be construed with it as the Syriac and Coptic have done. Some connect it with our Lord Jesus Christ—the religion of our glorious Lord Jesus Christ. Others translate thus, the *faith of the glory of our Lord Jesus*. There are many various readings in the MSS. and Versions on this verse; the meaning is clear enough, though the connexion be rather obscure.

2. *If there come unto your assembly* *Εἰς την συναγωγην, into the synagogue*. It appears from this, that the apostle is addressing *Jews*, who frequented their synagogues, and carried on their worship there, and judicial proceedings, as the Jews were accustomed to do. Our word *assembly* does not express the original: and we cannot suppose that these synagogues were, at this time, occupied with Christian worship: but that the Christian Jews continued to frequent them for the purpose of hearing the Law and the prophets read, as they had formerly done, previously to their conversion to the Christian faith. But St. James may refer here to proceedings in a court of justice.

With a gold ring, in goodly apparel. The ring on the finger, and the splendid garb, were proofs of the man's opulence; and his *ring*, and his *coat*, not his *worth*, moral good

kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seat?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, *Thou shalt love thy neighbour as thyself*, ye do well;

9 But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For if he said, *I do not commit adultery*, said also, *Do*

4 Exod. 20.6. 1 Sam. 2.3. Prov. 8.17. Matt. 5.3. Luke 6.20 & 12.32. 1 Cor. 2.9. a Tim. 4.8. Ch. 13. 1—11 Cor. 11.22—k Acts 13.50 & 17.6 & 18.15. Ch. 5.6.—l Lev. 19.15. Matt. 23.23. Rom. 13.8. Gal. 5.14 & 6.2.—m Ver. 1—n Deu. 27.26. Matt. 5.19. Gal. 3.10.—o Or, that law which said.—p Exod. 20.14, 15.

qualities, or the righteousness of his cause, procured him the respect of which St. James speaks.

There come in also a poor man [In ancient times petty courts of judicature were held in the synagogues, as *Vittinga* has sufficiently proved, *De 1et. Syn.* l. 3. p. 1. c. 11. and it is probable that the case here adduced was one of a judicial kind; where, of the two parties, one was rich, and the other poor; and the master, or ruler of the synagogue, or he who presided in this court, paid particular deference to the rich man, and neglected the poor man; though, as *plaintiff* and *defendant*, they were equal in the eye of justice: and should have been considered so by an impartial judge.

3. *Sit here under my footstool*] This evidently prejudging the cause, and giving the poor man to see that he was to expect no impartial administration of justice in his cause.

4. *Are ye not then partial*] *Οὐ δικαιοῦσθε. Do ye not make a distinction*, though the case has not been heard, and the law has not decided?

Judges of evil thoughts] *Καὶ τὰ διαλογισμῶν ποιεῖτε*] *Judges of evil reasonings*; that is, *judges who reason wickedly*. Who, in effect, say in your hearts, We will espouse the cause of the *rich*, because they can befriend us; we will neglect that of the poor, because they cannot help us, nor have they power to hurt us.

5. *Hath not God chosen the poor of this world*] This seems to refer to Matt. xi. 5. *And the poor have the Gospel preached to them.* These believed on the Lord Jesus and found His salvation, while the *rich* despised, neglected, and persecuted Him. These had that faith in Christ which put them in pre-

not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath

q Chapter 125—Job 21.6, &c. Prov 21.13. Matthew 6.15, & 18.35, & 23.41, 42.—
1 John 4.17, 18.

possession of the choicest spiritual blessings, and gave them a right to the kingdom of heaven. While, therefore, they were despised of men, they were highly prized of God.

6. Do not rich men oppress you.] The administration of justice was, at this time, in a miserable state of corruption among the Jews; but a Christian was one who was to expect no justice any where but from his God. The words *καταδυναστεύουσιν*, exceedingly oppress, and *ἐκδικαίω* *εἰς κρίτην*, drag you to courts of justice, show how grievously oppressed and maltreated the Christians were by their countrymen the Jews; who made law a pretext to afflict their bodies, and spoil them of their property.

7. Blaspheme that worthy name.] They took every occasion to asperse the Christian name and the Christian faith; and have been, from the beginning to the present day, famous for their blasphemies against Christ and His religion. It is evident that these were Jews, of whom St. James speaks; no Christians in these early times could have acted the part here mentioned.

8. The royal law.] *Νόμον βασιλικόν*. This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears St. James uses it. *Βασιλικός*, royal, is used to signify any thing that is of general concern; is suitable to all, and necessary for all, as brotherly love is. This commandment, *Thou shalt love thy neighbour as thyself*, is a royal law; not only because it is ordained of God, and proceeds from His kingly authority over men; but because it is so useful, suitable, and necessary, to the present state of man; and as it was given us particularly by Christ Himself, John xiii. 34, xv. 12, who is our King, as well as Prophet and Priest, it should ever put us in mind of His authority over us, and our subjection to Him. As the royal state is the most excellent for secular dignity, and civil utility, that exists among men; hence we give the epithet royal to whatever is excellent, noble, grand, or useful.

9. But if ye have respect to persons.] In judgment, or in any other way, ye commit sin against God, and against your brethren; and are convinced, *ἐλεγχόμενοι*, and are convicted by the law; by this royal law, *Thou shalt love thy neighbour as thyself*; as transgressors, having shown this sinful acceptance of persons, which has led you to refuse justice to the poor man, and uphold the rich in his oppressive conduct.

10. For whosoever shall keep the whole law, &c.] This is a rabbinical form of speech. In the Tract *Shabbath*, fol. 70, where they dispute concerning the thirty-nine works commanded by Moses, Rabbi Yochanan says, *But if a man do the whole, with the omission of one, he is guilty of the whole, and of every one*. In *Damidar rabba*, sect. 9 fol. 200, and in *Tanchum*, fol. 60, there is a copious example given, how an adulteress, by that one crime, breaks all the ten commandments; and by the same mode of proof, any one sin may be shown to be a breach of the whole decalogue. The truth is, any sin is against the Divine authority; and he who has committed one transgression, is guilty of death; and, by his one deliberate act, dissolves, as far as he can, the sacred connexion that subsists between all the Divine precepts, and the obligation under which he is, to obey; and thus casts off, in effect, his allegiance to God. For, if God should be obeyed in any one instance, he should be obeyed in all; as the authority and reason of obedience are the same in every case; he, therefore, who breaks one of these laws, is, in effect, if not in fact, guilty of the whole. But there is scarcely a more common form of speech among the rabbins than this; for they consider, that any one sin has the seeds of all others in it.—See a multitude of examples in Schoettgen.

11. For he that said.] That is, the authority that gave one commandment, gave also the rest; and he who breaks one, resists this authority; so that the breach of any one commandment may be justly considered a breach of the whole law. It was a maxim also among the Jewish doctors, that if a man kept any one commandment carefully, though he broke all the rest, he might assure himself of the favour of God; for while they taught that, "He who transgresses all the precepts of the law, has broken the yoke, dissolved the covenant, and exposed the law to contempt; and so has he done who has broken even one precept;" (*Mechilta*, fol. 5. *Yalcut Simco*, vol. 1, fol. 59,) they also taught, "That he who observed any principal command, was equal to him who kept the whole law;" (*Kiddushin*, fol. 39) and they give for example, "If a man abandon idolatry, it is the same as if he had fulfilled the whole law." *Ibid.* fol. 40. To correct this false doctrine, James lays down that in the 11th verse. Thus they did, and undid.

12. So speak ye, and so do.] Have respect to every commandment of God; for this, the law of liberty, the Gospel of Jesus Christ, particularly requires; and this is the law by which all mankind, who have had the opportunity of knowing it, shall be judged. But all along St. James particularly refers to the precept, *Thou shalt love thy neighbour as thyself*

showed no mercy; and * mercy * rejoiceth against judgment.

14 * What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 * If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye

t Or, glorified.—Matthew 7.26. Chapter 1.22.—v See Job 31.19, 40. Luke 3.11.—
w 1 John 3.18.

13. For he shall have judgment.) He who shows no mercy to man; or, in other words, he who does not exercise himself in works of charity and mercy to his needy fellow creatures, shall receive no mercy at the hand of God; for He hath said, *Blessed is the merciful, for they shall obtain mercy*. The unmerciful, therefore, are cursed; and they shall obtain no mercy.

Mercy rejoiceth against judgment.] These words are variously understood. 1. *Mercy*, the merciful man, the abstract for the concrete, exalts over judgment; that is, he is not afraid of it, having acted according to the law of liberty, *Thou shalt love thy neighbour as thyself*. 2. Ye shall be exalted by mercy above judgment. 3. For He, (God,) exalts mercy above judgment. 4. A merciful man rejoices rather in opportunities of showing mercy, than in acting according to strict justice. 5. In the great day, though justice might condemn every man, according to the rigour of the law; yet, God will cause mercy to triumph over justice in bringing those into His glory, who, for his sake, had fed the hungry, clothed the naked, ministered to the sick, and visited the prisoners.—See what our Lord says, Matt. xvi. 31—46.

In the Mass and Versions there is a considerable variety of readings on this verse; and some of the senses given above, are derived from those readings. The spirit of the saying may be found in another Scripture, *I will have mercy, and not sacrifice*; I prefer works of charity and mercy to every thing else, and especially to all acts of worship. The royal law, *Thou shalt love thy neighbour as thyself*, should particularly prevail among men; because of the miserable state to which all are reduced by sin, so that each particularly needs the help of his brother.

14. What doth it profit—though a man say he hath faith.) We now come to a part of this epistle which has appeared to some eminent men to contradict other portions of the Divine records. In short, it has been thought, that James teaches the doctrine of justification by the merit of good works; while Paul asserts this to be insufficient, and that man is justified by faith: Luther, supposing that James did actually teach the doctrine of justification by works, which his good sense showed him to be absolutely insufficient for salvation; was led to condemn the epistle in toto, as a production unauthenticated by the Holy Spirit; and, consequently, worthy of no regard; he, therefore, termed it, *epistola straminea*, a chaffy epistle, an epistle of straw, fit only to be burnt. Learned men have spent much time in striving to reconcile these two writers, and to show that St. Paul and St. James perfectly accord: one teaching the pure doctrine; the other guarding men against the abuse of it. Mr. Wesley sums up the whole in the following words, with his usual accuracy and precision:—"From ch. 1. 22, the apostle has been enforcing Christian practice. He now applies to those who neglect this, under the pretence of faith. St. Paul had taught that a man is justified by faith without the works of the law. This, some already began to wrest to their own destruction. Wherefore, St. James, purposely repeating, ver. 24, 23, 25, the same phrases, testimonies, and examples, which St. Paul had used, Rom. iv. 3. Heb. xi. 17, 18, refutes not the doctrine of St. Paul, but the error of those who abused it. There is, therefore, no contradiction between the apostles; they both delivered the truth of God, but in a different manner, as having to do with different kinds of men. This verse is a summary of what follows:—*What profiteth it*, is enlarged on, ver. 15—17. *Though a man say*, ver. 18, 19.—*Can that faith save him?* ver. 20. It is not though he have faith; but though he say I have faith. Here, therefore, true living faith is meant. But in other parts of the argument the apostle speaks of a dead imaginary faith. He does not, therefore, teach that true faith can, but that it cannot, subsist without works. Nor does he oppose faith to works, but that empty name of faith, to real faith, working by love. Can that faith which is without works save him? No more than it can profit his neighbour." *Explanatory Notes*.

That St. James quotes the same Scriptures, and uses the same phrases, testimonies, and examples, which St. Paul has done, is fully evident; but it does not follow that he wrote after St. Paul. It is possible that one had seen the epistle of the other; but if so, it is strange that neither of them should quote the other. That St. Paul might write to correct the abuses of St. James's doctrine, is as possible as that James wrote to prevent St. Paul's doctrine from being abused; for, there were Antinomians in the church in the time of St. James, as there were Pharisaic persons in it at the time of St. Paul. I am inclined to think, that James is the elder writer; and rather suppose that neither of them had ever seen the other's epistle. Allowing them both to be inspired, God could teach each what was necessary for the benefit of the church, without their having any knowledge of each other.—See the Preface to this epistle.

As the Jews, in general, were very strenuous in maintaining the necessity of good works, or righteousness, in order to justification; wholly neglecting the doctrine of faith: it is

warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being ^x alone.
18 Yea, a man may say, Thou hast faith, and I have works :
show me thy faith ^y without thy works, ^z and I will show thee
my faith by my works.

19 Thou believest that there is one God; thou doest well:
• the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead ?

21 Was not Abraham our father justified by works, ^b when he had offered Isaac his son upon the altar?

x Gr by itself.—y Some copies read, by thy works.—z Chap.3.13.—a Matt.9.29.
Mark 1.24. & 5.7. Luke 4.34. Acts 16.17 & 19.15.

not to be wondered at, that those who were converted, and saw the absolute necessity of *faith*, in order to their justification, should have gone into the contrary extreme.

Can faith save him?] That is, his profession of faith; for it is not said that he *has* faith; but that *he says*, I have faith. St. James probably refers to that faith which simply took in the being and unity of God.—See on ver. 19, 24, 25.

15. *If a brother or sister be naked!* That is, ill-clothed: for *γυμνός, naked*, has this meaning in several parts of the New Testament; signifying bad clothing, or the want of some particular article of dress.—See Matt. xxv. 36, 38, 43. 44. and John xxi. 7. It has the same *comparative* signification in most languages.

16. *Be ye warmed and filled*] Your saying so to them, while you give them nothing, will just profit them as much as your professed faith, without those works which are the genuine fruits of true faith, will profit you in the day when God comes to sit in judgment upon your soul.

17. *If it hath not works, is dead!* The faith that does not produce works of charity and mercy, is without the living principle which animates all true faith, that is, *love to God, and love to man*. They had faith, such as a man has who credits a well-circumstanced relation, because it has all the appearance of truth; but they had nothing of that faith that a sinner, convinced of his sinfulness, God's purity, and the strictness of the Divine laws, is obliged to exert in the Lord Jesus, in order to be saved from his sins.

18. *Show me thy faith without thy works*] Your pretending to have faith, while you have no works of charity or mercy, is utterly vain : for, as faith, which is a principle in the mind, cannot be discerned but by the *effects*, that is, *good works* ; he, who has no good works, has, presumptively, no faith.

I will show thee my faith by my works.] My works of charity and mercy will show, that I have faith; and that it is the living tree, whose root is love to God and man; and whose fruit is the good works here contended for.

19. *Thou believest that there is one God?* This is the faith in which these persons put their hope of pleasing God, and of obtaining eternal life. Believing in the *being and unity of God* distinguished them from all the nations of the world; and having been circumcised, and thus brought into the covenant, they thought themselves secure of salvation. The insufficiency of this, St. James immediately shows.

The devils also believe and tremble.] It is well to believe, there is one only true God; this truth universal nature proclaims. Even the devils believe it; but far from justifying or saving them, it leaves them in their damned state; and every act of it only increases their torment;—φρίσσωσι, they shudder with horror; they believe and tremble; are increasingly tormented; but they can neither love nor obey.

20. *But wilt thou know*] Art thou willing to be instructed in the nature of true saving faith? Then attend to the following examples.

21. *Was not Abraham our father*] Did not the conduct of Abraham, in offering up his son Isaac on the altar, sufficiently prove, that *he believed in God*, and that it was *his faith in Him*, that led him to this extraordinary act of obedience.

22. *Seeest thou how faith wrought?* Here is a proof that faith cannot exist without being active in works of righteousness. His faith in God would have been of no avail to him, had it not been manifested by works; for *by works, by his obedience to the commands of God, his faith was made perfect*; it dictated obedience; he obeyed; and thus faith, *πνευματική, had its consummation*.—Even true faith will soon die, if its possessor do not live in the spirit of *obedience*.

23. *The Scripture was fulfilled*] He believed God; this faith was never inactive; it was accounted to him for righteousness; and being justified by thus believing, his life of obedience showed that he had not received the grace of God in

22 ° Seest thou ^d how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, * Abraham believed God, and it was imputed unto him for righteousness : and he was called f the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also^g was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them out*: another way?

26 For, as the body without the ^b spirit is dead, so faith without works is dead also.

b Gen. 22.9, 12.—c Or, Thou sweet.—d Heb 11.17.—e Gen. 15.6. Rom. 4.3. Gal. 3.6.—f 2 Chron. 20.7. Isa 44.8.—g Josh. 2.1. Heb 11.31.—h Or, breath.

vain.—See the notes on Gen. xv. 6. Rom. iv. 3. Gal. iii. 6. where this subject is largely explained.

The Friend of God] The highest character ever given to man. As among friends, every thing is in common ; so God took Abraham into intimate communion with Himself, and poured out upon him the choicest of His blessings; for as God can never be in want, because he possesses all things : so Abraham, His friend, could never be destitute, because God was his friend.

As his first friend [the *hoar*] it is evident from this example, that Abraham's faith was not merely *believing* that *there is a God*; but a principle that led him to credit God's promises relative to the future Redeemer, and to implore God's mercy: this he received, and was justified by faith. His faith now began to work by love; and therefore, he was found ever obedient to the will of his Maker. He brought forth the fruits of righteousness; and his works *justified*, proved the genuineness of his faith, and he continued to enjoy the *Divine approbation*; which he could not have done, had he not been thus obedient: for the Spirit of God would have been grieved, and his principle of faith would have perished. Obedience to God is essentially requisite to maintain faith. Faith lives, under God, by works; and works have their being and excellence from faith. Neither can subsist without the other: and this is the point which St. James labours to prove, in order to convince the Antinomians of his time, that their faith was a delusion, and that the hopes built on it must needs perish.

25. *Rahab the harlot*. See the notes on Joshua, chap. ii. t. 2, &c. and Heb. xi. 31, &c. Rahab had the *approbation* due to genuine faith, which she actually possessed; and gave the fullest proof that she did so, by her conduct. As justification signifies not only the pardon of sin, but receiving the *Divine approbation*; James seems to use the word in this latter sense. God *approved* of them, because of their obedience to His will; and He *approves* of no man who is not obedient.

26. For, as the body without the spirit is dead] There can be no more a genuine faith without good works, than there can be a living human body without a soul.

We shall never find a series of disinterestedly goodly living without true faith. And we shall never find true faith without such a life. We may see works of apparent benevolence without faith: their principle is *ostentation*; and as long as they can have the reward (human applause) which they seek, they may be continued. And yet the experience of all mankind shows, how *short-lived* such works are: they want both *principle* and *spring*; they endure for a time, but soon wither away. Where true faith is, there is God; his *Spirit gives life*, and his *love affords motives* to righteous actions. The *use* of any Divine principle leads to its *increase*. The more a man exercises faith in Christ, the more he is enabled to believe; the more he believes, the more he receives; and the more he receives, the more able he is to work for God. Obedience is his delight, because love to God and man is the element in which his soul lives. Reader, thou professest to believe—show thy faith, both to God and man, by a life conformed to the *royal law*, which ever gives *liberty* and confers *dignity*.

Some, persons, known to St. James, must have taught, that men are justified by merely believing in the one true God; or, he would not have taken such pains to confute it. Crediting the unity of the Godhead, and the doctrine of a future state, was that faith through which both the Jews in St. James's time, and the Mohammedans of the present day, expect justification. St. James, in denying this faith to be of avail, if unaccompanied with good works, has said nothing more than what St. Paul has said in other words, *Romans, chapter viii.* "For without works, the faith is dead, as that which cannot save the souls, but the doers of the law, will be justified; and that a knowledge of God's will, without the performance of it, serves only to increase our condemnation."—*Michaelis.*

CHAPTER III.

^a *They are exhorted not to be many masters, 1. And to bridle the tongue, which is often an instrument of much evil, 2—12. The character and fruits of true and false wisdom, 13—18.* [A. M. cir. 5065. A. D. cir. 61. An. Olymp. cir. CCX. 1. A. U. C. cir. 844.]

MY brethren, ^a be not many masters, ^b knowing that we shall receive the greater ^c condemnation.

2 For d in many things we offend all. ^e If any man offend not

NOTES.—Verse 1. *Be not many masters*] Do not affect the teacher's office; for many wish to be teachers who have more

in word, & the same is a perfect man, and able also to bridle the whole body.

3 Behold, ² we put bits in the horses' mouths, that they

need to learn. There were many teachers, or *robbins*, among the Jews, each affecting to have the truth, and to draw disci-

may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and doth boasteth great

Pro. 12. 18. & 15. 2. — 1. Psal. 12. 3. & 73. 8, 9. — k Or, wood. — l Prov. 16. 27.

ples after him. We find a caution against such persons, and of the same nature with that of St. James, in *Pirkey Aboth*, c. 1. 10. *Love labour, and hate the rabbins' office.*

This caution is still necessary: there are multitudes whom God has never called, and never can call, because He has never qualified them for the work, who earnestly wish to get into the priest's office. And of this kind, in opposition to St. James, we have many masters: persons who undertake to show us the way of salvation; who know nothing of that way, and are unsaved themselves. These are found among all descriptions of Christians, and have been the means of bringing the ministerial office into contempt. Their case is awful; they shall receive greater condemnation than common sinners: they have not only sinned in thrusting themselves into that office, to which God has never called them; but, through their insufficiency, the flocks, over whom they have assumed the mastery, perish for lack of knowledge; and their blood will God require at the watchman's hand. A man may have this mastery according to the *line of the land*; and yet not have it according to the *Gospel*—another may affect to have it according to the *Gospel*, because he dissents from the religion of the state; and not have it according to Christ. Blockheads are common; and knaves and hypocrites may be found every where.

2. In many things we offend all. *Πραίνεσθαι πάντας, we all stumble, or trip.* Dr. Barrow very properly observes, "As the general course of life is called a *way*, and particular actions steps; so going on in a regular course of right action is *walking uprightly*; and acting amiss, *tripping or stumbling*." There are very few who walk so closely with God, and inflexibly with men, as never to stumble; and, although it is the privilege of every follower of God to be sincere and without offence to the day of Christ; yet few of them are so. Were this unavoidable, it would be useless to make it a subject of regret; but as every man may receive grace from his God, to enable him to walk in every respect uprightly, it is to be deplored that so few live up to their privileges. Some have produced these words as a proof that "no man can live without sinning against God; for James himself, a holy apostle, speaking of himself, all the apostles, and the whole church of Christ, says, in many things we offend all." This is a very bad and dangerous doctrine; and, pushed to its consequences, would greatly affect the credibility of the whole Gospel system. Besides, were the doctrine as true as it is dangerous and false, it is foolish to ground it upon such a text; because St. James, after the common mode of all teachers, includes himself in his addresses to his hearers. And were we to suppose, that where he appears, by the use of the *plural pronoun*, to include himself, he means to be thus understood; we must then grant that himself was one of those many teachers who were to receive a great condemnation, ver. 3.—that he was a horse-breaker, because he says, "I put bits in the horses' mouths, that they may obey us," ver. 4.—that his tongue was a world of iniquity, and set on fire of hell, for he says, "so is the tongue among our members," ver. 6.—that he cursed men: "wherewith curse ye men," ver. 9. No man possessing common sense could imagine that James, or any man of even tolerable morals, could be guilty of those things. But some of those were to whom he wrote; and, to soften his reproofs, and to cause them to enter the more deeply into their hearts; he appears to include himself in his own censure. And yet not one of his readers would understand him as being a brother delinquent.

Offend not in word, the same is a perfect man. To understand this properly, we must refer to the caution St. James gives in the preceding verse: *Be not many masters, or teachers.* Do not affect that for which you are not qualified; because, in your teaching, not knowing the heavenly doctrine, ye may sin against the *audacity of faith*. But, says he, if any man offend not, *οὐ πταίει, trip not, εν λογῳ, in doctrine*, teaching the truth, the whole truth, and nothing but the truth; the same is *ῥελέσιος ἀνὴρ, a man fully instructed in Divine things*. How often the *εὖν* *λογος*, which we render *word*, is used to express doctrine, and the doctrine of the Gospel, we have seen in many parts of the preceding comment. And how often the word *ῥελέσιος*, which we translate *perfect*, is used to signify an adult Christian, one thoroughly instructed in the doctrines of the Gospel, may be seen in various parts of St. Paul's writings. See, among others, 1 Cor. ii. 6. xiv. 20. Eph. iv. 13. Phil. iii. 15. Coloss. iv. 12. Heb. v. 14. The man, therefore, who advanced no false doctrine, and gave no imperfect view of any of the great truths of Christianity, that man perfect himself thereby to be thoroughly instructed in Divine things; to be no novice, and, consequently, among the many teachers, to be a perfect master, and worthy of the sacred vocation.

Able also to bridle the whole body. Grotius, by *body*, believed that the church of Christ was intended; and thus, the view we have taken of the preceding clause, renders very probable. But some think the passions and appetites are intended; yet these persons understand not offending in word.

things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

m Matt. 15. 11, 13, 20. Mark 7. 15, 23. — n Gr. wheel.

as referring simply to well-guarded speech. Now, how a man's cautiousness in what he says, can be a proof that he has every passion and appetite under control, I cannot see. Indeed, I have seen so many examples of a contrary kind, that I can have no doubt of the impropriety of this exposition. But it is objected, that *ἡ γλῶσση ὡς πῦρ* signifies to check, turn, or rule with a bridle; and is never applied to the government of the church of Christ. Probably not; but St. James is a very peculiar writer; his phraseology, metaphors, and diction, in general, are different from all the rest of the New Testament writers, so as to have scarcely any thing in common with them, but only that he writes in Greek. The sixth verse is supposed to be a proof against the opinion of Grotius; but I conceive that verse to belong to a different subject, which commences ver. 3.

3. Behold, we put bits in the horses' mouths. In order to show the necessity of regulating the tongue, to which St. James was led by his exhortation to them who wished to trust themselves into the teacher's office, supposing, because they had the gift of a ready flow of speech, that therefore they might convince teachers of Divine things; he proceeds to show that the tongue must be bridled as the horse, and governed as the ships; because, though it is small, it is capable of ruling the whole man, and of irritating and offending others.

5. Boasteth great things. That is, can do great things, whether of a good or evil kind. He seems to refer here to the powerful and all-commanding eloquence of the Greek orators; they could carry the great mob whithersoever they wished; calm them to peaceableness and submission, or excite them to furious sedition.

Behold, how great a matter. See what a flame of discord and insubordination one man, merely by his persuasive tongue, may kindle among the common people.

6. The tongue is a fire. It is often the instrument of producing the most desperate contentions and insurrections.

A world of iniquity. This is an unusual form of speech; but the meaning is plain enough: world, signifies *hear a mass, a great collection, an abundance*. We use the term in the same sense, a world of troubles, a world of toil, a world of anxiety, for great troubles, oppressive toil, most distressing anxiety. And one of our lexicographers calls his work *A world of words*; i. e. a vast collection of words: so we also say, a deluge of wickedness, a sea of troubles; and the Latins, *oceanus malorum*, an ocean of evils. I do not recollect an example of this use of the word among the Greek writers; but in this sense it appears to be used by the Septuagint, Prov. xvii. 6. *Τὸν πῦρον ὅλος ὁ καρπὸς τοῦ ἡμετέρου, τὸν δὲ ἀπίστον ὁδὸς ὀδῶλος*; which may be translated, "The faithful has a world of riches, but the unfaithful not a penny." This clause has nothing answering to it in the *Hebrew* text. Some think that the word is thus used in *5. And brought the flood, καὶ ἔκλυεν ἀέθρον, on the multitude of the ungodly*. Mr. Houbert translates the clause thus: the tongue is the *turnstile of injustice*. We have seen that *καρπὸς* signifies adorned, elegant, beautiful, &c. but I can scarcely think that this is its sense in this place. The *Syriac* gives a curious turn to the expression; And the tongue is a fire; and the world of iniquity is like a wood. Above, the same version has, *A little fire burns great woods*. So the world of iniquity is represented as inflamed by the wicked tongues of men; the world being fuel, and the tongue a fire.

So is the tongue among our members. I think St. James refers here to those well-known speeches of the rabbins: *Yayikra Rabba*, sect. 16. fol. 159. "Rabbi Eleazar said, Man has one hundred and forty-eight members; some confined, others free. The tongue is placed between the jaws; and from under it proceeds a fountain of water, (the great sublingual salivary gland,) and it is folded with various foldings. Come and see what a flame the tongue kindles! Were it one of the unconfined members, what would it not do?" The same sentiment, with a little variation, may be found in *Midrash, Yalcut Simeoni*, par. 2. fol. 107. And in *Erachin*, fol. xv. 2. on Psal. cxx. 3. *What shall be given unto thee? Or, What shall he done unto thee, thou false tongue!* The Holy Blessed God said to the tongue: All the rest of the members of the body are erect, but thou liest down; all the rest are external, but thou art internal. Nor is this enough: I have built two walls about thee: the one bone, the other flesh: What shall be given unto thee? and what shall be done unto thee, O thou false tongue?"

Setteth on fire the course of nature. *Φλογίζοντα τὸν τροχὸν τῆς ζωῆς, excites, and setteth on fire the wheel of life*.—I question much whether this verse be in general well understood; there are three different interpretations of it.—1. St. James does not intend to express the whole circle of human affairs, so much affected by the tongue of man; but rather the *penal wheel* of the Greeks, and not unknown to the Jews, on which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes: under which wheels fire was often placed to add to their torments. In the book *De Macrabazis*,

7 For every * kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of * mankind;

8 But the tongue can no man tame; it is an unruly evil, * full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, * which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Gr. nature.—p Gr. nature of man.—q Psal. 110.3.—r Gen. 1.26 & 5.1 & 9.6.

tributed to Josephus, and found in *Haverkamp's* edition, Vol. II. p. 497—520, where we have the account of the martyrdom of seven Hebrew brothers, in chap. 9.; speaking of the death of the eldest, it is said, *Ανεβαλον αυτον επι τον τροχον*—*περι αν κατατεινομενος*—"They cast him on the wheel, over which they extended him; *πυρ υπερισταν και διρηθησαν τον τροχον προσετικαταεινους*; they put coals under it, and strongly agitated the wheel." And of the martyrdom of the sixth brother, it is said, cap. 11. *Παρρηγον επι τον τροχον, εβ' αν κατατεινομενος εκμελους και εκσφονδαζομενος υπεκαειτο, και οβελισσας δε οξεις πυρωσαντες, τοις νοτοις προσεφορον, και τα πλευρα διασπειραντες αυτον, και τα σπλαγχνα διεκαυον*; "they brought him to the wheel, on which having distended his limbs, and broken his joints, they scorched him with the fire placed underneath; and, with sharp spits heated in the fire, they pierced his sides, and burned his bowels."

The fire and the wheel are mentioned by *Achilles Tatius*, lib. 7. p. 449. "Havung stripped me of my garments, I was carried aloft, *τον μεν μυσταγας κομζοντων τον δε πυρ και τροχον*, some bringing scourges, others the fire, and the wheel." Now, as *yeveus* often signifies life, then the wheel of life will signify the miseries and torments of life. To set on fire the wheel of life, is to increase a man's torments; and to be set on fire from hell, implies having these miseries rendered more active by diabolic agency; or, in other words, bad men, instigated by the devil, through their lies and calumnies, make life burdensome to the objects of their malicious tongues. The wheel and the fire, so pointedly mentioned by St. James, makes it probable that this sort of punishment might have suggested the idea to him. See more in *Kypke*.

2. But it is not possible that, by the wheel of life, St. James may have the circulation of the blood in view. Angry or irritating language has an astonishing influence on the circulation of the blood: the heart beats high and frequent; the blood is hurried through the arteries to the veins, through the veins to the heart, and through the heart to the arteries again, and so on; an extraordinary degree of heat is at the same time engendered; the eyes become more prominent in their sockets, the capillary vessels suffused with blood, the face flushed; and, in short, the whole wheel of nature is set on fire of hell. No description can be more natural than this; but it may be objected that this intimates that the circulation of the blood was known to St. James;—now supposing it does, is the thing impossible? It is allowed by some of the most judicious medical writers, that Solomon refers to this in his celebrated *portraiture of old age*, Eccles. xii. particularly in ver. 6. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Here is the very wheel of life from which St. James might have borrowed the idea; and the different terms evidently refer to the circulation of the blood, which might be as well known to St. James as the doctrine of the *parallax of the sun*.—See on chap. i. 17.

3. It is true, however, that the rabbins use the term גלגל *galgal toledoth*, "the wheel of generations," to mark the successive generations of men: and it is possible that St. James might refer to this; as if he had said, "the tongue has been the instrument of confusion and misery through all the ages of the world." But the other interpretations are more likely.

7. Every kind of beasts] That is, every species of wild beasts, *πασα φωνη θηριων, is tamed*; i. e. brought under man's power and dominion. Beasts, birds, serpents, and some kinds of fishes, have been tamed so as to be domesticated; but every kind, particularly *των εναντων, of sea monsters*, has not been thus tamed; but all have been subjected to the power of man; both the shark and whale become an easy prey to the skill and influence of the human being.

8. But the tongue can no man tame] No cunning, persuasion, or influence, has ever been able to silence it. Nothing but the grace of God, *excision*, or death, can bring it under subjection.

It is an unruly evil] *Ακατασχετον κακον, an evil that cannot be restrained*; it cannot be brought under any kind of government; it breaks all bounds.

Full of deadly poison] He refers here to the tongues of serpents, supposed to be the means of conveying their poison into wounds made by their teeth. Throughout the whole of this poetic and highly declamatory description, St. James must have the tongue of the slanderer, calumniator, backbiter, whisperer, and talebearer, particularly in view. Vipers, basilisks, and rattlesnakes, are not more dangerous to life than these are to the peace and reputation of men.

9. Therewith bless we God] The tongue is capable of rehearsing the praises, and setting forth the glories of the eternal King: what a pity that it should ever be employed in a

11 Doth a fountain send forth at the same * place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 * Who is a wise man and endued with knowledge among you? let him show out of a good conversation * his works * with meekness of wisdom.

14 But if ye have * bitter envying and strife in your hearts, * glory not, and lie not against the truth.

s Cr. hole.—t Gal. 6.1.—u Ch. 2.13.—v Ch. 1.21.—w Rom. 13.13.—x Rom. 2.17, 23.

contrary work! It can proclaim and vindicate the truth of God, and publish the Gospel of peace and good will among men: what a pity that it should ever be employed in falsehoods, calumny, or in the cause of infidelity!

And therewith curse we men] In the true Satanic spirit, many pray to God the Father to destroy those who are objects of their displeasure! These are the common swearers, whose mouths are generally full of direful imprecations against those with whom they are offended.

The consideration that man is made after the image of God, should restrain the tongue of the swearer: but there are many who, while they pretend to sing the high praises of God, are ready to wish the direst imprecations on those who either offend them, or with whom they choose to be offended.

10. Out of the same mouth and life are in the power of the tongue; and on this, for an illustration of St. James's words, hear *Vayikra Rabba*, sect. 33. "Rabbi Simeon, the son of Gamaliel, said to his servant Tobias, Go and bring me some good food from the market: the servant went, and he bought tongues. At another time, he said to the same servant, Go and buy me some bad food: the servant went and bought tongues. The master said, What is the reason that when I ordered thee to buy me good and bad food, thou didst bring tongues? The servant answered, From the tongue both good and evil come to man: if it be good, there is nothing better; if bad, there is nothing worse."

A saying very like that of St. James is found in *Rabbi Tanchum*, fol. 10. 4.—"The month desires to study in the law, and to speak good words; to praise God, to glorify Him, and to celebrate Him with hymns: but it can also slander, blaspheme, reproach, and swear falsely."—See *Sijetten*.

To find a man who officiates in sacred things to be a common swearer, a slanderer, &c. is truly monstrous: but there have been many cases of this kind; and I have known several. Let me say to all such, *My brethren, these things ought not so to be*.

11. Doth a fountain send forth—sweet water and bitter] In many things nature is a sure guide to man; but no such inconsistency is found in the natural world as this blessing and cursing in man. No fountain, at the same opening, sends forth sweet water and bitter: no fig-tree can bear olive berries; no vine can bear figs; nor can the sea produce salt water and fresh from the same place. These are all contradictions, and indeed impossibilities, in nature.—And it is deplorable man alone that can act the monstrous part already referred to.

12. Can no fountain both yield salt water and fresh.] For the reading of the common text, which is *ουτος εκεινα πηγη αλκυον και χλυον παρουν ωδωρ, so no fountain can produce salt water and sweet*, there are various other readings in the MSS. and Versions. The word *ουτος*, so, which makes this a continuation of the comparison in ver. 11. is wanting in ABC. one other, with the *Armenian* and ancient *Syriac*; the latter *Syriac* has it in the margin, with an asterisk. ABC. five others, with the *Coptic*, *Vulgate*, one copy of the *Itala*, and *Cyriil*, have *ουτε αλκυον χλυον παρουν ωδωρ, neither can salt water produce sweet*. In the *Syriac* and the *Arabic* of *Erpen* it is, *So likewise, sweet water cannot become bitter; and bitter water cannot become sweet*. The true reading appears to be, *Neither can salt water produce sweet, or neither can the sea produce fresh water*; and this is a new comparison, and not an inference from that in ver. 11. This reading *Griesbach* has admitted into the text; and of it professor *White*, in his *Criseos*, says, *Leccio indubie genuina*, "a reading undoubtedly genuine." There are, therefore, four distinct comparisons here.—1. A fountain cannot produce sweet water and bitter. 2. A fig-tree cannot produce olive berries. 3. A vine cannot produce figs. 4. Salt water cannot be made sweet. That is, according to the ordinary operations of nature, these things are impossible. Chemical analysis is out of the question.

13. Who is a wise man] One truly religious; who, although he can neither bridle nor tame other men's tongues, can restrain his own.

And endued with knowledge] *Και επιστημων, and qualified to teach others*.

Let him show] Let him, by a holy life and chaste conversation, show, through meekness and gentleness, joined to his Divine information, that he is a Christian indeed; his works and his spirit proving that God is in him of a truth; and that, from the fulness of a holy heart, his feet walk, his hands work, and his tongue speaks. We may learn from this, that genuine wisdom is ever accompanied with meekness and gentleness. Those proud, overbearing, and disdainful men, who pass for great scholars and eminent critics, may have learning; but they have not wisdom. Their learning implies

15 ⁷ This wisdom descendeth not from above, but *is* earthly, ⁸ sensual, devilish.

16 For ⁹ where envying and strife *is*, there *is* confusion and every evil work.

17 But ¹⁰ the wisdom that is from above, is first pure, then ¹¹ Ch. 1. 17. Phil. 3. 19.—a Or, natural, Jude 19.—a 1 Cor. 3. 3. Gal. 5. 22.—b Or, tumult, or, inquietude.—c 1 Cor. 12. 6, 7.

their correct knowledge of the structure of language, and of composition in general; but wisdom they have none; nor any self-government. They are like the blind man who carried a lantern in day-light to keep others from jostling him in the street. That learning is not only little worth, but despicable, that does not teach a man to govern his own spirit; and to be humble in his conduct towards others.

14. If ye have bitter envying and strife If ye be under the influence of an unkind, fierce, and contemptuous spirit, even while attempting, or pretending, to defend, true religion; do not boast either of your exertions or success in silencing an adversary: ye have no religion, and no true wisdom; and, to profess either, is to lie against the truth. Let all writers on what is called polemical fighting, warring divinity, lay this to heart. The pious Mr. Herbert gives excellent advice on this subject:—

Be calm in arguing, for fierceness makes

Error a fault, and truth discourtesy;

Why should I feel another man's mistakes

More than his sickness or his poverty?

In love I should; but anger is not love;

Nor wisdom neither; therefore, gently move.

15. This wisdom descendeth not from above God is not the Author of it, because it is bitter, not meek—See at the end of this chapter.

Is earthly Having this life only in view.

Sensual Ψυχικὴ, animal; having for its object the gratification of the passions and animal propensities.

Devilish Δαιμονιώδης, demoniacal, inspired by demons, and maintained in the soul by their indwelling influence.

16. For where envying and strife is Ζηλὸς καὶ ἐριθία, zeal, very inflammatory passion and contention; alterations about different points of the law, of no use for edification: such as those mentioned Tit. iii. 9. The Jews were the most intolerant of all mankind: it was a maxim with them to kill those who would not conform to their law; and their salvation they believed to be impossible. This has been the spirit of popery, and of the Romish church at large: in vain do they attempt to deny it; they have written it in characters of blood and fire, even in this country, (England,) when they were possessed of political power. With them it is still an established maxim, that, out of their church there is no redemption; and die and fight have been, in that church, legal means of conversion or extinction. In the stout popish reign of Mary, in this country, besides multitudes who suffered by fire, imprisonment, confiscation, &c. two hundred and seventy-seven were burnt alive, among whom were one archbishop, four bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, fifty-five women, and four children! O earth, thou hast not drunk their blood; but their ashes have been strewed on the face of the field.

17. The wisdom that is from above The pure religion of the Lord Jesus, bought by His blood, and infused by His Spirit.—See the rabbinical meaning of this phrase at the end of this chapter.

Is first pure Ἄγνη, chaste, holy, and clean.

Peaceable Εἰρηνική, living in peace with others, and promoting peace among men.

Gentle Εὔτακτος, meek, modest, of an equal mind, taking every thing in good part, and putting the best construction upon all the actions of others.

Easy is he entreated Εὐπειθής, not stubborn nor obstinate;

peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

a Or, without wrangling.—e Rom. 12. 9. 1 Pet. 1. 22. & 2. 1. 1 John 3. 15.—f Prov. 11. 15. Heb. 10. 12. Mat. 5. 9. Phil. 1. 11. Heb. 12. 11.

of a yielding disposition in all indifferent things; obsequious, docile:—

Full of mercy Ready to pass by a transgression, and to grant forgiveness to those who offend; and performing every possible act of kindness.

Good fruits Each temper and disposition producing fruits suited to, and descriptive of, its nature.

Without partiality Ἀδύσπῳτος, without making a difference, rendering to every man his due; and being never swayed by self-interest, worldly honour, or the fear of man; knowing no man after the flesh.—One of the *Italians* has it irreprehensible.

Without hypocrisy Ἀνευψεύστως, without dissimulation; without pretending to be what it is not; acting always in its own character; never working under a mask. Seeking nothing but God's glory; and using no other means to attain it than those of His own prescribing.

18. And the fruit of righteousness is sown The whole is the principle of righteousness in the soul; and all the above virtues are the fruits of that righteousness.

Is sown in peace When the peace of God rules the heart, all these virtues and graces grow and flourish abundantly.

Of them that make peace The peace-makers are continually recommending this wisdom to others; and their own conduct is represented as a sowing of heavenly seed, which brings forth Divine fruit. Perhaps sowing in peace signifies sowing prosperously, being very successful. This is not only the proper disposition for every teacher of the Gospel, but for every professed follower of the Lord Jesus.

Some render this verse, which is confessedly obscure, thus. —And the peaceable fruits of righteousness are sown for the practisers of peace. He who labours to live peaceably, shall have peace for his reward.

1. Almost the whole of the preceding chapter is founded on maxims highly accredited in the rabbinical writings; and, without a reference to those writings, it would have been impossible, in some cases, to have understood St. James's meaning. There is one phrase, the rabbinical meaning and use of which I have reserved for this place: viz. The wisdom that is from above. This is greatly celebrated among them by the terms חכמה עליונה *chochmah aliona* the supernal wisdom. This they seem to understand to be a peculiar inspiration of the Almighty; or a teaching communicated immediately by the angels of God. In *Sohar*, Yalcut Rubeni, fol. 19. *Rabbi Chigai* said. The wisdom from above was in Adam more than in the supreme angels; and he knew all things.

In *Sohar Chodash*, fol. 35. it is said, concerning *Enoch*, "That the angels were sent from heaven, and taught him the wisdom that is from above." *Ibid.* fol. 42. 4. "Salvation came, and he was perfect in all things, and strongly set forth the praises of the wisdom that is from above."—See more in *Schoettgen*. St. James gives us the properties of this wisdom, which are not to be found in such detail in any of the rabbinical writers. It is another word for the life of God in the soul of man, or true religion: it is the teaching of God in the human heart; and he who has this, is not a child of God: for it is written, All thy children shall be taught of the Lord.

2. To enjoy the peace of God in the conscience, and to live to promote peace among men, is to answer the end of our creation; and to enjoy as much happiness ourselves, as the present state of things can afford. They who are in continual broils, live a wretched life; and they who love the life of the salamander, must share no small portion of the demoniacal nature. In domestic society such persons are an evil disease: therefore a canker in the church; and a pest in the state.

CHAPTER IV.

The origin of wars and contentions, and the wretched lot of those who are engaged in them, 1, 2. Why so little heavenly good is obtained, 3. The friendship of the world is enmity with God, 4, 5. God resists the proud, 6. Men should submit to God, and pray, 7, 8. Should humble themselves, 9, 10. And not speak evil of each other, 11, 12. The impurity of those who do not submit the will of God, and depend not on His providence, 13—15. The sin of him who knows the will of God, and does not do it, 16, 17. [A. M. cir. 4955. A. D. cir. 61. A. Olymp. cir. CCX. I. A. U. C. cir. 814.]

FROM whence come wars and fighting among you? come they not hence, even of your lusts? that war in your members?

a Or, brawlings.—b Or, pleasures. See Ver. 3.

NOTES.—Verse 1. From whence come wars and fighting? About the time in which St. James wrote, whether we follow the early or the latter date of this epistle, we find, according to the accounts given by Josephus, *Bell. Jud.* lib. ii. c. 17, &c. that the Jews, under pretence of defending their religion, and procuring that liberty, to which they believed themselves entitled, made various insurrections in Judæa against the Romans: which occasioned much bloodshed and misery to their nation. The factions also, into which the Jews were split, had violent contentions among themselves, in which they massacred and plundered each other. In the provinces, likewise, the Jews became very turbulent; particularly in Alex-

andria, and different other parts of Egypt, of Syria, and other places, where they made war against the heathens, killing many, and being massacred in their turn. They were led to these outrages by the opinion, that they were bound by their law to extirpate idolatry, and to kill all those who would not become proselytes to Judaism. These are probably the wars and fighting to which St. James alludes; and which they undertook rather from a principle of correctness than from any sincere desire to convert the heathen.—See Macknight.

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and fight, and yet have not, because ye ask not.

c Rom. 7. 23. Gal. 5. 17. 1 Pet. 2. 11.—d Or, envy.

andria, and different other parts of Egypt, of Syria, and other places, where they made war against the heathens, killing many, and being massacred in their turn. They were led to these outrages by the opinion, that they were bound by their law to extirpate idolatry, and to kill all those who would not become proselytes to Judaism. These are probably the wars and fighting to which St. James alludes; and which they undertook rather from a principle of correctness than from any sincere desire to convert the heathen.—See Macknight.

Come they not hence—of your lusts? This was the principle from which these Jewish contentions and predatory wars proceeded; and the principle from which all the wars that

3 ^e Ye ask, and receive not, ^f because ye ask amiss, that ye may consume ^g it upon your ^h lusts.

4 ^b Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? ^k Whosoever, therefore, will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, ^l The spirit that dwelleth in us lusteth ^m to envy.

6 But he giveth more grace. Wherefore he saith, ⁿ God resisteth the proud, but giveth grace unto the humble.

^e Job 22, 9, & 35, 12. ^f Ps. 18, 41. ^g Prov. 1, 38. ^h Isa. 1, 15. ⁱ Jer. 11, 11. ^j Mic. 3, 4. ^k Zech. 7, 13. ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x

11 * Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, * who is able to save and to destroy: who art thou that judgest another?

13 * Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

† Ephesians 4.31. 1 Peter 2.1.—see Matthew 7.1. Luke 6.32. Romans 2.1. 1 Cor. 4.5.—see Matthew 10.28.—y Romans 14.4, 13.—see Prov. 27.1. Luke 12.18, &c.—see Or. For. ix.

ed this epistle, had lived a very *irregular and dissolute life*. He had already spoken of their *lusts and pleasures*, and he had called them *adulterers and adulteresses*; and perhaps they were so in the grossest sense of the words. He speaks here of their *laughter*, and their *joy*—and all the terms, taken together, show that a *dissolute life* is intended. What a strange view must he have of the nature of primitive Christianity, who can suppose that these words can possibly have been addressed to people professing the Gospel of Jesus Christ, who were few in number, without wealth or consequence; and were persecuted and oppressed both by their brethren the Jews, and by the Romans!

10. *Humble yourselves in the sight of the Lord*. In verse 7. they were exhorted to *submit* to God; here they are exhorted to *humble themselves* in his sight. Submission to God's authority will precede *humiliation* of soul; and genuine repentance is performed as in the sight of God; for, when a sinner is truly awakened to a sense of his guilt and danger, he seems to see, whithersoever he turns, the face of a justly incensed God turned against him.

He shall lift you up. Mourners and penitents lay on the ground, and rolled themselves in the dust. When comforted and pardoned, they arose from the earth, shook themselves from the dust, and clothed themselves in their better garments. God promises to raise these from the dust, when sufficiently humbled.

11. *Speak not evil one of another*. Perhaps this exhortation refers to evil speaking, slander, and backbiting in general; the writer having no particular persons in view. It may, however, refer to the contentions among the zealous, and different factions then prevailing among this wretched people; or to their calumnies against those of their brethren who had embraced the Christian faith.

He that speaketh evil of his brother. It was an avowed and very general maxim among the rabbins, that "no one could speak evil of his brother without denying God and becoming an atheist." They consider detraction as the devil's crime originally; he calumniated God Almighty in the words, "He doth know that in the day in which ye eat of it, your eyes shall be opened, and ye shall be like God, knowing good and evil;" and, therefore, insinuated that it was through *every* God had prohibited the tree of knowledge.

Speaketh evil of the law. The law condemns all evil speaking and detraction. He who is guilty of these, and allows himself in these vices, in effect judges, and condemns the law; i. e. he considers it unworthy to be kept; and that it is no sin to break it.

Thou art not a doer of the law, but a judge. Thou rejectest the law of God, and settest up thy own mischievous conduct as a rule of life; or, by allowing this evil speaking and detraction, dost intimate that the law that condemns them is improper, imperfect, or unjust.

12. There is one lawgiver. Kai xristos, and judge, is added here by A.B., about thirty others; with both the Syrian, Eripius's Arabic, the Coptic, Armenian, Ethiopic, Slavonic, Vulgate, two copies of the Itala, Cyril of Antioch, Euthalius, Theophylact and Cassiodorus. On this evidence Griesbach has received it into the text.

The man who breaks the law, and teaches others so to do, thus in effect sets himself up as a lawgiver and judge. But there is only one such Lawgiver and Judge—God Almighty—who is able to save all those who obey Him; and able to destroy all those who transgress under feet His testimonies.

Who art thou that judgest another? Who art thou who dares to usurp the office and prerogative of the Supreme Judge? But what is that law of which St. James speaks? and who is this Lawgiver and Judge? Most critics think that the law mentioned here is the same as that which he elsewhere calls the royal law, and the law of liberty; thereby meaning the Gospel; and that Christ is the Person who is called the Lawgiver and Judge. This, however, is not clear to me: I believe James means the Jewish law; and by the Lawgiver and Judge, God Almighty, as acknowledged by the Jewish people. I find, or think I find, from the closest examination of this epistle, but few references to Jesus Christ, or His Gospel. His Jewish creed, forms, and maxims, this writer keeps constantly in view; and it is proper he should, considering the persons to whom he wrote. Some of them were, doubtless, Christians—some of them certainly no Christians—and some of them are those most frequently addressed.

13. Go to now. Aye vuv, Come now, the same in meaning as the Hebrew, הָבָה habah, Gen. xi. 3, 4, 7. Come, and hear what I have to say, ye that say, &c.

To-day, or to-morrow we will go. This presumption on a

14 Whereas ye know not what shall be on the morrow. For what is your life? * It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For * that ye ought to say, * If the Lord will we shall live, and do this, or that.

16 But now ye rejoice in your boastings: * all such rejoicing is evil.

17 Therefore * to him that knoweth to do good, and doeth it not, to him it is sin.

† 1 J. 2.7. 2. 19. 10. 1. chap. 1. 10. 1. Pet. 1. 21. 1 John 2. 17.—see Acts 15. 21. 1 Cor. 4. 13 & 15. 7. Heb. 6. 3.—4. 1 Cor. 5. 6.—see Luke 12. 47. John 9. 41. & 15. 23. Rom. 1. 30, 21. & 2. 17, 1, 3.

precious life is here well reprov'd; and the ancient Jewish rabbins have some things on the subject, which probably St. James had in view. In *Debarim Rabbai*, sect. 9. fol. 261. 1. we have the following little story:—"Our rabbins tell us a story, which happened in the days of Rabbi Simeon, the son of Chelphatha. He was present at the circumcision of a child, and staid with his father to the entertainment. The father brought out wine for his guests, that was seven years old, saying, *With this wine will I continue for a long time to celebrate the birth of my new-born son*. They continued to supper till midnight. At that time, Rabbi Simeon arose and went out, that he might return to the city in which he dwelt. On the way he saw the angel of death walking up and down. He said to him, Who art thou? He answered, I am the messenger of God. The rabbin said, Why wanderest thou about thus? He answered, I slay those persons who say, *We will do this, or that, and think not how soon death may overtake them*: that man with whom thou hast supped, and who said to his guests, *With this wine will I continue for a long time, to celebrate the birth of my new-born son*, behold the end of his life is at hand, for he shall die within thirty days." By this parable they teach the necessity of considering the shortness and uncertainty of human life—and that God is particularly displeased with those—

Who, counting on long years of pleasure here, are quite unfurnished for a world to come."

He will continue there a year, and buy and sell. This was the custom of those ancient times; they traded from city to city, carrying their goods on the backs of camels. The Jews traded thus to Tyre, Sidon, Cæsarea, Crete, Ephesus, Philippi, Thessalonica, Corinth, Rome, &c. and it is to this kind of itinerant mercantile life that St. James alludes. See at the end of this chapter.

11. Whereas ye know not. This verse should be read in a parenthesis. It is not only impious, but grossly absurd, to speak thus concerning futurity, when ye know not what a day may bring forth. Life is utterly precarious; and God has not put it within the power of all the creatures He has made, to command one moment of what is future.

It is even a vapour. ἄρτις γὰρ ἐστὶ, it is a smoke, always fleeting, uncertain, evanescent, and obscured with various trials and afflictions. This is a frequent metaphor with the Hebrews; see Psa. cii. 11. *My days are like a shadow*; Job vii. 9. *Our days upon earth are a shadow*; 1 Chron. xxix. 15. *Our days on the earth are a shadow, and there is no abiding*. Quid tam circumscriptum, tam breve, quam hominis vitalissimum, Plin. l. iii. Ep. 7. "What is so circumscribed, or so short, as the longest life of man?" "All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower fadeth, because the breath of the Lord bloweth upon it. Surely the people is like grass." St. James had produced the same figure, chap. i. 10. 11. But there is a very remarkable saying in the book of Ecclesiasticus, which should be quoted:—"As of the green leaves of a thick tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born." Ecclesiasticus, xiv. 15.

We find precisely the same image in Homer as that quoted above. Did the apocryphal writer borrow it from the Greek poet?

Ὁν περ φύλλον γενεή, τοίνυν καὶ ἀνθρώπων
Φύλλα τα μεν τ' ἀνέμῳ χαράδις ἔχει, ἄλλα δὲ θύλλῃ
Τηλεθνήσκου φέει, ἑσπρος δ' ἐπεὶ ἵσταται ὄρη.
Ὡς ἀνθρώπων γενεή, ἥ μεν φέει, ἡ δ' ἀποθνήσκει.

Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground
Another race the following spring supplies;
They fall successive, and successive rise.
So generations in their course decay;
So flourish these, when those are pass'd away.

15. For that ye ought to say. Ἀντὶ τοῦ λέγειν ὑμᾶς. Instead of saying; or, instead of which ye should say. If the Lord will, we shall live. I think St. James had another example from the rabbins in view, which is produced by Drusus, Gregory, Cartwright, and Schoettgen on this clause: "The bride went up to her chamber, not knowing what was to befall her there." On which there is this comment:—"No man should ever say that he will do this or that, without the condition if God will. A certain man said, 'To-morrow shall I sit with my bride in my chamber, and there shall rejoice with her.' To which some standing by said, ἡμεῖς οὐκ ἔσμεν ἡμεῖς. In Greek, ha shem, 'If the Lord will.' To which he answered, 'Whether the Lord will or not, to-morrow will I sit with my bride in my chamber.' He did so; he went with

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Il. i. vi. v. 146.

his bride into his chamber; and at night they lay down: but they both died, *antequam illam cognosceret*. It is not improbable that St. James refers to this case, as he uses the same phraseology.

On this subject I shall quote another passage, which I read when a schoolboy, and which, even then, taught me a lesson of caution, and of respect for the Providence of God. It may be found in *Lucian*, in the piece intitled, *Χάρων, η επισκοπώντης*, c. 6. *Εἰς δειπνον, οἱμαί, κληθεὶς ὑπο τινος τῶν φίλων εἰς τὴν ὑστέραιαν, μαλιστα ἔξην, ἔφη, καὶ μεταρ' ἄλγους, ἀπο τοῦ τεγόνου κέραις ἐπιπέσοντα, οὐκ οἶδ' ὅπου κινήσαντος, ἀπεκίνητον αὐτὸν ἐκλάσσει οὐκ ἐπιτέλλασσαν τὴν νηυσὶν.* "A man was invited by one of his friends to come the next day to supper. I will certainly come, said he. In the mean time, a tale fell from a house, I know not who threw it, and killed him." I therefore laughed at him for not fulfilling his engagement."—It is often said, *Festus ab hoste doceri*, "we should learn even from our enemies." Take heed, Christian, that this heathen buffoon laugh thee not out of countenance.

16. *But now ye rejoice in your boastings*] Ye glory in your proud and self-sufficient conduct, exulting that ye are free from the trammels of *superstition*, and that ye can live independently of God Almighty. *All such boasting is wicked, ἡμπα ἐστὶ, is impious.* In an old English work, intitled, *The godly man's picture drawn by a Scripture pencil*, there are these words: "Some of those who despise religion say, *Thank God we are not of this holy number!* They who thank God for their unholiness, had best go ring the bells for joy that they shall never see God."

17. *To him that knoweth to do good*] As if he had said, After this warning none of you can plead *ignorance*—if, therefore, any of you shall be found to act their ungodly part, not acknowledging the Divine Providence, the uncertainty of life, and the necessity of standing every moment prepared to meet God; as you will have the greater sin, you will infallibly get the greater punishment. This may be applied to all, who know better than they act. He who does not the Master's will, because he does not *know* it, will be beaten with few stripes; but he who knows it, and does not do it, shall be beaten with many; Luke xii. 47, 48. St. James may have the *Christians* in view, who were converted from Judaism to Christianity. They had much more light and religious knowledge than the Jews had; and God would require a proportionate improvement from them.

1. *Saady*, a celebrated Persian poet, in his *Gulistan*, gives us a remarkable example of this going from city to city to buy and sell and get gain. "I knew," says he, "a merchant who used to travel with a hundred camels laden with merchandise, and who had forty slaves in his employ. This person took me

one day to his warehouse, and entertained me a long time with conversation good for nothing. 'I have,' said he, 'such a partner in Turkestan—such and such property in India—a bond for so much cash in such a province—a security for such another sum.' Then, changing the subject, he said, 'I purpose to go and settle at Alexandria, because the air of that city is salubrious.' Correcting himself, he said, 'No, I will not go to Alexandria; the African sea (the Mediterranean) is too dangerous. But I will make another voyage; and after that, I will retire into some quiet corner of the world, and give up a mercantile life.' I asked him, (says Saady,) what voyage he intended to make? He answered, 'I intend to take *brimstone* to *Persia* and *China*, where I am informed it brings a good price; from *China* I shall take *porcelain* to *Greece*: from *Greece* I shall take *gold tissue* to *India*: from *India* I shall carry *steel* to *Haleb* (Aleppo); from *Haleb* I shall carry *glass* to *Yemen* (Arabia Felix); and from *Yemen* I shall carry *printed goods* to *Persia*. When this is accomplished, I shall bid farewell to the mercantile life, which requires so many troublesome journeys, and spend the rest of my life in a shop.' He said so much on this subject, till at last he wearied himself with talking; then turning to me, he said, 'I entreat thee, Saady, to relate to me something of what thou hast seen and heard in thy travels.' I answered, 'Hast thou never heard what a traveller said, who fell from his camel in the desert of Joor? *Two things only can fill the eye of a covetous man—contentment, or the earth that is cast on him when laid in his grave.*'

This is an instructive story, and is taken from *real life*. In this very way, to those same places, and with the above specified goods, trade is carried on to this day in the Levant. And often the same person takes all those journeys, and even more. We learn also from it, that a covetous man is restless and unhappy; and that to avarice there are no bounds. This account properly illustrates that to which St. James refers: *To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain.*

2. Providence is God's government of the world: he who properly trusts in Divine Providence, trusts in God; and he who expects God's direction and help, must walk uprightly before him; for it is absurd to expect God to be our *Friend* if we continue to be his *enemy*.

3. That man walks most safely, who has the least confidence in himself. True *magnanimity* keeps God continually in view. He appoints it its work, and furnishes discretion and power; and its chief excellence consists in being a resolute worker together with Him. Pride ever sinks where humility swims; for that man who abases himself God will exalt. To know that we are dependant creatures is well—to feel it, and to act suitably, is still better.

CHAPTER V.

The profligate rich are in danger of God's judgments, because of their pride, fraudulent dealings, riotous living, and cruelty. 1-6. The oppressed followers of God should be patient, for the Lord's coming was nigh; and should not grudge against each other, 7-9. They should take encouragement from the example of the prophets, and of Job, 10, 11. Swearing forbidden, 12. Directions to the afflicted, 13-15. They should confess their faults to each other, 16. The great prevalence of prayer instanced in Elijah, 17, 18. The blessedness of converting a sinner from the error of his way, 19, 20. (A. M. cir. 4965. A. D. cir. 61. An. Olymp. cir. CCX. 1. A. U. C. cir. 814.)

1. *Now, ye rich men, weep and howl for your miseries*—that shall come upon you.

2. Your riches are corrupted, and 3 your garments are moth-eaten.

α Prov. 11. 28. Luke 6. 24. 1 Tim. 6. 9.—b Job 13. 26. Matt. 6. 20. Ch. 9. 2.

NOTES.—Verse 1. *Go to now!* See on chap. iv. 13. *Weep and howl for your miseries*] St. James seems to refer here, in the spirit of prophecy, to the destruction that was coming upon the Jews, not only in Judea, but in all the provinces where they sojourned. He seems here to assume the very air and character of a *prophet*; and in the most dignified language, and peculiarly expressive and energetic images, foretells the desolations that were coming upon this bad people.

2. *Your riches are corrupted*] *Scarcely, are putrefied.* The term *riches*, is to be taken here, not for *gold, silver, or precious stones*, (for these could not *putrefy*), but for the produce of the fields and flocks, the different stores of grain, wine, and oil, which they had laid up in their granaries; and the various changes of raiment, which they had amassed in their wardrobes.

3. *Your gold and silver is cankered*] Instead of helping the poor, and thus honouring God with your substance, ye have, through the principle of covetousness, kept all to yourselves.

The rust of them shall be a witness against you] Your putrefied stores, your moth-eaten garments, and your tarnished coin, are so many proofs, that it was not for want of property that you assisted the poor; but through a principle of *avarice*; *loving money*, not for the sake of what it could procure, but for its *own sake*, which is the genuine principle of the *misér*. This was the very character given to this people by our Lord Himself; he called them *φιλαργυροι*, *lovers of money*. Against this despicable and abominable disposition, the whole of the fifth chapter of St. Luke is levelled; but it was their easily besetting sin; and is so to the present day.

Shall eat your flesh as it were fire] This is a very bold and striking figure. He represents the rust of their coin as

3 Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. * Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down

c Rom 9. 5.—d Lev 19. 13. Job 34. 10, 11. Jer 22. 3. Mal. 3. 5. Eccles. 34. 21, 22.

becoming a canker that should produce gangrenes and phagedenous ulcers in their flesh, till it should be eaten away from their bones.

Ye have heaped treasure together] This verse is variously pointed. The words *ye, like as*, in the preceding clause, is left out by the *Syriac*, and some others; and *rup. fire*, is added here from that clause; so that the whole verse reads thus;

Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall consume your flesh. Ye have treasured up *fire* against the last days. This is a bold and fine image: instead of the *treasures of corn, wine, and oil, rich stuffs, with silver and gold*, which ye have been heaping up, ye shall find a *treasure, a magazine of fire*, that shall burn up your city, and consume even your temple. This was literally true; and these solemn denunciations of Divine wrath were most completely fulfilled. See the notes on Matt. xxv. where all the circumstances of this tremendous and final destruction are particularly noted.

By the last days we are not to understand the day of judgment, but the last days of the Jewish commonwealth; which was not long distant from the date of this epistle, whether we follow the *early or later computation*; of which enough has been spoken in the Preface.

4. *The hire of the labourers*] The law, Lev. xix. 13. had ordered, *The wages of him that is hired shall not abide with thee all night until the morning*: every day's labour being paid for, as soon as ended. This is more clearly stated in another law, Deut. xxiv. 15. *At his day, thou shalt give him his hire; neither shall the sun go down upon it;—lest he cry against thee unto the Lord, and it be sin upon thee.* And that God particularly resented this defrauding of the hiring, we see from Mal. iii. 5. *Let him come near to you in judgment, and will be a swift witness against those who oppress the hiring*

your fields, which is of you kept back by fraud, crieth: and * the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 ^a Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 ^b Ye have condemned and killed the just; and he doth not resist you.

7 ^c Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ^d the early and latter rain.

8 Be ye also patient; stablish your hearts: ^e for the coming of the Lord draweth nigh.

9 ^f Grudge ^g not one against another, brethren, lest ye be condemned: behold, the judge ^h standeth before the door.

^a Deu 24 15.—^b Job 21 13. Amos 6 1, 4. Luke 16 19, 25. 1 Tim 5 6.—^c Ch 9 5.—^d Job 12 10. Jer 4 7. Hos 6 3. Jer 4 28. Zech 10.—^e Rom 12 19. Heb 10 25, 37. 1 Pet. 1 7.—^f Ch 4 11.—^g Or, green, or, peace.—^h See 10 25.

in his reuges. And on these laws and threatenings is built what we read in *Synopsis Sahar*, p. 100. n. 45. "When a poor man does any work in a house, the vapour proceeding from him, through the severity of his work, ascends towards heaven. Wo to his employer, if he delay to pay him his wages." To this James seems particularly to allude, when he says, *The cries of them who have reaped are entered into the ears of the Lord of hosts*: and the rabbins say, "The vapour arising from the sweat of the hard-worked labourer, ascends up before God." Both images are sufficiently expressive.

The Lord of sabaoth. St. James often conceives in *Hebrew*, though he writes in *Greek*. It is well known that יְהוָה יְהוּדָה Yehovah Tsebhath, Lord of hosts, or Lord of armies, is a frequent appellation of God in the Old Testament; and signifies His uncontrollable power, and the infinitely numerous means He has for governing the world, and defending His followers, and punishing the wicked.

5. *Ye have lived in pleasure*. Εὐφρόνῃτε, ye have lived luxuriously; feeding yourselves without fear, pampering the flesh.

And have wanted. Επαυλασθήτε, ye have lived lasciviously. Ye have indulged all your sensual and sensual appetites to the uttermost; and your lives have been scandalous.

Ye have nourished your hearts. Εὐφρόνῃτε, ye have fattened your hearts, and have rendered them incapable of feeling: as in a day of slaughter, ἡμέρα θανάτου, a day of sacrifice, where many victims are offered at once, and where the people feast upon the sacrifices; many, no doubt, turning, on that occasion, a holy ordinance into a riotous festival.

6. *Ye have condemned and killed the just; and he doth not resist you*. Several by *τοὺς δικαίους*, the just one, understand Jesus Christ, who is so called, Acts iii. 14. vit. 52. xiii. 14. But the structure of the sentence, and the connection in which it stands, seems to require that we should consider this as applying to the *just and righteous in general*, who were persecuted and murdered by those oppressive rich men; and their death was the consequence of their dragging them before the judgment seats, chap. ii. 6. where having no influence, and none to plead their cause, they were unjustly condemned and executed.

And he doth not resist you. In this, as in *τοὺς δικαίους*, the just, there is an enallage of the singular for the plural number. And in the word ἀντιτάσσεται, he doth not resist, the idea is included of *defence in a court of justice*. These poor righteous people had none to plead their cause; and if they had, it would have been useless, as their oppressors had all power, and all influence; and those who sat on these judgment seats were lost to all sense of justice and right. Some think that *he doth not resist you* should be referred to God; as if he had said, God permits you to go on in this way at present; but He will shortly awake to judgment, and destroy you as enemies of truth and righteousness.

7. *Be patient, therefore*. Because God is coming to execute judgment on this wicked people; therefore, be patient till He comes. He seems, here, to refer to the coming of the Lord to execute judgment on the Jewish nation, which shortly afterwards took place.

The husbandman waiteth. The seed of your deliverance is already sown; and by and by the harvest of your salvation will take place. God's counsels will ripen in due time.

The early and latter rain. The rain of *seed-time*; and the rain of ripening before harvest: the first fell in Judea, and the beginning of November, after the seed was sown; and the second towards the end of April, when the ears were filling; and this prepared for a full harvest. Without these two rains, the earth would have been unfruitful. These God had promised: *I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil*, Deut. xi. 14. But, for these they were not only to wait patiently, but also to pray, Ask ye of the Lord rain, in the time of the latter rain: so shall the Lord make bright clouds, and give them showers of rain, to every one grass in the field, Zech. x. 1.

8. *Be ye also patient*. Wait for God's deliverance, as ye wait for His bounty in Providence.

Stablish your hearts. Take courage: do not sink under your trials.

The coming of the Lord draweth nigh. Ἦ; ἔτι, is at

10 ^a Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, ^b we count them happy, which endure. Ye have heard of ^c the patience of Job, and have seen ^d the end of the Lord; that ^e the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ^f swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? ^g let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, ^h anointing him with oil in the name of the Lord:

^a Matthew 23 35. 1 Cor. 4 5. ^b Matthew 5 12. Hebrews 11 25, &c.—^c p. Psalm 94 12. ^d Job 10, 11 & 19 22—^e Job 1 1, 22 & 2 10—^f Job 22 10, &c.—^g Numbers 14 17. ^h Psalm 103 2.—ⁱ Matt 5 4, &c.—^j Ephesians 3 19.—^k Colossians 3 16.—^l Mark 6 13 & 16.

hand. He is already on His way to destroy this wicked people; to raze their city and temple, and to destroy their polity for ever: and this judgment will soon take place.

9. *Grudge not*. Μη στεναίετε, groan not, grumble not; do not murmur through impatience; and let not any ill treatment which you receive, induce you to vent your feelings in imputations against your oppressors. Leave all this in the hands of God.

Lest ye be condemned. By giving way to a spirit of this kind, you will get under the condemnation of the wicked.

The judge standeth before the door. His eye is upon every thing that is wrong in you, and every wrong that is done to you; and He is now entering into judgment with your oppressors.

10. *Take—the prophets*. The prophets who had spoken to their forefathers by the authority of God, were persecuted by the very people to whom they delivered the Divine message; but they suffered affliction and persecution with patience, commending their cause to Him who judgeth righteously; therefore, imitate their example.

11. *We count them happy which endure*. According to that saying of our Lord, Blessed are ye when men shall persecute and revile you—for so persecuted they the prophets which were before you. Matt. v. 11, &c.

Ye have heard of the patience of Job. Stripped of all his worldly possessions, deprived at a stroke of all his children, tortured in body with sore disease, tempted by the devil, harassed by his wife, and calumniated by his friends, he nevertheless held fast his integrity, resigned himself to the Divine dispensations, and charged not God foolishly.

And have seen the end of the Lord. The issue to which God brought all his afflictions and trials, giving him children, increasing his property, lengthening out his life, and multiplying to him every kind of spiritual and secular good. This was God's end with respect to him; but the devil's end was to drive him to despair, and to cause him to blaspheme his Maker. This portion of Job shows him to have been a real person; for a fictitious person would not have been produced as an example of any virtue so highly important as that of patience and perseverance. The end of the Lord is a Hebraism for the issue to which God brings any thing or business.

The Lord is very pitiful, and of tender mercy. Instead of *πολύσπλαγχνος*, which we translate *very pitiful*, and which might be rendered of much sympathy, from *πολύς*, much, and *σπλαγχνία*, a bowels, (because any thing that affects us with commiseration, causes us to feel an indescribable emotion of the bowels,) several MSS. have *πολυένσπλαγχνος*, from *πολύς*, much, *en*, easily, and *σπλαγχνία*, a bowels, a word not easy to be translated; but it signifies one whose commiseration is easily excited, and whose commiseration is great, or abundant.

12. *Above all things—swear not*. What relation this exhortation can have to the subject in question, I confess, I cannot see. It may not have been designed to stand in any connexion, but to be a separate piece of advice, as in the several cases which immediately follow. That the Jews were notoriously guilty of common swearing is allowed on all hands: and that swearing by heaven, earth, Jerusalem, the temple, the altar, different parts of the body, was not considered by them as *binding oaths*, has been sufficiently proved. Rabbi Akiba taught, that "a man might swear with his lips, and annul it in his heart;" and then the oath was not binding.—See the notes on Matt. v. 33, &c. where the subject is considered in great detail.

Let your yea be yea, &c. Do not pretend to say yea with your lips, and annul it in your heart; let the yea or the nay which you express be, *bonâ fide*, such: do not imagine that any mental reservation can cancel any such expressions of obligation, in the sight of God.

Lest ye fall into condemnation. ἵνα μὴ ἐνταῖς πειρασμοῖς, lest ye fall under judgment. Several MSS. join *ἐνταῖς* and *πειρασμοῖς* together, *ἐνταῖς πειρασμοῖς*, and prefix *eis*, into, which makes a widely different reading: *lest ye fall into hypocrisy*. Now, as it is a fact, that the Jews did teach that there might be mental reservation, that would annul the oath, how solemnly sever it was taken; the object of St. James, if the last reading be genuine, and it is supported by a great number of excellent MSS. some Versions, and some of the most eminent of the fathers

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. *The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ²subject to like passions as we are, and he prayed ³earnestly that it might not rain: and it rained

¹ Jas. 33, 34. ² Matt. 9:2. ³ Gen. 20:17. ⁴ Num. 11:2. ⁵ Deu. 9:18, 19, 20. ⁶ Josh. 10:12. ⁷ 1 Sam. 12:18. ⁸ 1 Kings 13:6. ⁹ 2 Kings 4:33. ¹⁰ 19:15, 20. ¹¹ 20:24. ¹² See. ¹³ Ps. 110:1. ¹⁴ 2 Sam. 12:18. ¹⁵ 19:15, 20. ¹⁶ 2 Sam. 12:18. ¹⁷ 19:15, 20. ¹⁸ 2 Sam. 12:18. ¹⁹ 19:15, 20. ²⁰ 2 Sam. 12:18.

was guarded against that *hypocritical* method of taking an oath, which is subversive of all moral feeling, and must make conscience itself callous.

13. *Is any among you afflicted? let him pray*]. The Jews taught that the meaning of the ordinance, Lev. xiii. 45, which required the leper to cry *unclean! unclean!* was, "that, thus making known his calamity, the people might be led to offer up prayers to God in his behalf."—*Sota*, pag. 685. ed. Wagens. They taught also, that when any sickness or affliction entered a family, they should go to the wise man, and implore their prayers.—*Bava Batra*, fol. 116. 1.

In *Nedarim*, fol. 40. 1. We have this relation:—"Rabba, as often as he fell sick, forbade his domestics to mention it for the first day: if he did not then begin to get well, he told his family to go and publish it in the highways, that they who hated him might rejoice; and they that loved him might intercede with God for him."

Is any merry? let him sing psalms.] These are all general but very useful directions. It is natural for a man to sing, when he is cheerful and happy. Now, no subject can be more noble than that which is divine; and as God alone is the Author of all that good which makes a man happy, then His praise should be the subject of the song of him who is merry. But where persons rejoice in iniquity, and not in the truth; God and sacred things can never be the subject of their songs.

14. *Is any sick among you? let him call for the elders*] This was also a Jewish maxim. Rabbi Simeon, in *Sepher Ha Chayim*, said, "What should a man do who goes to visit the sick?"—Ans. He who studies to restore the health of the body, should first lay the foundation in the health of the soul. The wise men have said, No healing is equal to that which comes from the word of God and prayer. Rabbi Phineas, the son of Chamaia, hath said, "When sickness or disease enters into a man's family, let him apply to a wise man, who will implore mercy in his behalf."—See *Schoettgen*.

St. James, very properly, sends all such to the elders of the church, who had power with God through the great Mediator, that they might pray for them.

Anointing him with oil] That St. James neither means any kind of incantation, any kind of miracle, or such extreme unction as the Romish church prescribes, will be sufficiently evident from these considerations: 1. He was a holy man, and could prescribe nothing but what was holy. 2. If a miracle was intended; it could have been as well wrought *without the oil, as with it*. 3. It is not intimated that even this unction is to save the sick man; but the prayer of faith, ver. 15. 4. What is here recommended, was to be done as a natural means of restoring health; which, while they used prayer and supplication to God, they were not to neglect. 5. Oil, in Judea, was celebrated for its *sanative* qualities; so that they scarcely ever took a journey without carrying oil with them, (see in the case of the Samaritan, with which they anointed their bodies, healed their wounds, bruises, &c. 6. Oil was, and is, frequently used in the East as a means of cure in very dangerous diseases; and in Egypt it is often used in the cure of the plague. Even in Europe it has been tried with great success in the cure of the dropsy. And pure olive oil is excellent for recent wounds and bruises; and I have seen it tried in this way, with the best effects. 7. But that it was the custom of the Jews to apply it as a means of healing, and that St. James refers to this custom, is not only evident from the case of the wounded man, ministered to by the good Samaritan, Luke x. 34. but from the practice of the Jewish rabbins in *Midrash Koheleth*, fol. 73. 1. it is said, "Chania, son of the brother of the Rabbi Joshua, went to visit his uncle at Capernaum; he was taken ill; and Rabbi Joshua went to him and anointed him with oil, and he was restored." They had, therefore, recourse to this as a natural remedy; and we find that the disciples used it also in this way to heal the sick; not exerting the miraculous power but in cases where natural means were ineffectual. And they cast out many devils and anointed with oil many that were sick, and healed them. Mark vi. 13. On this latter place I have supposed, that it might have been done symbolically, in order to prepare the way for a miraculous cure; this is the opinion of many commentators; but I am led, on more mature consideration, to doubt its propriety; yet dare not decide. In short, anointing the sick with oil, in order to their recovery, was a constant practice among the Jews.—See *Lightfoot* and *Wetstein* on Mark vi. 13. And here I am satisfied, that it has no other meaning than as a natural means of restoring health; and that St. James desires them to use natural means while looking to God for an especial blessing. And no wise man would direct otherwise. 8. That the anointing recommended here by St. James, cannot be such as the Romish church pre-

not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way ²shall save a soul from death, and ³shall hide a multitude of sins.

¹ Acts 14. ² 1 Kings 17. 1.—8 Or, in prayer.—b Luke 4. 25.—c 1 Kings 18. 42. ³ 43.—d *Sheweth* 15. 15.—e Romans 11. 14. ⁴ 1 Cor. 9. 22. ⁵ 1 Timothy 4. 16.—f *Prove* 10. 12. ⁶ 1 Pet. 4. 8

scribes, and it is on this passage principally that they found their sacrament of *extreme unction*, is evident from these considerations: 1. St. James orders the sick person to be anointed in reference to his cure: but they anoint the sick in the agonies of death, when there is no prospect of his recovery; and never administer that sacrament, as it is called, while there is any hope of life. 2. St. James orders this anointing for the cure of the body: but they apply it for the cure of the soul; in reference to which use of it, St. James gives no directions: and what is said of the forgiveness of sins in ver. 15, is rather to be referred to faith and prayer, which are often the means of restoring lost health, and preventing premature death, when natural means, the most skillfully used, have been useless. 3. The anointing with oil, if ever used as a means of symbol, in working miraculous cures, was only applied in some cases, perhaps very few, if any; but the Romish church uses it in every case; and makes it necessary to the salvation of every departing soul. Therefore, St. James's unction, and the extreme unction of the Romish church, are essentially different.—See below.

15. And the prayer of faith shall save the sick] That is, God will often make these the means of a sick man's recovery: but there often are cases where faith and prayer are both ineffectual; because, God sees it will be prejudicial to the patient's salvation to be restored; and, therefore, all faith and prayer, on such occasions, should be exerted on this ground: "If it be most for thy glory, and the eternal good of this man's soul, let him be restored; if otherwise, Lord pardon, purify him, and take him to Thy glory."

The Lord shall raise him up] Not the elders, how faithfully and fervently soever they have prayed.

And if he have committed sins] So as to have occasioned his present malady, they shall be forgiven him; for, being the cause of the affliction, it is natural to conclude that, if the effect be to cease, the cause must be removed. We find that, in the miraculous restoration to health, under the powerful hand of Christ, the sin of the party is generally said to be forgiven; and this also before the miracle was wrought on the body: hence there was a maxim among the Jews, and it seems to be founded in common sense and reason, that God never restores a man miraculously to health, till he has pardoned his sins; because it would be incongruous for God to exert His miraculous power in saving a body, the soul of which was in a state of condemnation to eternal death, because of the crimes it had committed against its Maker and Judge. Here, then, it is God that remits the sin, not in reference to the unction, but in reference to the cure of the body, which He is miraculously to effect.

16. Confess your faults one to another] This is a good general direction to Christians, who endeavour to maintain, among themselves, the communion of saints. This social confession tends much to humble the soul, and to make it watchful. We naturally wish that our friends in general, and our religious friends in particular, should think well of us; and when we confess to them offences, which, without this confession, they could never have known, we feel humbled, are kept from self-applause, and induced to watch unto prayer, that we may not increase our offences before God, or be obliged any more to undergo the painful humiliation or acknowledging our weakness, fickleness, or infidelity, to our religious brethren.

It is not said, confess your faults to the elders, that they may forgive them, or prescribe penance, in order to forgive them. No; the members of the church were to confess their faults to each other: therefore, auricular confession to a priest, such as is prescribed by the Romish church, has no foundation in this passage. Indeed, had it any foundation here, it would prove more than they wish; for it would require the priest to confess his sins to the people: as well as the people to confess theirs to the priest.

And pray one for another] There is no instance in auricular confession, where the penitent and the priest pray together for pardon; but here the people are commanded to pray for each other, that they may be healed.

The effectual fervent prayer of a righteous man availeth much] The words *denis* *ερευνων* signify energetic supplication; or, such a prayer as is suggested to the soul, and wrought in it by a Divine energy. When God designs to do some particular work in His church, He pours out on His followers the Spirit of grace and supplication; and this He does sometimes when He is about to do some especial work for an individual. When such a power of prayer is granted, faith should be immediately called into exercise, that the blessing may be given: the spirit of prayer is the proof that the power of God is present to heal. Long prayers give no particular evidence of Divine inspiration: the following was a maxim

among the ancient Jews, שהפלת צדיקים לזכרם the prayers of the righteous are short. This is exemplified in almost every instance in the Old Testament.

17. *Elijah was a man subject to like passions*] This was *Elijah*; and a consistency between the names of the same persons, as expressed in the Old and the New Testaments, should be kept up.

The word *πονηροῦς*, signifies of the same constitution, a human being just as ourselves are.—See the same phrase, and its explanation, in Acts xv. 13. and the note there. There was some reason to apprehend that, because *Elijah was translated*, that therefore he was more *than human*; and if so, his example could be no pattern for us; and as the design of St. James was to excite men to pray, expecting the Divine interference whenever that should be necessary, therefore he tells them, that *Elijah was a man like themselves: of the same constitution, liable to the same accidents, and needing the same supports*.

And he prayed earnestly] *Ἰπποκράτης πορευόμενος, he prayed with prayer*, a Hebrewism; for, he prayed fervently.

That it might not rain] See this history, 1 Kings xvii. 1, &c. And it rained not on the earth] *Ἐν τῇ γῇ, on that land*; viz. the land of Judea; for this drought did not extend elsewhere.

Three years and six months.] This is the term mentioned by our Lord, Luke iv. 25. but it is not specified in the original history. In 1 Kings xviii. 1 it is said, in the third year the word of the Lord came to *Elijah*, that is, concerning the rain; but this third year is to be computed from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith, till it was dried up, and then went to Zarephath, in the country of Sidon, 1 Kings xvii. 7-9. Therefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.—*MacKnight*.

18. And he prayed again.] This second prayer is not mentioned in the history, in express words; but, as in 1 Kings xvii. 42, it is said, he cast himself down upon the earth, and put his face between his knees; that was probably the time of the second praying; namely, that rain might come, as this was the proper posture of prayer.

19. *Ever from the truth*] Stay away from the Gospel of Christ; and one convert him, reclaim him from his error, and bring him back to the fold of Christ.

20. *Let him know*] Let him duly consider, for his encouragement, that he who is the instrument of converting a sinner, shall save a soul from eternal death, and a body from ruin, and shall hide a multitude of sins; for, in being the means of his conversion, we bring him back to God, who, in His infinite mercy, hides or blots out the numerous sins which he had committed during the time of his backsliding. It is not the man's sins who is the means of his conversion, but the sins of the backslider, which are here said to be hidden. See more below.

1. Many are of opinion that the *hiding a multitude of sins*, is here to be understood of the person who converts the backslider: this is a dangerous doctrine, and what the Holy Spirit never taught to man. Were this true, it would lead many a sinner to endeavour the reformation of his neighbour, that himself might continue under the influence of his own beloved sins; and conversion to a particular creed would be put in the place of conversion to God; and thus the substance he lost in the shadow. Bishop *Atterbury*, (Ser. Vol. I. p. 46.) and *Scott*, (Christian Life, Vol. I. p. 368.) contend, "that the covering a multitude of sins, includes also that the pious action of which the apostle speaks, engages God to look with greater indulgence on the character of the person that performs it; and to be less severe in marking what he has done amiss."—See *MacKnight*. This, from such authorities, may be considered doubly dangerous; it argues, however, great ignorance of God, of the nature of Divine justice, and of the insufficiency of sin. It is besides, completely *anti-gospel*; it teaches, in effect, that something besides the blood of the covenant, will render God propitious to man; and that the performance of a pious action will induce God's justice to show greater indulgence to the person who performs; and to be less severe in marking what he has done amiss. On the ground of this doctrine, we might conclude that, had we a certain quantum of pious acts, we might have all the sins of our lives forgiven, independently of the sacrifice of Christ; for, if one pious act can procure pardon for a multitude of sins, what may not be expected from many!

2. The Jewish doctrine to which it is possible St. James may allude, was certainly more sound than that taught by these Christian divines. They allow, that the man who was the means of converting another, had done a work highly pleasing to God, and which should be rewarded; but they never intimate that this would atone for sin: I shall produce a few examples:—

In *Synopsis Sohar*, p. 47. n. 17, it is said, Great is his excellence, who persuades a sinner to turn from his sins.

Ibid. p. 92. n. 18, Great is his reward who brings back the pious into the way of the blessed Lord.

Yoma, fol. 87. y. By his hands iniquity is not committed, who turns many to righteousness; i. e. God does not permit him to fall into sin. What is the reason? Ans. Lest those

should be found in Paradise, while their instructor is found in hell.

This doctrine is both innocent and godly in comparison of the other. It holds out a motive to diligence and zeal, but nothing farther. In short, if we allow any thing to cover our sins, besides the mercy of God in Christ Jesus, we shall err most dangerously from the truth; and add this moreover to the multitude of our sins, that we maintained that the gift of God could be purchased by our puny acts of comparative righteousness.

3. As one immortal soul is of more worth than all the material creation of God, every man who knows the worth of his own, should labour for the salvation of others. To be the means of depriving hell of her expectation, and adding even one soul to the church triumphant, is a matter of infinite moment; and he who is such an instrument, has much reason to thank God that ever he was born. He will ever have the blessing of God in his own. Besides, God will not suffer him to labour in vain, or spend his strength for naught. At first, he may see little fruit; but the bread cast upon the water, shall be found after many days; and if he should never see it in this life, he may take for granted that whatsoever he has done for God, in simplicity and godly sincerity, has been less or more effectual.

After the last word of this epistle, *amēnos*, of sins, some Versions add *his*, others *theirs*; and one MS. and the latter Syriac, have *Amen*. But these additions are of no authority.

The Subscribers to this epistle, in the Versions, are the following:

1. The end of the Epistle of James the apostle.—SYRIAC.
2. The Catholic Epistle of James the apostle is ended.—SYRIAC PHILOXENIAN.
3. The end.—ÆTHIOPIE.
4. Praise be to God for ever and ever; and may his mercy be upon us, Amen.—ARABIC.
5. The Epistle of James, the son of Zebedee, is ended.—ITALA, one copy.
6. Nothing.—COPTIC.
7. Nothing.—PRINTED VERGATE.
8. The Epistle of James is ended.—BIB. VULG. Edit. Eggestein.
9. The Epistle of St. James the apostle is ended.—Complutensian.

In the MANUSCRIPTS:—

Of James—Codex *Vaticanus*, B.
The Epistle of St. James—Codex *Alexandrinus*.
The end of the Catholic Epistle of James.—Codex *Vaticanus*, 1210.

The Catholic Epistle of James the Apostle.—A *Verna* MS.

The Catholic Epistle of the holy apostle James.—An ancient MS. in the library of the *Augustins*, at Rome.

The end of the Epistle of the holy apostle James, the brother of God.—One of *Petrus's* MSS. written in the thirteenth century. The same is found in a *Vatican* MS. of the eleventh century.

The most ancient MSS. have little or no subscription.

Two opinions relative to the author are expressed in these MSS. One copy of the *Itala*, the *Codex Corbejensis*, at Paris, which contains this epistle only, attributes it to *James the Son of Zebedee*; and two, comparatively recent, attribute it to *James, our Lord's brother*. The former testimony, taken in conjunction with some internal evidences, led *Michaelis*, and some others, to suppose it probable that *James the elder*, or the son of Zebedee, was the author. I should give it to this apostle in preference to the other, had I not reason to believe that a *James* different from either, was the author. But *who*, or *what* he was, at this distance of time, it is impossible to say. Having now done with all comments on the text, I shall conclude with some particulars relative to *James, our Lord's brother*; and some general observations on the structure and importance of this epistle.

I have entered but little into the history of this *James*, because I was not satisfied that he is the author of this epistle; however, observing that the current of modern authors are decided in their opinion that he was the author, I perceive I may be blamed unless I be more particular concerning his life, as some of the ancients have related several circumstances relative to him that are very remarkable, and, indeed, singular. Dr. *Lardner* has collected the whole; and although the same authors from whom he has taken his accounts are before me, yet, not supposing that I can at all mend either his selections or arrangement, I shall take the accounts as he states them.

"I should now proceed," says this learned man, "to write the history of this person (*James*) from ancient authors; but that is a difficult task, as I have found, after trying more than once, and at distant spaces of time. I shall, therefore, take divers passages of *Ensebius* and others, and make such reflections as offer for finding out as much truth as we can.

Ensebius, in his chapter concerning our Saviour's disciples, (Ecl. Hist. lib. i. cap. 12.) speaks of *James*, to whom our Lord showed Himself after his resurrection, 1 Cor. v. 7. as being one of the seventy disciples.

The same author has another chapter, (Hist. Ecl. lib. ii. cap. 1.) intitled, Of things constituted by the Apostles after our Saviour's Ascension, which is to this purpose:—

"The first is the choice of Matthias, one of Christ's disciples, into the apostleship, in the room of Judas; then the appointment of the seven deacons, one of whom was Stephen, who, soon after his being ordained, was stoned by those who had killed the Lord, and was the first martyr for Christ; then James, called the Lord's brother, because he was the son of Joseph, to whom the Virgin Mary was espoused. This James, called by the ancients the Just on account of his eminent virtue, is said to have been appointed the first bishop of Jerusalem; and Clement, in the sixth book of his Institutions, writes after this manner—That, after our Lord's ascension, Peter, and James, and John, though they had been favoured by the Lord above the rest, did not contend for honour, but chose James the Just to be bishop of Jerusalem; and in the seventh book of the same work, he says, that after His resurrection the Lord gave to James the Just, and Peter, and John, the gift of knowledge; and they gave it to the other apostles; and the other apostles gave it to the seventy, one of whom was Barnabas; for there were two named James, one the Just, who was thrown down from the battlement of the temple, and killed by a fuller's staff; the other is he who was beheaded. Of him who was called the Just, Paul also makes mention, saying, Other of the apostles saw I none, save James the Lord's brother.

"I would now take a passage from Origen, in the tenth vol. of his Commentaries upon St. Matt. xiii. 55, 56. *Is not this the carpenter's son? Is not his mother called Mary? And his brethren James, and Josès, and Simon, and Judas? And his sisters, are they not with us?* They thought, says Origen, that he was the son of Joseph and Mary. The brethren of Jesus, some say, upon the ground of tradition, particularly what is said in the Gospel according to Peter, or the book of James, were the sons of Joseph by a former wife, who cohabited with him before Mary. They who say this are desirous of maintaining the honour of Mary's virginity to the last, (or her perpetual virginity,) that the body chosen to fulfil what is said, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee*, Luke i. 35, might not know any after that; and I think it very reasonable that, as Jesus was the first-fruits of virginity among men, Mary should be the same among women; for it would be very improper to give that honour to any beside her. This James is he whom Paul mentions in his Epistle to the Galatians, saying, *Others of the apostles saw I none, save James, the Lord's brother*. This James was in so great repute with the people for his virtue, that Josephus, who wrote twenty books of the Jewish antiquities, desirous to assign the reason of their suffering such things, so that even the temple was destroyed, says, that those things were owing to the anger of God, for what they did to James, the brother of Jesus, who is called Christ. And it is wonderful that he, who did not believe our Jesus to be the Christ, should bear such a testimony to James. He also says that the people thought they suffered those things on account of James. Jude wrote an epistle, of few lines indeed, but filled with the powerful word of the heavenly grace, who says at the beginning, *Jude, a servant of Jesus Christ, and brother of James*. Of Josès and Simon we know nothing.

"Origen, in his books against Celsus, quotes Josephus again, as speaking of James, to the like purpose: but there are not now any such passages in Josephus, though they are quoted as from him by Eusebius also. As the death of James has been mentioned, I shall now immediately take the accounts of it, which are in Eusebius; and I will transcribe a large part of the twenty-third chapter of the second book of his Ecclesiastical History: "But when Paul had appealed to Cæsar, and Festus had sent him to Rome, the Jews being disappointed in their design against him, turned their rage against James, the Lord's brother, to whom the apostles had assigned the episcopal chair of Jerusalem; and, in this manner, they proceeded against him; having laid hold of him, they required him, in the presence of all the people, to renounce his faith in Christ: but he, with freedom and boldness beyond expectation, before all the multitude, declared our Lord and Saviour Jesus Christ to be the Son of God. They not enduring the testimony of a man, who was in high esteem for his piety, laid hold of the opportunity, when the country was without a governor, to put him to death; for, Festus having died about that time in Judæa, the province had in it no procurator. The manner of the death of James, was shown before, in the words of Clement, who said that he was thrown off the battlement of the temple, and then beat to death with a club. But no one has so accurately related this transaction, as Hegesippus, a man in the first succession of the apostles, in the fifth book of his Commentaries, whose words are to this purpose, 'James, the brother of our Lord, undertook, together with the apostles, the government of the Church. He has been called the Just, by all, from the time of our Saviour to ours; for many have been named James. But he was holy from his mother's womb. He drank neither wine nor strong drink; nor did he eat any animal food: there never came a razor upon his head; he neither anointed himself with oil, nor did he use a bath. To him alone was it lawful to enter the holy place. He wore no woollen, but only linen garments. He entered into the temple alone, where he prayed upon his knees; inasmuch that his knees were become like the knees of a camel, by means of his being continually upon them, worshipping God, and praying for the forgiveness

of the people. Upon account of his virtue, he was called The Just, and Oblias; that is, the defence of the people, and righteousness. Some, therefore, of the seven sects, which were among the Jews, of whom I spoke in the former part of these commentaries, asked him, Which is the gate of Jesus; or, What is the gate of salvation? and he said, Jesus is the Saviour, or the way of salvation. Some of them, therefore, believed that Jesus is the Christ. And many of the chief men also believing, there was a disturbance among the Jews, and among the scribes and Pharisees, who said, there was danger, lest all the people should think Jesus to be the Christ. Coming, therefore, to James, they said, We beseech thee to restrain the error of this people; we entreat thee to persuade all who come hither at the time of pass-over, to think rightly concerning Jesus; for all the people, and all of us, put confidence in thee. Stand, therefore, on the battlement of the temple, that, being placed on high, thou mayest be conspicuous, and thy words may be easily heard by all the people: for, because of the pass-over, all the tribes are come hither, and many Gentiles. Therefore, the scribes and Pharisees before named, placed James upon the battlement of the temple, and cried out to him, and said, O Justus, whom we ought all to believe, since the people are in an error, following Jesus, who was crucified; tell us what is the gate of Jesus. And he answered with a loud voice, Why do ye ask me concerning the Son of man? He even sitteth in the heaven, at the right hand of the Great Power; and will come in the clouds of heaven. And many were fully satisfied, and well pleased with the testimony of James, saying, Hosanna to the Son of David! But the same scribes and Pharisees said one to another, We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people may be terrified from giving credit to him. And they went up presently, and cast him down, and said, Let us stone James the Just: and they began to stone him, because he was not killed by the fall. But he turning himself, kneeled, saying, I entreat thee, O Lord God, the Father, forgive them, for they know not what they do. As they were stoning him, one said, Give over. What do ye? The just man prays for you. And one of them, a fuller, took a pole, which was used to beat clothes with, and struck him on the head. Thus his martyrdom was completed. And they buried him in that place; and his monument still remains near the temple. This James was a true witness, both to Jews and Gentiles, that Jesus is the Christ. Soon after, Judæa was invaded by Vespasian, and the people were carried captive.' So writes Hegesippus at large, agreeably to Clement. For certain, James was an excellent man, and much esteemed by many for his virtue; inasmuch that the most thoughtful men among the Jews were of opinion, that his death was the cause of the siege of Jerusalem, which followed soon after his martyrdom; and that it was owing to nothing else but the wickedness committed against him. And Josephus says the same in these words: 'These things befell the Jews in vindication of James the Just, who was brother of Jesus, called the Christ. For the Jews killed him, who was a most righteous man.'

"The time of the death of James, may be determined without much difficulty: he was alive when Paul came to Jerusalem at the Pentecost, in the year of Christ, 53; and it is likely that he was dead when St. Paul wrote the Epistle to the Hebrews, at the beginning of the year 63. Theodoret, upon Heb. xiii. 7, supposes the apostle there to refer to the martyrdoms of Stephen, James, the brother of John, and James the Just. According to Hegesippus, the death of James happened about the time of pass-over, which might be that of the year 62; and, if Festus was then dead, and Albinus not arrived, the province was without a governor. Such a season, left the Jews at liberty to gratify their licentious and turbulent disposition; and they were very likely to embrace it."

I have said but little relative to the controversy concerning the apostleship of James, our Lord's brother; for, as I am still in doubt whether he were the author of this epistle, I do not judge it necessary to enter into the question. I proceed now to some general observations on the epistle itself, and the evidence it affords of the learning and science of its author. I have already conjectured, that this epistle ranks among the most ancient of the Christian writings; its total want of reference to the great facts which distinguish the early history of the Church, viz. the calling of the Gentiles, the disputes between them and the Jews, the questions concerning circumcision, and the obligation of the law in connexion with the Gospel, &c. &c., show that it must have been written before those things took place; or, that they must have been wholly unknown to the author: which is incredible, allowing him to have been a Christian writer.

2. The style of this epistle is much more elevated than most other parts of the New Testament. It abounds with figures and metaphors, at once bold, dignified, just, and impressive. Many parts of it are in the genuine prophetic style, and much after the manner of the prophet Zephaniah, to whom there is a near resemblance, in several passages.

3. An attentive reader of this epistle, will perceive the author to be a man of deep thought, and considerable learning. He had studied the Jewish prophets closely, and imitated their style; but he appears also to have read the Greek poets; his language is such as we might expect from one who had made them his study, but who avoided to quote them. We find a

perfect *Greek Hexameter*, in chap. i. ver. 17 and another may be perceived in chap. iv. 1; but these are probably not borrowed, but are the spontaneous, undesigned effort of his own well-cultivated mind. This *science* may be noted in several places, but particularly in chap. i. ver. 17; on which, see the note and the diagram, and its explanation, at the end of the chapter. Images from *natural history*, are not unfrequent; and that in chap. i. 14, 15, is exceedingly correct and appropriate, but will not bear a closely literal translation.

4. His constant attention and reference to the *writings and maxims of his own countrymen*, is peculiarly observable. Several of his remarks, tend to confirm the antiquity of the *Talmud*; and the parallel passages in the different *tracts* of that work, cast much light on the allusions of St. James. Without constant reference to the ancient Jewish rabbins, we should have sought for the meaning of several passages in vain.

5. St. James is, in many places, *obscure*: this may arise partly from his own deep and strong conceptions, and partly from allusions to *arts or maxims* which are not come down to us; or which lie yet undiscovered in the *Mishna or Talmud*. To elucidate this writer, I have taken more than common pains; but dare not say, that I have been always successful, though I have availed myself of all the help within my reach. To *Schoettgen's* *Horæ Hebraicæ*, I am considerably indebted; as, also, to Dr. Macknight, *Kypke*, *Rosenmüller*, &c.; but, in many cases, I have departed from all these, and others of the same class, and followed my own light.

6. On the controversy relative to the *doctrine of justification*, as taught by Paul and James, I have not entered deeply: I have produced, in the proper places, what appeared to me to be the most natural method of reconciling these writers. I believe St. James not to be in opposition to St. Paul; but to a

corrupt doctrine taught among his *own countrymen*, relative to this important subject. The *doctrine of justification by faith in Christ Jesus*, as taught by St. Paul, is both rational and true. St. James shows, that a *bare belief in the God of Israel*, justifies no man; and that the *genuine faith* that justifies, works by love, and produces obedience to all the precepts contained in the moral law: and that this obedience is the evidence of the sincerity of that faith which professes to have put its possessor in the enjoyment of the peace and favour of God.

7. This epistle ends *abruptly*, and scarcely appears to be a finished work. The author probably intended to have added more; but may have been prevented by death. James, our Lord's brother, was murdered by the Jews; as we have already seen. James, the son of Zebedee, had, probably, a short race; but whether either of these were its author, we know not. The work was, probably, *posthumous*, not appearing till after the author's death; and this may have been one reason why it was so little known in the earliest ages of the primitive Church.

8. The spirit of *Antinomianism*, is as dangerous in the Church, as the spirit of *Pharisaism*: to the former, the epistle of James is a most powerful antidote: and the Christian minister, who wishes to improve and guard the morals of his flock, will bring its important doctrines, in due proportion, into his public ministry. It is no proof of the improved state of public morals, that many who call themselves *evangelical teachers*, scarcely ever attempt to instruct the public by texts selected from this epistle.

For other particulars, relative to the time of writing this epistle, the author, his *Inspiration, apostleship, &c.*, I must refer to Michaelis and Lardner, and to the Preface.

PREFACE TO THE FIRST AND SECOND EPISTLES OF PETER.

DR. LARDNER and Professor Michaelis, have done much to remove several difficulties connected with the person of St. Peter, the *people* to whom he wrote, the *places* of their dispersion, and the *time* of writing. I shall extract what makes more immediately for my purpose.

"The Land of Palestine," says Cave, "at and before the coming of our blessed Saviour, was distinguished into three several provinces, Judæa, Samaria, and Galilee. In the Upper, called also Galilee of the Gentiles, within the division belonging to the tribe of Naphtali, stood Bethsaida, formerly an obscure and inconsiderable village, till lately re-edified and enlarged by Philip the Tetrarch; and, in honour of Julia, daughter of Augustus, called by him Julias. It was situated upon the banks of the sea of Galilee, called also the lake of Thénas, and the lake of Gennesareth, which was about forty furlongs in breadth, and a hundred in length, and had a wilderness on the other side, called the desert of Bethsaida, whither our Saviour used often to retire.

"At this place was born *Simon*, surnamed *Cephas*, or *Petrus*, *Peter*, signifying a *stone*, or fragment of a rock. He was a fisherman upon the fore-mentioned lake, or sea, as was also in all probability his father Jonas, Jonah, or John. He had a brother named Andrew: which was the eldest of the two is not certain; for, concerning this, there were different opinions among the ancients. Epiphanius supposed Andrew to be the elder; but, according to Chrysostom, Peter was the first-born. So likewise Bede and Cassian, who even made Peter's age the ground of his precedency among the apostles; and Jerom himself has expressed himself in like manner, saying, 'that the keys were given to all the apostles alike, and the church was built upon all of them equally; but, for preventing dissensions, preceedency was given to one.' John might have been the person, but he was too young; and Peter was preferred on account of his age."

"The call of Andrew and Peter to a stated attendance on Jesus, is recorded in three evangelists. Their father Jonas seems to have been dead; for there is no mention of him, as there is of Zebedee, when his two sons were called. It is only said of Andrew and Peter that, when Jesus called them, 'they left their nets, and followed him.' Follow me,' said He, and 'I will make you fishers of men.'"

"Simon Peter was married when called by our Lord to attend upon Him; and upon occasion of that alliance, it seems, had removed from Bethsaida to Capernaum, where was his wife's family. Upon her mother our Saviour wrought a great miracle of healing. And, I suppose, that when our Lord left Nazareth, and came and dwelt at Capernaum, He made Peter's house the place of His usual abode, when He was in those parts. I think we have a proof of it in the history just noticed. When Jesus came out of the synagogue at Capernaum, He 'entered into Simon's house,' Luke ix. 33. Compare Mark i. 29, which is well paraphrased by Dr. Clarke: 'Now when Jesus came out of the synagogue, He went home to Peter's house;' and there it was that the people resorted unto Him.

"Some time after this, when our Lord had an opportunity of private conversation with the disciples, He inquired of them

what men said of Him; and, then, when they thought Him to be 'the Son of the living God,' Matt. xvi. 13-16. So far likewise in Mark viii. 27-29 and Luke ix. 18-20. Then follows, in Matthew, ver. 17-19, 'And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;' that is, 'it is not a partial affection for me, thy Master, nor a fond and inconsiderate regard for the judgments of others, for whom thou hast a respect, that has induced thee to think thus of me; but it is a just persuasion formed in thy mind by observing the great works thou hast seen me do by the power of God, in the confirmation of my mission and doctrine.' 'And I say unto thee, thou art Peter, and upon this rock will I build my church—and I will give unto thee the keys of the kingdom of heaven.' By which many of our interpreters suppose that our Lord promised to Peter that he should have the honour of beginning to preach the Gospel after his resurrection to Jews and Gentiles, and of receiving them into the church; if so, that is personal. Nevertheless, what follows, 'And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven;' this, I say, must have been the privilege of all the apostles, for the like things are expressly said to them, Luke xxii. 29, 30. John xv. 21-23. Moreover, both to Jews and Gentiles. As he was president in the college of the apostles, it was very fit, and a thing of course, that he should be particularly concerned in the first opening of things. The confession now particularly before us was made by him; but it was in answer to a question that had been put to all; and he spoke the sense of all the apostles, and in their name. I suppose this to be as true in this instance, as in the other before mentioned, which is in John vi. 68, 69. In the account which St. John has given us, of our Saviour's washing the disciples' feet, Peter's modesty and fervour are conspicuous. When the Jewish officers were about to apprehend our Lord, 'Peter having a sword, drew it, and smote a servant of the high-priest, and cut off his right ear.' Our Lord having checked Peter, touched the servant's ear, and healed him. So great is Jesus every where! They that had hold of Jesus, led Him away to the house of Caiaphas; the rest of the disciples now forsook Him, and fled; 'but Peter followed him afar off, unto the high-priest's palace; and went in and sat with the servants to see the end.' Here Peter thrice disowned his Lord, peremptorily denying that he was one of the disciples, or had any knowledge of Him, as related by all the evangelists; for which he soon after humbled himself, and wept bitterly. We do not perceive that Peter followed our Lord any farther; or that he at all attended the crucifixion. It is likely that he was under too much concern of mind to appear in public; and that he chose retirement, as most suitable to his present temper and circumstances.

"On the first day of the week, early in the morning, when Mary Magdalene and other women came to the sepulchre, bringing sweet spices, which they had prepared, 'they saw an angel,' who sat unto them. He not affrighted; ye seek Jesus

who was crucified: he is not here, for he is risen: Go quickly, and tell his disciples that he is risen from the dead.' As in Matthew, 'Tell his disciples and Peter.' As in Mark, 'Behold he goeth before you into Galilee.' That was a most gracious disposal of Providence to support the disciples, Peter in particular, in their great affliction.

"Our Lord first showed Himself to Mary Magdalene, and afterwards to some other women. On the same day, likewise, on which he arose from the dead, He showed Himself to Peter, though the circumstances of this appearance are nowhere related. And it has been observed, that, as Mary Magdalene was the first woman, so Peter was the first man, to whom Jesus showed Himself after He was risen from the dead.

"We have nowhere any distinct account of this apostle's travels; he might return to Judea, and stay there a good while after having been at Antioch, at the time spoken of by St. Paul in the Epistle to the Galatians. However, it appears from Epiphanius, that Peter was often in the countries of Pontus and Bithynia; and by Eusebius, we are assured that Origen, in the third tome of his Exposition of the Book of Genesis, writes to this purpose: Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; who, at length coming to Rome, was crucified with his head downwards, himself having desired it might be in that manner. For the time of Peter's coming to Rome, no ancient writer is now more regarded by learned moderns than Lactantius, or whoever is the author of the book of the deaths of persecutors; who says, that Peter came thither in the time of Nero. However, it appears to me very probable, that St. Peter did not come to Rome before the year of Christ, 63, or 64, nor till after St. Paul's departure thence, at the end of his two years' imprisonment in that city. The books of the New Testament afford a very plausible, if not certain argument, for it. After our Lord's ascension we find Peter, with the rest of the apostles, at Jerusalem. He and John were sent by the apostles from Jerusalem to Samaria, whence they returned to Jerusalem. When Paul came to Jerusalem, three years after his conversion, he found Peter there. Upon occasion of the tranquillity of the churches in Judea, Galilee, and Samaria, near the end of the reign of Caligula, Peter left Jerusalem, and visited the churches in several parts of that country, particularly at Lydda and Joppa, where he tarried many days. Thence he went to Caesarea, by the sea-side, where he preached to Cornelius and his company. Thence he returned to Jerusalem; and some time afterwards was imprisoned there by Herod Agrippa. This brings down the history of our apostle to the year 44. A few years after this he was present at the council of Jerusalem, nor is there any evidence that he came there merely on that occasion. It is more probable that he had not yet been out of Judea: soon after that council he was at Antioch, where he was reproved by St. Paul.

"The books of the New Testament afford no light for determining where Peter was for several years after that. But to me it appears not unlikely that he returned after a short time to Judea, from Antioch, and that he staid in Judea a good while before he went thence any more; and it seems to me, that, when he left Judea, he went again to Antioch, the chief city of Syria. Thence he might go to other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first epistle. In those countries he might stay a good while; and it is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome, but not till after Paul had been in that city, and was gone from it. Several of St. Paul's epistles furnish out a cogent argument of Peter's absence from Rome for a considerable space of time. St. Paul, in the last chapter of his Epistle to the Romans, written, as we suppose, in the beginning of the year 53, salutes many by name, without mentioning Peter; and the whole tenor of the epistle makes it reasonable to think that the Christians there had not yet had the benefit of the apostle's presence and instructions. During his two years' confinement at Rome, which ended, as we suppose, in the spring of the year 63, St. Paul wrote four or five epistles; those to the Ephesians, the Second Epistle to Timothy, to the Philippians, the Colossians, and Philemon: in none of which is any mention of Peter, nor is any thing said, or hinted, whence it can be concluded that he had ever been there. I think, therefore, that Peter did not come to Rome before the year 63, or, perhaps, 64. And, as I suppose, obtained the crown of martyrdom in the year 64, or 65; consequently, St. Peter could not reside very long at Rome before his death.

"Cave likewise, in his life of St. Peter, written in English in 1676, places his death in 64, or 65; nor was his mind much altered when he published his *Historia Literaria*, in 1688; for there also, he supposes, that St. Peter died a martyr at Rome, in the year of Christ 64, at the beginning of Nero's persecution; and, indeed, he expresses himself with a great deal of assurance and positiveness. Jerom concludes his article of St. Peter, saying, 'He was buried at Rome, in the Vatican, near the triumphal way; and is in veneration all over the world.'

"It is not needful to make any remarks upon this tradition: but it is easy to observe it is the general, uncontradicted, disinterested, testimony of ancient writers: in the several parts

of the world; Greeks, Latins, and Syrians. As our Lord's prediction, concerning the death of Peter, is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it; which must have been in some place: and about this place there is no difference among Christian writers of ancient times; never any other place was named besides Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the bishop of Rome and other bishops and churches, about the time of keeping Easter, and about the baptism of heretics; yet none denied the bishop of Rome what they called the chair of Peter. It is not for our honour, or interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from the dread of such abuses, to overthrow the credit of all history; the consequences of which would be fatal. Fables and fictions have been mixed with the account of Peter's being at Rome; but they are not in the most early writers, but have been added since: and it is well known that fictions have been joined with histories of the most certain and important facts.

"Having written the history of the apostle Peter, I now proceed to his epistles: concerning which three or four things are to be considered by us;—their genuineness, the person to whom they were sent, the place where, and the time when, they were written:—

"The first epistle was all along considered, by Catholic Christians, as authentic and genuine; this we learn from Eusebius, who says, 'Of the controverted books of the New Testament, yet well known and approved by many, are that called the Epistle of James, and that of Jude, and the second of Peter and the second and third of John.' And in another place, 'One Epistle of Peter, called the first, is universally received. This the presbyters of ancient times have quoted in their writings as undoubtedly genuine; but (that called his second, we have been informed, (by tradition,) has not been received as a part of the New Testament; nevertheless, appearing to many to be useful, it has been carefully studied with the other Scriptures.' By which, I think, we may be assured, that a great regard was shown to this epistle by many Christians, in the time of our learned ecclesiastical historian. Jerom says, 'Peter wrote two epistles, called Catholic, the second of which is denied by many to be his, because of the difference of the style from the former.' And Origen, before them, in his commentaries upon the Gospel of St. Matthew, as cited by Eusebius, says, 'Peter, on whom the church is built, has left one epistle universally acknowledged: let it be granted that he also wrote a second, for this has been doubted.'

"What those learned writers of the third and fourth centuries say of those two epistles, we have found agreeable to the testimony of more ancient writers, whom we have consulted: for the first epistle seems to be referred to by Clement of Rome; it is plainly referred to by Polycarp several times; it is also referred to by the martyrs at Lyons; it was received by Theophilus bishop of Antioch; it was quoted by Papias; it is quoted in the remaining writings of Irenaeus, Clement of Alexandria, and Tertullian: consequently, it was all along received. But we do not perceive the second epistle to be quoted by Papias, nor by Irenaeus, (though in Grabe's edition this epistle is twice quoted,) nor Tertullian, nor Cyprian. However, both these epistles were generally received in the fourth and following centuries by all Christians, except the Syrians; for they were received by Athanasius, Cyril of Jerusalem, the council of Laodicea, Epiphanius, Jerom, Rufin, Augustine, and others.

"The first epistle being allowed to be St. Peter's, we can argue in favour of the other also; in this manner—It bears in the inscription the name of the same apostle: for so it begins, 'Simon Peter, a servant and an apostle of Jesus Christ.' And in chap. i. 14, are these words: 'Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ has showed me.'

"The writer of this epistle may have had a particular revelation concerning the time of his death not long before writing this. But it is probable that here is a reference to our Lord's prediction concerning St. Peter's death, and the manner of it, which are recorded in John xxi. 18, 19. From chap. i. 16, 17, 18, it appears that the writer was one of the disciples who were with Jesus in the mount, when He was transfigured in a glorious manner. This certainly leads us to Peter, who was there, and whose name the epistle bears in the inscription: chap. iii. 1. 'This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance,' plainly referring to the former epistle, which has been always acknowledged to be Peter's. These words are express. But it might have been argued, with some degree of probability, from chap. i. 12, 15, that he had before written to the same persons. Once more, chap. iii. 15, 16, he calls Paul brother, and otherwise so speaks of him and his epistles, as must needs be reckoned most suitable to an apostle. The writer, therefore, is the apostle Peter, whose name the epistle bears in the inscription. We are led here to the observation which Wall placed at the head of his notes upon this second epistle: 'It is,' says he, 'a good proof of the cautiousness of the ancient Christians, in receiving any book for canonical, that they not only rejected all these pieces forged

by heretics, under the name of apostles; but also if any good book, affirmed by some men, or some churches, to have been written and sent by some apostles, were offered to them, they would not, till fully satisfied of the fact, receive it into their canon.' He adds, 'There is more hazard in denying this to be Peter's, than in denying some other books to be of that author, to whom they are by tradition ascribed. For they, if they be not of that apostle to whom they are imputed, yet may be of some other apostle, or apostolical man; but this author is either the apostle, or else by setting his name, and by other circumstances, he does designly personate him, which no man of piety and truth would do.' And then he concludes: 'This epistle being written by him but a little before his death, chap. i. 14. and perhaps no more than one copy sent, it might be a good while before a number of copies, well attested, came abroad to the generality of the Christian churches.'

'Certainly these epistles, and the discourses of Peter, recorded in the Acts, together with the effects of them, are monuments of a Divine inspiration, and of the fulfilment of the promise which Christ made to him, when He saw him and his brother Andrew employed in their trade, and casting a net into the sea; 'follow me, and I will make you fishers of men,' Matt. iv. 19.

'Concerning the persons to whom these epistles were sent, there have been different opinions among both ancients and moderns. Mr. Wetstein argues from divers texts that the first epistle was sent to the Gentiles. Mr. Hallett, in his learned introduction to the Epistle to the Hebrews, observes, 'Some go upon the supposition that St. Peter's epistles were written to the Jews; but it seems to me more natural to suppose that they were written to Gentile Christians, if we consider many passages of the epistles themselves.' Where he proceeds to allege many passages; and, in my opinion, very pertinently; some of which will be also alleged by me by and by.

'To me it seems that St. Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, Asia, and Bithynia; the greatest part of whom must have been converted by Paul, and had been before involved in ignorance and sin, as all people in general were till the manifestation of the Gospel of Christ. That St. Peter wrote to all Christians in those countries is apparent, from the valedictory blessing, or wish, at the end of the epistle, 1 Ep. v. 14. 'Peace be with you all that are in Christ Jesus.' Lewis Capellus, who thought that St. Peter's first epistle was written to Jewish believers, allows that the second epistle was written to all Christians in general, and particularly to Gentiles, induced thereto by the comprehensiveness of the address, at the beginning of that epistle. 'To them that have obtained like precious faith with us.' He should have concluded as much of the first epistle likewise, for they were both sent to the same people, as is evident from St. Peter's own words, 2 Ep. iii. 1. Moreover, the inscription of the first epistle seems to be as general as that of the second. Let us observe it distinctly: to the Elect, *ἐλεκτοῖς*, says Wall, upon the place; 'He uses the word *ἐλεκτοῖς*, *choice ones*, just as St. Paul does the word *αγατοῖς*, *saints*, for the word *Christians*; and as St. Paul directs almost all his epistles to the saints, that is, the *Christians* of such a place; so St. Peter here, to the *elect*, or *choice ones*; that is, *Christians*, sojourning in the dispersions of Pontus, Galatia, and Bithynia. *Strangers*, *παροικητοῖς*; good men, though at home, are strangers, especially if they meet with opposition, trouble, and affliction, as those Christians did to whom St. Peter is here writing; for he speaks of their trials and temptations, chap. i. 6, 7. and exhorts them, ii. 11. as sojourners and strangers, *ὡς παροίκους καὶ παρεπίδητους, to abstain from fleshly lusts*. Says Pumenius upon chap. i. 2. 'He calls them *strangers*, either on account of their dispersion, or because all that live religiously are called *strangers* on this earth: as David also says, 'I am a sojourner with thee, and a stranger, as all my fathers were.' Psa. xxxix. 12. 'Scattered throughout Pontus?' or, 'of the dispersion of Pontus, Galatia?' so he calls them, not because they had been driven out from their native country, but because he writes to the Christians of divers countries, who also were but a few, or a small number in every place where they dwelt. I shall now show that these Christians were, for the most part, of the Gentile stock and original. 1 Pet. i. 14. 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' This might be very pertinently said to men converted from Gentilism to Christianity; but no such thing is ever said by the apostles concerning the Jewish people, who had been favoured with Divine revelation, and had the knowledge of the true God. And, ver. 20, 21, he says, 'that through Christ they did now believe in God'; therefore they were not worshippers till they were acquainted with the Christian revelation. In like manner, chap. ii. ver. 9. St. Peter speaks of those to whom he writes, as having been 'called out of darkness into God's marvellous light.' Moreover, they were not once God's people, ver. 10. 'Which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' Words, resembling those of St. Paul, Rom. chap. ix. ver. 24, 25, where he is unquestionably speaking of Gentile converts. There are also other expressions, which plainly show that these persons had been Gentiles, and had lived in the sins of Gentilism, chap. i. ver. 18. 'Forasmuch as ye know that ye were redeemed from your vain con-

version, received by tradition from your fathers.' And, chap. iv. ver. 3. 'For the time past may suffice us to have wrought the will of the Gentiles; when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.' St. Peter does not charge himself with such things; but they to whom he writes had been guilty in those respects; and, by way of condescension, and for avoiding offence, and for rendering his argument more effectual, he joins himself with them. And more, when St. Peter represents the dignity of those to whom he writes, upon account of their Christian vocation, chap. ii. ver. 9, as 'a chosen generation, a peculiar people, a royal priesthood;' certainly the expressions are most pertinent and emphatical, if understood of such as had been brought from Gentilism to the faith of the Gospel, as indeed they plainly were. For he there says, 'they were to show forth the praises of him who had called them out of darkness into his marvellous light.' To all which might be added, what was hinted before, that the persons to whom Peter writes, were, for the most part, the apostle Paul's converts. This must be reckoned probable, from the accounts which we have in the Acts, of St. Paul's travels and preaching. Whence we know that he had been in Galatia, and the other countries mentioned by St. Peter, at the beginning of his first epistle. Moreover, he observes, 2 Ep. iii. 15, that 'his beloved brother Paul had written unto them.' We may reasonably suppose that he thereby intends St. Paul's Epistle to the Galatians, the Ephesians, and Colossians, all in those countries, and for the most part, Gentile believers. Nor do I see reason to doubt, that Peter had, before now, seen and read St. Paul's Epistles to Timothy; and if we should add them, as here intended also, it would be no prejudice to our argument. For those epistles, likewise, were designed for the use and benefit of the churches in those parts. To me these considerations appear unanswerable: I shall, therefore, take notice of but one objection, which is grounded upon chap. ii. 12. 'Having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' Upon the first clause in that verse, Beza says, that this place alone is sufficient to show that this epistle was sent to Jews. But I think not. From St. Paul may be alleged a text of the like sort, 1 Cor. x. 32. 'Give no offence, neither to the Jews, nor to the Gentiles (καὶ Ἕλλησι) nor to the church of God.' It might be as well argued from that text, that the Corinthians were by descent neither Jews nor Greeks, as from this, that the persons to whom St. Peter wrote were not originally Gentiles. In the text of St. Paul, just quoted, by Jews and Gentiles, or Greeks, are intended such as were unbelievers. So it is likewise in the text of St. Peter, which we are considering; as apparent from the latter part of the verse above transcribed at large. St. Peter had a right to distinguish those to whom he writes, from the Gentile people among whom they lived; as he had at the beginning of the epistle called them *elect*, or *choice ones*, and *strangers*; and they likewise went by the name of Christians, as we perceive from chap. iv. 16.

'St. Peter's two epistles, then, were sent to all Christians in general, living in those countries; the greatest part of whom had been converted from Gentilism or heathenism.

'Our next inquiry is, concerning *where* these epistles were written.

'At the end of the first epistle, St. Peter says, 'The church that is at Babylon, elected together with you, saluteth you;' which text, understood literally, has been thought by some to denote, 1. Babylon, in Assyria; or, 2. Babylon in Egypt. 3. By others it is interpreted figuratively, and is supposed to denote Jerusalem; or, 4. Rome. So that there are four opinions concerning the place where this epistle was written.

'If St. Peter had read St. Paul's Epistle to the Romans before he wrote his first epistle, it was written after St. Paul's journey from Corinth to Jerusalem, described in Acts xx. xxi. for the Epistle to the Romans was written from Corinth. How much later than the time of this journey the First Epistle of Peter was written, it is very difficult, for want of sufficient data, to determine. The epistle itself has hardly any marks which can guide us in deciding the year of its composition; and we know nothing of the history of St. Peter from the time of the apostolic council at Jerusalem, Acts xv. which is the last place where St. Luke mentions him, till his arrival, many years afterwards, at Rome, where, according to the accounts of ecclesiastical writers, he suffered martyrdom. However, a comparison of the first with the Second Epistle of St. Peter, will enable us to form at least an opinion on this subject. St. Peter says, in his second epistle, chap. iii. 1. Ταῦτε νῦν ἀγαπητοί, ὡς ἐπεὶ ἦν ὑμῖν ὁ παῖς πρὸς ἐλπίδα, whence we may conclude, that his first epistle was written to the same persons as the second. But if the second epistle was written fifteen or twenty years after the first, they who received the one, were not the same persons as they who received the other; and we might rather expect, that in this case, St. Peter would have called his first epistle, an epistle which he had written to their fathers. It appears, then, that the interval between the dates of the two epistles could not have been very long; and as the second epistle was written shortly before St. Peter's death, we may infer, that the first epistle, was written either not long before, or not long after the year 60. On the other hand, Lardner assigns this epistle too late a date, for he is of opinion, that it was

written between 63 and 65. This reason for supposing that it was not written till after 63, is, that an earlier date cannot be assigned for St. Peter's arrival at Rome; and as he takes the word Babylon, whence St. Peter dates his epistle, not in its proper, but in a mystical sense, as denoting Rome, he concludes that the epistle was not written before the time above mentioned. But if we take Babylon in its proper sense, the argument not only proves not what Lardner intended, but the very reverse; for if St. Peter's arrival in Rome is to be dated about the year 63, an epistle written by St. Peter, in Babylon, must have a date prior to that year.

"St. Peter, in the close of his epistle, sends a salutation from the church in Babylon, which, consequently, is the place where he wrote his epistle. But commentators do not agree in regard to the meaning of the word Babylon, some taking it in its literal and proper sense, others giving it a figurative and mystical interpretation. Among the advocates for the latter sense have been men of such learning and abilities, that I was misled by their authority in the younger part of my life to subscribe to it; but, at present, as I have more impartially examined the question, it appears to me very extraordinary, that, when an apostle dates his epistle from Babylon, it should ever occur to any commentator to ascribe to this word a mystical meaning, instead of taking it in its literal and proper sense. For, in the first century, the ancient Babylon, on the Euphrates, was still in existence; and there was likewise a city on the Tigris, Seleucia, not far distant from the ancient Babylon, to which the name of modern Babylon was given; but through some mistake it has been supposed that the ancient Babylon, in the time of St. Peter, was no longer in being; and, in order to furnish a pretence for a mystical interpretation, it has been denied that Seleucia was ever so called.

"It is true, that the ancient Babylon, in comparison of its original splendour, might be called in the first century, a desolated city; yet it was not wholly a heap of ruins, nor wholly destitute of inhabitants. This appears from the account which Strabo, who lived in the time of Tiberius, has given of it: for he says, that Alexander, (who died at Babylon, and who intended, if he had lived, to have made it the place of his residence,) proposed to rebuild there a pyramid, which was a stadium in length, in breadth, and in height; but that his successors did not put the design into execution; that the Persians destroyed a part of Babylon, and that the Macedonians neglected it; but that Babylon had suffered the most from the building of Seleucia, by Seleucus Nicator, at the distance of three hundred stadia from it, because Seleucia then became the capital of the country, and Babylon was drained of its inhabitants. Strabo then adds, at present Seleucia is greater than Babylon, which last city has become desolated, so that one may say of it what the comic poet said of Megalopolis, in Arcadia:—'A great city has become a great desert.' If this be not sufficient proof that Babylon was still in existence in the first century, the reader may consult Cellarii Geographia, Tom. II. page 747. and Assemani Bibliotheca Orientalis, Tom. III. Par. ii. page 7.

"It will be objected, perhaps, that if Babylon still existed in the time of St. Peter, it was yet in such a state of decay, that an apostle would hardly have gone to preach the Gospel there. But I can see no reason why he should not; especially as Babylon was at that time so far from being literally destitute of inhabitants, that Strabo draws a parallel between this city and Seleucia, saying, at present Babylon is not so great as Seleucia, which was then the capital of the Parthian empire, and, according to Pliny, contained six hundred thousand inhabitants. To conclude, therefore, that Babylon, whence St. Peter dates his epistle, could not have been the ancient Babylon, because this city was then in a state of decay; and thence to argue that St. Peter used the word mystically to denote Rome, is nearly the same as if on the receipt of a letter dated from Ghent, or Antwerp, in which mention was made of a Christian community there, I concluded that because these cities are no larger than what they were in the sixteenth century, the writer of the epistle meant a spiritual Ghent or Antwerp, and that the epistle was really written from Amsterdam.

"It is therefore, at least possible, that St. Peter wrote his first epistle in the ancient Babylon, on the Euphrates. But before we conclude that he really did write there, we must first examine whether he did not mean Seleucia on the Tigris, which was sometimes called the modern Babylon. According to Strabo, Seleucia was only three hundred stadia distant from the ancient Babylon; and it was separated by the Tigris from Ctesiphon, the winter residence of the Parthian kings. At present it is not called Bagdad, as some have supposed, which is a very different city; but in conjunction with Ctesiphon, is named by Syrian and Arabic writers Medinath, Medain, Madam, under which name it appears in D'Anville's maps in the latitude of 33° 74'.

"Since then the name of Babylon was given actually to Seleucia, it is not impossible that St. Peter thus understood the word Babylon, and that his first epistle, therefore, was written at Seleucia, on the Tigris. But I have shown, in the preceding part of this section, that there is likewise a possibility of its having been written in Babylon, properly so called; or in the ancient Babylon, on the Euphrates. The question, therefore, is, which of these two senses shall we ascribe to the word Babylon? For one of these two we must ascribe to it,

unless we give it, without any reason, a mystical interpretation. In the two last editions of this Introduction, I preferred the former sense; but, after a more mature consideration, I think it much more probable at present, that St. Peter meant the ancient Babylon. It is true, that Lucan, Sionius Apollinaris, and Stephanus Byzantinus, gave the name of Babylon to Seleucia; but the two last of these writers lived so late as the fifth century; and, therefore, their authority is, perhaps, not sufficient to prove that Seleucia was called Babylon, in the first century. Lucan, indeed, was a contemporary with St. Peter; but then he uses this word in an epic poem, in which a writer is not bound by the same rules as in prose; and it is not improbable that he selected the word Babylon, because, partly, its celebrity added pomp to his diction; and, partly, because neither Ctesiphon nor Seleucia would have suited the verse. The writer of an epistle, on the contrary, can allow himself no such latitude; and perspicuity requires, that in the date of his epistle he should use no other name for the town where he writes than that which properly belongs to it. If, therefore, St. Peter had really written at Seleucia, he would have hardly called this city by the name of Babylon, though this name was sometimes applied to it; consequently, it is most probable, that St. Peter wrote his first epistle in ancient Babylon, on the Euphrates.

"Before I conclude this section, I must take notice of a passage in Josephus, which not only confutes all notions of a spiritual or mystical Babylon, but throws a great light on our present inquiry; and this passage is of so much the more importance, because Josephus was a historian, who lived in the same age with St. Peter; and the passage itself relates to an event which took place thirty-six years before the Christian era, namely, the delivery of Hyrcanus, the Jewish high-priest, from imprisonment, by order of Phraates, king of Parthia, with permission to reside in Babylon, where there was a considerable number of Jews. This is recorded by Josephus, Antiquit. XV. c. 2. in the following words:—*Δια τούτο διατρίβοντες οὐκ ἐν Βαβυλωνίᾳ δὲ κατὰ τοὺς νόμους παρέχοντες, εὐδαίμονα καὶ πλήθος ἦν Ἰσραὴλ.* Josephus then adds, that both the Jews in Babylon, and all who dwelt in that country, as far as the Euphrates, respected Hyrcanus, as high-priest and king. Now the word Babylon, in this passage of Josephus, evidently means a city in the east; and it cannot possibly be interpreted in a mystical manner, either of Jerusalem or Rome. The only question is, whether he meant the ancient Babylon, on the Euphrates; or Seleucia, on the Tigris. The former is the most obvious interpretation; and is warranted by the circumstance, that in other places, where Josephus speaks of Seleucia on the Tigris, he calls it by its proper name, Seleucia.

"The first argument in favour of a mystical, and against a literal interpretation, of the word Babylon, is, that in the whole country of Babylonia there were no Jews in the time of St. Peter; and thence it is inferred, that he could not have gone to preach the Gospel there. Now, in this argument, both the premises and inference are false. The inference is false; because, even if there had been no Jews in the whole country of Babylonia, St. Peter might have gone to preach the Gospel there; for he preached to the uncircumcised at Caesarea; and he himself declared that it was ordained by God that the Gentiles, by his mouth, should hear the word of the Gospel, and believe. The premises themselves are also totally unfounded; for, if we except Palestine, there was no country in the world where the Jews were so numerous, and so powerful, as in the province of Babylonia, in which they had their two celebrated seats of learning, Nehardea and Susa.

"The second argument in favour of a mystical interpretation of the word Babylon is, that almost all the ancient fathers have explained it in this manner, and have asserted that St. Peter used it to denote Rome. But we must recollect that an assertion of this kind is not testimony to a fact, but a mere matter of opinion, in which the ancients were as liable to mistake as we are. Nor is it true that all the ancient ecclesiastical writers have ascribed to the word Babylon a mystical meaning; for though the Greek and Latin fathers commonly understood Rome, yet the Syriac and Arabic writers understood it literally, as denoting a town in the East; and if we are to be guided by opinion, an Oriental writer is surely as good authority, on the present question, as an European.

"The third argument on which Lardner particularly insists is, that, in the accounts which we have on record, relative to St. Peter's history, no mention is made of a journey to Babylon. Now this argument would prove nothing, even if our knowledge of St. Peter's life and transactions were more perfect than it really is. Let us suppose an instance of some eminent man in modern times, in the history of whose life no mention is made, that, during his travels, he paid a visit to Vienna; but that among his letters to his friends, one of them, notwithstanding the silence of his biographer, is dated from Vienna. In this case, unless we had reason to suppose that the whole epistle was a forgery, or that the author had used a false date, we should immediately conclude, on the bare authority of this single epistle, that he had actually been at Vienna; and we should hardly think of a mystical or spiritual Vienna. Lardner himself has argued in this very manner, with respect to Paul, though his history is infinitely better known than that of St. Peter; and has inferred from the single passage, Tit. I. 5. 'For this cause left I thee in Crete,' that St. Paul made a voyage into Crete, in the year 59, though

this voyage is mentioned neither by St. Luke, nor by any other historian. No reason, therefore, can be assigned why we should refuse to argue in the same manner, with respect to St. Peter. In fact, Lardner's argument could no where have been more unfortunately applied than in the present instance.

"From the time of the apostolic council at Jerusalem, in the year 49, at which St. Peter was present, till the time of his arrival in Rome, which Lardner acknowledges was not before 63, there is an interval of fourteen years, during which we have no history of him whatsoever. How then can we form a judgment of his transactions during that period, except from his own writings? and how can the silence of history, in respect to his journey to Babylon, afford an argument that he was never there, in contradiction to his own epistle; when the fact is, we have no history at all of St. Peter during this period? We cannot, therefore, talk of its silence in respect to any one particular transaction, since every transaction of St. Peter, throughout the whole of this interval, is unrecorded. Lardner indeed conjectures, as the epistle is addressed to the inhabitants of Pontus, Galatia, &c. that St. Peter spent a part of his time in these countries, though he denies that St. Peter ever was in Babylon, whence the epistle is dated. Now this mode of arguing is nearly the same, as if I concluded from a letter dated from Vienna, and addressed to a person in Venice, that the writer of that letter had been in Venice, but not that he ever was at Vienna. Lardner supposes also, that St. Peter spent a part of this time in Jerusalem. Now it is impossible for us to determine what stay St. Peter made in Jerusalem, after the holding of the apostolic council; or whether he remained there at all; but this I think is certain, that he was not at Jerusalem when St. Paul returned thither for the first time; since St. Luke makes particular mention of St. James, and describes him as the head of the Christian community at Jerusalem, but says nothing of St. Peter, whom he would hardly have passed over in perfect silence, if he had been there. Now St. Paul's last visit to Jerusalem happened in the year 60; and since I have shown that the First Epistle of St. Peter was written about this time, it is not at all improbable that St. Peter, who was absent from Jerusalem, was then engaged in preaching the Gospel to the Babylonians.

"The last argument in favour of the opinion that the Babylon where Peter wrote was not Babylon properly so called, is derived from chap. ii. 13. where St. Peter commands obedi-

ence to the king; and from chap. ii. 17. where he says, 'Honour the king.' Hence Lardner concludes, that St. Peter must have written in a place which was subject to the same king or emperor as the people to whom he sent the epistle. But these were subject to the Roman emperor; whereas Babylon with its whole territory, was then subject, not to the Romans but the Parthians; and therefore, according to Lardner, could not have been the place where St. Peter wrote. Now this argument rests on a supposition which is contradicted by the common usage of every language; the expression, 'the king,' in a letter from a person in one country to a person in another country, may, according to circumstances, denote the king to which the reader is subject, as well as the king to which the writer is subject.

"It appears, then, that the arguments which have been alleged to show that St. Peter did not write his first epistle in the country of Babylon, are devoid of foundation; and, consequently, the notion of a mystical Babylon, as denoting either Jerusalem or Rome, loses its whole support. For in itself the notion is highly improbable; and, therefore, the bare possibility that St. Peter took a journey to Babylon, properly so called, renders it inadmissible. The plain language of epistolary writing does not admit of the figures of poetry; and though it would be very allowable in a poem, written in honour of Gottingen, to style it another Athens; yet, if a professor of this university should, in a letter written from Gottingen, date it Athens, it would be a greater piece of pedantry than ever was laid to the charge of the learned. In like manner, though a figurative use of the word Babylon is not unsuitable to the animated and poetical language of the Apocalypse; yet St. Peter, in a plain and unadorned epistle, would hardly have called the place where he wrote, by any other appellation than that which literally and properly belonged to it."

That many persons, both of learning and eminence, have been of a different opinion from professor Michaelis, the intelligent reader is well aware; but Dr. Lardner, of all others, has written most argumentatively in vindication of the mystical Babylon, i. e. Rome, as being the place from which the apostle wrote this epistle. His weightiest arguments, however, are here answered by Michaelis; and to me it appears that there is a great balance in favour of the opinion that Babylon, on the Euphrates, is the place intended. The decision of this question, although not an article of faith, is, nevertheless, of some importance.

THE FIRST GENERAL EPISTLE OF PETER.

or Chronological Eras, see at the end of the Acts.

CHAPTER I.

O the persons to whom this epistle was directed, and their spiritual state, 1, 2. He describes their privileges, and thanks God for the grace by which they were preserved faithful in trials and difficulties, 3—5. The spiritual benefit they were to receive out of their afflictions, 6, 7. Their love to Christ, 8. And the salvation they received through believing, 9. This salvation was predicted by the prophets, who only saw it afar off, and had only a foretaste of it, 10—12. They should take encouragement, and be obedient and holy, 13—16. They should pray, and deeply consider the price at which they were purchased, that their faith and hope might be in God, 17—21. As their souls had been purified, by obeying the truth through the Spirit; they should love each other with a pure and fervent love, 22, 23. The frailty of man, and the unchangeableness of God, 24, 25. [A. M. cir. 4054. A. D. cir. 60. An. Olymp. cir. CCIX. 1. A. U. C. cir. 1313.]

PETER, an apostle of Jesus Christ, to the strangers * scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2 * Elect * according to the foreknowledge of God the Father, a John 7: 13. Acts 2: 41, 42. James 1: 1—b Eph 1: 4. Ch 2: 9—c Rom 5: 29 & 11: 2—d 2 Thess. 1: 13.

NOTES—Verse 1. *Peter, an apostle*. Simon Peter, called also *Kephas*: he was a fisherman, son of Jonah, brother of Andrew, and born at Bethsaida; and one of the first disciples of our Lord.—See the *Preface*.

The strangers scattered throughout. Jesus first, who had believed the Gospel, in the different countries here specified; and converted *Gentiles* also. Though the word *strangers* may refer to all truly religious people, see Gen. xlvii. 9. *Psa. xxxix. 12.* in the Septuagint, and Heb. xi. 13. yet the inscription may have a special reference to those who were driven by persecution to seek refuge in those heathen provinces, to which the influence of their persecuting brethren did not extend.

Pontus. An ancient kingdom of Asia Minor, originally a part of *Cappadocia*, bounded on the east by *Colchis*; on the west, by the river *Haly*; on the north, by the *Euxine Sea*; and on the south, by *Armenia Minor*. This country probably derived its name from the *Pontus Euxinus*, on which it was partly situated. In the time of the Roman emperors, it was divided into three parts:—1. *Pontus Cappadociensis*. 2. *Pontus Galaticus*; and 3. *Pontus Polemoniacus*. The first extended from the *Pontus Polemoniacus* to *Colchis*, having *Armenia Minor* and the upper stream of the *Euphrates* for its southern boundary. The second extended from the river *Haly* to the river *Thermodon*. The third extended from the river *Thermodon* to the borders of the *Pontus Cappadociensis*.

Six kings, of the name of *Mithridates*, reigned in this kingdom; some of which are famous in history. The last king of

it through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: *c* Grace unto you, and peace, be multiplied.

3 * Blessed be the God and Father of our Lord Jesus Christ, a Hebrews 10: 22—b 1 Pet. 1: 2. 1 Jo 1: 2—c 2 Cor. 1: 3, 4. Eph 1: 3.

this country was *David Comnenus*, who was taken prisoner, with all his family, by *Mohammed II.* in the year 1462, and carried to Constantinople: since which time, this country, (then called the empire of *Trebizond*, from *Trapisund*, a city founded by the Grecians, on the uttermost confines of *Pontus*;) has continued under the degrading power of the Turks.

Galatia. The ancient name of a province of *Asia Minor*, now called *Anatolia*. It was called also *Gallagracia*, and *Galatia Parva*. It was bounded on the east by *Cappadocia*; on the south, by *Pamphylia*; on the north, by the *Euxine Sea*; and on the west, by *Bithynia*.—See the *Preface* of the Epistle to the Galatians.

Cappadocia. An ancient kingdom of Asia, comprehending all the country lying between Mount *Taurus* and the *Euxine Sea*.

Asia. This word is taken in different senses:—(1.) It signifies one of the three general divisions of our continent; and one of the four of the whole earth. It is separated from Europe by the Mediterranean Sea, the Archipelago, the Black Sea, the *Palus Mæotis*, the rivers *Dan* and *Dnieper*; and from Africa by the Arabic Gulf, or Red Sea; it is every where else surrounded by water. It is situated between 28° and 77° latitude N. and between longitude 26° E. and 170° W. and is about 7385 miles in length, and 5200 miles in breadth.

(2.) *Asia Minor*, that part of Turkey in Asia, now called *Natalia*; which comprehends a great number of provinces, situated between the *Euxine*, *Mediterranean*, and *Archipelago*.

which ^h according to his abundant mercy ^k hath begotten us again unto a lively hope ^l by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, ^m and that fadeth not away, ⁿ reserved in heaven ^o for you,

^h Tit. 3:5-11. Gr. much—^k John 3:5. James 1:18-11. 1 Cor. 15:20. 1 Thess. 4:14. ^l Ch. 3:21.—^m Col. 1:5.—ⁿ Col. 1:5.—^o 2 Tim. 4:8.—^p Or, for us.

(3.) For that province of Asia Minor, of which Ephesus was the capital. It appears, say some, that it is in this latter sense that it is used here by St. Peter, because Pontus, Galatia, and Bithynia, are comprised in the provinces of Asia Minor.—See Calmet.

Bithynia] An ancient kingdom of Asia, formerly called Mysia, Mydonia, Bebrycia, and Bithonia. It was bounded on the west by the Bosphorus Thracicus, and part of the Propontis; on the south, by the river Rhindarus and Mount Olympus; on the north, by the Euxine Sea; and on the east, by the river Parthenius. This place is, in some sort, rendered infamous, by the conduct of Prusias, one of its kings, who delivered up Hannibal into the hands of the Romans, who had fled to him for protection. Nicomedes IV. bequeathed it to the Romans; and it is now in the hands of the Turks.

2. Elect according to the foreknowledge of God] If the apostle had directed his letter to persons elected to eternal life, no one, as Drs. Lardner and Macknight properly argue, could have received such a letter; because no one could have been sure of his election in this way till he had arrived in heaven. But the persons to whom the apostle wrote were all, with propriety, said to be elect according to the foreknowledge of God; because, agreeably to the original purpose of God, discovered in the prophetic writings, Jews and Gentiles, indiscriminately, were called to be the visible church, and entitled to all the privileges of the people of God, on their believing the Gospel. In this sense the word *elected* is used in other places of Scripture; see 1 Thess. i. 4. and the note there.

The Rev. J. Wesley has an excellent note on this passage, which I shall transcribe for the benefit of those of my readers who may not have his works at hand—

“Strictly speaking, there is no foreknowledge, no more than afterknowledge, with God; but all things are known to Him as present, from eternity to eternity. Election, in the scriptural sense, is God’s doing any thing that our merit or power has no part in. The true predestination, or foreappointment of God, is—1. He that believeth, shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith, thereby become the sons of God; and being sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every part of this appointment of God, promise and duty go hand in hand. All is free gift; and yet, such is the gift, that it depends, in the final issue, on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of: moreover, it is—1. Cruel respect of persons; an unjust regard of one, and an unjust disregard of another: it is mere creature partiality, and not infinite justice. 2. It is not plain Scripture doctrine, (if true), but rather inconsistent with the express written word that speaks of God’s universal offers of grace; His invitations, promises, threatenings, being all general. 3. We are bid to choose life, and rephended for not doing it. 4. It is inconsistent with a state of probation in those that must be saved, or must be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy themselves of the elect number. But the doctrine of predestination is entirely changed from what it formerly was: *now*, it implies neither faith, peace, nor purity: it is something that will do without them all. Faith is no longer, according to the modern predestination scheme, a Divine evidence of things not seen, wrought in the soul by the immediate power of the Holy Ghost; not an evidence at all, but a mere notion: neither is faith made any longer a means of holiness, but something that will do without it. Christ is no more a Saviour from sin, but a defence and a countenance of it. He is no more a Fountain of spiritual life in the soul of believers, but leaves his elect inwardly dry, and outwardly unfruitful; and is made little more than a refuge from the image of the heavenly: even from righteousness, peace, and joy, in the Holy Ghost.

“Through sanctification of the Spirit: through the renewing and purifying influences of His Spirit on their souls, unto obedience: to engage and enable them to yield themselves up to all holy obedience, the foundation of all which is the sprinkling of the blood of Jesus Christ. The atoning blood of Jesus Christ, which was typified by the sprinkling of the blood of sacrifices under the law; in allusion to which it is called the blood of sprinkling.”

3. Blessed be the God and Father] Εὐλογῆτος ὁ Θεὸς καὶ Πατὴρ; blessed be God even the Father, or blessed be God, the Father of our Lord Jesus Christ. The *kai*, and, is omitted by the Syriac, Erpen’s Arabic, and the Ethiopic. But if we translate *kai*, *even*, a meaning which it frequently has in the New Testament, then we have a very good sense: let that God we praise who is the Father of our Lord Jesus Christ, and who deserves the praise of every human being, for his infinite mercy to the world, in his redemption by Christ Jesus.

Begotten us again unto a lively hope] I think the apostle

5 P Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.

7 That the trial of your faith, being much more precious

^p John 10:28,29. ^q 12. 1. 12. 13. ^r Jude 1.—^s Matt. 5:12. ^t Rom. 12:12. ^u 2 Cor. 6:10. ^v Ch. 4:13.—^w 2 Cor. 4:17. ^x Ch. 5:10.—^y James 1:2.—^z James 1:12.—^{aa} Ch. 4:13.

has reference here to his own case, and that of his fellow apostles, at the time that Christ was taken by the Jews, and put to death. Previously to this time, they had strong confidence that he was the Messiah, and that it was he who should redeem Israel; but when they found that He actually expired upon the cross, and was buried, they appear to have lost all hope of the great things which before they had in prospect. This is feelingly expressed by the two disciples, whom our Lord, after his resurrection, overtook on the road, going to Emmaus, see Luke xiv. 13-24. And the hope that, with them, died with their Master, and seemed to be buried in His grave, was restored by the certainty of His resurrection. From Christ’s preaching, miracles, &c. they had a hope of eternal life, and all other blessings promised by Him: by His death and burial, this hope became nearly, if not altogether, extinct; but, by His resurrection, the hope was revived. This is very properly expressed here by being begotten again to a living hope, εἰς ἐλπίδα ζώντα; or, as some MSS. and Versions have it, εἰς ἐλπίδα ζωῆς, to the hope of life; which one copy of the Itala, with Augustin, Gildas, Vigilantius of Tapsum, and Cassiodorus, have considered as meaning eternal life, agreeably to the context; and, therefore, they read *ritæ æternæ*.

The expressions, however, may include more particulars than what are above specified: as none can inherit eternal life, except those who are children in the heavenly family; and none are children but those who are born again; then St. Peter may be considered as laying here the foundation of the hope of eternal life in the regeneration of the soul; for none can legally inherit but the children: and none are children of God till they are spiritually begotten and born again.

It is the Gospel alone that gives the well-grounded hope of eternal life; and the ground on which this hope rests is the resurrection of Christ Himself. The certainty of our Lord’s resurrection, is the great seal of the Gospel. Without this, what is vision, what is prophecy, what is promise, what are even miracles, to that unbeliever which is natural to man on such a subject as this? But the resurrection of the human nature of Christ, the incontestable proofs of this resurrection, and the ascension of our nature to heaven in His Person, are such evidences of the possibility and certainty of the thing, as far ever to preclude all doubt from the heart of those who believe in Him.

4. To an inheritance] Called an inheritance, because it belongs to the children of God. Eternal life cannot be a gift to any but these; for, even in heaven, the lot is dealt out according to law; if children, then heirs; if not children, then not heirs.

Incorruptible] Αθάρατον; it has no principles of dissolution or decay in it; and, therefore, must be totally different from this earth.

Undefiled] Αμάρτανον; nothing impure can enter it; it not only has no principles or seeds of dissolution in itself, but it can never admit any; therefore its deterioration is impossible.

Fadeth not away.] Αμάρτανον, it cannot wither, it is always in bloom; a metaphor taken from those flowers that never lose their hue, nor their fragrance. From the Greek *amartanos*, we have our flowers called *anarranths*, because they preserve hue and odour for a long time.

Reserved in heaven] Such a place as that described above, is not to be expected on earth: it is that which was typified by the earthly Canaan; and in reference to which, the patriarchs endured all trials and difficulties in this life, as seeing Him who is invisible.

5. Who are kept] Φρουρουμενοι, who are defended as in a fortress, or castle. There is a remarkable correspondence between the two verbs used in this sentence; the verb *τροπεω*, signifies to keep, watch, guard; and *τηρησις*, is a place of custody, or prison. And *φρουρησις*, from *φρουρος*, a sentinel, signifies to keep as under a military guard.—See on Galat. iii. 22, 23. The true disciples of Christ are under the continual watchful care of God; and the inheritance is guarded for them. In some countries, military posts are constantly kept on the confines, in order to prevent irruptions from a neighbouring people: and in many cases, heirs, while in their minority, are kept in fortified places, under military guards.

By the power of God] Εὐ ἐννομεν Θεον, by the mighty and miracle working power of God; for nothing less is necessary to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world. But this power of God is interested in the behalf of the soul by faith; to believe is our work, the exertion of the Almighty power is of God. No persevering without the power, and no power without faith.

Ready to be revealed] Or rather, prepared to be revealed. The inheritance is prepared for you; but its glories will not be revealed till the last time, till ye have done with life, and passed through your probation; having held fast faith and a good conscience. Some by *salvation* understand the deliverance of the Christians from the sackage of Jerusalem, the end of the Jewish polity being called the last time: others

than of gold that perisheth, though ^a it be tried with fire, ^v might be found unto praise and honour and glory at the appearing of Jesus Christ :

⁸ * Whom having not seen, ye love ; [†] in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory :

⁹ Receiving [‡] the end of your faith, *even* the salvation of your souls.

¹⁰ * Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you :

^a Job 23 10. Psalm 66 10. Proverbs 17 3. Isaiah 44 10. Zechariah 12 9. 1 Cor. 3 13.—^v Romans 2 7, 10. 1 Cor. 13 8. 2 Thess. 1 7—12.—[†] John 9 39.—[‡] John 9 39. 29. 2 Cor. 13 5, 7, 10. Hebrews 11 1, 27.—[§] Romans 6 2.—^{||} Genesis 49 10. Daniel 2 41. Haggai 2 7. Zechariah 6 12. Matthew 13 17. Luke 10 24. 2 Peter 1 12, 2 Cor. 3 13. 2 Pet. 1 12.

suppose it to refer to the *day of judgment*, and the glorification of the body and soul in heaven.

⁶ *Wherein ye greatly rejoice* Some refer *wherein*, *iv ois*, to the *salvation* mentioned above ; others, to the *last time*, *κατα ταύτα*, in ver. 5 ; others (think that it applies to the *being kept by the power of God through faith* ; and others, that it refers to all the preceding advantages and privileges. It was in the present salvation of God that they rejoiced or gloried ; though not without having an eye to the great recompense of reward.

Though now for a season Ολίγω ἀπρί, *a little while* yet ; during your pilgrimage here below : which is but a *point* when compared with *eternity*.

If need be Ἐάν δεῖ, *if it be necessary* ; if your situation and circumstances be such that you are exposed to trials and persecutions, which you cannot avoid, unless God were to work a miracle for your deliverance, which would not be for your ultimate good ; as He purposes to turn all your trials and difficulties to your advantage.

Sometimes there is a kind of necessity that the followers of God should be afflicted : when they have no trials, they are apt to get careless ; and when they have secular prosperity, they are likely to become worldly-minded. “ God,” said a good man, “ can neither trust me with health nor money ; therefore I am both poor and afflicted.” But the disciples of Christ may be very happy in their souls, though grievously afflicted in their bodies and in their estates. These to whom St. Peter wrote rejoiced greatly, *danced for joy*, (τοῖς Ἀγαλλοῖς) while they were *grieved*, (ὀνείδωνται) *with various trials*. The verb ὀνείδω signifies to *grieve*, to *make sorrowful* ; perhaps *heartiness* is not the best rendering of the original word, as this can scarcely ever consist with *rejoicing* ; but to be *sorrowful* on account of something external to ourselves, and yet exulting in God from a sense of His goodness to us, are quite compatible ; so that we may say with St. Paul, *always sorrowing, yet still rejoicing*.

⁷ *That the trial of your faith being much more precious than of gold* As, by the action of fire, gold is separated from all alloy and heterogeneous mixtures, and is proved to be gold by its enduring the action of the fire without losing any thing of its nature, weight, colour, or any other property ; so genuine faith is proved by adversities, especially such as the primitive Christians were obliged to pass through. For, the word was then, “ Renounce Jesus, and live ;” “ cleave to Him, and die ;” for every Christian was in continual danger of losing his life. He then who preferred Christianity to his life, gave full proof, not only of his own sincerity, but also of the excellency of the principle by which he was influenced : as his religion put him in possession of greater blessings, and more solid comforts, than any thing the earth could afford.

Though it be tried with fire That is, though gold will bear the action of the fire for any given time, even millions of years, were they possible, without losing the smallest particle of weight or value ; yet even gold, in process of time, will wear away by continual use ; and the earth, and all its works, will be burnt up by that *supernatural* fire whose action nothing can resist. But on that day the faith of Christ's followers will be found brighter, and more glorious. The earth, and unconverted nature, shall be dissolved : but he who doeth the will of God shall abide for ever ; and his faith shall then be found to be the *praise* of God's grace, the *honour* of Christ, and the *glory* or glorification of his own soul throughout eternity. God Himself will *praise* such faith ; angels and men will hold it in *honour* ; and Christ will crown it with *glory*.—For some remarks on the nature and properties of gold, see at the end of the chapter.

⁸ *Whom having not seen, ye love* Those to whom the apostle wrote had never seen Christ in the flesh ; and yet, such as the *realizing* nature of faith, they loved Him as strongly as any of His disciples could, to whom He was *personally known*. For faith in the Lord Jesus brings Him into the heart ; and by His indwelling all His virtues are proved, and an excellence discovered beyond even that which His disciples beheld, when conversant with Him upon earth. In short, there is an equality between believers in the present time, and those who lived in the time of the incarnation : for Christ, to a believing soul, is the same to-day that he was yesterday ; and will be for ever.

Ye rejoice with joy unspeakable Ye have unutterable happiness through believing ; and ye have the fullest, clearest, strongest evidence of eternal glory. Though they did not see

¹¹ Searching what, or what manner of time ^a the Spirit of Christ which was in them did signify, when it testified before-hand ^b the sufferings of Christ, and the glory that should follow.

¹² * Unto whom it was revealed, that ^c not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with ^d the Holy Ghost sent down from heaven ; (which things the angels desire to look into).

¹³ Wherefore ^e gird up the loins of your mind, be sober, and hope ^f to the end for the grace that is to be brought unto you ^g at the revelation of Jesus Christ ;

^a Isa. 21 6. Isa. 53 3. See 1 Tim. 2 9, 6. Luke 4 47, 48, 49. John 12 41. Acts 26, 27, 28.—^b Daniel 9 24 & 25, 26.—^c 1 Tim. 2 9, 6.—^d 1 Tim. 2 9, 6.—^e 1 Tim. 2 9, 6.—^f 1 Tim. 2 9, 6.—^g 1 Tim. 2 9, 6.—^h 1 Tim. 2 9, 6.—ⁱ 1 Tim. 2 9, 6.—^j 1 Tim. 2 9, 6.—^k 1 Tim. 2 9, 6.—^l 1 Tim. 2 9, 6.—^m 1 Tim. 2 9, 6.—ⁿ 1 Tim. 2 9, 6.—^o 1 Tim. 2 9, 6.—^p 1 Tim. 2 9, 6.—^q 1 Tim. 2 9, 6.—^r 1 Tim. 2 9, 6.—^s 1 Tim. 2 9, 6.—^t 1 Tim. 2 9, 6.—^u 1 Tim. 2 9, 6.—^v 1 Tim. 2 9, 6.—^w 1 Tim. 2 9, 6.—^x 1 Tim. 2 9, 6.—^y 1 Tim. 2 9, 6.—^z 1 Tim. 2 9, 6.—^{aa} 1 Tim. 2 9, 6.—^{ab} 1 Tim. 2 9, 6.—^{ac} 1 Tim. 2 9, 6.—^{ad} 1 Tim. 2 9, 6.—^{ae} 1 Tim. 2 9, 6.—^{af} 1 Tim. 2 9, 6.—^{ag} 1 Tim. 2 9, 6.—^{ah} 1 Tim. 2 9, 6.—^{ai} 1 Tim. 2 9, 6.—^{aj} 1 Tim. 2 9, 6.—^{ak} 1 Tim. 2 9, 6.—^{al} 1 Tim. 2 9, 6.—^{am} 1 Tim. 2 9, 6.—^{an} 1 Tim. 2 9, 6.—^{ao} 1 Tim. 2 9, 6.—^{ap} 1 Tim. 2 9, 6.—^{aq} 1 Tim. 2 9, 6.—^{ar} 1 Tim. 2 9, 6.—^{as} 1 Tim. 2 9, 6.—^{at} 1 Tim. 2 9, 6.—^{au} 1 Tim. 2 9, 6.—^{av} 1 Tim. 2 9, 6.—^{aw} 1 Tim. 2 9, 6.—^{ax} 1 Tim. 2 9, 6.—^{ay} 1 Tim. 2 9, 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14 As obedient children, ¹ not fashioning yourselves according to the former lusts ² in your ignorance:

15 ^a But as he which hath called you is holy, so be ye holy in all manner of conversation:

16 Because it is written, ^b Be ye holy; for I am holy.

17 And if ye call on the Father, ^c who without respect of persons judgeth according to every man's work, ^d pass the time of your ^e sojourning here in fear:

18 Forasmuch as ye know ^f that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation ^g received by tradition from your fathers;

19 But ^h with the precious blood of Christ, as of a lamb, without blemish and without spot:

20 ⁱ Who verily was fore-ordained before the foundation of the world, but was manifest ^j in these last times for you,

1 Rom. 12.2. Ch. 4.2.—a Acts 17.30. 1 Thess. 4.5.—b Luke 1.71, 43. c Cor. 7.1. 1 Thess. 4.5, 17. Heb. 12.14. d Jer. 3.11.—e Lev. 11.44 & 19.2 & 30.7.—f Deut. 10.17. Acts 10.34. Rom. 2.11.—g 2 Cor. 7.1. Phil. 2.12. Heb. 12.29.—h 2 Cor. 5.6. Heb. 11.13. Ch. 2.11.—i 1 Cor. 6.9 & 7.25.—j Ezek. 20.15. Ch. 4.3.—u Acts 20.28. Eph. 1.7. Heb. 9.12. Heb. 9.9.—v Psal. 19.5. Isa. 53.7. John 1.29, 36. 1 Cor. 5.7.—w Rom. 3.25 & 16.25, 26. Eph. 5.9. 1. Cor. 1.26. 2 Tim. 1.9, 10. 1. 2. Cor. 1. Rev. 1.18.

to us; in them, angels can have no such interest as human beings have.

We learn from the above, that it was the *Spirit of Christ* in the Jewish prophets, that prophesied of Christ; it was that Spirit which revealed Him; and it is the same Spirit which takes of the things of Christ, and shows them unto us. Christ was never known by prophecy but through His own Spirit; and He never was known nor can be known, to the salvation of any soul, but by a revelation of the same Spirit. It is He alone that bears witness with our spirits that we are the children of God.

13. *Stand up the loins of your mind* Take courage from this display of God's love, now made known to you; and, though you must expect trials, yet fortify your minds with the consideration, that He who has given you His Son Jesus, will withhold from you no manner of thing that is good. The allusion here is to the *long robes* of the Asiatics; which, when they were about to perform any active service, they tucked in their girdles: this they did also when they waited on their superiors at meals.

Hope to the end for the grace Continue to expect all that God has promised; and particularly that utmost salvation, that glorification of body and soul, which ye shall obtain at the revelation of Christ, when He shall come to judge the world.

But if the apostle alludes here to the approaching revelation of Christ, to inflict judgment on the Jews, for their final rebellion and obstinacy; then the *grace*, *quoniam*, benefit, may intend their preservation from the evils that were coming upon that people, and their wonderful escape from Jerusalem at the time that the Roman armies came against it.

14. *Not fashioning yourselves* As the offices of certain persons are known by the *garb*, or *livery*, they wear; so transgressors: where we see the *world's livery*, we see the *world's servants*; they *fashion* or *habit* themselves according to their *lusts*; and we may guess that they have a *worldly mind* by their conformity to *worldly fashions*.

15. *But as he which hath called you* Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity: none of their philosophers could propose the objects of their adoration, as objects of imitation. Here, Christianity has an infinite advantage over heathenism. *God is holy*, and He calls upon all who believe in Him, to imitate his holiness; and the reason why they should be holy is, that *God who has called them, is holy*.

17. *And if ye call on the Father* Seeing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and profess to be *obedient children* and *sojourners* here below for a short time only; see that ye maintain a godly reverence for this Father, walking in all His testimonies blameless.

Who, without respect of persons God is said to be *no respecter of persons*; for this reason, among many others, that, being infinitely righteous, He must be infinitely impartial. He cannot prefer one to another, because He has nothing to *hope* or *fear* from any of his creatures. All *partialities* among men spring from one or other of these two principles, *hope* or *fear*: God can feel neither of them, and therefore God can be *no respecter of persons*: He approves or disapproves of men according to their *moral character*. He pities all, and provides salvation for all; but He loves those who resemble Him in His holiness; and he loves them in proportion to that resemblance; i. e. the more of His Image He sees in any, the more He loves him, and *contra*. And every *man's work* will be the evidence of his conformity, or non-conformity to God, and according to this evidence, will God judge him. Here, then, is no respect of persons: God's judgment will be according to a *man's work*; and a *man's work* or *conduct*, will be according to the moral state of his mind. No *favoursitism* can prevail in the day of judgment; nothing will pass there but *holiness of heart and life*. A righteousness imputed, and not possessed and practised, will not avail where God judgeth according to *every man's work*. It would be well that those *sinner* and *spurious believers*, who fancy themselves safe and complete in the righteousness of Christ, while impure and unholiness in themselves, would think of this testimony of the apostle.

18. *Ye were not redeemed with corruptible things* To re-

21. Who by him do believe in God, ¹ that raised him up from the dead, and ² gave him glory; that your faith and hope might be in God.

22 Seeing ye ³ have purified your souls in obeying the truth through the Spirit unto unfeigned ⁴ love of the brethren, see that ye love one another with a pure heart fervently:

23 ⁵ Being born again, not of corruptible seed, but of incorruptible, ⁶ by the word of God, which liveth and abideth for ever.

24 ⁷ For ⁸ all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 ⁹ But the word of the Lord endureth for ever. ¹⁰ And this is the love which the Gospel is preached unto you.

x Gal. 4.1. Eph. 1.10. Heb. 1.2 & 9.55.—y Acts 2.24.—z Matt. 28.18. Acts 2.33 & 3.13. Eph. 1.13. Phil. 2.9. Heb. 9.9. Ch. 3.32.—a Acts 15.9.—b Rom. 12.9, 10. 1 Thess. 4.9. 1 Tim. 1.5. Heb. 13.1. Ch. 2.17 & 13 & 4.8. 2 Pet. 1.7. 1 John 3.15 & 4.7, 21.—c John 1.14 & 2.5.—d James 1.18. 1 John 3.9.—e Or. Forbear.—f Heb. 10.15. Isa. 40.6 & 51.9. James 1.10.—g Isa. 102.12, 25. Isa. 40.8. Luke 16.17.—h John 1.1, 14. 1 John 1.1, 3.

deem, *buy*, signifies to procure life for a captive, or liberty for a slave, by paying a price; and the *precious blood of Christ* is here stated to be the price at which the souls of both Jews and Gentiles were redeemed: it was a price paid down, and a price which God's righteousness required.

Corruptible things mean here, any thing that man usually gives in exchange for another; but the term necessarily includes all created things, as all these are *corruptible* and perishing. The meaning of the apostle is evidently, that created things could not purchase the souls of men: else the sacrifice of Christ had not been offered: could any thing less have done, God would not have given up His only begotten Son. Even *silver and gold*, the most valuable medium of commerce among men, bear no proportion in their value to the souls of a lost world; for there should be a congruity between the *worth* of the thing purchased and the *valuable consideration* which is given for it; and the laws and customs of nations require this: on this ground, *perishable things*, or things the value of which must be infinitely less than the worth of the souls of men, cannot purchase these souls. Nothing, therefore, but such a *ransom price* as God provided, could be a sufficient ransom, oblation, and satisfaction, for the sins of the world.

Vain conversation Empty, foolish, and unprofitable conduct; full of vain hopes, vain fears, and vain wishes.

Received by tradition from your fathers The Jews had innumerable hundreds of empty ceremonies, and useless ordinances, which they received by tradition from their fathers, rabbins, or doctors. The Gentiles were not less encumbered with such than the Jews; all were wedded to their *vanities*, because they received them from their *forefathers*, as they had done from theirs. And this antiquity and tradition have been the ground-work of many a vain ceremony and idle pilgrimage; and of numerous doctrines which have nothing to plead in their behalf but this mere antiquity. But such persons seem not to consider that *error and sin* are nearly coeval with the world itself.

19. *The precious blood of Christ* *Τυπος αμαρτι*, the *valuable blood*; how valuable, neither is nor could be stated.

As of a lamb Such as was required for a *sin-offering* to God; and the Lamb of God that takes away the sin of the world.

Without blemish In Himself; and without spot from the world: being perfectly pure in His soul, and righteous in His life.

20. *Who verily was fore-ordained* *Προεργασμενος*, *fore-known*: appointed in the Divine purpose to be sent into the world; because infinitely approved by the Divine justice.

Before the foundation of the world Before the law was given, or any sacrifice prescribed by it; and its whole sacrificial system was appointed in reference to this *fore-appointed Lamb*; and, consequently, from him they derived all their significance and virtue. The phrase *καταβολη κοσμου*, *foundation of the world*, occurs often in the New Testament: and is supposed, by some learned men, and good critics, to signify the commencement of the Jewish state. Perhaps it may have this meaning in Matt. xiii. 35. Luke xi. 50. Eph. i. 4. Heb. i. 3 and ix. 26. But if we take it here in its common signification, the *creation of universal nature*, then it shows, that God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease. It may here have a reference to the opinion of the Jewish doctors, who maintain that *seven things* existed before the creation of the world, one of which was the *Messiah*.

Last times The Gospel dispensation, called the *last times*, as we have often seen, because never to be succeeded by any other.

21. *Who by him do believe in God* This is supposed to refer to the Gentiles, who never knew the true God till they heard the preaching of the Gospel: the Jews had known Him long before, but the Gentiles had every thing to learn when the first preachers of the Gospel arrived amongst them.

Gave him glory Raised Him to His right hand; where, as a Prince and a Saviour, He gives repentance and remission of sins.

That your faith In the fulfilment of all His promises, and your hope of eternal glory, might be in God, who is unchangeable in His counsels, and infinite in His mercies.

22. *Seeing ye have purified your souls*] Having purified your souls in *obeying the truth*, by believing in Christ Jesus, *through the influence and teaching of the Spirit*; and giving full proof of it by *unfeigned love to the brethren*; ye love one another, or ye will love each other with a pure heart fervently. These persons—*First*, Heard the truth, that is, the Gospel; thus called in a great variety of places in the New Testament, because it contains the truth without mixture of error; and is the truth and substance of all the preceding dispensations by which it was typified. *Secondly*, They obeyed that truth, by believing on Him who came into the world to save sinners. *Thirdly*, Through this believing on the Son of God, their hearts were purified by the word of truth applied to them by the Holy Spirit. *Fourthly*, The love of God being shed abroad in their hearts by the Holy Ghost, they loved the brethren with pure hearts; fervently, *extensive, intensely, or continually*; the full proof that their brotherly love was unfeigned: *φιλὰδελφίαν ἀνυπόκριτον, a fraternal affection without hypocrisy.*

23. *Being born again*] For, being born of Abraham's seed, will not avail to the entering of the kingdom of heaven.

Not of corruptible seed] By no human generation, or earthly means; but of incorruptible, a Divine and heavenly principle, which is not liable to decay, nor to be affected by the changes and chances to which all subliminary things are exposed.

By the word of God] *Διὰ λόγον ζῶντος Θεοῦ*, by the doctrine of the living God, which remaineth for ever; which doctrine shall never change, no more than the Source shall, whence it proceeds.

24. *For all flesh is as grass*] Earthly seeds, earthly productions, and earthly generations, shall fail and perish like as the grass, and flowers of the field; for the grass withereth, and the flower falleth off; though, in the ensuing spring and summer, they may put forth new verdure and bloom:

25. *But the word of the Lord*] The doctrine delivered by God concerning Christ, endureth for ever; having, at all times, and in all seasons, the same excellence and the same efficacy.

And this is the word] *Το ῥῆμα, what is spoken by the Gospel* preached unto you. "This is a quotation from Isa. xl. 6—8. where the preaching of the Gospel is foretold; and recommended from the consideration that every thing which is merely human, and, among the rest, the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence; as also the arts which men have invented, and the works they have executed, shall decay as the flowers of the field. But the Gospel, called by the prophet *the word of the Lord*, shall be preached while the world standeth."—*Macnight*. All human schemes of salvation, and plans for the melioration of the moral state of man, shall come to nought; and the doctrine of Christ crucified, though a stumbling-block to the Jews, and foolishness to the Gentiles, shall be alone the power of God for salvation to every soul that believeth.

As the apostle, on ver. 7. mentions *gold*, and gold chymically examined and tried; and as this figure frequently occurs in the Sacred Writings; I think it necessary to say something here of the nature and properties of that metal.

Gold is defined by chymists to be the most perfect, the most ductile, the most tenacious, and the most unchangeable of all metals. Its specific gravity is about 19.3. A cubic foot of pure gold, cast and not hammered, weighs 131 lb. In its native state, without mixture, it is *yellow*; and has no perceptible smell nor taste. When exposed to the action of the fire, it becomes red hot before it melts; but in melting suffers no alteration; but if a strong heat be applied while in fusion, it becomes of a beautiful green colour. The continual action of any furnace, howsoever long applied, has no effect on any of its properties. It has been kept in a state of fusion for several months, in the furnace of a glass-house, without suffering the smallest change. The electric and galvanic fluids inflame and convert it into a purple oxyd, which is volatilized in the form of smoke. In the focus of a very powerful burning-glass it becomes volatilized, and partially vitrified; so that we may

say with the apostle, that though *gold is tried by the fire*, abides the action of all culinary fires, howsoever applied, yet it perisheth by the celestial fire and the solar influence; the rays of the sun, collected in the focus of a powerful burning-glass, and the application of the electric fluid, destroy its colour, and alter and impair all its properties. This is but a late discovery; and, previously to it, a philosopher would have ridiculed St. Peter for saying, *gold that perisheth*. *Gold* is so very tenacious that a piece of it drawn into wire, one tenth of an inch in diameter, will sustain a weight of 500 lb. without breaking. One grain of gold may be so extended, by its great malleability, as to be easily divided into two millions of parts; and *achalc inch* of gold into nine thousand five hundred and twenty-three millions eight hundred and nine thousand five hundred and twenty-three parts; each of which may be distinctly seen by the naked eye! A grain and a half of gold may be beaten into leaves of one inch square; which, if intersected by parallel lines, drawn at right angles to each other, and distant only the 100th part of an inch, will produce twenty-five millions of little squares, each of which may be distinctly seen without the help of glasses! The surface of any given quantity of gold, according to Mr. Maczeller, may be extended by the hammer 159,092 times! Eighty books, or two thousand leaves, of what is called leaf gold, each leaf measuring 3.3 square inches, viz. each leaf containing 10.89 square inches, weighs less than 3-4 grains; each book, therefore, or twenty-five leaves, is equal to 372.23 inches, and weighs about 4.5 grains; so that each grain of gold will produce 56 7/8, or nearly fifty-seven square inches! The thickness of the metal thus extended, appears to be no more than the *ave 2-2020th* of an inch! One pound, or sixteen ounces of gold, would be enough to gild a silver wire sufficient, in length, to encompass the whole terraqueous globe, or to extend 25,000 miles!

Notwithstanding this extreme degree of tenuity, or thinness, which some carry much higher, no pore can be discerned in it by the strongest magnifying powers; nor is it pervious to the particles of light; nor can the subtletest fluids pass through it! Its ductility has never yet been carried to the uttermost pitch; and to human art and ingenuity is, probably, unlimited. Sulphur, in the state of a sulphuret, dissolves it; tin and lead greatly impair its tenuity; and zinc hardens and renders it very brittle. Copper heightens its colour, and renders it harder, without greatly impairing its ductility. It readily unites with iron, which it hardens in a remarkable manner. The oxymuriatic acid, and the nitromuriatic acid, dissolve gold. In this state it is capable of being applied, with great success, to the gilding of steel. The process is very simple, and is instantaneously performed; viz.—To a solution of gold in the nitromuriatic acid, add about twice the quantity of sulphuric ether.—In order to gild either iron or steel; let the metal be well polished, the higher, the better;—the ether which has taken up the gold, may be applied by a camel hair pencil, or small brush; the ether then evaporates, and the gold becomes strongly attached to the surface of the metal. I have seen *fanets, penknives, &c.* gilded in a moment, by being dipped in this solution. In this manner all kinds of figures, letters, mottoes, &c. may be delineated on steel, by employing a pen, or fine brush. The nitromuriatic acid, formerly called *aqua regia*, is formed by adding muriatic acid, vulgarly spirit of salt, to the nitric acid, formerly *aqua fortis*. Two parts of the muriatic acid to one of the nitric constitute this solvent of gold and platinum, which is called the nitromuriatic acid. Gold was considered the heaviest of all metals, till the year 1748, when the knowledge of platinum was brought to Europe by Don Antonio Ulloa; this, if it be a red metal is the hardest and weightiest of all others. The specific gravity of gold is, as we have seen, 19.3; that of platinum, is from 20.6 to 23; but gold will ever be the most valuable of all metals, not merely from its scarcity, but from its beautiful colour and great ductility, by which it is applicable to so many uses; and its power of preserving its hue and polish without suffering the least tarnish or oxydation from the action of the air.

CHAPTER II.

We should lay aside all evil dispositions, and desire the sincere milk of the word, that we may grow thereby, 1—3. And come to God to be made living stones, and be built up into a spiritual temple, 4, 5. The prophecy of Christ, as chief corner-stone; precious to believers, but a stumbling-stone to the disobedient, 6—8. True believers are a chosen generation, a royal priesthood, &c. 9, 10. They should abstain from fleshly lusts, 11. Walk uprightly among the Gentiles, 12. Be obedient to civil authority, according to the will of God, 13—15. Make a prudent use of their Christian liberty, 16. Fear God, and honour the king, 17. Servants should be subject to their masters, and serve them faithfully, and suffer indignities patiently, after the example of Christ, 18—23. Who bore the punishment due to our sins in His own body upon the tree, 24. They were formerly like sheep going astray, but were now returned unto the Shepherd and Bishop of their souls, 25. [A. M. cir. 1064. A. D. cir. 60. An. Olymp. cir. CXC. I. A. T. C. cir. 813.]

WHEREFORE, * laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

* Eph. 4.22, 25, 31. Col. 3.8. Heb. 12.1. James 1.21 & 2.9. 1 Pet. 2.1.

NOTES.—Verse 1. *Wherefore, laying aside*] This is in close connexion with the preceding chapter, from which it should not have been separated; and the subject is continued to the end of the 10th verse.

Laying aside all malice] See the notes on Eph. iv. 22—31. These tempers and dispositions must have been common among the Jews, as they are frequently spoken against. Chris-

2 * As new-born babes, desire the sincere * milk of the word, that ye may grow thereby; (unto salvation)

5. Matt. 18. 5. Mark 10. 15. Rom. 6. 4. 1 Cor. 13. 21. 1 Pet. 2. 2. Heb. 5. 15, 18.

tianity can never admit of such; they show the mind, not of Christ, but of the old murderer.

2. *As new-born babes*] In the preceding chapter, ver. 23. the apostle states that they had been born again; and, as the new-born infant desires that aliment which nature has provided for it, so, they being born again, born from above, should accordingly require that heavenly nourishment which is sent.

3 If so be ye have^d tasted that the Lord is gracious.

4 To whom coming *as unto* a living stone, ^edisallowed indeed of men, but chosen of God *and* precious,

5 ^f Ye also, as lively stones, ^gare built up ^ha spiritual house, ⁱan holy priesthood, to offer up ^kspiritual sacrifices, ^lacceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, ^m Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he* is ⁿ precious: but unto

ed to their new nature; and thus the apostle calls the *sincere milk of the word*, τὸ λογικὸν ἀδολον γάλα; or, as some translate, the *rational unadulterated milk*; i. e. the pure doctrines of the Gospel, as delivered in the Epistles and Gospels; and as preached by the apostles and their successors. The rabbins frequently express *learning to know the law*, &c. by the term *sucking*; and their disciples are often denominated *those that suck the breast*. The figure is very expressive: as a child newly born shows an immediate desire for that nourishment, and that only, which is its most proper food; so they, being *just born of God*, should show that the incorruptible seed abides in them; and that they will receive nothing that is not suited to that new nature; and, indeed, they can have no spiritual growth but by the pure doctrines of the Gospel.

That ye may grow thereby. *Eis corrupti v. unto salvation;* is added here by AHC, and by forty others; both the *Syriac, the Arabic of Eiren, Coptic, Æthiopic, Armenian, Slavonic, Vulgate,* and several of the ancient *Fathers.* The reading is undoubtedly *genuine,* and is very important. It shows why they were regenerated, and why they were to desire to be regenerated. *That ye may grow thereby.* *Eis corrupti v. unto salvation.* This was the end which they would have in view; and nothing could so effectually promote this end as continually receiving the pure truth of God, chaining the fulfilment of its promises, and acting under its dictates.

3. *If so be ye have tasted* Εἰπερ ἐγεύσασθε, *seeing ye have tasted.* There could be no doubt that they had tasted the goodness of Christ, *who were born again of incorruptible seed*; and whose hearts *were purified by the truth*; and who had *like precious faith* with the apostles themselves.

That the Lord is gracious] Or $\chi\rho\iota\sigma\tau\omicron\varsigma\ \delta\ \kappa\upsilon\rho\iota\omicron\varsigma$: from the similarity of the letters, many MSS. and several of the *Fathers*, have read $\chi\rho\iota\sigma\tau\omicron\varsigma\ \delta\ \kappa\upsilon\rho\iota\omicron\varsigma$, the Lord is Christ, or Christ is the Lord.

This seems to refer to Psa. xxxiv. 8. *O taste and see that the Lord is good, Γευσαθε και ιδετε οτι χρηστος ο Κυριος, Sept.* And there is still a reference to the *sucking child*, that, having once tasted its mother's milk, ever after desires and longs for it. As they were born of God, and had tasted His goodness, they would naturally desire the same pure unadulterated milk of the word.

4. *To whom coming as unto a living stone*] This is a reference to Isa. xxviii, 16, *Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation.* Jesus Christ is in both the prophet and apostle, represented as the *foundation* on which the Christian church is built, and on which it must continue to rest; and the *stone* or *foundation* is called here *living*, to intimate that he is the source of life to all His followers; and that it is in union with him that they live, and answer the end of their regeneration; as the stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation.

Disallowed indeed of men] That is, rejected by the Jews. This is a plain reference to the prophecy, Psa. cxviii. 22. *The stone which the builders rejected is become the head-stone of the corner.*

[*Chosen of God*] To be the Saviour of the world, and the Founder of the church, and the foundation on which it rests. As Christ is the *choice* of the Father, we need have no doubt of the efficacy and sufficiency of all that He has suffered and done for the salvation of a lost world. God can never be mistaken in His *choice*; therefore, he that chooses Christ for his portion, shall never be confounded.

[*Precious*] Ἐτιμον, *honourable*: hawsoever despised and rejected by men, Jesus, as the Sacrifice for a lost world, is infinitely honourable in the sight of God; and those who are united by faith to Him, partake of the same honour, being *members* of that great and glorious *body* of which He is the *head*; and are *stones* in that superb *building* of which he is the *foundation*.

5. Ye also, as lively stones] *Λιθοι ζῶντες, living stones*; each being instinct with the principle of life, which proceeds from Him who is the foundation, called above *λίθον ζῶντα, a living stone*.

The metaphor, in this and the following verse, is as bold as it is singular; and commentators and critics have found it difficult to hit on any *principle* of explanation. In all metaphors there is something in the natural image that is illustrative of some chief moral property in the thing to be represented. But what analogy is there between the *stones* of a building, and a multitude of *human beings*? We shall soon see: the church of Christ, it is true, is represented under the

them which be disobedient, ° the stone which the builders dis-
allowed, the same is made the head of the corner,

8 ^P And a stone of stumbling, and a rock of offence, ^q *even to them* which stumble at the word, being disobedient: ^r *whereunto* also they were appointed.

9 But ye *are* ^a a chosen generation, ^t a royal priesthood, ^u an holy nation, ^v a ^w peculiar people; that ye should show forth the ^x praises of him who hath called you out of ^y darkness into his marvellous light;

10 ² Which in time past *were* not a people, but *are* now the
 x Exod. 9.16. Rom. 9.22. 1 Thess. 5.9. Jude 4.—s Deut. 10.15. Ch. 1.2.—t Exod. 19.
 5, 6. Rev. 1.6 & 5.10.—u John 17.13. 1 Cor. 3.13. 2 Tim. 1.9.—v Deu. 4.20 & 7.6 &
 14.2 & 25.15, 19 —w Acts 20.28. Ephes. 1.4. Tit. 3.14 —w Or, a purchased people.—
 x Or, virtues.—y Acts 26.18. Eph. 5.8. Col. 1.13. 1 Thess. 5.4, 5.—z Hos. 1.9, 10. & 2.
 2. Rom. 9.25.

figure of a house, or rather *household*; and, as a *household*, or *family*, must have place of residence; hence by a *metonymy*, the house itself, or *material building*, is put for the *household* or *family* which occupies it; the *container* being put for the *contained*. This point will receive the fullest illustration, if we have recourse to the Hebrew: in this language בית *beith*, signifies both a house and a family; בן *ben*, a son; and בַּת *bath*, a daughter; and אֶבֶן *eben*, a stone. Of all these nouns, *בית* *banah*, he buildeth, is, I believe, the common root. Now, as בית *banah*, a house, is built of אֲבִנִּים *abanim*, stones; hence *בית* *banah*, he buildeth, is a proper radix for both *stones* and *building*; and, as בית *beith*, a family or household, (Ps. lxxviii. 6.) is constituted or made up of בָּנִים *banim*, sons, and בָּנוֹת *beroth*, daughters, hence the same root בית *banah*, he buildeth, is common to all; for sons and daughters *build up* or constitute a *family*, as stones do a *building*. Here, then, is the ground of the metaphor: the *spiritual house* is the *holy* or *Christian* family or household; this family, or household, is composed of the sons and daughters of God Almighty: and hence the propriety of *living stones*, because this is the *living house*, or *spiritual family*. As a building rests upon a *foundation*, and this foundation is its support; so a family or household, rests on the Father, who is properly considered the *foundation* or *support* of the building. But as every father is *mortal* and *transitory*, none can be called a *living stone*, foundation, or support, but Him who *liveth for ever*, and has life *independent*; so none but Jesus, who hath life in himself, *i. e.* *independently*, and who is the Way, the Truth, and the Life, can be a *permanent* foundation or support to the whole spiritual edifice. And as all the stones, sons and daughters, that constitute the spiritual building, are made partakers of the *life of Christ*; consequently, they may, with great propriety, be called *living stones*; they are the *living* daughters of God, who *live by Christ Jesus*, because *He liveth in them*. Now, following the metaphor, these various *living stones* become one grand temple, in which God is *worshipped*, and in which he manifests Himself, as He did in the temple of old. Every stone, son and daughter, being a spiritual sacrificer, or priest, they all offer up praise and thanksgiving to God through Christ; and such sacrifices being offered up in the name and through the merit of His Son, are all acceptable in His sight.

This is the true metaphor, and which has not as far as I know, ever been properly *traced out*. To talk of "stones being said to be *alive* as long as they are not cut out of the quarry, but continue to partake of that nourishment which circulates from vein to vein," is as unsatisfactory as it is unphilosophical: the other is the true metaphor, and explains every thing.

6. *Behold, I lay in Sion*] This intimates that the foundation of the Christian church should be laid at Jerusalem: and *there* it was laid, for there Christ suffered, and there the preaching of the Gospel commenced.

[A *chief corner-stone*]. This is the same as the foundation-stone; and it is called here the *chief corner-stone*, because it is laid in the foundation, at an angle of the building, where its two sides form the ground-work of a *side* and *end* wall. And this might probably be designed to show that, in Jesus, both Jews and Gentiles were to be *united*; and this is probably the reason why it is called a *stone of stumbling*, and *rock of offence*. It is so called, because, among the Jews, as well as among the Gentiles, much as the calling of the Gentiles into the church of God; and admitting them to the same privileges which had been before peculiar to the Jews.

Elect, precious] Chosen and honourable.—See on ver. 4.
Shall not be confounded] These words are quoted from Isa. xviii. 16. but rather more from the Septuagint than from the Hebrew text. The latter we translate, *he that believeth shall not make haste*. He who comes to God through Christ, for salvation, shall never be confounded; he need not *haste* to flee away, for no enemy shall ever be able to annoy him.

7. *Unto you therefore which believe*: You, both Jews and Gentiles.

He is precious) ὅτι οὗν ἡ τιμὴ τοῖς πιστεύουσιν, *the honour is to you who believe*; i. e. the honour of being in this building, and of having your souls saved through the blood of the Lamb: and becoming sons and daughters of God Almighty.

Them which be disobedient] The *Jews*, who continued to reject the Gospel; that very Person whom they reject is *head of the corner*, is Lord over all, and has all power in the heavens and the earth.

8. *A stone of stumbling*] Because in Him all Jews and Gentiles, who believe, are united; and because the latter were admitted into the church, and called by the Gospel to enjoy

people of God : which had not obtained mercy, but now have obtained mercy.

1. *Dear* beloved, I beseech you *as* strangers and pilgrims, *b* abstain from fleshly lusts, *c* which war against the soul ;

2. *d* Having your conversation honest among the Gentiles :
1. 1 Chron. 29. 15. Psa. 79. 12 & 119. 13. Heb. 11. 13. Ch. 1. 17.—b. Rom. 13. 14. Gal. 5. 16.—c. James 4. 1.

the same privileges which the Jews, as the peculiar people of God, had enjoyed for two thousand years before ; therefore they rejected the Christian religion, they would have no part-takers with themselves in the salvation of God. This was the true cause why the Jews rejected the Gospel ; and they rejected Christ because He did not come as a *secular* Prince. In the one case He was a *stone of stumbling*, He was *poor*, and affected no worldly pomp ; in the other, He was a *rock of offence*, for His Gospel called the Gentiles to be a peculiar people, whom the Jews believed to be everlastingly reprobated, and utterly incapable of any spiritual good.

Whereunto also they were appointed. Some good critics read the verse thus, carrying on the sense from the preceding : *Also a stone of stumbling, and a rock of offence : The disobedient stumble against the word, (or doctrine,) to which verily they were appointed.*—Nacknight.

Mr. Wakefield, leaving out, with the *Syriac*, the clause—*The stone which the builders disallowed, the same is made the head of the corner*, reads the 7th and 8th verses thus : *To you, therefore, who trust therein, this stone is honourable ; but, to those who are not persuaded, (ἀποκρούει) it is a stone to strike upon, and to stumble against, at which they stumble who believe not the word ; and unto this indeed they were appointed : that is, they who believe not the word were appointed to stumble and fall by it, not to disbelieve it ; for the word of the Lord is either a saviour of life unto life, or death unto death, to all them that hear it ; according as they receive it by faith, or reject it by unbelief.* The phrase *ἀποκρούει* (v. 7.) is very frequent among the purest Greek writers, and signifies *to attrite anything to another, or to speak a thing of them ;* of which Kypke gives several examples from *Philo* ; and paraphrases the words thus : *This stumbling and offence, particularly of the Jews, against Christ, the corner-stone, was long ago asserted and predicted by the prophets, by Christ, and by others ;* compare Isa. viii. 14, 15. Matt. xxi. 42, 41. Luke ii. 31. and Rom. ix. 32, 33. Now, this interpretation of Kypke is the more likely, because it is evident that St. Peter refers to Isa. viii. 14, 15. *And he shall be for a sanctuary ; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem ; and many among them shall stumble, and fall, and be broken, &c.* The *disobedient*, therefore, being appointed to stumble against the word, or being prophesied of, as persons that should stumble, necessarily means, from the connexion in which it stands, and from the passage in the prophet, that their *stumbling, falling, and being broken*, is the consequence of their disobedience or unbelief ; but there is no intimation that they were appointed or decreed to disobey, that they might stumble, and fall, and be broken. They stumbled and fell through their *obstinate unbelief* ; and thus their stumbling and falling, as well as their unbelief, were of themselves : in consequence of this they were appointed to be broken ; this was God's work of judgment. This seems to be the meaning which our Lord attaches to this very prophecy, Matt. xxi. 44. On the whole of these passages, see the notes on Matt. xxi. 42—44.

9. *Ye are a chosen generation*. The titles formerly given to the whole Jewish church, *i. e.* to all the Israelites without exception, all who were in the covenant of God by circumcision, whether they were holy persons or not, are here given to Christians in general, in the same way ; *i. e.* to all who believed in Christ, whether Jews or Gentiles, and who received baptism in the name of the Father, and of the Son, and of the Holy Ghost.

The Israelites were a *chosen or elected race*, to be a *special people* unto the Lord their God, above all people that were upon the face of the earth, Deut. vii. 6.

They were also a *royal priesthood*, or what Moses calls a *kingdom of priests*, Exod. xix. 6. For all were called to sacrifice to God ; and He is represented to be the *King* of that people, and *Father* of those of whom He was King ; therefore they were all *royal*.

They were a *holy nation*, Exod. xix. 6. for they were separated from all the people of the earth, that they might worship the one only true God, and abstain from the abominations that were in the heathen world.

They were also a *peculiar people*, λαός εις περιποίησιν, a *purched people* : מִקְנֵה סְגֻלָּה, a *private property*, belonging to God Almighty, Deut. vii. 6. none other having any right in them ; and they being under obligation to God alone. All these things the apostle applies to the Christians, to whom, indeed, they belong, in their spirit and essence, in such a way as they could not belong to the Hebrews of old. But they were called to this state of salvation out of darkness, idolatry, superstition, and ungodliness, into His marvellous light. The Gospel dispensation, which, in reference to the discoveries it had made of God, His nature, will, and gracious promises towards mankind, differed so much from the preceding dispensation of the Jews, as the light of the meridian sun from

that, *e* whereas they speak against you as evil doers, *f* they may by your good works, which they shall behold, glorify God *g* in the day of visitation.

13. *h* Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ;

d. Rom. 13. 17. 2 Cor. 9. 21. Phil. 2. 15. Tit. 2. 8. Ch. 3. 16.—e. Or, wherein.—f. Matt. 5. 16.—g. Luc. 19. 11.—h. Matt. 23. 21. Rom. 13. 1. Tit. 3. 1.

the faint twinkling of a star. And they had these privileges that they might shew forth the praises of Him who had thus called them ; *apart, the virtues*, those perfections of the wisdom, justice, truth, and goodness of God, that shone most illustriously in the Christian dispensation. These they were to exhibit in a holy and useful life, being transformed into the image of God, and walking as Christ Himself walked.

10. *Which in time past were not a people*. This is a quotation from Hosea i. 9, 10. and ii. 23, where the calling of the *Gentiles*, by the preaching of the Gospel, is foretold. From this it is evident, that the people to whom the apostle now addresses himself, had been *Gentiles*, covered with ignorance and superstition ; and now had obtained mercy by the preaching of the Gospel of Christ.

11. *As strangers and pilgrims*. See the note on Heb. xi. 13. These were *strangers* and *pilgrims* in the most literal sense of the word ; see chap. i. 1. for they were *strangers* scattered through Asia, Pontus, &c.

Abstain from fleshly lusts. As ye are *strangers and pilgrims*, and profess to seek a heavenly country, do not entangle your affections with earthly things. As worldly others spend all their time, and employ all their skill, in acquiring earthly property, and totally neglect the salvation of their souls. They are not *strangers*, they are here at home ; they are not *pilgrims*, they are seeking an earthly possession ; Heaven is your home, seek that ; God is your portion, seek Him. All kinds of earthly desires, whether those of the *flesh* or of the *eye*, or those included in the *pride of life*, are here comprised in the words *fleshly lusts*.

Which war against the soul. Ἀντιποινομένην κατὰ τὴν ψυχάν, which are *marshalled and drawn up in battle array*, to fight against the soul ; either to slay it, or to bring it into captivity. This is the object and operation of every earthly and sensual desire. How little do those who indulge them, think of the ruin which they produce !

12. *Having your conversation honest*. Living in such a manner among the Gentiles, in whose country you sojourn, as becomes the Gospel which ye profess.

That, whereas they speak against you as evil doers. In all the heathen countries, in the first age of the church, the Christians and the Jews were contended together ; and, as the latter were every where exceedingly troublesome and seditious, the Christians shared in their blame ; and suffered no small measure of obloquy and persecution on this very account. It was doubly necessary, therefore, that the Christians should be exceedingly cautious ; and that their conduct should prove that, although many of them were of the same nation, yet they who had embraced Christianity differed widely in their spirit and conduct from those, whether Jews or Gentiles, who had not received the faith of Christ.

In the day of visitation. I believe this refers to the time when God should come to execute judgment on the disobedient Jews, in the destruction of their civil polity, and the subversion of their temple and city. God did at that time put a remarkable difference between the Jews and the Christians. All the former were either destroyed or carried into slavery, not one of the latter ; nor did they deserve it, for not one of them had joined in the sedition against the Roman government. That the *day of visitation* means a time in which punishment should be inflicted, is plain, from Isa. x. And what will ye do in the day of visitation, and in the desolation which shall come from afar ? To whom will ye flee for help ? And where will ye leave your glory ? Some think that, by the phrase in this place, is meant, the time in which they should be brought before the heathen magistrates, who, after an impartial examination, should find them innocent and declare them as such ; by which God would be glorified ; the work appearing to be His own. Others think that it signifies the time in which God should make them the offer of mercy by Jesus Christ. The words, however, may refer to the time in which the Christians should be called to suffer for the testimony of Christ : the heathens seeing them bear their sufferings with unconquerable patience, were constrained to confess that God was with them ; and not a few, from being spectators of their sufferings became converts to Christianity.

13. *Submit yourselves to every ordinance of man*. In every settled state, and under every form of political government, where the laws are not in opposition to the laws of God, it may be very soundly and rationally said, "Genuine Christians have nothing to do with the laws but to obey them." Society, and civil security, are in a most dangerous state when the people take it into their heads that they have a right to re-model and change the laws. See the whole of this subject fully handled in the notes on Rom. xiii. 1, &c. to which I beg every reader, who may wish to know the political sentiments of this work, to have recourse.

The words *ἐν ἑκάστην ἀρχήν κτίται*, literally signify, not *every ordinance of man*, but *every human creature* ; yet *κτίται* signifies sometimes to *arrange, order*, as well as to *create*, and therefore our translation may do ; but, as the apostle is

14 Or unto governors, as unto them that are sent by him ¹ for the punishment of evil doers, and ² for the praise of them with God. do well.

15 For so is the will of God, that ¹ with well doing ye may put to silence the ignorance of foolish men :

16 ^m As free, and not ⁿ using your liberty for a cloak of maliciousness, but as ^o the servants of God.

17 ^p Honour ^q all men. ^r Love the brotherhood. ^s Fear God. Honour the king.

18 ^t Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is ^u thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For ^v what glory is it, if, when ye are buffeted for your

¹ Rom. 13. 1.—k Rom. 13. 3.—l Tit. 2. 8. Ver. 12.—m Gal. 5. 1, 13.—n Gr. having.—o 1 Cor. 7. 22.—p Rom. 12. 10. Phil. 2. 3.—q Or, esteem.—r Heb. 13. 1. Ch. 1. 22.—s Prov. 8. 21. Matt. 23. 2. Rom. 13. 7.—t Eph. 5. 5. Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 2.—u Or, thank. Luke 6. 32. Ver. 30.—v Matt. 5. 10. Rom. 13. 5. Ch. 3. 14.—w Ch. 3. 14 & 4. 14, 15.—x Or, thank.—y Matt. 16. 24. Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12.

evidently speaking here of magistracy, or legislative authority, and as the appointment of magistrates was termed a creating of them, it is better to understand the words thus: all the constituted authorities; so, *Decem tribunos plebis pontificem creaverunt*.—Cor. Nep. They created ten tribunes of the plebeians, by the high-priest. *Carthagine quatuordecim annis bini reges creabantur*.—Cesar. They create two kings every year at Carthage. *Consules creantur Cesar et Servilius*.—Sallust. Cesar and Servilius were created consuls. *Creare duces gerendo bello*.—To create a general to conduct the war. The meaning of St. Peter appears to be this: the Jews thought it unlawful to obey any ruler that was not of their own stock. The apostle tells them they should obey the civil magistrate, let him be of what stock he may, whether a Jew or a Gentile; and let him exercise the government in whatsoever form. This is the general proposition: and then he instances *emperors* and their *deputies*; and, far from its being unlawful for them to obey a heathen magistrate, they were to do it for the Lord's sake, *dia tou Kyriou, on account of the Lord*; whose will it was, and who commanded it.

14. Or unto governors. By king as supreme, the Roman emperor is meant; and by governors, *myroun*, is meant leaders, governors, presidents, proconsuls, and other chief magistrates, sent by him into the provinces dependant on the Roman empire.

For the punishment of evil doers. This was the object of their mission; they were to punish delinquents, and encourage and protect the virtuous.

15. For so is the will of God. God, as their supreme Governor, shows them that it is His will that they should act uprightly and obediently at all times; and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects. The word *hypou*, which we translate *put to silence*, signifies to muzzle.—i. e. stop their mouths, leave them nothing to say;—let them assert, but ever be unable to bring proof to support it.

16. As free. The Jews pretended that they were a free people, and owed allegiance to God alone; hence they were continually rebelling against the Roman government, to which God had subjected them, because of their rebellion against Him: thus they used their liberty for a cloak of maliciousness, for a pretext of rebellion; and, by it, endeavoured to vindicate their seditious and rebellious conduct.

But as the servants of God. These were free from sin and Satan; but they were the servants of God, bound to obey Him; and, as He had made it their duty to obey the civil magistrate, they served God by submitting to every ordinance of man for the Lord's sake.

17. Honour all men. That is, give honour to whom honour is due, Rom. xiii. 7. Respect every man as a fellow creature, and as one who may be a fellow-helper with you in eternal life: and therefore be ready to give him every kind of succour in your power.

Love the brotherhood. All true Christians, who form one great family of which God is the Head.

Fear God. Who gives you these commandments, lest He punish your disobedience.

Honour the King. Pay that respect to the emperor which his high authority requires; knowing that civil power is of God: that the authority with which He, in the course of His Providence, has invested him, must be respected, in order to its being obeyed; and that if the man be even bad, and, as a man, be worthy of no reverence; yet he should be respected on account of his office. If respect be banished, subordination will flee with it; and anarchy and ruin will rise up in their place. Truly religious persons are never found in seditions. Hypocrites may join themselves with any class of the workers of iniquity, and say, Hail, brethren!

18. Servants, be subject. See the notes on Eph. vi. 5. Colos. iii. 22. and Tit. ii. 9.

With all fear. With all submission and reverence.

The good and gentle. Those who are ever just in their commands; never requiring more work than is necessary or proper; and always allowing sufficient food, and sufficient time.

The froward. Σκολιους; the crooked, perverse, unreasonable, morose, and austere. Your time belongs to your master; obey him in every thing that is not sinful: if he employs you about unreasonable or foolish things, let him answer for

faults, ye shall take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is ¹ acceptable with God.

21 For ² even hereunto were ye called: because ³ Christ also suffered ⁴ for us, leaving us an example, that ye should follow his steps:

22 ⁵ Who did no sin, neither was guile found in his mouth: ⁶ Who, when he was reviled, reviled not again; when he suffered, he threatened not; but ⁷ committed ⁸ himself to him that judgeth righteously:

23 ⁹ Who his own self bare our sins in his own body ¹⁰ on the tree, i. that we, being dead to sins, should live unto righteousness: ¹¹ by whose stripes ye were healed.

25 For ¹² ye were as sheep going astray; but are now returned ¹³ unto the Shepherd and Bishop of your souls.

¹ Ch. 3. 18.—a Some read, for you.—b John 13. 15. Phil. 2. 5. 1 John 2. 6.—c Isa. 5. 9. Luke 23. 41. John 8. 36. 2 Cor. 5. 21. Heb. 4. 15.—d Isa. 53. 7. Matt. 27. 31. John 8. 45, 49. Heb. 12. 3.—e Luke 23. 46.—f Or, committed his cause.—g Isa. 53. 4, 5, 6, 11. Matt. 5. 17. Heb. 9. 28.—h Or, to.—i Rom. 6. 2, 11 & 7. 6.—k Isa. 53. 5.—l Isa. 53. 6. Ezek. 34. 6.—m Ezek. 34. 21 & 37. 24. John 10. 11, 14, 16. Heb. 13. 20. Ch. 5. 4.

it. He may waste your time, and thus play the fool with his own property: you can only fill up your time: let him assign the work, it is your duty to obey.

19. For this is thankworthy. If, in a conscientious discharge of your duty, you suffer evil, this is in the sight of God thankworthy, pleasing, and proper; it shows that you prefer His authority to your own ease, peace, and enmity; it shows also, as Dr. Macknight has well observed, that they considered their obligation to relative duties not to depend on the character of the person to whom they were to be performed, nor on their performing the duties they owed to their servants; but on the unalterable relations of things established by God.

20. For what glory is it. It appears from this, that the poor Christians, and especially those who had been converted to Christianity, while in a state of slavery, were often grievously abused; they were buffeted because they were Christians, and because they would not join with their masters in idolatrous worship.

21. Hereunto were ye called. Ye were called to a state of suffering, when ye were called to be Christians; for the world cannot endure the yoke of Christ; and they that will live godly in Christ, must suffer persecution: they will meet with it in one form or other.

Christ also suffered for us. And left us the example of His meekness and gentleness; for when He was reviled, He reviled not again.—Ye cannot expect to fare better than your Master; imitate His example, and His Spirit shall comfort and sustain you.

22. Who did no sin. He suffered, but not on account of any evil He had either done or said. In deed and word He was immaculate; and yet He was exposed to suffering; expect the same; and when it comes bear it in the same spirit. It is very likely that the apostle mentions *guile*, because those who do wrong, generally strive to screen themselves by prevarication and lies. These words appear to be a quotation from Isa. liii. 9.

23. But committed himself. Though He could have inflicted any kind of punishment on His persecutors, yet to give us in this respect also an example that we should follow His steps, He committed His cause to Him who is the righteous Judge. To avoid evil tempters, and the uneasiness and danger of avenging ourselves; it is a great advantage in all such cases, to be able to refer our cause to God; and to be assured that the Judge of all the earth will do right.

The Vulgate, one copy of the Itala, St. Cyprian, and Fulgentius, read, *Tradidit autem judicanti se injuste*. "He delivered Himself to him who judged unrighteously;" meaning Pontius Pilate. Some critics approve of this reading; but it has not sufficient evidence to recommend it as genuine.

24. Who his own self. Not another in His place, as some anciently supposed; because they thought it impossible that the Christ should suffer.

Bare our sins in his own body. Bore the punishment due to our sins. In no other sense could Christ bear them. To say that they were so imputed to Him, as if they had been His own, and that the Father beheld him as blackened with imputations, is monstrous, if not blasphemous.

That we, being dead to sins. *hoi rais apantais apotevno- me- nois, i. that we being freed from sin*, delivered out of its power, and from under its tyranny.

Should live unto righteousness. That righteousness should be our master now, as sin was before. He is speaking still to servants who were under an oppressive yoke, and were cruelly used by their masters. Scourged, buffeted, and variously maltreated.

By whose stripes ye were healed. The apostle refers here to Isa. liii. 4–6. and he still keeps the case of these persecuted servants in view, and encourages them to suffer patiently by the example of Christ, who was buffeted and scourged; and who bore all this that the deep and inveterate wounds inflicted on their souls by sin might be healed.

25. For ye were as sheep going astray. Formerly ye were not in better moral condition, than your oppressors; ye were like stray sheep, in the wilderness of ignorance and sin, till Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the Gospel of His grace.

Bishop of your souls. Unless we consider the word *bishop* as a corruption of the word *επισκοπος*, *episcopos*, and that this literally signifies an overseer, an inspector, or one that has the

oversight, it can convey to us no meaning of the original.—Jesus Christ is the *Overseer of souls*; He has them continually under His eye. He knows their wants, wishes, dangers, &c. and provides for them. As their *Shepherd*, He leads them to the best pastures, defends them from their enemies, and guides them by His eye. Jesus is the *good Shepherd* that laid down His life for the sheep.—All human souls are inexpressibly dear to Him, as they are the purchase of His blood. He

is still Supreme Bishop or Overseer in His church. He alone is *Episcopus episcoporum*, "the Bishop of bishops;" a title which the Roman pontiffs have blasphemously usurped. But this is not the only attribute of Jesus, on which they have laid sacrilegious hands. And besides this, with force, and with cruelty have they ruled the *sheep*; but the Lord is breaking the staff of their pride, and delivering the nations from the bondage of their corruption. Lord, let thy kingdom come.

CHAPTER III.

The duty of wives to their husbands, how they are to be adorned, and he in subjection as Sarah was to Abraham. 1—6. The duty of husbands to their wives, 7. How to obtain happiness, and live a long and useful life, 8—11. God loves and succours them that do good; but His face is against the wicked, 12, 13. They should suffer persecution patiently, and be always ready to give a reason of the hope that is in them; and preserve a good conscience, though they suffered for righteousness, 14—17. Christ suffered for us, and was put to death in the flesh, but quickened by the Spirit, 18. How He preached to the old world while Noah was preparing the ark, 19, 20. The salvation of Noah and his family a type of baptism, 21. Christ is ascended to heaven, all creatures being subject to Him, 22. [A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. A. U. C. cir. 813.]

I KEKEWISE * ye wives, be in subjection to your own husbands; that, if any obey not the word, † they also may without the word * be won by the conversation of the wives; ‡ 2 While they behold your chaste conversation coupled with fear.

3 * Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be † the hidden man of the heart, in that which is

1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. Tit. 2. 5—6. 1 Cor. 7. 16. e. Matt. 15. 15. 1 Cor. 9. 19—22. 4. Ch. 12. 13. e. 1 Tim. 2. 9. Tit. 2. 5, &c.

NOTES.—Verse 1. Ye wives, be in subjection. Consider that your husband is, by God's appointment, the head and ruler of the house; do not, therefore, attempt to usurp his government; for, even though he obey not the word, is not a believer in the Christian doctrine, his rule is not thereby impaired; for Christianity never alters civil relations; and your affectionate, obedient conduct, will be the most likely means of convincing him of the truth of the doctrine which you have received.

Without the word. That your holy conduct may be the means of begetting in them a reverence for Christianity, the preaching of which they will not hear.—See the notes on 1 Cor. xiv. 34. and the other places referred to in the margin.

2 Chaste conversation—with fear. † While they see that ye join modesty, chastity, and the purest manners, to the fear of God.—Or, perhaps, fear, φόβος, is taken, as in Eph. v. 33. for the reverence due to the husband.

3 Whose adorning. Κ ος αος.—See the note on Heb. ix. 1. where the word κοσμος, world or ornament, is defined: and also the note on Gen. ii. 1.

Plaiting the hair, and of wearing of gold. Plaiting the hair, and variously folding it about the head, was the most ancient, and most simple mode of disposing of this chief ornament of the female head. It was practised anciently in every part of the East; and is so to the present day, in India, in China, and also in Barbary. It was also prevalent among the Greeks and Romans; as ancient gems, busts, and statues, still remaining, sufficiently declare. We have a remarkable instance of the plaiting of the hair in a statue of Agrippina, wife of Germanicus, an exact representation of which may be seen in the work of André Lens, intitled, *Le Costume des Peuples de l'Antiquité*, pl. 33. Many plates in the same work show the different modes of dressing the hair which obtained among the Egyptians, Greeks, Romans, Persians, and other nations. Thin plates of gold were often mixed with the hair, to make it appear more ornamental by the reflection of light, and of the solar rays. Small golden buckles were also used in different parts; and among the Roman ladies, pearls, and precious stones of different colours. Pliny assures us, *Hist. Nat. l. ix. c. 35.* that these latter ornaments were not introduced among the Roman women till the time of Sylla, about 110 years before the Christian era. But it is evident from many remaining monuments, that, in numerous cases, the hair, differently plaited and curled, was the only ornament of the head. Often a simple pin, sometimes of ivory, pointed with gold, seemed to connect the plaits. In monuments of antiquity, the heads of the married and single women may be known, the former by the hair being parted from the forehead over the middle of the top of the head; the latter by being quite close, or being plaited and curled, all in a general mass.

There is a remarkable passage in Plutarch, *Conjugalia Præcepta*, c. xvi. very like that in the text; Κοσμος γαρ εστι, ος ελεγε Κρατης, το κοσμον; κοσμος δε το κοσμοστρον; ηνακα παλαιη ποικιλια του ανθρωπου ον ανθρωπος, οντε ανανδρος, οντε ανωσος, αλλ' οσα σκευηματα, οντας αινος, επιβαλιν περιθρηνη.—Opera à Wittenb. Vol. I. pag. 390. "An ornament, as Crates said, is that which adorns." The proper ornament of a woman is, that which becomes her best. This is neither gold, nor pearls, nor scarlet, but those things which are an evident proof of gravity, regularity, and modesty." The wife of Phocion, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls; took occasion to call the attention of her guest to the elegance and costliness of her dress; "My ornaments," said the wife of Phocion, "is my husband, now for the twentieth year general of the Athenians."—Plut. in

not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 Even as Sara obeyed Abraham, † calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 † Likewise, ye husbands, dwell with them according to

1 Ps. 47. 13. Rom. 2. 21, & 7. 22. 2 Cor. 4. 16—g. Gen. 18. 12. h. G. children.—1 Cor. 7. 1. ph. 5. 25. e. Gal. 3. 19.

rit. Phoc. How few Christian women act this part! Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is, however, in every case, the argument either of a shallow mind, or of a ruin and corrupted heart.

4. The hidden man of the heart. Ο κρυπτος της καρδιας ανθρωπος. This phrase is of the same import with that of St. Paul, Rom. vii. 22. δ εσω ανθρωπος, the inner man; that is, the soul, with the whole system of affections and passions. Every part of the Scripture treats man as a compound being; the body is the outward, or visible man; the soul the inward, hidden, or invisible man. The term ανθρωπος, man, is derived, according to the best etymologists, from ανα σπινθη οση, turning the face upward. This derivation of the word is beautifully paraphrased by Origen. The whole passage is beautiful; and, though well known, I shall insert it. After speaking of the creation, and formation of all the irrational animals, he proceeds thus:—

Sanctus his animal, mentisque capaxius alia
Dignat adhuc, et quod dantur in cetera possit,
Notus homo est: sic hunc dirino semine fecit
Ab opifera cerum, mundi melioris origo.
Sic revens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina celi.—
Præterque cum spectet animalia cetera terram,
Os homini sublime dedit; celsumque tueri
Jussit, et erectos ad sidera tollere vultus."

METAM. lib. I. ver. 76.

"A creature of a more exalted kind. Was wanting yet, and then was MAN designed. Conscious of thought, of more capacious breast, For empire formed, and fit to rule the rest. Whether with particles of heavenly fire The God of nature did his soul inspire; Or earth, but new divided from the sky, Which still retained th' æthereal energy.— Thus while the mute creation downward bent Their sight, and to their earthly mother tend, Man looks aloft; and with erected eyes Beholds † his own hereditary skies."

DRYDEN.

The word ανθρωπος, man, is frequently applied to the soul; but, generally, with some epithet. Thus, δ εσω ανθρωπος, the inner man, Rom. vii. 22. to distinguish it from the body, which is called δ εξω ανθρωπος, the outer man, 2 Cor. i. 16.—δ κοινητος ανθρωπος, the hidden man as in the text; δ καινος ανθρωπος, the new man; the soul renewed in righteousness, Eph. ii. 15. to distinguish him from δ παλαιος ανθρωπος, the old man; that is, man unregenerate; or in a state of sin, Rom. vi. 6. And the soul is thus distinguished by the Greek philosophers.

A meek and quiet spirit. That is, a mind that will not give provocation to others; nor receive irritation by the provocation of others. Meekness will prevent the first; quietness will guard against the last.

Great price. † All the ornaments placed on the head and body of the most illustrious female, are, in the sight of God, of no worth; but a meek and silent spirit are, in His sight, invaluable; because proceeding from, and leading to, Himself; being incorruptible; surviving the ruins of the body, and the ruins of time; and enduring eternally.

5. For after this manner. Simplicity reigned in primitive times; natural ornaments alone were then in use. Trade and commerce brought in luxuries; and luxury brought pride, and all the excessive nonsense of dress. No female head ever looks so well as when adorned with its own hair alone. This is the ornament appointed by God. To cut it off, or to cover it, is an unnatural practice; and to exchange the hair which God has given, for hair of some other colour, is an in-

knowledge, giving honour unto the wife, ^kas unto the weaker vessel, and as being heirs together of the grace of life; ^lthat your prayers be not hindered.

⁸ Finally, ^mbe ye all of one mind, having compassion one of another, ⁿlove ^oas brethren, ^pbe pitiful, be courteous:

⁹ Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ^qthat ye should inherit a blessing.

¹⁰ For ^rhe that will love life, and see good days, ^slet him refrain his tongue from evil, and his lips that they speak no guile:

^k 1 Cor. 12.23. ^l 1 Thess. 4.4.—1 Sen Job 42.8. Matt. 5.32,34 & 18.19.—m Rom. 12.16. & 15.5. Phil. 3.16.—n Rom. 12.10. Heb. 1.1. Ch. 2.17.—o Or, loving to the brethren.—p Col. 3.12. Eph. 4.32.—q Prov. 17.13 & 22.22. Matt. 5.39. Rom. 12.14,17. 1 Cor. 4.12. 1 Thess. 5.15.—r Matt. 23.34.—s Psa. 34.12, &c.

sult to the Creator. How the *delicacy* of the female character can stoop to the use of *false hair*, and especially when it is considered that the chief part of this kind of hair was once the *natural* property of some ruffian soldier, who fell in battle by many a ghastly wound! is more than I can possibly comprehend.—See the notes on 1 Cor. xi. 14—16, and 1 Tim. ii. 9.

Who trusted in God] The women *who trust not in God*, are fond of *dress and frippery*: those *who trust in God*, follow *nature and common sense*.

Being in subjection unto their own husbands] It will rarely be found that women who are *fond of dress*, and extravagant in it, have any subjection to their husbands but what comes from *mere necessity*. Indeed, of their dress, which they *intend* as an attractive to the eyes of others, is a sufficient proof that they have neither *love nor respect* for their own husbands. Let them who are concerned refute the charge.

⁶ *Even as Sarah obeyed*] Almost the same words are in *Rab. Touchman*, fol. 9.3. "The wife of Abraham revered him, and called him lord, as it is written, Gen. xviii. 12. *And my lord is old*." The words of the apostle imply, that she acknowledged his superiority, and her own subjection to him, in the order of God.

Whose daughters ye are] As Abraham is represented the *father* of all his male believing descendants; so Sarah is represented as the *mother* of all her believing female posterity. A *son of Abraham* is a true believer: a *daughter of Sarah* is the same.

As long as ye do well] For you cannot maintain your relationship to her longer than ye *believe*; and ye cannot believe longer than ye continue to *obey*.

And are not afraid with any amazement] It is difficult to extract any sense out of this clause. The original is not very easy: *μη φοβουμαι μηδεμιαν τροσαν* may be rendered, *And not fearing with any terror*. If ye do well, and act conscientiously your part as *faithful wives*, ye will at no time live under the distressing apprehension of being found out: or terrified at very appearance of the discovery of *infidelities*, or improper conduct. Being not guilty of these, you will not have occasion to fear *detection*. On this subject a learned man has quoted these words which have produced elsewhere, Eph. vi. 14.

—*hic murus aeneus esto,*

Nil conscire sibi, nulla pallescere culpa.

"Let this be my brazen wall, to be self-convicted of no private delinquency, nor to change colour at being charged with a fault."

Happy is the *wife*, and happy is the *husband*, who can conscientiously adopt the saying.

⁷ *Dwell with them according to knowledge*] Give your wives, by no species of unkind carriage, any excuse for delinquency. How can a man expect his wife to be faithful to him, if he be unfaithful to her? and vice versa.

Giving honour unto the wife] Using your superior strength and experience in her behalf: and thus *honouring* her by becoming her protector and support. But the word, *tyr, honour*, signifies *maintenance* as well as *respect*;—*maintain, provide for the wife*.

As—the weaker vessel] Being more delicately, and consequently more slenderly constructed. *Roughness and strength* go hand in hand: so likewise do *beauty and frailty*. The female has what the man wants, beauty and delicacy. The male has what the female wants, courage and strength. The one is as good in its place as the other: and by these things God has made an equality between the man and the woman, so that there is properly, very little superiority on either side.—See the note on 1 Thess. iv. 4.

Being heirs together] Both the man and woman being equally called to eternal glory: and as *prayer* is one great means of obtaining a meetness for it; it is necessary that they should live together in such a manner, as to prevent all family contentions, that they may not be prevented, by disputes or misunderstandings, from uniting daily in this most important duty—family and social prayer.

⁸ *Be ye all of one mind*] Unity, both in the family and in the church, being essentially necessary to *peace and salvation*.—See on Rom. xii. 16, and xv. 5.

Having compassion] Συμπάθει; being *sympathetic*; feeling for each other: bearing each other's burdens.

Love as brethren] Φιλὰδελφοι; be *lovers of the brethren*. [Pitiful] Ευσπλαχντοι, *tender-hearted*; let your *words* *yearn* out the distressed and afflicted.

Courteous] Φιλοφρονες, be *friendly-minded*; acquire and

¹¹ Let him ^aeschew evil, and do good; ^vlet him seek peace, and ensue it.

¹² For the eyes of the Lord are over the righteous, ^wand his ears are open unto their prayers: but the face of the Lord is ^xagainst them that do evil.

¹³ And who is he that will harm you, if ye be followers of that which is good?

¹⁴ But and if ye suffer for righteousness' sake, happy are ye: and ^bbe not afraid of their terror, neither be troubled; ¹⁵ But sanctify the Lord God in your hearts: and ^bbe ready

^t James 1.26. Ch. 2.122. Rev. 14.5.—u Psa. 37.27. Isa. 1.16,17. 3 John 11.—v Rom. 12.18 & 14.19. Heb. 12.14.—w John 9.31. James 5.16.—x Gr. upon.—y Prov. 16.7. Tobit 12.7. Rom. 13.8.—z Matt. 5.11,12. Ch. 2.19 & 4.14. 1.12.—a Isa. 8.12, 13. Jer. 1.8. John 14.17,26.—b Isa. 118.45. Acts 4.3. Col. 4.6. 2 Tim. 2.25.

cultivate a friendly disposition. But instead of this word, *πεινωφρονες*, be *humble-minded*, is the reading of ABC. more than twenty others, with the *Syriac*, *Arabic* of Erpen, *Coptic*, *Armenian*, *Slaronic*, and some of the *Fathers*. This is probably the true reading: and *Griesbach* has admitted it into the text.

⁹ *Not rendering evil for evil*] Purposing, saying, doing nothing but good: and invariably returning good for evil.

Ye are thereunto called] This is your *calling*, your *business in life*; to do good, and to do good for evil; and to impute God's *blessing* even on your worst enemies. And this is not only your *duty*, but *ye are interested*; for in so doing, you shall obtain God's blessing, even life for evermore.

¹⁰ *For he that will love life*] This is a quotation from Psa. xxxiv. 12—16, as it stands in the Septuagint; only the imperative is changed into the aorist of the imperfect, &c. He who wishes to live long and prosperously, must act as he is here directed. 1. He must refrain from *evil-speaking, lying, and slandering*. 2. He must avoid *flattery*, and fair speeches which cover *hypocritical or wicked intentions*. 3. He must avoid *evil*, keep going away, *εκβαλντας*, from evil. 4. He must do good; he must walk in the way of righteousness. 5. He must live *peaceably* with all men; *seek peace* where it has been lost; *restore* it where it has been broken; and *pursue* it where it seems to be flying away. He who lives thus, must live happy in himself. And, as *erress in action and passion* always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions; he must live not only happiest, but longest, who avoids them. It is an edifying story that is told in the book of *Mussar*, chap. i. quoted by Rosenmüller: "A certain person travelling through the city, continued to call out, *Who wants the elixir of life?* The daughter of Rabbi Joda heard him, and told her father. He said, Call the man in. When he came in, the *Rabbi* said, What is that elixir of life thou sellest? He answered, Is it not written, *What man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile*. This is the elixir of life, and is found in the mouth of man."

¹² *The eyes of the Lord are over the righteous*] That is, he is continually under God's notice and His care; God continually watches for him, and watches over him: and he is under His constant protection.

And his ears are open unto their prayers] The original is very emphatic, *The eyes of the Lord are upon the righteous; and his ears to their prayers*. The righteous man ever attracts the Divine notice; and wherever he is, there is the ear of God: for, as every righteous man is a *man of prayer*, wherever he prays, there is the ear of God, into which the prayer, as soon as formed, enters.

But the face of the Lord] Far from His eye being upon them, or His ear to their requests; for *prayer* they have none; His *face*, His *approbation*, His *providence*, and *blessing*, are turned away from them; and He only looks upon them to abhor them, and to turn the arm of His justice against them.

¹³ *Who is he that will harm you?* It is possible that a man can be wretched, who has God for his friend! "All the devices which the devil or wicked men work against such, must be brought to nought; and by the providence of His goodness, be dispersed."

If ye be followers, &c.] Εαν Τον Αγαθον μιμηται, γενεθε. If ye be imitators of the Good One, i. e. of God. 'Ο Αγαθος, The Good One, is one of God's prime epithets, see Matt. xix. 17, and Satan is distinguished by the reverse, *ο πονηρος*, the evil one, Matt. xxiii. 19, where see the notes. Instead of *μιμηται*, followers, or rather imitators, *ζηλωται*, zealous of what is good, is the reading of ABC. fifteen others, both the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*, with some of the fathers. This is a very probable reading; and *Griesbach* has placed it in the margin, as a candidate for the place of that in the text.

¹⁴ *But and if ye suffer*] God may permit you to be tried and persecuted for righteousness' sake; but this cannot essentially harm you: He will press even this into your service, and make it work for your good.

Happy are ye] This seems to refer to Matt. v. 10, &c. *Blessed, or happy, are ye when men persecute you, &c.* It is a happiness to suffer for Christ; and it is a happiness, because if a man were not *holy and righteous*, the world would not persecute him: so he is happy in the very cause of his sufferings.

Be not afraid of their terror] Του δε φοβου αντων μη φοβηθητε, fear not their fear; see Isa. viii. 12. Sometimes fear

always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 ^a Having a good conscience; ^b that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the

^c Or, reverence.—a Heb. 13. 18.—e Tit. 2. 8. Ch. 2. 12.—f Rom. 5. 6. Heb. 9. 25, 28. Ch. 2. 21. & 4. 4.—g 2 Cor. 13. 4.—h Col. 1. 21, 22

is put for the object of a man's religious worship, see Gen. xxi. 42. Prov. i. 26. and the place in Isaiah just quoted. The exhortation may mean, *fear not their gods*; they can do you no hurt: and, supposing that they curse you by them, yet be not troubled—"He who fears God, needs have no other fear."

15. But sanctify the Lord God in your hearts] To sanctify God, may signify to offer Him the praises due to His grace; but, as to sanctify literally signifies to make holy, it is impossible that God should be thus sanctified. We have often already seen that *αγιαζω*, signifies to separate from earth, that is, from any common use or purpose; that the thing or person thus separated may be devoted to a sacred use. Perhaps we should understand Peter's words thus: entertain just notions of God, of His nature, power, will, justice, goodness, and truth; do not conceive of Him as being actuated by such passions as *man*; separate Him in your hearts from every thing earthly, human, fickle, rigidly severe, or capriciously merciful. Consider that He can neither be like man, feel like man, nor act like man. Ascribe no human passions to Him, for this would debase, not sanctify Him. Do not confine Him in your conceptions to place, space, vacuity, heaven, or earth; endeavour to think worthily of the immensity and eternity of His nature, of His omnipotence, omnipresence, and omnipotence. Avoid the error of the heathens, who bound even their *Dei majores*, their greatest gods, by fate, as many well-meaning Christians do the true God by deities; conceive of Him as infinitely free to act, or not act, as He pleases. Consider the goodness of His nature; for goodness, in every possible state of perfection and infinitude, belongs to Him. Ascribe no malevolence to Him; nor any work, purpose, or decree, that implies it: this is not only a human passion, but a passion of fallen man. Do not suppose that He can do evil, or that He can destroy when he might save: that He ever did, or ever can, hate any of those whom He made in His own image, and in His own likeness; so as, by a positive decree, to doom them, unborn, to everlasting perdition; or, what is of the same import, pass them by without affording them the means of salvation, and consequently rendering it impossible for them to be saved.—Thus endeavour to conceive of Him; and, by so doing, you separate Him from all that is imperfect, human, evil, capricious, changeable, and unkind. Ever remember that he has wisdom without error; power, without limits; truth, without falsity; love, without hatred; holiness, without evil; and justice, without rigour or severity on the one hand, or capricious tenderness on the other. In a word, that He neither can be, say, purpose, or do any thing that is not infinitely just, holy, wise, true, and gracious; that He hates nothing that He has made; and has so loved the world, the whole human race, as to give His only-begotten Son to die for them, that they might not perish, but have everlasting life. Thus sanctify the Lord God in your hearts; and you will ever be ready to give a reason of the *reve* that is in you, to every serious and candid inquirer after truth. Most religious systems and creeds are incapable of rational explanation, because founded on some misconception of the Divine nature.

"They set at odds heaven's jarring attributes;

And with one excellence another wound."

The system of humanizing God, and making Him, by our unjust conceptions of Him, to act as ourselves would, in certain circumstances, has been the bane both of religion and piety; and, on this ground, infidels have laughed us to scorn. It is high time that we should no longer know God after the flesh; for, even if we have known Jesus Christ after the flesh, we are to know Him no more.

What I have written above is not against any particular creed of religious people; it is against any or all to which it may justly apply; it may even be against some portions of my own; for, even in this respect, I am obliged daily to labour to sanctify the Lord God in my heart; to abstract Him from every thing earthly and human, and apprehend Him, as far as possible, in His own essential nature and attributes, through the light of His Spirit, and the medium of His own revelation. To act thus, requires no common effort of soul; and just apprehensions of this kind are not acquired without much prayer, much self-reflection, much time, and much of the grace and mercy of God.

Instead of *ray Geov*, God, ABC, four others, both the Syriac, Erpen's Arabic, the Coptic, Vulgate, and Armenian, with Clement and Fulgentius, read *rov Xpiston*, Christ.—Sanctify Christ in your hearts. This reading is at least equal to the other, in the authorities by which it is supported: but which was written by St. Peter we know not.

A reason of the hope] An account of your hope of the resurrection of the dead, and eternal life in God's glory. This was the great object of their hope, as Christ was the grand Object of their faith.

unjust, that he might bring us to God, ^a being put to death ^b in the flesh, but ^c quickened by the Spirit:

19 By which also he went and ^d preached unto the spirits ^e in prison;

20 Which sometime were disobedient, ^f when once the long-suffering of God waited in the days of Noah, while ^g the ark was preparing, ^h wherein few, that is, eight souls, were saved by water.

i Rom. 1. 4. & S. 11.—k Gen. 1. 12. & 4. 6.—l Jas. 42. 7. & 49. 3. & 61. 1.—m Gen. 6. 2, 5, 12.—n Heb. 11. 7.—o (Gen. 7. 7, & 3. 13. 2 Pet. 2. 5.

The word *απολογία*, which we translate answer, signifies a defence; in this we have our word apology, which did not originally signify an excuse for an act, but a defence of that act. The defences of Christianity, by the primitive fathers, are called apologies.—See the note on Acts xxi. 1.

With meekness and fear] Several excellent MSS. add the word *αλλα*, but, here; and it improves the sense considerably.—Be ready always to give an answer to every man that asketh you a reason of the hope that is in you; but with meekness and fear. Do not permit your readiness to answer, nor the confidence you have in the goodness of your cause, to lead you to answer partly or superciliously to any person; defend the truth with all possible gentleness and fear; lest, while you are doing it, you should forget His presence whose cause you support; or say any thing unbecoming the dignity and holiness of the religion which you have espoused; or inconsistent with that heavenly temper which the Spirit of your well-loving Lord must infallibly produce.

16. Having a good conscience] The testimony of God in your own soul; that, in simplicity, and godly sincerity, you have your conversation in the world.—See on the term conscience, at the end of Hebrews.

Whereas they speak evil of you] See the same sentiment in chap. ii. 12. and the note there.

17. For it is better] See on chap. ii. 10, 20.

18. Christ also hath once suffered] See the notes on Rom. v. 6.—Heb. ix. 28.

Put to death in the flesh] In his human nature.

But quickened by the Spirit] That very dead body, revived by the power of His Divinity. There are various opinions on the meaning of this verse, with which I need not trouble the reader, as I have produced what which is most likely.

19. By which] Spirit, His own Divine energy and authority.—He went and preached] By the ministry of Noah, one hundred and twenty years.

To the spirits in prison] The inhabitants of the antediluvian world; who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by His just law to destruction. But their punishment was delayed, to see if they would repent; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison, detained under the arrest of Divine justice, which waited either for their repentance, or the expiration of the respite, that the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage; and no other that I have seen is so consistent with the whole scope of the place. That the Spirit of God did strive with, convict, and reprove, the antediluvians, is evident from Gen. vi. 3. My Spirit shall not always strive with man, forasmuch as he is flesh; yet his days shall be one hundred and twenty years. And it was by this Spirit that Noah became a preacher of righteousness and condemned that ungodly world, Heb. xi. 7. who would not believe, till wrath, Divine punishment, came upon them to the uttermost. The word *πνευματι*, spirits, is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow, for the spirits of just men made perfect, Heb. xii. 23. certainly means righteous men, and men still in the church militant; and the Father of spirits, Heb. xii. 9. means men still in the body; and the God of the spirits of all flesh, Numb. xvi. 22. and xxvii. 16. means men not in a disembodied state.

But even on this word there are several various readings. Some of the Greek MSS. read *πνευματι*, in spirit, and one *πνευματι* Αγιο, in the Holy Spirit. I have before me one of the first, if not the very first edition of the Latin Bible; and in it the verse stands thus—In quo et his qui in carcere erant, SPIRITUALITER veniens predicavit; "by which he came spiritually, and preached to them that were in prison."

In two very ancient MSS. of the Vulgate before me, the clause is thus—In quo et his qui in carcere erant spiritu veniens predicavit; "in which, coming by the Spirit, He preached to those who were in prison." This is the reading also in the Complutensian Polyglot.

Another ancient MS. in my possession has the words nearly as in the printed copy—In quo et his qui in carcere conclusi erant, SPIRITUALITER veniens predicavit; "in which, coming spiritually, he preached to those who were shut up in prison."

Another MS. written about A. D. 1370, is the same as the printed copy.

The common printed Vulgate is different from all these, and from all the MSS. of the Vulgate which I have seen, in reading *spiritibus*, "to the spirits."

In my old MS. Bible, which contains the first translation into

21 P The like figure whereunto *even* baptism doth also now save us (not the putting away of ^a the filth of the flesh, ^b but the answer of a good conscience toward God,) ^c by the resurrection of Jesus Christ:

p Eph. 5:26.—q Tit 3:5.—r Rom 10:10.—s Ch 1:13.—t Pas H 0:1.

English ever made, the clause is the following—*In which thing, and to him that were[n] clos'd together in prison, b[ut] commurage in Spirit, purchas'd.* The copy from which this translation was taken evidently read *conclusi erat*, with one of the MSS. quoted above, as *clos'd together* proves.

I have quoted all these authorities from the most authentic and correct copies of the Vulgate, to show that from them there is no ground to believe that the text speaks of Christ's going to hell to preach the Gospel to the souls of the patriarchs; or of His going to some feigned place where the souls of the patriarchs were detained, to whom He preached, and whom He delivered from that place, and took with him to Paradise: which the Romish church holds as an article of faith.

Though the judicious *Calmet* holds with his church this opinion, yet he cannot consider the text of St. Peter as a proof of it. I will set down his own words:—*Le sentiment qui veut que Jesus Christ soit descendu aux enfers pour annoncer sa venue aux anciens patriarches, et pour les tirer de cette espece de prison, où ils attendoient si long tems, est indubitable: et nous le regardons comme un article de notre foi: mais on peut douter que ce soit le sens de saint Pierre en cet endroit.*—"The opinion which states that Jesus Christ descended into hell, to announce His coming to the ancient patriarchs, and to deliver them from that species of prison where they had so long waited for Him, is incontrovertible: and we, (the Catholics,) consider it as an article of our faith: but we may doubt whether this be the meaning of St. Peter in this place."

Some think the whole passage applies to the preaching of the Gospel to the *Gentiles*; but the interpretation given above appears to me, after the fullest consideration, to be the most consistent and rational, as I have already remarked.

20. *When once the long-suffering of God waited* In *Pirkey Aboth*, cap. v. 2. we have these words:—"There were ten generations from Adam to Noah, that the long-suffering of God might appear; for each of these generations provoked Him to anger, and went on in their iniquity, till at last the deluge came."

Were saved by water.] While the ark was preparing, only Noah's family believed; these amounted to *eight persons*; and these only were saved from the deluge, *de aquis, out the water*; the rest all perished in the water; though many of them, while the rains descended, and the waters daily increased, did undoubtedly humble themselves before God, call for mercy, and receive it; but, as they had not repented at the preaching of Noah, and the ark was now closed, and the fountains of the great deep broken up, they lost their lives, though God might have extended mercy to their souls.

21. *The like figure whereunto, &c.*] Dr. Macknight has translated this verse so as to make the meaning more clear:—*By which (water,) the antitype baptism, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) now saveth us also, through the resurrection of Jesus Christ.*

He remarks, that the relative *q* being in the neuter gender, its antecedent cannot be *κύβωτος, the ark*, which is feminine, but *ὕδωρ, water*, which is neuter.

There are many difficulties in this verse; but the simple meaning of the place may be easily apprehended. Noah believed in God, walked uprightly before Him, and found grace in his sight; he obeyed Him in building the ark, and God

22 Who is gone into heaven, and ^a is on the right hand of God; ^b angels and authorities and powers being made subject unto him.

Rom S 24. Eph 1:20. Col 3:1. Heb 1:3.—u Rom 8:38. 1 Cor 16:24. Eph 1:21.

made it the means of his salvation from the waters of the deluge. *Baptism* implies a consecration and dedication of the soul and body to God the Father, Son, and Holy Spirit. He who is faithful to his baptismal covenant, taking God through Christ, by the Eternal Spirit, for his portion, is saved here from his sins; and *through the resurrection of Christ from the dead*, has the well-grounded hope of eternal glory. This is all plain; but was it the *deluge* itself, or the *ark*, or the *being saved* by that ark from the deluge, that was the *antitype* of which St. Peter speaks? Noah and his family were *saved by water*; i. e. it was the instrument of their being saved through the good providence of God. So the water of *baptism*, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit, in its quickening, cleansing efficacy. Now, as the waters of the flood could not have saved Noah and his family, had they not made use of the ark: so the water of baptism saves no man, but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. The ark was not *immersed* in the water; had it been so they must all have perished; but it was *borne up on the water, and sprinkled with the rain* that fell from heaven. This text, as far as I can see, says nothing in behalf of *immersion* in baptism; but is rather, from the circumstance mentioned above, in favour of *sprinkling*. In either case, it is not the sprinkling, washing, or cleansing the body, that can be of any avail to the salvation of the soul, *but the answer of a good conscience towards God*, the internal evidence and external proof that the soul is purified in the laver of regeneration; and the person enabled to walk in newness of life. We are, therefore, strongly cautioned here not to rest in the letter, but to look for the substance.

22. *Who is gone into heaven*] Having given the fullest proof of his resurrection from the dead, and of His having accomplished the end for which He came into the world.

On the right hand of God] In the place of the highest dignity, honour, and influence.

The Vulgate, one copy of the Itala, Augustin, Fulgentius, Cassiodorus, and Bede, have the following remarkable addition after the above words: *Dehincitatem mortem ut ritia aeterna heredes efficeremur.* "Having abolished (swallowed down) death, that we might be made heirs of eternal life." But this addition is found in no Greek copy, nor in any other of the ancient Versions.

Angels and authorities and powers] That is, all creatures and beings, both in the heavens and in the earth, are put under subjection to Jesus Christ. He has all power in the heavens and in the earth. He alone can save; and He alone can destroy. None need fear who put their trust in Him; as He can do whatsoever He will in behalf of His followers, and has good and evil spirits under His absolute command. Well may His enemies tremble, while His friends exult and sing. He can raise the dead; and save to the uttermost all that come unto the Father through Him.

If He have all power; if angels, and authorities, and powers, be subject to Him; then He can do *what* He will, and employ *whom* He will. To raise the dead can be no difficulty to Him, because He has power over all things. He can rule the world; He can destroy it, and He can create it anew. We can conceive nothing too difficult for Omnipotence. This same omnipotent Being is the Friend of man. Why then do we not come to Him with confidence, and expect the utmost salvation of which our souls and bodies are capable?

CHAPTER IV.

We should suffer patiently after the example of Christ, 1. And no longer live according to our former custom, but disregard the *scuffs* of those who are turned against us, because we have forsaken their evil ways; who are shortly to give account to God for their conduct, 2–5. How the Gospel was preached to Jews and Gentiles, 6. As the end of all things was at hand, they should be sober, watchful, charitable, benevolent, good stewards of the bounty of Providence; and, when called to instruct others, speak as the oracles of God, 7–11. Of the persecutions and trials which were coming upon them; and how they were to suffer, so as not to disgrace their Christian character, 12–16. Judgment was about to begin at the house of God; and even the righteous would escape with difficulty from the calamities coming upon the Jews; but they must continue in well doing, and thus continue the keeping of their souls to their faithful Creator, 17–19. [A. M. cir. 406]. A. D. cir. 60. An. Olymp. cir. CCIX. 4. A. D. C. cir. 813.]

1. **FORASMUCH** thou ^a as Christ hath suffered for us in the flesh, arm thyself likewise with the same mind: for ^b he that hath suffered in the flesh hath ceased from sin;

a Ch 3:18.—b Rom 6:2, 7. Gal 5:24. Col 3:3, 5.—c Rom 14:7. Ch 2:1.—d Gal 2:20. Ch 1:14.

NOTES.—Verse 1. *As Christ hath suffered*] He is your proper pattern; have the same disposition He had; the same forgiving spirit, with meekness, gentleness, and complete self-possession.

He that hath suffered in the flesh hath ceased from sin] This is a general maxim if understood literally: the man who suffers, generally reflects on his ways, is humbled, fears approaching death, loaths himself because of his past iniquities, and ceases from them; for, in a state of suffering, the mind loses its relish for the sins of the flesh, and because they

2 ^a That he no longer ^a should live the rest of his time in the flesh to the lusts of men, ^b but to the will of God.

3 ^c For the time past of our life may suffice us ^c to have

a John 1:13. Rom 6:11. 2 Cor 5:15. 1 Thess 4:6 & 45:9. Acts 17:20.—g Eph 3:2 & 4:17. 1 Thess 4:5. Tit 2:3. Ch 1:14.

are embittered to him through the apprehension which he has of death and judgment; and, on his application to God's mercy, he is delivered from his sin.

Some suppose the words are to be understood thus: "those who have *firmly resolved*, if called to it, to *suffer death* rather than apostatize from Christianity, have consequently *ceased from*, or are *delivered from*, the sin of *saving their lives* at the expense of their faith." Others think that it is a parallel passage to Rom. vi. 7. and interpret it thus: "He that hath mortified the flesh, hath ceased from sin." Dr. Bentley au-

wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4 Wherein they think it strange that ye run not with them to the same excess of riot, ^h speaking evil of you :

5 Who shall give account to him that is ready ⁱ to judge the quick and the dead.

6 For this cause ^k was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But ^l the end of all things is at hand : ^m be ye therefore sober, and watch unto prayer.

^h Acts 13:45 & 15:6. Ch. 13:6.—ⁱ Acts 10:42 & 17:31. Rom. 11:10, 12. 1 Cor. 15:51, 52. 2 Tim. 4:1. James 5:9.—^k Ch. 3:19.—^l Matt. 24:13, 14. Rom. 13:12. Phil. 1:5. Heb. 9:25. James 5:9. 2 Pet. 3:9, 11. 1 John 2:13.—^m Matt. 24:41. Luke 21:34. Col. 4:2. Ch. 1:3 & 5:8.—ⁿ Heb. 13:1. Col. 3:14.—^o Prov. 10:12. 1 Cor. 13:7. James 5:9.

plies the whole to our redemption by Christ : *He that hath suffered in the flesh hath died for our sins.* But this seems a very constrained sense.

2. *That he no longer should live—in the flesh* Governed by the base principles of giving up his faith to save his life, to the lusts of men, according to the will of his idolatrous persecutors, but to the will of God; which will of God is, that he should retain the truth, and live according to its dictates, though he should suffer for it.

3. *The time past of our life* This a complete epitome of the Gentile or heathen state; and a proof that these had been Gentiles to whom the apostle wrote.

(1.) They walked in *lasciviousness*, *ἐν ἀσέλγειαις*, every species of lechery, lewdness, and impurity.

(2.) *In lusts*, *ἐπιθυμίαις*; strong irregular appetites and desires of all kinds.

(3.) *In excess of wine*, *οἰνοφλυγίαις*, from *οἶνος*, *wine*, and *φλυγο*, *to be hot, or to boil*; to be inflamed with wine; they were in continual debauches.

(4.) *In revellings*, *κοιταίς*, lascivious feastings, with drunken songs, &c.—See the note on Rom. xiii. 13.

(5.) *In banquetings*, *πρωταίς*; *wines, feasts, drinking matches*, &c.

(6.) *In abominable idolatries*, *ἀθεταίς εἰδωλολατρείαις*; that is, the abominations practised at their idol feasts; where they not only worshipped the idol, but did it with the most impure, obscene, and abominable rites. This was the general state of the Gentile world; and with this monstrous wickedness Christianity had every where to struggle.

4. *They think it strange* *ἐνὶ σέμει*; they wonder and are astonished at you, that ye can renounce these gratifications of the flesh, for a spiritual something, the good of which they cannot see.

Excess of riot *ἀσώτως ἀναγνόντες*, *flood of profligacy*; bearing down all rule, order, and restraints before it.

Speaking evil of you *βλασφημούντες*; literally, *blaspheming*; i. e. speaking impiously against God, and calumniously of you.

5. *To the judge of the quick and the dead* They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the Gospel among them, were reckoned to be dead in trespasses and sins, Eph. ii. 1–5. under the sentence of death, because they had sinned. The Jews had at least, by their religious profession, a name to live; and, by that profession, were bound to live to God.

6. *Was the Gospel preached also to them that are dead* This is a most difficult verse: the best translations I have seen are the following:—

“For this indeed was the effect of the preaching of the Gospel to the dead, (the unconverted Gentiles,) that some will be punished as carnal men; but others, (those converted to Christianity,) lead a spiritual life unto God.”—WAKEFIELD.

“For this purpose hath the Gospel been preached even to the dead, (i. e. the Gentiles,) that although they might be condemned, indeed, by men in the flesh, (their persecutors;) yet they might live eternally by God in the Spirit.”—MACKNIGHT.

“For this cause was the Gospel preached to them that were dead; that they who live according to men in the flesh, may be condemned; but that they who live according to God in the Spirit, may live.”—KNATCHBULL.

There are as many different translations of this verse, and comments upon it, as there are translators and commentators. That of Sir Norton Knatchbull, could the Greek text bear it, appears the most simple; but that of Dr. Macknight, which is nearly the sense of Mr. Wesley in his *paraphrase*, is more likely to be the true one among those already proposed.

But, if the apostle has the same fact in view which he mentions, chap. iii. 19, 20, then the *antidiluvians* are the persons intended: For this cause, that Christ is prepared to judge the quick and the dead, and to dispense righteous judgment in consequence of having afforded them every necessary advantage, was the Gospel preached by Noah to them also who are dead, the antediluvian world, then dead in trespasses and sins, and condemned to death by the righteous judgment of God; but, in His great compassion, He afforded them a respite, that though they were condemned as men in the flesh, (for this was their character,) *my Spirit will not always strive with man, forasmuch as he is FLESH*, Gen. vi. 3. yet, hearing this Gospel by Noah, they may believe, and live according to God in the Spirit, live a blessed life in eternity, according to the

8 ^a And above all things have fervent charity among yourselves: for ^b charity ^c shall cover the multitude of sins.

9 ^d Use hospitality one to another ^e without grudging.

10 ^f As every man hath received the gift, even so minister the same one to another, ^g as good stewards of ^h the manifold grace of God.

11 ⁱ If any man speak, let him speak as the oracles of God; ^j if any man minister, let him do it as of the ability which God giveth: that ^k God in all things may be glorified through Jesus Christ; ^l to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning ^m the fiery trial

^a 2 Cor. viii. 7. Rom. 12:13. Heb. 13:2.—^b 2 Cor. 13:7. Phil. 2:14. Philen. 14.—^c Rom. 12:6. 1 Pet. 4:7.—^d Matt. 23:45 & 24:12. Luke 12:42. 16:6. 4:12. Tit. 1:7.—^e 1 Cor. 13:4. Eph. 4:11.—^f Jer. 21:22.—^g 1 Cor. 12:6, 7, 8, 14. 1 Cor. 13:10.—^h Eph. 5:20. Ch. 2:5.—ⁱ 1 Tim. 5:16. Ch. 5:11. Rev. 1:6.—^j 1 Cor. 13:13. Ch. 1:7.

mercy of God, who sent His Spirit to strive with them. This appears to me to be the most consistent sense; especially as the apostle seems to refer to what he had said of the Spirit of Christ in Noah, preaching to the spirits in prison; the rebellious that lived before the flood.—See the notes on chap. iii. 19. and 20.

7. *But the end of all things is at hand* I think that here also St. Peter keeps the history of the deluge before his eyes; finding a parallel to the state of the Jews in his own time, to that of the antediluvians in the days of Noah. In Gen. vi. 13. God said unto Noah, *The end of all flesh is come before me.*

This was spoken at a time when God had decreed the destruction of the world by a flood. Peter says, *The end of all things is at hand*; and this he spoke when God had determined to destroy the Jewish people and their polity, by one of the most signal judgments that ever fell upon any nation or people.

In a very few years after St. Peter wrote this epistle, even taking it at the lowest computation, viz. A. D. 60, or 61. Jerusalem was destroyed by the Romans. To this destruction, which was literally then at hand, the apostle alludes, when he says, *The end of all things is at hand*: the end of the temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then at hand.

If these words could be taken in any general sense, then we might say to every present generation, *The end of all things is at hand*: the end of all the good which the wicked enjoy, and the end of all the evil which the righteous suffer.

Be—sober, and watch unto prayer *Be sober*; make a prudent and moderate use of all you possess; and *watch* against all occasions of sin; and *pray* for the supporting hand of God to be upon you for good, that ye may escape the destruction that is coming upon the Jews; and that ye may be saved from among them when the scourge comes.

8. *Have fervent charity* *ἡ ἀγάπη ἐκείνη, intense love; for here shall cover a multitude of sins.* A loving disposition leads us to pass by the faults of others, to forgive offences against ourselves; and to excuse and lessen, as far as is consistent with truth, the transgressions of men. It does not mean that our love to others will induce God to pardon our offences. See the note on James v. 20.

9. *Use hospitality* Be ever ready to divide your bread with the hungry, and to succour the stranger.—See on Heb. xiii. 2.

Without grudging *ἀντὶ οὐ τιμωρίας, without grumbings* Do nothing merely because it is commanded; but do it from love to God and man; then it will be without grumbling.

10. *Hath received the gift* *ἡ χάρις, a gift; any blessing of Providence, or grace.* I cannot think that the word means here the Holy Ghost, or any of His supernatural gifts or influences; it may include those; but it signifies any thing given by the mere mercy and bounty of God; but perhaps in this place it may signify some or any office in the church; and this sense, indeed, the connexion seems to require.

Stewards of the manifold grace Whatever gifts or endowments any man may possess, they are, properly speaking, not his own; they are the Lord's property, and to be employed in His work, and to promote His glory.

11. *If any man speak* In order to explain, or enforce God's word, and edify his neighbour, let him do it as those did to whom the *living oracles* were committed: they spoke as they were inspired by the Holy Ghost. Those, therefore, at Pontus, &c. who undertook to teach others, should speak by the same influence; or, if not under this immediate influence, should speak as, or according to the oracles already delivered; grounding all their exhortations and doctrines on some portion of that revelation already given. This command is sent to every man upon earth, in *holy orders*, *pretended holy orders*, or *pretending to holy orders*. Their teaching should be what the oracles of God, the Holy Scriptures, teach and authenticate.

Of the ability which God giveth Perhaps the *ministering* here may refer to the care of the poor; and the *ability* is the *quantum of means* which God may have placed in their hands; and they are to minister this as coming immediately from God, and lead the minds of the poor to consider Him as their Benefactor; that He in all things may be glorified through Christ Jesus. This is implied in the *essence* of any charitable act: the actor is not the author; God is the author; and the poor man should be taught to consider Him as his immediate Benefactor. Those who give any thing as from themselves, rob

which is to try you, as though some strange thing happened unto you :

13 ^a But rejoice, inasmuch as ^b ye are partakers of Christ's sufferings: ^c that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 ^d If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: ^e on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, ^g or as a busy-body in other men's matters.

a Act. 5.41. James 1.2.—b Rom 8.17. 2 Cor 1.7. & 4.10. Phil 3.10. Col. 1.24. 2 Tim. 2.12. c 1.5.1. 10. Rev. 1.9.—c Ch 1.5. 6.—d Matt. 5.11. 2 Cor. 12.10. James 1.12. Ch. 2.19. & 3.14.—e Ch. 2.12. & 3.16.

God; for to Him the *praise* for all good, and the *dominion* over all men and things, belong *for ever and ever*.

12. *Think it not strange concerning the fiery trial*] Πυρρῶσι, *the burning*. The metaphor is old, but noble; it represents the Christians at Pontus as having fire cast upon them, for the trying of their faith, as gold is tried by fire, chap. i. 7. to which the apostle alludes.—*Macknight*.

St. Peter returns here to what he had often touched upon in this epistle; namely, to exhort the Christians to behave with patience and integrity under their present severe persecution: to which purpose he uses the following arguments:

First, He intimates, that it was not a *strange* or *unusual* thing for the people of God to be persecuted.

Secondly, That if they suffered here as *Christ did*, they should hereafter be glorified with *Him*.

Thirdly, Besides the prospect of that future glory, they had at present the *Spirit of God* for their support and comfort.

Fourthly, That it was an honour for any of them to suffer ; not as a malefactor, but as a Christian.

Fifthly, Though the afflictions began with the Christians, yet the weight of the storm would fall upon the unbelievers. From these considerations, he exhorted them to persevere in their duty, and trust all events with God. See *Psalm*

14. *If ye be reproached for the name of Christ*] To be reproached for the name of Christ, is to be reproached for being

approached for the *name of Christ*, is to be re-proached for being a *Christian*; that is, for being *like Christ*. This is the highest honour to which any man can arrive in this world; and therefore the apostle says to such, *happy* are ye.

The *Spirit of glory and of God resteth upon you!* As this Divine Spirit *rested* upon Jesus, so does it rest upon His persecuted followers. There is a various reading here, *kat' dēnēnos, and of power*, which is found in some of the chief MSS. (the *Codex Alexandrinus*, and above twenty others), the latter *Syriac*, all the *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, some copies of the *Itala*, *Athanasius*, *Theophylact*, *Cyprian*, and *Cassiodorus*. And in them the whole verse reads thus—*If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory, AND OF POWER, and of God, resteth upon you.* This is agreeable to our Lord's words, *Matt. v. 11, 12.* So that what constituted them *unhappy* in the sight of the world, was their chief *happiness* in the sight of God: they carried Christ, the Fountain of *blessedness*, in their heart; and therefore could not be unhappy.

On their part he is evil spoken of.] Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται, *by them, he is blasphemed ; by you, he is honoured.*

15. *But let none of you suffer*—as a busy-body in other men's matters.] Ἀλλοτρίοις κενόκοπος, the inspector of another; meddling with other people's concerns, and forgetting their own: such persons are hated of all men. But some think that meddling with those in *public office* is here intended—as if he had said, Meddle not with the affairs of state; leave public offices and public officers to their own master; strive to live peaceably with all men: and show yourselves to be humble and unassuming.

16. Yet if—as a Christian] If he be persecuted, because he has embraced the *Christian* faith, let him not be *ashamed*, but let him rather glorify God on this very account. Christ suffered by the Jews, because He was *holy*; Christians suffer, because they resemble Him.

The word *Χριστιανός*, *Christian*, is only used here, and in Acts xi. 26. xxvi. 28 — See the note on the former passage.

17. *Judgment must begin at the house of God* Our Lord had predicted that, previously to the destruction of Jerusalem, His own followers would have to endure various calamities; see Matt. xxiv. 9, 21, 22. Mark xiii. 12, 13. John xvi. 2, &c. Here His true disciples are called the *house* or *family* of God. That the converted Jews suffered much from their own brethren, the *zealots* or *factions* into which the Jews were at that time divided, needs little proof; and some interpreters think that this was in conformity to the purpose of God. Matt. xxiii.

35. (That on you may come all the righteous ones, that, according to the foundation of the world.) "That the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at *them* as a part of the devoted Jewish nation, notwithstanding they were now become the house of God; because the justice of God would, thereby, be more illustriously displayed."—See *Mucknight*. But, probably, the word *ἐκείνη*, which we here translate *judgment*, may mean no more than affliction and distress; for it was a Jewish maxim, that, when God was about to pour down some general judgment, He began with afflicting His *own people*, in order to correct and amend them: that they might be prepared for the

16 Yet if *any man* suffer as a Christian, let him not be ashamed; ^h but let him glorify God on this behalf.

17 For the time is *come* ⁱ that judgment must begin at the house of God : and ^k if it first *begin* at us, ^l what shall the end be of them that obey not the Gospel of God ?

18^m And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

ⁿcommit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

f Ch 2:20.—g 1 Thess 4:11. 1 Tim. 5:13.—h Acts 5:41.—i Isa. 10:12. Jer. 25:39 & 49:12. Ezek. 9:6. Mal 3:5.—k Luke 23:31.—l Luke 10:12,14.—m Prov. 11:31. Luke 23:31.—n Ps. 31:5. Luke 23:16. 2 Tim. 1:12.

overflowing scourge. In *Bara Kama*, fol. 60. l. we have the same sentiment, and in nearly the same words as in Peter, viz., "God never punishes the world but because of the wicked; but He always begins with the righteous first. The destroyer makes no difference between the just and unjust; only he begins first with the righteous."—See Ezek. ix. 1-7. where God orders the destroyer to slay both old and young in the city; but, said He, *Begin at my sanctuary.*

And if it first begin at us Jews who have repented, and believed on the Son of God. *What shall the end be of them,* the Jews who continue impenitent, *and obey not the Gospel of God?*—Here is the plainest reference to the above Jewish maxim: and this, it appears, was founded upon the text which St. Peter immediately quotes.

18. And if the righteous be scarcely be saved.] If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, *where shall the ungodly and the sinner appear?* Where shall the proud Pharisaic boaster in his own outside holiness, and the profligate transgressor of the laws of God, *show themselves*, as having escaped the Divine vengeance? The Christians, though with difficulty, did escape every man; but not one of the Jews escaped, whether found in Jerusalem, or elsewhere.

"It is rather strange, but it is a fact, that this verse is the Septuagint translation of Prov. xi. 31. Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner. For this, the Septuagint and St Peter have, If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Such a latitude of construction can scarcely be accounted for. The original is חַיִּים וְצָדִיק יֵרָאֶה yehayah hayim vtsadik yera'eh hen tsalik baurets yeshullam, aph ki rasha'ach behote : "Behold, to the righteous it shall be returned on the earth : also to the wicked and the transgressor."

The *Chaldee* Paraphrast has given this a different turn:—*Behold, the righteous shall be strengthened in the earth; but the ungodly and the sinners shall be consumed from the earth.*

The Syriac thus:—*If the righteous scarcely live, the ungodly and the sinner where shall he stand?*

The *Arabic* is nearly the same as the *Septuagint*; and the *apostle* and the *Vulgate* follow the Hebrew.

I have, on several occasions, shown, that when *Cestius Gallus* came against Jerusalem, many Christians were shut up in it: when he strangely raised the siege, the Christians immediately departed to *Pella*, in *Cœlesyria*, into the dominions of king *Agrippa*, who was an ally of the Romans; and there they were in safety: and it appears from the ecclesiastical historians, that they had but *barely time* to leave the city before the Romans returned under the command of *Titus*, and never left the place till they had destroyed the temple, raised the city to the ground, slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state.

19. *Suffer according to the will of God*] A man suffers according to the will of God, who suffers for righteousness' sake; and who, being reviled, reviles not again.

Commit the keeping of their souls' Place their lives confidently in His hand; who, being their *Creator*, will also be their Preserver, and keep that safely which is committed to His trust. God is here represented as *faithful*, because He will always *fulfil His promises*, and withhold no good thing from them that walk uprightly.

But they had no reason to hope that He would care for their *lives and souls*, unless they continued in *well-doing*. He who is employed in God's work will have God's protection. The path of duty ever was, and ever will be, the only way of safety.

1. The apostle recommends *fervent charity* ; unfeigned love both to God and man . It is well said of this grace, that it is a universal virtue, which ought to precede, accompany, and follow all others . A charity which has God for its principle, and Jesus Christ for its pattern, never faileth . If our *charity* be extensive enough to *cover* all the defects of our neighbour in bearing with them : that of God is sufficient to cover all the sins of a sinner by blotting them out . If we ought to be charitable to all, it is after the *example* of our heavenly Father, who is loving to every man, and hateth nothing that He has made .

2. The difficulty of escaping the corruption that is in the world is great; and, consequently, the danger of losing our souls. In this great work, watchfulness, prayer, faith, and obedience, are indispensably necessary. He who does not walk with God here, cannot see nor enjoy Him hereafter.

CHAPTER V.

Directions to the elders to feed the flock of God, and not to be lords over God's heritage; that when the chief Shepherd does appear, they may receive a crown of glory, 1-4. The young are to submit themselves to the elder, and to humble themselves under the mighty hand of God, and cast all their care upon him, 5-7. They should be sober and watchful, because their adversary the devil, is continually seeking their destruction; whom they are to resist, steadfast in the faith, 8, 9. They are informed that the God of all grace had called them to His eternal glory, 10, 11. Of Silvanus, by whom this epistle was sent, 12. Salutations from the church at Babylon, 13. The apostolic benediction, 14. [A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. A. U. C. cir. 813.]

THE elders which are among you I exhort, who am also ^a an elder, and ^b a witness of the sufferings of Christ, and also ^c a partaker of the glory that shall be revealed:

^d 2 Feed the flock of God ^e which is among you, taking the oversight thereof, ^f not by constraint, but willingly; ^g not for filthy lucre, but of a ready mind.

^h 3 Neither as ⁱ being lords over ^k God's heritage, but ^l being ensamples to the flock.

^a Philen 9.—b Luke 24.48. Acts 1.8, 22; 5.32 & 10.29.—c Rom 5.17, 18. Rev. 1.9.—d John 21.15, 16, 17. Acts 20.28.—e Or, as much as in you is.—f 1 Cor 9.17.—g 1 Tim 3.3.—h Tit. 1.7.—i Or, overlooking.—j Ezek.34.4. Matt. 23.5, 26. 1 Cor 3.2.

NOTES.—Verse 1. *The elders which are among you* [In this place, the term *ἐπισκοποι*, elders, or presbyters, is the name of an office. They were as *pastors*, or shepherds, of the flock of God; the Christian people, among whom they lived. They were the same as *bishops*, *presidents*, *teachers*, and *deacons*, Acts xiv. 23. 1 Tim. v. 17. And that these were the same as *bishops*, the next verse proves.

Who am also an elder *Συνεπισκοπος, a fellow elder*; one on a level with yourselves. Had he been what the popes of Rome say he was, the *prince of the apostles*, and *head of the Church*, and what they affect to be, mighty secular lords; binding the kings of the earth in chains, and their nobles in fetters of iron; could he have spoken of himself as he here does! It is true that each of the Roman pontiffs, in all their bulls, style themselves *servus servorum Dei*, servant of the servants of God; while each affects to be *rex regum*, king of kings, and vicar of Jesus Christ. But the popes and the Scriptures never agree.

A witness of the sufferings of Christ [He was with Christ in the garden, he was with Him when He was apprehended, and he was with Him in the high-priest's hall. Whether he followed Him to the cross, we know not: probably he did not; for in the hall of the high-priest, he had denied Him most shamefully; and, having been deeply convinced of the greatness of his crime, it is likely he withdrew to some private place, to humble himself before God, and to implore mercy. He could, however, with the strictest propriety, say, from the above circumstances, that he was a witness of the sufferings of Christ.]

A partaker of the glory [He had a right to it through the blood of the Lamb; he had a blessed anticipation of it by the power of the Holy Ghost; and he had the promise from his Lord and Master, that he should be with Him in heaven, to behold His glory.—John xvii. 21, 24.]

2. Feed the flock [Do not fleece the flock.]

Taking the oversight *ἐπισκοπῶντες*, discharging the office of *bishops*, or *superintendents*. This is another proof, that *bishop* and *presbyter*, were the same order in the apostolic times, though afterward they were made distinct.

Not by constraint [The office was laborious and dangerous, especially in these times of persecution; it is no wonder, then, that even those who were best qualified for the office, should strive to excuse themselves with a genuine *nolo episcopari*, "I am unwilling to be a bishop."]

Not for filthy lucre [Could the office of a *bishop* in those early days, and in the time of persecution, be a lucrative office? Does not the Spirit of God lead the apostle to speak these things rather for posterity, than for that time?—See the notes on 1 Tim. iii. 3.]

But of a ready mind. [Doing all for Christ's sake; and through love to immortal souls.]

Neither as being lords over God's heritage [This is the voice of St. Peter in his *Catholic epistle to the Catholic Church*! According to him, there are to be no lords over God's heritage; the bishops and presbyters, who are appointed by the Head of the Church, are to feed the flock, to guide, and to defend it; not to fleece and waste it; and they are to look for their reward in another world, and in the approbation of God in their consciences. And in humility, self-abasement, self-renunciation, and heavenly-mindedness, they are to be ensamples, *ῥητοί*, types, to the flock, *μοῦλοι* of a heavenly form, into which the spirit and lives of the flock may be cast, that they may come out after a perfect pattern. We need not ask, Does the Church that arrogates to itself the exclusive title of the apostle in their eye? Have they pastors according to God's own heart, who feed them with knowledge and understanding? Jer. iii. 15. Do they feed themselves, and not the flock? Are they lords over the heritage of Christ, ruling with a high ecclesiastico-secular hand? Disputing with their flocks about penny-farthing tithes and stipends, rather than contending for the faith once delivered to the saints; are they heavenly

4 And when ^m the chief Shepherd shall appear, ye shall receive ⁿ a crown of glory ^o that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, ^p all of you be subject one to another, and be clothed with humility: for ^q God resisteth the proud, and ^r giveth grace to the humble.

6 ^s Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

2 Cor 1.24.—k Psa 135.12; 74.2—l 1 Ths 3.12. 2 Thes 2.9. 1 Tim. 4.12. Tit 2.7.—m Heb 13.7.—n 1 Cor 9.5. 2 Tim. 1.12.—o Ch 1.4.—p Rom 12.10. Eph. 5.21. Phil 4.—q James 4.6.—r Isa 57.15 & 66.2.—s James 1.10.

moῦλοι, into which the spirits and conduct of their flocks may be cast 1—1 leave those who are concerned, to answer these questions: but I put them, in the name of God, to all the preachers in the land. How many among them properly care for the flock! Even among those reputed *evangelical* teachers, are there not found who, on their first coming to a parish, or a congregation, make it their first business to raise the tithes, and the stipends; where, in all good conscience, there was before enough, and more than enough, to provide them and their families with not only the necessities, but all the conveniences and comforts of life? Conveniences and comforts which neither Jesus Christ, nor his servant Peter, ever enjoyed. And is not the great concern among ministers to seek for those places, parishes, and congregations, where the provision is the most ample, and the work the smallest? Preacher, or minister, whosever thou art who readest this, apply not the word to thy neighbour, whether he be state-appointed, congregation-appointed, or self-appointed; take all to thyself, *mutato nomine de te fabula narratur*.—See that thy own heart, views, and conduct, be right with God; and then proceed to the next verse.

4. *When the chief Shepherd* [That is, the Lord Jesus Christ, who is the flock, and who provides the pasture, and from whom, if ye are legally called to the most awful work of preaching the gospel, ye have received your commission; when He shall appear to judge the world in righteousness, ye who have fed His flock, who have taken the superintendency of it, not by constraint, not for filthy lucre's sake, not as lords over the heritage, but with a ready mind, employing body, soul, spirit, time, and talents, in endeavouring to pluck sinners as brands from eternal burnings, and build up the Church of Christ on its most holy faith; ye shall receive a crown of glory that fadeth not away; an eternal nearness and intimacy with the ineffably glorious God; so that ye who have turned many to righteousness, shall shine not merely as stars, but as *suns*, in the kingdom of your Father! O ye heavenly-minded, diligent, self-denying pastors, after God's own heart, whether ye be in the church established by the state, or in those divisions widely separated from, or nearly connected with it, take courage, preach Jesus; press through all difficulties in the faith, of your God; fear no evil while meditating nothing but good. Ye are stars in the right hand of Jesus, who walks among your golden candlesticks, and has lighted that lamp of life which ye are appointed to trim; fear not, your labour in the Lord cannot be in vain! Never, never can ye preach one sermon in the spirit of your office, which the God of all grace shall permit to be unfruitful; ye carry and sow the seed of the kingdom, by the command, and on the authority, of your God; ye sow it, and the heavens shall drop down dew upon it. Ye may go forth weeping, though bearing this precious seed; but ye shall doubtless come again with rejoicing, bringing your sheaves with you. Amen, even so, Lord Jesus!]

5. *Likewise, ye younger* [*Νεώτεροι* probably means here *inferiors*, or those not in sacred offices; and may be understood as referring to the people at large, who are called to obey them that have the rule over them, in the Lord. In this sense, our Lord, it appears, uses the word, Luke xii. 26.]

Be subject one to another [Strive all to serve each other: let the pastors strive to serve the people, and the people the pastors; and let there be no contention, but who shall do most to oblige and profit all the rest.]

Be clothed with humility [To be clothed with a thing, or person, is a Greek mode of speech, for being that thing, or person, with which a man is said to be clothed. Be ye truly humble; and let your outward garb and conduct be a proof of the humility of your hearts. The original word *ἐγκοσμοῦσθε*, from *ἐνκοσμος*, signifies often an outward ornamental garment, tied in different places with knots or bows; probably ornamented all over with bows or knots of different coloured ribands, silk, twist, &c. But it also signifies the outward garment worn by servants, slaves, girls, and shepherds: which was rather intended to be the guard of the other garments, than an ornament to those thus dressed; and I am rather inclined to take it in this sense than in the former; for, as the word calls upon them to be subject to each other,

7 ^a Casting all your care upon him; for he careth for you.
8 ^a Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
9 ^w Whom resist steadfast in the faith, ^a knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^w who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered
1 Pet. 3: 5 & 55-92. Wisd. 12: 13. Matt. 6: 25. Luke 12: 11, 22. Phil. 4: 6. Heb. 12: 5-10. Luke 21: 34, 35. 1 Thes. 5: 6 Ch. 4: 7-v Job 1: 7, & 22. Luke 22: 31. Rev. 12: 12-w Eph. 6: 11, 13. James 4: 7-x Acts 14: 22. 1 Thess. 3: 3. 2 Tim. 3: 12. Ch. 2: 21.

he desires them to put on *humility*, as the *encomboma*, or *servants' dress*; that they may appear to be such as were *ready to serve*; and that he cannot refer to this article of clothing as an *ornament*, the next words sufficiently prove—*God resisteth the proud, and giveth grace to the humble: The proud, with all their ornaments, God resists*; while those who are clothed with the humble garment, He *adorns*.

6. *Humble yourselves*] Those who submit patiently to the dispensations of God's providence, He lifts up; those who lift themselves up, God thrusts down.

If we humble *not ourselves* under God's grace, He will humble us under His *judgments*. Those who patiently submit to Him, He exalts in due time: if His hand be *mighty to depress*, it is also *mighty to exalt*.

7. *Casting all your care*] *Τὴν περίνοιαν, your anxiety*, your distracting care, on him, for he careth for you, *οὐκ ἔσται μέλει περὶ νοῦν, for he meddles, or concerns himself, with the things that interest you*. Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns Himself with them: what affects them, affects Him: in all their afflictions, He is afflicted. He who knows that God cares for him, need have no anxious cares about himself. This is a plain reference to *Psa. lv. 22. Cast thy burthen upon the Lord, and he will sustain thee*. He will bear both these and thy burden.

8. *Be sober*] Avoid drunkenness *under your senses, and drunkenness in your souls*: be not overcharged with the concerns of the world.

Be vigilant] Awake, and keep awake: he always watchful; never be off your guard; your enemies are alert, they are never off theirs.

Your adversary the devil] This is the reason why ye should be sober and vigilant: ye have an ever active, implacable, subtle enemy to contend with. He *walketh about*: he has access to you every where; he knows your feelings and your propensities; and informs himself of all your circumstances: only God can know more, and do more than he; therefore your care must be cast upon God.

As a roaring lion] Satan tempts under three forms:—1. The *subtle serpent*; to beguile our senses, pervert our judgment, and enchant our imagination. 2. As an *angel of light*; to deceive us with *false rivers* of spiritual things, refinements in religion, and presumption on the providence and grace of God. 3. As a *roaring lion*; to bear us down, and destroy us by *violent opposition, persecution, and death*. Thus he was acting towards the followers of God at Pontus, &c. who were now suffering a grievous persecution.

Walketh about] Traversing the earth: a plain reference to *Job ii. 2*, which see.

Seeking whom he may devour] *Τὴν κατὰν whom he may gulp down*. It is not every one that he can swallow down: those who are *sober and vigilant* are proof against him: these he *may not swallow down*: those who are *drunken with the cares of this world*, &c. and are *unwatchful*, these he *may swallow down*. There is a beauty in this verse, and a striking opposition between the *first and last words*, which I think has not been noticed:—*Be sober, vigilant, from πν, not, and πν, to drink; do not drink, do not swallow down*; and the word *κατὰν*, from *κατὰ, down, and πν, to drink*. If you swallow strong drink down, the devil will swallow you down. Hear this! ye drunkards, toppers, and tipplers, or by whatsoever name you are known in society, or among your fellow-sinners. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil particularly *may swallow down*.

9. *Whom resist*] Stand against him, *ἀνίστην*. Though invulnerable, he is not unconquerable: the weakest follower of God can confound and overpower him, if he continue *steadfast in the faith*, believing on the Son of God, and walking uprightly before Him. To a soul thus engaged he can do no damage.

The same afflictions are accomplished in your brethren] It is the lot of all the disciples of Christ to suffer persecution. The *brotherhood, ἀδελφὸν, the Christian church*, every where is exposed to the assaults of men and devils; you are persecuted by the *heathen*, among whom ye live, and from among whom ye are gathered into the fold of Christ: but even those who profess the same faith with you, and who are resident among the *Jews*, (for so I think *ἐν κοινῷ, in the world*, is here to be understood,) are also persecuted: both *heathens and Jews* being equally opposed to the pure and holy doctrines of the Gospel. Any man who has read the Greek Testament with any attention, must have observed a vast number of places in which the word *κοινός*, which we translate *world*, means the *Jewish people*, and the *Jewish state*, and nothing else.

^a awhile, ^a make you perfect, ^b stablish, strengthen, settle you.
11 ^a To him be glory and dominion for ever and ever. Amen.
12 ^a By Silvanus, a faithful brother unto you, as I suppose, I have ^w written briefly, exhorting, and testifying, ^f that this is the true grace of God wherein ye stand.
13 The church that is at Babylon, elected together with you, saluteth you; and so doth ^a Marcus my son.

14 ^b Greet ye one another with a kiss of charity. ⁱ Peace be with you all that are in Christ Jesus. Amen.

1 Cor. 13: 1 Tim. 5: 12—2 Cor. 4: 12. Ch. 1: 6—a Heb. 13: 21. Jude 24—b 2 Thes. 2: 17 & 3: 2—c Ch. 4: 11. Rev. 1: 6—d 2 Cor. 1: 18—e Heb. 13: 22—f Acts 20: 24 1 Cor. 15: 1 2 Pet. 1: 12—g Acts 12: 12, 25—h Rom. 16: 16 1 Cor. 15: 20 2 Cor. 13: 12 1 Thes. 5: 26—i Eph. 6: 23.

10. *But the God of all grace*] The Fountain of infinite compassion, mercy, and goodness. *Mohammed* has conveyed this fine description of the Divine Being in the words with which he commences every surat, or chapter, of his *Korān*, two excepted; viz. *بسم الله الرحمن الرحيم Bismillahi, arrahmani arruheimi*. Of which the best translation that can be given is that of the apostle; *in the name of the God of all grace*: the God who is the most merciful and the most compassionate; who is an exuberant Fountain of love and compassion to all His intelligent offspring.

Who hath called us] By the preaching of the Gospel. *Unto his eternal glory*] To the infinite felicity of the heavenly state.

By Christ Jesus] Through the merit of His passion and death, by the influence of His Holy Spirit, by the precepts of His Gospel, and by the splendour of His own example.

After ye have suffered awhile] *ὀλιγον χρόνου, having suffered a little time*; that is, while ye are enduring these persecutions, God will cause all to work together for your good.

Make you perfect] *Καταρτισεῖ, σπουδαίει, στερεώσει, θεμελιώσει*: all these words are read in the future tense by the best MSS. and Versions.

He will make you perfect] *Καταρτισεῖ*, put you in complete joint, as the timbers of a building.

Stablish] *Στερεώσετ, make you firm* in every part; adapt you strongly to each other, so that you may be mutual supports; the whole building being *one* in the Lord.

Strengthen] *Στερεώσει, cramp and bind every part*, so that there shall be no danger of warping, splitting, or falling.

Settle] *Θεμελιώσει, cause all to rest so evenly and firmly* upon the best and surest foundation, that ye may grow together to a holy temple in the Lord;—in a word, that ye may be *complete* in all the mind that was in Christ; *supported* in all your trials and difficulties; *strengthened* to resist and overcome all your enemies; and, after all, *abide*, firmly *founded*, in the truth of grace. All these phrases are *architectural*; and the apostle has again in view the time image which he produced chap. ii. 5. where see the notes.

11. *To him*] The God of all grace, be glory: all honour and praise be ascribed; and *dominion*: the government of heaven, earth, and hell; for *ever*, through time; and *ever*, through eternity.—*Amen*. So be it, so let it be, and so it shall be. Amen and amen!

12. *By Silvanus, a faithful brother unto you, as I suppose*] To say the least of this translation, it is extremely obscure, and not put together with that elegance which is usual to our translators. I see no reason why the clause may not be thus translated—*I have written to you, as I consider, briefly, by Silvanus the faithful brother*. On all hands, it is allowed that this *Silvanus* was the same as *Silas*, Paul's faithful companion in travel, mentioned Acts xv. 49. xvi. 19. And, if he were the same, Peter could never say *as I suppose*, to his faith and piety: but he might well say this to the shortness of his epistle, notwithstanding the many and important subjects which it embraced.—See the *Syriac, Vulgate, &c.* If the words be applied to *Silvanus*, they must be taken in a sense in which they are often used.—I conclude him to be a trust-worthy person; one by whom I may safely send this letter; who will take care to travel through the different regions in Asia, Pontus, Galatia, and Bithynia; read it in every church; and leave a copy for the encouragement and instruction of Christ's flock. And in such a state of the church, in such countries, no ordinary person could have been entrusted with such a message.

Exhorting] Calling upon you to be faithful, humble, and steady:—

And testifying] *Επιμαρτυροῦν, earnestly witnessing* that it is the *true grace*, the genuine Gospel of Jesus Christ, in which ye stand, and in which ye should persevere to the end.

13. The church that is at Babylon] After considering all that has been said by learned men and critics on this place, I am quite of opinion that the apostle does not mean *Babylon in Egypt, nor Jerusalem, nor Rome, as figurative Babylon*, but the ancient celebrated Babylon in Assyria: which was, as Dr. Benson observes, the metropolis of the eastern dispersion of the Jews; but, as I have said so much on this subject in the Preface, I beg leave to refer the reader to that place.

Instead of Babylon, some MSS. mentioned by *Synceilus*, in his *Chronicon*, have *Βιτρυ, Joppa*, and one has *Ρωμα, Rome*, in the margin; probably as the meaning, according to the writer, of the word *Babylon*.

Elected together with you] *Ἐνλεκτῇ, fellow-elect, or elected jointly with you*. Probably meaning that they, and the believers at Babylon, received the Gospel about the same

time. On the election of those to whom St. Peter wrote, see the notes on chap. i. 2.

And—*Marcus my son*] This is supposed to be the same person who is mentioned Acts xii. 12, and who is known by the name of *John Mark*; he was sister's son to Barnabas, Coloss. iv. 26, his mother's name was Mary; and the same who wrote the Gospel that goes under his name. He is called here *Peter's son*, i. e. according to the faith, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother's house.—See the account Acts xii. 6–17.

14. *Greet one another with a kiss of charity*] See the notes on Rom. xvi. 16, and on 1 Cor. xvi. 20. In the above places the kiss is called a *holy kiss*: here, *φιλῆματι ἀγαπῆς*, a kiss of love; i. e. as a mark of their love to each other, in order that misunderstandings might be prevented. But ten or twelve MSS. with the *Syriac, Arabic, Armenian, and Vulgate*, have *αἰσῶ, holy, salute one another with a holy kiss*. The difference is not great.

Peace be with you all] May all prosperity, spiritual and temporal, be with all that are in Christ Jesus; that are truly converted to Him, and live in His Spirit, obedient to His will.

Amen] Is wanting, as usual, in some of the principal MSS. and Versions

The subscriptions are, as in other cases, various.

In the VERSIONS:—

The end of the First Epistle of the apostle Peter.—*SYRIAC*. The First Catholic Epistle of Peter the apostle is ended.—*SYRIAC PHILOXENIAN*.

The end of the Epistle of St. Peter; may his supplication preserve us, Amen. Praise be to the Lord of never-ending and eternal glory! Amen.—*ARABIC*.

The First Epistle of Peter is completed; may his intercession be with us. Amen, and Amen.—*ÆTHIOPIC*.

Nothing in the—*COPTIC*.

Nothing in the—*PRINTED VULGATE*.

The end of the First Epistle of St. Peter.—*COMPLUTENSIAN Polyglot*.

The First Epistle of St. Peter is ended.—*BIB. VULGAT. Edit. Princ.*

In the MANUSCRIPTS:

The First of Peter.—*Codex Alexand. and Cod. Vatican.* Written from Rome.—A MS. of the sixth century.

The end of the First Catholic Epistle of Peter, written from Rome.—A MS. of the sixth century.

These latter subscriptions are of little value; nor do any of them help to ascertain the place where the epistle was written. The word *Rome* is only the supposed interpretation of the word *Babylon*, as in ver. 14, which see.

As the true church of Christ has generally been in a state of suffering, the epistles of St. Peter have ever been most highly prized by all believers. That which we have just finished is an admirable letter, containing some of the most important maxims and consolations for the church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good effect in any spiritual case who is not furnished out of the Divine treasure.

sure. God's words invite, solicit, and command assent: on them a man may confidently rely. The words of man may be true, but they are not infallible. This is the character of God's word alone.

I shall sum up the contents of this chapter in the words of a good commentator: "Because the knowledge and good behaviour of the people depend, in a great measure, upon the kind of instruction which they receive from their teachers; the apostle, in this chapter, addressed the elders, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1, exhorting the bishops in particular, to feed the flock of God committed to their care, faithfully; and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ver. 2; and not to lord it over God's heritage, but to be patterns of humility and disinterestedness to the people, ver. 3. This exhortation to bishops, to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep. Next because the faithful performance of the bishop's office was, in that age, attended with great difficulty and danger, the apostle to encourage the bishops, assured them that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ver. 4. The distinguished reward which Christ is to bestow on those who have suffered for His sake, being a favourite topic with our apostle, he introduces it often in this epistle.

"Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they could to each other, according to their different stations and relations, ver. 5. But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6. Casting all their anxious care on God, because He cared for them, ver. 7. And to watch against the devil, who went about as a roaring lion, seeking to destroy them, by instigating the wicked to persecute them, and drive them into apostasy, ver. 8. But they were to resist that terrible enemy by steadfastness in the faith, and not to think themselves hardly dealt with when persecuted, knowing that their brethren, every where, were exposed to the same temptations of the devil, ver. 9. In the meantime, to give them all the assistance in his power, the apostle prayed earnestly to God to stablish and strengthen them, ver. 10. And ended his prayer with a doxology to God expressive of his supreme dominion over the universe, and all the things it contains.

"The apostle informed the brethren of Pontus that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12. Then giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called his son, either because he had converted him, or on account of the great attachment which Mark bore to him, ver. 13. And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14."—See Dr. Macknight.

INTRODUCTION TO THE SECOND EPISTLE OF PETER.

As the Preface to the preceding epistle embraces the question of the authenticity of both epistles, and also considers several matters common to both, I need not take up the subject here afresh; but simply consider those matters which are peculiar to the epistle before me, and which have not been examined in the foregoing preface.

"This epistle, as appears from chap. iii. 1, (says *Michaelis*), was written to the same communities as the first epistle; and the author gives us thus to understand, that he was the person who wrote the first epistle; that is, the apostle Peter. He calls himself, likewise, chap. i. 1. *Συμεὼν Πέτρος, δούλος καὶ ἀποστόλος Ἰησοῦ Χριστοῦ*, *Symeon Peter, servant and apostle of Jesus Christ*; and chap. i. 16–18, says that he was present at the transfiguration of Christ on the mount. The notion, therefore, entertained by Grotius, that this epistle was written by a bishop of Jerusalem, of the name of Symeon, is absolutely inadmissible; and we have no other alternative than this, either it was written by the apostle St. Peter, or it is a forgery in his name.

"The ancients entertained very great doubts whether St. Peter was really the author. Eusebius, in his chapter, where he speaks of the books of the New Testament in general, reckons it among the *ἀποκρυφά, those not canonical*. He says, that tradition does not reckon, as a part of the New Testament, the second epistle ascribed to Peter; but that, as in the opinion of most men, it is useful, it is therefore much read. Origen had said, long before, that Peter had left behind him one epistle universally received, and perhaps a second, though doubts are entertained about it.

"The old Syriac Version, though it contains the Epistle of St. James, which Eusebius likewise reckons among the *ἀποκρυφά*, does not contain the Second Epistle of St. Peter. Now it cannot be said that the other books of the New Testa-

ment were translated into Syriac before St. Peter's second epistle was written: for St. Paul's Second Epistle to Timothy was written certainly as late, and yet is contained in this very version. And if an epistle, addressed only to an individual, was known to the Syriac translator, it may be thought that a circular epistle, addressed to communities dispersed in several countries in Asia, would hardly have escaped his notice. The circumstance, therefore, that the old Syriac translator did not translate the Second Epistle of St. Peter, as well as the first, may be used as an argument against its antiquity, and of course against its authenticity.

"It appears, then, that if the authenticity of this epistle were to be determined by external evidence, it would have less in its favour than it would have against it. But, on the other hand, the internal evidence is greatly in its favour; and, indeed, so much so, that the epistle gains in this respect more than it loses in the former. Wetstein, indeed, says that, since the ancients themselves were in doubt, the moderns cannot expect to arrive at certainty, because we cannot obtain more information on the subject in the eighteenth, than ecclesiastical writers were able to obtain in the third and fourth centuries. Now, this is perfectly true, as far as relates to historical knowledge, or to the testimony of others in regard to the matter of fact, whether St. Peter was the author or not. But when this question is to be decided by an examination of the epistle itself, it is surely possible that the critical skill and penetration of the moderns may discover in it proofs of its having been written by St. Peter, though these proofs escaped the notice of the ancients. After a diligent comparison of the First Epistle of St. Peter, with that which is ascribed to him as his second, the agreement between them appears to me to be such, that if the second was not written by St. Peter, as well as the first,

the person who forged it not only possessed the power of imitation in a very unusual degree; but understood likewise the design of the first epistle, with which the ancients do not appear to have been acquainted. Now, if this be true, the supposition that the second epistle was not written by St. Peter himself, involves a contradiction. Nor is it credible that a pious imposter of the first or second century should have imitated St. Peter so successfully as to betray no marks of a forgery; for the spurious productions of those ages, which were sent into the world in the name of apostles, are, for the most part, very unhappy imitations, and discover very evident marks that they were not written by the persons to whom they were ascribed. Other productions of this kind betray their origin by the poverty of their materials, or by the circumstance that, instead of containing original thoughts, they are nothing more than a rhapsody of sentiments collected from various parts of the Bible, and put together without plan or order.

"This charge cannot possibly be laid to the Second Epistle of St. Peter, which is so far from containing materials derived from other parts of the Bible, that the third chapter exhibits the discussion of a totally new subject. Its resemblance to the Epistle of Jude will hardly be urged as an argument against it: for no doubt can be made that the Second Epistle of St. Peter was, in respect to the Epistle of St. Jude, the original, and not the copy. Lastly, it is extremely difficult, even for a man of the greatest talents, to forge a writing in the name of another, without sometimes inserting what the pretended author either would not, or could not, have said; and support the imposture in so complete a manner as to imitate, in not a single instance, either against his character, or against the age in which he lived. Now, in the Second Epistle of St. Peter, though it has been a subject of examination full seven hundred years, nothing has hitherto been discovered which is unsuitable, either to the apostle, or to the apostolic age. Objections, indeed, have been made on account of its style: but the style of the second epistle, when compared with that of the first, warrants rather the conclusion that both were written by the same person. We have no reason, therefore, to believe, that the Second Epistle of St. Peter is therefore spurious, especially as it is difficult to comprehend what motive could have induced a Christian, whether orthodox or heretic, to attempt the fabrication of such an epistle, and then falsely ascribe it to St. Peter.

"Having shown that the supposition that this epistle is spurious, is without foundation; I have, in the next place, to show that there are positive grounds for believing it to be genuine. The arguments in favour of its genuineness are of two kinds, being founded on the similarity of the two epistles, either in respect to their materials, or in respect to their style. The arguments of the former kind are as follow:—

"1. The design of the first epistle was to assure the unenlightened Christians that they stood in the grace of God. Now, it was not generally known that this was the design of it; and, therefore, we cannot suppose that any person whose object was to forge an epistle in St. Peter's name should have observed it. But the design of the second epistle was certainly the same as that of the first, as appears from the address, chap. i. 1. *Τοις ἐκλεκτοῖς ἡνὶν λαχούσι πιστῶν ἐν δόξῃ σου τοῦ Θεοῦ*, 'to them who have obtained like precious faith with us, through the righteousness of God.' If we explain *ἡνὶν*, as denoting 'us apostles,' the address will imply what was wholly unnecessary, since no one could doubt that the faith of other Christians might be as good as the faith of the apostles; and it will sound likewise rather haughty and assuming; but if we explain *ἡνὶν* as denoting 'us who were born Jews,' and consider that the second epistle, as well as the first, was directed to persons who were born heathens, the address becomes clear and consistent: *ἐκλεκτοὶν τοῦ Θεοῦ*, will then signify the impartiality of God, in estimating the faith of native heathens as highly as the faith of native Jews, which St. Peter has extolled in other places. We shall likewise be able to explain chap. i. 8–10, which appears to contain the tautology that those who are diligent in good works are not idle; whereas, if this epistle be explained from the design of the first, we shall perceive the meaning of the passage to be this; that they who are diligent in good works, need not fear the reproach that they observe not the Levitical law, since their good works, which are the fruit of their religious knowledge, will be the means of making their calling and election sure.—See the note on this place.

"The deluge, which is not a common subject in the apostolic epistles, is mentioned both in 1 Pet. iii. 20. and in 2 Pet. ii. 5. and in both places the circumstance is noted, that eight persons only were saved; though in neither place does the subject require that the number should be particularly specified. Now it is true, that St. Peter was not the only apostle who knew how many persons were saved in the ark; but he only, who, by habit, had acquired a familiarity with the subject, would ascertain the precise number, where his argument did not depend upon it. The author of the first epistle had read St. Paul's Epistle to the Romans; and the author of the second epistle speaks in express terms, chap. iii. 15, 16, of the epistles of St. Paul. Now, no other writer of the New Testament has quoted from the New Testament; consequently, we have in these epistles a criterion from which we may judge that they were written by the same author.

"Before I consider the arguments which are derived from the style of these epistles, I must observe, that several commentators have, on the contrary, contended, that the style is very different; and since have inferred that they were written by different authors: but it is extremely difficult to form, from a single epistle, so complete a judgment of the author's style and manner, as to enable us to pronounce, with certainty, that he was not the author of another epistle ascribed to him. The style of the same writer is not always the same at every period of his life; especially when he composes, not in his native, but in a foreign language.

"From what has been said in the course of this section, it appears, that even the second chapter of the second epistle has some resemblance, both in its style and contents, to the first epistle. This is to be particularly noted, because even the advocates for the second epistle have, in general granted that the style of this chapter is not the usual style of St. Peter. Bishop Shirlock, for instance, acknowledges it: nor, though I contend that there is some similarity, as in ver. 5–7. will I assert, that there is no difference. But it will not, therefore, follow, that the whole epistle was not written by St. Peter: and if it is allowable to draw a conclusion from one or two passages, it will be no other than this, that the second chapter is spurious, because the style of it is said to be as different from the first and third chapters as it is from the first epistle. This conclusion, however, no one will draw who has examined the connexion of the whole epistle: in fact, the difference in question is rather of a negative kind; for, though I am unable to discover any remarkable agreement in style, between the first epistle and the second chapter of the second epistle, I do not perceive any remarkable difference. This second chapter has indeed several words which are unusual in other parts of the New Testament; but the same may be said of the first epistle; and some of the expressions, which to us appear extraordinary, were borrowed, perhaps, from the Gnostics, whose doctrines are here confuted; for it is not unusual, in combating the opinions of a particular sect, to adopt their peculiar terms. Thus, in 2 Pet. ii. 17. the Gnostics are called 'clouds, agitated by a tempest;' and we know that the Manicheans, who had many doctrines in common with the Gnostics, taught that there were five good and five bad elements, and that one of the latter was called 'tempest.' In like manner they frequently speak of darkness, under the name of *Zeus*, which occurs more than once in this chapter. The Epistle of St. Jude has a still greater number of unusual figurative expressions; and it is not impossible that these also were borrowed from the Gnostics. The Second Epistle of St. Peter must have been written only a short time before his death; for he says, chap. i. 14. 'shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.' St. Peter here alludes to his conversation with Christ, after the resurrection, recorded in John xxi. 18–22, where Christ had foretold his death in the following manner:—'When thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not.' Hence St. Peter might very easily conclude, that he would not survive the coming of Christ to judge Jerusalem. But Christ has declared that Jerusalem would be destroyed before one generation passed away. St. Peter, therefore, after a lapse of thirty years, that is, in the year 64, necessarily considered his death as an event not far distant. As to the design of this epistle, it appears that St. Peter wrote against certain persons, who, though members of the church, denied the doctrine of a general judgment, and a dissolution of the world. They inferred that this event, because it had been long delayed, would never take place: to which objection St. Peter replies, by saying—That one day is with the Lord as a thousand years, and a thousand years as one day: that the Lord is not slack concerning His promise, as some men count slackness, but is long-suffering, not willing that any man should perish, but that all should come to repentance. Farther, St. Peter argues, that as the earth has already undergone a great revolution at the deluge, another revolution equally great, is not incredible; and that since the former event was, at the time when it happened, as unexpected as the latter will be, we ought to believe in God's declaration, that the world will one day be totally destroyed. This destruction, St. Peter says, will be effected, not by water, as at the deluge, but by fire. 'The elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' Now, a general conflagration will be more easily admitted by those who are unacquainted with the state of the earth, than an universal deluge; for, though it may be difficult to comprehend whence a sufficient quantity of water could be brought to cover the whole earth, yet no one can deny that the bowels of the earth abound with inflammable matter, and that fiery eruptions may spread themselves throughout the surface of the globe.—See the notes on chap. iii. 9–11.

"It must be observed, that St. Peter's appeal to the deluge, in the time of Noah, implies that the adversaries, whom he combats, admitted that the Mosiac account of it was true, since it would have been useless to have argued from a fact which they denied. This must be kept in view, because it will assist us in determining who these adversaries were.

"St. Peter describes these false teachers, chap. ii. 10, 12, 13, as 'calumniators of the angels;' which the apostle highly censures, even though the calumny should be directed against

the fallen angels; since some respect is due to their former greatness and power. St. Peter says, 'angels themselves, which are greater in power and might, bring not railing accusation against them before the Lord: but these, as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not.' Here we have a description of these false teachers, which points them out more distinctly than any of the preceding accounts, and shows they were *Gnostics*. For the ecclesiastical history furnishes many examples of improper adoration paid to the angels. I know of no sect which culminated them, except that of the *Gnostics*. Now, the *Gnostics* *calumniated* the angels by their doctrine in respect to the creation of the world. They raised certain angels to the rank of creators; but described the creation as very imperfect, and the authors of it as wicked and rebellious against the Supreme Being.

Having thus shown that St. Peter, in his second epistle, combats the opinion of a *gnostic* sect, I will now venture to go a step farther, and attempt to determine the name which the orthodox gave to this particular sect, in the first century. St. Peter describes them, chap. ii. 15, as 'following the way of Balaam, that is, as following the religious doctrine of Balaam.' The doctrine of Balaam, as St. John says, Apoc. ii. 14, was, 'to eat things sacrificed to idols, and to commit fornication.' And since *Nicolaus*, in Greek, has the same meaning as *Balaam*, in Hebrew, the followers of Balaam are called by St. John, Apoc. ii. 15, '*Nicolaitans*.' Now, it is well known, that the *Nicolaitans* were a sect of the *Gnostics*; and, therefore, it was probable that this was the sect against which St. Peter wrote. To this opinion, it has been objected, that if St. Peter had meant the *Nicolaitans*, he would have called them, not '*followers of Balaam*,' but by their proper name, *Nicolaitans*; first, because, in general, proper names are retained, and not translated; and, secondly, because, in the present instance, no one before *Corinthus* observed the analogy between the Hebrew word *Balaam*, and the Greek word *Nicolaus*. But neither of these reasons is true. For, to say nothing of the general custom which once prevailed among the literati of Germany, of translating their names into Greek or Latin; I could produce examples of such translations amongst

the Jews, of which it will be sufficient to mention that which occurs in Acts ix. 36. And the derivation of the *Nicolaitans* from *Balaam* must have been long known, at least in Asia; for, in the Arabic Version published by *Erpenius*, we find an instance of it in Apoc. ii. 6, where ταῖς ἑταῖραις Νικολαῖτων is rendered أعمال الشُّعْرَب that is 'works of the Shu'aribites.' Now the Arabic word شُعْرَب (*Shu'arib*) is equivalent to the Hebrew *Balaam*. *Shu'arib* is mentioned in the *Koran* (Surat vii. 86. xxxi. 176. and in other places) as the prophet of the *Midianites*. Some suppose that by *Shu'arib* is meant *Jethro*; but, in my opinion, no other person is meant but *Balaam*, who was sent for by the *Midianites*, as well as by the *Moabites*. At least I cannot comprehend how the *Nicolaitans*, or any other heretics, could be considered as *followers of Jethro*. The Arabic verb شَعَرَ *sha'ara*, signifies *he destroyed*, and the noun شُعْرَب *shu'arib*, the people. It is not, improbable, therefore, that the Arabs adapted the word شُعْرَب *shu'arib* as corresponding to the Hebrew word בַּלְאָם *Balaam*, which is compounded of בָּלָא *balā*, *he swallowed up, or destroyed*, and אָמָר *amar*, *the people*. So *Nicolaus*, *Nicolas*, is from νικᾶν, to *overcome*, and λαός, *the people*.—See *Michaelis's* Introduction.

I shall not attempt to dispute the propriety of these derivations and etymologies; but I must make one remark on the *Shu'aribites*. In general, the Arabic writers say that *Shu'arib* was *Jethro*, the father-in-law of *Moses*; and that God had sent him, according to the *Koran*, to preach pure morality to the *Midianites*; but I do not remember to have met with a sect of idolaters, or heretics, called *Shu'aribites*. In both the places of the *Koran*, mentioned above, *Shu'arib* is spoken of with respect. But the conjecture that *Shu'arib* and *Balaam* are the same, is exceedingly probable; and this makes the etymology the more likely.

We may safely conclude, from all the evidence before us,—1. That St. Peter the apostle, was the author of this, as well as of the other epistle. 2. That it was written to the same persons. 3. That they were in a state of persecution; and had also to contend with *gnostics* or other heretics, in the church. 4. That it was written a short time after the first epistle, and not long before St. Peter's martyrdom; but the precise year cannot be ascertained.

THE SECOND GENERAL EPISTLE OF PETER.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The apostolical address, and the persons to whom the epistle was sent, described by the state into which God had called, and in which he had placed them, 1-4. What graces they should possess, in order to be fruitful in the knowledge of God, 5-8. The miserable state of those who either have not these graces, or have fallen from them, 9. Believers sh. and give diligence to make their calling and election sure, 10, 11. The apostle's intimations of his speedy dissolution, and his wish to confirm and establish those churches in the true faith, 12-15. The certainty of the Gospel, and the convincing evidence which the apostle had of its truth from being present at the transfiguration, by which the word of prophecy it was made more sure, 16-19. How the prophecies came, and their nature, 20, 21. [A. M. cir. 4061. A. D. cir. 69. An. Olym. cir. CCLX. 1. A. U. C. cir. 813.]

SIMON * PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ.

a Or, Symeon. Acts 15. 14.—b Rom. 12. 2. Cor. 1. 13. Eph. 1. 5. Tit. 1. 4.

NOTES—Verse 1. *Simon Peter*. *Symeon*, *Symon*, is the reading of almost all the Versions, and of all the most important MSS. And this is the more remarkable, as the surname of Peter occurs upwards of seventy times in the New Testament, and is invariably read *Symon*, *Simon*; except here, in Ac. xv. 14, where James gives him the name of *Symeon*. Of all the Versions, only the *Armenian* and *Vulgate* have *Simon*. A servant.] Employed in his Master's work:—

And an apostle.] Commissioned immediately by Jesus Christ himself, to preach to the Gentiles, and to write these epistles for the edification of the church. As the writer was an apostle, the epistle is therefore necessarily canonical. All the MSS. agree in the title *apostle*; and of the Versions, only the *Syriac* omits it.

Precious faith.] *ἀποστολὴν πικράν*, valuable faith; faith worth a great price; and faith which cost a great price. The word *precious* is used in the low religious phraseology, for *dear*, *comfortable*, *delightful*, &c. but how much is the dignity of the subject let down by expressions and meanings more proper for the nursery than for the noble science of salvation. It is necessary, however, to state, that the word *precious* literally signifies *valuable*, of great price, costly; and was not used in that low sense in which it is now employed, when our translation was made. That faith must be of infinite value, and the grace of which Christ purchased by His blood; and it must be of infinite value also, when it is the very instrument by which the soul is saved unto eternal life.

With us.] God having given to you, believing Gentiles, the same faith and salvation which he had given to us believing Jews.

Through the righteousness of God.] Through His method of bringing a lost world, both Jews and Gentiles, to salvation by Jesus Christ; through His gracious impartiality, providing for Gentiles as well as Jews.—See the notes on Rom. iii. 25.

2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things;

c Gr. of our God and Saviour. Tit. 2. 13.—d Dan. 1. 3. 6. 25. 1 Pet. 1. 2. Jer. 32.

Of God and our Saviour Jesus Christ.] This is not a proper translation of the original *ἐκ θεοῦ καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, which is literally, of our God and Saviour Jesus Christ; and this reading which is indicated in the margin, should have been received in the text; and it is an absolute proof that St. Peter calls Jesus Christ God, even in the proper sense of the word, with the article prefixed. It is no evidence against this doctrine that two MSS. of late authority, and the *Syriac* version, have *Koran*, *Lord*, instead of *God*, *God*, as all other MSS. and Versions agree in the other reading, as well as the Fathers; (the uncertain author of the uncertain work intitled *De Locatione Gratiam*, excepted).—See in *Griesbach*.

2. *Grace*.] God's favour; peace, the effects of that favour in the communication of spiritual and temporal blessings.

Through the knowledge of God.] *ἐκ γνώσεως*, by the acknowledging of God and of Jesus our Lord. For those who acknowledge Him in all their ways, He will direct their steps. Those who know Christ, and do not acknowledge Him before men, can get no multiplication of grace and peace.

3. *As his divine power*.] His power, which no power can resist, because it is *Divine*; that which properly belongs to the infinite Godhead.

Hath given unto us.] *ἀποστολάντες*, both sent and us with the gifts; or, both gifted us, as Dr. Macknight translates it; who observes that it refers to the gifts which the Holy Spirit communicated to the apostles, to enable them to bring men to life and godliness; which were—1. A complete knowledge of the doctrines of the Gospel. 2. Power to preach and defend their doctrines in suitable language, which their adversaries were not able to gainsay or resist. 3. Was I not to direct them how to behave in all cases; where and when to labour; and the matter suitable to all different cases and variety of persons. 4. Miraculous powers, so that on all proper and ne-

that *pertain* unto life and godliness, *through the knowledge of him [†] that hath called us [‡] to glory and virtue:

4 [‡] *Whereby* are given unto us exceeding great and precious promises: that by these ye might be [†] partakers of the divine nature, [‡] having escaped the corruption that is in the world through lust.

5 And besides this, [†] giving all diligence, add to your faith virtue; and to virtue [‡] knowledge;

6 And to knowledge [‡] temperance; and to temperance [‡] patience; and to patience [‡] godliness;

7 And to godliness [‡] brotherly kindness; and [‡] to brotherly kindness [‡] charity.

[†] John 17.3.—[‡] 1 Thess. 2.12, & 4.7. 2 Thess. 2.14. 2 Tim. 1.9. 1 Peter 2.9, & 3.9.—[‡] Or, by—[‡] 2 Cor. 7.1.—[‡] 12 Cor. 13. Ephesians 4.24. Hebrews 12.10. 1 John 3.9.—[‡] 1 John 3.15, 19.

necessary occasions they could work miracles for the confirmation of their doctrines and mission.

By *life* and *godliness* we may understand, 1. A *godly life*; or, 2. *Eternal life* as the end, and godliness the way to it; or, 3. What was essentially necessary for the *present life*, food, raiment, &c. and what was requisite for the life to come. As they were in a suffering state, and most probably many of them *strangers* in those places, one can scarcely say that they had *all things* that pertained to *life*: and yet so had God worked in their behalf, that none of them perished, either through lack of food or raiment. And as to what was *necessary for godliness*, they had that from the *Gospel ministry*, which it appears was still continued among them; and the *gifts of the Holy Spirit*, which were not withdrawn; and what was farther necessary in the way of personal caution, comfort, and instruction, was supplied by means of these *two epistles*.

That hath called us to glory and virtue. To *virtue* or *courage*, as the *means*; and *glory*, the kingdom of heaven, as the *end*. This is the way in which these words are commonly understood; and this sense is plain enough: but the construction is harsh. Others have translated *δια δόξης και αρετης*, by *His glorious benignity*; a Hebrewism, for *δια της ενδοξης αρετης*; and read the whole verse thus, *God, by His own power, hath bestowed on us every thing necessary for a happy life and godliness, having called us to the knowledge of Himself, by His own infinite goodness*. It is certain that the word *αρετη*, which we translate *virtue* or *courage*, is used 1 Pet. ii. 9, to express the *perfection* of the Divine nature: that *ye may shew forth, τας αρετας, the virtues or perfections of him who hath called you from darkness into his marvellous light*.

But there is a various reading here, which is of considerable importance; and which, from the authorities by which it is supported, appears to be genuine, *του κλησαντος υμους ιδια δόξη και αρετη*, through the knowledge of Him who hath called us by *His own glory and power*; or by *His own glorious power*. This is the reading of A.C. several others; and, in effect, of the *Coptic, Armenian, Syriac, Ethiopic, Vulgate, Cyril, Cassiodorus*, &c.

4. *Whereby are given unto us* By His own glorious power He hath *freely given unto us exceeding great and invaluable promises*. The Jews were distinguished in a very particular manner by the *promises* which they received from God: the promises to Abraham, Isaac, Jacob, Moses, and the prophets. God promised to give them to protect, support, and save them; to give them what was emphatically called the Promised Land; and to cause the Messiah to spring from their race. St. Peter intimates to these *Gentiles* that God had also given unto them exceeding great promises; indeed all that He had given to the Jews, the mere settlement in the Promised Land excepted: but this also He had given in all its *spiritual* meaning and force. And besides *τα μεγαλα επαγγελματα*, these superlatively great promises which distinguished the Mosaic dispensation. He had given them *τα τιμα επαγγελματα*, the *valuable* promises, those which came through the Great Price; enrolment with the church of God, redemption in and through the blood of the cross, the continual indwelling influence of the Holy Ghost, the resurrection of the body, and eternal rest at the right hand of God. It was of considerable consequence to the comfort of the Gentiles that these promises were made to *them*; and that salvation was not exclusively of the Jews.

That by these ye might be partakers The object of all God's promises and dispensations was to bring fallen man back to the *image of God*, which he had lost. This, indeed, is the sum and substance of the religion of Christ. We have partaken of an *earthly, sensual, and devilish* nature: the design of God by Christ, is to remove this, and make us *partakers of the Divine nature*; and save us from all the *corruption* in principle and fact *which is in the world*: the source of which is *lust, επιθυμια*, irregular or unreasonable, inordinate, and impure desire; desire to have, to do, and to be what God has prohibited; and what would be ruinous and destructive to us were the desire to be granted.

Lust, or irregular, impure desire, is the source whence all the corruption which is in the world springs. Lust conceives and brings forth sin; sin is finished or brought into act, and then brings forth death. This destructive principle is to be rooted out; and love to God and man is to be implanted in its place. This is every Christian's privilege; God has promised to purify our hearts by faith: and that, as sin hath reigned unto death, even so shall grace reign through righteousness

8 For if these things be in you, and abound, they make you, that ye shall neither be [†] barren [‡] nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things [†] is blind, and cannot see afar off; and hath forgotten that he was [‡] purged from his old sins.

10 Wherefore the rather, brethren, give diligence [†] to make your calling and election sure: for if ye do these things, [‡] ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

[†] Ch. 3.15.—[‡] 1 Pet. 3.7.—[‡] Gal 6.10. 1 Thess. 3.12. & 5.15. 1 John 4.21.—[‡] Or, idle.—[‡] John 16.2. Tit. 3.14.—[‡] 1 John 2.9, 11.—[‡] Eph 5.26. Heb. 9.14. 1 John 1.7.—[‡] 1 John 3.19.—[‡] Ch. 3.12.

unto eternal life: that here, we are to be delivered out of the hands of all our enemies, and have even "the thoughts of our hearts so cleansed by the inspiration of God's Holy Spirit, that we shall perfectly love Him, and worthily magnify His holy name.

This blessing may be expected by those who are continually *escaping, αποφυγες, flying* from, the corruption that is in the world, and in themselves. God purifies no heart in which sin is *indulged*. Get pardon through the blood of the Lamb; feel your need of being purified in heart; seek that with all your soul; plead the exceeding great and invaluable promises that refer to this point; abhor your inward self; abstain from every appearance of evil; flee from self and sin to God: and the very God of peace will sanctify you through body, soul, and spirit; make you burning and shining lights here below, (a proof that He can save to the uttermost all that come to Him by Christ,) and afterward, having guided you by His counsel through life, will receive you into His eternal glory.

5. *And besides this* Notwithstanding what God hath done for you, in order that ye may not receive the grace of God in vain; *Giving all diligence* *Purnishing all earnestness and activity*: the original is very emphatic.

Add to your faith *Ετιχησιν, ηγαρε, lead up hand in hand*, allying, as most think, to the *chorus* in the Grecian dance who danced with joined hands.—See the note on this word 2 Cor. ix. 10.

Your faith That faith in Jesus by which ye have been led to embrace the whole Gospel, and by which ye have the evidence of things unseen.

Virtue *Αρετη, courage, or fortitude*, to enable you to profess the faith before men, in these times of persecution.

Knowledge True wisdom, by which your faith will be increased, and your course directed, and preserved from degenerating into *rashness*.

6. *Temperance* A proper and limited use of all earthly enjoyments: keeping every sense under proper restraints; and never permitting the animal part to subjugate the rational.

Patience Bearing all trials and difficulties with an even mind; enduring in all, and persevering through all.

Godliness Piety towards God; a deep reverential religious fear; not only worshipping God with every becoming outward act, but adoring, loving, and magnifying Him in the heart; a disposition indispensably necessary to salvation, but exceedingly rare among professors.

Brotherly kindness *Φιλadelphια, love of the brotherhood*: the strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity *Αγαπη, love* to the whole human race; even to your persecutors: love to God and the brethren they had; love to all *marking* they must also have. True religion is neither selfish nor insulated; where the love of God is, bigotry cannot exist. Narrow, selfish people, and people of a party, who scarcely have any hope of the salvation of those who do not believe as they believe, and who do not follow with them, have scarcely any religion; though, in their own apprehensions, none are so truly orthodox or religious as themselves.

After *Αγαπη, love*, one MS. adds these words, *εν δε τη αγαπη τινε ταπεινωσιν, and to this love consolation*: to this is an idle and useless addition.

8. *For if these things be in you, and abound* If ye possess all these graces, and they increase and abound in your souls; they will make, show you to be neither *απογους, idle*, nor *ακαρπους, unfruitful*, in the *acknowledgment of our Lord Jesus Christ*. The common translation is here very unhappy: *barren* and *unfruitful* certainly convey the same idea; but *idle* or *inactive*, which is the proper sense of *απογους*, takes away this tautology, and restores the sense. The graces already mentioned by the apostle, are in themselves active principles: he who was possessed of them, and had them *abounding* in the way of life, must be *fruitful*. I may add, that he who is thus active, and consequently fruitful, will ever be ready at all hazard to acknowledge his Lord and Saviour, by whom he has been brought into this state of salvation.

9. *But he that lacketh these things* He, whether Jew or Gentile, who professes to have faith in God, and has not added to that faith *fortitude, knowledge, temperance, patience, godliness, brotherly kindness*, and universal love, is *blind*; his understanding is darkened, and cannot see *afar off*; *πνοταγορ, shutting his eyes against the light, winking*, not able to look truth in the face; nor to behold that God whom he once knew was reconciled to him: and thus it appears he is

12 Wherefore ^aI will not be negligent to put you always in remembrance of these things, ^vthough ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as * long as I am in this tabernacle,
* to stir you up by putting *you* in remembrance;

14 ⁷ Knowing that shortly I must put off *this* my tabernacle,
⁸ even as our Lord Jesus Christ hath showed me.

15 Moreover I will endeavour that ye may be able after my
decease to have these things always in remembrance.

16 For we have not followed ^a cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ^bwere eye-witnesses of his majesty.

17 For he received from God the Father honour and glory,
v Rom 15 14, 15. Phil 3 1. Ch 3 1. 1 John 2 21. Jude 5.—v 1 Pet 5 12. Ch 2 17 —
w 2 Cor. 5 1, 4.—x Ch 3 1.—y See Deu 4 21, 22 & 31 14. 2 Tim 1 6.—z John 3 18,
 19.—a 1 Cor. 1 7 & 2 1, 1. 2 Cor. 2 17 & 4 2.—b Matt 17 1, 2. Mark 9 2. John 1 14
 1 John 1 1 & 4 14.

willfully blind, and hath forgotten that he was purged from his old sins;—at last, through his non-improvement of the grace which he received from God, his faith ceasing to work by love, lost the evidence of things not seen; for, having grieved the Holy Spirit, by not showing forth the virtues of Him who called him into His marvellous light, he has lost the testimony of his sonship; and then, darkness and hardness having taken place of *light and filial confidence*, he first calls all his former experience into doubt, and questions whether he is a Christian in the place of religion. By this means his darkness and hardness increase, his memory becomes indistinct and confused; till, at length, he forgets the work of God on his soul; next denies it; and at last asserts that the knowledge of salvation, by the remission of sins, is impossible; and that no man can be saved from sin in this life. Indeed, some go so far as to deny the Lord that bought them; to renounce Jesus Christ as having made atonement for them; and finish their career of apostasy by utterly denying His name. In this manner, the consequence of unbelief, when they are all the consequence of believers not continuing to be workers together with God, after they had experienced His pardoning love.

Reader, see that the light that is in thee become not darkness : for if it do, *how great a darkness !*

10. [Therefore] Seeing the danger of apostasy, and the fearful end of them who obey not the Gospel, and thus receive the grace of God in vain; *give all diligence, σπουδασατε*, hasten, be deeply careful, labour with the most intense purpose of soul;

To make your calling] From deep Gentile darkness into the marvellous light of the Gospel;—

And election] Your being *chosen*, in consequence of obeying the heavenly *calling*, to be the people and church of God. Instead of *κλησις*, *calling*, the *Codex Alexandrinus* has *παρηκολούτησις*, *consolation*.

Sure! Believe, firm, solid. For, your calling to believe the Gospel, and your election to be members of the church of Christ, will be ultimately unprofitable to you, unless you hold fast what you have received, by adding to your faith virtue, knowledge, temperance, &c.

For (if ye do these things) If ye be careful and diligent to work out your own salvation, through the grace which ye have already received from God, *ye shall never fall*; οὐ γὰρ πτασθησθε ποτε, *ye shall at no time stumble, or fall*, as the Jews have done, and lost their election, Rom. xi. 11. where the same word is used; and as augustinus do, and lose their peace and salva-

is used: and as apostates do, and lose their peace and salvation. We find, therefore, that they who *do not* these things

tion. We find, therefore, that they Who do *not* their things shall fall; and thus we see that there is nothing absolute and unconditional in their election. There is an addition here in some MSS. and Versions which should not pass unnoticed: the *Codex Alexandrinus*, mine others, with the *Syrice*, Eripen's *Ardie*, *Coptic*, *Ethiopic*, *Armenian*, latter *Syriac* with an asterisk, *Chaldee*, *Late*, and *Coptic*, *ye ſea ſouls* (Greek) *ep' oucē THAT ye your good works* (Latin) *quod operibus vestris electi ſitis*. This clause is found in the edition of Colinius, Paris, 1531; and has been probably omitted by more recent editors, on the supposition that the addition does not make a very *orthodox* sense. But, on this ground, there need be no alarm; for it does not state that the good works thus required, merit either the calling and election, or the eternal glory, of God. He who does not by good works, confirm his calling and election, will soon have neither: and although no good works ever did purchase, or ever can purchase, the kingdom of God; yet no soul can ever scripturally expect to see God, who has them not. I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; go, ye cursed. I was hungry, and ye gave me meat, &c. &c. come, ye blessed.

11. *For so an entrance shall be ministered!* If ye give diligence, and do not fall, an abundant, free, honourable, and triumphant entrance shall be ministered to you into the everlasting kingdom. There seems to be here an allusion to the *triumph* granted by the Romans to their generals, who had distinguished themselves by putting an end to a war, or doing some signal military service to the state.—See the whole account of this military pageant in the note on 2 Cor. ii. 14. “Ye shall have a triumph, in consequence of having conquered your foes, and led captivity captive.”

Instead of everlasting kingdom, *αἰώνιος βασιλείας*, two MSS. have *επουρανιον*, *heavenly kingdom*; and several MSS. omit the words *καὶ Σωτῆρος*, and *Saviour*.

12. Wherefore I will not be negligent! He had already

when there came such a voice to him from the excellent glory,
^c This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in ^d the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto^e a light that shineth in a dark place, until the day dawn, and ^fthe day-star arise in your hearts;

20 Knowing this first, that ^{no} prophecy of the scripture is of any private interpretation.

2^d. For the prophecy came not in old time by the will of man: ** but holy men of God spake as they were moved by the Holy Ghost.*

5 Matt. 17 & 17:5, Mark 1:11 & 9:7, Luke 9:21 & 9:35, — 1 See Exod. 23:5, Josh. 5:15, Matt. 17:1 — see Psal. 133:1, 135, John 5:35, — 1 Rev. 1:25 & 17:16, — see 1 Cor. 4:4, — 1 Rom. 12:6 — 1 2 Tim. 3:15, 11 cf. 1:11 — 1 Cf. at any time — k 2 Sam. 23:2, Luk. 1:70, Acts 1:6 & 1:18.

written *one* epistle; this is the *second*: and probably he meditated more, should he be spared. He plainly saw that there was no way of entering into eternal life, but that which he described from the 5th to the 10th verse: and, although they knew, and were established in the present truth, yet he saw it necessary to bring these things frequently to their recollection.

necessary to bring these things frequently to their recollection.
13. As long as I am in this *tabernacle*. By *tabernacle*, we are to understand his *body*; and hence several of the *Versions* have σκηνή, *body*, instead of ταβερνακὺν, *tabernacle*. Pet's mode of speaking is very remarkable: as long as I am in this *tabernacle*: so then, the *body* was not *Peter*, but *Peter* dwelt in that *body*. Is not this a proof that St. Peter believed his soul to be very distinct from his body? As a man's house is the place where he dwells, so the body is the house where the soul dwells.

14. *Knowing that shortly I must put off*] St. Peter plainly refers to the conversation between our Lord and himself, related John xxi. 13, 19. And it is likely that he had now a particular intimation that he was *shortly* to seal the truth with his blood. But as our Lord told him that his death would take place when he should be *old*, being *and* his, he might, on

15. *Moreover I will endeavour*] And is not this endeavour seen in these two epistles? By leaving these among them, even after his decease, they had *these things always in remembrance*.

After my decease) Μετα τὴν ἐμὴν ἐσχόνην, *after my going out, i. e. of his tabernacle*. The real Peter was not a Jew, but a Gentile, not palpable to the touch; he was conceived in that *tabernacle*, vulgarly supposed to be *Peter*. There is a thought very similar to this in the last conversation of Socrates with his friends. As this great man was about to drink the poison to which he was condemned by the Athenian judge, his friend Crato said, "But how would you be buried?"—Socrates, "Just as you please, if you can but catch me, and I cannot elude your pursuit." Then, gently smiling, he said, I cannot persuade Crato, οὐκ ἐνδύομαι οὐτ' ἐν Σοκράτει, οὐδ' ἐν Πλάτωνα, that I am that Socrates who men converse with; you, but he thinks that I am he, οὐκ ἐνδύομαι οὐτ' ἐν τῷ νεκρῷ, καὶ ἐπορεύεσθαι μετὰ τοῦ θάρους, *whom he shall shortly see dead*; and he asks how I would be buried?—I have asserted, that after I have drunk the poison, I should no longer remain with you, but shall depart to certain felicities of the blessed." PLATO'S *Phædo*. Oper. Vol. I. edit. Biont. p. 270.

6. Curiously-derived fables, *εὐαγγέλιον*, *εὐαγγέλιον*. I think with MacKnight and others, from the apostle's using *εὐαγγέλιον*, *εὐαγγέλιον*, or rather *εὐαγγέλιον*, in the end of the verse, it is probable that he means those curiously-derived fables among the heathens, concerning the *appearance of their gods on earth in human form*. And to gain the greater credit to the fables, the priests and statesmen instituted what they called the *mysteries of the gods*; in which the fabulous appearance of the gods was represented in mystic *shows*. But one particular *show* none but the fully initiated were permitted to behold; hence they were entitled, *εὐαγγέλιον*, *εὐαγγέλιον*. This *show* was probably some resplendent image of the god initiating life; which, by its *glory*, dazzled the eyes of the beholders; while their ears were ravished by hymns sung in its praise; to this it was natural enough for St. Peter to allude, when speaking about the transfiguration of Christ. Here the indescribably resplendent majesty of the Great God was manifested, as far as it could be, in conjunction with that human body in which the fulness of the Divinity dwelt. And we, says the apostle, *saw*, *εὐαγγέλιον*, *εὐαγγέλιον*, *τοῦ ἐκείνου μεγαλειότητος, of his own Majesty*. Here was no trick, no feigned show; we saw Him in His glory, whom thousands saw before and afterward; and we have made known to you the *power and coming, μαρτυροῦμεν*, the appearance and presence, of our Lord Jesus; and we call you to feel the exceeding greatness of this power in your conversion, and the glory of this appearance, in His revelation, by the power of His Spirit to your souls. These things we have witnessed, and these things you have experienced; and therefore we can confidently say, that neither you nor we have followed curiously-derived fables; but that blessed Gospel which is the power of God to the salvation of every one that believes.

17. *For he received—honour and glory*] In his transfiguration, our Lord received from the Father, *honour*, in the voice or declaration, which said, *This is my Son, the beloved One, in whom I have delighted*. And he received *glory*, when

penetrated with, and involved in that excellent glory, the fashion of his countenance was altered; for his face did shine as the sun, and his raiment was white and glistening; exceeding white like snow: which most glorious, and preternatural appearance, was a confirmation of the supernatural voice; as the voice was of this preternatural appearance; and thus his Messiahship was attested in the most complete and convincing manner.

18. *And this voice—see heard!* That is, himself, James, and John, heard it, and saw this glory; for these only were the *eximii, beholders*, on the holy mount. It is worthy of remark, that our blessed Lord, who came to give a new law to mankind, appeared on this holy mount, with splendour and great glory; as God did, when He came on the holy Mount Sinai, to give the old law to Moses. And when the voice came from the excellent glory, *This is my Son, the beloved One, in whom I have delighted; hear Him:* the authority of the old law was taken away. Neither Moses nor Elijah, the law nor the prophets, must tabernacle among men, as teaching the whole way of salvation, and affording the means of eternal life: these things they had pointed out, but these things they did not contain; yet the fulfilment of their types and predictions rendered their declarations more firm and incontestable.—See below.

19. *We have also a more sure word of prophecy!* Εἰσὺν βεβαιωτέρον τὸν προφητικὸν λόγον, we have the prophetic doctrine more firm, or more confirmed; for in this sense the word βεβαιωτός is used in several places in the New Testament: see 1 Cor. i. 1. *Even as the testimony of Christ, εἰςβεβαιωθὲν, was confirmed among you.* 2 Cor. i. 21.—*Note he which stablisheth us, δὲ βεβαιωσάς ἡμᾶς, who CONFIRMETH us.* Col. ii. 7. *Rooted and built up in him, and established in the faith; βεβαιωμένοι, confirmed in the faith.* Heb. ii. 3. *How shall we escape if we neglect so great salvation; ἥτις εἰςβεβαιωθήν, which was CONFIRMED to us.* Heb. vi. 16.—*And an oath, εἰς βεβαιωσάτω, for CONFIRMATION.* This is the literal sense of the passage in question; and this sense removes that ambiguity from the text which has given rise to so many different interpretations. Taken, according to the common translation, it seems to say that prophecy is a surer evidence of Divine revelation than miracles; and so it has been understood. The meaning of the apostle appears to be this: the law and the prophets have spoken concerning Jesus Christ; and Isaiah has particularly pointed Him out in these words, *Behold my servant whom I uphold, my CHOSEN IN WHOM MY SOUL DELIGHTETH: I have put my Spirit upon him, and he shall bring forth judgment to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and THEM THAT SIT IN DARKNESS out of the prison-house.* Isa. xlii. 1, 7. Now both at His baptism, Matt. iii. 17, and at His transfiguration, Jesus Christ was declared to be this chosen person, God's only Son, the beloved One in whom He delighted. The voice, therefore, from heaven, and the miraculous transfiguration of His Person, have confirmed the prophetic doctrine concerning Him. And to this doctrine, thus confirmed, you do well to take heed; for it is that Light that shines in the dark place, in the Gentile world, as well as among the Jews; giving light to them that sit in darkness; and bringing the prisoners out of the prison-house; and this ye must continue to do till the day of His second, last, and most glorious appearing to judge the world comes; and the Day-star, Φωσφόρος, this Light-bringer, arise in your hearts, manifests Himself to your eternal consolation. Or perhaps the latter clause of the verse might be thus understood: the prophecies concerning Jesus, which have been so signally confirmed to us on the holy mount, have always been as a light shining in a dark place, from the time of their delivery to the time in which the bright day of Gospel light and salvation dawned forth, and the Sun of righteousness has arisen in our souls, with healing in His rays. And to this all who waited for Christ's appearing have taken heed. The word Φωσφόρος, phosphorus, generally signified the planet Venus, when she is the morning-star; and thus she is called in most European nations.

20. *Knowing this first!* Considering this as a first principle; that no prophecy of the Scripture, whether that referred to above, or any other, is of any private interpretation, proceeds from the prophet's own knowledge or invention: or was the offspring of calculation or conjecture. The word

εἰςαὐτοῦ signifies also, *impetus, impulse*; and probably this is the best sense here:—not by the mere private impulse of his own mind.

21. *For the prophecy came not in old time!* That is, in any former time, by the will of man, by a man's own searching, conjecture, or calculation; but holy men, of God, persons separated from the world, and devoted to God's service, *spoke moved by the Holy Ghost.* So far were they from inventing these prophetic declarations concerning Christ, or any future event, that they were *ἁρπαγέντοι, carried away*, out of themselves, and out of the whole region, as it were, of human knowledge and conjecture, by the Holy Ghost; who, without their knowing any thing of the matter, dictated to them what to speak, and what to write; and, so far above their knowledge were the words of the prophecy, that they did not even know the intent of those words, but searched what, or what manner of time, the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—See 1 Pet. i. 11, 12, and the notes there.

1. As the writer of this epistle asserts that he was on the holy mount with Christ when he was transfigured, he must be either Peter, James, or John, for there was no other persons present on that occasion except Moses and Elijah, in their glorious bodies. The epistle was never attributed to James nor John; but the uninterrupted current, where its Divine Inspiration was granted, gave it to Peter alone.—See the Preface.

2. It is not unfrequent for the writers of the New Testament to draw a comparison between the Mosaic and Christian dispensations; and the comparison generally shows, that *glorians* as the former was, it had no glory in comparison of the glory that excelleth. St. Peter seems to touch here on the same point; the Mosaic dispensation, with all the light of prophecy by which it was illustrated, was only as a lamp shining in a dark place. There is a propriety and delicacy in this image that are not generally noticed: a lamp in the dark gives but a very small portion of light, and only to those who are very near to it; yet it always gives light enough to make itself visible, even at a great distance: though it enlightens not the space between it and the beholder, it is still literally the lamp shining in a dark place. Such was the Mosaic dispensation: it gave a little light to the Jews, but shone not to the Gentile world, any farther than to make itself visible. This is compared with the Gospel under the emblem of day-break, and the rising of the sun. When the sun is even eighteen degrees below the horizon, day-break commences; as the rays of light begin then to diffuse themselves in our atmosphere, by which they are reflected upon the earth. By this means a whole hemisphere is enlightened, though but in a partial degree; yet this, increasing every moment, as the sun approaches the horizon, prepares for the full manifestation of his resplendent orb: so the ministry of John Baptist, and the initiatory ministry of Christ Himself, prepared the primitive believers for His full manifestation on the day of Pentecost and afterward. Here the Sun rose in His strength, bringing light, heat, and life, to all the inhabitants of the earth. So far, then, as a lantern, carried in a dark night, differs from, and is inferior to, the beneficial effects of day-break, and the full light and heat of a meridian sun: so far was the Mosaic dispensation, in its beneficial effects, inferior to the Christian dispensation.

3. Perhaps there is scarcely any point of view in which we can consider prophecy, which is so satisfactory and conclusive as that which is here stated; that is, far from inventing the subject of their own predictions, the ancient prophets did not even know the meaning of what themselves wrote. They were carried beyond themselves by the influence of the Divine Spirit; and after ages were alone to discover the object of the prophecy: and the fulfilment was to be the absolute proof that the prediction was of God; and that it was of no private invention, no discovery made by human sagacity and wisdom, but by the especial revelation of the all-wise God. This is sufficiently evident in all the prophecies which have been already fulfilled; and will be equally so in those yet to be fulfilled, the events will point out the prophecy; and the prophecy will be seen to be fulfilled in that event.

CHAPTER II.

False teachers foretold who shall bring in destructive doctrines, and shall pervert many; but at last be destroyed by the judgments of God, 1—3. Instances of God's judgments in the rebellious angels, 4. In the antediluvians, 5, 6. In the cities of Sodom and Gomorrah, 6—8. The Lord knoweth how to deliver the godly, as well as to punish the ungodly, 9. The character of those seducing teachers, and their disciples; they are unclean, presumptuous, speak evil of dignities, adulterous, covetous, and cursed, 10—14. Have forsaken the right way, copy the conduct of Balaam, speak great swelling words, and pervert those who had escaped from error, 15—19. The miserable state of those who, having escaped the corruption that is in the world, have turned back like the dog to his vomit, and the washed swine to her wallowing in the mire, 20—22. [A. M. cir. 4061. A. D. cir. 60. An. Olmyp. cir. CCIX. A. U. C. cir. 813.]

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who has bought them.

1. John 13. 1—b Matt 24. 11. Acts 20. 30. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5.

1 John 1. 1. Jude 19.—see Jude 4

NOTES.—Verse 1. *But there were false prophets* [There were not only holy men of God among the Jews, who prophesied by Divine inspiration; but there were also false pro-

phets that bought them, and bring upon themselves swift destruction.

2. And many shall follow their pernicious ways; by rea-

son 1 Cor. 6. 20. Gal 3. 13. Eph 1. 7. Heb 10. 3. 1 Pet 1. 18. Rev. 5. 9.—see Phil 3. 19.—for, lascivious ways, presumptuous, &c. &c.

phets, whose prophecies were from their own imagination, and perverted many.

As there shall be false teachers among you [At a very

6 And, ⁹ turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, ⁷ making *them* an example unto those that after should live ungodly ;

7 And ^{he} delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, ^u in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds :)

9 • The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished :

10 But chiefly ^w them that walk after the flesh in the lust of uncleanness, and despise ^x government. ^y Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

11 Whereas ^aangels, which are greater in power and might, bring not railing accusation ^aagainst them before the Lord.

u Psa. 119.153. Ezek 9.4.—v Psa 34.17, 19. 1 Cor. 10.13.—w Jude 4, 7, 8, 10, 16.—
x Or, dominion.—y Jude 8—z Jude 9.

be interpreted *spiritually*: and thus *Ταπρωσας*, will import, that God cast the apostate angels out of His presence, into that *κόπος τῆ σκοτεινῆς*, blackness of darkness, (2 Pet. ii. 17. Jude, ver. 13.) where they will be for ever banished from the light of His countenance, and from the beatifying influence of the ever-blessed *Three*; as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material *heavens*."

By chains of darkness we are to understand a place of darkness and wretchedness from which it is impossible for them to escape.

5. *Spared not the old world*] The apostle's argument is this: If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrah, He will not spare those wicked teachers who corrupt the pure doctrines of Christianity.

* *Saved Noah the eighth!* Some think that the words should be translated, *Noah the eighth preacher of righteousness*: but it seems most evident, from 1 Pet. iii. 20, that *eight persons* are here meant, which were the whole that were saved in the ark, viz. Shem, Ham, Japhet, and their three wives, six; Noah's wife, seven; and Noah himself, the *eighth*. The form of expression, *ὁγδοὺς Νῶε*, *Noah the eighth*, i. e. Noah and seven more, is most common in the Greek language. So in APPIAN. *Bell. Pun.* p. 12. Τῶτος ἐκ τῶν ἐν στήναυ κρητομένοις ὁγδοὺς, sometimes he the third (i. e. he with two others) lay hid in a cave. APOCALYPS. *Orat. iv.* p. 295. Ἀπὸ θεῶν ἐπὶ τῷ τῷ δεκάτῳ αὐτοῦ, he himself the tenth, (i. e. he and nine others,) were chosen to this. See a number of other examples in Kypke.

World of the ungodly] A whole race *without God*; without any pure *worship*, or rational religion.

6. *The cities of Sodom and Gomorrhah*] See the notes on Gen. xix. for an account of the sin and punishment of these cities.

Making them an ensample] These three words, *παράδειγμα*, *παράδειγμα*, and *δειγμα*, are used to express the same idea; though the former may signify *an example to be shunned*; the second, *an example to be followed*; and the third a *simple exhibition*. But these differences are not always observed.

7. *Vered with the filthy conversation*] Καταπονούμενην πᾶ-
της των ἀδίκων ἐν ἀσελγείᾳ ἀναστροφῆς, *being exceedingly*
ruined with the unclean conduct of those lawless persons.
What this was, see in the history, Gen. xix. and the notes
there.

8. *That righteous man dwelling among them*] Lot, after his departure from Abraham, A. M. 2086, lived at Sodom till A. M. 2107, a space of about twenty years: and as he had a *righteous soul*, he must have been *tormented* with the abominations of that people *from day to day*.

The word *εβαρυνξεν*, *tormented*, is not less emphatic than the word *καταρονησεν*, *grievously pained*, in the preceding verse; and shows what this man must have felt in dwelling so long among a people so abandoned.

9. *The Lord knoweth how to deliver the godly*. The preservation and deliverance of Lot gave the apostle occasion to remark, that God kneweth well to save as to *destroy*; and that His goodness led Him as forcibly to save righteous Lot, as His justice did to destroy the rebellious in the instances already adduced. And the design of the apostle, in producing these examples, is to shew to the people to whom he was writing, that, although God would destroy those false teachers, yet He would powerfully save His faithful servants from their contamination, and from any such ruin. He should be careful to preserve them. That the godly man may not be preserved from temptation. 2. That he will be preserved in temptation. 3. That he will be delivered out of it.

10. *But chiefly them that walk*] That is, God will, in the most signal manner, punish them that walk after the flesh: addict themselves to sodomitical practices, and the *lust of pollution*: probably alluding to those most abominable practices where men abuse themselves, and abuse one another.

Despise government! They brave the power and authority of the civil magistrature; practising their abominations so as to keep out of the reach of the letter of the law: and they *speak* evil of dignities; they blaspheme civil government, they abhor

12 But these, ^bas natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 ^c And shall receive the reward of unrighteousness, *as they* that count it pleasure ^d to riot in the day time. ^e Spots *they are* and blemishes, sporting themselves with their own deceivings while ^f they feast with you ;

14 Having eyes full of ^cadultery, and that cannot cease from sin; beguiling unstable souls: ^ba heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray,
following the way of ⁱ Balaam the son of Bosor, who loved the
wages of unrighteousness ;

16 But was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet.

17 ^k These are wells without water, clouds that are carried
^a Some read, against themselves — ^b Jer. 12:3 — ^c Jude 10. — ^d See Rom.

13.18.—e Jude 12.—f 1 Cor. 11 20,21 —g Gr. an adulteress.—h Jude 11.—i Num. 22. 5, 7, 21, 23, 28. Jude 11.—k Jude 12, 13.

the restraints laid upon men by the laws, and would wish all government destroyed, that they might live as they list.

Presumptuous are they] *Τολμηταί*. They are bold and daring; headstrong, regardless of fear.

self-ruled; arrogant; self-sufficient, presuming on themselves; following their own opinions, which no authority can induce them to relinquish.

Are not afraid to speak evil of dignities.) They are lawless and disobedient; spurn all human authority, and speak contemptuously of all legal and civil jurisdiction. Those in general despise governments, and speak evil of dignities, who wish to be under no control, that they may act as freebooters in the community.

11. *Whereas angels, &c.* This is a difficult verse, but the meaning seems to be this: The holy angels, who are represented as bringing an account of the actions of the fallen angels before the Lord in judgment, simply state the facts without exaggeration, and without permitting any thing of a bitter, reviling, or railing spirit, to enter into their accusations: see Zech. iii. 1. and Jude 9. to the former of which St. Peter evidently alludes. But these persons not only speak of the actions of men which they conceive to be evil, but also of the words of men which they think to be evil. The best malevolence, Michael, the arch-angel, treated a damned spirit with courtesy; he only said, *The Lord rebuke thee, Satan!* but these treat the rulers of God's appointment with disrespect and calumny.

Before the Lord] Παρὰ Κυρίου, is wanting in a number of MSS. and most of the Versions.

12. But these, as natural brute beasts] Ω; αλογα ζῶα φησικα, as those natural animals void of reason; following only the gross instinct of nature; being governed neither by reason nor religion.

Made to be taken and destroyed] Intended to be taken with nets and guns, and then destroyed, because of their fierce and destructive nature; so these false teachers and insurgents must be treated: first incarcerated, and then brought to judg-

must be treated: first medically, and then brought to judgment, that they may have the reward of their doings. And thus, by *blaspheming what they do not understand*, they at last *perish in their own corruption*; i. e. their corrupt doctrines and vicious practices.

13. *They that count it pleasure to riot in the day time.* Most sinners, in order to practise their abominable pleasures, seek the secrecy of the night; but these, bidding defiance to all decorum, decency, and shame, take the open day, and thus proclaim their impurities to the sun.

Spots—and blemishes] They are a disgrace to the Christian name.

Sporting themselves] Forming opinions which give license to sin; and then acting on those opinions; and thus riot in their own deceptions.

With their own deceivings] *Εν ταῖς ἀπαταῖς* — But instead of this, AB, and almost all the Versions, and several of the Fathers, have *ἐν ταῖς ἀγαταῖς*, in your love-feasts: which is probably the true reading.

While they feast with you] It appears they held a kind of communion with the church, and attended sacred festivals which they desecrated with their own unhallowed opinions and conduct.

* 14. *Having eyes full of adultery*! *Μοιχαλίδος*, of an adulteress; being ever bent on the gratification of their sensual desires; so that they are represented as having an adulteress constantly before their eyes; and that their eyes can take in no other object but *her*. But, instead of *μοιχαλίδος*, of an adulteress, the *Codex Alexandrinus*, three others, with the *Coptic*, *Vulgate*, and one copy of the *Itala*, together with several of the *Fathers*, have *μοιχαλίας*, of adultery.

might cease from sin, but they do not; they love and practise it. This figure of speech is very common in the Greek writers; and *Kypke* gives many instances of it; which, indeed, carry the image too far to be here translated.

Beguiling unstable souls] The metaphor is taken from adulterers seducing unwary, inexperienced, and light trifling women: so do those false teachers seduce those who are not established in righteousness.

Exercised with covetous practices] The metaphor is taken from the agonists in the Grecian games; who exercised themselves in those feats, such as *wrestling, boxing, run-*

with a tempest; to whom the mist of darkness is reserved for ever.

18 For when ^t they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that ^u were ^a clean escaped from them who live in error.

19 While they promise them ^o liberty, they themselves are ^p the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For, ^q if after ^t they have escaped the pollutions of the world ^r 16.—m Acts 2:40. Ch 1:4. Ver 30. n Or, for a little, or, awhile, as some read.—o 1 Cor 15:13. 1 Pet 2:13.—p John 8:21. Rom 6:16.

ning, &c. in which they proposed to contend in the public games.—These persons had their hearts schooled in nefarious practices; they had exercised themselves till they were perfectly expert in all the arts of seduction, overreaching, and every kind of fraud.

Cursed children] Such not only live under God's curse here, but they are heirs to it hereafter.

15. *Which here forsaken the right way*] As Balaam did; who, although God showed him the right way, took one contrary to it; preferring the reward offered him by Balak, to the approbation and blessing of God.

The way of Balaam] Is the counsel of Balaam. He counselled the Moabites to give their most beautiful young women to the Israelitish youth, that they might be enticed by them to commit idolatry.—See on Num. xxii. 5, &c. and on xxiii. 1, &c. The son of Bazaar. Instead of B-zoo, Boser, two ancient MSS. and some of the Versions, have B-zoo, Bear, to accommodate the word to the Hebrew text and the Septuagint. The difference in this name seems to have arisen from mistaking one letter for another in the Hebrew name, בְּזִי, Bear, for בְּזִי, Betser or Bazar; tsaddi, x, and ain, y, which are very like each other, being interchanged.

16. *The dumb ass speaking with man's voice*] See the note on Num. xii. 23.

The muteness of the prophet] Is not this a reference to the speech of the ass, as represented in the Targums of Jonathan ben Uzziel and Jerusalem? "Wo to thee, Balaam, thou sinner, thou madman; there is no wisdom found in thee." These words contain nearly the same expressions as those in St. Peter.

17. *These are wells without water*] Persons who, by their profession, should furnish the water of life to souls thirst for salvation; but they have not this water; they are teachers without ability to instruct; they are soivers, and have no soul in their basket. Nothing is more cheering in the deserts of the East than to meet with a well of water; and nothing more distressing, when parched with thirst, than to meet with a well that contains no water.

Clouds that are carried with a tempest] In a time of great drought, to see clouds beginning to cover the face of the heavens, raises the expectation of rain; but to see these carried off by a sudden tempest, is a dreary disappointment. These false teachers were equally as unprofitable as the empty well, or the light dissipated cloud.

To whom the mist of darkness is reserved] That is, an eternal separation from the presence of God, and the glory of His power. They shall be thrust into outer darkness, Matt. viii. 12, into the utmost degrees of misery and despair. False and corrupt teachers will be sent into the lowest hell; and be "the most downcast, underfoot vassals of perdition."

It is scarcely necessary to notice a various reading here; which though very different in sound, is nearly the same in sense. Instead of *νεφέλαι*, clouds, which is the common reading, *καυκλαμα*, and mists, or perhaps more properly thick darkness, from *καυ*, together, and *αυλα*, darkness, is the reading in ABC, sixteen others, Erpen's Arabic, latter Syriac, Coptic, Ethiopic, and Vulgate; and several of the Fathers. This reading Griesbach has admitted into the text.

18. *They speak great swelling words of vanity*] The word *μεγαλο* signifies things of great magnitude; grand, superb, sublime; it sometimes signifies inflated, tumid, bombastic.—These false teachers spoke of great and high things, and no doubt promised their disciples the greatest privileges, as they themselves pretended to a high degree of illumination. But they were all false and vain, though they tickled the fancy, and excited the desires of the flesh; and indeed this appears to have been their object. And hence some think that the impure sect of the Nicolaitans is meant.—See the Preface.

Those that were clean escaped] Those who, though hearing the doctrines of the Gospel, and had been converted, were perverted by those false teachers.

19. *While they promise them liberty*] Either to live in the highest degrees of spiritual good, or a freedom from the Roman yoke; or, from the yoke of the law, or what they might term needless restraints. Their own conduct showed the falsity of their system; for they were slaves to every disgraceful lust.

For of whom a man is overcome] This is in allusion to the ancient custom of selling for slaves those whom they had conquered and captivated in war. The ancient law was, that a man might either kill him whom he overcame in battle, or keep him for a slave. These were called *serri*, slaves, from the verb *serriare*, to keep, or preserve. And they were also called *manipari*, from *manu captivatur*, they were taken

world ^a through the knowledge of the Lord and Saviour Jesus Christ; they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For ^t it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ^u The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

q Matt 12:15. Luke 11:26. Heb 6:1. Gen 6:14:25, 27.—r Ch 1:2. 1 Cor 15:13. 1 John 9:11. &c. 21.—u Prov. 6:11.

captive by the band of their enemy. Thus the person who is overcome by his lusts, is represented as being the slave of those lusts.—S. o Rom. vi. 16, and the note there.

20. *The pollutions of the world*] Sin, in general; and particularly superstition, idolatry, and lasciviousness. These are called *μαρμαρα*, *μιασμα*, things that *infest*, pollute, and defile. The word was anciently used, and is in use, to the present day, to express those noxious particles, or effluvia, proceeding from persons infected with contagious and dangerous diseases; or from dead and corrupt bodies, stagnant and putrid waters, marshes, &c. by which the sound and healthy may be infected and destroyed.

The world is here represented as one large putrid marsh, or corrupt body, sending off its destructive *μιασμα* every where, and in every direction, so that none can escape its contagion, and none can be healed of the great epidemic disease of sin, but by the mighty power and skill of God. St. Augustine has improved on this image: "The whole world," says he, "is one great diseased man, lying extended from east to west, from north to south; and to heal this great sick man, the Almighty Physician descended from heaven." Now, it is by the knowledge of the Lord and Saviour Jesus Christ, as says St. Peter, that we escape the destructive influence of these contagious *μιασμα*. But if, after having been healed, and escaped the death to which we were exposed, we get again entangled, *εμπελαμεν*, *εμπεδω*, enveloped with them; then the latter end will be worse than the beginning, inasmuch as we shall have sinned against more light, and the soul, by its conversion to God, having had all its powers and faculties greatly improved, is now, being repolluted, more capable of iniquity than before, and can bear more expressively the image of the earthly.

21. *For it had been better for them not to have known*] For the reasons assigned above: because they have sinned against more mercy; are capable of more sin; and are liable to greater punishment.

The holy commandment] The whole religion of Christ is contained in this one commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbour as thyself." He who obeys this great commandment, and thus by the grace of Christ is possible to every man; is saved from sinning either against his God or against his neighbour. Nothing less than this, does the religion of Christ require.

22. *According to the true proverb*] This seems to be a reference to Prov. xxvi. 11. *כַּדֹּב שָׁבַח לְרֹאשׁוֹ כֵּן יִשְׁבַּח לְרֹאשׁוֹ הַכֹּהֵן* *kee'dob shab'ah' le' kee; as the dog returneth to his vomit, so a fool repeateth his folly*. In substance this proverb is found among the rabbins; so Midrash Ruth, in Solar Chudash, fol. 62. *Opaph is returned to her mire, Ruth persevered in spirit*; and again, *ibid.* fol. 61. "Opaph, which is *נֶפֶשׁ נֶפֶשׁ נֶפֶשׁ* *nephesh habemeth*, the beastial soul, is returned to her mire."

The Greeks have something like it: so Arrian, Dissert. Epict. l. iv. c. 11. says, *ἡ ἀρετὴ καὶ ὁ νόμος ἐνέχουσιν, ὡς ἐν βαρβάρῳ ἐν κολυμβήτρει*, "Go and reason with the swine, lest he be rolled in the mire." This is called a true proverb: for it is a fact, that a dog will eat up his own vomit; and a swine, howsoever carefully washed, will again wallow in the mire. As applied here, it is very expressive; the poor sinner, having heard the Gospel of Christ, was led to loath and reject his sin; and on his application to God for mercy, was washed from his unrighteousness. But he is here represented as taking up again what he had before rejected; and defiling himself with that from which he had been cleansed.

Here is a sad proof of the possibility of falling from grace, and from very high degrees of it too. These had escaped from the contagion that was in the world: they had had true repentance, and cast up "their sour sweet morsel of sin;" they had been washed from all their filthiness, and this must have been through the blood of the Lamb; yet, after all, they went back, got entangled with their old sins, wallowed down their formerly rejected lusts, and re-wallowed in the mire of corruption. It is no wonder that God should say, the latter end is worse with them than the beginning: reason and nature say it must be so; and Divine justice says it ought to be so; and the person himself must confess that it is right that it should be so. But how dreadful is this state! How dangerous when the person has abandoned himself to his old sins! Yet it is not said that it is impossible for him to return to his Maker: though his case be deplorable, it is not utterly hopeless: the leper may yet be made clean, and the dead may be raised. Reader, is thy backsliding a grief and burthen to thee? Then thou art not far from the kingdom of God: believe on the Lord Jesus, and thou shalt be saved.

CHAPTER III.

The apostle shows his design in writing this and the preceding epistle, 1, 2. Describes the nature of the heresies which should take place in the last times, 3—8. A thousand years with the Lord are but as a day, 9. He will come and judge the world as He has promised: and the heavens and the earth shall be burnt up, 10. How those should live who expect these things, 11, 12. Of the new heavens and the new earth: and the necessity of being prepared for this great change, 13, 14. Concerning some difficult things in St. Paul's epistles, 15, 16. We must watch against the error of the wicked; grow in grace, and give all glory to God, 17, 18. [A. M. cir. 4064. A. O. Olymp. cir. CCIX. 4. A. U. C. cir. 813.]

IN HIS second epistle, beloved, I now write unto you; in *both* ¹ which ² I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, ³ and of the commandment of us the apostles of the Lord and Saviour:

3 ⁴ Knowing this first, that there shall come in the last days scoffers, ⁵ walking after their own lusts,

4 And saying, ⁶ Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

^a Ch. i. 13.—^b Jude 17.—^c 1 Tim. 4. 1. 2 Thim. 3. 1. Jude 19.—^d Ch. 2. 10.—^e Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22, 27. Matt. 24. 45. Luke 12. 45.—^f Gen. 1. 6, 9. Psal. 53. 6. Heb. 11. 3

NOTES.—Verse 1. *This second epistle*]. In order to guard them against the seductions of false teachers, he calls to their remembrance the doctrine of the ancient prophets, and the commands or instructions of the apostles, all founded on the same basis.

He possibly refers to the prophecies of *Enoch*, as mentioned by *Jude*, ver. 13, 15, of *David*, Psal. i. 1, &c. and of *Daniel*, xii. 2. relative to the coming of our Lord to judgment: and he brings in the instructions of the apostles of Christ, by which they were directed how to prepare to meet their God.

3. *Knowing this first*]. Considering this in an especial manner, that those prophets predicted the coming of false teachers; and their being now in the church, proved how clearly they were known to God; and showed the Christians at Pontus the necessity of having no intercourse or connexion with them.

There shall come—scoffers]. Persons who shall endeavour to turn all religion into ridicule; as this is the most likely way to depreciate truth in the sight of the giddy multitude. The scoffers, having no solid argument to produce against revelation, endeavour to make a scaramouch of some parts; and then affect to laugh at it, and get superficial thinkers to laugh with them.

Walking after their own lusts]. Here is the true source of all infidelity. The Gospel of Jesus is pure and holy; and requires a holy heart, and holy life. They wish to follow their own lusts, and consequently cannot brook the restraints of the Gospel: therefore, they labour to prove that it is not true, that they may get rid of its injunctions, and at last succeed in persuading themselves that it is a forgery; and then throw the reins on the neck of their evil propensities. Thus their opposition to revealed truth began and ended in their own lusts.

There is a remarkable addition here in almost every MS. and Version of note; *there shall come in the last days* is MOCKERY, *ἐν ὑπακοῇ, scoffers, walking after their own lusts*. This is the reading of ABC. eleven others, both the *Syriac*, all the *Arabic*, *Coptic*, *Ethiopic*, *Vulgate*, and several of the *Fathers*. They come in *mockery*: this is their spirit and temper; they have no desire to find out truth; they take up the Bible merely with the design of turning it into ridicule.

The last days]. Probably refer to the conclusion of the Jewish polity, which was then at hand.

4. *Where is the promise of his coming?*]. Perhaps the false teachers here referred to, were such as believed in the *eternity of the world*: the prophets and the apostles had foretold its destruction; and they took it for granted, if this were true, that the terrestrial machine would have begun long ago to have shown some symptoms of decay; but as they found that, since the patriarchs died, all things remained as they were from the foundation of the world: that is, men were propagated by natural generation: one was born and another died, and the course of nature continued regular in the seasons, succession of day and night, generation and corruption of animals, vegetables, &c. but they did not consider the power of the Almighty, by which the whole can be annihilated in a moment, as well as created. As, therefore, they saw none of these changes, they presumed that there *would be none*; and they intimated that there *never had been any*. The apostle combats this notion in the following verse.

5. *For this they willingly were ignorant of*]. They shut their eyes against the light, and refuse all evidence: what does not answer their purpose they will not know. And the apostle refers to a fact that militates against their hypothesis, with which they refused to acquaint themselves; and their ignorance he attributes to their unwillingness to learn the true state of the case.

By the word of God the heavens were of old]. I shall set down the Greek text of this extremely difficult clause:—Οὐρανὸν ἦσαν ἀρχαί, καὶ γῆ· ἐξ ὕδατος καὶ δι' ὕδατος ἀνεσθῆσα, τοῦ τοῦ Θεοῦ λόγῳ; translated thus by Mr. Wakefield—*A heaven and an earth formed out of water, and by means of water, by the appointment of God, had continued from old time*. Dr. Macknight thus—*The heavens were anciently, and the*

5 For this they willingly are ignorant of, that ⁶ by the word of God the heavens were of old, and the earth ⁷ standing ⁸ out of the water and in the water:

6 ⁹ Whereby the world that then was, being overflowed with water, perished:

7 But ¹⁰ the heavens and the earth, which are now, by the same word are kept in store, reserved unto ¹¹ fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and ⁹ a thousand years as one day.

^a Gr. consulting.—^b Psal. 24. 2, & 156. 6. Col. 1. 17.—^c Gen. 7. 11, 21, 22, 23. Ch. 2. 5.—^d Jer. 10.—^e Matt. 25. 41. 2 Thess. 1. 8.—^f Jer. 91. 1.

earth of water; and through water the earth consists by the word of God. Kypke thus—*The heavens were of old, and the earth, which is framed, by the word of God, from the waters, and between the waters.* However we take the words, they seem to refer to the origin of the earth. It was the opinion of the remotest antiquity that the earth was formed out of water, or a primitive moisture, which they termed *ἄλ, hyle*, a first matter, or nutriment, for all things; but *Thales* pointedly taught, *ἀρχὴν δὲ τὸν παντὸς ὕδατος πρὸς αὐτῶν, all things derive their existence from water*, and this very nearly expresses the sentiment of Peter, and nearly in his own terms too. But is this doctrine true? It must be owned that it appears to be the doctrine of Moses: *In the beginning, says he, God made the heavens and the earth; and the earth was without form, and void; and darkness was upon the face of the deep.* Now, these heavens and earth, which God made in the beginning, and which he says were at first *formless and empty*, and which he calls the *deep*, are in the very next verse called *waters*; from which it is evident that Moses teaches that the earth was made out of some fluid substance, to which the name of *water* is properly given. And that the earth was at first in a fluid mass, is most evident from its form; it is not round, as has been demonstrated by measuring some degrees near the north pole, and under the equator; the result of which proved that the figure of the earth was that of an oblate spheroid, a figure nearly resembling that of an orange. And this is the form that any soft or elastic body would assume, if whirled rapidly round a centre, as the earth is around its axis. The measurement to which I have referred, shows the earth to be flattened at the poles, and raised at the equator. And by this measurement, it was demonstrated, that the diameter of the earth at the equator was greater by about twenty-five miles than at the poles.

Now, considering the earth to be thus formed, *ἐξ ὕδατος, of water*, we have next to consider what the apostle means by *δι' ὕδατος*, variously translated by, out of, by means of, and between the water.

Standing out of the water gives no sense, and should be abandoned. If we translate between the waters, it will bear some resemblance to Gen. i. 6, 7. And God said, let there be a firmament in the midst of *בְּתוֹךְ* betwixt, between the waters; and let it divide the waters from the waters; and God divided the waters which were under the firmament from the waters which were above the firmament; then it may refer to the whole of the atmosphere, with which the earth is every where surrounded; and which contains all the vapours which belong to our globe; and without which we could neither have animal nor vegetative life. Thus, then, the earth or terraqueous globe, which was originally formed out of water, subsists by water; and by means of that very water, the water compacted with the earth, the fountains of the great deep; and the waters in the atmosphere, the windows of heaven, Gen. vii. 11. the antediluvian earth was destroyed by water, as St. Peter states in the next verse. The terraqueous globe, which was formed originally of water, or a fluid substance, the chaos or first matter, and was suspended in the heavens, the atmosphere enveloped with water; by means of which water it was preserved; yet, because of the wickedness of its inhabitants, it was destroyed by those very same waters out of which it was originally made, and by which it subsisted.

7. *But the heavens and the earth which are now*]. The present earth and its atmosphere, which are liable to the same destruction, because the same means still exist, (for there is still water enough to drown the earth, and there is iniquity enough to induce God to destroy it and its inhabitants,) are nevertheless kept in store, *τεθεισμένοι τρεφείναι, treasured up*, kept in God's storehouse to be destroyed, not by water, but by fire at the day of judgment.

From all this it appears, that those mockers affected to be ignorant of the Mosaic account of the formation of the earth: and of its destruction by the waters of the deluge; and indeed this is implied in their stating, that all things continued as they were from the creation. But St. Peter calls them back to the Mosaic account, to prove that this was false: for the

9 *The Lord is not slack concerning his promise, as some men count slackness; but ¹ he is long-suffering to us-ward, ² not willing that any should perish, but ³ that all should come to repentance.

10 But ¹ the day of the Lord will come as a thief in the night; in the which ² the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be ¹ in all holy conversation and godliness,

12 ¹ I have 2, Heb. 10, 37.—1 Isa. 30, 18. 1 Pet. 3, 20. Ver. 15.—p Ezech. 13, 22, 23 & 33. 11.—q Rom. 2, 4. 1 Tim. 2, 4.—r Matt. 24, 43. Luke 12, 39. 1 Thess. 5, 2. Rev. 3, 7 & 16, 15.—s Ps. 102, 25. Isa. 51, 6. Matt. 24, 35. Mk. 13, 4. Ro. 8, 20. Heb. 11, 11. Rev. 20, 11 & 21, 1.

earth, and ² *etc.* which were then formed, had perished by the flood; and that the present earth, *etc.* which were formed out of the preceding, should, at the day of judgment, perish by the fire of God's wrath.

8. *Be not ignorant*] Though they are wilfully ignorant, neglect not ¹ *ye* the means of instruction. *One day is with the Lord as a thousand years*] That is, all time is as nothing before Him; because, in the presence as in the nature of God, all is eternity; therefore nothing is long, nothing short before Him; no lapse of ages impair His purposes; nor need He wait to find convenience to execute those purposes. And when the longest period of time has passed by, it is but as a moment, or indivisible point, in comparison of eternity. This thought is well expressed by PETERARCH, *Consol. ad Apoll.* "If we compare the time of life with eternity, we shall find no difference between long and short. Τα ἄρ' ὅλα, καὶ τὰ μικρὰ ἐν, στήν τῆς εἰς αὐτὸν αἰῶνος, πάλλον ἐν χρόνῳ τῇ βραχυτάτῳ στιγμῇ; for a thousand, or ten thousand years, are but a certain indefinite point; or rather the smallest part of a point." The words of the apostle seem to be a quotation from Psal. xc. 4.

9. *The Lord is not slack*] They pry ably in their mocking said, "either God had made no such promise to judge the world, destroy the earth, and send ungodly men to perdition; or, if He had, He had forgotten to fulfil it, or had not convenience to refer; or He immediately shows the reason why deserved punishment is not inflicted on a guilty world:—

But *he is long-suffering*] It is not slackness, remission, nor want of due displeasure at sin, that induced God to prolong the respite of ungodly men; but His long-suffering, His unwillingness, that any should perish; and therefore He spared them, that they may have additional offers of grace, and be led to repentance; to deplore their sins, implore God's mercy, and find redemption through the blood of the Lamb.

As God is unwilling that any should perish, and as He is willing that all should come to repentance, consequently, He has never devised nor decreed the damnation of any man; nor has He rendered it impossible for any soul to be saved; either by necessitating him to do evil, that he might die for it, or refusing him the means of recovery, without which he could not be saved.

10. *The day of the Lord will come*] See Matt. xxiv. 43, to which the apostle seems to allude.

The heavens shall pass away with a great noise] As the heavens mean here, and in the passages above, the whole atmosphere, in which all the terrestrial vapours are lodged; and as water itself is composed of two gases, eighty-five parts in weight of oxygen and fifteen of hydrogen; or two parts in volume of the latter, and one of the former; for if these quantities be put together, and several electric sparks passed through them, a chymical union takes place, and water is the product; and, vice versa, if the galvanic spark be made to pass through water, a portion of the fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen; and as the electric, or ethereal fire, is that which, in all likelihood, God will use in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. Put a drop of water on an anvil, place over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be as loud as a musket; when, then, the whole strength of those opposite agents is brought together into a state of conflict, the noise, the thunderings, the immovable explosions, (fill every particle of water on the earth, and in the atmosphere, is, by the action of the fire, reduced into its component gaseous parts) will be fire, pent, loud, confounding, and terrific, beyond every comprehension but that of God Himself.

The elements shall melt with fervent heat] When the fire has conquered and decomposed the water, the elements, *εἰρηχτα*, the hydrogen and oxygen airs or gases, (the former of which is most highly inflammable, and the latter an eminent supporter of all combustion,) will occupy distinct regions of the atmosphere, the hydrogen by its very great levity ascending to the top, while the oxygen from its superior specific gravity will keep upon or near the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case not only by the oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will

12 *Looking for and ² hasting unto the coming of the day of God, wherein the heavens being on fire shall ³ be dissolved, and the elements shall ⁴ melt with fervent heat?

13 Nevertheless we, according to his promise, look for ² new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent, ² that ye may be found of him in peace, without spot, and blameless.

15 And account that ¹ the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 ¹ 1 Pet. 1, 25.—1 Cor. 1, 7. Tit. 1, 11.—v Ch. having the coming—v Psal. 50, 3. Isa. 41, 4.—x Mic. 4, 1. Ver. 10.—y Isa. 65, 17 & 66, 22. Rev. 21, 1.—z 1 Cor. 1, 5 & 15, 58. Phil. 1, 10. 1 Thess. 2, 13 & 25.—a Rom. 2, 1. 1 Pet. 3, 20. Ver. 9.

be necessarily torn in pieces; and thus the earth and its works be burnt up.

11. *All these things shall be dissolved*] They will all be separated, all decomposed; but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, ver. 13. *We look for a new heaven and a new earth*; the others being decomposed, a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event.

What manner of persons ought ye to be] Some put the note of interrogation at the end of this clause, and join the remaining part with the 12th verse, thus—*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be? By holy conversation and godliness, expecting and earnestly desiring the coming of the day of God, &c.* Only those who walk in holiness, who live a godly and useful life, can contemplate this most awful time with joy.

The word *σπουδάζοντας*, which we translate *hasting unto*, should be rendered *earnestly desiring*, or *wishing for*; which is a frequent meaning of the word in the best Greek writers.

12. *The heavens being on fire*] See on ver. 10. It was an ancient opinion among the heathens, that the earth should be burnt up with fire; so OVM, *Met. lib. i. v. 256.*

Esse quare in fatis remissusculitur, adfore tempus Quo more, quo tellus corripitque regia cæli Ardeat; et mundi moles operosa laboret.

Remembering in the fates, a time when fire Should to the battlements of heaven aspire, And all his blazing world above should burn, And all the inferior globe to cinders turn.

DRYDEN. *Miscellaneous Fables* tells us, xxxiv. 2, that it was a common opinion of the Stoics, that the moisture of the earth being consumed, the whole world would catch fire. The Epicureans held the same sentiment; and indeed it appears in various authors, which proves that a tradition of this kind has pretty generally prevailed in the world. But it is remarkable that none have fancied that it will be destroyed by water. The tradition, founded on the declaration of God, was against this; therefore it was not received.

13. *We, according to his promise, look for new heavens*] The promise to which it is supposed the apostle alludes, is found Isa. lxxv. 17. *Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind; and clap, lxxvi. 22. For as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed, &c.* Now, although these may be interpreted of the glory of the Gospel dispensation; yet, if St. Peter refer to them, they must have a more extended meaning.

It does appear from these promises, what the apostle says here, and what is said Rev. xxi. 27. xxi. 14, 15, that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined, purged from all moral and natural imperfection, and made the endless abode of blessed spirits. But this state is certainly to be expected after the day of judgment; for, on this, the apostle is very express, who says the conflagration and renovation are to take place at the judgment of the great day; see ver. 7, 8, 10, and 12. That such an event may take place is very possible; and, from the terms used by St. Peter, it is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be renewed and restored, than finally destroyed. But this has nothing to do with what some call the millenium state; as this shall take place when time, with the present state and order of things, shall be no more.

14. *Seeing that ye look for such things*] As ye profess that such a state of things shall take place, and have the expectation of enjoying the blessedness of it, be diligent in the use of every means and influence of grace, that ye may be found of him, the Lord Jesus, the Judge of quick and dead; without spot, any contagion of sin in your souls; and blameless, being not only holy and innocent, but useful in your lives.

15. *And account that the long-suffering of our Lord*] Conclude that God's long-suffering with the world is a proof that He designs men to be saved; even as our beloved brother Paul. "This epistle being written to those to whom the first epistle was sent, the persons to whom the apostle Paul wrote concerning the long-suffering of God were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the Ephesians,

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* be-

b Rom 9.12. 1 Cor.15.24. 1 Thess.1.15.—c Mark 13.23. Ch 1.12.

(chap. ii. 3, 4, 5.) to the *Colossians*, (chap. i. 21.) and to *Timothy*, (1 Epist. chap. iii. 3, 4) things which imply that God's bearing with sinners is intended for their salvation. The persons to whom Peter's epistles were sent were, for the most part, Paul's converts.^b—*Macknight*.

According to the wisdom given unto him! That is, according to the measure of the Divine inspiration, by which he was qualified for the Divine work; and by which he was so capable of entering into the deep things of God. It is worthy of remark, that Paul's epistles are ranked among the *Scriptures*; a term applied to those writings which are divinely inspired; and to those only.

16. As also in all his epistles, speaking in them of these things! Paul, in all his epistles, says Dr. Macknight, has spoken of the things written by Peter in this letter. For example, he has spoken of *Christ's coming to judgment*, 1 Thess. ii. 13, iv. 14—18. 2 Thess. i. 7—10. Titus ii. 13. And of the *resurrection of the dead*, 1 Cor. xv. 22. Phil. iii. 20, 21. And of the *burning of the earth*, 2 Thess. i. 8. And of the *heavenly country*, 2 Cor. v. 1—10. And of the *introduction of the righteous into that country*, 1 Thess. iv. 17. Heb. ix. 9, xii. 14, 18, 24. And of the *judgment of all mankind by Christ*, Rom. xiv. 10.

In which are some things hard to be understood! *Δυσωρετα* τῶν; that is, if we retain the common reading *ev eis*, in or among which things, viz. what he says of the day of judgment, the resurrection of the body, &c. &c. there are some things difficult to be comprehended, and from which a wrong or false meaning may be taken. But if we take the reading of AB. twelve others, with both the *Syriac*, all the *Aralic*, and *Theophylact*, *ev eis*, the meaning is more general, as *ev eis* must refer to *ἐπιστολας*, epistles, for this would intimate that there were difficulties in all the epistles of St. Paul; and, indeed, in what ancient writings are there no difficulties! But the papists say that the decision of all matters relative to the faith is not to be expected from the Scriptures on this very account, but must be received from the church; i. e. the popish or Romish church. But what evidence have we that that church can infallibly solve any of those difficulties? We have none! And till we have an express unequivocal revelation from heaven that an unerring Spirit is given to that church; I say, for example, to the present church of Rome, with the pope, called *Pius VII.* at its head, we are not to receive its pretensions: any church may pretend the same, or any number of equally learned men as there are of cardinals and pope in the conclave. And, after all, it would be but the opinion of so many men, to which no absolute certainty or infallibility could be attached.

This verse is also made a pretext to deprive the common people of reading the word of God; because the *unlearned and unstable* have sometimes wrested this word to their own destruction: but if it be human learning, and stability in any system of doctrine, that qualifies men to judge of these difficult things; then we can find many thousands even in Europe, that have as much learning and stability as the whole college of cardinals, and perhaps ten thousand times more; for that conclave was never very reputable for the learning of its members; and to other learned bodies we may, with as much propriety, look up as infallible guides as to this conclave.

Besides, as it is only the *unlearned*, and the *unestablished*, (that is, young Christian converts) that are in danger of wresting such portions; the *learned*, that is, the *experienced* and the *established* in the knowledge and life of God, are in no such danger; and to such we may safely go for information; and these abound every where, especially in Protestant countries; and by the labours of learned and pious men on the Sacred Writings there is not one difficulty relative to the things which concern our salvation left unexplained. If the members of the Romish church have not these advantages, let them go to those who have them: and if their teachers are afraid to trust them to the instruction of the Protestants, then let them who pretend to have infallibly written their exposition of those difficult places, also put them with the wholesome text in the vulgar language, into the hands of their people, and then the appeal will not lie to Rome, but to the Bible; and those interpretations will be considered according to their worth, being weighed with other Scriptures, and the expositions of equally learned and equally infallible men.

We find, lastly, that those who wrest such portions, are those which wrest the other Scriptures to their destruction; therefore, they are no patterns, nor can such form any precedent for withholding the Scriptures from the common people; most of whom, instead of wresting them to their destruction, would become wise unto salvation by reading them. We would bend the Romish church to advance a single instance of any soul that was perverted, destroyed, or damned, by reading of the Bible; and the insinuation that they may, is blasphemous. I may just add that the verb *σπένδω*, which the apostle uses here, signifies to distort, to put to the rack, to torture, to overstretch and dislocate the limbs; and hence the persons

fore, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

d Eph 4.14. Ch 1.10,11. & 2.15.—e Eph 4.15. 1 Pet 2.2.—f 2 Tim. 4.18. Rev. 1.6.

here intended are those who proceed according to no fair plan of interpretation; but force *unnatural and sophistical meanings* on the word of God: a practice which the common simple Christian is in no danger of following. I could illustrate this by a multitude of interpretations from popish writers.

17. Seeing ye know—before! Seeing that by prophets and apostles you have been thus forewarned, beware, *φεισασθε, keep watch, be on your guard*; cleave to God and the word of his grace, lest ye be led away from the truth delivered by the prophets and apostles; by the error of the wicked, *αἵματιν, of the lawless*, those who wrest the Scriptures to make them countenance their lusts, exorbitant exactions, and lawless practices.

Fall from your own steadfastness! From that faith in Christ which has put you in possession of that grace which establishes the heart.

18. But grow in grace! Increase in the image and favour of God: every grace and Divine influence which ye have received, is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself. He who continues to believe, love, and obey, will grow in grace, and continually increase in the knowledge of Jesus Christ, as his Sacrifice, Sanctifier, Counsellor, Preserver, and final Saviour. The life of a Christian is a growth; he is at first born of God, and is a little child; becomes a young man, and a father in Christ. Every father was once an infant; and had he not grown, he would have never been a man. Those who content themselves with the grace they received when converted to God, are, at best, in a continual state of infancy: but we find, in the order of nature, that the infant that does not grow, and grow daily too, is sickly and soon dies; so in the order of grace, those who do not grow up into Jesus Christ, are sickly, and soon die: die to all sense and influence of heavenly things.

There are many who boast of the grace of their conversion; persons who were never more than babes, and have long since lost even that grace, because they did not grow in it. Let him that readeth understand.

To him! The Lord Jesus, be glory, all honour and excellency, attributed; both now, in this present state, and for ever, *εις ημεραν αιωνος, to the day of eternity*; that in which death, and misery, and trial, and darkness, and change, and time itself, are, to the righteous, for ever at an end; it is eternity; and this eternity is one unalterable, interminable, unclouded, and unchangeable DAY!

Amen! So let it be! and so it shall be! Though this word is wanting in some reputable MSS. yet it should be retained, as it has here more than usual authority in its support.

Subscriptions to this epistle in the Versions;—

The end of the Second Epistle of Peter the apostle—SYRIAC. The Second Epistle of Peter the apostle is ended—SYRIAC PHILOXENIAN. Nothing in the printed—VULGATE.

The end of the Epistles of blessed Peter the apostle, the rock of the faith—ARABIC.

The Second Epistle of Peter is ended, and glory be to God for ever and ever!—ÆTHIOPIC. Nothing in the—COPTIC.

The end of the second Catholic Epistle of St. Peter—COMPUTATION POLYGLOTT.

The end of the Second Epistle of St. Peter—BIB. LAT. Edit. antiq.

Subscriptions in the MANUSCRIPTS;—

Of the Second of Peter—CODEX ALEXANDRINUS, and CODEX VATICANUS.

Of the Catholic Epistle of Peter—CODEX EPHREM.

The Second Epistle of the holy apostle Peter, other MSS.

We have now passed over all the canonical writings of Peter, that are extant; and it is worthy of remark, that, in no place of the two epistles, already examined, nor in any of this apostle's sayings, in any other parts of the Sacred Writings, do we find any of the peculiar tenets of the Romish church: not one word of his or the pope's supremacy; not one word of those who affect to be his successors; nothing of the infallibility claimed by those pretended successors; nothing of purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead: and not one word on the most essential doctrine of the Romish church, transubstantiation. Now, as all these things have been considered by themselves most essential to the being of that Church, is it not strange, that he from whom they profess to derive all their power, authority, and influence, in spiritual and secular matters, should have said nothing of these most necessary things! Is it not a proof, that they are all false and forced? That the holy apostle knew nothing of them; that they are no part of the doctrine of God; and, although they distinguish the Church of Rome, do not belong to the Church of Christ. It is no wonder that the rulers of this Church endeavour to keep the Scriptures from the common people: for, were they permitted to consult these, the imposture would be detected, and the solemn, destructive cheat, at once exposed.

PREFACE TO THE FIRST EPISTLE OF JOHN.

As the author of this epistle is the same who wrote the Gospel, I need not detain the reader with any particulars of his life; having taken up the subject pretty much at large in my preface to his Gospel; to which I must refer for that species of information.

Two questions have been urged relative to this epistle, which are very difficult to be solved:—1. *When* was it written?—2. *To whom* was it sent? The precise year it is impossible to determine; but it was probably written before the destruction of Jerusalem; and perhaps about the year 68 or 69, though some think not before 80. The second question, *Mitchaelis* answers thus:—

“This question is still more difficult to decide than the preceding. In the Latin version, it was formerly called *The Epistle of St. John to the Parthians*; and this title was adopted by some of the ancient fathers; and in modern times has been defended by Grotius. But if St. John had intended this epistle for the use of the Parthians, he would hardly have written it in Greek; but would have used either the language of the country, or, if he was unacquainted with it, would have written at least in Syriac, which was the language of the learned in the Parthian empire, and especially of the Christians. We know, from the history of Manes, that even the learned in that country were, for the most part, unacquainted with the Greek language; for, to Manes, though he united literature with genius, his adversaries objected that he understood only the barbarous Syriac. That a Greek book would not have been understood in the Parthian empire, appears from what *Josephus* says in the Preface to his History of the Jewish War, where he declares, that a work intended for the Jewish Jews, must be written, not in Greek, but Hebrew. However, it is worth while to examine whence the superscription ‘*ad Parthios*’ took its rise. Whiston conjectures, that an ancient Greek superscription of this epistle was, *ἔπος πρὸς τοὺς Παρθίους*, (because this epistle is chiefly addressed to uncorrupted Christians, and that this title was falsely copied *ἔπος Ἰουδαίους*, whence was derived the Latin superscription, ‘*ad Parthios*’.) But this conjecture is without foundation; for, since the faithful are not called in a single instance throughout the whole epistle by the name of *παιδὲς*, it is very improbable that the title *πρὸς τοὺς Παρθίους* was *ο.* or alluded to it. I would rather suppose, therefore, that the frequent use in this epistle of the words ‘light,’ and ‘darkness,’ which occur in the Persian philosophy, and on the same occasions as those on which St. John has used them, gave rise to the opinion, that St. John wrote it with a view of correcting the abuses of the Persian philosophy; whence it was inferred, that he designed it for the use of the Christians in the Parthian empire. That St. John really designed his epistle as a warning to those Christians who were in danger of being infected with Zoroastrian principles, is very probable, though the language of the epistle will not permit us to place St. John’s readers in a country to the east of the Euphrates.

“*Luxur*, who appeals to Theodoret, contends, that it was not designed for any particular community, but that it was written for the use of Christians of every denomination; and this is really the most probable opinion, since the epistle contains no reference to any individual Church. The only difficulty attending this opinion, lies in the name ‘epistle,’ because the frequent use, in an epistle, of the terms ‘light and darkness,’ taken in the Persian sense of these words, seems to imply, that it was written to persons of a particular description. But if we call it a treatise, this difficulty will cease; and, in fact, the name ‘epistle,’ is improperly applied to it, since it has nothing which entitles it to this appellation. It does not begin with the salutation which is used in Greek epistles, and with which St. John himself begins his two last epistles; nor does it contain any salutations, though they are found in almost all the epistles of the apostles. It is true, that St. John addresses his readers in the second person; but this mode of writing is frequently adopted in books, and especially in prefaces: for instance, in *Wolfe’s Elements of Mathematics*, the reader is addressed, throughout, in the second person. I consider, therefore, that, which is commonly called the First Epistle of St. John, as a book, or treatise, in which the apostle declared to the whole world his disapprobation of the doctrines maintained by Cerinthus and the Gnostics. However, as I do not think it worth while to dispute about words, I have retained the usual title, and have called it the First Epistle of St. John.

“That the design of this epistle was to combat the doctrine delivered by certain false teachers, appears from chap. i. 18—26. iii. 7 iv. 1—3; and what this false doctrine was, may be inferred from the counter doctrine delivered by St. John, ch. v. 1—6. The apostle here asserts, that ‘Jesus is the Christ,’ and that He was the Christ, ‘not by water only, but by water and blood.’ Now, these words, which are not in themselves very intelligible, become perfectly clear, if we consider them as opposed to the doctrine of Cerinthus, who asserted, that Jesus was, by birth, a mere man; but that the Son of Christ, descended on him at his baptism, and left him before his

death. But if what St. John says, chap. v. i. 6. was opposed to Cerinthus, the antichrists of whom he speaks, ch. ii. 18, 19, and who, according to ver. 22, denied that Jesus was the Christ, as, also, the false prophets, mentioned chap. iv. 1, 3, must be Cerinthians, or, at least, Gnostics. That they were neither Jews, nor heathens, may be inferred from chap. ii. 19, where St. John says:—‘They went out from us.’ Further, he describes them, ch. ii. 18, as persons who had lately appeared in the world. But this description suits neither Jews nor heathens, who, when this epistle was written, had not lately begun to deny that Jesus was the Christ. Lastly, in the same verse, he describes them as tokens of the last time, saying, ‘As ye have heard that antichrist shall come, even now there are many antichrists, whereby we know that it is the last time.’ But this inference could not be drawn from the refusal of the Jews to acknowledge that Jesus was the Messiah. Now as soon as we perceive that the position, ‘Jesus is the Christ,’ is a counter-position against Cerinthus, we may infer, as I have already observed, that the antichrists who denied that Jesus was the Christ, or who denied that Christ had appeared in the flesh, were Cerinthians; or, perhaps, the latter were Docetes. It is, therefore, highly probable, that the whole epistle, which, in various places, discovers an opposition to false teachers, was written against Cerinthians, or at least against Gnostics and Magi. A proposition can never be completely understood, unless we know the author’s design in delivering it. For instance, ‘God is light, and in him is not darkness,’ appears to contain a tautology, if we consider it as a detached dogma; and if it be considered as an admonitory proposition, it may be thought to contain a severe reproof. But, if we regard it in a polemical view, it will present itself under a very different form. This epistle abounds with exhortations; but no man, who wishes to understand it, will be satisfied without asking the following questions:—Why did St. John give these admonitions? Why has he so frequently repeated them? Why has he admonished, if he thought admonition necessary, merely, in general terms, to holiness and brotherly love? And why has he not, sometimes, descended to particulars, as other apostles have done? An answer to these questions, will throw great light on the epistle; and this light I will endeavour to procure for the reader, by pointing out the several propositions, which, in my opinion, are laid down in opposition to Gnostic errors.

“1. In the first chapter, the four first verses are opposed to the following assertion of the Gnostics: ‘That the apostles did not deliver the doctrine of Jesus as they had received it, but made additions to it, especially in the commandments, which were termed *leal*, whereas, they themselves, (the Gnostics,) retained the genuine and uncorrupted mystery.’ St. John, therefore, says:—‘That he declared that which was from the beginning, which he himself had seen and heard;’ that is, that he taught the doctrine of Christ as it was originally delivered; as he had heard it from Christ’s own mouth, whose Person he had seen and felt; and that he made no additions of his own, but only reported as a faithful witness. In like manner he appeals, ch. ii. 13, 14, to the elder Christians, whom he calls *fathers*, ‘because they knew him who was from the beginning;’ that is, because they knew how Christ had taught from the beginning; and, ver. 23, he says, ‘Let that abide in you which ye have heard from the beginning.’ Further, he says, chap. ii. 7, ‘Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning.’ In the next verse he adds, ‘Again a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the light now shineth.’ Now, Christ himself had given His disciples a commandment, which He called a new commandment, and this was, ‘That they should love one another.’ The term ‘new commandment,’ therefore, St. John borrowed from Christ; but in the present instance, he appears to have applied it to a different subject, because the special command which Christ gave to His disciples that they should love one another, and which He called a new commandment, could not well be called an old commandment, being very different from the general commandment, that we should love our neighbour. St. John, therefore, very probably meant, that the commandment of love and sanctification was no new commandment, as the Gnostics contended; but the old commandment which the Christians had heard from the beginning. It was, indeed, become a new commandment, in consequence of the false doctrine which then prevailed; or, rather, it appeared to be so, because the Gnostics had endeavoured to banish it from their system of theology. But whether a new, or an old commandment, St. John thought proper to enforce it.

“2. The Gnostics, who contended that these commandments which were *leal* were not given by Christ, but were added by the apostles, without His authority; counteracted, by so doing, the whole doctrine of sanctification. St. John, therefore, devotes the greatest part of his epistle to the confirmation and enforcement of this doctrine. In the first chapter, ver. 5, 7, he asserts, as a principal part of the message which he had heard from Christ, that no one who does not walk in the light,

has fellowship with God. In the three following verses he limits this proposition in such a manner as was necessary, in arguing with an adversary; and ch. ii. 1, 2, he removes the objection, that, according to his doctrine, a Christian, who was guilty of wilful sins, lost thereby all hopes of salvation. He then maintains, ver. 3-5, and apparently in allusion to the word *γνῶσις*, (knowledge,) the favourite term of the Gnostics, that he boasted of profound knowledge, and, at the same time, rejected the commandments of Christ, had not a real, but only a pretended knowledge; and that in him only the love of God is perfected, (*τετελειωται*), who keeps God's word. The expression *τετελειωται* is a term which was used in the schools of the philosophers, and applied to the scholars called *esoterici*, who had made a considerable progress in the inner school. Now, the Gnostics were, in their own opinion, scholars of this description; but since they, whose imaginary system of theology annuls the commands of God, are so far from being perfect, that they are not even beginners in the science, St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and who were more justly entitled to the appellation. With respect to the expressions, 'keeping the commandments of God,' or, 'not keeping His commandments,' it must be observed, that when used in a polemical work, they denote, not merely the observance, or violation, of God's commands, in our own practice, but the teaching of others, that they are to be observed or rejected. What St. John says, ver. 7, 8, has been already explained in the preceding paragraph.

"The whole of the third chapter, and part of the fourth, are devoted to the doctrine of sanctification, on which I have to make the following remarks: When St. John says, ch. iii. 7.—'Let no man deceive you; he who doeth righteousness is righteous,' he probably intends not merely to deliver a precept, but to oppose the doctrine of those who asserted that a man though he sinned, might be righteous in respect to his spiritual soul, because sin proceeded only from the material body. A similar observation may be applied to ver. 4. 'Whosoever committeth sin, transgresseth also the law;' which, considered by itself, appears to be an identical proposition; but when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it appears to be, they virtually denied it. From the passage above quoted from the works of Irenæus, we have seen that they rejected the legal commandments as parts of the Christian religion which were not warranted by the authority of Christ; consequently, they denied that sin was a transgression of the law. Farther, it was consistent with their principles to regard sins as diseases; for they believed in a metempsychosis, and imagined that the souls of men were confined in their present bodies as in a prison, and as a punishment for having offended in the region above. According to this system, the violent and irregular passions of anger, hatred, &c. were tortures for the soul; they were diseases, but not punishable transgressions of the law. I will not assert, that all who believed in a transmigration of souls argued in this manner; but some of them certainly did so; and against these it was not superfluous to write, 'Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.'

"The love of the brethren, which St. John enforced as a chief commandment, is generally understood of that special love, which Christ commanded His disciples to have towards each other. But I rather think, that St. John means the love of our neighbour in general; which Christ commanded, as comprehending the half of the law; for this general love St. John might very properly call the love of our brother, since God has created us all, and is our common Father. Besides, as St. John calls Cain Abel's brother, he could not intend to signify by this term a person of the same religious sentiments. Nor would it have been consistent with candour to have censured the Gnostics for not having Christian brotherly love towards St. John, and other true believers; for in this particular sense they were not brethren; and St. John himself, in his second epistle, ver. 10, forbids the exercise of Christian brotherly love towards those who teach false doctrines. I believe, therefore, that the brotherly love of which St. John speaks, in the third chapter of this epistle, is not confined to that special love which we owe to those who are allied to us by religion; but denotes the love of our neighbour in general. Nor do I except even the 16th verse, where some think that St. John would require too much, if he meant brotherly love in general, or charity towards all men. But are there not certain cases in which it is our duty to hazard, and even sacrifice our lives, in order to rescue our neighbour? Is not this duty performed by the soldier? And is it not performed by him who visits those who are infected with contagious diseases? It is true, that this is not a duty which every man owes, in all cases, to his neighbour;—but then, on the other hand, is it not a duty which every man owes to his spiritual brother? Nor was it St. John's design so much to enforce this duty, and to recommend the exercise of it, as to argue from the acknowledgment of this duty, in certain cases, to the necessity of performing the less painful duty of supporting our brethren in distress, by a participation of our temporal possessions. But, though I believe, that, in the third chapter, St. John speaks of the love of our neighbour in general; I do not mean to affirm, that he nowhere understands that special love which Christians owe one to another of which we meet with an instance in ch. v. 1, 2.

"With respect to the moral conduct of the Gnostics, against whom St. John wrote, we may infer, therefore, that the apostle found more reason to censure them for their want of charity towards their neighbours, than for dissoluteness or debauchery. This want of charity they probably displayed by a hatred of the true believers.

"What St. John says, ch. v. 3. That God's commandments are not grievous, appears in the clearest light, when we consider it as opposed to the Gnostics, to whom the Divine commandments, as delivered by the apostles, appeared to be too legal.

"3. St. John declares, chap. i. 5. as the message which he had heard from Christ, 'That God is light, and in Him is no darkness at all.' Now, if this proposition had been then as generally admitted as it is at present, there could have been no necessity for declaring it at the very beginning of the epistle, with so much energy, to be the grand message of Christ. We may reasonably infer, therefore, that it was opposed to certain persons who delivered a contrary doctrine. Farther, the words, 'light and darkness,' which are here applied to the Deity in a manner which is not usual in the Bible, remind us of the technical terms used by the Persian Magi, and afterward by the Manichees. It is true, that in the Bible we meet with the expressions, 'works of the light,' 'children of the light,' 'to walk in the light,' and others of the same kind; but, in these instances, the term 'light' is not synonymous to 'holiness;' works of the light denoting nothing more than works which no man need be ashamed to perform openly, and in the face of the whole world. This explanation of the word 'light,' is inapplicable in the proposition 'God is light,' because there would be an impropriety in representing God either as fearing, or not fearing, to act in the face of the whole world. St. John, therefore, uses the term 'light' as equivalent to holiness.

"Now, the Gnostics admitted that the Supreme Being was perfectly holy and pure light; but they denied that the Supreme Being was the God, whom the Jews and the Christians worshipped. For the Jews and the Christians worshipped the Creator of the world; and the Gnostics asserted, that the Creator of the world was either a spirit of darkness; or if He was a spirit of light, that He was not free from darkness.

"From ch. ii. 23, where St. John says, that he who denies the Son, rejects also the Father, it appears that his adversaries did not deny the Father in positive terms; since the apostle argues upon that they virtually did so by denying the Son. Now, the Gnostics did not positively deny the Father of Christ, whom they allowed to be the Supreme Being, but then they did not allow that He was the Creator. The terms, therefore, 'God,' and the 'Father of Christ,' though they denote in reality the same Person, must not be considered as having precisely the same import; since the adversaries of St. John admitted, that the Father of Christ was the Supreme Being and pure light; but denied that the Creator, who is, in fact, God, was light without darkness.

"4. In some places, especially ch. iv. 2, 3. St. John opposes false teachers of another description, namely, those who denied that Christ was come in the flesh. Now, they who denied this were not Cerinthians, but another kind of Gnostics, called Docetes. For as, on the one hand, Cerinthus maintained that Jesus was a mere, and therefore, real man, the Docetes, on the other hand, contended, that He was an incorporeal phantom, in which the *Æon*, Christ, or Divine nature, presented itself to mankind, ch. i. 1. 'Our hands have handled,' appears likewise to be opposed to this error of the Docetes.

"The doctrines which St. John has delivered in this epistle, he has not supported either by arguments drawn from reason, or by quotations from the Old Testament; for neither of them are necessary, since the bare assertion of an apostle of Christ is sufficient authority. It is true, that in one respect this epistle has less energy than St. John's Gospel; because in his Gospel he warrants his doctrines by the speeches of Christ. But then, on the other hand, St. John declares in this epistle, ch. iii. 24, iv. 4, v. 14, 16, that God sent His Spirit to the apostolic church, and heard their prayers. And it is evident that St. John alludes to the extraordinary gift of the Holy Ghost and to the miraculous powers obtained by prayer.

"The close of this epistle, 'keep yourselves from idols,' has no immediate connexion with the preceding discourse. I am, therefore, in doubt, whether St. John meant to warn his readers against taking part in heathen sacrifices, which was allowed by these Gnostics, who are called Nicolaitans in the Apocalypse; or, whether he meant to describe the system of the Gnostics in general as a system of idolatry, which, in fact, it was."

Dr. Macknight has some judicious observations on the authenticity of this epistle, from the similarity of the style to that of the Gospel of John.

"The authenticity of any ancient writing is established, first, by the testimony of contemporary and succeeding authors, whose works have come down to us; and who speak of that writing as known to be the work of the person whose name it bears. Secondly, by the suitableness of the things contained in such writing, to the character and circumstances of its supposed author; and by the similarity of its style to the style of the other acknowledged writings of that author. The former of these proofs is called the *external evidence* of the authenticity of a writing; the latter, its *internal evidence*. When these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

"The external evidence of the authenticity of John's First Epistle has been amply detailed by Dr. Lardner, who shows that the earliest and best Christian writers have, all with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syriac translator, who omitted the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge; has translated John's First Epistle, as an apostolical writing, of which there never was any doubt in that nor in any other Christian church.

"In this preface, therefore, we shall state the internal evidence of the authenticity of John's First Epistle, by showing—*first*, that in respect of its matter;—and, *secondly*, in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, the writer of it has discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the Gospel, which all Christians, from the beginning, have acknowledged to be the work of John the apostle.

EPISTLE.

Chap. i. 1. That which was from the beginning—*ὁ ὢν ἀρχὴ μὲν*, which we have contemplated, concerning the living word.

Chap. ii. 5. Whosoever keeps his word truly, in that man the love of God is perfected.

Chap. ii. 6. He who saith he abideth in him, ought himself also so to walk, even as he walked.—See chap. iii. 21. iv. 13–16.

Chap. iii. 8. I write to you a new commandment.

Chap. iii. 11. This is the message which ye heard from the beginning, that ye should love one another.

Chap. iii. 8. The darkness passeth away, and the light which is true now shineth.

Ver. 10. Abide-th in the light, and there is no stumbling-block to him.

Chap. ii. 13. Young children, I write to you, because ye have known the Father.

Ver. 14. Because ye have known him from the beginning.

Chap. ii. 8, 9. Every one who worketh righteousness is begotten of God.—See also chap. iii. 9. and v. 1.

Chap. iii. 1. Behold how great love the Father hath bestowed on us, that we should be called the sons of God!

Chap. iii. 2. We shall be like him, for we shall see him as he is.

Chap. iii. 8. He who worketh sin, is of the devil: for the devil sinneth from the beginning.

Chap. iii. 13. Do not wonder, my brethren, that the world hateth you.

Chap. iv. 9. By this the love of God was manifested, that God sent his Son, the only begotten, into the world, that we might live through him.

Chap. iv. 12. No man hath seen God at any time.

Chap. v. 13. These things I have written to you, who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe in the name of the Son of God.

Chap. v. 14. If we ask any thing according to his will, he heareth us.

Chap. v. 20. The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in

GOSPEL.

Chap. i. 1. In the beginning was the word.—Ver. 14. And *ὁ ἀρχὴ μὲν*, we beheld his glory, ver. 3. In him was light, ver. 14. The word was made flesh.

Chap. xiv. 23. If a man love me he will keep my words, and my Father will love him.

Chap. xv. 4. Abide in me, and I in you. As the branch cannot bring forth fruit of its own, except abiding in the vine; no more can ye, except ye abide in me.

Chap. xiii. 34. A new commandment I give unto you, That ye love one another, as I have loved you.

Chap. i. 5. The light shineth in darkness.

Ver. 9. That was the true light.

Chap. xi. 10. If a man walk in the night he stumbleth, because there is no light in him.

Chap. vii. 3. This is the eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Chap. iii. 3. Except a man be begotten again.—ver. 5. Except a man be begotten of water and of the Spirit.

Chap. i. 12. To them he gave power to become the sons of God, even to them who believe on his name.

Chap. xvii. 24. Be with me where I am, that they may behold my glory.

Chap. viii. 14. Ye are of your father the devil; he was a murderer from the beginning.

Chap. xv. 20. If they have persecuted me, they will also persecute you.

Chap. iii. 16. God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life.

Chap. i. 18. No man hath seen God at any time.

Chap. xv. 31. These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Chap. xiv. 14. If ye shall ask any thing in my name, I will do it.

Chap. xvii. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.—ver. 3. And this is the eternal

his Son Jesus Christ. This is life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

"From the above comparison of the First Epistle of John with his Gospel, there appears such an exact agreement of sentiment in the two writings, that no reader, who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Farther, since John has not mentioned his own name in his Gospel, the want of his name in the epistle is no proof that it was not written by him; but rather a presumption that it is his; especially as he has sufficiently discovered himself to be an apostle, by affirming in the beginning of the epistle that he was an eye and an ear witness of the things he has written concerning the living Word.

"The style of this epistle being the same with the style of the Gospel of John, it is, by that internal mark likewise, denoted to be his writing. In his Gospel, John does not content himself with simply affirming or denying a thing; but, to strengthen his affirmation, he denies the contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary.—See John i. 20. iii. 35. v. 22. The same manner of expressing things strongly, is found in this epistle: for example, ch. ii. 4. 'He who saith, I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.' Ver. 27. 'The same unction teacheth you concerning all things, and is truth, and is no lie.' Ch. iv. 2. 'Every spirit which confesseth that Jesus Christ hath come in the flesh, is from God.' Ver. 3. 'And every spirit which doth not confess that Jesus Christ hath come in the flesh, is not from God.'

"In his Gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun *this*. Ch. i. 19. *Αὐτός*, 'This is the testimony.' Ch. iii. 19. *Αὐτός*, 'This is the condemnation, that light.' &c. Chap. vi. 29. *Τότε*, 'This is the work of God.' Ver. 40. *Τότε*, 'This is the will of him.' Ver. 50. *Οὗτος*, 'This is the bread which cometh down from heaven.' Chap. xvii. 3. *Αὐτός*, 'This is the eternal life.' In the epistle the same emphatical manner of expression is found, ch. i. 5. ii. 25. 'This is the promise.' Chap. iii. 23. *Αὐτός*, 'This is the commandment.' Chap. v. 3. *Αὐτός*, 'This is the love of God.' Ver. 4. 'This is the victory.' Ver. 6. *Οὗτος*, 'This is he who came by water.' Ver. 14. *Αὐτός*, 'This is the boldness which we have with him.'

"Such is the internal evidence on which all Christians, from the beginning, have received the First Epistle of John, as really written by him, and of Divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle."

On the term *epistle*, as applied to this work of St. John, it may be necessary to make a few remarks. There is properly nothing of the *epistolary style* in this work; it is addressed neither to any particular person, nor to any church.

The writer does not mention himself either in the beginning or ending; and although this can be no objection against its *authenticity*, yet it is some proof that the work was never intended to be considered in the light of an *epistle*.

1. Is it a *tract*, or *dissertation*, upon the more sublime parts of Christianity? 2. Is it a *polemical discourse* against heretics, particularly the *Gnostics*, or some of their teachers, who were disturbing the churches where John dwelt? 3. Is it a *sermon*, the subject of which is God's love to man in the mission of Jesus Christ; from which our obligations to love and serve him are particularly inferred? 4. Or is it a *collection* of Christian *aphorisms*, made by John himself; and put together as they occurred to his mind, without any intended order or method? Much might be said on all these heads of inquiry; and the issue would be that the idea of its being an *epistle* of any kind, must be relinquished; and yet *epistle* is its general denomination through all antiquity.

It is a matter, however, of little importance, what its title may be, or to what species of literary composition it belongs; while we know that it is the genuine work of St. John; of the holiest man who ever breathed; of one who was most intimately acquainted with the doctrine and mind of his Lord; of one who was admitted to the closest fellowship with his Saviour; and who has treated of the deepest things that can be experienced or comprehended in the Christian life.

As to *distinct heads of discourse*, it does not appear to me that any were intended by the apostle; he wrote just as the subjects occurred to his mind; or rather as the Holy Spirit gave him utterance; and, although *technical order* is not here to be expected, yet nothing like disorder or confusion can be found in the whole work.

As professor Michaelis has considered it in the light of a *polemical treatise*, written against the *Gnostics*, and other false teachers of that time, I have thought it right to give his view of the work considered in this light; but as I, in general, pursue another plan of interpretation in the *notes*, I have inserted his elucidation in the preceding pages of this preface.

On the controverted text of 'The Three heavenly Witnesses' I have said what truth, and a deep and thorough examination of the subject, has obliged me to say. I am satisfied that it is not genuine; though the doctrine in behalf of which it has been originally introduced into the epistle is a doctrine of the highest importance, and most positively revealed in various

parts both of the Old and New Testament. The stress which has been laid on the testimony of this text, in behalf of the doctrine of the Trinity, has done much evil; for, when its own authenticity has come to be critically examined, and has been found to rest on no sure foundation, the adversaries of the doctrine itself have thought they had full cause for triumph; and have, in effect, said, "If this text be to the epistle and to the doctrine in question, what the sun is in the world, what the heart is in man, and what the needle is in the mariner's compass, then the doctrine is spurious, for the text is a most manifest forgery." I would just observe, that incautions or feeble defences of any doctrine do not affect the doctrine itself, but in the view of supercilious minds. The proof that this text is an interpolation, which first existed as an illustrative marginal note, has afterward been unfortunately introduced into the text, has demolished no strong-hold of the orthodox; has taken away no pillar from the Christian faith.^a The grand defences of the doctrine of the Trinity, brought down to us from the highest Christian antiquity, stand still in all their force; not one of them was built upon

this text, because the text, as a supposed part of St. John's work, did not then exist; therefore neither evidence, prop, nor pillar, of the grand doctrine, is injured. We have what we ever had in this respect; and we may make the same illustrating use of the words in reference to this doctrine, which many Latin writers since the time of St. Cyprian, made; and which was proper enough in its own place, but became useless when incorporated with the sure sayings of God.

No man, it is hoped, will be so obstinate, perverse, or disingenuous, as to say, or insinuate, that the man who gives up this text is unsound in the faith; it would be as reasonable to assert, on the other hand, that he who understands the mass of evidence that is against the authenticity of this verse, and who nevertheless still contends for its continuance in the Sacred Canon, is a Deist in his heart; and endeavours to discredit the truth, by mixing it with error and falsehood. Those whose doubts are not removed by the dissertation at the end of this essay, had best read the late Professor Porson's Answer to Dean Travis; where, it is presumed, they will receive the fullest satisfaction. April 2, 1817.

THE FIRST GENERAL EPISTLE OF JOHN.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The testimony of the apostle concerning the reality of the Person and doctrine of Christ; and the end for which he bears this testimony. 1.—4. *God is light, and none can have fellowship with Him who do not walk in the light: those who walk in the light are cleansed from all unrighteousness by the blood of Christ.* 5.—7. *No man can say that he has not sinned; but God is faithful and just to cleanse from all unrighteousness them who confess their sins.* 8.—10. [A. M. cir. 4073 A. D. cir. 65. Impp. Galatæ, Othone, Vitellio, et Vespas.]

THAT ^a which was from the beginning, which we have heard, which we have seen with our eyes, ^b which we have looked upon, and ^c our hands have handled, of the word of life;

2 (For, ^d the life, ^e was manifested, and we have seen it, ^f and bear witness, ^g and show unto you that eternal life, ^h which was with the Father, and was manifested unto us.)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

^a John 11. Ch 12. v. 1. Ch 13. v. 1. Ch 14. v. 1. Ch 15. v. 1. Ch 16. v. 1. Ch 17. v. 1. Ch 18. v. 1. Ch 19. v. 1. Ch 20. v. 1. Ch 21. v. 1. Ch 22. v. 1. Ch 23. v. 1. Ch 24. v. 1. Ch 25. v. 1. Ch 26. v. 1. Ch 27. v. 1. Ch 28. v. 1. Ch 29. v. 1. Ch 30. v. 1. Ch 31. v. 1. Ch 32. v. 1. Ch 33. v. 1. Ch 34. v. 1. Ch 35. v. 1. Ch 36. v. 1. Ch 37. v. 1. Ch 38. v. 1. Ch 39. v. 1. Ch 40. v. 1. Ch 41. v. 1. Ch 42. v. 1. Ch 43. v. 1. Ch 44. v. 1. Ch 45. v. 1. Ch 46. v. 1. Ch 47. v. 1. Ch 48. v. 1. Ch 49. v. 1. Ch 50. v. 1. Ch 51. v. 1. Ch 52. v. 1. Ch 53. v. 1. Ch 54. v. 1. Ch 55. v. 1. Ch 56. v. 1. Ch 57. v. 1. Ch 58. v. 1. Ch 59. v. 1. Ch 60. v. 1. Ch 61. v. 1. Ch 62. v. 1. Ch 63. v. 1. Ch 64. v. 1. Ch 65. v. 1. Ch 66. v. 1. Ch 67. v. 1. Ch 68. v. 1. Ch 69. v. 1. Ch 70. v. 1. Ch 71. v. 1. Ch 72. v. 1. Ch 73. v. 1. Ch 74. v. 1. Ch 75. v. 1. Ch 76. v. 1. Ch 77. v. 1. Ch 78. v. 1. Ch 79. v. 1. Ch 80. v. 1. Ch 81. v. 1. Ch 82. v. 1. Ch 83. v. 1. Ch 84. v. 1. Ch 85. v. 1. Ch 86. v. 1. Ch 87. v. 1. 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8⁹ If we say that we have no sin, we deceive ourselves, ¹⁰ and the truth is not in us.

9 ^a If we confess our sins, he is faithful and just to forgive

q 1 Kings 3 45. 2 Chron 6 36 Job 9 2 & 15. 14 & 25 4 Prov 20 9 Eccles 7. 29

converse with God, and God with them.—What John says is no *figure*: God and a holy heart are in continual correspondence.

"The blood of Jesus Christ!" The meritorious efficacy of His passion and death, has purged our consciences from dead works; and *cleanseth us, abluens quas, continues to cleanse us; i. e. to keep clean* what He has made clean; for it requires the same merit and energy to preserve holiness in the soul of man, as to produce it; or as several MSS. and some Versions read, *abluat, and abluenti, till cleanse*: speaking of those who are already justified, and are expecting full redemption in His blood.

And being cleansed from all sin is what every believer should look for, what he has a right to expect, and what he must have *in this life*, in order to be prepared to meet His God; Christ is not a *partial Saviour*; He saves to the uttermost, and he cleanses from **ALL sin**.

8. *If we say that we have no sin*]. This is tantamount to ver. 10. *If we say that we have not sinned*. *All have sinned, and come short of the glory of God*; and, therefore, every man needs a Saviour, such as Christ is. It is very likely that the heretics, against whose evil doctrines the apostle writes, denied that they had any sin, or needed any Saviour. Indeed, the *Gnostics* even denied that Christ suffered; the *Æon*, or Divine Being that dwelt in the man Christ Jesus, according to them, left Him when He was taken by the Jews; and He, being but a common man, His sufferings and death had neither merit nor efficacy.

We deceive ourselves]. By supposing that we have no guilt, no sinfulness; and consequently, have no need of the blood of Christ as an atoning sacrifice; this is the most dreadful of all deceptions, as it leaves the soul under all the guilt and pollution of sin: exposed to hell and utterly unfit for heaven.

[The truth is not in us.] We have no *knowledge* of the Gospel of Jesus; the whole of which is founded on this most awful truth—all have sinned; all are guilty; all are unholy; and none can recover himself. Hence, it was necessary that Jesus Christ should become incarnate, and suffer, and die, to bring men to God.

9. *If we confess our sins*] If, from a deep sense of our guilt, impurity, and helplessness, we humble ourselves before God, acknowledging our iniquity, His holiness, and our own

us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

James 3.2 — r Ch 2.4 — s Psa 32.5. Prov 29.13. — t Ver. 7 Psa 51.2

utter helplessness, and implore mercy for His sake who has died for us: *He is faithful*, because to such *He has promised* mercy, Psa. xxvii. 5. Prov. xxviii. 13. and *just*, for Christ has died for us, and thus made an atonement to the Divine Justice; so that God can now be just, and yet the Justifier of him who believeth in Jesus.

And to cleanse us from all unrighteousness.] Not only to forgive the sin, but to purify the heart.

Observe here—1. Sin exists in the soul after two modes or forms: 1. In *guilt*, which requires *forgiveness*, or *pardon*; 2. In *pollution*, which requires *cleansing*.

2. *Guilt*, to be forgiven, must be *confessed*; and *pollution*, to be *cleansed*, must be also *confessed*. In order to *find mercy*, a man must *know* and *feel* himself to be a *sinner*, that he may fervently apply to God for pardon. In order to get a *clean heart*, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be *fully sanctified*.

3. Few are pardoned, because they do not feel and confess their sins: and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts.

14. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from *all dead works*; so the same *cleanses the heart from all unrighteousness*.

5. As all unrighteousness is *sin*; so he that is cleansed from all unrighteousness is cleansed from all *sin*. To attempt to evade this, and plead for the continuance of *sin* in the heart, through life, is ungrateful, wicked, and even blasphemous: for, as he who *says he has not sinned*, ver. 10. *makes God a liar*, who has declared the contrary through every part of His revelation; so he that *says the blood of Christ either cannot or will not cleanse us from all sin* in this life, gives also the lie to his Maker, who has declared the contrary; and thus shows that the *word*, the doctrine of *God*, is *not in him*.

Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth; because all things are possible to the infinitely meritorious blood, and energetic Spirit of the Lord Jesus.—See the notes on the parallel passages in the margin; and particularly in St. John's Gospel, chap. i.

CHAPTER II.

He exhorts them not to sin; yet encourages those who may have fallen, by the hope of mercy through Christ, who is a propitiation for the sins of the whole world, 1-2. He who knows God, keeps His commandments; and he who professes to abide in Christ, ought to walk as Christ commanded, 3-6. The old and new commandment, the tree should walk in the light, and love the brethren, 7-11. The apostle's description of the different states in the family of God; little children, young men, and fathers; and directions to each, 12-15. A statement of what perils in the world, 16, 17. Cautions against antichrists, 18-23. Exhortation to persevere in what they have believed, and to continue to follow that anointing of the Divine Spirit by which they could discern all men, and know all things necessary to their salvation, and proper to prepare them for eternal glory, 24-29. [A. M. cir. 4073. A. D. cir. 69. Lupp. Galia, Othone, Vitellio, et Vespas.]

MY little children, these things write I unto you, that ye sin not. And if any man sin,* we have an advocate with the Father, Jesus Christ the righteous:

2 And ^b he is the propitiation for our sins: and not for ours only, but ^c also for *the sins* of the whole world.

1. Romans 24. 1 Timothy 23. Hebrews 9: 24.—Romans 2: 25. 2 Cor 7: 15.
Col 3: 4, 10

NOTES.—Verse 1. *My little children*]. *Teknia mou*, *my beloved children*: the address of an affectionate father to children whom he tenderly loves. The term also refers to the apostle's authority as their spiritual father; and their obligation to obey as his spiritual children.

(*That ye sin not*). This is the language of the whole Scripture; of every dispensation, ordinance, institution, doctrine, and word of God. *Sin not*; do not run into ruin: live not so as to promote your own misery: be happy, for it is the will of God that ye should be so: therefore, He wills that ye should be holy: *holiness* and *happiness* are inseparable; *sin* and *misery* are equally so.

And if any man sin]. If, through ignorance, inexperience, the violence of temptation, unwatchfulness, &c. ye have fallen into sin, and grieved the Spirit of God, do not continue in the sin, nor under the guilt; do not despair of being again restored to the favour of God: your case, it is true, is deeply deplorable, but not desperate: there is still hope, for—

We have an advocate with the Father] We still have Him before the throne who died for our offences, and rose again for our justification; and *there* he makes intercession for us. He is the *righteous*; He who suffered the *just* for the *unjust*. that He might bring us to God. Do not, therefore, despair, but have immediate recourse to God through Him.

2. *And he is the propitiation*). *ἵλασις*, the atoning sacrifice for our sins. This is the proper sense of the word, as used in the Septuagint, where it often occurs; and is the translation of אָשָׁם *asham*, an oblation for sin, Amos viii. 11. מִנְחָה *chatath*, a sacrifice for sin, Ezek. xlv. 7. יָעֵזֶר *kip-pur*, an atonement, Numb. v. 8. See the note on Rom. in 25 and

3 And hereby we do know that we know him, if we keep his commandments.

-4 He ^d that saith, I know him, and keepeth not his command-
ments, ^e is a liar, and the truth is not in him.

5 But whose keepeth his word, ⁶ in him verily is the love
of God abiding, and he loveth his Father who loveth those
that keep his commandments.
— 1 Jn 2:9-11; 3:10-18 — c Ch 1:5 & 4:2 — c Ch 1:9 — f John 14:
1, 23 — g 1 Th 4:12.

particularly the note on Luke xviii. 13. The word is used only here, and in chap. iv. 10.

[And not for ours only.] It is not for us apostles that He has died, nor exclusively for the Jewish people, but *περι όλου του κοσμου, for the whole world*, Gentiles as well as Jews: *αἱ ἀπογονοὶ τοῦ Ἀδὰμ, the descendants of Adam*. The apostle does not say that He died for any select part of the inhabitants of the earth, or for *some out of every nation, tribe, or kindred*, but for **ALL MANKIND**: and the attempt to limit this is a violent outrage against God and His word.

For the meaning of the word *παράκλητος*, which we here translate *advocate*, see the note on John xiv. 16.

From these verses we learn that a poor backslider need not despair of again finding mercy: this passage holds out sufficient encouragement for his hope. There is scarcely another such in the Bible; and why? That sinners might not *presume* on the mercy of God. And why this one? That no backslider might utterly despair. Here, then, is a guard against presumption on the one hand, and despondency on the other.

3. *And here's your do know that we know him!* If we keep the commandments of God, loving Him with all our heart, and our neighbour as ourselves, we have the fullest proof that we have the true saving knowledge of God and His Christ. The *Gnostics* pretended to much knowledge, but their knowledge left them in possession of all their bad passions, and unlovely habits; they, therefore, gave no proof that they had known either God or his Son Jesus; nor is any man properly acquainted with God, who is still under the power of his sins.

of God perfected; ^b hereby know we that we are in him.
6 ⁱ He that saith he abideth in him ^k ought himself also to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment ^m which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^a a new commandment I write unto you, which thing is true in him and in you: ^o because the darkness is past, and ^p the true light now shineth.

^h Ch 4:13.—ⁱ John 15:4, 5.—^k Matt 11:23. John 13:15. 1 Pet. 2:21.—^l 2 John 5.—^m Ch 3:11. 2 John 9.—ⁿ John 13:31, 32, 33.—^o Rom 13:12. Eph 5:9. 1 Thess 5:5, 8.

4. *He that saith, I know him*] This is a severe blow against those false teachers, and against all pretenders to religious knowledge, who live under the power of their sins; and against all Antinomians, and false boasters in the righteousness of Christ, as a covering for their personal unholiness. They are all liars, and no truth of God is in them.

5. *But whoso keepeth his word*] Conscientiously observes his doctrine, the spirit and letter of the religion of Christ.

Is the love of God perfected] The design of God's love in sending Jesus Christ into the world to die for the sin of man is *revelation, accomplished*, in that man who receives the doctrine, and applies for the salvation provided for him. This seems to be the meaning of the apostle.

That are are in him] That we have entered into His Spirit and views, received His salvation, have been enabled to walk in the light, and have communion with Him by the Holy Spirit.

6. *Abideth in him*] He who not only professes to have known Christ, but also that he has communion with Him, and abides in His favour, should prove the truth of his profession, by walking as Christ walked; living a life of devotion and obedience to God, and of benevolence and beneficence to his neighbour. Thus Christ walked; and he has left us an example that we should follow His steps.

To be in Christ, ver. 5. is to be converted to the Christian faith, and to have received the remission of sins. *To abide in Christ*, ver. 6. is to continue in that state of salvation, growing in grace, and in the knowledge of our Lord Jesus Christ.

7. *Brethren, I write no new commandment*] There seems a contradiction between this and the next verse. But the apostle appears to speak not so much of any difference in the *essence* of the precept itself, but in reference to the *degrees* of light and grace belonging to the Mosaic and Christian dispensations. It was *ever* the command of God that men should receive His light, walk by that light, and love Him and one another. But this commandment was *renewed* by Christ with much latitude and spirituality of meaning; and also with much additional *light* to see its extent, and *grace* to observe it. It may, therefore, be called the *old commandment*, which was from the beginning; and also a *new commandment* revealed afresh, and illustrated by Christ, with the important addition to the meaning of *Thou shalt love thy neighbour as thyself*, ye shall love the brethren so as to lay down your lives for each other.—See the note on John xiii. 34.

Instead of ἀδελφοί, brethren, ABC. thirteen others, with both the *Syriac*, *Erpen's Arabic*, *Coptic*, *Sahidic*, *Armenian*, *Slavonic*, and *Vulgate*, with several of the *Fathers*, have ἀγαπᾶν, beloved. This is, without doubt, the true reading.

8. *Which thing is true in him and in you*] It is true that Christ loved the world so well as to lay down His life for it; and it was true in them, in all His faithful followers at that time, who were ready to lay down their lives for the testimony of Jesus. There is a saying in *Synopsis*, Soler, p. 94. n. 51, that may cast some light on this passage—*That way in which the just have walked, although it be old, yet may be said to be new in the love of the righteous*. The love that the righteous bear to God and to each other is a *renewal* of the commandment.

The darkness is past] The total thick darkness of the heathen world, and the comparative darkness of the Mosaic dispensation, are now *passing away*; and the pure and superior light of Christianity is now diffusing its beams every where. He does not say that the darkness was *all gone by*, but *παρῃται*, it is *passing away*: he does not say that the *fulness of the light had appeared*, but *νῦν φαειν*, it is *now shining*; and will shine more and more to the perfect day: for, the darkness passes away in proportion as the light shines and increases.

9. *He that saith he is in the light*] He that professes to be a convert to Christianity, even in the lowest degree—and *hateth his brother*: not only does not love him, but wills and does him evil, as the Jews did the Gentiles—is *in darkness*; has received no saving knowledge of the truth; and what ever he may pretend, is in heathen ignorance, or even worse than heathen ignorance, to the present time, notwithstanding the clear shining of the light of the Gospel.

10. *He that loveth his brother*] That is, his neighbour, his fellow-creature, whether Jew or Gentile, so as to bear him continual good will, and to be ready to do him every kind of *good*: *Abideth in the light*; not only gives proof that he has received Christ Jesus the Lord, but that he walks in Him, that he retains the grace of his justification, and grows therein.

And there is none occasion of stumbling in him] *Καὶ οὐκ*

9 ^a He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 ⁱ He that loveth his brother, abideth in the light, and ^o there is none ^o occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ^a walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ^v your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ^v ye have known him, ^p Jn 1:25, 8, 12 & 12:35—^q 1 Cor 13:2. 2 Pet. 1:9. Ch 3:14, 15.—^r Ch 3:14.—^s 2 Pet. 1:10.—^t Gr. scandal.—^u John 12:35.—^v Luke 24:47. Acts 4:12 & 10:43 & 13:7. Ch 1:7.

οὐκ ἐν αὐτῷ οὐκ ἐστὶν, and there is no stumbling-block in him: he neither gives nor receives offence: love prevents him from giving any to his neighbour, and love prevents him from receiving any from his neighbour, because it leads him to put the best construction on every thing. Besides, as he walks in the light, he sees the stumbling-blocks that are in the way, and avoids them; every part of his path being illuminated. Many fall into sin because they do not see the snares that are in their way; and they do not see the snares because they either have not received, or do not abide in the light.

11. *But he that hateth his brother is in darkness*] He is still in his heathen or unconverted state: and *walketh in darkness*; his conduct being a proof of that state—and *knoweth not whither he goeth*; having no proper knowledge of God or eternal things; and *cannot tell whether he is going to heaven or hell*—because that darkness has blinded his eyes; darkened his whole soul, mind, and heart.

12. *I write unto you, little children*] *Τετρία*, beloved children; see on ver. 1. those who were probably the apostle's own converts; and members of the church over which he presided. But it may be applied to young converts in general; those who can call God *Abba*, Father, by the Holy Spirit; therefore, he says of them, that *their sins were forgiven them for His name's sake*; i. e. on account of Jesus, the Saviour, who had died for them, and was now their Mediator at the right hand of God.

13. *I write unto you, fathers*] By fathers it is very likely that the apostle means persons who had embraced Christianity on its first promulgation in Judea, and in the Lesser Asia; some of whom had probably seen Christ in the flesh; for this appears to be what is meant by, *Ye have known him from the beginning*. These were the *elders*, and *eyewitnesses*, who were of the longest standing in the church, and well established in the truths of the Gospel and in Christian experience. But *τοὶ ἀρχαῖοι, him who is from the beginning*, may mean Jesus Christ in the eternity of His nature; see John i. 1, 2, but the sense is the same.

I write unto you, young men] These were confirmed disciples of Christ; persons who were well grounded in the truth; had been thoroughly exercised in the Christian warfare; were no longer agitated by doubts and fears; but had arrived at the abiding testimony of the Spirit of God in their consciences: hence they are said to have *overcome the wicked one*, ver. 14. They were persons in the prime of life, and in the zenith of their faith, and love.

I write unto you, little children] *Παιδα*, a very different term from that used in the 12th verse, *τετρία*, which means beloved children, as we have already seen. This is another class, and their state is differently described: *ye have known the Father*. If the apostle does not use these two words indifferently, four states instead of three, are here described:

1. *FATHERS*, those who had been converted at the very commencement of Christianity, and had seen the eternal Word manifested in the flesh.

2. *YOUNG MEN*, *νῆα νεοί*, youths in the prime of their spiritual life, *valiant soldiers*, fighting under the banner of Christ, who had confounded Satan in his wives, and overcome him by the blood of the Lamb.

3. *LITTLE CHILDREN*, *παιδα*, disciples of Christ, not of very long standing in the church, nor of much experience; but who had *known the Father*: i. e. persons, who being made sons, God had sent the Spirit of His Son into their hearts, whereby they cried *Abba*, Father!

4. *BELIEVED CHILDREN*, *τετρία*, the most recent converts; and particularly those among *young men and women*, who, from their youth, simplicity, open-heartedness, and affectionate attachment to God and His cause, were peculiarly dear to this aged apostle of Jesus Christ. These are represented as *having their sins forgiven them on account of his name*, *διὰ τὴν ὀνομασίαν αὐτοῦ*, that is, for the sake of Jesus; or, on account of His merit or worthiness.

These four classes constitute the household or family of God: each class, in ascending gradation, seems to have had more light, experience, and holiness, than the other. 1. The *τετρία*, beloved children, or infants, are those who are just born into the heavenly family. 2. The *νεοί*, little children, are those who are able to walk and speak; they know their heavenly Father, and can call Him by that name. 3. The *νῆα νεοί*, young men, are such as are grown up to man's estate; these perform the most difficult part of the labour; and are called to fight the battles of the Lord. 4. The *πατέρες*, fathers, are those who are at the foundation of the spiritual family, and have known the whole economy of the work of God in themselves and in others. These have the largest

that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ^x ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 ¹ Love not the world, neither the things *that are* in the world. ² If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, * and the lust of the eyes, and the pride of life, is not of the Father, but is of the world

w Chap. 1.1—x Ephes 6.10.—y Rom. 12.2.—z Matt 6.24. Gal. 1.10. James 4 4—
a Eccles. 1.1—b 1 Cor. 7 31. James 1 19 & 4 14. 1 Pet. 1.21—c John 21 5.—d Heb
1.2—e 2 Thess. 2 3 &c. 2 Pet. 2 1. Ch. 4 3—f Matt. 24 5, 21. 2 John 7.

stock of spiritual wisdom, and religious experience. All these answer to the component members of a perfect human family. 1. There is the *loved infant*, dandled on the knees of its parents. 2. There are the *little children* that can speak and run about, answer to their own names, distinguish and call on their father and mother; and are now put under *instruction*. 3. There are the *youths*, those who are grown up to man's estate, are *strong* to labour, *retain* the instructions they have received, act upon them; and are occasionally called upon to *defend* their family, property, and country, against spoilers and oppressors. 4. There are the *parents*, the *father* and *mother*, from whom the family sprang; and who are the governors and directors of the household. To these *four* classes, in a perfect family, the apostle appears to allude; and we see, considered in this light, with what delicacy and propriety he uses these images.

14. *The word of God abideth in you!* Ye have not only thoroughly known and digested the Divine doctrine, but your hearts are moulded into it: ye know it to be the truth of God, from the *power* and happiness with which it inspires you; and from the constant abiding testimony of the spirit of that truth, which lives and witnesses wherever that truth lives and predominates.

14. *Love not the world!* Though these several classes were so well acquainted with divine things, and had all tasted the powers of the world to come; yet, so apt are men to be drawn aside by sensible things, that the Holy Spirit saw it necessary to caution these against the love of the world, the inordinate desire of earthly things. *Coretousness* is the predominant vice of old age; *Ye fathers, love not the world.* The things which are in the world, its profits, pleasures, and honours, have the strongest allurements for youth; therefore, *ye young men, little children, and babes,* love not the things of this world. Let those hearts abide faithful to God, who have taken Him for their portion.

The love of the Father is not in him.] The love of God, and the love of earthly things are incompatible. If you give place to the love of the world, the love of God cannot dwell in you : and if you have not His love, you can have no peace, no holiness, no heaven.

[6. *For all that is in the world*] All that it can boast of, all that it can promise, is only sensual, transient gratification: and even this promise, it cannot fulfil; so that its warmest votaries can complain loudest of their disappointment.

The lust of the flesh) Sensual and impure desires, which seek their gratification in women, strong drink, delicious viands, and the like.

Last of the eye] Inordinate desires after *finery* of every kind: gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts.

Pride of life] Hunting after honours, titles, and pedigrees. Boasting of ancestry, family connexions, great offices, honourable acquaintance, and the like.

Is not of the Father) Nothing of these inordinate attachments either comes from, or leads to, God. They are of this world; here they begin, flourish, and end. They deprave the mind, divert it from divine pursuits, and render it utterly incapable of spiritual enjoyments.

17. *The world passeth away*) All these things are continually fading and perishing; and the very state in which they are possessed is changing perpetually; and the earth and its works will be shortly burnt up.

And the lust thereof.] The men of this world, their vain pursuits, and delusive pleasures, are passing away in their successive generations; and their very memory perishes: *but he that doeth the will of God, that seeks the pleasure, profit, and honour, that come from above, shall abide for ever; always happy, through time and eternity; because God, the unchangeable source of felicity, is his portion.*

18. *Little children, it is the last time*. This place is variously understood. This is the last dispensation of grace and mercy to mankind: the present age is the conclusion of the Jewish state, as the temple and holy city are shortly to be destroyed. But as there are many who suppose that this epistle was written after the destruction of Jerusalem; consequently the words cannot, on that supposition, refer to this. Others think that *evangelia* *oia* should be translated a most difficult, perilous, and wretched time; a time in which all kinds of vices, heresies, and pollutions, shall have their full reign: that time which our Lord predicted, Matt. vii. 15. when He said, *Beware of false prophets*. xxiv. ii. 12. *Many false*

17 And ^b the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18. Little children,^d it is the last time: and as ye have heard that ^e antichrist shall come, ^f even now are there many antichrists; whereby we know^g that it is the last time.

19 ^b They went out from us, but they were not of us ; for if they had been of us, they would *no doubt* have continued with us : but *they went out*, ^k that they might be made manifest that they were not all of us.

20 But ye have an unction ^m from the Holy One, and ⁿ ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

6:17, & 10:25, 26. 2 Tim 2:19. 1 Cor 11:19—12 Cor 1:1. Heb 1:9. Verse 27.—
in Mark 1:24. Acts 3:14—in John 10:4, 5 & 14:26 & 16:13. Ver. 27.

princes shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall grow cold. And in that time shall arise false Christs and false prophets, and shall show great signs and wonders. And, verse 25: Behold, I have told you before. Now the apostle may allude to these predictions of our Lord; but all these refer to a time antecedent to the destruction of Jerusalem. I am therefore bound to remark, whatever may be said in these words, that *the last time* that the epistle before us was written while Jerusalem yet stood. See what is said in the Preface on this head.

Antichrist shall come) Who is this *Antychrist*? Antichrist is he the emperor Domitian, the *Gnostics, Nicolaitans, Nazareans, Cerinthians, Romish pontiffs*, &c. &c. Ans. Any person, *thing, doctrine, system of religion, polity*, &c. which is *opposed to Christ*, and to the spirit and spread of His Gospel, is antichrist. We need not look for this imaginary being in any of the above exclusively. Even *Protestantism* may have its antichrist as well as *Papery*. Every man who opposes the spirit of the Gospel, and every *country, nation, and sect*, which is *opposed to the Gospel*, and to the *peace and taste of the world*, is a genuine *antichrist*, no matter *where, or among whom*, he is found. The heretics which sprang up in the days of St. John, were the *antichrist* of that time. As there has been a succession of oppositions to Christianity, in its spirit and spread, through every age since its promulgation in the world; so there has been a succession of *antichrists*. We may bring this matter much lower; every enemy of Christ, of himself, or of any *Christ*, and of the Gospel, is an *antichrist*, in every sense. But this doctrine has been generally applied to whatever *person, or thing, systematically opposes Christ and His religion*.

Many antichrists] Many false prophets, false Messiahs, heretics, and corrupters of the truth.

Whereby we know that it is the last time } That time which
our Lord has predicted; and of which he has warned us.

19. *They went out from us*) These heretics had belonged to our Christian assemblies; they professed Christianity, and

do so still; but we, ap-^{osto}les, did not commission them to preach to you, for they have disgraced the Divine doctrine with the most pernicious opinions; they have given up, or explained away, its most essential principles; they have mingled the rest with heathenish rites and Jewish glosses. While, therefore, we acknowledge that they once belonged to us, we assert that they are not of us. They are not Christians; we abhor their conduct and their creed. We never sent them to teach.

They were not of us]. For a considerable time before they left our assemblies, they gave proofs that they had departed from the faith; for if they had been of us, if they had been apostles, and continued in the firm belief of the Christian doctrines, they would not have departed from us to form a sect of themselves.

That they were not all of us.] They were not expelled from the Christian church; they were not sent out by us; but they separated from it and us. None of them had been inspired as we apostles were, though they pretended to a very high teaching; but their separating from us manifested that they were not taught, as we were, by the Spirit of God. These false teachers probably drew many sincere souls away with them; and to this it is probable the apostle alludes, when he says, they were not ALL of us. Some were; others were not.

(20. *But ye have seen no anction*). The word *unction* signifies not an unction, but an *ointment*; the very thing itself by which *anointing* is effected; and so it was properly rendered in our former translations. Probably this is an allusion to the holy anointing oil of the law, and to *Psa. xlv. 7. God hath anointed thee with the oil of gladness*. It hath given thee the plenitude of the Spirit, which none of thy fellows, none of the prophets, ever received in such abundance. By this it is evident, that not only the gifts of the Spirit, but the Holy Spirit Himself, is intended. This Spirit dwelt at that time in a peculiar manner in the church, to teach apostles, teachers, and all the primitive believers, every thing requisite for their salvation; and to make them the instruments of handing down to posterity, that glorious system of truth which is contained in the New Testament. As oil was used among the Asiatics for the inauguration of persons into important offices; and this oil was acknowledged to be an emblem of the *gifts and graces of the Holy Spirit*, without which the duties of

22° Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father, and the Son.

23° Whosoever denieth the Son, the same hath not the Father: but ^a he that acknowledgeth the Son hath the Father also.

24 Let that therefore abide in you, ^a which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ^a ye also shall continue in the Son, and in the Father.

25° And this is the promise that he hath promised us, even eternal life.

^a Ch. 1, 3. 2 J. 3. 7.—p. John 15: 20. 2 John 9.—q. John 14: 7, 9, 10. Ch. 4: 15.—r. John 6.—s. John 14: 23. Ch. 1, 3.—t. John 17: 3. Ch. 1: 2, 4, 5, 11.—u. Ch. 3: 7. 2 John 7.

those offices could not be discharged: so it is put here for the Spirit Himself, who presided in the church, and from which all gifts and graces flowed. The *χρῆμα*, *chrism*, or *ointment* here mentioned, is also an allusion to the *holy anointing ointment* prescribed by God himself, Exod. xxx. 23—25, which was composed of fine myrrh, sweet cinnamon, sweet calamus, cassia lignea, and olive oil. This was an emblem of the gifts and graces of the Divine Spirit. See the notes on the above place. And for the reason of this anointing, see the note on Exod. xxx. 7.

Ye know all things.] Every truth of God necessary to your salvation, and the salvation of man in general: and have no need of that knowledge of which the Gnostics boast.

But although the above is the sense in which this verse is generally understood, yet there is reason to doubt its accuracy. The adjective *παντα*, which we translate *all things*, is most probably the accusative case singular, having *ανθρωπον*, *man*, or some such substantive, understood. The verse, therefore, should be translated, *Ye have an ointment from the Holy One, and ye know, or discern, evayxian*. This interpretation appears to be confirmed by *τοις παντα*, *in* ver. 26, *those who are deceiving, or misleading, you*; and in the same sense should *παντα*, ver. 27, be understood. But as the same *anointing teacheth you, παντα*, *not of all things*, but of ALL THINGS. It is plain, from the whole tenor of the epistle, that St. John is guarding the Christians against seducers and deceivers, who were even then disturbing, and striving to corrupt the church. In consequence of this, he desires them to *try the spirits whether they were of God*, Chap. iv. 1. But how were they to try them? Principally by that *anointing*, that *spiritual light and discernment*, which they had received from God; and also by comparing the doctrine of these men with *what they had heard from the beginning*. The *anointing* here mentioned seems to mean the spirit of illumination, or great knowledge and discernment in spiritual things. By this they could readily distinguish the false apostles from the true.

21. *I have not written, &c.*] It is not because ye are ignorant of these things that I write to you; but because you *know them*, and can by these judge of the doctrines of those false teachers, and clearly perceive that they are *liars*; for they contradict the *truth* which ye have already received, and consequently their doctrine is a lie; and no lie can be of the truth, i. e. consistent with Christianity.

22. *Who is a liar but he that denieth that Jesus is the Christ?*] Here we see some of the false doctrines which were then propagated in the world. There were certain persons who, while they acknowledged Jesus to be a *Divine Teacher*, denied Him to be the *Christ*, i. e. the MESSIAH.

He is antichrist, that denieth the Father and the Son.] He is antichrist who denies the supernatural and miraculous birth of Jesus Christ; who denies Jesus to be the *Son of God*; and who denies God to be the *Father of the Lord Jesus*:—thus, he denies the Father and the Son. The Jews in general, and the Gnostics in particular, denied the *miraculous conception* of Jesus: with both he was accounted no more than a *common man*, the son of Joseph and Mary. But the Gnostics held that a divine person, *Æon*, or angelical being, dwelt in him; but all things else relative to His miraculous generation and divinity they rejected. These were *antichrists*, who denied Jesus to be the Christ.

23. *Whosoever denieth the Son*] He who denies Jesus to be the Son of God, and consequently the Christ or Messiah, *he hath not the Father*, he can have no birth from above, he cannot be enrolled among the children of God; because none can be a child of God, but by faith in Christ Jesus.

He that acknowledgeth the Son hath the Father also] This clause is printed by our translators in italics, to show it to be of doubtful authority, as it was probably wanting in the chief of those MSS. which they consulted; as it was in Coverdale's Bible, printed 1535; Tudal's text, printed in 1548; and in all the early printed editions (which I have seen) previously to 1566; the Bible of Richard Cardmarden, printed in English at Rouen, where this clause is inserted in a different letter, between brackets. But that the clause is genuine, and should be restored to the text without any mark of spuriousness, as I have done in the text of this work, is evident, from the authorities by which it is supported. It is found in ABC, and in between twenty and thirty others of the best authority; as also in both the *Syriac*, *Eipen's Arabic*, *Coptic*, *Sahidic*, *Armenian*, and *Vulgate*.—It is also quoted as a part of the text by Origen, Meletius, Athanasius, both the Cyrils, Theophylact, Vigilinus of Thapsus, Pelagius, Cerealis, Cassian; and in substance by Eutholius, Epiphanius Cyprian, Hilary,

26 These things have I written unto you ^a concerning them that seduce you.

27 But ^a the anointing which ye have received of him abideth in you, and ^a ye need not that any man teach you; but as the same anointing ^a teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in ^a him.

28 And now, little children, abide in him; that, ^a when he shall appear, we may have confidence, ^a and not be ashamed before him at his coming.

29 ^b If ye know that he is righteous, ^c ye know that ^d every one of those that doeth righteousness is born of him.

^a Ver. 20.—u. Jer. 31: 33, 34. Heb. 8: 10, 11.—x. John 14: 26, & 16, 13. Ver. 20.—y. Or, it.—z. Ch. 3: 2.—a. Ch. 4: 17.—b. Acts 22: 14.—c. Or, know ye.—d. Ch. 3: 7, 10.

Frustinus, Lucifer of Cagliari, Augustin, and Bede. It is wanting in the *Arabic*, in the *Polyglot*, in a MS. in the *Harleian* library, and in some few others. It is doubtless genuine; and Griesbach has with propriety restored it to the text, from which it never should have been separated.

24. *Let that therefore abide in you*] Continue in the doctrines concerning the incarnation, passion, death, resurrection, ascension, and intercession, of the Lord Jesus, which you have heard preached from the beginning, by us His apostles.

Ye also shall continue in the Son, and in the Father.] Ye who are preachers shall not only ^b be acknowledged as ministers of the church of Christ, but be genuine children of God, by faith in the Son of His love; and ye all thus continuing, shall have fellowship with the Father and with the Son.

25. *This is the promise*] God has promised eternal life to all who believe on Christ Jesus. So they who receive His doctrine, and continue in communion with the Father and the Son, shall have this eternal life.

26. *These things have I written*] Either meaning the whole epistle, or what is contained in the preceding verses, from the beginning of the 15th to the end of the 25th.

Them that seduce you] *Ἰπὲρ τοὺς πλανώμενους υμῶν*, that is, the deceivers that were among you; and who were labouring to pervert the followers of Christ.

27. *But the anointing which ye have received*] That *anointing*, the gifts of the Holy Spirit, mentioned ver. 20. where see the note.

Ye need not that any man teach you] The *Gnostics*, who pretended to the highest illumination, could bring no proof that they were divinely taught; nor had they any thing in their teaching worthy the acceptance of the meanest Christian; therefore they had no need of that, nor of any other teaching; but that which the *same anointing teacheth*, the same Spirit from whom they had already received the light of the glory of God, in the face of Jesus Christ. Whatever that taught, they needed; and whatever those taught, whose teaching was according to the Spirit, they needed. St. John does not say, that those who had once received the teaching of the Divine Spirit had no farther need of the ministry of the Gospel;—no, but he says they had no need of such teaching as their false teachers proposed to them; nor of any other teaching that was different from that *anointing*, i. e. the teaching of the Spirit of God. No man, howsoever holy, wise, or pure, can ever be in such a state as to have no need of the Gospel ministry; they who think so, give the highest proof that they have never yet learned of Christ, or His Spirit.

And is truth] Because it is the Spirit of truth. John xvi. 13. *And is no lie*] It has nothing like the fables of the *Gnostics*. It can neither deceive, nor be deceived.

28. *And now, little children*] *Τεκνα, beloved children, abide in him*, in Christ Jesus. Let His word and Spirit continually abide in you; and have communion with the Father and the Son.

That, when he shall appear] To judge the world, we may have confidence, *παρρησια*, freedom of speech, liberty of access, boldness, from a conviction that our cause is good, and that we had proper ground for exultation. And not be ashamed—confounded, when it appears that those who were brought to Christ Jesus have apostatized, and are no longer found in the congregation of the saints, and consequently are not our crown of rejoicing in the day of the Lord Jesus. Abide in Him, that this may not be the case.

29. *If ye know that he is righteous*] That God is a holy God; ye know also, that every one who doeth righteousness, who lives a holy life, following the commandments of God, is *born of him*; begotten of Him; is made a partaker of the Divine nature, without which he could neither have a holy heart, nor live a holy life.

This verse properly belongs to the following chapter, and should not be separated from it. The subject is the same, and does not stand in any strict relation to that with which the 25th verse concludes.

The titles bestowed on Christians in the New Testament have been misunderstood by many. *What belongs, strictly speaking, to the pure and holy, is often applied to those who, though bound by their profession to be such, were very far from it.* This has been strongly denied by writers who should have known better. Dr. Taylor has handled this point well in his *Key to the Apostolic Writings*, from which I have given a copious extract in my Preface to the Epistle to the Romans, from the conviction that the subject had been most dangerously misapprehended; and that several of the worst heresies which disgrace religion, had sprung from this misappre-

bension. With some, Dr. Taylor's being an *Arian* was sufficient to invalidate any testimony he might offer: but it is no discovery of Dr. Taylor: it is what every attentive *unprejudiced* reader finds on reading the Old Testament in connexion with the New. Perhaps the testimony of a judicious *Calvinist* may be better received; not that this truth needs the testimony of either; because it every where speaks for itself, but because those who have too little grace, sense, and candour, to search for themselves, may be pleased that Dr. Macknight saves them the trouble.

After having remarked that the words *born of him*, ἐκ αὐτοῦ γεγεννηται, should be translated *hath been begotten of Him*, which is the literal signification of the word, from γενναο, genero, gigno, I begot, (born of God being nowhere found in the Scripture,) he goes on to say:

"To understand the import of the high titles, which in the New Testament are given to the disciples of Christ, viz. *The begotten of God*; as here—*children of God*, as in the next chapter—*Heirs of God*, Rom. viii. 17.—*Elect of God*—*adopted of God*—*saints*—*a royal priesthood*—*a holy nation*—*a peculiar people*, 1 Pet. ii. 9. the following observations may be of use.

"1. These high titles were anciently given to the Israelites as a nation, because they were separated from mankind to be God's visible church, for the purpose of preserving the knowledge and worship of Him in the world, as the only true God.

"This appears from God's own words, Exod. xxix. 3, &c. *Tell the children of Israel, Ye have seen what I did to the Egyptians; and how I have you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation.*—Deut. xiv. 1, &c. *Ye are the children of the Lord your God: for thou art a holy people to the Lord thy God.* In particular, the title of *God's son*, even his first born, was given to the whole Israelitish nation, by God Himself, Exod. iv. 24. chiefly because they were the descendants of Isaac, who was supernaturally begotten by Abraham, through the power which accompanied the promise, Gen. xviii. 10. *Lo, Sarah shall have a son.* So St. Paul informs us, Rom. ix. 7. *Neither because they are the seed of Abraham, are they all children* (namely, of God); *but in Isaac shall a seed be to thee—the children of the flesh, these are not the children of God: but the children of promise are counted for a seed.* The apostle's meaning is, that Ishmael and his posterity, whom Abraham procreated by his own natural strength, being children of the flesh, were not children of God: that is, they were not made the visible church and people of God. But Isaac and his descendants, whom Abraham procreated through the strength which accompanied the promise, being more properly procreated by God than by Abraham, were the children of God, i. e. were made the visible church and people of God, because by their supernatural generation and title to inherit Canaan, they were a fit image to represent the catholic invisible church of God, consisting of believers of all ages and nations, who, being regenerated by the Spirit of God, are the true children of God, and heirs of the heavenly country of which Canaan was a type.

"2. As the promise, *Lo, Sarah shall have a son*, which was given to Abraham when he was a hundred years old, and Sarah was ninety, implied that that son was to be supernaturally procreated: so the promise given to Abraham, Gen. xvii. 5. *A father of many nations have I constituted thee*, implied

that the many nations of believers who, by this promise, were given to Abraham for a seed, were to be generated by the operation of the Spirit of God; producing in them faith and obedience, similar to those for which Abraham was constituted the father of all believers. This higher generation, by which believers have the moral image of God communicated to them, is well described, John i. 12. *As many as received him, to them gave he power to be called the sons of God: even to them who believe on his name: αὐτοὶ γεννηται, who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* That is, men become the true sons of God; not by their being naturally descended from this or that father, nor by their being called the sons of God by men like themselves; but by God's bestowing on them that high appellation, on account of their faith and holiness," (which were produced in them by their regeneration, through the Spirit of God.)

"3. If the Israelites, of whom the ancient visible church and people of God were composed, were all called the sons of God, because Isaac, from whom they were descended, was supernaturally begotten by the power of God; certainly the believers of all ages and nations, of whom the visible church is composed, may, with much greater propriety, be called the sons of God, since they are begotten of God, and possess His moral nature.

"4. Thus it appears, that the high titles above-mentioned, viz. the sons of God, the children of God, the elect of God, the adoption of sons, the election, saints, holynation, royal priesthood, peculiar people, were anciently given to the Israelites as a nation, merely on account of their being the visible church and people of God, without any regard to the personal character of the individuals of whom that nation was composed. Also, it appears, that, under the Gospel, the same high titles were bestowed on whole churches, merely on account of their profession of Christianity, without any regard to the personal character of the individuals who composed these churches. But these high titles, with some others of greater importance, such as the begotten of God, the heirs of God, the adoption, were given in an appropriated sense to individuals likewise, on account of their faith and holiness. When given to whole churches, these titles imported nothing more than that the society to which they were given was a church of Christ, (i. e. professed Christianity;) and that the individuals of which that society was composed, were entitled to all the privileges belonging to the visible church of God. But when appropriated to individuals, these titles implied that the persons to whom they were given were really partakers of the nature of God; and that they were the objects of His paternal love, and heirs of His glory.

"Wherefore, in reading the Scriptures, by attending to the different foundations of these titles, and by considering whether they are applied to churches or individuals, we shall easily understand their true import. Thus, when St. Paul, writing to the Thessalonians, says, 1 Thess. i. 4. *Knowing, brethren, beloved of God, your election*, he could not mean their election to eternal life, since many of them were living disorderly, 2 Thess. iii. 11. but their election to be the visible church of God, under the Gospel: whereas when John speaks in the verse before us, every one who doeth righteousness hath been begotten of God, by restricting the title to a specific character, he teaches us that the persons of whom he speaks are the sons of God in the highest sense, and heirs of eternal glory."

CHAPTER III.

The extraordinary love of God towards mankind, and the effects of it, 1—3. Sin is the transgression of the law, and Christ was manifested to take away our sins, 4—6. The children of God are known by the holiness of their lives, the children of the devil by the sinfulness of theirs, 7—10. We should love one another: for he that hateth his brother is a murderer: as God laid down His life for us, so we should lay down our lives for the brethren, 11—16. Charity is a fruit of brotherly love: our love should be active, not professional merely, 17, 18. How we may know that we are of the truth, 19—21. They whose ways please God, have an answer to all their prayers, 22. The necessity of keeping the commandment of Christ, that He may dwell in us, and we in Him, by His Spirit, 23, 24. [A. M. cir. 4073. A. D. cir. 63. Hipp. Galbā, Othone, Vitellio, et Vespas.]

BEHOOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: there-

a John 1.12—3 John 15.19, 19 & 16.3 & 17.25.

NOTES.—Verse 1. *Behold, what manner of love* [Whole volumes might be written upon this and the two following verses, without exhausting the extraordinary subject contained in them: viz. the love of God to man. The apostle himself, though evidently filled with God, and walking in the fulness of His light, does not attempt to describe it: he calls on the world and the church to behold it; to look upon it, to contemplate it, and wonder at it.

What manner of love—ἡ ἀγάπη, ἀγάπη, what great love, both as to quantity and quality; for these ideas are included in the original term.—The length, the breadth, the depth, the height, he does not attempt to describe.

God the Father hath bestowed [For we had neither claim nor merit, that we should be called, that is, constituted, or made the sons of God, who were before children of the wicked one; animal, earthly, devilish: therefore, the love which brought us from such a depth of misery and degradation must appear the more extraordinary and impressive. After this,

fore the world knoweth us not, b because it knew him not

2 Beloved, c now are we the sons of God, and d it doth not

e Ioh. 5.6, 5. Rom. 8.15. Gal. 3.26 & 4.6. Eph. 5.1—4.17. 1. Cor. 1.17.

knoweth, that we might be called, καὶ γινώσκῃ, and we are, is added by ABC. seventeen others, both the Syriac, Ethiopic, Arabic, Coptic, Sahidic, Aethiopic, Maronic, and Vulgate.

Therefore the world [The Jews, and all who know not God, and are seeking their portion in this life: καὶ γινώσκῃ us not; do not acknowledge, respect, love, or approve of us. In this sense the word γινώσκω is here to be understood. The world knew well enough that there were such persons; but they did not approve of them. We have often seen that this is a frequent use of the term know, both in Hebrew and Greek in the Old Testament and also in the New.]

Because it knew him not [The Jews did not acknowledge Jesus: they neither approved of Him, His doctrine, nor His manner of life.]

Now are we the sons of God [He speaks of those who are begotten of God, and who work righteousness. See the preceding chapter.]

And it doth not yet appear what we shall be [Οὐκ ὅραται,

yet appear what we shall be: but we know that, when he shall appear, * we shall be like him; for † we shall see him as he is.

3 * And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know † that he was manifested † to take away our sins; and † in him is no sin.

6 Whosoever abideth in him sinneth not: † whosoever sinneth hath not seen him, neither known him.

1 Cor. 15. 49. Phil. 3. 21. Col. 3. 4. 2 Pet. 1. 4.—† Job 19. 26. Ps. 15. 11. Matt. 5. 8. 1 Cor. 13. 12. 2 Cor. 5. 7.—g Ch. 4. 17.—h Rom. 4. 15. Ch. 5. 17.—i Ch. 1. 2.—k Isa. 53. 5, 11. 1 Tim. 1. 15. Heb. 1. 3. & 9. 28. 1 Pet. 3. 24.

poth, it is not yet manifest; though we know that we are the children of God, we do not know that state of glorious excellency to which, as such, we shall be raised.

When he shall appear Εἰς ἐφάπαξ, when he shall be manifested; i. e. when he comes the second time; when he shall be manifested, in His glorified human nature, to judge the world.

We shall be like him For our vile bodies shall be made like unto His glorious body; *we shall see him as he is*, in all the glory and majesty both of the Divine and human nature: see Phil. iii. 21. and John xvii. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* John had seen His glory on the mount, when He was transfigured; and this we find was ineffably grand: but even this must have been partially obscured, in order to enable the disciples to bear the sight; for they were not then like Him. But when they shall be like Him, they shall see Him as he is, in all the splendour of His infinite majesty.

3. *And every man that hath this hope in him* All who have the hope of seeing Christ as He is; that is, of enjoying Him in His own glory: *purifieth himself*; abstains from all evil, and keeps himself from all that is in the world, viz. the lust of the flesh, of the eye, and the pride of life. God having purified his heart, it is his business to keep himself in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. The apostle does not here speak of any man purifying his own heart, because this is impossible; but of his persevering in the state of purity into which the Lord hath brought him. The words, however, may be understood of a man's anxiously using all the means that lead to purity; and imploring God for the sanctifying Spirit, to "cleanse the thoughts of his heart by His inspiration; that he may perfectly love Him, and worthily magnify His name."

As he is pure. Till he is as completely saved from his sins as Christ was free from sin. Many tell us that "this never can be done, for no man can be saved from sin in this life." Will these persons permit us to ask, How much sin may we be saved from in this life? Something must be ascertained on this subject:—1. That the soul may have some determinate object in view—2. That it may not lose its time, or employ its faith and energy, in praying for what is impossible to be attained. Now, as He was manifested † to take away our sins, ver. 5. to destroy the works of the devil, ver. 8. and as His blood cleanseth from all sin and unrighteousness, chap. i. 7, 9. it is not evident that God means that believers in Christ shall be saved from all sin—for, if His blood cleanses from all sin, if He destroys the works of the devil, and sin is the work of the devil, and if he who is born of God does not commit sin, ver. 9. then he must be cleansed from all sin; and while he continues in that state, he lives without sinning against God; for the seed of God remaineth in him, and he cannot sin, because he is born or begotten of God, ver. 9. How strangely warped and blinded by prejudice and system must men be, who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life; but must daily commit sin, in thought, word, and deed, as the Westminster divines have asserted: that is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God, except by thought, word, and deed. And yet according to these, and others of the same creed, "even the most regenerate, sin thus against God as long as they live." It is a miserable salvo to say, they do not sin so much as they used to do; and they do not sin habitually, only occasionally. Alas for this system! Could not the grace that saved them partially, save them perfectly? Could not that power of God that saved them from habitual sin, save them from occasional or accidental sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good that they were partially saved, would it not have been more for God's glory, and their good, if they had been perfectly saved? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save His people from their sins. Dr. Macknight, having stated that ἀγίται, purifieth, is in the present tense, most ridiculously draws this conclusion from it: "In this life no one can attain to perfect purity; by this text, therefore, as well as by 1 John i. 8. those fanatics are condemned who imagine they are able to live without sin." Yes, doctor, the men you call fanatics, do most religiously believe that by the grace of Christ cleansing

7 Little children, * let no man deceive you: † he that doeth righteousness is righteous, even as he is righteous.

8 † He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, † that he might destroy the works of the devil.

9 † Whosoever is born of God doth not commit sin; for † his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil; † whosoever doeth not righteousness is not of God, † neither he that loveth not his brother.

12 Cor. 5. 21. Heb. 4. 15 & 9. 28. 1 Pet. 9. 23.—m Ch. 2. 4 & 4. 8. 3 John 11.—n Ch. 2. 25.—o Ezek. 15. 5–9. Rom. 2. 13. Ch. 2. 29.—p Matt. 13. 28. John 2. 44.—q Gen. 3. 15. Luke 10. 18. John 16. 11. Heb. 2. 14.—r Ch. 5. 18.—s 1 Pet. 1. 23.—t Ch. 2. 29.—u Ch. 4. 8.

and strengthening them, they can love God with all their heart, soul, mind, and strength, and their neighbour as themselves; and live without grieving the Spirit of God, and without sinning against their heavenly Father. And they believe that, if they are not thus saved, it is their own fault. But a blind man must ever be a bad judge of colours.

4. *Sin is the transgression of the law.* The spirit of the law, as well as of the Gospel, is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to love; therefore sin is the transgression of the law, whether the act refer immediately to God, or to our neighbour.

5. *And ye know that he was manifested to take away our sins* He came into the world to destroy the power, pardon the guilt, and cleanse from the pollution, of sin. This was the very design of His manifestation in the flesh. He was born, suffered, and died, for this very purpose: and can it be supposed that He either cannot or will not accomplish the object of his own coming?

In him is no sin And, therefore, properly qualified to be the atoning Sacrifice for the sins of men.

6. *Whosoever abideth in him* By faith, love, and obedience:—

Sinneth not Because his heart is purified by faith, and he is a worker together with God, and consequently does not receive the grace of God in vain.—See on ver. 3.

Hath not seen him It is no unusual thing with this apostle, both in his Gospel and in his epistles, to put occasionally the past for the present, and the present for the past tense. It is very likely that here he puts, after the manner of the Hebrew, the preterite for the present. He who sins against God doth not see him, neither doth he know him. The eye of his faith is darkened, so that he cannot see Him as he formerly did; and he has no longer the experimental knowledge of God as his Father and Portion.

7. *Let no man deceive you* Either by asserting that "you cannot be saved from sin in this life; or that sin will do you no harm, and cannot alter your state, if you are adopted into the family of God; for sin cannot annul this adoption." Hear God, ye deceivers! He that doeth righteousness is righteous, according to his state, nature, and the extent of his moral powers.

Even as he is righteous Allowing for the disparity that must necessarily exist between that which is bounded, and that which is without limits. As God, in the infinitude of His nature, is righteous; so they, being filled with Him, are in their limited nature righteous.

8. *He that committeth sin is of the devil* Hear this also! ye who plead for Baal, and cannot bear the thought of that doctrine that states believers are to be saved from all sin in this life;—he who committeth sin is a child of the devil, and shows that he has still the nature of the devil in him; for the devil sinneth from the beginning: he was the father of sin, brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression; and persuading others that they cannot be saved from their sins in this life, that he may secure a residence therein in their heart. He knows that if he has a place there throughout life, he will probably have it at death; and, if so, throughout eternity.

For this purpose Εἰς τοῦτο, for this very end, with this very design was Jesus manifested in the flesh, that he might destroy, ὡς λύπη, that he might loose the bonds of sin, and dissolve the power, influence, and connexion, of sin.—See on ver. 3.

9. *Whosoever is born of God* Γεννημένος, begotten of God, doth not commit sin: that is, say some, "as he used to do; he does not sin habitually, as he formerly did." This is bringing the influence and privileges of the heavenly birth very low indeed. We have the most indubitable evidence that many of the heathen philosophers had acquired, by mental discipline and cultivation, an entire ascendancy over all their worst vicious habits. Perhaps my reader will recollect the story of the physiognomist, who, coming into the place where Socrates was delivering a lecture, his pupils, wishing to put the principles of the man's science to proof, desired him to examine the face of their master, and say what his moral character was. After a full contemplation of the philosopher's visage, he pronounced him "the most gluttonous, drunken, brutal, and libidinous old man that he had ever met." As the character of Socrates was the reverse of all this, his disciples began to insult the physiognomist. Socrates interfered, and said, The principles of his science may be very

11 For this is the ^w message that ye heard from the beginning, ^a that we should love one another.

12 Not as ^c Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if ^a the world hate you.

14 ^a We know that we have passed from death unto life, because we love the brethren. ^b He that loveth not his brother abideth in death.

15 ^c Whosoever hateth his brother, is a murderer: and ye know that ^d no murderer hath eternal life abiding in him.

16 ^e Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

^v Ch. 1.5 & 2.7.—^w Or, commandment.—^a John 13.24 & 15.12. Ver. 22. Ch. 4.7, 21. 2 John 5.—^b Gen. 4.4, 5. Heb. 11. 4. Jude 11.—^c John 15.18, 19 & 17. 11. 2 Tim. 3.12.—^d Ch. 10.—^e Ch. 2.9, 11.—^f Matt. 5.21, 22. Ch. 4.21.—^g Gal. 5.1. Rev. 21.8.—^h John 3.16 & 15.13. Rom. 5. 8. Eph. 5.2, 25. Ch. 4.9, 11.—ⁱ Deu. 15.7. Luke 3.11.—^j Ch. 4.20.

correct, for such I was, but I have conquered it by my philosophy. O ye Christian divines, ye real or pretended Gospel ministers, will ye allow the influence of the grace of Christ a sway not even so extensive as that of the philosophy of a heathen, who never heard of the true God!

10. In this the children of God are manifest! Here is a fearful text. Who is a child of the devil? He that commits sin. Who is a child of God? He that works righteousness. By this text we shall stand or fall before God; whatever our particular creed may say to the contrary.

Neither he that loveth not his brother.] No man is of God, who is not ready on all emergencies to do any act of kindness for the comfort, relief, and support, of any human being. For, as God made of one blood all the nations of men to dwell upon the face of the whole earth: so all are of one family; and consequently, all are brethren; and should love as brethren.

11. For this is the message! See chap. 1. 5. From the beginning God hath taught men that they should love one another. How essentially necessary this is to the comfort and well-being of man, in this state of trial and difficulty, every sensible man must see. All are dependent upon all; all upon each; and each upon all. Mutual love makes this dependence pleasant, and doubly profitable. Nothing can be more pleasing to an inquisitive and generous mind than to communicate acts of kindness.

12. Not as Cain! Men should not act to each other as Cain did to his brother Abel. He murdered him because he was better than himself. But who was Cain? Εξ του σπινθηρος ην, he was of the devil. And who are they who through pride, lust of power, ambition, gain, &c. murder each other in wars and political contentions? Εξ του σπινθηρος ειναι. To attempt to justify the principle, and excuse the instigators, authors, abettors, &c. of such wars, is as vain as it is wicked. They are opposed to the nature of God, and to that message which he has sent to man from the beginning—love one another. Love your enemies. Surely this does not mean, blow out their brains, or cut their throats. O how much of the spirit, temper, and letter, of the Gospel have the nations of the world, and particularly the nations of Europe, to learn!

And wherefore slew he him? What could induce a brother to imbrue his hands in a brother's blood? Why, his brother was righteous, and he was wicked: and the seed of the wicked one which was in him, induced him to destroy his brother, because the seed of God, the Divine nature, was found in him.

13. Marvel not—if the world hate you.] Expect no better treatment from unconverted Jews and Gentiles than Abel received from his wicked and cruel brother. This was a lesson to the church preparatory to martyrdom. Expect neither justice nor mercy from the men who are enemies of God. They are either full of malice and envy, hateful, hating one another; or they are specious, hollow, false, and deceitful. “A foe to God, was ne’er true friend to MAN.”

14. We know that we have passed from death unto life! Death and life are represented here as two distinct territories, states, or kingdoms: to either of which the inhabitants of either may be removed. This is implied in the term μεταβιβασται, from μετα, denoting change of place, and βιβαιω, I go. It is the same figure which St. Paul uses, Coloss. i. 13. Who hath delivered us from the power of darkness, and translated us into the kingdom of the Son of his love. The believers to whom St. John writes had been once in the region and shadow of death; in the place where sin and death reigned; whose subjects they were: but they had left that kingdom of oppression, wretchedness, and woe; and came over to the kingdom of life; whose King was the Prince and Author of life; where all was liberty, prosperity, and happiness, where life and love were universally prevalent, and death and hatred could not enter. We know, therefore, says the apostle, that we are passed over from the territory of death, to the kingdom of life, because we love the brethren, which those who continue in the old kingdom, under the old government, can never do; for he that loveth not his brother, abideth in death. He has never changed his original residence. He is still an unconverted, unrenowned sinner.

15. Whosoever hateth his brother is a murderer! He has the same principle in him which was in Cain; and it may lead to the same consequences.

17 But ^f whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, ^g how dwelleth the love of God in him?

18 My little children, ^h let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know ⁱ that we are of the truth, and shall ^k assure our hearts before him.

20 ^l For, if our heart condemn us, God is greater than our heart, and knoweth all things.

21 ^m He loveth, if our heart condemn us not, ⁿ then have we confidence toward God.

22 And ^o whatsoever we ask, we receive of him, because we keep his commandments, ^p and do those things that are pleasing in his sight.

^h Ezek. 33.71. Rom. 12.9. Eph. 4.15. James 2.15. 1 Pet. 1.22.—ⁱ John 15.7, 7. Ch. 1.5.—^j Or, ye, ye, ye.—^k 1 Cor. 4.1.—^l Job 22.27.—^m Heb. 10.22.—ⁿ Chap. 2.8 & 4.17.—^o Ps. 34.15 & 145.18, 19. Prov. 15.24. Jer. 32.12. Matt. 7.5 & 21.25. Mark 11.25. John 14.13 & 15.7 & 16.23.—^p James 5.16. Ch. 5.14.—^q John 4.19 & 9.31.

No murderer hath eternal life! Eternal life springs from an indwelling God; and God cannot dwell in the heart where hatred and malice dwell. This text has been quoted to prove, that no murderer can be saved. This is not said in the text; and there have been many instances of persons who have been guilty of murder, having had deep and genuine repentance; and who, doubtless, found mercy from His hands who prayed for His murderers, Father, forgive them, for they know not what they do! It is, however, an awful text for the consideration of those who shed human blood on frivolous pretences; or in those wars which have their origin in the worst passions of the human heart.

16. Hereby perceive we the love of God! This 16th verse of this 3d chapter of John's First Epistle is, in the main, an exact counterpart of the 16th verse of the third chapter of St. John's Gospel, God so loved the world, that he gave his only begotten Son, &c. Here the apostle says, we perceive, εὐνοιασται, we have known the love of God, because He had laid down His life for us. Of God is not in the text; but it is preserved in one MS. and in two or three of the Versions; but though this does not establish its authenticity, yet τω Θεω, of God, is necessarily understood; or τω Χριστῳ, of Christ, as Epiphanius Arabic has it; or αὐτου εἰς ημεας, his love to us, as is found in the Syriac. A higher proof than this, of His love, Christ could not have possibly given to the children of men.

We ought to lay down our lives for the brethren! We should risk our life to save the lives of others; and we should be ready to lay down our lives, to redeem their souls, when this may appear to be a means of lending them to God.

17. But whoso hath this world's good! Here is a test of this love: if we do not divide our bread with the hungry, we certainly would not lay down our life for him. Whatever love we may pretend to mankind, if we are not charitable and benevolent, we give the lie to our profession. If we have not bowels of compassion, we have not the love of God in us: if we shut up our bowels against the poor, we shut Christ out of our hearts, and ourselves out of heaven.

This world's good! Τὸν βίον τῷ κορπῳ, the life of this world: i. e. the means of life; for so βίος, is often used.—See Mark xii. 24. Luke viii. 43. xv. 12, 30. xxi. 4, and other places.

How dwelleth the love of God in him? That is, it cannot possibly dwell in such a person. Hard-heartedness and God's love never meet together; much less can they be associated.

18. My little children! Τετρα παύ, my beloved children, let us not love in word; in merely uttering the general doctrine of love to God and man to be just and right:—

Neither in tongue! In making professions of love, and of a charitable and humane disposition, and resting there:—but in deed; by humane and merciful acts.

And in truth! Feeling the disposition of which we speak. There is a good saying in Yalcut Rubeni, fol. 145. 4, on this point: “If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But, if love consisteth not in word, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs which were before them.”

19. Hereby we know that we are of the truth! That we have the true religion of the Lord Jesus. And shall assure our hearts, be persuaded in our consciences, that we have the truth as it is in Jesus; as no man can impose upon himself by imagining he loves, when he does not; he may make empty professions to others; but if he love either God or man, he knows it, because he feels it; and love unfelt is not love; it is word or tongue. This the apostle lays down as a test of a man's Christianity; and it is the strongest and most infallible test that can be given. He that loves, feels that he does love; and he who feels that he loves God and man, has true religion; and he who is careful to show the fruits of this love, in obedience to God, and humane acts to man, gives others the fullest proof that he has the living mind that is in Jesus.

20. If our heart condemn us! If we be conscious that our love is feigned, we shall feel inwardly condemned in professing to have what we have not. And if our heart condemn us, God is greater than our heart, for he knows every hypocritical winding and turning of the soul; He searches the heart, and tries the reins, and sees all the deceitfulness and desperate wickedness of the heart, which we cannot see; and

23 ^a And this is his commandment, That we should believe on the name of his Son Jesus Christ, ^b and love one another, ^c as he gave us commandment.

^a John 6:29 & 17:3. — Matt 22:39. John 13:34 & 15:12. Eph. 5:2. 1 Thess. 4:9. 1 Pet. 4:8. Ver. 11. Ch. 4:21.

if we could see them, could not comprehend them; and He is the just Judge, He will condemn us more strictly and extensively than we can be, by our own conscience.

21. *If our heart condemn us not* If we be conscious to ourselves of our own sincerity, that we practise not deceit, and use no mask; then have we confidence towards God; we can appeal to Him for our sincerity; and we can come with boldness to the Throne of grace to obtain mercy, and find grace to help in time of need. And, therefore, says the apostle,

22. *Whatsoever we ask* In such a spirit, we receive of him, for He delights to bless the humble, upright, and sincere soul.

Because we keep his commandments] Viz. by loving Him, and loving our neighbour. These are the great commandments both of the Old Covenant and the New. And whoever is filled with this love to God and man will do those things which are pleasing to him; for love is the very soul and principle of obedience.

The word *heart* is used in the preceding verses for conscience; and so the Greek fathers interpret it; particularly Origen, Nicephorus, and Eusebius; but this is not an infrequent meaning of the word in the Sacred Writings.

23. *That we should believe on the name of his Son* We are commanded to believe on Christ, that, for the sake of His passion and death, we may be justified from all things, from which we could not be justified by the law of Moses; and being through Him redeemed from the guilt of sin, restored to the Divine favour, and made partakers of the Holy Ghost, we are enabled to love one another as he gave us commandment: for without a renewal of the heart, love to God and man is impossible; and this renewal comes by Christ Jesus.

24 And ^a he that keepeth his commandments ^b dwelleth in him, and he in him. And ^c hereby we know that he abideth in us, by the Spirit which he hath given us.

^a Chap. 2:8, 10.—1 John 14:23 & 15:10. Chap. 4:12.—1 John 17:21, &c.—1 Romans 8:9. Ch. 4:12.

24. *Dwelleth in him*] i. e. In God: and He, God, in him, the believer.

And hereby we know] We know by the Spirit which He hath given us, that we dwell in God, and God in us. It was not by conjecture or inference that Christians of old knew they were in the favour of God: it was by the testimony of God's own Spirit in their hearts: and this testimony was not given in a transient manner, but was constant and abiding, while they continued under the influence of that faith that worketh by love. Every good man is a temple of the Holy Ghost; and wherever He is, He is both light and power. By His power He works; by His light he makes both Himself and His work known. Peace of conscience, and joy in the Holy Ghost, must proceed from the indwelling of that Holy Spirit; and those who have these blessings, must know that they have them; for we cannot have heavenly peace and heavenly joy, without knowing that we have them. But this Spirit in the soul of a believer is not only manifest by its effects, but it bears its own witness to its own indwelling. So that a man not only knows that he has this Spirit from the fruits of the Spirit; but he knows that he has it, from its own direct witness. It may be said, "How can these things be?" And it may be answered, By the power, light, and mercy of God. But that such things are, the Scriptures uniformly attest; and the experience of the whole genuine church of Christ, and of every truly converted soul, sufficiently proves. As the wind bloweth where it listeth, and we cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit: the thing is certain, and fully known by its effects; but how this testimony is given and confirmed is inexplicable. Every good man feels it, and knows he is of God, by the Spirit which God has given him.

CHAPTER IV.

We must not believe every teacher who professes to have a divine commission to preach, but try such, whether they be of God; and the more so, because many false prophets are gone out into the world. 1. Those who deny that Jesus Christ is come in the flesh, have the spirit of antichrist, 2, 3. The followers of God have been enabled to discern and overcome them, 4—6. The necessity of love to God and one another shown, from God's love to us, 7—11. Though no man hath seen God, yet every genuine Christian knows him by the spirit which God has given him, 12, 13. The apostles testified that God sent his Son to be the Saviour of the world; and God dwelt in those who confessed this truth, 14, 15. God is love, 16. The nature and properties of perfect love, 17, 18. We love him, because he first loved us, 19. The wickedness of pretending to love God, while we hate one another, 20, 21. [A. M. cir. 4073. A. D. cir. 69. Imp. Galba, Othone, Vitellio, et Vespas.]

BELIEVED, ^a believe not every spirit, but try the spirits whether they are of God: because ^c many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: ^d Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And ^e every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and ^f even now is it in the world.

4 ^g Ye are of God, little children, and have overcome them: ^h for ye ⁱ have heard that Jesus Christ is come in the flesh, and ye have overcome them.

^a Jer. 9:5. Matt. 24:4. 1 Cor. 14:29. 1 Thess. 5:21. Rev. 2:2.—Matt. 24:5, 24. Acts 24:14. 1 Tim. 4:1. 2 Pet. 2:1. Ch. 2:18. 2 John 7:—1 Cor. 12:3. Ch. 5:1.—Eph. 4:22. 2 John 7.—1 Thess. 2:7. Ch. 2:18, 22.—Ch. 5:4.

NOTES.—Verse 1. *Beloved, believe not every spirit*] Do not be forward to believe every teacher to be a man sent of God. As in those early times every teacher professed to be inspired by the Spirit of God, because all the prophets had come thus accredited; the term *spirit* was used to express the man who pretended to be, and teach under the Spirit's influence. See 1 Cor. xii. 1—12. 1 Tim. iv. 1.

Try the spirits] Δοκίμαζετε τα πνεύματα: Put these teachers to the proof. Try them, by that testimony which is known to have come from the Spirit of God, the word of revelation already given.

Many false prophets] Teachers not inspired by the Spirit of God, are gone out into the world; among the Jewish people particularly, and among them who are carnal, and have not the Spirit.

2. *Hereby know ye the Spirit of God*] We know that the man who teaches that Jesus Christ is the promised Messiah, and that he is come in the flesh, is of God; is inspired by the Divine Spirit: for no man can call Jesus Lord, but by the Holy Ghost.

3. *Every spirit*] Every teacher that confesseth not Jesus, is not of God; has not been inspired by God. The words εν σαρκι εκεινη, is come in the flesh, are wanting in A.B. several others, both the Syriac, the Polyglott Arabic, Ethiopic, Coptic, Armenian, and Vulgate; in Origen, Cyril, Theodoret, Irenaeus, and others, Griesbach has left them out of the text. Spirit of antichrist] All the opponents of Christ's incarnation; and, consequently, of His passion, death, and resurrection, and the benefits to be derived from them.

Ye have heard that it should come] See 2 Thess. ii. 7. *Even now is it in the world.*] Is working powerfully both among the Jews and Gentiles.

4. *Ye are of God*] Ye are under the influence of the Divine Spirit; and have overcome them, 179

because greater is he that is in you, than ^a he that is in the world.

5 ^b They are of the world: therefore speak they of the world, and ^c the world heareth them.

6 We are of God: The that knoweth God heareth us; ^d he that is not of God heareth not us. Hereby know we ^e the spirit of truth, and the spirit of error.

7 ^f Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not, ^g knoweth not God; for ^h God is love.

^a John 12:31 & 14:30 & 16:11. 1 Cor. 12:2. Eph. 2:2 & 6:12.—1 John 2:31.—1 John 15:19 & 17:14.—1 John 5:47 & 10:27. 1 Cor. 11:32. 2 Cor. 10:7.—1 Isa. 3:20. John 14:17.—1 John 4:19, 11, 22.—Ch. 2:24 & 3:6.—Ver. 15.

Spirit: And have overcome them] your testimony, proceeding from the Spirit of Christ, has invalidated theirs, which has proceeded from the influence of Satan: For, greater is the Holy Spirit which is in you, than the spirit which is in the world.

5. *They are of the world*] They have no spiritual views. They have no spirituality of mind; they seek the present world and its enjoyments. Their conversation is worldly, and worldly men hear them in preference to all others. Thus they have their partisans.

6. *We are of God*] We apostles, have the Spirit of God, and speak and teach by that Spirit. He that knoweth God, who has a truly spiritual discernment, heareth us; acknowledges that our doctrine is from God; that it is spiritual, and leads from earth to heaven.

Hereby know we the spirit of truth] The doctrine and teacher most prized and followed by worldly men, and by the gay, giddy, and garrulous multitude, are not from God; they savour of the flesh, lay on no restraints, prescribe no cross-bearing, and leave every one in full possession of his heart's lust, and easily besetting sins. And by this, false doctrine and false teachers are easily discerned.

7. *Beloved, let us love one another*] And ever be ready to promote each other's welfare, both spiritual and temporal. For love is of God] And ever acts like Him; He loves man, and daily loads him with His benefits. He that loveth most, has most of God in him; and he that loveth God and his neighbour, as before described and commanded, is born of God; εκ του Θεου γεννηται, is begotten of God; is a true child of his heavenly Father: for he is made a partaker of the Divine nature; and this, his love to God and man proves.

8. *He that loveth not*] As already described; knoweth not God; has no experimental knowledge of Him.

9 ^a In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, ^b that we might live through him.

10 Herein is love, ^c not that we loved God, but that he loved us, and sent his Son ^d to be the propitiation for our sins.

11 Beloved, ^e if God so loved us, we ought also to love one another.

12 ^f No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 ^g Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And ^h we have seen and do testify that ⁱ the Father sent the Son to be the Saviour of the world.

15 ^j Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

^a John 3:16. ^b Rom. 8:3 & 5. ^c Ch. 3:16. ^d Ch. 5:11. ^e John 15:16. ^f Rom. 5:2. ^g 10. ^h Ch. 3:14. ⁱ Ch. 2:2. ^j John 14:7. ^k John 15:12. ^l Ch. 3:16. ^m John 1:18. ⁿ 1. ^o 1. ^p 1. ^q 1. ^r 1. ^s 1. ^t 1. ^u 1. ^v 1. ^w 1. ^x 1. ^y 1. ^z 1. ^{aa} 1. ^{ab} 1. ^{ac} 1. ^{ad} 1. ^{ae} 1. ^{af} 1. ^{ag} 1. ^{ah} 1. ^{ai} 1. ^{aj} 1. ^{ak} 1. ^{al} 1. ^{am} 1. ^{an} 1. ^{ao} 1. ^{ap} 1. ^{aq} 1. ^{ar} 1. ^{as} 1. ^{at} 1. ^{au} 1. ^{av} 1. ^{aw} 1. ^{ax} 1. ^{ay} 1. ^{az} 1. ^{ba} 1. ^{bb} 1. ^{bc} 1. ^{bd} 1. ^{be} 1. ^{bf} 1. ^{bg} 1. ^{bh} 1. ^{bi} 1. ^{bj} 1. ^{bk} 1. ^{bl} 1. ^{bm} 1. ^{bn} 1. ^{bo} 1. ^{bp} 1. ^{bq} 1. ^{br} 1. ^{bs} 1. ^{bt} 1. ^{bu} 1. ^{bv} 1. ^{bw} 1. ^{bx} 1. ^{by} 1. ^{bz} 1. ^{ca} 1. ^{cb} 1. ^{cc} 1. ^{cd} 1. ^{ce} 1. ^{cf} 1. ^{cg} 1. ^{ch} 1. ^{ci} 1. ^{cj} 1. ^{ck} 1. ^{cl} 1. ^{cm} 1. ^{cn} 1. ^{co} 1. ^{cp} 1. ^{cq} 1. ^{cr} 1. ^{cs} 1. ^{ct} 1. ^{cu} 1. ^{cv} 1. ^{cw} 1. ^{cx} 1. ^{cy} 1. ^{cz} 1. ^{da} 1. ^{db} 1. ^{dc} 1. ^{dd} 1. ^{de} 1. ^{df} 1. ^{dg} 1. ^{dh} 1. ^{di} 1. ^{dj} 1. ^{dk} 1. ^{dl} 1. ^{dm} 1. ^{dn} 1. ^{do} 1. ^{dp} 1. ^{dq} 1. ^{dr} 1. ^{ds} 1. ^{dt} 1. ^{du} 1. ^{dv} 1. ^{dw} 1. ^{dx} 1. ^{dy} 1. ^{dz} 1. ^{ea} 1. ^{eb} 1. ^{ec} 1. ^{ed} 1. ^{ee} 1. ^{ef} 1. ^{eg} 1. ^{eh} 1. ^{ei} 1. ^{ej} 1. ^{ek} 1. ^{el} 1. ^{em} 1. ^{en} 1. ^{eo} 1. ^{ep} 1. ^{eq} 1. ^{er} 1. ^{es} 1. ^{et} 1. ^{eu} 1. ^{ev} 1. ^{ew} 1. ^{ex} 1. ^{ey} 1. ^{ez} 1. ^{fa} 1. ^{fb} 1. ^{fc} 1. ^{fd} 1. ^{fe} 1. ^{ff} 1. ^{fg} 1. ^{fh} 1. ^{fi} 1. ^{fj} 1. ^{fk} 1. ^{fl} 1. ^{fm} 1. ^{fn} 1. ^{fo} 1. ^{fp} 1. ^{fq} 1. ^{fr} 1. ^{fs} 1. ^{ft} 1. ^{fu} 1. ^{fv} 1. ^{fw} 1. ^{fx} 1. ^{fy} 1. ^{fz} 1. ^{ga} 1. ^{gb} 1. ^{gc} 1. ^{gd} 1. ^{ge} 1. ^{gf} 1. ^{gg} 1. ^{gh} 1. ^{gi} 1. ^{gj} 1. ^{gk} 1. ^{gl} 1. ^{gm} 1. ^{gn} 1. ^{go} 1. ^{gp} 1. ^{gq} 1. ^{gr} 1. ^{gs} 1. ^{gt} 1. ^{gu} 1. ^{gv} 1. ^{gw} 1. ^{gx} 1. ^{gy} 1. ^{gz} 1. ^{ha} 1. ^{hb} 1. ^{hc} 1. ^{hd} 1. ^{he} 1. ^{hf} 1. ^{hg} 1. ^{hh} 1. ^{hi} 1. ^{hj} 1. ^{hk} 1. ^{hl} 1. 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1. ^{mw} 1. ^{mx} 1. ^{my} 1. ^{mz} 1. ^{na} 1. ^{nb} 1. ^{nc} 1. nd 1. ^{ne} 1. ^{nf} 1. ^{ng} 1. ^{nh} 1. ⁿⁱ 1. ^{nj} 1. ^{nk} 1. ^{nl} 1. ^{nm} 1. ⁿⁿ 1. ^{no} 1. ^{np} 1. ^{nq} 1. ^{nr} 1. ^{ns} 1. ^{nt} 1. ^{nu} 1. ^{nv} 1. ^{nw} 1. ^{nx} 1. ^{ny} 1. ^{nz} 1. ^{oa} 1. ^{ob} 1. ^{oc} 1. ^{od} 1. ^{oe} 1. ^{of} 1. ^{og} 1. ^{oh} 1. ^{oi} 1. ^{oj} 1. ^{ok} 1. ^{ol} 1. ^{om} 1. ^{on} 1. ^{oo} 1. ^{op} 1. ^{oq} 1. ^{or} 1. ^{os} 1. ^{ot} 1. ^{ou} 1. ^{ov} 1. ^{ow} 1. ^{ox} 1. ^{oy} 1. ^{oz} 1. ^{pa} 1. ^{pb} 1. ^{pc} 1. ^{pd} 1. ^{pe} 1. ^{pf} 1. ^{pg} 1. ^{ph} 1. ^{pi} 1. ^{pj} 1. ^{pk} 1. ^{pl} 1. ^{pm} 1. ^{pn} 1. ^{po} 1. ^{pp} 1. ^{pq} 1. ^{pr} 1. ^{ps} 1. ^{pt} 1. ^{pu} 1. ^{pv} 1. ^{pw} 1. ^{px} 1. ^{py} 1. ^{pz} 1. ^{qa} 1. ^{qb} 1. ^{qc} 1. ^{qd} 1. ^{qe} 1. ^{qf} 1. ^{qg} 1. ^{qh} 1. ^{qi} 1. ^{qj} 1. ^{qk} 1. ^{ql} 1. ^{qm} 1. ^{qn} 1. ^{qo} 1. ^{qp} 1. ^{qq} 1. ^{qr} 1. ^{qs} 1. ^{qt} 1. ^{qu} 1. ^{qv} 1. ^{qw} 1. ^{qx} 1. ^{qy} 1. ^{qz} 1. ^{ra} 1. ^{rb} 1. ^{rc} 1. rd 1. 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^{vm} 1. ^{vn} 1. ^{vo} 1. ^{vp} 1. ^{vq} 1. ^{vr} 1. ^{vs} 1. ^{vt} 1. ^{vu} 1. ^{vv} 1. ^{vw} 1. ^{vx} 1. ^{vy} 1. ^{vz} 1. ^{wa} 1. ^{wb} 1. ^{wc} 1. ^{wd} 1. ^{we} 1. ^{wf} 1. ^{wg} 1. ^{wh} 1. ^{wi} 1. ^{wj} 1. ^{wk} 1. ^{wl} 1. ^{wm} 1. ^{wn} 1. ^{wo} 1. ^{wp} 1. ^{wq} 1. ^{wr} 1. ^{ws} 1. ^{wt} 1. ^{wu} 1. ^{wv} 1. ^{ww} 1. ^{wx} 1. ^{wy} 1. ^{wz} 1. ^{xa} 1. ^{xb} 1. ^{xc} 1. ^{xd} 1. ^{xe} 1. ^{xf} 1. ^{xg} 1. ^{xh} 1. ^{xi} 1. ^{xj} 1. ^{xk} 1. ^{xl} 1. ^{xm} 1. ^{xn} 1. ^{xo} 1. ^{xp} 1. ^{xq} 1. ^{xr} 1. ^{xs} 1. ^{xt} 1. ^{xu} 1. ^{xv} 1. ^{xw} 1. ^{xy} 1. ^{xz} 1. ^{ya} 1. ^{yb} 1. ^{yc} 1. ^{yd} 1. ^{ye} 1. ^{yf} 1. ^{yg} 1. ^{yh} 1. ^{yi} 1. ^{yj} 1. ^{yk} 1. ^{yl} 1. ^{ym} 1. ^{yn} 1. ^{yo} 1. ^{yp} 1. ^{yq} 1. ^{yr} 1. ^{ys} 1. ^{yt} 1. ^{yu} 1. ^{yv} 1. ^{yw} 1. ^{yz} 1. ^{za} 1. ^{zb} 1. ^{zc} 1. ^{zd} 1. ^{ze} 1. ^{zf} 1. ^{zg} 1. ^{zh} 1. ^{zi} 1. ^{zj} 1. ^{zk} 1. ^{zl} 1. ^{zm} 1. ^{zn} 1. ^{zo} 1. ^{zp} 1. ^{zq} 1. ^{zr} 1. ^{zs} 1. ^{zt} 1. ^{zu} 1. ^{zv} 1. 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God is love.] An infinite Fountain of benevolence and beneficence to every human being. He hates nothing that He has made. He cannot hate, because He is love. He causes His sun to rise on the evil and the good; and sends His rain on the just and the unjust. He has made no human being for perdition; nor ever rendered it impossible, by any necessitating decree, for any fallen soul to find mercy. He has given the fullest proof of His love to the whole human race, by the incarnation of His Son, who tasted death for every man. How can a decree of absolute, unconditional *reprobation* of the greater part, or any part of the human race, stand in the presence of such a text as this! It has been well observed, that although God is holy, just, righteous, &c. He is nevertheless *Holiness, Justice, &c. in the abstract*, as He is here called *Love*. This seems to be the essence of the Divine nature; and all other attributes to be only modifications of this.

9. *In this was manifested the love of God.*] The mission of Jesus Christ was the fullest proof that God could give, or that man could receive, of His infinite love to the world.

That we might live through him.] The whole world was sentenced to death because of sin; and every individual was *dead in trespasses and sins*; and Jesus came to die in the stead of the world, and to *quicken* every believer, that all might live to Him who died for them and rose again. This is another strong allusion to John iii. 16. *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* Where the reader is requested to see the note.

10. *Not that we loved God.*] And that He was thereby induced to give His Son to be a propitiation for our sins. No; we were enemies to God, and yet Christ died for our ungodly souls. See Rom. v. 6–11. and the notes there. So it was God's love, not our merit, that induced Him to devise means that His banished might not be expelled from Him.

11. *If God so loved us.*] Without any reason or consideration on our part, and without any desert in us; *we ought also, in like manner, to love one another*; and not suspend our love to a fellow creature, either on his moral worth, or his love to us. We should love one another for God's sake; and then, no unkind carriage of a brother would induce us to withdraw our love from him; for, if it have God for its motive and model, it will never fail.

12. *No man hath seen God at any time.*] The very words, with the change of *espousal* for *rehearsal*, of this apostle, in his Gospel, chap. i. 18. We may feel Him, though we cannot see Him; and if we love one another, He dwelleth in us, and His love is perfect in us: it has then its full accomplishment, having included us according to its own nature.

13. *Hereby know we, &c.*] See the note on chap. iii. 24.

14. *And we have seen.*] Jesus Christ manifested in the flesh: see chap. i. 1, &c. And do testify, bear witness in consequence of having the fullest conviction that the Father sent the Son to be the Saviour of the world. We have had the fullest proof of this, from His doctrine and miracles which we heard and saw, during the whole time that He sojourned among men.

15. *Whosoever shall confess.*] Much stress is laid on this confession; because the false teachers denied the reality of the incarnation: but that this confession implied also such a belief in Christ as put them in possession of His pardoning mercy and indwelling Spirit.

16. *God is love.*] See on ver. 8. He that dwelleth in love, he who is full of love to God and man, is full of God, for God is love: and where such love is, there is God, for He is the Fountain and Maintainer of it.

17. *Herein is our love made perfect.*] By God dwelling in us, and we in Him; having cast out all the carnal mind that was enmity against Himself, and filled the whole heart with the spirit of love and purity. Thus the love is made perfect: when it thus fills the heart it has all its degrees: it is all in all; and all in every power, passion, and faculty of the soul.

May have boldness in the day of judgment.] Happen ever, freedom of speech, and liberty of access; seeing, in the person of our Judge, Him who has died for us, regenerated our hearts, and who Himself fills them.

As he is.] Pure, holy, and loving: *So are we in this world*; being saved from our sins, and made like to Himself in righteousness and true holiness. No man can contemplate the day of judgment with any comfort or satisfaction but on this

16. And we have known and believed the love that God hath to us. ^a God is love; and ^b he that dwelleth in love dwelleth in God, and God in him.

17. Herein is our love made perfect, that ^c we may have boldness in the day of judgment: ^d because as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is ^e not made perfect in love.

19. We love him, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God ^f whom he hath not seen?

21. And ^g this commandment have we from him, That he who loveth God love his brother also.

^a John 1:14. ^b Ch. 1:12. ^c John 3:17. ^d Rom. 10:9. ^e Ch. 5:15. ^f Ver. 9. ^g Ver. 12. ^h Ch. 3:14. ⁱ 1. ^j 1. ^k 1. ^l 1. ^m 1. ⁿ 1. ^o 1. ^p 1. ^q 1. ^r 1. ^s 1. ^t 1. ^u 1. ^v 1. ^w 1. ^x 1. ^y 1. ^z 1. ^{aa} 1. ^{ab} 1. ^{ac} 1. ^{ad} 1. ^{ae} 1. ^{af} 1. ^{ag} 1. ^{ah} 1. ^{ai} 1. ^{aj} 1. ^{ak} 1. ^{al} 1. ^{am} 1. ^{an} 1. ^{ao} 1. ^{ap} 1. ^{aq} 1. ^{ar} 1. ^{as} 1. ^{at} 1. ^{au} 1. ^{av} 1. ^{aw} 1. ^{ax} 1. ^{ay} 1. ^{az} 1. ^{ba} 1. ^{bb} 1. ^{bc} 1. ^{bd} 1. ^{be} 1. ^{bf} 1. ^{bg} 1. ^{bh} 1. ^{bi} 1. ^{bj} 1. ^{bk} 1. ^{bl} 1. ^{bm} 1. ^{bn} 1. ^{bo} 1. ^{bp} 1. ^{bq} 1. ^{br} 1. ^{bs} 1. ^{bt} 1. ^{bu} 1. ^{bv} 1. ^{bw} 1. ^{bx} 1. ^{by} 1. ^{bz} 1. ^{ca} 1. ^{cb} 1. ^{cc} 1. ^{cd} 1. ^{ce} 1. ^{cf} 1. ^{cg} 1. ^{ch} 1. ^{ci} 1. ^{cj} 1. ^{ck} 1. ^{cl} 1. ^{cm} 1. ^{cn} 1. ^{co} 1. ^{cp} 1. ^{cq} 1. ^{cr} 1. ^{cs} 1. ^{ct} 1. ^{cu} 1. ^{cv} 1. ^{cw} 1. ^{cx} 1. ^{cy} 1. ^{cz} 1. ^{da} 1. ^{db} 1. ^{dc} 1. ^{dd} 1. ^{de} 1. ^{df} 1. ^{dg} 1. ^{dh} 1. ^{di} 1. ^{dj} 1. ^{dk} 1. ^{dl} 1. ^{dm} 1. ^{dn} 1. ^{do} 1. ^{dp} 1. ^{dq} 1. ^{dr} 1. ^{ds} 1. ^{dt} 1. ^{du} 1. ^{dv} 1. ^{dw} 1. ^{dx} 1. ^{dy} 1. ^{dz} 1. ^{ea} 1. ^{eb} 1. ^{ec} 1. ^{ed} 1. ^{ee} 1. ^{ef} 1. ^{eg} 1. ^{eh} 1. ^{ei} 1. ^{ej} 1. ^{ek} 1. ^{el} 1. ^{em} 1. ^{en} 1. ^{eo} 1. ^{ep} 1. ^{eq} 1. ^{er} 1. ^{es} 1. ^{et} 1. ^{eu} 1. ^{ev} 1. ^{ew} 1. ^{ex} 1. ^{ey} 1. ^{ez} 1. ^{fa} 1. ^{fb} 1. ^{fc} 1. ^{fd} 1. ^{fe} 1. ^{ff} 1. ^{fg} 1. ^{fh} 1. ^{fi} 1. ^{fj} 1. ^{fk} 1. ^{fl} 1. ^{fm} 1. ^{fn} 1. ^{fo} 1. ^{fp} 1. ^{fq} 1. ^{fr} 1. ^{fs} 1. ^{ft} 1. ^{fu} 1. ^{fv} 1. ^{fw} 1. ^{fx} 1. ^{fy} 1. ^{fz} 1. ^{ga} 1. ^{gb} 1. ^{gc} 1. ^{gd} 1. ^{ge} 1. ^{gf} 1. ^{gg} 1. ^{gh} 1. ^{gi} 1. ^{gj} 1. ^{gk} 1. ^{gl} 1. ^{gm} 1. ^{gn} 1. ^{go} 1. ^{gp} 1. ^{gq} 1. ^{gr} 1. ^{gs} 1. ^{gt} 1. ^{gu} 1. ^{gv} 1. ^{gw} 1. ^{gx} 1. ^{gy} 1. ^{gz} 1. ^{ha} 1. ^{hb} 1. ^{hc} 1. ^{hd} 1. ^{he} 1. ^{hf} 1. ^{hg} 1. ^{hh} 1. ^{hi} 1. ^{hj} 1. ^{hk} 1. ^{hl} 1. ^{hm} 1. ^{hn} 1. ^{ho} 1. ^{hp} 1. ^{hq} 1. ^{hr} 1. ^{hs} 1. ^{ht} 1. ^{hu} 1. ^{hv} 1. ^{hw} 1. ^{hx} 1. ^{hy} 1. ^{hz} 1. ^{ia} 1. ^{ib} 1. ^{ic} 1. ^{id} 1. ^{ie} 1. ^{if} 1. ^{ig} 1. ^{ih} 1. ⁱⁱ 1. ^{ij} 1. ^{ik} 1. ^{il} 1. ^{im} 1. ⁱⁿ 1. ^{io} 1. ^{ip} 1. ^{iq} 1. ^{ir} 1. ^{is} 1. ^{it} 1. ^{iu} 1. ^{iv} 1. ^{iw} 1. ^{ix} 1. ^{iy} 1. ^{iz} 1. ^{ja} 1. ^{jb} 1. ^{jc} 1. ^{jd} 1. ^{je} 1. ^{jf} 1. ^{jh} 1. ^{ji} 1. ^{jj} 1. ^{jk} 1. ^{jl} 1. ^{jm} 1. ^{jn} 1. ^{jo} 1. ^{jp} 1. ^{jq} 1. ^{jr} 1. ^{js} 1. ^{jt} 1. ^{ju} 1. ^{jv} 1. ^{jw} 1. ^{jx} 1.

as well as many other parts of this epistle, seems levelled against the *Jews*, who pretended much love to God, while they hated the *Gentiles*: and even some of them who were brought into the Christian church, brought this leaven with them. It required a miracle to redeem St. Peter's mind from the influence of this principle.—See Acts x.

Whom he hath seen] We may have our love excited towards our brother—1. By a consideration of his excellencies, or amiable qualities. 2. By a view of his miseries and distresses. The first will excite a love of complacency and delight; the second, a love of compassion and pity.

Whom he hath not seen] If he love not his brother, it is a

proof that the love of God is not in him: and if he have not the love of God, he cannot love God; for God can be loved only through the influence of His own love: see on ver. 19. The man who hates his fellow, does not love God. He who does not love God, has not the love of God in him; and he who has not the love of God in him, can neither love God nor man.

21. This commandment have we] We should love one another; and love our neighbour as ourselves. The love of God, and the love of man, can never be separated: he who loves God will love his brother; he who loves his brother, gives this proof that he loves God; because he loves with a measure of that love, which, in its infinitude, dwells in God.

CHAPTER V.

He that believeth is born of God, loves God and His children, and keeps his commandments, which are not grievous, 1.—3. Faith in Christ overcomes the world, 4, 5. The three earthly and heavenly witnesses, 6.—9. He that believeth hath the witness in himself, 10. God has given unto us eternal life in His Son, 11, 12. The end for which St. John writes these things, 13.—15. The sin unto death, and the sin not unto death, 16, 17. He that is born of God sinneth not, 18. The whole world lieth in the wicked one, 19. Jesus is come to give us an understanding, that we may know the true God, 20. All idolatry to be avoided, 21. [A. M. cir. 4073. A. D. cir. 69. Inpp. Galbā, Othone, Vitellio, et Vespas.]

WHOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep that which His commandments.

3 For this is the love of God, that we keep his commandments: and His commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and

a John 1.12—b Ch. 2.23, 24 & 2.15—c John 1.13—d John 15.23—e John 14.15, 21, 22 & 15.10. 2 John 6.—f Mic 6.8. Natt. 11.30.

NOTES.—Verse 1. *Whoever believeth, &c.*] Expressions of this kind are to be taken in connection with the subjects necessarily implied in them. He that believeth that Jesus is the Messiah, and confides in Him for the remission of sins, is begotten of God; and they who are pardoned and begotten of God, love Him in return for His love; and love all those who are His children.

2. *By this we know that we love the children of God*] Our love of God's followers, is a proof that we love God. Our love to God is the cause why we love His children; and our keeping the commandments of God, is the proof that we love Him.

3. *For this is the love of God*] This the love of God necessarily produces. It is vain to pretend love to God, while we live in opposition to His will.

His commandments.] To love Him with all our heart, and our neighbour as ourselves, are not grievous; are not burdensome: for no man is burdened with the duties which his own love imposes. The old proverb explains the meaning of the apostle's words, *Love feels no loads.* Love to God brings strength from God: through His love and His strength, all His commandments are not only easy and light, but pleasant and delightful.

On the love of God, as being the foundation of all religious worship, there is a good saying in *Sohar*, *Exod. fol. 23. col. 31.* "Rabbi Jesa said, How necessary is it that a man should love the holy blessed God! For, he can bring no other worship to God than love; and he who loves Him, and worships Him, from a principle of love, him the holy blessed God calls His beloved."

4. *Whoever is born of God*] *ἵνα το γέννηται*; whatsoever, (the neuter for the masculine,) is begotten of God, overcometh the world. "I understand by this," says Schoettgen, "the Jewish church, or Judaism, which is often termed *הנהגת עולם הזה* *alam hazeh*, this world. The reasons which induce me to think so are, 1. Because this *καὶνος*, world, denied that the Messiah was come; but the Gentiles did not oppose this principle. 2. Because he proves the truth of the Christian religion against the *Jews*, reasoning according to the Jewish manner; whence it is evident, that he contends not against the *Gentiles*, but against the *Jews*. The sense, therefore, is, he who possesses the true Christian faith, can easily convict the Jewish religion of falsity." That is, he can show the vanity of their expectations, and the falsity of their glosses and prejudices. Suppose we understand by the world the evil principles and practices which are among men, and in the human heart; then the influence of God in the soul, may be properly said to overcome this: and by faith in the Son of God a man is able to overcome all that is in the world, viz. the desire of the flesh, the desire of the eye, and the pride of life.

5. *He that believeth that Jesus is the Son of God*] That He is the promised Messiah; that He came by a supernatural generation; and although truly man, came not by man, but by the power of the Holy Ghost in the womb of the Virgin Mary. "The person who believes this, has the privilege of applying to the Lord for the benefits of the incarnation and passion of Jesus Christ, and receives the blessings which the Jews cannot have, because they believe not the Divine mission of Christ."

6. *This is he that came by water and blood*] Jesus was attested to be the Son of God, and promised Messiah, by water, i. e. His baptism, when the Spirit of God came down from heaven upon Him, and the voice from heaven said, *This is my beloved Son in whom I am well pleased.* Jesus Christ came also by blood. He shed His blood for the sins of the world; and this was in accordance with all that the Jewish prophets

this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

a John 16.33. Ch. 3.9 & 4.4—b 1 Cor 15.57. Ch. 4.15—1 John 19.24—c John 14.17 & 15.26 & 16.13. 1 Tim. 3.16—1 John 1.1. Rev. 19.13.—d John 10.30.

had written concerning Him. Here the apostle says, that the Spirit witnesses this; that He came not by water only, being baptized, and baptizing men in His own name, that they might be His followers and disciples; but by blood also, by His sacrificial death, without which the world could not be saved, and He could have had no disciples. As, therefore, the Spirit of God witnessed His being the Son of God, at His baptism; and as the same Spirit in the prophets had witnessed that He should die a cruel, yet a sacrificial death: He is said here to bear witness, because He is the Spirit of truth.

Perhaps St. John makes here a mental comparison between Christ, Moses, and Aaron; to both of whom he opposes our Lord, and shows His superior excellence. *Moses came by water*—All the Israelites were baptized unto him in the cloud and in the sea, and thus became his flock and his disciples. 1 Cor. x. 1, 2. *Aaron came by blood*—He entered into the Holy of Holies with the blood of the victim, to make atonement for sin. Moses initiated the people into the covenant of God by bringing them under the cloud, and through the water. Aaron confirmed that covenant by shedding the blood, sprinkling part of it upon them and the rest before the Lord in the Holy of Holies. *Moses came only by water*; Aaron only by blood; and both came as types. But Christ came both by water and blood, not typically, but really: not by the authority of another, but by His own. Jesus initiates His followers into the Christian covenant by the baptism of water; and confirms and seals to them the blessings of the covenant by an application of the blood of the atonement, thus purging their consciences, and purifying their souls.

Thus His religion is of infinitely greater efficacy than that in which Moses and Aaron were ministers. See *Schoettgen*.

It may be said also, that the Spirit bears witness of Jesus by His testimony in the souls of genuine Christians, and by the spiritual gifts and miraculous powers with which He endowed the apostles and primitive believers. This is agreeable to what St. John says in his Gospel, chap. xv. 26, 27 *When the Comforter is come, the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness because ye have been with me from the beginning.* This place the apostle seems to have in his eye; and this would naturally lead him to speak concerning the three witnesses; the Spirit, the water, and the blood, verse 8.

7. *There are three that bear record*] The Father, who bears testimony to His Son; the Word, or *Logos*, who bears testimony to the Father; and the Holy Ghost, which bears testimony to the Father and the Son. And these three are one in essence, and agree in the one testimony, that Jesus came to die for, and give life to, the world.

But it is likely this verse is not genuine. It is wanting in every MSS. of this epistle written before the invention of printing, one excepted, the *Codex Montfortii*, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve.

It is wanting in both the *Syriac*, all the *Arabic*, *Ethiopic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonian*, &c. in a word, in all the ancient Versions but the *Vulgate*; and even of this Version many of the most ancient and correct MSS. have it not. It is wanting also, in all the ancient *Greek Fathers*; and in most even of the *Latin*.

The words, as they exist in all the Greek MSS. with the exception of the *Codex Montfortii*, are the following:

6. This is he that came by water and blood, Jesus Christ not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear witness, the Spirit, the water, and the

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood ; and these three agree in one.

9 If we receive ^a the witness of men, the witness of God is greater : * for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God ^p hath the witness in himself: he that believeth not God, ^q hath made him a liar; because he believeth not the record that God gave of his Son.

11 ^r And this is the record that God hath given to us eternal life, and ^s this life is in his Son.

12 ¹ He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 ^u These things have I written unto you that believe on the

blood, and these three agree in one. 9. If we receive the witness of man, the witness of God is greater," &c.

The words that are omitted by all the MSS., the above excepted; and all the *Versions*, the *Vulgate* excepted, are these: [In heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three which bear witness in earth.]

To make the whole more clear, that every reader may see what has been *added*, I shall set down these verses, with the *inserted* words in brackets.

"6. And it is the Spirit that beareth witness, because the Spirit is truth." 7. For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,) the Spirit and the water, and the blood, and these three agree in one." 9. If we receive the witness of men, the witness of God is greater." &c. Any man may see, on examining the *words*, that if those included in brackets, which are wanting in the MSS. and *Versions*, be omitted, there is no want of *connerion*; and as *to the sense*, it is complete and perfect without them; and, indeed, much more so, than with them. I shall conclude this part of the note with observing, with Dr. Dodd, "That there are some internal and accidental remarks, which may render the passage suspected; for the sentence is complete, and the sense more clear and better preserved, without it. Besides, the Spirit is mentioned, both as a witness in heaven, and on earth; so that the six witnesses are thereby reduced to five, and the equality in number, or antithesis between the witnesses in heaven and on earth, is quite taken away." Besides, when it is said, *in heaven*, &c. there are doubts that Jesus is the Messiah; and it may be said, that Father, Son, and Spirit, are witnesses on earth; then there are five witnesses on earth, and none in heaven; not to say that there is a little difficulty in interpreting how the Word, or the Son, can be a witness to Himself."

It may be necessary to inquire how this verse stood in our earliest English Bibles. In COVERDALE'S Bible, printed about 1535, for it bears no date, the *seventh* verse is put in brackets thus:

And it is the Spere that beareth wytnes; for the Spere is the truely. (For there are thre which beare recorde in heauen: the Father, the Woorde, and the Holy Goost, and these thre are one.) And there are thre which beare recorde in earth: the Spere, water, and bloude, and these thre are one. If we receiue. &c.

TINDAL was as critical as he was conscientious; and though he admitted the words into the text of the first edition of his New Testament printed in 1526; yet he distinguished them by a different letter, and put them in brackets as *Coeredale* has done; and also the words *in earth*, which stand in ver. 8. without proper authority, and which being excluded, make the text the same as in the MSS., &c.

Two editions of this version are now before me; one printed in English and Latin 4to. with the following title:

The Newe Testament, both in Englyshe and Fla-
ten, of Mayster Erasmus translation—and im-
printed by William Powell—the pere of ourorde
M.CCCC.XLVII. And the fyrste pere of the kynges
(Edw. VI.) mozte gracious reygne.

In this edition the text stands thus :

And it is the Spirite that beareth wytnes, because the Spirite is truth (for there are three whiche beare recorde in heauen, the Father, the Worde, and the Holy Ghost, and these three are one.) For there are three whiche beare recorde (in earth) the Spirite, water, and blode, and these three are one. If we re-
ceyue, &c.

The other printed in London, "by William Tylle, 4to. without the Latin of Erasmus in MCCCC.XLIX. the thyrdre yere of the reigne of our moost drede Soveryaene Lorde Kynged Edwarde, the Syxte," has, with a small variety of spelling, the text in the same order, and the same words included in brackets as above.

The English Bible, with the book of Common Prayer, printed by *Richard Cardmarden*, at Rouen in Normandy, 1555, fol. exhibits the text faithfully, but in the following singular manner:—

name of the Son of God; ⁊ that ye may know that ye have
eternal life, and that ye may believe on the name of the Son
of God.

14 And this is the confidence that we have wⁱⁿ him, that, ² if we ask any thing according to his will, he heareth us :

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is not unto* death, he shall ask, and ⁷ he shall give him life for them that sin not unto death. ⁸ There is a sin unto death : ⁹ I do not say that he shall pray for it.

17 ^b All unrighteousness is sin; and there is a sin not unto death.

w Or, concerning him.—x Ch 3 22 —y Job 42 8.—Jas 5 14,15 —z Mat. 12 31,32. Mk. 3 29. Luke 12 10. Heb 6.4,6 & 10 36 —a Jer. 7. 16. & 14 11. John 12.9 —b Ch. 3.4.

And it is the Spyrte that beareth witnessse, because the Spyrte is trueth. (for there are three which beare recorde in heaven, the Father, the Woorde, and the Holy Ghost; and these Three are One.) And three which beare recorde (in earth) the Spirite, and water, and blood; and these three are one.

The first English Bible which I have seen, where these *distinctions* were omitted, is that called *The Bishop's Bible*, printed by Jugge, fol. 1568. Since that time, all such distinctions have been generally disregarded.

Though a conscientious believer in the doctrine of the ever-blessed, holy, and undivided Trinity, and in the proper and essential divinity of our Lord Jesus Christ, which doctrines I have defended by many and even new arguments, in the course of this work, I cannot help doubting the authenticity of the text in question; and, for farther particulars, refer to the *observations* at the end of this chapter.

8. *The Spirit, and the water, and the blood.* This verse is supposed to mean "the Spirit, in the world confirmed by miracles; the water, in baptism, wherein we are dedicated to the Son (with the Father and the Holy Spirit,) typifying his spotless purity, and the inward purifying of our nature; *and the blood*, represented in the Lord's supper, and applied to the consciences of believers; and all these harmoniously agree in the same testimony, that Jesus Christ is the Divine, the complete, the only Saviour of the world." Mr. Wesley's Notes.

By the *written word*, which proceeded from the Holy Spirit, that Spirit is continually witnessing *upon earth*, that God hath given unto us eternal life.

By *baptism*, which points out our *regeneration*, and the renewing of the Holy Ghost, and which is still maintained as an initiatory rite in the Christian church, we have another witness *on earth* of the truth, certainty, importance, and efficacy, of the Christian religion. The same may be said of the *blood*, represented by the *holy eucharist*, which continues to show forth the death and atoning sacrifice of the Son of God, till He comes. See the note on verse 6.

9. *If ye receive the witness of men.* Which all are obliged to do; and which is deemed a sufficient testimony to truth in numberless cases. *The witness of God is greater.* He can neither be deceived, nor deceive; but man may deceive, and be deceived.

10. *He that believeth on the Son of God*] This is God's witness to a truth, the most important and interesting to mankind. God has witnessed that *whosoever believeth on his Son* shall be saved, and have *eternal life*; and shall have the *rightness of it in himself*; the Spirit bearing witness with his spirit that he is a child of God. *To know, to feel his sin forgiven, to have the testimony of this in the heart from the Holy Spirit Himself, is the privilege of every true believer in Christ.*

(11. *This is the record*) The great truth to which the *Spirit*, the *water*, and the *blood*, bear testimony. *God hath given us eternal life; a right to endless glory, and a meekness for it And this life is in his Son.* It comes *by* and *through* Him. He is its *Author* and its *Purchaser*. It is only in and *through* Him. No other scheme of salvation can be effectual; God has provided none other; and in such a case a man's invention must be vain.

13. *He that hath the Son hath life*. As the eternal life is given in the Son of God; it follows that it cannot be enjoyed without Him. No man can have it without having Christ; therefore, *he that hath the Son, hath life*; and *he that hath not the Son hath not life*. It is in vain to expect eternal glory, if we have not Christ in our heart. The indwelling Christ gives both a title to it, and a meetness for it. This is God's record. Let no man deceive himself here: *an indwelling Christ and glory*. *No indwelling Christ, no glory*. God's record must stand.

13. *That ye may know that ye have eternal life*] I write to show your privileges; to lead you into this holy of holies; to show what believing on the Son of God is, by the glorious effects it produces; it is not a blind reliance *for*, but an actual enjoyment of, salvation. Christ living, working, and reigning, in the heart.

And that ye may believe] That is, continue to believe; for Christ dwells in the heart *only by* FAITH; and *faith* lives only by LOVE; and *love* continues only by OBEDIENCE. He who **BE** LIEVES, loves; and he who LOVES, *obeys*. He who *obeys*, loves: he who *loves*, *believes*: he who *believes* has the witness in

18 We know that ^c whosoever is born of God sinneth not; but that he that is be^cotten of God ^a keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and ^e the whole world lieth in wickedness.

^c 1 Peter 1: 23. Chapter 3: 9—d James 1: 27—e Galatians 1: 4—f Luke 24: 45.—^a John 17: 3.

himself; he who has this witness, has Christ in his heart, the hope of glory; and he who believes, loves, and obeys, has Christ in his heart, and is a man of prayer.

14. *This is the confidence* [Παρησια, the liberty of access and speech; that if we ask *any thing according to his will*; that is, which He has promised in His word: His word is a revelation of His will, in the things which concern the salvation of man. All that God has promised we are justified in expecting; and what He has promised, and we expect, we should pray for. Prayer is the language of the children of God. He who is begotten of God, speaks this language. He calls God, Abba, Father, in the true spirit of supplication.—Prayer is the language of dependence on God; where the soul is dumb, there is neither life, love, nor faith. Faith and prayer are not boldly to advance claims upon God;—we must take heed that what we ask and believe for, is agreeable to the revealed will of God. What we find promised, that we may plead.

15. *And if we know that he hear us* [Seeing we are satisfied that He hears the prayer of faith, requesting the things which Himself has promised; we know, consequently, that we have the petitions, the answer to the petitions, that we desired of him; for He cannot deny himself; and we may consider them as sure as if we had them; and we shall have them as soon as we plead for, and need them. We are not to ask to-day, for mercy that we now need, and not receive it till to-morrow, or some future time. God gives it to him who prays, when it is useful.

16. *A sin which is not unto death* [This is an extremely difficult passage, and has been variously interpreted. What is the sin not unto death, for which we should ask, and life shall be given to him that commits it? And what is the sin unto death, for which we should not pray?

I shall note three of the chief opinions on this subject.

(1.) It is supposed that there is here an allusion to a distinction in the Jewish law where there was *חטאת לעולם* *chatah le'olam*, "a sin unto death;" and *חטאת לא לעולם* *chatah la'le'olam*, "a sin not unto death;" that is, 1. A sin, or transgression, to which the law had assigned the punishment of death; such as idolatry, incest, blasphemy, breach of the Sabbath, and the like. And, 2. A sin not unto death, i. e. transgressions of ignorance, inadvertence, &c. and such as, in their own nature, appear to be comparatively light and trivial.—That such distinctions did exist in the Jewish synagogues, both Schoettgen and Carpzovius have proved.

(2.) By the sin not unto death, for which intercession might be made; and unto death, for which prayer might not be made; we are to understand transgressions of the civil law of a particular place, some of which must be punished with death, according to the statutes; the crime admitting of no pardon: others might be punished with death, but the magistrate had the power of commuting the punishments, i. e. of changing death into banishment, &c. for reasons that might appear to him satisfactory; or at the intercession of powerful friends. To intercede, in the former case, would be useless, because the law would not relax; therefore they need not pray for it: but intercession in the latter case might be prevalent, therefore they might pray: and if they did not, the person might suffer the punishment of death. This opinion, which has been advanced by Rosenmüller, intimates, that men should feel for each other's distresses, and use their influence in behalf of the wretched; nor ever abandon the unfortunate, but where the case is utterly hopeless.

(3.) The sin unto death means a case of transgression, particularly of grievous backsliding from the life and power of godliness, which God determines to punish with temporal death; while at the same time He extends mercy to the penitent soul. The disobedient prophet, 1 Kings xiii. 1, 32, is, on this interpretation, a case in point: many others occur in the history of the church, and of every religious community. The sin not unto death, is any sin which God does not choose thus to punish. This view of the subject is that taken by the late Reverend J. Wesley, in a sermon, intitled, *A Call to Backsliders*.—WORKS, Vol. X. pag. 92.

I do not think the passage has any thing to do with what is termed the sin against the Holy Ghost; much less with the popish doctrine of purgatory; nor with sins committed before and after baptism, the former, pardonable, the latter, unpardonable, according to some of the Fathers. Either of the last opinions, (viz. 2. and 3.) makes a good sense; and the first, (1.) is not unlikely; the apostle may allude to some maxim or custom in the Jewish church, which is not now distinctly known. However, this we know, that any penitent may find mercy through Christ Jesus; for through Him every kind of sin may be forgiven to man, except the sin against the Holy Ghost; which I have proved no man can now commit.—See the note on Matt. xii. 31, 32.

17. *All unrighteousness is sin* [Πᾶσα ἀνομία, every act contrary to justice;—is sin; is a transgression of the law, which condemns all injustice.

20 And we know that the Son of God is come, and hath given us an understanding; ^c that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. ^b This is the true God, ^d and eternal life.

21 Little children, ^e keep yourselves from idols. Amen.

^b 1 Isa. 9: 6; & 41: 6 & 24: 5. John 20: 28. Acts 20: 28. Rom. 9: 5. 1 Tim. 3: 16. Tit. 2: 13. Heb. 1: 3.—^c Ver. 11, 12, 13.—^d 1 Cor. 10: 14.

18. *Whosoever is born—begotten of God, sinneth not* [This is spoken of adult Christians: they are cleansed from all unrighteousness; consequently from all sin, chap. i. ver. 7, 9.

Keepth himself [That is, in the love of God, Jude 21. by building up himself on his most holy faith, and praying in the Holy Ghost. And that wicked one, the devil, toucheth him not; finds nothing of his own nature in him, on which he can work; Christ dwelling in his heart by faith.

19. *We know that we are of God* [Have the fullest proof of the truth of Christianity, and of our own reconciliation to God, through the death of His Son.

The whole world lieth in wickedness [Εν τῷ παντί καὶ ἡ κοίτη ἐν τῇ κακίᾳ, lieth in the wicked one; is embraced in the arms of the devil, where it lies fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state! And do not the actions, tempers, propensities, opinions, and maxims, of all worldly men, prove and illustrate this? "In this short expression," says Mr. Wesley, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships, of worldly men." Yes, their actions are opposed to the law of God; their conversations, shallow, simulous, and false; their contracts forced, interested, and deceitful; their quarrels, puerile, ridiculous, and ferocious; and their friendships, hollow, insincere, capricious, and fickle. All, all, the effect of their lying in the arms of the wicked one: for thus they become instinct with his own spirit: and because they are of their father the devil, therefore his lusts they will do.

20. *We know that the Son of God is come* [In the flesh, and has made His soul an offering for sin. And hath given us an understanding; a more eminent degree of light than we ever enjoyed before: for as He lay in the bosom of the Father, He hath declared Him unto us; and He hath besides given us a spiritual understanding, that we may know Him who is true; even the True God; and get eternal life from Him through His Son, in whom we are by faith, as the branches in the vine, deriving all our knowledge, light, life, love, and fruitfulness, from Him. And it is through this revelation of Jesus, that we know the ever-blessed and glorious Trinity; and the Trinity, Father, Word, and Holy Ghost, in the eternal undivided unity of the ineffable Godhead.

21. *Little children* [Teknia, beloved children; he concludes with the same affectionate feeling with which he commenced. *Keep yourselves from idols* [Avoid the idolatry of the heathens; not only have no false gods, but have the true God. Have no idols in your houses; none in your churches; none in your hearts. Have no object of idolatrous worship; no pictures, relics, consecrated tapers, wafers, crosses, &c. by attending to which your minds may be divided, and prevented from worshipping the infinite Spirit, in spirit and in truth.

The apostle, says Dr. Macknight, cautioned his disciples against going with the heathens into the temple of their idol gods, to eat of their feasts upon the sacrifices they had offered to these gods; and against being present at any act of worship which they paid them: because, by being present, they participated of that worship, as it is plain from what St. Paul has written on the subject, 1 Cor. xiii. 10. where see the notes.

That is a man's idol or god, from which he seeks his happiness: no matter whether it be Jupiter, Juno, Apollo, Minerva, Venus, or Diana; or pleasure, wealth, fame, a fine house, superb furniture, splendid equipage, medals, curiosities, books, titles, human friendships, or any earthly or heavenly thing, God the supreme good, only excepted. That is a man's idol which prevents him from seeking and finding his ALL in God.

Wielſt ends his epistle thus, *My little ones, keep ye you fro maermitis, i. e. puppets, dolls, and such like*; for thus Wielſt esteemed all images employed in religious worship. They are the dolls of a spurious Christianity; and the drivellings of religion in nonsense and dotage. Protestants, keep yourselves from such maermitis!

Amen, so be it! So let it be! And so it shall be, God being our Helper, for ever and ever!

Subscriptions in the VERSIONS.

The End of the Epistle of the Apostle John.—SYRIAC.

The First Epistle of John the Apostle is ended.—SYRIAC Philozenian. Nothing in either the COPTIC or VULGATE.

Continual and eternal praise be to God.—ARABIC.

The End.—ÆTHIOPIC.

In this Version the Epistle is thus introduced:

In the name of the Father, and of the Son, and of the Holy Spirit, one God, the Epistle of John, the son of Zebedee, the Evangelist and Apostle of our Lord Jesus Christ; may his intercession be with us for ever and ever. Amen.

In the MANUSCRIPTS.

The First of John.—AB.

The First Epistle of John the Evangelist.

The First Catholic Epistle of St. John the Divine—written from Ephesus.

The Epistle to the Parthians.—See several Latin MSS.

The word *Amen* is wanting in all the best MSS. and in most of the Versions.

For other matters relating to the epistle itself, see the Preface: and for its heavenly doctrine and unction read the text, in the original, if you can; if not, in our own excellent translation.

OBSERVATIONS ON THE TEXT OF THE THREE DIVINE WITNESSES.

Accompanied with two very correct fac similes of 1 John, chap. v. ver. 7, 8, and 9, as they stand in the First Edition of the New Testament, printed at Complutum, 1514, and in the Codex Montfortii, a Manuscript marked G. 97, in the Library of Trinity College, Dublin.

Παῦτα δοκιμάσετε, το καλὸν κατέχετε. 1 Thess. v. 21.

The seventh verse of first John, chapter the fifth, has given rise to more theological disputes than any other portion of the Sacred Writings. Advocates and antagonists have arisen in every quarter of the civilized world: but the dispute has been principally confined to the Unitarians of all classes, and those called Orthodox: the former asserting that it is an interpolation, and the latter contending that it is a part of the original text of St. John. It is asserted that (once excepted, which shall be noticed by and by,) all the Greek MSS. written before the invention of printing, omit the passage in dispute. How the seventh and eighth verses stand in these, may be seen in the following view, where the words included between brackets, are those which are wanting in the MSS.

Ὅτι τρεῖς εἰεν οἱ πατρὶνες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι, οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰεν οἱ πατρὶνες ἐν τῇ γῇ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα· καὶ οἱ τρεῖς εἰς τὸ ἓν.

All the MSS. yet discovered which contain this epistle, amounting to one hundred and twelve; three only, two of which are of no authority, have the text, viz.

1. The Codex Guelphertanus G. which is demonstrably a MS. of the seventeenth century, for it contains the Latin translation of Beza, written by the same hand, and therefore of no use or importance in sacred criticism.

2. The Codex Bezae Cantabrigiae, which is a forgery, and only a copy of the Greek text in the Complutensian Polyglott, printed in 1514; and so close an imitation of it, that it copies even its typographical errors; hence, and from the similarity of the letters, it appears to have been forged, that it might pass for the original MS. from which the Complutensian text was taken. In this MS. some various readings are inserted from the margin of Stevens's edition of 1550.

3. The Codex Montfortii, or Codex Dubliniensis, cited by Erasmus under the title of Codex Britannicus, in Trinity College, Dublin. This may be said to be the only genuine MS. which contains this text; as no advocate of the sacred doctrine contained in the disputed passage would wish to lay any stress whatever on such evidence as the two preceding ones afford. Michaelis roundly asserts, Vol. IV. pag. 417, of his *Introductory Lectures*, that this MS. was written after the year 1300. This I scruple not to affirm, is a perfectly unqualified assertion, and what no man can prove. In 1790, I examined this MS. myself; and though I thought it to be comparatively modern, yet I had no doubt that it existed before the invention of printing, and was never written with an intention to deceive. I am rather inclined to think it the work of an unknown bold critic, who formed a text from one or more MSS. in conjunction with the Vulgate, and was by no means sparing of his own conjectural emendations; for it contains many various readings which exist in no other MS. yet discovered. But how far the writer has in any place, faithfully copied the text of any ancient MS. is more than can be determined. To give the reader a fair view of this subject, I here subjoin what I hope I may call a perfect fac simile of the seventh and eighth verses, as they exist in this MS. copied by the accurate hand of the Rev. Dr. Barrett, the present learned librarian of Trinity College.

Fac simile of 1 John v. 7, 8, and 9. From the Codex Montfortii in Trinity College, Dublin.

ὁ πατήρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα
 οἱ τρεῖς ἐν εἰσι
 καὶ τρεῖς εἰεν οἱ πατρὶνες ἐν τῇ γῇ
 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα
 καὶ οἱ τρεῖς εἰς τὸ ἓν

When I examined the original myself, though I took down a transcript, yet I neglected to take a fac simile. That no mistake might be made in a matter of so much importance, I got a fac simile, and after it was engraved, had it collated with the MS. by Dr. Barrett himself, and the plate finished according to his last corrections; so that I hope it may be said every

dot and every tittle belonging to the text, are here fairly and faithfully represented; nothing being added, and nothing omitted. I have examined this MS. since, and have not been able to detect any inaccuracy in my fac simile. To it I have annexed a perfect fac simile of the same words, as they stand in the Complutensian Polyglott, which the curious reader will be glad to see associated with the other, as they are properly the only Greek authorities on which the authenticity of the text of the Three Witnesses depends.

Fac simile of 1 John v. 7, 8, and 9, from the Editio Princeps of the Greek Testament, printed at Complutum, in 1514.

ὅτι τρεῖς ἑοῖς
 ὁ πατήρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα
 καὶ οἱ τρεῖς ἐν εἰσι
 καὶ τρεῖς εἰεν οἱ πατρὶνες ἐν τῇ γῇ
 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα
 καὶ οἱ τρεῖς εἰς τὸ ἓν

It may be necessary to observe,

First, That the first lines of the fac simile of the text in the Complutensian edition are at the top of the opposite page to that on which the other four lines are found. The alphabetical letters, mingled with the Greek text, are those which refer to the corresponding words in the Latin text, printed in a parallel column in the Complutensian Polyglott, and marked with the same letters, to ascertain more easily the corresponding Greek and Latin words, for the benefit, I suppose, of learners. The column containing the Latin text, which is that of the Vulgate, is not introduced here, being quite unnecessary.

Secondly—The sixth and seventh lines of the fac simile of the Codex Montfortii belong to the second page of that leaf on which the other five lines are written.

This MS. is a thick duodecimo written on paper, without folios. There is an inscription in it in these words, *Sum Thomae Clementis, olim fratris Froyle*. On this inscription Dr. Barrett remarks: "It appears Froyle was a Franciscan; and I find in some blank leaves in the book these words written, (by the same hand, in my opinion, that wrote the MS.) *Ἰησοῦς ποτα φραγέσκος*; by the latter, I understand the founder of that order." If St. Francis d'Assise be here meant, who was the founder of the order of Franciscans, and the inscription be written by the same who wrote the MS., then the MS. could not have been written before the thirteenth century, as St. Francis founded his order in 1206, and died in 1226, and consequently proves that the MS. could not have been written in the eleventh century, as Mr. Martin of Utrecht, and several others, have imagined.

Much stress has been laid on the dots over the *i* and *j* which frequently appear in this MS. Montfaucon has observed, *Palaeographia Graeca*, pag. 33, that such dots were in use a thousand years ago; hence the advocates of the antiquity of the Codex Montfortii have inferred, that this MS. must have been written at least in the tenth or eleventh century. But as these are found in modern MSS. (see *Palaeog.* pag. 324. 333.) they are therefore no proof of antiquity. In Michaelis's Introduction, Vol. II. pag. 286, where he is describing the MSS. of the Greek Testament, he gives the text in question as it is supposed to exist in the Codex Montfortii, in which two dots appear over every *iota* and *upsilon* in the whole five lines there introduced; but, on comparing this of Michaelis with the fac simile here produced, the reader will at once perceive that the arrangement is false, and the dotting egregiously inaccurate. Deceived by this false representation Dr. Marsh, (now bishop of Llandaff) in his notes on the passage, pag. 754, observes, "That no MS. written in small characters, before the twelfth century, has these dots." That a MS. written in the twelfth century has these dots sometimes on the *iota*, but never on the *upsilon*; and that MSS. written in the fourteenth century have these dots on both letters, but not in all cases. Now as these letters are dotted always in the Codex Montfortianus, but not always in the MSS. of the thirteenth and fourteenth centuries, and still less often in those of the twelfth century, we may infer that the Codex Montfortianus is at least as modern as the fifteenth century."

On this quotation I beg leave to make a few remarks.

Dr. Marsh says, "That no MS. written in small letters, previous to the twelfth century, has these dots." This excellent critic has only to consult the *Palaeographia Graeca*, pag. 293, in which he will find No. 1. a fac simile of one of the Colbert MSS. (No. 4251.) written A. D. 1022, where the *iota* appears thrice dotted;—and in No. 2. on the same page, another fac simile of a MS. written A. D. 1045, the *iota* is dotted in the word *ἵσον*.—*Ibid.* pag. 283, (No. 7.) a MS. written in 976, has the *iota* twice dotted in the word *ἵππον*.—*Ibid.* pag. 275, (No. 2.) a MS. of the ninth or beginning of the tenth century, has the *iota* dotted in *ἀνακατα*;—and in No. 3. a specimen of the

Codex Regius, (No. 271,) written A. D. 914, the *iota* is dotted in *θεωνω*.—*Ibid.* pag. 2271, (No. 4,) written about 890, the *iota* is dotted in *τενω*; and in Spec. V. in the word *μοιτα*. See also *Ibid.* pag. 320, No. 3, another of the Colbert MSS. (4111,) written A. D. 1236, where the *iota* is dotted seven times. All these specimens are taken from MSS. written in small characters; and, as the dates show, (the last excepted,) long before the twelfth century. As to these dots being more frequent in manuscripts of the fifteenth than those of the twelfth, thirteenth, and fourteenth centuries, I cannot say much: it is certain they became more frequent towards the fourteenth century than they were in the twelfth; and yet this was not a general case. In two well written manuscripts now before me, one of which I suppose to be of the fourteenth century, and the other of the fifteenth, these dots often occur, but they are by no means regular. I have noticed several pages in the earliest manuscript where they occur but *once*; and in other pages they may be met with ten or twelve times. On the contrary, in the more recent manuscript, *whole pages* occur without one of them; and where they do occur, they are much less frequent than in the former. So that it rather appears from this evidence, that they began to disappear in the fifteenth century. Dr. Marsh, misled by the specimen in *Michaelis*, Vol. II. pag. 256, says, "The letters in question are *always* dotted in the *Codex Montfortianus*." By referring to the fac simile, the reader will be able at once to correct this mistake. The *iota* in the fac simile occurs *thirty* times, and is dotted only in *five* instances: and the *upsilon* occurs *nineteen* times, and is dotted only in *seven*.

But arguments, *for or against* the age of any MS. on account of such dots, are futile in the extreme; as the most ancient MSS. have them not only on the *iota* and *upsilon*, but upon several other letters, as may be seen in the *Codex Alexandrinus*, the *Codex Rescriptus*, published by Dr. Barrett, and the *Codex Beza*; in the latter of which, they seem to occur more frequently than they do even in the *Codex Montfortii*.

On the evidence of these dots, Mr. Martin, of Utrecht, supposed the Dublin manuscript to be as old as the eleventh century; and, on the same evidence, Dr. Marsh argues, "That it is at least as modern as the fifteenth." Both these judgments are too hastily formed: *medio tutissimus ibis*, is the best counsel in such a case; the manuscript is more likely to have been a production of the thirteenth, than of either the eleventh, or fifteenth. The former date is as much too high, as the latter is too low: the zeal of the critics for and against this controverted text, having carried them, in my opinion, much too far on either side.

In comparing the *writing* of the *Codex Montfortii*, with the different specimens given by *Montfaucon* in the *Palaographia Græca*, it appears to approach nearest to that on p. 320, No. 4, which was taken from one of the Colbert manuscripts, (No. 845,) written in the year of our Lord 1272, which, I am led to think, may be nearly about the date of the *Codex Montfortii*; but, on a subject of so much difficulty, where critics of the first rank have been puzzled, I should be sorry to hazard any more than an *opinion*, which the reader is at liberty to consider either true or false, as may seem best to his own judgment.

Though a conscientious advocate for the *sacred doctrine* contained in the disputed text, and which, I think, expressly enough revealed in several other parts of the Sacred Writings, I must own the passage in question stands on a most dubious foundation. All the Greek manuscripts, (the *Codex Montfortii* alone excepted,) omit the passage; so do *all* the ancient Versions, the *Vulgate* excepted: but in many of the ancient MSS. even of this version, it is wanting. There is one in the British Museum, of the tenth or eleventh century, where it is added by a more recent hand in the margin; for it is wanting also in the text. It is also variously written in those manuscripts which retain it. This will appear more plainly by comparing the following extracts, taken from four manuscripts of the *Vulgate* in my own possession:

1. — *Quoniam tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Sanguis, et Aqua.* This is the same with the text in the Complutensian Polyglott: only *aqua* is placed before *sanguis*.

2. — *Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis, et tres unum sunt. Et tres sunt qui testimonium dant in celo, Pater Verbum, et Spiritus Sanctus, et hii tres unum sunt.*

3. — *Quoniam tres sunt qui testimonium dant in celo, Pater et Filius, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis.*

4. — *Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis; et hii tres unum sunt. Et tres sunt qui testimonium dant in celo, Pater et Filius, et Spiritus Sanctus, et hii tres unum sunt.*

5. — *Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis, et tres sunt qui testimonium perhibent in celo, Pater Verbum, et Spiritus Sanctus, et hii tres unum sunt.*

This last I took from an ancient manuscript in Marsh's library, St. Patrick's, Dublin.

In what has been denominated the *Editio Princeps* of the Latin Bible, and supposed to have been printed between 1550

and 1468, the text stands thus: *Quoniam tres sunt qui testimonium dant in celo, Pater Verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis, et tres unum sunt.*

In the Bible printed by Præden and Pinard, Paris, 1497, fol. the text is the same with No. 2, only instead of *testimonium dant*, it reads *dant testimonium*.

The reader will observe, that in Nos. 2, 4, and 5, the *eighth* verse is *put before the seventh*, and that 3 and 4 have *filius* instead of *verbum*. But both these readings are united in an ancient English manuscript of my own, which contains the Bible from the beginning of Proverbs to the end of the New Testament, written on thick, strong vellum, and evidently prior to most of those copies attributed to Wiclif.

For three ben that geben witnessing in heben the Fadir, the Word, or Sone, and the Wooly Goost, and these three ben oon. And three ben that geben witnessing in erthe, the Spicit, Water, and Blood, and these three ben oon.

As many suppose the Complutensian editors must have had a manuscript, or manuscripts, which contained this disputed passage, I judge it necessary to add the *note* which they subjoin at the bottom of the page, by which, (though nothing is clearly expressed,) it appears they either had such a manuscript, or *wished to have it thought they had such*. However, the note is curious, and shows us how this disputed passage was read in the most approved manuscripts of the *Vulgate* extant in the thirteenth century, when *St. Thomas Aquinas* wrote, from whom this note is taken. The following is the whole note *literatim*:

"*Sanctus Thomas, in expositione secunde Decretalis de summa Trinitate et fide Catholica, tractans istum passum contra Abbatem Joachim: ut tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus; dicit ad litteram verba sequentia. Et ad insinuandam unitatem trium personarum subditur. Et hii tres unum sunt. Quodquidem dicitur propter essentiam Unitatem. Sed hoc Joachim perverse trahere volens ad unitatem charitatis et consensus inducitur consequentem auctoritatem. Nam subditur ibidem: et tres sunt qui testimonium dant in terra, S. Spiritus: Aqua; et Sanguis. Et in quibusdam libris additur; et hii tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse appositum ab hereticis arranis ad pervertendum intellectum sanum auctoritatis premisse de unitate essentie trium personarum. Hec beatus Thomas ubi supra.*"

If the Complutensian editors translated the passage into Greek from the *Vulgate*; it is strange they make no mention of it in this place, where they had so fair an opportunity while speaking so very pointedly on the doctrine in question; and forming a note for the occasion, which is indeed the only *theological* note in the whole volume. It is again worthy of note, that when these editors found an important various reading in any of their Greek manuscripts, they noted it in the margin; an example occurs 1 Cor. xiii. 3. and another, *ib.* xvi.—why was it, then, that they took no notice of so important an omission as the text of the Three Witnesses, if they really had no manuscript in which it was contained; did they intend to deceive the reader, and could they possibly imagine that the knavery could never be detected? If they designed to deceive, they took the most effectual way to conceal the fraud, as it is supposed they destroyed the manuscripts from which they printed their text; for the story of their being sold, in 1749, to a *rocket-maker*, (see *Michaelis*, vol. ii. p. 440.) is every way so exceptionable, and unlike the truth, that I really wonder there should be found any person who would seriously give it credit. The substance of this story, as given by *Michaelis*, is as follows: "Professor Moldenhaver, who was in Spain in 1784, went to Alcalá on purpose to discover these MSS., but was informed, that a very illiterate librarian, about thirty-five years before, who wanted room for some new books, sold the ancient vellum MSS. as useless parchments, to one Torgo, who dealt in fire-works, as materials for making rockets." It is farther added, that "Martinez, a man of learning, heard of it soon after they were sold, and hastened to save these treasures from destruction; but it was too late, for they were already destroyed, except a few scattered leaves, which are now in the library." On the whole of this account, it is natural to ask the following questions:—Is it likely that the management of so important a trust, should be in the hands of a person so ignorant, that he could not know a *Hebrew* or *Greek* MS. from a piece of *useless parchment*? Could such a person be entrusted to make a purchase of new books for the library, for which he wanted room? or, if they were purchased by the trustees of the library, is it likely they would leave the classification and arrangement of these to such a *Goth* as this librarian is said to be? Would such a librarian, or, indeed, any other, be permitted to dispose of any part of the library which he might deem useless? If Mr. Martinez heard of it soon after they were sold, and hastened to rescue them, is it likely that almost the whole should have been converted into rockets before he got to the place; when, we are informed, they were so many as to cost originally 4000 aurei; and that even the price which the librarian sold them for, was so considerable, that it had to be paid at two different instalments? Was it possible that in so short a time, the rocket-maker

could have already consumed the whole? The whole account is so improbable, that I cannot help saying, *Credat Judæus Apella;—non ego.*

It is more likely the manuscripts were destroyed at first, or that they are still kept secret, to prevent the forgery (if it be one) of the text of the Three Witnesses from being detected; or the librarian already mentioned, may have converted them to his own use. If they were not destroyed by the Complutensian editors, I should not be surprised if the same manuscripts should come to light in some other part of the world, if not in the Alcalá library itself.

It is worthy of remark, that Luther never admitted the text of the Three Witnesses into any of the editions of his translation; it is true, it was afterward added, but never during his lifetime. On this, Professor Michaelis makes the following observation: "It is uncandid in the extreme for one Protestant to condemn another for rejecting 1 John v. 7. since it was rejected by the author of our reformation." Any conscientious Trinitarian may innocently hesitate to receive the feebly supporting evidence of this disputed text, in confirmation of a doctrine, which he finds it his duty and interest to receive, on the unequivocal testimony of various other passages in the book of God.

Professor Griesbach, who does not appear to be an enemy to the doctrine, and who has carefully and critically examined all the evidences and arguments, pro and con, has given up the text, as utterly defenceless; and thinks that to plead for its authenticity, is dangerous. "For if," says he, "a few dubious, suspicious, and modern evidences, with such weak arguments as are usually adduced, are sufficient to demonstrate the authenticity of a reading, then there remains no longer any criterion by which the spurious may be distinguished from the genuine; and, consequently, the whole text of the New Testament is unascertained and dubious."

Much stress has been laid on Bengel's defence of this text: Michaelis has considered the strength of his arguments in a candid and satisfactory manner.

The ancient writers which Bengel has produced in favour of 1 John v. 7. are all Latin writers; for he acknowledges that no Greek father has ever quoted it. Now, if no objection could be made to Bengel's witnesses, and the most ancient Latin fathers had quoted in express terms the whole of the controverted passage, their quotations would prove nothing more than that the passage stood in their Manuscripts of the Latin version; and, therefore, that the Latin version contained it in a very early age. But it will appear, upon examination, that their evidence is very unsatisfactory. The evidence of Tertullian, the oldest Latin writer who has been quoted in favour of 1 John v. 7. is contained in the following passage of his treatise against Praxeas, Book I. chap. 25. *Ita connexus Patris in Filio et Filii in Patre, tres efficit coherentes, alterum et altere, qui tres unum sunt, non unus, quomodo dictum est, Ego et Pater unum sumus.* Hence it is inferred, that because *tres unum sunt* stand at present in the Latin version, 1 John v. 7. these words stood there likewise in the time of Tertullian, and that Tertullian borrowed them from the Latin version. But this inference is wholly without foundation; for Tertullian does not produce these words as a quotation, and the bare circumstance of his using the expression *tres unum sunt*, will not prove that he found that expression in the Bible. On the contrary, it is evident from what immediately follows, that 1 John v. 7. was not contained in the Latin version when Tertullian wrote. For in proof of this assertion, *qui tres unum sunt*, he immediately adds, *quomodo dictum est, Ego et Pater unum sumus*, which is a quotation from St. John's Gospel, chap. v. 30. Now, as this quotation relates only to the Father and the Son, and not to the Holy Ghost, surely Tertullian would not have proved the unity of the Trinity from this passage, if 1 John v. 7. which is much more to the purpose, had then been contained in any Latin manuscript, with which he was acquainted. At any rate, the mere use of the words *tres unum sunt*, affords no argument in favour of the controverted passage; and if any inference is to be deduced from their agreement with our present copies of the Latin version in 1 John v. 7. it is this, that the person, who afterwards fabricated this passage, retained an expression which had been sanctioned by the authority of Tertullian. So much for the evidence of this Latin father, the only writer of the second century, to whom appeal has been made.

"Of the Latin fathers who lived in the third century, Cyprian alone has been produced as evidence in favour of 1 John v. 7. From the writings of Cyprian two passages have been quoted as proofs that 1 John v. 7. was contained in his manuscript of the Latin version. The one is from his epistle to Jubaianus where Cyprian writes thus: *Si baptizari quis apud hæreticum potuit, utique et remissionem consecutus est, et sanctificatus est, et templum Dei factus est; quæro cujus Dei?* Si Creatoris, non potuit, qui in eum non credidit; si Christi, non hujus potest fieri templum qui negat Deum Christum: si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse et potest, qui aut Patris aut Filii inimicus est? Here it must be observed, that the words *cum tres unum sint*, though inserted in the later editions of Cyprian's works, are not contained in that edition which was published by Erasmus; and even if they were genuine, they will prove nothing more than the same words just quoted from Tertul-

lian. The other passage, which is much more to the purpose, is in Cyprian's treatise, *De Unitate Ecclesie*, where Cyprian writes thus: *Dicit Dominus, Ego et Pater unum sumus: iterum de Patre et Filio, et Spiritu Sancto, scriptum est, et tres unum sunt.* Now, admitting that the words *et tres unum sunt*, were quoted by Cyprian from 1 John v. 7. I seriously ask every impartial judge, whether a passage found in no ancient Greek manuscript, quoted by no Greek father, and contained in no other ancient version than the Latin, is therefore to be pronounced genuine, merely because one Latin father of the three first centuries, who was bishop of Carthage, where the Latin version only was used, and where Greek was unknown, has quoted it? Under these circumstances should we conclude, that the passage stood originally in the Greek autograph of St. John? Certainly not: for the only inference which could be deduced from Cyprian's quotation would be this, that the passage had been introduced into the Latin version so early as the third century.

"The preceding answer is sufficient to invalidate Cyprian's authority in establishing the authenticity of 1 John v. 7. on the supposition that Cyprian really quoted it: but that he did so, is more than any man can prove. The words *tres unum sunt*, are contained not only in the seventh and genuine text of St. John; and therefore it is at least possible, that Cyprian took them not from the seventh, but from the eighth verse. It is true that he says, these words are written of the Father, Son, and Holy Ghost; whereas *tres unum sunt*, in the eighth verse, relates only to the Spirit, the water, and the blood. But it must be observed, that the Latin Fathers interpreted *spiritus, aqua, et sanguis*, not literally, but mystically; and some of them really understood by these words, *Pater, Filius, et Spiritus Sanctus*, taking *aqua* in the sense of *Pater*, *sanguis* in the sense of *Filius*, and *spiritus* in the sense of *Spiritus Sanctus*.

"This is expressly asserted by Eucherius in his *Questiones N. T. Difficiliores*; for, after having quoted 1 John v. 8. thus, *Tria sunt, quæ testimonium perhibent, aqua, sanguis, et spiritus*. he adds, soon after, *plures tamen hic ipsam interpretationem mysticè intelligere Trinitatem; aqua Patrem, sanguine, Christum, spiritum, Spiritum Sanctum manifestare.* But if Cyprian really thought, that *aqua, sanguis, et spiritus*, 1 John v. 8. denoted *Pater, Filius, et Spiritus Sanctus*, he might say of *tres unum sunt*, ver. 8. that it was written, *et Pater, et Filius, et Spiritus Sanctus.* And that he actually did so, that he quoted not ver. 7. but understood ver. 8. mystically, appears from the following passage of Facundus, who lived in the neighbourhood of Carthage, and consequently used the same Latin version as Cyprian. *Johannes Apostolus in epistola sua de Patre, et Filio, et Spiritu Sancto, sic dicit: Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hi tres unum sunt: in spiritu significans Patrem, &c.* Quod Johannes Apostoli testimonium beatus Cyprianus, in epistola sive libro, quem de Trinitate scripsit, de Patre, et Filio, et Spiritu Sancto, dictum intelligit." Facundus then quotes the words of Cyprian, which are the subject of our present inquiry. From the preceding passage it is manifest that 1 John v. 7. was unknown to Facundus; for he proves the doctrine of the Trinity by a mystical interpretation of ver. 8. and appeals to the authority of Cyprian, who, he says, gave the same interpretation. But if 1 John v. 7. was unknown to Facundus, who lived in the same country as Cyprian, used the same Latin version, and wrote almost three centuries later, it is incredible that 1 John v. 7. was already introduced in the Latin manuscripts which Cyprian used. Consequently we must conclude that the assertion of Facundus is true, and that the words of Cyprian contain not a quotation from 1 John v. 7. but a mystical application of 1 John v. 8. This is further confirmed by Augustin, who was likewise an African bishop, lived a hundred years later than Cyprian and still knew nothing of 1 John v. 7. for he has never quoted this passage, not even where he speaks of the Trinity, but he has mystically applied the eighth verse."—MICHAELIS, Vol. VI. p. 426.

The Greek writers who have not quoted this verse, though several of them wrote professedly on the Deity of Christ, and on the Trinity, are the following:

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| Irenæus. | Didymus de Spir. Sanc. |
| Clement Alexandrinus. | Cyril of Alexandria. |
| Dionysius Alexandrinus (or the writer against Paul of Samosata under his name). | Expos of Faith in Justin Martyr's works. |
| Athanasius. | Cesarus. |
| The Synopsis of Scripture. | Proclus. |
| The Synod of Sardica. | The Council of Nice, as it is represented by Gelasius Cyzicus. |
| Epiphanius. | Hippolytus. |
| Basil. | Andreas. |
| Alexander of Alexandria. | Six catene, quoted by Simon. |
| Gregory Nyssen. | The marginal scholia of three MSS. |
| Gregory Nazianzen,—with his two commentators, Elias Cretensis and Nicetas. | Hesychius. |
| Chrysostom. | John Damascenus. |
| An author under his name, <i>de sanctæ et consubstantiali Trinitate</i> | Germanus of Constantinople. |
| | Euthymius Zigabenus |

LATIN AUTHORS.

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|----------------------------------|-------------------|
| Novatian. | Facundus. |
| Hilary. | Junilius. |
| Lucifer Calaritanus. | Cerealis. |
| Jerome. | Rusticus. |
| Augustine. | Bede. |
| Ambrose. | Gregory. |
| Faustinus. | Philastrius. |
| Leo Magnus. | Paschasius. |
| The author of <i>Promissis</i> . | Arnobius, junior. |
| Eucherius. | Pope Eusebius. |

The writers that have quoted it are comparatively recent, or spurious; for those of any note, which have been supposed, from certain expressions in their works, to have had reference to this verse, have been proved by learned men to have had no such text in view. A great and good man has said, that "the seventh verse, in conjunction with the sixth and eighth, has been quoted by Tertullian, Cyprian, and an interrupted train of Fathers." But a more incautious assertion was never made, as the preceding list will prove; and the evidence on the subject I have most carefully examined. *Bengel*, who was an excellent critic and a good man, endeavored to defend it, but without success; and *Michaelis* demonstrated its spuriousness from *Bengel's* five concessions. *Knitel* has defended its authenticity with much critical acumen: *Hezelius* with great sagacity; *David Martin*, of Utrecht, with much honest simplicity; and *Dean Travis* with abundance of zeal, without much knowledge of the critical bearings of the subject. *Socinians* need not glory that it is indefensible, and that honest Trinitarians give it up; for the sacred doctrine which it appears to express is diffused through every part of the Scriptures; and is as inexpugnable as a rock of adamant; and will live and prevail in the church of Christ while sun and moon endure, and till time shall be swallowed up in eternity.

SUMMARY of the whole evidence relative to the THREE HEAVENLY WITNESSES, 1 John v. 7.

1. ONE HUNDRED AND THIRTEEN Greek MSS. are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the *Codex Montfortii*, (a comparatively recent MS.) already described. The *Codex Ravennus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian* Polyglot.

2. All the GREEK fathers omit the verse, though many of them quote both ver. 6. and ver. 8. applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and

endeavour to prove the doctrine of the Trinity from ver. 6. and ver. 8. without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The first place the verse appears in Greek, is in the Greek translation of the Acts of the Council of Lateran, held A. D. 1215.

4. Though it is found in many Latin copies; yet it does not appear that any written previously to the TENTH CENTURY contains it.

5. The LATIN Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

6. *Figilius*, bishop of *Tapsum*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the three heavenly Witnesses: but his quotation does not agree with the present text, either in words or in sense; and besides, he is a writer of very little credit, nor does the place alleged appear, to learned men, to be genuine.

7. The Latin writers who do refer to the Three heavenly Witnesses vary greatly in their quotations; the more ancient placing the eighth verse before the seventh; and very many omitting, after the earthly witnesses, the clause these three are one. Others who insert these three are one, add in Christ Jesus—others use different terms.

8. It is wanting in all the ancient Versions, the *Vulgate* excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

9. It is wanting in the first edition of *Erasmus*, A. D. 1516 which is properly the *editio princeps* of the Greek text.

It is wanting also in his second edition 1519; but he added it in the third from the *Codex Montfortii*.

It is wanting in the editions of *Aldus*, *Gerbilius*, *Cephalius*, &c.

It is wanting in the German translation of *LUTHER*, and in all the additions of it published during his lifetime.

It is inserted in our early English translations, but with marks of doubtfulness, as has already been shown.

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God.

See *Griesbach's* Dissertation on this verse at the end of the second volume of his Greek text. Halle et Londini, 1806.

In defence of this verse, see "Archdeacon *Travis's* Letters to *Gibbon*," and on the other side, "Professor *Porson's* answer to *Travis*." The latter has left nothing father to be said on the subject, either in vindication or reply.

PREFACE TO THE SECOND EPISTLE OF JOHN.

THE authority of the First Epistle of John being established, little need be said concerning either the second or third, if we regard the language and the sentiment only; for these are so fully in accord with the first, that there can be no doubt that he who wrote one wrote all the three. But it must not be concealed that there were doubts entertained in the primitive church that the two latter were not canonical. And so late as the days of *Eusebius*, who lived in the fourth century, they were ranked among those writings which were then termed *antilegomena*, not received by all, or contradicted, because not believed to be the genuine productions of the apostle John.

It is very likely that, being letters to private persons, they had for a considerable time been kept in the possession of the families to which they were originally sent; and only came to light perhaps long after the death of the apostle, and the death of the *Elect Lady* or *Kyria*, and *Gaius* or *Caius*, to whom they were addressed. When first discovered, all the immediate vouchers were gone; and the church of Christ, that was always on its guard against imposture, and especially in relation to writings professing to be the work of apostles, hesitated to receive them into the number of canonical Scriptures, till it was fully satisfied that they were divinely inspired. This extreme caution was of the utmost consequence to the Christian faith; for, had it been otherwise, had any measure of what is called credulity prevailed, the church would have been inundated with spurious writings; and the genuine faith greatly corrupted, if not totally destroyed.

The number of apocryphal Gospels, Acts of Apostles, and epistles, which were offered to the church in the earliest ages of Christianity is truly astonishing: we have the names of at least seventy-five Gospels, which were offered to, and rejected by the church; besides Acts of Peter, Acts of Paul and Thecla, Third Epistle to the Corinthians, Epistle to the Laodiceans, Book of Enoch, &c. some of which are come down to the present time, but are convicted of forgery by the sentiment, the style, and the doctrine.

The suspicion, however, of forgery, in reference to the Second Epistle of Peter, second and third of John, Jude, and the Apocalypse, was so strong, that in the third century, when the Peshito Syriac Version was made, these books were omitted; and have not since been received into that Version to the present day; which is the Version still used in the Syrian churches.

But the later Syriac Version, which was made A. D. 508, and is called the *Philæan*, from *Philæxenus*, bishop of Hierapolis, under whose direction it was formed from the Greek, by his rural bishop, *Polycarp*, and was afterward corrected and published by *Thomas of Charkel*, in 616, contains these, as well as all the other canonical books of the New Testament.

From the time that the language, sentiments, and doctrines, of these two epistles were critically examined, no doubts were entertained of their authenticity; and at present they are received by the whole Christian church throughout the world: for, although they are not in the ancient Syriac Version, they are in the *Philæan*; and concerning their authenticity I believe the Syriac churches have at present no doubts.

Dr. Lardner observes, that the first epistle was received and quoted by *Polycarp*, bishop of *Smyrna*, contemporary with the apostle; by *Papias*, who himself had been a disciple of St. John; by *Irenæus*, *Clement* of Alexandria, *Origen*, and many others. The second epistle is quoted by *Irenæus*, was received by *Clement* of Alexandria, mentioned by *Origen* and *Dionysius* of Alexandria; is quoted by *Alexander*, bishop of Alexandria. All the three epistles were received by *Athanasius*; by *Cyril* of Jerusalem; by the Council of *Laodicea*; by *Epiphanius*; by *Jerome*; by *Rufinus*; by the third council of *Carthage*; by *Augustin*; and by all those authors who received the same canon of the New Testament that we do. All the epistles are in the *Codex Alexandrinus*, in the catalogues of *Gregory* of Nazianzen, &c. &c.

This we find, they were known and quoted at a very early period; and have been received as genuine by the most respectable fathers, Greek and Latin, of the Christian church. Their being apparently of a private nature might have prevented their more general circulation at the beginning, kept them for a considerable time unknown, and prevented them from being reckoned canonical. But such a circumstance as this, cannot operate in the present times.

As to the time in which this epistle was written, it is very uncertain. It is generally supposed to have been written at Ephesus between A. D. 80 and 90; but of this there is no proof: nor are there any data in the epistle itself, to lead to any probable conjecture relative to this point. I have placed it at A. D. 85, but would not wish to pledge myself to the correctness of that date.

THE SECOND EPISTLE OF JOHN.

For Chronological Eras, see at the end of the Acts

The apostle's address to a Christian matron and her children, 1—3. He rejoices to find that certain of her family had received, and continued to adorn the truth; and he exhorts them to continue to love one another according to the commandment of Christ, 4—6. And particularly cautions them against deceivers, and to be watchful that they might not lose the benefit of what they had received, 7, 8. The necessity of abiding in the doctrine of Christ, 9. He cautions them against receiving, or in any way forwarding, those who did not bring the true doctrine of Christ, 10, 11. Excuses himself from writing more largely, and purposes to pay her and family a visit shortly, 12, 13. [A. M. cir. 4089. A. D. cir. 55. An. Imp. Flavius Domitianus Cæs. Augusti 5.]

THE elder unto the elect lady and her children, * whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 * Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, * in truth and love.

4 I rejoiced greatly that I found of thy children * walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, * not as though I wrote a new commandment unto thee, but that which we had from the beginning, * that we love one another.

a. 1 John 3:19. 2 John 1. Ver. 2—b. John 3:2. Gal 2:5, 11 & 3:1 & 5:7. Col. 1:5. p. Thess 2:13. 1 Tim 2:4. 1 Heb 10:25—c. 1 Tim 1:2—d. 1 Cor shall be—e. 1 Cor 1:1—f. John 4—g. 1 John 2:7, 8 & 3:11—h. John 1:3 & 15:12. Eph 5:2. 1 Pet 4:8. 1 John 2:22—i. John 14:15, 21 & 15:10. 1 John 2:5 & 7:3

NOTES.—Verse 1. *The elder* John the apostle who was now a very old man, generally supposed to be about ninety; and therefore he uses the term *δ πρεσβυτης*, presbyter, or elder, not as the name of an office, but as designating his advanced age. He is allowed to have been the oldest of all the apostles, and to have been the only one who died a natural death.

This title led some of the ancients to attribute this epistle, to a person called *John the Presbyter*, a member of the church at Ephesus; and not to John the apostle. But this is a groundless supposition.

The elect lady Ελεκτη Κυρια. As Κυρια, *kyria*, may be the feminine of *Κυριος*, *kyrios*, lord, therefore it may signify *lady*; and so several, both ancients and moderns, have understood it. But others have considered it the proper name of a woman, *Kyria*, and that this is a very ancient opinion, is evident from the *Peshito Syriac*, the oldest version we have, which uses it as a proper name *ܟܝܪܝܐ kouria*, as does also the Arabic *كورياء kooreia*.

Some have thought that *Electa*, was the name of this matron; from the word, *ελεκτη*, which we translate *elect*, and which here signifies the same as *excellent*, *eminent*, *honourable*, or the like. Others think that a particular church is intended, which some suppose to be the church at Jerusalem, and that the *elect sister*, ver. 13, means the church at Ephesus; but these are conjectures which appear to me to have no good ground. I am satisfied that no metaphor is here intended; that the epistle was sent to some eminent Christian matron, not far from Ephesus; who was probably deaconess of the church; who, it is likely, had a church at her house; or at whose house the apostles, and travelling evangelists, frequently preached and were entertained. This will appear more probable in the course of the notes.

Whom I love in the truth Whom I love as the Christian religion requires us to love one another.

And not I only She was well known in the churches; many had witnessed or heard of her fidelity, and partook of her hospitality; so that she had a good report of all Christians in that quarter.

2. *For the truth's sake* On account of the Gospel.

Which dwelleth in us By the grace which it has procured.

And shall be with us For God will preserve not only the Christian religion, but its truth, all its essential doctrines, for ever. And they that *abide in the truth*, shall go whither that truth leads; i. e. to glory. The *Armenian* has a strange reading here. "For the truth's sake which dwelleth in us," because it is also with you; and ye shall be with us for ever. But this is supported by no other version; nor by any MS.

3. *Grace be with you* This is addressed to her, her household, and probably that part of the church which was more immediately under her care.

The Son of the Father The apostle still keeps in view the miraculous conception of Christ; a thing which the *Gnostics* absolutely denied—a doctrine which is at the ground-work of our salvation.

4. *That I found of thy children walking in truth* I have already supposed this Christian matron to be mother of a family, probably a widow, for no mention is made of her husband; and that she was also a deaconess in the church, and one in whose house the travelling evangelists preached; and where they were entertained. The children mentioned here may either be her own children, or those members of the church which were under her care; or some of both. The apostle

6 And *this is love*, that we walk after his commandments. This is the commandment, That, * as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, * who confess not that Jesus Christ is come in the flesh. * This is a deceiver and an antichrist.

8 * Look to yourselves, * that we lose not those things which we have wrought, but that we receive a full reward.

9 * Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. * He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, * neither bid him God speed:

k. 1 John 2:24—l. 1 John 4:1—m. 1 John 4:2, 7—n. 1 John 2:22 & 4:3—o. Mark 13. 9—p. Gal 2:1. Heb 10:25—q. 1 Cor. 1:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

was glad to find, probably by an epistle sent from herself to him, or from the information of some of the itinerant evangelists, that the work of God was prospering in the place where she lived, and also in her own household. He does not say, that all were walking in the truth, but *εκ των τέκνων, some of her children*; there was a growing and spreading work; and there were many adversaries who strove to pervert them who had already believed; and perhaps were successful in drawing several away from their simplicity.

5. *That which we had from the beginning* The commandment to love one another was what they had heard from the first publication of Christianity, and what he wishes this excellent woman to inculcate on all those under her care. The mode of address here shows that it was a person, not a church, to which the apostle wrote.

6. *And this is love* That is, our love is shown and proved by our walking according to the commandments of God: for love is the principle of obedience.

7. *For many deceivers, &c.* Of these he had spoken before, see first epistle, chap. iv. 1, &c. And these appear to have been *Gnostics*, for they denied that Jesus was come in the flesh. And this doctrine, so essential to salvation, none could deny, but a deceiver and an antichrist. Instead of *εισελθον, are entered in*, many excellent MSS. and Versions have *εξηλθον, are gone out*. This sense is nearly the same.

8. *Look to yourselves* Be on your guard against these seducers; watch, pray, love God and each other, and walk in newness of life.

That we lose not those things which we have wrought That we, apostles, who have been the means of your conversion, may not be deprived of you as our crown of rejoicing in the day of the Lord Jesus.

Instead of the first person plural, *απολασθητε, &c.* we lose &c. many MSS., Versions, and Fathers, read the whole clause in the second person plural, *απολασθητε, ye lose, &c.* Take heed to yourselves that ye lose not the things which ye have wrought, but that ye receive a full reward. This reading is more consistent and likely, and is supported by at least as good evidence as the other. We find that if these persons did not keep on their guard, they might lose their salvation, and the apostles their rejoicing, in the day of the Lord Jesus. Even this intimation might put them on their guard. Had the apostle said ye cannot finally fall, what a different effect would it have produced!

9. *Whosoever transgresseth* Παραβαινων, he who passes over the sacred enclosure, or goes beyond the prescribed limits—and abideth not in the doctrine, does not remain within these holy limits, but indulges himself either in excesses of action or passion; hath not God for his Father, nor the love of God in his heart.

Hath both the Father and the Son He who abideth in the doctrine of Christ, his body is a temple of the Holy Trinity; and he has communion with the Father, as his Father, and with the Son, as his Saviour and Redeemer.

10. *If there come any unto you* Under the character of an apostle or evangelist, to preach in your house,—And bring not this doctrine, that Jesus is come in the flesh, and has died for the redemption of the world;

Receive him not into your house Give him no entertainment as an evangelical teacher. Let him not preach under your roof.

Neither bid him God speed Και χαρειν αυτω μη λεγεις, And do not say health to him. Do not salute him with Peace be to thee! The usual salutation among friends, and those of

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not write

g 3 John 13.—u Gr. mouth to mouth.

the same religion in the East, is *سليم الله* *Salam aleikum*, "Peace be to you;" which those of the same religion will use among themselves, but never to strangers, except in very rare cases. This is the case to the present day; and, from what John says here, it was a very ancient custom. We have often seen, that *peace* among the Hebrews comprehended every spiritual and temporal blessing. The words mean, according to the Eastern use of them, "Have no religious connexion with him; nor act towards him, so as to induce others to believe you acknowledge him as a brother."

11. *Is partaker of his evil deeds* He that acts towards him as if he considered him a Christian brother, and sound in the faith, puts it in his power to deceive others, by thus apparently accrediting his ministry. No sound Christian should countenance any man as a *Gospel minister*, who holds and preaches erroneous doctrines; especially concerning the *Lord Jesus*. Nor can any Christian attend the ministry of such teachers, without being criminal in the sight of God. He who attends their ministry is, in effect, bidding them *God speed*—no matter whether such belong to an established church, or to any congregation of dissenters from it. But what St. John says here does not mean, that we should deny such the common office of humanity, charity, and mercy. No. In these offices we are equally bound to all men: far less does it intimate that we should persecute such on account of their heretical or heterodox sentiments. No. This right has God given to no man—to no church—to no state. They who persecute others, even for the worst heretical opinions, may expect the heaviest judgments of Almighty God.

There is a remarkable addition here in several MSS. of the *Vulgate*, and in some printed editions. *Ecce praxidri vobis, ut in diem Domini nostri Jesu Christi non confundamini*. "Behold I have foretold this to you, that ye may not be confounded in the day of our Lord Jesus Christ."

This addition is found in the edition of *Pope Sixtus* the Fifth, and in the *Comptentian Polyglot*: but it is not acknowledged by any of the *Versions*, nor by any *Greek MSS*.

12. *Having many things to write* That is, I have many things that I might write to thee; but I think it best not to commit them to paper, because I hope to visit thee shortly, and speak fully of those matters, which will be a means of in-

with paper and ink: but I trust to come unto you, and speak face to face, & that w our joy may be full.

13 The children of thy elect sister greet thee. Amen.

v John 17.13. 1 John 1.4.—w Or, your.—x 1 Pet.5 13

creasing the comfort both of thee and thy family, as well as of my own. There is more comfort in mutual interviews among friends than in epistolary correspondence.

13. *The children of thy elect sister* [Probably her own sister, who lived at Ephesus; and, being acquainted with the apostle's writing, desired to be thus remembered to her *Elect*, both in this and the first verse, signifies excellent, eminent, or honourable. See on verse 1.

Amen is wanting in the most ancient MSS. and in most of the *Versions*: but *η χάρις μετὰ σου* and *μετ' υμων*, *grace be with thee*, or *with you*, is found in several MSS. and *Versions*.

Subscriptions in the *Versions*.

The End of the Second Epistle.—SYRIAC.

The Second Epistle of John is ended.—*Philox. SYRIAC*.

Praise be to God, for ever, Amen!—ARABIC.

In the *MANUSCRIPTS*.

The Second of John.—Codex Alexandrinus and Cod. Vaticanus.

The Second of John to the Parthians.—One of *Colbert's* MSS. The Second Catholic Epistle of St. John the Apostle and Divine.

There are other subscriptions; but, like the above, are worthy of little regard.

This epistle is more remarkable for the spirit of Christian love which it breathes than for any thing else. It contains scarcely any thing that is not found in the preceding; and out of the thirteen verses there are at least eight, which are found, either in so many words, or in sentiment, precisely the same with those of the first epistle. The most remarkable part of it, is the tenth and eleventh verses, relative to the orders concerning the *heretical teacher*: and from them we see how such teachers were treated in the apostolic church. They held no communion with them; afforded them no support, as *teachers*, but did not persecute them.

On this model the conduct of all Christians should be formed, relative to the teachers of false doctrine in general. To go thus far, we have apostolical authority; to go farther, we have none. And let us still remember, in all cases it is our duty to love even our enemies; and, consequently, to do them any act of humanity and mercy.

THE THIRD EPISTLE OF JOHN.

For Chronological Eras, see at the end of the Acts.

The apostle's address to Caius, and his good wishes for his prosperity in body and soul, 1, 2. He commends him for his steadiness in the truth, and his general hospitality, especially to the itinerant evangelists, 3—8. Speaks of the bad conduct of Diotrephes; his abuse of his power in the church; and his slander of the apostles, 9, 10. Exhorts Caius to avoid his example, and to follow what is good, 11. Commends Demetrius, 12. Excuses himself from writing more fully, and proposes to pay him a visit shortly, 13, 14. [A. M. cir. 4089.

THE elder unto the well beloved Caius, * whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

a 2 John 1.—b Or, truly.—c Or, pray.

This epistle being of nearly the same complexion with the former, and evidently written about the same time, and incontestably by the same person, it is not necessary to give it any particular preface, as the subject of the authenticity of all the three epistles has been treated already so much at large, not only in the Introduction to them, but in the notes in general.

This and the preceding epistle, are, by Dr. Lardner, supposed to have been written between A. D. 90 and 90. There are no notes of time in the epistles themselves, to help us to fix any date; therefore all is conjecture concerning the time in which they were written; but, to me, it appears as likely that they were written before the destruction of Jerusalem, as after; for it is scarcely to be supposed that so signal a display of the justice of God, and such a powerful argument in favour of Christianity, and of the truth of Christ's predictions, could be passed, unnoticed, and unappealed to, by any of the inspired persons who wrote after that event. However, where there is no positive evidence, conjecture is useless.

NOTES.—Verse 1. *The elder* See on the first verse of the preceding epistle, and also the Preface.

The well-beloved Caius Ταος, *Gaius*, is the Greek mode of writing the Roman name *Caius*; and thus it should be rendered in the European languages.

Several persons of the name of *Caius* occur in the New Testament.

(1.) In the Epistle to the Romans, ch. xvi. 23. St. Paul mentions a *Caius* who lived at Corinth, whom he calls his *host*, and the *host of the whole church*.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that "my children walk in truth.

d 2 John 4.—e 1 Cor. 1.15. Philim. 10.

(2.) In 1 Cor. i. 14. St. Paul mentions a *Caius* who lived at Corinth, whom he had baptized: but this is probably the same with the above.

(3.) In Acts xix. 29. mention is made of a *Caius* who was a native of Macedonia, who accompanied St. Paul, and spent some time with him at Ephesus. This is probably a different person from the preceding: for the description given of the *Caius* who lived at Corinth, and was the *host of the whole church* there, does not accord with the description of the *Macedonian Caius*, who, in the very same year, travelled with St. Paul, and was with him at Ephesus.

(4.) In Acts xx. 4. we meet a *Caius of Derbe*, who was likewise a fellow-traveller of St. Paul. This person cannot be the *Corinthian Caius*; for the host of the church at Corinth would hardly leave that city to travel into Asia: and he is clearly distinguishable from the *Macedonian Caius* by the epithet *Δερβαιο*, of *Derbe*.

(5.) And lastly, there is the *Caius* who is mentioned here, and who is thought by some critics to be different from all the above; for, in writing to him, St. John ranks him among his *children*, which seems, according to them, to intimate, that he was converted by this apostle.

Now, whether this Caius was one of the persons just mentioned; or whether he was different from them all, is difficult to determine; because *Caius* was a very common name. Yet, if we may judge from the similarity of character, it is not improbable that he was the Caius who lived at Corinth, and who is styled by St. Paul the *host of the whole church*; for hospitality in his Christian brethren was the leading feature in the character of this Caius to whom St. John wrote; and it is ou

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church:
whom if thou bring forward on their journey (after a godly
sort, thou shalt do well);

7 Because that for his name's sake they went forth, ⁶ taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church; but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not.

10. Wherefore, if I come, I will remember his deeds which he doeth, boasting against us with malicious words: and not content therewith, neither doth he himself receive the brethren,

[Gr. worthy of thy God = 1 Cor. 9, 17; 15 - h Prov. 10, 9; 10 - 1 P. v 32, 27. Isa. 1 16, 17 - 1 Pet. 3, 11]

this very account that he is commended by the apostle. Besides, St. John's friend lived in a place where this apostle had, in Diotrophes, a very ambitious and tyrannical adversary; and that there were men of this description at Corinth is evident enough from the two epistles to the Corinthians; though St. Paul has not mentioned *their* names.—See *Michælis*.

The probability of this *Cain* being the same with the *Corinthian Cain* has suggested the thought that this epistle was sent to *Corinth*; and, consequently, that the second epistle was sent to some place in the neighborhood of that city. But I think the distance between Ephesus, where St. John resided, and Corinth, was too considerable for such an aged man as St. John is represented to be, to travel, whether by *land* or *water*. If he went by *land*, he must traverse a great part of Asia, through Cilicia, Cappadocia, Phrygia, and down through Greece, to the Morea; a most tedious and difficult journey. If he went by *water*, he must cross the Egean Sea, and navigate among the Cyclades Islands, which was always a dangerous voyage. Now, as the apostle promises, both in the second and in this epistle, to see the persons shortly to whom he wrote, I take it for granted that they could not have lived at Corinth, or anywhere in the vicinity of that city. That St. John took such a voyage *Michaelis* thinks probable. "For since he journeyed by almost opposite to Ephesus, and St. John from him, he must have crossed the Hellespont, and so, if he was bound to the sea, it is not improbable that the journey or voyage which he proposed to make was from Ephesus to Corinth."

In answer to this I would just observe, 1. That the voyage was too long and dangerous for a man in John's advanced age to think of taking. 2. That John had never been accustomed to any such sea as the *Aegean*; for the *Sea of Galilee* or the *Sea of Tiberias*, on which, as a fisherman, he got his bread, was only an inconceivable fresh-water lake; and his acquaintance with it could give him very few advantages for the navigation of the *Aegean* Sea, and the danger of coasting the numerous islands dispersd through it.

2. *I wish above all things.* Here *tu quoque* expands, above all things, I pray that *thou* mayest prosper, and be in health, *carere* (care), to which one MS. adds, *et obsequi*, which gives it a different meaning, viz. that *thou mayest be sound in the truth*. The prayer of St. John for Caius, includes *three* particulars. — 1. Health of body; 2. Health of soul; and, 3. Prosperity in secular affairs. *That thou mayest prosper—and be in health—as thy soul prospereth.* These three things, so necessary to the comfort of life, every Christian may in a certain measure expect; and for that every Christian is authorized to pray. And we should have more of all three, if we devoutly prayed for them.

It appears from the last *clause*, that the soul of Cain was in a very prosperous state.

3. *When the brethren came*] Probably the same of whom he speaks in the fifth and following verses; and who appear to have been itinerant evangelists.

The truth that is in thee The soundness of thy faith, and the depth of thy religion.

4. *To hear that my children*. From this it has been inferred, that Cairns was one of St. John's converts; and consequently not the Corinthian Cairns, who was converted, most probably, by St. Paul. But the apostle might use the term *children* here, as implying those who were immediately under his pastoral care; and, being an *old man*, he had a right to use such terms in addressing his juniors, both in age and grace; and there is much both of propriety and dignity in the appellation, coming from such a person.

Thou dost faithfully His *Zeal*. *Ephraim* thinks that *Zeal* is put here for *Zeal*, and that the phrase signifies to *keep or preserve the faith, or to be bound by the faith; or to keep one's engagements*. *Thou hast acted as the faith*, the Christian religion, *required thee to act in all that thou hast done, both to the brethren at home, and to the strangers, the itinerant evangelists, who, in the course of their travels, have called at thy house*. There is not a word here about the *pilgrims and penitential journeys*, which the papists contrive to bring out of this text.

Before the church] The believers at Ephesus; for to this church the apostle seems to refer.

Whom, if thou bring forward] If thou continue to assist such, as thou hast done, *thou shalt do ice!*

and forbiddeth them that would, and casteth *them* out of the church.

¶ Beloved, I follow not that which is evil, but that which is good. ^k He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius¹ hath good report of all *men*, and of the truth itself; yea, and we *also* bear record; ^m and ye know that our record is true.

13 ⁿ I had many things to write, but I will not with ink and pen write unto thee :

11 But I trust I shall shortly see thee, and we shall speak
 face to face. Peace *be* to thee. *Our* friends salute thee.
 Greet the friends by name.

k 1 John 2.29 & 3.6, 9.—11 Tim. 3.7.—m John 21.21.—n 2 John 12.—o Gr. mouth to mouth.

The *brethren* of whom St. John speaks, might have been *apostles*; the *strangers*, assistants to these apostles, as John Mark was to Barnabas. Both were *itinerant evangelists*.

After a *godly* way? *ἄξιον ὄντος* worthy of God; and in such a way as He can approve. Let all churches, congregations of Christians, from whom their ministers and preachers can claim nothing by *law*, and for whom the state makes no provision, lay this to heart: let them ask themselves, Do we deal with these in a manner *worthy of God*, and worthy of the profession we make? Do we suffer them to lack the bread that perishes: while they minister to us, with no sparing hand, the bread of life? Let a certain class of religious people, who will find themselves out, when they read this note, consider whether, when their preachers have ministered to them their certain or stated time, and are called to go and serve other churches, *they send them forth in a manner worthy of God?* making a reasonable provision for the journey which they are obliged to take. In the itinerant ministry of the apostles it appears that each church bore the expenses of the apostle to the next church, or district, to which he was going to preach the word of life. So it should be still in the mission and itinerant ministry.

7. *For his name's sake they went forth*] For the sake of preaching the Gospel of the grace of God, and making known Jesus to the heathen.

Taking nothing of the Gentiles.] Receiving no emolument for their labour; but in every respect showing themselves to be truly disinterested. Sometimes, and on some special occasions, this may be necessary: *but the labourer is worthy of his hire*, is the maxim of the author of Christianity. And those congregations of Christians are ever bound to prize the Gospel most, and profit most by it, who bear all expenses incident to it; and *give verily*.

But some construe ἐξ ἄλλης, *they went out*, with ἀπορεύσθαι, *from, from the Gentiles*, or rather *by the Gentiles*; and give the passage this sense: *They went out*; i. e., *were driven on by the Gentiles, taking nothing with them*; i. e., *leaving at their property behind*, so that they were in a state of great destitution. A curious reading here, *ἐκτοκ, κρατὶς ἡμῶν* for *ἐκ τῶν*, *Gentiles*, which latter might imply those who were converted from among the Gentiles, while the sense of the other term seems to be restricted to those who were still *in* the world, and, secondly, the construction is very harsh, so it is not, on the whole, unlikely. The reading above is that of the most ancient and reputable MSs. That *ἐκ τῶν ἑθνῶν* out, or expelled, is an Scriptural meaning of the verb *ἐκπορεύω*, see Matt. viii. 32, and when they were come out, οὐδὲ ἐξ ἑθνῶντες, and when they were driven out, II. A. iii. 13. When the unclean spirit is gone out, ἐκ τῶν, is driven out. See Mark v. 13, and vii. 29. The devil is gone out of thy daughter, ἐκ τῆς θυγατρὸς, IS EXPULSED, II. ix. 24. This kind cometh forth by nothing, ἐκ οὐδενος γένετα ἐξ ἄλλου, can be driven out by nothing but by prayer and fasting. Luke vii. 21. When the unclean spirit is driven out, ἀπὸς ἐκπορεύεται ἐκ τῆς θυγατρὸς, out of whom were driven out, the daughter of John ii. 22. Rev. xvi. 12, and Schenck's note on Acts vi. 25, out.

8. *We therefore ought to receive such*: Those who are persecuted for righteousness' sake; and have professed the truth at the hazard of their lives, and the loss of all their worldly substance. Instead of ἀπολαμβάνειν, *to receive*, the most ancient and reputable MSS. have ἐπιλαμβάνειν, *to take up, undertake for, or kindly receive*.

Fellow-helpers to the truth] And thus encourage the persecuted, and contribute to the spread and maintenance of the Gospel.

9. *Accrete unto the church*] The church where Caius was *first* Diocletian, who bore the presidency, or chief place in the church. He was doubtless an officer in the church; at least a deacon, probably a bishop; and being one, he magnified himself in his office: he loved such eminence, and behaved himself handsomely in it.

Receive us not! Does not acknowledge the apostolica authority. As some MSS. supply *an* after *et*, and several judicious critics believe it is implied, the translation will run thus:—*I would have written to the church to receive these men kindly; but Diotrephes, who affects the presidency, and into whose hands, if I wrote to the church, my letter must come, receiveth us not, would not acknowledge my authority.*

to interfere with any of the matters of his church; and, therefore, I have written unto thee whose love to the brethren, and general hospitality are well known, that thou wouldest receive those strangers and persecuted followers of our common Lord.

10. *If I come, I will remember*] I will show him the authority, which, as an apostle of Jesus Christ, I possess.

Prating against us] Diotrophes might have been a converted Jew, who was unwilling that the Gentiles should be received into the church; or a Judaizing Christian, who wished to incorporate the law with the Gospel, and calumniated the apostles who taught otherwise. This haughty and unfeeling man would give no countenance to the converted Gentiles; so far from it, that he would not receive any of them himself, forbid others to do it, and excommunicated those who had been received into the church by the apostles. This appears to be the meaning of *neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church*. He had the complete dog in the manger principle; he would neither do, nor let do. And when good was done that he did not approve, he endeavoured to undo it.

11. *Follow not that which is evil*] *Μαρτυρῶ το κακόν, do not imitate that wicked man; i. e.* the conduct of Diotrophes: be merciful, loving, and kind. For, whatever profession any man may make, it will ever appear that *he who doeth good is of God*; he alone is the person who uses rightly the grace received from God, and he alone shall enjoy the Divine approbation.

While he that doeth evil] He who is unfeeling, unmerciful, unkind, hath not seen God; has no proper knowledge of that God whose name is mercy, and whose nature is love.

12. *Demetrius hath good report*] Perhaps another member of the church where Caius was; or he might have been one of those whom the apostle recommends to Caius; or, possibly, the bearer of this letter, from John to Caius. He seems to have been an excellent person; *all testified of his righteousness; the truth, Christianity itself, bore testimony to him; and the apostles themselves added theirs also*.

13. *I had many things to write*] That is, I have many things that I might write; but having the hope of seeing thee shortly, I will not commit them to paper. *Ink and pen* are here mentioned; *paper and ink* in the preceding epistle.

14. *Peace be to thee*] May thou possess every requisite good, both of a spiritual and temporal kind.

Our friends salute thee] Desire to be affectionately re-

membered to thee. *Greet the friends by name*; remember me to all those with whom I am acquainted, as if I had specified them by name. This is a proof to me that this epistle was not sent to Corinth; where, it is not likely, John ever was; and where, it is not likely, he had any particular acquaintances, unless we could suppose he had seen some of them when he was an exile in Patmos, an island in the Ægean Sea.

For other particulars concerning John, the reader is requested to refer to the preface to his Gospel.

Instead of *φίλοι*, and *φίλοις*, friends, the Codex Alexandrinus, and several others, read *ἀδελφοί*, and *ἀδελφοίς*, brethren. The former (*friends*) is a very singular appellation, and nowhere else found in Scripture; the latter is of frequent occurrence.

SUBSCRIPTIONS in the VERSIONS:—

In the ancient SYRIAC—Nothing.

The Third Epistle of John the apostle is ended—SYRIAC

Philozenian.

ETHIOPIC—Nothing.

VULGATE—Nothing.

The end of the epistles of the pure apostle and evangelist

JOHN—ARABIC.

The Third Epistle of St. John the apostle is ended—Latin

text of the COMPLUTENSIAN.

The end of the Third Catholic Epistle of St. John—DITTO,

Greek text.

SUBSCRIPTIONS in the MSS.

The Third of JOHN—COD. ALEXANDRINUS and VATICAN.

The Third Catholic Epistle of John the evangelist and divine.

The Third of John to Caius concerning Demetrius, of whom he witnesses the most excellent things.

I have already shown, in the Preface to those epistles termed Catholic, that the word *καθολικός* is not to be taken here, and elsewhere in these epistles, as signifying universal, but canonical; for it would be absurd to call an epistle universal that was written to a private individual. We seldom hear this epistle quoted but in the reproof of lordly tyrants, or prating troublesome fellows in the church. And yet the epistle contains many excellent sentiments, which, if judiciously handled, might be very useful to the church of God. But it has been the lot both of the minor prophets and the minor epistles to be generally neglected; for, with many readers, bulk is every thing; and no magnitude, no goodness.

PREFACE TO THE GENERAL EPISTLE OF JUDE.

In the Preface to the Epistle of James several things have been said relative to Jude, the brother of James, the supposed author of this epistle; and to that Preface the reader is requested to refer. What is farther necessary to be said on the author, and the authenticity of this epistle, I shall take the liberty to borrow principally from *Michaelis*.

"If James and Jude, whom the evangelists call brothers of Jesus, were in fact only cousins, or relations, as some suppose; and were sons, not of Joseph, but of Alpheus, these two persons were the same as the two brothers, James and Jude, who were apostles. And, in this case, Jude, the author of our epistle, was the same as the apostle Jude, the brother of James, who was son of Alpheus. On the other hand, if the James and the Jude, whom the evangelists call brothers of Jesus, were not the two brothers of this name, who were apostles, but were the sons of Joseph, the reputed father of Jesus, we have then two different persons of the name of Jude, either of which might have written this epistle. And, in this case, we have to examine whether the epistle was written by an apostle of the name of Jude, or by Jude, the brother-in-law of Christ.

"The author of the epistle himself has assumed neither the title of apostle of Jesus Christ, nor of brother of Jesus Christ; but calls himself only 'Jude, the servant of Jesus Christ, and brother of James.' Now, as the author distinguishes himself by the title 'brother of James,' and this was a common name among the Jews, he undoubtedly meant some eminent person of this name, who was well known at the time when he wrote, or the title 'brother of James' would have been no mark of distinction. We may infer, therefore, that the author of this epistle was the brother, either of the apostle James, the son of Alpheus, or of James, called the brother of Jesus, or of both, if they were one and the same person.

"The first question, therefore, to be asked is, Was the author of this epistle the apostle Jude? or, was he brother of James, the son of Alpheus? Now, I have already observed, that this question must be answered in the affirmative, if James and Jude, who were called brothers of Jesus, were the same as the two brothers James and Jude, who were apostles. And it may be answered in the affirmative, even if they were different persons: for Jude, the author of our epistle, had, in either case, a brother of the name of James, and therefore might, in either case, call himself Jude, the brother of James. I say the question may be answered in the affirmative, even if the apostle Jude was a different person from Jude, called

the brother of James. But whether it ought, in this case, to be answered in the affirmative, is another matter; and I really believe that it ought not: for if the Jude, who wrote this epistle, had been himself an apostle, and brother of an apostle, he would hardly have called himself, in an epistle written to Christians, simply 'Jude the brother of James,' without adding the title apostle. It is true, that the apostle Jude, who was brother of James, is called by St. Luke *ἰδοὺς Ἰακώβου*; but St. Luke gives him this title merely to distinguish him from another apostle of this name, who was called Iscariot. Now, the author of this epistle could have no motive for distinguishing himself from Judas Iscariot, who had hanged himself many years before this epistle was written. The name of Jude was very common among the Jews; and therefore, the author of this epistle wished to distinguish himself from other persons who were so called. But James was likewise a very common name; and, therefore, if the author had been an apostle, he surely would have preferred an appellation which would have removed all doubts, to an appellation which left it at least uncertain whether he was an apostle or not: I grant that the omission of this title does not necessarily prove that the author of our epistle was not an apostle, for Paul has omitted it in four of his epistles; in the Epistle to the Philippians, in both Epistles to the Thessalonians, and in that to Philemon. But St. Paul was sufficiently known without this title; whereas the author of the epistle in question felt the necessity of a distinguishing appellation, as appears from the very title which he has given himself, of 'brother of James. Besides, at the time when this epistle was written, only one apostle of the name of James was then alive; for the elder James, the son of Zebedee, had been beheaded many years before. If then the author of this epistle had only given to our brother James the title of apostle, he would thus likewise have clearly ascertained who he himself was. But since he has no more given to his brother, than to himself, the title of apostle, I think it highly probable that neither of them were apostles.

"The next question to be asked, therefore, is, Was the Jude who wrote our epistle, the same person as the Jude whom the evangelists call brother of Jesus? and who, according to the opinion which I think the most defensible, was in this sense brother of Jesus; that he was son of Joseph by a former wife, and therefore not his own brother, but only brother-in-law of Jesus. Now that our epistle was written by a person of this description, appears to me highly probable; and on

this supposition we may assign the reason why the author called himself 'brother of James,' for if he was the brother-in-law of Jesus, his brother James was the person, who during so many years had presided over the church at Jerusalem, was well known both to Jews and Christians, and appears to have been more celebrated than either of the apostles called James. It will be objected, perhaps, that the very same reasons which I have alleged, to show that an apostle of the name of Jude would have assumed his proper title, will likewise show, that a person who was called brother of Jesus, would have done the same, and styled himself brother of Jesus. To this I answer, that if he was the son of Joseph, not by Mary, but by a former wife, and Jude believed in the immaculate conception, he must have been sensible that, though to all outward appearance, he was brother-in-law to Jesus, since his own father was the husband of Jesus's mother, yet, in reality, he was no relation of Jesus. On the other hand, if Jude, called the brother of Jesus, was the son of Joseph, not by a former wife, but by Mary, as Herder asserts, I do not see how the preceding objection can be answered for, if Jesus and Jude had the same mother, Jude might, without the least impropriety, have styled himself 'brother of Jesus,' or 'brother of the Lord'; and this would have been a much more remarkable and distinguishing title than that of brother of James. A third question still remains to be asked on this subject. The apostle whom St. Luke calls Jude, is called Thaddeus by St. Matthew and St. Mark, as I have already observed. But the apostle of the Syrians, who first preached the Gospel at Edessa, and founded a church there, was named Thaddeus, or Adaeus. It may be asked, therefore, whether the author of our epistle was Thaddeus, the apostle of the Syrians? But the answer is decisive: the old Syriac Version does not contain this epistle; consequently, it is highly probable, that Adai, or Adaeus, was not the author; for an epistle written by the great apostle of the Syrians would surely have been received into the canon of the Syrian church."

The most accurate critics have been unable to determine the time *when*, and the persons to whom this epistle was written; so that much concerning these points, as well as the author of the epistle, must remain undecided.

"I am really unable to determine," says Michaelis, "who the persons were to whom this epistle was sent; for no traces are to be discovered in it which enable us to form the least judgment on this subject; and the address, with which this epistle commences, is indeterminate; that there is hardly any Christian community, where Greek was spoken, which might not be denoted by it. Though this epistle has a very great similarity to the Second Epistle of Peter, it cannot have been sent to the same persons, namely, the Christians who resided in Pontus, &c. because no mention is made of them in this epistle. Nor can it have been sent to the Christians of Syria, and Assyria, where Jude preached the Gospel, if he be the same person as the apostle of the Syrians; for in this case the epistle would not have been written in Greek, but in Syriac or Chaldee, and would certainly have been received into the old Syriac Version."

"With respect to the date of this epistle, all that I am able to assert is, that it was written after the Second Epistle of Peter; but how many years after, whether between 64 and 66 as Lardner supposes, or between 70 and 75 as Beausobre and L'Enfant believe; or, according to Dodwell and Cave, in 71 or 72, or so late as the year 90, as is the opinion of Mill. I confess I am unable to determine, at least from any certain data. The expression, 'in the last time,' which occurs ver. 18, as well as in 2 Pet. iii. 3. is too indeterminate to warrant any conclusion, respecting the date of this epistle; for though, on the one hand, it may refer to the approaching destruction of Jerusalem, it may, on the other hand, refer to a later period, and denote the close of the apostolic age; for in the First Epistle of St. John a similar expression occurs, which must be taken in this latter sense. The inference, therefore, that the Epistle of St. Jude was written before the destruction of Jerusalem, which some commentators have deduced from the aforementioned expression, on the supposition that it alluded to that event, then approaching, is very precarious; because it is drawn from premises which are themselves uncertain. However, there is some reason to believe, on other grounds, that this epistle was not written after the destruction of Jerusalem; for, as the author has mentioned, ver. 5-8, several well known instances of God's justice in punishing sinners, which Peter had already quoted in his second epistle, to the same purpose; he would probably, if Jerusalem had been already destroyed at the time he wrote, have not neglected to add to his other examples this most remarkable instance of Divine vengeance, especially as Christ himself had foretold it. Lardner indeed, though he admits the similarity of the two epistles, still thinks it a matter of doubt, whether St. Jude had ever seen the Second Epistle of St. Peter; his reason is, that "if St. Jude had formed a design of writing, and had met with an epistle of one of the apostles very suitable to his own thoughts and intentions, he would have forborne to write."

"To this argument I answer:

"1. If the Epistle of St. Jude was inspired by the Holy Ghost, as Lardner admits; the Holy Ghost certainly knew, while he was dictating the Epistle to St. Jude, that an Epistle of St. Peter, of a like import, already existed. And if the

Holy Ghost, notwithstanding this knowledge, still thought that an Epistle of St. Jude was not unnecessary; why shall we suppose that St. Jude himself would have been prevented writing by the same knowledge?

"2. The second Epistle of St. Peter was addressed to the inhabitants of some particular countries; but the address of St. Jude's is general. St. Jude therefore might think it necessary to repeat, for general use, what St. Peter had written only to certain communities."

"3. The Epistle of St. Jude is not a bare copy of the Second Epistle of St. Peter; for in the former not only several thoughts are more completely unravelled than in the latter, but several additions are made to what St. Peter had said, for instance, ver. 4, 5, 9, 16.

"Eusebius, in his catalogue of the books of the New Testament, places the Epistle of St. Jude, among the *απολογουμένα*, contradicted, or apocryphal books, in company with the Epistle of St. James, the Second Epistle of St. Peter, and the Second and Third of John."

"But Origen, who lived in the third century, though he speaks in dubious terms of the Second Epistle of St. Peter, has several times quoted the Epistle of St. Jude, and has spoken of it as an epistle on which he entertained no doubt. In his commentary on St. Matthew, when he comes to chap. xiii. 55. where James, Josias, Simon, and Jude, are mentioned; he says Jude wrote an epistle of few lines indeed, but full of the powerful words of the heavenly grace, who at the beginning says, 'Jude the servant of Jesus Christ, and brother of James.' This is a very clear and unequivocal declaration of Origen's opinion; and it is the more remarkable, because he says nothing of the Epistle of St. James, though the passage, Matt. xiii. 55. afforded him as good an opportunity of speaking of this epistle, as it did of the Epistle of St. Jude. Nay, Origen carries his veneration for the Epistle of St. Jude so far, that in his treatise *De Principiis*, lib. iii. cap. 2. he quotes an apocryphal book, called the Assumption of Moses, as a work of authority; because a passage from this book had been quoted by St. Jude. In one instance, however, in his commentary on St. Matthew, Origen speaks in less positive terms; for there he says, 'if any one receive the Epistle of St. Jude,' &c. Tertullian, in whose works Lardner could discover no quotation from the Second Epistle of St. Peter, describes the Epistle of St. Jude as the work of an apostle; for in his treatise, *De cultu feminarum*, chap. 3. he says, 'Hence it is, that Enoch is quoted by the apostle Jude.'

"Clement of Alexandria, in whose works likewise Lardner could find no quotation from the Second Epistle of St. Peter, has three times quoted the Epistle of St. Jude, without expressing any doubt whatever. It appears then, that the three ancient fathers, Clement of Alexandria, Tertullian, and Origen, as far as we may judge from their writings, which are now extant, preferred the Epistle of St. Jude to the Second Epistle of Peter. However, I think it not impossible, that if all the writings of these authors were now extant, passages might be found in them which would turn the scale in favour of the latter; and it may be owing to mere accident, that in those parts of their works which have descended to us, more passages, in which they speak decidedly of St. Jude, are to be found, than such as are favourable to the Second Epistle of St. Peter. For I really cannot comprehend, how any impartial man, who has to choose between these two epistles, which are very similar to each other, can prefer the former to the latter, or receive the Epistle of St. Jude, the contents of which labour under great difficulties; and at the same time consider as dubious, or even reject, the Second Epistle of St. Peter, the contents of which labour under no such difficulties."

"But, it is much more difficult to explain the ninth verse, in which the archangel Michael is said to have disputed with the devil about the body of Moses. The history of this dispute, which has the appearance of a Jewish fable, it is not at present very easy to discover; because the book from which it is supposed to have been taken by the author of this epistle, is no longer extant; but I will here put together such scattered accounts of it as I have been able to collect."

"Origen found, in a Jewish Greek book, called the Assumption of Moses, which was extant in his time, this very story related concerning the dispute of the archangel Michael with the devil about the body of Moses. And from a comparison of the relation in his book with St. Jude's quotation, he was thoroughly persuaded that it was the book from which St. Jude quoted. This he asserts without the least hesitation; and in consequence of this persuasion he himself has quoted the *Assumption of Moses*, as a work of authority, in proof of the temptation of Adam and Eve by the devil. But, as he quoted it merely for this purpose, he has given us only an imperfect account of what this book contained, relative to the dispute about the body of Moses. One circumstance, however, he has mentioned, which is not found in the Epistle of St. Jude, (viz.) that Michael reproached the devil with having possessed the serpent that seduced Eve. In what manner this circumstance is connected with the dispute about the body of Moses, will appear from the following consideration:

"The Jews imagined the person of Moses was so holy, that God could find no reason for permitting him to die and that nothing but the sin committed by Adam and Eve in paradise, which brought death into the world, was the cause why Moses did not live for ever. The same notions they entertained of

some other very holy persons; for instance, of Isai, who, they say, was delivered to the angel of death merely on account of the sins of our first parents; though he himself did not deserve to die. Now, in the dispute between Michael and the devil, about Moses, the devil was the accuser, and demanded the death of Moses. Michael, therefore, replied to him, that he himself was the cause of that sin, which alone could occasion the death of Moses. How very little such notions as these agree, either with the Christian theology, or with Moses's own writings, it is unnecessary for me to declare. Besides the account given by Origen, there is a passage in the works of Cæcilius, which likewise contains a part of the story related in the Assumption of Moses, and which explains the reason of the dispute which St. Jude has mentioned concerning Moses's body. According to this passage, Michael was employed in burying Moses; but the devil endeavoured to prevent it, by saying that he had murdered an Egyptian, and was therefore unworthy an honourable burial. Hence it appears, that some modern writers are mistaken, who have imagined that, in the ancient narrative, the dispute was said to have arisen from an attempt of the devil to reveal to the Jews the burial-place of Moses, and to incite them to an idolatrous worship of his body.

"There is still extant a Jewish book, written in Hebrew, and intitled מִשְׁכֵּל מֹשֶׁה that is, 'The Death of Moses;' which some critics, especially De La Rue, suppose to be the same work as that which Origen saw in Greek. Now, if it were this Hebrew book, intitled, 'Phetirath Mosheh,' it would throw a great light on our present inquiry; but I have carefully examined it, and can assert, that it is a modern work, and that its contents are not the same as those of the Greek book quoted by Origen. Of the Phetirath Mosheh we have two editions, which contain very different texts; the one was printed at Constantinople in 1518, and reprinted at Venice in 1544 and 1605; the other was published from a manuscript by Gilbert Gaulmy, who added a translation of both texts, with notes."

To show that neither St. Jude, nor any inspired writer, nor, indeed, any person in his sober senses, could quote, or in any way accredit, such stuff and nonsense, I shall give the substance of this most ridiculous legend, as extracted by Michaelis; for, as to the Phetirath Mosheh, I have never seen it.

"Moses requests of God, under various pretences, either that he may not die at all; or, at least, that he may not die before he comes into Palestine. This request he makes in so proud and petulant a manner, as is highly unbecoming, not only a great prophet, but even any man, who has expectations of a better life after this. In short, Moses, is here represented in the light of a despicable Jew, begging for a continuance of life, and devoid both of Christian faith, and heathen courage; and it is, therefore, not improbable, that the inventor of this fable made himself the model after which he formed the character of Moses. God argues, on the contrary, with great patience and forbearance; and replies to what Moses had alleged relative to the merit of his own good works. Further, it is God who says to Moses, that he must die on account of the sin of Adam; to which Moses answers, that he ought to be exempted, because he was superior in merit to Adam, Abraham, Isaac, &c. In the mean time, Samael, that is, the angel of death, whom the Jews describe as the chief of the devils, rejoices at the approaching death of Moses: this is observed by Michael, who says to him, 'Thou wicked wretch, I grieve, and thou laughest.' Moses, after his request had been repeatedly refused, invokes heaven and earth, and all creatures around him, to intercede in his behalf. Joshua attempts to pray for him; but the devil stops Joshua's mouth, and represents to him, really in Scriptural style, the impropriety of such a prayer. The elders of the people, and with them all the children of Israel, then offer to intercede for Moses; but their mouths are likewise stopped by a million eight hundred and forty thousand devils; which, on a moderate calculation, make three devils to one man. After this, God commands the angel Gabriel to fetch the soul of Moses; but Gabriel excuses himself, saying, that Moses was too strong for him: Michael receives the same order, and excuses himself in the same manner; or, as other accounts say, under pretence that he had been the instructor of Moses, and therefore could not bear to see him die. But this latter excuse, according to the Phetirath Mosheh, was made by Zinghiel, the third angel, who received this command. Samael, that is, the devil, then offers his services; but God asks him how he would take hold of Moses; whether by his mouth, or by his hands, or by his feet; saying, that every part of Moses was too holy for him to touch. The devil, however, insists on bringing the soul of Moses; yet he does not accuse him, for, on the contrary, he prizes him higher than Abraham, Isaac, or Jacob. The devil then approaches towards Moses to execute this voluntary commission; but as soon as he sees the shining countenance of Moses, he is seized with a violent pain, like that of a woman in labour. Moses, instead of using the Oriental salutation, 'Peace be with thee,' says to him in the words of Isaiah, (for in this work Moses frequently quotes Isaiah and the Psalms,) 'There is no peace

to the wicked.' The devil replies, that he was come, by the order of God, to fetch his soul; but Moses deters him from the attempt, by representing his own strength and holiness; and saying, 'Go, thou wicked wretch, I will not give thee my soul, he afflicts the devil in such a manner that he immediately retires. The devil then returns to God, and relates what had passed; and receives an order to go a second time: the devil answers, that he would go every where God commanded him, even into hell, and into fire, but not to Moses. This renunciation is, however, of no avail, and he is obliged to go back again; but Moses, who sees him coming with a drawn sword, meets him with his miraculous rod, and gives him such a blow with it that the devil is glad to escape. Lastly, God himself comes; and Moses, having then no farther hopes, requests only that his soul may not be taken out of his body by the devil. This request is granted him; Zinghiel, Gabriel, and Michael, then lay him on a bed, and the soul of Moses begins to dispute with God, and objects to its being taken out of a body which was so pure; and holy that no fly dared to settle on it; but God kisses Moses, and with that kiss extracts his soul from his body. Upon this, God utters a heavy lamentation; and thus the story in the Phetirath ends, without any mention of a dispute about the burial of Moses's body. This last scene, therefore, which was contained in the Greek book seen by Origen, is wanting in the Hebrew. But in both of these works, Michael, as well as the devil, expresses the same sentiments in respect to Moses: in both works the same spirit prevails; and the concluding scene which was contained in the Greek book, is nothing more than a continuation of the same story which is contained in the Hebrew."

Had Jude quoted a work like the above, it would have argued no inspiration, and little common sense; and the man who could have quoted it must have done it with approbation; and, in that case, his own composition would have been of a similar stamp. But nothing can be more dissimilar than the Epistle of Jude and the Phetirath Mosheh: the former contains nothing but manly sense, expressed in pure, energetic, and often sublime language; and accompanied most evidently with the deepest reverence for God: while the latter is despicable in every point of view, even considered as the work of a filthy dreamer, or as the most superannuated of old *nécrés' fables*.

"Lastly," says Michaelis, "besides the quotation which St. Jude has made in the 9th verse relative to the dispute between Michael and the devil, he has another quotation, ver. 14, 15, likewise from an apocryphal book called the 'Prophecies of Enoch;' or if not from any written book, from oral tradition. Now, should it be granted that Enoch was a prophet, though it is not certain that he was; yet as none of his prophecies are recorded in the Old Testament, no one could possibly know what they were. It is manifest therefore, that the book called the 'Prophecies of Enoch' was a mere Jewish forgery; and that too, a very unfortunate one; since, in all human probability, the use of letters was unknown in the time of Enoch, and consequently he could not have left behind him any written prophecies. It is true, that an inspired writer might have known, through the medium of Divine information, what Enoch had prophesied, without having recourse to any written work on this subject. But St. Jude, in the place where he speaks of Enoch's prophecies, does not speak of them as prophecies which had been made known to him by a particular revelation: on the contrary, he speaks of them in such a manner as implies that his readers were already acquainted with them."

From all the evidence before him, Michaelis concludes that the canonical authority of this epistle, is extremely dubious; and that its author is either unknown, or very uncertain; and he has even doubts that it is a forgery in the name of the apostle Jude. Others have spoken of it in strains of unqualified commendation and praise; and think that its genuineness is established by the matters contained in it; which, in every respect, are suitable to the character of an inspired apostle of Christ. What has led to its discredit with many, is the hasty conclusion, that St. Jude quotes such a work as the Phetirath Mosheh; than which nothing can be more improbable, and perhaps nothing more false.

In almost all ages of the church, it has been assailed and defended; but it is, at present, generally received over the whole Christian world. It contains some very *sublime* and *nervous passages*, from the 10th to the 13th verse inclusive, the description of the false teachers is bold, happy, and energetic; the exhortation, in verse 20 and 21, is both forcible and affectionate; and the *doxology*, in verse 24 and 25, is well adapted to the subject; and is peculiarly dignified and sublime.

I have done what I could, time and circumstances considered, to present the whole epistle to the reader in the clearest point of view; and now must commend him to God and the word of his grace, which is able to build him up and give him an inheritance among them that are sanctified by faith in Jesus.

April 5, 1817.

THE GENERAL EPISTLE OF JUDE.

For Chronological Eras, see at the end of the Acts.

The address and apostolical benediction, 1, 2. *The reasons which induced Jude to write this epistle, to excite the Christians to contend for the true faith, and to beware of false teachers, lest falling from their steadfastness they should be destroyed, after the example of backsliding Israel, the apostat. angel, and the inhabitants of Sodom and Gomorrah, 3-7. Of the false teachers, 8. Of Michael disputing about the body of Moses, 9. The false teachers particularly described: they are like brute beasts, going the way of Cain, run after the error of Babelum, and shall perish, as did Corah in his gainsaying, 10, 11. Are impure, unsteadily, fierce, shameless, &c. 12, 13. How Enoch prophesied of such, 11, 15. They are farther described as murmurers and complainers, 16. We should remember the cautions given unto us by the apostles who foretold of these men, 17-19. We should build up ourselves on our most holy faith, 20, 21. How the church of Christ should treat such, 22, 23. The apostle's farewell, and his doxology to God, 24, 25. [A. M. cir. 4993. A. D. cir. 65. A. U. C. 818. An. Olymp. CCXI.]*

JUDE, the servant of Jesus Christ, and a brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.
3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 Luke 6:15. Acts 1:17. John 11:13, 15. 1 Pet. 1:5. Rom. 1:7. 11 Pet. 1:2. 2 Pet. 1:2. 1 John 1:2. 1 Phil. 1:2. 1 Tim. 1:1. 6:12. 2 Tim. 1:13. 4:7. 2 Cor. 1:2. 2 Pet. 1:2.

NOTES.—Verse 1. *Jude, the servant of Jesus Christ* [Probably Jude the apostle, who was surnamed *Thaddeus* and *Lebbaeus*, was son to *Alpheus* and brother to *James the less*, *James*, and *Symeon*. See Matt. x. 3. and collate with Luke vi. 16. Matt. xiii. 55. See the Preface.

Brother of James [Supposed to be *James the less*, bishop of Jerusalem, mentioned here, because he was an eminent person in the church. See the Preface to St. James.

To them that are sanctified by God [Instead of *ἐν ἡμεῖς*, to the sanctified, AB. several others, both the *Syrac*, *Episc*, *Arabic*, *Coptic*, *Sabbait*, *Armenian*, *Ethiopic*, and *Vulgate*, with several of the *Fathers*, have *ἡμεῖς*, to them that are beloved; and before *ὁ Θεός*, in God, some MSS. with the *Syrac* and *Armenian*, have *ἐμνεύει*, to the Gentiles, in God the Father; but although the first is a very probable reading, this is much less so. St. Jude writes to all believers every where, and not to any particular church; hence his epistle has been called a *general* epistle.

Sanctified, signifies here *consecrated to God* through faith in Christ.

Preserved in [or by] Jesus Christ [Signifies those who continued unshaken in the Christ, in faith; and implies also, that none can be preserved in the faith, that do not continue in union with Christ, by whose grace alone they can be preserved and called. This should be read consecutively with the other epistles; and should be rather, in a translation, read thus: first, to the saints in God the Father, called and preserved by Christ Jesus. Saints is the same as Christians; to become such they were called to believe in Christ by the preaching of the Gospel; and having believed, were preserved by the grace of Christ in the life and practice of piety.

2. *Mercy unto you* [For even the best have no merit, and must receive every blessing and grace in the way of mercy.

3. *Peace* [With God and your consciences.—Love both to God and man—be multiplied, be unboundedly increased.

3. *When I gave all diligence* [This phrase *ἐν πολλῇ σπουδῇ* is a Grecism for being exceedingly intent upon a subject; taking it up seriously with determination to bring it to good effect. The meaning of the apostle seems to be this, a beloved brethren, when I saw it necessary to write to you concerning the common salvation, my mind being deeply affected with the dangers to which the church is exposed from the false teachers that are gone out into the world; I found it extremely necessary to write and exhort you to hold fast the truth which you had received, and strenuously to contend for that only faith, which by our Lord, and His apostles, has been delivered to Christians.]

The common salvation [The Christian religion, and the salvation which it brings. This is called *common*, because it equally belongs to Jews and Gentiles; it is the saving grace of God which has appeared to every man, and equally offers to every human being that redemption which is provided for the whole world.

Some think that St. Jude intimates that he had at first purposed to write to the church at large, on the nature and design of the Gospel; but seeing the dangers to which the churches were exposed, because of the false teachers, he changed his mind, and wrote pointedly against those false doctrines; exhorting them strenuously to contend for the faith.

4. *For there are certain men crept in unawares* [Hapaxadzev, they have got into the church under specious pretences; and when in, began to sow their bad seed.

Before of old ordained [Οἱ ἄνθρωποι ποτὶς καταδικασμένοι, such as were long ago proscribed, and condemned in the most public manner; this is the import of the word *ποτὶς* in this place; and there are many examples of this use of it in the Greek writers. See *Kypke*.

4. 3 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, and he will destroy the wicked, and will establish the righteous.

7 And the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

To this condemnation [To a similar punishment to that immediately about to be mentioned.

In the Sacred Writings [all such persons, false doctrines, and impure practices, have been most openly proscribed and condemned; and the apostle immediately produces several examples, viz. the disobedient *Israelites*, the unfaithful *angels*, and the impure inhabitants of *Sodom* and *Gomorrah*. This is most obviously the apostle's meaning; and it is as ridiculous as it is absurd, to look into such words for a decree of eternal reprobation, &c. such a doctrine being as far from the apostle's mind, as from that of *Ilum* in whose name he wrote.

Turning the grace of our God into lasciviousness [Making the grace and mercy of God a covering for crimes; intimating that men might sin safely, who believe the Gospel, because, in that Gospel grace abounds. But perhaps the goodness of God is here meant; for I cannot see how they could believe the Gospel in any way who denied the Lord Jesus Christ; unless, which is likely, their denial refers to this, that while they acknowledged Jesus as the promised Messiah, they denied Him to be the only Lord, Sovereign, and Ruler, of the church and of the world. There are many in the present day who hold the same opinion.

The only Lord God, and our Lord Jesus Christ. [Μόνος Θεοῦ καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀνεσπόμενοι. These words may be translated, Denying the only Sovereign God, even our Lord Jesus Christ. But *Θεός*, God, is omitted by ABC, sixteen others, with *Episc*'s *Arabic*, the *Coptic*, *Ethiopic*, *Armenian*, and *Vulgate*, and by many of the *Fathers*. It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of *τοῦ μονοῦ Θεοῦ*, the only Sovereign, belonged; and thus make two Persons, whose only *Θεός* seems to be intended. The passage, I believe, belongs solely to Jesus Christ, and may be read thus; denying the only Sovereign Ruler, even our Lord Jesus Christ. The text is differently arranged in the Complutensian Polyglot, which contains the first edition of the Greek Testament: ΚΑΙ ΤΟΝ ΜΟΝΟΝ ΘΕΟΝ ΚΑΙ ΔΕΟΝΤΕΣ, ΤΟΝ ΚΥΡΙΟΝ ἡμῶν Ἰησοῦ Χριστόν ἀνεσπόμενοι. Denying the only true God and Sovereign, our Lord Jesus Christ. This is a very remarkable position of the words, and doubtless existed in some of the MSS. from which these editors copied. The *Simonians*, *Nicollaitans*, and *Gnostics*, denied God to be the Creator of the world; and Simon is said to have proclaimed himself as FATHER to the *Simonians*, as *Son* to the *Jews*, and as the HOLY GHOST to all other nations. All such, most obviously denied both Father, Son, and Spirit.

5. *I will therefore put you in remembrance* [That is, how such persons were proscribed and condemned to bear the punishment due to such crimes.

Though ye once knew this [The word *αὐτὰ*, here translated *once*, has greatly puzzled many interpreters. It has two meanings in the Sacred Writings; and, indeed, in the Greek writers also. 1. It signifies *once, one time*, as opposed to *trice*, or several times. 2. *Altogether, entirely, perfectly*, interpreted by *Suidas* *αὐτὸ πᾶν ἑλθόν, ὁλοσχερῶς*; and of this meaning he produces a proof from Josephus. This appears to be the sense of the word in Heb. vi. 4. *τοὺς ἀπὸ φανερώσεως, those who were fully enlightened*. Heb. x. 2. *ἀπὸ καθαρίσεως, thoroughly cleansed*. See also ver. 3 of this epistle. Psa. lxxii. 11. *αὐτὰ ἐκάντην ὁ Θεός*. God spoke *truth*, completely, on the subject. St. Jude is to be understood as saying, *I will therefore put you in remembrance, though ye are thoroughly instructed in this*.

And the people [Delivered them from the Egyptian bondage. *Afterward destroyed them*] Because they neither believed His word, nor were obedient to His commands. This is the first example of what was mentioned ver. 4.

6 And ° the angels which kept not their P first estate, but left their own habitation, ° he hath reserved in everlasting chains under darkness ° unto the judgment of the great day.

6 Eren as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities

9 Yet ° Michael the archangel, when contending with the

John 3:14 — Or, principally. — 2 Pet. 2:4. — Rev. 22:14. — Gen. 19:24. — Deut. 32:33. — 2 Pet. 2:6. — Gr. other. — u. — 2 Pet. 2:10. — Exod. 32:25. — Dan. 10:13. & 12:1. — Rev. 12:7.

6. The angels which kept not their first estate] *ἑνὶ τῷ ὄντι, τὴν ἑαυτοῦ ἀρχὴν*, their own principality. The words may be understood of their having invaded the office or dignity of some others; or of their having by some means forfeited their own. This is spoken of those generally termed the fallen angels; but from what they fell, or from what cause, or for what crime, we know not. It is generally thought to have been pride; but this is mere conjecture. One thing is certain; the angels who fell must have been in a state of probation, capable of either standing or falling, as Adam was in Paradise. They did not continue faithful, though they knew the law on which they stood; they are therefore produced as the second example.

But left their own habitation] This seems to intimate that they had invaded the office and prerogative of others, and attempted to seize on their place of residence and felicity.

He hath reserved in everlasting chains] That is, in a state of confinement from which they cannot escape.

Under darkness] Alluding, probably, to those dungeons or dark cells in prisons, where the most flagitious culprits were confined.

The judgment of the great day.] The final judgment, when both angels and men shall receive their eternal doom. See on 2 Peter ii. 4. In *Sohar* Exod. fol. 8. c. 32. "Rabbi Isaac asked, Suppose God should punish any of His heavenly family, how would He act? — R. Abba answered, He would send them into the flaming river, take away their dominion, and put others in their place." Some suppose that the *satins* are to occupy the places from which these angels, by transgression, fell.

7. Eren as Sodom and Gomorrah] What their sin and punishment were, may be seen in Gen. xix and the notes thereon. This is the third example to illustrate what is laid down ver. 4.

Are set forth for an example] Both of what God will do to such transgressors, and of the position laid down in ver. 4. viz. that God has in the most open and positive manner declared, that such and such sinners shall meet with the punishment due to their crimes.

Suffering the vengeance of eternal fire.] Subjected to such a punishment as an endless fire can inflict. Some apply this to the utter subversion of these cities; so that by the action of that fire, which descended from heaven, they were totally and eternally destroyed; for, as to their being rebuilt, that is impossible, seeing the very ground on which they stood is burnt up, and the whole plain is now the immense lake *Asphaltites*. See my notes on Gen. xix.

The first sense applies to the inhabitants of those wicked cities; the second to the cities themselves: in either case, the word *ῥῶπ ἀσφαλτῶν* signifies an eternally destructive fire; it has no end in the punishment of the wicked Sodomites, &c. It has no end in the destruction of the cities; they were totally burnt up, and never were, and never can be, rebuilt. In either of these senses the word *αιών*, eternal, has its grammatical and proper meaning.

8. Likewise also these filthy dreamers] He means to say, that these false teachers and their followers were as unbelieving and disobedient as the Israelites in the wilderness; as rebellious against the authority of God, as the fallen angels; and as impure and unholy as the Sodomites; and that, consequently, they must expect similar punishment.

Our translators, by rendering *ἐνταῦθα ὄντιον*, filthy dreamers, seem to have understood St. Jude to mean, *les pollutions nocturnes et volontaires de ces hommes impurs; qui se livrent sans scrupule à toutes sortes des pensées; et salissant leur imagination par la vue de toutes sortes d'objets, tombent ensuite dans les corruptions honteuses et criminelles*. See *Calmet*. In plain English, self-pollution, with all its train of curses, and cursed effects, on body, soul, and spirit. The idea of our translators seems to be confirmed by the words *ῥῶπ αὐτῶν*, they indeed pollute the flesh. — See what is said at the conclusion of the xxxviii chapter of Genesis.

Despise dominion] *Κυριότητα ἀδεύοντες*, they set all government at naught: they will come under no restraints; they despise all law; and wish to live as they list.

Speak evil of dignities] *ὀψας δὲ βασιλευσίων*, they blaspheme, or speak injuriously of supreme authority. — See 2 Pet. ii. 10, 11. They treat governors and government with contempt; and calumniate, and misrepresent all Divine and civil institutions.

9. Yet Michael the Archangel] Of this personage many things are spoken in the Jewish writings. "Rabbi Judah Hakkadosh says, Wherever Michael is said to appear, the glory of the Divine Majesty is always to be understood." *Shemath Rabbah*, sec. ii. fol. 104. 3. So that it seems as if they con-

sidered Michael in some sort as those do Christ, who hold the eternal Sonship of His Divine nature.

Let it be observed, that the word *archangel*, is never found in the plural number in the Sacred Writings. There can be, properly, only one *archangel*; one chief or head of all the angelic host. Nor is the word *devil*, as applied to the great enemy of mankind, ever found in the plural: there can be but one monarch of all fallen spirits. Michael is this *archangel*, and head of all the angelic orders: the *devil*, great dragon, or *Satan*, is head of all the diabolic orders. When these two hosts are opposed to each other, they are said to act under these two chiefs, as leaders: hence in Rev. xii. 7. it is said, MICHAEL and his angels fought against the DRAGON and his angels. The word *Michael*, מִיכָאֵל seems to be compounded of *מי* *mi*, who, 2 *ce*, like, *אֵל* *El*, God: *he who is like God*; hence by this personage, in the Apocalypse, many understand the Lord Jesus.

Disputed about the body of Moses] What this means I cannot tell; or from what source St. Jude drew it, unless from some tradition among his countrymen. There is something very like it, in *Debarim Rabbah*, sec. ii. fol. 263. 1. "Samael, that wicked one, the prince of the Satans, carefully kept the soul of Moses, saying, When the time comes in which Michael shall lament, I shall have my mouth filled with laughter. Michael said to him, Wretch, I weep, and thou laughest. Rejoice not against me, O mine enemy, because I have fallen; for I shall rise again: when I sit in darkness, the Lord is my light, Mic. vii. 8." By the words, *because I have fallen*, we must understand the death of Moses: by the words, *I shall rise again*, the government of Joshua, &c. See the *Proleg.*

Another contention of Michael with Satan is mentioned in *Yalcut Rubeni*, fol. 43. 3. "At the time in which Isaac was bound, there was a contention between Michael and Satan. Michael brought a ram, that Isaac might be liberated; but Satan endeavored to carry off the ram, that Isaac might be slain."

The contention mentioned by Jude is not about the sacrifice of Isaac, nor the soul of Moses; but about the body of Moses: but why, or wherefore, we know not. Some think the devil wished to show the Israelites where Moses was buried; knowing that they would then adore his body; and that Michael was sent to resist this discovery.

Durst not bring against him a railing accusation] It was a Jewish maxim, as may be seen in *Synopsis Sohar*, page 92. note 6. "It is not lawful for man to prefer ignominious reproaches, even against wicked spirits." — See *Schoettgen*.

Dr. Macknight says, "In Dan. x. 13, 21. xii. 1. Michael is spoken of as one of the chief angels who took care of the Israelites as a nation: he may, therefore, have been the angel of the Lord, before whom Joshua the high-priest, is said Zech. iii. 1. to have stood, Satan being at his right hand to resist him; namely, in his design of restoring the Jewish church and state, called by Jude, the body of Moses, just as the Christian church is called by Paul, the body of Christ. — Zechariah adds, And the Lord, that is, the angel of the Lord, as is plain from ver. 1. said unto Satan, The Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee!" This is the most likely interpretation which I have seen: and it will appear the more probable when it is considered, that among the Hebrews *אֱלֹהִים* *goph*, *booy*, is often used for a thing itself; so in *Ruth*, vii. 24. *בְּגֵדָא רַחֵם אֲפֻרָא*, the body of *syn*, signifies *syn* itself; so the body of Moses *בְּרִישָׁתָא* *goph* *shel* *Mosheh*, may signify Moses himself; or that in which he was particularly concerned, viz. his institutes, religion, &c.

It may be added, that the Jews consider Michael and Samael, one as the friend, the other as the enemy, of Israel. Samael is their accuser, Michael their advocate. "Michael and Samael stand before the Lord; Satan accuses, but Michael shows the merits of Israel. Satan endeavours to speak, but Michael silences him: Hold thy tongue, says he, and let us hear what the Judge determines; for it is written, *He will speak peace to his people, and to his saints*, Ps. lxxxv. 9." — *Shemath Rabbah*, sec. 18. fol. 117. 3.

10. Speak evil of those things which they know not] They do not understand the origin and utility of civil government; they revile that which ever protects their own persons and their property. This is true in most insurrections and seditions.

But what they know naturally] They are destitute of reflection; their minds are uncultivated: they follow mere natural instinct, and are slaves to their animal propensities.

As brute beasts] *כְּבְּהֵמָה*, *ta* *אֲנִימָא* *foa*, like the irrational animals; but, by the indulgence of their animal propensities,

feast with you, feeding themselves without fear: ¹ clouds they are without water, ² carried about of winds; trees whose fruit withereth, without fruit, twice dead, ³ plucked up by the roots; ¹³ ⁴ raging waves of the sea; ⁵ ⁶ foaming out their own shame; wandering stars, ⁷ to whom is reserved the blackness of darkness for ever.

11 And Enoch also, ⁸ the seventh from Adam, prophesied of ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

they corrupt themselves, beyond the example of the brute beasts. A fearful description; and true of many in the present day.

11. *They have gone in the way of Cain.* They are *haters of their brethren*, and they that are such are *murderers*; and by their false doctrine they corrupt and destroy the souls of the people.

The error of Balaam. For the sake of gain they corrupt the word of God, and refine away its meaning, and let it down so as to suit the *passions* of the profligate. This was literally true of the *Nicaitians*, who taught most impure doctrines, and followed the most lascivious practices.

Gainsaying of Core. See the account of the rebellion of Korah, Dathan, and Abiram, and their company, in Num. xxii. It appears that these persons *opposed the authority of the apostles* of our Lord, as Korah and his associates did that of Moses and Aaron: and St. Jude predicts them a similar punishment. In this verse he accuses them of murder, covetousness, and rebellion against the authority of God.

12. *Spots in your feasts of charity.* It appears that these persons, unholty and impure as they were, still continued to have outward fellowship with the church! This is strange; but it is very likely that their power and influence in that place had swallowed up, or set aside the power and authority of the red ministers of Christ: a very common case, when worldly, time-serving men, get into the church.

The feasts of charity: the *agapae*, or *love-feasts*, of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches; and, having been abused, fell into disuse. In later days they have been revived, in all the purity and simplicity of the primitive institution, among the *Marcanians* or *Unitas Fratrum*, and the people called *Methodists*.

Among the ancients, the richer members of the church made an occasional general feast, at which all the members attended; and the poor and the rich ate together. The fatherless, the widows, and the strangers, were invited to these feasts: and their eating together was a proof of their love to each other; whence such entertainments were called *love-feasts*. The love-feasts were, at first, celebrated *before* the Lord's supper: in process of time they appear to have been celebrated *after* it. But they were never considered as the Lord's supper, nor any substitute for it.—See, for farther information, *Swicer* in his *Thesaurus*, under the word *Agape*.

Feeding themselves without fear. Eating, not to suffice nature, but to pamper appetite. It seems the provision was abundant; and they ate to gluttony and riot. It was this which brought the love-feasts into disrepute in the church; and was the means of their being at last wholly laid aside. This abuse is never likely to take place among the Methodists, as they only use *bread and water*; and of this the provision is not sufficient to afford the tenth part of a meal.

Instead of *agapae*, *love-feasts*, *agapae*, *deceits*, is the reading of the *Codex Alexandrinus*, and the *Codex Ephrem*, two MSS. of the highest antiquity; as also of those MSS. collated by *Laurentius Valla*, and of some of those in the *Medicean* library. This reading appears to have been introduced in order to avoid the conclusion that some might be led to draw concerning the state of the church; it must be very corrupt, to have in its communion such corrupt men.

Clouds—without water. The doctrine of God is compared to the rain, Deut. xxxii. 2. and clouds are the instruments by which the rain is distilled upon the earth. In arid or parched countries, the very appearance of a cloud is delightful, because it is a token of refreshing showers; but when sudden winds arise and disperse these clouds, the hope of the husbandman and shepherd is cut off. These false teachers are represented as *clouds*; they have the form and office of the teachers of righteousness, and from such appearances pure doctrine may be naturally expected. But these are *clouds without water*; they distil no refreshing showers, because they have none; they are carried away, and about, by their passions, as those light fleecy clouds are carried by the winds.—See the notes on 2 Pet. ii. 17.

Trees whose fruit withereth. *Δένδρα φθινοπορία*, galled or diseased trees; for *φθινοπορία* is, according to *Pharvorus*, *voros φθινοπορία*, a disease, (in trees) which causes their fruit to wither: for, although there are blossoms, and the fruit shapes, or is set, the galls in the trees prevent the proper circulation of the sap; and, therefore, the fruit never comes to perfection. Hence the apostle immediately adds, *without fruit*; i.e. the fruit never comes to maturity. This metaphor expresses the same thing as the preceding. They have the appearance of ministers of the Gospel, but they have no fruit.

Twice dead. First, naturally and practically dead in sin, from which they had been revived by the preaching and grace

these, saying, Behold, ⁹ the Lord cometh with ten thousand of his saints,

15. *To execute judgment upon all,* and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ^{167</}

of the scribes who wrote the copies; or of the churches for whose use they were written. No stress, therefore, should be laid on them, as if proceeding from Divine authority.

With the epistle of Jude and all the apostolical epistles, and with it the canon of the New Testament, as to *Gospels*, and

epistles; for the *Apocalypse* is a work, *sui generis*, and can rank with neither. It is, in general, a collection of symbolic prophecies, which do not appear to be yet fully understood by the Christian world, and which can only be known when they are fulfilled.

INTRODUCTION TO THE REVELATION OF ST. JOHN THE DIVINE.

As there has been much controversy concerning the authenticity of this book; and as it was rejected by many for a considerable time; and, when generally acknowledged, was received cautiously by the church; it will be well to examine the testimony by which its authenticity is supported, and the arguments by which its claim to a place in the Sacred Canon is vindicated. Before, therefore, I produce my own sentiments, I shall beg leave to lay before the reader those of Dr. Lardner, who has treated the subject with much judgment.

"We are now come to the last book of the New Testament, the *Revelation*; about which there have been different sentiments among Christians; many receiving it as the writing of John the apostle and evangelist, others ascribing it to John a presbyter, others to Cerinthus, and some rejecting it, without knowing to whom it should be ascribed. I shall therefore here rehearse the testimony of ancient Christians, as it arises in several ages.

"It is probable that Hermas read the Book of the Revelation, and imitated it; he has many things resembling it. It is referred to by the Martyrs at Lyons. There is reason to think it was received by Papias. Justin Martyr, about the year 115, was acquainted with this book, and received it as written by the apostle John; nor in his dialogue with Trypho, he expressly says, 'Among them among us, by whom I do, one of the apostles of Christ, in the revelation, made to him, has prophesied that the believers in our Christ shall have a thousand years in Jerusalem; and I after that shall be the general, and I will, two years, the eternal resurrection and judgment of all together.' To this passage, we suppose Basil hints to refer, in his second pastoral history, when, giving an account of Justin's works, he observes to this purpose. 'He also mentions the Revelation of John, expressly citing it in several places.' Among the works of M. Irenæus, bishop of Lyons, one of the seven churches of Asia, at the year 177, Irenæus mentions one, intitled, 'Of the Revelation of John.' It is a very probable that Melitina cited this book to the apostle of that name, and esteemed it of canonical authority. Irenæus, bishop of Lyons in Gaul, about A.D. 178, who in his young days was acquainted with Polycarp, often quotes 'This book as the Revelation of John, the apostle of the Lord.' And in one place he says, 'It was seen in his age; but almost in our age, at the end of the reign of Domitian.'

"Papias was bishop of Antioch about 181. Eusebius, speaking of a work of his against the heresy of Hereticks, says, 'He therefore is the first of testimony, or, at least, passage, from John's Apocalypse.' The book of the Revelation is several times quoted by Clement of Alexandria, who flourished about 190, and does in this manner, 'Such an one, though he now on earth he is not honoured with the first seat, shall sit up on the thousand twenty thrones judging the people, as John says in the Revelation.' Tertullian, about the year 200, often quotes the Revelation, and supposes it to have been written by St. John, the same who wrote the First Epistle of John, universally received. Again, the apostle John describes, in the *Apocalypse*, *I, the apostle John, who dwells in Laodicea*, &c. He also says, 'We have churches that are the disciples of John.' The Fourth Murator rejects the Revelation, the succession of bishops, traced to the original, will assure us that John is the author; by John, and subtly meaning the apostle.

"From Eusebius we learn, that Apollonius, who wrote against the Montanists about 211, quoted the Revelation. By Celsus, about 212, it was ascribed to Cerinthus; it was received by Hippolytus about 230, and by Origen about 230. It is often quoted by him. He seems not to have had any doubt about its genuineness. In his commentary upon St. John's Gospel, he speaks of it in this manner: 'Therefore John, the son of Zebedee, says in the Revelation.' Dionysius, bishop of Alexandria, about 247, or somewhat later, wrote a book against the Millennium, in which he alludes the Revelation to be written by John, a holy and divinely inspired man. But he says, 'He cannot easily grant him to be the apostle, the son of Zebedee, whose is the Gospel according to John, and the catholic epistle; he rather thinks it may be the work of John an elder, who also lived at Ephesus in Asia, as well as the apostle.' It also appears, from a conference which Dionysius had with some Millenniumists, that the Revelation was about 249, and before, received by Nepes, an Egyptian bishop, and by many others in that century; and that it was in great reputation. It was received by Eusebius, bishop of Caesarea, about 265, and by the church of Rome in his time, and by many Latin authors. The Revelation was received by Novatian and his followers, and by various other authors. It is also probable that it was received by the Manichees. It was received by Lactantius, and by

the Donatists; by the latter Arnobius about 400, and by the Arians.

"In the time of Eusebius, in the former part of the fourth century, it was by some not received at all; and therefore it is reckoned by him among the contradicted books. Nevertheless, it was generally received. Eusebius himself seems to have hesitated about it; for he says, 'It is likely the Revelation was seen by John the elder, if not by John the apostle.' It may be reckoned probable, that the critical argument of Dionysius of Alexandria was of great weight with him, and others of that time. The Revelation was received by Athanasius, and by Epiphanius; but we also learn from him, that it was not received by all in his time. It is not in the catalogue of Cyril of Jerusalem, and seems not to have been received by him. It is also wanting in the catalogue of the council of Laodicea, about 363.

"The Revelation is not in Gregory Nazianzen's catalogue; however it seems to have been received by him. It is in the catalogue of Amphilochius; but he says, it was not received by all. It is also omitted in Eusebius's catalogue of the books of Scripture received by the Syrians; nor is it in the ancient Syriac Version.

"It was received by Jerome; but he says, it was rejected by the Greek Christians. It was received by Rufin, by the third Council of Carthage, and by Augustine; but it was not received by all in his time. It is never quoted by Chrysostom, and probably was not received by him. It is in the catalogue of Dionysius called the *Apostolical*, about 400. It is in the Alexandrian MS. It was received by Sulpicius Severus about 404; and by I. Damascenus, and by Euthymius, and by many other authors. Andrew, bishop of Caesarea, in Cappadocia, at the end of the fifth century, and Arethas, bishop of the same place, in the sixth century, wrote commentaries upon it. But it was not received by Severus, bishop of Gabala; nor, as it seems, by Theodoret. Upon the whole, it appears that this book has been generally received in all ages, though some have doubted of it, and rejected it; particularly the Syrians, and some other Christians in the east.

"Having thus represented the external evidence of the genuineness of the book of the Revelation, or of its being written by St. John, I should proceed to consider the internal evidence. But I need not enlarge here, but merely take notice of a few things of principal note, which learned men insist upon as arguments, that the Revelation has the same author with the Gospel and epistles that go under the name of the evangelist and apostle John. Chap. i. ver. 1. 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.' And he sent and signified it by his angel unto his servant John.'

"Hence it is argued, that John styles himself the 'servant of Christ,' in a sense not common to all believers, but particularly to those who are especially employed by him. St. Paul and other apostles, call themselves 'servants of God and of Christ.' Particularly Rom. i. 1. 'Paul, a servant of God and of Jesus Christ.' James i. 1. 'James, a servant of God and of the Lord Jesus Christ.' 2 Peter i. 1. 'Simon a Peter, a servant and an apostle of Jesus Christ.' Jude v. 1. 'Jude, a servant of Jesus Christ.' So Moses is called 'the servant of God,' Num. xii. 7. and Heb. iii. 2. and in like manner many of the prophets. And in this very book, chap. x. 7. is the expression, 'as he has declared unto his servants, the prophets.'

"This observation may be of some weight for showing that the writer is an apostle; but it is not decisive; and in the same verse, whence this argument is taken, the phrase is used in its general sense; 'Which God gave unto him, to show unto his servants.' Ver. 2. 'Who have record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.'

"Some suppose the writer here refers to the written Gospel of St. John; and should be understood to say that he had already borne testimony concerning the word of God, and of Jesus Christ. But these words may be understood of this very book, the Revelation, and the things contained in it. The writer says here, very properly at the beginning, and by way of preface, that he had performed his office in this book, having faithfully recorded in it the word of God, which he had received from Jesus Christ. Certainly, if these words did clearly refer to a written Gospel, they would be decisive; but they are allowed to be ambiguous, and for several reasons have been given of them. By some they have been understood to contain a declaration that the writer had already borne witness to Jesus Christ by his magisterial office. Moreover, I think, that if St. John had intended to mention himself in this introduction, he would more plainly have characterized himself in several

parts of this book than he has done. This observation, therefore, appears to me to be of small moment for determining who the writer is.

"Farther, it is argued in favour of the genuineness of this book, that 'there are in it many instances of conformity, both of sentiment and expression, between the Revelation and the uncontested writings of St. John. Our Saviour says to his disciples, John xvi. 33. 'Be of good cheer, I have overcome the world.' Christian firmness under trials is several times represented by 'overcoming, overcoming the world,' or 'overcoming the wicked one,' in St. John's first epistle, chap. ii. 13, 14. iv. 4. v. 4, 5. And it is language peculiar to St. John, being in no other books of the New Testament. And our Lord says, Rev. iii. 21. 'To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne,' comp. chap. ii. 7, 11, 17, 26. iii. 5, 12, 21. and xxi. 7.

"Concerning the time of writing this book, I need not now say much. It is the general testimony of ancient authors, that St. John was banished into Patmos in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva. But the book could not be published till after John's release and return to Ephesus in Asia. As Domitian died in 96, and his persecution did not commence till near the end of his reign, the Revelation seems to be fitly dated in the year 95 or 96. Mill places the Revelation in the year of Christ 96, and the last year of the Emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterward he altered his mind, and thought it was not written till after his return to Ephesus. He builds his opinion upon the words of Revelation i. 9. If so, I apprehend it might not be published before the year 37; or, at the soonest, near the end of 96. Basnage places the Revelation in 96. Le Clerc, likewise, who readily admits the genuineness of this book, speaks of it in the same year. Mr. Lowman supposes St. John to have had his visions in the isle of Patmos, in 95; but Mr. Wetstein favours the opinion of those who have argued that the Revelation was written before the Jewish war. He also says, that if the Revelation was written before that war, it is likely that the events of that time should be foretold in it: to which I answer, that though some interpreters have applied some things in this book to those times, I cannot say whether they have done it rightly or not, because I do not understand the Revelation. But to me, it seems, that though this book was written before the destruction of Jerusalem, there was no necessity that it should be foretold here; because our blessed Lord had, in His own preaching, frequently spoken very plainly and intelligibly concerning the calamities coming upon the Jewish people in general, and the city and temple of Jerusalem in particular; and his plain predictions, and symbolical prefigurations of those events, were recorded by no less than three historians and evangelists, before the war in Judea broke out.

"Grotius, who places this book in the reign of Claudius, was of opinion that the visions of this book were seen at different times, and afterward joined together in one book, in the same way as the visions and prophecies of some of the prophets of the Old Testament.

"Concerning this opinion it is not proper for me to dispute; though there appears not any foundation for it in the book itself, as Vitrina has observed. But that the book of the Revelation in its present form, sent as an epistle to the seven churches of Asia, ch. i. ver. 4, was not composed and published before the reign of Domitian, appears to me very probable, from the general and almost universally concurring testimony of the ancients, and from some things in the book itself.

"I shall now transcribe a part of L'Enfant's and Beausobre's Preface to the Revelation, at the same time referring to Vitrina, who has many like thoughts:

"Having quoted Irenæus, Origen, Eusebius, and various other writers, placing St. John's banishment at Patmos in the latter part of the reign of Domitian, and saying that he there saw the Revelation, they say, 'To these incontestable witnesses it is needless to add a long list of others of all ages, and of the same sentiment, to whom the authority of Epiphanius is by no means comparable.' And they go on: 'We must add to so constant a tradition other reasons which farther show, that the Revelation was not written till after Claudius and Nero. It appears from the book itself, that there had been already churches for a considerable space of time in Asia; forasmuch as St. John, in the name of Christ, reproves faults, that happen not but after a while. The church of Ephesus 'had left her first love.' That of Sardis 'had a name to live, but was dead.' The church of Laodicea was fallen into lukewarmness and indifference. But the church of Ephesus, for instance, was not founded by St. Paul before the last years of Claudius. When, in 61 or 62, St. Paul wrote to them from Rome, instead of reproving their want of love, he commends their love and faith, ch. i. 15. It appears from the Revelation, that the Nicolaitans made a sect, when this book was written, since they are expressly named; whereas they were only foretold, and described in general terms by St. Peter, in his second epistle, written after the year 60, and in St.

Jude, about the time of the destruction of Jerusalem by Vespasian. It is evident from many places of the Revelation, that there had been an open persecution in the provinces; St. John himself had been banished to the isle of Patmos for the testimony of Jesus. The church of Ephesus, or its bishops, is commended for their labour and patience, which seems to imply persecution. This is still more clear in the words directed to the church of Smyrna, ch. ii. 9. 'I know thy works and tribulation.' For the original word always denotes persecution, in the Scriptures of the New Testament; as it is also explained in the following verse. In the thirteenth verse of the same chapter, mention is made of a martyr named Antipas, put to death at Pergamus. Though ancient ecclesiastical history gives us no information concerning this Antipas, it is nevertheless certain, that, according to all the rules of language, what is here said must be understood literally. All that has been now observed concerning the persecution, of which mention is made in the first chapters of the Revelation, cannot relate to the time of Claudius, who did not persecute the Christians, nor to the time of Nero, whose persecution did not reach the provinces; and therefore, it must relate to Domitian, according to ecclesiastical tradition.

"The visions, therefore, here recorded, and the publication of them in this book, must be assigned, as far as I can see, to the years of Christ 95, and 96, or 97."

The reasoning of Dr. Lardner, relative to the date of this book, is by no means satisfactory to many other critics; who consider it to have been written before the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. Epiphanius says, that John was banished to Patmos by Claudius Cæsar: this would bring back the date to about A. D. 50. Andreas, (bishop of Casarea, in Cappadocia, about A. D. 500,) in his Comment on this book, ch. vi. ver. 16, says, John received this Revelation under the reign of Vespasian. This date also might place it before the final overthrow of the Jewish state; though Vespasian reigned to A. D. 79. The Inscription to this book, in the Syriac Version, first published by *De Dieu*, in 1627, and afterward in the London Polyglott, is the following:—"The Revelation which God made to John the evangelist, in the island of Patmos, to which he was banished by Nero Cæsar." This places it before the year of our Lord 69, and consequently before the destruction of Jerusalem. Of this opinion are many eminent writers, and among them *Hentenius, Harduin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein*, and others.

If the date could be settled, it would be of the utmost consequence to the right interpretation of the book; but, amidst so many conflicting opinions, this is almost hopeless.

Dr. Lardner has given several proofs, from internal evidence, that the Revelation is the work of St. John: as there are found in it the same forms of expression which are found in his Gospel and epistles; and which are peculiar to this apostle. *Wetstein* gives a collection, which the reader may examine at his leisure. *E. g.* compare

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| Rev. i. 1. | with John xii. 33. xviii. 37. xxi. 19 |
| 5. | 1 John i. 7. |
| 7. | John xix. 37. |
| 9. | 1 John v. 10 |
| ii. 10. | John xx. 27. |
| 17. | John vi. 32. |
| iii. 4. | John vi. 66. |
| 7, 9. | John xv. 20. xvii. 6. 1 John ii. 5 |
| 9. | John xi. 27. |
| 10. | John xii. 27. |
| 21. | 1 John ii. 13, 14. iv. 4. v. 5. |
| vi. 12. | John i. 29. |
| ix. 5. | John xviii. 26. iii. 17. |
| xii. 9. | John xii. 31. |
| xix. 13. | John i. 1. |
| xxi. 6. | John vii. 37. |
| xxii. 8, 10. | John viii. 51, 52, 55. xiv. 23, 24. |

Dr. Lardner has considered several of these with the addition of other resemblances, in his account of *Dionysius*, bishop of Alexandria, in A. D. 247, in the third volume of his Works, page 121—126. This mode of proof, as it applies to most of the above references, is not entirely satisfactory.

Dionysius argues, that the style of the Revelation is totally different from that of John in his acknowledged writings; and it seems strange to me that this should be contested by any man of learning. Nothing more simple and unadorned than the narrative of St. John in his Gospel; nothing more plain and natural than his Epistles; and the Revelation, on the contrary, is figurative, rhetorical, laboured, and elevated, to the highest degree. All that can be said here on this subject, is, that if the Spirit of God choose to inspire the words and style, as well as the matter, of His communications, He may choose what variety He pleases; and speak at different times, and in divers manners, to the same person. This, however, is not His usual way.

For other matters relative to this subject, I must refer to the following Preface, and to the writers quoted above.

PREFACE TO THE REVELATION OF ST. JOHN THE DIVINE.

AMONG the Interpreters of the *Apocalypse*, both in ancient and modern times, we find a vast diversity of opinions; but they may be all reduced to *four* principal hypotheses, or modes of interpretation:

1. The *Apocalypse* contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans.

2. It contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the church under the Christian emperors, from Constantine downwards.

3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman pontiffs, the true Antichrist; and foretells the final destruction of popery.

4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called reformers, and their successors; and the final destruction of the Protestant religion.

The first opinion has been defended by Professor Wetstein, and other learned men on the continent.

The second is the opinion of the primitive fathers in general, both Greek and Latin.

The third was first broached by the Abbe Joachim, who flourished in the thirteenth century, was espoused by most of the Franciscans, and has been, and still is, the general opinion of the Protestants.

The fourth seems to have been invented by popish writers, merely by way of retaliation; and has been illustrated and defended at large by a Mr. Halmesley (I believe,) titular Dean of Wells, in a work called the *History of the Church*, under the feigned name of *Signior Pastorini*.

In this work he endeavours to turn every thing against Luther and the Protestants, which they interpreted of the pope and popery; and attempts to show, from a computation of the Apocalyptic numbers, that the total destruction of Protestantism in the world will take place in 1825! But this is not the first prophecy that has been invented for the sake of an event, the accomplishment of which was earnestly desired; and as a stimulus to excite general attention, and promote united exertion, when the time of the pretended prophecy was fulfilled.

The full title of the book which I quote, is the following:

"The General History of the Christian Church, from her Birth to her final triumphant state in Heaven, chiefly deduced from the *Apocalypse* of St. John the Apostle. By S^r PASTORINI. *'Blessed is he that readeth and heareth the words of this prophecy.'*—*APOCALYPSE*, Ch. i. ver. 3.

Printed in the Year MDCCLXXI. 8vo. No place nor printer's name mentioned.

The place where he foretells the final destruction of Protestantism is in p. 249 and 262.

The Catholic College of Maynooth, in Ireland, have lately published a new edition of this work! in which the author kindly predicts the approaching overthrow of the whole Protestant system both in church and state; and in the mean time gives them, most condescendingly, *Abaddon* or *the devil* for their king!

Who the writer of the *Apocalypse* was, learned men are not agreed. This was a *question*, as well in ancient as in modern times. We have already seen that many have attributed it to the apostle John; others to a person called John the presbyter, who they say was an Ephesian, and totally different from John the apostle. And, lastly, some have attributed it to *Cerintus*, a contemporary of John the apostle. This hypothesis, however, seems utterly unsupportable; as there is no probability that the Christian church would have so generally received a work which came from the hands of a man at all times reputed a very dangerous heretic; nor can the doctrines it contains, ever comport with a *Cerinthian* creed.

Whether it was written by John the apostle, John the presbyter, or some other person, is of little importance, if the question of its inspiration be fully established. If written by an apostle, it is canonical; and should be received, without hesitation, as a work divinely inspired. Every apostle acted under the inspiration of the Holy Spirit. John was an apostle, and consequently inspired: therefore, whatever he wrote was written by divine inspiration. If, therefore, the *authenticity* of the work be established, i. e. that it was written by John the apostle, all the rest necessarily follow.

As I have scarcely any opinion to give concerning this book on which I could wish any of my readers to rely, I shall not enter into any discussion relative to the author, or the meaning of his several visions and prophecies; and for general information refer to Dr. Lardner, Michaelis, and others.

Various attempts have been made by learned men to fix the plan of this work; but even in this few agree. I shall produce some of the chief of these; and first that of *Wetstein*, which is the most singular of the whole.

He supposes the book of the *Apocalypse* to have been written a considerable time before the destruction of Jerusalem. The events described from the fourth chapter to the end he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy while Otho, Vitellius, and Vespasian

were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which Professor Wetstein thinks the principal events took place which are recorded in this book. On these subjects he speaks particularly in his notes, at the end of which he subjoins what he calls his *Ανακρίσεις*, or Synopsis of the whole work, which I proceed now to lay before the reader.

"This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the *closed book*; the second in the *open book*.

I. The first concerns the 'earth and the third part,' i. e. Judea and the Jewish nation.

II. The second concerns 'many peoples, and nations, and tongues, and kings,' ch. x. 11. i. e. The Roman empire.

1. The 'book written within and without, and sealed with seven seals,' ch. v. 1. is the bill of divorce sent from God to the Jewish nation.

2. The 'crowned conqueror on the white horse armed with a bow,' ch. vi. 2. is Artabanns, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.

3. The 'red horse,' ver. 4. The Sicarii and robbers in Judea, in the time of the preconsuls Felix and Festus.

4. The 'black horse,' ver. 5. The famine under Claudius.

5. The 'pale horse,' ver. 8. The plague which followed the robberies and the famine.

6. The 'souls of those who were slain,' ver. 9. The Christians in Judea, who were persecuted, and were now about to be avenged.

7. The 'great earthquake,' ver. 12. The commotions which preceded the Jewish rebellion.

8. The 'servants of God from every tribe, sealed in their foreheads,' ch. vii. 3. The Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.

9. The 'silence for half an hour,' ch. viii. 1. The short truce granted at the solicitation of king Agrippa. Then follows the rebellion itself.

1. The 'trees are burnt,' ver. 7. The fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.

2. The 'burning mountain cast into the sea, which' in consequence 'became blood,' ver. 8. and,

3. The 'burning star falling into the rivers, and making the waters bitter,' ch. viii. 10, 11. The slaughter of the Jews at Casarea and Scythopolis.

4. The 'eclipsing of the sun, moon, and stars,' ver. 12. The anarchy of the Jewish commonwealth.

5. The 'locusts like scorpions hurting men,' ch. ix. 3. The expedition of Cestius Gallus, prefect of Syria.

6. The 'army with arms of divers colours,' ver. 16, 17. The armies under Vespasian in Judea. About this time Nero and Galba died; after which followed the civil war, signified by 'the sounding of the seventh trumpet,' ch. x. 7, 11. xi. 15.

1. The 'two prophetic witnesses, two olive-trees, two candlesticks,' ch. xi. 3, 4. Teachers in the church, predicting the destruction of the Jewish temple and commonwealth.

2. The 'death of the witnesses,' ver. 7. Their flight, and the flight of the church of Jerusalem, to Pella, in Arabia.

3. The 'resurrection of the witnesses, after three days and a half,' ver. 11. The predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.

4. The 'tenth part of the city fell in the same hour, and seven thousand names of men slain,' ver. 13. Jerusalem seized by the Idumians; and many of the priests and nobles, with Annas, the high-priest, signified by *names of men*, i. e. *men of name*, slain by the zealots.

5. The 'woman clothed with the sun; the moon under her feet, and a crown of twelve stars on her head,' ch. xii. 1. The Christian church.

6. The 'great red dragon seen in heaven, with seven heads, seven diadems, and ten horns,' ver. 6. The six first Caesars, who were all made princes at Rome, governing the armies and the Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterward turned his wrath against the rebellious Jews.

7. The 'seven-headed beast from the sea, having ten horns surrounded with diadems,' ch. xiii. 1. Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This 'beast, having a mouth like a lion, the body like a leopard, the feet like a bear, ver. 2. Avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German army.

9. 'One head' i. e. the seventh, cut off, ver. 3. Galba.

10. 'He who leatheth into captivity, shall be led into captivity; he who killeth with the sword, shall be killed with the sword,' ver. 10. Otho, who subdued the murderers of Galba,

and slew himself with a dagger: Vitellius, who bound Sabinus with chains, and was himself afterward bound.

11. 'Another beast rising out of the earth, with two horns,' ver. 11. Vespasian and his two sons, Titus and Domitian, elected emperors at the same time in Judea.

12. The 'number of the wild beast 666, the number of a man,' TEITAN, 'Tian or Titus,' T, 300. E, 5. I, 10. T, 300. A, I, N, 50, making in the whole 666. [But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.]

13. A 'man sitting upon a cloud with a crown of gold upon his head, and a sickle in his hand,' ch. iv. ver. 14. Otho and his army, about to prevent supplies for the army of Vitellius.

14. An 'angel of fire commanding another angel to gather the vintage; the wine-press trodden, whence the blood flows out 1600 furlongs.' The followers of Vitellius laying all waste with fire; and the Bebrici conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

1. The 'grievous sore,' ch. xvi. 2. The diseases of the soldiers of Vitellius through intemperance.

2. The 'sea turned into blood,' ver. 3. The fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. The 'rivers turned into blood,' ver. 4. The slaughter of the adherents of Vitellius, at Cremona, and elsewhere, near rivers.

4. The 'scorching of the sun,' ver. 8. The diseases of the Vitelli increasing, and their exhausted bodies impatient of the heat.

5. The 'seat of the beast darkened,' ver. 10. All Rome in commotion through the torpor of Vitellius.

6. 'Euphrates dried up, and a way made for the kings of the East; and the three unclean spirits like frogs.' The Flavii besieging Rome with a treble army; one part of which was by the bank of the Tiber.

The 'shame of him who is found asleep and naked,' Vitellius, ver. 15. 'Armageddon,' ver. 16. The Prætorian camps.

7. The 'fall of Babylon,' ver. 19. The sacking of Rome.

1. The 'whore,' ch. xvii. 1. Rome.

2. The 'seven kings,' ver. 10. CÆSAR, AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO, and GALEA.

3. The 'eighth, which is of the seven,' ver. 11. Otho, destined by adoption to be the son and successor of Galba.

4. The 'ten horns,' ver. 12—16. The leaders of the Flavian factions.

5. The 'merchants of the earth,' ch. xviii. 11. i. e. of Rome, which was then the emporium of the whole world.

6. The 'beast and the false prophet,' ch. xix. 20. Vespasian and his family, contrary to all expectation, becoming extinct in Domitian, as the first family of the Cæsars, and of the three princes, Galba, Otho, and Vitellius.

7. 'The millennium, or a thousand years,' ch. xx. 2. Taken from Psa. xc. 4. a time appointed by God, including the space of forty years, from the death of Domitian to the Jewish war, under Adrian.

8. 'Gog and Magog going out over the earth,' ver. 8. Barchochebas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. 'The New Jerusalem,' ch. xxi. 1, 2. The Jews being brought so low as to be capable of injuring no longer; the whole world resting after being expiated by wars; and the doctrine of Christ propagated and prevailing every where with incredible celerity.

Wetstein contends, (and he is supported by very great men among the ancients and moderns,) that "the book of the Revelation was written before the Jewish war, and the civil wars in Italy: that the important events which took place at that time, the greatest that ever happened since the foundation of the world, were worthy enough of the Divine notice, as the affairs of His church were so intimately connected with them; that his method of exposition proves the whole book to be a well-connected certain series of events: but the common method of interpretation, founded on the hypothesis that the book was written after the destruction of Jerusalem is utterly destitute of certainty; and leaves every commentator to the luxuriance of his own fancy, as is sufficiently evident from what has been done already on this book; some interpreters leading the reader now to *Thebes*, now to *Athens*, and finding in the words of the sacred penman *Constantine the Great*; *Arius*, *Luther*, *Calvin*; the *Jesuits*; the *Albigenses*; the *Bohemians*; *Chemnitzius*; *Elizabeth*, queen of England; *Cecil*, her treasurer; and who not?"—See Wetstein's Gr. Test. Vol. II. pag. 889.

Those who consider the Apocalypse as a *prophecy* and *scenical* exhibition of what shall happen to the Christian church to the end of the world, lay this down as a proposition, which comprises the subject of the whole book:—"The contest of Christ with his enemies; and His final victory and triumph over them."—See I Cor. xv. 25. Matt. xxiv. Mark xiii. Luke xxi. but what is but briefly hinted in the above Scriptures, is detailed at large in the Apocalypse, and represented by various images nearly in the following order:—

1. The *decrees* of the Divine Providence concerning what is to come, are declared to John.

2. The *manner* in which these decrees shall be executed, is painted in the most vivid colours.

3. Then follow *thanksgivings* to God, the Ruler and Governor of all things, for these manifestations of His power, wisdom, and goodness.

After the *Exordium*, and the *seven epistles* to the seven churches of Asia Minor, to whose angels or bishops the book seems to be dedicated, (ch. i. ii. iii.) the scene of the visions is opened in heaven, full of majesty; and John receives a promise of a *revelation* relative to the future state of the church, ch. iv. v.

The enemies of the church of Christ, which the Christians had then most to fear, were the *Jews*, the *heathens*, and the *false teachers*. All these are overcome by Christ; and over them He triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of His own followers, in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants, and of all good men, ch. vi—x.

The transactions of the Christian religion are next recorded, ch. xi—xiv. 5. The Christians are persecuted:—

1. By the *Jews*; but they were not only preserved, but they increase and prosper.

2. By the *heathens*; but in vain do these strive to overthrow the kingdom of Christ; which is no longer confined within the limits of Judea, but spreads among the Gentiles, and diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition, in every quarter, chap. xii. xiii. 1—10.

3. *False teachers* and *impostors* of various kinds, under the name of Christians, but enemies of the cross of Christ, more intent on promoting the interests of idolatry or false worship than the cause of true religion, chap. xiii. 11—18, exert their influence to corrupt and destroy the church; but notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, chap. xiv. 1—5. Then new punishments are decreed against the enemies of Christ, both Jews and heathens: the calamities coming upon the Jewish nation, before its final overthrow, are pointed out chap. xiv. xv. Next follows a prediction of the calamities which shall take place during the contentions of Otho and Vitellius, chap. xvi. 1—16. who are to suffer most grievous punishments for their cruelties against the Christians, chap. xvii. The Jewish state being now finally overthrown, chap. xviii. the heavenly inhabitants give praise to God for His justice and goodness; Christ is congratulated for His victory over His enemies, and the more extensive progress of His religion, chap. xix. 1—10.

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows Himself to be conqueror, chap. xix. 11—21. Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, chap. xx. 1—6. But, towards the end of the world, new enemies arise, and threaten destruction to the followers of Christ; but vain is their rage, God appears in behalf of His servants, and inflicts the most grievous punishments upon their adversaries, chap. xx. 6—10. The last judgment ensues, ver. 11—15. all the wicked are punished, and the enemies of the truth are chained so as to be able to injure the godly no more: the genuine Christians, who had persevered unto death, are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no bounds, ch. xxi. and xxii.—See *Rosenmüller*.

Eichorn takes a different view of the *plan* of this book; though, in substance, not differing much from that above. According to this writer, the whole is represented in the form of a *drama*, the parts of which are the following:—I. The *title*, chap. i. 1—3. II. The *prologue*, chap. i. 4. iv. 22. in which it is stated, that the argument of the drama refers to the Christians: epistles being sent to the churches, which, in the symbolic style, are represented by the number *seven*. Next follows the *dramatis* itself, the parts of which are:—I. The *prolusio*, or *prelude*, chap. iv. 1. viii. 5. in which the scenery is prepared and adorned.

Act the first, chap. viii. 6. xii. 17. Jerusalem is taken, and Judaism vanquished by Christianity.

Act the second, chap. xii. 18. xxi. 10. Rome is conquered, and heathenism destroyed by the Christian religion.

Act the third, chap. xxi. 11. xxii. 5. The New Jerusalem descends from heaven, or the happiness of the life to come, and which is to endure for ever, is particularly described, chap. xxi. 6—11. Taken in this sense, *Eichorn* supposes the work to be most exquisitely finished, and its author to have had a truly poetic mind, polished by the highest cultivation, to have been accurately acquainted with the history of all times and nations, and to have enriched himself with their choicest spoils.

My readers will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own: I can do neither; nor can I pretend to explain the book; I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read

elaborate works on the subject, and each seemed right till another was examined. I am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out; and I will not add another monument to the littleness or folly of the human mind, by endeavouring to strike out a new course. I repeat it, I do not understand the book: and I am satisfied that not one who has written on the subject knows any thing more of it than myself: I should, perhaps, except J. E. Clarke, who has written on the *Number of the Beast*. His interpretation amounts nearly to demonstration; but that is but a small part of the difficulties of the Apocalypse; that interpretation, as the most probable ever yet offered to the public, shall be inserted in its proper place; as also his illustration of the xliith, xliiith, and xlvith chapters. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and then, and probably not till then, will the sense of these visions be explained.

A conjecture concerning the *design* of the book, may be safely indulged; thus, then, it has struck me, that *The book of the Apocalypse may be considered as a PROPHET continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the succession of PROPHETS in the Jewish church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary.* If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenious minds the credentials of such might appear.

On this ground it is reasonable to suppose, that several prophecies contained in this book have been already fulfilled; and that, therefore, it is the business of the commentator to point such out. It may be so; but as it is impossible for me to *prove* that my *conjecture* is right, I dare not enter into proceedings upon it, and must refer to Bishop Newton, and such writers as have made this their particular study.

After having lived in one of the most eventful eras of the world; after having seen a number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the uncontestable proofs of the fulfilment of such and such visions, *seals, trumpets, thunders, and trials* of the Apocalypse; after seeing the issue of that most terrible struggle which the French nation, the French republic, the French consulate, and the French empire, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them, or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and expounders of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realized! I say, viewing all these things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misapprehended; and that the key to them is not yet entrusted to the sons of men. My readers will, therefore, excuse me from any exposure of my ignorance or folly, by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this Book. I have no other *mountain* to heap on those already piled up; and if I had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

*Ter sunt conati imponere Pelio Ossan
Sicclitæ, atque Ossa frondosum involvere Olymum :
Ter Pater extractos disjicit fulmine montes.*

VIRG. G. i. 281.

With mountains piled on mountains, thrice they strove
To scale the steep battlements of Jove :
And thrice his lightning and red thunder play'd,
And their demolished works in ruin laid.

DRYDEN.

I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the *literal sense* and *phraseology* might be made much plainer by the addition

of *philological and critical* notes; and that, as the *diction* appeared in many places to be purely *rabbinical*, (a circumstance to which few of its expositors have attended,) it might be rendered plainer by examples from the ancient Jewish writers; and that several parts of it spoke *directly* of the work of God in the soul of man, and of the conflicts and consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes where I thought I understood the meaning.

I had once thought of giving a *catalogue* of the writers and commentators on this book, and had begun a collection of this kind; but the question of *Cui bono?* *What good end is this likely to serve?* not meeting with a satisfactory answer in my own mind, caused me to throw this collection aside. I shall notice *two* only.

1. The curious and learned work, intitled "A Plaine Discovery of the whole Revelation of St. John," written by Sir *Jam. Napier*, inventor of the Logarithms, I have particularly described in the general Preface to the Holy Scriptures, prefixed to Genesis, to which the reader is requested to refer.

2. Another work, not less singular, and very rare, intitled "The Image of both churches, after the most wonderful and heavenly Revelation of Saint John the Evangelist, containing a very fruitfull exposition or *paraphrase* upon the same: wherein it is conferred with the other Scriptures, and most authorised histories. Compiled by John Bale, an exile also in this life for the faithful testimony of Jesu." Printed at London by *Thomas East*, 1596. *without date*.

The author was at first a Carmelite; but was afterward converted to the protestant religion. He has turned the whole of the Apocalypse against the Romish church; and it is truly astonishing to see with what address he directs every image, metaphor, and description, contained in this book, against the corruptions of this church. He was made bishop of Ossory, in Ireland; but was so persecuted by the papists that he narrowly escaped with his life, the one of his domestics being murdered by them. On the accession of Mary he was obliged to take refuge in the Low Countries, where it appears he compiled this work. As he was bred up a *papist*, and was also a *priest*, he possessed many advantages in attacking the strongest holds of his adversaries. He knew all their secrets, and he uncovered the whole: he was acquainted with all their rites, ceremonies, and superstitions; and finds all distinctly marked in the Apocalypse, which he believes was written to point out the abominations, and to foretell the final destruction, of this corrupt and intolerant church. I shall make a few references to his work in the course of the following notes. In chap. xvii. ver. 1. the author shows his opinion, and speaks something of himself: "Come hither, I will show thee the judgment of the great whore," &c. "Come hither, friend John, I will show thee in secretness the terrible judgment of the great whore, or counterfeited church of hypocrites.—Needs must this whore be Rome, for that she is the great citie which reigneth over the kings of the earth. Evident it is both by Scriptures and Chronicles that in John's dayes, Rome had hir dominion over all the whole world; and being infected with the abominations of all laudes, rightly is shee called Babylon, or citie of confusion. And like as in the Scriptures oft times under the name of Jerusalem is meant the whole kingdom of Juda, so under the name of Rome here may be understood the universall worlde, with all their abominations and divilishnesses, their idolatries, withcraftes, sectes, superstitions, papacies, priest-hoodes, religions, slavings, anointings, blessings, sensings, processions, and the divil of all such beggeries. For all the people since Christes ascension, hath this Rome infected with hir pestilent poisons gathered from all idolatrous nations, such time as she held over them the monarchiall supprentie. At the writing of this prophcie, felt John of their enervie, being exiled into Pathmos for the faithful testimony of Jesu. And so did I poore creature, with my poore wife and children, at the gatheringe of this present Commentary, flying into Germanye for the same," &c.

Shall I have the reader's pardon if I say, that it is my firm opinion that the expositions of this book have done great disservice to religion; almost every commentator has become a prophet; for, as soon as he began to explain, he began also to prophesy. And what has been the issue? *Disappointment*, *laughed at hope's career*; and superficial thinkers have been led to despise and reject prophecy itself. I shall sum up all that I wish to say farther in the words of GRASSERUS:—*Mihitola Apocalypsis valde obscura videtur; et talis, cujus explicatio citra periculum, rix queat tentari. Futeor me hac tenus in nullius Scripti Biblici lectione minus proficere, quam in hoc obscurissimo Vaticinio*

Millbrook, May 1, 1817.

A. C

THE REVELATION OF ST. JOHN THE DIVINE.

For Chronological Eras, see at the end of the Acts.

CHAPTER I.

The preface to this book, and the promise to them who read it, 1—3. John's address to the seven churches of Asia, whose high calling he particularly mentions; and shows the speedy coming of Christ, 4—8. Mentions his exile to Patmos, and the appearance of the Lord Jesus to him, 9—11. Of whom he gives a most glorious description, 12—18. The command to write what he saw; and the explanation of the seven stars and seven golden candlesticks, 19, 20. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cass. Aug. et Nerva.]

THE Revelation of Jesus Christ,^a which God gave unto him, to show unto his servants things which^b must shortly come to pass; and^c he sent and signified *it* by his angel unto his servant John:

2^d Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things ^e that he saw.

a John 3:32, & 3:26, & 12:49 — b Ch. 4:1. Ver. 3 — c Ch. 12:16, — d 1 Cor. 1:6. Ch. 6:9, & 12:17. Ver. 9 — e 1 John 1:1. — f Luke 11:28. Ch. 22:7.

NOTES—*The Revelation of St. John the divine.* To this book the *Inscriptions* are various. *The Revelation—the Revelation of John.*—*Of John the divine.*—*Of John the divine and evangelist.*—*The Revelation of John the apostle and evangelist.*—*The Revelation of the holy and glorious apostle and evangelist, the beloved virgin John the divine; which he saw in the island of Patmos.*—*The Revelation of Jesus Christ, given to John the divine.* These several inscriptions are worthy of little regard: the first verse contains the *title* of the book.

Verse 1. *The revelation of Jesus Christ* (the word *Apokalypsis*, from which we have our word *Apocalypse*, signifies, literally, a *revelation*, or *discovery* of what was *concealed*, or *hidden*). It is here said *this revelation, or discovery* of hidden things was given by God to *Jesus Christ*; that Christ gave it to *His angel*, and that this angel showed it to *John*, and that *John* sent it to the *CHURCHES*. Thus we find it came from *Christ*, from *Christ* to the *angel*, from the *angel* to *John*, and from *John* to the *CHURCHES*. This is before the *revelation of God*, sent by these various agents to *His servants* at large: and this is the proper title of the book.

Things which ~~must~~ shortly come to pass). On the mode of interpretation devised by *Hefstein*, this is plain; for, if the book were written *before* the destruction of Jerusalem, and the prophecies in it relate to that destruction, and the civil wars among the Romans, which lasted but *three or four years*; then it might be said, the *Revelation* is of things which *must shortly come to pass*. But, if we consider the book as referring to the *last* things, which are the *days here*, and those in ver. 3 must be understood of the *commencement of the events* predicted: as if he had said, in a short time the train of these visions will be put in motion:

—et incipiunt magni procedere menses.

"And those times, pregnant with the most stupendous events, will begin to roll on."

2. *Who bore record of the word of God?* Is there a reference here to the first chapter of John's Gospel, *In the beginning was the word, and the word was with God?* &c. of this word John did bear record. Or, does the writer mean the *fidelity*, with which he noted and related the *word*, doctrines, or prophecies, which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.

3. *Blessed is he that readeth.*] This is to be understood of the happiness or security of the persons who, reading and hearing the prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils.

The time is at hand] Either in which they shall be all fulfilled, or *begin* to be fulfilled.—See the note on ver. 1.

These three verses contain the *introduction*: now, the *dedication* to the seven churches commences.

4. *John, to the seven churches*] The apostle began this much in the manner of the Jewish prophets. They often name themselves in the messages which they receive from God, to deliver to the people:—e. g. *The vision of ISAIAH, the son of Amos, which he saw concerning Judah and Jerusalem. The words of JEREMIAH, the son of Hilkiah; to whom the word of the Lord came.—The word of the Lord came expressly to EZEKIEL, the priest.—The word of the Lord that came unto JOEL.—The words of AMOS, who was among the herdsmen of Tekoa.—The vision of OBADIAH; thus saith the Lord.—The word of the Lord came unto JONAH.—So the Revelation of Jesus Christ, which he sent and signified to his servant JOHN*—*JOHN, to the seven churches. &c.*

The *Asia* here mentioned was what is called *Asia Minor*, or the *Lydian* or *Proconular* *Asia*; the seven churches were those of *Ephesus*, *Smyrna*, *Pergamum*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. Of these are they occur: we are not to suppose that these were the only Christian churches then in *Asia Minor*; there were several others then in *Phrygia*, *Pamphylia*, *Galatia*, *Pontus*, *Cappadocia*, &c. &c.

of this prophecy, and keep those things which are written therein: for ^e the time is at hand.

4 **J**OHN to the seven churches which are in Asia: Grace ^{be} unto you, and peace, from him ^h which is, and ⁱ which was, and which is to come; ^k and from the seven spirits which are before his throne;

5 And from Jesus Christ, ¹who is the faithful witness, and

But these *seven* were those which lay nearest to the apostle, and were more particularly under his care; though the message was sent to the churches in general, and perhaps it concerns the whole Christian world. But the number *seven* may be here used as the *number of perfection*; as the Hebrews use the *seven* names of the *heavens*, the *seven* names of the *earth*, the *seven patriarchs*, *seven sons*, *seven kings*, *seven years*, *seven months*, *seven days*, &c. &c. in which the rabbins find a great variety of mysteries.

Grace be unto you] This form of apostolical benediction we have often seen in the preceding epistles.

From him which is, and which was, and which is to come!

[illegible]

In *Chasid Shimush* Rab. Samuel ben David asks: Why are we commanded to use *three hours of prayer*? — Answer, These hours point out the holy blessed *שְׁמֵי שְׁמֵי שְׁמֵי* *shehu, hayeh, horah, royei*; he who was, who is and who shall be. The morning prayer points out Him who was before the foundation of the world; the noon-day prayer points out Him who is; and the evening prayer points out Him who is to come.* This phraseology is exceedingly appropriate, and strongly expresses the *eternity* of God for we have no other idea of *time* than as *past*, or *now existing*, or *yet to exist*: nor have we any idea of *eternity* but as that duration called by some *eternitas a parte ante*, the eternity that was before time, and *eternitas a parte post*, the endless duration that shall be when time is no more. That which was, is the *eternity before time*; that which is, is *time itself*; and that which is to come, is the eternity which shall be when time is no more.

The *seven Spirits* (before his throne). The ancient Jews, who represented the (throne of God as the throne of an Eastern monarch, supposed that there were *seven ministering angels* before this throne, as there were *seven ministers* attendant on the throne of a Persian monarch. We have an ample proof of this, *Tobit* xii. 15. *I am Raphael, one of the SEVEN HOLY ANGELS, which present the prayers of the saints, and which go in and out before the glory of the Holy One.* And in *Jonathan ben Uzziel's* Targum, on Gen. xi. 7. *God said to the SEVEN ANGELS which stand before him, Come now, &c.*

In *Pirkey Eliezer*, 4. and vii. "The angels which were first created minister before Him, without the veil." Sometimes they represent them as *seven cohorts* or *troops of angels*, under whom are *thirty* inferior orders.

That *seven* ANGELS are here meant, and not the *Holy Spirit*, is most evident from the *place*, the *number*, and the *tradition*. Those who imagine the *Holy Ghost* to be intended, suppose the number *seven* is used to denote His manifold *gifts* and *graces*. That these *seven spirits* are *angels*, see chap. iii. 1. iv. 5. and particularly v. 6. where they are called the *seven spirits of God sent forth into all the earth*.

5. *The faithful witness*] The true Teacher, whose testimony is infallible, and whose sayings must all come to pass.
The first begotten of the dead] See the note on (Coloss. i. 18)
The prince of the kings] Ὁ ἀρχων, the *Chief* or *Head* of all earthly potentates; who has them all under His dominion and control, and can dispose of them as He will.

Unto him that loved us] This should begin a new verse, as it is the commencement of a new subject. Our salvation is

the ^m first begotten of the dead, and ⁿ the prince of the kings of the earth. Unto him ^o that loved us, ^p and washed us from our sins in his own blood,

6 And hath ^q made us kings and priests unto God and his Father: ^r to him be glory and dominion for ever and ever. Amen. 7 Behold, ^s he cometh with clouds; and every eye shall see him, and ^t they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, ^u which is, and which was, and which is to come, the Almighty.

m 1 Cor. 15: 20. Col. 1: 13.—n Eph. 1: 20. Ch. 17: 14, 15, 16.—o John 10: 36, 15: 9, Gal. 2: 20.—p Heb. 9: 14. 1 John 1: 7, 2 Pet. 2: 5, 9. Ch. 5: 9, 21: 6.—q 1 Tim. 5: 16, Heb. 12: 9, 1 Pet. 4: 11, 5: 11.—r Dan. 7: 13. Matt. 21: 30, 35: 64. Acts 1: 11.—s Zech. 12: 10. John 19: 37.

attributed to the love of God, who gave His Son; and to the love of Christ, who died for us.—See John iii. 16.

Washed us from our sins] The redemption of the soul, with the remission of sins, and purification from unrighteousness, is here, as in all the New Testament, attributed to the blood of Christ shed on the cross for man.

6. Kings and priests] See on 1 Pet. ii. 5, 9. But, instead of βασιλεῖς καὶ ἱερεῖς, kings and priests, the most reputable MSS. Versions, and Fathers, have βασιλευσίντες, a kingdom, and priest; i. e. a kingdom of priests, or a royal priesthood. The regal and sacerdotal dignities are the two highest that can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God.

To him be glory] That is, to Christ; for it is of him that the prophet speaks, and of none other.

For ever and ever] Εἰς τοὺς αἰῶνας τοῦ αἰῶνος, to ages of ages; or rather through all indefinite periods, through all time, and through eternity.

Amen] A word of affirmation and approbation; so it shall be: and so it ought to be.

7. Behold, he cometh with clouds] This relates to His coming to execute judgment on the enemies of His religion: perhaps to His coming to destroy Jerusalem, as he was to be particularly manifested to them that pierced Him: which must mean the incredulous and rebellious Jews.

And all kindreds of the earth] Πάντα αἰ φylaί της γης, all the tribes of the land. By this the Jewish people are most evidently intended; and therefore the whole verse may be understood as predicting the destruction of the Jews; and is a presumptive proof that the Apocalypse was written before the final overthrow of the Jewish state.

Even so, Amen] Ναί, ἀμήν, yea, Amen. It is true, so be it. Our Lord will come and execute judgment on the Jews and Gentiles. This the Jews and Romans particularly feint.

8. I am Alpha and Omega] I am from eternity to eternity. This mode of speech is borrowed from the Jews, who express the whole compass of things by ^s aleph and ^t tau; the first and last letters of the Hebrew alphabet; but as St. John was writing in Greek, he accommodates the whole to the Greek alphabet, of which ^a alpha, and ^o omega, are the first and last letters. With the rabbins ט ו ת ⁸² mealeph read tau, "from aleph to tau," expressed the whole of a matter, from the beginning to the end. So in Yalcut Rubeni, fol. 17. 4. Adam transgressed the whole law, from aleph to tau; i. e. from the beginning to the end.

Ibid. fol. 48. 4. Abraham observed the law from aleph to tau; i. e. he kept it entirely, from beginning to end.

Ibid. fol. 128. 3. When the holy blessed God pronounced a blessing on the Israelites, He did it from aleph to tau; i. e. He did it perfectly.

The beginning and the ending] That is, as aleph, or alpha, is the beginning of the alphabet, so α the Author and Cause of all things: as tau, or omega, is the end or last letter of the alphabet, so ω the End of all things; the Destroyer as well as the Establisher of all things. This clause is wanting in almost every MS. and Version of importance. It appears to have been added first as an explanatory note, and in process of time crept into the text. It is worthy of remark, that as the union of ^s aleph and ^t tau in Hebrew, make טא, or et, which the rabbins interpret of the first matter out of which all things were formed; see on Gen. i. 1. so the union of ^a alpha and ^o omega in Greek, make the verb αω, I breathe; and may very properly in such a symbolical book point out Him in whom we live, and move, and have our being: for, having formed man out of the dust of the earth, He breathed into his nostrils the breath of life; and he became a living soul: and it is by the inspiration or in-breathing of His Spirit, that the souls of men are quickened; made alive from the dead, and fitted for life eternal. He adds also, that he is the Almighty, the all-powerful Framers of the universe, and the Inspirer of men.

9. Your brother] A Christian begotten of God and incorporated in the heavenly family.

Companion in tribulation] Suffering under the persecution in which you also suffer.

In the kingdom] For we are a kingdom of priests unto God. And patience of Jesus] Meekly bearing all indignities, privations, and sufferings, for the sake, and after the example, of our Lord and Master.

The isle that is called Patmos] This island is one of the Sporades, and lies in the *Ægean Sea*, between the island of *Scyria*, and the promontory of *Mileus*. It is now called

9 I John, who also am your brother, and a companion in tribulation, and ⁱ in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, ^j for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on ^k the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, ^l I am Alpha and Omega, ^m the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

i Jos. 4: 4 & 44: 6 & 45: 12. Ver. 17. Ch. 2: 2 & 21: 6 & 22: 13. Ver. 11.—j Ver. 4. Ch. 4: 5 & 11: 12 & 17: 5.—k Eph. 1: 7 & 11: 17 & 11: 18.—l Rom. 8: 17. 2 Tim. 2: 12.—m Ch. 6: 3. Ver. 2.—n Acts 10: 10. 2 Cor. 12: 2. Ch. 4: 2 & 17: 3 & 21: 10.—o John 30: 25. Acts 20: 7. 1 Cor. 16: 2.—p Ch. 4: 1 & 10: 8.—q Ver. 8.—d Ver. 17.

Patmos, Patmol, or Palmosa. It has derived all its celebrity from being the place to which St. John was banished by one of the Roman emperors; whether *Domitian*, *Claudius*, or *Nero*, is not agreed on: but it was most probably the latter. The island has a convent on a well fortified hill, dedicated to John the apostle; the inhabitants are said to amount to about three hundred men, and about twenty women to one man. It is very barren, producing very little grain, but abounding in partridges, quails, turtles, pigeons, snipes, and rabbits. It has many good harbours, and is much infested by pirates. *Patmos*, its capital, and chief harbour, lies in east long. 26° 21', north lat. 37° 21'. The whole island is about thirty miles in circumference.

For the testimony of Jesus Christ] For preaching Christianity, and converting heathens to the Lord Jesus.

10. I was in the Spirit] That is, I received the Spirit of prophecy, and was under its influence when the first vision was exhibited.

The Lord's day] The first day of the week, observed as the Christian Sabbath, because on it Jesus Christ rose from the dead: therefore it was called the *Lord's day*; and has taken place of the Jewish Sabbath throughout the Christian world.

I heard behind me a great voice] This voice came unexpectedly and suddenly. He felt himself under the Divine affluence; but did not know what scenes were to be represented.

As of a trumpet] This was calculated to call in every wandering thought, to fix his attention, and solemnize his whole frame. Thus God prepared Moses to receive the law. See Exod. xiv. 16, 19, &c.

11. I am Alpha and Omega, the first and the last; and] This whole clause is wanting in ABC. thirty-one others; some editions; the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Arctas*, *Andreas*, and *Primasius*. Griesbach has left it out of the text.

Saying—What thou seest, write in a book] Carefully note down every thing that is represented to thee. John had the visions from heaven; but he described them in his own language and manner.

Send it unto the seven churches] The names of which immediately follow. In Asia—This is wanting in the principal MSS. and Versions. Griesbach has left it out of the text.

Ephesus] This was a city of Ionia, in Asia Minor, situated at the mouth of the river *Caystor*, on the shore of the *Ægean Sea*, about fifty miles south of *Smyrna*.—See Preface to the Epistle to the Ephesians.

Smyrna] Now called also *Ismir*, is the largest and richest city of Asia Minor. It is situated about one hundred and eighty-three miles west by south of *Constantinople*, on the shore of the *Ægean Sea*. It is supposed to contain about one hundred and forty thousand inhabitants, of whom there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Roman Catholics, one hundred and forty Protestants, eleven thousand Jews, and fifteen thousand Turks. It is a beautiful city, but often ravaged by the plague, and seldom two years together free from earthquakes. In 1758, the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. In 1688 there was a terrible earthquake here, which overthrew a great number of houses: in one of the shocks, the rock on which the castle stood, opened, swallowed up the castle, and five thousand persons! On these accounts, nothing but the love of gain, so natural to man, could induce any person to make it his residence; though in other respects, it can boast of many advantages. In this city the Turks have nineteen mosques; the Greeks two churches; the Armenians one, and the Jews eight synagogues; and the English and Dutch factories have each a chaplain. *Smyrna* is one hundred miles north of the island of *Rhodes*, long. 27° 25' E. lat. 38° 28' N.

Pergamos] A town of Mysia, situated on the river *Caicus*. It was the royal residence of *Eumenes*, and the kings of the race of the *Attali*. It was anciently famous for its library, which contained, according to *Ptolemy*, two hundred thousand volumes. It was here that the *membrane Pergamene*, Pergamene skins, were invented; from which we derive our word parchment. Pergamos was the birth-place of *Galen*, and in it, *P. Scipio* died. It is now called *Pergama*, and *Bergama*, and is situated in long. 27° 0' E. lat. 39° 13' N. *Thyatira*] Now called *Akissai*, and *Ak-kissar*, a city of *Lydia*, in Asia Minor, seated on the river *Hermus*, in a plain, eighteen miles broad, and is about fifty miles from *Pergamos*: long 27° 49' E. lat. 35° 15' N. The houses are chiefly built

12 And I turned to see the voice that spake with me. And being turned, ^a I saw seven golden candlesticks;

13 ^a And in the midst of the seven candlesticks ^b one like unto the Son of man, ^c clothed with a garment down to the foot, and ^d girt about the paps with a golden girdle.

14 His head and ^e his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 ^f And his feet like unto fine brass, as if they burned in a furnace; and ^g his voice as the sound of many waters.

16 ^h And he had in his right hand seven stars: ⁱ and out of his mouth went a sharp two-edged sword: ^j and his countenance was as the sun shineth in his strength.

^e Ver. 20. Exod. 25. 37. Zech. 4. 2.—^f Ch. 2. 1.—^g Ezek. 1. 26. Dan. 7. 13. & 10. 16. Ch. 11. 14.—^h Dan. 10. 5.—ⁱ Ch. 15. 6.—^j Dan. 7. 9.—^k Dan. 10. 6. Ch. 2. 18. & 19. 12.—^m Ezek. 1. 7. Dan. 10. 6. Ch. 2. 18.—ⁿ Ezek. 4. 2. Dan. 10. 6. Ch. 11. 2. & 12. 6.—^o Ver. 20. Ch. 2. 1. & 3. 1.—^p Isa. 49. 2. Eph. 6. 17. Heb. 12. Ch. 2. 12, 16. & 19. 15, 21.

of earth, but the mosques are all of marble. Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called *Sardo*, and *Sart*, a town of Asia, in Natolia, about forty miles east from Smyrna. It is seated on the side of mount *Tmolus*, and was once the capital of the *Lydian kings*, and here *Cræsus* reigned. It is now a poor insensible village. Long 28° 5' E. lat. 37° 51' N.

Philadelphia] A city of Natolia, seated at the foot of mount *Tmolus*, by the river *Cogamus*. It was founded by *Attalus Philadelphia*, brother of *Eumenes*, from whom it derived its name. It is now called *Alch-sher*, and is about forty miles E. S. E. of Smyrna. Long 28° 15' E. lat. 38° 28' N.

Laodicea] A town of Phrygia, on the river *Lycus*: first called *Diospolis*, or the city of Jupiter. It was built by Antiochus Theos, and named after his consort *Laodice*. See the note on Col. ii. 1. And, for a very recent account of these seven churches, see a letter from the Reverend *Henry Lindsay*, inserted at the end of chap. iii.

12. And I turned] For he had heard the voice behind him. To see the voice, i. e. the Person from whom the voice came.

Seven golden candlesticks] *ἑπτὰ χρυσεῖς ῥάβδους, seven golden lamps*. It is absurd to say, a golden, silver, or brazen candlestick. These seven lamps, represented the seven churches, in which the light of God was continually shining, and the love of God continually burning. And they are here represented as golden, to show how precious they were in the sight of God. This is a reference to the temple at Jerusalem, where there was a candlestick, or chandelier, of seven branches, or rather six branches; three springing out on either side, and one in the centre. See Exod. xxvii. 17—23. This reference to the temple seems to intimate that the temple of Jerusalem was a type of the whole Christian church.

13. Like unto the Son of man] This seems a reference to Dan. vii. 13. This was our blessed Lord Himself, ver. 18.

Clothed with a garment down to the foot] This is a description of the high-priest in his sacerdotal robes.—See these described at large in the notes on Exod. xxviii. 1, &c. Jesus is our high-priest even in heaven. He is still discharging the sacerdotal functions before the throne of God.

Golden girdle] The emblem both of regal and sacerdotal dignity.

14. His head and his hairs were white like wool] This was not only an emblem of His antiquity; but it was the evidence of His glory; for the whiteness or splendour of His head and hair, doubtless proceeded from the rays of light and glory which encircled His head, and darted from it in all directions. The splendour around the head was termed by the Romans *nimbus*, and by us, a glory; and was represented round the heads of gods, deified persons, and saints.

His eyes were as a flame of fire] To denote His omniscience, and the all-penetrating nature of the Divine knowledge.

15. His feet like unto fine brass] An emblem of His stability and permanence, brass being considered the most durable of all metallic substances.

The original word *καλλοβαρύ*, means the famous *aurichalcum*, or factitious metal, which, according to *Suidas*, *αἶδος ἡξερστρον, τιμιωτέραν χρυσόν*, was “of the colour of amber, and more precious than gold.” It seems to have been a composition of gold, silver, and brass; and the same with the *Corinthian brass*, so highly famed and valued; for, when *Lucius Mummius* took and burnt the city at Corinth, many statues of these three metals, being melted, had run together, and formed the composition already mentioned, and which was held in as high estimation as gold.—See *Pliny*, Hist. Nat. lib. 34. c. 2. *Florus*, lib. 2. c. 16. It may, however, mean no more than copper melted with the *lapis calaminaris*, which converts it into brass; and the flame that proceeds from the metal, during this operation, is one of the most intensely and insufferably vivid that can be imagined. I have often seen several furnaces employed in this operation; and the flames bursting up through the earth, for these furnaces are under ground, always called to remembrance this description given by St. John—His feet of fine brass, as if they burned in a furnace; the propriety and accuracy of which none could doubt, and every one must feel, who has viewed this most dazzling operation.

His voice as the sound of many waters] The same description we find in Ezek. xliii. 2. The glory of the God of Israel came from the way of the east: and His voice was like the noise of many waters: and the earth shined with His glory.

17 And I when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and I have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

^q Acts 9. 13. Ch. 10. 1.—^r Ezek. 1. 28.—^s Dan. 9. 18. & 10. 10.—^t Isa. 41. 4. & 44. 6. & 47. 12. Ch. 2. 8. & 22. 13. Ver. 11.—^u Rom. 9.—^v Ch. 9. 5. & 14.—^w Psal. 68. 31. Ch. 20. 1.—^x Ver. 12. &c.—^y Ch. 2. 1. &c.—^z Ch. 4. 1, &c.—^a Ver. 16.—^b Ver. 12.—^c Mal. 2. 7. Ch. 2. 1. &c.—^d Zech. 4. 2. Mal. 3. 15. Phil. 2. 15.

16. In his right hand seven stars] The stars are afterward interpreted as representing the seven angels, messengers, or bishops, of the seven churches. Their being in the right hand of Christ, shows that they are under His special care, and most powerful protection.—See below.

Out of his mouth went a sharp two-edged sword] This is no doubt intended to point out the judgments about to be pronounced by Christ against the rebellious *Jews*, and persecuting *Romans*: God's judgments were just now going to fall upon both. The sharp two-edged sword may represent the word of God in general, according to that saying of the apostle, Heb. iv. 12. The word of God is quick and powerful, sharper than any two-edged sword: piercing even to the dividing asunder of soul and spirit, &c. And the word of God is termed the sword of the Spirit, Eph. vi. 17.

And his countenance was as the sun shineth in his strength] His face was like the disk of the sun, in the brightest summer's day, when there were no clouds to abate the splendour of his rays. A similar form of expression is found in Judges v. 31. Let them that love him be as the sun when he cometh forth in his might. And a similar description may be found, *Midrash* in *Yalcut Simeoni*, Part I. fol. 55. 4. “When Moses and Aaron came and stood before Pharaoh, they appeared like the ministering angels, and their faces were like the cedars of Lebanon; *וְהָיוּ כְּעֵצֵי הַלְבָּנוֹן וְהָיוּ כְּמַלְאָכֵי הַקֹּדֶשׁ* vegoleley cinyehem domim legoleley chamah; and the pupils of their eyes were like the wheels of the sun; and their beards were as the grape of the palm-trees; *וְהָיוּ כְּמִדְבָּר הַקֹּדֶשׁ* veziv pencyehem keziv chamah: and the splendour of their faces was as the splendour of the sun.

17. I fell at his feet as dead] The appearance of the glory of the Lord had the same effect upon Ezekiel, ch. i. 28. and the appearance of Gabriel had the same effect on Daniel, ch. viii. 17. The terrible splendour of such majesty was more than the apostle could bear; and he fell down, deprived of his senses; but was soon enabled to behold the vision by a communication of strength from our Lord's right hand.

18. I am he that liveth, and was dead] I am Jesus, the Saviour, who, though the Fountain of life, have died for mankind; and being raised from the dead, I shall die no more, the great Sacrifice being consummated. And have the keys of death and the grave; so that I can destroy the living, and raise the dead. The key here signifies the power and authority over life, death, and the grave. This is also a rabbinical form of speech. In the Jerusalem *Targum* on Gen. xxx. 22. are these words.—“There are four keys in the hand of God which He never trusts either to angel or seraph. 1. The key of the rain. 2. The key of provision. 3. The key of the grave. And 4. The key of the barren womb.”

In *Sanhedrim*, fol. 113. 1. it is said, “When the son of the woman of Sarepta died, Elijah requested that to him might be given the key of the resurrection of the dead. They said to him, there are three keys, which are not given into the hand of the apostle; the key of life, the key of the rain, and the key of the resurrection of the dead.” From these examples it is evident that we should understand *keys*, here, not as *hell*, nor the place of separate spirits, but merely as the grave; and the key we find to be merely the emblem of power and authority. Christ can both *sare* and *desare*; can kill and make alive. Death is still under his dominion, and he can recall the dead whensoever He pleases. He is the Resurrection and the Life.

19. Write the things which thou hast seen] These vision and prophecies are for general instruction; and, therefore, every circumstance must be faithfully recorded. What he had seen, was to be written; what he was about to see relative to the seven churches, must be also written; and what he was to see afterwards, concerning other churches and states, was to be recorded likewise.

20. The mystery] That is, the allegorical explanation of the seven stars is the seven angels or ministers of the churches; and the allegorical meaning of the seven golden lamps, is the seven churches themselves.

1. In the seven stars there may be an allusion to the seals of different offices under potentates, each of which had its own particular seal, which verified all instruments from that office; and as these seals were frequently set in rings, which were worn on the fingers, there may be an allusion to those brilliant set in rings, and worn *עַל הַיָּדָה*, *עַל הַיָּדָה*, upon the right hand. In Jer. xlii. 21. Jeremiah is represented as a signet on the right hand of the Lord; and that such signets were in

rings, see Gen. xxxviii. 15. Exod. xxviii. 11. Dan. vi. 17. Hag. ii. 23. On close examination, we shall find that the symbols in this book have their foundation either in nature, fact, custom, or general opinion.

2. The churches are represented by these lamps; they hold the oil and the fire, and dispense the light. A lamp is not light in itself; it is only the instrument of dispensing light, and it must receive both oil and fire, before it can dispense any: so, no church has in itself either grace or glory; it must receive all from Christ, its Head; else it can dispense neither light nor life.

3. The ministers of the Gospel are signs, or seals, of Jesus Christ; He uses them to stamp His truth, to accredit it, and give it currency. But, as a seal, can mark nothing of itself, unless applied by a proper hand; so the ministers of Christ can do no good, seal no truth, impress no soul, unless the great Owner condescend to use them.

4. How careful should the church be that it have the oil and the light, that it continue to burn and send forth Divine knowledge. In vain does any church pretend to be a church of Christ, if it dispense no light; if souls are not enlightened, quickened, and converted in it. If Jesus walk in it, its light will shine both clearly and strong, and sinners will be con-

verted unto Him; and the members of that church will be children of the light, and walk as children of the light, and of the day; and there will be no occasion of stumbling in them.

5. How careful should the ministers of Christ be, that they proclaim nothing as truth, and accredit nothing as truth but what comes from their Master.

They should also take heed, lest, after having preached to others, themselves should be castaways; lest God should say unto them as He said of Coniah—As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the signet upon my right hand, yet would I pluck thee thence.

On the other hand, if they be faithful, their labour shall not be in vain; and their safety shall be great. He that toucheth them toucheth the apple of God's eye; and none shall be able to pluck them out of His hand. They are the angels and ambassadors of the Lord: their persons are sacred; they are the messengers of the churches, and the glory of Christ. Should they lose their lives in the work, it will be only a speedier entrance into an eternal glory.

The rougher the way, the shorter their stay;

The troubles that rise

Shall gloriously hurry their souls to the skies.

CHAPTER II.

The epistle to the church of Ephesus, commending their labour and patience, 1—3. And reprehending their having left their first love: exhorting them to repent, with the promise of the tree of life, 4—7. The epistle to the church of Smyrna, commending their piety, and promising them support in their tribulation, 8—11. The epistle to the church of Pergamos, commending their steadfastness in the heavenly doctrine, 12, 13. And reprehending their laxity in ecclesiastical discipline, in tolerating heretical teachers in the church, 14, 15. The apostle exhorts them to repent; with the promise of the white stone and new name, 16, 17. The epistle to the church of Thyatira, with a commendation of their charity, faith, and patience, 18, 19. Reprehending their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20—23. Particular exhortations and promises to this church, 24—25. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cæs. Aug. et Nervæ.]

UNTO the angel of the church of Ephesus write; These things saith * he that holdeth the seven stars in his right hand, b who walketh in the midst of the seven golden candlesticks:

2 * I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and d thou hast tried them * which say they are apostles, and are not, and hast found them liars:

a Ch. I. 16, 20 — b Ch. I. 13 — c Psal. 16. Ver. 9, 13, 19 Ch. 3. 1, 3, 15, — d I John 4. 1.

NOTES.—I must here advertise my readers.—1. That I do not perceive any metaphorical or allegorical meaning in the epistles to these churches. 2. I consider the churches as real; and that their spiritual state is here really and literally pointed out; and, that they have no reference to the state of the church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian state, the Smyrnan state, the Pergamenean state, the Thyatiran state, &c. &c. is unfounded, absurd, and dangerous; and such exhibitions should not be entertained by any who wish to arrive at a sober and rational knowledge of the Holy Scriptures. 3. I consider the angel of the church as signifying the messenger, the pastor sent by Christ and His apostles to teach and edify that church. 1. I consider what is spoken to this angel as spoken to the whole church; and that it is not his particular state that is described, but the states of the people in general, under his care.

The Epistle to the Church at Ephesus.

Verse 1. Unto the angel of the church of Ephesus. By angels, angel, we are to understand the messenger or person sent by God to preside over this church; and to him the epistle is directed, not as pointing out his state, but the state of the church under his care. Angel of the church, here, answers exactly to that officer of the synagogue among the Jews, called שליח שליח שליח שליח, שליח שליח, the messenger of the church, whose business it was to read, pray, and teach in the synagogue. The church at Ephesus is first addressed, as being the place where John chiefly resided; and the city itself was the metropolis of that part of Asia. The angel or bishop at this time was, most probably, Timothy, who presided over that church before St. John took up his residence there; and who is supposed to have continued in that office till A. D. 97, and to have been martyred a short time before St. John's return from Patmos.

Holdeth the seven stars. Who particularly preserves, and guides, and upholds, not only the ministers of those seven churches, but all the genuine ministers of his Gospel, in all ages and places.

Walketh in the midst of the seven golden candlesticks. Is the Supreme Bishop and Head not only of those churches, but of all the churches or congregations of His people throughout the world.

2. I know thy works. For the eyes of the Lord are throughout the earth, beholding the evil and the good: and being omnipotent, all things are continually open and naked before Him. It is worthy of remark, that whatsoever is praiseworthy in any of these churches, is first mentioned: thereby intimating that God is more intent on finding out the good, than the evil, in any person or church; and that those who wish to reform such as have fallen, or are not making sufficient advances in the Divine life, should take occasion from the good

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; * or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

a 2 Cor. 11. 13. 2 Pet. 2. 1. — c Gal. 6. 9. Heb. 12. 3, 5. — e Matt. 21. 41, 43.

which yet remains, to encourage them to set out afresh for the kingdom of heaven. The fallen, or backsliding, who have any tenderness of conscience left, are easily discouraged; and are apt to think, that there is no seed left from which any harvest can be reasonably expected. Let such be told, that there is still a seed of godliness remaining; and that it requires only watching and strengthening the things which remain, by prompt application to God through Christ, in order to bring them back to the full enjoyment of all they have lost; and to renew them in the spirit of their mind. Ministers continually harping on ye are dead, ye are dead, there is little or no Christianity among you, &c. &c. are a contagion in a church; and spread desolation and death wheresoever they go. Is it not easy to say in such cases—Ye have lost ground; but ye have not lost all your ground: ye might have been much farther advanced; but through idleness ye are still in the way. The Spirit of God is grieved by you; but, it is evident, he has not forsaken you. Ye have not walked in the light as ye should; but your candlestick is not yet removed, and still the light shines. Ye have not much zeal, but ye have a little. In short, God still strives with you; still loves you; still waits to be gracious to you: take courage, set out afresh; come to God through Christ; believe—love—obey—and you will soon find days more blessed than you have ever yet experienced. Exhortations and encouragements of this kind are sure to produce the most blessed effects; and under such the work of God infallibly revives.

And thy labours. He knew their works in general. Though they had left their first love, yet still they had so much love as excited them to labour, and enabled them to bear persecution patiently, and to keep the faith; for they could not tolerate evil men; and they had put fictitious apostles to the test, and had found them to be liars, pretending a Divine commission while they had none; and teaching false doctrines as if they were the truths of God.

3. And hast borne. The same things mentioned in the preceding verse, but in an inverted order; the particular reason of which does not appear; perhaps it was intended to show more forcibly to this church, that there was no good which they had done, nor evil which they had suffered, that was forgotten before God.

And hast not fainted. They must therefore have had a considerable portion of this love remaining, else they could not have thus acted.

4. Nevertheless I have somewhat against thee. The clause should be read according to the Greek thus:—But I have against thee, that thou hast left thy first love. They did not retain that strong and ardent affection for God and sacred things which they had, when first brought to the knowledge of the truth, and justified by faith in Christ.

5. Remember. Consider the state of grace in which you once

6 But this thou hast, that thou hatest the deeds of ^b the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give ^c to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write: These things saith ^a the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art ^d rich) and I know the blasphemy of ^e them which say they are Jews, and are not, ^f but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: because ^g Ver. 13.—Matt. 11, 13 & 13, 43. Ver. 11, 17, 59. Ch. 2, 6, 13, 22 & 13, 9.—k Ch. 2, 2, H.—1. Gospels 2, 9.—in Chap. 1, 5, 17, 18.—p Verse 2.—e Luke 12, 21. 1 Tim. 6, 18; James 2, 5.

stood; the happiness, love and joy which you felt, when ye received remission of sins; the zeal ye had for God's glory, and the salvation of mankind; your willing obedient spirit, your cheerful self-denial, your labour in private prayer, your detachment from the world, and your heavenly-mindedness. Remember, consider all these.

(*Whence thou art fallen*) Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, remember what a loss you have sustained; for so ἐκπίπτειν is frequently used by the best Greek writers.

(*Repent*) Be deeply humbled before God for having so carelessly guarded the Divine treasure.

(*Do the first works*) Resume your former zeal and diligence: watch, fast, pray, reprove sin, carefully attend all the ordinances of God; walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker.

(*I will come unto thee quickly*) In the way of judgment. And will remove thy candlestick. Take away My ordinances, remove your ministers, and send you a famine of the word. As there is here an allusion to the candlestick in the tabernacle and temple, which could not be removed, without suspending the whole Levitical service; so the threatening here intimates, that if they did not repent, &c. He would *un-church* them; they should no longer have a pastor, no longer have the word and sacraments, and no longer have the presence of the Lord Jesus.

6. *The deeds of the Nicolaitanes.* These were, as is commonly supposed, a sect of the *Gnostics*, who taught the most impure doctrines, and followed the most impure practices. They are also supposed to have derived their origin from Nicolas, one of the seven deacons, mentioned Acts vi. 5, where see the note. *Nicolaitans* taught the community of wives; that adultery and fornication were things indifferent; that eating meats offered to idols was quite lawful; and mixed several Pagan rites with the Christian ceremonies. Augustus, Irenæus, Clement Alexandrinus, and Tertullian, have spoken largely concerning them. See more in my Preface to 2 Peter, where are several particulars concerning these heretics.

7. *He that hath an ear.* Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the churches.—See the note on Matt. xii. 15, where the same form of speech occurs.

(*To him that overcometh*) To him who continues steadfast in the faith, and uncorrupt in his life; who faithfully confesses Jesus, and neither imbibes the doctrines nor is led away by the error of the wicked; will I give to eat of the tree of life. As he who conquered his enemies had, generally, not only great honour, but also a reward; so here a great reward is promised *τοῖς νικῶντι, to the conqueror*; and as in the Grecian games, to which there may be an allusion, the conqueror was crowned with the leaves of some tree; here is promised, that they should eat of the fruit of the tree of life, which is in the midst of the paradise of God; that is, that they should have a happy and glorious immortality. There is also here an allusion to Gen. ii. 9, where it is said God made the tree of life to grow out of the midst of the garden. And it is very likely that by eating the fruit of this tree, the immortality of Adam was secured; and on this it was made dependent. When Adam transgressed, he was expelled from this garden, and no more permitted to eat of the tree of life: hence he became necessarily mortal. This tree, in all its sacramental effects, is secured and restored to man by the incarnation, death, and resurrection, of Christ. The tree of life is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness.—See many examples in *Schoetgen*. They talk also of a *celestial and terrestrial paradise*. The former, they say, 'tis for the reception of the souls of the just perfect; and differs as much from the earthly paradise as light from darkness.

The Epistle to the Church at Smyrna.

8. *Unto the angel*] This was probably the famous Polycarp: see below.

These things saith the first and the last] He who is eternal; from whom all things come, and to whom all things must return. Which was dead; for the redemption of the world; and is alive—to die no more for ever. His glorified humanity being enthroned at the Father's right hand.

9. *I know thy works*] As He had spoken to the preceding church, so He speaks to this: I know all that ye have done;

hild, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: ^a be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write: These things saith ^b he which hath the sharp sword with two edges:

13 I know thy works, and where thou dwellest, even ^c where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

p Item 2, 17, 25, 27 & 9, 6.—q Chap. 3, 9.—r Matt. 10, 22.—s Matt. 21, 13.—James 1, 12. Chap. 2, 11.—t Ver. 7. Chap. 13, 9.—u Chap. 20, 14, & 21, 8.—w Chap. 1, 16.—x Ver. 2.—y Ver. 9.

and all that ye have suffered. The tribulation here mentioned must mean persecution, either from the Jews, the heathens, or from the heretics; who, because of their flesh-pampering doctrine, must have had many partisans at Smyrna.

(*And poverty*) Stripped probably of all their temporal possessions, because of their attachment to the Gospel.

(*But thou art rich*) Rich in faith, and heirs of the kingdom of Christ.

The blasphemy of them which say they are Jews.] There were persons there who professed Judaism, and had a synagogue in the place, and professed to worship the true God; but they had no genuine religion; and they served the devil, rather than God. They applied a sacred name to an unholy thing: and this is one meaning of the word *blasphemy* in this book.

10. *Fear none of those things which thou shalt suffer*] This may be addressed particularly to Polycarp, if he was at that time the bishop of this church. He had much to suffer; and was at last burnt alive at Smyrna, about the year of our Lord 166. We have a very ancient account of his martyrdom; which has been translated by *Care*, and is worthy of the reader's perusal. That account states, that the Jews were particularly active in this martyrdom; and brought the fagots, &c. by which he was consumed. Such persons must indeed have been of the synagogue of Satan.

Ten days.] As the days in this book are what is commonly called prophetic days, each answering to a year, the ten days of tribulation may denote ten years of persecution; and this was precisely the duration of the persecution under Dioclesian; during which all the Asiatic churches were grievously afflicted. Others understand the expression as implying frequency and abundance, as it does in other parts of Scripture.—Gen. xxxi. 7, 41. Thou hast changed my wages TEN TIMES; i. e. thou hast frequently changed my wages.—Numb. xiv. 22. Those men have tempted me now these TEN TIMES; i. e. they have frequently and grievously tempted and sinned against me. Neh. iv. 12. The Jews that dwell by them, came and said untous ten times; i. e. they were frequently coming and informing us that our adversaries intended to attack us. Job xix. 3. These TEN TIMES have ye reproached me; i. e. ye have loaded me with continual reproaches. Dan. i. 20. In all matters of wisdom—he found them TEN TIMES better than all the magicians; i. e. the king frequently consulted Daniel and his companions, and found them more abundantly informed and wise than all his counsellors.

Some think the shortness of the affliction is here intended, and that the ten days are to be understood as in Terence, *Heant*. Act. v. sc. 1. ver. 36. Decem dierum vix mihi est familia. I have enjoyed my family but a short time.

(*Be thou faithful unto death*) Be firm, hold fast the faith; confess Christ to the last, and at all hazards; and thou shalt have a crown of life; thou shalt be crowned with life; have an eternal happy existence, though thou suffer a temporal death. It is said of Polycarp, that when brought before the judge, and commanded to abjure and blaspheme Christ, he firmly answered, "Eighty and six years have I served Him, and He never did me wrong; how then can I blaspheme my King, who hath saved me?" He was then adjudged to the flames, and suffered cheerfully for Christ, his Lord and Master.

11. *He that overcometh*] The conqueror, who has stood firm in every trial, and vanquished all his adversaries.

Shall not be hurt of the second death.] That is, an eternal separation from God and the glory of His power; as what we commonly mean by final perdition. This is another rabbinical mode of speech in very frequent use; and by it they understand the punishment of hell in a future life.

The Epistle to the Church at Pergamos.

12. *The angel of the church in Pergamos*] See the description of this place, ch. i. 2.

(*Which hath the sharp sword*) See on ch. i. 16. The sword of the Spirit which is the word of God, cuts every way: it convinces of sin, righteousness, and judgment; pierces between the joints and the marrow; divides between the soul and spirit; dissects the whole mind, and exhibits a regular anatomy of the soul. It not only reproves and exposes sin, but it slays the ungodly; pointing out and determining the punishment they shall endure. Jesus has the sword with the two edges, because he is the Saviour of sinners, and the judge of quick and dead.

13. *Where Satan's seat is*] Οπου ἡ θρονος τοῦ Σατᾶνα, where

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^a Balaam, who taught Balac to eat a stumbling-block before the children of Israel, ^b to eat things sacrificed unto idols, ^c and to commit fornication.

15 So hast thou also them that hold the doctrine ^e of the Nicolaitans, which thing I hate.

^a Num. 23 14 & 25 1. & 31 16. 2 Pet. 2 15. Jude 11.—a Ver. 50. Acts 15 29. 1 Cor. 5 9, 10 & 10 19, 20.

Satan has his throne ; where he reigns as king, and is universally obeyed. It was a maxim among the Jews, that where the law of God was not studied, there Satan dwelt ; but he was obliged to leave the place, where a synagogue or academy was established.

Thou holdest fast my name ! Notwithstanding that the profession of Christianity exposed this church to the bitterest persecution, they held fast the name of *Christian*, which they had received from Jesus Christ ;—and *did not deny his faith ;* for, when brought to the trial, they openly professed themselves disciples and followers of their Lord and Master.

Antipas was my faithful martyr ! Who this *Antipas* was we cannot tell. We only know that he was a *Christian*, and probably bore an office in the church ; and became illustrious by his martyrdom in the cause of Christ. There is a work extant, called, *The Acts of Antipas* which makes him bishop of Pergamos, and states that he was put to death, by being enclosed in a burning brazen bull. But this story confutes itself, as the Romans, under whose government Pergamos then was, never put any person to death in this way. It is supposed that he was murdered by some mob, who chose this way to vindicate the honour of their God, *Esculapius*, in opposition to the claims of our Lord Jesus.

14. *I have a few things against thee !* Their good deeds are first carefully sought out and commended ; what was *wrong* in them is touched with a gentle but effectual hand.

The followers of Balaam, the Nicolaitans, and the Gnostics, were probably all the same kind of persons ; but see on ver. 6. What the doctrine of Balaam was, see the notes on Num. xxiv. xxv. and xxxi. It appears that there were some then in the church at Pergamos who held eating things offered to idols, in honour of those idols, and fornication, indifferent things. They associated with idolaters in the heathen temples, and partook with them in their religious festivals.

15. *The doctrine of the Nicolaitans* See on ver. 6.

16. *Will fight against them with the sword of my mouth !*—See on ver. 12. He now speaks for their edification and salvation ; but if they do not repent, He will shortly declare those judgments which shall unavoidably fall upon them.

17. *The hidden manna !* It was a constant tradition of the Jews that the ark of the covenant, the tables of stone, Aaron's rod, the holy anointing oil, and the pot of manna, were *hidden* by king Josiah, when Jerusalem was taken by the Chaldeans ; and that these shall all be restored in the days of the Messiah. This *manna* was *hidden*, but Christ promises to give it to him that is conqueror. Jesus is the ark, the oil, the rod, the testimony, and the manna. He who is partaker of His grace has all those things in their spiritual meaning and perfection.

I will give him a white stone ! I. It is supposed, that by the white stone is meant *pardon*, or *acquittance*, and the evidence of it ; and that there is an allusion here to the custom observed by judges in ancient times, who were accustomed to give their suffrages by *white* and *black* pebbles : those who gave the former, were for *absolving* the culprit ; those who gave the latter, were for *his condemnation*. This is mentioned by Ovid, *Metam.* lib. xv. ver. 41.

*Mos erat antiquis, necesse atrisque lapillis,
His damnare reos, illis absolvere culpa.
Nunc quoque sic lata est sententia tristis :*

"A custom was of old, and still remains,
Which life or death by suffrages ordains :
White stones and black within an urn are cast,
The first *absolve*, but fate is in the last." DRYDEN.

II Others suppose there is an allusion here to conquerors in the public games, who were not only conducted with great pomp into the city to which they belonged, but had a *white stone* given to them, with *their name* inscribed on it ; which badge entitled them, during their whole life, to be maintained at the public expense—See *Pind. Olymp.* vii. v. and the *Scholia* there ; and see the collections in *Wetstein*, and *Rosenmüller's* note. These were called *Tesserae* among the Romans ; and of these there were several kinds.

1. *Tesserae convivales*, which answered exactly to our *cards of invitation*, or tickets of admission to a public feast or banquet ; when the person invited produced his *tessera*, he was admitted. The mention of the *hidden manna* here may seem to intimate that there is a reference to these *convivial tesserae* ; whether given to the victor in the public games, entitling him to be fed at the public expense, or to a particular friend inviting him to a family meal, or to a public banquet.

2. There were *tesserae* inscribed with different kinds of things, such as provisions, garments, gold or silver vessels, horses, mares, slaves, &c. These were sometimes thrown by the Roman emperors among the crowd in the theatres ; and he that could, snatched one, and on producing it, he received the name of which was inscribed on it.—But from *Dio Cassius* it appears that those *tesserae* were small wooden

16 Repent ; or else I will come unto thee quickly, ^a and will fight against them with the sword of my mouth.

17 ^a He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone ^b a new name written, which no man knoweth, saving he that receiveth it.

^b 1 Cor. 6 13. &c.—a Ver. 6.—1 Iaa 11 4. 2 Thes. 2 8. Ch. 1 16 & 19 15, 21.—e Ver. 7, 11.—f 1 Cor. 12 & 12 & 12.

balls, whereas the *tesserae*, in general, were *square*, whence they had their name, as having *four sides*, *angles*, or *corners*. *Illi tesserae, vel tesserae vocabantur, figuram quamvis quadratam, quæ quatuor angulos haberet ;*—and these were made of stone, marble, bone or ivory, lead, brass, or other metal.—See *Pitiscus*.

3. *Tesserae frumentariae*, or tickets to receive grain in the public distributions of corn ; the *name* of the person who was to receive, and the *quantum* of grain, being both *inscribed* on this badge or ticket. Those who did not need this public provision for themselves, were permitted to sell their ticket ; and the *bearer* was entitled to the quantum of grain mentioned on it.

4. But the most remarkable of these instruments were the *tesserae hospitales*, which were given as badges of *friendship* and *alliance* ; and on which some device was engraved, as a testimony that a contract of friendship had been made between the parties. A small oblong square piece of wood, bone, stone, or ivory, was taken and divided into two equal parts, on which each of the parties wrote his own name, and then interchanged it with the other. This was carefully preserved, and handed down even to posterity in the same family ; and by producing this when they travelled, it gave a mutual claim to the bearers, of kind reception and hospitable entertainment at each other's houses.

It is to this custom, that *Plautus* refers in his *PENULUS*, Act v. sc. 2, ver. 80. in the interview between *Agorastocles*, and his unknown uncle *Hanno* :

HANNO.—O mi popularis, salve !

AGORASTOCLES.—Et tu edepol, quisquis es.

Et si quid opus est, quæso, dic ; atque impera,
Popularitatis causa.

HANNO.—Habeo gratiam.

Verum ego hic hospitium habeo : Antidamæ filium

Quæro commonstra, si noristi, Agorastoclem.

Ecquem adolescentem tu hic novisti Agorastoclem ?

AGOR.—Siquidem tu Antidamæ hic quæris adoptatitium,

Ego sum ipsum, quem tu quæris.

HAN.—Hem ! quid ego audio ?

AGOR.—Antidamæ gnatum me esse.

HAN.—Si ita est, tesserau

Conferre, si vis hospitalem, eceam, adtuli.

AGOR.—Agedum hac ostendè ; est par probe : nam habeo domi.

HAN.—O mi hospes, salve multum ! nam mihi tuus pater,

Pater tuus ego, hospes Antidamæ fuit.

Hec mihi hospitales tesserae cum illo fuit.

AGOR.—Ergo hic apud me hospitium tibi præbebitur.

Nam hanc repudiò hospitium neque Carthaginem,

Inde sim oriundus.

HAN.—Dii dent tibi omnes quæ velis.

HANNO.—Hail, my countryman !

Agorastocles.—I hail thee also, in the name of Pollux, who-

soever thou art. And if thou have need of any thing, speak, I beseech thee, and thou shalt obtain what thou askest, for civility's sake.

Han.—I thank thee, but I have a lodging here ; I seek the son of Antidamas. Tell me if thou knowest Agorastocles : dost thou know in this place the young Agorastocles ?

Agor.—If thou seek the adopted son of Antidamas, I am the person whom thou seekest.

Han.—Ha ! what do I hear ?

Agor.—Thou hearest that I am the son of Antidamas.

Han.—If it be so, compare, if thou pleasest, the *hospitable tessera* : here it is, I have brought it with me.

Agor.—Come then, reach it hither : it is the exact counterpart, I have the other at home.

Han.—O my friend, I am very glad to see thee, for thy father was my friend ; therefore Antidamas thy father was my guest. I divided this *hospitable tessera* with him.

Agor.—Therefore a lodging shall be provided for thee with me ; I reverence hospitality, and I love Carthage where I was born.

Han.—May all the gods grant thee whatsoever thou wishest.

The *tessera* taken in this sense, seems to have been a kind of *token* ; and the two parts were compared together to ascertain the truth. Now, it is very probable that St. John may allude to this ; for, on this node of interpretation, every part of the verse is consistent. 1. The word *υποδος*, does not necessarily signify a *stone* of any kind, but a suffrage, sentence, decisive vote ; and in this place seems answerable to the *tessera*. The *tessera* which Hanno had, he tells us, in his *Punic* language, was inscribed with the image or name of his god. "Sigillum hospitii mei est tabula scripta, cujus sculptura est Deus meus." This is the interpretation of the *Punic* words at the beginning of the above 5th Act of the *Pænylus*, as given by *Bochart*. 2. The person who held it had a right to entertainment in the house of him who originally gave it ;

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, ^o who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman ⁱ Jezebel, which calleth herself a prophetess, to teach and to seduce my servants ^k to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space ^l to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the

^a Ch. 1. 11, 15.—^b Ver. 2.—^c 1 Kings 16. 31 & 21. 25. ^d 2 Kings 9. 7.—^e Exod. 34. 15. ^f Acts 18. 20. ^g 1 Cor. 10. 30. ^h Ver. 14.—ⁱ 1 Rom. 2. 4. ^j Ch. 9. 31.—^k 1 Sam. 16. 7. ^l 1 Chron. 28. 9 & 30. 17. ^m 2 Chron. 6. 30. ⁿ Ps. 7. 9. ^o Jer. 11. 20 & 17. 10 & 20. 12. ^p John 2. 24, 25. ^q Acts 1. 4. ^r Rom. 8. 27.

for it was in reference to this that the friendly contract was made. 3. The names of the contracting persons, or some device, were written on the tessera, which commemorated the friendly contract; and as the parts were interchanged, none could know that name or device, or the reason of the contract, but he who received it. 4. This gave the bearer a right to the offices of hospitality, when produced; he was accommodated with food, lodging, &c. as far as these were necessary; and to this the eating of the hidden manna may refer.

But what does this mean in the language of Christ?—1. That the person is taken into an intimate state of friendship with Him. 2. That this contract is witnessed to the party by some especial token, sign, or seal, to which he may have recourse to support his claim, and identify his person. This is probably what is elsewhere called the earnest of the Spirit; see the note on Eph. i. 14. and the places there referred to. He then who has received, and retains the witness of the Spirit, that he is adopted into the heavenly family, may humbly claim, in virtue of it, his support of the bread and water of life;—the hidden manna, every grace of the Spirit of God;—and the tree of life; immortality, or the final glorification of His body and soul throughout eternity. 3. By this state of grace into which he is brought, he acquires a new name, the name of child of God; the earnest of the Spirit, the tessera which he has received, shows him this new name. 4. And this name of child of God, no man can know or understand but he who has received the tessera, or Divine witness. 5. As his Friend and Redeemer may be found every where, because He fills the heavens and the earth, every where he may, on retaining this tessera, claim direction, succour, support, grace, and glory; and therefore the privileges of him who overcometh are the greatest and most glorious that can be imagined.

For a further account of the tesserae of the ancients, as well as for engravings of several, see *Graetii Thesaur.*; *Pittet Lexic.*; and *Poleni Supplement*; and the authors to whom these writers refer.

The Epistle to the Church at Thyatira.

18. These things saith the Son of God] See the notes on chap. i. 14, 15.

19. I know thy works] And of these he first sets forth their charity, *την ἀγαπην*, their love to God and each other; and particularly to the poor and distressed; and hence followed their faith, *την πίστιν*, their fidelity, to the grace they had received; and service, *την διακονίαν*, and ministration: properly pious and benevolent service to widows, orphans, and the poor in general.

And thy patience] *Την ὑπομονήν σου*, thy perseverance under afflictions and persecutions; and thy continuance in well-doing. I put faith before service, according to the general consent of the best MSS. and Versions.

Thy works] The continued labour of love, and thorough obedience.

The last to be more than the first] They not only retained what they had received at first, but grew in grace, and in the knowledge and love of Jesus Christ. This is a rare thing in most Christian churches; they generally lose the power of religion, and rest in the forms of worship; and it requires a powerful revival to bring them to such a state that their last works shall be more than their first.

20. That woman Jezebel] There is an allusion here to the history of Ahab and Jezebel, as given in 2 Kings ix. x. And although we do not know who this Jezebel was; yet, from the allusion, we may take it for granted she was a woman of power and influence in Thyatira, who corrupted the true religion, and harassed the followers of God in that city, as Jezebel did in Israel. Instead of that woman Jezebel, *την γυναῖκα λεγόμενην*, many excellent MSS. and almost all the ancient Versions, read *την γυναῖκα σου λεγόμενην*, thy wife Jezebel: which intimates, indeed asserts, that this bad woman was the wife of the bishop of the church; and his criminality in suffering her was therefore the greater. This reading Griesbach has received into the text. She called herself a prophetess, i. e. set up for a teacher; taught the Christians that fornication, and eating things offered to idols, were matters of indifference, and thus they were seduced from the truth. The messenger, i. e. bishop of this church, probably her husband, suffered this: he had power to have cast her and her party out of the church;

churches shall know that ^m I am he which searcheth the reins and hearts: and ⁿ I will give unto every one of you according to your works.

21 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; ^o I will put upon you none other burden.

22 But ^p that which ye have already; hold fast till I come.

23 And he that overcometh, and keepeth ^q my works unto the end, ^r to him will I give power over the nations:

24 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

25 And I will give him ^t the morning star.

26 He that hath an ear, let him hear what the Spirit saith unto the churches.

^a 1 Cor. 12. 12. ^b Matt. 16. 27. ^c Rom. 2. 6 & 14. 12. ^d 2 Cor. 5. 10. ^e Gal. 6. 5. ^f Ch. 30. 12.—^g Acts 15. 28.—^h Ch. 3. 11.—ⁱ John 6. 29. ^j 1 John 3. 24.—^k Matt. 19. 28. ^l Luke 22. 29, 30. ^m 1 Cor. 3. 13. ⁿ Ch. 3. 31. & 20. 4.—^o Ps. 2. 8, 9 & 39. 14. ^p Dan. 7. 22. ^q Ch. 12. 5 & 19. 15.—^r 2 Pet. 1. 19. ^s Ch. 12. 16.—^t Ver. 7.

or, as his wife, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had against the messenger of this church.

21. I gave her space to repent] This alludes to the history of Jezebel. God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced against Jezebel was also put off. Thus God gave her time to repent, which she did not; but, instead of that, seduced her sons to the same sins: see 1 Kings xxi. 2, 3, 29. According to the Mosaic law, the punishment of idolatrous seducers was not to be delayed at all: but God sometimes showed mercy; and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel.—See Eccles. viii. 11.

22. Behold, I will cast her into a bed] This again alludes to the same history. Ahaziah, son of Ahab and Jezebel, by his mother's ill instruction and example, followed her ways. God punished him by making him fall down as is supposed, from the top of the terrace over his house, and so to be bedridden for a long time, under great anguish; designing thereby to give him time to repent; but when, instead of that, he sent to consult Baalzebub, Elijah was sent to pronounce a final doom against his impenitence. Thus the son of Jezebel, who had committed idolatry, with and by her advice, was long cast into the bed of affliction, and not repenting, died: in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had time and warning enough to repent; and though she did not prevail with Jehoram to continue in the idolatrous worship of Baal; yet she persisted in her own way, notwithstanding God's warnings. The sacred writer, therefore, here threatens the Gnostic Jezebel to make that wherein she delighteth, as adulterers in the bed of lust, to be the very place, occasion, and instrument of her greatest torment. So in Isaiah, the bed is made a symbol of tribulation, and anguish of body and mind.—See Isa. xxviii. 20. Job xxviii. 19.

23. And I will kill her children with death] That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel's two sons being both kings, were both slain; and after that all the seventy sons of Ahab, 2 Kings x. 1. in all which the hand of God was very visible. In the same manner, God predicts the destruction of the heretics and heresies referred to.—See ver. 16. It should seem by the expression, *I am he which searcheth the reins and the hearts*, that these heretics lurked about, and sowed their pernicious doctrines secretly. But our Saviour tells them that it was in vain, for He had power to bring their deeds to light, having that Divine power of searching into the wills and affections of men; and hereby He would both show them and us that He is, according to His title, *The Son of God*; and hath such eyes to pry into their actions, that like a fire they will search into every thing, and burn up the chaff, which cannot stand His trial: so that the depths of Satan, mentioned in the next verse, to which this alludes, (Christ assuming here this title purposefully,) shall avail nothing to those who think, by their secret craft, to undermine the Christian religion; He will not only bring to light, but baffle all their evil intentions. See chap. xvii. 9.

24. But unto you I say, and unto the rest] But unto the rest, &c. This is the reading of the Complutensian, and seems preferable to the common one, as it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. I will put upon you none other burden is a commendation of the sound part of the church; that they have no need of any new exhortation, or charge to be given them; no new advice, but to persevere as usual.—See Rom. xv. 14, 15. The expression of burden is taken from the history of Ahab, 2 Kings ix. 25. The Lord laid this burden on him: a word often used by the prophets to signify a prophecy threatening heavy things to be suffered. See on Isaiah xlii. 1. and Num. ix. 10. See Dodd's Notes.

It is worthy of remark, that the Gnostics called their doctrine the depths of God, and the depths of Pythos, intimating that they contained the most profound secrets of Divine wisdom. Christ here calls them the depths of Satan, being master-pieces of his subtlety. Perhaps they thought them to be of God, while all the time they were deceived by the devil.

25. *That which ye have*] That is, the pure doctrine of the Gospel:—hold fast till I come; till I come to execute the judgment which I have threatened.

26. *Power over the nations*] Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world; for Christianity shall at last rule over all; the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God, and of his Christ.

27. *He shall rule them with a rod of iron*] He shall restrain vice by the strictest administration of justice; and those who foolishly despise the word, and rebel, shall be broken and destroyed, so as never more to be able to make head against the truth. This seems to refer to the *heathen* world; and perhaps Constantine the Great may be intended, who, when he overcame Licinius, became the instrument in God's hand of destroying idolatry over the whole Roman empire; and it was so effectually broken as to be ever after like the fragments of

an earthen vessel; of no use in themselves, and incapable of being ever united to any good purpose.

28. *And I will give him the morning star.*] He shall have the brightest and most glorious empire, next to that of Christ Himself. And it is certain, that the Roman empire under Constantine the Great, was the brightest emblem of the latter day glory which has ever yet been exhibited to the world. It is well known that *sun, moon, and stars*, are emblems, in prophetic language, of *empires, kingdoms, and states*. And as the *morning star* is that which immediately precedes the rising of the sun, it probably here intends an empire which should usher in the universal sway of the kingdom of Christ.

Ever since the time of Constantine, the light of true religion has been increasingly diffused; and is shining more and more unto the perfect day.

29. *He that hath an ear*] Let every Christian pay the strictest regard to these predictions of Christ; and let them have a suitable influence on his heart and life.

CHAPTER III.

The epistle to the church of Sardis, 1–6. The epistle to the church of Laodicea, 14–22. [A. M. cir. 410. A. D. cir. 96.]

AND now the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

a Ch. 1, 4, 16 & 18 & 5 & 6—b Ch. 2, 2—c Eph. 2, 1, 5. 1 Tim. 5, 6—d 1 Tim. 6, 2, 3. 2 Tim. 1, 13. 1 Pet. 1, 19—e Ver. 19—f Mat. 24, 42. 12 & 27. 1. Mark 13, 35. Luke 12, 39. 4. 2 Thim. 5, 6. 2 Pet. 3, 11. Ch. 16, 15—g Jer. 1, 15—h Jude 23—i Ch. 1, 4 & 6. 11 & 7, 12—k Ch. 19, 8.

NOTES.—*Epistle to the Church of Sardis*.—Verse 1. *The seven Spirits of God*] See the note on ch. 1, 4, 16, &c.

Thou hast a name that thou livest] Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the Divine Spirit. But ye are dead; ye have not the life of God in your souls; ye have not walked consistently and steadily before God, and His Spirit has been grieved with you; and He has withdrawn much of His light and power.

2. *Be watchful*] Ye have lost ground by carelessness and inattention. Awake, and keep awake!

Strengthen the things which remain] The convictions and good desires, with any measure of the fear of God; and of a tender conscience, which, although still subsisting, are about to perish; because the Holy Spirit, who is the Author of them, being repeatedly grieved, is about finally to depart.

Thy works perfect] Περαιωμενα, filled up. They performed duties of all kinds; but no duty completely. They were constantly beginning, but never brought any thing to a proper end. Their resolutions were languid, their strength feeble, and their light dim. They probably maintained their reputation before men; but their works were not perfect before God.

3. *Remember*] Enter into a serious consideration of your state.

How thou hast received] With what joy, zeal, and gladness, ye heard the Gospel of Christ when first preached to you.

Hold fast] Those good desires and heavenly influences which still remain.

And repent] Be humbled before God, because ye have not been workers together with Him; but have received much of His grace in vain.

If therefore thou shalt not watch] If you do not consider your ways, watching against sin; and for opportunities to receive and do good;

I will come on thee as a thief] As the thief comes, when he is not expected; so will I come upon you, if ye be not watchful; and cut you off from life and hope.

4. *Thou hast a few names even in Sardis*] A few persons; names being put for those who bore them. And as the members of the church were all enrolled, or their names entered in a book, when admitted into the church, or when baptized, names are here put for the people themselves.—See ver. 5.

Have not defiled their garments] Their souls. The Hebrews considered holiness as the garb of the soul, and evil actions as stains or spots on this garb. So in *Shabbath*, fol. 152, 2. “A certain king gave royal garments to his servants: those who were prudent folded them up, and laid them by in a chest; those who were foolish put them on, and performed their daily labour in them. After some time, the king asked for those royal robes: the wise brought theirs white and clean; the foolish brought theirs spotted with dirt. With the former the king was well pleased; with the latter he was angry. Concerning the former he said, Let those garments be laid up in my wardrobe; and let the persons go home in peace. Of the latter he said, Let the garments be put into the hands of

church of Philadelphia, 7–13. The epistle to the church of Laodicea, 14–22. [A. M. cir. 410. A. D. cir. 96.]

5 He that overcometh, he shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and he that shutteth, and no man openeth.

8 I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

1 Exod. 31, 23. Isa. 62, 25—2 Tim. 4, 3. Ch. 1, 8 & 17 & 8 & 20, 12 & 21, 27—2 Tim. 1, 12. Luke 12, 37. Ch. 9, 7—2 Tim. 4, 11. 1 John 5, 20. Ver. 13. Ch. 1, 5 & 13 & 19, 11—2 Isa. 22, 22. Luke 1, 32. Ch. 1, 18. Matt. 16, 19—4 Job 12, 14—2 Ver. 1, 4. 1 Cor. 16, 9. 2 Cor. 12, 12.

the fuller; and cast those who were therein into prison.” This parable is spoken on these words of Ecclesiastes, ch. xii. 7. *The spirit shall return to God who gave it.*

They shall walk with me in white] They shall be raised to a state of eternal glory; and shall be for ever with their Lord.

5. *I will not blot out his name*] This may be an allusion to the custom of registering the names of those who were admitted into the church, in a book kept for that purpose; from which custom our baptismal registers in churches are derived. These are properly books of life, as there, those who were born unto God were registered; as in the latter, those who were born in that parish were enrolled. Or, there may be allusions to the white raiment worn by the priests; and the erasing of the name of any priest out of the sacerdotal list, who had either sinned, or was found not to be of the seed of Aaron. In *Middoth*, fol. 37, 2. “The great council of Israel sat and judged the priests. If in a priest any vice was found, they stripped off his white garments, and clothed him in black; in which he wrapped himself, went out, and departed. Him in whom no vice was found, they clothed in white; and he went and took his part in the ministry, among his brother priests.”

I will confess his name] I will acknowledge that this person is My true disciple, and a member of My mystical body. In all this there may also be an allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, &c. and when dead, or had by unconstitutional acts forfeited their rights of citizenship, the name was blotted out, or erased from the registers.—See the note on Exod. xxxii. 32.

6. *He that hath an ear*] The usual caution and counsel carefully to attend to the things spoken to the members of that church; in which every reader is more or less interested.

Epistle to the church of Philadelphia.

7. *He that is holy*] In whom holiness essentially dwells; and from whom all holiness is derived.

He that is true] He who is the Fountain of truth; who cannot lie, nor be imposed on. From whom all truth proceeds; and whose veracity in His Revelation is unimpeachable.

He that hath the key of David] See this metaphor explained, Matt. xvi. 19. Key is the emblem of authority and knowledge; the key of David, is the regal right or authority of David. David could shut or open the kingdom of Israel to whom he pleased. He was not bound to leave the kingdom, even to his eldest son. He could choose whom he pleased to succeed him. The kingdom of the Gospel, and the kingdom of heaven, are at the disposal of Christ. He can shut against whom He will: He can open to whom He pleases. If He shuts, no man can open; if He opens, no man can shut. His determinations all stand fast; and none can reverse them. This expression is an allusion to Isa. xxii. 22, where the prophet promises to Eliakim, under the symbol of the key of the house of David, the government of the whole nation; i. e. all the power of the king, to be executed by him as his deputy; but the words, as here applied to Christ, show that He is absolute.

9 Behold, I will make ^w them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^a I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, ^v I also will keep thee from the hour of temptation, which shall come upon ^z all the world, to try them that dwell ^a upon the earth.

11 Behold, ^b I come quickly: ^b hold that fast which thou hast, that no man take ^d thy crown.

12 Him that overcometh will I make ^e a pillar in the temple of my God, and he shall go no more out: and ^f I will write upon him the name of my God, and the name of the city of my God, *which is* ^e new Jerusalem, which cometh down out of heaven from my God: ^h and *I will write upon him* my new name.

13 ⁱ He that hath an ear, let him hear what the Spirit saith unto the churches.

^w Ch. 2. 9.—^x Isa. 40. 32; 60. 14.—^y 2 Pet. 2. 9.—^z Luke 2. 1.—^a Isa. 24. 17.—^b Phil. 4. 5.—^c Ch. 1. 3 & 2. 19, 20.—^d Ver. 3.—^e Ch. 2. 5.—^f Ch. 2. 10.—^g 1 Kings 7. 21.—^h Gal. 2. 9.—ⁱ Ch. 2. 17 & 14. 1.—^j 22. 4.—^k Gal. 4. 25.—^l Heb. 12. 22.—^m Ch. 21. 20.—ⁿ Ch. 22. 4.

8. *I have set before thee an open door*] I have opened to thee a door to proclaim and diffuse my word; and, notwithstanding there are many adversaries to the spread of my Gospel, yet none of them shall be able to prevent it.

Thou hast a little strength] Very little political authority or influence; yet thou *hast kept my word*; hast kept the true doctrine—and *hast not denied my name* by taking shelter in heathenism, when Christianity was persecuted. The *little strength* may refer either to the smallness of the numbers, or to the littleness of their grace.

9. *I will make them*] Show them to be of the *synagogue of Satan*, who say they are Jews, pretending thereby to be of the synagogue of God, and consequently His true and peculiar children.

I will make them to come and worship] I will so dispose of matters in the course of my Providence, that the Jews shall be obliged to seek unto the Christians for toleration, support, and protection; which they shall be obliged to sue for in the most humble and abject manner.

To know that I have loved thee.] That the love which was formerly fixed on the Jews, is now removed, and transferred to the Gentiles.

10. *The word of my patience*] The doctrine which has exposed you to so much trouble and persecution; and required so much patience and magnanimity to bear up under its attendant trials.

The hour of temptation] A time of sore and peculiar trial, which might have proved too much for their strength. He who is faithful to the grace of God, is often hidden from trials and difficulties, which fall without mitigation on those who have been unfaithful in his covenant. Many understand by the *hour of temptation*, the persecution under Trajan, which was greater and more extensive than the preceding ones under Nero and Domitian.

To try them] That is, such persecutions will be the means of trying and proving those who profess Christianity; and showing who were sound and thorough Christians, and who were not.

11. *Behold, I come quickly*] These things will shortly take place; and I am coming with my *consolations and rewards* to my faithful followers; and with *judgments* to my adversaries.

Take thy crown] God has provided mansions for you: let none through your fail, occupy those seats of blessedness.

12. *A pillar in the temple*] There is probably an allusion here to the two pillars in the temple of Jerusalem, called *Jachin* and *Boaz*, stability and strength. The church is the temple: Christ is the foundation on which it is built: and His ministers are the pillars, by which, under Him, it is adorned and supported. St. Paul has the same allusions, Gal. ii. 9.

I will write upon him the name of my God] That is, I will make him a priest unto myself. The priest had written on his forehead קודש קודש *kodesh layhorah*; "Holiness to the Lord."

And the name of the city of my God] As the high-priest had on his breastplate the names of the twelve tribes engraved, and these constituted the *city or church of God*; Christ here promises, that in place of them, the twelve apostles, representing the *Christian church*, shall be written, which is called the *New Jerusalem*; and which God has adopted in place of the twelve Jewish tribes.

My new name.] The Saviour of ALL; the light that lightens the GENTILES. THE CHRIST, the anointed One; the only GOVERNOR of His Church, and the Redeemer of ALL mankind.

There is here an intimation, that the Christian church is to endure for ever; and the Christian ministry to last as long as time endures. *He shall go no more out for ever.*

Epistle to the Church of the Laodiceans.

14. *These things saith the Amen*] That is, He who is true, or faithful: from אמן *aman*, he was true; immediately interpreted, the faithful and true witness.—See ch. i. 5.

The beginning of the creation of God] That is, the Head and Governor of all creatures: the King of the creation.—See on Coloss. i. 15. By His titles here, He prepares them for the humiliating and awful truths which He was about to declare; and the authority on which the declaration was founded.

14 And unto the angel of the church ^e of the Laodiceans write; ^f These things saith the Amen, ^g the faithful and true witness, ^h the beginning of the creation of God;

15 ⁱ I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, ^j I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee ^k to buy of me gold tried in the fire, that thou mayest be rich; and ^l white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 ^m As many as I love, I rebuke and chasten: be zealous therefore, and repent.

¹ Ch. 2. 7.—² Or, in Laodicea.—³ Isa. 65. 16.—⁴ m Ch. 1. 5 & 12. 11. & 22. 6.—⁵ Verse 7.—⁶ Col. 1. 15.—⁷ Ver. 1.—⁸ Hos. 12. 8.—⁹ 1 Cor. 4. 3.—¹⁰ Isa. 55. 1.—¹¹ Matt. 12. 41 & 22. 9.—¹² 2 Cor. 5. 3.—¹³ Ch. 7. 13 & 16. 15 & 19. 8.—¹⁴ Job 5. 17.—¹⁵ Prov. 3. 11, 12.—¹⁶ Heb. 12. 5, 6.—¹⁷ James 1. 12.

15. *Thou art neither cold nor hot*] Ye are neither heathens nor Christians: neither good nor evil; neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent; and seemed to care little whether heathenism or Christianity prevailed. Though they felt little zeal either for the salvation of their own souls, or that of others, yet they had such a general conviction of the truth and importance of Christianity, that they could not readily give it up.

I would thou wert cold or hot] That is, ye should be decided: adopt some part or other, and be in earnest in your attachment to it. If ever the words of Mr. Erskine, in his Gospel Sermons, were true, they were true of this church: "To good and evil equal bent."

I'm both a devil and a saint."

They were too good to go to hell: too bad to go to heaven. Like Ephraim and Judah, Hos. vi. 4. *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud; and, as the early dew, it passeth away.* They had good dispositions, which were captivated by evil ones. And they had evil dispositions, which, in their turn, yielded to those that were good: and the Divine justice and mercy seem puzzled to know what to do to or with them. This was the state of the Laodicean Church; and our Lord expresses here in this apparent *rich*, the same that is expressed by *Ephictetus*, Ench. ch. 36. *ὅρα σε δε ταπεινόν, η ἀγαθόν η κακόν εἶναι.* "Thou oughtest to be one kind of man: either a good man, or a bad man."

16. *Because thou art lukewarm*] Irresolute and undecided. *I will spue thee out of my mouth.*] He alludes here to the known effect of tepid water upon the stomach; it generally produces a nausea. I will cast thee off. Thou shalt have no interest in me. Though thou hast been near to my heart, yet now I must pluck thee thence, because slothful, careless, and indolent. Thou art not in earnest for thy soul.

17. *I am rich*] Thou supposeth thyself to be in a safe state; perfectly sure of final salvation, because thou hast begun well, and laid the right foundation. It was this most deceitful conviction that cut the nerves of their spiritual diligence: they rested in what they had already received; and seemed to think that *once in grace, must be still in grace.*

Thou art wretched] Ταπεινός, most wretched. "The word signifies," according to Mintest, "being worn out and fatigued with grievous labours, as they who labour in a stone quarry, or are condemned to the mines." So, instead of being children of God, as they supposed, and infallible heirs of the kingdom, they were, in the sight of God, in the condition of the most abject slaves.

And miserable] Ὁ ἐλεῖνος, most deplorable; to be pitied by all men.

And poor] Having no spiritual riches; no holiness of heart. Rich and poor, are sometimes used by the rabbins to express the righteous and the wicked.

And blind] The eyes of the understanding being darkened, so that thou dost not see thy state.

And naked] Without the image of God; not clothed with holiness and purity. A more deplorable state, in spiritual things, can scarcely be imagined than that of this church. And it is the true picture of many churches, and of innumerable individuals.

18. *I counsel thee*] O fallen and deceived soul, hear Jesus! Thy case is not hopeless:—buy of me.

Gold tried in the fire] Come, and receive from me, without money and without price, faith that shall stand in every trial: so, gold tried in the fire, is here understood. But it may mean pure and undefiled religion; or that grace or Divine influence which produces it; which is more valuable to the soul than the purest gold to the body. They had before *imaginary riches*; this alone can make them truly rich.

White raiment] Holiness of heart and life.

Anoint thine eyes] Pray for, that ye may receive the enlightening influences of my Spirit; that ye may be convinced of your true state, and see where your help lies.

19. *As many as I love*] So it was the love He still had to them, that induced Him thus to reprove, and thus to counsel them.

Be zealous] Be in earnest to get your soul saved. They

20 Behold, 'I stand at the door, and knock: "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh I will I grant to sit with me in

1 Cant. 5. 2 — Luke 12. 37. — John 14. 23

had no zeal; this was their bane. He now stirs them up to diligence in the use of the means of grace; and repentance for their past sins and remissness.

20. Behold, I stand at the door, and knock] There are many sayings of this kind among the ancient rabbins: thus in *Shir Hashirim Rabba*, fol. 25. 1. "God said to the Israelites, My children, open to me one door of repentance, even so wide as the eye of a needle; and I will open to you doors through which calves and horned cattle may pass."

In *Sohar Levit.* fol. 8. col. 32. it is said, "If a man conceal his sin, and do not open it before the Holy King, although he ask mercy, yet the door of repentance shall not be opened to him. But if he open it before the holy, blessed God, God spares him, and mercy prevails over wrath; and when he laments, although all the doors were shut, yet they shall be opened to him, and his prayer shall be heard."

Christ stands, waits long, at the door of the sinner's heart; He knocks, uses judgments, mercies, reproofs, exhortations, &c. to induce sinners to repent and turn to Him. He lifts up His voice, calls loudly by His word, ministers, and Spirit.

If any man hear] If the sinner will seriously consider his state, and attend to the voice of his Lord:—

And open the door] This must be his own act, receiving power for this purpose from his off-ended Lord, who will not break open the door: He will make no forcible entry.

I will come in to him] I will manifest myself to him; heal all his backslidings, pardon all his iniquities, and love him freely.

Will sup with him] Hold communion with him; feed him with the bread of life.

And he with me] I will bring Him at last to dwell with Me in everlasting glory.

21. To sit with me in my throne] In every case it is to him that overcometh, to the conqueror, that the final promise is made. He that conquers not, is not crowned; therefore every promise is here made to him that is faithful unto death, and is a most remarkable expression: Jesus has conquered, and is set down with the FATHER upon the Father's throne. He who conquers through Christ, sits down with Christ upon His throne; but Christ's throne, and the throne of the Father, is the same; and it is on this same throne, that those who are faithful unto death, are finally to sit! How astonishing is this state of exaltation! The dignity and grandeur of it who can conceive!

This is the worst of the seven churches, and yet the most eminent of all the promises is made to it; showing that the worst may repent, finally conquer, and attain even to the highest state of glory.

22. He that hath an ear, let him hear] Mr. Wesley has a very judicious note on the conclusion of this chapter, and particularly on this last verse:—He that hath an ear, &c. "This counsel stands in three former letters before the promise; in the four latter, after it; clearly dividing the seven into two parts, the first containing three, the last four letters. The titles given our Lord in the three former letters, peculiarly respect His powers after His resurrection and ascension, particularly over His Church; those in the four latter, His Divine glory and unity with the Father and the Holy Spirit. Again, this note being placed before the promises, in the three former letters, excludes the false apostles at Ephesus, the false Jews at Smyrna, and the pretakers with the heathens at Pergamos, from having any share therein. In the four latter, being placed after them, it leaves the promises immediately joined with Christ's address to the angel of the church, to show that the fulfilling of these was near; whereas the others, that the overcometh, or victory, (to which alone these peculiar promises are annexed,) is not the ordinary victory obtained by every believer, but a special victory obtained over great and peculiar temptations, by those that are strong in faith."

The latest account we have of the state of the seven Asiatic churches, is in a letter from the Rev. David Lindsay, chaplain to the British embassy at Constantinople, to a member of the British and Foreign Bible Society, by which society Mr. Lindsay had been solicited to distribute some copies of the New Testament in modern Greek, among the Christians in Asia Minor. The following is his communication, dated

Constantinople, Jan. 10, 1816.

"When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor. Travelling hastily, as I was constrained to do, from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the society which I was able to carry with me, I think it necessary to give some account of the course I took:—

"1. The regular intercourse of England with SMYRNA, will enable you to procure as accurate intelligence of its present state as any I can pretend to offer. From the conversations I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that the population of Smyrna be estimated at one hundred and forty

thousand inhabitants, there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Catholics, one hundred and forty Protestants, and eleven thousand Jews.

2. After Smyrna, the first place I visited was FOENESS, or rather, (as the site is not quite the same) Aiaslick, which consists of about fifteen poor cottages. I found there but three Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle; or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little; and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

My next object was to see LAODICEA: in the road to this is Guz-el-hisar, a large town, with one church, and about seven hundred Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels; but mentioned them indiscriminately, with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea, is Denizli, which has been styled, (but I am inclined to think, erroneously), the ancient Colosse; it is a considerable town, with about four hundred Christians, Greeks, and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the scriptures, as to render it very difficult to separate, in their minds, Divine truths from human inventions. I felt that here that unhappy time was come when men should 'turn away their ears from the truth, and be turned unto fables.' I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill; unhappily, neither could read at all; the copy, therefore, of the New Testament, which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse.

The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church. I left it for PHILADELPHIA, now Abas-shahr. It was gratifying to find at last some surviving fragments of early zeal; and here, at least, whatever may be the loss of the spirit of Christianity, there is still the form of a Christian church; this has been kept from the hour of temptation, which came upon all the Christian world. There are here about one thousand Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large regular churches; to these there is a resident bishop, with twenty inferior clergy—A copy of the modern Greek Testament was received by the bishop with great thankfulness.

I quoted Abas-shahr, deeply disappointed at the statement I received there of the church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly; and I heard with surprise, that not a vestige of it remained. With what satisfaction then did I find, on the plains of Sardis, a small church establishment: the few Christians who dwell around modern Sart were anxious to settle there, and erect a church, as they were in the habit of meeting at each other's houses for the exercise of religion. From this design they were prohibited by Kar Osman Oglu, the Turkish governor of the district; and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis; and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keyi; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, 'a few names even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest to hear it on the spot, and I left them thus engaged.

At-hisar, the ancient THYATIRA, is said to contain about fifty thousand inhabitants, of whom three thousand are Christians, all Greeks, except about two hundred Armenians. The superior of the Greek church, to whom I presented the Roman Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accidents, while

the other went round among the people for their private reading. I have, therefore, since my return hither, sent him four copies.

7. The church of PERGAMOS, in respect to numbers, may be said to flourish still in Pergamo. The town is less than Ak-lislar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me that the bishop would highly prize so valuable an acquisition to the church.

He seemed much pleased that the benighted state of his nation had excited the attention of strangers.

"Thus, Sir, I have left, at least one copy of the unadulterated word of God, at each of the seven Asiatic churches of the Apocalypse; and I trust they are not utterly thrown away; but, whoever may plant, it is God only who can give the increase; and from His goodness we may hope they will, in due time, bring forth fruit, 'some thirty, some sixty, and some an hundred fold.'"

"HENRY LINDSAY."

In my note on Acts xix. 24. I have given an account of the celebrated temple of Diana, at Ephesus, to which building, called one of the *seven wonders* of the world, St. Paul is supposed to allude, in his epistle to this church, particularly at ch. iii. '8. where I have again given the measurement of this temple.

CHAPTER IV.

John sees the throne of God in heaven surrounded by twenty-four elders; and four living creatures, full of eyes; which all join in giving glory to the Almighty, 1-11. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AFTER this I looked, and, behold, a door *was* opened in ¹ heaven; and ² the first voice which I heard *was* as it were of a trumpet talking with me; which said, ³ Come up hither, ⁴ and I will show thee things which must be hereafter.

2 And immediately ¹ I was in the spirit: and, behold, ² a throne was set in heaven, and *one* sat on the throne.

3 And he that sat *was* to look upon like a jasper and a sardine stone: and *there* *was* a rainbow round about the throne, in sight like unto an emerald.

4 ⁵ And round about the throne *were* four and twenty seats: and upon the seats ¹ I saw four and twenty elders sitting, ² clothed in white raiment; ³ and they had on their heads crowns of gold.

5 And out of the throne proceeded ¹ lightnings and thunderings and voices: ² and *there* *were* seven lamps of fire burning before the throne, which are ³ the seven spirits of God.

6 And before the throne *there* *was* ¹ a sea of glass like unto

a Ch. 1. 10;—b Ch. 11. 12;—c Ch. 1. 19 & 22. 6;—d Ch. 1. 16 & 21. 10;—e Isa. 6. 1. Jer. 15. 12. Ezek. 1. 26 & 10. 1. Dan. 7. 9.—Ezek. 1. 26;—f Ch. 1. 16;—g Ch. 1. 15 & 6. 5. 11 & 7. 9. 13. 14 & 19. 14;—h Ver. 10;—i Ch. 2. 8 & 15. 15;—j Exod. 37. 23. 2 Chron. 4. 30. Ezek. 1. 13. Zech. 1. 2.—m Ch. 1. 4 & 3. 1 & 5. 6.

NOTES.—Verse 1. *A door was opened in heaven* This appears to have been a visible aperture in the sky over his head.

2. *I was in the spirit* Wrapt up in an ecstasy.

3. *And he that sat* There is here no description of the Divine Being, so as to point out any *similitude, shape, or dimensions*. The description rather aims to point out the surrounding *glory and effulgence*, than the *Person* of the Almighty King.—See a similar description Numb. xxiv. 10, &c. and the notes there.

4. *Four and twenty elders* Perhaps this is in reference to the smaller *sanhedrim* at Jerusalem, which was composed of twenty-three elders; or to the *princes of the twenty-four courses* of the Jewish priests, which ministered at the tabernacle and the temple; at first appointed by David.

Clothed in white raiment The garments of the priests.

On their heads crowns of gold An emblem of their dignity. The Jewish writers represent human souls as being created first; and before they enter the body, each is taken by an angel into Paradise, where it sees the righteous sitting in glory with crowns upon their heads.—*Rab. Tanchum*. fol. 39. 4.

5. *Seven lamps of fire* Seven angels, the attendants and ministers of the Supreme King.—See chap. i. 4. and the note there.

6. *Four beasts* *Tetrapoda* *quad*, *four living creatures*, or *four animals*. The word *beast* is very improperly used here, and elsewhere, in this description: *Hicli* first used it; and translators in general have followed him in this uncount rendering. *A beast* before the throne of God in heaven, sounds odd.

7. *The first beast was like a lion* It is supposed that there is a reference here to the four standards, or ensigns, of the four divisions of the tribes in the Israelitic camp, as they are described by Jewish writers.

The first living creature was like a *lion*; this was, say the rabbins, the standard of JUDAH on the east, with the two tribes of *Issachar* and *Zabulon*. The second, like a *calves*, or ox, which was the emblem of *EPHRAIM*, who pitched on the west, with the two tribes of *Manasseh* and *Benjamin*. The third, with the face of a *man*, which, according to the rabbins, was the standard of *REUBEN*, who pitched on the south, with the two tribes of *Simeon* and *Gad*. The fourth, which was like a *flying* (spread) eagle, was, according to the same writers, the emblem on the ensign of *DAN*, who pitched on the north, with the two tribes of *Asher*, and *Nephthali*. This traditional description agrees with the four faces of the cherub in Ezekiel's vision.—See my notes and diagrams on Numb. ii.

Christian tradition has given these creatures as emblems of the four evangelists. To *John* is attributed the EAGLE; to *Luke*, the ox; to *Mark*, the lion; and to *Matthew*, the MAN, or angel in human form. As the former represented the whole Jewish church, or congregation, so the latter is intended to represent the whole Christian church.

8. *The four beasts had each of them six wings* I have already observed, in the Preface to this book, that the *phrasesology* is rabbinical; I might have added, and the *imagery* also. We have almost a counterpart of this description in *Fivey Dheer*, chap. 1. I shall give the substance of this

crystal: ¹ and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before ² and behind.

7 ⁴ And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them ¹ six wings about him; and they *were* full of eyes: within: and ² they rest not day and night, saying, ³ Holy, holy, holy, ⁴ Lord God Almighty, ⁵ who *was*, and *is*, and *is* to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, ¹ who liveth for ever and ever,

10 ² The four and twenty elders fall down before him that sat on the throne, ³ and worship him that liveth for ever and ever, ⁴ and cast their crowns before the throne, saying,

11 ⁵ Thou art worthy, O Lord, to receive glory and honour and power: ⁶ for thou hast created all things, and for thy pleasure they are and were created.

a Exod. 26. 9. Ch. 15. 2—o Ezek. 1. 5;—p Ver. 8;—q Num. 2. 9. &c. Ezek. 1. 10 & 10. 12. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

from Scheeltzen. "Four troops of ministering angels praise the holy blessed God; the first is *Michael*, at the right hand; the next is *Gabriel*, at the left; the third is *Uriel*, before; and the fourth is *Raphael*, behind Him. The *Shechina* of the Holy Blessed God is in the midst, and He Himself sits upon a throne high and elevated, hanging in the air; and his magnificence as amber, חשכל (chashmal), in the midst of the fire.—Ezek. i. 4. On His head is placed a crown, and a diadem, with the incommunicable name (יהוה Yehovah) inscribed on the front of it. His eyes go throughout the whole earth; a part of them is fire, and a part of them hail. At His right hand stands *Life*, and at His left hand *Death*, and He has a fiery sceptre in His hand. Before Him is the veil spread, that veil which is between the temple and the holy of holies; and seven angels minister before Him, within that veil: the veil and His footstool are like fire and lightning; and under the throne of glory there is a shining like fire and sapphire, and about his throne are justice and judgment.

"The place of the throne are the seven clouds of glory; and the chariot-wheels, and the cherub, and the living creatures, which give glory before His face. The throne is in similitude like sapphire; and at the four feet of it are four living creatures, each of which has four faces, and four wings.—When God speaks from the east, then it is from between the two cherubim, with the face of a MAN; when He speaks from the south, then it is from between the two cherubim, with the face of a LION; when from the west, then it is from between the two cherubim, with the face of an ox; and when from the north, then it is from between the two cherubim, with the face of an EAGLE.

"And the living creatures stand before the throne of glory; and they stand in fear, in trembling, in horror, and in great agitation; and from this agitation a stream of fire flows before them. Of the two seraphim, one stands at the right hand of the Holy Blessed God, and one stands at the left, and each has six wings; with two they cover their face, lest they should see the face of the shechina; with two they cover their feet, lest they should find out the footstool of the shechina; and two they fly, and sanctify His great Name. And they answer each other, saying, Holy, holy, holy, Lord God of hosts; the whole earth is full of His glory. And the living creatures stand near His glory, yet they do not know the place of His glory: but whosoever His glory is, they cry out, and say, Blessed be the glory of the Lord in his place."

In *Shemoth Rabba*, sec. 23. fol. 121. 4. Rabbi Abin says, "There are four which have principally in this world: among intellectual creatures, MAN; among birds, the EAGLE; among cattle, the ox; and among wild beasts, the LION; each of these has a kingdom, and a certain magnificence; and they are placed under the throne of glory; Ezek. i. 10. to show that no creature is to exalt itself in this world; and that the kingdom of God is over all." These creatures may be considered the representatives of the whole creation.

10. *Cast their crowns before the throne* Acknowledge the infinite supremacy of God; and that they have derived their being and their blessings from Him alone. This is an allusion to the custom of prostrations in the East; and to the ho-

image of petty kings, acknowledging the supremacy of the emperor.

11. *Thou art worthy, O Lord, to receive*]. Thus all creation acknowledges the supremacy of God: and we learn from this song that He made all things for his pleasure; and through the same motive, He preserves. Hence, it is most evident,

that He hateth nothing that He has made; and could have made no intelligent creature with the design to make it eternally miserable. It is strange that a contrary supposition has ever entered into the heart of man; and it is high time that the benevolent nature of the Supreme God should be fully vindicated from aspersions of this kind.

CHAPTER V.

The book sealed with seven seals, which no being in heaven or earth could open, 1-3. Is at last opened by the Lion of the tribe of Judah, 4-8. He receives the praises of the four living creatures, and the twenty-four elders, 9, 10. And afterward of an innumerable multitude, who acknowledge that they were redeemed to God by His blood, 11, 12. And then of the whole creation, who ascribe blessing, honour, glory, and power, to God and the Lamb for ever, 13, 14. [A. M. cir. 4100. A. D. cir. 96. Iupp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND I SAW on the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

a Heb. 2, 9, 11-14-16-20, 21. Dan. 7, 1-4-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *b* Gen. 49, 10. *c* Heb. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *d* Dan. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *e* Gen. 49, 10. *f* Heb. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *g* Dan. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *h* Gen. 49, 10. *i* Heb. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *j* Dan. 7, 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14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *ac* Dan. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *ad* Gen. 49, 10. *ae* Heb. 7, 14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100. *af* Dan. 7, 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slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And ¹every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ²Blessing, and honour, and

power, and glory, and riches, and wisdom, and strength, and honour, and glory, and blessing.

39. 2. "To thee belongs, כבוד, *kebod*, glory; גדולה, *gedolah*, magnitude; גבורה, *geburah*, might; המלכות, *hammalkah*, the kingdom; והתפארת, *hatepha'areth*, the honour; והנצח, *hanetsach*, the victory; והדר, *vehahod*, and the praise.

13. Every creature] All parts of the creation, animate and inanimate, are represented here by that figure of speech called *prosopopœia*, or *personification*, as giving praise to the Lord Jesus; because by Him all things were created. We find that the whole creation gives precisely the same praise, and in the same terms, to Jesus Christ, who is undoubtedly meant here by the *Lamb*, just slain, as they give to God who sits upon the throne. Now if Jesus Christ were not properly God, this would be idolatry; as it would be giving to the creature what belongs to the Creator.

14. The four beasts said, Amen.] Acknowledged that what was attributed to Christ was His due.

The four and twenty elders.] The word ἀρχιερεῖς, *archiereis*, twenty-four, is wanting in the most eminent MSS, and Versions.

Fell down and worshipped.] Ἐπεσεν καὶ προσεκύνησεν, *fell down* on their knees, and then *prostrated themselves* before

glory, and power, be unto him * that sitteth upon the throne, and unto the Lamb for ever and ever.

14 * And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him * that liveth for ever and ever.

1 Pet. 4.11. & 5.11. Ch. 1.16.—a Ch. 6.16 & 7.10.—b Ch. 19.4.—c Ch. 4.9, 10.

the throne. This is the Eastern method of adoration: first, the person worshipping, fell down on his knees; and then bowing down, touched the earth with his forehead. This latter act was prostration.

Him that liveth for ever.] This clause is wanting in ABC, thirty-seven others, Syriac, Arabic, Coptic, Æthiopic, some copies of the Slavonic; Itala and Vulgate; and in Andreas, and Arethas, ancient commentators on this book. It is also wanting in some editions; and is undoubtedly spurious.

Now follow the least intelligible parts of this mysterious book, on which so much has been written, and so much in vain. It is natural for a man to desire to be wise; and the more difficult the subject, the more it is studied, and the hope of finding out something by which the world and the church might be profited, has caused the most eminently learned men to employ their talents, and consume their time, on these abstruse prophecies. But of what use has all this learned and well meant labour been to mankind? Can hypothesis explain prophecy, and conjecture find a basis on which faith can rest? And what have we better in all attempts hitherto made to explain the mysteries of this book.

CHAPTER VI.

What followed on the opening of the seven seals. The opening of the first seal; the white horse, 1, 2. The opening of the second seal; the red horse, 3, 4. The opening of the third seal; the black horse and the famine, 5, 6. The opening of the fourth seal; the pale horse, 7, 8. The opening of the fifth seal; the souls of men under the altar, 9—11. The opening of the sixth seal; the earthquake, the darkening of the sun and moon, and falling of the stars, 12—14. The terrible consternation of the kings and great men of the earth, 15—17. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND ^a I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, ^b one of the four beasts, saying, Come and see.

2 And I saw, and behold ^c a white horse; ^d and he that sat on him had a bow; ^e and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, ^f I heard the second beast say, Come and see.

4 ^g And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, ^h I heard the third beast say, Come and see. And I beheld, and lo ⁱ a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ^j a Ch. 5.5, 7.—b Ch. 4.7.—c Zech. 6.3. Ch. 19.11.—d Ps. 45.4, 5. LXX.—e Zech. 6.11. Ch. 14.14.—f Ch. 4.7.—g Zech. 6.2.—h Ch. 4.7.—i Zech. 6.2.—k The word chousia signifies a measure containing one wine quart, and the twelfth part of a quart.

NOTES.—Verse 1. When the Lamb opened one of the seals.] It is worthy of remark, that the opening of the seals is not merely a declaration of what God will do, but is the exhibition of a purpose then accomplished; for whenever the seal is opened, the sentence appears to be executed. It is supposed, that, from chap. vi.—xi. inclusive, the calamities which should fall on the enemies of Christianity, and particularly the Jews, are pointed out under the various images; as well as the preservation of the Christians under those calamities.

One of the four beasts.] Probably that with the face of a lion.—See ch. iv. 7.

Come and see.] Attend to what is about to be exhibited. It is very likely that all was exhibited before his eyes as in a scene; and he saw every act represented which was to take place; and all the persons and things which were to be the chief actors.

2. A white horse.] Supposed to represent the Gospel system; and pointing out its excellence, swiftness, and purity.

He that sat on him.] Supposed to represent Jesus Christ.

A bow.] The preaching of the Gospel, darting conviction into the hearts of sinners.

A crown.] The emblem of the kingdom which Christ was to establish on earth.

Conquering and to conquer.] Overcoming and confounding the Jews first, and then the Gentiles; spreading, more and more, the doctrine and influence of the cross over the face of the earth.

3. The second beast.] That which had the face of an ox.

4. Another horse—red.] The emblem of war; perhaps also of severe persecution, and the martyrdom of the saints.

Him that sat thereon.] Some say Christ; others Vespasian; others the Roman armies; others Artabanus, king of the Parthians, &c. &c.

Take peace from the earth.] To deprive Judea of all tranquillity.

They should kill one another.] This was literally the case with the Jews, while besieged by the Romans.

4. Great sword.] Great influence and success, producing terrible carnage.

5. The third beast.] That which had the face of a man.

A black horse.] The emblem of famine. Some think that

^k A measure of wheat for a penny, and three measures of barley for a penny; and ^l see that thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, ^m I heard the voice of the fourth beast, say, Come and see.

8 ⁿ And I looked, and behold a pale horse: and his name that sat on him was death, and hell followed with him. And power was given ^o unto them over the fourth part of the earth, ^p to kill with sword, and with hunger, ^q and with death, ^r and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under ^s the altar ^t the souls of them that were slain ^u for the word of God, and for ^v the testimony which they held:

10 And they cried with a loud voice, saying, ^w How long, O Lord, ^x holy and true, ^y dost thou not judge and avenge our blood on them that dwell on the earth?

1 Ch. 3.4.—m Ch. 1.7.—n Zech. 6.3.—o Or to him.—p Ezek. 11.21.—q Ead. 15.5.—r Lev. 26.22.—s Ch. 1.1 & 9.13 & 14.15.—t Ch. 9.1.—u 2 Tim. 1.8. Ch. 12.17 & 19.10.—w See Zech. 1.12.—x Ch. 3.7.—y Ch. 11.18 & 19.2.

which took place under Claudius. See Matt. xxiv. 7. the same which was predicted by Agabus, Acts xi. 28.

A pair of balances.] To show that the scarcity would be such, that every person must be put under an allowance.

6. A measure of wheat for a penny.] The chousia were mentioned, was a measure of dry things; and although the capacity is not exactly known, yet it is generally agreed that it contained as much as one man could consume in a day: and a penny, the Roman denarius, was the ordinary pay of a labourer. So it appears that in this scarcity, each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a family.

Three measures of barley.] This seems to have been the proportion of value between the wheat and the barley. Barley was allowed to afford a poor aliment; and was given to the Roman soldiers instead of wheat, by way of punishment.

Hurt not the oil and the wine.] Be sparing of these: use them not as delicacies, but for necessity; because neither the vines nor the olives will be productive.

7. The fourth beast.] That which had the face of an eagle.

8. A pale horse.] The symbol of death. Pallida mors, pale death, was a very usual poetic epithet; of this symbol there can be no doubt, because it is immediately said, his name that sat on him was DEATH.

And hell followed with him.] The grave, or state of the dead, received the slain. This is a very elegant prosopopœia, or personification.

Over the fourth part of the earth.] One fourth of mankind was to feel the desolating effects of this seal.

To kill with the sword.] WAR.—With hunger, Famine.—With death, pestilence.—And with the beasts of the earth, lions, tigers, hyenas, &c. which would multiply in consequence of the devastations occasioned by war, famine, and pestilence.

9. The fifth seal.] There is no animal, nor any other being, to introduce this seal; nor does there appear to be any new event predicted: but the whole is intended to comfort the followers of God under their persecutions; and to encourage them to bear up under their distresses.

I saw under the altar.] A symbolical vision was exhibited, in which he saw an altar; and under it the souls of those who

11 And ^a white robes were given unto every one of them; and it was said unto them, ^a that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they ^a were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, ^b and, lo, there was a great earthquake; and ^c the sun became black as sackcloth of hair, and the moon became as blood;

13 ^d And the stars of heaven fell unto the earth, even as a fig tree casteth her ^e unfinely figs, when she is shaken of a mighty wind.

14 ^f And the heaven departed as a scroll when it is rolled to—

had been slain for the word of God, martyred for their attachment to Christianity, are represented as being newly slain as victims to idolatry and superstition. The altar is upon earth, not in heaven.

10. *And they cried with a loud voice*] That is, their blood, like that of Abel, cried for vengeance: for we are not to suppose that there was any thing like a vindictive spirit in those happy and holy souls, who had shed their blood for the testimony of Jesus. We sometimes say *blood cries for blood*: that is, in the order of Divine justice, every murderer, and every murdering persecutor, shall be punished.

O Lord] *O Deusorns*, Sovereign Lord, Supreme Ruler; One having and exercising unlimited and uncontrolled authority;

Holy] In Thy own nature, hating iniquity;

And true] In all Thy promises and threatenings;

Do not then not judge] The persecutors;

And avenge our blood] Inflict signal punishment;

On them that dwell on the earth] Probably meaning the persecuting Jews: they dwell *επι της γης*, upon that land, a form of speech by which *Judæa* is often signified, in the New Testament.

11. *White robes*] The emblems of purity, innocence, and triumph.

They should rest yet for a little season] This is a declaration that when the cup of the iniquity of the Jews should be full, they should then be punished in a mass. They were determined to proceed farther, and God permits them so to do; reserving the fullness of their punishment till they had filled up the measure of their iniquity. If this book was written before the destruction of Jerusalem, as is most likely; then this destruction is that which was to fall upon the Jews; and the *little time or season* was that which elapsed between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the Romans, under Vespasian and his son Titus, about A. D. 70. What follows may refer to the destruction of the heathen Roman empire.

12. *The sixth seal*] This seal also is opened and introduced by Jesus Christ alone.

A great earthquake] A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an earthquake, and the other symbols mentioned in this and the following verses.

The sun, the ancient Pagan government of the Roman empire, was totally darkened; and like a black hair sackcloth, was degraded and humbled to the dust.

The moon, the ecclesiastical state of the same empire, became as blood, was totally ruined; their sacred rites abrogated, their priests and religious institutions desecrated, their altars cast down, their temples destroyed, or turned into places for Christian worship.

13. *The stars of heaven*] The gods and goddesses, demigods and deified heroes, of their poetical and mythological heaven, prostrated indiscriminately, and lay as useless as the dregs or fruit of a tree shaken down before ripe, by a tempestuous wind.

14. *And the heaven departed as a scroll*] The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence; blasted, shrivelled up, and rendered null and void, as a parchment scroll when exposed to the action of a strong fire.

And every mountain] All the props, supports, and dependencies of the empire; whether real allies, tributary kings, dependent colonies, or mercenary troops; were all moved out of their places, so as to stand no longer in the same relation to that empire, and its worship, support, and maintenance, as they formerly did.

And islands] The heathen temples, with their precincts and enclosures, cut off from the common people, and into which

gether; and ^a every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, ^b hid themselves in the dens and in the rocks of the mountains;

16 ^c And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 ^d For the great day of his wrath is come; ^e and who shall be able to stand?

Ueb. 1. 12. 13.—g Jer 7. 23, 4. 24. Chap. 16. 30.—h Isa. 2. 19—1 Hos. 10. 8. Luke 23. 30. Ch. 9. 6.—k Isa. 15. 6, 6. 22. Zec. 1. 11, &c. Ch. 16. 14.—l Ps. 76. 7.

none could come but the *privileged*, may be here represented by *islands*, for the same reasons.

15. *The kings of the earth, &c.*] All the secular powers who had endeavoured to support the pagan worship by authority, influence, riches, political wisdom, and military skill; with every bondman, all slaves, who were in life and limb addicted to their masters or owners.

And every freeman] Those who had been manumitted; commonly called *freemen*; and who were attached, through gratitude, to the families of their liberators. All *hid themselves*, were astonished at the total overthrow of the heathen empire, and the revolution which had then taken place.

16. *Said to the mountains and rocks*] Expressions which denote the strongest perturbation and alarm. They preferred any kind of death to that which they apprehended from this most awful revolution.

From the face of him that sitteth on the throne] They now saw that all these terrible judgments came from the *Almighty*; and that *Christ*, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of His followers.

17. *For the great day of his wrath*] The decisive and manifest time in which He will execute judgment on the oppressors of His people.

Who shall be able to stand?] No might can prevail against the might of God. All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman empire, under Constantine the Great. Some apply them to the day of judgment; but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the world, from the flood to the eighteenth century of the Christian era; and may well justify the strong figurative language used above.

Though I do not pretend to say that my remarks on this chapter point out its true signification, yet I find others have applied it in the same way. Dr. Dodd observes, that the fall of Babylon, Judea, Judah, Egypt, and Jerusalem, has been described by the prophets in language equally pompous, figurative, and strong.—See Isa. xlii. 10. xxxiv. 4. concerning *Babylon* and *Judea*; Jerem. iv. 23, 24. concerning *Judah*; Ezek. xxxii. 7 concerning *Egypt*; Joel ii. 10, 31. concerning *Jerusalem*; and our Lord Himself, Matt. xxiv. 29. concerning the same city, “Now,” says he, “it is certain that the fall of any of these cities or kingdoms was not of greater concern or consequence to the world, nor more deserving to be described in pompous figures, than the fall of the Pagan Roman empire, when the great lights of the heathen world, the sun, moon, and stars, the powers civil and ecclesiastical, were all eclipsed and obscured; the heathen emperors and Cæsars were slain; the heathen priests and augurs were extirpated; the heathen officers and magistrates were removed; the temples were demolished, and their revenues were devoted to better uses. It is customary with the prophets, after they have described a thing in the most symbolical and figurative manner, to represent the same again in plainer language: and the same method is observed here, ver. 15, 16, 17. *And the kings of the earth, &c.* That is, Maximian, Galerius, Maxentius, Licinius, &c. with all their adherents and followers, were so routed and dispersed, that they hid themselves in dens, &c.: expressions used to denote the utmost terror and confusion. This is, therefore, a triumph of Christ over his heathen enemies; and a triumph after a severe persecution: so that the time, and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. *Galerius, Maximian, and Licinius*, made even a public confession of their guilt; recalled their decrees and edicts against the Christians; and acknowledged the just judgments of God and of Christ in their own destruction.”—See *Newton, Looman*, &c. and Dr. Dodd, on this chapter; with the works of several more recent authors.

CHAPTER VII.

The four angels holding the four winds of heaven, 1. The angel with the seal of the living God, and sealing the servants of God out of the twelve tribes, whose number amounted to One Hundred and Forty-four thousand, 2–8. Besides these there was an innumerable multitude from all nations, who gave glory to God and the Lamb, 9–12. One of the elders shows who these are, and describes their most happy state, 13–17. [A. M. cir. 4100. A. D. cir. 95. Imp. Flavio Domitiano Cæs. Aug. et Nerva.]

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of

the earth, ^b that the wind should not blow on the earth, nor on the sea, nor on any tree.

a Dan. 7. 2.

b ch. 9. 4.

NOTES.—Verse 1. *And after these things*] Immediately after the preceding vision.

I saw four angels] Instruments which God employs in the dispensation of His Providence: we know not what.

2 And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, ^c Hurt not the earth, neither the sea, nor the trees, till we have ^d sealed the servants of our God ^e in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed ^fan hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasse were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, ^ha great multitude, which no man could number, ⁱof all nations, and kindreds, and people, and tongues, stood before the throne, and before the ^jLamb, ^kand they were clothed with white robes, and they were ^lnot weary at all.

10 On the four corners of the earth [On the extreme parts of the land of Judea, called ^mἡ γῆ, the land, or earth, by way of eminence.

Holding the four winds] Preventing evil from every quarter. Earth—sea, nor any tree: keeping the whole of the land free from evil, till the church of Christ should wax strong; and each of His followers have time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

2: The seal of the living God] This angel is represented as the chancellor of the Supreme King; and as ascending from the east, ἀπὸ ἀνατολῆς ἡλίου, from the rising of the sun. Some understand this of Christ, who is called ἀνατολή, the east, Luke 1. 78.

It was given to hurt] Particular agents, employed by Divine Providence in the management of the affairs of the earth: but whether spiritual or material we know not.

3. Till we have sealed the servants of our God] There is manifestly an allusion to Ezek. ix. 4. here. By sealing, we are to understand consecrating the persons in a more especial manner to God; and showing, by this mark of God upon them, that they were under His more immediate protection; and that nothing should hurt them. It was a custom in the East, and indeed in the West too, to stamp, with a hot iron, the name of the owner upon the forehead or shoulder of his slave.

It is worthy of remark, that not one Christian perished in the siege of Jerusalem; all had left the city, and escaped to Pella. This I have often had occasion to notice.

4. I heard the number of them which were sealed] In the number of 144,000 is included all the Jews converted to Christianity; 12,000 out of each of the twelve tribes: but this must be only a certain for an uncertain number; for it is not to be supposed that just 12,000 were converted out of each of the twelve tribes.

5—8. Of the tribe of Judah &c.] First, we are to observe that the tribe of Levi is here mentioned, though that tribe had no inheritance in Israel; but they now belonged to the spiritual priesthood. Secondly, That the tribe of Dan, which had an inheritance, is here omitted; as also the tribe of Ephraim. Thirdly, That the tribe of Joseph is here added, in the place of Ephraim. Ephraim and Dan being the principal promoters of idolatry, are left out in this enumeration.

9. A great multitude] This appears to mean the church of Christ among the Gentiles, for it was different from that collected from the twelve tribes; and it is here said to be of all nations, kindreds, people, and tongues.

Clothed with white robes] As emblems of innocence and purity. With palms in their hands, in token of victory gained over the world, the devil, and the flesh.

10. Salvation to our God] That is, God alone is the Author of the salvation of man; and this salvation is procured for and given to, them through the Lamb, as their propitiatory Sacrifice.

11. All the Angels, &c.] As there is joy in the presence of God, among these holy spirits, when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes, who are fully saved from their sins.

12. Saying, Amen] Giving their most cordial and grateful assent to the praises attributed to God and the Lamb.

Blessing, and glory, &c.] There are here seven different species of praise attributed to God, as in chap. v. 12. where see the note.

Lamb, ^k clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, 1 Salvation to our God ^m which sitteth upon the throne, and unto the Lamb.

11 ⁿ And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 ^p Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in ^q white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, ^r These are they which came out of great tribulation, and have ^s washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall ^t dwell among them.

16 ^u They shall hunger no more, neither thirst any more; ^v neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne ^w shall feed them, and shall lead them unto living fountains of waters: ^x and God shall wipe away all tears from their eyes.

^y Ch. 5. 13, 14.—^z Ver. 3.—^{aa} Ch. 6. 9 & 17. 6.—^{ab} Isa. 1. 18. Heb. 9. 14. 1 John 1. 7. Ch. 1. 6. See Zech. 3. 4, 5.—^{ac} Isa. 4. 5, 6. Ch. 21. 3.—^{ad} Isa. 43. 10.—^{ae} Isa. 42. 6. Ch. 21. 4.—^{af} Isa. 42. 1.—^{ag} John 10. 11. 14.—^{ah} Isa. 55. 8. Ch. 4. 21.

13. One of the elders answered] A Hebraism for spoke. The question is here asked, that the proposer may have the opportunity of answering it.

14. Sir, thou knowest] That is, I do not know; but thou canst inform me.

Came out of great tribulation] Persecutions of every kind. And have washed their robes] Have obtained their pardon and purity through the blood of the Lamb.

Their white robes cannot mean the righteousness of Christ, for this cannot be washed and made white in His own blood. This white linen is said to be the righteousness of the saints, chap. xix. 8. and this is the righteousness in which they stand before the throne; therefore it is not Christ's righteousness, but it is a righteousness wrought in them by the merit of His blood, and the power of His Spirit.

15. Therefore] Because they are washed in the blood of the Lamb, — are they before the throne, admitted to the immediate presence of God.

And serve him day and night] Without ceasing; being filled with the spirit of prayer, faith, love, and obedience.

Shall dwell among them] He lives in His own church, and in the heart of every true believer.

16. They shall hunger no more] They shall no longer be deprived of their religious ordinances, and the blessings attendant on them, as they were when in a state of persecution.

Neither shall the sun light on them] Their secular rulers being converted to God, became nursing fathers to the church.

Nor any heat] Neither persecution nor affliction of any kind. These the Hebrews express by the term heat, scorching, &c.

17. The Lamb] The Lord Jesus, enthroned with His Father in ineffable glory.

Shall feed them] Shall communicate to them every thing calculated to secure, continue, and increase, their happiness.

Living fountains of water] A spring, in the Hebrew phraseology, is termed living water, because constantly boiling up and running on. By these perpetual fountains, we are to understand endless sources of comfort and happiness, which Jesus Christ will open out of His own infinite plenitude to all glorified souls. These eternal living fountains will make an infinite variety in the enjoyments of the blessed. There will be no sameness, and consequently no cloying, with the perpetual enjoyment of the same things; every moment will open a new source of pleasure, instruction, and improvement: they shall make an eternal progression into the fulness of God. And as God is infinite, so His attributes are infinite; and throughout infinity more and more of those attributes will be discovered: and the discovery of each will be a new foundation, or source of pleasure and enjoyment. These sources must be opening through all eternity; and yet, through all eternity, there will still remain, in the absolute perfections of the Godhead, an infinity of them to be opened! This is one of the finest images in the Bible.

God shall wipe away] In the most affectionate and fatherly manner,—all tears from their eyes, all causes of distress and grief. They shall have pure unmixed happiness. Reader, this is the happiness of those who are washed from their sins. Art thou washed? O rest not till thou art prepared to appear before God and the Lamb.

If these saints had not met with troubles and distresses, in all likelihood, they had not excelled so much in righteousness and true holiness. When all avenues of worldly comfort are shut up, we are obliged to seek our all in God; and there is nothing sought from Him that is not found in Him.

CHAPTER VIII.

The opening of the seventh seal, 1. The seven angels, with the seven trumpets, 2-6. The first sounds; and there is a shower of hail, fire, and blood, 7. The second sounds; and the burning mountain is cast into the sea, 8. 9. The third sounds; and the great star Wormwood falls from heaven, 10, 11. The fourth sounds; and the sun, moon, and stars, are smitten; and a thirdfold woe is denounced against the inhabitants of the earth, because of the three angels who are yet to sound, 12, 13. [A. M. cir. 4100. A. D. cir. 96. Iupp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up; and all green grass was burnt up.

8 And the second angel sounded, and as it were a great

a Ch. 6. 11—b Tobit 12. 15. Matt. 19. 10. Luke 1. 19—c 2 Chron. 29. 25—23—d Or, add it to the prayers—e Ch. 5. 8—f Exod. 30. 1. Ch. 6. 9—g Isa. 141. 2. Luke 1. 10—h Or, upon—i Ch. 16. 18—k 2 Sam. 22. 5. 1 Kings 13. 11. Acts 4. 31—l Ezek. 3. 12.

NOTES.—Verse 1. *The seventh seal*] This is ushered in and opened only by the Lamb.

Silence in heaven] This must be a mere metaphor, silence being put here for the deep and solemn expectation of the stupendous things about to take place, which the opening of this seal had produced. When any thing prodigious or surprising is expected, all is *silence*; and even the breath is scarcely heard to be drawn.

Half an hour.] As heaven may signify the place in which all these representations were made to St. John, the half hour may be considered as the time during which no representation was made to him; the time in which God was preparing the august exhibition which follows.

There is here, and in the following verses, a strong allusion to different parts of the temple worship; a presumption that the temple was still standing, and the regular service of God carried on. *The silence* here, refers to this fact—while the priest went in to burn incense in the holy place, all the people continued in silent mental prayer without, till the priest returned.—See Luke 1. 10. The angel mentioned here appears to execute the office of priest, as we shall by and by see.

2. *The seven angels who stood before God*] Probably the same as those called the seven spirits which are before his throne, chap. i. 4.; where see the note. There is still an allusion here to the seven ministers of the Persian monarchs. See Tobit, chap. xii. 15.

3. *Another angel*] About to perform the office of priest. *Having a golden censer*] This was a preparation peculiar to the day of expiation. "On other days, it was the custom of the priest to take fire from the great altar in a silver censer; but on the day of expiation the high priest took the fire from the great altar, on a golden censer; and when he was come down from the great altar, he took incense from one of the priests, who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour."—See Sir Isaac Newton.

Much incense, that he should offer it] Judgments of God are now about to be executed: the saints, the genuine Christians, pray much to God for protection. The angelic Priest comes with much incense, standing between the living and those consigned to death, and offers His incense to God with the prayers of the saints.

4. *The smoke of the incense—with the prayers*] Though incense itself be an emblem of the prayers of the saints, Ps. cxli. 2, yet here they are said to ascend before God, as well as the incense. It is not said that the Angel presents these prayers; He presents the incense, and the prayers ascend with it. The ascending of the incense shows that the prayers and offering were accepted.

5. *Cast it into the earth*] That is, upon the land of Judea; intimating the judgments and desolations which were now coming upon it; and which appear to be further opened in the sounding of the seven trumpets.

There were voices] All these seem to point out the confusion, commotions, distresses, and miseries, which were coming upon these people, in the wars which were at hand.

6. *Prepared themselves to sound.*] Each took up his trumpet, and stood prepared to blow his blast. Wars are here indicated: the trumpet was the emblem of war.

7. *Hail and fire mingled with blood*] This was something like the ninth plague of Egypt.—See Exod. ix. 18—24. The Lord sent thunder and hail—and fire mingled with the hail—and the fire ran along upon the ground. In the hail, and fire mingled with blood, some fruitful imaginations might find gunpowder, and cannon balls; cannoner shot, and bombs.

mountain burning with fire was cast into the sea: 2 and the third part of the sea became blood:

3 And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed.

4 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

5 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

6 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

7 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, 7 Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

m Ch. 16. 2—n Isa. 2. 13. Ch. 3. 3—o Jer. 51. 25. Anns. 7. 4—p Ch. 16. 3—q Ezek. 14. 19—r Ch. 15. 2—s Isa. 14. 12. Ch. 9. 1—t Jer. 16. 1—u Rom. 1. 32—v Exod. 15. 23. Jer. 9. 15 & 23. 15—w Isa. 17. 19. Anns. 9. 9—x Ch. 14. 6 & 19. 17—y Ch. 5. 12 & 11. 14.

They were cast upon the earth] Εἰς τὴν γῆν, into that land: viz. Judea, thus often designated.

And the third part of the trees] Before this clause, the Codex Alexandrinus, thirty-five others, the Syriac, Arabic, Ethiopic, Armenian, Slavonic, Vulgate, Andreas, Arethas, and some others, have καὶ τὰ τρίτον τῆς γῆς κάρκεαν, and the third part of the land was burnt up. This reading, which is undoubtedly genuine, is found also in the Complutensian Polyglott.

The land was wasted; the trees, the chiefs of the nation were destroyed; and the grass, the common people, were slain or carried into captivity. High and low, rich and poor, were overwhelmed with one general destruction. This seems to be the meaning of these figures.

Many eminent men suppose that the irruption of the barbarous nations on the Roman empire is here intended. It is easy to find coincidences, when fancy runs riot. Later writers might find here the irruption of the Austrians, and British, and Prussians, Russians, and Cossacs, on the French empire!

8. *A great mountain burning with fire*] Supposed to signify the powerful nations which invaded the Roman empire. *Mountain*, in prophetic language, signifies a kingdom. Jer. xli. 25, 27, 30, 58. Great disorders, especially when kingdoms are moved by hostile invasions, are represented by mountains being cast into the midst of the sea, Ps. xlii. 2. Seas, and collections of waters, mean peoples, as is shown in this book, ch. xvii. 15. Therefore, great commotions in kingdoms, and among their inhabitants, may be here intended; but to whom, where, and when, these happened, or are to happen, we know not.

The third part of the sea became blood] Another allusion to the Egyptian plagues, Exod. vii. 20, 21. *Third part* is a rabbinism, expressing a considerable number. "When Rabbi Akiba prayed, wept, rent his garments, put off his shoes, and sat in the dust, the world was struck with a curse; and then the third part of the olives, the third part of the wheat, and the third part of the barley was smitten."—Rab. Mardocheus, in Notitia Karorum, p. 102.

9. *The third part of the ships were destroyed.*] These judgments seem to be poured out on some maritime nation, destroying much of its population, and much of its traffic.

10. *There fell a great star from heaven*] This has given rise to various conjectures. Some say the star means Antia and his Iunus; others, Genseric with his Vandals falling on the city of Rome; others, Eleazar, the son of Ananias, spurning the emperor's victims, and exciting the fury of the zealots; others, Arius, infecting the pure Christian doctrine with his heresy, &c. &c. It certainly cannot mean all these; and probably none of them. Let the reader judge.

11. *The star is called Wormwood*] So called from the bitter or distressing effects produced by its influence.

12. *The third part of the sun—moon—stars—was smitten*] Supposed to mean Rome, with her senators, consuls, &c. rebuffed by Odoacer, king of the Heruli, and Theodoric, king of the Ostrogoths, in the fifth century. But all this is uncertain.

13. *I heard an angel flying*] Instead of ἀγγελὸν πετομένον, an angel flying, almost every MS. and Version of note has ἀερόν πετομένον, an eagle flying. The eagle was the symbol of the Romans; and was always on their ensigns. The three trees which are here expressed, were probably to be executed by this people; and upon the Jews and their commonwealth. Taken in this sense, the symbols appear consistent and appropriate; and the reading eagle, instead of angel, is undoubtedly genuine.

9. *Take it and eat it up*] Fully comprehend its meaning; study it thoroughly.

10. *It was in my mouth sweet as honey.*] There was in its own pleasing, some unpleasing intelligence. I read of the consolations and protection of the true worshippers of God, and did rejoice; I read of the persecutions of the church, and was distressed.

11. *Thou must prophesy again!*] Thou must write not only for the instruction of the Jews in Palestine, but of those in the different provinces; as well as the heathens, and heathen emperors and potentates, in general.

The reader will find, on comparing this chapter with Dan. viii. and xii. and Ezek. ii. and iii. that there are several things similar in both: and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say, that I do not understand these prophecies; therefore, I do not take upon me to explain them. I see, with re-

gret, how many learned men have mistaken their way here. Commentators, and even some of the *most modern*, have strangely trifled in these solemn things: all trumpets, vials, woes, &c. are perfectly easy to them: yet from their descriptions, none get wise either to common sense, or to the things that make for their peace.

On the same ground, I cannot admit the interpretation that is given of the word *χρονος*, translated *time*, in verse 6. which some have construed into an artificial period of 1,111 years, which they term *chronos*; hence we have the *chronos*, *half-chronos*, and *non-chronos*. Beuzel has said much on these points; but to very little purpose; the word in the above place seems to signify *delay* simply; and probably refers to the long-suffering of God being ended, in reference to Jerusalem; for, I all along take for probable, that this book was written *previously* to the destruction of that city.

CHAPTER XI.

The command to measure the temple, 1, 2. The two witnesses which should prophesy twelve hundred, and sixty days, 3. The description, power, and influence, of these witnesses, 4-6. They shall be slain by the beast which shall arise out of the bottomless pit; and shall arise again after three days and a half, and ascend to heaven, 7-12. After which shall be a great earthquake, 13. The introduction to the third wo, 14. The sounding of the seventh angel, and the four and twenty elders give glory to God, 15-19. [A. M. cir. 4100. A. D. cir. 96. Iupp. Flavio Donitiano Cæs. Aug. et Nervæ.]

AND there was given me ^a a reed like unto a rod: and the angel stood, saying, ^b Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But ^c the court which is without the temple ^d leave out, and measure it not; ^e for it is given unto the Gentiles: and the holy city shall they ^f tread under foot ^g forty and two months.

3 And ^h I will give ⁱ power unto my two ^j witnesses, ^k and they shall prophesy ^l a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the ^m two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ⁿ fire proceedeth out of their mouth, and devoureth their enemies: ^o and if any man will hurt them, he must in this manner be killed.

6 These ^p have power to shut heaven, that it rain not in the days of their prophecy: and ^q have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they ^r shall have finished their testimony, ^s the beast that ascendeth ^t out of the bottomless pit ^u shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall ^v lie in the street of ^w the great city, which spiritually is called Sodom and Egypt, ^x where also our Lord was crucified.

9 ^y And they of the people, and kindreds, and tongues, and

^a Ezek. 40. 3, &c. Zech. 2. 1. Ch. 21. 15. b Num. 23. 13. c Ezek. 40. 17. 20. d Gr. cast out. e Ps. 73. 1. Luke 21. 24. f Dan. 8. 10. 1 Mac. 3. 51. g Ch. 13. 5. h Or, I will give an ointment to these witnesses that they may prophesy. i Ch. 7. 40. k Ch. 19. 10. l Ch. 12. 6. m Ps. 72. 8. Jer. 11. 16. Zech. 4. 3. 11. 14. n Kings 1. 10. 12. Jer. 1. 10. & 5. 14. Ezek. 33. 3. Hos. 6. 5. o Num. 16. 29. p 1 Kings 17. 1. James 5. 17. q Exod. 7. 19. r Luke 13. 32. s Ch. 13. 11. & 17. 8. t Ch. 3. 2. u Dan. 7. 24. Zech. 11. 5.

NOTES.—Verse 1. *And there was given me a reed*] See Ezek. chap. xl. 3, &c.

Measure the temple of God] This must refer to the temple of Jerusalem: and this is another presumptive evidence that it was yet standing.

2. *But the court—is given unto the Gentiles*] The measuring of the temple probably refers to its approaching destruction, and the termination of the whole Levitical service: and this we find was to be done by the Gentiles, (Romans,) who were to tread it down forty-two months; i. e. just three years and a half, or twelve hundred and sixty days. This must be a symbolical period.

3. *My two witnesses*] This is extremely obscure: the conjectures of interpreters are as unsatisfactory as they are endless on this point.—*Conjecturas conjecturas superstant, parum verosimiles*, says Rosenmüller: *quorum sententias enarrare, verum non est*. I say the same. Those who wish to be amused, or bewildered, may have recourse both to ancients and moderns on this subject.

4. *These are the two olive-trees*] Mentioned Zech. iv. 14. which there represent Zerubbabel, and Joshua the high-priest. The whole account seems taken from Zech. iv. 1-14. Whether the prophet and the apostle mean the same things by these emblems, we know not.

5. *Fire proceedeth out of their mouth*] That is, they are commissioned to denounce the judgments of God against all who would attempt to prevent them from proceeding in their ministry.

6. *These have power to shut heaven*] As Elijah did, 1 Kings xvii. and xviii.

To turn them to blood] As Moses did, Exod. vii. They shall have power to afflict the land with plagues, similar to those which were inflicted on the Egyptians.

7. *The beast that ascendeth out of the bottomless pit*] This may be what is called *Antichrist*; some power that is opposed to genuine Christianity. But *what, or whence*, except from the *bottomless pit*, i. e. under the influence and appointment of the devil, we cannot tell; nor do we know by what name this power or being should be called. The conjectures concerning the *two witnesses*, and the *beast*, have been sufficiently multiplied. If the whole passage, as some think, refer to the persecution raised by the Jews against the Christians,

nations, shall see their dead bodies three days and a half, ^a and shall not suffer their dead bodies to be put in graves.

10 ^b And they that dwell upon the earth shall rejoice over them, and make merry, ^c and shall send gifts one to another; ^d because these two prophets tormented them that dwell on the earth.

11 ^e And after three days and a half ^f the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. ^g And they ascended up to heaven in a cloud; ^h and their enemies beheld them.

13 And the same hour ⁱ was there a great earthquake, ^j and the tenth part of the city fell, and in the earthquake were slain ^k of men seven thousand: and the remnant were affrighted, ^l and gave glory to the God of heaven.

14 ^m The second wo is past; ⁿ and, behold, the third wo cometh quickly.

15 And ^o the seventh angel sounded: ^p and there were great voices in heaven, saying, ^q The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; ^r and he shall reign for ever and ever.

16 And ^s the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, ^t who Ch. 14. 8. & 17. 1. 5. & 18. 10. u Heb. 11. 12. Ch. 15. 24. x Ch. 17. 15. y Psal. 72. 9. 3. z Ch. 12. 12. & 13. 9. a Esther 9. 13. 22. b Ch. 16. 10. c Jer. 9. 4. d Ezek. 37. 5. 10. 14. e Jer. 14. 13. Ch. 12. 5. f Isa. 65. 5. Acts 1. 9. g 2 Kings 3. 1. 5. 7. h Ch. 6. 15. i Ch. 16. 19. j Gr. names of men. Ch. 3. 4. 1. Jer. 7. 19. Ch. 14. 7. & 15. 4. m Ch. 8. 13. & 9. 12. & 15. 1. n Ch. 10. 7. o Isa. 27. 13. Ch. 16. 17. & 19. 6. p Ch. 12. 10. q Dan. 2. 34. & 7. 14. 18. 37. r Ch. 4. 4. & 5. 5. & 10. 4.

then some *Jewish power or person* is the *beast* from the bottomless pit. If it refer to the early ages of Christianity, then the *beast* may be one of the persecuting *heathen emperors*. If it refer to a later age of Christianity, then the *beast* may be the *papal power*, and the *Albigenses* and *Waldenses* the *two witnesses*, which were nearly extinguished by the horrible persecution raised up against them by the church of Rome. Whatever may be *here* intended, the earth has not yet covered their blood.

8. *The great city*] Some say *Rome*; which may be spiritually called *Sodom* for its abominations, *Egypt* for its tyrannous cruelty, and the place *where our Lord was crucified*, because of its persecution of the members of Christ: but *Jerusalem* itself may be intended. All these things I must leave to others.

9. *Shall not suffer their dead bodies to be put in graves.*] They shall be treated with the greatest barbarity. Refusal of burial to the dead was allowed to be the sun of brutality and cruelty.

10. *Shall send gifts*] This was a custom in days of public rejoicing. They sent gifts to each other, and gave portions to the poor.—See Esther ix. 19, 22.

11. *They stood upon their feet*] Were restored to their primitive state.

12. *They ascended up to heaven*] Enjoyed a state of great peace and happiness.

13. *A great earthquake*] Violent commotions among the persecutors; and revolutions of states.

Slain of men seven thousand] Many perished in those popular commotions.

The remnant were affrighted] Seeing the hand of God's judgments so remarkably stretched out.

Gave glory] Received the pure doctrines of the Gospel, and glorified God for His judgments and their conversion.

14. *The second wo is past*] That which took place under the sixth trumpet, has been already described.

The third wo cometh] Is about to be described under the seventh trumpet, which the angel is now prepared to sound.

Of the *three woes* which were denounced, chap. vii. 13. the first is described, chap. ix. 1-12; the second, chap. ix. 13-21. These woes are supposed by many learned men to refer to the destruction of Jerusalem. *The first wo*—the seditions among

* which art, and wast, and art to come; because thou hast taken to thee thy great power, * and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, v small

• Ch 1.4,8 & 4.8 & 16.8—Ch 13.6.—a Ver 2.9—v Dan.7.9,10. Ch 6.19.—w Ch 12.5.

the Jews themselves. The second *wo*—the besieging of the city by the Romans. The third *wo*—the taking and sacking of the city, and burning the temple. This was the greatest of all the woes; as, in it, the city and temple were destroyed, and nearly a million of men lost their lives.

15. There were great voices in heaven. All the heavenly host, angels and redeemed human spirits, joined together to magnify God, that He had utterly discomfited His enemies, and rendered His friends glorious. This will be truly the case when the kingdoms of this world become the kingdoms of God and of His Christ. But when shall this be? Some say, What is meant by these words, has already taken place in the destruction of the Jewish state; and sending the Gospel throughout the Gentile world. Others say that it refers to the millennium, and to the consummation of all things.

16. The four and twenty elders. The representatives of the universal church of Christ.—See chap. v. 8.—10.

17. O Lord God Almighty, which art. This gives a proper view of God in his eternity; all times are here comprehended, the present, the past, and the future. This is the infinitude of God.

Hast taken to thee. Thou hast exercised that power which Thou ever hast; and Thou hast broken the power of Thy enemies, and exalted Thy church.

18. The nations were angry. Were enraged against Thy Gospel, and determined to destroy it.

Thy wrath is come. The time to avenge Thy servants, and to destroy all Thy enemies.

The time of the dead that they should be judged. The word *revere*, to judge, is often used in the sense of to avenge. The dead, here, may mean those who were slain for the tes-

and great; * and shouldst destroy them which * destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

x Ch 13.10 & 18.6—y Or, corrupt.—z Ch 15.5,8—Ch 3.5 & 16.13—Ch 16.21

timony of Jesus; and the judging is, the avenging of their blood.

Give reward unto thy servants. Who have been faithful unto death.

The prophets. The faithful teachers in the church—The saints; the Christians.

And them that fear thy name. All thy sincere followers. Destroy them that destroy the earth. All the authors, fomenters, and encouragers, of bloody wars.

20. The temple of God was opened in heaven. The true worship of God was established and performed in the Christian church: this is the true temple, that at Jerusalem being destroyed.

And there were lightnings, and voices, and thunderings, and an earthquake, and great hail. These great commotions were intended to introduce the following vision; for the 12th chapter is properly a continuation of the 11th, and should be read in strict connexion with it.

I now come to a part of this book that is deemed of the greatest importance, by the Protestant church; but is peculiarly difficult and obscure. I have often acknowledged my own incapacity to illustrate these prophecies. I might have availed myself of the labours of others; but I know not who is right; or whether any of the writers on this book have hit the sense, is more than I can assert; and more than I think.

The illustration of the xith, xiiith, and xviith chapters which I have referred to in the Preface, drawn up and displayed with great industry and learning, I shall insert in its place, as by far the most probable I have yet seen; but leave the learned author responsible for his own particular views of the subject.

CHAPTER XII.

The woman clothed with the sun, and in travail, 1, 2. The great red dragon, waiting to devour the child as soon as born, 3, 4. The woman is delivered of a son, who is caught up unto God; and she flees to the wilderness, 5, 6. The war in heaven between Michael and the dragon, 7, 8. The dragon and his angels are overcome and cast down to the earth, 9, 10, 11. The dragon, full of wrath at his defeat, persecutes the woman, 12, 13. She flees to the wilderness, whither he attempts to pursue her; and he makes war with her seed, 14—17.

[A. M. cir. 4100. A. D. cir. 96. Iupp. Flavio Domitiano Cass. Aug. et Nervā.]

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come our salvation, and our strength, and our kingdom, for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, & went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them.

Wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, & went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

v Job 1.2 & 2.5. Zech 3.1—x Rom 8.33, 34, 37 & 16, 20—y Luke 14, 96—z Pen. 95.11. Isa 49.13. Ch 18.20—Ch 8.13 & 14 & 15 & 16 & 17 & 18 & 19 & 20 & 21 & 22 & 23 & 24 & 25 & 26 & 27 & 28 & 29 & 30 & 31 & 32 & 33 & 34 & 35 & 36 & 37 & 38 & 39 & 40 & 41 & 42 & 43 & 44 & 45 & 46 & 47 & 48 & 49 & 50 & 51 & 52 & 53 & 54 & 55 & 56 & 57 & 58 & 59 & 60 & 61 & 62 & 63 & 64 & 65 & 66 & 67 & 68 & 69 & 70 & 71 & 72 & 73 & 74 & 75 & 76 & 77 & 78 & 79 & 80 & 81 & 82 & 83 & 84 & 85 & 86 & 87 & 88 & 89 & 90 & 91 & 92 & 93 & 94 & 95 & 96 & 97 & 98 & 99 & 100.

in Egypt. They trod upon her, and the child came out of her bowels, and lay under the bed: Michael descended, and took him up to the throne of glory. On that same night the first-born of Egypt were destroyed.

7. There was war in heaven. In the same treatise, fol. 87. 2. on Exod. xiv. 7. Pharaoh took six hundred chariots, we have these words: "There was war among those above, and among those below, מלחמה רבה תחתיה ורבה למעלה, channah, haivetai, chazakeh bashanayim, and there was great war in heaven."

Of Michael, the rabbins are full.—See much in Schoettgen, and see the note on Jude, ver. 9.

The dragon—and his angels. The same as Rab. Sam. ben David, in Chusid Shimul, calls מלכא דמלכותא Sammel ve-chayilota, Sammel and his troops." fol 23. 2.

9. That old serpent. The rabbins speak much of this being:

sometimes under the notion of *יצר הרע yetsar ha-raâ*, "the evil principle;" and sometimes *Sammael*.

He was cast out into the earth, and his angels were cast out with him. This is very like a saying in the book *Bahir*, in *Solar Gen.* fol. 27. col. 107. "And God cast out Sammael and his troops from the place of their holiness."

10. *The accuser of our brethren*. There is scarcely any thing more common in the rabbinical writings than *Satan* as the accuser of the Israelites. And the very same word *κατηγορος, accusator*; or, as it is in the *Codex Alexandrinus*, *καταγορος*, is used by them in Hebrew letters, קטגורי katigor, e. g. *Pirkey Eliezer*, c. 46. speaking of the day of expiation: "And the holy blessed God hears their testimony from their accuser, קטגוריהי מן הרקטיקו מן הטהור, and expiates the altar, the priests, and the whole multitude, from the greatest to the least."

In *Shemoth Rabba*, sect. 31. fol. 129. 2. are these words: "If a man observe the precepts, and is a son of the law, and lives a holy life, then *Satan* stands and accuses him."

"Every day, except the day of expiation, *Satan* is the accuser of men."—*Vayikra Rabba*, sect. 21. fol. 164.

"The holy blessed God said to the seventy princes of the world: Have ye seen him who always accuses my children?" *Yalcut Chudash*, fol. 101. 3.

"The devil stands always as an accuser before the King of Israel."—*Sohar Levit.* fol. 43. col. 171. See much more in *Schoettgen*.

NOTES BY J. E. C.—Verse 1. *There appeared a great wanderer in heaven, a woman clothed with the sun*.—That the woman here represents the true church of Christ, most commentators are agreed. In other parts of the Apocalypse, the pure church of Christ is evidently portrayed by a woman. In chap. xix. ver. 7, a great multitude are represented as saying, "Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." In chap. xxi. 9, an angel talks with St. John, saying, "Come hither, I will show thee the bride, the Lamb's wife." That the Christian church is meant will appear also from her being clothed with the sun, a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the church; for the comeliness of the Son of God is as the sun shineth in his strength. The woman has

The moon under her feet.—Bishop Newton understands this of the Jewish typical worship; and, indeed, the Mosaic system of rites and ceremonies could not have been better represented; for it was the shadow of good things to come. The moon is the less light, ruling over the night, and deriving all its illumination from the sun: in like manner the Jewish dispensation was the bright moonlight night of the world, and possessed a portion of the glorious light of the Gospel. At the rising of the sun the night is ended, and the lunar light no longer necessary, as the sun, which enlightens her, shines full upon the earth: exactly in the same way has the whole Jewish system of types and shadows been superseded by the birth, life, crucifixion, death, resurrection, ascension, and intercession of Jesus Christ. Upon the head of the woman is

A crown of twelve stars.—A very significant representation of the twelve apostles, who were the first founders of the Christian church; and by whom the Gospel was preached in great part of the Roman empire with astonishing success. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3.

2. *And she being with child, cried, travailing in birth, &c.*—This, when taken in connexion with the following verses, is a striking figure of the great persecution which the church of Christ should suffer under the heathen Roman emperors, but more especially of that long and most dreadful one under Dioclesian. The woman is represented as *being with child*, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a deliverer should arise in the Christian world who would execute the Divine vengeance upon paganism.

3. *There appeared another wonder—a great red dragon*.—The dragon here is a symbol not of the Roman empire in general, but of the *HEATHEN ROMAN EMPIRE*. This great pagan power must have, therefore, been thus represented from the religion which it supported. But what is a dragon? An entirely fabulous beast of antiquity. Consequently, in this respect, a most proper emblem of the heathen worship, which consisted in paying adoration to numerous imaginary beings, termed gods, goddesses, &c. The very foundation of the heathen religious system is mostly built upon fable; and it is very difficult to trace many of their superstitions to any authentic original; and even those which appear to derive their origin from the Sacred Writings are so disguised in fable as literally to bear no more resemblance to the truth than the dragon of the ancients does to any animal with which we are acquainted. But it may be asked why the Spirit of God should represent the heathen Roman empire by a dragon rather than by any other of the fabulous animals with which the mythology of the ancient Romans abounded. The answer is as follows: In the eighth chapter of the prophet Daniel, God has represented the kingdom of the Greeks by a *he-goat*, for no other apparent reason than this, that it was the national military standard of the Grecian monarchy: we may, therefore, expect that the pagan Roman empire is called a *DRAGON* on a similar account. In confirmation of this point it is very re-

markable that the dragon was the principal standard of the Romans next to the eagle in the second, third, fourth, and fifth centuries of the Christian era. Of this we have abundant evidence in the writings of both heathens and Christians. Arrian is the earliest writer who has mentioned that dragons were used as military standards among the Romans. See his *Tactics*, c. 51. Hence Schwebelius supposes that this standard was introduced after Trajan's conquest of the Daci. See *Vegetius de Re Militari* à Schwebelio, p. 191. Argentorati, 1806; and *Grævii Thesaur.* Antiq. Roman. Tom. X. col. 1529. Vegetius, who flourished about A. D. 356, says, lib. ii. c. 13. *Primum signum totius legionis est aquila, quam aquilifer portat. DRACONES etiam per singulas cohortes à draconaritis feruntur ad prælium.* "The first standard of the whole legion is the eagle, which the aquilifer carries. DRAGONS are also borne to battle by the draconarii." As a legion consisted of ten cohorts, there were, therefore, ten draconarii to one aquilifer; hence, from the great number of draconarii in an army, the word *signarii* or *signiferi*, standard-bearers, came at last to mean the carriers of the dragon-standards only, the others retaining the name of *aquiliferi*.—See *Veget.* lib. ii. c. 7. and his commentators. The heathen Roman empire is called a *RED DRAGON*, and, accordingly, we find from the testimony of ancient writers, that the dragon-standards of the Romans were painted red. We read in Aunianus Marcellinus, lib. xvi. c. 12. *PERPEREUM signum draconis*, "the purple standard of the dragon."—See also *Claudius* in Rufinus, lib. ii. l. 177, 178. *Pilius* in his *Lexicon Antiq. Rom.* and *Ducange* in his *Glossarium Medæ et Infimæ Latinitatis*, sub voc. *Draco*, have considered this subject at great length, especially the latter writer, who has made several quotations from Claudius, Sidorius Prudentius, and others, in which not only the standard; but also the image of the dragon itself, is stated to be of a red purple colour. Of what has been said above respecting the dragon, this is then the sum: a *huge, fabulous* beast is shown to St. John, by which some GREAT *HEATHEN* power is symbolically represented; and the *RED DRAGON* is selected from among the numerous imaginary animals which the fancies of mankind have created, to show that this great pagan power is the *HEATHEN ROMAN EMPIRE*.

Having seven heads.—As the dragon is an emblem of the heathen Roman power, its heads must denote *heathen forms of government*.—See the note on chap. xvii. 10, where the heads of the beast are explained in a similar way. These were exactly *seen*, and are enumerated by Tacitus (Annal. lib. i. in *principio*) in words to the following effect: "The city of Rome was originally governed by kings. I. Brutus instituted liberty and the consulate. The dictatorship was only occasionally appointed; neither did the *deceitful power* last above two years; and the consular power of the military tribunes was not of long continuance. Neither had Cinnæ nor Sylla a long domination: the power of Pompey and Crassus was also soon absorbed in that of Cæsar; and the arms of Lepidus and Antony finally yielded to those of Augustus." From this passage it is evident to every person well acquainted with the Roman history, that the seven forms of government in the heathen Roman world were, 1. The Regal power; 2. The Consulate; 3. The Dictatorship; 4. The Decemvirate; 5. The consular power of the military Tribunes; 6. The Triumvirate; and, 7. The Imperial Government.

It is singular that commentators in general, in their citation of this passage, have taken no notice of the *triumvirate*, a form of government evidently as distinct from any of the others, as kings are from consuls, or consuls from emperors. For the triumvirate consisted in the division of the Roman republic into three parts, each governed by an officer possessed with consular authority in his own province; and all three united together in the regulation of the whole Roman state.—Consequently, it differed entirely from the *imperial power*, which was the entire conversion of the Roman state from a republic to a monarchy.

And ten horns.—That these ten horns signify as many kingdoms is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says, that "the ten horns out of this kingdom are ten kings that shall arise;" and in this view of the passage many commentators are agreed, who also admit that the ten kingdoms are to be met with "amid the broken pieces of the Roman empire." And it is evident that nothing less than the dismemberment of the Roman empire, and its division into ten independent kingdoms, can be intended by the angel's interpretation just quoted. If, therefore, the ten horns of Daniel's fourth beast point out as many kingdoms; for the very same reason must the horns of the dragon have a similar meaning. But the Roman empire was not divided into several independent kingdoms till a considerable time after it became Christian. In what sense then can it be said that the different barbarous nations are horns of the dragon? They were so, because it was the Roman monarchy, in its *seventh DRACONIC form of government*, which was dismembered by the barbarians. For, though the Roman empire was not completely dismembered till the fifth century; it is well known that the depression of the heathen idolatry, and the advancement of Christianity to the throne, effected not the least change in the form of government: the Romans continued still to be under subjection to the imperial power; and consequently, when the heathen barbarous nations divided the

Roman empire among themselves, they might very properly be denominated *horns of the dragon*; as it was by means of their incursions that the *imperial power*, founded by the Heathen Cæsars was abolished. Machavel and Bishop Lloyd enumerate the horns of the dragon thus: 1. The kingdom of the Huns. 2. The kingdom of the Ostrogoths. 3. The kingdom of the Visigoths. 4. The kingdom of the Franks. 5. The kingdom of the Vandals. 6. The kingdom of the Sueves and Alans. 7. The kingdom of the Burgundians. 8. The kingdom of the Heruli, Rugi, Scyri, and other tribes which composed the Italian kingdom of Odoacer. 9. The kingdom of the Saxons. And, 10. The kingdom of the Lombards.

And *seven crowns upon his heads*.—In the seven Roman forms of government already enumerated, Heathenism has been the *crowning, or dominant*, religion.

4. And his tail drew the third part of the stars of heaven.—It is not unusual in Scripture, as Dr. Mitchell observes, to call the hindmost of an enemy the *tail*; as in Josh. x. 19. *Ye shall cut off the hindmost of them, which is literally, in Hebrew, וְעָשְׂתֶם אֹתָם כְּזֵבֶל מֵעַל אֶחָד מֵעֵצֵי הַתַּיִל*.—See also Dent. xvi. 18. It is also observable that the word *upon* in this verse has been used by the Greeks in the same sense with the Hebrew word *בְּ* already referred to. Thus *upon spurs*, which we would translate the *rear of an army*, is literally the *tail of an army*. See the Thesaurus of Stephens in loc. The tail of the dragon is, therefore, the Heathen Roman power in its seventh or last form of government, viz. the *imperial power*; and is not, as Dr. Mitchell supposes, to be restricted to the last Heathen Roman emperors. The Heathen imperial power is said to draw the *third part of the stars of heaven*; by which has generally been understood that the Roman empire subjected the third part of the princes and potentates of the earth. But that this is not a correct statement of the fact is evident from the testimony of ancient history. The Roman empire was always considered and called the *empire of the world* by ancient writers. See *Dionys. Halicarn. Antiq. Rom. lib. i. prope principium; Pitsce Lexicon Antiq. Rom. sub voc. imperium; Orelli Fast. lib. ii. l. 63; Vegetius de Re Militari, lib. i. c. 1; &c. &c.* And it is even so named in Scripture: for St. Luke, in the second chapter of his Gospel, informs us that *there went out a decree from Cæsar Augustus that the whole world should be taxed*; by which is evidently meant the *Roman empire*. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order, therefore, to understand it, the symbols here used must be examined. By *heaven* is meant the *most eminent or ruling part* of any nation. This is evident from the very nature of the symbol; for “*heaven* is God’s throne” they, therefore, who are advanced to the supreme authority in any state are very properly said to be *taken up into heaven*, because they are raised in this eminence by the favour of the Lord, and are *ministers of his to do his pleasure*. And the calamity which fell upon Nebuchadnezzar was to instruct him in this important truth that *the heavens do rule*; that is, that all monarchs possess their kingdoms by Divine appointment; and that no man is raised to power by what is usually termed the chances of war; but that “*the Most High ruleth the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men*.” The meaning of *heaven* being thus ascertained, it cannot be difficult to comprehend the meaning of *earth*, this being evidently its opposite, that is, everything in subjection to the *heaven or ruling part*. *Stars* have already been shown to denote *ministers of religion*; and this is more fully evident from chap. i. of this Book, where the *seven stars* which the Son of God holds in His right hand are explained to signify the *seven angels* (or messengers) of the *seven churches*, by whom must be meant the *seven pastors or ministers* of these churches. The resemblance of ministers to stars is very striking; for as the stars give light upon the earth, so are ministers the lights of the cause they advocate; and their position in *heaven*, the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flocks. Hence as the woman, or Christian church, has upon her head a *crown* of twelve stars, which signifies that she is under the guidance of the twelve apostles, who are the twelve principal lights of the Christian world; so has the dragon also his *stars or ministers*. The stars, therefore, which the dragon draws with his tail, must represent the whole body of Pagan priests, who were the *stars or lights* of the Heathen world. But in what sense can it be said that the Heathen Roman empire, which ruled over the whole known world, only draws a *third part* of the stars of heaven? The answer is, the religious world in the time of St. John was divided into three grand branches, viz. The Christian world, the Jewish world, and the Heathen and Pagan world: consequently, as a *dragon*, a fabulous animal, is an emblem of a civil power supporting a religion founded in *fabule*; it necessarily follows that the *stars or ministers* of the Jews and Christians cannot be numbered among those which he draws with his tail; as they were not the advocates of his idolatry, but were ministers of a religion founded by the God of heaven, and consequently formed no part of the Pagan world: though they were in subjection in secular matters to the Pagan Roman empire. The tail of the dragon, therefore, draweth after him the *whole Heathen world*! And cast them upon the earth.—That is, reduced all the Pagan priests under the Roman yoke. The words of the pro-

phesy are very remarkable. It is said the tail of the dragon *draweth* (for so *עָשָׂה* should be translated.) but it is added *and hath cast them upon the earth*, to show that at the time the Apocalypse was written, the world was divided into the three grand religious divisions already referred to; but that the tail of the dragon, or the Pagan Roman power under its last form of government, had brought the whole Heathen world, (which was a third part of the religious world in the apostolic age,) into subjection, previously to the communication of the Revelation of St. John. It is the dragon’s *tail* that draws the third part of the stars of heaven; therefore, it was during the dominion of his last form of government that Christianity was introduced into the world; for in the time of the six preceding draconic forms of government, the world was divided religiously into only two grand branches, Jews and Gentiles. That the sense in which the *third part* is here taken is the one intended in the prophecy is put beyond all controversy; when it is considered that this very division is made in the first and third verses, in which mention is made of the *woman clothed with the sun*, the Christian church, the *moon under her feet*, or Jewish church, and the *dragon*, or Heathen power. Thus the *Heathen imperial government* is doubly represented; first, by one of the seven draconic heads, to show that it was one of those seven Heathen forms of government which have been successively at the head of the Roman state; and, secondly, by the dragon’s tail, because it was the last of those seven. For a justification of this method of interpretation, see on the angel’s double explanation of the heads of the beast, chap. xvii. 9, 10, 16.

And the dragon stood before the woman, &c.—Constantine Chlorus, the father of Constantine, abandoned the absurdities of Paganism, and treated the Christians with great respect. This alarmed the Pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions, and who apprehended that to their great detriment the Christian religion would become daily more universal and triumphant throughout the empire. Under these anxious fears they moved Dioclesian to persecute the Christians. Hence began what is termed the *tenth* and last general persecution, which was the most severe of all, and continued nearly ten years (See *Mishkin’s Ecclesiastical History of the Third Century*): and as it was the Divine pleasure that at this time a great deliverer should be raised up in behalf of His suffering people; the *woman*, or Christian church, is very appropriately represented as overtaken with the pangs of labour, and ready to be delivered. Before the death of Constantine, the Heathen party, aware that Constantine would follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye. Many were the snares that, according to Eusebius, were laid for him by Maximian and Galerius; he eluded the frequent and dangerous enterprises to which they used him, with the design that he might lose his life. When Galerius heard of the death of Constantine, and that he had appointed Constantine his successor, he was filled with the most unmoveable rage and indignation; notwithstanding he did not dare to take any steps contrary to the interest of Constantine: the dread of the armies of the west, which were mostly composed of Christians, was a sufficient check to all attempts of that kind. Thus the dragon, or Heathen power, stood before the woman, or Christian church, to devour her son, or deliverer; as soon as he was born.—See Dr. Mitchell’s Exposition of the Revelation in loc.

5. And she brought forth a man-child.—The Christian church, when her full time came, obtained a deliverer, who, in the course of the Divine providence, was destined

To rule all nations.—The Heathen Roman empire, with a rod of iron.—A strong figure to denote the very great restraint that should be put upon Paganism, so that it should not be able longer to persecute the Christian church. The man-child mentioned in this verse is the *dynasty of Christian emperors*, beginning with Constantine’s public acknowledgment of his belief in the divinity of the Christian religion, which happened in the latter part of A. D. 312 after the defeat of the emperor Maximian.

And her child was caught up unto God and to his throne.—A succession of Christian emperors was raised up to the church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God; the powers that be are ordained of God.

6. And the woman fled into the wilderness.—The account of the woman’s flying into the wilderness immediately follows that of her child being caught up to the throne of God, to denote the great and rapid increase of heresies in the Christian church after the time that Christianity was made the religion of the empire.

Where she hath a place prepared of God.—See on verse 14. 7. And there was war in heaven.—As *heaven* means here the throne of the Roman empire, the war in heaven consequently alludes to the breaking out of civil commotions among the governors of this empire.

Michael and his angels fought against the dragon.—Michael was the man-child which the woman brought forth; as is evident from the context; and therefore signifies, as has been shown already, the dynasty of Christian Roman emperors. This dynasty is represented by Michael, because he is “*the great prince which standeth for the children of God’s people*.” Dan. xii. 1. And the dragon fought and his angels—or ministers.

8. And prevailed not—Against the cause of Christianity.

Neither was their place found any more in heaven—The advocates of the heathen idolatry were prevented from having any further share in the government of the empire. The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language of this verse.

9. And the great dragon was cast out, &c.—By the terms *devil* and *Satan* mentioned in this verse, Pareus, Faber, and many other commentators, understand literally the great spiritual enemy of mankind. But this view of the passage cannot be correct; from the circumstance that it is the *dragon* which is thus called. Now, if by the *dragon* be meant the *devil*; then we are necessarily led to this conclusion, that the great apostate spirit is a monster, having seven heads and ten horns, and also that he has a *tail*, with which he drags after him the third part of the stars of heaven. The appellations *old serpent*, *devil*, and *Satan*, must, therefore, be understood figuratively. The heathen power is called that *old serpent* which *deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God; for the *devil* is a *liar* from the beginning; and it is also called *Satan*, שָׂטָן which is a Hebrew word signifying an *adversary*, from its frequent persecutions of the Christian church. The dragon and his angels are said to be *cast out*; which is more than was said in the preceding verse. There mention is made of his being found no longer in *heaven*, or on the throne of the Roman empire; here, he is entirely cast out from all offices of trust in the empire: his religion is first only tolerated, and then totally abolished, by the imperial power. This great event was not the work of a reign; it took up many years; for it had to contend with the deep-rooted prejudices of the heathens, who to the very last endeavored to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constans and Constantius. It was further reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I. and his successors. It was not till A. D. 383, that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the total suppression of paganism soon followed the conversion of the metropolitan city; and about A. D. 395, the dragon may be considered, in an eminent sense, to have been *cast into the earth*, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

10. And I heard a loud voice, saying,--Now is come salvation, &c.—This is a song of triumph of the Christian church over the heathen idolatry; and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in *heaven*; to show that the Christian religion was now exalted to the *heaven* or *throne* of the Roman empire. "It is very remarkable," as Bishop Newton observes, "that Constantine himself, and the Christians of his time, describe his conquests under the image of a *dragon*; as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of the churches, saith that 'liberty being now restored, and that the *dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest to all.' Moreover, a picture of Constantine was set up over the palace-gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the church by means of impious tyrants, in the form of a *dragon*, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea." See Eusebius de Vita Constantini, lib. ii. c. 46. and lib. iii. c. 3. and *Socratus Hist. Eccles.* lib. i. c. 9. Constantine added to the other Roman ensigns the *labarum*, or standard of the cross, and constituted it the principal standard of the Christian Roman empire. To this *labarum* Prudentius refers, when speaking of the Christian soldiers, in his first hymn *πρὸς σέβαστον*,
Cæsaris vexilla linquunt, eligunt signum crucis,
Proque ventosis Draconum, quæ gerebant, palliis,
Proferunt insigne lignum, quod Draconem subdidit.
 "They leave the ensigns to Cæsar; they choose the standard of the cross: and instead of the dragon-flags which they carried, moved about with the wind, they bring forward the illustrious wood that subdued the dragon."

When the apostle saw the woman in *heaven*, well might he call it, in the spirit of prophecy, a *great wonder*.
11. And they overcame him by the blood of the Lamb—Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armour of God. *They overcame him by the blood of the Lamb*, by proclaiming salvation to sinners through Christ crucified, and by their continual intercession at the throne of grace for the conversion of the heathen world.

And by the word of their testimony.—By constantly testifying against the errors and follies of mankind,

And they loved not their lives unto the death. They regarded not their present temporal estate, but even gladly delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spake with their blood.

12. Therefore rejoice, ye heavens, and ye that dwell in them.—Let the Christians, who are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signally interfered in their behalf. But it is added—

Wo to the inhabitants of the earth and of the sea! for the *devil* has come down unto you.—By the *inhabitants of the earth* are meant the people in subjection to the Roman empire; and by the *sea*, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations. It is not without precedent to liken great hosts of nations combined together to the sea.—See Ezek. xxvi. 3. Here, then, is a wo denounced against the whole Roman world, which will be excited by the devil, the father of lies, the heathen party being thus denominated from the method they pursued in their endeavours to destroy the religion of Jesus.—See on ver. 13.

Having great wrath, because he knoweth that he hath but a short time.—The Christian religion, the pagan party see with great regret, is rapidly gaining ground every where; and, if not timely checked, must soon brave all opposition.

13. And when the dragon saw that he was cast unto the earth—When the heathen party saw that they were no longer supported by the civil power—

He persecuted the woman that brought forth the man-child.—The heathens persecuted the Christian church, in the behalf of which Divine Providence had raised up a dynasty of Christian Roman emperors.

14. And to the woman were given two wings of a great eagle.—Τὴν αἰετὶν ἔδωκεν, of the great eagle. The great eagle here mentioned is an emblem of the Roman empire in general; and, therefore, differs from the *dragon*, which is a symbol of the *HEATHEN ROMAN empire* in particular. The Roman power is called an *eagle* from its legionary standard, which was introduced among the Romans in the second year of the consulate of C. Marius; for, before that time, minotaurs, wolves, leopards, horses, boars and eagles, were used indifferently, according to the humour of the commander. The Roman eagles were figures in relieve, of silver or gold, borne on the tops of pikes; the wings being displayed, and frequently a thunderbolt in their talons. Under the eagle, on the pike, were piled bucklers, and sometimes crowns. The two wings of the great eagle refer to the *two grand independent divisions* of the Roman empire, which took place January 17, A. D. 395; and were given to the woman, Christianity being the established religion of both empires.

That she might fly into the wilderness into her place, &c.] The apparent repetition here of what is said in ver. 6. has induced Bishop Newton to consider the former passage as introduced by way of *prolepsis*, or *anticipation*; for, says he, the woman did not fly into the wilderness till several years after the conversion of Constantine. But that there is no such prolepsis as the bishop imagines, is evident from the ecclesiastical history of the fourth century; for the woman, or true church, began to flee into the wilderness a considerable time before the division of the great Roman empire into two independent monarchies. The word translated *fled*, is not to be taken in that peculiar sense, as if the woman, in the commencement of her flight, had been furnished with *wings*, for the original word is *ἐκώρυεν*. The meaning, therefore, of verses 6 and 14, when taken in connexion with their respective contexts, is, that the woman began to make rapid strides towards the desert almost immediately after her elevation to the *heaven*, or *throne*, of the Roman empire; and in the *course* of her flight was furnished with the *wings* of the great eagle *ἡ αἰετὶν ἔδωκεν*, that she might *fly* into that place prepared of God, where she should be fed a thousand two hundred and threescore days. It is said here that the period for which the woman should be nourished in the wilderness, would be *a time, times, and a half*; consequently, this period is the same with the *twelve hundred and sixty days*, of ver. 6. But in no other sense can they be considered the same than by understanding a *time* to signify a *year*; *times*, *two years*; and *half a time*, *half a year*: i. e. *three years and a half*. And as each prophetic year contains *three hundred and sixty days*, so three years and a half will contain precisely *twelve hundred and sixty days*. The Apocalypse being highly symbolical, it is reasonable to expect that its periods of time will also be represented symbolically, that the prophecy may be homogeneous in all its parts. The Holy Spirit when speaking of *years*, symbolically, has invariably represented them by *days*, commanding, *ex gr.* the prophet Ezekiel to lie upon his left side *three hundred and ninety days*, that it might be a *sign* or *symbol* of the house of Israel bearing their iniquity as many years; and *forty days* upon his right side, to represent to the house of Judah in a symbolical manner, that they should bear their iniquity *forty years*. The one thousand two hundred and threescore days, therefore, that the woman is fed in the wilderness, must be understood *symbolically*; and, consequently, denote as many natural years. The wilderness into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase *flying into*

her place, of her removing from one part of the habitable world into another; but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years from the face of the serpent. The empires of the east and west were destined, in the course of the Divine Providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry, or under the influence of the dragon, here called the serpent, because he deceiveth the whole world. The words of the prophecy are very remarkable. The Christian church is said to be supported by the eastern and western empires, two mighty dominations, and at the same time situated in the wilderness, strongly denoting that though many professed Christianity, there were but very few who "kept the commandments of God, and had the testimony of Jesus Christ."

15. *And the serpent cast out of his mouth water as a flood.* The water here evidently means great multitudes of nations and people; for in chap. xvii. 15 the interpreting angel says, the waters which thou sweetest—are peoples, and multitudes, and nations, and tongues. This water, then, which the dragon cast out of his mouth, must be an inundation of heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian church—

To be carried away of the flood.—Entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes, "that the Goths, the Huns, the Franks, the Huns and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say, the principal sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion than upon the propagation or support of the pagan superstitions; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity: it was merely by the instigation of the pagans, who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ." Thus the war, which was denounced ver. 12. against the inhabitants of the earth and of the sea, came upon the whole Roman world; for, in consequence of the excitement and malicious misrepresentations of the pagans of the empire, "a transmigration of a great swarm of nations" came upon the Romans, and ceased not their ravages till they had desolated the eastern empire, even as far as the gates of Byzantium; and finally possessed themselves of the western empire. "If," says Dr. Robertson,

in the introduction to his History of Charles V. Vol. I. pp. 11, 12. edit. Lond. 1809, "a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted; he would, without hesitation, name that which elapsed from the death of Theodosius the Great to the establishment of the Lombards in Italy, a period of one hundred and seventy-six years. The contemporary authors who beheld that scene of desolation, labour and are at a loss for expressions to describe the horror of it. *The scourge of God, the destroyer of nations*, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations or deluges, the most formidable and fatal calamities which the imagination of man can conceive." But the subtle design which the serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for—

16. *The earth helped the woman.*—"Nothing indeed," as Bishop Newton excellently observes, "was more likely to produce the ruin and utter subversion of the Christian church, than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: the earth swallowed up the flood; the barbarians were rather swallowed up by the Romans than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished." See his Dissertations on the Prophecies, in loc.

17. *And the dragon was wroth with the woman.*—The heathen party, foiled in their subtle attempt to destroy Christianity, were greatly enraged and endeavoured to excite the hatred of the multitude against the religion of Jesus. "They alleged that before the coming of Christ, the world was blessed with peace and prosperity; but that, since the progress of their religion every where, the gods, filled with indignation to see their worship neglected, and their altars abandoned, had visited the earth with those plagues and desolations which increased every day." See Mosheim's Ecclesiastical History, Cent V. Part. I. and other works on this subject.

Went to make war with the remnant of her seed.—The dragon *αγαθε* departed, i. e. into the wilderness, whither the woman had fled; and, in another form, commenced a new species of persecution, directed only against the remnant of her seed who keep the commandments of God, and have the testimony of Jesus Christ. See on verse 13 of the following chapter for an illustration of this remarkable passage.

CHAPTER XIII.

The beast rising out of the sea, with seven heads, ten horns, &c. § 2-10. The beast coming out of the earth with two every one to receive his mark in their right hand, 11-17. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten

a Dan. 7. 2, 7.—b Ch. 12. 3 & 17. 3, 12.

and ten crowns, 1. His description, power, blasphemy, cru- horns; deceiving the world by his false miracles, and causing His number, 666, 18. [A. M. cir. 4100. A. D. cir. 96. Impp.

horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

c Or, names. Ch. 17. 3

NOTES BY J. E. C.—Verse 1. *And I stood upon the sand of the sea, and saw a beast rise up out of the sea.* Before we can proceed in the interpretation of this chapter, it will be highly necessary to ascertain the meaning of the prophetic symbol *beast*, as the want of a proper understanding of this term has probably been one reason why so many discordant hypotheses have been published to the world. In this investigation, it is impossible to resort to a higher authority than Scripture; for the Holy Ghost is His own interpreter. What is, therefore, meant by the term *beast* in any one prophetic vision, the same species of thing must be represented by the term whenever it is used in a similar manner in any other part of the Sacred Oracles. Having, therefore, laid this foundation, the angel's interpretation of the last of Daniel's four beasts need only be produced, an account of which is given in the seventh chapter of this prophet. Daniel being very desirous to "know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, and of the ten horns that were on his head," the angel thus interprets the vision:—"The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise," &c. In this Scripture it is plainly declared that the fourth beast should be the fourth kingdom upon earth; consequently, the four beasts seen by Daniel are four kingdoms; hence the term *beast* is the prophetic symbol for a kingdom.

As to the nature of the kingdom which is represented by the term *beast*; we shall obtain no inconsiderable light in examining the most proper meaning of the original word *חיה* *chayah*. This Hebrew word is translated in the Septuagint by the Greek word *ζῷον*, and both words signify what we term a wild beast; and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word *ζῷον* in this sense,

it is fully evident, if a power be represented in the prophetic writings under the notion of a wild beast, that the power so represented must partake of the nature of a wild beast. Hence an earthly helligent power is evidently designed. And the comparison is peculiarly appropriate; for as several species of wild beasts carry on perpetual warfare with the animal world; so most governments, influenced by ambition, promote discord and depopulation. And also, as the carnivorous wild beast acquires its strength and magnitude by preying upon the feeble animals; so most earthly monarchies are raised up by the sword, and derive their political consequence from the unsuccessful resistance of the contending nations. The kingdom of God, on the other hand, is represented as "a stone cut out of the mountain without hands," and is never likened to a beast, because it is not raised up by the sword, as all other secular powers are; but sanctifies the persons under its subjection, in which last particular it essentially differs from all other dominations.

This beast is said to rise up out of the sea, in which particular it corresponds with the four beasts of Daniel; the sea is, therefore, the symbol of a great multitude of nations, as has already been proved; and the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, against which it has successfully contended, and incorporated with its dominions. The sea, here, is doubtless the same, against the inhabitants of which two was denounced, chap. xii. 12. for St. John was standing upon the sand of the sea, when the vision chanced from the woman and the dragon to that recorded in this chapter. It therefore follows, that the kingdom or empire here represented by the *beast*, is that which sprung up out of the ruins of the western Roman empire.

Having seven heads and ten horns, and upon his horns ten crowns. The beast here described is the Latin empire, which supported the Romish or Latin church; for it has upon

2 & 4 And the beast which I saw was like unto a leopard, ^a and his feet were as the feet of a bear, ^c and his mouth as the month of a lion: and ² the dragon gave him his power, ^b and his seat, ^d and great authority.

3 And I saw one of his heads ^k as it were ⁱ wounded to

d Dan. 7.6.—e Dan. 7.5.—f Dan. 7.4.—g Ch. 12.9.—h Ch. 16.1.—i Ch. 12.4.

his horns ^{ten crowns}; i. e. an empire composed of ten distinct monarchies in the interest of the Latin church.—See the *heads* and *horns*, fully explained in the notes on chapter xvii. 10, 12, 16.

As the phrases *Latin church*, *Latin empire*, &c. are not very generally understood at present, and will occur frequently in the course of the notes on this and the xviii chapter, it will not be improper here to explain them.—During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire; the subjects of both empires were equally known by the name of *Romans*. Soon after this event the people of the west lost almost entirely the name of Romans, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western; the subjects of the former still retained the name of *Romans*, and called their dominion "ἡ Ῥωμαϊκή βασιλεία, the *Roman empire*; by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II. the Turkish sultan. But the subjects of the eastern empire, ever since the time of Charlemagne, or before, (and more particularly in the time of the crusades, and subsequently,) called the western people, or those under the influence of the Romish church, *Latins*; and their church, the *Latin church*. And the western people, in return, denominated the eastern church the *Greek church*, and the members of it *Greeks*. Hence the division of the Christian church into those of the *Greek* and *Latin*. For a confirmation of what has just been said, the reader may consult the Byzantine writers, where he will find the appellations *Ῥωμαῖοι* and *Λατῖνοι*, *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish church have not been named *Latins* by the Greeks alone; this term is also used in the public instruments drawn up by the general popish councils, as may be instanced in the following words, which form a part of a decree of the council of Basil, dated Sept. 26, 1437, "*copiosissimum subventionem pro unione GRÆCORM cum LATINIS*," a very great convention for the union of the Greeks with the Latins. Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV. dated Sept. 17, 1437, where in one place mention is made of "*Ecclesie LATINORUM—quæsitæ unio*," the desired union of the church of the Latins; and in another place we read, "*Ne superesse madum alium prosequendi operis tam pii, et seravandi LATINÆ ecclesie honoris*," that no means might be left untired of prosecuting so pious a work, and of preserving the honour of the Latin church.—See *Corps Diplomatique*, Tom. III. pp. 32, 35. In a bull of the same pontiff, dated Sept. 1439, we have "*Sanc-tissima LATINORUM et GRÆCORM unio*," the most holy union of the Greeks with the Latins.—See Bail's *Summa Conciliorum*, in *loc.* By the *Latin empire* is meant the whole of the powers which support the Latin church.

And upon his heads the name of blasphemy.] *Ὀνόμα βασιλευς*, a name of blasphemy. This has been variously understood: Jerome and Prosper give it as their opinion that the name of blasphemy consists in the appellation *urbis æterna*, eternal city, applied to Rome; and modern commentators refer it to the idolatrous worship of the Romans and papists. Before we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by a name of blasphemy. Blasphemy, in Scripture, signifies *impious speaking*, when applied to God; and *injurious speaking*, when directed against our neighbour. A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, where God says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." These wicked men, by calling themselves Jews, blasphemed the name, i. e. used it in an injurious sense; for he only is a Jew who is one inwardly. Hence the term Jews applied to the synagogue of Satan, is a name of blasphemy, i. e. a sacred name blasphemed. A name of blasphemy, or a blasphemous appellation, is said to be upon all the seven heads of the beast. To determine what this name is, the meaning of the seven heads in this place must be ascertained. If the reader refer to the notes on chap. xvii. 9, 10, 11, he will find that the heads are explained to have a double meaning, viz. that they signify the seven electorates of the German empire, and also seven forms of Latin government. As this is the first place in which the heads of the beast are mentioned with any description; it is reasonable to expect that that signification of the heads which is first in order in the angel's interpretation, chap. xvii. 9, must be what is here intended. This is, "the seven heads are seven mountains, on which the woman sitteth;" the name of blasphemy will, consequently, be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common not only to the electorates, but also to the whole empire of Germany, or that well known one of *Sacrum Imperium Romanum*. "The SACRED

death; and his deadly wound was healed: and ^m all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, ⁿ Who is like unto the beast? who is able to make war with him?

k Ver. 12. 14.—l Gr. slain.—m Ch. 17.8.—n Ch. 13. 13

(or Holy) Roman empire." Here is a sacred appellation *blasphemed* by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the German empire, the grand supporter of antichrist from his very rise to temporal authority. Can that empire be *holy* which has killed the saints, which has professed and supported with all its might an idolatrous system of worship? It is impossible. Therefore its assumption of *sacred*, or *holy*, (which appellation was originally given to the empire from its being the main support of what is termed the *holy* Catholic church, the emperor being styled, on this account, Christ's temporal vicar upon earth: see *Cesarini Firsiensis Tractatus De Suprematu Principum Germanie*, cc. 31, 32,) is, in the highest sense the words can be taken, a name of blasphemy. The name of blasphemy is very properly said to be upon the seven heads of the beast, or seven electorates of the German empire, because the electors are styled *Sacri Imperii Principes Electores*, Princes, Electors of the Holy empire; *Sacri Romani Imperii Electores*, Electors of the Holy Roman empire.

2. And the beast which I saw was like unto a leopard) This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. The Latin empire greatly resembled the modern empire of the Greeks; for, that the power of the Greeks was still said to be like a leopard, even after its subjugation by the Romans, is evident from the 12th verse of the seventh chapter of Daniel, "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The Latin empire was, in the first place, like to its contemporary, because both adhered to an idolatrous system of worship, professedly Christian, but really antichristian; and it is well known that the Greek and Latin churches abound in monstrous absurdities. Secondly, both empires were similar in their opposition to the spread of pure Christianity; though it must be allowed that the Latins far outstripped the Greeks in this particular. Thirdly, both empires were similar in respect to the civil authority being powerfully depressed by the ecclesiastical; though it must be granted the authority of the Latin church was more strongly marked, and of much longer continuance. The excommunication of the Greek Emperor by the patriarch Arsenius, and the consequences of that excommunication, afford a remarkable example of the great power of the Greek clergy. But the beast of Saint John, though in its general appearance it resembles a leopard, yet differs from it in having feet like those of a bear. The second beast of Daniel was likened to a bear, and there can be no doubt that the kingdom of the Medes and Persians was intended; and it is very properly likened to this animal, because it was one of the most inhuman governments that ever existed; and a bear is the well-known Scripture emblem of cruelty.—See 2 Sam. xvii. 8, and Hos. xiii. 8. Is not cruelty a striking characteristic of the papal Latin empire? Have not the subjects of this empire literally trampled to death all those in their power, who would not obey their idolatrous requisitions? In Fox's Book of Martyrs, and other works which treat upon this subject, will be found a melancholy catalogue of the horrid tortures and most lingering deaths which they have obliged great numbers of Christians to suffer. In this sense, the feet of the beast were as the feet of a bear. Another particular in which the beast differed from a leopard, was in having a mouth like a lion. "It is," says Dr. More, "like the Babylonish kingdom (the first beast of Daniel, which is likened to a lion,) in its cruel decrees against such as will not obey their idolatrous edicts, nor worship the golden image that Nebuchadnezzar had set up. Their stubbornness must be punished by a hot fiery furnace; fire and fagot must be prepared for them that will not submit to this New Roman idolatry."

And the dragon gave him his power, and his seat, and great authority.] It was said of the dragon in chap. xii. 8, that his place was found no more in heaven; the dragon here cannot, therefore, be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of one of the draconic heads of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chap. xvii.

3. And I saw one of his heads as it were wounded to death) This is the second and last place where the heads of the beast are mentioned with any description, and, therefore, the meaning here must be forms of government, as these were noticed last in the angel's double explanation. The head that was wounded to death can be no other than the seventh draconic head, which was the sixth head of the beast, viz. the imperial power; for "this head," as Bishop Newton observes, "was, as it were, wounded to death, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Monimus Augustinus." It was so wounded that it was wholly impossible that it could

5 And there was given unto him ^a a mouth speaking great things, and blasphemies; and power was given unto him ^b to continue ^c forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, ^d and his tabernacle, and them that dwell in heaven.

7 And it was given unto him ^e to make war with the saints, and to overcome them: ^f and power was given him over all kindreds, and tongues, and nations.

^a Dan. 7:8, 11, 25 and 11:35—^b Or, to make war—^c Ch. 11:2, and 12:6—^d John 1:11, Col. 2:9—^e Dan. 7:21, Ch. 11:7 and 12:12—^f Ch. 11:15 and 12:15

ever rise again to considerable power; for the western empire came into the possession of several barbarous nations of independent interests.

And his deadly wound was healed! This was effected by Charlemagne, who, with his successors, assumed all the marks of the ancient emperors of the west, with the titles of *Semper Augustus*, *Sacred Majesty*, *First Prince* of the Christian world, *Temporal Chief* of the Christian people, and *Rector* or *Temporal Chief* of the Faithful in Germany: *Mod. Universal History*, Vol. XXXII, p. 79. But it is said in ver. 9, that the dragon gave the beast his power, *divitum, his armies, or military strength*; i. e. he employed all his imperial power in defence of the Latin empire, which supported the Latin church. He also gave *his seat, solum*, literally *his throne*, to him; that is, his whole empire formed an integral part of the Latin empire, by its conversion to the Roman Catholic faith. He also gave him *great authority*. This is literally true of the Roman empire of Germany, which, by its great power and influence in the politics of Europe, extended the religion of the empire over the various states and monarchies of Europe; thus incorporating them, as it were, in one vast empire, by uniting them in one common faith.

And all the world wondered after the beast! (*ὅλη ἡ γῆ, all the earth.*) As the original word signifies *earth*, and not *world*, as in our translation, the Latin word, which is the *earth* of the beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin empire, considering it as a great and holy power.

4. *And they worshipped the dragon!* Worshipping the dragon here evidently means the voluntary religious subjection of the members of the Latin church to the revived western empire, because of the eminent part it has taken in the support of their faith.

And they worshipped the beast! Not only the dragon, or revived western empire, was worshipped; the beast, the whole Latin empire, is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it—

Saying, Who is like unto the beast? Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved?

Who is able to make war with him? Can any nation successfully fight with it? Is not the Roman empire, which is its most principal bulwark, *invictissimum*, most invincible? *Invictissimus*, most invincible, was the peculiar attribute of the emperors of Germany. See *Modern Universal History*, Vol. XXII, p. 197.

5. *And there was given unto him a mouth speaking great things!* That is, there was given to the rulers of the Latin empire, who are the *mouth* of the beast, (and particularly the Roman emperors of Germany,) power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries, (see the imperial instruments of the middle centuries in the *Corps Diplomatique*;) and also to utter against their opponents the most terrible edicts.

And blasphemies! The system of worship supported by the beast is a system of blasphemy; as there will be occasion to show presently.

And power was given unto him to continue forty and two months! As these forty-two months are prophetic, they must mean so many years as there are days contained in them; viz. 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years; but when the termination of this period will take place, is difficult to say, as the beginning cannot be at present indubitably ascertained.

6. *And he opened his mouth in blasphemy against God, to blaspheme his name!* The Latin empire is here represented as a blasphemous power in three respects; first, he blasphemes the *name* of God. This has been most notoriously the case with the different popish princes, who continually blaspheme the sacred names of God, by using them in their idolatrous worship. The mouth of blasphemy against God cannot be more evident than in the following impious words which form a part of the *Golden Bull* published by Charles IV. in January, 1356: "But thou, envy, how often hast thou attempted to ruin by division the Christian empire, which God had founded upon the three cardinal virtues, faith, hope, and charity, as upon a holy and indivisible Trinity; vomiting the old venom of discord among the seven electors, who are the pillars and seven principal members of the holy empire; by the brightness of whom the holy empire ought to be illumined as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit."

And his tabernacle! Tabernacle is any kind of dwelling-place; and, in an eminent sense among the Jews, was a kind

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain ^a from the foundation of the world.

9 ^b ¶ If any man have an ear, let him hear.

10 ^c ¶ He that leadeth into captivity shall go into captivity:

11 ^d he that killeth with the sword must be killed ^e with the sword.

12 ^f Here is the patience and the faith of the saints.

11 And I beheld another beast ^g coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

^a Used 12:2, 22; Dan. 1:11; Phil. 1:2; Ch. 3:5 and 9:15; 21:6—^b Ch. 17:5—^c Ch. 2:7—^d Isa. 57:1; Gen. 9:6. ^e Matt. 23:34—^f Ch. 11:17—^g Ch. 11:7

of tent to take up and down, as occasion required; which was, as it were, the palace of the Most High, the dwelling of the God of Israel. It was divided into two portions, one called *The Holy Place*, and the other *The Most Holy Place*; in the latter of which, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. All this the author of the *Epistle to the Hebrews*, in the eighth and ninth chapters, explains to prefigure the human nature of Christ. The beast's blasphemy of the tabernacle of God is, therefore, as Dr. More and others properly observe, his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the *bread and wine* in the sacrament, is literally converted by the consecration of the priest, into the very *body and blood* of Jesus Christ! This doctrine was first advanced among the Latins, in the tenth century; and in 1215 fully received as an article of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the papists for their non-reception of this most unscriptural and antichristian doctrine.

And them that dwell in heaven! By *heaven* is here meant the throne of God, and not the throne of the beast, because it is against God the beast blasphemes. This must, therefore, allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemes against God by ascribing that adoration to the celestial inhabitants which belongs to God alone. That this sort of worship has been, and still is, kept up among the Roman Catholics, their mass-book is a sufficient evidence.

7. *And it was given unto him to make war with the saints, and to overcome them!* "Who can make any computation," says Bishop Newton, "or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? Made upon the place hath observed, from good authorities, that in the war with the Albigenses and Waldenses, there perished of these poor creatures, in France alone, a million. From the first institution of the Jesuits, to the year 1550, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these all by the common executioner. In the space of scarce thirty years, the imposition destroyed, by various kinds of torture, a hundred and fifty thousand Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe; who, yet, he says, were not put to death by the pope and bishops, but by the civil magistrates?" The dragon, in a new shape, or Roman empire of Germany, acted a very conspicuous part in this nefarious warfare against the remnant of the woman's seed, who kept the commandments of God, and had the testimony of Jesus Christ.—See the imperial edict of Frederick II. against heretics, in Limborch's *History of the Inquisition*.

And power was given him over all kindreds, and tongues, and nations. As the book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time; all kindreds, and tongues, and nations, must imply the whole Christian world. That the Latin empire, in the course of its reign, has had the extensive power here spoken of, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the Crusades, the Latins extended their empire over several provinces of the Greeks. In 1097, Baldwin extended his conquests over the hills of Armenia, and the plain of Mesopotamia, and founded the first principality of the Franks, or Latins; which subsisted fifty-four years, beyond the Euphrates. In 1201 the Greeks were expelled Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin states in the East soon followed the recovery of Constantinople by the Greeks; and in 1291 the Latin empire in the East was entirely dissolved. Thus the Latins have had power over the whole world, professedly Christian; but it is not said that the whole world was in utter subjection to him, for we read in the following verses—

8. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb!* The earth here is the *Latin world*, as has been observed before in similar cases. The meaning, therefore, is, that all the corrupt part of mankind, who are inhabitants of the Latin world, shall submit to the religion of the empire, except, as Bishop Newton expresses it, those faithful few, whose names, as citizens of heaven, were enrolled in the registers of life."

Slain from the foundation of the world! That is, of the Christian world; for this has been shown to be the meaning of *all kindreds and tongues and nations*. The year of the

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, ^{whose deadly wound was healed.}

1b Ver. 4—c Ver. 3.—d Deu 13.1,2,3. Matt. 24.24. 2 Thess. 2.9 Ch. 15.14.

crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the Divine purpose appointed from the foundation of the world to redeem man by His blood, He therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i. e. from the creation.

9. *If any man have an ear, let him hear.*] These words are evidently introduced to impress the reader with the awfulness of what has just been spoken, *all shall worship him whose names are not written in the book of life*; as well as to fix his attention upon the following words:—

10. *He that leadeth into captivity shall go into captivity*] The Latin empire here spoken of must *go into captivity*, because it has led into captivity, by not only propagating among the various nations its abominable antichristian system, but also in compelling them to embrace it under penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed with the sword] The Latin empire must be also broken to pieces by the sword, because it has killed the saints of God. This prophecy will not receive its full accomplishment till the kingdoms of this world become the kingdoms of our Lord and of His Christ.

Here is the patience and the faith of the saints.] By these words, as Dr. Mitchell observes, "God calls upon His saints to keep in view, under all their persecutions, His retributive justice; there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire."

11. *And I beheld another beast coming up out of the earth*] As a beast has already been shown to be the symbol of a kingdom or empire, the rising up of this second beast must, consequently, represent the rising up of another empire. This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. Earth here means the Latin world, for this world has been shown to import this already in several instances; the rising up of the beast out of this earth must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire; therefore the beast, here called another beast, is another Latin empire. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description, yet to be examined, be shown to accord. In the time of Charlemagne, the ecclesiastical power was in subjection to the civil; and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted the one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth; that is, the Latin clergy, which composed a part of the earth, or Latin world, raised their authority against that of the secular powers; and, in process of time, wrested the superintendence of ecclesiastical affairs from the secular princes.

And he had two horns] As the seven-headed beast is represented as having ten horns, which signifies so many kingdoms leagued together to support the Latin church; so the beast which rises out of the earth has also two horns, which must, consequently, represent two kingdoms, for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz. the Latin clergy, REGULAR and SECULAR. "The first of these comprehends all the various monastic orders; the second comprehends the whole body of parochial clergy." These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops; but the subjection of the monks to their diocessans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

Like a lamb] As lamb, in other parts of the Apocalypse, evidently means Christ, who is the Lamb of God which taketh away the sin of the world, it must have a similar import in this passage; therefore the meaning here is evidently that

13 And 4 he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And he deceiveth them that dwell on the earth, by the

e 1 Kings 18.38. 2 Kings 1.10,12.—f Ch. 12.9.& 19.20.—g 2 Thess. 2.9,10.

the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ; to be like Him in meekness and humility; and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a CHRISTIAN power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake,

He spake as a dragon] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity."

12. *And he exerciseth all the power of the first beast before him*] In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, before him, *πρὸς αὐτόν, in his presence*. That the Romish hierarchy has had the extensive power here spoken of, is evident from history: for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two thirds of the estates of Germany were given by the three Odios, who succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed great temporal power. Yet, extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders, which constituted another horn of the beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X. in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. "As the pontiffs," observes Mosheim, "allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders: the first was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions, while living; and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the Mendicants end here: for we find in the history of this (xiiith) century and the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against princes, bishops, and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and, therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause—

means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, & had did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, & and

h 2 Kings 9) 7.—1 Gr. breath.—k Ch. 16.2 & 19.30 & 30.4.

The earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head; persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same earth; for it is expressly said, that the second beast causeth the earth and them that dwell therein, to worship the first beast: therefore it is, as Bishop Newton, and others, have observed, *imperium in imperio*, "an empire within an empire." We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual; and both united in one anti-christian design, viz. to diffuse their most abominable system of idolatry, over the whole earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10. *the kingdom of the beast*, i. e. the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened, i. e. the Latin kingdom in subjection to the Latin kingdom, or the secular Latin empire.

13. *And he doth great wonders*] That we may have the greatest assurance possible that the two-horned beast is the spiritual Latin empire, it is called, in chap. xix. 20. a passage illustrative of the one now under consideration, *the false prophet*, "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed; for prophet, in the Scripture style, is not unfrequently used for a preacher or expounder of God's word. See 1 Cor. xiv. It hence follows, that the two-horned beast is an empire of false doctors or teachers."

In order to establish the Latin church upon a foundation that can never fail, the false prophet doth great wonders; he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought, and are still working, by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed) that his powers are not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits in being able to induce men, possessed of reasonable faculties, to believe his monstrous absurdities, do not end here; he even

maketh fire come down from heaven—in the sight of men] Fire, in Scripture, when it signifies wrath, represents that species of indignation which is attended with the destruction of whatever is the cause of it. He says *the wrath of God is likened to fire*, Ps. cxlvi. 7. Jer. iv. 4.—Therefore the fire which the false prophet bringeth down from heaven upon the earth, is the fiery indignation which he causes to come down from the heaven or throne of the Latin empire upon all those of the earth or Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority, heretics; they have instituted tribunals to try the cause of heresy; and all those that would not submit to their idolatry, they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth fire from heaven upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to execute the sentence of the court; the destroying fire he causeth to come down from the heaven or throne of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. He maketh fire come down from heaven; he compels secular princes to assist him against heretics; and if any rebel against his authority, he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. Thus the false prophet deceives the Latin world by the means of those miracles which he had power to do in the sight of the beast. Under the appearance of great sanctity, he persuades men to believe all

cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the

1 Ch. 14.9 & 13.2; & 20.4.—m Gr. to give them.

his lying doctrines; and enforces his canons and decretals with the sword of the civil magistrate.

14. *Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live.*] The image of the beast must designate a person who represents in himself the whole power of the Latin empire: therefore it cannot be the emperor; for though he was, according to his own account, *supremum caput Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation; and, consequently, was only sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet, that this image is made for the first beast, this great chief must be an ecclesiastic. Who this is has been ably shown by Bishop Newton, in his comment on the following verse:

15. *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*] The influence of the two-horned beast, or corrupted clergy, is farther seen in persuading and inducing mankind to make an image to the beast which had the wound by a sword and did live. This image and representative of the beast is the pope. He is properly the idol of the church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast, or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him, and to worship him. As soon as he is chosen pope, he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect, and then they worship him; as in the medals of Martin V. where two are represented crowning the pope, and two kneeling before him with this inscription, *quem quærit adorant*, Whom they create they adore. He is the principle of unity to the ten kingdoms of the beast; and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death. The great ascendancy which the popes have obtained over the kings of the Latin world by means of the Romish hierarchy, is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry, it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the popes. They ascended in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high-sounding tone of the popes commenced in Gregory VII. A. D. 1073, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against all who received the investiture of a bishopric or abbacy from the hands of a layman; as also against those by whom the investiture should be performed. This measure being opposed by Henry IV. emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, Tom. i. page 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going (in January, 1077) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the popes was still farther increased; for on the 23d of September, 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, and that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) "inculcated that pernicious maxim, that the bishop of Rome is the supreme lord of the universe; and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him. To establish the firmest foundation, they assumed to themselves the power of disposing of the various offices of the church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III. (A. D. 1198—1216,) whose example was followed by Honorius III. (A. D. 1216.) Gregory IX. (A. D. 1227,) and several of their successors." Thus the plenitude of the papal power, (as it is termed,) was not confined to what was spiritual; the Romish bishops "dethroned monarchs, disposed

mark, or ⁹ the name of the beast, or the number of his name.

18 ⁹ Here is wisdom. Let him that hath understanding count

n Ch. 14. 11.—o Ch. 15. 2.—p Ch. 17. 9.

of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence." The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the 14th century. Boniface VIII. who was pope at this time, out-stripped all his predecessors in the high sounding tone of his public decrees. According to his famous bull, *Unam Sanctam*, published Nov. 16, 1302, "the secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. God," said he, "has confided to Saint Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the church itself, and the other by secular powers for the service of the church, and according to the will of the pope. The latter, that is to say, the temporal sword, is in subjection to the former; and the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally, he adds, it is necessary to salvation for every human creature to be in subjection to the Roman pontiff." The false prophet said "to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword and did live;" that is, the Romish priesthood preached up the pope's supremacy over temporal princes; and, through their astonishing influence on the minds of the people, the bishop of Rome, at last, became the supreme sovereign of the secular Latin empire; and thus was at the head of all authority, temporal and spiritual.

The papists have, in their various superstitious, professed to worship God. But they are said, in the unerring words of prophecy, to *worship* the dragon, beast, and image of the beast; and to *blaspheme* God: for they received as holy those commandments of men that stand in direct opposition to the Sacred Scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. "God is a Spirit, and they who worship Him must worship Him in spirit and in truth."

16. *And he caused all, both small and great, rich and poor, free and bond, to receive a mark.* To ascertain the meaning of the mark which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chap. xiv. 11. where the mark imposed by the two-horned beast is called the *mark of his name*. The name of the beast is the *Latin empire*; the mark of his name must, therefore, be his *LATIN worship*; for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the *LATIN worship* is the universal badge of distinction of the *LATIN church*, from all other churches on the face of the earth; and is, therefore, the only infallible MARK by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—

In their right hand, or in their foreheads. Right hand, in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and, when applied to God, designates a signal manifestation of Divine power against His enemies, and in behalf of His people. See *Psa.* xvii. 7. xx. 6. xxi. 8. xlv. 3, 4, &c. The reception of the mark in the right hand must, therefore, mean that all, so receiving it, devote the whole powers of their mind and body for the propagation of the Latin worship, and in the eradication of all they denominate heresies out of their church. But some receive the mark in their foreheads. By any thing being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it: see *Rev.* ix. 4. xiv. 1. xxii. 4, &c. The mark of the beast being received on the forehead, therefore, means that all those so marked make a public profession of the *Latin worship*; whereby it is evident to all that they form a part of the Latin church. Many may be marked in the right hand, who are also marked on their foreheads; but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship, who, to the utmost of his power, endeavors to propagate his religious system. Hence the propriety of the words, "He causeth all—to receive a mark in their right hand, or in their foreheads."

17. *And that no man might buy or sell, save he that had the mark.* "If any," observes Bishop Newton, "dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So

the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

q Ch. 15. 2.—r Ch. 21. 17.

Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under pope Alexander III. made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the like intermination, that no man should presume to receive or assist them, no not so much as to hold any communion with them in *selling or buying*; that, being deprived of the comfort of humanity, they may be compelled to repent of the error of their way." In the tenth and eleventh centuries, the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them out under foot to the ringing of the bells. It is in this, and similar ways, that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned beast from all offices of civil life, are also such as have not—

The name of the beast, or the number of his name.] See on the following verse.

18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.]* In this verse we have the very name of the beast given under the symbol of the number 666. Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks, in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus, α was 1, because the first letter, and ω 24, being the last. It is in this manner that the books of the *Iliad* and *Odyssey* are numbered, which have been thus marked by Homer himself, or by some person who lived near his time. A system of representing numbers, of great antiquity, was used by the Greeks, very much resembling that afterwards adopted by the Romans. This consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus χ , the initial of $\chi\lambda\iota\alpha$, stood for a thousand; Δ , the initial of $\delta\epsilon\kappa\alpha$, for ten; Π , the initial of $\piεντε$, for five, &c. Herodotus, the grammarian, is the only writer of antiquity who has noticed this system, and the chronological table of remarkable events on the Arundelian marbles, the only work extant in which this method of representing numbers is exhibited. The system now in use cannot be traced to any very ancient source. What can be proved is, that it was in use before the commencement of the Christian era. Numerical letters denoting the year of the Roman emperor's reign, exist on great numbers of the Egyptian coins, from the time of Augustus Cesar through the succeeding reigns.—See *Numeri Aegyptii Imperatorii*, à Geo. Zaega, edit. Rom. 1787. There are coins extant marked of the 2d, 3d, 14th, 30th, 35th, 38th, 39th, 40th, 41st, and 42d years of Augustus Cesar, with the numerical letters preceded by L or A, for *λυκοβας*, year, thus: LB, LP, LIA, LA, LAE, LAH, LAO, LM, LMA, and LMB. The following is the Greek alphabet, with the numerical value of each letter affixed, according to the generally received system:

| | | | |
|------------------------|------------------------|-------------------------|--------------------------|
| α 1 | η 8 | ν 50 | τ 300 |
| β 2 | θ 9 | ξ 60 | υ 400 |
| γ 3 | ι 10 | \omicron 70 | ϕ 500 |
| δ 4 | κ 20 | π 80 | χ 600 |
| ϵ 5 | λ 30 | ρ 100 | ψ 700 |
| ζ 6 | μ 40 | σ 200 | ω 800 |

The method just described of representing numbers by letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases first began to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be shown to have been in existence in the apostolic age. Seneca, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion, the grammarian, maintained Homer to have been the author of the division of his poems of the *Iliad* and *Odyssey* into forty-eight books: for a proof of which Apion produces the following argument, that the poet commenced his *Iliad* with the word $\mu\etaν$, that the two first letters, whose sum is 48, might indicate such division. Leonidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c. carried the practice of computing the number in words so far as to construct equi-numeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples: the first

is addressed to one of the emperors; the other to Ποππæ, the wife of Nero.

Οὗτι σοι τοδε γραμμα γενεθλιακαισιν εν ωραις

Καισαρ Νειδαιη Μνεα Λεονιδεο.

Καλλιστος γαρ ακατον αις ζωης εις δε νεωτα,

Ην εδελης, Σωσει τοδε περισσοτερα.

"The muse of Leonidas of the Nile offers up to thee, O Cesar, this writing, at the time of thy nativity; for the sacrifice of Calliope is always without smoke: but in the ensuing year he will offer up, if thou wilt, better things than this."

From the numerical table already given, the preceding epigram may be shown to contain equi-numeral distichs, as follows: Οὗτι contains 424, *i. e.* 3, 9, v 400, ε 5, ι 10; in all 424; σοι contains 280, *i. e.* σ 200, ο 70, ι 10. In like manner τοδε will be found to contain 373, γραμμα 185, γενεθλιακαισιν 401, εν 55, ωραις 1111, Καισαρ 352, Νειδαιη 114, Μνεα 711, Λεονιδεο 1701. The sum of all these is 5699, 666, the number in the first distich. In the second distich, Καλλιστος contains 449, γαρ 101, ακατον 272, αις 16, ζωης 679, εις 215, δε 9, νεωτα 1150, Ην 58, εδελης 267, (the subscribed ιδα being taken into the account,) Σωσει 624, τοδε 779, περισσοτερα 1071. The sum of all 6699; which is precisely the same with that contained in the first distich.

Οπαρων ημερινα γενεθλιακαισιν εν ωραις

Τωτ' απο Νειδολογης δεξο Λεονιδεο.

Πορταιν διος ενι, Σειβανης ενδε, γαρ σοι

Δορρα τα και λεκτρον αλτα και σοφης.

"O Πορραι, wife of Jupiter, (Nero,) Augusta, receive from Leonidas of the Nile a celestial globe on the day of thy nativity; for gifts please thee which are suited to thy imperial dignity and wisdom."

In this epigram each of the distichs contains the number 6122; *viz.* Οπαρων 751, *i. e.* ο 70, ν 400, ρ 100, α 1, ν 50, ι 10, ε 70, η 50, the sum of which is 751; ημερινα 144, γενεθλιακαισιν 401, εν 55, ωραις 1111, τωτ' 1070, απο 151, Νειδολογης 503, δεξο 139, Λεονιδεο 1701; the sum of all 6122. The numbers corresponding to the words of the second distich are, respectively, 322, 2-4, 365, 919, 415, 104, 280, 905, 301, 31, 1305, 72, 31, 988; the sum of which is also 6122.

This poet did not restrict himself to the construction of equinumeral distichs. The following is one of his distichs in which the hexameter line is made equal in number to its corresponding pentameter:

Εἰς πρὸς ἓνα φησὶνεν ἰσάζεται, οὐ δύο δόσεις,

Οὐ γὰρ εἰς σέσωκα τὸν ὀλίγον φησὶν.

"One line is made equal in number to one, not two to two; for I no longer apprehend of long epigrams."

In this distich the words of the hexameter line contain, respectively, the numbers 215, 450, 36, 151, 534, 470, 474, and 561; the sum of which is 4111. The numbers corresponding to the words of the pentameter line are, respectively, 450, 104, 315, 1408, 378, and 1456; the sum of which is also 4111. The equinumeral distichs of Leonidas are contained in the second volume of Burckell and Jacob's edition of the Greek Anthology.

It appears from ancient records, that some of the Greeks in the early part of the second century, if not in the apostolic age, employed themselves in counting the number contained in the verses of Homer to find out what two consecutive lines were *ισοψηφοι*, or equinumeral. Aulus Gellius, the grammarian, who lived in the reigns of Hadrian and Antoninus Pius, gives us an account, (lib. xiv. cap. 6.) of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his *Attic Nights*. Among the subjects treated of in this book, we are informed by Gellius, was that of Homeric equinumeral verses. None of the examples are given by the grammarian; but Labbeus says, in his *Bibl. Nov. MS.* p. 281, that the equinumeral verses are marked in the Codex 2216 in the French king's library. Gronovius in his notes on Gellius, p. 655, has copied what he found in a MS. (No. 1488,) upon this subject, *viz.* two examples out of the *Iliad* and one in the *Odyssey*. The examples in the *Iliad* are lines 204 and 295, of book vii. each line containing 3508; and lines 306 and 307 of book xix. each containing 2848. The verses in the *Odyssey*, (o. 110, 111,) stated to be equinumeral in the MS. cited by Gronovius, have not now this property, owing possibly to some corruption that may have taken place in the lines from frequent transcription.

For other examples of the computation of the number in words or phrases, the reader is referred to the *Oncrocratica* of Artemidorus lib. ii. c. 75, lib. iii. c. 51, and lib. iv. c. 26. See also Martiani Minei Felicis Capelle *Africartagumensis*, *De Noptis Philologie et Mercurii*, lib. ii. and *viz.*; Irenæus *Advversus Hæreses*, lib. i. ii. and *v.*; Tertullian *de Transcriptionibus Hæret.* Tom. II. page 487. Wircburgg, 1761; Sibyll. Oracul. lib. i. &c.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, it will be evident that what is intended by 666, is that the Greek name of the beast, (for it was in the Greek language that Jesus Christ communicated His Revelation to St. John,) contains this number. Many names have been proposed from time to time, as applicable to the beast, and at the same time containing 666. We will only notice one example, *viz.* that famous one of Irenæus, which has been approved of by almost all commentators who

have given any sort of tolerable exposition of the Revelation. The word alluded to is Λατίνος, the letters of which have the following numerical values—Λ 30, α 1, τ 300, ε 5, ι 10, ν 50, ο 70, ε 200; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was applied by Irenæus, who lived in the second century, to the then existing Roman empire; "for," says he, "they are LATINS who now reign." Though it is evident, from the notes on the preceding part of this chapter, that the conjecture of Irenæus respecting the number 666 having some way or other a reference to the empire of the Latins is well founded; yet his production of the word Λατίνος, as containing 666, is not a proof that it has any such reference. Bellarmine the Jesuit objected against Λατίνος being the name intended in the prophecy from its orthography; for, says he, it should be written Λατίνος. That the objection of the learned Jesuit has very great force, is evident from every Greek writer extant who has used the Greek word for *Latinus*, in all of whom it is uniformly found without the *diplong*.—See Hesiod, Polybius, Dionysius of Halicarnassus, Strabo, Plutarch, Dio Cassius, Photius, the Byzantine historians, &c. &c. It hence follows that if the Greek word for *Latinus* had been intended, the number contained in Λατίνος, and not that in Λατίνος, would have been called the number of the beast. We have already observed that the beast is the *Latin kingdom* or empire; therefore, if this observation be correct, the Greek words signifying *The Latin kingdom* must have this number. The most concise method of expressing this among the Greeks was as follows: "Ἡ Λατιν βασιλεια, which is thus numbered—

| | |
|---------|------------|
| Π = 8 | } THE |
| Λ = 30 | |
| α = 1 | |
| τ = 300 | |
| ε = 10 | |
| ν = 50 | } LATIN |
| ο = 70 | |
| η = 5 | |
| Β = 2 | |
| α = 1 | |
| σ = 200 | } KINGDOM. |
| ι = 10 | |
| λ = 30 | |
| ε = 5 | |
| ι = 10 | |
| α = 1 | 666 |

No other kingdom on earth can be found to contain 666. This is then ἡ σοφία, the wisdom, or demonstration. A beast is the symbol of a kingdom; THE beast has been proved, in the preceding part of this chapter, to be the LATIN kingdom; and "Ἡ Λατιν βασιλεια" being shown to contain, exclusively, the number 666, is the demonstration.

Having demonstrated that "Ἡ Λατιν βασιλεια, *The Latin kingdom*, is the name of the beast, we must now examine what is intended by the phrase in the 17th verse, the name of the beast, or the number of his name. Bishop Newton supposes that the name of the beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with chap. xv. 2, where St. John informs us that he "saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the lamps of God." In this passage it is evident that the beast, his image, and the number of his name, are perfectly distinct; and therefore, no two of them can mean the same thing. Hence what is meant by the name of the beast is entirely different from that intended by the number of his name. But how can this be, when it is expressly declared that the number of the beast is 666, which number is declared to be that of his name? The solution of the whole mystery is as follows: both beasts of the Apocalypse we have already shown, have the same appellation; that is to say, the name of the first and second beast is equally "Ἡ Λατιν βασιλεια, the Latin kingdom; therefore, by the name of the beast is meant the Latin kingdom, and by the number of his name is also meant the Latin kingdom. Hence only one of the beasts is numbered; the name of that which is not numbered is termed the name of the beast, and the numbered Latin empire is denominated the number of his name, or 666, exactly agreeable to an ancient practice, already noticed, of representing names by the numbers contained in them. Therefore, the meaning of the whole passage is, that those whom the false prophet does not excommunicate, or put out of the pale of his church, have the mark of the beast, that is, are genuine papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts who have the name of the beast, or the number of his name. By a person having the name of the beast is evidently meant his being a *Latin*, *i. e.* in subjection to the Latin empire; and, consequently, an individual of the Latin world; therefore, those that have the name of the beast, or the number of his name, are those that are subjects of the Latin empire; or of the numbered Latin empire, *viz.* who are in subjection to the Latin empire, *secular or spiritual*. All that were in subjec-

tion to the secular or spiritual power were not papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast, or the number of his name. But which of the two beasts it is which God has numbered, has been not a little contested. That it is the first beast which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are Dr. Henry More, Pyle, Kershaw, Galloway, Bichemo, Dr. Hales, &c. Dr. Gill and Reader assert that both beasts have the same number, and that the name is *Aærvos*. Though it has been demonstrated that the name of the beast is the Latin kingdom, it is impossible from the mere name to say whether it is the Latin empire secular or spiritual; hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in chap. xiii. 17, where it is said, "that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." Here the name of the beast mentioned before the number of his name which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xv. 2 where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That here styled the beast is evidently the secular Latin empire: for it was to this that the two-horned beast made an image; consequently there can be no doubt that the number of his name, or the numbered Latin empire, is the two-horned beast, or false prophet. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over the beast, as well as over the number of his name, which is a proof that two distinct antichristian empires are here spoken of, for otherwise it would be tautology. That the two-horned

beast is the one which is numbered is further evident from a comparison of this passage with chap. xix. 20. In the latter passage the words are—"And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here nothing is said of the number of his name, which is so particularly mentioned in chap. xv. 2. and in that chapter nothing is mentioned of the false prophet; the reason of which can only be that what is termed in one passage the number of his name, is in its parallel one called the false prophet. Hence the two-horned beast, or false prophet, is also designated by the phrase the number of his name; and consequently, it is this beast which is numbered. But what adds the last degree of certainty to this argument is the passage in chap. xiii. 18. Here is wisdom. Let him that hath a mind count the number of the beast; for it is the number of a man: and his number is Six hundred three score and six. Here is the solution of this mystery; let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666; for this must be infallibly the name of the beast. *Ἡ Λατὶν βασιλεια*, THE LATIN KINGDOM, has exclusively this number. But both beasts are called by this name;—which is, therefore, the one that is numbered? It is said the number of the beast is the number of a man; consequently, the numbered beast must be a MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can an empire be denominated a man. Therefore it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can, therefore, be no other than the two-horned beast, or Romish hierarchy; which, on account of its preaching to the world its most antichristian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13. xix. 20. and xx. 10. THE FALSE PROPHET.

CHAPTER XIV.

The Lamb on Mount Zion, and His company, and their character, 1—5. The angel flying in the midst of heaven, with the everlasting Gospel, 6, 7. Another angel proclaims the fall of Babylon, 8. A third angel denounces God's judgments against those who worship the beast, or his image, 9—11. The patience of the saints, and the blessedness of them who die in the Lord, 12, 13. The man on the white cloud, with a sickle, reaping the earth, 14—16. The angel with the sickle commanded by another angel, who had power over fire, to gather the clusters of the vines of the earth, 17, 18. They are gathered, and thrown into the great wine-press of God's wrath; which is trodden without the city; and the blood comes out 1600 furlongs, 19, 20. [A. M. c. 4100. A. D. c. 96. Imp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND I looked, and, lo, ^a a Lamb stood on the mount Zion, ^b having with him ^c a hundred forty and four thousand, ^d having his Father's name written in their foreheads. ^e And I heard a voice from heaven, ^f as the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^g harpers harping with their harps.

3 And ^h they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song ⁱ but the hundred and forty and four thousand, which were redeemed from the earth.

^a Ch. 5. 5.—^b Ch. 7. 4.—^c Ch. 7. 3 & 13. 6.—^d Ch. 1. 15. & 16. 6.—^e Ch. 5. 9.—^f Ch. 5. 9 & 13. 3.—^g Ver. 1.—^h 2 Cor. 11. 2.—ⁱ Ch. 3. 4 & 7. 13, 17 & 17. 14

NOTES.—Verse 1. *A Lamb stood on the Mount Zion* [This represents Jesus Christ in His sacerdotal office: *Mount Zion* was a type of the Christian church.

And with him an hundred, forty and four thousand] Representing those who were converted to Christianity from among the Jews.—See chap. vii. 4.

His Father's name written in their foreheads] They were professedly, openly, and practically, the children of God, by faith in Christ Jesus. Different sects of idolaters have the peculiar mark of their god on their foreheads. This is practised in the East to the present day; and the mark is called the *sectarial mark*. Between eighty and ninety different figures are found on the foreheads of different Hindu deities, and their followers.

Almost every MS. of importance, as well as most of the Versions, and many of the Fathers, read this clause thus: *Having his name and his Father's name written upon their foreheads*. This is undoubtedly the true reading; and is properly received by Griesbach into the text.

2. *The voice of many waters*] That is, of multitudes of various nations.

The voice of harpers] Though the sounds were many and apparently confused, yet both harmony and melody were preserved.

3. *They sung—a new song*] See on chap. v. 9.

No man could learn that song] As none but genuine Christians can worship God acceptably, because they approach Him through the only Mediator; so none can understand the deep things of God but such; nor can others know the cause why true believers exult so much in God through Christ; because they know not the communion which such hold with the Father and the Son, through the Holy Ghost.

4. *These are they which were not defiled with women*] They are pure from idolatry; and are presented as *unspotted virgins* to their Lord and Saviour Christ.—See 2 Cor. xi. 2. There may be an allusion here to the Israelites committing idolatry, through the means of their criminal connexion with the Midianitish women.—See Numb. xxv. 1—4. and xxxi. 16.

Follow the Lamb whithersoever he goeth] They go through

4 These are they which were not defiled with women; ^b for they are virgins. These are they ^c which follow the Lamb whithersoever he goeth. These ^d were ^e redeemed from among men, ^f being the first-fruits unto God and to the Lamb. 5 And ^g in their mouth was found no guile: for ^h they are without fault before the throne of God.

6 And I saw another angel ⁱ fly in the midst of heaven, ^j having the everlasting Gospel to preach unto them that dwell on the earth, ^k and to every nation, and kindred, and tongue, and people,

^k Gr. were bought.—ⁱ Ch. 5. 9.—^j James 1. 13.—^l Ps. 22. 8. Zeph. 2. 13.—^o Eph. 5. 27. 24.—^p Ch. 13.—^q Eph. 3. 9, 10, 11. Tit. 1. 2.—^r Ch. 13. 17.

good and through evil report, bear his reproach, and love not their lives even to the death.

The first-fruits unto God] The reference appears to be to those Jews, who were the first converts to Christianity.

5. *In their mouth was found no guile*] When brought before kings and rulers, they did not dissemble, but boldly confessed the Lord Jesus.

6. *Another angel fly in the midst of heaven, having the everlasting Gospel*] Whether this angel mean any more than a particular dispensation of Providence and grace, by which the Gospel shall be rapidly sent throughout the whole world; or whether it mean any especial messenger, order of preachers, people, or society of Christians, whose professed object it is to send the Gospel of the kingdom throughout the earth; we know not. But the vision seems truly descriptive of a late institution, intitled THE BRITISH AND FOREIGN BIBLE SOCIETY, whose object it is to print and circulate the Scriptures of the Old and New Testaments, through all the habitable world; and in all the languages spoken on the face of the earth. Already they have been the means by actually printing, or by affording the means to different nations to print for themselves, the Bible, in a vast number of languages and dialects; so that it has been sent in hundreds of thousands of copies, in whole, or in part, to almost every part of the globe; viz. in their native language to the Welsh; in Gaelic, to the Irish; in Erse to the Highlands of Scotland; in Marks, to the Isle of Man; in French, Italian, Portuguese and Spanish, to those countries, and Switzerland. In low Dutch, to Holland, &c. in high Dutch, to Germany, Prussia, &c. Through them a similar society has been established at St. Petersburg, by which the Bible has been sent *in Slavonic* to the Russians; and in different dialects to the people of that vast empire; besides the Turkish, Tartaric, and Calmuck. They have also sent the Holy Scriptures in ancient and modern Greek to Asia Minor, and the different isles of the Mediterranean Sea; in Arabic and Ethiopic, to Egypt and Abyssinia; in Syriac, to the Holy Land; and to the Christians at Travancore. They have also greatly and effectually assisted a very worthy society in the East Indies, whose indefatigable and

7 Saying with a loud voice, * Fear God, and give glory to him; for the hour of his judgment is come: * and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, * that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying, with a loud voice, * If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same * shall drink of the wine of the wrath of God, which is * poured out without mixture into * the cup of his indignation; and he shall be tormented with * fire and brimstone. Ch. 11, 18 & 15 & 4 — Neh. 9. 6. Isa. 31. 6 & 124. 5 & 146. 5. Jer. 14. 15 & 17. 24 — w Isa. 31. 4, Jer. 51. 8. Ch. 12. 2 — Jer. 31. 7. Ch. 11. 9 & 16. 19 & 17. 2, 28 & 15. 3, 10, 15, 21. & 19. 2 — w Ch. 13. 14, 15, 16 — x Psa. 75. 8. Isa. 51. 17. Jer. 25. 15.

incomparable missionaries, the Rev. Messrs. Carey, Marshman, and Ward, have translated the Scriptures into the principal languages of India: and they have furnished the means of printing a complete translation of the New Testament in the Chinese language at Canton, by the Rev. Mr. Morrison. In short, almost every nation in the universe, has, through this society, *directly*, or *indirectly* received, or are receiving, the words of eternal life; so that it appears to answer the description of the Apocalyptic * angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people.†

7. *Fear God, and give glory to him*] This is the general language of the Sacred Writings. Worship the true God, the Creator and Governor of all things, and give *Him* glory, (or to Him alone, not to idols or men, all glory and honour belong.

8. *Babylon is fallen, is fallen*] This is generally understood to be a prediction concerning *Rome*: and it is certain that *Rome*, in the rabbinical writings, is termed *Babylon*.

That great city] Among the same writers this city is styled רב־רבה קריתא karchtha rabbetha, the great city; and רומי רב־רומי Romi rabbetha, the great *Rome*. But which *Rome* is meant? *Pagan* or *papal Rome*? Some parts of the description apply best to the former.

The wine of the wrath of her fornication.] There is an allusion here to a custom of impure women; who give *philtres*, or *love potions*, to those whom they wish to seduce and bind to their will; and those potions were generally of an *intoxicating* nature, greatly inflaming the blood, and disturbing the intellect.

Fornication and adultery are frequently used in Scripture as emblems of idolatry and false worship.

The wine of the wrath is another expression for the entertained or poisoned cup given by such women.

No nation of the earth spread their *idolatries* so far as the *ancient Romans*; they were as extensive as their conquests. And *papal Rome* has been not less active in disseminating her superstitions. She has given her *rituals*, but not the *everlasting Gospel*, to most nations of the earth.

9. *And the third angel followed*] Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the *papal church*.

The beast and his image] See the notes on chap. xiii.

Mark in his forehead] Such as the *sectarian marks* of the idolatrous Hindus, as has been observed before.

10. *The wine of the wrath of God*] As they had drunk the intoxicating wine of idolatry or spiritual fornication, they shall now drink the wine of God's wrath, which is poured out into the cup of His indignation. This is an allusion to the *poisoned cup*, which certain criminals were obliged to drink; on which ensued speedy death.—See on Heb. ii. 9.

Shall be tormented with fire and brimstone] An allusion to the punishment of *Sodom* and *Gomorrhah*, for their unnatural crimes.

Presence of the holy angels, and—of the Lamb] These being the instruments employed in their destruction; the *Lamb*, the Lord Jesus Christ, acting as Judge.

11. *The smoke of their torment*] Still an allusion to the destruction of *Sodom* and *Gomorrhah*.

12. *Here is the patience of the saints*] Here the faith of the true Christians shall be proved: they will follow the Lamb whithersoever he goeth; they keep the commandments of God, and are steadfast in the faith of our Lord Jesus Christ.

Sometimes *ἡ ὑπομονή, patience, or perseverance*, is taken for the *reward* of their virtues: the text, therefore, may be thus understood—here is the reward of the perseverance of the true Christians; for, although they die for the testimony of Jesus, yet they shall be unutterably blessed. See the next verse.

13. *I heard a voice from heaven*] As the information now to be given was of the utmost importance, it is solemnly communicated by a voice from heaven; and the apostle is commanded to write or record what is said.

Blessed are the dead] Happy are they. They are happy in two respects:—1. They do not see the evil that shall come upon the world; and are exempted from any further sufferings. 2. They actually and conscientiously enjoy happiness in a state of blessedness.

In the first sense, *Happy are the dead*! is a proverb frequently to be met with in the Greek and Roman poets.—*Ex. gr.*

stone in the presence of the holy angels, and in the presence of the Lamb:

11 And * the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 * Here is the patience of the saints: * here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, * Blessed are the dead * which die in the Lord * from henceforth: Yea, saith the Spirit, * that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the y Ch. 15. 6.—z Ch. 16. 19.—a Ch. 20. 10.—b Ch. 19. 30.—c Isa. 34. 10. Ch. 19. 3.—d Ch. 12. 2.—e Ch. 12. 17.—f Eccles. 4. 12. Ch. 20. 6.—g 1 Cor. 15. 14. 1 Thess. 4. 16.—h Or, from henceforth, saith the Spirit, Yea.—i 2 Thess. 1. 7. Heb. 4. 5, 10. Ch. 6. 11.

Τῆς μακαρίας θανάτου καὶ τετρακίς οἱ τοῖ ὀλοῦτο
Τροίην ἐν ἐνδοξῇ χάριτι Ἀτρεΐδῃ φερυντὲς
Ὡς δὲ ἐγὼ ὄρα ἢ θάνατον ἢ θάνατον, καὶ ποτὶ μὲν ἐπιστῆναι
Ἡμεῖς τοῖς, ὅτε μοι πλείους ἡλκήθη ὁδὸς
Τροῖας ἐπερὶ φανῶν περὶ Ἡλλήνων θανάτου.

Odys. lib. v. ver. 366.

Happy, thrice happy, who in battle slain,
Pressed in Atreides' cause the Trojan plain:
O, had I died before that well-fought wall;
Had some distinguish'd day renown'd my fall;
Such was that when showers of javelins fled
From conquering Troy, around Achilles' dead.—*Pope.*

Thus imitated by the prince of the Roman poets:—

Exemplo * hene solvuntur frigora membra,
Ingenit; et duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati,
Quis ante ora patrum Troja sub menibus altis,
Contigit oppetere! O Danaum fortissime gentis
Tydide, mune litaris occumbere campis
Non potuisti? tūquæ animam hanc effunderè dextrâ?
Sævus ubi *Æcidea telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simois correpta sub undis
Scuta virum, galeasque et fortia corpora volvit.

Virg. Æn. i. ver. 93.

“In horror fix’d the Trojan hero stands,
He groans, and spreads to heaven his lifted hands.

Thrice happy those whose fate it was to fall,
Exclaims the chief, before the Trojan wall!

Oh, ’twas a glorious fate to die in fight!

To die so bravely in their parent’s sight!

Oh, had I there, beneath Tydides’ hand,

That bravest hero of the Grecian band,

Pour’d out this soul, with martial glory fir’d,

And in the plain triumphantly expir’d,

Where Hector fell, by fierce Achilles’ spear,

And great Sarpedon, the renown’d in war;

Where Simois’ stream, encumber’d with the slain,

Rolls shields, and helms, and heroes to the main.”—*Pitt.*

Which die in the Lord] These are the only *glorious* dead. They die, not in the field of battle, in either way are called *lawful* or *unlawful* wars against their fellow-men; but they die in the cause of God; they die under the smile and approbation of God; and they die to live and reign with God for ever and ever.

From henceforth] Ἀπ’ ἀπὸ, from this time; now; immediately. These words are joined to the following by many MSS., and some Versions. It was a maxim among the Jews, that as soon as the souls of the just departed from this life, they ascended immediately to heaven.

Yea, saith the Spirit] The Holy Spirit confirms the declaration from heaven; and assigns the reasons of it.

That they may rest from their labours] Have no more tribulation and distress.

And their works do follow them.] Ἐπ’ αὐτῶν ακολουθεῖται αὐτῶν, and their works follow with them. They are in company. Here is an elegant prosopopœia, or personification; their good works, sufferings, &c. are represented as so many companions escorting them on their way to the kingdom of God.

There are some good and pertinent things in the Jewish writers on this subject. “Rabbi Jonathan taught, If a man perform one righteous action in his life, it goes before him into the world to come. But if a man commit one crime, it cleaves to him, and drags him to the day of judgment.” *Sota*, fol. 3. 2. *Avoda Sara*, fol. 5. 1.

“Come and see, If any man observe a precept, that work ascends to God, and says (such a one) performed me. But if a man transgress the law, that sin ascends to the Holy Blessed God, and says, I came from (such a one) who has performed me.” *Sabar Lerit*, fol. 31. col. 136. Here the same personification is observed, as that in the text.

“In that hour in which a man passes from this life into eternity, all his works precede him; and there they say unto him, ‘This and that hast thou done in such a place, on such a day.’ This he shall acknowledge.—They shall require that he shall subscribe this with his own hand, as it is written, Job xxxvii. 7. each man shall subscribe with his own hand: and, not only this, but he shall acknowledge that the sentence brought against him is most just.”—*Taanith*, fol. 11. 1.

cloud one sat * like unto the Son of man, ¹ having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel ² came out of the temple, crying with a loud voice to him that sat on the cloud, ³ Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ⁴ of the earth is ⁵ ripe.

16 And he sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, ⁶ which had ⁷

⁸ *Ezek. 1.3. Dan. 7.13. Ch. 13.13—1 Ch. 6.2.—am Ch. 16.17.—u Joel 3.13. Matt. 13.39.*

The following elegant similitude Schoettgen gives from *Sepher Hachayim*, Part II. fol. 47. 1. 2. "A certain man had three friends, *two* of which he loved; but the *third* he did not highly esteem. On a time the king commanded him to be called before him: and being alarmed, he sought to find an advocate. He went to that friend whom he loved most; but he utterly refused to go with him. The *second* offered to go with him as far as the door of the king's palace, but refused to speak a word in his behalf. The *third*, whom he loved least, not only went with him, but pleaded his cause so well before the king, that he was cleared from all blame. In like manner, every man has three friends, when he is cited by death to appear before God. The *first* friend, whom he loved most, viz. his *money*, cannot accompany him at all. His *second*, viz. his *relations and neighbours*, accompanied him only to the *grave*, and then returned; but could not deliver him from the Judge. The *third* friend, whom he held but in little esteem, viz. the law and his good works, *went with him* to the king, and delivered him from judgment." The meaning of this most plainly is, that nothing except the *deeds* of good and evil men shall accompany them to the judgment seat of God: and that a man's lot will be in the other world, as his conduct has been in this. *Their works follow with them.*

14. *A white cloud*] It is supposed, that from this verse to the end of the chapter the *destruction* of Rome is represented under the symbols of *harvest* and *vintage*: images very frequent among the ancient prophets; by which they represented the destruction and excision of nations.—See Joel iii. 12—14. Isa. xvii. 5. Ixiii. 1. and Matt. xii. 37.

15. *Golden crown*] In token of victory and regal power. *Thrust in thy sickle*] Execute the judgments which God has decreed.

For the harvest of the earth is ripe] The cup of the people's iniquity is full.

16. The earth was reaped.] The judgments were executed. But where, or on whom, who can tell?

18. Power over fire] Probably meaning the same angel

power over fire; and cried with a loud cry to him that had the sharp sickle, saying, ¹ Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into ² the great winepress of the wrath of God.

20 And ³ the winepress was trodden ⁴ without the city, and blood came out of the winepress, ⁵ even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

⁶ *p. Or. deid.—Ch. 16.3.— Joel 3.13.—a Ch. 19.15.—t Isa. 63.3. Lam. 1.15.—u Ch. 11.8. Heb. 13.12—v Ch. 19.14.*

which is mentioned, chap. viii. 3. ix. 13. who stood by the altar of burnt-offering, having authority over its fire to offer that incense to God, which represents the prayers of the saints.

19. The great wine-press of the wrath of God.] The place or kingdom where God executes his judgments on the workers of iniquity, whether pagans or persecuting Christians; Rome pagan, or Rome papal.

20. Even unto the horse-bridles] A hyperbolic expression, to denote a great effusion of blood. The Jews said "When Hadrian besieged the city called Bitter, he slew so many, that the horses waded in blood up to their mouths." The same kind of hyperbole with that above.—See Wetstein on this verse.

The space of a thousand and six hundred furlongs.] It is said that the state of the church, or St. Peter's Patrimony, extends from Rome to the Po, two hundred Italian miles, which make exactly one thousand six hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard.

On these two last verses pious Quessel thus speaks: "As the favourable sickle of Jesus Christ reaps his wheat when ripe for heaven, so that of the executioners of His justice cuts off from this life the tares which are only fit for the fire of hell. Then shall the blood of Christ cease to be trampled on by sinners; and that of the wicked shall be eternally trodden down in hell, which is the wine-press of the wrath of God."

And the wine-press was trodden without the city; eternally without the city of the heavenly Jerusalem, and far from the presence of God; eternally crushed and trodden down by His justice; eternally tormented in body and soul, without any hope either of living or dying! This is the miserable lot and portion of those who shall have despised the Law of God, and died in impenitence. My God, pierce my heart with a salutary dread of thy judgments!"

Whatever the passages may mean, this is a prudent and Christian use of them.

CHAPTER XV.

The seven angels with the seven last plagues, 1. The sea of glass, and those who had a victory over the beast, 2. The song of Moses and the Lamb, 3, 4. The temple in heaven opened, 5. Seven angels come out of the temple, who receive from one of the four living creatures seven golden vials full of the wrath of God, 6—8. [A. M. cir. 4100. A. D. cir. 95. Impp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND ¹ I saw another sign in heaven, great and marvellous, ² seven angels having the seven last plagues; ³ for in them is filled up the wrath of God.

2 And I saw as it were ⁴ a sea of glass, ⁵ mingled with fire: and them that had gotten the victory over the beast, ⁶ and over his image, and over his mark, and over the number of his name, stand on the sea of glass, ⁷ having the harps of God.

3 And they sing ⁸ the song of Moses the servant of God, and the song of the Lamb, saying, ⁹ Great and marvellous are thy works, Lord God Almighty; ¹⁰ just and true are thy ways, thou king of saints.

4 ¹¹ Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for ¹² all nations shall come and wor-

¹³ *Ch. 12.1. 3.—b Ch. 16.1. & 21.9.—c Ch. 14.10.—d Ch. 4.5. & 21.18.—e Matt. 3.11.—f Ch. 13.15. & 17.—g Ch. 5.8. & 14.2.—h Exod. 15.1. Deut. 31.30. Ch. 14.13.—i Jer. 32.4. Psal. 111.2. & 139.14.—k Psal. 115.17. Hos. 11.9. Ch. 16.17.—l Or, nations, or ages.*

NOTES.—Verse 1. *Seven angels having the seven last plagues*] Under the emblems of *harvest* and *vintage*, God's judgments on the enemies of His church have already been pointed out: but these are farther signified by the *seven vials*, which are called the seven last plagues of God. The seven last plagues appear to fall under the seventh and last trumpet. As the seventh seal contained the seven trumpets; so the seventh trumpet contains the seven vials. And as seven angels sounded the seven trumpets; so seven angels are appointed to pour out the seven vials, angels being always the ministers of Providence. This chapter contains the opening vision which is preparatory to the pouring out of the vials.

The Targum of Jonathan on Isa. li. 17. *Arake, arake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury*, uses the same words employed by the evangelist here: Jerusalem, thou hast received from the face of the Lord the cup of his wrath; יָאֵת פְּחָיֵלֶיךָ כַּסֵּא דִּלְרַחֲמֵיךָ "The PHIALS of the cup of malediction." And again, on ver. 22. *I will take out of thy hand the cup of malediction*; יָאֵת כַּסֵּא דִּלְרַחֲמֵיךָ yāth phāiēley casa dilerachē, "The PHIALS of the cup of thy indignation."

2. A sea of glass] Aspicuous lucid plain around the throne, from which fiery coruscations were continually emitted: or,

ship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, ² the temple of the tabernacle of the testimony in heaven was opened:

6 ³ And the seven angels came out of the temple, having the seven plagues, ⁴ clothed in pure and white linen, and having their breasts girded with golden girdles.

7 ⁵ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, ⁶ who liveth for ever and ever.

8 And ⁷ the temple was filled with smoke ⁸ from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

⁹ *In Exod. 15.14, 15, 16. Jer. 10.7.—n Isa. 56.21.—o Ch. 11.19.—p Ver. 1. In Exod. 25.23. Ezek. 41.17. Ch. 13.13.—q Ch. 4.5.—r 1 Thess. 1.9. Ch. 4.5. & 19.6.—s Exod. 10.34. 1 Kings 8.10. 2 Chron. 5.14. Isa. 6.4.—t 2 Thess. 1.9.*

the reflection of the light upon this lucid plain produced the prismatic colours of the most vivid rainbow.

Over the beast, and over his image] See the notes on chapter xiii.

3. They sing the song of Moses] That which Moses sang, Exod. xv. 1. when he and the Israelites, by the miraculous power of God, had got safely through the Red Sea, and saw their enemies all destroyed.

And the song of the Lamb] The same song, adapted to the state of the suffering, but now delivered Christians.

Great and marvellous are thy works] God's works are descriptive of His infinite power and wisdom.

Lord God Almighty] Nearly the same as Jehovah, God of hosts.

Just and true are thy ways] Every step God takes, in grace or providence, is according to justice; and He carefully accomplishes all His threatenings, and all His promises: to this He is bound by His truth.

4. Who shall not fear thee] That is, all should fear and worship this true God, because He is just, and true, and holy; and His saints should love and obey Him, because He is their King; and they and all men should acknowledge His judgments, because they are made manifest.

5. *The temple of the tabernacle of the testimony*] The temple which succeeded the tabernacle; in which was the testimony, viz. the two tables; Aaron's rod; pot of manna; holy anointing oil, &c. All bearing testimony to the truth of God, and His miraculous interposition in their behalf.

6. *The seven angels came out of the temple*] To show that they were sent from God Himself.

Clothed in pure and white linen] Habited as priests. For these habits, see Exod. xxviii. 6, 8. and see the note on chap. i. ver. 13.

8. *The temple was filled with smoke*] So was the tabernacle when consecrated by Moses, Exod. xl. 34, 35. and the temple

when consecrated by Solomon, 1 Kings viii. 10, 11. 2 Chron. v. 11. See Isa. vi. 4. This account seems at least partly copied from those above.

When the high-priest entered into the holy of holies, and the ordinary priest into the holy place, they always carried with them a great deal of *smoking incense*, which filled those places with smoke and darkness, which prevented them from considering, too attentively, the parts and ornaments of those holy places; and thus served to produce an air of majesty in the temple, which none dared to approach without the deepest reverence. To this, Calnet thinks, the allusions may be here.

CHAPTER XVI.

The angels are commanded to pour out their vials upon the earth. 1. *The first pours out his vial on the earth, by which a grievous sore is produced.* 2. *The second angel pours out his vial on the sea, and it is turned into blood.* 3. *The third angel pours out his vial on the rivers and fountains, and they are turned also into blood.* 4-7. *The fourth angel pours out his vial on the sun, and men are scorched with fire.* 8, 9. *The fifth angel pours out his vial on the throne of the beast, the beast, dragon, and false prophet: and go forth to gather all the kings of the world to battle, in the place called Armageddon.* 13-16. *The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earthquakes, and extraordinary hail.* 17-21. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cass. Aug. et Nervā.]

AND I heard a great voice out of the temple, saying ^a to the seven angels, Go your ways, and pour out the vials ^b of the wrath of God upon the earth.

2 And the first went and poured out his vial ^c upon the earth; and ^d there fell a noisome and grievous sore upon the men ^e which had the mark of the beast, and upon them ^f which worshipped his image.

3 And the second angel poured out his vial ^g upon the sea; and it became as the blood of a dead man: ^h and every living soul died in the sea.

4 And the third angel poured out his vial ⁱ upon the rivers and fountains of waters: ^j and they became blood.

5 And I heard the angel of the waters say, ^k "Thou art righteous, O Lord," which art, and wast, and shalt be, because thou hast judged thus.

6 For ^l they have shed the blood ^m of saints and prophets, ⁿ and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, ^o "Lord God Almighty," true and righteous are thy judgments.

8 And the fourth angel poured out his vial ^p upon the sun; and power was given unto him to scorch men with fire.

9 And men were ^q scorched with great heat, and ^r blasphemed ^s the name of God, which hath power over these plagues: ^t and they repented not ^u to give him glory.

10 And the fifth angel poured out his vial ^v upon the seat of the beast: ^w and his kingdom was full of darkness; ^x and they gnawed their tongues for pain.

11 And ^y blasphemed the God of heaven because of their pains and ^z their sores, ^{aa} and repented not ^{ab} of their deeds.

12 And the sixth angel poured out his vial ^{ac} upon the great river Euphrates: ^{ad} and the water thereof was dried up, ^{ae} that the way of the kings of the east might be prepared.

13 And I saw three unclean ^{af} spirits like frogs come out of the mouth of ^{ag} the dragon, and out of the mouth of the beast, and out of the mouth of ^{ah} the false prophet.

14 ^{ai} For they are the spirits of devils, ^{aj} working miracles, which go forth unto the kings of the earth ^{ak} and of the whole world, to gather them to ^{al} the battle of that great day of God Almighty.

15 ^{am} Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, ^{an} lest he walk naked, and they see his shame.

16 ^{ao} And he gathered them together unto a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial ^{ap} into the air; and there came a great voice out of the temple, saying, ^{aq} "It is done."

18 And the voices were heard, saying, ^{ar} "Alleluia," and the voices were heard, saying, ^{as} "The kingdom of our Lord God and of his Christ is come."

19 And the voices were heard, saying, ^{at} "The kingdom of our Lord God and of his Christ is come."

ed the name of God, which hath power over these plagues: ^a and they repented not ^b to give him glory.

10 And the fifth angel poured out his vial ^c upon the seat of the beast: ^d and his kingdom was full of darkness; ^e and they gnawed their tongues for pain.

11 And ^f blasphemed the God of heaven because of their pains and ^g their sores, ^h and repented not ⁱ of their deeds.

12 And the sixth angel poured out his vial ^j upon the great river Euphrates: ^k and the water thereof was dried up, ^l that the way of the kings of the east might be prepared.

13 And I saw three unclean ^m spirits like frogs come out of the mouth of ⁿ the dragon, and out of the mouth of the beast, and out of the mouth of ^o the false prophet.

14 ^p For they are the spirits of devils, ^q working miracles, which go forth unto the kings of the earth ^r and of the whole world, to gather them to ^s the battle of that great day of God Almighty.

15 ^t Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, ^u lest he walk naked, and they see his shame.

16 ^v And he gathered them together unto a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial ^w into the air; and there came a great voice out of the temple, saying, ^x "It is done."

18 And the voices were heard, saying, ^y "Alleluia," and the voices were heard, saying, ^z "The kingdom of our Lord God and of his Christ is come."

19 And the voices were heard, saying, ^{aa} "The kingdom of our Lord God and of his Christ is come."

See Justin. Hist. lib. i. c. 8. This figure of speech is called sarcasm in rhetoric.

"Sarcasmus with his biting taunt doth kill: Cyrus, thy thirst was blood; now drink thy fill."

8. *Poured out his vial upon the sun*] Mr. Robert Fleming, more than one hundred years ago, in his *View of Scripture Prophecy*, supposed that the sun here meant the French empire; and conjectured that this vial would be poured out on that empire about the year 1794. And it is remarkable that in 1793, the French king was beheaded by the National Assembly; and great and unparalleled miseries fell upon the French nation, which nearly extinguished all their nobility, and brought about a war that has lasted twenty three years, and has nearly ruined that country, and all the nations of Europe.

9. *They repented not*] No moral national amendment has taken place in consequence of the above calamities in that unhappy country; nor indeed any of those nations engaged against her, in that long and ruinous contest, which has now terminated, (1817.) without producing one political, moral, or religious advantage to herself, or to Europe.

10. *The seat of the beast*] *Εκεί τον θρόνον του bestion, upon the throne of the wild beast.* The royal family was smitten by the fourth vial; they did not repent: then the fifth angel pours out his vial on the throne of the wild beast, or antichristian idolatrous power.

Was full of darkness] Confusion, dismay, and distress. 11. *Blasphemed the God of heaven*] Neither did they repent; therefore other judgments must follow. Some think that the sun was Vindex, the Roman emperor; and that his throne means Rome; and the darkening refers to the injuries she sustained in her political consequence by the civil wars which then took place, from which she never entirely recovered. Others apply it all to *papal Rome*; and in this respect make out a very clear case! Thus have men conjectured; but how much nearer are we to the truth?

12. *On the great river Euphrates*] Probably meaning the people in the vicinity of this river; though some think that the Tiber is intended.

The water thereof was dried up] The people discomfited, and all impediments removed.

The kings of the east] There seems to be an allusion here to the ruin of Babylon by Cyrus, predicted by the prophet Jerem. chap. i. and li. But what city or people is pointed out by this Babylon is in vain to conjecture.

and there came a great voice out of the temple of heaven, from the throne, saying, ¹It is done.

18 And ²there were voices and thunders, and lightnings; and there was a great earthquake, ³such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And ⁴the great city was divided into three parts, and the cities of the nations fell: and great Babylon ⁵came in re-

¹ Ch. 21. 6. Ch. 4. 5. & 8. 5. & 11. 19.—² Ch. 11. 13.—³ Dan. 12. 1.—⁴ Ch. 14. 8. & 17. 18.—⁵ Ch. 18. 5.

13. *Three unclean spirits*] Perhaps *false teachers*, called afterwards *spirits of devils*, which persuaded the kings of the earth by *lying miracles* to come forth to the place of general slaughter, ver. 14, 16.

Some good critics apply this to *Vespasian*, and his pretended miracles.—See the account in Tacitus, lib. iv. c. 81.

15. *Behold, I come as a thief*] Here is a sudden but timely warning, to put every man on his guard, when this sudden and generally unexpected tribulation should take place.

Keepeth his garments, lest he walk naked] Here is a plain allusion to the office of him who was called the *prefect*, or *overser*, of the mountain of the temple. His custom was to go his rounds during the watches of the night; and if he found any of the Levites sleeping on his watch, he had authority to beat him with a stick, and burn his vestments.—See *Middoth*, fol. 34. 1. and *Timid.* fol. 27. 2, 28. 1. Such a person being found on his return home *naked*, it was at once known that he had been found *asleep at his post*; had been *beaten*, and his *clothes burnt*: thus his shame was seen; and he was reproached for his infidelity and irreligion.

16. *Armageddon*.] The original of this word has been variously formed, and variously translated. It is *הַר מְגִדּוֹן har-megiddon*, "the mount of the assembly;" or *הַר מְגִדּוֹן har-megiddon*, "the destruction of their army;" or it is *הַר מְגִדּוֹן har-megiddon*, "Mount Megiddo;" the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xiii. 29, the other of the Canaanites, Judges iv. 16. v. 19. But *Mount Megiddo*, that is, Carmel, is the place, according to some, where these armies should be collected.

But what is the *battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point?

CHAPTER XVII.

The judgment of the great whore, which sits on many waters, explains the mystery of the woman, of the beast, &c. 7—18. Aug. et Nerva.]

AND there came ¹one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; ²I will show unto thee the judgment of ³the great whore, ⁴that sitteth upon many waters:

2 ⁵With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. [A. M. cir. 4100. A. D. cir. 96. Inpp. Flavio Domitiano Cæs.

This chapter is, on several accounts, very important; and particularly as it appears to explain several of the most remarkable symbols in the book. The same author, who has written so largely on the xiii and xiiii chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen; leaving my readers at perfect liberty to reject it, and adopt any other mode of interpretation which they please. God alone knows all the secrets of His own wisdom.

NOTES by J. E. C.—Verse 1. *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters.*] That idolatrous worship is frequently represented in Scripture under the character of a *whore*, or *whoredom*, it is evident from numerous passages which it is unnecessary to quote.—See 1 Chron. v. 25. Ezek. xvi. xxiii. &c. The woman mentioned here is called a *great whore*, to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as *sitting upon many waters*, to show the vast extent of her influence.—See on ver. 13.

2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*] What an awful picture this is of the state of the religion of the world, in subjection to this whore. Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

3. *So he carried me away in the spirit into the wilderness*] This wilderness into which the apostle was carried, is the desolate state of the true church of Christ, in one of the wings of the once mighty Roman empire. It was a truly awful sight, a terrible desert, a waste-howling wilderness; for when he came thither, he

saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.] No doubt can now be entertained that this woman is the Latin church; for she sits upon the beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666.—See on

membrane before God, ²to give unto her the cup of the wine of the fierceness of his wrath.

20 And ³every island fled away, and the mountains were not found.

21 ⁴And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and ⁵men blasphemed God because of ⁶the plague of the hail; for the plague thereof was exceeding great.

¹ See 51. 17, 23. Jer. 25. 15, 16. Ch. 14. 10.—² Ch. 6. 14.—³ Ch. 11. 19.—⁴ Ver. 9, 11.—⁵ d See Exod. 9. 21, 24, 25

Within the last twenty years this battle has been fought at various places, according to our purblind seers, and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.

17. *Poured out his vial into the air*] To signify that this plague was to be widely diffused; and perhaps to intimate that pestilences and various deaths would be the effect of this vial. But possibly *air*, in this place, may have some emblematical meaning.

It is done] It is said, chap. x. 7. that in the days of the seventh trumpet the *mystery of God should be finished*: so here we find it *completed*. *They are All's over! Fumus Troes! Ilium fuit!* Once there were Trojans, and they had a city; but now all are extinct.

13. *A great earthquake*] Most terrible commotions, both civil and religious. Or, a convulsion, shaking, or revolution.

19. *The great city*] Some say Jerusalem; others, *Rome pagan*; others, *Rome papal*.

The cup of the wine of the fierceness of his wrath] Alluding to the mode of putting certain criminals to death, by making them drink a cup of poison.—See on Heb. ii. 9.

20. *Every island fled away*] Probably meaning the capture of sea-port towns, and fortified places.

21. *A great hail, about the weight of a talent*] Has this any reference to cannon balls, and bombs? It is very doubtful; we are all in the dark in these matters.

The words *οὐρανίων*, as a talent, are used to express something great, excessively oppressive; as *οὐρανίων* *ταλαιπωριών*, terrible diseases, not diseases of the weight of a talent. See Rosenmüller.

1. 2. *Her description, name, and conduct, 3—6. The angel* [A. M. cir. 4100. A. D. cir. 96. Inpp. Flavio Domitiano Cæs.

nication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit ⁶into the wilderness: and I saw a woman sit ⁷upon a scarlet-coloured beast, full of names of blasphemy, ⁸having seven heads and ⁹ten horns. [A. M. cir. 4100. A. D. cir. 96. Inpp. Flavio Domitiano Cæs.

chap. xiii. This is a representation of the Latin church in her highest state of anti-christian prosperity; for she sits upon the scarlet-coloured beast, a striking emblem of her complete domination over the secular Latin empire. The state of the Latin church from the commencement of the fourteenth century to the time of the Reformation, may be considered that which corresponds to this prophetic description in the most literal and extensive sense of the words: for during this period she was at her highest pitch of worldly grandeur and temporal authority. The beast is full of names of blasphemy; and it is well known that the nations, in support of the Latin or Romish church, have abounded in blasphemous appellations, and have not blushed to attribute to themselves and to their church the most sacred titles; not only blaspheming by the improper use of sacred names, but even by applying to its bishops those names which alone belong to God; for God hath expressly declared that *He will not give his glory to another, neither his praise to graven images.*

4. *And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication*] This strikingly represents the most pompous and costly manner in which the Latin church has held forth to the nations the rites and ceremonies of its idolatrous and corrupt worship.

5. *And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*] This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations: she has, indeed, an *achore's forehead*; she has refused to be ashamed. The inscription upon her forehead is exactly the portraiture of the Latin church. This church is, as Bishop Newton well expresses it, A MYSTERY of iniquity. This woman is also called *Babylon the Great*; she is the exact antitype of the ancient Babylon in her idolatry and cruelty; but the ancient city called Babylon is only a drawing of her in miniature. This is, indeed, *Babylon the Great*. "She affects the style and title of our Holy Mother the Church; but she is, in truth, the mother of harlots and abominations of the earth."

4 And the woman ^a was arrayed in purple and scarlet colour, ^b and ^c decked with gold, and precious stones, and pearls, ^d having a golden cup in her hand ^e full of abominations and filthiness of her fornication ;

5 And upon her forehead ^f was a name written, ^g MYSTERY, ^h BABYLON ⁱ THE GREAT, ^j THE MOTHER OF ^k HARLOTS ^l AND ABOMINATIONS OF THE EARTH.

6 And I saw ^m the woman drunken ⁿ with the blood of the saints, and with the blood of ^o the martyrs of Jesus ; and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel ?
In Ch. 18, 12, 16.—a Dan. 11, 38.—o Gr. guided.—p Jer. 51, 7.—q Ch. 14, 6.—r Ch. 14, 8.—s 2 Thess. 2, 7.—t Ch. 11, 8, 14, 15, 16, 19, 20, 21, 22.—u Gr. fornications.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her, I wondered with great admiration.] How exactly the cruelties exercised by the Latin church against all it has denominated heretics correspond with this description, the reader need not be informed.

7. And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.] The apostle was greatly astonished, as well he might, at the woman's being drunk with the blood of the saints, when the beast which carried her abounded with sacred appellations, such as *holy, most holy, most Christian, sacred, most sacred*. The angel undertakes to explain to St. John the vision, which had excited in him so great astonishment ; and the explanation is of such great importance, that, had it not been given, the mystery of the dragon and the beast could never have been satisfactorily explained in all its particulars. The angel begins with saying—

8. The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition.] The beast is the Latin kingdom. (*De Avaritia facienda*.) Consequently the beast was, that is, was in existence previously to the time of St. John, for Latinus was the first king of the Latins, and Numitor the last ; is not now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans ; but shall ascend out of the bottomless pit, that is, the Latin kingdom, the antichristian power, or that which ascendeth out of the abyss, or bottomless pit, is yet in futurity. But it is added—

And they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.] By the earth is here meant the Latin world ; therefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin church, which is supported by the Latin empire, except those who abide by the *Sacred Scriptures*, receiving them as the only rule of faith and practice. These believe in the true Sacrifice, and keep themselves unspotted from the corruption that is in the world. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the beast, or Latin empire ; that is, as Lord Napier remarks, "shall have in great admiration, reverence, and estimation, this great monarchic." They shall wonder at it, by considering it the most sacred empire in the world, that in which God peculiarly delights ; but those that so wonder have not their names written in the book of life ; but such as prefer councils to Divine revelation, and take their religion from *missals, rituals, and legends*, instead of the *Sacred Oracles* ; hence they are corrupt and idolatrous, and *no doubt* *hath inheritance in the kingdom of God*. In the preceding part of the verse, the beast is considered in three states, as that which was, and is not, and shall ascend out of the bottomless pit ; here a fourth is introduced, and yet is. This is added to show that, though the Latins were subjugated by the Romans, nevertheless the Romans themselves were Latins ; for Romulus, the founder of their monarchy, was a Latin ; consequently that denominated in St. John's days the *Roman empire*, was, in reality, the *Latin kingdom*, for the very language of the empire was the Latin ; and the Greek writers, who lived in the time of the Roman empire, expressly tell us that those formerly called Latins are now named Romans. The meaning of the whole verse is, therefore, as follows : the corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it ; and yet it is still in being, for though the Latin nation has been subjugated, its conquerors are themselves Latins. But it may be objected against the interpretation here given, that these phrases are spoken of the beast upon which the apostle saw the woman, or Latin church, *sit* ; for the angel says, *the beast that thou sawest was, and is not, &c.* ; what reference, therefore, can the Latin empire, which supports the Latin church, have to the Latin kingdom which subsisted before St. John's time, or to the Roman empire which might properly be so denominated ? This objection has very great weight at first sight ; and cannot be answered satisfactorily till the angel's explanation of the heads and horns of the beast have been examined ; therefore it is added—

9. Here is the mind which hath wisdom.] It was said before, chap. xiii. 18. *Here is wisdom ; let him that hath a mind, or understanding, (wovv,) count the number of the beast*. Wisdom, therefore, here means a correct view of what is intend-

I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And the ten horns : five are fallen, and one is ;
v Ch. 13, 24.—w Ch. 13, 15 & 16, 6.—x Ch. 6, 3, 10 & 12, 11.—y Ch. 11, 7 & 13, 1.—z Ch. 13, 10. Ver. 11.—a Ch. 13, 15.—b Ch. 13, 15.—c Ch. 13, 15.—d Ch. 13, 1.

ed by the number 666 ; consequently, the parallel passage, *Here is the mind which hath wisdom*, is a declaration that the number of the beast must first be understood, before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.

The seven heads are seven mountains on which the woman sitteth.] This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated ; and that, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion among Protestants, that papal Rome is the city meant by the woman sitting upon seven mountains. It has been already shown that the woman here mentioned is an emblem of the Latin church in her highest state of antichristian prosperity ; and therefore, the city of Rome, seated upon seven mountains, is not at all designed in the prophecy. In order to understand this Scripture aright, the word *mountains* must be taken in a figurative and not a literal sense, as in chap. vi. 11, and xvi. 20. See also Isa. ii. 2, 11, Jer. li. 25, Dan. ii. 35, &c. in which it is unequivocally the emblem of *great and mighty power*. The mountains upon which the woman sitteth, must be, therefore, *seven great powers* ; and as the mountains are *heads* of the beast, they must be the *seven greatest empires* of the Latin world. As no other power was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has seven heads ? This question can only be solved by the feudal constitution of the late Germanic league ; the history of which is briefly as follows :—At first kings alone granted fiefs. They granted them to laymen only, and to such only who were free ; and the vassal had no power to alienate them. Every freeman, and particularly the feudal tenants, were subject to the obligation of military duty, and appointed to guard their sovereign's life, member, mind, and right honour. Soon after, or perhaps a little before, the extinction of the Carolingian dynasty in France, by the accession of the Capetian line, and in Germany by the accession of the house of Saxony, fiefs, which had been entirely at the disposal of the sovereign, became hereditary. Even the offices of duke, count, margrave, &c. were transmitted in the course of hereditary descent ; and not long after the right of primogeniture was universally established. The crown-vassals usurped the sovereign property of the land, with civil and military authority over the inhabitants. The possessors thus usurped they granted out to their immediate tenants ; and these granted them over to others, in like manner. Thus the principal vassals gradually obtained every royal prerogative : they promulgated laws, exercised the power of life and death, coined money, fixed the standard of weights and measures, granted subgarns, entertained a military force, and imposed taxes, with every right supposed to be annexed to royalty. In their titles they styled themselves dukes, &c. *Dei Gratia*, by the grace of God, a prerogative avowedly confined to sovereign power. It was even admitted that, if the king refused to do the lord justice, the lord might make war upon him. The tenants, in their turn, made themselves independent of their vassal-lords, by which was introduced an ulterior state of vassalage. The king was called the *sovereign lord*, his immediate vassal was called the *suzerain*, and the tenants holding of him were called the *enfeoffed vassals*. (See *Butler's* *Revolutions of the Germanic Empire*, pp. 54–66.) Thus the power of the emperors of Germany, which was so very considerable in the ninth century, was gradually diminished by the means of the feudal system ; and, during the anarchy of the long interregnum, occasioned by the interference of the popes in the election of the emperors (from 1256 to 1273), the imperial power was reduced almost to nothing. Rudolph of Hapsburgh, the founder of the house of Austria, was at length elected emperor, because his territories and influence were so considerable as to excite no jealousy in the German princes, who were willing to preserve the terms of constitution, the power and vigour of which they had destroyed.—See *Robertson's* *Introduction to his History of Charles V.* Before the dissolution of the empire, in 1806, Germany presented a complex association of principalities, more or less powerful, and more or less connected, with a nominal sovereignty in the emperor, as its supreme feudal chief. There were about three hundred princes of the empire, each sovereign in his own country, and might enter into alliances, and pursue, by all political measures, his own private interest, as other sovereigns do ; for, if even an imperial war were declared, he might remain neuter, if the safety of the empire were not at stake.

Here then was an empire of a construction, without excep-

and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the ^e seven, ^f and goeth into perdition.

12 And ^g the ten horns which thou sawest are ten kings,

e Ver. 10. f Ver. 8.

tion, the most singular and intricate that ever appeared in the world; for the emperor was only the chief of the Germanic confederation.^h Germany was, therefore, speaking in the figurative language of Scripture, a country abounding in *hills*, or containing an immense number of distinct principalities. But the different German states, (as has been before observed,) did not each possess an equal share of power and influence; some were more eminent than others. Among them there were also a few which might, with the greatest propriety, be denominated *mountains*, or states possessing a very high degree of political importance. But the seven mountains on which the woman sits must have their elevations above all the other eminences in the whole Latin world; consequently, they can be no other than the seven electorates of the German empire. These were, indeed, mountains of vast eminence; for in their sovereigns was vested the sole power of electing the head of the empire. But this was not all; for, besides the power of electing an emperor, the electors had a right to capitulate with the new head of the empire, to dictate the conditions on which he was to reign, and to depose him if he broke those conditions. They actually deposed Adolphus of Nassau in 1298, and Wenceslaus in 1400. They were sovereign and independent princes in their respective dominions, had the *privilegium de non appellando illimitatum*, that of making war, coining, and exercising every act of sovereignty; they formed a separate college in the diet of the empire, and had among themselves a particular covenant, or league, called *Kurverein*; they had precedence of all the other princes of the empire, and even ranked with kings. The heads of the beast, understood in this way, is one of the finest emblems of the German constitution which can possibly be conceived; for as the Roman empire of Germany had the precedence of all the other monarchies of which the Latin empire was composed, the *seven mountains* very fitly denote the *seven principal powers* of what has been named the Holy Roman empire. And also, as each electorate, by virtue of its union with the Germanic body, was more powerful than any other Roman Catholic state of Europe not so united; so was each electorate, in the most proper sense of the word, one of the highest elevations in the Latin world. The time when the seven electorates of the empire were first instituted, is very uncertain. The most probable opinion appears to be that which places their origin some time in the *thirteenth* century. The uncertainty, however, in this respect, does not in the least weaken the evidence of the mountains being the seven electorates, but rather confirms it; for, as we have already observed, the representation of the woman sitting upon the beast, is a figure of the Latin church in the period of her greatest authority, spiritual and temporal; this we know did not take place before the commencement of the *fourteenth* century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains, or the German empire in its elective aristocratical state; she is said to sit upon them, to denote that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany, she is under no apprehension of being successfully opposed by any other power: she sits upon the seven mountains, therefore she is higher than the seven highest eminences of the Latin world; she must, therefore, have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries: the visible declension of the papal power in the fourteenth and fifteenth centuries, occasioned partly by the removal of the papal see from Rome to Avignon, and more particularly by the great schism from 1377 to 1417, might be considered one of the remote causes of the Reformation, was at first the means of merely transferring the supreme power from the pope to a general council, while the dominion of the Latin church remained much the same. At the council of Constance, March 30, 1415, it was decreed, "that the synod being lawfully assembled in the name of the Holy Ghost, which constituted the general council, and represented the whole Catholic church militant, had its power immediately from Jesus Christ; and that every person, of whatsoever state or dignity, EVEN THE POPE HIMSELF, is obliged to obey it in what concerns the faith, the extirpation of schism, and the general reformation of the church in its head and members." The council of Basil, of 1432, decreed, "that every one of whatever dignity or condition, NOT EXCEPTING THE POPE HIMSELF, who shall refuse to obey the ordinances and decrees of this general council, or any other, shall be put under penance, and punished. It is also declared that the pope has no power to dissolve the general council without the consent and decree of the assembly."ⁱ—See the third Tome of *Du Pin's Ecclesiastical History*. But what gave the death-blow to the temporal sovereignty of the Latin church was the light of the glorious Reformation, which first broke out in Germany in 1517; and in a very few years gained its way not only over several of the great principalities of Germany, but was also made the established religion of other popish countries. Consequently, in

which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 ^h These shall make war with the Lamb, and the Lamb

g D an. 7. 29 Zech. 1. 18, 19, 21. Ch. 13. 1. h Ch. 15. 1. h & 9. 19.

the sixteenth century the woman no longer sat upon the seven mountains, the electorates not only having refused to be ruled by her, but some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and nineteenth centuries in the number of the electorates, will not affect in the least the interpretation of the seven mountains already given. The seven electors were the archbishops of *Meutz*, *Cologne*, and *Triers*, the *count palatine of the Rhine*, the *duke of Saxony*, the *marquis of Brandenburg*, and the *king of Bohemia*. But the heads of the beast have a double signification, for the angel says,

10. And there are seven kings. *Kai βασιλεις επτα εστιν, they are also seven kings.* Before it was said, *they are seven mountains*; here, *they are also seven kings*, which is a demonstration that *kingdoms* are not here meant by *mountains*; and this is a farther argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings; that is to say, they were not absolute and sole lords of the territories they possessed, independently of the emperor; for their states formed a part of the Germanic body. But the seven heads of the beast are also seven kings; that is to say, the Latin empire has had seven supreme forms of government; for *king* is used in the prophetic writings for any supreme governor of a state or people, as is evident from Deut. xxxiii. 5. where Moses is called a king. Of these seven kings, or supreme forms of Latin government, the angel informs St. John.

Five are fallen, and one is. It is well known that the first form of Latin government was that of *kings*, which continued after the death of Latinius 425 years, till the building of Rome, B. C. 753. After Numitor's decease, the Albans or Latins, instituted the form of a republic, and were governed by *dictators*. We have only the names of two, viz. Clullius and Metius Fufetius or Suffetius; but as the *dictatorship* continued at least eighty-eight years, there might have been others, though their names and actions are unknown. In the year before Christ 665, *Alba*, the metropolis of the Latin nation, was destroyed by Tullus Hostilius, the third king of the Romans, and the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Livinius calls *dictators*, but who are called *prætors* by other writers. This form of government continued till the time of P. Decius Mus, the Roman consul: for Festus, in his fourteenth book, informs us, "that the Albans enjoyed prosperity till the time of king Tullus; but that Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentina, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B. C. 336, which put an end to the government by *prætors*, after it had continued upwards of three hundred years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of, when he says, *the beast which thou sawest was*. But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen, must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were *Latins*; and, consequently, the Latins, though a conquered people, continued to have a *Latin government*. Secondly, the angel expressly says, when speaking to St. John, that *one is*, that is, the sixth head, or Latin form of government, was then in existence, which could be no other than the *imperial power*, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latinius was ruled, must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans, four of the Roman or Draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power*, of the military tribunes; the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the whole *Latin nation*. But as the Latins were finally subdued about 336 B. C. the *consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast. This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B. C. 43. The *dictatorship* of Sylla and Julius Cæsar could not be considered a new head of the beast, as the Latins had already been ruled by it in the persons of Clullius and Fufetius. The *sixth* head of the beast, or that which existed in the time of St. John, was, consequently, as we have already proved, the *imperial power* of the heathen Cæsars, or the seventh draconic form of government.

shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth,¹⁰ are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast,¹¹

¹⁰ Jer. 10, 17. ¹¹ Tim. 6, 15. Ch. 19, 15—20 Jer. 50, 14, 15. Ch. 14, 1—18 Jer. 2, 11—17 Ch. 10, 1—11 Ch. 16, 19—21 Ch. 12, 4.

And the other is not yet come.] Bishop Newton considers the Roman duchy, under the eastern emperor's lieutenant, the exarch of Ravenna, the seventh head of the beast. But this cannot be the form of government signified by the seventh head, for a head of the beast, as we have already shown, is a supreme independent form of Latin government; consequently, the Roman duchy cannot be the seventh head, as it was dependant upon the exarchate of Ravenna; and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly, in denominating the *Carolingian patriciate* the seventh head of the beast. That this was a supreme independent form of government is evident from history. Gibbon, in speaking of the patriciate, observes, that "the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of *patrician of Rome*. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. In the time of Charles Martel and of Pepin the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patriciate represented only the title, the service, the alliance of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit to the capital, he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I.—In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals; but, in their march to the altar, the king, or patrician, assumed the right hand of the pope.

Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name justice was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of emperor could add to the *patrician of Rome*. The seven heads of the beast are, therefore, the following: The *Real power*, The *Dictatorship*, The *power of the Prætors*, The *Consulate*, The *Triumvirate*, The *Imperial power*, and The *Patriciate*.

And when he cometh, he must continue a short space.] The seventh form of government was only to remain a short time, which was actually the case; for from its first rise to independent power to its utter extinction, there passed only about forty-five years, a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years; the dictatorship was in power about eighty-eight years; the power of the prætors was in being for upwards of three hundred years; the consulate lasted about two hundred and eighty years; and the imperial power continued upwards of five hundred years.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.] That is to say, the Latin kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *oγδός*, an eighth, because it succeeds to the seventh. Yet it is not an eighth head of the beast, because the beast has only seven heads: for, to constitute a new head of the beast, the form of government must not only differ in nature, but also in name. This head of the beast is therefore, *ἐκ τῶν ἑπτὰ*, one of the seven. Consequently, the form of government is presented by this head is the restoration of one of the preceding seven. The restored head can be, therefore, no other than the regal state of the Latins, or in other words, the *Latin kingdom*, (H. *Latinæ Regniæ*), which followed the patriciate, or seventh head of Latin government. But the beast, in his eighth state, or under his first head restored, goeth into perdition. No other form of Latin government shall succeed; but the beast, in his last or antichristian condition, shall be taken, together with the false prophet that wrought miracles in his sight, "and cast alive into a lake of fire burning with brimstone."

It is observable, that the eighth Latin power is called by the

"these shall hate the whore, and shall make her desolate" and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

¹⁰ Jer. 50, 14, 15. ¹¹ Tim. 6, 15. Ch. 19, 15—20 Jer. 50, 14, 15. Ch. 14, 1—18 Jer. 2, 11—17 Ch. 10, 1—11 Ch. 16, 19—21 Ch. 12, 4.

angel the beast, and also one of his heads. This apparent discordance arises from the double signification of the heads: for if we take the beast upon which the woman sits to be merely a representation of that secular power which supports the Latin church, then the seven heads will represent the seven electorates of the Germanic empire; but if by the beast we understand the general Latin empire from first to last, then what is, according to the angel's first interpretation of the heads, called the *beast*, is, in this case, only one of his heads.—See on ver. 18.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.] The meaning of horns as already been defined when speaking of those of the dragon.—The meaning is, therefore, as follows: Though the Latin empire be now in existence, the ten horns refer to ten Latin kingdoms, yet in futurity, and consequently they have received no dominion as yet; for that part of the Latin dominion now in power is the sixth head, or imperial government of the heathen Cæsars. But the ten states of the Latins receive dominion as monarchies *per se ipso*, one time, (as it may be properly translated,) i. e. at the same time, with the beast, or that which ascendeth out of the bottomless pit; consequently, the Latin empire here intended, is the one which was in futurity in the apostolic age.

13. These have one mind, and shall give their power and strength unto the beast.] Therefore the ten horns must constitute the principal strength of the Latin empire; that is to say, this empire is to be composed of the dominions of ten monarchs, independent of each other in every other sense, except in their implicit obedience to the Latin church. The *beast*, in this and the preceding verse, is distinguished from its horns; as the whole Latin empire is distinguished in history from its constituent powers.—See on ver. 16.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.] The ten powers of the beast must compose the secular kingdom of antichrist; for they make war with the Lamb, who is Christ Jesus. This is perfectly true of all popish states; for they have constantly opposed as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting His followers; but the *Lamb shall overcome them, for he is Lord of lords, and King of kings*; all heads have their authority from Him, and no king can reign without Him; therefore the ten Latin kings are God's ministers, to execute His vengeance upon the idolatrous nations. But when these antichristian monarchies have executed the Divine purpose, those that are with the Lamb, the called, the chosen, and the faithful, those who have kept the truth in the love of it, shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer.—See chap. xix. 19, 20.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.] "So many words," Bishop Newton observes, "in the plural number, fully denote the great extensiveness of her power and jurisdiction:—she herself glories in the title of the Catholic church, and exalts in the number of her votaries as a certain proof of the true religion." Cardinal Bellarmine's first note of the true church is, *the very name of the Catholic church*; and his fourth note is, *amplitude, or multitude, and variety of believers*; for the truly Catholic church, says he, ought not only to comprehend all ages, but likewise all places, all nations, all kinds of men.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.] Here is a clue to lead us to the right interpretation of the horns of the beast. It is said the *ten horns shall hate the whore*; by which is evidently meant, when connected with what follows, that the *whole* of the ten kingdoms in the interest of the Latin church, shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence, and in exposing her follies; and in the end, consign her to utter destruction. From this it follows, that no Roman Catholic power which did not exist so late as the Reformation, can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz. France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. In these were comprehended most of the minor states, not styled monarchies; and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted the power and strength of the beast; and each

minor state is considered a part of that monarchy under the authority of which it was finally reduced, previously to the Reformation.

But, it may be asked, how could the *empire*, which was the revived *head* of the beast, have been at the same time one of its *horns*? The answer is as follows: *horns of an animal*, in the language of prophecy, represent the powers of which that empire or kingdom symbolized by the animal is composed. Thus the angel, in his interpretation of Daniel's vision of the ram and he-goat, expressly informs us, that "the ram with two horns are the kings of Media and Persia." One of the horns of the *ram*, therefore, represented the kingdom of Media, and the other the kingdom of Persia; and their union in one animal denoted the united kingdom of Media and Persia, viz the Medo-Persian empire. In like manner the beast with ten horns denotes that the empire represented by the beast is composed of ten distinct powers; and the ten horns being united in *one beast*, very appropriately show that the monarchies symbolized by these horns are united together to form *one empire*; for we have already shown, in the notes on chap. xiii. ver. 1. that a *beast* is the symbol of an *empire*. Therefore, as the *horns* of an animal, agreeably to the angel's explanation, (and we can have no higher authority) represent all the powers of which that domination symbolized by the animal is composed, the Roman empire of Germany, as one of those monarchies which gave their power and strength to the Latin empire, must consequently, have been a *HORN of the beast*. But the Germanic empire was not only a *Latin power*, but at the same time was acknowledged by all Europe to have *precedency* of all the others. Therefore, as it is not possible to express these *two* circumstances by *one* symbol, it necessarily follows, from the nature of symbolical language, that what has been named the Holy Roman empire must have a *double* representation. Hence the empire, as *one* of the powers of the Latin monarchy, was a *horn* of the beast, and, in having *precedency* of all the others, was its *revived head*.—See a similar explanation of the tail of the dragon in the notes on chap. xii. ver. 4.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.] Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the power of man, or the chances of war. No kingdom or state can exist without the will of God; therefore let the inhabitants of the world tremble, when they see a wicked monarchy rise to power; and let them consider that it is raised up by the Lord to execute His vengeance upon the idolatries and profligacies of the times. It is said of the kings in communion with the church of Rome, that *God hath put in their hearts to fulfil his will*. How is this divine will accomplished? In the most awful and afflictive manner! In causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had the *truth*, they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. Therefore hath "the Lord sent them strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness." But this deplorable state of the world is not perpetual; it can only continue till every word of God is fulfilled upon His enemies; and when this time arrives, (which will be that of Christ's second advent,) then shall the Son of God say that wicked "with the spirit of His mouth, and shall consume him with the brightness of His coming."

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.] It has already been shown that the woman sitting upon the seven-headed beast, is a representation of the Latin church; here we have the greatest assurance that it is so, because the woman is called a *city*, which is a much plainer emblem of a *church*; as the word is used unequivocally in this sense in so many parts of Scripture that we cannot well mistake its meaning.—See chap. ix. 12. xi. 2. xxi. 10. xxii. 19. and also Ps. xvi. 4. lxxxvii. 3. Heb. xii. 22. &c. The *woman*, therefore, must be the *Latin church*; and as the apostle saw her *sitting* upon the beast, this must signify that ἡ ἐκκλησία βασιλεύει, she hath a kingdom over the kings of the earth, i. e. over the kings of the Latin world, for that this is the meaning of earth has been shown before in numerous instances. That kingdom which the woman has over the kings of the Latin world, or secular Latin empire, or, in other words, the kingdom of the Latin church, is the numbered Latin kingdom, or Romish hierarchy.—See on ch. xiii. 18. The woman is also called a *great city* to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominions of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city this is! Surely such as to justify the prophetic denomination that *great city*.

Having now gone through the whole of the angel's interpretation of St. John's vision of a whore sitting upon the seven-headed and ten-horned beast, it will be essentially necessary to examine a little more attentively the eighth verse of this chapter. It has already been shown that the phrases *was*, *is*

not, *shall ascend out of the bottomless pit*, *and yet is*, refer to the Latin kingdom which existed before the building of Rome; to the Roman empire in the time of St. John; and to the Latin empire which was in futurity in the apostolic age. But as the words *was*, *is*, *not*, &c. are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; how can it be said of *this beast* that it had an existence before the date of the Apocalypse, when the woman, whom it carried, was not in being till long after this period? And what connexion has the Latin empire of the middle ages with that which derived its name from Latinus, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows:—St. John saw the beast upon which the woman sat, with *all* his seven heads and ten horns. Consequently, as the angel expressly says, that *five* of these seven heads had already fallen in the time of the vision, it therefore necessarily follows, that the apostle must have seen that part of the Latin empire represented by the seven-headed beast, which had already been under the emblem of *five* heads. Therefore, the woman sat upon the *beast* that *was*. But it is plain, from the angel's interpretation, that the whole of the seven heads fell, before the beast upon which the woman sat, arose; and yet, the woman is represented as sitting upon the seven-headed beast, to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its heads restored, which is the secular kingdom of antichrist. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the *Latins*, and not that of the *Romans* is here intended: because the latter *was* in the time of the vision. Again, the beast which St. John saw had not ascended out of the bottomless pit in his time; consequently, the whole seven heads and ten horns were in futurity; for all these heads and horns rose up out of the abyss at the *same* time with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads; for if the seven heads be taken in the sense of *seven mountains* (*head*, in the Scripture style, being a symbol of *precedency* as well as *supremacy*), then the beast with all his heads and horns was altogether in futurity in the apostle's time, for the seven heads are the seven ecclesiasties of the German empire, and the ten horns the ten monarchies in the interest of the Latin church. Finally, the beast is said to exist in the time of the vision; therefore, the Roman empire, which governed the world, must be here alluded to; and, consequently, the phrase *and yet is*, is a proof that as the beast is the Latin kingdom, and *this beast* is said to have an existence in the time of the apostle, that the empire of the Cæsars, though generally known by the name of the *Roman*, is in a very proper sense the *Latin kingdom*, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned beast is at once the representation of the ancient Latin power: of the Roman empire which succeeded it; and of the Latin empire which supports the Latin church. Here is then the connexion of the ancient Latin and Roman powers with that upon which the woman sits. She sits upon the beast that *was* and *is*, *not*, because the whole of his heads represent the three forms of government which the ancient Latins had before they were subjugated by the Romans, viz. The Regal Power, The Dictatorship, and the Power of the Prætors. She sits upon the beast which *shall ascend out of the bottomless pit*, because all his seven heads, taken in the sense of *mountains*, were in futurity in the apostolic age. She sits upon the beast that *yet is*, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz. The Consulate, The Triumvirate, the Imperial Power, and the Patriarchate. It is hence evident that the *beast*, in the largest acceptation of this term, is a symbol of the *Latin* power in general from its commencement in Latinus, to the end of time; its seven heads denoting seven kings, or supreme forms of Latin government, during this period, *king* or *kingdom*, as we have already observed, being a general term in the prophetic writings for any kind of supreme governor or government, no matter by what particular name such may have been designated among men. Thus the Latin power, from the time of Latinus to the death of Numitor, was the beast under the dominion of his *first* head; from the death of Numitor to the destruction of Alba it was the beast under the dominion of his *second* head; from the destruction of Alba to the final subjugation of the Latins by the Romans, it was the beast under the dominion of his *third* head. And as the four Roman forms of government which were subsequent to the final conquests of the Latins, were also *Latin* dominations, the Latin power under these forms of government was the beast under the dominion of his *fourth*, *fifth*, *sixth*, and *seventh* heads. The beast of the bottomless pit which followed the fall of all the heads of the sea-beast, or general Latin empire, is, according to the angel's interpretation, (οὗτος ὁ βασιλεὺς, an eighth king, i. e. an eighth species of Latin power, or, in other words, a supreme form of Latin government essentially differing from all the foregoing: yet as it is *nominal*ly the same with one of the preceding seven, it is not accounted an eighth *head* of the beast. The first beast of chap. xiii. is a description of the *eighth* or *last* condition of the *GENERAL Latin empire*, and is said to arise ἐκ τῆς θαλάσσης, out of the sea, because the heads

are there taken in a double sense, *sea* being a general term to express the origin of every great empire which is raised up by the sword: but when (as in verse 11) one of the heads of the sea-beast (viz. that secular power which is still in being, and

has supported the Latin church for more than a thousand years) is peculiarly styled *the beast*, the Holy Ghost, speaking of this secular Latin empire exclusively, declares it to be *ενα αβυσσος, from the bottomless pit*.

CHAPTER XVIII.

A luminous angel proclaims the fall of Babylon, and the cause of it 1-3. The followers of God are exhorted to come out of it, in order to escape her approaching punishment, A-3. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked enumerated, 12-16. She is bewailed also by shipmasters, sailors, &c. 17-19. All heaven rejoices over her fall; and her final desolation is foretold, 20-21. [A. M. cir. 4100. A. D. cir. 96. Inipp Flavio Domitiano Cæs. Aug. et Nervæ]

AND ^a after these things I saw another angel come down from heaven, having great power; ^b and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, ^c Babylon the great is fallen, is fallen, and ^d is become the habitation of devils, and the hold of every foul spirit, and ^e a cage of every unclean and hateful bird.

³ For all nations ^f have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, ^g and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, ^h Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

⁵ ⁱ For her sins have reached unto heaven, and ^j God hath remembered her iniquities.

⁶ ^k Reward her even as she rewarded you, and double unto her double according to her works; ^l in the cup which she hath filled ^m fill to her double.

⁷ ⁿ How much she hath glorified herself, and lived delicious-

^a Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^b Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^c Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^d Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^e Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^f Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^g Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^h Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ⁱ Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^j Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^k Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^l Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20 ^m Ch. 17:1-6 Ezek. 4:2-6 Isa. 13:19 & 21:9 Jer. 51:8 Ch. 14:8-15 Isa. 17:21 & 21:8 & 21:11 Jer. 51:8 & 51:37-40 Isa. 13:24 & 24:11 Mark 3:23-27 & 16:17 & 16:18 & 16:19-20

NOTES.—Verse 1. *The earth was lightened with his glory.* This may refer to some extraordinary messenger of the everlasting Gospel; who, by his preaching and writings became the means of diffusing the light of truth and true religion over the earth.

Babylon the great is fallen, is fallen, is fallen. This is a quotation from Isa. xxi. 9. *And he said, Babylon is fallen, is fallen, and all the golden images of her gods he hath broken unto the ground.* This is applied by some to Rome pagan; by others to Rome papal; and by others to Jerusalem.

Is become the hold of every foul spirit. See the parallel passages in the margin. The figures here point out the most complete destruction. A city utterly sacked and ruined, never to be rebuilt.

The wine of the wrath. The punishment due to her transgressions, because they have partaken with her in her sins.—See the note on chap. vii. 8.

Come out of her, my people. These words appear to be taken from Isa. xlviii. 20.—Jer. i. 8. l. 6, 15. The poet Montanus expresses this thought well:—

*Vivere qui sanctæ cupitis, discedite Romæ;
Omnia quæm licet, non licet esse bonum.*

“Ye who desire to live a godly life, depart from Rome; for, although all things are lawful there, yet to be godly, is unlawful.”

Her sins have reached unto heaven. They are become so great and enormous that the long-suffering of God must give place to His justice.

Reward her even as she rewarded you. These words are a prophetic declaration of what shall take place: God will deal with her as she has dealt with others.

How much she hath glorified herself. By every act of transgression and sinful pampering of the body, she has been preparing for herself a suitable and proportionate punishment.

Therefore shall her plagues come. Death, by the sword of her adversaries; mourning, on account of the slaughter; and famine, the fruits of the field being destroyed by the hostile bands.

Utterly burned with fire. Of what, city is this spoken? Rome pagan has never been thus treated; Alaric and Totilas burnt only some parts with fire. Rome papal has not been thus treated: but this is true of Jerusalem; and yet Jerusalem is not generally thought to be intended.

The kings of the earth. Those who copied her superstitions, and adopted her idolatries.

Standing afar off. Beholding her desolations with wonder and astonishment; utterly unable to afford her any kind of assistance.

The merchants of the earth. These are represented as mourning over her, because their traffic with her was at an end.

Bishop Bale, who applies all these things to the church of Rome, thus paraphrases the principal passages:—

“The mighty kings and potentates of the earth, not having afore their eyes the love and fears of God, have committed with this whole most vile filthynesse; abusing themselves by many straunge or uncommanded worshippings, and bynding themselves by othe to observe hyr lawes and customs. At the examples, doctrines, counsels, and perswasions of hyr holy whoremongers, have they broken the covenants of peace;”

ly, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and ⁹ she shall be utterly burned with fire; ¹⁰ for strong is the Lord God who judgeth her.

⁹ And ¹¹ the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, ¹² when they shall see the smoke of her burning.

¹⁰ Standing afar off for the fear of her torment, saying, ¹¹ Alas, alas! that great city Babylon, that mighty city! ¹² for in one hour is thy judgment come.

¹¹ And ¹³ the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

¹² The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble;

¹³ And ¹⁴ the merchants of the earth shall weep and mourn over her, saying, ¹⁵ Alas, alas! that great city Babylon, that mighty city! ¹⁶ for in one hour is thy judgment come.

¹⁴ And ¹⁵ the merchants of the earth shall weep and mourn over her, saying, ¹⁶ Alas, alas! that great city Babylon, that mighty city! ¹⁷ for in one hour is thy judgment come.

¹⁵ And ¹⁶ the merchants of the earth shall weep and mourn over her, saying, ¹⁷ Alas, alas! that great city Babylon, that mighty city! ¹⁸ for in one hour is thy judgment come.

¹⁶ And ¹⁷ the merchants of the earth shall weep and mourn over her, saying, ¹⁸ Alas, alas! that great city Babylon, that mighty city! ¹⁹ for in one hour is thy judgment come.

¹⁷ And ¹⁸ the merchants of the earth shall weep and mourn over her, saying, ¹⁹ Alas, alas! that great city Babylon, that mighty city! ²⁰ for in one hour is thy judgment come.

¹⁸ And ¹⁹ the merchants of the earth shall weep and mourn over her, saying, ²⁰ Alas, alas! that great city Babylon, that mighty city! ²¹ for in one hour is thy judgment come.

¹⁹ And ²⁰ the merchants of the earth shall weep and mourn over her, saying, ²¹ Alas, alas! that great city Babylon, that mighty city! ²² for in one hour is thy judgment come.

²⁰ And ²¹ the merchants of the earth shall weep and mourn over her, saying, ²² Alas, alas! that great city Babylon, that mighty city! ²³ for in one hour is thy judgment come.

²¹ And ²² the merchants of the earth shall weep and mourn over her, saying, ²³ Alas, alas! that great city Babylon, that mighty city! ²⁴ for in one hour is thy judgment come.

²² And ²³ the merchants of the earth shall weep and mourn over her, saying, ²⁴ Alas, alas! that great city Babylon, that mighty city! ²⁵ for in one hour is thy judgment come.

²³ And ²⁴ the merchants of the earth shall weep and mourn over her, saying, ²⁵ Alas, alas! that great city Babylon, that mighty city! ²⁶ for in one hour is thy judgment come.

²⁴ And ²⁵ the merchants of the earth shall weep and mourn over her, saying, ²⁶ Alas, alas! that great city Babylon, that mighty city! ²⁷ for in one hour is thy judgment come.

²⁵ And ²⁶ the merchants of the earth shall weep and mourn over her, saying, ²⁷ Alas, alas! that great city Babylon, that mighty city! ²⁸ for in one hour is thy judgment come.

²⁶ And ²⁷ the merchants of the earth shall weep and mourn over her, saying, ²⁸ Alas, alas! that great city Babylon, that mighty city! ²⁹ for in one hour is thy judgment come.

²⁷ And ²⁸ the merchants of the earth shall weep and mourn over her, saying, ²⁹ Alas, alas! that great city Babylon, that mighty city! ³⁰ for in one hour is thy judgment come.

²⁸ And ²⁹ the merchants of the earth shall weep and mourn over her, saying, ³⁰ Alas, alas! that great city Babylon, that mighty city! ³¹ for in one hour is thy judgment come.

²⁹ And ³⁰ the merchants of the earth shall weep and mourn over her, saying, ³¹ Alas, alas! that great city Babylon, that mighty city! ³² for in one hour is thy judgment come.

³⁰ And ³¹ the merchants of the earth shall weep and mourn over her, saying, ³² Alas, alas! that great city Babylon, that mighty city! ³³ for in one hour is thy judgment come.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^a slaves, and ^d souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 ^e The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16 And saying, Alas, alas! that great city, ^f that was clothed
^e Or, habited.—d Ezek. 27. 13.—e Verse 3, 11.—f Ch. 17. 4.—g Verse 10.—h Isa. 23. 14. Ezek. 27. 25.

and the idols perfumed with their sensers at principall feastes; to have their crucifixes layde upon horses, or to have them solemnly borne abro in their gaddings abroad; with the religious occupings of their paxes, crucets, and other jewels, which be of *silver*.

^g Neyther passe they greedily to beholde preecious stones any more, in their two-horned miters, when they follow their churens, give their whorish orders, and triumphantly muster in processions. Nor in costlie pearles in theyr copes perrous, and chysibiles, when they be in their prelately pompous sacrifices. Men, knowing the worde of God, suppose that their ornaments of *silk*, wherewith they garnishe their temples and adorne their idoles, is very blasphemous and divillish. They thinke also, that their fayre white rockets of raynes, or fine linnen cloath; their costly gray anices, of cadaver and cates tayles; theyr fresh purple gownes, when they walke for their pleasures; and their read scarlet frockes, when they preach lyes in the pulpit, are very superfluous and vayne.

^h In their *thyne wood*, (whom some men call *algume trees*, some *basill*, some *corall*), may be understande all theyr curious buildings of temples, abbeyes, chappells, and chambers; all shrines, images, church stoeres, and pews that are well payed for; all banner staves, paternoster scores, and peeces of the holy crosse.

ⁱ The *vessels of ivory* comprehendeth all their mannely dyshes, their offring platters, their relique chestes, their god boxes, their drinking horns, their sipping cuppes for the hiccough, their tables wherupon are charmed their chalises and vestiments; their staudiches, their combes, their muske balles, their pomander pyntes, and their dust boxes, with other toys.

^j The *vessels of precious stone*; which after some interpretours, are of preecious stone, or after some are of *most precious wood*; betokeneth their costlie cuppes, or cruises of jasper, jacinet, amel, and fine beral; and their alabaster boxes, wherewith they annointe kinges, confirme children, and minister their holy whorish orders. Their parlon masers, or drinking diskes, as Saint Benit's hole, Saint Edmond's hole, Saint Giles's hole, Saint Blithe's hole, and Westminster hole, with such other holy reliques.

^k Of *brasse*, which containeth latten, copper, alcumine, and other harde metals, are made all their great candlesticks, holy water kettles, lampes, desks, pyllers, butterasses, bosses, bells, and many other thinges more.

^l Of strong *iron* are the braunches made that holde up the lightes before their false gods; the tacks that sustayne them for fallinge; the lockes that save them from the robbery of thieves; their fyre pans, bars, and poolyes, with many other strange giunnes besides.

^m With *marble* most commonlye pave theyr temples, and build strong pillars and arches in their great cathedrale churches and monasteries: they make thereof also their superlaties, their tumbs, and their solemne grave-stones; besides their other buildinges, with free-stone, flint, ragge, and brick, comprehended in the same.

12. And cinnamon) "By the cinnamon is ment all manner of costly spices, wherewith they bury their byshops and founders, lest they shoulde stinke when they translate their agayne to make them santes for advantage.

"By the smellyng odours, the swete herbes that they strewe abroad at their dedications and burials; besides the damaske waters, hawkes, muskes, pomander, civet, and other curious confections they yet bestow upon their owne precious bodies.

"The *oyntments* are such oyles as they mingle with rose water, aloes, and spike, with other mery conceits, wherewith they annoynt their holy savours and roods, to make them to sweat, and to smell swete when they are borne abrod in procession upon their high feastfull dayes.

"*Frankincense*, occupye theyr ofte as a necessarie thinge in the sensyng of their idols, hallowinge of their paschal, conjuringe of their ploughes; besides the blessing of their palmes, candles, ashes, and their dead men's graves, with *requiescant in pace*.

"With *wine* synge they theyr masses for money, they housell the people at Easter, they wash their aultar stones upon Maundy Thursday; they fast the holy inber dayes, besides other banketynges all the whole yeare, to kepe theyr flesh chaste.

"With *oyle* smere they younge infantes at baptisme and bishopping; they greasse their massmongers, and geve them the mark of iudian; they ancle their cattell that starveth; and do many other fetes els.

"*Fyre flowers*, is such a merchandysse of theirs as far ex-

ceedeth all other, and was first geven them by Pope Alexander the First, thinkinge Christes institution not sufficient, nor only in usinge the common breade in that ministerie. For that ware hath brought them in their plentifull possessions, their lordshippes, fatte benefices, and prebendaries, with innumerable pleasures els.

ⁿ *Wheat* have that of their farnes, wherof they make pardon bread and cakes, to draw people to devocion towards them.

^o *Cattell* receive they, offered unto their idols by the idiots of the countries, for the recover of sondrye diseases; besides that they have of their titles.

^p *Shepe* have they, sometime of their owne pastures, sometime of begginge, sometime of bequestes for the dead, to cry them out of their fearful purgatorye, when they be asleepe at midnight.

^q *Great horses* have they, for mortuaries, for offices, for favours, giftes and rewardes, to be good lords unto them, that they may holde still their farnes, and to have saunder waspe their some and their heire a prieste; or to admittle him unto a mannely benefice, that he may be called 'maister person,' and such lyke.

^r *Charets* have they also, or *horse litters*, of all manner of sortes, specially at Rome, with foote men runninge on both sides of them, to make roome for the holy fathers. Of whom some carye their owne preecious bodies, some theyr treasure, some the blessed sacramente, some holy reliques and ornaments, some their whores, and some their bastards. The *bodies of men* must needs be iudged to be at their pleasure, so long as Christen providences be tributaries unto them, prince, obediencie, people subject, and their laws at their commande-ment to slea and to kyl.

And to make this good, who hath not in England payd his Peter penny, sometime to acknowledge himselfe a *bondman* of theirs, at the recit of his sorely howsell. Furthermore yet, besides their market master of monkes, fryars, and priestes, they have certayne *bondmen*, of whom some they sell to the *Tedians*, some to the *Genues*, some to the *Portingales*, and some to the *Turks*, to row in their galles.

And laste of all, to make up their market, least any thing should escape theyr hands, these numerfull bribers maketha marchandysse of the *soules of men*, to deprive Christe of his whole right, sending many unto hell, but not one unto heaven, (unlesse they maliciously murder them for the truth's sake,) and all for money. After many other sortes els, abuse they these good creatures of God, whom the Holy Ghost heere nameth. Much were it to shew here by the cronicles severally of what pope they have received authoritye, power, and charge, to utter these wares to advantage, and how they came firste by the old idolatours."

Several of the most reputable MSS. *Versions*, and some of the *Fathers*, after cinnamon, add *kai aposopos*, and *anonimon*. What this shrub was is not easy to say, though mentioned and partially described by *Pliny* and *Dioscorides*. Some think it was a species of *geranium*; others, the *rose of Jericho*. It was an odoriferous plant, supposed to be a native of Assyria: and is thus mentioned by *Virgil*, *Ecolg.* iv. v. 25.—

—*Assyrium vulgè nascetur anonimon.*

"The Assyrian anonimon shall grow in every soil."

This is translated by some *spikenard*; by others, *lady's rose*.

Thyne wood) The *Thyne*, or *Thyin*, is said to be a tree whose boughs, leaves, stalks, and fruit, resemble the cypress. It is mentioned by *Homer*, *Odys.* lib. v. 60.; by *Theophrastus*, *Hist. Plant.* v. 5.; and by *Pliny*, *Hist. Nat. lib. xiii. c. 16.* How much the different articles mentioned in the 12th and 13th verses were in request among the ancients, and how highly valued, every scholar knows.

Slaves) *Σοπαροι*, the *bodies of men*; probably distinguished here from *Ψυχας*, *souls of men*; to express *bondmen* and *freemen*.

14. And the fruits which thy soul lusted after) *Και ὅτι ὅσα τῆς ἐπιθυμίας τῆς Ψυχῆς σου.* As *otropa* signifies autumn, any and all kinds of autumnal fruits may be signified by the word in the above clause.

Dainty and goodly) *Τὰ λατῶνα*, *delicacies for the table.* Τα λατῶνα, what is splendid and costly in apparel.

15. Stand afar off) See ver. 10.

16. Clothed in fine linen, and purple, &c.) The verb *περιβαλλέσθαι*, which we here translate *clothed*, signifies often to *abound*, *be enriched*, *lady with*; and is used by the best Greek writers; see many examples in *Egypte*. These articles are not to be considered here as *personal ornaments* but as articles of trade or merchandise, in which this city trafficked.

20 * Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 * And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more at all.

18 Isa 41:23 & 49:13 Jer 51:48—Luke 11:19, 20 Ch 19:1 Jer 51:61—q Ch 12:8 & 16:20—Isa 24:8 Jer 7:4 & 16:9 & 25:10 Ezek 26:14

17. Every shipmaster [Captains of vessels; some think pilots are meant, and this is most likely to be the meaning of the original word κυβερνήτης. This description appears to be at least partly taken from Ezek. xxvii. 26—28.

And all the company in ships] Καὶ πᾶς ἐπὶ τῶν πλοίων ὁ οὐλος, the crowd or passengers aboard; but the best MSS. and Versions have καὶ πᾶς ἡ ἐπὶ τῶν πλοίων, those who sail from place to place; or such as stop at particular places on the coast, without performing the whole voyage. This sufficiently marks the traffic on the coast of the Mediterranean Sea. Some might debar (in sailing from Rome) at the island of Sicily; others at different ports in Greece; some at Corinth, others at Crete, or the various islands of the Aegean Sea; some at Rhodes, Pamphylia, &c. &c. as in those times, in which the compass was unknown, every voyage was performed coast-wise; always keeping, if possible, within sight of the land.

18. [What city is like unto this great city?] Viz. in magnitude, power, and luxury.

19. They cast dust on their heads] They showed every sign of the sincerest grief. The lamentation over this great ruined city, from ver. 9 to 19, is exceedingly strong and well drawn. Here is no dissimulated sorrow; all is real to the mourners, and affecting to the spectators.

20. Rejoice over her, thou heaven! This is grand and sublime: the fall of this bad city was cause of grief to bad men. But as this city was a persecutor of the goodly, and an enemy to the works of God, angels, apostles, and prophets, are called to rejoice over her fall.

21. Thus with violence shall that great city Babylon be thrown down] This action is finely and forcibly expressed by the original words:—Ὁντος ἀνιπύειν Βαβυλῶνα καὶ πελάγει πέλαις. The millstone will in falling have not only an accelerated force from the law of gravitation; but that force will be greatly increased by the projectile force impressed upon it by the power of the destroying angel.

Shall be found no more at all.] In her government, consequence, or influence. This is true of Babylon; we are not certain even of the place where it stood. It is also true of Jerusalem: her government, consequence, and influence, are gone. It is not true of Rome pagan, nor, as yet, of Rome papal: the latter still exists; and the former is most intimately blended with it; for in her religious service Rome's temples has retained her language; and many of her heathen temples has she dedicated to saints, real or reputed; and incorporated many of her superstitions and absurdities in a professedly Christian service. It is true also that many idols are now restored under the names of Christian saints!

22. The voice of harpers, &c.] This seems to indicate not only a total destruction of influence, &c. but also of being. It seems as if this city was to be swallowed up by an earthquake, or burnt up by fire from heaven.

23. By thy sorceries] Political arts, state tricks, counterfeited miracles, and deceptive manoeuvres of every kind. This may be spoken of many great cities of the world, which still continue to flourish!

24. In her was found the blood of the prophets, &c.] She was the persecutor and murderer of prophets and of righteous men.

And of all that were slain upon the earth.] This refers to her counsels and influence, exciting other nations and people to persecute and destroy the real followers of God. There is no

more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 * And the light of a candle shall shine no more at all in thee; * and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for * thy merchants were the great men of the earth; * for by thy sorceries were all nations deceived.

24 And * in her was found the blood of prophets, and of saints, and of all that * were slain upon the earth.

* Jer. 25:10—Ch 7:24 & 15:2 & 25:10 & 33:11—u Isa 24:8—v 2 Kings 9:22. Nah. 3:4—h 17:32—w Ch 12:6—x Jer 51:49

city to which all these things are yet applicable; therefore we may presume that the prophecy remains yet to be fulfilled.

Bishop Dale, who applies this, as before, to the Romish church, has, on ver. 22, given some information to the curious antiquary.

"But be certain," says he, "and sure, thou miserable creature, that thou shalt no longer enjoy the commodious pleasures of a free city.—The merry notes of them that play upon harps, lutes, and fiddles: the sweet voice of musicians, that sing with virginals, viols, and chimes; the harmony of them that pipe in recorders, flutes, and drums; and the shrill shout of trumpets, woots, and shawms, shall no more be heard in thee, to the delight of men. Neither shall the sweet organs, containing the melodious noise of all manner of instruments and hyrdes, be played upon; nor the great bellies be rung after that; nor yet the fresh discord, prick song, counter-point, and faburden, be call'd for in thee; which art the very sinagog of Sathan. Thy lascivious harmony, and delectable musique, much provoking the weaker hearts of men to meddle in thy abominable whoredom, by the wantonness of idleness in that kind, shall perish with thee for ever. No cunning artificer, carver, paynter, nor gilder, embroiderer, gold-smith, nor silk-worker; with such other like of what occupation soever they be, or have been to thy commodity, shall never more be found so agayne.

"Copies, crucifixes, candlesticks, miters, crosses, sensors, crismatories, corporasses, and chalice, which for thy whorish holiness might not sometime be touched, will then, for thy sake, be abhorred of all men. No ever more shall be builded for merchants of the livery and mark, palaces, temples, abbeyes, collages, convents, chauntries, fair houses, and lordships of pleasure. The clapping noise of neyther wyndband, horse-mill, nor water-mill, shall any more be heard, to the gluttenous feeding of thy proud up-porkings, for the maintenance of thine idle observations and ceremonies.—For thy mitted marchants were sometimes princes of the earth, when they reigned in their royalty. Thy shorn shavelings were lordes over the multitude, when they held their priestly authority over the soules and bodies of men. Yea, and with thy privy legardeman, with thy juggling castes, with thy craftes and enchantmentes of thy subtile charmes were all nations of the world deceived."

This is very plain language; and thus, on all hands, a monstrous system of superstition and idolatry was attacked by our reformers; and with these unfurnished weapons, directed by the Spirit of the living God, popery was driven from the throne, from the bench, from the universities, and from the churches, of this favoured kingdom. And by a proper application of Scripture, and by a universal diffusion of the word of God, it may be soon driven from the face of the universe. And when the inventions of men are separated from that church, and it becomes truly reformed; and of this it is highly capable, as among its monstrous errors and absurdities, it contains all the essential truths of God, it will become a praise and a glory in the earth. Protestants wish not its destruction, but its reformation.

Some there may be, who, in their zeal for truth, would pull the whole edifice to pieces; but this is not God's method: He destroys what is evil, and saves what is good. It is reformation, not annihilation, that this church needs.

CHAPTER XIX.

The whole heavenly host give glory to God, because He has judged the great whore, and avenged the blood of His saints, 1—6. The marriage of the Lamb, and His bride, 7—9. John offers to worship the angel, but is prevented, 10. Heaven is opened; and Jesus, the Word of God, appears on a white horse; He and His armies described, 11—16. An angel in the sun invites all the fourths of heaven to come to the supper of the great God, 17, 18. The beast, the false prophet, and utterly destroyed, 19—21. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavius Domitiano Cæs. Aug. et Nervæ.]

AND after these things * I heard a great voice of much people in heaven, saying, Alleluia; * Salvation, and glory, and honour, and power, unto the Lord our God:

2 For * true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her

a Ch 11:15—b Ch 4:11 & 7:10, 12 & 12:10—c Ch 15:7 & 16:7—d Rev 21:13

NOTES.—Verse 1. I heard a great voice of much people in heaven] The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is a universal joy among the redeemed of the Lord, which they commence with the word ἁλληλουῖα Hallelu-Yah, praise ye Jah, or Jehorah; which the Septuagint, and St. John from them, put into Greek letters, thus, Ἀλληλουῖα, Alleluia: a form of praise which the heathens appear to have borrowed from the Jews,

fornication, and * hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And * her smoke rose up for ever and ever.

4 And * the four and twenty elders, and the four beasts, fell

Ch 6:10 & 17:22—e Ch 8:11 Ch 11:16 & 19:5—f Ch 4:4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

as is evident from their psalms, or hymns in honour of Apollo, which began and ended with ἁλλελουῖα, alleluia; a mere corruption of the Hebrew words. It is worthy of remark, that the Indians of North America have the same word in their religious worship, and use it in the same sense. "In their places of worship, or beloved square, they dance sometimes for a whole night, always in a bowing posture, and frequently singing halleluyah. Ye ho wah; praise ye Yah, Ye ho wah."

down and worshipped God that sat on the throne, saying, ^a Amen; Alleluia.

⁵ And a voice came out of the throne, saying, ^b Praise our God, all ye his servants, and ye that fear him, ⁱ both small and great.

⁶ And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for ^l the Lord God omnipotent reigneth.

⁷ Let us be glad and rejoice, and give honour to him: for ^m the marriage of the Lamb is come, and his wife hath made herself ready.

⁸ And ⁿ to her was granted that she should be arrayed in fine linen, clean and ^o white: ^p for the fine linen is the righteousness of saints.

⁹ And he saith unto me, Write, ^q Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, ^r These are the true sayings of God.

¹⁰ And ^s I fell at his feet to worship him. And he said unto me, ^t See thou do it not: I am thy fellow-servant, and of thy
g 1 Chron 16.36. Neh.5.13.& 9.6. Ch.5.14.—h Psal.134.1.& 135.1.—i Ch.11.18.& 20.12.—k Ezek.1.24.& 43.9. Ch.14.2.—l Ch.11.15, 17, 12.10.& 21.3.—m Matt.22.2.& 23.10.—n 2 Cor.11.2. Eph.5.2. Ch.21.3.9.—o Ch.23.14. Ezek.16.10. Ch.3.19.—p Or, bright.—q Psal.132.9.—r Matt.22.2, 3. Luke 14.15, 16.—Ch.21.5.& 22.6.—s Ch.22.8.—t Acts 10.36.& 14.15. Ch.22.9

probably the true pronunciation of the Hebrew word, which we call *Jehovah*.—See *Adair's History of the American Indians*.

Sulcation] He is the sole Author of deliverance from sin: the glory of this belongs to Him, the honour should be ascribed to Him, and His power is that alone by which it is effected.

² For true and righteous] His judgments displayed in supporting His followers, and punishing His enemies, are true, according to his predictions; and righteous, being all according to infinite justice and equity.

³ Her smoke rose up] There was, and shall be, a continual evidence of God's judgments executed on this great whore, or idolatrous city; nor shall it evermore be restored.

⁴ The four and twenty elders] The true church of the Lord Jesus, converted from among the Jews.—See chap. iv. 10, v. 14.

⁵ Praise our God, &c.] Let all, whether redeemed from among Jews or Gentiles, give glory to God.

⁶ The voice of a great multitude] This is the Catholic, or universal, church of God, gathered from among the Gentiles.

The Lord God omnipotent reigneth] Ἐθαυλασε Κερας ὁ Θεός ὁ παντακρατορ. Many excellent MSS., most of the Versions, with *Andreas and Arethas*, the two most ancient commentators on this book, add *quon, our*, after ὁ Θεός; and, according to this, the text reads emphatically thus, *our Lord God, the Almighty, reigneth*. What consolation to every genuine Christian, that his Lord and God is the Almighty; and that this Almighty never trusts the reins of the government of the universe out of His hands! What, therefore, has His church to fear?

⁷ The marriage of the Lamb is come] The meaning of these figurative expressions appears to be this: after this overthrow of idolatry and superstition, and the discomfiture of antichrist, there will be a more glorious state of Christianity than ever was before.

⁸ Arrayed in fine linen] A prediction that the church should become more pure in her doctrines, more pious in her experience, and more righteous in her conduct, than she had ever been from her formation.

The fine linen here spoken of, is not the righteousness of Christ imputed to believers, for it is here called the righteousness of the saints; that which the grace and Spirit of Christ has wrought in them.

⁹ Blessed are they which are called unto the marriage supper] This is an evident allusion to the marriage of the King's Son, Matt. xxii. 2, &c. where the incarnation of our Lord, and the calling of Jews and Gentiles, are particularly pointed out. See the notes there. *Blessed* are all they who hear the Gospel, and are thus invited to lay hold on everlasting life.

¹⁰ I fell at his feet to worship him] Great as this angel was, St. John could not mistake him either for Jesus Christ, or for God the Father; nor was his prostration intended as an act of religious worship. It was merely an act of that sort of reverence which any Asiatic would pay to a superior. His mistake was the considering that he was under obligation to the angel, for the information which he had now received. This mistake the angel very properly corrects, showing him that it was from God alone this intelligence came; and that to Him alone, the praise was due.

I am thy fellow-servant] No higher in dignity than thyself; employed by the same God, on the same errand, and with the same testimony, and therefore not entitled to thy prostration: worship God; prostrate thyself to Him, and to Him give thanks.

The testimony of Jesus is the spirit of prophecy] As this is a reason given by the angel why he should not worship him, the meaning must be this: I, who have received this spirit of prophecy, am not superior to thee who hast received the testimony of Christ, to preach him among the Gentiles; for the commission containing such a testimony is equal to the gift of the spirit of prophecy. Or, the spirit of prophecy is a general testimony concerning Jesus; for He is the scope

brethren ^u that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

¹¹ And I saw heaven opened, and beheld ^v a white horse; and he that sat upon him was called ^w Faithful and True; and ^x in righteousness he doth judge and make war.

¹² His eyes were as a flame of fire, ^y and on his head were many crowns; ^z and he had a name written, that no man knew but he himself.

¹³ And he was clothed with a vesture dipped in blood: and his name is called ⁴ The Word of God.

¹⁴ And the armies which were in heaven followed him upon white horses, ^f clothed in fine linen, white and clean.

¹⁵ And ^g out of his mouth goeth a sharp sword, that with it he should smite the nations: and ^h he shall rule them with a rod of iron: and ⁱ he will treadeth the wine-press of the fierceness and wrath of Almighty God.

¹⁶ And ^k he hath on his vesture, and on his thigh, a name written, I KING OF KINGS, AND LORD OF LORDS.

¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying ^m to all the fowls that fly in the midst
u 1 John 5.10. Ch.12.17.—v Ch.15.3.—w Ch.6.2.—x Ch.3.14.—y Isa.11.4.—z Ch.1.14.& 2.18.—Ch.2.14.& 2.17. Verse 16.—Ch.15.2.—John 1.1. 1 John 5.7.—Ch.1.9.—f Matt.26.52. Ch.1.4.& 2.7.—g Isa.10.33.—h Ch.1.16. Verse 9.—i Ch.2.27.& 12.5.—Ch.15.6, 3.—Ch.14.19, 20.—k Ver.12.—Dan.2.47. 1 Tim.6.15. Ch.17.14.—m Ver.21.

and design of the whole Scripture; to him gave all the prophets witness; take Jesus, His grace, Spirit, and religion, out of the Bible, and it has neither scope, design, object, nor end.

¹¹ A white horse] This is an exhibition of the triumph of Christ after the destruction of his enemies. The white horse is the emblem of this; and FAITHFUL and TRUE are characters of Christ.—See chap. iii. 14.

In righteousness doth he judge and make war] The wars which He wages are from no principle of ambition, lust of power, or extension of conquest and dominion: they are righteous in their principle and in their object. And this is perhaps what no earthly potentate could ever say.

¹² His eyes were as a flame of fire] To denote the piercing and all-penetrating nature of His wisdom.

On his head were many crowns] To denote the multitude of His conquests, and the extent of His dominion.

A name written that no man knew] This is a reference to what the rabbins call the *shem ham phorash* or tetragrammaton, יהוה יהוה; or what we call *Jehovah*. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read אדנאי *Adonai* for it; but to a man, they all declare that *no man can pronounce it*; and that the true pronunciation has been lost; at least since the Babylonish captivity; and that God alone knows its true interpretation and pronunciation. This, therefore, is the name which no man knew but he himself.

¹³ He was clothed with a vesture dipped in blood] To show that he was just come from recent slaughter. The description is taken from Isa. lxiii. 2, 3. where Judas Maccabeus, or some other conqueror, is described.

The Word of God] Written in the Targum, and in other Jewish writings, מלכא דעלמא *meirra dayea*, “the word of Jehovah;” by which they always mean a person, and not a word spoken.—See the notes on John i. 1, &c.

¹⁴ The armies which were in heaven] Angels and saints, over whom Jesus Christ is Captain.

Clothed in fine linen] All holy, pure, and righteous.

¹⁵ Out of his mouth goeth a sharp sword] On chap. i. 16. This appears to mean the word of the Gospel, by which His enemies are confounded, and His friends supported and comforted.

With a rod of iron] He shall execute the severest judgment on the opposers of His truth.

He treadeth the wine press] As the grapes are trodden to express the juice; so His enemies shall be bruised and beaten, so that their life's blood shall be poured out.

¹⁶ On his vesture and on his thigh a name written] Dr. Dodd has well observed on this passage, that “it appears to have been an ancient custom among several nations, to adorn the images of their deities, princes, victors at public games, and other eminent persons, with inscriptions, expressing either the character of the persons, their names, or some other circumstance which might contribute to their honour: and to that custom the description here given of Christ may possibly have some allusion.

“There are several such images yet extant, with an inscription written either on the garment, or on one of the thighs; or on that part of the garment which was over the thigh: and probably this is the meaning of the apostle. And as these inscriptions are placed on the upper garment, Grotius seems very justly to have explained the words *ἐν τῷ ἱματίῳ*, by his imperial robe, that His power in this victory might be conspicuous to all. But as a further confirmation of this sense of the passage it may not be improper here to describe briefly several remarkable figures of this sort, which are still extant.” This description I shall give from my own examination.

1. HENODONTES, Enterpe, lib. ii. p. 127. Edit. Gale, speaking of the actions of *Nesostis*, and of the images he set up in the countries which he conquered, has the following words—Εἰσι δὲ περὶ ἰωνὸν δύο τύποι ἐν περιγῇ ἐγκεκολλημένοι τούτου τοῦ αὐτοῦ, κ. τ. λ. “Two images likewise of this man are seen in Ionia, on the way that leads from Ephesus to Phocæa; and

of heaven. "Come and gather yourselves together unto the supper of the great God."

18^o That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19^o And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

n Ezek. 39, 17.—o Ezek. 39, 18, 20.—p Chap. 16, 15. & 17, 13, 14.—q Chap. 16, 17, 14.—r Ch. 13, 12, 15.

from Sardis to Smyrna." The figure is five palms in height; in his right hand he holds a *dart*, in his left a *bow*, armed after the manner of the Egyptians and Ethiopians. On a line drawn across the breast, from one shoulder to the other, are these words, written in Egyptian hieroglyphics; *Eyo tunc tny xopny omyen toicy ecrhany*. I obtained this country by these shoulders; i. e. by my own power.

2. In the *Etruria Regalis* of Dempster, in the Appendix at the end of Vol. II. there is a beautiful female figure of brass, about twelve inches high, the hair gracefully plaited, and the head adorned with a diadem. She has a *tunic*, without sleeves, and over that a sort of *pallium*. On the outside of the *right thigh*, close to the tunic, and probably on it, in the original, is an inscription in Etruscan characters.—What these import I cannot say. Dempster has given a general explanation of the *image*, in the Appendix to the above Vol. p. 103. The plate itself is the lxxxxiii. of the work.

3. There are two other images found in the same author, Vol. I. p. 91, tab. xxiv. the first is *naked*, with the exception of a short loose jupe, or petticoat, which goes round the loins, and over the left arm. On the *left thigh* of this image there is an inscription in Etruscan characters. The second has a similar jupe, but much longer, which extends to the calf of the leg, and is supported over the bended left arm. Over the *right thigh*, on this vesture, there is an Etruscan inscription in two lines.

4. MONTFAUCON, *Antiquité Érligique*, Vol. III. part 2. p. 263. has introduced an account of two fine images which are represented Tab. CLVII. The first is a warrior, entirely naked, except a collar, one bracelet, and boots. On his *left thigh*, extending from the groin to a little below the knee, is an inscription in very ancient Etruscan characters, in two lines; but the import is unknown.

The second is a small figure of brass, about six inches long, with a loose tunic, which is suspended from the left shoulder, down to the calf of the legs. On this tunic, *over the left thigh*, is an inscription, (perhaps) in very ancient *Latin* characters, but in the *Etruscan* language, as the learned author conjectures. It is in one line, but what it means is equally unknown.

5. In the same work, p. 269, Tab. CLVIII. another Etruscan warrior, is represented entirely naked; on the *left thigh* is the following word in uncial Greek letters, ΚΑΘΙΣΑΜΙΟΥ; and on the *right thigh*, ΑΙΣΧΑΜΙΟΥ; i. e. "Kaphisodorus, the son of Aischlamius." All these inscriptions are written longitudinally on the thigh.

6. GRUTER, Vol. III. p. dcccclxxxix. Sub. Tit. *Affectus Scorsorum et Libertinorum inter se, et in suos*, gives us the figure of a naked warrior, with his left hand on an axe, the end of whose helve rests on the ground; with the following inscription on the inside of his *left thigh*; longitudinally written, as in all other cases—

A. PORCICIUS. D. L. ANTIQC.
TI. BARBIUS. Q. P. L. TIBER.

7. The rabbins say, that "God gave to the Israelites a sword, on which the ineffable name *יהוה* Yehovah, was inscribed; and as long as they held that sword the angel of death had no power over them."—*Shemoth Rabba*, sect. 51. fol. 143. 2. *Bamudbar Rabba*, sect. 12. fol. 214. 2.

In the latter tract, sect. 16. fol. 232. 3. and in *Rab. Tancum*, fol. 66. mention is made of the guardian angels of the Israelites, who were clothed with purple vestments, on which was inscribed *שמחה שמח hamphorash*, the ineffable name. See more in *Schoettgen*.

8. But what comes nearer to the point in reference to the title given here to Christ, is what is related of *Sesostris* by DIODORUS SICULUS, lib. i. c. 53. p. 166. Edit. Bipont. of whom he says, Having pushed his conquests as far as Thraee, he erected pillars on which were the following words in Egyptian hieroglyphics:—*Τηνδε την χωραν δρολως καταρεψατο τοις ελαιοις βασιλευς βασιλεων, και δασταρις δασταριων Σεσοστρις*. This province, *Sesostris* (Sesostris) KING OF KINGS, and LORD OF LORDS, conquered by his own arms. This inscription is conceived almost in the words of St. John. Now, the Greek historian did not borrow the words from the apostle; as he died in the reign of Augustus, about the time of our Lord's incarnation. This cannot be the same inscription mentioned above by *Herodotus*, the one being in Ionia, the other in

20^o And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and "them that worshipped his image." These both were cast alive into a lake of fire^o burning with brimstone.

21 And the remnant "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth:"^v and all the fowls^w were filled with their flesh.

* Chap. 20, 10. See Dan. 7, 11.—t Chap. 11, 10. & 21, 6.—u Verse 15.—v Verse 17, 12.—w Ch. 17, 15.

Thrace; but as he erected several of those pillars or images, probably a nearly similar inscription was found on each.

9. This custom seems to have been common among the ancient Egyptians. Inscriptions are frequently found on the images of *Isis*, *Osiris*, *Anubis*, &c. at the feet, on the head, on the back, on the girdle, &c. &c. Eight of those ancient images in my own collection, abound with these inscriptions.

1. *Osiris*, four inches and a quarter high, standing on a throne, all covered over with hieroglyphics, exquisitely engraved.

2. *Anubis*, six inches high, with a tiara, on the back of which is cut AETOPNVG, in uncial Greek characters.

3. The *Cercopitheus*, seven inches long, sitting on a pedestal; and at his feet, in the same characters, CADEO.

4. An *Isis*, about eight inches high; on her back ΔPYTO.

5. Ditto, seven inches, beautifully cut, standing, holding a serpent in her left hand, and at her feet ΕΥΑΗΥΤΙ.

6. Ditto, five inches and a quarter, round whose girdle is HEYCVΔI; but part of this inscription appears to be hidden under her arms, which are extended by her side.

7. Ditto, five inches high, hooded, with a loose stola, upon the back of which are seven lines of Greek uncial characters, but nearly obliterated.

8. Ditto, four inches high, with a girdle going round the back immediately under the arms, the front of which is hidden under a sort of stomacher; on the part that appears are these characters, CENAA. These may be all intended as a kind of *ambrosias*, or tutelary deities; and I give this notice of them, and the inscriptions upon them, partly in illustration of the text; and partly to engage my learned and antiquarian readers in attempts to decipher them. I would have given the *Etruscan* characters on the other images described above; but have no method of imitating them except by an engraving.

As these kinds of inscriptions on the thigh, the garments, and different parts of the body, were in use among different nations, to express character, conduct, qualities, and conquests, we may rest assured that to them St. John alludes, when he represents our Sovereign Lord with an inscription upon his vesture and upon his thigh; and had we not found it a custom among other nations, we should have been at a loss to account for its introduction and meaning here.

17. An angel standing in the sun] Exceedingly luminous; every part of him emitting rays of light. From this representation, Milton has taken his description of *Uriel*, the angel of the sun. *Paradise Lost*, b. iii. l. 643.

"Th' arch-angel Uriel, one of the seren
Who, in God's presence, nearest to His throne
Stand ready at command, and are His eyes
That run through all the heavens, or down to th' earth
Bear His swift errands over moist and dry,
O'er sea and land."

All the fowls that fly] The carcasses of God's enemies shall be food for all the fowls of heaven. This is according to a Jewish tradition, *Synopsis Sohar*, p. 114. n. 25. "In the time when God shall execute vengeance for the people of Israel, He shall feed all the beasts of the earth for twelve months, with their flesh; and all the fowls for seven years." It is well known that both beasts and birds of prey are accustomed to frequent fields of battle, and live upon the slain.

18. That ye may eat the flesh of kings] There shall be a universal destruction; the kings, generals, captains, and all their host, shall be slain.

19. I saw the beast] See the notes on chapters xii. xiii. and xvii.

20. And the beast was taken—and the false prophet] See the notes on ch. xvii. 8, &c.

That worshipped his image] The beast has been represented as the Latin empire; the image of the beast, the popes of Rome; and the false prophet, the papal clergy.

Were cast alive into a lake of fire] Were discomfited when alive, in the zenith of their power; and destroyed with an utter destruction.

21. With the sword of him that sat upon the horse] He who sat on the white horse, is Christ; and His sword is His word, the unadulterated Gospel.

CHAPTER XX.

An angel binds Satan a thousand years, and shuts him up in the bottomless pit, 1-3. They who were beheaded for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4-6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nations, and shall gather Gog and Magog from the four corners of the earth, 7, 8. These shall besiege the holy city; but fire shall come down from heaven and consume them, and they and the devil be cast into a lake of fire, 9, 10. The great white throne, and the dead small and great standing before God, and all judged according to their works, 11, 12. The sea, death, and hades, give up their dead, and are destroyed; and all, not found in the book of life, are cast into the lake of fire, 13-15. [A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither received his mark, neither had his name written on their foreheads. And they stood before the throne, and served him day and night, and had white robes, and were without shoes.

NOTES.—Verse 1. *An angel come down from heaven*] One of the executors of the Divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.

The key of the prison, and the chain, show who he is; and as the *chain was great*, it shows that the culprit was impeached of no ordinary crimes.

2. The dragon] See the notes on chap. xii. 9. *That old serpent, which is the devil, and Satan*] He who is called the *old serpent*, is the devil, the calumniator: and SATAN, the opposer. He who supposes that the term *old serpent* here, plainly proves that the creature that tempted our first parents was actually a snake, must enjoy his opinion: and those who can receive such a saying, why, let them receive it. *Salah.*

A thousand years.] In what this binding of Satan consists, who can tell? How many visions have been seen on this subject, both in ancient and modern times! This, and what is said ver. 3, 4, and 5, no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number, a thousand years, is to be taken literally here, and year symbolically and figuratively in all the book beside. The doctrine of the millenium, or of the saints reigning on earth a thousand years, with Christ for their Head, has been illustrated and defended by many Christian writers, both among the ancients and moderns. Were I to give a collection of the conceits of the primitive Fathers on this subject, my readers would have little reason to applaud my pains. It has long been the idle expectation of many persons that the millenium, in their sense, was at hand: and its commencement has been expected in every century since the Christian era. It has been fixed for several different years, during the short period of my own life! I believed those predictions to be vain, and I have lived to see them such.

Yet, there is no doubt, that the earth is in a state of progressive moral improvement; and that the light of true religion is shining more copiously every where; and will shine more and more to the perfect day. But when the religion of Christ will be at its meridian of light and heat, we know not. In each believer, this may speedily take place: but probably no such time shall ever appear in which evil shall be wholly banished from the earth; till after the day of judgment, when the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God: righteousness alone shall dwell in them. The phraseology of the apostle here, seems partly taken from the ancient prophets, and partly rabbinical; and it is from the Jewish use of those terms, that we are to look for their interpretation.

3. He should deceive the nations no more] Be unable to blind men with superstition and idolatry, as he had formerly done.

4. I saw thrones] Christianity established in the earth, the kings and governors being all Christians.

Reigned with Christ a thousand years.] I am satisfied that this period should not be taken literally. It may signify, that there shall be a long and undisturbed state of Christianity; and so universally shall the Gospel spirit prevail, that it will appear as if Christ reigned upon earth: which will in effect be the case, because His Spirit shall rule in the hearts of men: and in this time the martyrs are represented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now every where prevalent. As to the term *thousand years*, it is a mystic number among the Jews. *Midrash Tithin*, in Psa. xc. 15. *Make us glad according to the days wherein thou hast afflicted us*, adds, "by Babylon, Greece, and the Romans: and in the days of the Messiah. How many are the days of the Messiah? Rab. Eliezer, the son of R. Jose of Galilee, said, The days of the Messiah are a thousand years."

his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the

1. Ch. 6, 9.—1 Ch. 13, 12.—k Ch. 13, 15, 16.—l Rom. 5, 17. 2 Tim. 2, 12. Ch. 5, 10.—m Ch. 2, 11 & 21, 5.—n Isa. 61, 6. 1 Pet. 2, 9. Ch. 1, 6 & 5, 10.—o Ver. 4.—p Ver. 2.—q Ver. 3, 10.

Sauhedrim, fol. 92. l. cited by the *Aruch*, under the word *אֵלֶּיךָ* says, "There is a tradition in the house of Elias, that the righteous whom the holy blessed God shall raise from the dead shall not return again to the dust, but for the space of a thousand years, in which the holy blessed God shall renew the world, they shall have wings like the wings of eagles, and shall fly above the waters." It appears, therefore, that this phraseology is purely rabbinical. Both the Greeks and Latins have the same form of speech in speaking on the state of the righteous and wicked, after death. There is something like this in the *Republic of Plato*, book x. p. 322. Edit. Bip. where, speaking of *Erebus, the son of Arctonius*, who came to life after having been dead twelve days; who described the states of departed souls; and asserted; "that some were obliged to make a long peregrination under the earth, before they arose to a state of happiness, *εναυ ἐπὶ τῆς ποταμῶν ὑδέρῳ, for it was a journey of a thousand years*:"—he adds, "that as the life of man is rated at a hundred years, those who have been wicked suffer in the other world a tenfold punishment; and therefore, their punishment lasts a thousand years."—*Ibid.*

A similar doctrine prevailed among the Romans; whether they borrowed it from the Greeks, or from the rabbinical Jews we cannot tell.

Thus *Virgil*, speaking of the punishment of the wicked in the infernal regions, says,

*"Hos omnes, ubi mille rotam volvère per annos,
Lethæum ad fluvium Deus evocat agmine magno:
Solliciti immemores supra ut cuncta revisant,
Rursus et incipiunt in corpora telle reverti."*

Æn. lib. vi. 743

"But when a thousand rolling years are past,
So long their dreary punishment shall last,
Whole droves of spirits, by the driving god,
Are led to drink the deep Lethæan flood.
In large forgetful draughts, to sleep the cares
Of their past labours and their irksome years;
That, unremembering of its former pain,
The soul may clothe itself with flesh again."

How the apostle applies this general tradition, or in what sense he may use it, who can tell?

5. *The rest of the dead lived not again*] It is generally supposed from these passages, that all who have been martyred for the truth of God, shall be raised a thousand years before the other dead, and reign on earth with Christ during that time; after which, the dead in general shall be raised; but this also is very doubtful.

6. *Blessed*] *Μακάριος*, happy. *And holy*; he was holy; and, therefore, he suffered for the testimony of Jesus in the time when nothing but holiness was called to such a trial.

The first resurrection] Supposed to be that of the martyrs, mentioned above.

The second death] Punishment in the eternal world: such is the acceptance of the phrase among the ancient Jews.

Hath no power] *Οὐκ ἐξέτι ἐσθλαται, hath no authority, no dominion over him.* This is also a rabbinical mode of speech. In *Eruvin*, fol. 19. l. *Chagiga*, fol. 27. "Res Lakish said, The fire of hell hath no power over an Israelite who sins: Rab. Eliezer says, The fire of hell has no power over the disciples of the wise men."

7. *Satan shall be loosed*] How can this bear any kind of literal interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever, if the imprisonment of Satan be continued. Satan, however, is loosed at the end of the thousand years; and goes out and deceives the nations; and peace is banished from the face of the earth; and a most dreadful war takes place, &c. &c. These can be only symbolical representations; utterly incapable of the sense generally put upon them.

8. *Gog and Magog*] This seems to be almost literally taken from the *Jerusalem Targum*, and that of *Jonathán ben Uzziel*, on Numb. xi. 26. I shall give the words at length—

four quarters of the earth, ^f Gog and Magog, ^g to gather them together; to battle; the number of whom is as the sand of the sea.

9 ^h And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

10 ⁱ And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and ^j shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face ^k the earth and the heaven fled away; ^l and there was found no place for them.

^m Ezekiel 38 & 39. — Chap. 16 11 — Isaiah 65. Ezekiel 28 6, 16 — Dan 2 35 — Jer 19 1 — Dan 7 10. — Chap. 20 1, — Dan 2 35 — Ch 12 5 — Dan 7 10.

"And there were two men left in the camp, the name of the one was Eldad, the name of the other was Medad; and on them the spirit of prophecy rested. Eldad prophesied, and said, *Behold, Moses the prophet, the scribe of Israel, shall be taken from this world; and Joshua, the son of Nave, captain of the host, shall succeed him.* Medad prophesied, and said, *Behold, quails shall arise out of the sea, and be a stumbling-block to Israel.* Then they both prophesied together, and said, *'In the very end of time Gog and Magog and their army shall come up against Jerusalem; and they shall fall by the hand of the king Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines; and they shall not go to the wood nor cut down any tree.'*" In the Targum of *Jonathan ben Uzziel*, on the same place, the same account is given; only the latter part, that is, the conjoint prophecy of Eldad and Medad, is given more *circumstantially*; thus—*"And they both prophesied together, and said, 'Behold a king shall come up from the land of Magog, in the last days, and shall gather the kings together, and leaders clothed with armour, and all people shall obey them; and they shall wage war in the land of Israel, against the children of the captivity; but the hour of lamentation has been long prepared for them, for they shall be slain by the flame of fire which shall proceed from under the throne of glory, and their dead carcasses shall fall on the mountains of the land of Israel; and all the wild beasts of the field, and the wild fowl of heaven, shall come and devour their carcasses; and afterwards all the dead of Israel shall rise again to life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works.'*"

This account seems, most evidently, to have been copied by St. John; but how he intended it to be applied is a question too difficult to be solved by the skill of man; yet both the account in the rabbins, and in St. John, is founded on Ezek. chap. xxxviii. and xxxix. The rabbinical writings are full of accounts concerning *Gog and Magog*; of which *Weststein* has made a pretty large collection in his notes on this place. Under these names the enemies of God's truth are generally intended.

9. *The beloved city*] Primarily, Jerusalem; typically, the Christian church.

10. *Has cast into the lake*] Before, Satan was bound; that is, his power was curtailed and restrained; now, he is cast into the lake of fire; his power being totally taken away.

11. *A great white throne*] Refulgent with glorious majesty. *From that sat on it*] The indescribable Jehovah.

From whose face the earth and the heaven fled away] Even the brightness of His countenance dissolved the universe, and annihilated the laws by which it was governed. This is a very majestic figure, and finely expressed.

There was found no place for them] The glorious Majesty of God filling all things; and being all in all.

12. *The dead, small and great*] All ranks, degrees, and conditions of men. This description seems to refer to Dan. vii. 9, 10.

And the books were opened] See Dan. xii. 1. "Rab. Jehuda said, all the actions of men, whether good or bad, are written in a book; and of all they shall give account."—*Schar*, Gen. fol. 79. col. 298. "How careful should men be to sin vice,

12 And I saw the dead, ^a small and great, stand before God; ^b and the books were opened; ^c and another ^d book was opened, which is *the book of life*; and the dead were judged out of those things which were written in the books, ^e according to their works.

13 And the sea gave up the dead which were in it; and ^f death and ^g hell delivered up the dead which were in them; ^h and they were judged every man according to their works.

14 And ⁱ death and hell were cast into the lake of fire. ^j This is the second death.

15 And whosoever was not found written in the book ^k of life was cast into the lake of fire.

^l Psal. 69 28. Dan 12 1. Phil 3 21. Ch 12 5 & 13 2 & 21 27 — Jer 17 10 & 32 19. Mat 10 28. Rom 2 6. Ch 2 22 & 27 12. Ver 13 — 1 Cor 6 8 — e Or, the grave. — f Ver. 12 — g 1 Cor 15 55 — h Ver 6. Ch 21 — i Ch 19 20.

and to act uprightly before the holy blessed God; seeing there are so many which go throughout the earth, see the works of men, testify of them, and *write them in a book*."—ib. fol. 105. col. 417.

"In the first day of the new year the holy blessed God sits, that He may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened."—*Schar Chadash*, fol. 19. 1.

The books mentioned here were the books of the living and the dead; or the book of life and the book of death; that is, the account of the good and evil actions of men; the former leading to life, the latter to death. St. John evidently alludes here to Dan. vii. 10, on which the rabbinical account of the books appears to be founded. The expressions are *figurative* in both.

According to their works] And according to their faith also, for their works would be the proof whether their faith were true or false; but faith exclusively, could be no rule in such a procedure.

13. *The sea gave up the dead*] Those who had been drowned in it; and those millions slain in naval contests, who had no other grave.

And death] All who died by any kind of disease. Death is here personified; and represented as a keeper of defunct human beings; probably no more than earth or the grave is meant; as properly belonging to the empire of death.

And hell] *Hades*, the place of separate spirits. The sea and death have the bodies of all human beings; *hades* has their spirits. That they may be judged, punished, or rewarded, according to their works, their bodies and souls must be reunited; *hades*, therefore, gives up the spirits; and the sea and the earth give up the bodies.

14. *And death and hell were cast into the lake*] Death himself is now abolished; and the place for separate spirits no longer needful. All dead bodies and separated souls being rejoined, and no more separation of bodies and souls by death to take place; consequently, the existence of these things is no farther necessary.

This is the second death] The first death consisted in the separation of the soul from the body, for a season; the second death, in the separation of body and soul from God for ever. The first death is that from which there may be a resurrection; the second death, is that from which there can be no recovery. By the first, the body is destroyed through time; by the second, body and soul are destroyed through eternity.

15. *Written in the book of life*] Only those who had continued faithful unto death, were taken to heaven. All whose names were not found in the public registers, who either were not citizens, or whose names had been erased from these registers because of crimes against the state, could claim none of those emoluments or privileges which belong to the citizens; so those, who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, were cast into the lake of fire.

This is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the Sacred Register; and, if written in, see that it never be blotted out.

CHAPTER XXI.

The new heaven and the new earth, 1. *The New Jerusalem*, 2. *God dwells with men; the happy state of His followers* 3–7. *The wretched state of the ungodly*, 8. *An angel shows John the holy city, the New Jerusalem*, 9, 10. *Her light, walls, gates, and foundations, described*, 11–21. *God and the Lamb are the Temple and light of it*, 22, 23. *The nations and kings of the earth bring their glory and honour to it; the gates shall never be shut, nor shall any defilement enter into it*, 21–27. [A. M. cir. 4100. A. D. cir. 96. Juapp. Flavio Domitiano Cas. Aug. et Nerv. A.]

AND ^a I saw a new heaven and a new earth; ^b for the first heaven and the first earth were passed away; and there was no more sea.

^c Isa 65 17 & 66 22. 2 Pet 3 12 — f Ch 20 11 — e Isa 72 1. Gal 4 5. Heb 11 10 &

NOTES.—Verse 1. *A new heaven and a new earth*] See the notes on 2 Pet. iii. 13. The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years. The general supposition they founded on Isa. lxxv. 17.

There was no more sea] The sea no more appeared than did the first heavens and earth. All was made new; and probably the new sea occupied a different position, and was differently distributed, from that of the old sea.

However, with respect to these subjects, as they stand in

2 And I John saw ^c the holy city, new Jerusalem, coming down from God out of heaven, prepared ^d as a bride adorned for her husband.

^e 12 & 13 11. Ch 3 12. Ver 13 — Isa 54 5 & 61 10. 2 Cor 11 2

this most figurative book, I must express myself in the words of Calmet.—*Vouloir dire quels seront le nouveau Ciel, et cette nouvelle terre, quels seront leurs ornemens, et leur qualité c'est à non avis, la plus grande de toutes les présomptions.* En général, ces manières de parler marquent de très grands changements dans l'univers. "To pretend to say what is to be in this new heaven and new earth, and what are their ornaments and qualities, is, in my opinion, the greatest of all presumptions. In general, these figures of speech point out great alterations in the universe."

3 And I heard a great voice out of heaven, saying, Behold, ^a the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God.*

4 ^b And God shall wipe away all tears from their eyes; ^c and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And ^d he that sat upon the throne said, ^e Behold, I make all things new. And he said unto me, Write: for ^f these words are true and faithful.

6 And he said unto me, ^g It is done. ^h I am Alpha and Omega, the beginning and the end. ⁱ I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit ^j all things; and ^k I will be his God, and he shall be my son.

8 ^l But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ^m the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of ⁿ the seven angels, which had the seven vials full of the seven last plagues, and talked

c Lev. 26. 11, Ezek. 43. 7, 2 Cor. 6. 16, Ch. 7. 15—f Isa. 25. 8, Ch. 7. 17—g 1 Cor. 15. 26, 54, Ch. 20. 14—h Isa. 45. 10, 61. 3, & 65. 19—i Ch. 4. 2, 9, & 5. 1, & 20. 11—k Isa. 43. 2, 2 Cor. 5. 17—l Ch. 13. 9—m Ch. 16. 17—n Ch. 1. 8 & 22. 13 & 23. 1 & 55. 1, John 4. 14, & 7. 37, Ch. 22. 17—p Or, those things—q Zech. 8. 8, Heb. 8. 10.

2. And I John] The writer of this book; whether the evangelist and apostle, or John the Ephesian presbyter, has been long doubted in the church.

New Jerusalem] See the notes on Galat. iv. 24—27. This doubtless means the Christian church in a state of great prosperity and purity; but some think eternal blessedness is intended.

Coming down from God] It is a maxim of the ancient Jews that both the tabernacle, and the temple, and Jerusalem itself, came down from heaven. And in *Midrash Horiatalem*, *Sohar*, Gen. fol. 69. col. 27. Rab. Jeremiah said, "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." Their opinion is, that there are a spiritual temple, a spiritual tabernacle, and spiritual Jerusalem; and that none of these can be destroyed, because they subsist in their spiritual representatives.—See Schoettgen.

3. The tabernacle of God is with men] God, in the most especial manner, dwells among His followers; diffusing His light and life every where.

4. There shall be no more death] Because there shall be a general resurrection. And this is the inference which St. Paul makes from his doctrine of a general resurrection, 1 Cor. xv. 26. where he says, the last enemy that shall be destroyed is death. But death cannot be destroyed by there being simply no farther death; death can only be destroyed and annihilated by a general resurrection: if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that there shall be no more death, assures the fact that there shall be a general resurrection; and this also is a proof that, after the resurrection, there shall be no more death.—See the whole of the note on 1 Cor. xv. 27.

5. Behold I make all things new] As the creation of the world, at the beginning, was the work of God alone; so this new creation.

These words are true and faithful] Truth refers to the promise of these changes; faithfulness, to the fulfilment of these promises.

6. It is done] All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel. I am Alpha and Omega] See on chap. i. 8.

The fountain of the water of life] See on John iv. 10, 14. vii. 37, &c.

The rabbins consider the fountain of the world to come, as one of the particular blessings of a future state. In *Sanhedrim*, *Abhoth R. Nathan*, c. 31. it is said, "He will show them the excellency of the fountain of the future world, that they may accurately see and consider; and say, Woe to us! what good have we lost; and our race is cut off from the face of the earth."

7. Inherit all things] Here, he had no inheritance; there, he shall inherit the kingdom of heaven, and be with God and Christ; and have every possible degree of blessedness.

8. But the fearful] *Δειδοίς*. Those who, for fear of losing life, or their property, either refused to receive the Christian religion, though convinced of its truth and importance; or, having received it, in times of persecution fell away, not being willing to risk their lives.

The unbelieving] Those who resist against full evidence. And sinners, *καὶ ἀμαρτωλοῖς*, is added here by about thirty excellent MSS. and is found in the *Syriac*, *Arabic*, some of the *Slavonic*; and in *Andreas* and *Arctas*. On this evidence Griesbach has admitted it into the text.

The abominable] *Εβδελυγμένους*, those who are polluted with unnatural lusts.

And murderers] *Πονεῖς*, those who take away the life of man, for any cause but the murder of another; and those who have a brother in their heart.

And whoremongers] *Πορνῶν*; adulterers, fornicators, whores, prostitutes, and rakes of every description.

with me, saying, Come hither, I will show thee ^a the bride the Lamb's wife.

10 And he carried me away ^b in the spirit, to a great and high mountain, and showed me ^c that great city, the holy Jerusalem, descending out of heaven from God.

11 ^d Having the glory of God: and her light ^e was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had ^f twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 ^g On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and ^h in them the names of the twelve apostles of the Lamb.

15 And he that talked with me ⁱ had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

r 1 Cor. 6. 10, Gal. 5. 13, 23, 21, Eph. 5. 1, 1 Tim. 1. 9, Heb. 12. 14, Ch. 22. 15—s Ch. 20. 14, 15—t Ch. 15. 1, 6, 7—u Ch. 19. 7, Ver. 2—v Ch. 1. 10, & 17. 3—w Ezek. 45, Ver. 2—x Chap. 22. 5, Ver. 23—y Ezek. 48. 31—z Ezek. 48. 31—34—aa Mat. 16. 18, Gal. 2. 9, Eph. 2. 20—b Ezek. 40. 3, Zech. 2. 3, Ch. 11. 1.

Sorcerers] *Φαρμακοῖς*; persons who, by drugs, philtres, fumigations, &c. pretend to produce supernatural effects: chiefly by spiritual agency.

Idolaters] *Ἰδωλατρῆς*; even he who speaks the truth; those who offer any kind of worship or religious reverence to any thing but God—All *image worshippers* are idolaters in every sense of the word.

And all liars] *Καὶ πᾶσι τοῖς ψευδέσι*; every one who speaks contrary to the truth, when he knows the truth; and with the intention to deceive: i. e. to persuade a person that a thing is different from what it really is, by telling only part of the truth; or suppressing some circumstance which would have led the hearer to a different, and to the true conclusion. All these shall have their portion, *ἡν πέρος*, their share, *what belongs to them*, their right, *in the lake which burneth with fire and brimstone*. This is the second death, from which there is no recovery.

9. The bride, the Lamb's wife.] The pure and holy Christian church.

10. To a great and high mountain] That being above this city, he might see every street and lane of it.

The holy Jerusalem] See on ver. 2.

11. Having the glory of God] Instead of the sun and moon, it has the splendour of God to enlighten it.

Unto a stone most precious, even like a jasper stone, clear as crystal. Among precious stones, there are some even of the same species more valuable than others; for their value is in proportion to their being free from flaws, and of a good water; i. e. a uniform and brilliant transparency. A crystal is perfectly clear, the oriental jasper is a beautiful sea green. The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description; the light of this city is ever intense, equal, and splendid: but it is tinged with this green hue, in order to make it agreeable to the sight. Nothing is so friendly to the eye as green; all other colours fatigue, and, if very intense, injure the eye. This is the colour of the earth on which the eye of man is to be constantly fixed. To this colour the structure of the eye is adapted: and the general appearance of the earth is adapted to this structure.

12. Had a wall great and high] An almighty defence.

Twelve gates] A gate for every tribe of Israel: in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from Ezek. xlviii. 30—35.

In *Synopsis Sohar*, p. 115. n. 27. it is said, "In the palace of the world to come there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, of Simeon, &c.; he, therefore, who is of the tribe of Reuben is received into none of the twelve gates but his own; and so of the rest."

13. On the east three gates] The city is here represented as standing to the four cardinal points of heaven, and presenting one side to each of these points.

14. The wall—had twelve foundations] Probably twelve stones, one of which served for a foundation, or threshold, to each gate; and on these were inscribed the names of the twelve apostles, to intimate that it was by the doctrine of the apostles, that souls enter into the church, and thence into the New Jerusalem.

15. Had a golden reed] Several excellent MSS. add *μετρον*, a measure: he had a measuring-rod made of gold. This account of measuring the city seems to be copied, with variations, from Ezek. xl. 3, &c.

16. The city lieth four-square] Each side was equal; consequently, the length and breadth were equal: and its height is here said to be equal to its length. It is hard to say how this should be understood. It cannot mean the height of the buildings, nor of the walls, for neither houses nor walls could be twelve thousand furlongs in height: some think this means

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

c Isa 54.11.—d Exod 24.10. Ezek 1.28.—e Ch 22.2.—f John 4.23.—g Isa 24.23. & 60.19. Ch 22.3. Ver. 11.—h Isa 60.3,11, & 66.12. Tob 1.11.

the distance from the plain country, to the place where the city stood. But what need is there of attempting to determine such measures in such a visionary representation? The quadrangular form intimates its perfection and stability, for the square figure was a figure of perfection among the Greeks; *ἀντὶ τετραγώνου, the square or cubical man*, was, with them, a man of unsullied integrity, perfect in all things.

17. The wall—an hundred and forty and four cubits] This is twelve, the number of the apostles, multiplied by itself; for twelve times twelve make one hundred and forty-four.

The measure of a man, that is, of the angel.] The cubit, so called from cubitus, the elbow, is the measure from the tip of the elbow to the tip of the middle finger; and is generally reckoned at one foot and a half, or eighteen inches; though it appears, from some measurements at the pyramids of Egypt, that the cubit was, at least in some cases, twenty-one inches.

By the cubit of a man, we may here understand the ordinary cubit; and that this was the angel's cubit who appeared in the form of a man. Or, suppose we understand the height of the man as being here intended; and that this was the length of the measuring rod. Now, allowing this height and rod to be six feet, and that this was intended to have some kind of symbolical reference to the twelve tribes, mentioned ver. 12, represented by the twelve gates; and to the twelve apostles, represented by the twelve thresholds, or foundations; then twenty-four, the number of the tribes and apostles, multiplied by six, make precisely the number one hundred and forty-four.

18. The building of the wall of it was of jasper] The oriental jasper was exceedingly hard, and almost indestructible. Pillars made of this stone have lasted some thousands of years, and appear to have suffered scarcely any thing from the tooth of time.

Pure gold, like unto clear glass.] Does not this imply that the walls were made of some beautifully bright yellow stone, very highly polished? This description has been most injudiciously applied to heaven; and in some public discourses, for the comfort and edification of the pious, we hear of heaven with its golden walls, golden pavements, gates of pearl, &c. &c. not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world. But do not such descriptions as these tend to keep up a fondness for gold and ornaments? In symbols they are proper; but construed into realities, they are very improper.

The ancient Jews teach, that "when Jerusalem and the temple shall be built, they will be all of precious stones, and pearls, and sapphire; and with every species of jewels."—*Sefer Resid Hagadol*, fol. 21. 1.

The same authors divide Paradise into seven parts, or houses; the third they describe thus—"The third house is built of gold and pure silver, and all kinds of jewels and pearls. It is very spacious; and in it all kinds of the good things, either in heaven or earth, are to be found. All kinds of precious things, perfumes and spiritual virtues, are there planted. In the midst of it is the tree of life, the height of which is five hundred years; (i. e. it is equal in height to the journey which a man might perform in five hundred years,) and under it dwell Abraham, Isaac, Jacob, the twelve patriarchs, and all that came out of Egypt, and died in the wilderness. Over these Moses and Aaron preside, and teach them the law," &c.—*Yalcut Rubeni*, fol. 13. 4. In the same tract, fol. 182. 1. we find these words—"Know that we have a tradition, that when the Messiah, with the collected captivity, shall come to the land of Israel, in that day the dead in Israel shall rise again; and in that day the fiery walls of the city of Jerusalem shall descend from heaven; and in that day the temple shall be builded of jewels and pearls."

19. The foundations of the wall] Does not this mean the foundations, or thresholds, of the gates? The gates represented the twelve tribes, ver. 12, and these foundations, or thresholds, the twelve apostles, ver. 11. There was no entrance into the city but through those gates; and none through the gates but over these thresholds. The whole of the Mosaic dispensation was the preparation of the Gospel system; without it the Gospel would have no original; without the Gospel, it would have no reference, nor proper object. Every part of the Gospel necessarily supposes the law and the prophets. They are the gates, it is the threshold; without the Gospel, no person could enter through those gates. The doctrine of

22 (And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

i Isa 60.11.—k Isa 60.20. Zech 14.7. Ch 22.5.—l Ver. 24.—m Isa 35.9 & 52.1. & 60.2. Joel 3.17. Ch 34.14,15.—n Phil 1.3. Ch 3.5 & 13.5 & 21.12.

Christ crucified, preached by the apostles, gives a solid foundation to stand on; and we have an entrance into the holiest by the blood of Jesus, Heb. x. 19, &c. And in reference to this, we are said to be built on the FOUNDATION of the APOSTLES and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 20.

The first foundation was jasper] A stone very hard, some species of which are of a sea-green colour.

The second, sapphire] This is a stone of a fine blue colour, next in hardness to the diamond.

The third, a chalcedony] A genus of the semi-pellucid gems; of which there are four species:

1. A bluish white; this is the most common sort. 2. The dull milky veined; this is of little worth. 3. The brownish black, the least beautiful of all. 4. The yellow and red, the most beautiful, as it is the most valuable, of all. Hitherto this has been found only in the East Indies.

The fourth, an emerald] This is of a bright green colour, without any mixture; and is one of the most beautiful of all the gems. The true oriental emerald is very scarce, and said to be found only in the kingdom of Cumbay.

20. The fifth, sardonyx] The onyx is an accidental variety of the agate kind; it is of a dark horny colour, in which is a plate of a bluish white, and sometimes of red. When on one or both sides the white there happens to lie also a plate of a reddish colour, the jewellers call the stone a sardonyx.

The sixth, sardius] The sardius, sardel, or sardine stone, is a precious stone, of a blood red colour.

The seventh, chrysolite] The gold stone. It is of a dusky green, with a cast of yellow. It is a species of the topaz.

The eighth, beryl] This is a pellucid gem of a bluish green colour.

The ninth, a topaz] A pale dead green, with a mixture of yellow. It is considered by the mineralogists, as a variety of the sapphire.

The tenth, a chrysoprasus] A variety of the chrysolite, called by some the florish green and cloudy topaz. It differs only from the chrysolite, in having a bluish hue.

The eleventh, a jacinth] A precious stone of a dead red colour, with a mixture of yellow.

The twelfth, an amethyst] A gem generally of a purple or violet colour, composed of a strong blue and deep red.

These stones are nearly the same with those on the breast-plate of the high-priest, Exod. xxviii. 17, &c. and probably were intended to express the meaning of the Hebrew words there used.—See the notes on the above passages, where these gems are particularly explained.

21. The twelve gates were twelve pearls] This must be merely figurative, for it is out of all the order of nature to produce a pearl large enough to make a gate to such an immense city. But St. John may refer to some relations of this nature among his countrymen, who talk much of most prodigious pearls. I shall give an example:—"When Rabbi Juchanan (John) once taught that God would provide jewels and pearls, thirty cubits every way; ten of which should exceed in height twenty cubits, and should place them in the gates of Jerusalem, according to what is said, Isa. liv. 12. I will make thy windows of agates, and thy gates of carbuncles, one of his disciples ridiculed him, saying, Where can such be found, since, at present, there is none so large as a pigeon's egg?—Afterward, being at sea in a ship, he saw the ministering angels cutting gems and pearls; and he asked them for what purpose they were preparing those? They answered, To place them in the gates of Jerusalem. On his return, he found Rabbi Juchanan teaching, as usual; to whom he said, Explain, master, what I have seen! He answered, Thou knowest, unless thou hast seen, thou wouldst not have believed; wilt thou not receive the saying of the wise men? At that moment he fixed his eyes upon him, and he was reduced to a heap of bones."—*Bara bathra*, fol. 77. 1. and *Sanhedrim*, fol. 100. 1. p. 393. Edit. Cœrber.—See Schoettgen.

22. I saw no temple] There was no need of a temple, where God and the Lamb were manifestly present.

23. No need of the sun] This is also one of the traditions of the ancient Jews; that in the world to come, the Israelites shall have no need of the sun by day, nor the moon by night. *Yalcut Rubeni*, fol. 7. 3. God's light shines in this city; and in the Lamb that light is concentrated; and from Him every where diffused.

24. *The nations of them which are saved*] This is an allusion to the promise that the Gentiles should bring their riches, glory, and excellence, to the temple at Jerusalem, after it should be rebuilt.—See ver. 26.

25. *The gates of it shall not be shut at all*] The Christian church shall ever stand open to receive sinners of all sorts, degrees, and nations.

There shall be no night there] No more idolatry, no intellectual darkness: the Scriptures shall be every where read; the pure word every where preached; and the Spirit of God shall shine and work in every heart.

26. *The glory and honour of the nations into it*] Still alluding to the declarations of the prophets, (see the passages in the margin, ver. 24, &c.) that the Gentiles would be led to contribute to the riches and glory, of the temple by their gifts, &c.

27. *There shall in no wise enter into it any thing that defileth*] See Isa. xxxv. 8. lii. 1. Neither an impure person, he

who turns the grace of God into lasciviousness; nor a liar, he that holds and propagates false doctrines.

But they which are written] The acknowledged persevering members of the true church of Christ, shall enter into heaven: and only those who are saved from their sins, shall have a place in the church militant.

All Christians are bound by their baptism to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to keep God's holy word and commandments, and to walk in the same all the days of their life. This is the generation of them that seek thy face, O God of Jacob. Reader, art thou of this number! Or, art thou expecting an eternal glory, while living in sin! If so, thou wilt be fearfully disappointed. Presuming on the mercy of God, is as ruinous as despairing of His grace. Where God gives power both to will and to do, the individual should work out his salvation with fear and trembling.

CHAPTER XXII.

The river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of God, 3—5. The angel assures John of the truth of what he has heard: and states that the time of the fulfilment is at hand, 6, 7. He forbids John to worship him, 8, 9. Again he states that the time of the fulfilment of the prophecies, of this book is at hand, 10—12. Christ is Alpha and Omega, 13. The blessedness of those who keep His commandments; they enter through the gates into the city, 14. All the unholy are excluded, 15. Christ sent his angel to testify of those things in the churches, 16. The invitation of the Spirit and the bride, 17. A curse denounced against those who shall either add to or take away from the prophecies of this book, 18, 19. Christ come quickly, 20. The apostolical benediction, 21. [A. M. cir. 4100. A. D. cir. 96. Impm. Flavio Domitiano Cæs. Aug. et Nervæ.]

AND he showed me ^a a pure river of water of life, clear ^b as crystal, proceeding out of the throne of God and of the Lamb.

2 ^b In the midst of the street of it, and on either side of the river, ^c *was there* ^c the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree ^d were ^d for the healing of the nations.

3 And ^e there shall be no more curse: ^f but the throne of God and of the Lamb shall be in it: and his servants shall serve him.

4 And ^g they shall see his face; and ^h his name shall be in their foreheads.

5 ⁱ And there shall be no night there; and they need no candle, neither light of the sun; for ^k the Lord God giveth them light: ^l and they shall reign for ever and ever.

6 And he said unto me, ^m These sayings are faithful and true: and the Lord God of the holy prophets ⁿ sent his angel to show unto his servants the things which must shortly be done.

7 ^o Behold, I come quickly: ^p blessed is he that keepeth the sayings of the prophecy of this book.

^a Ezek 47.1. Rev 14.8.—^b Ezek 47.12. Ch 21.31.—^c Gen 2.9. Ch 2.7.—^d Ch 21.24.—^e Ezek 14.11.—^f Ezek 48.35.—^g Mat 5.3. 1 Cor 13.12. 1 John 3.2.—^h Ch 13.12. Ch 21.1.—ⁱ Ch 21.2.—^j Ps 36.9.—^k St 11.—^l Dan 7.37. Rom 5.17. 2 Tim. 2.12. Chap. 3.21.—^m Chap 12.9. & 21.3.—ⁿ Chap. 1.1.—^o Chap. 3.11. Verse 10, 12, 20.—^p Ch 1.3.—^q Ch 19.10.

NOTES. Verse 1. *Pure river of water of life*] This is evidently a reference to the garden of Paradise, and the river by which it was watered; and there is also a reference to the account, Ezek. xlvii. 7—12. *Water of life*, as we have seen before, generally signifies *spring*, or *running water*; here, it may signify incessant communications of happiness proceeding from God.

2. *In the midst of the street of it*] That is, of the city which was described in the preceding chapter.

The tree of life] An allusion to Gen. ii. 9. As this tree of life is stated to be in the *streets* of the city, and on *each side of the river*; tree must here be an *enallage* of the singular for the plural number, *trees of life*, or trees which yielded fruit, by which life was preserved. The account in Ezekiel is this: *And by the river, upon the banks thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade—it shall bring forth new fruit according to his months—and the fruit thereof shall be for meat, and the leaf thereof for medicine.* Ch. xlvii. 12.

Twelve manner of fruits] Καρπὸς δώδεκα, twelve fruits; that is, fruit twelve times in the year, as is immediately explained, *yielded her fruit every month*. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned, a great river, by which it was sufficiently watered. Some think that by this *tree of life* the Gospel is indicated: the *twelve fruits* are the *twelve apostles*; and the *leaves are Gospel doctrines* by which the nations, the *Gentiles*, are healed of the disease of sin. But this seems to be a fanciful interpretation.

3. *No more curse*] Instead of *καταραβησα*, curse, the best MSS. Versions, &c. read *καταβησα*, *curbed person*. As there shall be no more sinning against God, so there shall be no more curse of God upon the people; for they shall be all His *servants*, and *serve Him*. Our first parents came under the curse by sinning against their Maker in Paradise: these shall never apostatize; therefore, neither *they*, nor the *earth* shall be *curst*.

4. *See his face*] Enjoy what is called the beatific vision: and they shall exhibit the fullest evidence, that they belong entirely to Him; for *His name shall be written on their foreheads*.

5. *There shall be no night there*] See the 23d and 25th verses of the preceding chapter.

8 And I John saw these things, and heard them. And when I had heard and seen, ^a I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, ^b See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 ^c And he saith unto me, Seal not the sayings of the prophecy of this book: ^d for the time is at hand.

11 ^e He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 ^f And, behold, I come quickly; and ^g my reward ^h is with me, ⁱ to give every man according as his work shall be.

13 ^j I am Alpha and Omega, the beginning and the end, the first and the last.

14 ^k Blessed are they that do his commandments, that they may have right ^l to the tree of life, and may enter in through the gates into the city.

15 For ^m without are ⁿ dogs, and sorcerers, and whoremongers,

^a Ch 19.10.—^b Dan 8.26 & 12.4.9. Ch 19.4.—^c Ch 1.3.—^d Ezek. 3.27. Dan 12.10. 2 Tim. 3.15.—^e Ver. 7.—^f Isa 40.10 & 62.1.—^g Rom 2.6 & 14.12. Ch 10.12.—^h Isa. 41.4 & 41.10.—ⁱ Ver. 12. Ch 1.5. 11 & 21.6.—^j Dan. 12.12. 1 John 7.34.—^k Ver. 2. Ch 2.7.—^l Chap. 21.27.—^m 1 Cor 6.9, 10. Gal 5.12, 19, 21. Col. 3.5. Chap. 21.21, & 21.8.—ⁿ Phil. 3.2.

6. *These sayings are faithful and true*] See the preceding chapter, ver. 5. From this verse to the end of the chapter, is reckoned the *epilogue* of this book. 1. The angel affirms the truth of all that had been spoken, ver. 6—11. 2. Jesus Christ confirms what has been affirmed, and pledges Himself for the fulfilment of all the prophecies contained in it, ver. 12—17.

3. John cautions his readers against adding or diminishing, and concludes with the apostolical blessing, ver. 18—21.

The things which must shortly be done] There are many sayings in this book, which, if taken *literally*, would intimate that the prophecies delivered in the whole of the Apocalypse, were to be fulfilled in a *short time* after their delivery to John: and this is a strong support of the scheme of Weststein, and those that maintain that the prophecies of this book all referred to those times in which the apostle lived; and to the disturbances which then took place not only among the *Jews*, but in the *Roman* empire. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows! 8. *I fell down to worship*] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made.—See on ch. xix. 10.

10. *Seal not the sayings*] Do not lay them up for future generations; they concern the present times; they must *shortly* come to pass—for the time is at hand.—See above, ver. 6. What concerned the Jews, was certainly at hand.

11. *He that is unjust, let him be unjust still*] The time of fulfilment will come so suddenly, that there will be but little space for repentance and amendment. What is done, must be done instantly; and let him that is holy persevere, and hold fast what he has received.

12. *Behold, I come quickly*] I come to establish My cause, comfort and support My followers, and punish the wicked.

13. *I am Alpha and Omega*] See on ch. i. 8, 13.

14. *Blessed are they that do his commandments*] They are happy who are obedient.

That they may have right to the tree of life] The original is much more expressive, *ωστεν ἡ ἐξουσία αὐτῶν εἰς τὸ ζῆλον τῆς ζωῆς*, that they may have authority over the tree of life; an authority founded on right; this right founded on obedience to the commandments of God; and that obedience produced by the grace of God working in them. Without grace, no obedience; without obedience, no authority to the tree of

gers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 *I Jesus have sent mine angel to testify unto you these things in the churches. (I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, * If any man shall add unto these

* Ch. 1. 1—Ch. 5. 5—Num. 24. 17. Zech. 6. 12. 2 Pet. 1. 19. Ch. 2. 28—h. Ch. 21. 2, 9.—1 Joh. 5. 1. John 7. 37. Ch. 21. 6—k. Deut. 4. 2 & 11. 32. Prov. 30. 6.

life; without authority, no right; without right, no enjoyment: God's grace, through Christ, produces the good; and then rewards it as if all had been our own.

15. *Without are dogs*]. All those who are *uncircumcised* in heart. The Jews call all the uncircumcised, *dogs*. "Who is a dog?"—Ans. He who is not circumcised."—*Pirkey Eliezer*, ch. 29.

And sorcerers]. See the note on ch. xxi. 8.

16. *I Jesus*]. The Maker, the Redeemer, and Judge, of all men.

Have sent mine angel] An especial messenger from heaven. *I am the root and offspring of David*] Christ is the root of David, as to his *Divine nature*; for, from that, all the human race sprang: for He is the *Creator of all things*, and without Him was nothing made which is made. And He is the *offspring of David*, as to His *human nature*; for that He took of the stock of David, becoming thereby Heir to the Jewish throne; and the only Heir which then existed; and it is remarkable, that the whole regal family terminated in Christ; and as He *liveth for ever*, He is the alone true David and everlasting King.

The bright and morning star.] I am splendour and glory to My kingdom; as the *morning star* ushers in the sun, so shall I usher in the unclouded and eternal glories of the everlasting kingdom.

17. *The Spirit and the bride*]. All the *prophets*, and all the *apostles*; the church of God under the Old Testament, and the church of Christ under the New.

Say, Come.] Invite men to Jesus, that by Him they may be saved, and prepared for this kingdom.

Let him that heareth]. Let all who are privileged with *reading and hearing* the word of God, join in the general invitation to sinners.

him that is athirst]. He who feels his need of salvation, and is longing to drink of the living Fountain.

And whosoever will]. No soul is excluded: Jesus died for every man; every man may be saved; therefore, he who wills, who wishes for salvation, let him come and take the water of life freely, without money or price!

18. *If any man shall add*]. Shall give any other meaning to these prophecies, or any other application of them than God intends; he, though not originally intended, shall have the plagues threatened in this book for his portion.

19. *If any man shall take away*]. If any man shall lessen this meaning, curtail the sense, explain away the spirit and design of these prophecies, *God shall take away his part out of the book of life*, &c. Thus Jesus Christ warns all those who consider this book, to beware of indulging their own conjectures concerning it. I confess that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning, or of adopting the conjectures of others. These visions and threatenings are too delicate and awful a subject to trifle with; or even to treat in the most solemn manner, where the meaning is obscure. I must leave these things to *time* and *eternity*, the surest interpreters. No jot or tittle of Christ's word shall fall to the ground; all shall have its fulfilment in due time.

This is termed a *revelation*, but it is a revelation of symbols: an exhibition of *enigmas*, to which no particular solution is given; and to which God alone can give the solution.

20. *Surely I come quickly*]. This may be truly said to every person, in every age: Jesus, the Judge, is at the door!

Even so, come, Lord Jesus.] The wish and desire of the suffering church, and of all the followers of God, who are longing for the coming of His kingdom.

things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, I God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, * Surely, I come quickly; * Amen. * Even so, come, Lord Jesus.

21 * The grace of our Lord Jesus Christ be with you all. Amen.

1 Exod. 32. 33. Ps. 69. 28. Ch. 3. 5 & 13. s—m Or, from the tree of life.—h Ch. 21. 2.—n Ver. 12—p John 21. 25—q 2 Tim. 1. 8.—r Rom. 16. 25, 27. 2 Thes. 3. 13.

21. *The grace of our Lord Jesus Christ*] May the favour and powerful influence of Jesus Christ be with you all, you, of the seven churches, and the whole church of Christ, in every part of the earth, and through all the periods of time.

Instead of *ἡ χάρις τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, μετὰ πάντων ὑμῶν*, with all the saints. This reading Griesbach has received into the text as indisputably genuine.

Amen.] So be it! and so it shall be for ever and ever.—The opinion of Dr. Priestley concerning the *authenticity* of this book, and the *manner* in which it is written, should not be withheld from either the learned or pious reader. "I think it impossible for any intelligent and candid person to peruse this book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever, so as to be convinced that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us, that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge, could have done. This requires such a mixture of *clearness and obscurity*, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the book of *Daniel*, and this of the *Revelation*, that we find this happy mixture of clearness and obscurity in the accounts of future events."—*Notes on Revelation*.

The subscriptions to this book are both few and unimportant:

The CODEX ALEXANDRINUS has simply—the *Revelation of John*.

The SYRIAC—doubles the Amen.

The ETHIOPIC—Here is ended the vision of John: the Apocalypse, Amen: this is, as one might say, the vision which he saw in his life; and it was written by the blessed John, the evangelist of God.

VULGATE and COPTIC—nothing.

ANCIENT ARABIC—By the assistance of our Lord Jesus Christ, the vision of John the apostle and evangelist, the beloved of the Lord, is finished: this is the apocalypse which the Lord revealed to him for the service of men. To Him be glory for ever and ever!

Having now brought my short notes on this very obscure book to a conclusion, it may be expected that, although I do not adopt any of the theories which have been delivered concerning it, yet I should give the most plausible scheme of the ancients or moderns which has come to my knowledge.—This I would gladly do, if I had any scheme to which I could give a decided preference. However, as I have given, in the preface, the scheme of Professor Stein, it is right that I should, at the conclusion, give the scheme of Mr. Lozman, which is nearly the same with that of Bishop Newton, and which, as far as I can learn, is considered by the most rational divines as being the most consistent and probable.

The scheme of the learned and pious Bengel may be found in the late Rev. John Wesley's notes on this book; that of Mr. Lozman, which now follows, may be found at the end of Dr. Dodd's notes.

Among other objections to this, and all such schemes, I have this which to me appears of vital consequence: its dates are too late. I think the book was written before the destruction of Jerusalem, and not in 95 or 96, the date which I follow in the margin: which date I give, not as my own opinion, but the opinion of others.

SCHEME AND ORDER OF THE PROPHECIES IN THE APOCALYPSE.

A. D. INTRODUCTION.

95—Ch. i. 1—19. A prophetic vision in the Isle of Patmos, representing Christ; His care of the churches; promising a revelation; with cautions and exhortations suitable to the then state of the church, and to its future state in after ages; to encourage patience and constancy in the faith.

FIRST PART of the Apocalypse, relating to the "things that are," or to the then state of the church.

Chap. ii. Seven epistles to the seven churches of Asia Minor; describing their present state.

Chap. iv. **SECOND PART** of the Apocalypse relating to the things which "shall be hereafter," or to the state of the church in the ages to come after the time of the vision: with cautions and exhortations suitable to it.

Scene of the visions; the throne of God; the consistory above and heavenly church, representing God's power, majesty, authority, providence, and sure event of all His purposes.

A sealed book, containing a revelation of the state of the church in after ages, given to the Lamb to open, or to Jesus Christ to reveal for the good of the church by St. John.

Ver. 8. Chorus of angels and saints, or the whole heavenly church, sings a psalm of praise to the Lamb.

Ch. vi. The revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods.

SEVEN PERIODS.

95—323 First Period showing the state of the church under the heathen Roman emperors, from about the year 95 to about the year 323; the seals of the book opened in order.

Seven Seals.

1. First seal represents a white horse; the rider with a crown, going forth to conquer, signifying the kingdom of Christ, or Christian religion prevailing against the opposition of Jews and heathens.

100—138 2. Second seal represents a red horse; power given to the rider to take peace from the earth, signifying the first memorable judgment on the persecutors of Christianity in the destruction of the Jews under Trajan and Hadrian.

138—139 3. Third seal represents a black horse; the rider with a balance, to measure corn, signifying great scarcity of provisions, near to famine, in the time of the Antonines.

193—270 4. Fourth seal represents a pale horse; the name of the rider, Death; signifying great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian.

270—304 5. Fifth seal represents the souls of the martyrs under the altar; their reward and deliverance in a short time; signifying the severe persecution in the reign of Dioclesian; with an encouragement to constancy, suitable to such times of difficulty.

304—323 6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven, signifying great commotions in the empire, from Maximin to Constantine the Great, who put a period to the persecution of Rome heathens.

Chap. vii. Interval between the first and second periods; representing an angel sealing 144,000 with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity.

Ver. 9 Chorus of the heavenly church

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blessing God for His salvation. One of the elders shows unto St. John the happiness of those who were faithful and constant to true religion in the great trial of so grievous persecution.

PERIOD II.

337—370 Chap. viii. Second Period reveals the state of the church and providence in times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Mohammedan imposture, till the stop put to it in the western empire, which reaches from about the year 337 to 750. Seven angels receive seven trumpets to sound.

Seven Trumpets

337—379 1. First trumpet represents hail and fire mingled with blood cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantinian family, and their successors, till things were settled under Theodosius.

379—412 2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric.

412—493 3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself.

493—568 4. Fourth trumpet represents a part of the sun and moon darkened; signifying the wars in Italy between Justinian's generals, and the Goths, whereby the exarchate of Ravenna was erected, and all remaining power and authority of Rome quite suppressed.

568—675 Chap. ix. 5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying the rise of the Mohammedan religion and empire, and the great progress of both; till a stop was put to them by a contention for the succession.

675—750 6. Sixth trumpet represents four angels loosed which were bound in the river Euphrates; signifying the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel.

PERIOD III.

756—2016 Chap. x. Third Period of the vials reveals the state of the church and providence in the times of the last head of Roman government, represented by the beast, for 1260 years, to its final overthrow, from about the years 756 to about the year 2016. An angel, or nuncius, brings a little book, the remainder of the sealed book opened by the Lamb; and gives it to St. John to eat; signifying a further revelation of what was to follow in order of time, to the end of the world.

Chap. xi. Three general descriptions of this period:—1. First general description represents the temple measured; part given to the Gentiles; two witnesses prophesy in sackcloth 1260 days; signifying the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions, during this whole period.

Chap. xii. 2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1260 days; signifying the persecution and preservation of the church during the same period.

Chap. xiii. 3. Third general description

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represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.

Chap. xiv. Chorus of the heavenly church celebrates, in a hymn, the happiness of those who remain faithful and constant.

A nuncius, or angel, comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.

Chap. xv. Seven angels receive seven cups, full of the wrath of God; signifying that the enemies of truth and pure religion in this period shall be severely punished in the course of it; and that they shall be utterly destroyed in the end.

Chap. xvi. The oracle gives orders to the seven angels to pour out their vials, or cups.

Seven Vials.

830—988 First vial poured on the earth; a grievous sore upon the worshippers of the beast, signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.

1010—1190 2. Second vial poured on the sea; it becomes as the blood of a dead man; signifying the great bloodshed of the holy war, to recover Jerusalem from the Saracens.

1200—1371 3. Third vial poured on the rivers and fountains: they become blood, signifying the bloody civil wars between the Guelphs and the Ghibellines, the papal and imperial factions, when the popes were driven out of Italy into France.

1378—1530 4. Fourth vial poured on the sun, which has power given it to scorch men; signifying the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat.

1560—1650 5. Fifth vial poured on the seat of the beast, or his throne; signifying the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the pope, and in opposition to the papal authority.

1676—1850 6. Sixth vial, poured on the river Euphrates, makes way for the kings of the East. This seems in the order of the prophecies to be yet future; but may likely mean some invasion of the pope's dominion from its eastern boundary, or the Adriatic.

1850—2016 7. Seventh vial poured on the air, the seat of Satan's empire; describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period.

Chap. xvii. Mentions an angel interpreter, who fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful during this period.

Chap. xviii. Another angel sent from heaven to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecutions.

Chap. xix. Chorus of the heavenly church sings the praise of God, for His righteous judgments.

A vision of Christ leading an army out

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of heaven, strongly represents the certain accomplishment of this prophecy.

PERIOD IV.

Chap. xx. An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a very happy state of the church, in purity, peace, and prosperity.

PERIOD V.

Ver. 7. After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season; a new attempt will be made to revive the corruptions of the church and a spirit of persecution, which shall end

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in the final destruction of Satan's power, and of all the enemies of pure and true religion.

PERIOD VI.

Ver. 11. The general resurrection and final judgment; the everlasting destruction of the wicked.

PERIOD VII.

Chap. xxi. The seventh period concludes the whole prophecy, in the vision of a new heaven and a new earth, representing, in strong images, the extent, security, riches, and grandeur, of the heavenly Jerusalem; signifying the consummate happiness of the heavenly state.

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Chap. xxii. Thus the prophecies of this Revelation issue in an eternal Sabbath, the future reward of all who remain faithful and constant in the true religion of Jesus Christ.

THE CONCLUSION.

Ver. 6. Confirms the truth and certainty of these prophecies; warns against corrupting; exhorts to hope for the accomplishment of them: a useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times; which is

THE USEFUL MORAL, AND PRINCIPAL DOCTRINE, OF ALL THESE PROPHECIES.

PRINCIPLES

WHICH, ON CAREFULLY READING AND STUDYING THE SACRED WRITINGS, I THINK I FIND UNEQUIVOCALLY REVEALED THERE.

1. That there is but one uncreated, unoriginated, infinite, and eternal Being; the Creator, Preserver, and Governor of all things.

2. That there is in this Infinite Essence a plurality of what are commonly called *Persons*, not separately subsisting, but essentially belonging to the Godhead; which *Persons* are commonly termed FATHER, SON, and HOLY GHOST; or God, the LOGOS, and the HOLY SPIRIT: and these are generally named the TRINITY; which term, though not found in the New Testament, seems properly enough applied, as we never read of more than *three* Persons in the Godhead.

3. That the Sacred Scriptures, or Holy Books which form the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the faith and practice of a Christian; and were given by the inspiration of God.

4. That man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but free to stand or fall.

5. That he fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

6. That, to counteract the evil principle, and bring man into a salvable state, God, from His infinite love, formed the purpose of redeeming man from his lost estate by Christ Jesus, and, in the interim, sent His Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.

7. That, in due time, the Divine Logos, called afterwards Jesus the Christ, the Son of God, the Saviour, &c. became incarnated, and sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

8. That this Divine Person, foretold by the prophets, and described by evangelists and apostles, is *really and properly* God; having, by the inspired writers, assigned to Him every attribute essential to the Deity; being one with Him who is called God, Jehovah, &c.

9. That He is also *perfect man*, in consequence of His incarnation; and in that Man, or manhood, dwelt all the fulness of the Godhead bodily; so that His nature is twofold, Divine and human; or God manifested in the flesh.

10. That His human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but His Divine Nature, because God, infinite and eternal, is uncreated, undivided, and *unbegotten*; which, were it otherwise, He could not be God in any proper sense of the word; but as He is God, the doctrine of the *eternal Sonship* must be false.

11. That as He took upon Him the nature of man, He died for the whole human race, without respect of persons; equally for all, and for every man.

12. That, on the third day after His crucifixion and burial, He rose from the dead; and, after showing Himself many days to His disciples and others, He ascended to heaven, where, as God manifest in the flesh, He continues, and shall continue, to be the Mediator of the human race, till the consummation of all things.

13. That there is no salvation but through him; and that, throughout the Scriptures, his passion and death are considered as *sacrificial*; pardon and salvation being obtained by the shedding of his blood.

14. That no human being, since the fall, either has or can have *merit* or *worthiness* of or by himself; and therefore has nothing to *claim* from God, but in the way of His mercy through Christ: therefore, pardon, and every other blessing promised in the Gospel, have been purchased by His sacrificial death; and are given to men not on account of any thing they have done or suffered, or can do or suffer, but for His sake, or through His merit alone.

15. That these blessings are received by *faith*, because not of works, nor of sufferings.

16. That the *power* to believe, or grace of faith, is the free gift of God; without which none can believe; but that the *act* of faith, or actually believing, is the act of the soul, under the influence of that power. But, this power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, "He that believeth shall be saved; but he that believeth not shall be damned."

17. That justification, or the pardon of sin, is an instantaneous act of God's infinite mercy, in behalf of a penitent soul, trusting only in the merits of Jesus Christ: that this act is absolute in respect of all past sin; all being forgiven, where any is forgiven.

18. That the souls of all believers may be purified from all sin in this life; and that a man may live under the continual influence of the grace of Christ, without sinning against his God: all evil propensities and sinful propensities being destroyed, and his heart filled with pure love both to God and man.

19. That unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; in which state of backsliding he may persevere; and, if so, perish everlastingly.

20. That the whole period of human life is a *state of probation*; in every part of which a sinner may repent and turn to God; and in every part of it a believer may give way to sin and fall from grace; and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.

21. That all the promises and threatenings of the word of God are conditional, as they regard man in reference to his being here and hereafter: and that on this ground alone the Sacred Writings can be consistently interpreted, or rightly understood.

22. That man is a free agent, never being impelled by any necessitating influence either to do evil or good; but has it continually in his power to choose the life or death that is set before him: on which ground he is an accountable being, and answerable for his own actions; and on this ground also, he is alone capable of being rewarded or punished.

23. That his free will is a necessary constituent of his rational soul; without which man must be a mere machine, either the sport of blind chance, or the mere *patient* of an irresistible necessity; and, consequently, not accountable for any acts to which he was irresistibly impelled.

24. That every human being has this freedom of will, with a sufficiency of light and power to direct its operations; and that this powerful light is not inherent in any man's nature; but is graciously bestowed by Him who is the true Light that lighteneth every man that cometh into the world.

25. That as Christ has made, by His once offering Himself upon the cross, a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that, as His gracious Spirit strives with and enlightens all men, thus putting them in a salvable state; therefore every human soul may be saved, if it be not his own fault.

26. That Jesus Christ has instituted, and commanded to be perpetuated in His church, two sacraments: baptism, (sprinkling, washing with, or immersion in, water,) in the name of the Holy and ever-blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Ghost, producing a death unto sin, and a new birth unto righteousness; and the Eucharist, or Lord's supper, as commemorating the sacrificial death of Christ. That by the first once administered, every person may be initiated into the visible church; and by the second, frequently administered, all believers may be kept in mind of the foundation on which their salvation is built; and receive grace to enable them to adorn the doctrine of God their salvation in all things.

27. That the soul is immaterial and immortal, and can subsist independently of the body.

28. That there will be a general resurrection of the dead; both of the just and unjust; that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

29. That there will be a day of judgment, after which all shall be punished or rewarded, according to the deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

30. That these states of rewards and punishments shall have no end; forasmuch as the time of probation or trial is for ever terminated; and the succeeding state must necessarily be fixed and unalterable.

31. That the origin of human salvation is found in the infinite *philanthropy* of God; and that, on this principle, the unconditional reprobation of any soul is absolutely impossible.

32. The SACRED WRITINGS are a system of pure unsophisticated *reason*, proceeding from the immaculate mind of God: in many places, it is true, vastly elevated *beyond* what the reason of man could have devised or found out; but in no case *contrary* to human reason. They are addressed not to the passions, but to the reason of man; every *command* is urged *with reasons of obedience*; and every *promise* and *threatening* founded on the most evident *reason* and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the anti-Christian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter: while the Spirit of God, which gave the *revelation*, improves and exalts *reason*, and gives energy and effect to faith.

To conclude, the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued, I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation, cannot be true. The *doctrines* or *principles* already enumerated, have stood this test: and those which shrink from such a test, are not doctrines of Divine Revelation. We have gone too far when we have said, "such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrine in the Bible. The doctrines of this Book are doctrines of *eternal reason*: and they are *revealed*, because they are *such*. Human reason could not have found them out; but, when revealed, reason can both apprehend and comprehend them. It sees their perfect harmony among themselves, their agreement with the perfections of the Divine

Nature, and their sovereign suitability to the nature and state of man: thus reason approves and applauds. Some men, it is true, cannot reason; and, therefore, they declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, *Mother Church* might soon reassume her ascendancy, and "feed us with Latin masses and a wafer god."

Men may incorporate their doctrines in *creeds* or articles of faith, and sing them in *hymns*; and this may be all both useful and edifying, if the doctrine be *true*: but in every question which involves the eternal interests of man, the *Holy Scriptures* must be appealed to, in union with *reason*, their great commentator. He who forms his *creed* or *confession of faith* without these, may believe any thing or nothing, as the cunning of others, or his own caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let *those* go away: let *these* be retained, whatever be the consequence. *Fiat justitia: ruat cælum.*

No man either can or should believe a doctrine that *contradicts* reason: but he may safely credit (in any thing that concerns the nature of God) what is *above* his reason: and even this may be a reason why he should believe it. I cannot comprehend the divine nature, therefore I adore it: if I could comprehend, I could not adore; forasmuch as the nature or being which can be comprehended by my mind, must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety toward God, are the best interpreters of the Sacred Oracles.

O thou who dwellest between the cherubim, shine forth and in thy light we shall see light.

I have but *two words* more to add at the conclusion of this long and severe work: one concerning *myself*,

Ὁμῶς ἔστω χαίροντες ἰδεῖν παρὰ τὰς γὰτας,

Ομοῦς δὲ βι γαυρόντες ἰδεῖν ὑβλάτω δέκας.

Like travellers, when they see their native soil,

Writers rejoice to terminate their toil. T. Green.

And one to my readers,

Hic labor extremus, longarum hæc meta riarum:

Hinc me digressum, vestris Deus appulit oris.

My latest labour's end at length is gained,

My longest journey's welcome goal obtained,

By God's assistance has the work been wrought,

By his direction to your dwellings brought. T. Green.

ADAM CLARKE.

MILLBROOK, July 26, 1817.



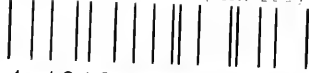
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